

Metis Dictionary of Biography

Volume B



Edited and Compiled By Lawrence J. Barkwell

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Front Cover: Drouillard, Georges. (1775-1810)

Georges was the principle guide and hunter for the Lewis and Clark Expedition, 1804-1806. He was the Metis son of a Canadian Metis father Pierre Drouillard from Sandwich (Ontario)/Detroit (Michigan) and Sandecri Flat Head a Delaware-Shawnee woman. Drouillard's father was a trapper and an interpreter for the Wyandot Indians and had accompanied their delegation to Congress to petition for assistance for a trip they planned to France. Georges was living on the Spanish side of the Mississippi River as part of the dispossessed community known as the Absentee Shawnee when Captain Meriwether Lewis recruited him at Fort Massac for the Lewis and Clark Corps of Discovery. He was employed with them as a hunter and interpreter. The journal records clearly indicate that Drouillard was the best hunter in the group, he was fluent in several Indian languages, English and French as well as a master of the Indian sign language of the plains.

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Introduction and Acknowledgements

The Metis Dictionary of Biography is intended to give the reader an overview of Metis history through the biographies of a very diverse cross section of North America's Metis people. The ancestors of today's Metis Nation were the children of the unions between North American Aboriginal mothers and European fathers. They developed into a distinct people with a group consciousness necessary to promote their collective causes. A Metis was not a French-Canadian, nor a Canadian, nor a Scot. Neither were they First Nations or Inuit. They created for themselves and future generations a unique culture, a group identity and declared themselves a "New Nation." The Metis forged treaties and declared a Bill of Rights that marked this identity as a "New Nation."

Often known as founders of the fur-trade, the Metis of what was to become the Canadian and American Northwest participated as trappers, guides, interpreters, factors, dock and warehouse workers, voyageurs, *coureurs de bois*, canoe and York boat operators, couriers of the first postal services, and Red River cart teamsters. The Metis were essential in commercializing both the fur trade with the invention of the York boat, and the buffalo hunt with the invention of the Red River cart.

Within this volume, well-known Metis personalities as well as the unsung heroes of Metis communities and families are documented. Day-to-day events as well as historical turning points are recounted. Achievements in the arts, sports and literature are included. We also attempt to correct the oversight of previous historical treatments which have failed to document the lives of Metis women. The accounts herein cover the past as well as contemporary Metis figures.

One of the first questions that confronted us was who to include in this compendium of biographies. In this regard we have taken a broad approach by including both people identified by outsiders as Metis or Half-Breed as well as those who self-identify as Metis. We wish to thank Todd Lamirande for providing major treatments of the lives of Annie McDermott, Amelia Connolly, Dr. John Bunn and Elzéar Goulet. These research papers were originally prepared for the Metis Resource Centre and we are indebted to Lorraine Freeman, Executive Director, for allowing these papers to be reprinted here. Lorraine has also been most generous in sharing her ideas and information from the Metis Resource Centre's extensive library.

Heather Hallett has produced a valuable and well-researched Metis genealogy, *Children of the*

Rivers (1999). We are most grateful that she has permitted us to use excerpts of her work on the Hallett, Fidler, Letendre, and Bourke families in this compendium. Heather has also contributed newly researched biographical sketches.

Raymond Beaumont of Frontier School Division #48 has done extensive research on the Metis origins of Reverend Henry Budd. We are grateful that he has provided this research for this compendium. We acknowledge and give credit to Audreen Hourie for suggesting that we attempt to include Metis oral history and traditional Metis story telling wherever possible. As with the first volume of this series Audreen's advice and support has been invaluable.

Kathy Hodgson-Smith has contributed numerous profiles of notable Saskatchewan Metis. These biographies were originally written for *New Breed Magazine* when Kathy served as Editor of that magazine.

Biographies which have appeared in *Batoche 1885: The Militia of the Metis Liberation Movement*¹ are included in this volume

Many unnamed individuals have contributed family stories to this compendium thus much oral history of the Metis people has been incorporated into this book.

The reader should note that "Metis" is the modern form of the word "Métis." The older form along with the word "Michif" refers to the people who began the Metis Nation in the Old Northwest part of North America in the eighteenth and nineteenth centuries. We have generally used the modern form of spelling "Metis" except where the organization or author uses "Métis".

Brian Cyr, Darren Préfontaine, and Leah Dorion provided considerable editorial support for this volume as well as contributing written biographical pieces.

¹ Lawrence Barkwell, Winnipeg: Manitoba Metis Federation, 2012.

Metis Dictionary of Biography

Volume B

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Morgan Baillargeon. (b. 1956)

Morgan Baillargeon, artist, photographer, writer and practitioner of Metis decorative arts is a Metis from South-western Ontario and is currently Curator of Plains Ethnology at the Canadian Museum of Civilization. Baillargeon is also a photographer whose photographs have been published and also displayed at exhibitions at the University of Ottawa. Morgan has a B.A. from the University of Ottawa (1978), a B.Ed. from the University of Alberta (1984), an M.A. from Carlton University (1991) and a Ph.D. from the University of Ottawa (2004).



Morgan at the Canadian Conservation Institute Symposium, Ottawa, Ontario, 2007 (photo by CCI).

Morgan Baillargeon is a Metis of Shawnee, Wyandot and French ancestry from South-western Ontario. He is a great-great-great-great-nephew of George Drouillard, the Metis scout, interpreter, hunter and guide for the Lewis and Clark Expedition.

Since 1992, Morgan has been curator of Plains Ethnology at the Canadian Museum of Civilization. For several years (1984-1989), he taught traditional Aboriginal arts in schools in Metis and Cree communities in northern Alberta. He has worked on video productions, publications and exhibitions at the Canadian Museum of Civilization, Carleton University and the Cowboy Hall of Fame in Oklahoma City.

His book (with Leslie Tepper), *Legends of Our Times: Native Cowboy Life*. Seattle: The University of Washington Press, and Vancouver: University of British Columbia Press, 1998 tells the story of some of the first cowboys—the Indians and Metis of the Plains and Plateau—through stories, poetry, art, and reminiscences. His latest book is *North American Aboriginal Hide Tanning: The Act of Transformation and Revival* (Gatineau: Canadian Museum of Civilization, Mercury Series, Ethnology Paper; 146, 2010).

Morgan provided a chapter on hide tanning technology for *Metis Legacy Volume II* (2006)² and has completed a Ph.D. in Religious Studies at the University of Ottawa. His Ph. D. thesis was entitled “Walking Among Birds of Fire: Nehiyaw Beleifs Concerning Death, Mourning, and Feasting with the Dead” (University of Ottawa, 2004). This work investigates two primary questions among the Nehiyaw (Plains Cree) of Alberta, Saskatchewan and Montana with a particular focus on the Nehiyaw at Muskawchees (Hobbema, Alberta), an hour south of Edmonton: (1) In the Nehiyaw world-view, what understanding do people have about their relationship between the living and the dead? and, (2) to what extent are the Nehiyaw involved in feeding and feasting with the dead?

He has served on the Métis Nation of Ontario Cultural Commission and the Louis Riel Institute (Manitoba) Heritage Centre Development Committee. He is a member of the Aboriginal Curatorial Collective. His artwork is held in the Louis Riel Institute permanent collection. He has also been a contributor at the National Cowboy Poetry Gathering held at Elko, Nevada.

See also:

Baillargeon, Morgan. “Native Cowboys on the Plains: A Photo Essay, *Agriculture History*, Vol. 69, No. 4, 1995: 547-562.

_____. “Hide Tanning: The Act of Revival,” in Lisa Frink and Kathryn Weedman (Eds.), *Gender and Hide Production*. Lanham, Maryland: AltaMira Press, 2005: 143-152.

Alexis Bailly. (1798-1861)

Alexis served in the War of 1812 under the British flag and in 1812 was at Mackinac. He later became a Representative for 7th District (1849 and 1850) in the 1st Minnesota Territorial Legislature. Alexis was born on, 14 Dec 1798 in Littlefort, Grand Haven, Northwest Territory (on Lake Huron) the son of Joseph Bailly (Bailly de Messien) and Angelique McGulpin his Ottawa wife.³ He was educated at George Schindler's School for Boys Education from 1808 to 1812 at Michilimackinac, NWT. Later he was at school in Montreal and at age 19 assisted Lady Selkirk in taking a message from Montreal to her husband at Fort William. Billy entered the fur trade working for Joseph Rolette at Prairie du Chien in 1821. His first job was to drive a herd of cattle to the Red River Settlement.

His grandfather, Michel Bailly de Messein, was in the campaign against the Fox and in 1754 at the defeat of George Washington at Fort Necessity. Early in the War of 1812, Alexis' father Joseph Bailly, acting under the orders of Captain Charles Roberts, transported goods from St Joseph Island to Michilimackinac. In March 1813 he was asked by Robert Dickson, superintendent for the Indians of the western nations, to recruit Indian warriors for the British, a work he later claimed that he had accomplished with success, notably among the Miamis, Potawatomis, Ottawas, and Kickapoos. Before the close of the war he commanded a party of Indians in three engagements against the Americans. Alexis also served in the War of 1812 under the British flag and in 1812 was part of the NWC group that captured Mackinac.

² Morgan Baillargeon, “Hide Tanning: The Act of Reviving”, in L.J. Barkwell, L.M. Dorion and A. Hourie (Eds.), *Metis Legacy Volume II: Michif Culture, Heritage and Folkways*. Saskatoon: Gabriel Dumont Institute and Pemmican Publications, 2006: 85-92.

³ *Father: Joseph Bailly* b: 7 Apr 1774 in Vercheres, Quebec, (Lower Canada) c: 1774 in St. Anne de Varennes, Vercheres, Quebec (Lower Canada).

Mother: Angelique McGulpin b: ABT 1780 in Chig-au-mish-kene village on Grand River, Michigan, Upper Canada. Angelique McGulpin was a full-blooded Ottawa of the Traverse band.



Alexis Bailly, portrait of 1858 by Theophile Hamel

Late in the year of 1821 Alexis was at Fort Snelling as a part of a cattle drive from the south. They drove the cattle up the Mississippi and Minnesota rivers over to the Red River then north to the Selkirk Colony on the Red River. It is said that this cattle drive cost \$100.00 per head for the cattle.

By 1823 Alexis was trading at Mendota (mouth of the Minnesota River) and in October of 1824 he was appointed, Register of Probate for Crawford County, by Territorial Governor Cass. From 1825 to 1831 he was in partnership with Joseph Rolette and employed Alexander and Jean Baptiste Faribault as his clerks with posts at Traverse des Sioux and at the mouth of the St. Peters (Minnesota River).

From 1832 to 1833 Bailly's business relationship with Rolette was affected by a dispute over business accounts. In 1834 Henry Sibley arrived at Mendota and replaced Alexis as the American Fur Company agent.

From 1835 to 1842 Alexis was residing at Prairie du Chien. In September of 1837 Alexis was part of a delegation of traders that accompanied twenty Chiefs to Washington D.C. and it has been said that he gave his hospitality at Wabasha to both Jefferson C. Davis and Ulysses S. Grant while they served in the U.S. Army early in their military careers.

In 1842 he moved to Wabasha where he lived the remainder of his life. He went on to be Wabasha County Commissioner and Justice of the Peace for Wabasha County from 1854 to 1857. He was first married to Lucy Anne Faribault in 1826 who died in 1855, then married Julia Marie Cory in 1857. His

children were: Alexis Philip (1826-1898); Henry George (1828-1865); Frederick Edward (1831-1833); Isabella Antoinette (1833-1849); Lucy Anne (1835-?); Charles Edward (1838-1839); Daniel Barthelmy (1841-1921); Marie Louise (1845-1934) & Esther Clothilde (1848-1850). From his second marriage he had Charles Prince (b. 1859) and Francis Cary (b. 1860). Alexis was a Factor for the American Fur Company - Western Outfit from 1834 to 1842 at Prairie du Chien Wisconsin and a Factor for the American Fur Company - Western Outfit at Wabasha, Minnesota from 1842 to 1848.

Bailly was a member of the first Minnesota Territorial Legislature representing the 7th District from 1849 to 1850. He died at home at Wabasha on June 3, 1861.

Marie Louise Baldwin née Bottineau. (1863-1952)

In 1914, Marie Louise, a member of the Turtle Mountain Chippewa Band became Washington College of Law's first Native American (Metis) student to graduate. Marie Louise was the daughter of Jean Baptiste Bottineau, enrolled Turtle Mountain Band member and lawyer for the band. Her mother was Marguerite Renville (b. Jan. 13, 1842 at Pembina), the daughter of François Renville and Marguerite Dumas Belgarde. They married on November 17, 1862 at St. Joseph. The family was issued Half Breed Scrip under the amendments of the 1864 Old Crossing Treaty. The children listed are Marie Louise born 1863, Lillian born 1867 and Alvina Clementa born 1868.

Marie Louise Bottineau-Baldwin was the first woman of color to graduate from the Washington College Law School. The WCL student organization raises funds to support the Marie Bottineau Baldwin Scholarship, which honors her achievement. Marie Louise went on to become a prominent advocate of Native American Indian causes in the Office of Indian Affairs. Her appointment to a position with the Bureau of Indian Affairs was approved by President Theodore Roosevelt in 1904. She was an accountant in the Education Division of the Bureau and Treasurer of the Society of American Indians. Marie Louise was admitted to the bar in 1914, having completed the three years of courses during two years of attending evening classes. She also graduated with highest distinction. *The Quarterly Journal of American Indians* noted that "Mrs. Baldwin, who is Treasurer of the Society of American Indians, has offered herself to the War Department for services overseas. She speaks French as fluently as English, and her skill as an accountant will make her valuable to the accounting staff."



WHITE HOUSE, February 27, 1904.

Mrs. Marie L. Baldwin, whose name appears upon the Minnesota clerk register, may be certified for appointment as clerk at \$900 in the Office of Indian Affairs without regard to the provisions of Civil-Service Rule VII.

THEODORE ROOSEVELT.

Her great grandfather, Charles [Joseph] Bottineau Sr. was with the Lewis and Clark expedition [1803-1806]. Her paternal grandparents were Genevieve "Jennie" Larence, born 1818 in the North West Territories, and Pierre Bottineau, son of Charles Bottineau and Marguerite Machequayzaince Son-gabokiche-te (Clear Sky). Pierre was born January 1, 1817, at Bear Point, Turtle River. Her grandparents were married on December 1, 1836 at Red River Settlement.

Bernadette Ballantyne née Lavallée. (b. 1935)

By Bernadette Ballantyne, and Raymond M. Beaumont.

Bernadette was born on November 3, 1935 at the Metis community of Pine Bluff, Manitoba, the youngest child of Mōise Lavallee and Marie Ducharme. Pine Bluff was located about 70 miles down the Saskatchewan River from The Pas. At the time there were about fifteen Metis families who lived there, working at trapping and fishing and some limited mixed farming. Bernadette relates that:

When I was a child, when I was brought up in Pine Bluff, what I remember is we had a good life. We had big gardens... it was an island in the middle of the river. My dad had a garden out there. We had another garden close to the house. We used to have all kinds of things... vegetables, strawberries and rhubarb.... We used to have a cellar in our house underneath. That's where we used to keep our potatoes. They put hay around the potatoes, cabbage and all the other vegetables we didn't can. We canned in jars. We also had cows and pigs. We used to have cream separators. That's one thing they don't have nowadays, they don't make cream anymore.

Pine Bluff had a one-room school but no church. Bernadette recalls that the sisters [Nuns] were the teachers there. When the Nuns left there was no school and many of the families then relocated to The Pas. Her family moved there after her father's death in 1943. Those without children had to leave Pine Bluff after hydroelectric development flooded most of the community.

Bernadette left school after grade six and started to work at The Pas. She then moved to Winnipeg where she worked for Consolidated Fruit. At the request of her brother Frank and his wife Joanne, Bernadette then moved to Cedar Lake to help their family when Joanne was expecting their sixth child. It was there that she met and married Solomon Ballantyne, who was from Grand Rapids but was a trapper at Cedar Lake.

Solomon built their first home at Grand Rapids with the help of his friend Alex George Daniels. However they did not stay there on a year-round basis. Solomon began trapping and she accompanied him on his trapline. She did this until their son Ronnie was five and had to begin school. Of this experience Bernadette says:

Marilyn and Ronnie are only a year apart. I remember once we were coming home (from the trapline) for Christmas. It was the twenty-third of December, and we went over at Nahapawin Bay, just me and Solomon and the two kids. ... we were short of everything. No milk for Marilyn, no cereal. The only thing we had was a piece of bannock and some sugar, not even any tea. So next morning we got up and oh, it was just blowing. It was really windy and snowing. So we took off from over there. Solomon made a trail in the front for the dogs with snowshoes. I was on the sleigh, like, in the back, and Marilyn and Ronnie were inside the carryall [cariole], it was called. Ronnie started to get restless. We stopped over there and I changed Marilyn's diaper there by the fire. And that was December, eh! Solomon held the blanket behind me so the heat would come where I was sitting... Then we left there and we ate a little of that bannock.

...We got to Cross Lake. It stopped snowing. Ronnie was getting restless... trying to get mad...like he was about close to two years old... he wanted to get out. So Solomon took him out of the sleigh and made him stand out there..."If you're going to get mad, walk." You could see him running... in his little green pants. He looked so funny. Well, we weren't planning on leaving him, but

just to show that he should be satisfied that he was riding. We left that place [Nahapawin Bay] at about eight o'clock in the morning, and we didn't get here until about ten o'clock that night. Oh it was rough.

But funny, we weren't hungry, and Marilyn didn't have milk. When we left there I put boiling water in the bottle with a little bit of sugar. That's all she had all the way. Just that one bottle. But she didn't cry or anything. And she didn't even finish that bottle when we got here.

I really enjoyed this part of my life.

When her youngest child was four years old, Bernadette became chief of the Grand Rapids Band, as far as she knows the first woman to do so. The ladies of the community had asked her to run for chief. She served as chief from 1972 to 1974, she felt that was long enough in the job. However, she did serve as councilor for another two years.

Although she believes in modern schooling, Bernadette and her husband both worked to ensure that their children spoke Cree as well.

I used to speak French when I was small. When I get around my sisters and brothers I talk French mixed up with Cree [the Michif language of the Metis]. I kind of lost my French because there was nobody for me to talk to here. When I got married there was nobody. So that's when I learned to talk Cree. I never talked Cree before that. Me and Solomon would always talk Cree to the kids. So now they know how to talk Cree.

Solomon fished and trapped; he had also worked on the *S.S. Kenora* before their marriage. He drove taxi for 15 years and was a bus driver for 22 years. Unfortunately he was a diabetic and passed away in 1994. Bernadette has twenty-two grandchildren.

Reference:

Ballantyne, Bernadette and Raymond M. Beaumont, (Editor), *Grand Rapids Stories*, Vol. I. Winnipeg: Frontier School Division No. 48, 1996: 2-14.

Adam Ballenden (Ballendine). (1864-1941)

Adam Ballenden was born at Moose Lake in 1864, the son of John Ballenden and Mary Humphreville. Adam and his mother were both members of Peter Bell's Band at The Pas, both withdrew from Treaty at Battleford in 1886. He married Angelique Lemire, the daughter of Francois Lemire and Suzanne Boucher in October of 1885 at Battleford. Suzanne was a member of Sampson's Band. Adam worked as a mail carrier, using dog teams in winter. During the 1885 Metis Resistance he served at the Battleford garrison in No. 1 Company, while still a Treaty Indian.⁴

Peter (Ballenden) Ballendine. (1836-1885)

Peter Ballendine was born December 10, 1836 in Cumberland House, the son of John Ballenden and Mary Humphreville, and died December 12, 1885 in Battleford, Saskatchewan. Peter married Caroline Rowland, the daughter of William Rowland and Betsy Ballenden in 1863 at Fort Carlton where his father-in-law was HBC Factor. He was educated at St. John's School at Red River and entered HBC service in 1859. He worked as a clerk, postmaster and interpreter at Cumberland House, Fort Carlton and Fort Pitt. He ran the Battleford Post in the 1870s. He then became a free-trader.

In 1875, as part of a Hudson's Bay Company hunting party of First Nations and Métis people, Ballendine was accosted by Gabriel Dumont and a group St. Laurence Métis for hunting in advance of the main hunt. When Ballendine's party refused to abide by Dumont's rules, forty of Dumont's men seized their carts, horses, provisions, and game.

He was the interpreter for Treaty No. 6 at Fort Carlton in 1876 and at Battleford in 1878 when Chief Mosquito signed. He and his brother Adam were both active on the Canadian side during the Metis

⁴ Douglas W. Light, *Footprints in the Dust*. North Battleford: Turner-Warwick Publications Inc., 1987: 577.

Resistance of 1885. He was a Scout for Colonel Otter and was at the Battle of Cut Knife Hill where Otter was defeated.

Samuel Ballendine (Ballenden) (1834-1903)

Samuel was a member of the Palliser Expedition, (1857-60). Samuel was born at St. Andrews, Red River, the son of George Ballenden and Jane Black. He married Flora Chatelain, a member of the Mistawasis Band. Sam worked for the HBC at Fort Carlton, and Fort Edmonton and for the Palliser Expedition in 1857, to 1859. Just before the Metis Resistance of 1885, he was farming instructor on the Sweet Grass Reserve. He also worked for the N.W.M.P. and during the 1885 Resistance he served in the Battleford Home Guards, No. 2 Company. He was the man Crozier sent with a message to Big Bear and Lucky Man to surrender. He died at Bresaylor, Saskatchewan on May 23, 1903.⁵

Scrip affidavit for Ballendine, Samuel; born: December 19, 1839; father: George Ballendine; mother: Jane Ballendine; claim no.: 3089.

Dominion of Canada }
North West Territories } I Samuel Ballendine
of the Parish of St Andrews in the Province
of Manitoba make oath and say as follows
I am a half blooded head of a family
resident in the Parish of St Andrews
in the said Province on the 15th day of
July A.D. 1879 and considering myself
and family and I claim to be entitled
as such head of a family to receive
a grant of one hundred and sixty acres
of land or to receive scrip for one
hundred and sixty dollars, pursuant
to the statutes in that behalf.

2. I was born on or about the 19th day of
Dec 1839 in the North West Territories

3. George Ballendine my father
and Jane Ballendine my mother

4. I have not made or caused to be made
any claim of land or scrip other than the
above in this or any other Parish nor have
I claimed or received as an Indian, any
annuity money from the Government
of said Dominion

I have before me at Stetatchewau
on the North West Territories on the
1st day of December 1879 having
been first read over and explained
in the Assiniboia language to said
deponent who seemed perfectly
to understand the same

Wm. Duch
Not Agent Over Land
Easton

Bannatyne, Annie. (c.1830-1908)
See Annie McDermot.

⁵ Douglas W. Light, *Footprints in the Dust*. North Battleford: Turner-Warwick Publications Inc., 1987: 92.

William Mactavish Bannatyne. (1864-1931)

William was born at Winnipeg on 16 August 1864, the Metis son of merchant A.G.B. Bannatyne and his Metis wife, Annie McDermott. He was schooled for two years in Scotland, returned home at the age of nine and completing his education at St. John's College. He worked as an accountant in the law office of Perdue and Robinson, later he managed the business of John Arbuthnot and Company, and the Commercial Loan and Trust Company. For 20 years he was a magistrate of the St. James Police Court and for a few years was magistrate of the RCMP Court.

On April 8, 1896, he married Mary Jane Logan (1865-1934), eldest daughter of Alexander Logan. They had seven children: Roderick Alex Bannatyne (b 1897), Andrew McDermot Bannatyne (b 1898), Dorothy Bannatyne (b 1900), Herbert Morice Bannatyne (b 1902), John Gray Bannatyne (b 1904), Charles Grahame Bannatyne (b 1905), and Eleanor Bannatyne. He was a member of the Masons and the Carlton Club, and Vice-President of the Victoria Beach Company. Circa 1906 he moved from Winnipeg to the Rural Municipality of Assiniboia and served as a school trustee and Reeve of Assiniboia. He died at his Winnipeg home on September 25, 1931.

Scrip affidavit for Bannatyne, Anne; wife of A.G.B. Bannatyne, concerning the claims of her children - Eliza Bannatyne, born 17 September 1858, Roderick Bannatyne, born 18 October 1860] name: Laura Bannatyne; born: 26 October, 1862; name: William Bannatyne; born: 14 August, 1864; name: Robert Bannatyne; born: 4 May 1867; name: Anne Bannatyne; born: 29 December, 1869.

Scrip affidavit for Bannatyne, Anne; born: November 12, 1832; father: Andrew McDermot (Irish); mother: Sarah McNab (Métis); claim no.: 1690; date of issue: Sept. 20, 1876

Antoine “Mo shi-no pazhi” Barada. (1807-1885)

Antoine Barada was an American folk hero in the state of Nebraska. Contemporary accounts of his prodigious strength helped establish him as a legend in the mold of Paul Bunyan.

Antoine Barada was born at St. Mary's across the Missouri River from Omaha. He was the Metis son of Michel de Baradat and Te-gle-ha Hacienda (Laughing Buffalo) an Omaha Indian. Antoine was a man of prodigious strength and great size; he was almost seven feet tall. His father was a government interpreter. While Michel was working 200 miles above Omaha, Lakota Indians stole young Antoine from his parents. Six months later they recovered him by paying a ransom of two ponies. To avoid a repeat of this kidnapping, his parents then sent him to St. Louis to live with his aunt. He went to school there but at age nine returned to the plains with a party of Indians. He later became a guide for pioneers moving west. Antoine's name, along with those of his siblings, can be found on the Great Nemaha Half-Breed Reservation Allottee List of 1860. In 1856 he moved to the Great Nemaha Half-Breed Tract and set up a trading post there, from which the town of Barada grew.

Antoine married Marcellite Vient, a French woman from St. Louis and they settled in Richardson County just northeast of the present Falls City. The town and precinct were named Barada after Antoine. Antoine Barada was a legendary voyageur known for his strength. He was trained as a stonemason at St. Charles. Barada was always in demand for lifting beams in barn building or lifting wagons from the mud. His strength was convincingly demonstrated at St. Louis when as a young man he became the only person to ever lift a huge stone of 1,700 pounds located at the government arsenal. He name and date of the event were inscribed on the stone for future generations. Antoine was also an excellent marksman, he was able to shoot prairie chickens on the fly from horseback and it was said that with his double-barreled shotgun he never failed to drop two quail from every covey.



When he died in 1887 he was buried beside his wife in the Catholic cemetery just east of Barada, the village that bears his name.

Reference: Tanis C. Thorne, *The Many Hands of My Relations: French and Indians on the Lower Missouri*. Columbia, Missouri: University of Missouri Press, 1996.

Augustine Barthe, Shingwaukonse. (1773-1854)

Shingwaukonse (Little Pine) was the son of Jean Baptiste Barthe, a Metis trader, and an Ojibwa woman from the “Old Crane Band” at Sault Ste. Marie. Although he claimed Metis ancestry, he remained Ojibwa in cultural orientation. He signed the 1828 St. Mary’s Treaty as Justine Barthe. One of his sons who went by the name of Pierre Lavoine was also called Tegoosh in Ojibwa, the Michif name of “Tchi Gous” or “Little Augustine.” Because of his strong attachment to Metis trader John Askin Jr. (listed above) Shingwaukonse joined the British side during the War of 1812. He fought in the Detroit campaign and was also at the engagements at Queenston Heights and Battle of the Thames (Moraviantown).⁶



1837 photo of Chief Augustine Shingwauk and his wife.
Algoma University: The Singwauk Residential Schools Centre.

Judith G. Bartlett. (b. 1952)

Judy was born at Flin Flon, Manitoba; she is the daughter of Alexander Bartlett and Clara Cote. Judith Bartlett M.D., CCFP, MSc. is a Metis family physician and researcher with many years of experience in Aboriginal health. She completed her MD in 1987 and her M.Sc. in 2004. She carries a diverse portfolio relative to professional and business endeavors. She serves in the position of Associate Director, Programs at the Centre for Aboriginal Health Research, Department of community Health Science, University of Manitoba, as well as continuing with clinical work as a staff physician at the Addictions Unit, Department of Psychiatry at the Health Sciences Centre, Winnipeg Regional Health Authority. As an entrepreneur, Judy is co-owner and CEO of JADE enterprises Inc., an aerospace manufacturing company. Judy is a researcher at the Centre for Aboriginal Health Research. She is the International Principal Investigator and Lead of the Canadian Research Team.

⁶ See Janet E. Chute, “A Unifying Vision : Shingwaukonse’s Plan for the Future of the Great Lakes Ojibwa,” *Journal of the Canadian Historical Association*, Vol. 7, No. 1, 1996: 55-80.

⁷ <http://archives.alomau.ca/drupal6/node/13288>

Judith is also very active as a community volunteer; her volunteer focus over the last 25 years has been with five organizations:

- United Way of Winnipeg since 1998. She was Chair, Board of Trustees for 2002-2003.
- Aboriginal Health and Wellness Centre, Chair of Planning and Priorities, 1994-2002 and Co-chair, Board of Directors, 1993-2002.
- Centres of Excellence for Child and Youth Centered Prairie.
- National Aboriginal Health Organization, Chairperson, Board of Directors since 2000.
- Institute on Aboriginal Peoples Health, Advisory Board member since 2001.

Batoche, André.

See **Letendré, André.** (1837-1885)

Jacob Beads. (1837-1896)

Jacob was born in Manitoba, the son of John and Margaret Beads. He married Charlotte Adhemar, they had six children. His siblings were John Beads (married to Catherine Robillard then Mary Bird), Charles Beads, Anne Beads, Catherine Beads, Elizabeth (McIvor), Mary (Whitford), Maria Beads, and Thomas Beads (married to Henriette Wills). Three of the Beads brothers were employees of the Hudson's Bay Company. Jacob joined when he was 15. His first posting was to Moose Factory as an apprentice carpenter. He was also assigned to accompany Dr. Rae on one of his Arctic expeditions while at Moose Factory. His next posting was at Fort Pelly. In 1855 he traveled to Red River and on April 12, 1855 married Charlotte Flett the 20-year-old daughter of Patrick Flett (L'ademah). In 1859, his HBC contract was finished and he returned to Red River.

Jacob Beads was a Metis carpenter of great skill. He was a master of the woodworking craft. He worked as a wheelwright, built York Boats, scows and bridges. He also made snowshoes, Red River carts and dogsleds. In 1862 he was rehired by HBC and sent to build Fort Ellice: a job that did not finish until 1867. He also was called upon to work at Fort Qu'Appelle and Fort Pelly because of his skills.

By 1870, Jacob and his family (James 12, William 10, Elizabeth 8, and Marguerite 6) were living at St. James. The next year they moved to the White Mud River Settlement and settled next door to his brother Thomas Beads. In 1876, the HBC again had need for his skills and he left for Fort Ellice, after first selling his land at the White Mud Settlement to his brother-in-law Alan McIvor. He eventually retired to Fort Pelly where he died.

Elsie Bear née Hourie, MMF Senator. (1921-2002)

By Lorraine Freeman and Audreen Hourie

Elsie Bear was born on December 13th, 1921 in Grand Marais, Manitoba, the daughter of Peter and Mary Hourie. Peter was a fisherman and Mary was a midwife as was her mother before her. Elsie had six brothers and three sisters.

From the age of eighteen Elsie worked in fishing camps cooking, which not many girls did back then. While working in the camps she met a young man, Sam Bear from Selkirk. Elsie and Sam later married and had four boys, Doug, Gary, Marlo and Gerald. When the boys reached school age, Sam and Elsie moved to Selkirk, Manitoba. Elsie worked in town cleaning offices for twenty years while raising her family, and also volunteered for the Indian and Metis Friendship Centre and the Manitoba Metis Federation. Elsie and Sam really loved children and together they helped raise over forty children. The most children they had in their house at one time was nine. Elsie stated that "they were a lot of help too!" Sam also enjoyed looking after the children while she was at work. Christmas was a special time of sharing for Elsie and her family. The day would start early when the children woke to see what was left under the tree by Santa. It then became busier when family started to arrive for a pancake and sausage breakfast. Family tradition was that the little ones made the pancakes. As soon as breakfast was over, preparations for Christmas dinner started with everyone pitching in. Elsie and Sam opened their home to feed needy families in the community. Elsie

said, "I never really counted the number of people we shared our Christmas with but I guessed it was around 100 people." She also added with pride, "There was never a shortage of food on Christmas, no matter how many people we had."

In 1972, Elsie and Sam moved the Christmas dinner from their home to the Indian and Metis Friendship Centre in Selkirk to serve over 300 Christmas dinners. People came together on this special day with donations of food and help. Sam passed away in 1989, and Elsie continued her work in the community and with her family. She says, "It's especially important for women to be involved in everything, to show their interests and to have a voice for themselves and their children."



Following her extensive involvement with the Selkirk Friendship Centre, the Manitoba Metis Federation and the St. Peter's Anglican Church, her list of affiliations grew. Upon her retirement, she quickly became involved with the Manitoba Association of Friendship Centres (MAC), the Indigenous Women's Alliance, the Selkirk & District Arts Council, the Selkirk Branch of the NDP and a Senator of the National Association of Friendship Centres (NAFC) and the Manitoba Metis Federation (MMF). However, it was her work with the Selkirk Friendship Centre where Elsie's contributions were most noticeable.

Senator Elsie Bear was involved with the Selkirk Friendship Centre for nearly 25 years and initiated some of the Centre's most important events. As noted above, for many years, she coordinated the Annual Christmas Dinner for the Needy – an event she originated. Over 250 people avoided going hungry during that special time of the year thanks to the Yuletide Meal. She always worried that some people wouldn't get a good dinner on Christmas Day and this was her way of ensuring that they never did. To honour this work, the Manitoba Metis Federation home office at 150 Henry Ave. in Winnipeg has named its cafeteria "Elsie Bears Kitchen".

Elsie received many honours in her life but the ones she was most proud of were received in 1987. She was designated as Woman of the Year, was also selected to be on the Wall of Honour at the Winnipeg Indian and Metis Friendship Centre and was made Senator of the Manitoba Metis Federation. The most prestigious honour she received was in 1992, when she was given "The Order of The Buffalo Hunt," Manitoba's highest honour given for community service.

Elsie was very proud of the fact that she is Metis. She says, "You have to be proud of what you are." Elsie Bear died on March 5, 2002 after a lengthy illness; she was 80 years of age. She will be remembered as one of the original pioneers of the Friendship Centre Movement.

Thomas Bear. (b. 1865)

Thomas Bear was born January 1, 1865 in Cumberland district and was a member of the John Smith Reserve, the son of Robert Bear. He was brought up in Manitoba and schooled there until his father moved to Saskatchewan in 1878.

He entered Emmanuel College in Prince Albert on January 5, 1885. His schooling was then interrupted by the 1885 Resistance. He returned to college on October 1, 1885 and remained until June 1, 1886. He was then appointed by the Bishop of Saskatchewan to be a teacher at the Indian Residential School at James Smith Reserve. He then returned to College on January 3, 1888 until May 24, 1888. He was then hired by at the Trustees of the Protestant Public School #126 to teach at Pohan Settlement. On October 26, 1888 he wrote to Indian Affairs to withdraw from treaty. It was his intention to then apply for his Metis scrip to use for the purchase of the land where he had built his house and cleared four acres of land.

Indian Affairs then enquired of the Indian Agent as to whether Thomas could support himself while living off reserve. The Agent replied in the affirmative, that he was a single man earning \$500 per annum.

APPLICATION OF THOMAS BEAR OF JOHN SMITH'S BAND TO BE DISCHARGED
FROM TREATY AND TO SHARE IN THE HALFBREED GRANT. 1890-1911. File. RG15-D-
II-1.

On February 23, 1891 when Thomas Bear's Discharge from Treaty was approved. The process of withdrawal and final denial of obtaining Metis scrip took 32 pieces of correspondence, from the date of application in October 1888 to February 23, 1891 when withdrawal from Treaty was approved.

In the interim, Thomas was informed on January 12, 1891 that he could not apply for Manitoba Supplemental Half Breed Scrip because the deadline for filing expired on May 1, 1886.

Bear, Maggie; wife of Thomas Bear; claim no. 907; address: Pahonan Settlement near La Corne;
born: 10 August 1876, at Cumberland House; father: John Umphreville (Métis); mother: Elizabeth
Sayis (Métis); scrip cert.: form E, no. 501 for \$240.00

The case of Thomas Bear is indicative of the problems that arose when the Federal Government made treaties with Aboriginal people and gave Metis the choice to either enter treaty or to take Metis Scrip under the Manitoba Act or the Dominion Lands Act.

The official correspondence is shown below:

52725

Pahonau School.

Fort a la Corne.

Oct. 26th 1888

75946



The Department of
Indian Affairs
Ottawa, Ont.

I beg to inform and request the department that it is my desire to withdraw from Treaty. On the condition of receiving a Money Scrip. I belong to South Branch, John Smith's Reserve. My father is Robert Bear resident of said reserve. I am a young man unmarried, born in Cumberland District, January 1st 1865. Brought up in Manitoba, where I went to school, until my father came to Saskatchewan nine or ten years ago. I entered Emmanuel College, Prince Albert Jan 5th 1885, as a student, where I remained till the rebellion broke out, in the same year. I again entered the College Oct 1st, where I remained till June 1st 1886. At the request of the Indian Department, I was appointed by the late Bishop of Saskatchewan, to be teacher of a government Indian school, situated at James Smith's Reserve. I was again called and admitted to the College Jan 3rd 1888, where I remained till May 24th 1888. At the request of Trustees of Pahonau Protestant Public School No 126, I was appointed teacher to said school where I am at present stationed. I make the above application, owing to my unsettled position. I sincerely hope to meet with the department's approval.

I have the honor to be
 your ^{obedient} servant
 Thomas Bear.

~~686~~ 699

To the Commissioner of Indian Affairs for Manitoba
and the North-West Territories.

75946

I Thomas Bear. Son of No 56

a half-breed, admitted into the treaty with the John Smiths

Band of Indians, desire to withdraw from the said Treaty,

under the provisions of Section ^{Smiths} ~~fourteen~~ of the "Indian Act,

Ch. 43 of the
Revised Statute
as amended
by S1 Act.
Chap 22

1888," as amended, and hereby signify my intention of so

doing by signing this application in the presence of two

witnesses, this 22nd day of April A.D. 1889

Witnesses:

Geo. Goodfellow } Thomas Bear
John Goodfellow }

We Geo. Goodfellow and John Goodfellow
of Fort a La Corne

do hereby certify that the above application, ^{made by} a half-breed to
withdraw from Treaty, was signed by the said Thomas
Bear in our presence, and that we are the subscribing
witnesses thereto.

Sworn before me at Fort a La Corne
this 22nd day of April A.D. 1889

A. R. M. Hauge, J.P.

Geo Goodfellow
John Goodfellow

In your reply refer to
No. 1743
Also to the date of this letter.



17398
Indian Agent's Office,
Duck Lake 75946
26th April 1889

Sir.

Referring to your letter No 1239⁸ dated the 14th February last relative to the application of Thomas Bear son of No. 56 of John Smith's band to withdraw from Treaty, I beg to inform you that I explained to him that after a discharge is granted, he will no longer have any claim upon the Government as a former member of an Indian band, nor will the Department guarantee him Scrip, as it is not in their power to do so, and that the responsibility of obtaining same rests entirely on himself, nor is any promise held out to him that he will be taken back into Treaty.

Commissioner
Give him his
discharge -

Notwithstanding this, he was determined to make his application which is herewith enclosed.

The
Indian Commissioner
Rejina

J

75946

I may state that this man is able to support himself and is receiving a salary of \$500.00 per annum as a School Teacher in the Phoenix Settlement near Fort a la Corne.

I have the honor to be
 Sir
 Your obedient Servant
 R. Sillitoe
 Indian Agent.


In your reply refer to
 501
 also to date of this letter.

17398

Indian Agent's Office, Duck Lake

20th February 1890.

75946


 Sir,

I have the honor to acknowledge the receipt of your letter no. 12392 of the 5th instant. Re the discharge from Treaty of one Thomas Bear and requesting to be informed if he is married,

In reply I have to inform you that this man is a School Teacher at La. Corne. in the Phoenix Settlement, and that he is not married, he is a son of Robert Bear no. 56 of John Smuts Band no. 99. in this Agency.

I have the honor to be
 Sir
 Your obedient Servant
 R. Sillitoe
 Indian Agent.

He
 Indian Commissioner
 Regina
 ass. a

9C
 Delgt under
 11/5/90

IN YOUR REPLY REFER TO
1739 24,353
ALSO THE DATE OF THIS LETTER



1739 ⁸
Ottawa, November 21st, 1890.

75946

Sir,

Referring to your letter of the 8th instant, respecting the application of Thomas Bear, No. 56, of John Smith's Band, for a discharge from Treaty and for Half-breed scrip, and enquiring whether said Thomas Bear made application to the Agent of the Dominion Lands at Prince Albert for scrip, I beg to inform you that I have this day addressed a letter to the Deputy Minister of the Interior, enquiring as to this matter.

*Carleton -
look up as
mentioned
Agent. Dick Lake
indicates
28/11/90.*

I have also to state that Thomas Bear has written directly to the Department relative to his application for discharge from Treaty, stating that, in anticipation of his being allowed to withdraw from Treaty, he had taken up a claim on the N. W. 1/4 of Section 16, Tp. 48, R. 22, West 2nd M., and had erected a house and cleared four acres of land at a total cost of \$220., and that he was getting impatient about the non-receipt of his discharge.

You will be good enough to inform Thomas Bear that his letter has been received by the Department, and that enquiry is being made at the Department of the Interior in the matter of his obtaining scrip, should he be discharged from Treaty.

I have the honor to be,
Sir,

Your obedient servant,
W. A. G. Jones
Deputy Supt. General of
Indian Affairs.

The Indian Commissioner,
m.
Regina, N. W. T.

IN YOUR REPLY REFER TO
NO. 34,303.^H
ALSO THE DATE OF THIS LETTER

17398

Ottawa 12th Jan. 1891.

1.2398



75946

Sir,

Agent such Lake
advised 17/1/91.
Clerk.

With reference to Official
letter to you of the 21st November
last, I have to inform you, that this
Department is advised by the Depart-
ment of the Interior, that the claims
of Thomas Bear, to participate in the
Manitoba Supplementary Half-Breed
Grant, cannot be entertained, as the
time fixed by Order-in-Council for
receiving evidence in support of
such claims, expired on the 1st May 1886.

I am,

Sir,

Your obedient servant

W. A. Johnston

The Indian Commissioner,
for
Manitoba & N.W. Territories.
Regina, N.W.T.

In the Deputy of the Supt. Genl.
of Indian Affairs.

Stamper Lake
Feb 14th 1891

Mr. R. McKee, Lt.
Rush Lake

75946

Sir I have the honor to
inform you that, having heard from
The Land Agent in Edmunt Albert
that my application for scrip
was disallowed, on account of
my being a member of a band
of Indians, otherwise, by Claim,
of the Half Breed of rank, being
so. Therefore I beg leave to request
your agency to apply for my
discharge from treaty, immediate
and would also ask for
your recommendation,
I trust you will exert
your influence to free me from
this difficulty.

I have the honor, to be,

Sir

Your Obedt Servant
Thos Bear

75946

DISCHARGE FROM TREATY.

Duplicate

Office of the Indian Commissioner,
Regina, 23rd. February, 1901.

To all whom it may concern:-

This is to certify that Thomas Bear, a half-breed, admitted into Treaty No. 6, and paid with his father under Ticket No. 56, as a member of John Smith's Band of Indians, owning the Indian Reserve, situated some fifteen miles South of Fort a la Corne, in the North West Territories, and known as John Smith's Reserve, having applied to withdraw from the said Treaty, under Section 13 of the Indian Act, as amended by Section 7 of the Act, 61st. Vict., Chap. 22, and having fully complied with the provisions thereof, is allowed to withdraw from the said Treaty.

H. R.

Indian Commissioner for Manitoba,
Manitoba & the N. W. Territories.

Joan Beatty, M.L.A.

A former CBC journalist, Beatty became the first Aboriginal woman and elected to the Saskatchewan legislature when she was elected on November 5, 2003. Beatty served as a vice-president of the Saskatchewan NDP organization before winning the Cumberland nomination. She replaced Keith Goulet who did not seek re-election. She was appointed to cabinet a month later as Minister of Culture Youth and Recreation and Provincial Secretary. Beatty was re-elected in the 2007 general election that defeated the NDP government and sat as Opposition Critic for Women's Issues and Northern Affairs.

On January 3, 2008 she was appointed the Liberal Party as a candidate for the House of Commons in Desnethe-Missinippi-Churchill River riding for the March 17, 2008 by-election. She lost to the Conservative candidate. She sought the Liberal nomination again for the forthcoming 40th general election, this time in an open vote of the Liberal riding association with David Orchard also a candidate, Orchard won the nomination.

Beatty, who was a senior customer service manager with SaskTel before being elected, has an extensive record of volunteer work. While with the provincial telephone company, Beatty founded the SaskTel Aboriginal Youth Awards of Excellence, now in its fourth year.

She is a past president of the Interprovincial Association of Native Employment, and has also been a member of the Saskatoon District Health Board, the Regina Board of Police Commissioners, the University of Saskatchewan Board of Governors, and the Saskatchewan Forest Science Advisory Board. Before joining SaskTel Beatty was a reporter and producer at CBC Television in Regina and an award-winning filmmaker. She has received a number of awards in journalism for real life stories about Aboriginal people. She also received the YWCA Woman of Distinction Award for Community Development in Saskatoon and the First Nations Award in Journalism. In the 1980s she worked for the Gabriel Dumont Institute as the Editor of *New Breed Magazine*.

Joan Beatty was born at Deschambault Lake, the Metis/Cree daughter of Oscar and Jean Beatty. Joan speaks fluent Cree. Oscar Beatty was a Metis resident, fisherman, trapper and member of the local Co-op store Board and of the Co-op Fisheries Board, for the Deschambault area. Deschambault is a small community located on Deschambault Lake approximately 90 miles (140 km) west of Flin Flon, Manitoba on highway 911 and it is part of the Peter Ballantyne Cree Nation.

In 1930, Edward Beatty, Joan Beatty's paternal grandfather moved his family north from Kinistino, Saskatchewan to Caribou Creek. The following year they moved again, this time to the west shore of Big Sandy Lake. It was here they lived until their home was destroyed by a forest fire in the late 1940's. After this, they settled on the north shore of Big Sandy an area that was trapped by the Beatty sons, Oliver, Oscar, and John. In 2003, Oscar Beatty from Deschambault Lake received the Queen Elizabeth Golden Jubilee medal.

Family Metis Scrip:

Cook, Polly; address: Prince Albert; claim no. 2259; born: 10 April, 1870 at West End Bear Lake; father: John Cook (Métis); mother: Jane McKenzie or Lariviere; married: July, 1888 at Stanley Mission; to Edward Beatty; scrip for \$240.00

Application for scrip of Edward, Charlotte, Catherine, Walter and Caroline Beatty by Thomas Cook. 1907-1910. File, RG15-D-II-1.

Madore Benjamin Beaubien (1809-1883)

Madore was born on July 15, 1809 at Grand River, Michigan, the Metis son of General Jean Baptiste Beaubien and his second Ojibwa wife Man-na-ben-a-quah. Madore married three times. His third wife was Therese "Chee-Chee" Lafromboise, the daughter of Chief Joseph Laframboise and Therese Peletier. They married on June 2, 1854 at the Baptist Mission in Mayetta, Kansas.



Madore Beaubien



Therese Laframboise
b. July 4, 1823

They had the following children: Philip H.; Jean Baptiste “Babe”; Julia A.; Rose Ann (b. 1860, d. 1861); Peter; and Rose Ann b. 1865.

The Beaubien family had moved to Chicago by 1811 but moved to Milwaukee shortly before the fighting broke out in 1812. Medore was educated at the Baptist Carey Mission (1823-24) and Hamilton College in New York (1825-28). In the 1830 Chicago election he was elected to the town’s first Board of Trustees. Under the Chicago Treaty he received \$300 and \$400 for his claims. In 1834, he married Maria Boyer, the daughter of his business partner John K. Boyer. His wife abandoned him with their three children in 1838. A merchant, he ran a Chicago business from 1831 to 1843. When the business failed he left Chicago for good in 1840 and joined the Potawatomi at Council Bluffs, and later moved with them to their reserve in Kansas. He subsequently married “Keez-ko-quah” then his cousin, Therese Laframboise in 1854.

Joseph Beauchamp. (b. c. 1826)

Beauchamp is a well-known Metis family. Joseph Beauchamp, who is a direct ancestor of many people at Ebb and Flow in Manitoba, was born *circa* 1826 at St. Boniface. He was the son of Metis parents, Baptiste Beauchamp and Angélique Pangman. Angélique, named after her mother, was the sister of the famous Metis nationalist, “Bostonnaise” Pangman. We know little about Joseph’s youth, but probably he lived at St. Boniface or nearby and was part of the Metis plains hunting group.

In 1848, young Joseph married Catherine Delorme *dit* Bidoux at St. Boniface in a Roman Catholic service. Catherine was the daughter of a French Canadian named Baptiste Delorme *dit* Bidoux and a Metis woman named Marie LaVallée. Catherine had been born in 1830 at Edmonton, so she was eighteen at the time of their marriage. During the next few years, Joseph worked for the Hudson’s Bay Company. Their eldest children, Sophia and Joseph Jr., were born at Mackenzie River.

According to his scrip application, Joseph and his family moved to Duck Bay in 1854, and, except for their daughter Marie who was born at St. Norbert in 1856, the rest of their children were born on the west side of Lake Manitoba. Later, the family moved to The Narrows on Lake Manitoba, and Joseph became a member of the Ebb and Flow Band for a time before leaving treaty in 1887. Joseph and Catherine had twelve children, most of who married and raised families. Their youngest daughter Caroline married John James Flett in 1896, and their descendants can be found on the Ebb and Flow Reserve as well as in the

neighbouring Metis communities. (Contributed by Raymond M. Beaumont (Editor), from *Ebb and Flow Stories*, Winnipeg: Frontier School Division No. 48, 1997: 150.)

Pelagie Beauchamp. (b. 1860)

Pelagie was born on October 10, 1860 in St Norbert, the daughter of Jerome Beauchamp and Genyevie Parisien. She married Pierre Leveille, the son of Louison Leveille and Marguerite Gervais. They were members of the Cypress Hills Metis hunting brigade.

Pierre Beauchamp. (b.c. 1810)

Pierre Sr. was a member of the Palliser Expedition, (1857-60). Pierre was born circa 1810, the son of Jean Baptiste Beauchamp (1754-1788) and Josephthe Daze (1761-1789). He married Marie Comtois dit Morin, circa 1831, he then married Scholastique Versailles in 1863 at St. Norbert. His son Pierre Jr. signed Riel's petition for a Reserve in Montana.

Children of Pierre and Marie:

- Jerome, born 1833, married Genevieve Parisien.
- Pierre, born circa 1836, married Nancy Ward.
- Marie, born 1837, married Moise Goulet.
- Abraham, born 1840, married Marie Desjardins.
- Josephthe, born 1843, married David Venne.
- Marie Anne, born 1846, married Alexis Henry.

Pierre Beauchamp Jr. (b. c. 1836)

Pierre Beauchamp was the son of Pierre Beauchamp Sr. And Marie Comtois dit Morin. He married Nancy Ward, the daughter of George Ward and Elizabeth Turcotte. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Adolph Beauchemin (Bushman). (b. 1862)

Adolph was reportedly born in a buffalo camp north of Fort Benton in 1862 to French Canadian parents. He was said to have moved to Teton County in 1877 and eventually to have settled on a homestead in the Deep Creek area. The Montana Census of 1940 lists Adolph Bushman: age 78 born 1862, living Chouteau, wife Ellen age 64, son Willis age 35, and son Grenn age 22. Gabriel bushman Sr. and Marguerite Azure had a son Dophus born in 1873. This raises the question as to whether Adolph is their son.

André Beauchemin, MLA. (1824-1902)

A Metis politician, he served as the St. Vital delegate on Riel's Red River Council of November 1869. Later he was a delegate to the Convention of Forty and a councillor in the provisional government. He was elected to the first Manitoba legislature in 1870 by acclamation to represent the riding of St. Vital. André was born on November 6, 1824 at Red River, the son of André Millet *dit* Beauchemin and Madeleine Ducharme. He married Geneviève Delorme, the daughter of Joseph Esnault dit Delorme and Brigitte Villebrun.



Gabriel Beauchemin (Bushman). (1838-1940)

Gabriel Beauchemin, who was born in Dakota Territory in 1838, the son of Andre Beauchemin and Red Nest, an Assiniboine woman, was listed as a “mixed-blood inside the reservation” on the Turtle Mountain censuses from 1886 to 1892 and received an allotment in Montana as a Turtle Mountain Band of Chippewa Indian. The surname “Beauchemin” (or variations of it) does not appear on any of the Pembina annuity lists.

Marguerite Azure was born on December 4, 1850 in the Dakota Territory, the daughter of Antoine Azure⁸ and Victoire Lariviere. The Azures had also moved to Montana. The U.S. 1880 Census for St. Peter's Mission, Montana lists:

- Antoine Azure Age 55.
- Wife: Victoria Age 22.

The couple had five children; Marie born 1872, Dophus born 1873, Gabriel born 1879, Thomas born 1886, Joseph born 1888, and Louis born 1892.

- Circa 1839, enrolled in Turtle Mountain Band of Chippewa, N. D.
- Gabriel and his wife Margaret had the following children:
 - Child: Gabriel_Birth: c. 1879, enrolled in Turtle Mountain Band of Chippewa, N. D.
 - Child: Joseph Birth: c.1888, enrolled in Turtle Mountain Band of Chippewa, N. D.
 - Child: John Louis_Birth: c. 1891, enrolled in Turtle Mountain Band of Chippewa, N. D.
 - Child: Florestine Birth: c. 1895, enrolled in Turtle Mountain Band of Chippewa, N. D.

Gabriel Beaucheman (Bushman) Jr. (1879-1971)

Gabriel was born on January 29, 1879. Gabriel married Celina Turcotte and had 16 children. He passed away on August 3, 1971 in Wolf Point, Montana. Celina Turcotte was born in Williston, North

⁸ Antoine Azure was born in St Boniface on 28 May 1825 to Antoine Azure (1794-1900, died at Leroy, N.D.) and Charlotte Pelletier (1785-1885). Antoine married Victoire Lariviere and had 16 children. He passed away on 31 Jan 1914 in North Dakota. Victoire was born in 1823 to Hyacinthe Lariviere and Josephte Bruneau. The couple had 16 children. Victoire passed away on January 12, 1889 in Fort Yates, South Dakota.

Dakota, in 1883, the daughter of Jean Baptiste Turcotte⁹ (1835-1902) son of Vital Turcotte and Madeleine Caplette, and Marguerite Decoteau. (1846-1945) Celina was first married to John Brunelle and had a child. Celina then married Gabriel Bushman (Beauchemin) on January 30, 1901. She passed away on July 25, 1949 in Poplar, Montana.

Jean Baptiste Millet dit Beauchemin. (1838-1900)

Jean was the son of Benjamin Beauchemin and Marie Parenteau. He was married to Margeurite McMillan. He represented St. Charles at the Convention of Forty in 1870 and served on Riel's second provisional government.

Jean Baptiste was a member of the Louis Riel's Legislative Assembly of Assiniboia in 1870 as a member for St. Charles which was also represented by his uncle, Andre Beauchemin. Jean was born on November 3, 1838, the son of Benjamin Beauchemin (b. 1811) and Marie Parenteau, the daughter of Joseph Parenteau and Suzanne Richard. In 1858 Jean Baptiste was married to Margeurite McMillan (b. January 12, 1840). Marguerite was the daughter of William McMillan and Margaret Dease. They had ten children.

Jean represented St. Charles at the Convention of Forty in 1870 and served on Riel's second provisional government. Pierre Parenteau Sr. was his uncle as was André Beauchemin both of whom also served on the Legislative Assembly of Assiniboia. Both of these men were members of Louis Riel's October 1869 Metis National Committee.

Father Patrice Beaudry. (1873-1947)

Patrick Beaudry was born to Cree-Metis parents at St. Albert, Alberta. His father was Narcisse Beaudry (b. 1845) and his mother was Lucy Breland (b. 1848 at Red River). Patrice and his twin sister were two of eleven children born to Lucy and Narcisse. He was the second Metis priest from Alberta to be ordained (1901). It was the dream of Bishop Grandin to form a Native clergy when he first established an Oblate seminary at St. Albert. Patrice first studied at St. Albert then at the Juniorat du Sacré Coeur in Ottawa from 1892- 1895, he then entered the novitiate of the Oblates of Mary Immaculate at Lachine, Quebec. He pronounced his final vows at the Scolasticat Saint-Joseph in Ottawa on September 8, 1897 and was ordained a priest in Ottawa on June 1, 1901. His facility in the French, English and Cree languages was especially useful in serving the Indian and Metis population. Father Patrice built chapels at Brulé, Jasper, Mountain Park, Winterburn and Wabamun. For many years he served at St. Albert. From 1903 to 1908 he was resident at St. Albert with additional responsibility for the mission at Athabasca Landing. He became director of that mission in 1908 although he was residing at Saint-Laurent-Grandin, Saskatchewan. From 1909 to 1912 he was resident in Edmonton and was also ministering to the camps of the Grand Trunk Railway. From 1912 to 1916 he lived at Edson, Alberta, then Lac Ste. Anne for two years after which he was at Jasper from 1922 to 1926. From 1929 to 1944 he served reserves in Saskatchewan and built chapels at Mistawasis, Whitefish and Sturgeon Lake. Heart problems forced him to reside at the Indian School at Duck Lake after 1944. He died in Prince Albert, Saskatchewan on September 22, 1947.

Reference

Anderson, Anne. *The First Metis... A New Nation*, Edmonton: UVISCO Press, 1985: 189-193.

Angus Beaulieu. (b. 1936)

Angus was born at Fort Resolution, NWT. He is one of the Territories top fiddlers and plays a 100-year-old instrument handed down by King and François Beaulieu. Angus is featured on the recent Gabriel Dumont Institute video, *Richard Lafferty the Muskeg Fiddler* (Saskatoon, 2002).

⁹ Jean Baptiste Turcotte was born 22 February 1837 in St. Boniface, Red River Settlement. He died about 1902 in Belcourt. Jean first married Angélique Pocha dit Paquin, the daughter of Jean Paquin and Genevieve Ainanikip-kik Lattergrasse in 1858 in St. Boniface, Manitoba. Angélique was born about 1840 in near Red Lake, MN. She died 1884 and was buried in Belcourt, North Dakota. Jean then married Marguerite Decoteau (Descoteaux), the daughter of Louis Decoteau and Isabelle Laverdure, after 1883. Marguerite was born on March 1, 1852 in Devils Lake, Dakota Territory. They are listed in the 1892 Turtle Mountain Records Census as Family 228.

Catherine Beaulieu, (Bouvier). (b.c. 1826-1918)

Catherine was the daughter of François “Old Man Beaulieu” and his wife Catherine St. Germain. She was born at Fort Simpson, NWT in 1818. As the only daughter, she was no ordinary woman as she was the equal to most men living in the north. She had learnt many of the essential northern survival skills from the people in her life; her father; her four brothers and her mother.

Catherine married Joseph Bouvier (1810-1877), son Jean Baptiste Bouvier Sr. and Maegerite Laraute, in 1840 at Fort Smith. In the 1860s, they settled permanently at Fort Providence. They had five children. Joseph was employed as a headsman on Hudson’s Bay Company York Boat and barge crews. Joseph died in 1877 and Catherine remarried to Jean Baptiste Lamoureux.

Jean LeMouel, a Metis from Yellowknife tells the following story about Catherine:

She could trap and hunt like a man and was a great traveller by dogteam or canoe. A few of her grandchildren who are living today remember and talk about the trips she used to make from Fort Providence to Fort Rae during the winter, a distance of 150 miles. With two or three other Native women, without the help of men, they would set out with dogteams. Due to the road conditions, number of dogs and load for the long trip, they walked all the way on snowshoes, which took many days while camping out every night. After visiting with their relatives and friends in Fort Rae, they returned to Fort Providence with loads of caribou meat. Catherine also carried the mail to and from Rae and Fort Providence. There were also many wolves in those days. They were often seen and their howling was heard throughout the night. But nothing seemed to stop her! The Bouvier family at Fort Providence would supply the trading companies from the results of their hunting and fishing. Also, they were very helpful to the Roman Catholic Missionaries who greatly appreciated their assistance, both material and intellectual. In this sense, they were protectors and interpreters, helping the missionaries with the language and teaching. It is also said that during the waterfowl hunting seasons great quantities of wild geese and ducks were provided by the Bouviers to the Roman Catholic Mission.

Catherine is reported to be the source of the Chipewyan oral history obtained by Father Émile Petitot and Father Grouard.

Reference

Overvold, Joanne. (Editor), *Our Metis Heritage: A Portrayal* (Yellowknife: Metis Association of the Northwest Territories) 1976: 16.

Col. Clement H. Beaulieu. (1811-1893)

Clement “Gay-Bah-Ke-Wen-Zie” Beaulieu was born September 10, 1811, at Lac de Flambeau, the son of Bazile Hudon de Beaulieu¹⁰ and Ogemahgeshigoquay, daughter of White Raven, Chief of the Wisconsin Chippewas. She was baptized as Margaret Racine.

This Biography of Clement H. Beaulieu is a direct quote from the 1907 book by Alvin H. Willcox, “A Pioneer History of Becker County Minnesota.” Chapter XVIII, page 258-259.

Col. Clement H. Beaulieu, Sr., or, as his friends delighted to call him, "Uncle Clem," was born at Lac du Flambeau, in the then territory of Michigan, which included Wisconsin, Minnesota and a large portion of territory west of the Mississippi, on Sept. 10, 1811. A pioneer, a statesman and an individual of marked characteristics, being born in a period when the West and Northwest was, comparatively speaking, a howling wilderness and barbaric Eden of the untutored red man, his father, Bazil Hudon de Beaulieu, having emigrated from Canada in the year 1804, and who was actively engaged in the fur trade of the Northwest for many years, and in which business Mr. C. H. Beaulieu, Sr., became early engaged in the Lake Superior region and other points east and west of the headquarters of the Mississippi, especially in the vicinity of La Pointe, Wis., and at Crow Wing, Minn. At the latter place at one time he owned and conducted the most thriving trade and enjoyed the pleasantest home in Minnesota, under the warm

¹⁰ Bazille Hudon de Beaulieu was born May 18, 1785 at Riviere Quelle, Canada. He came from Montreal in 1804 and worked the fur trade in the area of Wisconsin and Michigan (upper penninsula).

hospitality of its roof and from the bounty of its board no friend or stranger ever turned away hungry, nor felt touched by the chill of discourtesy.

Mr. Beaulieu was of mixed French and Algonic Indian blood, being descended on his father's side from the chivalrous de Beaulieus of France, and the most distinguished totem, or clan of the Ojibwa nation, members of whose family have been chiefs and princesses from time immemorial, and the principles and persuasive influences of both races were happily continued in the life and nature of Mr. Beaulieu, and it was owing to the implicit faith that the Indians cherished in his word and wisdom that he was a power amongst them, and true it is, that many serious collisions have been averted between the Chippewa Indians of Minnesota and their white neighbors, owing to his timely councils, and today, these people not only can thank his aggressive forethought and wisdom for their heritage to homes on the White Earth Reservation, but the further significant fact that no stain of the white man's blood rests on the hands of the Chippewas of Minnesota.

He was married to Miss Elizabeth Farling, a daughter of one of the early Scotch missionaries, in 1840, celebrating amidst the surroundings of a large family of children and grandchildren their golden wedding, some three years ago.

As we have reported, Clement H. Beaulieu is first listed as establishing a trading post near Crow Wing River in 1838, but the census of 1840 gives La Pointe as Beaulieu's residence. He was listed as Justice of the peace in La Pointe County in 1848. Besides, his son, Reverend C. H. Beaulieu claims that his father moved to Crow Wing at the time the Government was building Fort Gaines. It is thus more probable that 1849 was the date of his final arrival in Crow Wing as a permanent resident. In order to be independent of military regulations, Beaulieu decided to build off the reservation and settle opposite the north mouth of Crow Wing River. He moved in with a large force of loggers, sawyers, and carpenters and erected a group of post buildings, "one of which was a large two-storied log building clapboarded outside and ceiled within and designed for his residence." Outside on the three sides were wigwams of the Indians. To the north, were Indian burial grounds.

Eventually, Clement Beaulieu purchased the building of Pierre Chouteau Company. He formed a partnership with John Fairbanks and the firm of Beaulieu and Fairbanks became the principal supplier of all Chippewa Indian Posts. One source claims that at one time Allan Morrison worked for Clem Beaulieu as clerk. Peltries were still sent to St. Louis, but Crow Wing became known as an out-fitting place. For this trade the geographical location of Crow Wing was excellent. It was on the Red River ox cart trail and wagon rail. It was in the heart of the great Chippewa country.

Obituary:

Clement Hudon de Beaulieu, more familiarly known as Col. C. H. Beaulieu, of White Earth, this county, died on the morning of Monday, 2d of Jan., 1893, after a short illness of some eight days. Mr. Beaulieu, who was a very active man for one so advanced in years, met with a very serious accident a few days ago, having broken his leg, and which culminated in his death. His wife survives him, and also five sons, Capt. Chas. H., Rev. C. H., Jr., Gus. H., Theo. B., Robt. G. and one daughter, Mrs. Theo. H. Beaulieu.

- Detroit Record

Étienne Beaulieu.

Étienne was the son of François Beaulieu. A resident of Great Slave Lake he was the guide of American traveller Warburton Pike in 1889.

François Beaulieu. (1771-1872)

François Beaulieu was the son of Jacques Beaulieu and an Indian mother of the Montagnais Cree. He was the patriarch of the first Metis family in the Athabasca and is reputed to have preceded Peter Pond to the region. François told Father Emile Petitot in the 1860s that his father (or grandfather) had come out west with *la compagnie des Sioux*. This company of New France had chartered many western expeditions between 1727 and 1760. Alexander Mackenzie, led by François Beaulieu, and a party of hunters, spent all of June 5, 1789, covering some 17 miles of narrow channels and primitive trails around the Slave River

rapids between what is now Fitzgerald and Fort Smith where the Slave River cuts through a seventeen mile bar of granite rock. In that distance the river falls 109 feet, mainly at four separate rapids. François was one of the Metis in the party that accompanied Alexander McKenzie down the river to the Arctic Ocean in 1789 and overland to the Pacific in 1793. Sometime after that he married Ethiba, a Chipewyan woman. He told the following story to Father Petitot:

I am the son of a Frenchman. My mother was a Chipewyan: my grandmother was a Cree; there are three bloods in my body. What I am going to say happened at the North West Arm of the Great Slave Lake, on Big Island (near Fort Providence). At that time, I was not a grown up man. However, I remember as if it was yesterday. I was 15 years old (1786). I was then staying with my parents. One day we heard that the White Men were coming. There were lots of them. My Uncle Jacques Beaulieu, chosen a spokesman for all the people, called all the Indians from all over the Great Slave Lake area. Many Dog Ribs came also although we always were at war with them because my family was on the side of the Chipewyans.

Beaulieu met John Franklin in 1820 and advised him to use what is now Dease Arm of Great Bear Lake as the base for his journey to the mouth of the Coppermine River. Franklin rejected this advice with the result of much hardship and loss of life on his first journey to the Arctic. Franklin's journal contains the following record:

March 26, 1820. Upon our arrival at Fort Chipewyan, our first object was to obtain certain information respecting our future route (to Coppermine), and accordingly we received from one of the North West Company's interpreters, named Beaulieu, a Half-Breed who has been brought up amongst the Dog Ribs and Copper Indians some satisfactory information. (Old Mary Beaulieu to Father Petitot, 1863)

The Route which I should prefer taking would be nearly North from Great Slave Lake, and, from the information Beaulieu has given, I am inclined to hope passage may be made up the river which falls into Slave Lake near Mountain Island; from thence, by crossing lakes and portages, into the Coppermine River, which communicates directly with the sea.¹¹

Beaulieu drew a map for Franklin (with the help of Black Meat) tracing a route along the Coppermine River and eastward along Coronation Gulf to Cape Barrow. While he did not join this first expedition, Baptiste de Mandeville and Pierre St. Germain did join Franklin. Franklin employed Jacques Beaulieu (a brother) on his second expedition, 1825-27 as an interpreter and guide. Dr. John Richardson travelled down the Mackenzie to map the coast eastward to the Coppermine, but due to the lateness of the season couldn't return by the same route. He went overland as planned to Dease Arm of Great Bear Lake where Beaulieu met him and took them by boat to Fort Franklin.

Different groups were consistently trying to secure Beaulieu's services to meet their own ends. The North West Company at Great Slave Lake, and subsequently the Hudson's Bay Company employed Beaulieu as their combination peacemaker, lawman, intimidator and interpreter. A Hudson's Bay post run by Beaulieu was established on the Slave River at the mouth of the Salt River in 1863.

As head of a Yellowknife Band, Beaulieu was feared by the Slaveys, Dogribs and Sekanis and is said to have personally killed twelve of this latter group. Over the years he had at least three wives and perhaps as many as seven. Through marriage, he was a brother-in-law of Yellowknives chief Akaitcho. The Beaulieus and St. Germaines of the Northwest Territories were intermarried. Old Man Beaulieu appears to have had two wives who were St. Germaines. One was Louise St. Germain (Pas de Nom or Lacaille), the daughter of Jacques St. Germain and a Chipewyan woman (born between 1802 and 1807). François and Louise Beaulieu are listed in the Red River census documents. This indicates that they either visiting or living there in the 1830s to 1840s.¹² Catherine St. Germain who married Beaulieu in the Catholic Church in

¹¹ L.R. Masson (Editor), "Letter from Frd. John Franklin to Edward Smith, March 3, 1820," *Les bourgeois du Compagnie du Nord Ouest* (New York: Antiquarian Press, 1960), 136.

¹² D.N. Sprague and R.P. Frye. *The Genealogy of the First Metis Nation*. Winnipeg: Pemmican Publications, Table 1.

1848 was the daughter of Pierre and Thakavilther St. Germain. She may have been the sister of the Pierre St. Germain; the Metis guide who accompanied the Franklin expedition and later settled in Red River in 1832.

In his later years, Old François Beaulieu lived at Salt River, a tributary of the Slave River. Here he produced salt and obtained the salt monopoly from the Hudson's Bay Company. In 1848, a young man named Dubreuil went to Fort Resolution to work with Beaulieu and the latter became impressed with Dubreuil's religious devotion. Thus, François decided to be baptized and join the church. When Father Alexandre Antonin Taché baptized him at age 80 in 1848, François, out of respect for the church's teachings, dismissed two of his wives, after first making provision for them. In the winter of 1856-57, Father Grandin was Beaulieu's houseguest at Salt River. Father Grandin wrote, "I was welcomed by Beaulieu and his people like I was an angel. He gave me his own house during my stay amongst them. He and his family moved into another house that was much poorer and colder." Beaulieu taught Grandin to master the Chipewyan language and together they turned the house into a worship centre where all the settlement would gather to pray on holy days. Six years later, Grandin, then a Bishop, returned to visit Beaulieu and the industrious community of Salt River, where he erected and blessed a large cross.

The Beaulieus often effectively competed in trade with the HBC. In 1857, Antoine Beaulieu made a trip to Red River to sell the furs he had trapped or bought around Fort Chipewyan and Resolution. He returned with a load of merchandize to trade for more furs. As a consequence the HBC was forced to raise the prices they paid to the local trappers. Anderson, the district HBC manager briefly considered forcing François Beaulieu out of business however didn't proceed with these plans. By 1867 Beaulieu was HBC Post Manager at Salt River. In addition he had other businesses such as farming, ranching, fishing, hunting and salt making. Around the time of his death a post was built south-east of Salt River along the Slave River to replace Salt River, this was called Fort Smith. He died at Salt River, Northwest Territories at age 101.

The Historic Sites and Monuments Board of Canada have designated François Beaulieu as a person of national significance

References

- Overvold, Joanne. (Editor), *Our Metis Heritage: A Portrayal*. Yellowknife: Metis Association of the Northwest Territories, 1976: 101.
- Leslie H. Neatby, "François Beaulieu." *Dictionary of Canadian Biography*, Vol. X (1871-1880). Toronto: University of Toronto Press, 1972: 38.

Jean Baptiste Beaulieu. (b. c. 1814)

Beaulieu was an old French-Canadian name sometimes spelled Bouillier in the old records. The direct ancestors of the Beaulieu's currently reside at Ebb and Flow and Sandy Bay, Manitoba. Baptiste Beaulieu, Metis, was born sometime before 1800. We do not know much about him, except that he took an Indian wife named Ka-takoa-ko-ia-way and raised at least two sons, both of whom settled on the west side of Lake Manitoba. The elder, Jean Baptiste, was born *circa* 1814 at Lac la Biche, northeast of Edmonton. The younger, François was born *circa* 1822 at Portage la Prairie. The family moved around a great deal because Baptiste was a hunter, and his sons later reported that they lived temporarily at places such as Riding Mountain, Portage la Prairie, and Baie St. Paul, when they were young.

Baie St. Paul is located about half way between Portage la Prairie and Winnipeg on the Assiniboine River. Jean Baptiste said that they were there in "about 1826." Evidently, they returned to that area seasonally for quite a number of years. After Jean Baptiste married Josephte Richard in 1840, his sons Baptiste and Antoine were born at Baie St. Paul or nearby. His brother, François, married in 1844 at St. François Xavier, a Metis community that is only a short distance away.

François had only one child, Marie, who died young. Jean Baptiste, on the other hand, had twelve, several of whom survived childhood. André was born c. 1854, at Lizard Lake (either in the Riding Mountains or at Waywayseecappo which was called Lizard Point), Joseph Pascal born c. 1859 at Gladstone, and Michel and Marie born at Totogan in 1861 and 1862 respectively. Totogan was located

north of Westbourne, Manitoba just upstream from the outlet of the White Mud River into Lake Manitoba.

According to Baptiste, his hunting grounds were at Riding Mountain, but Totogan seems to have been the base camp. We do know that the Saulteaux-Metis mixed hunting band at Totogan was called the White Mud Band at one time. In September 1870, his daughter Marie died there, just after they had finished putting up hay. His brother François was further up the lake at Manitoba House (now Kinosota) in 1870. He had perhaps settled there because his second wife was from nearby Ebb and Flow Lake.

When Treaty 2 was signed at Manitoba House in 1871, the Beaulieus were entered on the band lists. François and his wife were part of the Ebb and Flow Band, but later went to reside on the Sandy Bay Reserve, where Baptist's family had settled. Then in 1887, the entire family applied for Metis Scrip. As a result, as of today, some of the Beaulieu's are Treaty Indians and some are Metis. (Contributed by Raymond M. Beaumont (Editor), from *Ebb and Flow Stories*, Winnipeg: Frontier School Division No. 48, 1997: 150-152.)

Joseph Beaulieu. (b. c. 1802)

Joseph was the son of Joseph Beaulieu and Josephte (Cree), probably born in the St. Francois Xavier area. Joseph joined the fur trade in 1818 and worked for the HBC as a trapper, middleman and hunter. In what is now Oregon. He spent time with the South Party and with the 1841-42 Outfit travelling with Lt. Emmons of the U.S. exploring party to California, where he rejoined the south Party. On January 29, 1844 he married Batsy Killimaux (Tillimook).

Joseph King Beaulieu I. (1836-1916)

Joseph was the son of François (Old Man) Beaulieu and his wife Catherine St. Germain. He was married to Marie Anne Flamand. Their children were Sophie King, Joseph King Jr., Elise Madeleine King and Rose Marie King. Joseph King Beaulieu I established Fort Smith in 1874.

After the death of his father "Old Man" Beaulieu, who established the Salt River post, Joseph King Beaulieu built a new post south-east of Salt River along the Slave River. Bishop Clut makes note of this in a letter he wrote in September of 1874: "Joseph (King) Beaulieu son of Old Man Beaulieu has built a trading post at the foot of the last rapid." The Fort Resolution Post journal states: "In connection with the introduction of steam boat to transport supplies and fur, Fort Smith was built (and replaced the post at Salt River) in 1874 on the left bank of the Slave River at the foot of the rapids." In a letter written to the District Manager of the Hudson's Bay Company from Fort Smith on March 25, 1876 Joseph (King) Beaulieu notes his progress: Almost all the people have paid with their fur their debts from last fall. I have in my ice house 1,500 lbs of fresh meat and in the warehouse I have 1,000 lbs more of fresh meat, 500 lbs of dried meat and 400 lbs of pounded meat. I have squared all of the logs needed for 4 houses; a store 24'x18'; a house for the hired men 32'x18'; a kitchen 17'x23'; a house for the priest 20'x18'. Although I am not certain to sign a new contract with the H.B.C., I will stay to build my Fort and I do hope that it will have a better appearance than Mr. Moberley's Fort." Subsequent to this construction, the Catholic mission from Salt River moved to Fort Smith. Fort Smith was a stopping place on the transportation system of the north when it was customary to portage around the great fifteen-mile long rapids on the Slave River. Settlements grew up on both ends of this portage – Fort Fitzgerald, Alberta on the southern end and Fort Smith on the downstream side of the Noyé rapids. Right up until World War II, most residents of this Metis community were employed in river transportation.

Around 1880 Joseph King Beaulieu was sent to Fond du Lac (Eastern Arm of Great Slave Lake) to open a trading post that was known as "King Post." This later became the community of Snowdrift. Years later Joseph King Beaulieu was sent to Fort Vermillion to establish another trading post and he died there in 1916.

(Contributed by Jeanette Mandeville, the great granddaughter of Joseph King Beaulieu.)

Joseph King "Sousi" Beaulieu II. (1859-1929)

Joseph was the son of Joseph King Beaulieu I and Marie Anne Flamand. He was born at Big Island at the mouth of the Mackenzie River. Joseph became better known as Sousi or Suzie. He was married to Flora Hope in 1881. He guided Guy Blanchette on a survey that took them to the Coppermine River, which had not previously been known. In an article written by Guy Blanchette in *The Beaver* (Fall, 1964) Blanchette describes this journey and states that, "The blood of the Frenchman of the brigade had run thin through successive Indian mothers but it had preserved strong qualities of leadership, ambition, and a certain truculence." Guy Blanchette and Joseph Beaulieu had a schooner, which Joseph sailed as the captain for about five years. Joseph and Flora lived on Stony Island in the bush. During the winter, Joseph would take fish to Fort Resolution to sell.

Reference

Overvold, Joanne. (Editor), *Our Metis Heritage: A Portrayal* (Yellowknife: Metis Association of the Northwest Territories) 1976: 55, 57.

Paul Hudon Beaulieu. (1817-1897)

Metis interpreter and guide Paul Hudon Beaulieu was born in Sault Ste. Marie, Michigan on May 10, 1817. He was the son of Bazile Hudon de Beaulieu¹³ and Ogemahgeshigoquay, daughter of White Raven, Chief of the Wisconsin Chippewas. She was baptized as Margaret Racine.



Paul married Maria Margaret Fairbanks on October 15, 1841 at White Earth. She was the daughter of Mary "Sha-gon-aush-equay" Sayer and John H. Fairbanks. He resided in White Earth Indian Agency, and was an interpreter after 1843, assisting in concluding many treaties with the Chippewa tribe of Indians. He accompanied General Fremont on his trip to the Rockies, joining that expedition in Fort Bent, Arkansas. In 1838, he went to Los Angeles with Jean Tete and others, as employees of Bent and St. Vrain. In 1853, he worked as an interpreter and guide for Governor I. I. Stevens, in his exploration of the West.

His father, who was employed by the American Fur Co., was descended from the Beaulieu family who came to America from France, twelve years before the revolutionary war.

Obituary

Paul H. Beaulieu was born at 1820. He was of French and Indian descent and took an active part in the early development of the territory and state of Minnesota, especially in all matters relating to the Chippewa Indians, and in their several treaties with the government. He possessed the attributes of a splendid education, was a master of the English and French languages, a born diplomat, a brilliant orator, and a Chesterfield in manner and address, and was reputed to be the most fluent interpreter of the Chippewa dialect that the nation ever produced. He was largely instrumental in bringing about the measure which secured to the Chippewas their present home, the White Earth Reservation, and he, too, led the van when they removed hither, and turned the first furrow and planted the first crop, and took the initiatory steps in the paths of a new civilization. Mr. Beaulieu never sought the uncertain allurements of the political works, although grandly qualified to honor and administer the duties of its most intricate branches; he chose, rather, to humiliate himself to his humble surroundings and to the elevation of his kindred, the Chippewas of Minnesota. He belonged to that lofty school of individualism that is fast passing away, and who, "along the cool, sequestered vale of life, they keep the 'morseless tenor of their way'" and whose noble deeds of self- sacrifice are buried with them. Mr. Beaulieu had been in failing health for some time, and the sudden and tragic death of his beloved son, John H. Beaulieu, a few weeks ago, undoubtedly hastened his demise which occurred on the 9th of February, 1897. He leaves a wife and two daughters and two sons, Mrs. Jennie Ledebor, Mrs. A. J. McIntosh, and Truman and C. A. H. Beaulieu. He was a brother of the late lamented Col. C. H. Beaulieu, and at the time of his death he was employed as interpreter on the Chippewa commission. In respect to his memory Maj. R. M. Allen, U.S. Indian agent, ordered the agency flags at half mast during Wednesday and Thursday, and that general business about the agency be suspended during the funeral services. He was laid to rest on Thursday, in St. Benedict's mission cemetery;

Rev. Father Aloysius, O. S. B., officiated at the funeral services. –

Detroit Record.

Joseph "Edouard."Beaupré, 1881-1904)

Edouard (The Giant) Beaupré was the son of Gaspard Beaupré, a French Canadian, and Florestine Piché, a Metis woman. Florestine and her family arrived in Willow Bunch, Saskatchewan in 1870. Edouard was born January 9, 1881 in Willow Bunch (Talles des Saules). He weighed 14 lbs. at birth. Father St. Germain baptized Edouard; his godfather

¹³ Bazille Hudon de Beaulieu was born May 18, 1785 at Riviere Quelle, Canada. He came from Montreal in 1804 and worked the fur trade in the area of Wisconsin and Michigan (upper peninsula).

was Jean Louis Legary. His baptism was the first recorded in the church register. At the age of seven he started growing quite rapidly and by the age of eleven he was taller than his father was. Edouard was an excellent hunter and horseman, with great dexterity when using his lasso, but he soon had to give up riding because his legs would drag on the ground. He could also speak four different languages: English, Sioux, Cree and French.

Edouard became involved with sideshows and began touring Canada and the US, to earn extra money to help support his poor family. He returned home from his travels once and worked as a collection agent. Edouard would sometimes pick people up under their armpits to entice them to pay their debts.

The “Giant” returned to sideshows, travelling to places like Winnipeg, Montreal and throughout the US. During his travels, doors were never tall enough and beds were never big enough. In 1902, when he toured to Montreal, he made the acquaintance of the strong man Horse Barre and the famous Louis Cyr. A competitive fight took place between them but Edouard lost the competition.

In 1903, he began to show signs of tuberculosis. In one story told during this time, Edouard had to go to the pharmacy to get medicine for his illness. When he got there he could not get through the building’s entrance; he was just too big. He had to get down on his knees to get through the doors. Although against his parent’s wishes, he went back on tour, even though his health was failing. His manager at the time was Amy Bernard of Winnipeg, who was a member of the Canadian Senate. On July 1st, 1904, he was on exhibit at the World’s Fair in New York. Two days later he fell ill and was in need of a doctor. Sadly the Giant died shortly afterwards on July 4th at the age of 24. At the time of his death he was 8’ 3” tall and weighed 375 lbs.

The Beupré family was very poor and could not afford to have Edouard’s body brought home. The Barnum and Bailey Circus continued to exhibit Edouard’s body across the States until it came into possession of Eberle Keyes who decided to make some money by exhibiting his corpse in front of department store windows. Area residents were appalled by this and denounced it as bad taste. Rumour has it that his corpse later came into possession of Pascal Bonneau who moved him to Montreal, where he was exhibited in a museum.

In 1907, some children playing in a shed in Bellerive, Quebec discovered Edouard’s body. It was then sent to the University of Montreal’s Department of Anatomy for study. The university kept his body for 82 years.

Finally on September 29th, 1989, eighty-six years after his death, his body finally came to rest. Edouard’s body was cremated and his ashes were returned home to Willow Bunch, Saskatchewan, his final resting-place. (Contributed by Lorraine Freeman, reprinted courtesy of the Metis Resource Centre Inc.)

Emmanuel Beugrand dit Champagne.¹⁴ (1823-1904)

Emmanuel was born at Pembina, the son of Emmanuel Champagne *dit* Beugrand and Marguerite Larocque. He married Marie Letendré, the sister of François Xavier Letendre *dit* Batoche in 1843. They were numerated in the Red River census that year but were living at Pembina during the 1850 census of the Minnesota Territory. They were both members of the Turtle Mountain Band and received annuity payments in 1869.¹⁵ Marie was the oldest child (born September 20, 1824) of Louison Letendré *dit* Batoche and Marie Julie Hallett who had moved to St. Laurent in 1871.

Children of Emmanuel Champagne and Marie Letendre:

- Ambroise, born circa 1844, married Judith Frederick.
- Marie, born circa 1844, married Alexandre Gosselin.
- Angelique, born circa 1845, married David Beauchamp.
- Abraham, born circa 1848.
- Bazile Cleophas, born January 15, 1853, married Elise Lafournaise.
- Elizabeth, born August 30, 1853 at Pine Creek, married Joseph Azure.
- Elise, born November 30, 1859, married Jean Baptiste Parenteau.

This family was one of the founders of the village of Batoche and lived on lots 42-44 on the east side of the river. He bought these lots from his brother-in-law Xavier Letendré and settled permanently and built a store on lot 44 in 1879. This lot was located above “La Belle Prairie” along the part of the Humboldt Trail, which followed the river to Batoche.

¹⁴ A signator of Gabriel Dumont’s petition (dated St. Antoine de Padoue, 4th September, 1882) to the Prime Minister for a survey and land grants. Emanuel Champagne Sr. and Jr. held HBC lots 275, 277, 854 and 861 at Red River (Register B).

¹⁵ Gail Morin. *Turtle Mountain Chippewa, Pembina Band; Annuity Payments and Census*. Quinton Publications, n.d. p. 21.

At one time Champagne was a free trader operating out of Pembina. During the Minnesota Massacre of 1862 he was instrumental in rescuing a number of settlers. Emmanuel and Marie were enumerated in the 1850 census of the Minnesota Territory and he appears on the 1854 Treaty list of the Indians of Lake Superior and the Mississippi where he is listed as a "mixed-blood of the Pembina Band" living at St. Joseph over the previous ten years. The family was living at Wood Mountain in 1870 and moved to St. Laurent on the South Saskatchewan by 1877. They farmed and had a fur trade business. Emmanuel also became a prosperous businessman at Batoche. The Champagne's house and store were pillaged by the Canadian troops after the Battle of Batoche in May of 1885, and General Middleton took their valuable horses and riding equipment. During the Resistance the followers of Chief One Arrow and Chief Beardy pitched their tents behind Champagne's house.

Champagne gives this report of the battle for Batoche:

On the first day of the battle, the fighting started at six o'clock in the morning. The Metis commenced shooting during the night.

A little Indian girl, ten years old, was killed on the last day. She was a Sioux from Saskatoon.

During the battle, Riel was almost constantly standing up or on his knees, crucifix in his hand, and assuming the attitude of a visionary. Or he would run around the women's encampment exhorting them to prayer. At his passing they would throw themselves on their knees and say the rosary out loud.¹⁶

On the last day of battle at Batoche, there remained only thirty fighters by morning, fifteen at noon, and by nightfall, three.

On the fourth day, the English leave the church; fall back; and then return under the impetus of Pere Vegreville. Toward noon, the English arrive at Challius' house and took Batoche's house.

Daniel Ross was on the hillside and while there he makes the following declaration:

"Wait; you will see how I will kill a few of them."

But at the same moment he is wounded. A Metis who saw him fall runs into Daniel Ross' wife while fleeing by means of the hill and tells her that her husband is wounded. In spite of all the bullets that are whizzing by, she goes to him. He asks her for water. She goes and gets him some from the river; he drinks it and dies. His wife withdraws and goes back into hiding among the trees situated on the hillside.

Afterwards, when the Metis picked up Ross' body, they found it stabbed through and through with a bayonet. The English, seeking to find out who had killed Captain French, had been told that Daniel Ross was responsible for this act and so had taken revenge on his body.¹⁷

Emmanuel Champagne goes to his house but it is being heavily cannonaded. He takes his three beautiful horses out of the barn; he had five more which had been hobbled close by; he takes them all and camps, along with Jean Baptiste Parenteau, behind old Parenteau's place. The next morning he goes to Middleton to ask him how things are to be settled. Middleton takes him prisoner.¹⁸

When captured by the Canadian troops, Emmanuel did not even have a coat and his wife and children had only the clothes on their backs. Their losses were valued at \$18,000 to \$20,000 but they were of course not eligible for compensation because Emmanuel had participated as a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. Emmanuel was arrested on May 19, 1884 and on August 14, 1885 at Regina; he pled guilty and received a conditional discharge for his part in the 1885 Resistance. He died on September 29, 1904 at Batoche, Saskatchewan. His wife died in 1912.

Abraham Belanger. (1818)

Abraham was born June of 1818 at Red River, the son of Louis Belanger and Joseph Daze. He married Marie Anne Versailles (whose mother was Joseph Letendre) sometime before 1841. Abraham Belanger had HBC lots 358 and 370 at Red River (Register B). Abraham and Marie Anne were enumerated at Pembina in the 1850 census as family # 112, when he was age 30 and she was age 27.

This was a buffalo hunting family who lived at Pembina and St. Norbert before moving to Batoche. Abraham and his sons lived at Tourond's Coulee and had a large freighting business. Abraham owned a store at Battleford and traded to Winnipeg, North Dakota and Montana. They also freighted for the NWMP between 1886 and 1900.¹⁹ Belanger was present at the March 24, 1884 secret Resistance planning meeting and was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. He is shown on Philippe Garnot's list as #185.

¹⁶ SHM, p. 51.

¹⁷ SHM, p. 54.

¹⁸ SHM, pp. 54-56.

¹⁹ Diane Payment *The Free People – Li Gens Libres: A History of the Metis Community of Batoche, Saskatchewan*. Calgary: University of Calgary Press, 2009.

They had the following children:

Marie-Anne Belanger, (Charette) (b. 1841).

Mary Ann Belanger was a member of Muskeg Lake Band. Marie Anne married Charette Sr. (b. 1840) the son of Joseph Charette and Marie Gosselin in 1861 at St. Norbert. Her brothers Abraham and Norbert were active in the Resistance. Her brother John had been a member of the "49th Rangers" with the British-Canadian Boundary Commission in 1873-74.

Elizabeth Belanger (Delorme), (b. 1843)

Elizabeth married Urbaine Delorme, the son of Joseph Delorme and Brigitte Plouf dit Villebrun in 1868.

Isabella Belanger, (Ledoux) (b. 1840). Spouse, Joseph Ledoux (b.c. 1845).

Isabella and her husband were members of the Muskeg Lake Band. She married Joseph Ledoux the son of Baptiste Ledoux in 1868 at St. Norbert.

Abraham Belanger Jr. (b. 1849)

Abraham was born on February 25, 1849 at Pembina. He married Philomene Delorme in 1870 at St. Norbert. After 1885, Abraham moved north of the Battleford area. His sister Isabelle was married to Joseph Ledoux and they were part of the Muskeg Lake band. Their oldest son Joseph (b. 1871) would later marry Elise Villebrun of Fort Pitt. Elise Belanger; made Scrip claim no. 961; while living at Battleford, Saskatchewan. She was born: Nov., 1879 at Fort Pitt, Sask.; her father was Daniel Villebrun (Métis); her mother was Marie Louise Chatelain²⁰ (Métis); Elise received scrip certificate: form C, no. 1503 for \$240.00.

Marie Belanger, (Lépine) (1851-1888). Spouse, Athanase Lépine (b. 1850).

Marie Belanger and her husband were members of the Muskeg Lake Band. Her husband was the son of Jean Baptiste Lépine and Isabelle Parenteau. Her husband Athanase and her brother John Belanger had been members of the "49th Rangers" with the British-Canadian Boundary Commission in 1873-74.

John (Jean) Belanger, (b. 1853)

John Belanger was born c. March 1853. He married Marie Josephine Gosselin on Nov. 9, 1875 at St. Norbert. By 1880 they were living at Batoche. He died between 1887-88 at Batoche. In 1872-73 he was a member of the 49th Rangers, attached as armed scouts to the British-Canadian Boundary Commission. He is believed to have assisted his father and brothers during the 1885 Resistance.

Elie Belanger. (1885-1889)

Elie was born at Pembina and died at age four at St. Norbert.

Josephte Belanger. (1857-1873)

Josephte died in 1873 at St. Norbert.

Helene Belanger. (b. 1858)

Helene married Pierre Lavallee the son of Charles Martin Lavallee and Maguerite Courchene in 1893 at St. Laurent.

Norbert Belanger,. (b. 1860)

Norbert was born on May 11, 1860 at St. Norbert. He was married to Caroline Pambrun, born 1868 at Battleford. Norbert was a member of Captain Abraham Belanger's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His sister-in-law Marie Louise Pambrun was from Ahtahkakoop's band at Sandy Lake.

Christine Belanger. (b. 1864-d. 1864)

Christine was born in January 1864 at St. Norbert and died in October 1864.

Bernard Belanger, (b. 1865)

Bernard was born on September 26, 1865 at St. Norbert. Bernard married Pauline Nolin daughter of Charles Nolin and Marguerite Harrison in 1887. He and his brothers, Abraham and Norbert were living at St. Isidore de Bellevue at the time they joined the Resistance.

Abraham Belanger. (b. 1849)

²⁰ She was the daughter of Ahenakew, her uncle was chief Ahtahkakoop.

Abraham was born on February 25, 1849 at Pembina, the son of Abraham Belanger and Marie Anne Versailles. He married Philomene Delorme in 1870 at St. Norbert. Belanger was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance.

Bernard Belanger. (b. 1865)

Bernard was born on September 26, 1865 at St. Norbert, the son of Abraham Belanger and Marie Anne Versailles. He and his brothers, Abraham and Norbert were living at St. Isidore de Bellevue at the time they joined the Resistance.

Buckley Belanger., M.L.A.

Buckley is a current MLA in the Saskatchewan Legislature and a former mayor of Ile-à-La Crosse, Saskatchewan. He began his career as a journalist working for *New Breed* in Regina. He later returned to his home town of Ile-à-La Crosse to become editor of the local newspaper. Subsequently he joined Missinipi Broadcasting Corporation in La Ronge as a producer, programmer and administrator. In 1986 he assisted 12 northern Saskatchewan communities in establishing their own radio and television stations. In 1987 he formed his own community communication consulting company.

Buckley entered politics in 1988 when he was elected as mayor of Ile-à-La Crosse. He served for three terms having been re-elected in 1991 and 1994. In 1995, he entered provincial politics and was elected to the Saskatchewan Legislature. He was re-elected in 1999 and appointed to the Cabinet in September of that year as Minister of Environment and Resource Management and Associate Minister for Intergovernmental and Aboriginal Affairs. He was appointed Minister of Northern Affairs in October of 2001. (Source: NDP Caucus of Saskatchewan and *New Breed Magazine*.)

Joseph Belanger. (b. 1871)

Joseph was the oldest son of Abraham and Marie Anne Belanger listed above. He is listed in Garnot's account as active in the Resistance with his father and uncles. He would later marry Elise Villebrun of Fort Pitt.

Norbert Belanger. (b. 1860)

Norbert was born on May 11, 1860 at St. Norbert, the son of Abraham Belanger and Marie Anne Versailles. He was a member of Captain Antoine Belanger's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Pierre Belanger, "Mistawasis". (1796-1875)

Pierre Belanger known as "Piwaspiskomostos" (Iron Buffalo), and "Mistahi Awas Asis, or Mistawasis" (Big Child) was born in 1796 at Slave Lake. He died on June 21, 1895 in Snake Plain (Saskatchewan). He was the son of Bernard Belanger born around 1760 and "Kakakewachin" (Nakoda b. 1765).

Children of Bernard Belanger and Kakakewachin:

- ? Belanger, Mistawasis's sister, born 1795.
- Pierre Belanger, Mistawasis (Big Child), born 1796 at Slave Lake.
- Mitchemipakwep Belanger, born 1798, Mitchemipakwep married Louis Pouillac Desnoyers.
- Jeanne Kapitchikusit Belanger, born 1820, Kapitchikusit married Antoine Cayan dit Boudreau.
- Bernard Belanger, born 1825.



Mistawasis with Joe McKay

Pierre Belanger married Iskwesis Sitipinatowe and had at least two children. Pierre Belanger then married Ann Awasis Mashe Nah Sho Wishk (b. 1800) and had 5 children.

Children:

- Oldest Daughter, Mistawasis, born 1830.
- Weyakekwapew (Lively Man) Belanger, born 1835 (mother Iskwesis Sitipinatowe).
- Jean Baptiste Otchipwam Belanger, born 1836 (mother Iskwesis Sitipinatowe).
- Marguerite or Charlotte “Ehshekashk”, born 1842, married James Joseph Mamiskittashkonke Dreaver.²¹
- Judith Belanger (mother Anne Awasis Mashe Nah Sho Wishk), born 1843, married Antoine Kamiyoahcahkwcw Ahtahkakoop Starblanket (1837-1896). This couple are the great-great grandparents of well-known author Maria Campbell.
- Piwiskwis Belanger, born 1847, Piwiskwis married Antoine Arcand (1847-1888).
- Isabelle “Mistaw” Belanger, born 1848, married Joseph “Toomahtoon” Ledoux (b. 1845) the son of Baptiste Ledoux and Françoise Lacouture. They were both members of Keetoowayhow’s Band (Muskeg Lake).
- Kwataskupis Belanger, (mother Ann Awasis Mashe nah sho wishk).
- Peggy Belanger (mother Anne Awasis Mashe Nah Sho Wishk), born 1858 at Eagle Hills, married Pierre Petit Couteau.

Chief Mistawasis was the lead negotiator at Fort Carlton for Treaty Six. He represented the other Waskahikan Bands; Atahkakoop’s Band, Chakastapaysin’s Band, Chipewyan’s Band, James Smith’s Band, John Smith’s (Badger) Band, Yayakataskinin’s Band and Keetoowayhow’s (Alexandre Cayen dit Boudreau) Band. Also the Eagle Hills bands of Red Pheasant (Poundmaker) and Strike-Him-On-The-Back, and the Paskwa Kopew Bands of Kamiscowesit (Beardy), Kahpahyakastokum (One Arrow) and Sisikwanis.

Isidore Ledoux (b. 1873), the son of Joseph “Toomahtoon” Ledoux and Isabelle “Mistaw” Belanger reports: “You see we were French Half-Breeds, but still we were Treaty Indians, and Mistawasis was my grandfather, my mother was a Belanger, you see? He had two brothers, there were two brothers that came from fort Garry to Batoche. And one of them married an Indian woman [Julie Mashe-na-sho-wishk] and he followed their ways. I don’t know how but at the time of the first treaty—Treaty Six—they made Mistawasisa chief. He used his influence to enter my mother and father

²¹ Children: Margaret Dunnet b.1857; Mary Sophia Granny Bennett, b. 1860; James, Jr., b. 1865; John, b. 1867; Francois Saswe, b. 1869; George Frederick (Chief), b.1870; Louisa, b. 1874; Harry, b. 1875; George, b. 1880.

into Treaty—they were poor people you know. I suppose it was because it was my father's idea to enter us in there, and we became Treaty Indians. [Mistawasis] He was a Belanger. He was a Half-Breed. He could talk French just as well as I could. And read and write French!"²²

Joachim Fromhold (2010: 310) reports: "Chiefs Mistahi Awas Asis and Ahtakakooop and their brothers of the Waskahikan Wi Iniwak were described in the 1850s as being "wealthy in carts, horses and tipis."

Dr. David Mandelbaum's research notes from the 1930s give us some insight into the life of Chief Mistawasis.

Joe Wolf Interview: July 21, 1934
Interviewer Dr. D.G. Mandelbaum
Dept. of Anthropology
University of California, Berkeley
Tape number: ih-dm.28, Disk: transcript disc 133
<http://ourspace.uregina.ca/bitstream/10294/1738/1/IH-DM.28.pdf>

Joe Wolf said that he lived with Chief Mistawasis for two years, being hired by the Indian Agent to interpret for and help the chief.

Mistawasis himself was a Halfbreed. His first wife was Assiniboine on her father's side and Prairie Cree on her mother's side. Before Mistawasis was married he led two horse-stealing expeditions. On one of them they went somewhere around the Red Deer River (east of Medicine Hat). He couldn't locate any Blackfeet camps for a long time. Finally he got some horses at Buffalo Lake — Mustus-ahihigau. He brought them back to Carlton, having been out for two months.

Mistawasis was a freighter for the Hudson's Bay Company. He was called either Ukimaxkau or Paskwa Ukimau or Ogihtcitau Heukimau(?). He had two wives at the same time. They were sisters. He once said to me, "I didn't kill many Blackfeet. I hate to kill a man. Any place I go, I try to do my best — everybody likes me then and I get a bunch of young fellows to follow me."

Atahkaku-p's, "Star Blanket's" band were just the same people as Mistawasis's band. These two were the only chiefs of the House People at the time of the treaty but before they became headmen there were many chiefs. Star Blanket and Mistawasis would meet at Fort Carlton and decide what they were going to do. Mistawasis usually would hunt buffalo all winter on the prairie to supply the Hudson's Bay Company with meat for their men and dogs. He would range along the Saskatchewan in the winter. In the summer he would go south to the Red Deer. Long ago there were lots of buffalo even north of the North Saskatchewan. But in Mistawasis's day Blaine Lake and Bill Lake were as far to the north as the buffalo went. Star Blanket hunted for furs all winter, usually around Eea-gahiguu, "Seal Lake." In the summer he would hunt buffalo.

Star Blanket was a chief because he got lots of furs. Mistawasis and Star Blanket would do all the trading for their people. The band never went into the store — the chiefs handed out all the goods.

The Paskukpauwiyuiwuk would hunt with the House People. They would join with them in great encampments as a means of protection against the Blackfeet and Sioux who sometimes raided as far up as Carlton. At that time there were but few Savannah People. Mistawasis was chief of them all. Both these bands did not have much to do with the Cree to the south.

They were allied with two numerous people — Soto and Assiniboine, and could throw their attack in one direction. Then they were the staunch allies of the Hudson's Bay Company and thus were nearest to the source of manufactured commodities.

Carlton was called "Meeting Place" because it was where all the Indians would congregate and wait for the supplies.

After the treaty the bands were split up into smaller groups. Uktuwehau was made chief because he was well off, was a good hunter, and had lots of horses. Mistawasis and Atahkakop had about twenty horses each. They often had more but they would give their horses away. For doing this and giving other things away they would get a big name. I have seen the time when Mistawasis would be going along and he would come upon a poor old man. He would give the old man a horse and the old fellow would throw his hands up and pray for Mistawasis.

July 18, 1934
Interviewer: Dr. D.G. Mandelbaum
Tape number: ih-dm.24
Disk: transcript disc #135

Informant: Kakiceniupimuxteu "Walks Like An Old Man" or Napetcos - Peter Dreever

²² Saskatchewan Archives Board, Interview with Isidore Ledoux, July 21, 1973, Transcript disc 23.

This man is the chief of the Mistawasis Reserve. He is the grandson of Mistawasis; speaks English fairly well. He is about 75, and a bit deaf. He is not an especially good informant since, as he said, "When I was young I was eager to learn the ways of the white people and did not take much notice of my own people." Moreover his favourite topic is the fine goods they used to get from the Hudson's Bay Company and how he has been a straight man. Every question he answers leads back to these topics. As do most of the other old men here, he has a moustache, short hair, wears pants, shirt, shoes.

The chief of our people, Waskahigauinisuk, long before the treaty was Mistawasis. He was part French and maybe part Assiniboine. At any rate he was related to an Assiniboine woman as half-brother because his mother had an Assiniboine husband besides the Halfbreed father of Mistawasis.

Mistawasis's territory extended from Ft. Pitt to Green Lake to The Pas. His people were called House people (Waskahigau, settlement, group of houses) because they lived near Carleton or at least met there. They themselves however lived in tipis which were always clean, more healthful than the houses we now have.

Mistawasis was a great help for the Hudson's Bay Co. In those days the Co. was the boss of the country for they controlled the goods. The Indian headmen "Kitciyinu" helped them keep order and were duly rewarded. Mistawasis was such an H.B. Co. man. Before him there must have been some chiefs but I do not know their names. Mistawasis's sister's son used to be an Ogihtcitau Ukimau.

In those days we ate meat only and were very healthy. There was little flour. The Hudson's Bay Co. would give a sack of flour to the headmen on Christmas which they would use with berries to make soup. But when the government made peace between the Indian tribes, there was no peace for the buffalo. Also the white men used to poison thousands with strychnine for the sake of their hides and so there was soon no buffalo left.

I was Mistawasis's first grandchild and I lived as much in his tipi as I did in my own. I was very much spoiled; they gave me anything I wanted. Mistawasis always said that I should be chief. But when he died and the band voted for his successor, my mother's brother, Mistawasis's son and I got the same number of votes. But since he was the older, I said that he should be chief. When he died, I became Ukimaxkau.

The people here where this reserve is were called Kinepigo Wiyuiwuk — Snake Plain people. The Paskukupau Wiyuiwuk lived at the end of the bush and now are Beardy's at Duck Lake Reserve. At Witchigau and Pelican Lake they are mixed Cree and Soto.

Mistawasis was always on the prairie — Atakakop was more in the bush, Saka-wasgahigan wiyuiwuk. There was also Cipiwasgahau wiyiviwuk (near Battleford) and Paskwawasgahigau wiyuiwuk (Mistawasis people). Some of Mistawasis people made their living from fish. The "House people" took their names from the place where they usually wintered.

The old chief showed me a picture of Mistawasis, Atakakop, Kakiwistahau and Cauwizes, taken evidently when they went to Regina or Winnipeg. He also showed me the medal that Mistawasis had received from Lieut. Governor Morris at the treaty signing. It was a two-inch silver or nickel disc with a relief of Queen Victoria and a relief of an Indian and official clasping hands. The old chief said that then Morris had told the Indians that as long as the sun and waters rose the Queen will help you and you will not be forced into any white man's war.

<http://ourspace.uregina.ca/bitstream/10294/1733/1/IH-DM.24.pdf>

Belanger Scrip claims:

Belanger, Marguerite; address: Snake Plains via Prince Albert; claim no. 1033; born: 1842 at Carlton; father: Pierre Belanger, alias Chiymistiwas (Métis); mother: Anne (Indian); married: 1854 at South Branch to James Dreaver; children living: 9; children deceased: 3; scrip for \$160.00

Petit Couteau, Pierre alias Pas.Pas.Chase; address: Cypress Hills; born: September, 1872 near Blackfoot Crossing; father: Pierre Petit Couteau (Métis); mother: Peggie Belanger or Mistawasis; (Métis); scrip cert.: form E, no. 1276; claim no. 1984.

Belanger, Peggy; address: Edmonton; claim no. 549; born: 1858 at Eagle Hills, North West Territories; father: Mistawassis Belanger (Métis); mother: Mashe-nah-sho-wishk (Métis); married: 1872 at St. Paul des Cris to Pierre Petit Couteau Pas-pas-chess; children living: 4; scrip for \$240.00

Johnstone, Edward; heir to his deceased daughter, Catherine Laur; claim no. 393; Johnstone; address: Snake Plain, Saskatchewan; born: 25 Nov., 1884 at Snake Plain, Sask; died: 17 Jan., 1885 at Snake Plain; father: Edward Johnstone (Métis & deponent); mother: Caroline Belanger (Métis); scrip cert.: form D, no. 925 for \$240.00.

Belanger, Caroline; address: Snake Plain, Prince Albert P.O. [Post Office]; claim no. 1049; born: 1865 near Carlton; father: Gabriel Belanger (Métis); mother: Nancy Chatelain (Métis); married: 1882 at Snake Plains to Edward Johnston; children living: 2; children deceased: 1; scrip for \$240.00.

Children of Marguerite or Charlotte "Ehshekashk", and James Joseph Mamiskittashkonke Dreaver:
Dreaver, Margaret; address: Prince Albert; claim no. 1044; born: 6 January, 1857 at South Branch; father:
James Dreaver (Scot); mother: Marguerite Belanger (Métis); married: 1874 at Prince Albert to Robert Miles
Isbister; children living: James, Francis, Ellen, George and John; scrip for \$240.00

Dreaver, Junior, James; address: Snake Plains via Prince Albert; claim no. 1029; born: 7 January, 1865 at
Muskeg Lake; father: James Dreaver Senior (Scot); mother: Marguerite Belanger (Métis); married: 1 June,
1886 to Isabelle Arcand; scrip for \$240.00

Dreaver, Frederick; address: Snake Plains via Prince Albert; claim no. 1030; born: 8 January, 1870 at
Battleford; father: James Dreaver (Scot); mother: Marguerite Belanger (Métis); scrip for \$240.00

Dreaver, John; address: Snake Plains via Prince Albert; claim no. 1028; born: 30 July, 1867 at Muskeg Lake;
father: James Dreaver (Scot); mother: Marguerite Belanger (Métis); scrip for \$240.00.



Chief Mistawasis 1886
Saskatchewan Archives Board R-B2837

Department of Indian Affairs Report in 1906:

Mistawasis and Muskeg Lake Bands.

These bands are under the immediate supervision of the agent, the agency headquarters being located near the centre of Mistawasis reserve.

The health of these bands has been unusually good during the past year. There has been practically no medical attendance, and yet the want of it has not been severely felt. The services of the agency clerk in this connection are much appreciated by the Indians. In one instance in which a boy's leg was amputated, the medical attendant was unable to return after the operation to dress the limb and look after the patient's condition. This work accordingly devolved upon the clerk, who attended to it for nearly a month with most satisfactory results.

A number of able-bodied men belonging to these bands, who left the reserve some years ago, continue to live abroad, earning their livelihood in various ways; but, so far as I can learn, conducting themselves in an orderly manner wherever they may go.

The regular inhabitants of the reserve show a distinct improvement in their condition. There is a satisfactory increase in the area of land cultivated, and the yield for last season was very good. The cattle industry also is once more on a good footing.

Among the young men of the band the following may be regarded as making satisfactory progress: Willie Dreaver, Robert Head, Jean Ledoux, Jacob Badger, Willie Muchahoo, Solomon Johnstone, Andre Lafond, Edward Lafond, and Edward Arcand, all ex-pupils of the boarding or day schools, and accordingly equipped with all necessary education. They have recently received substantial assistance from the department, by which they are much encouraged.

DOMINION OF CANADA ANNUAL REPORT OF THE DEPARTMENT OF INDIAN AFFAIRS FOR THE YEAR ENDED JUNE 30 1906. pg. 189

References:

Joachim Fromhold, *The Western Cree (Pakisimotan Wi Iniwak): Ethnography*. Author, Heritage Consulting: 2010. ISBN 978-0-557-49765-2

Helen Isbister (née Johnson), personal communication at “Back to Batoche”, July 2011. Helen Isbister is the granddaughter of Solomon Johnson a former chief of Mistawasis Band.

Christi Marlene Belcourt. (b. 1966)

Christi Belcourt is the initiator and Lead Coordinator behind *Walking With Our Sisters: A Commemorative Art Installation for the Missing and Murdered Indigenous Women of Canada*. This is a large collaborative art piece which displays over 1,700 pairs of moccasin tops or “vamps” commemorating and representing an estimated 824 Aboriginal women and girls who have been murdered or gone missing in Canada since 1961. The art is currently installed in Winnipeg and is being held at the Urban Shaman Gallery from March 21 to April 12, 2014.

This project is about these women, paying respect to their lives and existence on this earth. They are sisters, mothers, aunties, daughters, cousins, grandmothers, wives and partners. They have been cared for, they have been loved, and they are missing. Each pair of vamps represents one missing or murdered indigenous woman. The unfinished moccasins represent the unfinished lives of the women whose lives were cut short by murder. Over 1300 artists, some who are family members of the women who are missing or murdered, have created these vamps. The exhibit, which started in 2013, will tour for seven years. The artwork and funding has all been crowd-sourced as a community effort.



Christi Belcourt, Metis painter, craftsperson, and writer, was born in Scarborough, Ontario in September, 1966, the daughter of Tony Belcourt and Judith Pierce-Martin (née Streach). Her siblings are graphic designer Suzanne Belcourt and filmmaker Shane Belcourt. Her father was the founding president of the Native Council of Canada (1971-1974). Previous to that he was vice-president of the Métis Association of Alberta (1969). He recently retired from his position as president of the Métis Nation of Ontario.

Belcourt is recognized within the Métis community as one of the preeminent Metis artists in Canada. In 2001, art curator Catherine Mattes included Christi in her review of Metis art and artists saying: “Emerging Metis artist Christi Belcourt has been refining themes within her paintings, which reflect, renewed Metis pride and a strong sense of Aboriginal heritage. Her themes are in three topic areas, Florals – inspired by Metis beadwork patterns; Water – honouring the sacred relationship of all creatures to water; and Metis History – depicting Metis people and events.”²³

Christi is the author of *Medicines to Help Us: Traditional Metis Plant Use: Study Prints and Resource Guide* (Saskatoon: Gabriel Dumont Institute, 2007). The prints and companion booklet are based on Christi Belcourt’s painting of the same name. There are contributions to the text on traditional plant use by Metis Elders Rose Richardson and Olive Whitford. The book’s Michif language translations are by Rita Flamand with Ile à la Crosse dialect translations by Laura Burnouf.



So Much Depends Upon Who Holds The Shovel (detail view)
Acrylic on Canvas, 48" x 96", 2008
Permanent Collection of the Indian and Inuit Art Centre

Christi presented at the 9th Annual New Sun Conference on Aboriginal Arts: *Something Else Again!* which took place at Carleton University February 27, 2010. Her floral mural—*My Heart (Is Beautiful)*—was used for the conference poster. Her work has been commissioned by the Louis Riel Institute, the Gabriel Dumont Institute, the Nature Conservancy of Canada and the Centre for Traditional Knowledge & Museum and Nature, and is found in the permanent collections of the Thunder Bay Art Gallery, the Louis Riel Institute, the Gabriel Dumont Institute and Canadian Museum of Civilization, First People’s Hall. Christi is a past recipient of awards from the Canada Council for the Arts, the Ontario Arts Council, the Chalmers Family Fund, and the Métis Nation of Ontario.

Reference:
www.christibelcourt.com

Belcourt, Herb.

By Clint Buehler, *First Nations Drum*, April 18, 2015.

Métis entrepreneur, philanthropist, and activist Herb Belcourt is among the latest group of Canadians selected to receive the Order of Canada. His rise to prominence is a classic tale of what can be accomplished from humble roots in this country. “Neither ethnicity nor lack of formal education was a barrier in a career which embodies the kind of entrepreneurship that validates and makes the enterprise

²³ Catherine Mattes. “Metis Perspectives in Contemporary Art.” *Metis Legacy* (Eds.) Barkwell, Lawrence J., Leah Dorion and Darren R. Préfontaine. Winnipeg, MB: Pemmican Publications, 2001: 192.

system thrive. If ever there was a perfect model for a true-to-life, grassroots entrepreneur, that model is Herb,” Fil Fraser wrote in *Alberta Venture*.

Herb Belcourt was born in a log cabin near Lac La Biche in 1931, the oldest of 10 children. His father was a successful fur trader making a comfortable living even during the Great Depression of the 1930s. Though his father died unexpectedly on a trading trip, Herb has proudly noted that his father was so well respected that when his body was discovered, the large amount of cash he had been carrying remained undisturbed on his person.

Herb left home at age 15 to work in logging camps—typical for many young people of that time, not just Aborigines. Later, Herb worked in Saskatchewan uranium mines and on electrical line crews in the Northwest Territories. “His father told him, ‘Save your money and work for yourself, because if you don’t you’ll carry a lunch pail for the rest of your life,’ Fraser wrote. “Belcourt made a solemn promise to himself that he would succeed in business.”

Married and a homeowner by 1958, Herb started an upholstery business with money he had saved after discovering both a need and an opportunity. “Everybody had those chrome and plastic chairs,” he told Fraser. “You had them for a month and the plastic split.” He set out to fix his own chairs with “leatherette” bought from Eaton’s. Then, he says, “I put an ad in the paper—I thought there had to be a dollar made in fixing these chairs. I was swamped with kitchen chairs, and I was charging \$6 or \$7 a chair. I made nothing but money.”

Three years later, he sold the business at a good profit and formed a company to meet a new need he had identified: installing and servicing rural telephone lines. It was the early 1960s, and farms and smaller communities were just getting connected. All Herb owned was a half-ton truck and a long-handled shovel, but he had the capital to buy the additional equipment he needed. “I didn’t need a bank,” he says. He constructed 40 miles of telephone lines. Five years later, in the spring of 1965, he sold the company—again for a solid profit—and within a month, he created Belcourt Construction, applying his experience working on power-line construction as a young man in northern Canada.

Herb was ready to play in a bigger league. He negotiated a contract with Canadian Utilities and paid cash for a fleet that included a brand new earth-boring machine and three trucks of varying sizes. But when he was ready to begin work on the contract, he only had enough cash to cover salaries and fuel for about two weeks. He needed working capital, and that’s when he had his first real experience with the world of banking.

After being repeatedly turned down for a loan by various banks that wanted co-signers despite his collateral, he finally found a Royal Bank branch that gave him the \$25,000 line of credit he was seeking. By the time he sold this business in 1980, his line of credit had grown to half a million dollars and the company had 250 employees.

Not content to celebrate his own success, Herb joined forces with his cousin Orval Belcourt and a friend, Métis lawyer George Brosseau, to create Canative Housing Corporation, a non-profit organization providing affordable housing to Native people. Between 1971 and 2005, the company bought 179 homes in Edmonton and 49 in Calgary, renting them to Métis families at affordable rates. Canative became the model for similar organizations in Nova Scotia, Ontario, New Brunswick, British Columbia, and Saskatchewan, and Belcourt became president of the Native Urban Housing Association of Canada.

In 2001, the directors of Canative established the Belcourt Brosseau Métis Awards at the Edmonton Community Foundation to support the educational dreams of Métis youth and mature students in Alberta. Gifts to the fund total \$12.5 million, much of it from proceeds of the sale of Canative homes when the organization wound down. The balance in the fund, including reinvested investment income, is approximately \$14.5 million, not including outstanding commitments to award recipients. Since 2002 these awards have provided more than \$3 million to over 400 Métis learners in more than 100 different post-secondary and trade skills training centres throughout Alberta. Awards ranging from \$2,000 to \$9,000 are given based on a holistic assessment of financial need, commitment to studies and pursuit of gainful

employment, community involvement, volunteer service, and individual circumstances. Students entering the first year of a program or trade are considered high priority, and funds help cover education-related costs such as tuition, fees, and books.

Each year, a celebration is held to recognize the achievements of award recipients. Recipients have told their stories and have spoken of the tremendous impact of the awards as a means of financial support and cultural connection. In his 2006 autobiography *Walking in the Woods: A Métis Journey*, Herb Belcourt wrote that the pleasure and satisfaction of helping Native people in many different ways was a privilege and honour that he could never measure in money. Still active in semi-retirement, he has battled health problems to continue doing what he believes in. His goal is to create a situation where no Native person will have to say, "I can't get an education."

Herb never forgets where he came from. Writing *Walking in the Woods* has changed him, he says. "It taught me how much the white man doesn't know about Natives. The white man says we must educate the Natives. I think we have to reverse that and educate the white man." The first and most important lesson he emphasizes, is "Respect the Earth." He told Fraser, "If I were prime minister (or premier) for a day, I would insist that industry come up with better solutions to the ways they affect the environment. They can afford it. We need a leader who has the guts to make them do it." Native people, he insists, also have to step up to the plate and take more responsibility. At the same time, he argues that governments need to make more room for Aboriginal people, both in government and in bureaucracy. Belcourt would not be averse to some kind of affirmative action to create a better balance. "There are barriers," he says.

Herb Belcourt served for years on the board of governors of Athabasca University. In 2001, the University of Alberta awarded him an honorary Doctorate of Laws degree, and in 2006, he received the National Aboriginal Achievement Award. He currently serves on a committee examining how police in Edmonton handle Aboriginal issues.

References:

Buehler, Clint. <http://www.firstnationsdrum.com/2010/07/herb-belcourt-chosen-for-order-of-canada/>

Belcourt, Herb. *Walking in the Woods: A Metis Journey*. Edmonton: Brindle & Glass, 2006.

Belcourt, Tony. (b. 1943)

Tony Belcourt is a Métis from Lac Ste. Anne, Alberta, the son of Emile Belcourt and Matilda L'Hirondelle. He was the first president of the Native Council of Canada (1971-1974). Previous to that he was vice-president of the Métis Association of Alberta (1969); subsequently, he was the founding president of the Métis Nation of Ontario in 1993 and served successive terms as president until his retirement in 2008. He was then appointed to the post of Métis Nation Ambassador for International Issues by the Métis National Council.

Tony formed Impact Research in 1974, and was vice-president of Seneca Communications and Seneca Productions, companies which did communications consulting and video productions for northern and isolated communities. He is a past chair of the editorial board of *North/Nord Magazine*. In the mid 70s he was involved in a program to teach Native



American Studies in the Federal Republic of Germany.

From 1977 to 1981, Tony was Communications Director at the Department of Indian and Northern Affairs through the federal Executive Inter- change Program. As an entre- preneur he was a founder of Wolfwalker Communications in the late 1980s. As a member of the Board of Governors of the Metis National Council, Tony served as Chair to the Metis Rights Panel. Tony has worked as a writer, producer and director in film, video and radio productions.

In 2006, Tony received a National Aboriginal Achievement Award for public service; he has also received an honorary Doctor of Laws from Lakehead University. His children are quite accomplished; Christi Belcourt is a well-known Metis artist, Suzanne Belcourt is a graphic designer and Shane Belcourt is a filmmaker.

Victoria Anne Belcourt, (Callihoo). (1861-1966)

Victoria Belcourt was born on November 19, 1861 at Lac Ste. Anne, Alberta, the daughter of a French hunter and farmer Alexis Belcourt²⁴ and a Cree Medicine Woman Nancy Rowand²⁵. As a young woman Victoria participated in the last of the great Metis buffalo hunts which were led out of Tail Creek by the famous hunt captain, Abraham Salois. At the age of seventeen Victoria married Louis Jerome Callihoo (b. 1858), in 1878. He was the son of Jean Baptiste Callihoo (b. 1832) and Angelique Bruneau. Callihoo also a Metis. They had twelve children. Louis supported the family through, freighting, farming and the operation of a small sawmill in the Villeneuve district of Alberta.

Victoria was reputed to be the best jigger of the area. Historical reports tell of her winning jigging contests at the hunting camp at Buffalo Tail Creek in the 1870s. At age 74 she won the first prize for the Red River Jig at a competition sponsored by the Northern Alberta Pioneers and Old Timers Association. "Granny" Callihoo was still winning contests at Native gatherings at 103 years of age.



²⁴ Alexis (b. 1826) was the son of Joseph Belcourt (b. 1791) and Catherine L'Hirondelle.

²⁵ Nancy was the daughter of Antoine Rowand and Archange Nepissing.

Their children were:

- William, J. (1881-1954) married Anne English.
- Alvina Alice, (1895-1975) married Charles Baird.
- Annie (1879-1969) married Jean Baptiste Loyer, then Louis Daniel Loyer, then Stoney Boris.
- Dio Leon, (1880-1944).
- Hermine "Lizzie", (1881-1976) married Benjamin Vandal.
- Adolphus, (1885-1967) married Christine Breland.
- Vital Victor, (1888-1972) married Clothilde Maria Hodgson.
- Henry, (1889-1939) married Clara Hazel Loyer.
- Alvina Alice, (1895-1975) married Charles Baird.
- Melvina, (1897-1898)
- Caroline, (1897-1897)
- John, (1898-1915)
- Julia Mary, born 1901, she married Wilfred John Laderoute.
- Bertha Victoria, born 1903, she married Roderick Letendre.



Louis Jerome Callihoo (ca. 1898)

On September 23, 1878, Louis Callihoo's uncle Michel Callihoo (b. 1824) signed Treaty 6 on behalf of his band of Cree, Iroquois and Metis relatives. This band was given a reserve of 40 square miles northwest of Edmonton on the Sturgeon River. This reserve "Michel I.R. 132" was confirmed by Order in Council PC 1151 on May 17, 1889.

Victoria and Louis Jerome had moved to the Michel Band Reserve in 1880, at the time they had two children. Louis Callihoo was registered as Band # 29. After his uncle Michel Callihoo's death in 1911, Louis Jerome Callihoo was elected Chief of the Michel Band. Previously after many problems with Indian Affairs the band had petitioned to be put on an "Independence List" and in 1906 had written a request to leave treaty in exchange for clear title of one section of land for each family.

Louis Jerome Callihoo served as Chief for four years. His cousin Solomon Callihoo succeeded him in 1917. Many band members subsequently left until 1958 when the band members were enfranchised and lost their Indian status.²⁶ By 1962 all lands and assets had been distributed to the enfranchised band members.

The award winning²⁷ Metis author Cora Taylor has done an excellent biography of Victoria: *Victoria Callihoo: An Amazing Life* (2008): she says:

Victoria was born before Canada was a nation and by the time Alberta became a province she was a grandmother. Victoria Callihoo's life spanned more than a century from travel by Red River carts to automobiles; from pemmican to fast food and from the vast herds of prairie bison she saw on family buffalo hunts as a young girl to the time when the only buffalo to be seen were in parks and zoos. She freighted for the Hudson's Bay Company and saw the introduction of currency take over from fur bartering. She talked to Alberta heroes like Father Lacombe and Lieutenant Governor Grant McEwan, but never lost her love of her Métis heritage, celebrating her 100th birthday by demonstrating how the Red River jig should be danced.

When Victoria was 91 years of age she dictated her memoirs which were translated into English and published. The interested reader should see:

Callihoo, Victoria. "Early Life in Lac Ste. Anne and St. Albert in the 1870s." *Alberta Historical Review*, Vol. 1, No. 3, 1953: 21-26.

Callihoo, Victoria. "The Iroquois in Alberta." *Alberta Historical Review*, Vol. 7, no. 2, 1959: 17-18.

Callihoo, Victoria. "Our Buffalo Hunts." *Alberta Historical Review*. Vol. 8, No. 1, 1960: 24-25.

Reference:

Cora Taylor, *Victoria Callihoo: An Amazing Life*. Edmonton: Eschia books Inc., 2008.

Gabriel Belgarde, (1860-1942)

Gabriel was born on April 1st, 1860 near Fort Graham and was baptized at Grand forks, N.D., the son of Joseph Belgarde and Louise Parisien.²⁸ He married Adelaide Dumais, the daughter of Charles Dumais and Marie St. Arnaud before 1882, he then married Adelaide Landry, the daughter of Moise Landry and Philomene Laframboise at St. Peter's Mission on February 7, 1895. Gabriel and Adelaide Dumais had three children, born at Lewistown, St. Peter's Mission and Calgary. Gabriel and Adelaide Landry had eight children born at St. Peter's Mission.

²⁶ In 1958, the Michel Band is "enfranchised" by Indian Affairs, and the reserve is dissolved. This is the only case of an entire band (save a few individuals) being involuntarily enfranchised.

²⁷ Canada Council Children's Literature Prize (now Governor General's Award), 1985

R. Ross Annett Award, Writers Guild of Alberta, 1985

Ruth Schwartz Children's Book Award, Canadian Booksellers, 1986, short-listed

Our Choice, Canadian Children's book Centre, 1986, 1988, 1992, 1995, 1998

Book-of-the-Year, Canadian Library Association, 1986, 1988 (Honourable Mention), 1995

²⁸ Joseph Bellegarde (son of Alexis Joseph Gerbeau Bellegarde and Marguerite Dufort) was born 1835 in Red River, and died 24 September 1909 in St. Peter's Mission, Montana. He married Louise Parisien on 18 January 1858 in Assumption, Pembina, Dakota Territory, daughter of Germain Parisien and Marie Louise Adam.

In his history of the Montana Metis, Raymond Gray writes (January 14, 1942): "He (Gabriel) spent the greater part of his life, living with, and communicating with the Cree Indians. He was freighting for many years in the Cypress Hills in Canada, the hunting grounds of the Cree Indians. Mr. Belgarde spent over five years at Frog Lake, Battleford, Batoche, and Duck Lake, the scene of the Riel Rebellion. He is exceptionally well known among the Cree Indians and the old timers often come to pay homage and respect to the gentleman who lived his life during the days when Montana was a territory." At the time this was written, Gabriel was 88 (sic) years old and living at Helena, Montana. Gabriel died at Helena, Montana on June 10, 1942.

Gilbert Belgarde. (b. 1843)

Gilbert Belgarde was born at Red River, the son of Alexis Belgarde and Marguerite Dufort. He married Sophia Decouteau, the daughter of Louis Decouteau Sr. and Isabelle Laverdure. On September 7, 1876, he was one of 30 Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty Four. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Baptiste Belgarde. (b. 1842)

Jean Baptiste Belgarde was the son of Alexis Belgarde and Emelie Vivier. He married Marie Emily Hamelin, the daughter of Jacques Bonhomme Hamelin and Mary Allary in 1864. On September 7, 1876, he was one of 30 Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty Four. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Joseph Belgarde.(1835-1909)

Joseph was the son of Alexis Joseph Gerbeau Bellegarde (1792-1852) and Marguerite Dufort (ca 1794-1893) was born 1835 in Red River, and died 24 September 1909 in St. Peters Mission, Montana. His nephew Jean Baptiste Belgarde (b. 1842) was one of the signatories to a petition of September 7, 1876, by 30 Metis at Fort Walsh submitted on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He also signed the petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Joseph married Louise Parisien (ca 1841-1926), on 18 January 1858 in Assumption, Pembina, Dakota Territory, daughter of Germain Parisien and Marie Louise Adam.

On January 18, 1858 he married Louise Parisien. Louise was born about 1841 and died in 1925. She is buried at Craig, Montana. For many years they lived at St. Joseph's, North Dakota but were among those that left the Turtle Mountains, about 1870, for Montana. There they settled near St. Peter's Mission in an area called Sawmill, on the Dearborn River. The family history records that they traveled widely to Qu'Appelle and Wood Mountain, Saskatchewan as well as Lewistown, Montana. Joseph died on September 24, 1909 at St. Peter's Mission and is buried there.

They had the following children:

- Gabriel 1860-1942, born at Leroy
- Marie 1862, born at Leroy
- Joseph 1864-1936, born at Leroy
- William 1866-1919, born at Leroy
- Louis 1867-1931, born at Fort Benton
- Vitaline ca 1870-1906
- Patrick 1873-1901, born at Qu'Appelle
- Michael 1876-1942, born at Teton River
- Rosalie 1877-1900, born at Teton River
- Nathaniel Ralph 1879-1916, born at St. Peter's Mission
- Marguerite 1881-1929, born at St. Peter's Mission

Pierre Belgarde. (b. 1859)

Pierre was born November 15, 1859 at Pembina, the son of Louis Belgarde and Elizabeth Cardinal. He married Marie Fidler, the daughter of William Fidler and Marguerite McGillis on February 20, 1882 on the Milk River (Montana). They had five children, all born at Batoche. Pierre was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Theodore "Obe zan e ke shiz" Belgarde. (1827-1906)

Theodore was the son of Alexis Belgarde (1792-1852) and Marguerite Dufort (1794- 1893). Theodore married Madeleine Houle, the daughter of Francois Houle and Madeleine Lafreniere on June 17, 1855 at

Pembina. In 1850 they appear on the Pembina census as family #137, Theodore is listed as a hunter. They had four children:

- Louis Belgarde (1854-1906), married Louise Delorrme.
- Theodore Louis Belgarde (1856-1925), married Genevieve Monet, then Louise Desjarlais.
- Joseph Lucien Belgarde (1861-1905), married Sarah Bottineau.
- Caroline Belgarde (1862-1866)

Theodore received Metis Scrip under the Red Lake and Pembina Treaty of 1864.

Bellgard, Theodore (1827)

Belgarde, Theodore [R.L. Scrip #328]

Minnesota Territorial Census 1850, Pembina County, family 137/137, born Red River Br., [Hunter]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 328, Schedule B, issued April 15, 1874, under the authority of Secretarial Decision, June 12, 1872, delivered April 15, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 328, dated April 15th, 1874, 160 Acres, delivered April 15th, 1874, issued to Theodore Belgarde, delivered to Agt. Douglass

son of: Bellgard, Alexis (1800) and Bellgard, Marguritte (1797)

John Bell. (1826-1857)

John was born at Fort Vancouver, the son of John James Bell, possibly a crew member of the *William & Ann* or the *Dryad*, and a Chelhalis Indian mother. John Jr. joined the HBC in 1838 when he was 12 years old as an apprentice cooper. He worked at this job for over 20 years at four different locations. He married Nathalie Quyilen (Kwantlan). He is believed to have died at Fort Langleu on July 21, 1856.

Antoine Bellehumeur. (b.c. 1838)

Antoine was born circa 1838, the son of Michel Bellehumeur and Joseph Little Shell. He married Catherine Larivie, the daughter of Hyacinthe Larrivie and Joseph Bruneau sometime before 1870. They had nine children all born in the Pembina, St. Joseph area of North Dakota. Antoine was issued Metis Scrip #330 under the 1864 Red Lake and Pembina Chippewa Treaty. Note that he received annuity payments 1864 to 1866 as a member of Little Shell's Band. Note that he is shown as chief Little Shell's nephew.

Bellehemur, Antoine - Chief Nephew [*1865] ·P177.2a

Bellehumeur, Michael [*1866-7] ·P177.3b

Bellhumeur, Antoine [R.L. Scrip #381]

Monette, Antoine [Scrip/note]

Mounet, Michael [R.L. Scrip #76]

Mounet, Antoine [R.L. Scrip #202]

Pembina Annuity Roll, Ais ance's Band, 1865:64

- 1 man, 1 woman, 1 child \$ 15 paid

Little Shell's Band, 1866:3/9

- 1 man, 1 woman, 8 children \$ 25 paid

1867:189 - 1 man, 1 woman, 8 children \$ 40 paid

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 381, Schedule B issued May 5, 1874, under the authority of Secretarial Decision, June 12, 1872, delivered May 5, 1874 [notation: "same as Monette, A., see B. Bot. Half"]; Halfbreed Scrip No. 76 issued February 12, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered February 12, 1873; and Halfbreed Scrip No. 202 [checked] [notation: "same as Ant. Bellhumeur, see B. 136 & L 117] issued July 7, 1873, under the authority of Secretarial Decision, June 12, 1872,

delivered July 7, 1873

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 76 [checked], dated February 12, 1873, 160 Acres, delivered February 12, 1873, issued to Michael Mounet, delivered to Agent E.P. Smith; Number 202 [checked], dated July 7th, 1873, 160 Acres, issued to Antoine Mounet, delivered to Agent E. Douglas

Francois Belhumeur dit Monet. (b. 1838)

Francois was born on September 8, 1838, the son of Andre Belhumeur and Marguerite Maron. His brother Jean was Louis Riel's father-in-law. Francois married Louise Morisseau, the daughter of Joseph Morisseau and Josephte Lacerte in 1861 at St. Francois Xavier. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Francois was issued Metis Scrip #330 under the 1864 Red Lake and Pembina Chippewa Treaty.

Belhumeur, Francois [R.L. Scrip #330]

Bellimeur, Francois [R.L. Scrip #330]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 330, Schedule B., issued April 15, 1874, under the authority of Secretarial Decision, June 12, 1872, delivered April 15, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 330, dated April 15th, 1874, 160 Acres, delivered April 15th, 1874, issued to Francois Bellimeur, delivered to Agt. Douglass

Jean Belhumeur dit Monet. (b. 1832)

Jean is Louis Riel's father-in-law. Jean was born on September 15, 1832 at St. Francois Xavier, the son of Andre Belhumeur (b. 1 and Marguerite Maron (b. 1810). Jean married Marie Malaterre, born March 31, 1839 in St-Francois-Xavier on January 10, 1860. She was the daughter of Jean Baptiste Malaterre and Angelique Adam. Jean died on March 15, 1898 at Fort Ellice.

Their daughter Marguerite married Louis Riel in 1882 at Carroll, Montana. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean's uncle, Michel Monet Jr. was married to the daughter of Chief Little Shell I. This made Chief Little Shell II Michel's brother-in-law. Jean's father, Andre Monet, was born on February 7, 1805 in Berthierville, Quebec. He was the son of Michel Monet²⁹ and Marguerite Grant, the daughter of Cuthbert James Grant Sr. and Utinawasis (Cree). Andre died on Aril 13, 1881 in Pembina, North Dakota. Jean's mother was Marguerite Maron, born circa 1809/1810 in NWT she died after 1852 in Pembina, North Dakota. She was the daughter of Jean Baptiste Maron and Francoise Brunoche.

Jean and Marie Eulalie had the following children:

- Marguerite Belhumeur, born January 15, 1861 in Fort Ellice. She married Louis Riel on March 9, 1882 in Carroll, Montana.
- Marie Anne Belhumeur, born on July 15, 1862 in St-Francois-Xavier. She married John F. Forgey on March 5, 1883 in Carroll, Montana.

²⁹ Michel Monet and Marguerite Grant's son Michel Jr. born 1802, married Josephte Little Shell, the daughter of Chief Little Shell I and sister of Little Shell II. They had six children; Michel Jr. b. 1825; Oliver b. 1827; Josephte b. 1829; Antoine b. 1838 (noted as chief Little Shell's nephew in the note on his Metis Scrip shown below); Marguerite b. 1839 and Francois b. 1841. He and Reine Lagimodiere had one child, Marianne born in 1832. Subsequently, Michel married Suzanne Josephte Bruyere, the daughter of Jean Baptiste Bruyere a brother-in-law of Little Shell. They had seven children. Michel Jr. was issued Metis Scrip #158 under the 1864 Red Lake and Pembina Chippewa Treaty

- Patrice Belhumeur, born on July 20, 1863 in St-Francois-Xavier. He married Isabelle Fiddler (b. 1861) on January 31, 1888 at St. Eustache. He then married Cecile Fleury (b. 1875) on September 13, 1894 at St. Lazare.
- Napoleon Belhumeur, born on May 30, 1867 in St-Francois-Xavier. He married Therese Fleury (b. 1880) on April 26, 1895 at Fort Ellice.
- Madeleine Belhumeur, born December 15, 1869 in St-Francois-Xavier. She married Jean Marie Fleury (b. 1864) on May 18, 1886 at St. Lazare.

Reference: <http://worldconnect.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ndescottes&id=I30725>

Michel Belhumeur dit Monet. (1802-1880)

Michel was the son of Michel Monet and Marguerite Grant (who were also the great-grandparents of Louis Riel's wife). He married Josephite Little Shell, the daughter of Little Shell I and sister of Little Shell II. They had six children; Michel Jr. b. 1825; Oliver b. 1827; Josephite b. 1829; Antoine b. 1838 (noted as chief Little Shell's nephew in the note on his Metis Scrip shown below); Marguerite b. 1839 and Francois b. 1841. He and Reine Lagimodiere had one child, Marianne born in 1832. Subsequently, Michel married Suzanne Josephite Bruyere³⁰, the daughter of Jean Baptiste Bruyere a brother-in-law of Little Shell. They had seven children.

Michel was issued Metis Scrip #76 under the 1864 Red Lake and Pembina Chippewa Treaty. His son Antoine Belhumeur was issued Metis Scrip # 202.

Bellehumeur, Michel Jr. [R.L. Scrip #158]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 158, Schedule B., issued May 9, 1873, under the authority of Secretarial Decision, April 16, 1873, delivered May 9, 1873
National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 158 [checked], dated May 9th, 1873, 160 Acres, delivered May 9th, 1873, issued to Michel Bellehumeur, Jr., delivered to M.S. Cook, Acting Agent

Modest Bellehumeur. (b. 1850)

Modest was born on October 15, 1850 at St. Francois Xavier. He was the son of Michel Bellehumeur and his third wife Josephite Bruyere. Modest married Virginie Ritchot, the daughter of Joseph Ritchot and Marguerite Martel on April 9, 1877 at St. Joseph's. They had three children. Modest was issued Metis Scrip #291 under the 1864 Red Lake and Pembina Chippewa Treaty

Belhumeur, Modest [R.L. Scrip #291]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 291 issued January 19, 1874, under the authority of Secretarial Decision, December 27, 1873, delivered January 19, 1874
National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 291 [checked], dated January 19th, 1874, 160 Acres, delivered January 19th, 1874, issued to Modest Belhumeur, delivered to Agt. Douglass

Patrice Belhumeur dit Monet. (b. 1845)

Patrice was born on December 16, 1845, the son of Michel Monet dit Belhumeur and Louise Gonneville. He was Louis Riel's wife's cousin. He married Julie Robert, the daughter of Joseph Robert in 1874 at Lebret. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

³⁰ Josephite Bruyere, born Abt. 1804; married Michel Monet dit Bellehumeur February 05, 1834 in St. Francois Xavier, Manitoba.

Marguerite Bellhumeur, (Riel). (1861-1886)

See Marguerite Monet *dit* Bellhumeur.

Mel Bedard. (1929-2014)

Mel was born at Selkirk, Manitoba. He is the first fiddler to use the term “Metis” on a record album. Bedard was noted for his traditional Red River style of playing, which he learned from his friend, fiddling great Andy DeJarlis who was one of his greatest musical influences. He had won the Manitoba fiddling championship and the Andy Desjarlis championship several times. Mel can be heard on the CD, *Drops of Brandy* (Saskatoon: Gabriel Dumont Institute, 2001). Mel was inducted into the Manitoba Fiddle Association Wall of Fame on April 30, 2006.

Geneviève Beignet, (Dease). (b. 1797)

Geneviève was married to John Warren Dease, a Metis who assisted Franklin’s first overland expedition of 1825-1827. They had numerous descendants who lived in the Red River Settlement. One of their grandsons married Eulalie Riel, Louis Riel’s sister. With the union of the North West and Hudson’s Bay Companies in 1821, John Dease was appointed a chief trader.

Albert Benoit. (b. 1895)

Private Albert Benoit served in World War I in the 221st Overseas Battalion of the Canadian Overseas Expeditionary Force. Albert was born on the 11th of January 1895 in St. Anne, Manitoba. He was the son of Alfred Benoit and Virginie Perreault and he was living and working as a farmer in St. Norbert, Manitoba when he enlisted on the 29th of March 1916. Albert was the husband of Anne-Maria Leclerc. (Brian Cyr, WWI Veterans of St. Norbert)

George Bent. (1843-1918):

George Bent was a Metis survivor of the Sand Creek Massacre. Mark S. Anderson has written a biography of Bent: *Halfbreed: The Remarkable True Story of George Bent—Caught between the Worlds of the Indian and the White Man* (Cambridge: Da Capo Press, 2004). Bent was born in 1843 to the prominent white trader Colonel William Bent and his Tsis tsis tas (Cheyenne) wife, Owl Woman. William Bent built an elaborate adobe fort on the eastern Colorado plains, near present day La Junta, known as Bent’s Fort. It was the only privately owned, fortified placement in the west. Due to its placement on the Santa Fe Trail, and because of Bent’s association with the Cheyenne, this fort became a major merchandise center on the southern plains.

George Bent was raised as a Cheyenne Indian. Bent’s mother died in childbirth when he was four years old and his father remarried to his wife’s sister, Yellow Woman, the mother of George’s half brother, Charles. After receiving an education in white schools, Bent fought for the Confederacy in the Civil War and went on to become a Cheyenne warrior. When the war came, George (age 17) and the younger Charles joined the Confederate Army and served under General Sterling Price. He served at the battles of Wilson’s Ridge, the Battle of Pea Ridge then in Van Dorn’s campaigns in Arkansas and Mississippi. He was captured at the siege of Corinth, taken to St. Louis then paroled to return to his father’s new fort on the Upper Kansas. But in 1863, George Bent returned to his mother’s people, the Southern Cheyenne; just as the Indian wars in the Plains began.



George Bent and his wife Magpie

He survived the 1864 Sand Creek Massacre having been severely wounded in the hip-and then fought for revenge with the Cheyenne Dog Soldiers. Bent later served as a prominent interpreter and negotiator for whites and an adviser to tribal leaders. He rode with the great Indian leaders Red Cloud, Tall Bull, and Roman Nose, and he knew frontier legends Kit Carson, Buffalo Bill, Wild Bill Hickok, and George Custer.

Bent married Magpie, a niece of Black Kettle, and they lived in his lodge for three years. He served as interpreter for Black Kettle during the Treaty negotiations of October 1867. However, he remained involved fighting on the Indian side right up to 1874. When Bent passed away on May 19, 1918, he was survived by six children, Mary, William, Daisy, Lucy, George Jr., and Julia. Magpie, his wife, died May 10, 1886. Bent's other wives, Kiowa Woman and Standing Out, passed away in 1913 and 1945.

Toward the end of his life, George Bent set the historical record straight and preserved the memory of the Cheyenne Indians as a free people. He worked with historians and ethnologists of the day such as George Bird Grinnell, George E. Hyde and, James Mooney. They all agreed that what they knew of nineteenth-century Cheyenne life came largely from George Bent. As a Metis, Bent lived between two worlds right up until the time of his death in 1918.

Baptiste Berard (b.c. 1825)

Jean Baptiste was born circa 1825 at Fort des Prairies, the son of Louis Berard (b. 1794) and Catherine Hughes the Metis daughter of James Hughes and Nan-Touche Corbeau. He married Helene Martin, the daughter of Pierre Martin dit Lavallee and Marie Lambert. They had seven children between 1850 and 1863. Brother-in-law to Paul Blondin. Jean Baptiste Laderoute states that when they occupied Upper Fort Garry during the 1869-70 Resistance Baptiste fed them sharing his sugar and tea with Riel's men.

Marguerite Bérard, (Boisvert). (1851-1920)

Mme. Joseph Boisvert, née Marguerite Bérard, morte à Lorette, Manitoba en 1920. Mme. Boisvert était âgée de 69 ans. Née ici à la Rivière Rouge en 1851, fille de Charles Bérard, métis, et de Marguerite Lagimodière, fille de Jean-Baptiste (La Prairie) Lagimodière, canadien, et de Marie Harrison, métisse. Mme. Boisvert aime à parler de sa jeunesse. Elle avait accompagné ses parents à la course au bison. Elle disait que son père, Charles Bérard, montait un cheval fougueux et que leur charrette était attelée non pas d'un boeuf mais d'une vache et en plus d'une vache à lait! Alors, soir et matin, sa mère trayait la vache et les Bérard étaient les seuls du camp métis qui avaient du lait à boire. En 1859, Marguerite avait alors huit ans. Lors de la chasse au bison – la chasse d'été, son père perdit la vie dans un accident. C'était la dernière chasse que Marguerite et sa mère suivirent. Ils demeurèrent à Saint-Boniface chez son grand-père Lagimodière don't la ferme était située le long de la Seine. L' été de 1863, Marguerite fut très malade, elle eut une grosse fièvre et quand elle devint mieux sa jambe gauche était très faible. Elle était obligée de se servir d'une

béquille et sa jambe resta petite et beaucoup plus courte que l'autre. Les gens disaient "que c'était causé par un dépôt de fièvre." C'était probablement la polio de nos jours, inconnu à l'époque.

1863. C'est l'année que les Sioux du Minnesota arrivaient à Saint-Boniface. Ils arrivèrent 60 loges, près de 500 personnes. Ils s'étaient enfuis du Minnesota à cause du massacre de 1862. La cavalerie américaine à leur trousses, ils arrivèrent mourant de faim. Margeurite se souvenait de les avoir vus quand une partie de la bande sous le chef Petit Six ou Skoffie arrivèrent chez son grand-père. C'était dans les débuts de décembre: Marguerite pouvait laisser son lit pendant quelques heures par jour. Par la fenêtre elle regardait les Sioux. Deux des chefs parlaient à son grand-père qui s'en alla à l'étable et revint avec un boeuf qu'il donna aux Sioux. Les Sioux firent boucherie immédiatement. Dans quelques minutes l'animal était saigné, la peau enlevée, la carcasse nettoyée. Quatre poteaux furent plantés dans le sol. La carcasse juchée sur les poteaux, un grand feu de bois allumé et les Sioux commencèrent à manger avant que l'animal soit cuit. Marguerite disait que le sang coulait chaque côté de leurs bouches. Le festin terminé, elle vit son grand-père qui venait à la maison accompagné d'un chef. Elle courut à son lit, se coucha et se couvrit le visage de la couverture, prétendant dormir. L'Indian arrêta près du lit et leva la couverture pour la voir. C'était le Petit Six, le chef; il avait entendu dire que La Prairie avait une petite fille malade et il voulait la voir. Margeurite, elle avait douze ans, disait ne pas avoir en trop peur. Le fait que son grand-père était présent et que le chef n'avait pas l'air d'être méchant la rassurait.

Reference

Létourneau, Henri. *Henri Létourneau Raconte*, Winnipeg: Editions Bois-Brûlés, 1980: 76-77.

Robert Berard. (b. 1921)

Robert Berard was born just north of Tokyo, Alberta. During WWII he joined the Edmonton Infantry Unit in June 1941 and served with the Canadian Infantry in Germany, Holland, France and Italy. He received six medals. Subsequently, he was honoured by being invited by Princess Margaret of the Netherlands to visit Holland, the country Canada liberated. On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50th Anniversary of Her Majesty's reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

Johnny Berens. (1866-1954)

John was born at Berens River, Manitoba, the son of Samuel Berens. At the time of the Red River Resistance, 1869-70, Samuel, like many other Metis, fled with his family to the Slave River post of Fort Smith and later to Fort Simpson on the Mackenzie River.

In 1894, Johnny was employed as a trader for the HBC at Fort Smith and assisted in the construction of the *Wrigley*. Once the boat was launched he worked on board as a cook. One of the communities they traveled to was Fort Simpson, where he met and married Monique Lafferty in 1895. The family then moved to Fort Laird where Johnny worked in the HBC store as an interpreter, carpenter and cook. He then piloted the second *Wrigley*. As a pilot on the Mackenzie and Slave Rivers he was a man of great importance in the N.W.T. The job required great judgement and discipline; he loved the challenge of the rivers. When offered increased pay he worked for two years as a pilot for Northern Traders. Later he returned to the Hudson's Bay Company to pilot the *Mackenzie River* and the *Distributor*. In 1939, he was presented with a medal from the Queen and the HBC for his long service. He built a house for his family at Fort Smith and retired there after the boats were taken out of service. As a tribute to him the Government of Canada named the Mackenzie River ferry at Fort Providence "The Johnny Berens."

Reference

Overvold, Joanne. (Editor), *Our Metis Heritage: A Portrayal* Yellowknife: Metis Association of the Northwest Territories, 1976: 48.

Bernard Berger. (b. 1855)

Bernard Berger was born on June 13, 1855, the son of Pierre Berger Sr. and Judith Wilkie. He married Caroline Depousse. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Clemence Berger née Gourneau. (b. 1847)

In 1879, Clemence and Isaie Berger accompanied Pierre Berger's party into central Montana, their family at that time consisted of: Isaie Berger age 35, Clemence Gourneau Berger age 29, Marie Louise age 8, Jean Baptiste age 6, Marguerite age 5, Joseph and Marie (twins) age 3, Leander Patrick a few months old.

Clemence Gourneau was born on February 16, 1847, the oldest of eleven children of Joseph “Sooza” Gourneau³¹ and Judith Delorme Gourneau. At the age of twenty-three years met and later married Isaie Berger. J. Sevir Isaie Berger was born circa 1846, the son of Pierre “Kitkaniapnatch” Berger and Judith “Chatka” Wilkie.³²

Children of Clemence Gourneau and Isaie Berger are:

- i. Marie Louise, b. September 08, 1871, Baptism: November 03, 1871, Qu'Appelle Mission, NWT.
- ii. Jean Baptiste, b. January 10, 1873, Qu'Appelle Mission, NWT.
Baptism: January 11, 1873, Qu'Appelle Mission, NWT
- iii. Marguerite, b. February 04, 1874, Malta, Montana; d. May 07, 1936, Lewiston, Fergus Co, Montana. Marguerite first married Jean Wells, then married Joseph Turcotte.
- iv. Marie Celina, b. January 07, 1877, Montana; married Maxime Langevin, May 01, 1902, Fergus County, Montana; b. Bet. 1876 - 1877.
- v. Joseph, b. January 07, 1877, Qu'Appelle Mission, NWT; d. Aft. 1911; married Elizabeth Sauve, October 17, 1910, Fergus Co, Montana; b. Abt. 1890, Dearborn, Montana; d. Aft. 1911.
- vi. Leander Patrick, b. February 5, 1879, died September 29, 1931 at Lewistown.
- vii. Justine, b. 1880; married James Patrick Turcotte, May 03, 1903, Fergus County, Montana; b. November 19, 1879, Fort Walsh, NWT; d. July 1967, Billings, Montana.
- viii. Vitaline, b. circa. 1891; married Fred Laverdure, April 20, 1913, Fergus Co, Montana; b. circa. 1890, Lewiston, Montana.

Clemence Gourneau:

The following is from the Lewistown Democrat News: December 31, 1943

FUNERAL THIS MORNING FOR “GRANDMA” BERGER, 96- YEAR PIONEER; HER LIFE HISTORY

Mass of Requiem rites to be held at St. Leo’s Catholic Church at 9 o’clock this morning will mark the funeral of Mrs. Clemence Gourneau Berger, 96-year-old pioneer resident who died Wednesday at the home of her daughter, Mrs. James Turcotte, 304 North Dawes, following nearly 70 years residence in Central Montana.

Known as Grandma Berger, by her family and friends of this area, the 96-year-old pioneer leaves to survive her, three daughters, a son, 13 grandchildren, 31 great-grandchildren and five great-great-grandchildren.

Born at Pembina, North Dakota Feb. 16, 1847, Clemence Gourneau Berger was the oldest of the 11 children of Joseph Gourneau and Judith McMillan Gourneau, who were part of the members of the Red

³¹ Joseph Gourneau also known as “Kah-isig-ewid” (Born on a Pile) and “Sooza” was born in November 1822, the son of Joseph Grenon and Angelique Kwayzancheewin (Folle-Avoine). He was the grand-son of Chief Wild Rice. His brother was Turtle Mountain Chief “Kah-ishpa” Gourneau (1817-1917). He signed the 1863 Pembina Treaty.

³² In 1880, they are counted in census at The Judith Basin, Meagher, Montana: Ezra Berges, Self, Married, Male, NA, age 35, b. CAN, Hunter, father b. CAN, mother b. CAN / Clemar Berges, Wife, Married, Female, NA, age 30, b. Dakota, Keeping House / Louise M. Berges, Daughter, Single, Female, NA, age 9, b. MT, father b. CAN, mother b. Dakota / John Berges, Son, Single, Male, NA, age 3, b. MT, father b. CAN, mother b. Dakota / Margrett Berges, Daughter, Single, Female, NA, age 6, b. MT, father b. CAN, mother b. DAKOTA / Joseph Berges, Son, Single, Male, NA, age 4, b. MT, father b. CAN, mother b. DAKOTA / Cindrilla Berges, Daughter, Single, Female, NA, age 4, b. MT, father b. CAN, mother b. Dakota / Bertrice Berges, Son, Single, Male, NA, age 1, b. MT, father b. CAN, mother b. Dakota.

River half-breed "colonies." At the age of 23 years she met Isaie Berger and they were later married on Aug. 1, 1870 at the sits of what is now Walhalla, North Dakota.

Shortly after her marriage they came to Montana and resided a few years along the Milk river country, then came to Lewistown in 1879, and settled on a homestead at the Boyd Creek and Highway 87 junction where they lived and carried on what little farming was done in the early days. They were blessed with a family of 12 children. In 1902 they sold out and moved to the Forest Grove neighborhood and lived there till Mr. Berger passed away in 1920. Soon after that she moved to Lewistown where she has lived continually since and kept house for her sons until five years ago, when, due to advanced age, she had to retire and live with her daughter, Mrs. Jim Turcotte. "Grandma" Berger, as she was known, was a devout Catholic and was loved by all who knew her. She was always noted for her kindness toward all and was always willing to lend a helping hand wherever help was needed. In her immediate family she leaves to mourn her loss Mrs. Max Langevin, Mrs. Jim Turcotte, John Berger of Lewistown, Mont., and Mrs. Link Walker of Billings, Mont.; two brothers, two sisters residing at Belcourt, North Dakota; 13 grandchildren, 31 great-grandchildren and five great-great-grandchildren.

Mrs. Berger was not fortunate in having much schooling, but at that she was a bright and industrious woman: was very keen about telling her early life and how she came to settle in the Judith basin, which is related here as she often presented it in her later life: "While we roamed the prairies of western Montana and the Dakotas we were always in the same company of people of part Indian blood, and traveled in many groups. We left Walhalla, North Dakota in 1870. shortly after we were married and set out traveling all over the Dakotas, just camping here and there without thought of settling permanently at any place, just following the buffalo trails. You might think we lived the life of real Indians, but one thing we had always with us which they did not ---religion. "Wherever we were we had some Jesuit missionaries with us. They baptized our children and instructed them in the Catholic faith, and we always did try to live in accordance with their teachings. In fact in those early days I believe people generally were more deeply religious than they are now. Every night we had prayer meeting and just before a buffalo hunt we would see our men on bended knee in prayer. "Yes, we endured many hardships. There were times when we could not find any buffalo or other kind of game, and occasionally even water was hard to find. Yet, somehow, we were all happy and with all our miseries we never heard any complaints. "Our men did all the hunting, and we women did all the tanning of the buffalo hides, jerky meat making, pemmican and moccasins. "For other supplies, we generally had some trader with us like the late Francis Janeaux and others who always had a supply of tea, sugar, tobacco and so on. "Coming west from the Canadian lines around the country called the Wood Mountains, where we lived for sometime, my first two children were born there. Then we left from there on to Milk River, the big bend, as we used to call it, which is below what is now Malta, Mont., where we would stay for a time then back again as far north as the Cypress hills in Canada. "However, we finally made our headquarters at the big bend after returning again to Montana. All told we spent about six years along Milk River as far up as the present site of Chinook, Montana.

We were at Chinook when Chief Joseph and his fleeing band of Nez Perces, were being pursued by our United States army. Those poor Indians were about starved. They traded their good horses for any amount of dry meat or bedding. It was a most pitiful sight to see their little children, heads sticking out of some sacks made for the purpose and fastened to each side of the mothers, riding on horseback. "As time went by buffalo were thinning out; and we had several meetings to decide on what to do next. We realized that we could not live on hunting forever. "One general meeting was called, and it was then decided that we should settle permanently somewhere in 1878. "I remember my father-in-law, Pierre Berger, decided to cross the Missouri river and come west. He told his sons he heard of a place through an Indian friend which he believed would be suitable for all. "Of his daughter-in-laws, I was asked if I was willing to go along with them. I hesitated as I could not make up my mind at once, as I had always regarded Minnesota as my home state, and naturally wanted to go back there. But they finally got my consent to travel further west. "So in the spring of 1879, a band of 25 families headed by Pierre Berger started from Milk River by Fort Assiniboine, thence to Fort Benton, where we crossed the Missouri river and on down to Arrow Creek. We never saw such bad-lands, and believe me it was not pleasant riding in our Red River carts over a wild rough country making our own trails. Somehow we got through safely to the mouth of Spring Creek and on to where the Arrow refinery now stands, and around the Judith Mountains to the north and followed Box Elder to the Mussellshell, then around the Snowy Mountains. We came in by way of the gap to the famous

Judith basin, which was indeed a paradise land of plenty with game of all kinds, lots of good water and timber. What more could we want? After finding what we had searched for, our journey ended right there. “The only white man we found here was named Bowes. He was living with a Piegan woman. He had a little trading post situated near the site of the county farm. We were greatly molested by Indian marauders stealing our horses. This country was their main route. “Of the 25 families who came here with us, were, as I recall, all the Pierre Berger family; LaFountains, Fleurys, Doneys, Fayant, Wilkies, Ledoux and the late Ben Kline.

Our party all settled along the foothills of the Judith Mountains. One of this party named LaFountain, who was blind, settled on Blind Breed creek, which got its name from the poor unfortunate. Later the Doneys and Fayants moved and settled in the neighborhood of Fort Maginnis. “In the late summer of 1879, more of our people followed us here, including the Janeauxs, Morall (Morase?) Laverdures, Wells, Daniels and LaTray families. Mose LaTray helped to build the original log post office that still stands out in the city outskirts.

“The following year Antoine Ouelette and family came in. Janeaux, Morace and Ouelette took up their homesteads in what is now Lewistown. “Soon after this country was opened by more people, seems like other nations came flocking in and in no time we had a community. ‘The first death, shortly after our arrival was a man by the name of LaFountain. He was buried on the hillside, a short distance east, now known as the old J. I. Corbly ranch, which served our people for a number of years. A daughter of Mr. Antoine Ouelette died sometime after and he buried her on his own land. He later donated an acre of his property to be used as a Catholic cemetery in the year 1893, under the direction of our first Catholic pastor, Rev. Fr. Van Den Heuval, our people were asked to remove all the former graves and transfer them to the present site.”

Francois Isaie Berger. (b. 1844)

Isaie Berger was born at Red River in 1844, the son of Pierre Berger Sr. and Judith Wilkie. Isaie married Clemence Gourneau the daughter of Turtle Mountain chief Joseph Gourneau and Judith Delorme. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Isidore Berger. (b. 1846)

Isidore Berger was born in 1846, the son of Pierre Berger Sr. and Judith Wilkie. Isidore married Domtilde Laframboise, the daughter of Joseph Laframboise and Marie Anne Cadotte in 1873 at Lebret. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Isidore died on May 10, 1918 at Lewistown Montana.

Jacques Berger. (b. 1780)

Jacques married Marie Cecile Dumont (born circa 1787-1810, died 1881). Marie Cecile Dumont was born circa 1787 in the Saskatchewan Valley, Northwest Territory; she died March 23, 1881. Cecile was the daughter of Jean Baptiste Dumont and Josephte Sarcee. Cecile was married three times “according to the custom of the country”. She and her first husband³³ Jacques Berger had three children:

- Louise Berger born 1813 married Henry Munro Fisher and Jean Baptiste Patenaude.
- Rosalie Berger dit Framboise born 1815 married Joseph Deschamps.
- Pierre Berger born 1816 married Judith Wilkie the daughter of Jean Baptiste Wilkie. Pierre was the founder of the Metis community at Spring Creek (Lewistown, Montana) and a signatory to Louis Riel’s August 6, 1880 petition for a Metis reserve in Montana.

After Kenneth McKenzie established at Fort Union (1830-31) he hired former hudson’s Bay company trader Jacques Berger to open up trade with the Blackfeet (Peigans) because of his ties to them and the fact that he spoke their language fluently. Fort Union had been built to trade with the Assiniboines (Nakota) it is significant that Berger’s wife Cecile was from this group and was fluent in their language. After travelling to the Blackfoot Sun River winter camps Berger enlisted well over 100 Piikani Blackfeet of Petty Woman’s group to come to Fort Union. In 1847 Father Nicolas Point sketched a portrait of Jacques Berger. Soon, the

³³ Cecile's second marriage was to Joseph Desmarais (b. 1798).

Company would build Fort McKenzie, and later Fort Benton, closer to Blackfeet territory. Berger essentially founded the Metis community of Fort Benton, Montana.

Jacques Berger. (b. 1851)

Jacques Berger was born at Pembina on October 17, 1851, the son of Pierre Berger Sr. and Judith Wilkie. Jacques married Philomene Ouelette, the daughter of Isidore Ouelette and Marie Bottineau in 1877. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Baptiste Berger. (b. 1849)

Jean Baptiste Berger was born in 1849, the son of Pierre Berger Sr. and Judith Wilkie. Another Turtle Mountain Band member, he married Betsy Keplin, the daughter of Paul "Pishk" Keplin and Marguerite Gourneau in 1876 at Lebret. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Judith "Chatka" Berger née Wilkie (b. c. 1825)

The first permanent settlers of Spring Creek now Lewistown, Montana were Metis. The Metis established Lewiston in 1879. Pierre "Kitikaniapnatch" Berger³⁴ (b. 1816) and his wife Judith "Chatka" Wilkie are credited with being the founders of Lewistown. Berger, along with his wife Judith Wilkie Berger, son Isadore Berger, Isaie Berger, Jean Baptiste Berger and Jacques Berger, some 25 families made the trek into the Lewistown area in 1879. Francis Janeaux came with the second group. Janeaux founded the first public school house in 1883. This date is considered the official "founding" of Lewistown.

Judith Wilkie was the daughter of Jean Baptiste Wilkie (b. 1803) and Amable Elise (Annabelle) Azure (b. 1808). Some of her noteworthy siblings were: Alexandre Wilkie (b. 1831) married to Louise Gariepy; Betsey Wilkie (b. 1836) married to Antoine Fleury; Madeleine Wilkie (b. 1837) married to Gabriel Dumont and Antoine Wilkie (b. 1847) married to Esther Gladu.

On August 6, 1880 Louis Riel petitioned for a Metis reserve in Montana in a letter sent to General Nelson A. Miles. Martha Foster has pointed out that many of the signatories were members of the Spring Creek Metis Band. "(Many) had settled on Spring Creek the summer before. Other signatories were their friends and relatives, most of whom eventually settled to the north in the Milk River/Havre/Zortman area, or to the west at St. Peter's Mission near the present day Cascade and along the Front Range of the Rocky Mountains."³⁵ A number of family patriarchs led this group, namely; Francois Amyotte Sr. (b. 1819), Pierre Berger Sr. (b. 1816), William Davis Sr. (b. 1824), Louis Gariepy (b. 1828), Salomon Hamelin (b. 1810), and Pierre Laverdure (b. 1819).

Signing the Riel petition for a Montana Reserve were: Pierre Berger Sr. and his brother-in-law Alexandre Wilkie as well as the sons of Pierre Berger and Judith Wilkie: Bernard Berger, Isaie Francois Berger, Isidore Berger, Jacques Berger, Jean Baptiste Berger, and Pierre Berger Jr.

Children of Judith Wilkie and Pierre Berger:

- Pierre, born circa 1841 or 42 at Red River.
- Isaie, born November 8, 1844, married Clemence Gourneau, the daughter of the daughter of Turtle Mountain Chief Joseph Gourneau and Judith Delorme.
- Isidore, born 1846, married Domitilde Laframboise, the daughter of Joseph Laframboise and Marie Anne Cadotte.
- Jean Baptiste, born circa 1849, married Betsy Keplin, the daughter of Paul "Pishk" Keplin and Marguerite Gourneau.
- Jacques, born October 17, 1851, married Philomene Ouellette, the daughter of Isidore Ouellette and Marie Bottineau.

³⁴ The son of Jacques Berger (Bergis) and Marie Cecile Dumont. The children of Cecile Dumont and Jacques Berger are Pierre (b. 1816) and Louise Berger who married Henry Munroe Fisher then married Jean Baptiste Patenaude. Cecile subsequently married Joseph Laframboise (b. 1823) and then Joseph Desmarais. Pierre is Band member # 148 on the Pembina Annuity Roll, Way ke ge ke zhick's Band, in 1868.

³⁵ Martha Foster, *We Know Who We Are: Metis Identity in a Montana Community*. Norman: University of Oklahoma Press, 2006: 96.

- Amable Azure, born March 7, 1853.
- Bernard, born June 13, 1855, married Caroline Depousse (Laprose), the daughter of Thomas Laprose.
- Marie, born May 10, 1857, married Francois Azure, the son of Antoine Azure Victoire Lariviere, then married Pierre Graveline, the son of Pierre Graveline and Victoire Girard.
- Adele, born 1859 at Pembina, married Vital Turcotte the son of Jean Baptiste Turcotte and Angelique Pacquin.
- Catherine³⁶, born circa 1862, married William Laframboise the son of Francois Laframboise and Marie Trottier. She then married Modeste Rocheleau, the son of Jean Baptiste Rocheleau and Marie Anne Carriere. Modeste, [born at St. Norbert on February 18, 1854] and his brother of Jean-Baptiste were members of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. After the 1885 Resistance Modeste moved south to Montana. He then married Catherine Berger, the daughter of Pierre Berger and Judith Wilkie at Lewistown, Montana on August 22, 1886.

Pierre Berger, the son of Jacques Berger and Cécile Dumont, was born in Red River Settlement and, in 1845, moved to Pembina (North Dakota). Pierre married Judith Wilkie, the daughter of Jean Baptiste Wilkie and Amable Azure. Pierre, Judith, and three of their children applied for land as Pembina Half-Breeds under the 1854 treaty with the Lake Superior and Mississippi Chippewa. Nine years later, under a treaty with the Chippewa of Red Lake and Pembina (1863-1864), the U. S. government issued Pierre and his son, Pierre Jr., scrip, again as Pembina Half-Breeds. Later in the 1860s, Pierre, Judith, and their family, as well as Judith's brother's family (Alexandre Wilkie) were hunting on the Milk River. When the U. S. government and reservation agents pushed the Metis out of the Milk River area, Pierre led a group of families to Spring Creek in the Judith Basin of Montana where they founded the town of Lewistown.³⁷ The Berger's applied for homestead land in 1883. Their cabin was located three miles east of the trader's establishments along what was later called "Upper Breed Creek." Pierre and his brother-in-law Alexandre Wilkie held the church services in their homes.

Elizabeth Swan gives the following account:³⁸

Along the Milk River between Harlem and Chinook, Montana, was a large settlement of Red River Half-Breeds, as they were known at the time, who had come from the Red River Country of North Dakota, and Canada, following the buffalo trails, at the same time in search of a permanent location, which after a sojourn of eight years or so their livelihood was diminishing fast. Then they began to think seriously about their future knowing they could not their way of life forever. After some discussion they began to break up into groups. Some went back to North Dakota and Canada and to different points of Montana.

Pierre Berger and his family of eleven children were amongst the settlement. One of these children, a daughter³⁹, and her husband Frank Azure, and the Gladeau families, with others went to St. Peter's Mission, Montana, where the elder Azures were already located.

Mr. Berger had been thinking, then he made up his mind to tell his relatives and friends how he was very much interested and anxious to come further west to look for a certain locality he had heard

³⁶ Berger, Catherine (Rocheleau b. 1864) Spouse, Modeste Rocheleau dit Vivier (b. 1854)

Catherine's husband Modeste, was born at St. Norbert on February 18, 1854. Modeste was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. The Provisional Council minutes of April 16, 1885 show an order for Solomon Boucher, Modeste Rocheleau and François Vermette to go and hunt up men, arms and ammunition as far as the McIntosh farm and its neighborhood.

³⁷ See Martha Harroun Foster, "'We Know Who We Are': Multiethnic Identity in a Montana Metis Community" (Ph.D. diss., University of California Los Angeles, 2000, and Martha Foster, *We Know Who We Are: Metis Identity in a Montana Community*. Norman: University of Oklahoma Press, 2006:

³⁸ Elizabeth Swan, "A Brief History of the First Catholic Pioneers of Lewistown, Montana," file. 541, Merrill G. Burlingame Special Collections, Montana State University Library, and in the Joseph Kinsey Howard Papers, MC 27, Montana Historical Society, Helena, Montana. Elizabeth Swan was a grand-daughter of Pierre Berger and Judith Wilkie.

³⁹ Marie Berger, b. 1857, married François Azure on January 29, 1878 at Milk River.

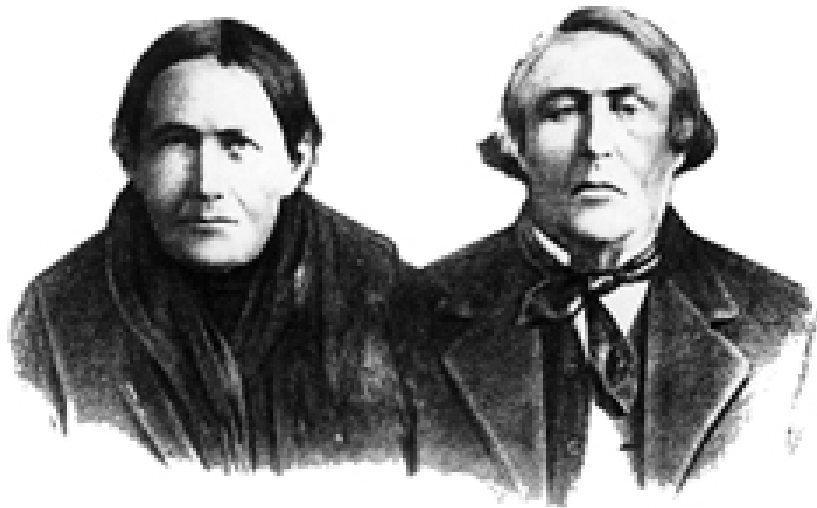
about from an Indian friend, where there was an abundance of wild game, and other good chances of good prospects. He had also been directed as near as possible to the location. Consequently, it was considered a good idea for him to go. A Band of about (25) twenty-five families, including the Bergers agreed to follow Pierre Berger to his new adventure. The children who accompanied their parents were Peter, Barney, Catherine and Frances. The married children with their families were Isaie, Isidore, Jake and John B. Berger. Mrs. 'Adele' Vital Turcotte and Mrs. Amable Frank Ouelette; Alexander Wilkie and Antoine Fleury two brothers-in-law of Pierre Berger. Their friends, Benjamin Kline⁴⁰, the Lafountains, Doney's, Fayants, Turcottes, Ledoux Gayions and Mrs Laquoit, an elderly widow known to all as Old Ellen.

It is noteworthy that after the 1885 Resistance Gabriel Dumont settled temporarily three miles east of Lewistown with his wife's brother Alexandre Wilkie and his wife's sister Judith Wilkie Berger.

A note on Alexandre Wilkie. (b. ca. 1831)

Alexandre, the son of Jean Baptiste Wilkie and Amable Azure, Alexandre Wilkie married Louise Gardepie (Gariépy). He applied for land under the

1854 Chippewa Treaty, and, by the 1870s was hunting on the Milk River. With members of his extended family, Alexandre moved the Judith Basin in 1879. A year later he signed Louis Riel's petition to Major General Nelson Miles requesting land for the Montana Metis.



In the company of his sister's (Judith Berger) and daughters' (LaFountains) families, Alexander Wilkie traveled with the first Metis to settle near Spring Creek and found what would become Lewistown, Montana (1879). His two-room cabin was the largest in the area, having one room that measured twenty by thirty feet. This was quite a luxurious size for that place and time, but Wilkie planned ahead, knowing that the families would need a large room in which visiting missionaries could conduct services. A fiddler and singer, he had learned liturgical music in Pembina and Saint Boniface. In his new home, he organized a church choir, which sang the old hymns in French or "Cree" (probably Michif). Visiting priests, discouraged by what they considered to be depraved behavior in lively trading towns such as Ft. Benton and Carroll, were pleased to find an orderly and welcoming community in Lewistown.

In 1886 Alexander Wilkie, with a party of friends and relatives, moved back to Belcourt, N. D. to be with his aging parents and to take part in negotiations for the proposed Turtle Mountain reservation. Alexander, like his father Métis leader Jean Baptiste Wilkie, was concerned about Métis rights to land that they had hunted on for generations. He believed that he could not effectively fight for the recognition of Turtle Mountain aboriginal land rights from Montana. (See: Martha Harroun Foster, "We Know Who We

⁴⁰ Benjamin Klyne. (1847-1932)

Ben Kline was born on October 13, 1847 at what is now known as Fort Totten, near Mni Wakan (now called Devil's Lake), North Dakota. His father Michel Klyne Jr. was born in 1811 at Edmonton, a Half-Breed descendent of Michel Klyne Sr. and Suzanne Lafrance a Métisse. His mother was Madeleine Millet *dit* Beauchemin, whose father was a French Canadian, Andre Millet *dit* Beauchemin who had married a Half-Breed Crow woman Charlotte Pelletier. Benjamin's parents moved to Pembina from Red River in the late 1840s. On August 6, 1880, he signed Louis Riel's petition to Major General Nelson Miles requesting land for the Montana Metis.

Are': Multiethnic Identity in a Montana Metis Community" (Ph.D. diss., University of California Los Angeles, 2000).

Pierre "Kitikaniapnatch" Berger Sr. (b.c. 1822)

Pierre Berger, born circa 1822 at Red River Settlement, was the son of Jacques Berger (b. 1780) and Cécile Dumont. In 1845, the family moved to Pembina (North Dakota). He is Band member # 148 on the Pembina Annuity Roll, Way ke ge ke zhick's Band, 1868.

Pierre married Judith "Chatka" Wilkie (1828-1885), the daughter of Jean Baptiste Wilkie and Amable Azure. Pierre, Judith, and three of their children applied for land as Pembina Half-Breeds under the 1854 treaty with the Lake Superior and Mississippi Chippewa. Nine years later, under a treaty with the Chippewa of Red Lake and Pembina (1863-1864), the U. S. government issued Pierre and his son, Pierre Jr., scrip, again as Pembina Half-Breeds. In 1879, Judith and her husband Pierre Berger, led twenty-five Metis families to central Montana in search of the diminishing buffalo herds. Pierre, Judith, and their family, as well as Judith's brother's family (Alexandre Wilkie) were hunting on the Milk River. When the U. S. government and reservation agents pushed the Metis out of the Milk River area, Pierre led a group of families to Spring Creek in the Judith Basin of Montana where they founded the town of Lewistown.⁴¹ They applied for homestead land in 1883. Their cabin was located three miles east of the trader's establishments along what was later called "Upper Breed Creek." Pierre and his brother-in-law Alexandre Wilkie held the church services in their homes.

Elizabeth Swan gives the following account:⁴²

Along the Milk River between Harlem and Chinook, Montana, was a large settlement of Red River Half-Breeds, as they were known at the time, who had come from the Red River Country of North Dakota, and Canada, following the buffalo trails, at the same time in search of a permanent location, which after a sojourn of eight years or so their livelihood was diminishing fast. Then they began to think seriously about their future knowing they could not their way of life forever. After some discussion they began to break up into groups. Some went back to North Dakota and Canada and to different points of Montana.

Pierre Berger and his family of eleven children were amongst the settlement. One of these children, a daughter⁴³, and her husband Frank Azure, and the Gladeau families, with others went to St. Peter's Mission, Montana, where the elder Azures were already located.

Mr. Berger had been thinking, then he made up his mind to tell his relatives and friends how he was very much interested and anxious to come further west to look for a certain locality he had heard about from an Indian friend, where there was an abundance of wild game, and other good chances of good prospects. He had also been directed as near as possible to the location. Consequently, it was considered a good idea for him to go. A Band of about (25) twenty-five families, including the Bergers agreed to follow Pierre Berger to his new adventure. The children who accompanied their parents were Peter, Barney, Catherine and Frances. The married children with their families were Isaie, Isidore, Jake and John B. Berger. Mrs. 'Adele' Vital Turcotte and Mrs. Amable Frank Ouelette; Alexander Wilkie and Antoine Fleury two brothers-in-law of Pierre Berger. Their friends, Benjamine Kline⁴⁴, the Lafountains, Doney's, Fayants, Turcottes, Ledoux Gayions and Mrs Laquoit, an elderly widow known to all as Old Ellen.

⁴¹ Martha Harroun Foster, "We Know Who We Are': Multiethnic Identity in a Montana Metis Community." [Ph.D. diss., University of California Los Angeles, 2000].

⁴² Elizabeth Swan, "A Brief History of the First. Catholic Pioneers of Lewistown, Montana," file. 541, Merrill G. Burlingame Special Collections, Montana State University Library, and in the Joseph Kinsey Howard Papers, MC 27, Montana Historical Society, Helena, Montana. Elizabeth Swan was a grand-daughter of Pierre Berger and Judith Wilkie.

⁴³ Marie Berger, b. 1857, married François Azure on January 29, 1878 at Milk River.

⁴⁴ Benjamin Klyne. (1847-1932)

Ben Kline was born on October 13, 1847 at what is now known as Fort Totten, near Mni Wakan (now called Devil's Lake), North Dakota. His father Michel Klyne Jr. was born in 1811 at Edmonton, a Half-Breed descendent of Michel Klyne Sr. and Suzanne Lafrance a Métisse. His mother was Madeleine Millet *dit* Beauchemin, whose father was a French Canadian, Andre Millet *dit* Beauchemin who had married a Half-Breed Crow woman Charlotte Pelletier. Benjamin's parents moved to Pembina from Red River

Scrip record:

Berger, Pierre Sr. [R.L. Scrip #138]

Minnesota Territorial Census, Pembina County, 1850, family 59/59, born Red River Br., occupation Hunter
National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties... " Halfbreed Scrip No. 138, Schedule B., issued March 5, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered March 5, 1873
National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 138 [checked], dated March 5th, 1873, 160 Acres, delivered March 6th, 1873, issued to Pierre Berger, Sr., delivered to Agent E.P. Smith
husband of: Berger, Indigne (1813), born Pembina
issue: Berger, Pierre (1841)
Berger, J. Savir (1844)
Berger, Isedore (1846)
Berger, J. Baptiste (1849)\

[also listed: Berger, Narciss (1830), born Red River Br., occupation Hunter]

On August 6, 1880 Louis Riel sent a petition for a Metis reserve in Montana to General Nelson A. Miles. Pierre Berger and his sons, Isidore, Jacques, Jean Baptiste, Bernard, Francois Isaie and Pierre Jr. all signed the petition.

Pierre "Kitikaniapnatch" Berger Sr. and Judith "Chatka" Wilkie had the following children:

- Pierre b. 1841
- Isidore b. 1844, married Clemence Gourneau.
- Isaie b. 1846, married Domtilde Laframboise.
- Jean baptiste b. 1849, married Betsy Keplin.
- Jacques b.1851, married Philomene Ouelette.
- Amable b. 1853
- Bernard b. 1855, married Caroline Depousse.
- Marie b. 1857, married Francois Azure, then Joseph Graveline.
- Adele b. 1859, married Vital Turcotte.
- Catherine b. 1862, married William Laframboise, then Modeste Rocheleau.

Reference

Martha Harroun Foster, "'We Know Who We Are': Multiethnic Identity in a Montana Metis Community." [Ph.D. diss., University of California Los Angeles, 2000]).

Pierre Berger Jr. (b. 1841)

Pierre Berger Jr. was born at Red River in 1841, the son of Pierre Berger Sr. and Judith Wilkie. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Edward Berland. (b.c. 1799)

By Chalk Courchane

Edward Berland (Burland) was born in 1799, somewhere in Canada and he was a Metis. The descendants of Edward Berland believe that he came west with Francois Morigeau which would be about

in the late 1840s. On August 6, 1880, he signed Louis Riel's petition to Major General Nelson Miles requesting land for the Montana Metis.

1815-1818. (Francois Morigeau dit Forgues was a free trader and trapper in the northern Rocky Mountains, he trapped and traded, hunted buffalo east of the Rockies and on the Plains. He later farmed at Old Ft. Colville near Pinkney City. He spent his childhood in Berthier, Quebec and left Canada around 1815 for the west.)

The Baptiste River falls into the Athabaska River from the north about 70 miles above the McLeod River, it was named after Baptiste Berland, a fur trader, and probably Berland Lake and Berland River were also named after him. A "Berland" was, for a time, in charge of Jasper House. When Sir George Simpson was on his journey round the world in 1841-42, Berland met him with horses on the Columbia." On page 85 Edward Ermatinger writes in his journal. "Take breakfast at Berland's Creek." This is on May 21, 1827. From "Edward Ermatinger's York Factory Journal," page 107 fn. 1.

"Three Berlands appear in the same era of the northern trade --- Jean Baptiste, Jacquot and Edward---All may have been related. Edward, "a Canadian", is the least known of the three being in charge of Kootenay Post in 1840, a guide for Governor Simpson, and an ardent advocate of Christianity among the Indians, whom he sought to instruct."

His Hudson's Bay Company Work Sheet:

Name: Berland, Edward Place of Birth: Native Entered Service: ca. 1835

Dates: Appointments & Service Outfit Year* Position Post District HBCA Reference *An
Outfit year ran from 1 June to 31 May

1827 - 1828 Independent Trader	Saskatchewan	B.239/x/3, p. 374
1828 - 1835 Independent Trader	Columbia	B.223/d/19, 28, 37
1835 - 1839 Trapper	Fort Colvile	B.239/g/75-78
1839 - 1840 Interpreter	Fort Colvile	B.239/g/79
1840 - 1841 Middleman	Fort Colvile	B.239/g/80
1841 - 1843 Interpreter	Fort Colvile	B.239/g/81-82
1843 - 1845 Derouine	Runner Fort Kootenay Fort Colvile	B.239/g/83-84
1845 - 1846 Interpreter	Fort Kootenay Fort Colvile	B.239/g/85
1846 - 1849 Indian Trader	Fort Kootenay Fort Colvile	B.239/g/86-88
1849 - 1851 Interpreter	Fort Kootenay Fort Colvile	B.239/g/89-90
1851 - 1852 Trader	Fort Kootenay Fort Colvile	B.239/g/91
1853, October died		B.239/k/2

http://72.14.253.104/search?q=cache:k02R67EK-y8J:www.gov.mb.ca/chc/archives/hbca/biographical/b/berland_edward.pdf+Edward+Berland&hl=en&gl=us&ct=clnk&cd=7&ie=UTF-8

Jean Baptiste Onesime Berland. (1777-1838)

By Aseniwuche Winewak Nation of Canada

According to one source, Berland is a French name, going back to Mans France, where a man named Pierre Breland married Catherine Meseray. They had a son named Pierre Joseph, who married Marie Louise Raymond on January 29, 1758 at Fort St. Frederick in Beauharnois, Quebec. Their son, Pierre, who was born on September 29, 1758 in the city of Quebec married Louise Belly "according to the custom of the country", which means that they were not officially married by the Church. Louise died sometime before 1836. Pierre died on October 31, 1829 in St. Boniface, Manitoba at the age of seventy-one. Apparently, he also went by the name of Pierre Dubois dit Berland and by Breland dit Duboisshue. He was a freeman in the fur trade in the 1800's and served as a soldier in Canada. Governor Simpson of the Hudson Bay Company sometimes referred to him as Burleigh. He was a very good hunter and trader, who became quite wealthy. Apparently he had as many as six Aboriginal wives and a number of children. One of these children was named Jean Baptiste Berland. The records indicate that he was born c. 1777.

It was Jean Baptiste Berland who the Berland River was named after. In fact, it was called Baptiste's River at first. In 1825, a botanist named Thomas Drummond explored the Jasper-Smoky River area with J. B. as his hunter and guide. J. B. had his brother-in-law along for the trip. His brother-in-law's wife was pregnant and according to the custom went off by herself to have the baby. The temperature was -38 degree F, so she died as a result. This led to a fifteen-day period of mourning. The group ended up spending three to four months along the river named in honour of their guide. It was a very severe winter with deep snow, so many of their horses ended up dying.

Jean Baptiste Berland married Suzanne (McLeod) Nipissing in 1818. They had a son named Francois, who married Therese Karakonti, who was a daughter of the legendary Louis Kwarakwante and Marie Katis, who lived near modern day Grande Cache at Sheep Creek where it enters the Smoky. Therese and Francois had eight children; William (b. 1833), Rosalie (b. 1835), Josette (b. 1838), Francois (b. 1841), Marie Anne (b. 1843), Betsy (b. 1845), Alexander (b. 1848), Marie (b. 1854), Mariette (b. 1857) and Rosalie (b. 1857).⁴⁵

The genealogy gets a little complicated at this point, but we know that William Berland was descended from both Francois and Jean Baptiste. William had a daughter named Marie (b. 1856), a daughter named Marguerite/Marie (b. 1847), and a son named Francois (b. 1859) who married Therese Cardinal. Marie married Alexis Joachim and was the grandmother of local legend Adam Joachim. His descendants still live in the Grande Cache area.

Although there are no Berlands residing in the area at present, the Berland name lives on in the region as there is a Berland River, a Little Berland River and a Berland Lake named in honour of this intrepid family of guides, hunters, trappers and explorers. In addition, the Berland family intermarried with many of the local Aboriginal families, such as the Joachims, Karakunties, Belcourts, Wanyandies and the Desjarlais family.

From The Aseniwuche Winewak Nation of Canada (Rocky Mountain People):
http://www.aseniwuche.com/our_story/family_names.html#

Isidore Bernier. (b. 1827)

Isidore Bernier was born at Spokane Falls Washington, the son of Julien Bernier and Marguerite (Indian); information on Isidore is difficult to obtain. Isidore and his parents travelled with the Sinclair party⁴⁶ to Oregon Territory, settling in Cowlitz Prairie around 1842. Isidore is listed with his father and brother in the 1847 petition against claim jumping noted in the *Oregon Spectator* newspaper. After that mention no citations can be found for him. It is possible that he is the Isidore Bernier found in CA census records.

Julien Bernier (b. 1794)

Julien Bernier, his wife and two boys, were members of the James Sinclair-led group of Red River Half-Breed and Metis emigrants for the Columbia. The group made a 1700-mile trip from White Horse Plains to Fort Vancouver and finally Fort Nisqually. Jemmy Jock Bird acted as their guide for the part of the journey that crossed Blackfoot territory. On October 12, 1841, after a 130-day journey the group reached Fort Vancouver on the Columbia River.

Julien was the son of Jean-Baptiste Bernier and Marie Landry. He married Marguerite at Spokane house and they had two boys. Julien went to work for the HBC at an early age as a steersman. He was at Fort Spokane in 1819 and remained in the Columbia District for a number of years. When he retired he returned to Canada to obtain his release and in 1841 returned to the NW. He is found in the census records living in Cowlitz, Lewis Co, WA. where he appears to have remained until his death.

⁴⁵Jean Berland and Susanne Nipising had the following children: Francois Berland, born 1807; married Therese Karakonti, died 1885; Catherine Berland, born 1813; Married George Ross, died December 05, 1878; Jacques Napeesis Berland, born 1817, married Therese (Cree), then Josephthe Keskanakwato Turlibis; Edouard Valade Berland, born 1818; married Genevieve Zanyeo Matooskees Mondion, then Cecile Callihoo, died January 21, 1877; Marie Anne Berland, born 1823, married Joseph Cardinal; Isabelle Berland, born 1827; Angelique Berland, born 1830, married Charles Cardinal; Nancy Berland, born 1835; married Richard Collin December 09, 1858 in Fortdes Prairie (Edmonton); Henry Berland, born 1837. Their son Francois, married Therese Karakonti Iroquois, who was a daughter of the legendary Louis Kwarakwante and Marie Katis, who lived near present day Grande Cache at Sheep Creek where it enters the Smoky. Therese and Francois had eight children; William (b. 1833), Rosalie (b. 1835), Josette (b. 1838), Francois (b. 1841), Marie Anne (b. 1843), Betsy (b. 1845), Alexander (b. 1848), Marie (b. 1854), Mariette(b. 1857) and Rosalie (b. 1857).

⁴⁶ In 1841 the HBC organized a party of 23 families from Red River to emigrate to the Columbia River, hoping that, as settlers, they would strengthen British claims to the Oregon, then in dispute with the United States. James Sinclair (1810-1856) led the party across the plains and through the little-known southern Rocky Mountains.

As a sixteen year old Julian Bernier joined the NWC on December 28, 1810 to work as a wintering steersman for three years at Great Slave Lake.⁴⁷ At the end of his contract in 1813, he came to the Pacific slopes working in the Kamloops area.

In 1821, at the time of the coalition of the NWC and the HBC, Bernier continued working with the HBC. Julien then worked for the Northwest Fur Company in Red River Manitoba from 1830 to 1841. He then travelled with his wife and sons with the Sinclair party⁴⁸ to Oregon Territory, settling in Cowlitz Prairie around 1842.

He had two sons, Marcel (1819-1889) and Isadore (b. 1827) both born in Spokane area indicating that Bernier may have been working as a free trader there. Some time after that, Bernier took his two children to the St. Boniface parish school in the Red River settlement. In 1841, the whole family came west overland as sponsored Red River settlers. Bernier his wife and two sons were with the Sinclair party to Oregon Territory in 1841, settling in Cowlitz Prairie around 1842. In 1849 Julian settled on a claim of 320 acres on Lewis County.

When he retired he returned to Canada to obtain his release and in 1841 returned to the NW. He is found in the census records living in Cowlitz, Lewis Co, WA., where he appears to have remained until his death.

Marcel Bernier. (b.1819)

Marcel was born November 10, 1819, Spokane Falls, Washington Territory; the son of Julien Bernier and Marguerite (Indian) he died December 27, 1889, Newaukum Prairie, Lewis County, Washington. Marcel and his parents travelled with the Sinclair party to Oregon Territory, settling in Cowlitz Prairie around 1842. He married Celeste Bercier in 1844 at Cowlitz Prairie, Washington. She was born 1823 in Washington Territory. When Michael T. Simmons and the other first American settlers came out in 1845, Marcel Bernier showed them the way to Puget Sound.

“Marcel Bernier died at his home on Newaukum Prairie, Lewis Co, Washington, on Friday, Dec. 27th, 1889, and was buried in the Catholic cemetery on Cowlitz Prairie the Sunday following. He was born November 10, 1819, near Spokane Falls. His father was a trusted Hudson’s Bay Company traveler and trapper, and came here from Canada in their employ. Marcel was sent to school at St. Boniface, Red River, Manitoba, in 1830, and in 1841 came back to Cowlitz Prairie. In 1842 he went with Father Blanchet to Puget Sound on the first missionary tour among the Indians, and directed the building of the log church on Whidbey Island. In 1842 he accompanied Father Demers to Vancouver Island and Cariboo. Returning to Cowlitz Prairie in 1844, he married Celeste Bercier, and settled on his donation claim on Newaukum Prairie, where he died. His wife and several children survive him, and he leaves quite an estate. In later years, Mr. Bernier has followed wagon making until rheumatism crippled him so that he could not do much at his trade. Some three weeks before his death he was somewhat injured by his horse running away and throwing him from the buggy. He was well known to the early settlers of Washington, and many of them owe much to his assistance and generosity.” [Legislative Handbook and Manual of the State of Washington, c1889-90]. Note: the location of his birth is the cause of some dispute. The reference above states that he was born at Spokane House but naturalization records found in 1852 seem to indicate he was born in Manitoba.)

Norman Bethune M.D. (b. 1890)

Norman Bethune’s great grandfather was Angus Bethune (1783-1858) and his Metis wife was Louise McKenzie (1793-1833).⁴⁹ Angus joined the North West Company. In 1804–5, and he served at the post on the Whitemud River, near the south end of Lake Manitoba. The following year he was listed as a clerk at

⁴⁷ Voyageur contract dated 12/28/1810 from Yamaska going to Grand Lac des Esclaves.

⁴⁸ In 1841 the HBC organized a party of 23 families from Red River to emigrate to the Columbia River, hoping that, as settlers, they would strengthen British claims to the Oregon, then in dispute with the United States. James Sinclair (1810-1856) led the party across the plains and through the little-known southern Rocky Mountains.

⁴⁹ (Anne) Louisa McKenzie was born at Fort William in 1793, the daughter of Roderick McKenzie (1761-1844) and his Ojibwa wife. Later, within the Bethune family Louisa was called “Miss Green Blanket.”

Lake Winnipeg. Attached to the brigade of Alexander Henry the younger, in September 1810, Bethune accompanied Henry to Rocky Mountain House (Alta). Late in the fall of 1810 David Thompson arrived at this post and Bethune helped him to set off on his expedition across the Rocky Mountains. As part of the NWC strategy to establish a transpacific trade from the northwest coast, Thompson had been instructed to reach the mouth of the Columbia River ahead of the Pacific Fur Company's party, sent out by ship from New York. Bethune himself figured prominently in the NWC plans for the Pacific, and in 1812 or 1813 he was designated "as the Person to go to China to learn the Business & act as supercargo."

Dr. Bethune's grandfather and namesake was Norman Bethune, also a physician and medical educator (1822-1892) who was born in Moose Factory. Norman Sr. married Janet Ann Nicholson in 1851. Their son Reverend Malcolm Nicholson Bethune (1857-1932) married Elizabeth Ann Goodwin. They had two children, Janet born 1888 and (Henry) Norman born March 3, 1890 at Gravenhurst, Ontario. Norman died on November 12, 1939, at age 49 at Wupaishan, Shansi, China.

During 1936-1937, Dr. Norman Bethune served as a surgeon with the Spanish government forces in Madrid. This was after a visit to the Soviet Union in 1935 when he joined the Communist Party. During the Spanish Civil War he organized a mobile blood-transfusion service, the first of its kind, to operate on a 1,000 km front. During 1937-1938, he returned to Canada to raise money for the antifascist cause in Spain and soon turned his attention to the war being waged by communist forces against Japanese invaders in China. He left Canada for the last time 1938. From 1938-1939 he was in China, where he served as a surgeon with the 8th Route Army in the Shanxi-Hobei border region, in the War with Japan. There he was an inventive surgeon, teacher and propagandist, and he adopted the cause and the people as his own. His accidental death from septicemia evoked Mao Zedong's essay "In Memory of Norman Bethune" which urged all communists to emulate his spirit of internationalism, his sense of responsibility and his devotion to others. This essay made Bethune's name almost synonymous with Canada in China. Norman Bethune died at Wupaishan, Shansi, China, in November, 1939.

Reference:

Roderick Stewart and Shannon Stewart. *Phoenix: The Life of Norman Bethune*. Montreal: McGill-Queen's University Press, 2011.

Ann Nancy Bird (Knight). (1844-1877)

Ann was the daughter of James (Jemmy Jock) Bird and Sarah, a Piegan Indian woman who was the daughter of "the Bulls' Heart". Ann was the granddaughter of James Curtis Bird and Elizabeth Montour. She married Peter Knight (born 1822) at St. Paul's Anglican Church in Middlechurch, Manitoba on December 7, 1859. They had one child together, Charlotte Knight born in 1859.

Charles George Bird Sr. (b. 1840)

Charles was born on February 14, 1833 in St. John's Parish at Red River, the son of Joseph Bird (b. 1800)⁵⁰ and Elizabeth Thomas, the daughter of Thomas Thomas and Sarah (Cree). He was first married to Ann Hallett, and then married Ann Halcrow in 1868. They lived in the Birch Hills-Halcro area. Charles was one of the Half-breed settlers around Prince Albert who met at St. Andrews school on March 23, 1885 and later sent a motion of support proposed by Alexander McKay and seconded by Charles Bird, to Louis Riel. However, they did not support a resort to armed conflict. Bird was subsequently arrested by Commissioner Irving and jailed in Prince Albert as a suspected rebel. He was released on May 20, 1885.⁵¹

Charles J. Bird (b. 1837)

Charles was born at Rocky Mountain house, the son of Chief Factor James C. Bird. He worked for the HBC at Fort Nez Percés (1855-1856) and fort Vancouver in 1856. He came to Fort Vancouver in 1843 with his mother sisters and brother. They resided at Washington Co. Oregon (1844) and near Fort Vancouver until 1846, then moved to Fourth Plain four miles from the post. Charles joined the California Gold Rush from 1849-50 then returned to the HBC.

Charlotte Bird (Flett). (b. 1819)

⁵⁰ Joseph Bird had HBC lot 162 at Red River (Register B).

⁵¹ Douglas Light, 1987: 154.

Charlotte was the daughter of James Curtis Bird Sr. and his wife, Elizabeth. She was the sister of Jemmy Jock Bird, and one of the Metis emigrants to the Oregon Territory in 1841. She married John Flett (b. 1815) on November 15, 1838 at St. John's Parish. See the entry under her husband John Flett for more information.

Chloe Bird (Flett). (b. 1815)

Chloe was also the daughter of James Curtis Bird Sr. and his wife, Elizabeth, the sister of Jemmy Jock Bird and one of the Metis emigrants to the Oregon Territory in 1841. On April 25, 1833 she married James Flett at St. John's Parish. See the entry under her husband James Flett for more details.

Bradley Curtis Bird. (b. 1959)

Journalist Brad Bird was born in London, Ontario and grew up in Toronto. He is the son of Flight Lieutenant F.C.C. Bird and Doris Aconley. As an award winning journalist Brad has worked for the Winnipeg Free Press and also covered wars in the Western Sahara, Turkey and Kosovo. He recorded his father's experiences as a World War II bomber pilot in the book *Nickel Trip* (Winnipeg: Pemmican Publications, 2004).

Curtis James Bird, M.L.A. (1838-1876)

Bird was a of the Manitoba Legislative Assembly. In 1873 he was tarred for his opposition to a bill for the incorporation of the town of Winnipeg. Bird, a physician, trained in England, was the son of Chief Factor James Curtis Bird Sr. and Mary Lowman. Curtis James was not Metis although all his step-siblings from James Curtis Bird's first marriage were. Thus, Curtis was the step-brother of the famous Metis plainsman Jemmy Jock Bird.

Curtis James married the daughter of Donald Ross in 1866. She was the widow of Charles McDermot. Bird was educated at St. John's College in Winnipeg before studying medicine at Guy's hospital in London. Upon his return to Red River he was appointed coroner, an succeeded Dr. Bunn in 1861. He became a member of the Council of Assiniboia in 1868, participated in the Convention of 1870 and represented St. Paul's in the first legislative assembly of Manitoba. Dr. Bird owned a pharmacy and this drugstore was reputed to have had the first soda fountain in Western Canada.



Frederick Adolphus Bird, M.L.A. (1823-1884)

A Scottish Half-Breed, Bird was elected to Manitoba's first legislature in 1870 to represent Portage la Prairie. Frederick was born on March 18, 1823, the son of George Bird and Mary Ann Thomas.⁵²

Frederick Bird was a Metis storekeeper in Portage la Prairie. He was married to Ann Garrioch (b. 1826), the daughter of William Garrioch and Nancy Cook, on December 21, 1843. They had eight children only five of whom lived past childhood. Frederick was part of the Portage group, which opposed Louis Riel. He was imprisoned by Riel at one point. Bird died at Portage la Prairie on 30 November 1884, at the age of 61 years. Frederick Bird is the great-great-great-grandfather of present day Manitoba M.L.A. Tom Nevakshonoff, elected from the Interlake riding.

Frederick Charles Clayton Bird. (b. 1919)

Clayton Bird is the Metis son of Dr. Frederick Valentine Bird and Irene Bradley. He is a great-great-grandson of James Curtis Bird an HBC Factor. Flight Lieutenant Bird served two full tours as a bomber pilot during World War II and was a flight instructor both during and after the war. He flew 34 trips over Occupied Europe in 1944. His decorations and medals include: the 1939-45 Star, Aircrew Europe Star with France and Germany Clasp, Defense Medal, Canadian Volunteer Service Medal and Clasp, War Medal 1939-45 and Canadian Forces' Decoration.

Frederick Valentine Bird. (1885-1977)

This Scottish Half-Breed physician and politician is a member of the Manitoba Agriculture Hall of Fame. He was born at St. Andrews, Manitoba the son of John James Bird and Margaret Peebles. His grandfather was Henry James Bird the Metis son of James Curtis Bird and his Cree wife, Elizabeth.

F.V. Bird attended the University of Manitoba Faculty of Medicine. He supported this education by working as a teacher. He was a general practitioner at Boissevain from 1913 to 1935. He often accepted farm goods as payment from his patients, and in fact in 1935 he cancelled all debts owed to him by farmers. He was the Mayor of Boissevain for ten years (1929-1939).

George Bird. (c. 1792-1856)

⁵² George Bird (b. 1797) was the son of James Curtis Bird and Mary (Cree). Mary Ann Thomas was the daughter of Thomas Thomas and Sarah (Cree).

George Bird was born in Rupert's Land, the son of James Bird Sr., the Chief Factor in the Saskatchewan District, and his Blackfoot wife, Elizabeth. George apprenticed with the HBC starting in York Factory in 1805. He was made an assistant trader in 1812 and after a year in England was assigned as Clerk for Carlton House (1815-1818), then Edmonton House (1818-1821). Following the amalgamation of HBC and the NWC in 1821 he served as an interpreter. He retired at Red River Settlement in June of 1825. George married Anne Thomas on August 23, 1825. Anne was the daughter of Thomas Thomas and his Native wife, Sarah. George and Anne had nine children.

James Bird. (1848-1926)

James Bird was born at Red River in 1848, the son of William Bird and Venus Hay and grandson of Chief Factor James Curtis Bird. He worked as a carpenter for the HBC. He married Lizette Finlayson at Selkirk, Manitoba in 1870 and they moved to Battleford in 1877 to build the Anglican Church Mission for Rev. J. A. McKay. They had a ranch at Eagle Hills and then moved to the Bresaylor Settlement. During the 1885 Resistance Bird worked on the Canadian side carrying dispatches from Battleford to Fort Pitt.⁵³

James Curtis "Jemmy Jock" Bird. (c.1790-1892)

The mixed-blood son of James Bird Sr., "Jimmy Jock" was born around 1797-98, probably at Carlton House on the Saskatchewan River. Having already received some education in England, he began a five-year apprenticeship in 1809, with the Hudson's Bay Company, serving under his father at Edmonton House.



He spent his early years at Edmonton House, Rocky Mountain House and posts on the upper North Saskatchewan. Fluent in both Cree and Blackfoot, he ranked as an interpreter by the time he left the company in 1821. "Jimmy Jock" then lived with the Peigan Aboriginal people, adopting their way of life and gaining great influence among them. He became recognized as a chief among the Peigans and, purportedly, had ten Aboriginal wives. In the late 1820s, he received payments from the Hudson's Bay Company to encourage the Peigans to trade at Rocky Mountain House and Edmonton House, but, in a dramatic about-face in 1831, he went to aid the American Fur Company in its efforts to establish trade on the Missouri with the Blackfoot nations: the Peigan, Blood and Blackfoot peoples. Two years afterwards, Governor George Simpson re-enlisted "Jim Jock" on the English company's side but they suspected he was still working for the Americans.

A fiercely independent man, Bird's loyalties were more with the Aboriginal people than the trading companies. He quit the Hudson's Bay Company in 1841 but was looking after Rocky Mountain House in 1847-48 when the post was closed. He was here when Paul Kane visited. Kane found him "trustworthy and hospitable." But two missionaries, Father Pierre-Jean DeSmet and the Reverend Robert Terrill Rundle, who at different times had engaged him as both guide and interpreter, found him "quite unreliable." In 1855, he acted as interpreter in the American treaty with the Blackfoot, signed at a site opposite the mouth of the Judith River near the ruins of Fort Chardon. In 1877, he filled the same role in Canada's Treaty Number 7, signed at Blackfoot Crossing. "Jimmy Jock" died on the Blackfoot reservation in Montana in 1892.

In approximately 1790, James Curtis Bird Jr. was born in what is today the Winnipeg area. His mother was Elizabeth, a Blackfoot woman, and his father was James Curtis Bird, an Englishman who was a Chief Factor with the Hudson's Bay Company. Jimmy Jock was sent to England to study but soon returned to Red River. Upon returning he set out in search for his mother's people. He was described at this time as "a splendid specimen of the native race, he was over six feet tall, sinewy, athletic and handsome. The brown hair, steely blue eyes and sandy mustache derived from his Orcadian ancestry..."⁵⁴.

On his way to join the Blackfeet he learned many different languages. He was widely known and everyone stayed clear of him because he was considered a dangerous man. He began working for the Hudson's Bay Company as an apprentice in 1809. Over the years his greatest contributions were as a linguist and interpreter who spoke Blackfeet, Gros Ventre, Stony, Cree, Sarssee, English and French. By the 1820s he had become an agent for the HBC among the

⁵³ Douglas W. Light, *Footprints in the Dust*. North Battleford: Turner-Warwick Publications Inc., 1987: 255.

⁵⁴ J.J. Gunn, *Echoes of the Red*, Toronto: Macmillan Co., 1930: 164-165.

Blackfoot tribes. Bird earned quite a reputation for being a practical joker. His favourite trick was to leave a note tied to a stick at a campsite, which gave directions to another campsite, a treasure or some other great place. The next person to find the letter would usually end up on a wild goose chase following the false instructions.

It would seem that Bird settled down a bit when he married Agnes, a Blackfoot woman (daughter of Bull's Heart), in 1840. About the same time, he became known as Jemmy Jock. He also met the now famous artist Paul Kane. The subject of Kane's paintings was the Blackfoot people, and Jemmy Jock was very helpful in teaching him about their customs.

Although many people did not trust Jimmy Jock, Kane found him to be very kind and generous. In return for his favours, Kane helped Jemmy Jock get a position as an interpreter for the American Blackfeet treaty negotiations (1855). The Canadian government similarly, employed Bird for the Treaty Seven Blackfoot Crossing negotiations in 1877. Long before this Jemmy Jock had adopted the Blackfeet as his people, and in fact he was widely known as "the half-English Chief of the Peigans."⁵⁵ He died at Two Medicine, Montana in 1892.

References

Sealey, Bruce (General Editor). *Famous Manitoba Metis*, Winnipeg: Manitoba Metis Federation Press, 1974: 2-4.
Fuchs, Denise M. "Native Sons of Rupert's Land 1760 to 1860s," Winnipeg: Ph.D. thesis, University of Manitoba, 2000: 89-91.

John James Bird, M.L.A. (1845-1933)

John James Bird was born at St. Andrews, the Metis son of Henry Bird (1805-1893)⁵⁶ and Harriet Calder (1815-1889).⁵⁷ On June 8, 1871, John James married the widow Margaret Johnson (nee Peebles) the Metis daughter of Elizabeth Morrison and James Peebles (1811-1882), a retired HBC voyageur. John and Margaret had the following children: Margaret, Mary, Charles, Walter, Fred and John.

Their son, Frederick V. Bird (1885-1977) was a well known physician and Mayor of Boissevain. John was elected as a Liberal M.L.A. in Kildonan in 1892 and defeated in the election of 1896. He also served as Reeve of the Rural Municipality of St. Andrews. He died at St. Andrews, Manitoba on 2 January 1933.

Scrip affidavit for Bird, John J.; born: 1845; father: Henry Bird; mother: Harriet Bird.

Scrip affidavit for Bird, Margaret; wife of John J. Bird; widow of Johnson; born: 1845; father: James Peebles (Métis); mother: Elizabeth Peebles (Métis); claim no: 23; date of issue: May 1, 1876.

Scrip affidavit for Bird, Harriet; wife of Henry Bird; born: 1815; father: John Calder (Englishman); mother: Sarah Humphrey (Métis); claim no: 2194; scrip No: 11063; date of issue: October 2, 1876; amount: \$160.

⁵⁵ "Two of the Honourable. Company's late clerks, James Bird and Hugh Munro... became so much attached to the roving life of Plains Indians that these last few years they have withdrawn themselves from the Establishments, assumed the Indian costume, accompanying them in all their wars and hunting excursions and by their bravery and activity have obtained great influence with the Piegan Tribes..." (H.B.C.A D.4/90 fos. 48-48d, Governor's Correspondence, York Factory, Simpson to Governor and Committee.)

⁵⁶ Henry Bird was born in 1805 at Edmonton, the son of a Cree woman named Mary Oo-Menahomisk and HBC Chief Factor James Curtis Bird (1773-1856).

⁵⁷ On October 28, 1824 Henry married Harriet Calder the Metis daughter of Sarah Humphyville and John Calder (1785-1850), an HBC surgeon from the Orkneys



John James Bird, M.L.A.

Letitia Bird (McKay). (b. 1810)

Letitia was the daughter of James Curtis Bird and his second wife, Elizabeth. She was born 20 Feb 1810 in Edmonton House. She was the half-sister of the famous Jemmy Jock Bird and one of the Metis emigrants to the Oregon Territory in 1841.

She married Charles McKay on October 22, 1827 at St. John's, Red River. Charles McKay (1808-1873) was born at Brandon House on the Assiniboine River. His notorious uncle, "Mad Donald," had founded Brandon House. McKay's father John spent most of his career there. His mother, Mary Favel, was the daughter of an Albany River English trader and a Swampy Cree wife. His mother died when he was just two years old and the responsibility for his upbringing fell to his older brother, John Richards McKay, who was then eighteen. In 1827, Charles married Letitia Bird, the daughter of Chief Factor James Bird. In turn, Letitia's brother John married Charles' sister Mary.



Letitia Bird McKay, H.L. Hime photo of 1858 (PAM).

In 1841, Charles, Letitia and their four children, joined by another two of Bird's daughters and their husbands and an unmarried brother joined the Sinclair party and traveled overland to the Puget Sound area of Washington. During the winter of 1842-1843, Charles McKay, along with neighbours, helped lay out the road to the Willamette River and a bridge which crossed Dairy Creek. McKay later sided with those in the Pacific Northwest who favoured affiliation with the United States. They became American citizens in 1851. Charles died at Glencoe, Washington County, Oregon in May of 1873. Letitia died on February 26, 1897 in Washington County, Oregon, USA at age 87.

Lisa Bird-Wilson

Lisa is a Saskatchewan Métis writer whose stories have been finalists for the Journey Prize, among others. Her work has appeared in periodicals such as *Grain*, *Prairie Fire*, *Geist*, and in the anthology *Best Canadian. Just Pretending* (Regina: Coteau Books, 2013) is her first book-length work of fiction. Lisa is the author of one other book, *An Institute of Our Own: A History of the Gabriel Dumont Institute*, and has also written curriculum and other materials for the Ministries of Education and Advanced Education

In 2011 her story, "Blood Memory," was a finalist in the Western Magazine Awards and subsequently selected by Tightrope Books for inclusion in their "Best Canadian" anthology series. In the 2010 Saskatchewan Writers Guild Short Manuscript Awards, Bird-Wilson placed first in the fiction category, an award she also won in 2008. Competition judge Cynthia Flood describes the strong character in the winning piece: "A smart, angry, lonely girl rebels as hard as possible in order to fight her way through to maturity. Her story cuts sharply from one vivid scene to another as Charlie, whose strong voice is memorable, shows her near-understanding of damaged and self-deceiving human hearts, including her own."



Bird-Wilson lives in Saskatoon and works for the Gabriel Dumont Institute, where she has held a variety of positions since 1997. She feels fortunate to have the opportunity to work in a Metis environment on Metis issues every day. In 2005 and 2006, Lisa was a contributing writer to the provincial ABE curricula, and has presented at provincial and national conferences on the topic of curriculum and Aboriginal learners.

Madeline Mercredi Bird. (b. 1899)

In the book, *Living Kindness: The Dream of My Life: The Memoirs of a Métis Elder*. (Yellowknife, Northwest Territories: Outcrop, 1991), Madeline Bird, née Mercredi, a respected Metis Elder born at Fort Chipewyan in 1899, tells the story of her life in this affectionate biography assembled with the help of Sister Agnes Sutherland. One of nine children, Madeline was the daughter of Metis parents whose ancestors came originally from Manitoba. Mrs. Bird relates the hardships and joys of her life and has particularly kind words for the Sisters and their assistance and small kindnesses. She particularly notes the hard life and poverty which was the lot of the Sisters who were their teachers and the role of the church in caring for Métis orphans. The authors include many photographs depicting life in northern Alberta and the Northwest Territories as well as a people and places index.

Suzanne Bird (b. 1949)

By Edgar Desjarlais

Metis singer-songwriter and recording artist Suzanne Bird is a survivor, a survivor of numerous foster homes and musical journeys. She was born in Steinbach, Manitoba, and began her life in a small shack on Kokomo Road between La Broquerie and Marchand, Manitoba. The second youngest of eleven children, after a few years, she was taken by the Children's Aid Society and placed in foster care. She grew up in the

Francophone communities of St. Pierre Jolys, Letellier, St. Joseph and St. Boniface where she excelled as a student of the French language. She won provincial linguistic awards and represented her community vocally at the Playhouse Pantages Theatre.

During her teen years, she discovered her talents as a singer. She would frequent the Native Club and jam with the original Feathermen Band. She had three daughters, but life was not kind to her. She was forced to relinquish custody of her first two children, but was determined to make a go of it with her youngest. However, when her daughter became unable to care for her own children, the responsibility of providing care for the children fell to the single-parenting Suzanne. It was very difficult to balance a life as a traveling entertainer and care-provider at the same time. Compounding matters were the epilepsy she already suffered from, and the onset of an anxiety disorder. She fought hard to keep things together and many times found herself homeless and poor, but to save her sanity she was forced to place the grandchildren in care. The boy and girl are now in the care of a very loving family.

Every once in a while, an individual tries to make a name for themselves in the music industry who simply refuses to fit into any easy category. Such a person is "Song Painter" Suzanne Bird. It is when record music executives try to categorize her musically, that Rayne recording artist, Suzanne keeps breaking out of their predefined boxes and shows them new aspects of her talent and experience. Demonstrating numerous styles and vocal ranges, she cannot be "pigeon-holed." The category she certainly fits is that of a very talented and unique individual, who will stretch and challenge the limits of every other category. Vocally, Suzanne Bird has been compared to Patsy Kline, Joni Mitchell and Wynona Judd and her musical styles cover a broad range of influences; whether its blues, country, folk, rock or jazz, she can do them all.

Suzanne began performing professionally in 1977 and has covered a lot of ground since then... literally. Her travels have taken her across Canada, where she has performed at the First Canadian Women's Music Festival, the Toronto Cross-cultural Festival, the Regina, Thompson, and Vancouver Folk Festivals, the Manitoba Department of cultural Affairs' Northern Tours, as well as singing lead for a number of local bar bands. She has shared main stages with with the likes of: Rita McNeil, Heather Bishop, Karen Howe, Pam Tillis, Ian Tyson and Joanne Shenandoah of upstate New York. In New London, Connecticut, she performed at a show emceed by the immortal Wolfman Jack.

She has been referred to as "one to watch," "a singing and songwriting talent to be reckoned with," and "Manitoba's best well-kept secret on the music scene."

Presently, Suzanne lives in Portage la Prairie, Manitoba and shares her life and home with another well-known performer once known as "The Metis Cowboy." She is in her retirement years and travels to Winnipeg a few times a week where she runs her house-cleaning business. Some of her hobbies include: singing and writing, gardening and traveling to local destinations in search of the best antique sale and flea/farmer's markets. Her literary ambitions include a book of her memoirs as a child in the child-care system.

Suzanne is the great-granddaughter of Edwin Thompson Denig. The American born Denig (1812-1858) was a fur trader employed by the American Fur company, stationed at Fort Union on the Upper Missouri River for 25 years. His manuscripts are considered to be the most complete and authentic description of Nakota (Assiniboine) Indian culture in mid-nineteenth century ethnology. He was married to Hai-kees-kak-wee-yah (Deer Little Woman) an Assiniboine Indian, the daughter of Iron Arrow Point, chief of the Rock Band of Assiniboine.

Thomas Bird.. (b. 1849)

Thomas was the son of Jimmy Jock Bird and Sarah Sally (Peigan). He married Isabella Metaskanik, (b: 1862) the daughter of Baptiste Mataska-nek and Isabelle Flamand, in 1876 at Touchwood Hills. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

William Gilbert Bird. (1847-1942)

William Bird was born on July 25, 1848, the son of Frederick Adolphus Bird and Ann Garrioch. William's father was the first M.L.A. from Portage la Prairie. He married Harriet Cummings, the daughter of Robert Cummings and Jane Monkman (b. 1853) on September 15, 1870 in St. Paul's, Middlechurch. They had ten children and later moved to the Prince Albert region.

William Bird, like his father, was an opponent of Louis Riel during the Red River Resistance. He was a member of the "Portage Gang" captured and imprisoned by Riel's troops in February of 1870. Bird is described as a Metis trader; and in the 1881 Canada Census is listed as a teamster.

Sandra Louise Bartlette Birdsell. (b. 1942)

Sandra was born 22 April 1942 in Hamiota, Manitoba. She is a Canadian novelist and short story writer of Métis and Mennonite heritage. She attended the University of Winnipeg and the University of Manitoba, where she studied under Robert Kroetsch. In April 2007, Birdsell completed a four month term as the Carol Shields writer in residence at the University of Winnipeg.

Bibliography of Birdsell writing:

- *Night Travellers*, 1984 (winner of the *Gerald Lampert Award*)
- *Ladies of the House*, 1984
- *Agassiz Stories*, 1987
- *The Missing Child*, 1989 (winner of the 1990 *Books in Canada First Novel Award*)
- *The Chrome Suite*, 1992 (shortlisted for a *Governor General's Award*)
- *The Two-Headed Calf*, 1997 (shortlisted for a *Governor General's Award*)
- *The Town That Floated Away*, 1997
- *The Russländer*, 2001
- *Children of the Day*, 2005 (longlisted for the 2007 IMPAC Award)

Alexander Birston, (b. c. 1809-1867).

Alexander was the son of Magnus Birston⁵⁸ (1768-1837) and his wife Nancy (b. 1775) who was either Metis or Cree. He was likely born in northern Manitoba when his father was working as a York boat steersman between York Factory and Oxford House. On June 28, 1832 Alexander married Janet Tait (b. 1813), daughter of John Tait (1777-1851) from the Orkneys. John Tait accompanied his daughter and son in law to Oregon in 1841.

Alexander Birston and his brother James Birston were amongst those listed by James Sinclair as making the 1841 emigration to the Columbia River from the Red River Colony. The census records taken from that location show that he was a protestant. While it is known that he did make the journey, it is noted that he is listed in the 1843 census for the Red River District.⁵⁹

Alexander, his wife Janette Tait (b. 1813) and their four children, were members of the James Sinclair-led group. By 1850 he is listed in Washington County, Oregon with his family. He remained in Oregon through 1858 but is found living in Clark Co, Washington in 1860. Alexander reportedly traveled with his wife and four children but only the names of three of the children making the emigration are known. In the 1840 census he is listed with two sons and two daughters. Alexander was the father of 8 known children (John, William J., Jane, unknown daughter, Magnus B., Isabel A., Mary Letitia and Martha Caroline).

⁵⁸ In 1801 both Magnus and his brother Alex were listed as Steersmen at York Factory, and they remained together much of the time. As voyageurs they would have made frequent trips inland. From 1811 to 1814 both Magnus and his brother Alex were working in the Lake Winnipeg District and points west. From 1814 to 1819 Magnus served as the Outpost Master at Oxford House. From 1819 to 1821 Magnus was the Assistant Trader at Island Lake. As a result of the HBC-NWC union in 1821 the HBC immediately began to reduce staff, Magnus and Alex Birston both were retired to the Lower Rapids, Red River where they were offered land on which to become settlers.

⁵⁹ In 1841 the HBC organized a party of 23 families from Red River to emigrate to the Columbia River, hoping that, as settlers, they would strengthen British claims to the Oregon, then in dispute with the United States. James Sinclair (1810-1856) led the party across the plains and through the little-known southern Rocky Mountains.

James Birston. (b. 1809)

James was the older brother of Alexander, noted above. James Birston, his wife Grizzel (Rowand, b. 1842) and their three children were members of the James Sinclair-led group of Red River Half-Breed and Metis emigrants for the Columbia. On October 12, 1841, after a 130 day journey the group reached Fort Vancouver on the Columbia River.

James Birston was born in 1813 in Red River Settlement, Rupert's Land. He married Grizzel Grace Rowland (b. 1814) on December 16, 1830 at St. John's Anglican Church. Grace was the daughter of Robert Rowland and Elizabeth Flett.

Their daughter Elizabeth was born on August 2, 1841 in Edmonton, while they travelled west. Their oldest son Miles (b. 1833) married Harriet McKay, on February 10, 1859 in North Plains, Washington, Oregon Territory. He died in 1867 in North Plains.

Clemence Birston. (b. 1850)

Clemence was born in St Francois Xavier, the daughter of William Gaddy Birston and Madeleine Gonneville. She married Xavier Lemire, the son of Joseph Lemire and Julie Martin, in 1871 at Lebret. They were members of the Cypress Hills Metis hunting brigade.

Francoise Birston. (b. c. 1849)

Francoise was born in St Francois Xavier, the daughter of William Gaddy Birston and Madeleine Gonneville. She married Francois Lemire, the son of Joseph Lemire and Julie Martin, in 1867 at St. Francois Xavier. They were members of the Cypress Hills Metis hunting brigade.

Magnus Bernard Burston (Birston). (b. 1828)

Magnus Birston was one of the Metis warriors at the Battle of the Grand coteau. This battle took place between a Metis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

Birston was a Scottish Half-Breed from St. François Xavier, the son of William Birston and Angélique Bercier. He was married to Madeleine Paul (b. 1828). Birston had been appointed to the Council of Assiniboia on August 6, 1868. (The Council existed for 35 years, 1835-1870.) He was the St. Paul delegate to the Convention of Forty.

On October 10 1885, he was tried for treason-felony at Regina for his Resistance activities at Duck Lake on 26th March and 3rd April 1885. He appeared before Judge Richadson on Monday October 26, 1885 and the judge stated that although some evidence weighed against the prisoner there were some favourable points for him, and sitting as a juror he could not convict. He warned the prisoner to be more careful of himself in the future. He was the only Metis other than Riel to go to trial.

Hillyard Mitchell had left Burston in charge of his store at Duck Lake before the battle there. Burston may have looted the store and burnt down Mitchell's house but there was little evidence.

Scrip Applications:

Scrip affidavit for Birston, Magnus; born: January 1, 1828; father: Wm. Birston (Métis); mother: Angelique Bercier (Métis); claim no: 1097; date of issue: August 20, 1876

Scrip affidavit for Birston, Madeleine; wife of Magnus Birston; born: July 1828; father: Baptiste Paul (Métis); mother: Angelique Godin (Métis); claim no: 1098; date of issue: August 20, 1876

Rod Bishop. (1938-1998)

Rod was a Cree-Metis from Green Lake, Saskatchewan, the son of Alexis William Bishop and Isabelle Fraser.⁶⁰ Alex was active in the early days of the Metis Association of Saskatchewan and president of the Green Lake Local; he also served on the first school board in Green Lake.

Alex was born at Muskeg Lake, Saskatchewan in 1886; he attended the St. Michael's Indian Residential School in Duck Lake. He worked for the Hudson's Bay Company, hunted trapped and traded furs.

Rod Bishop was a social activist who worked with Jim Brady and Malcolm Norris in reorganizing the Metis Association of Saskatchewan in the 1960s, and was vice-president of the amalgamated (north and south) Metis Society. At the time Joe Amyotte was president of the southern Saskatchewan Metis organization, the Metis Society of Saskatchewan and Rod was president⁶¹ of the northern group, the Metis Association of Saskatchewan. Thus, in 1967, Joe Amyotte became president of MSS and Rod Bishop became Vice-President. Rod served on its board of directors during the 1970s and 1980s. After leaving MSS AMNSIS in the late 1980s he was elected as mayor of Green Lake. As mayor he played a crucial role in preventing the privatization of the Green Lake government farms. He was the moving force behind the organization of a fisherman's union in northern Saskatchewan and also worked as an opponent of the uranium industry in Saskatchewan.

Rod's brother, Peter Bishop, born in 1940 at Green Lake, worked as a fieldworker with the Metis Nation Saskatchewan from 1973-1977 and was an Area Director for MNS (Southeast) from 1973-1975. He was a school teacher and in 1995 was nominated for teacher of the year.

Rod was posthumously awarded the Order of Gabriel Dumont – Gold Medal on December 3, 2005.

Roman Bittman.

Metis film producer and director Roman Bittman comes from Fort Vermilion, Alberta. He worked for CBC News and was producer of their natural history and science series, *The Nature of Things*. He produced numerous films for the National Film Board and has over 100 films to his credit. He was President of Nova Scotia Film Development and an advisor in the early start-up days of the Aboriginal Peoples Television Network. Roman Bittman was recipient of a National Aboriginal Achievement Award in 2001.

Alexander Kamloop Black, M.L.A. (1832-1913)

Alexander Black was born in 1832 at Île-à-la-Crosse, NWT; the son of fur trader Alexander Black and his Native wife, Angelique Cameron. Samuel Black was a partner of Peter Skeene Ogden at Île-à-la-Crosse. Like Peter Ogden, Samuel Black refused to solemnize his marriage to Angelique Cameron, thereby enabling his white relatives to challenge the inheritances of their Metis kin.

Alexander Jr. married Margaret Miller (also Metis) on 15 December 1859 at St. Paul, Manitoba. Margaret Miller was born on 13 October 1842 at Red River (d. after 1901) she was the daughter of Robert George Miller and Elizabeth Setter⁶².

Alexander was elected to represent St. Paul's in the by-election of 1876 upon the death of Dr. Curtis Bird. Alexander died on December 14, 1913 at San Francisco.

William R. Black, (1855-1919)

Metis lawyer William Black was born in Old Kildonan, the oldest son of Rev. John Black, the first Presbyterian minister in Manitoba and Henrietta Ross Black. His mother was the daughter of Hudson's Bay company trader Alexander Ross and his Okanagan wife Sarah Salley. His maternal great grandparents were Okanagan Chief Shen-a-ma-ken and his wife Kin-em-te-qu. William married Catherine Sutherland,



⁶⁰ Isabelle Fraser was the daughter of Norbert Fraser and Margaret Aubichon, married in 1905. Her sister Exilia Fraser married Louis Fiddler at Meadow Lake.

⁶¹ Rod took over when Malcolm Norris became too ill to run it.

⁶² Born at Fort Ellice January 1, 1822, the daughter of Andrew Setter and Margaret Peggy Spence.

daughter of John Sutherland of Kildonan, on 12 October 1881. They had six children, including Hugh Black.⁶³

William graduated with honours from the University of Toronto and took the Governor General's Medal in classics. He practiced law in Portage la Prairie before becoming Registrar of Land Titles in Morden.



Ernest (Ernie) L. Blais

Ernie Blais, a Metis, was born and raised in St.Vital, a place he calls “Louis Riel’s back yard”. Blais has served in a variety of executive positions and has participated on a number of Ministerial Advisory Boards. Blais has also served on the National Aboriginal Management Board, the Canadian Labour Force Development Board, the Manitoba Liquor Control Commission Licensing Board, member of the Aiyawin Corporation. Ernie was a board member for the Manitoba Metis Federation 1976-1977, 1979-1984 and 1990-1994. He served as President (1991-1994) and before that as a Vice President. Blais was a founding member of the Median Credit Union of Manitoba, and served as their first Vice President and later President. Ernie is currently a Commissioner with the Manitoba Police Commission. He has served since the Commission was formed in February of 2011.

Ernie is most famous for his court case asserting the Metis right to hunt which went all the way to the Supreme Court of Canada in 2003.

R. v. Blais, [2003] 2 S.C.R. 236, 2003 SCC 44

Ernest Lionel Joseph Blais : Appellant

v.

Her Majesty the Queen: Respondent

File No.: 28645.

2003: March 18; 2003: September 19.

⁶³ Hugh Alexandre Black was a chartered accountant. He practiced in the city of Winnipeg before relocating to Edmonton. At the outbreak of the Second World War, he was reassigned to Ottawa with the Department of Labour. He eventually became director of the Annuities Branch and held this position at the time of his death. In 1915, he enlisted in the 61st battalion, Canadian Expeditionary Force, serving in France with the 8th Battalion. Wounded in the battle of the Somme, he recovered and spent the remainder of the war with the Royal Flying Corps.

Present: McLachlin C.J. and Gonthier, Iacobucci, Major, Bastarache, Binnie, Arbour, LeBel and Deschamps JJ.

on appeal from the court of appeal for manitoba

Constitutional law — Manitoba Natural Resources Transfer Agreement — Hunting rights — Métis — Métis convicted of hunting contrary to provincial statute — Natural Resources Transfer Agreement providing that provincial laws respecting game apply to Indians subject to their continuing right to hunt, trap and fish for food on unoccupied Crown lands — Whether Métis are “Indians” under hunting rights provision of Natural Resources Transfer Agreement — Natural Resources Transfer Agreement (Manitoba), para. 13.

The appellant, a Manitoba Métis, was convicted of hunting deer out of season. He had been hunting for food on unoccupied Crown land. His appeals to the Manitoba Court of Queen’s Bench and the Manitoba Court of Appeal were based solely on the defence that, as a Métis, he was immune from conviction under the *Wildlife Act* regulations in so far as they infringed on his right to hunt for food under para. 13 of the Manitoba *Natural Resources Transfer Agreement (NRTA)*. This provision stipulates that the provincial laws respecting game apply to the Indians subject to the continuing right of the Indians to hunt, trap and fish for food on unoccupied Crown lands. Both appeals were unsuccessful. The issue in this appeal was whether the Métis are “Indians” under the hunting rights provision of the *NRTA*.

Held: The appeal should be dismissed.

The *NRTA* is a constitutional document which must be read generously within its contextual and historical confines and yet in such a way that its purpose is not overshoot. Here, the appellant is not entitled to benefit from the protection accorded to “Indians” in the *NRTA*. First, the *NRTA*’s historical context suggested that the term “Indians” did not include the Métis. The historical documentation indicated that, in Manitoba, the Métis had been treated as a different group from “Indians” for purposes of delineating rights and protections. Second, the common usage of the term “Indian” in 1930 did not encompass the Métis. The terms “Indian” and “half-breed” had been used to refer to separate and distinguishable groups of people in Manitoba from the mid-19th century through the period in which the *NRTA* was negotiated and enacted. The location of para. 13 in the *NRTA* under the heading “Indian Reserves” further supports this interpretation. Third, the purpose of para. 13 of the *NRTA* was to ensure respect for the Crown’s obligations to “Indians” with respect to hunting rights, who were viewed as requiring special protection and assistance. This view did not extend to the Métis, who were considered more independent and less in need of Crown protection.

A requirement for “continuity of language” should not be imposed on the Constitution as a whole and, in any event, such an interpretation would not support the contention that the term “Indians” should include the Métis. The principle that ambiguities should be resolved in favour of Aboriginal peoples is inapplicable as the historical documentation was sufficient to support the view that the term “Indians” in para. 13 of the *NRTA* was not meant to encompass the Métis. Nor does the “living tree” doctrine expand the historical purpose of para. 13; while constitutional provisions are intended to provide “a continuing framework for the legitimate exercise of governmental power”, the Court is not free to invent new obligations foreign to the original purpose of the provision at issue, but rather must anchor the analysis in the historical context of the provision.

Attorney Jean Teillet gives the following interpretation of the Blais case⁶⁴:

Manitoba [2003] - At trial, Ernie Blais and some friends were convicted of hunting deer out of season on unoccupied Crown land. He appealed to the Manitoba Court of Queen’s Bench and then to the Manitoba Court of Appeal. Both appeals were unsuccessful. Mr. Blais argued that he had a right to hunt that was protected by paragraph 13 of Manitoba’s Natural Resources Transfer

⁶⁴ Jean Teillet. “Métis Law in Canada.” Published by Pape Salter Teillet, Vancouver, British Columbia, Canada. 2013. [Edited here]

Agreement (NRTA), which protects the right of 'Indians' to hunt, trap and fish for food. Mr. Blais defended himself on two fronts at trial. First, he claimed that because he was Métis, the harvesting protections in paragraph 13 of the Manitoba NRTA meant that the provincial *Wildlife Act* did not apply to him. Second, he said that because he was Métis, he had harvesting rights that were protected under s. 35 of the *Constitution Act, 1982*. At trial he lost on both defences. On appeal Mr. Blais relied solely on the NRTA defence.

Blais was argued before the Supreme Court of Canada on March 18th 2003. The only issue the Court considered was whether Métis are 'Indians' under paragraph 13 of the Manitoba NRTA. As a result, the Supreme Court of Canada made no decision in this case about whether Manitoba Métis can claim the protection of s. 35 for their harvesting rights.

Placing para. 13 of the NRTA in its proper historical context does not involve negating the rights of the Métis. Paragraph 13 is not the only source of the Crown's or the Province's obligations towards aboriginal peoples. Other constitutional and statutory provisions are better suited, and were actually intended, to fulfill this more wide-ranging purpose.

On September 19th 2003, the Court handed down its decision that Métis are not included in the term 'Indians' in the NRTA. The NRTA is a constitutional document. The usual way to read such a constitutional document is to read it generously and within its historical setting. When the Court is interpreting a constitutional right (such as the aboriginal right to hunt protected in the Constitution) it must interpret the constitutional provision in a way that will fulfill the broad purpose of the right and ensure the full benefit intended by the constitutional protection. This is what is called a purposive interpretation.

The Court cautioned that it would not 'overshoot' the actual purpose of the right and said that the constitutional provision was not to be interpreted as if it was enacted in a vacuum... The Court found that the Métis were not considered the same as 'Indians' for determining rights and protections.

The terms "Indian" and "half-breed" had been used to refer to separate and distinguishable groups of people in Manitoba from the mid-19th century through the period in which the NRTA was negotiated and enacted.

Also, the Court said that the Manitoba Métis were not considered wards of the Crown - either by the Métis themselves or by the Crown. The historical record showed that the difference between Indians and Métis was widely recognized and understood by the mid 19th Century. Both government and the Métis saw the Métis as a separate group with different historical entitlements.

The record suggests that the Métis were treated as a different group from "Indians" for purposes of delineating rights and protections.

The Court noted that individual Métis could identify as either Indians or as 'white.' The fact that Métis could choose either identity supported the view that a Métis person was not considered an Indian unless he or she chose to be seen as one. The Court also took note of the submissions of the Métis National Council. While Métis were seeking the constitutional protection of the term 'Indians' under paragraph 13 of the NRTA that did not mean that they saw themselves culturally as 'Indians.' The Court then looked to the common usage of the terms in the *Constitution* in order to understand their meaning. The Court said that the term 'Indians' did not refer to both Indians and Métis. The terms 'Indians' and 'half-breed' referred to separate groups. 'Half-breed' was the term that was commonly used in the 19th and 20th centuries when speaking about the people we now know as 'Métis' (for example the *Manitoba Act, 1870* and the *Dominion Lands Acts* both use the term "half-breeds"). The Court set out examples where the Métis saw themselves as different from Indians. For example, in 1870, Riel's provisional government created a *List of Rights*,

which excluded 'Indians' from voting. Also the Court noted that the local legislature in Manitoba in 1870 was a Métis-dominated body.

The Court also noted that paragraph 13 in the Manitoba NRTA is under the heading "Indian Reserves," a heading which includes two other paragraphs relating solely to reserves, which would not apply to Métis in 1930.

The Court said that "rightly or wrongly" in 1930 the Crown believed that Indians required special protection and assistance and Métis did not. Shared ancestry between the Métis and the 'colonizing population,' and the Métis' own claims to a different political status than the Indians contributed to this perception.

This distinction resulted in separate arrangements for the distribution of land – treaty and scrip. Indian treaties were collective agreements about collective rights. Scrip was about individual grants of land.

The Court said that scrip was based on fundamentally different assumptions about the nature and origins of the government's relationship with Métis. The assumptions underlying treaties with Indians were not the same. The Court made no statements as to whether or not these assumptions are correct in law.

Antoine Blandion (b. 1806)

Antoine Blandion first married Catherine Breland (Berland) then married Marie Desjarlais the daughter of Joseph Ladocuceur dit Desjarlais and Joseph Cardinal, on May 19, 1846 at Fort des Prairies.

Antoine and Catherine Breland had two children:

- Antoine dit Wabasca born 1833 at Jasper House. He first married Marie Surprenant they had 6 kids and second he married Joseph Klyne they had 8 kids.
- Pierriche Blandion dit Wabasca, born 1836 at Big Lake, married first to Marie Berland then married Marie Dumont in 1867 at St. Paul de Cris.

Marie Desjarlais and Antoine nine children:

- Guillaume Blandion, married Rosalie Malaterre circa 1860.
- Eliza "Elise" Blandion, born 1842, married Joseph Gaucher.
- Marie Dion or Blandion, born 1844 at St. Albert, married Moise Petit Couteau.
- Isabelle Blandion, born 1845, married Joseph Petit Couteau.
- Joseph Blayonne, born circa 1850, married Virginie Desmarais.
- Sophie Blandion, born circa 1851, married Daniel Boucher
- Margaret Dionne or Blandion, born circa 1850, married Francois Xavier Petit Couteau, then married Elzear Migneault in 1870..
- John Blandion, born circa 1853, Married Olive L'Hirondelle.
- Felix Blandion, born 1859 at fish Lake, married Anne Whitford.
- Nancy Blandion, born 1861 at Fort Edmonton, died before 1885.
- Marcelline Dionne or Blandion, born 1864 at St. Albert, married Gilbert Whitford at Duhamel.

Marie Desjarlais remarried 1867 to a Hamelin and had three more children.

Antoine was a member of the Southesk Expedition of 1859.⁶⁵ He was hired at Edmonton as a guide

⁶⁵ At the age of 32, James Carnegie, the 9th Earl of Southesk, travelled to Canada from his native Scotland in 1859, after being advised that it would improve his health that had deteriorated following the death of his wife. He wrote that the reason for his journey was to, "travel in some part of the world where good sport could be met with among the larger animals, and where, at the same time, I might recruit my health by an active open-air life in a healthy climate." The Earl travelled through the United States to St. Paul, Minnesota and crossed the prairies, hunting buffalo along the way.

for the mountains and he was an experienced hunter. He was paid the same as the other men, £5 per month until their return to Edmonton. The Earl comments on his men: all of them carried guns, all, except three, were dressed in fringed leather hunting shirts— of every colour, from the yellow of newness, and the white of new washedness, to the blood-stained brown of extreme antiquity, as displayed in Antoine's venerable garment. The Earl describes him thus: "Antoine, stout and round of make, of olive-brown skin and long black hair, was clad in a dusky leather shirt already spoken of, and bore on his arm his curious little rifle, and in his belt an immense hatchet-knife; on his head was a dark-tinted Saskatchewan cap."⁶⁶ "Though long past his youth, he still had the air of a hardy, active hunter, while his whole aspect truly bespoke him a most kind-hearted, honest and agreeable man." (p. 204)

Jean Blondeau (1851-1943)

Jean was a signator of the August 29, 1882 petition sent by Simon Blondeau and Augustin Brabant for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands.

Jean was born in October 1851, at St. Francois Xavier, the son of Simon Blondeau and Francoise Desjarlais. His father, Simon, was born in 1827 on the Pembina River, the son of Louis Blondeau and Marie Louise Laframboise. Jean was first married to Caroline Brabant, the daughter of Augustin Brabant and Julie Philippe. He then married Elise Malaterre, the daughter of Alexis Malaterre and Marguerite Ward in 1882 at Lebret.

In 1882 he made the trip to Wood Mountain in the White Mud River valley to bring back the body of Antoine Le Plante "Temp Couver" a fur trader and uncle of the LaRocque's for burial.

Lori Blondeau.

Metis/Cree/Saulteaux artist, Lori Blondeau has worked as a performance artist since 1983. She is a 1993 graduate of the Centre of Indigenous Theatre. She is currently finishing her Masters of Fine Arts at the University of Saskatchewan. Her work has been exhibited locally, nationally and internationally. Notable performance pieces are: "We Want to Be Just Like Barbie, That Bitch Has Everything," at the *Peoples Plastic Princess* (1999) exhibit at the Walter Phillips Gallery, Banff, and her alter-ego Comosquaw, which was recently included in the Saskatchewan production of *Fledge-5 Emerging Saskatchewan Artists*. Her most recent collaborative performance piece with artists Bradlee Larocque and James Luna was *Dead Fall Revue* (2001), presented at the Institute for American Indian Art, Santa Fe, New Mexico. Lori sits on the Advisory Panel for Visual Arts for the Canada Council for the Arts.

Louis Blondeau III. (1846-1877)

Louis Blondeau was born circa 1843 at Red River, the son of Louis Blondeau II and Josephte Desfonds. He married Philomene Martel, the daughter of Joseph Martel and Marie Ritchot. He was the nephew of Simon Blondeau. Simon Blondeau was born on the Pembina River, the son of Louis Blondeau I and Marie Louise Laframboise dit Franche. Louis Blondeau worked as an interpreter for the North West Company at Fort des Prairies in 1804 and at Cumberland House in 1815-16. Louis Blondeau was present during the aftermath of the Battle of Seven Oaks. Louis was one of the men who manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869.

J.B. Laderoute says that after Riel had sent men to stop McDougall at Pembina they sent Chrysostome Laderoute, Louis Blondeau, Cyrile Laroque and others to the La Salle River to build a barricade.

Louison Blondeau (b. 1853)

Louison was a signator of the August 29, 1882 petition sent by Simon Blondeau and Augustin Brabant for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands

Louis was born on May 18, 1853 at Fort Ellice, the son of Simon Blondeau and Francoise Desjarlais. He married Marie Antoinette Robillard, the daughter of Jean Baptiste Robillard and Isabelle Comtois. Blondeau,

⁶⁶ Southesk, James Carneigie. *Saskatchewan and the Rocky Mountains: A diary and narrative of travel, sport, and adventure during a journey through the Hudson's Bay Company's territories, in 1859 and 1860*. Edinburgh: Edmonston and Douglas, 1874: 204.

Louison -Concerning his claim as a child - Address, Fort Qu'Appelle - Born, Fort Ellice, spring of 1855 - Father, Simon Blondeau, (Métis) - Mother, Françoise Desjarlais, (Métis) -Married, Aug., 1878 at Fort Qu'Appelle to Marie Robillard - Children living, two,Philomene born Dec., 1881, Alfred born Sept., 1883 - Children deceased, one, Adelineborn 1879, died 1881 - Scrip for \$240 - Claim 171

Maurice Joseph (Moe) Blondeau, NAFC Senator (1932-2008)

Maurice was married to Leona (Bird) for 47 years. Together they raised 6 children – Valerie, Edward, Pierre, Brenda, Lori and Curtis. Maurice was a cherished Grandfather and loved spending time with his numerous grandchildren, great grandchildren and great, great grandchildren. He was a devoted family man and loving son who was predeceased by his parents Maurice Blondeau Sr. and Mary (Pelletier).

In January 1951, after leaving his hometown of Lebret, Saskatchewan, Maurice joined the army. He took his basic training on the west coast of Victoria and by March of 1952, he was stationed in Korea. Approximately, 10 months later he was transferred to Japan and from there he returned to Canada where he was stationed in Victoria and then served his last two years in Rivers, Manitoba. Together, he spent 6 and a half years in the Armed Services. Once discharged from the Army, he became an Ironworker and travelled all across Canada. In 1967, he starting working for his people – first as an Alcohol Counsellor at the Métis Society of Saskatchewan and then as a Child Care Counsellor at the Indian Residential School in Lebret. It was about this time that he became involved in the Friendship Centre Movement and the rest is history.

Maurice served as the Provincial Coordinator for the Saskatchewan Association of Friendship Centres (SAFC), on the Executive and Board of the National Association of Friendship Centres (NAFC), as Executive Director of the Saskatoon Indian & Métis Friendship Centre and then as a Senator for the NAFC.

Maurice was very involved in sports and recreation. He participated in ball, curling, billiards, cards, hockey and golf. The “Ole Tiger” liked his golf, making a double eagle on a Par 5, hitting the ball straight down the middle and then would look at you and say “I hate when that happens”.

His sobriety was very important to him and he always made the time to listen and encourage people who needed support. He was a great listener but would also have a wonderful story to tell you at the same time.

Senator Maurice Blondeau was respected and honoured by many and all that knew and loved him. He was always a proud Métis man and honoured Veteran who was deeply committed to his loving family and involvement with the Friendship Centre Movement. (From the NAFC Memorium)

Melanie Blondeau. (1866-1932)

Merlanie was born on April 9, 1866 on Little Saskatchewan, the daughter of Simon Blondeau (b. 1827 Pembina River) the son of Louis Blondeau and Marie Louise Lafromboise dit Franche and Françoise Desjarlais dit St. Amant (daughter of Antoine Desjarlais and Marie Catherine Allary).



Melanie Blondeau, tea cozy, floral quillwork on leather, © 1913.
Sherry Farrell Racette (Glenbow Museum) AR 12

The Encyclopedia of Saskatchewan

Melanie Blondeau was a Métis woman who played a prominent role in the preservation and evolution of traditional Indigenous arts. She was born on April 9, 1866, on the Little Saskatchewan. The last of the plains buffalo hunters, the Blondeaus settled near the Qu'Appelle mission on Lake Katepwa. Following her father's death, Melanie supported her elderly mother and aunt with her skills in beadwork, quillwork and embroidery. In 1913 she came to the attention of the Canadian Handicraft Guild. Melanie's excellent work and personal qualities resulted in the guild's urging the Department of Indian Affairs to hire her at the local Residential School as a result, the Qu'Appelle school was the only residential school in Canada to employ a full-time craft instructor. She was employed from 1914 to 1931, working for \$20 a month and never earning more than \$240 annually. In the 1930s Cree Elders identified floral designs like those she used as a relatively new phenomenon, the result of Métis influence. Teaching hundreds of girls during her career, Melanie Blondeau played a significant role in both the preservation of traditional arts and the evolution of 20th-century First Nations beadwork. She died around 1932.

Sherry Farrell Racette

Simon Blondeau, (b. 1827)

Simon Blondeau was one of the Metis warriors at the Battle of the Grand Coteau. This battle took place between a Metis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

The Blondeau family history notes that he and his wife were present at this battle. Simon Blondeau was born on the Pembina River, the son of Louis Blondeau and Marie Louise Lafromboise dite Franche. He married Francoise Desjarlais, the daughter of Antoine Desjarlais and Marie Catherine Allery in 1850 at St. Boniface.

On August 29, 1882 ,Simon Blondeau and Augustin Brabant sent a petition for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands.

Simon Blondeau was born on the Pembina River, the son of Louis Blondeau and Marie Louise Laframboise dit Franche. Louis Blondeau worked as an interpreter for the North West Company at Fort des Prairies in 1804 and at Cumberland House in 1815-16. He was present during the aftermath of the Battle of

Seven Oaks. Simon Blondeau married Françoise Desjarlais, the daughter of Antoine Desjarlais and Marie Catherine Allery, in 1850 at St. Boniface. Their son John was married to the Augustin Brabant's daughter Caroline. Simon worked for his father-in-law, Antoine Desjarlais at Fort Desjarlais in the Souris River Valley in the 1850s. His nephew Louis Blondeau Jr. was one of the men who manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869.

Simon Blondeau, Jr. (b. 1852)

Simon Jr was a signator of the August 29, 1882 petition sent by Simon Blondeau and Augustin Brabant for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands.

Simon Jr. was born on the Assiniboine River near the Beaver River, the son of Simon Blondeau and Françoise Desjarlais. He married Julienne Hamelin, the daughter of Gaspard Hamelin and Louise Landry on February 9, 1874 at Duck Lake, he then married Clemence Gosselin, the daughter of Joseph Gosselin and Marie Vallee in September 1884 at Lebrét.

Pollyon (Napoleon) Blondeau. (b. 1862)

Napoleon was a signator of the August 29, 1882 petition sent by Simon Blondeau and Augustin Brabant for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands. Napoleon, born 1862 at Moose Mountain, was the son of Simon Blondeau and Françoise Desjarlais.

Zacharie Blondeau. (1856- 1939)

Zacharie was born on December 19, 1856 at Fort Qu'Appelle, the son of Simon Blondeau⁶⁷ and Françoise Desjarlais. Zacharie married Florence Desmarais, the daughter of Michel Desmarais and Joseph Rochon on February 16, 1877 at Lebrét. They had four children: Marie Rose (1878), Ernestine (1880), St. Anne (1883) and Zacharie (1885).

Zacharie was a signator of the August 29, 1882 petition sent by Simon Blondeau and Augustin Brabant for the Metis from Fort Qu'Appelle to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands

The Lebrét Community history book records the following story about Zacharie Blondeau:

MOCCASINS ALWAYS WORN BY BUFFALO HUNTER OF VALLEY

-- written by J. Zenon Larocque, 1939

The death recently of 81 year old Zacharie Blondeau, at his home at Fort Qu'Appelle, removed the last of the great buffalo hunters of the Qu'Appelle Valley. His last hunt was recorded 60 years ago in the hills to the west of Moose Mountain and northeast of the present site of Kisbey.

It is doubtful if there remains in the Qu'Appelle Valley more than four or five of those famous hunters of the past. They were men who, if not armed with rifles, could still get their buffalo by riding their ponies and using stone axes to stun the beasts — and, if this could not be done, steal up on the great animals and hamstring them, or down them with bow and arrow. Efficient hunter Blondeau was efficient in the best-known ways of killing buffalo in the old days. His exploits still form the topic of story telling, wherever the Metis gather for their weekly visits during the long winter evenings.

Zacharie Blondeau was born 81 years ago, at the Fort of the Hudson's Bay Fur Company, about six miles south of what is now Qu'Appelle and known in the earlier days as Troy. His father, Simon Blondeau, moved to the Qu'Appelle country more than 90 years ago from the Red River Valley; and, for years the family were faithful servants of Archie

⁶⁷ Blondeau, Simon. (b. 1827)

Simon Blondeau was born on the Pembina River, the son of Louis Blondeau and Marie Louise Laframboise dit Franche. Louis Blondeau worked as an interpreter for the North West Company at Fort des Prairies in 1804 and at Cumberland House in 1815-16. He was present during the aftermath of the Battle of Seven Oaks. Simon Blondeau married Françoise Desjarlais, the daughter of Antoine Desjarlais and Marie Catherine Allery, in 1850 at St. Boniface. Their son John was married to the Augustin Brabant's daughter Caroline. Simon worked for his father-in-law, Antoine Desjarlais at Fort Desjarlais in the Souris River Valley in the 1850s.

His nephew Louis Blondeau Jr. was one of the men who manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869.⁶⁷

McDonald, then Chief Factor of the Hudson's Bay Company at Qu'Appelle, who moved the Headquarters to what is now Fort Qu'Appelle.

Incidentally, interested persons have recently attempted to locate the site of the first Fort of the Hudson's Bay Company (in the district), but were unsuccessful. In recognition of the services of the Blondeau Family to Mr McDonald, one of the Avenues in Fort Qu'Appelle was named Blondeau when the original townsite was mapped out and the Avenue still bears that name. It is also worthy of note that Simon Blondeau and his wife, Francoise (nee Desjarlais), celebrated their 75th Wedding Anniversary in the summer of 1905 in the little Church at Lebret (Saskatchewan); where Father Hugonard celebrates mass and attended the complementary function for Mr and Mrs Blondeau. In those days, gifts to jubilarians were not diamond rings; nor radios, silverware or any the present day glamorous outbursts. A well-filled hamper containing eatables was presented to the couple; and, it generally took two men to handle the hamper, for it contained enough food to last for the celebration which was never shorter than three days.

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— from the Lebret Community History Book (pp.593-594)...

Edward Blondin. (b. 1880)

Private Edward Blondin served in the 203rd Overseas Battalion of the Canadian Overseas Expeditionary Force during World War I. Edward was born on the 10th of July 1880 in Winnipeg, Manitoba, the son of Edourd and Celine Berard and the husband of Rosina Laliberte of St. Norbert. They were married on the 12th of November.1907. Edward died on the 12th March 1947 in St Boniface. Edward was living with his wife in St. Vital on the 29th of May 1916 when he enlisted. Edward was discharged because of his injuries. (Brian Cyr “Verterans of St. Norbert)

George Bluejacket. (1781-1829)

George was the third son and fifth child of Blue Jacket and Ms Baby.⁶⁸ George was born in about 1781 at one of the Blue Jacket's Towns in the northwest of Ohio country. Along with his brother James, he was a collaborator with Tecumseh in the latter's failed attempts to rid the Great Lakes region of Americans. George died at Piqua, Ohio about 1829.

As noted above, George was the son of Blue Jacket “Weyapiersenwah” who was the Shawnee chief who joined Little Turtle of the Miamies in resisting American advances into northwestern Ohio in the 1790's. He led the Indians at the Battle of Fallen Timbers after Little Turtle declined to fight against General Wayne's army. After his defeat, he signed the Treaty of Greenville in 1795 and the Treaty of Fort Industry in 1805, surrendering the Indian title to millions of acres. He relocated to the area of Brownstown in Michigan Territory, where he died prior to the War of 1812.

Old Bluejacket's daughter married Jocko Lasselle, who spied out the American positions at French Town just prior to the Battle of the River Raisin. His sons, George and James Bluejacket fought in a War of 1812 battle on January 22, 1813, and participated in the capture of General Winchester. Jim Bluejacket took many scalps. George Bluejacket took Lasselle's warning to Procter and also helped save Whitmore Knaggs from being killed after his capture.

Henry Bluejacket . (1799-1855)

Henry was a Kiskipoco-Pekowi-Metis son of George Bluejacket and his Kiskipoco wife Clear Water Baby. He fought with the British Army during the War of 1812 at Amherstburg, Frenchtown, Fort Meigs, and the Thames.

James “Teaskoota” Bluejacket. (b. 1766-1865)

Jame Bluejacket was the Kiskipoco-Pekowi-Metis oldest son of Shawnee Chief Blue Jacket and Ms. Clear Water Baby. He was the grandson of fur trader Jacques Dupéron Baby. He accompanied Tecumseh on visits to the Creeks and Cherokees in 1809. During the War of 1812 he fought with the British Army and his uncle-Tecumseh. He was with Tecumseh on the retreat from Amherstberg in 1813 and at the Battle of Moraviantown (Battle of the Thames) on October 5, 1813. He also fought at Frenchtown, Fort Meigs, and the Thames.

Gary Bohnet

Gary Bohnet is now deputy minister of the N.W.T. Department of Environment and Natural

⁶⁸ She was a half French, half Indian daughter of Jacques Dupéron Baby, a French Canadian trader and agent of the British Indian Service. Ms Baby was born at or near Fort Detroit, after 1750. She survived the Shawnee/Wyandot Trail of Tears and died in northeast Kansas Territory about 1843.

Resources and a former leader of the Métis Nation. In 2011 he was Principal Secretary to the Hon. Bob McLeod, Premier of the N.W.T.

In 1990 to Dene leader Bill Erasmus and Métis leader Gary Bohnet representing the Dene and Métis of the Northwest Territories' Mackenzie Valley signed a long-awaited final land claim agreement with the federal government. The accord would give the native groups control of more than 180,000 sq. km of land, plus \$500 million over 20 years.

Gary Bohnet was President of the Metis Nation—Northwest Territories at the 1992 Charlottetown Accord and he was a signator to the companion Metis Nation Accord. He described the Métis Nation, Northwest Territories when he spoke to the Standing Committee on Aboriginal Affairs and Northern Development in 1997:

We're the Métis of the western Northwest Territories. We're located from the 60th parallel at Fort Smith to Aklavik in the Mackenzie Delta, representing approximately between 5,000 and 7,000 Métis in the Mackenzie Valley.

We have four Métis community organizations in the delta, or the Gwich'in settlement area: Aklavik, Inuvik, Fort McPherson, Tsiigehtchic. In the Sahtu we have Fort Good Hope, Norman Wells and Tulita, and then many, many more in the western part of the territory.

The Fur Institute of Canada presented the first Jim Bourque Memorial Award to Gary Bohnet, President of the Metis Nation NWT. Mr. Bohnet received this award for his contributions to the development of Canada's modern fur industry, improved animal welfare, promotion of Indigenous peoples' cultures and the stewardship role trappers play in the conservation and management of Canada's wildlife.

Alexis Bonami *dit* Lespérance. (1797-1890)

Alexis was born on November 20, 1797, the son of Pierre Lesperance and Marguerite Aucoin. He was a La Loche Boat Brigade leader and prominent guide and boat pilot on the Mackenzie River between the 1820s and 1840s. On June 6, 1825, at St. Boniface, he married Marguerite Grenon (b. 1803), they had thirteen children. Marguerite was the daughter of Joseph Grenon and a Saulteaux woman. Alexis supported Riel in the 1869-1870 Resistance at Red River. He eventually retired to St. François Xavier and supported Riel in the 1885 Resistance at Batoche although he was too old to participate actively.



Alexis L'Esperance, who commanded the Portage La Loche brigade.

He retired to Red River (St. François Xavier). A daughter married Louis Lenoir *dit* Laferté. His grandson Louis Schmidt *dit* Laferté became secretary of Riel's Provisional Government in Red River. His granddaughters, Emma and Caroline, entered the Order of the Grey Nuns. Alexis died at St. François Xavier on December 11, 1890.

Alexis was born into a Quebec fur-trading family. During the War of 1812 he served in a regiment commanded by Lieutenant-Colonel James Cuthbert. He began his career with the HBC as a voyageur. He was noted for his leadership of the difficult Portage La Loche canoe brigade. He opened this route in 1832, traveling from Red River in York boats across Lake Winnipeg to Norway House, then along the Saskatchewan River, then the Churchill River, then to Lac La Loche, then to Methy Portage, where this crew met those coming down from the Mackenzie River district and furs were exchanged for provisions. The route covered 4,000 miles on a tight schedule using dangerous waterways. Alexis supervised the brigade until his retirement, when he received a pension from the HBC.

Their daughter Caroline⁶⁹ was married to Jean Baptiste Boucher. He was a member of Riel's Exovedate at Batoche in 1884-85. Caroline accompanied her husband, Charles Nolin, Maxime Lepine, Gabriel Dumont, Baptiste Boyer and Louis Riel to the first meeting with the English Metis at the Lindsay School House. Her husband was wounded at the Battle of Batoche. Their daughter Marie Marguerite married Maxime Lepine Jr. Caroline died at St. Louis on May 11, 1910.

Their daughter Marguerite married Alfred "Rabasca" Schmidt in 1847. Their grandson Louis Schmidt *dit* Laferté became secretary of Riel's Provisional Government in Red River. His granddaughters, Emma and Caroline, entered the Order of the Grey Nuns. Alexis died at St. François Xavier on December 11, 1890.

Their daughter Adelaide was married to Michel Dumas Sr. and son Andre was married to Pierre Falcon's daughter Balsamie Falcon. Daughter Rosalie Lesperance married Duncan McDougall

In 1835, the HBC granted Lesperance 50 acres of land on the Assiniboine River near Upper Fort Garry, across the river from a 70-acre lot which Alexis had purchased himself. With the help of his family, he was able to work a surprisingly large farm. Within three years he owned livestock and had three acres under cultivation, and by the early 1840s he was cultivating 10 to 15 acres, well above the average for the settlement.

Baptiste Bone. (1824-1924)

Baptiste Bone was the son of Metis leader Michael Cardinal and his Orkney wife, Sally Whitford. He was a band councilor and lived on the west side of Clear Lake at Keeseekowenin Reserve 61A. He married Kakake, his brother Yellowhead's widow and adopted her two daughters. According to the treaty records Baptiste accompanied his brother Keeseekoowenin and Reverend George Flett to the treaty negotiations at Fort Qu'Appelle and signed the adhesion to Treaty Four there.

Bonneau Family and the Cypress Hills Metis Hunting Band

In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response. Four members of the family of Pierre Bonneau Sr. (b. 1803) signed this petition.

Bonno (Bonneau), Basile. (b. 1848)

Basile Bonneau was born at St. Francois Xavier, the son of Pierre Bonneau Sr. and Louise Gariepy. He died at age 30 at Lac Qu'Appelle shortly after this petition was sent.

Manitoba Scrip Application:

Bonneau, Basile; HB Child; Filed: Pierre Bonneau, Sr.; Baie St. Paul; Marquette; b. 20 Feb. 1851, St. Francois Xavier; d. 6 Nov 1878, NWT; bu. Lake Qu'Appelle; Pierre Bonneau, heir and father; Pierre Bonneau (x); 16 June 1875. C-14925

Bonno (Bonneau), Charles. (b. 1845)

Charles Bonneau was born at Oak Lake, the son of Pierre Bonneau Sr. and Louise Gariepy. He married Rosalie Poitras (b. 1854), the daughter of Gabriel Poitras and Isabelle Malaterre. They were plains hunters living at Lebret. Charles and Rosalie had seven children.

⁶⁹ Caroline Lesperance, (Boucher) (1842-1910). Spouse, Jean Baptiste Boucher Sr. (1838-1911).

Caroline was the daughter of Alexis Bonami Lesperance and Marguerite Grenon. Her father was a leader of the HBC La Loche boat brigades and was a strong Riel supporter in the 1869-70 Resistance. Although not active in 1885, Alexis was a Riel supporter. Alexis died at St. Francois Xavier on December 11, 1890, age 94. Caroline Lesperance was the aunt of Louis Schmidt, a boyhood friend of Riel, who sent numerous petitions of Metis grievances to Ottawa from St. Louis in 1883-84, and first suggested that the Metis send for Riel in Montana.

Bonneau, Charles - Concerning his claim as a head of family- Address, Fort Qu'Appelle - Born, Oak Lake, Aug. 20, 1844- Father, Pierre Bonneau, (Métis) - Mother, LaLouise Gariepy, (Métis) - Married, Jan. 20, 1870 at Dung Hills to Rosalie Poitras - Children living, five (names on declaration)- Children deceased, two - Scrip for \$160 - Claim 98.

Poitras, Rosalie - Concerning her claim as a head of family - Address, Fort Qu'Appelle, P.O. [Post Office] - Born, 10 July, 1854 - Father, Gabriel Poitras, (Métis) - Mother, Isabelle Malaterre, (Métis) - Married, February, 1870 to Charles Bonneau - Children living, five (names on declaration) - Children deceased, two - Claim 57

Bonno (Bonneau dit Paul), Gabriel. (b. 1869)

Gabriel was born at Wood Mountain, the son of Michel Paul dit Bonneau and Eliza Boyer. This family lived at Swift Current and Wood Mountain.

Paul, Gabriel alias Bonneau; address: Swift Current; born: 17 January, 1869 at Wood Mountain; father: Michel Paul alias Bonneau; (Métis); mother: Eliza Boyer (Métis); scrip for \$240.00; claim no. 11.

Boyer, Eliza; address: Swift Current; claim no. 9; born: 1840 at St. Francois Xavier; father: Louison Boyer (Métis); mother: Madeleine Trottier (Métis); married: 1862 at St. Francois Xavier to Michel Paul alias Bonneau; children living: 9; children deceased: 2; scrip for \$160.00

Bonno (Bonneau, Henri.

Bonno (Bonneau), Julien. (b. 1857)

Julien was born on February 16, 1857, the son of Pierre Bonneau Sr. and Louise Gariepy at St. Francois Xavier.

Manitoba Scrip Application:

Bonneau, Julien; HB Child; Baie St. Paul; Marquette; voyageur; b. 22 Feb 1857, St. Francois Xavier; age 22; Pierre Bonneau (HB) is father; Louise Gariepy (HB) is mother; French: Julien Bonneau (x); 16 June 1879; Pierre Bonneau, Sr. (x); Pierre Bonneau, Jr.. C-14925.

Scrip affidavit for Bonneau, Julien; born: 22 February 1857; father: Pierre Bonneau Sr.; mother: Louise Gariepy

Bonno (Paul dit Bonneau), Michel.

Michel was the son of Paul Paul and Madeleine Vivier. He married Eliza Boyer, the daughter of Louis Boyer and Madeleine Trottier at St. Francois Xavier in 1862. Eliza Boyer's sister Cecile Boyer was married to Norbert Welsh another signator to this petition. A third sister, Clemence Boyer, was married to Joseph Lemire another signatory.

Bonno (Bonneau), Pierre Jr. (b. 1854)

Pierre Bonneau Jr. was the son of Pierre Sr. and Louise Gariepy at St. Francois Xavier.

Manitoba Scrip Application:

Bonneau, Pierre, Jr.; HB Child; Baie St. Paul; Marquette; b. Aug 1855; St. Francois Xavier; age 24; Pierre Bonneau, Sr. (HB) is father; Louise Gariepy (HB) is mother; French: Pierre Bonneau (x); 16 June 1879; Piere Bonneau, Jr.(x); Antoine Larocque (x). C-14925

Pierre Bonneau Sr. (b. 1803)

Pierre Bonneau was a Metis leader in the Qu'Appelle River Valley. In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into

Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response. Four members of the family of Pierre Bonneau Sr. (b. 1803) signed this petition, Pierre Sr., and his sons Pierre Jr., Charles and Julien.

On September 2, 1880 the Metis of the Qu'Appelle Settlement petitioned Governor Alexander Morris for land, hunting rights and trading rights. The leaders of this group were Pierre Bonneau Sr. (b. 1803), Peter Lapierre (b. 1827) and Simon Blondeau [Blondin] (b. 1827) and Augustin Brabant Sr. (b. 1828).

Pierre Bonneau was born on March 22, 1803 at Oak Lake, the son of Jean Baptiste Bonneau; born 27 May 1752⁷⁰ and Louise Paccan (Chippewa)⁷¹, they were married according to the custom of the country circa 1790; Jean Baptiste died 26 May 1842 at age 90 and was buried 27 May 1842 at St. Francois Xavier. In 1828, Pierre married Louise Gariepy (b. 1815), the daughter of Louis Gariepy (b. 1782) and Josephthe (Chippewa).

Children:

- Marguerite Bonneau was born in Sep 1831 and died on 1 Oct 1832 in St Boniface Mission at age 1.
- Elizabeth Isabelle Bonneau was born on 6 September 1832.
- Pierre Bonneau was born in Mar 1833 and died on 1 July 1846 at age 13.
- Marie Bonneau was born in June 1839.
- Charles Bonneau was born on 22 August 1845 in Oak Lake Manitoba and died on 7 April 1886 at age 40.
- Basile Bonneau was born on 14 January 1848 in St Francis Xavier, and died on 6 November 1878 at age 30.
- Marie Elmire Bonneau was born on 14 November 1851 in St Francis Xavier.
- Pierre Bonneau was born on 17 September 1854 in St Francis Xavier.
- Genevieve Bonneau was born on 17 September 1854 in St Francis Xavier.
- Julien Bonneau was born on 16 February 1857 in St Francis Xavier.
- Josette Bonneau was born on 22 April 1842 in St Francis Xavier, and died on 15 December 1843 at age 1.
- Jean Baptiste Bonneau Jr. was born on 3 September 1864 on the Prairie.

Scrip claims:

Bonneau, Pierre - Concerning his claim as a head of family - Address, Fort Qu'Appelle - Born, March 22, 1803 near Oak Lake - Father, Jean Baptiste Bonneau, (French Canadian) - Mother, Lizette, (Indian) - Married, 1828 at St. Francois Xavier to Lalouise Gariepy - Children living, six (names on declaration) - Children deceased, five - Scrip for \$160 - Claim 141.

Bonneau, Elmire (b. 1850) - Concerning her claim as a child - Address, Fort Qu'Appelle - Born, St. Francois Xavier, 1850 - Father, Pierre Bonneau, (Métis) - Mother, Louise Gariepy, (Métis) - Married, February, 1872 at Wood Mountain to Modeste Poitras - Children living, four, Marie Justine born 1873, Zacharie born 1875, Jean Bapiste born 1877, Gregoire born 1880 - Scrip for \$240 - Claim 56

Manitoba Scrip Application: (son)

BONNEAU, Basile; HB Child; Filed: Pierre BONNEAU, Sr.; Baie St. Paul; Marquette; b. 20 Feb 1851, St. Francois Xavier; d. 6 Nov 1878, NWT; bu. Lake Qu'Appelle; Pierre BONNEAU, heir and father; Pierre BONNEAU (x); 16 June 1875. C-14925

Manitoba Scrip Application: (daughter)

BONNEAU, Genevieve; HB Child; Baie St. Paul; Marquette; spinster; b. Aug 1855, St. Francois Xavier; age 24; Pierre BONNEAU (HB) is father; Louise GARIEPY (HB) is mother.

Manitoba Scrip Application: (daughter)

BONNEAU, Elizabeth; HB Head; myself, husband and children; Baie St. Paul; Marquette East; wife of Xavier PERREAULT; farmer; b. 6 Sept 1832, Baie St. Paul; Pierre BONNEAU (x) is father; his wife, Louise GARIEPY (HB) is mother; French: Elizabeth PERREAULT (x); 29 Sept 1875; Francois PERREAULT (x) farmer; Felix CHENIER, M.P.P.. C-14932.

⁷⁰ Jean-Baptiste Bonneau was born on April 15, 1758 at Vincennes, Indiana. He died 26 May 1842 at St. Francois Xavier, Jean-Baptiste married a second wife, Isabelle (Cree), born about 1755. She died on 14 October 1845 St-Francois-Xavier.

⁷¹ Daughter of a Miami Chief Pacanne and his Mahican wife. Born 1760 in Michigan, died before 1820 at St. Francois Xavier. Her brother was the famous Indian Chief "Little Turtle" of the Miami Tribe.

Pierre Bonneau Jr. (b. 1855)

Manitoba Scrip Application:

BONNEAU, Pierre, Jr.; HB Child; Baie St. Paul; Marquette; b. Aug 1855; St. Francois Xavier; age 24; Pierre BONNEAU, Sr. (HB) is father; Louise GARIEPY (HB) is mother; French: Pierre BONNEAU (x); 16 June 1879; Piere BONNEAU, Jr. (x); Antoine LAROCQUE (x). C-14925.

Charles Bonneau. (b. 1844)

Bonneau, Charles - Concerning his claim as a head of family - Address, Fort Qu'Appelle - Born, Oak Lake, August 20, 1844 - Father, Pierre Bonneau, (Métis) - Mother, LaLouise Gariepy, (Métis) - Married, January 20, 1870 at Dung Hills to Rosalie Poitras - Children living, five (names on declaration) - Children deceased, two - Scrip for \$160 - Claim 98.

Julien Bonneau. (b. 1857)

Manitoba Scrip Application:

BONNEAU, Julien; HB Child; Baie St. Paul; Marquette; voyageur; b. 22 Feb 1857, St. Francois Xavier; age 22; Pierre BONNEAU (HB) is father; Louise GARIEPY (HB) is mother; French: Julien BONNEAU (x); 16 June 1879; Pierre BONNEAU, Sr. (x); Pierre BONNEAU, Jr.. C-14925

Gertrude “Zitkala Sha”Bonnin (Simmons). (1876-1938)

Gertrude Simmons Bonninn, Zitkala Sha (Red Bird), was a talented and educated Native American woman who struggled and triumphed in a time when severe prejudice prevailed toward Native American culture and women. Her talents and contributions in the worlds of literature, music, and politics challenge long-standing beliefs about Native Americans.

Bonnin aimed at creating understanding between the dominant white and Native American cultures. As a Metis woman of mixed white and Native American ancestry, she embodied the need for the two cultures to live cooperatively within the same body of land. Her works criticized dogma, and her life as a Native American woman was dedicated against the evils of oppression.

Bonnin was born on February 22, 1876, on the Pine Ridge Yankton Reservation in South Dakota. Her father was a white man named Felker, about whom little is known. Her mother was Ellen Tate Iyohinwin (She Reaches for the Wind) Simmons, a full-blooded Sioux. Bonninn was Simmons' third child.

At eight years of age, Bonninn decided to leave her mother and the reservation to attend White's Manual Labor Institute in Wabash, Indiana. This was a school funded by the Quakers. After four years she returned home, but then enrolled, against her mother's wishes, at the Santee Normal Training School. She chose this school because it was close to her mother. In 1895, she decided to move on and accepted entrance and scholarships to Earlham College in Indiana.

Though most noted for her literary and political genius, Bonninn was an accomplished violinist and even won a scholarship to study at the Boston Conservatory of Music. In 1913, she and classical music composer William Hanson wrote an opera called Sun Dance. The creation was appreciated by a few Native Americans, but since 1937 has gone unnoticed. Neither before nor since has there been an opera written by a Native American. Music was Bonninn's real love, yet she felt it more important to fight for the rights of her people through literature and politics. After her studies at the Boston Conservatory, Bonninn accepted a teaching position at the Carlisle Indian School. Her stay at Carlisle Indian School lasted two years.



As a writer, she adopted the pen name "Zitkala Sha" and in 1900 began publishing articles criticizing the Carlisle Indian School. She resented the degradation students underwent, from forced Christianity to severe punishment for speaking in native languages. She was criticized for this because many felt she showed no gratitude for the kindness and support that white people had given her in her education.

Gertrude married Captain Raymond Bonninn. He was a mixed blood Nakota living on the reservation and working for the Bureau of Indian Affairs. Unfortunately, the marriage did indeed prove detrimental to her career as she was forced to follow her husband's career as they moved from reservation to reservation. The Bonnins had one son named Ohiya (Winner).

On a reservation in Utah the Bonnins became part of the Society of American Indians, of which she was elected secretary in 1916. The Bonnins moved to Washington, D.C., where Gertrude continued her work with the Society and began editing the *American Indian Magazine*.

A strong political voice for Native Americans, Bonnin wrote *Oklahoma's Poor Rich Indians: An Orgy of Graft, Exploitation of the Five Civilized Tribes, Legalized Robbery*. This work, published in 1924, with two white co-authors, exposed the robberies and murders in Oklahoma of Native American people and led to the Indian Reorganization Act of 1934, reestablishing a trust for Indian lands. Bonnin was also pivotal in gaining the rights of citizenship and the vote for Native Americans. She did this by seeking unity between all tribes in a pan-Indian political power. Thus began the National Council of American Indians, in 1926.

Bonnin died in 1938, and is buried in Arlington National Cemetery.

Source:

Arlington National Cemetery:

<http://www.arlingtoncemetery.net/gsbonnin.htm>

Harvey Bostrom, M.L.A. (b. 1946)

Harvey Bostrom, a Metis from Manigotogan, the son of Joseph "Joe" R. Bostrom (1900-1991) and Norma Eleanor Meade (1917-1994). His father was born in Sweden and worked in Manitoba as a trader and fur trapper until purchasing and running the store in Manigotogan. Harvey's Metis grandparents are William Richard Meade and Mary "Minnie" E. Perry, the daughter of Mary Fox⁷² and Frank Perry.

Harvey is a past president of the Northern Association of Community Councils, and was a New Democratic member of the Legislative Assembly of Manitoba from 1973 to 1981. He is an Economics graduate of the University of Manitoba, and worked as a teacher and economist. Bostrom is currently Deputy Minister of Manitoba Aboriginal and Northern Affairs.



Bostrom was appointed to the cabinet of Edward Schreyer on December 23, 1974, being named as Minister of Cooperative Development with responsibility for Lands and Renewable Resources. He was named Minister of Renewable Resources and Transportation Services on October 15, 1975, and held this position until the Schreyer government was defeated in the election of 1977. Bostrom himself was re-elected in the 1977 election, with a reduced majority. In 1979, he supported Howard Pawley's successful bid to succeed Schreyer as party leader. He did not seek re-election in the 1981 election.

Harvey entered the civil service after leaving politics, and became the executive director of Manitoba's Native Affairs Secretariat (later renamed the Aboriginal Affairs Secretariat) in 1990. He was appointed acting deputy minister of Aboriginal and Northern Affairs by NDP Premier Doer in 2001, and was given full deputy minister status shortly thereafter. (by Lawrence Barkwell and Shane Bostrom.)

Angelique "Omanukwe" Bottineau. (1838-1903)

Angelique "Omanukwe" Bottineau was born October 8, 1838 at St. Francois Xavier, the daughter of Joseph Bottineau (b. 1815) and Angelique Cardinal (b. 1816). Her paternal grandparents were Margaret Mah Je Gwoz Since

⁷² Mary Fox was the daughter of Charles Fox and Therese Stevens. Charles Fox was born around 1820 somewhere in the Northwest Territories; however nobody seems to know his exact origins. It seems most likely that he was either an Indian or a half-breed; the name Fox perhaps suggests the former. The first and last place we find recorded evidence of him was in the St Peters Indian Settlement. Around 1841 Charles married Theresa (Thirza) Stevens, the daughter of an Indian woman named Mary Meenish and Richard Stevens (1796-1872), an Englishman. In the summer of 1861 Charles Fox erected a water-powered mill in St. Peter's parish (Indian Settlement). The *Nor'Wester* commented that "It is to be placed on a stream or rivulet which runs all winter—a very important advantage and will have a circular saw attached for planks, boards, shingles etc." Charles Fox died in 1868. After her husband died Widow Thirza and her children moved to River Lot 107, which is located just north of her father's home (where the Lockport Bridge and Stevens Avenue are located today). In 1899, granddaughter Mary Elizabeth "Minnie" Perry married in Winnipeg to William Richard Meade (1876-1962). They took up residence in St Paul Parish (Middlechurch). In the census of 1901 Widow Thirza FOX (now 77 years old) was recorded living with them there. (Source: <http://www.redriverancestry.ca/FOX-CHARLES-1820.php>)

or Ah-dik-Songab (Clear Sky)⁷³, and a French-Canadian hunter grandfather, Charles Joseph Bottineau.⁷⁴ In 1787, Charles Joseph Bottineau came into the Northwest Territory Chippewa country with other French fur traders. Between 1803-1808, Charles Sr. was a voyageur and hunter with Alexander Henry in the Pembina area.

On June 15, 1857 at Pembina Angelique married Antoine Ouellette, also known as Antoine Ratte, Ellette or Walette. He was born on December 29, 1834 at St. Francois Xavier, the son of Joseph Ouellette (b. 1799) and Therese Elizabeth Daniels *dite* Houle. Joseph was the son of Joseph Ouellette Sr. (b.1765) and Angelique (Assiniboine). Theresa Houle (b. 1805) was the daughter of Antoine Houle (b. 1781) and Josephte Lauzon.

Angelique's sisters were married to Antoine's brothers. Marie Bottineau, born in 1834 married Isidore Ouellette, born 1830. Josephte Bottineau, born in 1836 married Francois Ouellette born 1832.

Antoine and Angelique had the following children:

- Joseph, b. January 29, 1859.
- Rose, b. April 30, 1861. She married Norman Marion.
- Moise, b. July 2, 1863 at Lewistown. He married Elise Isabella Dumont.
- Celina, b.c. 1865.
- Francois "Frank", b. October 14, 1868 at Devil's Lake. He married Marie Alexina Welsh (Wells)
- Marie Elise, b. c. 1870 at Wood Mountain.
- Marie Philomene, b. February 25, 1872 at Lebret. She married John Wills.
- Joseph Jean Marie, b. February 4, 1874 at Wood Mountain. He died January 1875.
- Albert, b. January 14, 1876 at Wood Mountain. He died in 1877 at Fort Walsh.
- Jean Baptiste, b. February 2, 1878 at Cypress Hills.
- Marie Elizabeth, b. March 19, 1880 at Lewistown. She married Joseph Dominique Ducharme.
- Odilon, b. 1884. He married Eliza Azure.

Antoine was an independent Metis trader operating back and forth to St. Paul in the Minnesota Territory and was heavily involved in the Metis-Dakota/Lakota trade. With the advent of the North West Mounted Police he became a scout and guide for them. When Sitting Bull came up to Wood Mountain in 1870 he was reliant upon trade with Antoine Ouellette and Louis Legare who was working for Ouellette out of Willow Bunch (Talle de Saules) as well as Joseph McKay. Joseph McKay was trading out of Fort Ellice and Baptiste Bourassa who was working for him was relieved of their whole trading outfit by the Sioux near the Milk River. Isaac Cowie reported that Antoine was trading liquor to the Indians at Wood Mountain, Pinto Horse Butte and Eagle Quills.⁷⁵

In 1877, tourists Percy Heber and his wife hired Antoine "Wallett" as their scout and guide.⁷⁶ They had three carts four men including Antoine and thirteen horses. They describe the French speaking Metis as Antoine their guide, George, a cook, and Villeneuve, plus an English speaking Sioux.

The first permanent settlers in Spring Creek, what is now Lewistown, Montana were the Metis. In 1879 three bands comprising of about forty families came in their Red River Carts. A few of the names that became very familiar to all were Berger, Wells, Laverdure, Ouellette, and Ben Kline who down through the years was looked upon as their spokesman and leader. They immediately filed on homesteads. The Ouellette addition to the city, for example, located near the Garfield School, and known as "Buckskin Flats," was Antoine Ouellette's original homestead.

In 1878, Antoine and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. His father, Joseph Sr., and brothers, Joseph Jr. and Jean Baptiste also signed this petition. This petition requested a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border). This strip was to be fifty miles from south to north. His brother Jean Baptiste Ouellette also signed this petition.

⁷³ Also shown as Margaret Son gabo ki che ta, the sister of Chief Red Bear (Mis-co-muk-quoh). Her father (Delonais) was a Dakota captured by the Chippewa and her mother was an unknown Chippewa woman. Among those who signed the Pembina and Red Lake Chippewa Old Crossing Treaty of 1863 were her brother Red Bear, Chief of the Pembina, her son-in-law Joseph Montreuille, Warrior of the Pembina (married to their daughter Isabella or Mijigisi) and their son Pierre Bottineau.

⁷⁴ Charles Joseph Bottineau dit Mendemoya (1776-1824) married Margaret in 1813, her third husband, he was the son of Pierre Bottineau (1730-1790) and Marie-Angelique Fournaise dit Laboucane.

⁷⁵ Isaac Cowie. *The Company of Adventurers. Toronto: William Briggs, 1913: 433.*

⁷⁶ Percy Heber, *Journal of two Excursions in the British North West Territory of North America, 1877, 1888.* Market Drayton, England: Bennion & Horne, 1879: 4. They retained Antoine through James McKay at Silver Heights.

Antoine and his brother Moise also signed the petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles on August 6, 1880.

Angelique died on September 14, 1903 at Willow Bunch.

Basil Bottineau. (b.c. 1820)

Basil was the son of Charles "Sharlo" Bottineau was the son of an Ojibway mother, Margaret Mah Je Gwoz Since or Ah-dik-Songab (Clear Sky). Basil joined the HBC as a middleman on the Athabasca River, Fort Simpson in 1839; he was then middleman at Fort McLoughlin 1840 to 41; a woodcutter for the *Beaver*, 1841-44; middleman Fort Stikine (1844-49, Fort Rupert (1849-51) and then at Fort Victoria in 1851-52. Bottineau had a Stikine wife.

In May of 1844, Bottineau and three others made a deposition that they and other men at Fort Stikine had plotted to take the lives of the HBC officers at the Fort Simpson dismissed these charges as simply revenge by Bottineau arising from a previous quarrel. In 1850 at Fort Rupert, Bottineau was made a constable to Dr. John Sebastian Helmken when Helmken went to the Newitti village to demand the surrender of the Indians who had killed three English seamen. The Indians agreed to compensation as was the custom but refused to surrender. In 1855 Bottineau appears to have left with two Canadiens and nine Stikine Indians to find gold in the Stikine area.

Charles "Sharlo" Bottineau. (b.c. 1815)

Charles "Sharlo" Bottineau was the son of an Ojibway mother, Margaret Mah Je Gwoz Since or Ah-dik-Songab (Clear Sky)⁷⁷, and a French-Canadian hunter father, Charles Joseph Bottineau.⁷⁸ In 1787, Charles Joseph Bottineau came into the Northwest Territory Chippewa country with other French fur traders. Between 1803-1808, Charles Sr. was a voyageur and hunter with Alexander Henry in the Pembina area.

"Sharlo" married Francoise Parenteau, the daughter of Pierre Parenteau and Josephte Laurent circa December 26, 1850 at St. Paul. They adopted an Indian child, Hyacinthe Villeneuve. Pierre Bottineau, the famous Metis guide and interpreter was Sharlo's younger brother. "Sharlo" worked in a trading post partnership with Charles Grant at St. Joseph's. "Sharlo" was a counselor to Chief Little Shell II and Little Shell III.⁷⁹

His record of annuity payments and Metis Scrip:

Bottineau, Charles [R.L. Scrip #109]

!NAME: Bottineau, Charles (ABT 1815) [VRA #14]

!NAME: Bottineau, Charles (abt 1825) [SC 110]

!NAME: Sharlo (abt 1825) [SC 110]

!"HALFBREED"_LAND_SCRIP: National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." [checked]
Halbreed Scrip No. 109, issued FEB 12, 1873, under the authority of
Secretarial Decision, JUN 12, 1872, delivered FEB 12, 1873

!"HALFBREED"_LAND_SCRIP: National Archives, RG 75, Entry 364, "Treaty of APR 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 109 [checked], dated FEB 12, 1873, 160 Acres, delivered FEB 12, 1873, issued to Charles Bottineau, delivered to Agent E.P. Smith

!RG_75, SC_110, 32382-1907, National Archives: Council Meeting 4 Oct 1892,

⁷⁷ Also shown as Margaret Son gabo ki che ta, the sister of Chief Red Bear (Mis-co-muk-quoh). Her father (Delonais) was a Dakota captured by the Chippewa and her mother was an unknown Chippewa woman. Among those who signed the Pembina and Red Lake Chippewa Old Crossing Treaty of 1863 were her brother Red Bear, Chief of the Pembina, her son-in-law Joseph Montreuille, Warrior of the Pembina (married to their daughter Isabella or Mijigisi) and their son Pierre Bottineau.

⁷⁸ Charles Joseph Bottineau dit Mendemoya (1776-1824) married Margaret in 1813, her third husband, he was the son of Pierre Bottineau (1730-1790) and Marie-Angelique Fournaise dit Laboucane.

⁷⁹ Counselors for Little Shell III in the 1890s [These men also served as counselors for Little Shell II: Ayse-sense]. Sas Swaine Poitras (67); Kug-kay-dway-wash-kung, William Davis (70), Paydway-walsh-kum, Louis Lenoir; Boin-ence Davis (73); Kar-yence Delorme (50), a son of Auguhk-quay; Sharlo Bottineau (68); Ossaotit, Francois Desmarais (55); Tchee-kee-tarn Parisien (68); Batees-shish Valley (58), son of Norbace Valley; Ahkee-win-nini, Alex Jannott (58); Tcheer-kuhk, Joseph Desmarais (56); Bayriss, Corbet Grant (55); Karn-nar-dah, Antoine Heneult (59); and Jean Batees Gorin (Champagne, 57).

Turtle Mountain Band of Chippewa Indians, councilman, his 'x' mark

!GENEALOGY_COMPILED_BY_VIRGINIA_ROGERS: [Virginia Rogers, Ah-Dick Songab Genealogy, #14]

married NOV/DEC 26, 1850

Witnesses were Bottineau, Pierre and Parenteau, Mr. (father of the bride). They adopted an Indian child named Villeneuve, Hyacinthe

!SOUR: National Archives, Record Group 75, Special Case 110, 68 years old [in 1892], the old councilman and counsellor of the late Chief Ays-sence

Charles Bottineau. (1853)

Charles was born on January 28, 1853, at St. Anthony Falls, the son of Martha Gervais and Joseph Bottineau. He was a fur trader who was in partnership with Peter Grant at St. Joseph (North Dakota). Charles married Eva Latourelle (b. 1885)

Elzear Michel Bottineau. (1842-1920)

Elzear was born on August 25, 1842 at St. Boniface, the son of Joseph Charles Botineau and Angelique Cardinal. He married Isabelle St. Pierre (b. 1847), at Pembina in 1862. She was the daughter of Francois St. Pierre and Marie Laverdure. Elzear died at Willow Bunch on May 1, 1920.

They had the following children; all but one died in infancy or childhood

- Isabelle, born 1861 (Cypress Hills), died 1862.
- Francois, born 1866, married Marie Therese McGillis.
- Pierre, born 1877(Cypress Hills) died 1877.
- Jules, born 1876 (Cypress Hills) died 1877.
- Joseph, born 1880 (Wood Mountain)
- Alfred, born 1873 (Cypress Hills), died 1874 Wood Mountain.
- Jean Baptiste, born 1881 (Wood Mountain), died 1887.
- Antoine, born 1883 (Wood Mountain) died 1883.

His father, Joseph Charles Bottineau⁸⁰ was born at Red River in 1815.⁸¹ He and Angelique Cardinal were enumerated at Pembina in the 1850 Census as family # 38: Joseph Beautinau age 30, hunter born Pembina; Angelic age 26 born Pembina; Mary age 16 born Pembina, Josette age 14 born Pembina, Angelic age 9 born Pembina, Joseph age 7 born Pembina, Elssier age 5 born Pembina, John age 4 born Pembina, Charles age 3 born Pembina, Josette Beautinau age 70 born Red River British.

Elzear's father, Joseph, received annuity payments as a member of Little Shell's Band in 1866 and as a member of Way ke ge ke zhick's Band in 1868 :

Beautinau, Joseph (1820) [1850 U.S.] RL

Bottineau, Joseph [*1866-8] P149.15b

Minnesota Territorial Census, Pembina County, 1850:38/38 born: Pembina occupation: hunter son of: ** and Beautinau, Josette (1780) born: Red River Br.

[1850: husband of: Beautinau, Angelic (1824) born: Pembina

[1850: father of: Beautinau, Mary (1834) born: Pembina

Beautinau, Josette (1836) born: Pembina

Beautinau, Joseph (1843) born: Pembina

Beautinau, Ression (1845) born: Pembina

Beautinau, John (1846) born: Pembina

Beautinau, Charles (1847) +

Pembina Annuity Roll, Little Shell's Band, 1866:3/20

- 1 man, 1 woman \$ 5 paid

1867:200 - 1 man, 1 woman \$ 8 paid

⁸⁰ He was the son of Charles Bottineau born 01 May 1776 in Berthier-en-Haut, Quebec, and Marguerite Techomehgood born 1780 in the Hair Hills. They were married on May 1, 1797 at Red River.

⁸¹ Ancient Register of St. Boniface 1825-1834, pg. 76

M-78, Joseph Botineau, adult son of the late Charles Botineau and Marguerite Sauteuse, married Sep 17, 1832, Angelique Cardinal, minor daughter of Jacques Cardinal and Josephte Assiniboine, Present: Jacques Cardinal and Basile Belanger, F. Boucher priest.

Way ke ge ke zick's Band, 1868:232
- 1 man, 1 woman, 1 child \$ 9 paid
September 20, 1867 received \$664.17 payment for 2800# Beef; 813.9 " Pemican; "Red Lake River Company," approved by J.B. Bassett, United States Indian Agent
1867: payment for 1400# Beef; 516 1/3 " Pemican, "Red Lake River Company," approved by J.B. Bassett, United States Indian Agent

Joseph received Scrip #10 under the Pembina and Red Lake Treaty:

Bottineau, Joseph [R.L. Scrip #10] Bottineau, Joseph (abt.1810) [VRA #6] ·
National Archives, RG 75, Entry 363
"List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...Halfbreed
Scrip No. 10 issued November 18, 1872, under the authority of Secretarial Decision,
June 12, 1872, delivered November 18, 1872
[Virginia Rogers, Ah-Dick Songab Genealogy, #6]
son of: Bottineau, Charles [VRA] and Marguerite, a Sauteuse [VRA]
husband of: Cardinal, Angeliq (abt.1815), daughter of Cardinal, Jacques and Joseph, an Assiboine
date of marriage: September 17, 1832, at St. Boniface (Winnipeg), Canada
issue: Bottineau, Marie (abt.1834) [VRA #43] Bottineau, Josette (abt.1836) [VRA #44] Bottineau, Angeliq (abt.1841) [VRA #45] Bottineau, Joseph (abt.1843) [VRA #46] Bottineau, Eleaor (Resion) (abt.1845) [VRA #47] Bottineau, John (abt.1846) [VRA #48] Bottineau, Charles (abt.1847) [VRA #49] Bottineau, Jonas [VRA #50]

Scrip Applications:

RG15, Interior, Series D-II-8-b, Vol 1325, Reel C-14936
Bottineau, Elzear - Concerning his claim as head of family - Address, Willow Bunch - Born, St. Francois Xavier, 1848 - Father, Joseph Bottineau, (Métis) - Mother, Angeliq Cardinal, (Métis) - Married, 1861 at St. Joe to Isabelle Pierre - Children living, two (names on declaration) - Children deceased, nine - Scrip for \$160 - Claim 1605.

RG15, Interior, Series D-II-8-c, Vol 1337, Reel C-14951
Bottineau, Elzear; heir of his deceased son, Alfred Bottineau; claim no. 34; born: Winter, 1873 at Cypress Hills; father: Elzear Bottineau (Métis & deponent); mother: Isabelle St. Pierre (Métis); died: 1874 at Wood Mountain; scrip cert.: form F, no. 424.

Jean Baptiste Bottineau. (1837-1911)

Jean Baptiste was a Metis lawyer and son of Pierre Bottineau and Genevieve Larance. He married Marie Rainville, (born January 13, 1842) at Pembina at St. Paul, on May 3, 1857. They had three children; Marie Louise (b. 1863), Lillian (b. 1867) and Alvina Clementa (b. 1868). John Baptiste and Marie Bottineau and their two surviving children, Marie and Lillian were listed on the Red Lake Census of 1889.

Jean Baptiste was the nephew of Charles Bottineau, who co-owned a trading post with Charles Grant at Pembina. Jean Baptiste was known as the first farmer of North Dakota. He grew up at St. Anthony Falls, now Minneapolis and it was there that he studied law. For many years he practiced law in Minneapolis and also acted as the Turtle Mountain Band tribal attorney representing the Tribe in Washington, D.C. on treaty matters. It was Chief Little Shell III who had asked Bottineau to represent the Band to negotiate the McCumber Agreement. He was dedicated to the Turtle Mountain people and for many years served on their Tribal Business Council. The government was not pleased with this advocacy for the Turtle Mountain group and Indian Agent Waugh denied Bottineau entry to the reservation under threat of arrest, thus trying to deny the tribe competent legal counsel. All told Bottineau spent twenty years in Washington working on the Turtle Mountain land claim. He died in Washington in 1911.

Reference:

Turtle Mountain Band of Chippewa. *The History and Culture of the Turtle Mountain Band of Chippewa*.
Bismark: North Dakota Department of Public Instruction, 1997.

Pierre Bottineau. (1816-1895)

Pierre Bottineau was born in a hunting camp near what was to become Grand Forks, North Dakota. He was the son of an Ojibway mother, Martha Clear Sky, and a French-Canadian hunter father, Joseph

Bottineau. He grew up on the Red River around Pembina and the English colonies. He was a well-known guide for emigrants, traders and land speculators. Pierre was known as the “Daniel Boone” of North Dakota and a county is named for him in that state. During his life, Pierre learned to speak French, Dakota, Assiniboine, Ojibway, Plains Cree, Mandan, Winnebago and English.

Pierre married for the first time on December 1, 1836, at St. Boniface to Genevieve Larance (b. 1818), they had nine children. She died at St. Anthony Falls on April 9, 1851. His second marriage, on January 6, 1852 was to Martha C. Gervais (b. 1837). They had 14 children.



Pierre apprenticed with Antoine Le Count (Le Gros) and made his first long trip as a messenger for the North West Company in 1830, travelling from the Red River colony to Prairie Du Chein in what is now Wisconsin. Over the next few years, he regularly guided families who were leaving the Selkirk Settlement to the growing French Swiss Colony near Fort Snelling at the forks of the Minnesota and Mississippi Rivers. Among those families were two of his sisters. In 1837, Pierre was the guide for the party of Martin McLeod from Fort Garry to Fort Snelling with a message for the commander of Fort Snelling from “General” James Dickson a grandiose man with visions of creating an Amerindian kingdom in California of which he was to be leader.

Upon his return to Fort Garry, Bottineau, with his wife Genevieve LaRance (or Jennie Lawrence, a Métisse) returned to settle at the French-Metis village near Fort Snelling where he began farming. In 1840, military regulations forced the evacuation of this settlement and Bottineau bought land at what is now St. Paul. In 1845 he bought a claim on the east bank of the Mississippi above St. Anthony Falls. Thus along with Franklin Steele, he came to own all of the waterfront properties of St. Anthony, now a part of the city of Minneapolis. In 1851 he also owned a hotel on Elk River which was used as a freighting way station.

Subsequent to business setbacks at the hands of other speculators Bottineau moved to the present day site of Osseo, Minnesota in 1855. Off and on he farmed there at what was known as Bottineau's Prairie. He also held the office of Supervisor of Roads of Ramsey County through election in 1850.

On top of these farming activities, Pierre's main employment was in carrying out government supply contracts on the Upper Mississippi. Being fluent in French, Chippewa (Ojibwa), Cree and Assiniboine languages, he was also in demand as an interpreter. He often worked as a scout for Henry Hastings Sibley when the latter was an agent for the American Fur Company. In September of 1851 Pierre received a contract to provide supplies and guiding services for Alexander Ramsey, Governor of the Minnesota Territory. This was at the time Ramsey had a Presidential commission to negotiate a treaty with the Pembina, Red Lake and Turtle Mountain Chippewa. This initial effort however was never ratified.

In 1853, Isaac Stevens, the new Governor of the Washington Territory chose Bottineau, to be the principal guide for the Pacific Railroad Expedition across North Dakota to Fort Union on the Missouri River. Stevens described Bottineau as "the great guide and voyageur of Minnesota... famous as a buffalo hunter... [who] surpasses all of his class in truthfulness and great intelligence" (Isaac Stevens, *Narrative and final Report of the Explorations for a Route for a Pacific Railroad*, Washington, 1855: 41). It is notable that during this trip they met up with Governor Jean Baptiste Wilkie from Pembina with a buffalo hunting party comprising of 824 Red River carts.

In 1856 Bottineau was part of a group of land speculators who surveyed land at what is now Breckenridge, Minnesota. He received 200 lots as his share but the railway was not built close to this location and the lots were worthless. Bottineau was guide and interpreter on the two further treaty expeditions of 1860 and 1863 to treat with the Chippewa. Ramsey's treaty of 1863 was successful in that Congress ratified it. In 1862, Pierre, along with his fifteen-year-old son Daniel, led the James Liberty Fisk emigrant group to Fort Union. In the mid 1860s he led General Sibley's troops in search of the Sioux after the Indian Wars broke out.

Bottineau's last important expedition was the 1869 Northern Pacific Railroad survey party to Fort Union. In 1876 he found his location at Osseo becoming too populated and relocated his family to Red Lake Falls, a town he established. There he built a large brick house on the bend of the river. In 1879 the grateful citizens of Minnesota petitioned Congress to give a pension to Bottineau. Bottineau died at Red Lake Falls, east of Grand Forks on July 27, 1895, leaving twenty-three children, nine by his first wife and fourteen by his second wife, Martha Gervais. His son Jean Baptiste practiced law in Minneapolis and later represented the Turtle Mountain Chippewa and Metis in their claims against the government. He was also a powerful advocate for educational measures for this group.

Caroline Lespérance Boucher. (1842-1910).

Caroline was the daughter of Alexis Bonami Lespérance and Marguerite Grenon. Her father was a leader of the HBC La Loche boat brigades and was a strong Riel supporter in the 1869-70 Resistance. Although not active in 1885, Alexis was a Riel supporter. Alexis died at St. Francois Xavier on December 11, 1890, age 94. Caroline Lesperance was the aunt of Louis Schmidt, a boyhood friend of Riel, who sent numerous petitions of Metis grievances to Ottawa from St. Louis in 1883-84, and first suggested that the Metis send for Riel in Montana.

Caroline married Jean Baptiste Boucher. He was a member of Riel's Exovedate. Caroline accompanied her husband, Charles Nolin, Maxime Lepine, Gabriel Dumont, Baptiste Boyer and Louis Riel to the first meeting with the English Metis at the Lindsay School House. Her husband was wounded at the Battle of Batoche. Their daughter Marie Marguerite married Maxime Lepine Jr. Caroline died at St. Louis on May 11, 1910.

Charles Eugene Boucher, M.L.A. (1864-1926)

Charles Eugene Boucher was the son of Jean Baptiste Boucher and Caroline Lesperance. He married Helene Letendré daughter of François Xavier Letendré *dit* Batoche and Marguerite Parenteau. He is listed as an assistant secretary to the Council of the Provisional Government at Batoche in 1885. He became an elected MLA for the Batoche district in 1892.

Eugene was elected as MLA for the Batoche District in 1892 and re-elected in 1894. He was also a song writer in the style of Pierre Falcon and some of his songs express the sentiments of the Metis during their times of stress. His two brothers, Fred and Joseph recorded his songs for the National Museum in Ottawa.

Eugene was born at St. François Xavier on December 1st 1864, the son of Jean Baptiste Boucher and Caroline Lespérance. His family moved to St. Louis, Saskatchewan in 1882. On August 18, 1886 Eugene married Helene Letendre at Batoche. Helene was also born at St. François Xavier (on December 9, 1866). She was the daughter of François Xavier Letendre dit Batoche and Marguerite Parenteau. Her family had moved to St. Laurent in 1871 and were founders of the village of Batoche.

When François Xavier Letendre left Batoche in 1884 to tend to his trading posts in the Carrot River region, Charles Boucher was left in charge of his store at Batoche. (Contributed by Heather Hallett.)

Louis Schmidt wrote of Eugene Boucher:

“After having served as clerk to Mr. Xavier Letendre for a considerable time he married the eldest daughter. As he was very popular the electors of the county of Batoche sent him to represent them at Regina in the legislative assembly for two or three sessions of parliament.

After the unfortunate legislation of 1890 concerning the schools and the French language [loss], being upheld by some of his colleagues of the north of the province, he did not hesitate to propose a vote of censure to the parliament against his chief, Mr. Haultain.

He also obtained grants of money for some of the poor schools in his county, and the fine roads he had made are still in use with but very little repair.”

Reference

John Hawkes, *The Story of Saskatchewan and its People*, Vol. 1, Regina: S.J. Clarke Publishing Co., 1924: 279-280.)

Sister Emma St. Marcien Boucher. (1871-1958)

Emma and her sister Caroline (Sr. Bonami, b. 1869) were from the Batoche area, the daughters of Jean Baptiste Boucher Sr. and Caroline Lesperance. They entered the Order of the Grey Nuns in the 1880s. They were granddaughters of the famous La Loche Boat Brigade leader Alex Bonami dit Lesperance who supported Louis Riel during the 1869-70 Resistance. Emma persevered in the order where her talents as an artist and seamstress were highly valued. She spent the last 45 years of her life at the Mother House in Montreal. Caroline however missed her family to the point that she left the order.

Their father, Jean Baptiste, was a member of Riel's 16-man Council (Exovedate) at Batoche during the 1885 Resistance. Jean Baptiste was also a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. He moved to Montana after 1885 and resided at Fort Assiniboine. Their brother was Metis politician Charles-Eugene “Boss” Boucher who became an elected MLA for the Batoche district in 1892,

François Boucher Sr. (b. 1824)

Boucher married Eliza, a Native woman from the Deh Cho region. He worked at Fort Laird and the Athabasca territory, later the family moved to the Carlton, Muskeg Lake vicinity. He is on Phillippe Garnot's list as an 1885 Resistance participant.

James “Tshem” Boucher. (b. circa 1818)

James Boucher, born circa 1818, at Stuart Lake, B.C., was the eldest son of Jean Baptiste Waccan and Nancy McDougall. Jean Baptiste Boucher *dit* Waccan (b. 1789) Like his father, he was an interpreter for the Hudson's Bay Company at Fort Saint James on Stuart Lake and was employed by the HBC in New Caledonia from 1822 until his death in 1849.

James went to Oregon with the northern brigade and was living at the Saint Paul mission on 24 July 1848, when he married a Métis woman at the by the name of Rosalie Plouffe. His wife, daughter of fur trader Antoine Plouffe and his “Country Wife” Angélique Slawa, a Chaudière (Carrier) woman,

James worked for the HBC from 1852 to 1844. James moved in 1842 to settle in the Willamette Valley, tributary to the Columbia opposite Fort Vancouver. He married “Tittnan” or “Marie,” a Carrier Indian woman, by whom he had numerous children, at least five of whom were daughters: Sophie, Philomena, Jenny (Jeannie), Marguerite, and Angell. James and Marie's eldest daughter, Sophie, born in 1857, married in 1875 the mixed-ancestry Pierre Roi, a HBC servant. Pierre Roi, Jr. was the son of Sorel-born, HBC employee (1840-53) Pierre Roi and likely a Carrier woman (he began working in New Caledonia as a twenty one year old).

James and Marie's second daughter, Philomene, born in 1859, married 29 year old Thomas Hamilton, an Orkneyman, in 1875 and had been widowed in 1881 when she was living with her parents, and then, in 1886, married Red River-born John William Flett, son of John and Ellen Flett.

A third daughter, Jenny (Jeannie) Boucher, married Francois Roi, brother of Pierre, in 1882. A fourth daughter, Marguerite, born in 1863, married Red River-born Antoine Lefrenière, son of Antoine Lefrenière and Marguerite Grant in 1877. Another daughter, Angell, born in 1869, was living at home in 1881.

After his father's death, he was the liaison between the northern traders and the Indians, being of special assistance to chief trader Manson on many occasions. James Boucher was still living in June 1907. He was also known as Jim or "Tshem."

Jean Baptiste Boucher Sr. (1838-1911)

Jean Baptiste was born at Red River on July 26, 1838, the son of Jean Marie Boucher and Catherine Minsey. He was married to Caroline Lesperance, the daughter of Alexis Bonami Lesperance. They moved to St. Louis on the South Saskatchewan from St. François Xavier in 1882. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Baptiste was a member of Riel's 16 man Council (Exovedate) at Batoche during the 1885 Resistance. Jean Baptiste was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance.

They moved to Montana after 1885 and resided at Fort Assiniboine. Their son was Metis politician Charles-Eugene "Boss" Boucher. The intricate relationship of this family with the other famous families at St. Louis and Batoche is evident when one looks at their children's marriages.

- Marie: Born Feb. 8, 1860, married first to Joseph Lavallee (had three children) and then to Odelon St. Denis, they had a further six children.
- Jean Baptiste Jr.: Born June 30, 1861, married to Maria Bremner.
- Solomon: Born 1862, married Rose Ouellette the daughter of Moïse Ouelette and Isabelle Dumont.
- Charles Eugene: Born 1864, married Helene Letendre daughter of François Xavier Letendre *dit* Batoche and Marguerite Parenteau. He became an elected MLA for the Batoche district in 1892, see his biography above.
- Rose: Born 1865, married Moïse Bremner.
- Marie Marguerite: Born August 20, 1866, married Maxime Lépine Jr., the son of the famous Maxime Lépine Sr. and Joseph Lavallee.
- Caroline: Born 1869, Caroline (Sr. Bonami) along with her sister, Emma, entered the Order of the Grey Nuns in the 1880s. Caroline however missed her family to the point that she left the order. She then married John Klyne.
- Emma: Born March 31, 1871, became Sr. Marie de St. Marcien. She spent the last 45 years of her life at the Mother House in Montreal.
- Frederick: Born November 8, 1872, married Catherine Dubreuil, then Beatrice Lépine, the granddaughter of Maxime Lépine Sr.
- Alvina: Born November 9, 1873, married Mathias Parenteau.
- Elise: Born in 1872, married Jean-Marie Forestier.
- Sarah: Born September 17, 1879, married Albert Marion.
- Joseph Alexandre: Born February 9, 1878, married Delia Melvina Roch.
- Delima: Born on May 14, 1882, at Little Rapid River, married Charles Pantaleon Schmidt, the son of Riel's secretary, Louis Schmidt *dit* Laferté.
- Pierre Louis Ernest: Born on April 30, 1885, married Grace Berube.

Jean Baptiste Boucher Jr. (1861-1943)

Jean Baptiste was born on June 30, 1861, the son of Jean Baptiste Sr. and Caroline Lesperance. He married Maria Bremner. He was an active fighter during the 1885 Resistance. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Boucher was a deputy lands officer from 1888 to 1895.

Jean Baptiste *dit* Waccan Boucher. (1789- 1850)

Jean Baptiste was a French-Cree-Metis from the Athabasca district. He arrived at site of Fort St. James with Simon Fraser in 1806 and accompanied Fraser on his first journey down the Fraser River in 1808. He was an interpreter, "policeman," provisioner, and the right hand man for a succession of Fort St. James Factors. He married a Carrier Indian woman in 1811 and had a subsequent marriage to Nancy McDougall the daughter of a fur company clerk. They had seventeen children.

This Franco-Cree Métis who was the most influential and respected Metis west of the Rocky Mountains. In 1806, he accompanied Simon Fraser when the explorer discovered Stuart Lake. After that, Boucher settled permanently in the Far West. Two years later, he was still with the same explorer on his fateful voyage from May to August 1808 along the river that now bears his name. In January 1811, Boucher was the first foreigner to come from the east who took a wife from among the natives, but the union which he entered into at that time with a Carrier woman must not have lasted long, since shortly after he married Nancy, the Métis daughter of trader James McDougall, with whom Boucher had been associated.

He served as an interpreter for the North West Company in New Caledonia during the winter of 1813-14. Boucher, or more exactly "Waccan," since he was more commonly called by his Cree name, was brave to the point of recklessness. As such, he quickly acquired an unparalleled influence in the local tribes. In 1828, his half-brother, Duncan Livingston, was killed by Babine Indians. Without hesitation, Waccan left alone on a one hundred thirty-mile trip to seek revenge. He went straight at the murderer in front of several of his friends, shot him point blank and wounded one of the witnesses who appeared to be coming to his aid. Everyone else who was present stayed back, too stupefied by such daring to even think of touching him.

It was not surprising that when the foreman in charge of a fort established among these Indians was killed in 1843, Waccan was the leader of the group of Canadiens sent from Stuart Lake to avenge his death.

If Indians stopped off near Fort Saint James, where he resided, Waccan was entrusted with the task of making them give up the games of chance and getting them to go out and trap furs. Whenever an employee deserted his post, Waccan was sent to pursue him, and rarely returned without his man. If a convoy of rations needed special care, it was entrusted to Waccan. At the fort, he often replaced the commander during his many absences, even though technically he was only the head interpreter.

"Wakan" Boucher can be found in the parish records for the Saint Paul mission in the Willamette in 1846. Boucher died of measles in the spring of 1850, the last surviving member of Simon Fraser's expedition. He had been at Stuart Lake no less than forty-four years.

John B. Boucher, CM. Senator of MNS. (1938-2010)

The late John Boucher was a highly respected Elder and a distinguished Senator of the Métis Nation - Saskatchewan. He received the Order of Canada in 2002. He was also extremely honored to be chosen to meet one of his heroes, Nelson Mandela, in 1998. He presented Mr. Mandela with a sash on behalf of all the Metis people of Canada.

For more than 40 years, he worked on behalf of Aboriginal people as an unwavering advocate of Métis rights, self-governance and the fair negotiation of land claims. He was a past President and Vice-President of St. Louis Metis Local #28. He then became an Elder of the Metis Nation of Saskatchewan. He worked towards the recognition of the Metis rights, land claims and self-governance. His contribution towards the goal of self-government was recognized with a special achievement award from the Metis National Council. He was awarded with a national medal, from the Federal Government of Canada, for his support of the Meech Lake and Charlottetown Accords. In 1991, he became a member of the Senate of the Metis Nation of Saskatchewan as well as a member of the Senate of the Metis National Council. He was also a representative on the Aboriginal Advisory Board for the RCMP. Recognized as a "wisdom keeper" of Métis oral history, he was a raconteur of the culture, traditions and heritage of his people.

John was the son of Jean Berchmans Boucher and Clara Delainey. John's paternal grandparents were Jean Baptiste Boucher (b.1861) and Marie Louise Bremner the daughter of William Bremner and Marie Hogue. Jean Baptiste was an active fighter during the 1885 Resistance. Boucher was then a deputy lands officer from 1888 to 1895.

His great-grandparents were Jean Baptiste Boucher (b. 1838) and Caroline Lesperance, the daughter of Alexis Bonami Lesperance and Marguerite Grenon. Jean and Caroline moved to St. Louis on the South Saskatchewan from St. François Xavier in 1882. They founded the so-called Boucher Colony. Jean-Baptiste Boucher and his family arrived, at their homestead on Riverlot 12, by cart and oxen from the Red River District in 1882. He became involved in the writings of petitions requesting the government do land surveys and also took an active part in the 1885 Resistance. From July until November of 1884 Louis Riel and his family stayed with Charles Nolin at the Boucher Colony. From this home base, Riel along with Gabriel Dumont and other executive committee members addressed gatherings at Lindsay School near Red Deer Hill, Halcro Settlement and Prince Albert. After the resistance of 1885 Jean-Baptiste returned to his farm and to avoid capture and prosecution. He dug himself a hole on the top of the riverbank where he had

a good view of his house to the south and of the river to the north. He later escaped to the United States but returned when he was granted amnesty in May of 1886. A Metis flag, paying tribute to Jean-Baptiste and his family, flies above his hideout that can be seen to this day.

. John was the nephew of Senator William Albert Boucher (1889-1976) who served as a Saskatchewan MLA 1948 to 1953 and in the Canadian Senate from 1957 to 1976.

Family Scrip:

Scrip affidavit for Boucher, Caroline; wife of Jean Baptiste Boucher; born: August 1842; father: Alexis Lesperance (French Canadian); mother: Marguerite Guernon (Métis); claim no: 1192; scrip No: 11047; date of issue: August 20, 1876; amount: \$160.

Scrip affidavit for Boucher, Jean Baptiste; born: July 26, 1838; father: Jean Marie Boucher (French Cdn.); mother: Catherine Minsey (Métis); claim no: 1102; scrip No: 11046; date of issue: August 20, 1876; amount: \$160.

Obituary:

Left to cherish his memory is his common-law wife Joyce Sorenson; his three daughters, Cheryl (Jamie) Simpson and their children Christine (Emrei) and Justin (Marya); Dori (Bruce) Halcro and their children Brent, Curtis, Keith and Lindsay; Jody (Brent) Zbaraschuk and their children Lexi and Sophia; his sister Marlene Boucher and his nephews Eugene Boucher and Jim Senior. He was predeceased by his wife Donna (Deitz-Tovell); his sister Louise and his parents Jean Berchmans (Berch) and Clara (Delainey). Dad farmed all his life and in his later years took care of his cattle in the summer. Dad enjoyed curling, hunting, fishing, working on his fences, and trapping moles. He believed in the Metis cause and dedicated his life to it. He was a past President and Vice-President of St. Louis Metis Local #28. He then became an Elder of the Metis Nation of Saskatchewan. He worked towards the recognition of the Metis rights, land claims and self-governance. His contribution towards the goal of self-government was recognized with a special achievement award from the Metis National Council. He was awarded with a national medal, from the Federal Government of Canada, for his support of the Meech Lake and Charlottetown Accords. In 1991, he became a member of the Senate of the Metis Nation of Saskatchewan as well as a member of the Senate of the Metis National Council. He also served on the RCMP's Commanding Officers' Advisory Committee. He provided information and Metis aural history at cultural events, venues and functions whether they were local, regional or national. He was a consultant and actor in some of Bob Rock Productions. He is also quoted in many of the Metis history books. He was extremely honored when he received the Order of Canada and the Saskatchewan Order of Merit. He was also extremely honored to be chosen to meet one of his heroes, Nelson Mandela, in 1998. He presented Mr. Mandela with a sash on behalf of all the Metis people of Canada. He really enjoyed meeting and helping people understand their Metis history. Dad epitomized what a father could be and he was always there for us dispensing his wise counsel. We will always miss him and feel truly blessed for having him as our father.



Senator Boucher presents a Sash to Nelson Mandela
September 24, 1998.

Reference:

L. J. Barkwell: Personal conversations with John B. Boucher, April 24, 2008.

Pierre Boucher (Boosah, Busha, Bouchie). (b. 1824)

Pierre Boucher was born in 1824 at St. Albert and died at St. Ignatius, Montana. Pierre was the son of Joseph Boucher Jr. (1795-1851) and Marguerite “Nostukew” Dupuis (1802-1859).⁸² He married Marie Amable Bruneau (b: 1828 in Lac la Biche) on September 21, 1844 in Lac Ste Anne. She was the daughter of Michel Joachim Paul Bruneau and Catherine Marie (Desjarlais) Ladouceur.

Children of Pierre Boucher and Amable Bruneau:

- Louis Boucher b: October 5, 1846. He married Isabelle Ward (b: 1848) in 1866 at Red River.
- Pierre Boucher b: March 1, 1849 in St Albert, married Isabelle Breland (b: 1845) in November 1866 in Lac Ste Anne, she was the daughter of Edouard Valade Breland and Genevieve Zan-yeo “Ma-toos-kees” Mondion. He then married Marie Todd (b: 1859 at Sturgeon Creek). She was an illegitimate daughter of John McCallum Todd and Marie Anne Allary. Marie was raised by her aunt and uncle, Marguerite [Allary] and Benjamin Vandal. They were married in 1872 in St. Albert.
- Marguerite Marie b: May 18, 1853 in St Albert district. She married William St. Denis (b: January 1, 1868 in Battleford) in 1888 at St Albert. He was the son of Michel St. Denis and Virginie Pelletier.
- Benjamin b: August 21, 1856.
- Maria b: 1859 in St Albert. She married Henri Paquette (b: August 1848 in Fort des Prairie) in 1876 at the Bow River Mission, near Fort Calgary. His parents were Henri Paquette Sr. and Cecile Durand.
- Eve Boucher b: November 16, 1859 in St Albert, married James Ward (b: 1851 in St Albert) in 1876 in High River, his parents were James Ward and Catherine Bruneau.
- Abraham b: 1862 d: 1862
- Jean Baptiste b: October 1870 in St Albert, died October 1870 in St Albert.
- Laurent Boucher b: October 1871 in St Albert, died October 1871.
- Marie Ann Boucher b: 1873 in St Albert, died in 1873.

⁸² Marguerite was born at Lac La Biche, the daughter of Jean Baptiste Dupuis and Marie his Nakota (Assiniboine) wife.

On September 19, 1877, Pierre Boucher, Louison Boucher, Jules Boucher and Edward Boucher signed a petition from John Munro and the other Metis at Blackfoot Crossing presented to Lieutenant Governor Laird concerning Metis land claims and other assistance that would be necessary when the buffalo hunt was no longer viable as a means of subsistence. Pierre Boucher's son-in-law James Ward also signed this petition. This petition did not receive a favourable response.

In 1878, Pierre Boucher Sr. and his son Pierre Jr. signed the petition from Half-Breeds Living in Vicinity of Cypress Hills (received through the North-West Council, not dated, covering letters from the Lieut.-Governor of the North-West Territories), dated 30 September 1878:⁸³ This is a petition requested a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. Again, the petition did not receive a favourable response.

After leaving Batoche in 1885, Gabriel Dumont went to Spring Creek, Montana to stay with his brother-in-law David Wilkie. There he met with Pierre Boucher and asked him to approach the Flatheads and Blackfeet living on reserves for permission to stay with them. The local Indian Agent reported:

On August 3, 1887, Peter Ronan, U.S. Indian Agent for the Flathead Indians west of the Rockies was visited by Pierre Busha, a Cree Half-Breed, whom Ronan believed to have been Riel's third ranking officer in the Rebellion of 1885 on the Saskatchewan. Busha had come from the refugee camp of some 60 families and 200 persons then located on Dupuyer Creek south of the Blackfeet Reservation to find a place where his people could make a home and a living, and "if successful in negotiating with the Indians will appeal to the government to give them asylum." At a Council on October 16, 1887, the Flathead considered and refused Busha's request.⁸⁴

Salomon Boucher. (1862-1930)

Solomon was born at St. Francois Xavier, the son of Jean Baptiste Boucher Sr.⁸⁵ (1838-1911) and Caroline Lesperance⁸⁶ (1842-1910). He married Rose-Marie Ouellette (b. 1864), the daughter of Moise Ouellette (1840-1911) and Isabelle Elizabeth Dumont (b. 1847). Solomon was 24 and Rose was 22 when they married in 1886.

Children:

- Marie Rose, born December 8, 1890.
- Adolph, born October 13, 1892.
- Louis David, born 1898.

On November 19, 1883 Solomon signed a petition protesting the 1883 Order-in-Council transferring Metis lands at St. Louis, Saskatchewan to the Prince Albert Colonization company. Later, in 1885, when the Metis took up arms to protect their land Solomon served in Captain Corbet Flamant's Company under Gabriel Dumont. At Tourond's Coulée Sal fought in the front lines. When Jerome Henry is wounded Sal reportedly dressed his wounds. Ambroise Lepine reported: "I had fun to watch James Short and Salomon Boucher firing: They fired like they were sighting pheasants—taking their time." Father Cloutier's journal also reports that during the first evening at Tourond's Coulée, "Salomon Boucher and James short were the only ones awake for a long time—during a certain time before sleeping [some of the men] shot in the air without aiming... James short turned and said to them "My God are you ever stupid!" Elie Dumont reports that Solomon Boucher was a member of a group of seven men fighting as a unit on the fourth day of battle at Batoche.

William Albert Boucher, M.P., Senator. (1889-1976)

William Albert Boucher was born on November 12, 1889 in St. Louis, Saskatchewan and died on June 23, 1976. He was a Metis politician, farmer and merchant. William was the son of Jean Baptiste Boucher Jr. (b. 1861)⁸⁷ and Marie Louise Bremner (the daughter of William Bremner and Marie Hogue).

⁸³ Canada Sessional Papers, No. 45, 1886: 10-12.

⁸⁴ John C. Ewars, *Ethnological Report of the Chippewa/Cree of Rocky Bay and Little Shell*. New York: Garland Publishing, 1974: 97-98.

⁸⁵ Scrip affidavit for Boucher, Jean Baptiste; born: July 26, 1838; father: Jean Marie Boucher (French Canadian); mother: Catherine Minsey (Métis); claim no: 1102; scrip No: 11046; date of issue: August 20, 1876; amount: \$160

⁸⁶ Scrip affidavit for Boucher, Caroline; wife of Jean Baptiste Boucher; born: August 1842; father: Alexis Lesperance (French Canadian); mother: Marguerite Guernon (Métis); claim no: 1192; scrip No: 11047; date of issue: August 20, 1876; amount: \$160

⁸⁷ Jean Baptiste, was an active fighter during the 1885 Resistance. Boucher was then a deputy lands officer from 1888 to 1895.

His paternal grandparents were Jean Baptiste Boucher (b. 1836) and Caroline Lesperance. His brother in law was Saskatchewan Liberal MLA Arthur Jules Marion.

William was elected to parliament as the M.P. from Rosthern, Saskatchewan in the by-election of October 25, 1948. He was re-elected in the general election of 1949. Boucher became the first Metis in the 20th Century to be appointed to the Canadian Senate on January 3, 1957. He was preceded in this honour by Richard Hardisty who on February 23, 1888 was appointed to the Senate of Canada as the first senator from the District of Alberta. The *Musée virtuel de la Saskatchewan* gives the following :

William-Albert Boucher, surnommé «Boss» Boucher, est né le 12 novembre 1889 à Saint-Louis, Territoires du Nord-Ouest. Après ses études primaires et des cours particuliers à la maison, il se lance dans le commerce. Il est tout d'abord gérant d'une « cour à bois », la North Star Lumber Co., à Hoey, petit village situé à six kilomètres au sud de Saint-Louis. À l'âge de 26 ans, il est élu préfet de la municipalité rurale de Saint-Louis, poste qu'il conservera pendant huit années consécutives et qu'il occupera 16 ans en tout.

Après son mariage en juin 1916, il s'occupe un temps de vente de terres agricoles pour le compte de la compagnie de la Baie d'Hudson. Comme le village de Hoey et ses environs se peuplent à vue d'oeil, le jeune préfet réussit à convaincre un médecin de Prince-Albert, le Dr P.-E. Moreau, de venir s'y établir. C'est le début d'une longue amitié; les deux hommes s'associent pour prendre en main le magasin général, le Royal Mercantile, et pour exploiter une section de terre, un peu à l'est du village⁸⁸.

Alexandre Boudreau.

See Alexandre Cayen *dit* Boudreau.

Oliver Boulette.

Oliver was born in 1951 in the Metis community of Manigotogan, the son of William Joseph “Joe” Boulette (1915-1998) and Grace Wood. Oliver’s maternal grandparents were John Wood and Mary Bruce. John Wood moved to Manigotogan in 1876 to start a sawmill. The falling water at Wood Falls powered the mill. This mill operated until his death in 1893. Oliver’s paternal grandparents were Joe Boulette and Mary Jane Young, Mary Jane was from Bloodvein.⁸⁹

Oliver was an excellent guitarist before taking up the fiddle at age 22. Oliver Boulette grew up watching his grandfather play the fiddle in Manigotogan, Manitoba, and learned the art from him as a young man, he started to play when he was given his grandfather’s fiddle. His great-grandfather was also a fiddler. Oliver credits his fiddle teachers, Tommy Knott, Wilfred Seymour and Rod Raven for his fiddling skills. Now Oliver shares this vibrant Metis tradition of fiddle music in a variety of community settings.

⁸⁸ http://musee.societehisto.com/william_albert_boucher_n372_t219.html

⁸⁹ The early Manigotogan settlers were Joseph Boulette at Lot #2 and John Wood at Lot #9.



Oliver Boulette and Charlie Nabess play Metis kitchen music at Riel House National Historic Site (2013).

Oliver attended Residential School at Cranberry Portage, Mb. from 1966-1971. It was there that he met his future wife Laura Sanderson of Fairford, Mb. After high school Oliver worked for the Community Development Corporation, the local pulp and sawmill, the Co-Op store, then as a diamond driller, and underground miner in Red Lake Ontario at the Campbell Mine. Oliver Boulette began what would eventually be a long career as a civil servant by serving as a member of town council at Manigotogan.

He returned to school and completed his B.A. at the University of Manitoba. He then worked from 1982-98 in Thompson as a field worker for Northern Affairs, then director for Aboriginal and Northern Affairs. He then came to Winnipeg and who served as Deputy Minister of Aboriginal and Northern Affairs, as well as Deputy Minister of Energy and Mines. After retiring from government in 2000, he answered the call to serve the Metis people and was Executive Director of the Manitoba Metis Federation from 2004 to 2010.

Oliver provided a chapter on fiddle music and the Red River Jig for the book, *Metis Legacy*.⁹⁰ He is also featured in Dr. Arthur Ray's book *Telling It to the Judge: Taking Native History to Court*. Oliver appeared as an expert witness at the *Regina vs. Belhumeur* harvesting rights trial in Saskatchewan. To convey the unique nature of Metis culture he talked about the history of Metis music and demonstrated Metis fiddle style in court, playing his instrument for the judge.

⁹⁰ Oliver Boulette, "The 'Red River Jig': A Fiddle Tune and Dance That Defines the Metis." In L. J. Barkwell, L.M. Dorion and A. Hourie. *Metis Legacy, Volume Two: Michif Culture, Heritage and Folkways*. Saskatoon, Gabriel Dumont Institute, Winnipeg: Pemmican Publications, 2007: 161-164.



March 1964, Joe Boulette of Manigotogan, Manitoba, at Clarke Lake, near Wabowden, photograph by James Brady.

Alexandre Bourassa. (b. 1863)

Alexandre was the son of Louis Bourassa and Marguerite Nisandaway Otchayick Lafleur. In 1884, he married Adele Larocque at Duck Lake. He was a member of Captain Baptiste Primeau's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Carrie Bourassa, Ph.D.

Dr. Bourassa, born and raised in Regina is a member of the Metis Nation Saskatchewan and is a member of the Riel Métis Council of Regina. Dr. Bourassa is an Associate Professor in the Department of Inter-disciplinary Programs at the First Nations University of Canada teaching Indigenous Health Studies.

Dr. Bourassa is highly regarded for her research regarding Métis health status. Her work which reveals the paucity of Métis specific health data as well as the poor health and socio-economic status compared to the Canadian population has been presented to a special Senate Committee on Aboriginal Health.

Carrie pursued both her B.A. (Hons) and graduate degrees (M.A. and Ph.D.) at the University of Regina. She earned her Bachelor of Arts Honours degree in Political Science in 1995, graduated with her Master of Arts degree in 1999, and earned her Ph.D. in Social Studies in 2008.

She has worked in several different capacities in her career including Sessional Instructor with the First Nations University of Canada (formerly the Saskatchewan Indian Federated College), Ministerial Assistant, Policy Analyst with the Saskatchewan Provincial government and Manager of Employment Equity at the University of Regina.



Currently, she is an Associate Professor in the Department of Inter-disciplinary Programs at the First Nations University of Canada teaching Indigenous Health Studies. Carrie's research interests include the impacts of colonization on the health of First Nations and Métis people; creating culturally competent care in health service delivery; Aboriginal community-based health research methodology; Aboriginal end of life care and Aboriginal women's health.

Carrie is beginning her second 3 year term as a member of the Canadian Institute for Health Research Standing Committee on Ethics. She is a member of the Native Women's Association of Canada Advisory Committee on Senior Abuse and Aboriginal Women, member of the Saskatchewan RESOLVE Steering Committee and the Métis Centre of the National Aboriginal Health Organization's Métis Research and Ethics Committee.

Carrie recently completed a chapter for the Saskatchewan Child Welfare Review entitled *Final Summary Review of the Manitoba Child Welfare System for the Saskatchewan Child Welfare Review Report*. She is also an accredited Aboriginal Cultural Awareness Program facilitator through the First Nations University of Canada and actively involved in volunteering at community centres including the Regina Métis Sports and Culture Centre. Carrie is also the nominated Principal Investigator of the Indigenous Peoples' Health Research Centre.

In 2004, Carrie was honoured when she was chosen as one of Saskatchewan's ten Aboriginal Role Models by the Aboriginal Employment Development Program's Provincial Aboriginal Representative Workforce Council (PARWC). More recently, Carrie was a recipient of the Campion College Alumni of Distinction Award for Professional Achievement and was inducted into the Alpha Sigma Nu Honour Society of Jesuit Institutions of Higher Education in November 2010. Carrie is Métis and belongs to the Riel Métis Council of Regina Inc. (RMCR).

Selected Publications

Bourassa, Carrie. (2011). *Métis Health: The 'Invisible Problem.'* JCharlton Publishing Ltd., Ontario, Kanata.

Bourassa, C. (2010.) "The Construction of Aboriginal Identity: A Healing Journey," *Torn From Our Midst: Voices of Grief, Healing and Action from the Missing Indigenous Women Conference, 2008.* CPRC Press: University of Regina, 75-85

Hampton, M., Baydala, A., Bourassa, C., McKay-McNabb, K., Placsko, C., Goodwill, K., McKenna, B., McNabb, P., Boekelder, R. (2010). "Completing the Circle: Elders Speak About End of Life Care with Aboriginal Families in Canada," *Journal of Palliative Care*, 26(1), 5-13

Bourassa, C. and Peach, I. (2009). "Reconceiving Notions of Aboriginal Identity: Policy Implications," *Aboriginal Policy Research Series*, Ottawa: Institute on Governance, 1-30.

Louis Bourassa.

Louis was the son of Pierre Bourassa and Charlotte Wessard. In 1863, he married Marguerite Nisandaway Otchayick Lafleur at Fort des Prairies. He was also a member of Captain Baptiste Primeau's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Michel François Bourassa. (d. 1846)

Michel Bourassa married Marguerite Beaulieu, the daughter of Jean-Baptiste Beaulieu and Josette Richard sometime before 1806. Their children were:

- Joseph b: 1810. She married Hilaire Patenaude (b: 1846 in St Boniface), in 1843 in Edmonton district, the son of Michel Patenaude Sr. and Francoise (Cree).
- Angele b: 1817 in Carlton district. She married Pierre Lemay dit Pierriche Delorme (b: 1813 in White Mud district), the son of Pierre Delorme Sr. and Marguerite Cardinal, in 1835 at Fort Pitt.
- Jean-Baptiste, b: 1821 in the district of Fort Edmonton, d: October 19, 1882 at Lebret in the Qu'Appelle Valley. He first married Marie Vallee before 1845, then married Madeleine Pelletier the daughter of Joseph Pelletier and Genevieve Hallett in August 1847 at St. Francois Xavier.
- Angelique, married Pierre Desnoyers born 1824, she died in 1911 at St. Joseph's N.D.

Michel was a NWC interpreter. Michel was one of the principal Metis to take part in the Seven Oaks battle in 1816. Pru'homme refers to him as "Captain Bourrasa." On the night of March 17, 1816, the NWC Fort Gibraltar was attacked and seized by Colin Robertson of the HBC. On March 30, Selkirk had written to Robertson instructing him to expel the rival company from the HBC domain—if necessary resorting to force to do this. On June 10, 1816, the NWC Fort Gibraltar was destroyed, some of the logs were sent to Fort Douglas and the rest burned.

It was in this context that Michel Bourassa and Antoine Houle were leading a party of armed men to transport 20 bags of pemmican below Fort Douglas to the NWC brigade coming from Montreal. The group consisted of 6 Canadiens, 6 Indians and 52 Metis. Their orders were to avoid the fort. This they did by riding as far west as they could get without being in the swamp. Even then they reported their horses were up to their bellies in water. They were ordered by Cuthbert Grant not to attack Fort Douglas, but to defend themselves if attacked. Governor Semple spotted them and went out with 27 of his men. After a confrontation with Boucher over Semple's destruction of Fort Gibraltar the HBC men fired on the Metis, after which Holt and Semple were shot in return. An Indian named Machicabaou finished off Semple. Twenty HBC were killed as opposed to one Metis and one Indian from Grant's party. The wounded HBC men were apparently finished off by a Canadien, François Deschamps and his Metis sons.

Modeste Bourassa. (b.c. 1862)

Modeste was the son of Louis Bourassa and Marguerite Nisandaway Otchayick Lafleur. He was married to Stephanie Primeau (1883 at Duck Lake) then to Philomene Lucier (1892 at Duck Lake). He was also a member of Captain Baptiste Primeau's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Ron Bourgeault. (b. 1947)

Metis sociologist Ron Bourgeault was born at North Battleford, Saskatchewan, the son of Jules Bourgeault and Marjorie Brintal. He currently teaches sociology at the University of Regina and previously taught Indian Studies at the Saskatchewan Indian Federated College in Regina. He completed his M.A. at the University of Regina in 1986 and is a Ph.D. candidate in Sociology. He is a frequent contributor to *Canadian Dimension*, a magazine forum for debate on issues of importance to the Canadian Left.

He is best known for his analysis of how British colonialism impacted the Metis. This appeared as a series of articles in *New Breed*:

- “Metis History.” *New Breed Journal*, (Series) 1982: Vol. 13 (8): 20-22; Vol. 13 (9): 26-28; Vol. 13 (10): 32-34; Vol. 13 (12): 14-16, 18-20; 1983: Vol. 14 (2): 17-19; 21, Vol. 14 (5): 18-19; Vol. 14 (8), 1983: 18-19; and,
- “The Struggle Against British Colonialism and Imperialism: 1821-1870.” *New Breed* (Series), Vol. 15 (10-12) and Vol. 16, (1-7), 1984-85.

These two series examine the beginnings of the class and national liberation struggle at Red River. Bourgeault reviews how racial oppression, and racism as an ideology, is integral to capitalist development. Using the Metis as an example he focuses on how historically created race divisions supported capitalism. The nature of British colonialism and the fur trade began to create both class-consciousness and nationalism in the early 1800s. This first emerged with the reaction of the working class Metis and Indian trappers, buffalo hunters and wage workers and the middle class petty traders to the rules set up in Rupert’s Land around the production and exportation of fur. In the 1840s, calls for economic reform started to take a political direction and became a political struggle for self-governance and democracy. Bourgeault gives a particularly good description and analysis of lower, middle and upper class alignments and motivations during the late 1860s. He describes the political position of Metis leader James Ross and how this differed from the approach taken by Louis Riel. He also relates the little known story of the relationship of the International Financial Society activities to what was happening economically in Western Canada.

A second theme that Bourgeault has examined extensively is the impact the European social structures and attitudes had on Aboriginal women. The interested reader should also see:

- “The Development of Capitalism and the Subjugation of Native Women in Northern Canada,” *Alternate Routes: A Critical Review*, Vol. 6, no. 15, 1979: 111-140.
- “The Indians, the Métis and the Fur Trade: Class, Sexism and Racism in the Transition from ‘Communism’ to Capitalism.” *Studies in Political Economy*, 12, 1983: 45-80.
- “Women in Egalitarian Society,” *New Breed Journal*, Jan/April, 1983: 3-8.
- “Canadian Indians: The South African Connection.” *Canadian Dimension*, January, 1988.
- “Race, Class and Gender: Colonial Domination of Indian Women.” In Jesse Vorst et al. (Editors): *Race, Class, Gender: Bonds and Barriers*. Toronto: Garamond, 1989.
- “Race, Class and Gender: Colonial Domination of Indian Women.” In O. McKague (Editor): *Racism in Canada*. Saskatoon: Fifth House, 1991: 129-150.
- “The Struggle for Class and Nation: The Origin of the Metis in Canada and the National Question.” In *America; 1492-1992—Five Centuries of Imperialism and Resistance*, Ed. Ron Bourgeault et al., *Socialist Studies, Volume 8*. Winnipeg: Society for Socialist Studies, Fernwood Publishing, 1992: 153-188.
- *America; 1492-1992—Five Centuries of Imperialism and Resistance, Socialist Studies, Volume 9*. Winnipeg: Society for Socialist Studies, 1993.
- “The Killing of Leo Lachance.” *Canadian Dimension*, March/April, 1994, Vol. 28 Issue 2, p. 21.
- “Pamela George: A Victim of History and Economic Racism.” *Canadian Dimension*, May-June, Vol. 31, 1997: 41-43.
- “Louis Riel: Hero of His People?” In *Expressions in Canadian Native Studies*, Ed. Ron F. Laliberty et al., Saskatoon: University of Saskatchewan Press, 2000: 222-226.
- “The Making of the Indian and Metis Labour Force in the Fur Trade.” Paper presented at the 28th Annual North American Labor History Conference: *Technology, Environment and Work*, Wayne State University, October 20, 2006.
- “Louis Riel Redux: Religious Mystic and Political Fanatic or Radical Christian Liberal?” Paper presented at the Centre for Research on Reasoning, Argumentation and Rhetoric, Riel’s Defense. University of Windsor, October 30, 2010.

Colette Bourgonje. (b. 1962)

In 2012, Colette was named an Aboriginal Champion by Sask Sport Inc. and serves as a role model in the Aboriginal community. Paralympic games medalist Colette Bourgonje, a Metis, was born on January 17, 1962 at Saskatoon, Saskatchewan. Since 1992, she has attended nine different Paralympic games - in Barcelona, Tignes-Albertville, Lillehammer, Atlanta, Nagano, Sydney, Salt Lake City, Torino and Vancouver - and has won ten medals. Since 2000 she has focused on sit-ski, but she competed in both summer and winter events prior to that. A car accident in 1980, while she was in her final year of high school, left Bourgonje paralyzed from the waist down. She went on to university and by 1984 she had acquired a racing chair and was competing in her first 10 kilometre race against more than 200 runners.



She has attended Paralympic games in Barcelona, Tignes-Albertville, Lillehammer, Atlanta, Nagano, Sydney, Salt Lake City, Torino and Vancouver - and has won ten medals. Since 2000, she has focused on sit-ski, but she competed in both summer and winter events prior to that. Bourgonje won two bronze medals at the summer Paralympics in Barcelona, two more in Atlanta also in wheelchair athletics, and in 1998 in Nagano she won two silver medals in sit-ski. In Torino in 2006 she won another two bronze medals, and in 2010 she won a bronze and a silver medal on home soil at the Vancouver Games. At the closing ceremony to the Vancouver games she was awarded the Whang Youn Dai Achievement award, which is a solid gold medal, recognizing paralympians who exemplify the spirit of the games.

Competing outside of the Paralympics, Bourgonje has an equally long list of world championship titles in sit-ski. Though there have been too many highlights in her athletic career for Bourgonje to pick one, she points to her silver medals in Nagano and Vancouver as particularly special. In Nagano, they were her first medals in Nordic events and marked her as a medalist in winter and summer events, and the silver in Vancouver was the first ever Canadian Paralympic medal to be won at home.

Andrew Bourke, M.L.A. (b. 1832)

Andrew was born on August 10, 1832, in St. James parish, the son of John Palmer Bourke and Nancy Campbell. Andrew was elected MLA for Baie St. Paul Parish, Manitoba on December 18, 1878. He followed his brother Edwin into the Legislature. Edwin had been the St. James MLA. Andrew was an independent fur trader and noted horse lover. Andrew married Madeleine Lallemont dit Welsh, born January 21, 1837, the daughter of Francois Xavier Welsh and Charlotte Sauve in 1861 at St. Boniface. They had eight children, John Palmer (b. 1862), Edwin (b. 1863), James Alexander (b. 1865), Henry (b. 1867), Sarah (b. 1868), Andrew Henry (b. 1870), Helene (b. 1873) and Etienne (b. 1873). He then married

Angelique Chalifoux circa 1880. They had a son, Andre born in 1881 at Flat Lake. Andrew passed away on 8 September 8, 1899 in St Eustache.



Scrip affidavit for Bourke, Madeleine (nee Walsh or Welsh); wife of Andrew Bourke, concerning the claims of her children: John Bourke; born: 5 January 1851; Edwin Bourke; born: 27 August 1863; James Alexander Bourke; born: 15 August 1865; Sarah Bourke; born: 18 July 1868.

Scrip affidavit for Bourke, Madeleine; Wife of Andrew Bourke; born: January 21, 1837; father: Xavier Welsh; mother: Charlotte Sauve (Métis); claim no: 1678; date of issue: September 20, 1870.

Burke, André; address: Baie St. Paul; claim no. 1965; born: 1881 at Flat Lake; father: André Burke (Métis); mother: Angélique Chalifoux (Métis); married: 1898 at St. Francois Xavier to Marie Lepine.

Edwin Colin Bourke, , M.L.A. (1836-1915)

Edwin was born September 19, 1836, the son of John Palmer Bourke and his Metis wife, Nancy Campbell. Edwin married Isabella Hallett on March 26, 1862. Isabella was the daughter of William Peter Hallett and Maria Pruden. They had six children: William Bourke⁹¹ (1863-1943), Walter Palmer Bourke (1865-1866), Edmond Bourke (1866-1958), Maria Ann Bourke (1868-1973), Florence Bourke (1870-1955), Catherine Isabella Bourke (1872-1957), and Arthur Herbert Bourke (1875-1962).

Edwin was a buffalo hunter, farmer and politician. Later he inherited the Hay Field Farm in St. James from his father. This farm was purchased by his father when it was the Hudson Bay Company's Experimental Farm also called the Colony Farm.



⁹¹ William served as a private in Middleton's 90th Battalion during the 1885 Northwest Resistance.

During the scares about possible Fenian raids in 1871, Edwin was chosen as one of the Captains of the volunteer force formed to protect the colony however this was defused by the American Army at the border and came to naught. Edwin was elected as an MLA for the riding of St. James in the Manitoba general election of 1870 and re-elected in 1874. In his later years he served on the St. James Council. His brother Andrew was elected MLA for Baie St. Paul Parish on July 23, 1877. (Contributed by Heather Hallett.)

Jim Bourke. (1935-1996)

Jim Bourke was born at Wandering River, Alberta. Trapping, hunting and fishing were important parts of his early life. He committed himself to promoting and supporting traditional ways of Metis life in the Northwest Territories. Bourke played many important political roles during his lifetime. He was actively involved in Northwest Territories political organizations. From 1980 to 1982 he was the President of the Metis Nation of the Northwest Territories. He was also Deputy Minister of Renewable Resources in the government of the Northwest Territories, and the chair of the Commission on Constitutional Development in the Western Arctic. In 1992, he was appointed to the Privy Council and served as Co-director of Policy for the Royal Commission on Aboriginal Peoples.

Bourke was also the founder of the Centre for Traditional Knowledge, housed at the Canadian Museum of Nature in Ottawa. He also served as Chairman of the Fur Institute of Canada from 1986 to 1989 and was a Lifetime Member.

The Metis people of the Northwest Territories recognized Jim Bourke as an Elder. He will be long remembered for his contributions to Metis society in Canada. He was quoted as saying, "The geese migrate because they have responsibilities to fulfil at different times and at different places. Before they fly, they gather together and store up energy. I believe strongly that our people are gathering together now, just like the geese getting ready to fly. I am tremendously optimistic that we will soon take on the responsibilities that we were meant to carry in the world at large." (Contributed by the Gabriel Dumont Institute.)

John Bourke. (1822-1887)

John Bourke was born at St. Agathe, Manitoba, the son of John Palmer Bourke and Nancy Campbell. John married Elizabeth (Betsy) Fidler at St. James Anglican Church on February 1, 1855. He and his wife were both issued Metis Scrip on September 20, 1876. They were large landowners; they had Lots 37 and 46 at St. James and held Lots 12 and 15 in St. Charles. This totaled about 280 acres. In the mid 1880s when the Municipality of Assiniboia was faced with hard times John lent the RM \$3,000.00.

John and his brothers came very close to arrest and imprisonment during the Riel Resistance of 1869-70. They had repeatedly tried to free the prisoners being held by Riel. John was a close friend of William Peter Hallett, his wife's uncle. Bourke was also a buffalo hunter from St. James Parish. He was a moderating influence on the Canadian Party members in 1869. (Contributed by Heather Hallett.)

John Palmer Bourke. (d. 1851)

John was an Irishman who immigrated to Rupert's Land in 1812. He was an employee of the HBC then storekeeper for the Selkirk Colony. John was one of the few survivors of the Battle of Seven Oaks on June 19, 1816. He was badly wounded and captured by the North West Company men. He was then obliged to spend two years in Montreal defending himself against criminal charges but was acquitted. Since he was broke he started walking back to Red River in 1819, however he was recaptured at Fort William and returned to Montreal. Again his charges were dismissed and he began his long walk again. On the way he met and married Nancy Campbell a Métisse. They finally reached Red River in 1821 at that time they were formally married by Rev. John West. He then returned to work for the HBC. He took part in buffalo hunts and is recorded by Thomas Simpson as a member of the successful hunt in the fall of 1831. In 1835, he bought a "Colony Farm" at the HBC experimental farm in St. James parish. He is the grandfather of Maria Ann Bourke (below). His two sons Andrew and Edwin Colin went on to be elected to the Manitoba legislature. (Contributed by Heather Hallett.)

Maria Ann Bourke, (Good). (1868-1973)

Maria Ann Bourke was born June 9, 1868 in St. James, the year of the grasshopper plague, thus her nickname "Hoppy." She was the eldest daughter of six children (three boys and three girls) born to Edwin Bourke and Isabella Hallett. Her paternal grandfather was John Palmer Bourke, an Irishman who came with the Selkirk Settlers working party in 1812; he was a survivor of the Seven Oaks Conflict and was employed with the Hudson's Bay Company. Her paternal grandmother, Nancy Campbell, was a Metis lady whose

father was an English trader with the XY Company and whose mother was a Sioux from the Illinois/Wisconsin area. Her maternal grandfather was William Peter Hallett, who was leader of the Metis scouts for Colonel French and son of Henry Hallett and Catherine (Cree). Her maternal grandmother was Maria Pruden, the Metis daughter of John Pruden and his wife Nancy. Hoppy's father, Edwin Bourke, was a member of the first Manitoba Legislature.

Hoppy spent most of her life in St. James, being baptized, confirmed and married at the Old St. James Anglican church which was recently a victim of arson. Her family home was where St. James Collegiate now stands. On March 16, 1892, she married James Good whose family had also been early settlers and prominent members of the church. All four of her children were also baptized at St. James. They lived in the area for ten years, running a market garden beside their mother, Mary Ann Good (Kirton) who planted the famous Wolseley Elms. Old Granny often told of how she and "Chim" put all their pennies together and managed to collect 25 cents, so they got busy, milked the cow, made up butter and "Papa" went to town for groceries. He came home with a belly full of booze but no groceries. How she laughed about this later! In 1905 they moved to Woodlands with their children to start farming. Her husband died September 10, 1930 and she remained there with her mother Mary Ann until Mary Ann's death in 1932. Again Hoppy moved back to St. James. In 1971 she returned to Woodlands to live with her grandson and his wife, Bud and Lilly Proctor. Old Granny as I knew her died on February 10, 1973 at the ripe old age of 104 years.

Old Granny used to love to tell stories of her experiences but she hated tape recorders. Pen and paper were out of the question as well because she wanted us to sit and listen with "both ears." She was an accomplished horsewoman, a very gifted seamstress who had a sense of style, and an excellent cook. She was once described as a "very beautiful lady with thick, curly, auburn hair and bright blue eyes," very different from one of her sisters who was nicknamed Darkie because of her gorgeous dark eyes. When asked about her love of music, she would reply that she liked music but not as much as her husband liked it played on the fiddle. "I would send him with two pairs of moccasins as he danced the first pair out." She was noted for her crusty Irish bread and the bannock that she baked in her outdoor oven. Old Granny experienced many changes. In her early years she traveled by Red River cart to St. Paul, Minnesota and later in life rode in a bush plane with her nephew Reg. Bruce as pilot. She saw Portage Avenue as an ox trail, develop into the eight-lane thoroughfare of today. She went from candle to electric light, from wood stove to electric range, from hardship to comfort with a grace and pride that is not often seen today. She was a very religious lady who read her Bible daily and when her eyesight finally started to diminish, she had my brother read to her daily. She never drank in her life and had said on her 100th birthday that she would have a beer. When the family held her birthday party she still refused, saying she was too young to drink. Trying to get her to take her hospital brandy medicine was a chore that no one ever accomplished, as she could smell it a mile away.

She left a great many descendants: four children; 18 grandchildren; thirty great-grandchildren, and seventeen great great grandchildren. She was honoured during Manitoba's Centennial year (1970) as the Honourary Mayor of St. James. She was very proud of this as her cousin; John Hallett had been honoured as Honourary Mayor of St. James in Canada's Centennial year (1967) when he was 100 years old. (Contributed by great-granddaughter Audrey Lucier [Proctor] and the Metis Resource Centre.)

Bourke, Nancy (Campbell).

See under Nancy Campbell.

William Bourke. (1863-1943)

William was born on April 20, 1863 in St. James Parish, Red River. His parents were Elizabeth (Nancy) Nabes who was adopted and raised by her half-aunt Isabella Hallett Bourke and husband Edwin Bourke, and Fred Boniff. His maternal grandparents would have been Rosette Hallett (born 1839) and James (Le Cris) Nabes (born 1837).

William served in the Ninetieth Rifles during the suppression of 1885 Resistance. It is most likely that he fought against some of his cousins. After the Resistance, he served an additional six years with the 13th Field Artillery Militia.

William married Alice Walker on April 27, 1863. They patented land in the parish of St. Francois Xavier in October of 1885. William served on the Municipal Council of St. Francois Xavier in 1887, 1889, and 1892. In the Manitoba Census (1901), William is noted as being the Reeve of the Municipality of Assiniboia, and had previously been a School Trustee for St. James as well as the secretary-treasurer of the School Board. William became an Alderman for the City of Brandon, and was the Mayor of Brandon at the time of his death in 1943. (Contributed by Heather Hallett)

Rene Bourque. (b. 1981)



Rene was born on Dec. 10, 1981 at Lac La Biche, Alberta. The 2005 AHL Rookie of the Year initially signed with Chicago and after three years moved to Calgary. After a great career playing American college hockey for the Wisconsin Badgers of the WCHA, and a full season in the AHL, as an undrafted player, Bourque was signed by the Chicago Blackhawks as a free agent in 2004 and made his NHL debut in 2005-2006. He spent three years in Chicago before a 2008 trade sent him to the Calgary Flames where he established himself as a key offensive player. He was traded to the Montreal Canadiens, then to the Anaheim Ducks in 2014.

Bourque has played for the Canadian National team at the 2010 IIHF World Championship. Of Metis heritage, Bourque has initiated several charitable causes dedicated to encouraging Aboriginal children and helping youth from rural Northern Alberta afford the cost of playing hockey.

Baptiste Bousquet. (b. 1866)

Baptiste was the son of Michel Bousquet and Louise Vendette. He married Flavie Ledoux. He was a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Cyrille Bousquet. (b. 1854)

Cyrille was the son of Michel "Louis" Bousquet and Louise Vendette. He and his two brothers were active in the Resistance. The families lived in the vicinity of St. Laurent de Grandin.

Julienne Bousquet (Boyer) (b. 1840).

The Bousquet women are important members of the large Metis Hunting Bands of the plains. They are linked to Jean Baptiste Wilkie's Band, the various Dumont Bands, and the Little Shell Band of Pembina and Turtle Mountain. Ultimately they were related to most of the families active during the Metis Resistance of 1885, the Dumonts, Boyers, the Touronds, and the Fidlers.

Julienne Bousquet was born on June 7, 1847 at St. Boniface, the daughter of Louis Bousquet and Elizabeth Betsy Fisher. Elizabeth Fisher was the daughter of Henry Munroe Fisher and Marguerite Laframboise.⁹² Julienne married William Boyer, the son of Jean Baptiste Boyer and Helene McMillan on August 26, 1864 at St. Boniface. They later moved to St. Louis north of Batoche. They lived on River Lot 16 (T44-1-3) at St. Louis de Langevin. William was named as a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. Along with Charles Nolin he was suspected of disloyalty and arrested by the Exovedate. William appears on Garnot's list of Resistance participants as # 130, listed as #131 is "Son fils" likely his oldest son Raphael Boyer born September 9, 1867 at St. Boniface. Raphael later married Elise Tourond in 1894 at Batoche.

⁹² Marguerite (b. 1805) was the daughter of a fur trader out of Mackinac, Joseph Laframboise and his Nakota wife Josephte. After Henry Fisher died she married Jean Baptiste Dumont. She and her sister married brothers, her sister Louise Laframboise was married to Isidore Dumont. The Laframboise women were important members of the Metis associated with Little Shell's Band, the Dumont Hunting Band, the Trottier Hunting Band and the Metis community in Montana.



William Boyer and Julienne Bousquet

Julienne Bousquet's siblings:

- **Henri Bousquet** was born in 1845 at Red River. Henri was married to Marie Marguerite Wilkie, the daughter of the famous Metis hunting Chief, Jean Baptiste Wilkie and his wife Amable Elise Azure. Gabriel Dumont was married to Maguerite's sister Madeleine Wilkie. This couple received Scrip under the 1864 Amendments to the Chippewa Old Crossing Treaty 1864.

Bousquet, Henrie ·

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 468, issued February 2, 1877, under the authority of Secretarial Decision, June 12, 1872, delivered February 2, 1877

husband of: Bousquet, Margaret

[notation re March 24, 1877: "deceased"]

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 468, dated Feby 2, 1877, 160 Acres, delivered Feby 2, 1877, issued to Henrie Bosquet, delivered to Agt. Stowe; and Number 470, dated March 24, 1877, 160 Acres, delivered March 24, 1877, issued to "Margaret Bousquet, wife of Henry Bosquet, dec'd," delivered to Agt. Stowe

Bousquet, Margaret [R.L. Scrip #470/heir]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 470, issued March 24, 1877, under the authority of Secretarial Decision, June 12, 1872, delivered March 24, 1877, notation: "wife of Henry, deceased," notation: "32 L, Approved Commission Meeting"

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 470, dated March

24, 1877, 160 Acres, delivered March 24, 1877, issued to "Margaret Bousquet, wife of Henry Bosquet, dec'd," delivered to Agt. Stowe

- **Elizabeth Bousquet** (b. 1849) was married to Jean Baptiste Boyer, the brother of Julienne's husband William Boyer. Jean Baptiste (1845-1895) was a Metis merchant, the son of Jean Baptiste Boyer and Helene McMillan. He married Elizabeth Bousquet on January 19, 1864 at St. Boniface. She was the daughter of Louis Bousquet and Elizabeth Fisher. They moved to St. Laurent on the South Saskatchewan in 1866. Although he was often absent trading out west, Boyer resided on Lot 6 in St. Laurent from 1874. He then purchased a lot from Xavier Letendré and opened his store at Batoche. Boyer was elected as a St. Laurent (South Saskatchewan) Council member in 1873 and was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. He was a member of Captain Philippe Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He fled to Lebret after the battle of Duck Lake. His store at St. Laurent was used as a prison for Riel's hostages. He returned and started up his business again after 1885 even though he had lost all his goods.

The house of Baptiste Boyer at St. Laurent was looted. There were a lot of furs in the attic. The police, upon leaving there, set out for Prince Albert by way of St. Louis; all along the road, almost up to St. Louis, they amuse themselves by cutting the furs into shreds. As such, beaver, otter, and mink pelts were scattered all over the road for over a distance of twelve miles.⁹³

- **Elise Bousquet** (b. 1852) was married to Isidore Gaudry.
- **Marguerite Bousquet** (b. 1853) was married to Moise Racette, the son of Augustin Racette and Suzanne Groulx.
- **Chrysostome Bousquet** (b. 1855) was married to Marie Rose Carriere, daughter of Daniel Carriere and Dorothee Landry, the daughter of Joseph Landry and Genvieve Lalonde.
- **Domtilde Bouquet** was married to Isidore Zace.

Children of Julienne Bousquet and William Boyer:

- William Boyer, (b. 1863) died in 1865 at age two.
- Eliza Boyer, (b. 1865) married Etienne Landry, son of Eli Pierre Landry and Genevieve Bruneau. Pierre Landry served under Captain James Short during the 1885 Resistance. His older sister, Angelique Landry was married to Isidore Dumont Sr. (his second wife), thus she was Gabriel Dumont's step-mother.
- Raphael Boyer, (b. 1867) married Elize Tourond. At the time of the 1885 Resistance Elise (b. 1868) was the 17 year-old daughter of Joseph Tourond and Joseph Paul. Her father and his brothers were present on October 11, 1869 when Riel and 18 Metis stopped the surveyors in St. Norbert. Her brothers were 1885 Resistance activists and two were killed in battle. The battle at Tourond's Coulee resulted in the destruction of their home and she had to flee to the Bellevue area. She and Raphael Boyer subsequently married, on October 22, 1894 at Batoche.

⁹³ SHM, p. 85.



Raphael Boyer, Elise Tourond and children,
Edmond and Alice.

- Alexander Boyer, (b. 1869) died 1872 at age two.
- Julienne Boyer, (b. 1871) married Norbert Fidler, son of William Fidler and Marguerite McGillis. During the 1885 Resistance William served under his father Captain William Fidler Sr.
- Marie Octavie Boyer, (b. 1873) married Louis Joseph Fidler son of Francois Fidler and Josephte Laplante. Francois Fidler served under Captain Calixte Lafontaine during the 1885 Resistance.
- Marie Ursule Boyer, (b. 1877, d. 1878)
- Chrysostome Boyer, (b. 1878) married Elize Vandal, the daughter of Joseph Vandal and Elizabeth Champagne. Joseph was a member of Captain James Short's company during the 1885 Resistance.
- Ambroise Boyer, (b. 1880). Ambroise was just five years old when his father fought in the 1885 Resistance. Sixteen years later, while living at Medicine Hat and working as a rancher, Ambroise enlisted in the Canadian Mounted Rifles and served in support of the British in the Boer War in South Africa. His papers are shown below.

**CANADIAN YEOMANRY.
ATTESTATION PAPER.**

No.

.. 898 .. *Private A Boyer* of *2nd M.R.* Folio

QUESTIONS TO BE PUT BEFORE ATTESTATION.

1. What is your name ?	<i>Ambrose Boyer</i>
2. In what Township or Parish, and in or near what town and in what County or Country were you born ?	In or near what Town of <i>Duck Lake</i> in the County of <i>Saskatchewan</i> in the <i>North West Territories</i>
3. * What is the name of your next of kin ?	<i>William Boyer</i>
4. * What is the address of your next of kin	<i>Balsche N.W.T.</i>
5. What is your age ?	<i>21</i> Years. — Months.
6. What is your Trade or Calling ?	<i>hauling</i>
<small>You are hereby warned that if you give a wilfully false answer to any of the following five (5) questions you are liable to 2 years' imprisonment with hard labour.</small>	
7. Are you an Apprentice ?	<i>No</i>
8. Are you Married ?	<i>No</i>
9. Do you now belong to the Active Militia ?	<i>No</i>
10. Have you ever served in His Majesty's Imperial Army, Marines, Navy or Indian Forces, or in any Corps of the Active Militia of Canada, or North-West Mounted Police ?	<i>No</i>
<small>If so, state particulars of former Service, and the cause of Discharge, and produce Certificate of Discharge. Men belonging to the Imperial Army Reserve, or absentees therefrom, are not to be omitted.</small>	
11. Have you ever been rejected as unfit for His Majesty's Service, or for His Majesty's Indian Forces, the Active Militia of Canada, or North-West Mounted Police ?	<i>No</i>
12. Do you understand the nature and terms of your Engagement ?	<i>Yes</i>
13. Are you willing to be attested to serve in the Canadian Yeomanry for a period of 12 months or until the termination of the present war in South Africa.	<i>For a period of twelve months</i>
	Signature of Man. <i>Ambrose Boyer</i>
	Witness

DECLARATION TO BE MADE BY MAN ON ATTESTATION.

I, *Ambrose Boyer*, do sincerely and solemnly declare, that to the best of my knowledge and belief, the above answers to the foregoing questions made and signed by me are true; and that I am willing to be attested for the term above named, provided His Majesty should no longer require my services, or until legally discharged.

Ambrose Boyer } Signature of Man. } *Walter S. W. W. P.* } Signature of Witness.


OATH TO BE TAKEN BY MAN ON ATTESTATION.

I, *Ambrose Boyer*, do sincerely promise and swear (or solemnly declare) that I will be faithful and bear true allegiance to His Majesty, King Edward VII, His Heirs and successors and that I will faithfully defend Him and them in Person, Crown and Dignity, against all enemies and will obey all orders of the Officers set over me.

Witness my hand,
Signature of Man. *Ambrose Boyer*
Witness present *Walter S. W. W. P.*

The above questions were asked of the said *Ambrose Boyer* and answered by him in my presence, as herein recorded: and the said *Ambrose Boyer* made the above Declaration and Oath before me at *Therons Lake* this *12* day of *January* One Thousand Nine Hundred and *two* at *5 30* o'clock *P.* M.

Signature of Attesting Officer *Walter S. W. W. P.*

 CANADA

WAR VETERANS' ALLOWANCE BOARD
SOUTH AFRICAN

DALY BUILDING,
OTTAWA, January 31st, 1948.

Officer i/c Records
A. G. Branch
FEB 4 1948
Nat. Defence Hqrs.
Ottawa, - Canada.

IN YOUR REPLY REFER TO FILE NO.
AND PLEASE QUOTE
YOUR REGIMENTAL NUMBER

Director of Records,
Department of National Defence.

Re BOYER Ambrose Regt. No. 898
(Surname) (Christian Name) 2nd C.M.R.

Dear Sir:

To enable the War Veterans' Allowance Board to determine the eligibility of the above named, will you kindly furnish the following particulars concerning his service during the South African War. He states he served in the following Units:

Enlisted at Medicine Hat December 1901.
Discharged September 1902.

W.C.N. Marriott,
Secretary,
War Veterans' Allowance Board.

1. Did the applicant serve in the South African War?	Yes
2. Field of service in the South African War.	South Africa
3. If in South Africa, name of Unit.	2nd C.M.R.
4. Dates and places of all enlistments.	12-1-02, Medicine Hat, Alta
5. Dates of all discharges and reasons.	Not stated.
6. Date and place of birth as per attestation paper.	21 on enlistment, Duck Lake Sask.
7. Domestic status, and if married name in full of wife.	Single.
8. Medals and honours awarded for services in South Africa.	Queens Medal and three
9. Port of disembarkation in South Africa.	Durban
10. Date of disembarkation.	Day 25th Month February Year 1902

EM/3-2-42.

(W.E.L. Coleman) Major,
Officer i/c Records,
for Adjutant General.

V.A. 18A 1M-4-38 Req 288
WVA 5M1 8 Req 109

- Marie Helene Boyer, (B. 1882)
- Patrice Boyer, (b. 1884), died 1889 at Batoche, age 14.
- Samson Boyer, (b. 1888, d. 1889).

By Brenda Boyer Percell⁹⁴ and Lawrence Barkwell

Louis Bousquet Jr. (1823-1859)

⁹⁴ Brenda grew up on her grandparent's farm at St. Laurent in the 1960s. Her maternal grandparents are Edmond Boyer (b. 1923) and Marie Virginie Berthe Louise Laderoute (b. 1900). Great grandparents are Raphael Boyer (b. 1867) and Elise Tourond (b. 1868) and Joseph Laderoute (b. 1886) and Genevieve Dumas (b. 1859). Her great-great grandparents via Raphael and Elise Boyer are William Boyer (b. 1840) and Julienne Bousquet (b. 1847).

Louis was the Metis son of Louis and Marie Bousquet. He was orphaned at age four and placed under the guardianship of Bishop Provencher and attended the Bishop's school in St. Boniface. He then became a teacher at the school. He was married to Betsy Fisher, the daughter of Chief Trader and later Councillor, Henry Fisher.

In 1851 Bousquet was appointed as a Judge of the petty court of the Upper District of Assiniboia. In 1856 he was appointed to take the census in his district. The Sioux murdered him in 1859.

Louis Bousquet. (b. 1849)

Louis is the brother of Baptiste Bousquet noted above. He was married to Elise St. Denis. Louis was a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Reg Bouvette. (1923-1991)

In 2000, Reg Bouvette was inducted into the Porcupine Awards Hall of Fame which recognizes great Canadians who have done their share to preserve and protect our cultural heritage. Our heritage is the real folkloric, living tradition of the people of Canada. Reg was inducted as a fiddler who extended the lineage of the "Red River Valley Style" of playing. In 2006, Reg Bouvette and Andy Dejarlis were inducted into the Manitoba Aboriginal Music Hall of Fame. Reg became a legendary fiddle player and wrote over 200 fiddle tunes.

Reg Bouvette toured most of Canada's major cities playing at rodeos, concerts, dances and special events, such as the Commonwealth Games, Klondike Days, The Pas Trapper's Festival and the Call of the Wild Festival. Reg found his match when he met Beryl Knott in 1972 and they were married in 1982. This would be Beryl's second marriage, having raised two sons and four daughters from her previous union. She was that person when they say "behind every good man there is a good woman". Beryl and Reg Bouvette performed at countless summer and winter festivals for nearly a decade. Starting in the early 80's Reg played the fiddle and Beryl played the guitar they were on the road for many months a year playing all over the country. *Back to Batoche* and *Festival du Voyageur* were two of the many venues that they played at. The Bouvette's were warmly accepted at all festivals, and were invited back every year to play. Touring took the Bouvette's throughout Canada from coast to coast and as far north as the North West Territories, as well as throughout the United States. Beryl also released her own recording "Sincerely Yours" with her husband Reg when he was still alive.



Reg has to his credit many albums recorded by Sunshine Records, these recordings feature many of his own compositions. The albums are titled *Home Brew*, *Red River Jig*, and *Looking Back*. Reg Bouvette was a four-time Manitoba fiddling champion, a winner, participant and judge at numerous National and International fiddling contests. Hailed as a major contributor to Canadian country music, in 1967, Reg renewed his career professionally with the release of a single called *Reginald's Waltz*. This waltz was later recorded by Don Messer and Andy Dejarlis. In 1968, Reg was playing pubs with a group called the Rhythm Rangers and running his own trucking firm as well, In 1972 Reg sold his business and began playing full time. In 1973-1975 Reg won the Manitoba Fiddling Championship for the first time.

Beryl Bouvette (nee Knott) was born and raised in the Metis community of Grand Marais, MB with two brothers and two sisters. The children of Wilfred and Christine Knott (nee Sinclair) were all musical and several members of the family, including Beryl, are recognized as prominent figures within Metis musical and cultural community today.

Beryl remembers her father as a very industrious man, worked as a commercial fisherman on Lake Winnipeg for 65 years; she loved helping her father with fishing. Beryl handmade fishing nets for 15 years, and she and her sister and her sister's husband made a special presentation to the formally called Museum of Man and Nature of how these nets were made, and this information was recorded for preservation.

After her husband passed away 1992 from diabetes Beryl took a long break from playing. She retired from her job and was bored so she was convinced by many of her friends and family members to get back to what she loved the best and that was country music. After five year's she started playing music again. She started with Gary Lepine who had known the Bouvette's for many years. Beryl has also been a judge for many contests for fiddle square dancing and jiggling competitions within the province.

Later on Beryl joined up with her family sister Marcella and her brother Tom who was also a well-known fiddle player and they started the group called *The Why Knott Band*. They released two CD's with Gospel Music. The *Why Knott Band* has played at many socials and senior homes throughout Manitoba. In the midst of her music playing she still finds time to sit as a volunteer Board of Director for the Indian & Metis Friendship Centre of Winnipeg and now she sits as an elected Senator for the Indian & Metis Friendship Centre. Along with her volunteering experience she has been the Entertainment Chairperson for Folklorama for the Metis People's Pavilion for a number of years. She is following in the foot steps of her mentor and Auntie, Elsie Bear. Elsie was also a Senator for the Manitoba Metis Federation and she volunteered for the Selkirk Friendship Centre for 25 years.

Casimir "Was-sarh-kaish" Bouvier. (b. 1848)

Casimir "Wasw-sarh-kaish" Bouvier was born at St. Francois Xavier on February 13, 1848, the son of Antoine Bouvier (b. 1824) and Genevieve Breland⁹⁵. He married Adelaide "Deliah" Laplante, the daughter of Jean Baptiste Laplante and Madeleine Dufont or Desfonds on November 22, 1870 at St. Francois Xavier. Casimir, known in Chippewa as Was-sarh-kaish, his wife Deliah and their eight children appear on the Turtle Mountain Band census for 1889. He was struck from the Turtle Mountain roll during the 1892 membership controversy. Casimir and his brother Antoine eventually moved to San Clara, Manitoba.⁹⁶

The couple's oldest children; Octavia, Marie Rose, Seraphine and Elise were born at St. Francois Xavier before 1878, thus would have been with them when this petition was signed.

Scrip affidavit for Bouvier, Adelaide; wife of Cosimir Bouvier; born: July, 1855; father: Baptiste Laplante; mother: Madeleine Desfond.

Bouvier, Marie Rose; address: St. John, Dakota; claim no. 407; born: 9 Feb., 1873 at St. Francois Xavier; father: Casemin Bouvier (Métis); mother: Adelaide LaPlante (Métis); scrip cert.: form E, no. 292.

Bouvier, Jean Baptiste; address: Narbuck; claim no. 1692; born: 20 Jan., 1880 at Wood Mountain; father: Casmur Bouvier (Métis); mother: Adelaide LaPlante (Métis); scrip cert.: form E, no. 3507.

Daniel M. Bouvier. (1922-2003)

Daniel Bouvier was born in Fort Providence on October 31st, 1922. He was the sixth child of Joseph and Celine Bouvier. Two siblings, and innumerable nieces and nephews that span at least four generations survive him. As a child, he attended the mission school in Fort Providence. Like everyone else back then, he attended school long enough to learn to read and write.

He enjoyed reading, and spent a lot of time at it. For someone that had only basic reading and writing skills, he developed quite a good understanding of the English vocabulary. Sometimes he would surprise his family when he knew the meaning of certain word, when we didn't expect him to! When he was asked how he knew the meaning he would say well he came across the word before when he was reading!

⁹⁵ Genevieve was born in 1831, the daughter of Alexandre Breland and Emilie Wills.

⁹⁶ Personal communication with Lionel Bouvier, September 11, 2010.

He was fluent in three languages his first language was Michif French and he was also an excellent South Slavey speaker.

To his nieces and nephews, he was always fondly known as “Cap”. Actually, Cap had two nicknames. To the older generation he was always known as “Tsee-Lif”, a nickname he held since he held since he was very young. All the old timers of his generation in the community still refer to him as “Tsee-Lif” to this very day.

Uncle Cap lived in Fort Providence all of his life. He never, ever, wanted to leave his home community, or had the desire to travel to distant communities. The only times he left home was in the pursuit of traditional hunting, fishing, and trapping activities in the area.

For work, in his early years Daniel worked for his father at the Joe Bouvier Trading Post hauling water with a yoke and pails for the garden and home; keeping the fires going; packing, shipping and receiving furs and other goods; and all the chores involved in that business, as well as the chores around the Bouvier home. Cap preferred the traditional economy of trapping and trading instead of the wage economy.

Although Cap preferred the traditional economy, he did work for short periods of time in the wage economy. Cap worked for the Catholic Mission from time to time; Federal Department of Public Works on the Dredge based on Dory Point; and the RCMP as a guard.

Cap kept a team of dogs for transportation to his trap line, and for hauling firewood and supplies. Cap never owned a vehicle or a snowmobile. The only mode of transportation Cap knew aside from his dog team was his old nine hp kicker.

Daniel Bouvier was a humble man who did not have any interest in things of material value. He never sought recognition, attention, or status. He believed that the best things in life are free, and he did not dwell on the accumulation of material items or money.

In looking back, we can now say, his way of living was a “reflection of his nature”. He never wanted to be first, he never wanted to be best, and he never longed to be rich. He was content so long as he had the basic necessities of life, and was near his relatives that he always loved so much. Cap died on January 27, 2003. (Contributed by Albert J. Lafferty.)

Rita E. Bouvier.

Metis poet and educator Rita Bouvier was raised by her grandparents in Isle à la Crosse, Saskatchewan. She has a B.Ed. and a Master’s of Education degree.⁹⁷ Rita has participated on the Board of the Gabriel Dumont Institute. She held a senior position with the Saskatchewan Teachers Federation and is currently Coordinator, Aboriginal Learning Knowledge Centre Canadian Council on Learning College of Education at the University of Saskatchewan.



Many of her poems are based on stories handed down by her grandfather. Cree and Michif words are used in her poetry to capture the meanings and feelings. She has published a collection of poetry, *Blueberry Clouds* (Thistledown Press, 1999) and a poem from that volume, “Medicine Man,” was selected to appear in the anthology *Sundog Highway—Writing from Saskatchewan*, (Larry Warwaruk, editor, Coteau Books, 2000).

Rita Bouvier has served in public education for thirty years in varying capacities: as a classroom teacher, as Director of the Saskatchewan Urban Native Teacher Education Program, as sessional lecturer at

⁹⁷ See Rita E. Bouvier. “Specialized Training in the Saskatchewan Urban Native Teacher Education Program: A Case Study. Saskatoon: Indian and Northern Education Thesis (M.Ed.), University of Saskatchewan, 1984.

the University of Saskatchewan, and as a curriculum developer. Ms. Bouvier has also served as a volunteer with various organizations. Ms. Bouvier describes herself as a teacher with a bent on social justice issues. She has traveled nationally and worldwide to New Zealand, Australia, Hawaii and other parts of the U.S., St. Lucia, Geneva, and India.

Bouvier, Rita E. *Blueberry Clouds*. Saskatoon: Thistledown Press, 1999.

Bouvier, Rita E. *Papîyâhtak*. Saskatoon: Thistledown Press, 2004.

Bouvier, Rita E., translated by Margaret Hodgson; illustrated by Sherry Farrell Racette. *Better That Way*. Saskatoon: Gabriel Dumont Institute, 2007.

Michael Bouyer. (b. 1837)

Mitch Bouyer was the Metis son of Jean Baptiste Bouyer and his Santee Sioux wife. His father was a trader with the American Fur Company. Mitch was an interpreter and guide following the American Civil war. General John Gibbon called Bouyer "next to Jim Bridger, the best guide in the country". He was killed at the Battle of the Little Bighorn



Michael's father was killed by Indians while trapping in about 1863. Mitch's Indian name was Kar-pash. He had three full sisters: Marie, Anne, and Therese, who seem to have been triplets born in 1840. He also had at least two half-brothers: John Bouyer (c. 1845-1871), who was hanged at fort Laramie for killing an Army scout in the first legal execution in Wyoming, and Antoine Bouyer born 1852).

Mitch was an interpreter at Fort Phil Kearny in 1868. In the fall of 1869, he married a young Crow woman named Magpie Outside (or Magpie Out-of-Doors), who became known as Mary. Their first child, also named Mary, was born in 1870. Sometime later they also had a son, apparently named Tom, but eventually called James LeForge..

Bouyer became a guide for the 2nd US Calvary, working with the Northern Pacific Railway's survey team. From 1872 on he was employed by the Crow Agency and the US Army. In 1876 Lt. Col. George Armstrong Custer requested that Bouyer be transferred to the 7th Calvary as an interpreter for the Crow scouts when General Terry ordered the 7th south from the Montan Column to search for hostile Indians. At the Crow's Nest, Bouyer was one of the scouts who warned Custer about the size of the Indian village, which Custer claimed he couldn't make out. Bouyer told him, "General, I have been with these Indians for 30 years, and this is the largest village I have ever known of." After failing to convince Custer, it is reported that Bouyer gave away his possessions, convinced he would die in the coming battle. There was a report that Sitting Bull had offered a bounty of 100 ponies for Bouyer's head.

When Custer's command was divided into 3 battalions, about noon, Bouyer was assigned to accompany Custer, whose battalion would be almost completely wiped out. There were only about a dozen survivors of Custer's battalion, all of whom had left it before the battle began. Bouyer seems to have dressed in a flamboyant style. In the photograph, he is wearing a fur hat with 2 woodpeckers, one on either side, and he was wearing a piebald calf's vest the day of the fatal battle.

Abraham Boyer. (b. 1847)

Abraham Boyer, known as "Abrah-mish" was born on May 10, 1847 at St. Francois Xavier, the son of Pierre Boyer and Genevieve Martin. He married Julie Lafontaine, the daughter of Jean Baptiste Lafontaine and Francoise Martin. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Albert "Hap" Boyer, MNS Senator. (b. 1928)

Metis fiddler Hap Boyer was born at Cochin, Saskatchewan. He can be heard at cultural events such as the Back to Batoche Days, various other Metis celebrations and on the recently released CD, *Drops of*

Brandy (Saskatoon: Gabriel Dumont Institute, 2001). He currently lives in North Battleford, Saskatchewan and is a Senator of the Metis Nation-Saskatchewan. On January 27, 2002 at a ceremony in North Battleford, Jack Hillson, MLA on behalf of the federal government presented the Canadian Peace Keepers Medal to Senator Boyer in recognition of his contribution to world peace.

Alexandre Boyer. (b. 1866)

Alexandre was born at St. François Xavier, the son of Jean Baptiste Boyer and Elizabeth Bousquet. The family was living at Batoche when Alexandre and his father were involved in the Resistance. Later (1893) he would marry Marguerite Ferguson at Batoche.

Bob Boyer. (b. 1948-2004)

Metis artist, educator and curator Bob Boyer was born at St. Louis, Saskatchewan and grew up at Prince Albert. He is a descendant of the Red River Metis at Portage La Prairie, Manitoba. His great-grandfather and great-uncle fought and died at Batoche during the 1885 Resistance. His work is held in the permanent collections of the Canadian Museum of Civilization, the National Gallery of Canada and the Glenbow Museum. He has played an instrumental role in the development of contemporary Native art both as an artist, curator and professor. He is a graduate of the University of Saskatchewan (B.Ed. 1971).

Boyer has an extensive exhibition history, travelling worldwide for his artistic production, most notably to the People's Republic of China in 1983. By incorporating traditional imagery on non-traditional media such as Hudson's Bay blankets, Boyer examines and critiques colonial historical events through provocative images and titles. His piece *Trains-N-Boats-N-Plains: The Nina, the Santa Maria, and a Pinto* consisting of three painted blankets, refers to Columbus' landing and five hundred years of colonization. His blanket art refers to adversities faced by Aborigines, such as colonizers distributing blankets infected with smallpox. Boyer has taught since 1980, he was the Head of the Indian Fine Arts Department at the Saskatchewan Federated Indian College in Regina, Saskatchewan and is now an Associate Professor. He is an active curator; two recent projects include *Bob Boyer's Children's Collaborative Project and Kiskayetum: Allan Sapp, a Retrospective*. He was also curator for *100 Years of Saskatchewan Indian Art (1830-1930)* in 1975 and *New Works by a New Generation*, co-curated in 1982. (Contributed by Catherine Mattes.)

Reference

Barbara Pritchard, "Case Study: Bob Boyer the Artist, Métis Painting, Photography, Drawing, Printmaking." Winnipeg: M.A. Thesis, University of Manitoba, 1998.

Cecile Boyer. (b. 1846)

Cecile was the daughter of Louis Boyer (b. 1821) and Madeleine Trottier. She married Norbert Welsh, the son of Francois Xavier Welsh and Charlotte Sauve in 1867 at St. Francois Xavier. They were members of the Cypress Hills Metis hunting brigade.

Clemence Boyer. (b. 1851)

Clemence Boyer was born February 20, 1851 near Brandon, the daughter of Louis Boyer and Madeleine Trottier. She married Joseph Lemire in 1868 at St. Francois Xavier.

Joseph was born at St. Francois Xavier circa February 1833, the son of Joseph Lemire (b. 1811) and Julie Martin. His parents were members of Muscowequan Band before they left treaty. Joseph married Suzanne Lepine, the daughter of Jean Baptiste Lepine and Suzanne Gariepy in 1861 at St. Francois Xavier. He then married Clemence Boyer the daughter of Louis Boyer and Madeleine Trottier

Clemence and Joseph had four children born at Qu'Appelle, Moose Jaw and Cypress Hills. Norbert Welsh was his brother-in-law as they had married Boyer sisters. Their daughter Madeleine, born June 10, 1869 at Qu'Appelle married Joseph Le Rat in 1888.

Children of Joseph and Clemence:

- Magdeleine, born July 10, 1869 at Qu'Appelle.
- William, born July 1870 at Lebret.
- Victoire, born June 5, 1872 at Moose Jaw.
- Marie, born November 1883 at Cypress Hills.

Joseph was band member #48 of Little Child's Band. In 1886, Joseph, his wife, and three girls withdrew from Treaty.

Joseph was also one of the 30 Metis at Fort Walsh who submitted a petition, September 7, 1876, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. They were members of the Cypress Hills Metis hunting brigade.

Lemire, Joseph; address: Qu'Appelle; claim no. 1194; born: 1834 at St. Francois Xavier; father: Joseph Lemire (Métis); mother: Julie Martin (Métis); married: in 1868 at St. Francois Xavier to Clemence Boyer and in 1862 at St. Francois Xavier to Susanne Lepinee; children living: Madeleine, Victoire and Marie; children deceased: William, Adèle, unnamed, William, child by last wife; scrip for \$160.00.

David Boyer. (b. 1849)

David Boyer was born on May 8, 1849, at Oak Lake, the son of Louis Boyer and Madeleine Trottier (father Andre, listed later). He married La Louise Thomas dit Tomma, the daughter of Joseph Thomas (listed later) and Marie Wakitipik in 1866 at St. Francois Xavier. La Louise was a member of Cowessess Band and later left Treaty. Her brothers Bernard Thomas (b. 1859) and Joseph Thomas (b. 1840) were also part of the Cypress hills hunting brigade.

A buffalo hunting family the Boyer's 11 children were born across the plains at Long Lake, Saskatoon, St. Laurent, Eagle Hills, Saskatchewan Crossing, Cypress Hills, Lebret and Indian Head. They were members of the Cypress Hills Metis hunting brigade.

Eliza Boyer. (b. 1843)

Eliza was the daughter of Louis Boyer (b. 1821) and Madeleine Trottier. Eliza married Michel Paul dit Bonneau, the son of Paul Paul and Madeleine Vivier in 1862 at St. Francois Xavier. They were members of the Cypress Hills Metis hunting brigade.

Elise Boyer née Vivier. (1868-1976)

By Norman Fleury

Elise Vivier was born on July 24, 1868 in North Dakota and baptized on April 1, 1870 at Teton River, Montana. Her parents were Michel Vivier born at St. Francois Xavier in 1847 and Elise Deschamps born 1867, also at St. Francois Xavier.

Elise married Norbert Boyer, Cha'-Cha' (Cat), the son of Joseph Boyer⁹⁸ and Felicite Patenaude, on January 16, 1921 at St. Lazare (Fort Ellice). Her sister, Isabelle Vivier, was married to Norbert's younger brother, John Boyer. Elise was a step-mother to her husband's children because she did not have children of her own.

Norbert was born at Indian Head on January 31, 1862. Norbert Boyer's uncle, Isidore Boyer, fought and died during last day of fighting at Batoche, May 12, 1885. He is buried at St. Antoine de Padoue Cemetery, Batoche. Norbert was first married to Julie Swain, the daughter of William Swain and Angelique Bryere in 1883 at Fort Ellice. Julie died on March 22, 1893 at Fort Ellice.

Elise, Mrs. Cha-Cha as she was known by one and all was a mid-wife and traditional medicine woman. She treated tuberculosis patients, and women's miscarriages and hemorrhages. She and Norbert farmed east of Fort Ellice next to Joseph Bell Sr. She made her livelihood by cutting cord wood and fence posts, trapping and hunting, tanning hides and making robes. She also earned money picking buffalo bones.

She was a great believer in the Roman Catholic faith but also practiced traditional Indian ways of worship. She attended Sun Dances, Sweat Lodges and Shaking Tent ceremonies. Mrs. Cha-Cha spoke of the Louis Riel Resistance and of meeting Riel when she was fifteen. Most of her people came from the

⁹⁸ Joseph's son, Joseph Boyer Jr., Ptchi 'omme (Little Man), Norbert's brother, became Chief of Okanase now Keeseekowenin Reserve. Joseph Jr. was born circa 1857 and married Angelique Bone.

United States to join the fight during the Resistance. It was after the 1885 Resistance that they settled around Fort Ellice. Previous to this they were transient workers descended from the plains buffalo hunters.

Her own clothing was made from hides, tanned to make gloves, mitts, dresses, vests, coats and moccasins. The thread she made from sinew. She made cutter robes from horse and cow hides. It is said that she raised cats and also asked farmers and townspeople for strays. After receiving a good number of cats she killed them and tanned their hides, then sewed them together to make cutter robes. The robes were colorful, warm and useful; often these robes sold for \$50.00 or \$75.00 each.

Mrs. Cha-Cha dried meat which kept for months. She made her own pemmican, and dried saskatoons for future use. She baked her bannock and made her own preserves and jams. Mrs. Cha-Cha could skin any animal, a job she performed for many trappers.

Her entertainment was old time dances, card games, playing checkers, going to Sports Days and visiting neighbouring reserves for Pow Wows. She spoke several languages, Michif, Cree, Saulteaux, Sioux, French and English.

She was independent, a charitable person willing to help anyone. She fostered many Metis and First Nations children. Her livelihood was based around her cultural and traditional values. I personally knew Mrs. Cha-Cha when I was young and called her Grandma. She came to visit us at China Town. In her elder years she lived with a variety of relatives but moved to the senior citizen's home at St. Hebert, Saskatchewan then to Notre Dame des Lourdes after breaking her hip. On October 22, 1967 she was presented with The Order of the Crocus for her contributions to Canada. She died at age 108 and is buried at Notre Dame des Lourdes.

François Boyer. (1852-1885)

François was born September 4, 1852 at St. François-Xavier, the son of Louison Boyer and Madeleine Trottier. He was married to Marie Allery in 1875 at Fort Qu'Appelle. He fought and was wounded during the 1885 Resistance at Fish Creek April 24, 1885, and died three days later.

Gregoire Boyer. (b. 1866)

Gregoire was born at St. François Xavier, the son of Isidore Boyer and Marguerite Allery. He was active along with his father and brothers in the Resistance. He died after the fighting on May 25, 1885 at Batoche, age 18.

Isidore Boyer. (1829-1885)

Isidore was born on December 28, 1829 at St. François-Xavier. He was the son of Pierre Boyer and Marguerite Bonneau. A resident of St. Louis de Langevin he was married to Marguerite Allery *dit* Henry. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Isidore was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Isidore fought and died during last day of fighting at Batoche, May 12, 1885. He is buried at St. Antoine de Padoue Cemetery, Batoche.

When out of reach of the soldiers, the Metis went toward Emmanuel Champagne's, the Tourond's had gone down toward Batoche but had stayed too much in the open. Pierre Henry went his own way at a slow pace. He ran into Isidore Boyer who had already been wounded in the hand. They continued on still going in the same direction. Isidore Boyer then gets a bullet in the loins.

"I heard the bullet burst in his back", says Pierre Henry.

"I then told him: 'This time, I think they've killed you.'"

"Yes, I think so too," replied Isidore.

Nevertheless, by supporting him, Pierre Henry managed to get him to a tent by the banks of the river.

"I'm thirsty," said Boyer. Henry looked for water but could not find any. But being thirsty

himself, he went all the way down to the river. He never saw Boyer again.⁹⁹

Middleton's troops buried Boyer, Cloutier (Vol. 2, p. 48) reports:

Les soldats de Middleton ont enterré Isidore Boyer et Michel Trottier, blessés emmenés au camp et mort; Jean Caron les déterre; il les trouve nus, et tout grafignés (i.e. égratignés) - Et pourtant Isidore Boyer n'avait que le bras cassé - Environ 1 pd. de terre par-dessus des cadavres couchés l'un sur l'autre.

Isidor's wife, Marguerite (1829-1885), was the daughter of Michel Allery and Marie Paquin. Their son Gregoire Boyer was killed at age 18, fighting at Batoche

Isidore was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Isidore fought and died during last day of fighting at Batoche, May 12, 1885.

Jean Baptiste Boyer. (1845-1895)

Jean Baptiste was a Metis merchant, the son of Pierre Boyer and Margeurite Bonneau. He married Elizabeth Bousquet then Marie Boudreau. They moved to St. Laurent on the South Saskatchewan in 1866.

Boyer was elected as a St. Laurent (South Saskatchewan) Council member in 1873 and was a member of Riel's 16 man Council (Exovedate) at Batoche during the 1885 Resistance. He was a member of Captain Phillippe Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His father was killed during the last day of fighting.

He fled to Qu'Appelle after the battle of Duck Lake. His store at St. Laurent was used as a prison for Riel's hostages. He returned and started up his business again after 1885.

Louison Boyer (c.1821-1858)

Louis Boyer, son of Pierre Boyer (b.c. 1786) and Marguerite Bonneau. He was born 1820 in St. Francis Xavier, Manitoba, his occupation was plains hunter. Louis married Madeleine Trottier (b. 1822) on September, 14, 1842 in St. Francois-Xavier. Madeleine was the sister of Andre Trottier, married to Isabelle Falcon; Antoine Trottier, married to Angelique Laframboise; Charles Trottier, married to Ursule Laframboise; Michel Trottier, married to Marguerite Landry. These were the core families of the Trottier Hunting Brigade that first operated out of Pembina, then St. Francois Xavier and Prairie Ronde and later the Cypress Hills.

Children of Louis and Madeleine:

- Eliza, born May 30, 1843 at SFX, she married Michel Paul dit Bonneau, the son of Paul Paul and Madeleine Vivier in November 1862 at SFX.
- Marie, born May 6, 1844, died June 20, 1846.
- Cecile, born April 1846. She married Norbert Welsh, the son of Francois Xavier Welsh and Charlotte Sauve, on May 27, 1867 at SFX.
- Joseph, born March 10, 1848. He married Marguerite Pelletier (b. 1851) in 1873 at St. Laurent. Marguerite was the daughter of Alexis Pelletier and Louise Houle.
- David, born May 8, 1849. He married Louise Thomas, the daughter of Joseph Thomas and Marie Adele Michel, on September 6, 1868 in SFX.
- Clemence, born February 20, 1851. She married Joseph Lemire, the son of Joseph Lemire and Julie Martin on August 25, 1868 at SFX.
- Francois Cote, born September 4, 1852. He married Marie Allary, the daughter of Antoine Allary and Julie Laroque dit Rocbrune on April 9, 1875 at Lebret.
- Victoria, born August 2, 1854. She married Jean Baptiste Tanner in 1875.

⁹⁹ SHM, p. 65.

The children of Louis and Madeleine Boyer were members of the Trottier Hunting Brigade and part of the larger Cypress Hills Metis Hunting Brigade who signed a petition in 1878 asking for a Metis Reserve. Their son David Boyer signed this petition. Their daughter Cecile Boyer was married to Norbert Welsh another signator to this petition. Another daughter, Clemence Boyer, was married to Joseph Lemire who also signed the petition as did Michel Bonneau dit Paul the husband of oldest daughter Eliza Boyer.

Madeleine's brothers; Andre Trottier, married to Isabelle Falcon; Antoine Trottier, married to Angelique Laframboise; Charles Trottier, married to Ursule Laframboise; Michel Trottier, married to Marguerite Landry were also members of the Cypress Hills Hunting Band who signed the 1878 petition.

Family Scrip Applications:

Manitoba Scrip Application:

Trottier, Madeleine; HB Head; myself and family; St. Francois Xavier; Marquette; wife of Louis Boyer; plain hunter; b. 1822, St. Andrews; Andre Trottier (HB) was father; Marguerite Paquette (HB) is mother. French; Madeleine Boyer (x); 7 July 1877; Cornelius Fidler, St. James; Moise Breland (x) St. Francois Xavier C-14925.

Manitoba Scrip Application:

Boyer, Cecile; HB Head; myself and family; Baie St. Paul; Marquette; wife of Norbert Welsh; Plain-hunter; b. Mar. 1843, St. Francois Xavier; Louison Boyer (HB) was father; Madeleine Trottier (HB) was mother; French; Cecile Welsh (x) 28 June 1877; Norbert Welsh (x); Louis Fleury (x) . C-14934

Boyer, Eliza; address: Swift Current; claim no. 9; born: 1840 at St. Francois Xavier; father: Louison Boyer (Métis); mother: Madeleine Trottier (Métis); married: 1862 at St. Francois Xavier to Michel Paul alias Bonneau; children living: 9; children deceased: 2; scrip for \$160.00.

Boyer, Joseph; address: Maple Creek; claim no. 19; born: 1847 at St. Francois Xavier; father: Louison Boyer (Métis); mother: Madeleine Trottier (Métis); married: 1873 at Saskatoon to Marguerite Pelletier; children living: 7; scrip for \$ 240.00.

Boyer, Clemence; address: Qu'Appelle; claim no. 1192; born: 1850 near Brandon; father: Louison Boyer (Métis); mother: Madeleine Trottier (Métis); married: 1868 at St. Francois Xavier to Joseph Lemire; children living: Madeleine, Victoire, and Marie; children deceased: William; scrip for \$ 160.00.

Scrip affidavit for Welsh, Cécile; born: March 1843; husband: Norbert Welsh; father: Louison Boner (Métis); mother: Madeleine Trottier (Métis); claim no: 2886; scrip no: 12376; date of issue: December 10, 1878; amount: \$160

Allary, Marie - Concerning her claim as a child - Address, Fort Qu'Appelle - Born, Baie St. Paul, June, 1857 - Father, Antoine Allary, (Métis) - Mother, Julie La Rocque, (Métis) - Married, September 30, 1875 at Fort Qu'Appelle to François Boyer - Children living, four - Scrip for \$240 - Claim 1542.

Paul, Gabriel alias Bonneau; address: Swift Current; born: 17 January, 1869 at Wood Mountain; father: Michel Paul alias Bonneau; (Métis); mother: Eliza Boyer (Métis); scrip for \$240.00; claim no. 11.

Paul, Remi alias Bonneau; address: Swift Current; born: December, 1866 at St. Francois Xavier; father: Michel Paul alias Bonneau (Métis); mother: Eliza Boyer (Métis); scrip for \$240.00; claim no. 10.

Pelletier, Marguerite; address: Maple Creek; born: 1853 at St. Francois Xavier; father: Alexis Pelletier (Métis); mother: Louise Houle (Métis); married: 1873 at Saskatoon to Joseph Boyer; children living: Therese, Louise, Alexandre, Marie Pauline, Maria, Josephine and Marie Anna; scrip for \$240.00; claim no. 20.

Boyer, Josephine; address: Havre; claim no. 1035; born: December, 1884 at Cypress Hills; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); scrip cert.: form C, no. 742

Dumont, Louise; address: Harlam, Montana; claim no. 1037; born: 12 December, 1876 at Fort Walsh; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); scrip cert.: form C, no. 622.

Thomas, Lalouise; address: Swift Current; born: 1847 at St. Francois Xavier; father: Joseph Thomas (Métis); mother: Marie Adele (Indian); married: 1867 at St. Francois Xavier; to David Boyer; children living: Lalouise, Marie, Eliza, Marie Joséphine, Soloman; children deceased: Alexandre, Charles, William, Bernerd; scrip for \$160.00; claim no. 841.

Boyer, Alexander; address: Harver; claim no. 1033; born: 2 Feb., 1877 at McKay Creek; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); scrip cert.: form C, no. 618.

Boyer, Annie; born: 1885, January at White Mud River; claim no. 1034; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); scrip cert.: form C, no. 740.

Lemire, Madelaine; address: Qu'Appelle; claim no. 1196; born: 10 June, 1869 at Qu'Appelle; father: Joseph Lemire (Métis); mother: Clemence Boyer (Métis); married: July, 1886 at Qu'Appelle to Joseph LeRat; scrip for \$240.00.

Lemire, Joseph; address: Qu'Appelle; claim no. 1194; born: 1834 at St. Francois Xavier; father: Joseph Lemire (Métis); mother: Julie Martin (Métis); married: in 1868 at St. Francois Xavier to Clemence Boyer and in 1862 at St. Francois Xavier to Susanne Lepinee; children living: Madeleine, Victoire and Marie; children deceased: William, Adèle, unnamed, William, child by last wife; scrip for \$160.00.

Laframboise, Victoire; address: Havre, Montana; claim no. 993; born: 1872 at Moose Jaw; father: Joseph Lemire (Métis); mother: Clemence Boyer (Métis); scrip cert.: form C, no. 580.

Huntley, Mary Therese; address: Harlam, Montana; claim no. 1036; born: Dec., 1874 at Moose Jaw; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); husband: David William Huntley; scrip cert.: form C, no. 620.

Guff, Pauline; address: Harlam, Montana; claim no. 1040; born: July, 1879 near Fort Walsh; father: Joseph Boyer (Métis); mother: Marguerite Pelletier (Métis); scrip cert.: form C, no. 626.

Welsh, Norbert; heir to his deceased children: Marie Philoméne, born: 1878 at Qu'Appelle; died: 28 November, 1880; Philoméne, born: 7 August, 1881 at Qu'Appelle; died: 18 September, 1889; Victoire, born: 11 May, 1883 at Qu'Appelle; died: 23 May, 1890; John, born: 4 June, 1885 at Qu'Appelle; died: 3 June, 1886; address: File Hills; father: Norbert Welsh (Métis and deponent); mother: Cecile boyer (Métis); Marie Philoméne, scrip cert.: form F, no. 62; Philoméne, scrip cert.: form F, no. 64; Victoire, scrip cert.: form F, no. 66; John, scrip cert.: form F, no. 68; claim no. 514.

Welsh, Francois Xavier; address: File Hills; born: 28 January, 1876 at Cypress Hills; father: Norbert Welsh (Métis); mother: Cecile Boyer (Métis); scrip cert.: form C, no. 200; claim no. 426.

Welsh, Emilie (wife of St. Pierre Blondeau); address: File Hills; born: 4 March, 1874 at Saskatoon, Saskatchewan; father: Norbert Welsh (Métis); mother: Cecile Boyer (Métis); scrip cert.: form C, no. 150; claim no. 353.

Walsh, Robert; address: File Hills; born: 1872 near Saskatoon; father: Norbert Walsh (Métis); mother: Cecile Boyer (Métis); scrip cert.: form C, no. 148; claim

Magloire Boyer. (1862-1925)

Magloire was born at St. Francois Xavier, the son of Isidore Boyer and Marguerite Allery. He married Marguerite Bremner. Magloire lived on River Lot 29 (T45-27-2) at St. Louis de Langevin. He was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Napoleon Boyer. (b. 1859)

Napoleon was born at St. Francois Xavier, the son of Isidore Boyer and Marguerite Allary. He married Nancy Sophie Anderson. They lived in the Prince Albert and the St. Louis area. They lived on River Lot 28 (T45-27-2) at St. Louis de Langevin. He was a member of Captain Phillippe Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He and Charles Nolin later came under suspicion of their loyalty and the Exovedate had them arrested.

Victoire Boyer. (b. 1854)

Victoire was the daughter of Louis Boyer (b. 1821) and Madeleine Trottier. She married Jean Baptiste Tanner, in 1875. They were members of the Cypress Hills Metis hunting brigade.

William Boyer. (1840)

William was the son of Jean Baptiste Boyer and Helene McMillan. He was married in 1862 to Julienne Bousquet at St. Boniface and they later moved to St. Louis. They lived on River Lot 16 (T44-1-3) at St. Louis de Langevin. He was named as a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. Along with Charles Nolin he was suspected of disloyalty and arrested by the Exovideate.

Yvonne Marie Boyer, LL.D.

Yvonne was born and raised in Moose Jaw, Saskatchewan and is a Métis registered with the Métis Nation of Saskatchewan. She began her professional work life as a Nurse at Foothills Hospital in Calgary in the 1970s. In 1991 she entered the University of Saskatchewan's summer program for Native students. She subsequently entered the Law program at Dalhousie, a degree she finished in Saskatchewan. Boyer has over 15 years of experience practicing law and currently owns a general law practice which blends mainstream law with Indigenous law. She has published extensively on the topics of Aboriginal and treaty rights. Yvonne is a member of the Law Society of Saskatchewan and the Law Society of Upper Canada. Her clients include national, regional and local Aboriginal organizations, individuals, for profit and non-profit organizations.

Dr. Boyer is a member of the Law Society of Saskatchewan and the Law Society of Upper Canada. She is a former General Counsel to the Native Women's Association of Canada and a former Commissioner with the Canadian Human Rights Commission. She spent several years working at the Aboriginal Healing Foundation and its 'sister' organization, the National Aboriginal Health Organization. Dr. Boyer has authored an extensive list of publications and received many awards and recognitions. She is also a board member of many Aboriginal organizations and is actively involved in her community. She is a board member of Save the Children Canada.

She is an adjunct professor in the Faculty of Nursing at the University of Ottawa. Yvonne received her Bachelor of Laws from the University of Saskatchewan (1996), received her Master of Laws (2002) and Doctor of Laws (2011) from the University of Ottawa. Her doctoral dissertation is titled *First Nations, Métis and Inuit Health and the Law: A Framework for the Future*. In 2013 she completed a Post-Doctoral Fellowship with the Indigenous People's Health Research Centre at the University of Regina.

Sister Marie Marguerite Brabant. (1860-1934)

Sister Marguerite Brabant served as a Grey Nun at St. John Baptiste Parish, Ile-a-la-Crosse from 1888-1894 and at Lebret between 1897 and 1916. Marguerite was born at Buffalo Lake near Moose Jaw on December 24, 1860. She was the daughter of Augustin Brabant¹⁰⁰ (b. 1828) and Julie Philippe, the daughter of Jacques Philippe and Marguerite Jolicoeur. The families early days were spent roaming the plains as traders and buffalo hunters until Augustin settled to farm in the Qu'Appelle Valley in the late 1870s.

It was Father Decorby who arranged for Marguerite's parents to take her to Red River where she became a protégé of Archbishop Tache and was educated by the Grey Nuns. She took her vows with that order in 1881. She then became a teacher at mission schools, she was noted to be a gifted singer and artist. Marguerite passed away at the Maison Provinciale, St. Boniface on August 20, 1834.

Sister Archange Jeanne Brady (1911-1984)

Sister Archange Brady was the daughter of James Brady, Sr., an Irish immigrant, and Philomena Garneau. Philomena Archange Garneau was born at Strathcona, NWT, on September 24, 1876. She lived in Winnipeg from 1898 to the time of her Scrip Application in 1901. She became Alberta's first registered nurse of Métis ancestry. She married James Brady Sr. in Edmonton, on November 28, 1905. Sister Brady's maternal grandmother was Eleanor (Helene) Thomas Garneau was born August 12, 1852, a Gaelic, Cree speaking Métis of Swampy Village. She died on July 13, 1912 at St. Paul des Métis, Alberta. Sister Brady's brother was the well-known Metis activist James Brady.



Sister A. Brady, Grey Nun, holding a pet rabbit, Fort Chipewyan, Alberta, 1951.
Photograph by James Brady

Sister Brady receives final tribute

Author: Erin Ellis

Volume: 2 Issue: 3 Year: 1984 Page 6

The town of Fort Chipewyan in northern Alberta paid tribute to Sister Archange Jeanne Brady on April 7 after her death at the age of 73 on April 3.

¹⁰⁰ Augustin was born at St. Boniface, the son of Augustin Brabant Sr. and Marguerite Genevieve L'Hirondelle. He married Julie Philippe the daughter of Jacques Philippe and Marguerite Jolicoeur before 1851. He died on June 29, 1907 at Lestock, Saskatchewan. Their daughter, Elizabeth was married to John Fisher. In June of 1868 Isaac Cowie met free-traders Augustin Brabant and St. Pierre Poitras along the Grande Coteau de Missouri going to trade with the Qu'Appelle Valley Saulteaux and Cree hunting parties. The two Metis had ten or twelve carts each.

Sister Brady, a Metis originally from the St. Paul area, came to Fort Chipewyan in 1950 shortly after she became a Grey Nun. She spent the next 34 years working at the Holy Angels Residential School, now the Bishop Piche School, and was made an honorary chief by the Cree and Chipewyan Band Councils. She was also given the Cree name “Anah ka sakihat awassissa,” the one who loves children.

Sister Brady was also active with the Voice of Alberta Women Society, the Catholic Women's League and the Education North Society.

In addition to her role as a teacher and counselor to the people of Fort Chipewyan, Sister Brady will also be remembered for her book *A History of Fort Chipewyan*. The book is in its second printing and the proceeds coming from the sale of the book are to be put toward improving education in northern Alberta.

A funeral mass was held at the Grey Nuns Regional Centre in Edmonton on Saturday morning. Later in the afternoon the body was flown to Fort Chipewyan for another funeral mass. The body was buried in the Grey Nuns' plot of the St. Albert cemetery on April 9.

<http://www.ammsa.com/publications/windspeaker/sister-brady-receives-final-tribute>

- See more at: <http://www.ammsa.com/publications/windspeaker/sister-brady-receives-final-tribute#sthash.UWjSyg6F.dpuf>

James, “Jim” Brady. (1908-1967)

James Patrick Brady, was born on March 11, 1908 near St. Paul, Alberta, the son of James Brady, Sr., an Irish immigrant, and Philomena Garneau, a Metis from Strathcona. Throughout his life he was an advocate of Native rights, and a strong supporter of democratic socialism. He helped to found numerous Métis political organizations in Western Canada these included the Association des Métis d’Alberta et des Territoires du Nord-Ouest (Alberta Métis Association), the Metis Association of Saskatchewan, and the Métis Association of LaRonge.

The Alberta Metis Association, worked to secure land for Metis squatters. In his work for AMA, he promoted cooperative ventures to give his people an economic base. In 1941 he became supervisor of the government-sponsored Wolf Lake Metis Colony. He fought overseas during the Second World War, and on his return moved to Saskatchewan where he worked for the CCF government's Department of Mineral Resources, establishing Metis cooperatives. He retired to LaRonge, Saskatchewan about 1950 due to differences with the CCF government. He disappeared in June 1967 while on a prospecting trip in northern Saskatchewan.

After 1885, many Saskatchewan Metis people dispersed into parts of Alberta. Mission settlements such as Lac Ste. Anne and St. Albert attracted many Metis families as a place to rebuild their lives. This created a significant increase in Alberta’s Metis population. Many Metis arriving in northern Alberta struggled to find a land base to call home. The Métis of the Northwest Territories were becoming minorities after 1885. This led to further alienation of many Metis from the emerging political, social and economic system. During this period of future uncertainty for many Metis people, strong leaders emerged.



Jim Brady was born in 1908 at Lake St. Vincent near St. Paul des Métis, Alberta. His father, Jim Brady Sr. was a dominion land agent, postmaster and wealthy storekeeper of Scottish ancestry. His Metis mother, Philomena Archange was one of the first Metis registered nurses in the area. Brady grew up in St. Paul des Métis, the largest Metis community in Alberta. He was partially raised by his maternal grandfather, Lawrence Garneau, who was involved with Louis Riel and the Metis in the resistances of 1869-70 and 1885. His grandfather taught him about the roots of the historic Metis struggles in the northwest. St. Paul des Métis consisted of many dispossessed Metis with militant ideologies, which would later have a tremendous influence on Brady's life. Members of the Brady family were strong advocates of Metis identity and social equality. As a young man, various politicians, radicals and union supporters tutored Brady. During the 1920s, he worked as a labourer and became as knowledgeable about the political and economic realities of work as anybody on the prairies. During these years Jim Brady adopted Marxist philosophies.

In the early 1930s, Felix Callihoo, Peter Tomkins, Jim Brady, Joe Dion, and Malcolm Norris, joined together to work for the Metis cause. These men are often called the "fabulous five" for their strong commitment toward politically organizing the Metis in Alberta. Together they helped form the Métis Association of Alberta by actively travelling to Alberta Métis communities to raise political awareness. The priority of the Métis association was to petition the government and raise awareness about Metis issues. In 1933, the Alberta Métis Association had 1,200 members in 41 locals.

In the early 1930s, these Alberta Metis leaders with the support of local Members of the Legislative Assembly and Members of Parliament, Church officials and medical doctors urged the provincial government to study the conditions of the Metis. In 1934, due to the intense lobbying of leaders like Jim Brady, the Half-Breed Commission, also known as the Ewing Commission, was appointed to begin hearings and consultations with the Metis.



Jim Brady was viewed by his comrades as the political strategist during the commission hearings. As result of their work, the *Métis Betterment Act* was passed by the Alberta government in 1938. This provided Alberta Métis with both land tracts and social welfare programs.

When war later broke out, Brady was refused entrance into the Canadian Army because of his communist affiliations. He continued his political struggles until he was finally accepted into the army in 1943. Brady's war experience effected his outlook on life and made him even more aware of the oppression of Metis people in Western Canada. Brady kept a detailed journal of his war experiences. After the war, Brady moved to Northern Saskatchewan.

At Cumberland House he lived with Cecilia Dorion in a log cabin lined with scholarly books. In the north he worked as a prospector in LaRonge, Saskatchewan, and worked for the Department of Natural Resources. He helped to introduce cooperatives in the north. Reunited with Norris, they worked together to organize the Northern Saskatchewan Métis Association. Brady was a key

organizer of the LaRonge local of the Métis Association. The purpose of the Métis Association of Saskatchewan was, "to organize people of Indian ancestry in the Province of Saskatchewan in order to secure recognition for and realization of our hopes and aspirations towards a better way of life consistent with the opportunities available within Canadian Society." Jim Brady felt very passionate about Metis

enjoying the same rights as other Canadian citizens. Art Davis conducted an interview with Jim Brady in 1960 for the Saskatchewan Archives Board. Brady had this to say about the future of the Métis people:

...they are and have been the victims of colonialism as well as any Asian or African, but they must be freed from all of the pernicious influences that this system of colonialism has forced upon them in British North America. They must be freed of the disabilities, which colonialism has imposed upon them, or the vestiges of colonialism still impose upon them. Consequently, what we would refer to vaguely as the national liberation of the Indian people and the Métis people in Canada, cannot be completed until Canada as a whole and the western world as a whole free themselves of that vicious system which has imposed these conditions on a conquered people. You see the problem was you were dealing simply with the problems of a conquered nation and a defeated people. You see our struggle for national liberation, or a future destiny of our own, that struggle was fought out on the banks of the Saskatchewan River more than two generations ago.

Brady was a great thinker with amazing insights into the history of Metis oppression. In 1967, while on a prospecting expedition with a Cree friend, Brady and his partner disappeared. An extensive RCMP search ensued, but they were never found. Many northerners believe that the two men were murdered for political reasons. Jim Brady was an extraordinary leader and his ability to organize Metis people will be remembered well into the future. Some Metis families still remember how influential Brady's feelings of pride and dedication to make positive change opened their minds to a different future. (Contributed by Leah Dorion.)

Adelaide Caroline Branconnier, (Morrissette). (1832-1919)

Adelaide was born on September 6, 1832 in St. Boniface Manitoba, to Jean Baptiste Branconnier and Elise Louise Beauchemin (b. 1790). Elise's father, André Millet dit Beauchemin was born January 19, 1791 in Quebec, and her mother was an Indian woman.

Adelaide's father, Jean Baptiste, was a voyageur with the North West Company. He signed a contract with the company in 1804, and came to the forks of the Red River during that time. In 1815, he was captured and wounded at Fort Gibraltar by the Hudson Bay Company. He was placed on a ship, *The Prince of Wales*, and was sent to England to be prosecuted. However, during this voyage a second ship, containing all the evidence and prosecution documents, came into trouble and sank. As a result, Jean Baptiste was released and returned to North America.

Adelaide was raised in St. Boniface and later resided in St. Charles Assiniboia. Adelaide was very religious throughout her lifetime. It is recalled that she waited on the banks of the Red River in St. Boniface in order to greet the Grey Nuns upon their arrival.

Adelaide married Jean Baptiste Morrissette in 1851. It is recalled that she met Jean Baptiste when on her way to church in St. Boniface. Adelaide was travelling by horse and sled when her horse became frightened and bolted away. Jean Baptiste was walking ahead of her party and caught the horse, they were later married. Jean Baptiste was born in 1819, the son of Arsene Morrissette Sr. and Thérésé, an Aboriginal woman.

Adelaide and Jean Baptiste had thirteen children and raised their family in Assiniboia. Jean Baptiste worked for the Hudson Bay Company as a labourer on the barges. Adelaide acted as midwife for the St. Charles area. Father Caron recalled that Adelaide had delivered most of the babies in the area. Adelaide died October 31, 1919. (Contributed by Adelaide's great-great-great granddaughter, Amanda Rozyk.)

Jean Baptiste Branconnier. (1791-1863)

Jean Baptiste Branconnier was a French Canadian who was born on January 19, 1791 in Montreal, Quebec. He was the son of Pierre Branconnier and Marie Angélique Provencal. The Branconniers made their home in Notre Dame, Quebec. Jean Baptist's great-grandfather, Jean Baptiste Branconnier (dit Parisien) came to Canada in the late 1600s and settled in St. Laurent, Iles d'Orleans.

Jean Baptiste married Elise Louise Beauchemin at Red River. They had six children, one of whom, Adelaide, appears in the biography above. According to Masson's, *Les Bourgeois de la Compagnie du Nord Ouest*, Jean Baptiste is listed, in 1804, in the 'Lac Ouinipic' (Lake Winnipeg) department. It is difficult to believe a boy of 14 could endure the hard, unforgiving life of the colorful voyageurs. He traveled back to Montreal to spend the winters, (these eastern voyageurs were referred to as *mangeur de lard* because they were provisioned with bacon) but maintained a career with the North West Company.

On February 8, 1810, he signed a new contract with the company in Montreal, using an X for a signature, (most of the voyageurs were illiterate). This time he signed on as an *avant* (bowman). This entitled him to a higher wage, 400 French Livres, to go to Fort William and another 200 to go to Lac la Pluie (20 Livres were equal to one British £). He traveled up to Fort William on the Kaministiquia River, passing by Michilimackinac then on to Lac la Pluie.

He was to provide six days of *corvee*, making two voyages to 'Mountain Portage' from Fort William or, at the discretion of the *Sieurs*, he was to provide six days of other work that they might deem necessary. He would help carry the three man canoes across land as well. He was supplied with one three-point blanket, three yards of cotton, one pair of leather moccasins and collier.

Between July 1811 and July 1816 he appears to have made numerous trips between Lac Ouinipic and Lac Nipigon being paid between 350 - 475 French Livres. According to the engage books from both departments he is being paid as a *bout*.

In August 1816, we find him wintering at Fort Gibraltar. Fort Gibraltar was built in 1809 and was located at the forks of the Red and the Assiniboine rivers.

On March 17, 1816, in the dead of the night, Mr. Colin Robertson, with a party of seventeen armed men broke into the North West Company fort. They seized Duncan Cameron and his servants, among them Jean Baptiste Branconnier. They pillaged the fort of all property including fifty packs of furs and destroyed the buildings. The goods and prisoners were sent to Fort Douglas and then on to York Factory. Duncan Cameron and Jean Baptiste Branconnier along with two other servants arrived at York Factory on Tuesday, June 11, 1816. As prisoners, they were sent off to stand trial in England.

In July 1817, the ship again set sail, bound for London, England. The lists of inventory and company records were sent on this ship, the *Britannica*. Half way through the voyage the ship caught fire and sank. Subsequently, having been held in London for a year, Duncan Cameron and Jean Baptiste were released due to lack of formal charges.

In 1818, Jean Baptiste Branconnier appeared in Toronto to give testimony at the Semple trial, which dealt with the events that led up to the Battle of Seven Oaks and the death of Robert Semple. The following is the actual testimony of Jean Baptiste.

"I know that Fort Gibraltar situated near the forks of the Red River was taken by the Hudson's Bay people. I was there at the time, in the service of the Northwest Company, and was wounded by one of the party who took the fort, but I am not sure by whom. The conduct of this party who took possession of the Fort and wounded me was violent and outrageous, beyond anything I ever witnessed, so much so, that I was afraid we would all be murdered by them. They put pistols to our heads and threatened to blow our brains out, under all manner of violence and carnage was committed. I was taken to Hudson's Bay but not as a prisoner and from there after stopping a long time, I was sent to England by Mister Robertson." "Do you know about Fort Douglas having afterward being taken?" "No, I was gone before that happened."

In January 1819, at Montreal, Jean Baptiste signed a three-year contract, as a *hiverenant*, to winter in Upper Canada. He was supplied with one three-point blanket, one two-point blanket, six yards of cotton, one pair of leather moccasins and a collier for the first year. He returned to Red River and in 1819 married Elise/Louise Beauchemin in the first Catholic Church in Saint-Boniface. They had seven children together.

Many of their children would marry sons and daughters of some of the prominent families in Red River such as Bird and McDermot.

His family and his children's families were among the buffalo hunters that remained in Red River. They were politically active and showed support to Louis Riel's movement to protect the rights of the Metis people.

Jean Baptiste remained with the North West Company until they merged with the Hudson's Bay Company, but having little use for the English he quit the service in 1822.

Jean Baptiste Branconnier died on July 6, 1863 in St. François Xavier, Manitoba. Today descendants of Jean Baptiste Branconnier can still be found near the area where he spent most of his life, enjoying today what he and many others fought hard to preserve. (Contributed by Les W. Branconnier reprinted courtesy of the Metis Resource Centre Inc.)

Jemima Bray née McKay. (1859-1936)

Jemima was born January 1, 1855 at Fort Ellice, the daughter of Edward McKay and Caroline Cook, a buffalo hunting family from the Qu'Appelle Valley who moved to the Fort Walsh area in 1860. Jemima's grandfather was the famous HBC Factor, John Richards McKay. Jemima married John Henry Gresham Bray a North West Mounted Police Officer at Fort Walsh in 1876. They then lived at Fort McLeod and Pincher Creek, where Sergeant Bray took his discharge in 1883. They then retired to Medicine Hat where Jemima died on March 31, 1936 at age 77. She was recognized as one of the first NWMP "wives" in the province and the birth of their daughter Flora was considered a first for the force.

Clemence Breland, (Hamelin). (b. 1850)

Clemence was the daughter of Pascal Breland and Maria Grant. She was married to Firmin Hamelin the son of Solomon Hamelin and Isabelle Vandal.

Ernestine Breland, (Tourond). (b. 1863)

Ernestine was the daughter of Patrice Breland Sr. and Helene Dease. She was married to Elzéar Tourond (b. 1858) and was one of the heroines of the 1885 Resistance.

Gilbert Breland (Berland). (b. 1838)

Gilbert Breland was one of the Metis warriors at the Battle of the Grand Coteau. This battle took place between a Metis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

Gilbert was born at St. Françoise Xavier, the son of Alexandre Breland and Emilie Wells. In 1838 he married Felecite Boyer. They lived at Red Deer River and then St. Laurent on the South Saskatchewan. Gilbert was active during the 1885 Resistance at both Fish Creek and Batoche. Gilbert was the scout who warned the Metis at Fish Creek that Middleton's troops were approaching..

Gilbert and his brother Moise (b. 1832) were both present at the Battle of the Grand Coteau when Captain Jean Baptiste Falcon and the Metis buffalo hunters from St. Francois Xavier fought the Dakota on July 15-16, 1851.

Gilbert and Moise were the sons of Alexandre Boishue dit Breland¹⁰¹ and Emilie Wells. Gilbert married Felecite Boyer (b. 1847) on 21 February 1865 in St. Francois-Xavier. She was the daughter of Jean-Baptiste Boyer and Helene McMillan. They lived at Red Deer River then at St. Laurent on the South Saskatchewan.

Children of Gilbert and Felicite:

- Marie Adeline, born 1886 at SFX.

¹⁰¹ Alexandre was born in 1803. He was the son of Pierre Charles Berland (b. 1764) and Louise Belly. Alexandre was buried 15 June 1859 in St Francois Xavier. Canada. He married Emelie Wells, the daughter of John Wells (Wills) and Josephte Grant. She was born 1810 in the Northwest Territory.

- Virginie, born 1868 at SFX.
- Cecile, born 1870 at SFX.
- Ernestine, born 1873 on the prairie near Red Deer River.
- Alexandre, born 1875 Red Deer River.
- Antoine, born 1878 at St. Laurent SK.
- Marie Rose, born 1880 at St. Laurent SK.

The famous trader Pascal Breland (b. 1811), married to Cuthbert Grant's daughter Maria Grant, was Gilbert's uncle, Pascal was the younger brother of Alexandre Breland.

Josue Breland. (b. 1855)

Josue was born at St. Françoise Xavier, the son of Pascal Breland and Maria Grant. In 1975, he married Marie Flavie Dauphinais. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Moise Breland. (b. 1832)

Moise Breland was one of the Metis warriors at the Battle of the Grand Coteau. This battle took place between a Metis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

Moise was born on March 19, 1832 at SFX, the son of Alexandre Duboishue Breland and Emelie Wills. He married Sarah Delorme on January 8, 1860, the daughter of Urbaine Henault dit Delorme and Madeleine Vivier in 1860 at SFX. Sarah's uncle, Alexis Vivier was also part of this brigade. Moise was next married to Philomene Page on June 17, 1866, she was the daughter of Henry Page and Eliza Grant.

Pascal Breland, M.L.A. (1811-1896)

Pascal Breland was one of the Metis warriors at the Battle of the Grand Coteau. This battle took place between a Metis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

Pascal came to be known as "Le Roi de Traiteurs"—"King of the Traders." He was born in the Saskatchewan River Valley on June 15, 1811 to Pierre du Boishué dit Breland and Josephite (Louise) Belley a Half-Breed. The family farmed at Red River, then in 1832, Pascal and his mother and two younger sisters moved from Red River to Grantown (St. François Xavier) to farm. Four years later Pascal married fifteen year old Maria Grant daughter of Cuthbert Grant and Marie Desmarais. Breland's sister Marie was the mother of another famous Metis entrepreneur, Johnny Grant.

Maria and Pascal raised a large family of six boys and nine girls. By 1849 Pascal was a very prosperous trader with his 380 acres of land in and around St. François Xavier. At the time he owned 12 Red-River-carts and had 22 horses. Initially, Pascal did not have legal claim to his land but later he received an official land grant from the Crown in 1882.



Breland spent a considerable amount of time on the Western Plains as a free trader in areas of Fort Pitt, Wood Mountain-Cypress, Fort Qu'Appelle and Fort Ellis. As a result of Pascal's extensive involvement in the trade and his wealth, he gained a social prestige in the area and he was a member of "la bourgeoisie Métisse."

Pascal's political views became known when he supported Louis Riel Sr. at the trial of Guillaume Sayer in 1849, involving the Metis right for free trade of their goods. A prosperous farmer, and trader, he owned a considerable number of carts and was nicknamed "le Roi des traiteurs" (the king of traders).

Pascal had many appointments in Red River such as Magistrate for White Horse Plains on October 16, 1851; Petty Judge in 1852; in charge of the census for St. François Xavier in 1856; member of the Board of Works 1856. Then in September 1857, he was sworn in as a new member for the Council of Assiniboia. Breland was re-appointed Petty Magistrate in November 1861. In August 1865, he was President of the Petty Court at White Horse Plains and he was also instrumental with the negotiations for the signing of Treaty Number 4 in 1874. In 1869, he voiced his opposition to intruders, Canadian strangers staking out the land. In 1887, he was the Metis Representative on the Northwest Council.



Pascal-Breland did not involve himself during the resistance at Red River in 1869-70. History has many views as to why he was away trading at this time. After Pascal and Solomon Hamelin returned to Red River in the spring of 1870 he was asked by the Metis for his advice and leadership at a mass meeting being held at the Settlement Breland. He was subsequently elected to the new Manitoba Legislative Assembly in 1870 for the riding of St. Francis-Xavier and was appointed to the governing Council of the Northwest Territories. He was known as an able diplomat and a moderate Metis politician.

Pascal Breland died on October 24, 1896 at the age of eighty-five after years of being a diplomat, businessman, pioneer and politician. At his passing many described him as a man of integrity, intelligence and humor who earned respect. (Contributed by Lorraine Freeman, reprinted courtesy of the Metis Resource Centre Inc.)

Reference

Champagne, Lynne. "Pascal Breland." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 124-125.

Patrice Breland, M.L.A. (1837-1908)

Patrice served as a Justice of the Peace in the North West Territories, as a member of the Manitoba Legislature from 1880 to 1882, and as Reeve of the RM of St. Francois Xavier from 1891 to 1892, and from 1895 to 1900.

Patrice was born at St. Francois Xavier on March 17, 1837, the son of Pascal Breland and Maria Grant. He was married to Helen Dease, the daughter of John Dease. In 1879 Patrice was elected to the Manitoba legislature by acclamation for the riding of St. François-Xavier. He was a fur trader, traveling between Manitoba and the Cypress Hills, as well as other points in the North West Territories. He usually worked as a trader with his father and was a Riel supporter in 1869-70. In 1878, Patrice and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.¹⁰² This was one of the Metis families arrested at Fort Belknap for hunting in Montana. November 24, 1878:

November 24: Cypress Mountains, Patrice Breland writes: The news here, although not very good, because the Buffalos (bison) are very scarce in the neighbourhood, they are plentiful on the other side of the line along the Milk River, but there is great inconvenience to go and hunt in that direction because the Americans defend it, they have made prisoners. Antoine Brilliant the elder, Peter Lapierre, Alexander Brilliant, Pierre Labruler, Ambroise Chartrant, Charles Demontigny and Joseph Azure, they have all been made prisoners with their families. They were arrested at Fort Belknap, they have been released after 7 or 8 days after, without being fined provided they don't return and tell folks that other prisoners will be put in gaol for two years and their horses and carts taken. I have

¹⁰² Requesting a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

learned that the Teton (Sioux) go hunting on the other side of the line numbering 300 men. The Teton are not numerous here. They are about 50 lodges and the Sante about 30 lodges, and the remainder of the Teton with Sitting Bull are at the Mud house on White River (Utah), I have learned that they are about 1,000 lodges. I think I will go very soon to trade with these people...



James McKay (l) and Patrice Breland
PAM, H. Letourneau Collection. # 17, Negative 14318.

Thomas Breland. (b. 1842)

Thomas was born on September 21, 1842, the son of Pascal Breland and Maria Grant. In 1864 he married Julie Trottier, then married Philomene Page, in 1867 he married Marie Rivet and in 1879 he married Therese Tanner the daughter of Thomas John Tanner and Louise Saulteaux. He had three children with Julie, born at SFX; then had four children with Philomene, born at Moose Jaw and Lebret; then three children with Marie, born at Lebret and Cypress Hills; and four children with Therese born at SFX and Oak Lake. They were members of the Cypress Hills Metis hunting brigade.

Jean Léveillé and Thomas Breland initially had farms in the Oak Lake area but then moved to Lebret in the Qu'Appelle Valley.

Xavier Breland (Barland). (b. 1868)

Francois Xavier Breland was born June 8, 1868, the son of Moise Breland and Philomene Page. He later married Rosine Caplette. They were members of the Cypress Hills Metis hunting brigade.

Zacharias Breland (Barland). (b. 1847)

Zackarie Breland was born on February 22, 1847, the son of Alexandre Duboishue Breland and Amilie Wells. He married Marie Fagnant the daughter of Madeleine Fagnant. They were members of the Cypress Hills Metis hunting brigade.

Alexandre Bremner. (b. 1857)

Alexandre was the son of William Bremner¹⁰³ and Mary Hogue. Alexandre lived on the west half of River Lot 33 and the east half of River Lot 34 (T43-27-2) at St. Louis de Langevin. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Alexandre was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Charles Bremner. (b. 1840)

Charles Bremner was the son of Alex Bremner Sr. and Elizabeth "Betsy" Twat; he was married to Amelia Wells. They had seven children. This English Half-Breed storekeeper and trader was falsely accused of participating in the Metis Resistance of 1885. He was arrested and had all his goods confiscated. It later turned out that General Middleton had stolen his furs. The scandal ruined Middleton's reputation and he had to give up his retirement plan to become president of an insurance company. He returned to England.

Joseph Bremner., (1861-1959)

Metis farmer Joseph Bremner was born at St. Charles, Manitoba on May 1, 1861. He was the son of William Bremner and Mary Hogue. The family moved to St. Louis de Langevin in the South Saskatchewan area in 1882. They lived on River Lot 20 (T45-27-2). He married Marie-Anne Ouelette on November 24, 1884. She was the daughter of Moïse Ouelette. Joseph was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Moïse Bremner.¹⁰⁴ (b. 1862)

Moïse was the son of William Bremner and Mary Hogue. He married Rose Boucher after 1885. They lived on River Lot 17 (T45-27-2) at St. Louis de Langevin. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

He was a member of Captain Baptiste Boucher's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Peter Bremner. (b. 1845)

Peter was born on December 14, 1845, at St. Francois Xavier, the son of William Bremner and Marie Gariépy. He was a Turtle Mountain Band member married to Marguerite Turcotte, the daughter of Vital Turcotte and Madeleine Caplette. Peter and Marguerite had nine children, born at St. Charles, St. Boniface, SFX, Cypress Hills and Lebrét. They were members of the Cypress Hills Metis hunting brigade.

William Bremner Sr. (b. 1822)

William was the son of Alexandre Bremner and Elizabeth Twatt. He married Marie Gariépy. They lived on River Lot 16 (T45-27-2) at St. Louis de Langevin on the South Saskatchewan. William sent a petition regarding Metis grievances to Ottawa from St. Louis de Langevin on November 19, 1883 (CSP, 1886, No. 45, pp. 25-28) protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28). He was a member of Captain Baptiste Boucher's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

William Bremner Jr. (b. 1859)

William was the son of William Bremner and Mary Hogue. He married Celina Dumas the daughter of Michel Dumas and Adelaide Lesperance. On November 19, 1883 he had signed a petition protesting the

¹⁰³ William Bremner held HBC lots 1283 and 1284 at RedRiver (Register B).

¹⁰⁴ Signator to his father's 1883 petition.

1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. He was a member of Captain Auguste Laframboise' Company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance

Alexandre Brien dit Breyan dit Brillant. (1850-1926)

Alexandre was born in Pembina, Minnesota Territory on 5 January 1850, the son of Antoine Brien¹⁰⁵ and Josephite Azure. Alexandre married Adelaide St. Denis in 1872 at Lebret and had four children.

Children of Alexandre and Adelaide:

- Marie Alphonsine, born June 29, 1873, Wood Mountain, died 1888 at Willow Bunch.
- Alexandre, born December 1, 1875 at Milk River. He married Mary Decouteau, then married Mary Jane Belgarde.
- Joseph G., born circa 1877, married Elise Parisien, then married Adeline Morin.
- Theodore, born circa 1879 at Hinsdale, married Rose Houle. (see note below).

Alexandre Sr. then married Helene Landry in 1882 on the Milk River and had 7 children. Alexandre and Helene lived principally at Willow Bunch. He passed away on 19 December 1926 in Medicine Lake, Montana.

Children of Alexandre and Helene:

- Ulric, born circa 1882.
- Lucy Seraphine, born June 4, 1881 at Willow Bunch.
- Patrick, born June 15, 1885, married Mary Jane Ducharme.
- Mitchel, born September 24, 1890, married Rose McGillis.
- Mary Ann, boern 1892 at St. Niches; married Michael Grandbois.
- Napoleon, born circa 1897.
- Robert, born circa 1903 at Malta.
- Josephine, born September 21, 1903 at Willow Bunch.
- Harris, born circa 1904 at Willow Bunch.

Alexandre and his family were enumerated on the Rocky Boy Reservation in 1917:

- # 71 Alexandre Brien, born east of Belcourt N. D. age 75.
- #72 Ellen Brien, born east of of Belcourt N. D. age 62.
- #73 Napoleon Brien, born on the Flathead Reservation, age 20.
- #74 Robert Brien, born at Malta, Montana, age 14.
- #75 Norrie Brien, born St. Xavier Mission, age 11.

¹⁰⁵ Antoine Brien was born on June 15, 1820, the son of Antoine Brayant (b. 1790) and Genevieve Grant. He married Josephite Azure, (b. 1826 at Baie St. Paul) the daughter of Antoine Azure and Charlotte Pelletier on January 9, 1849 at Pembina. Under the Pembina and Red Lake Chippewa Treaty of 1864, Antoine received scrip certificate # 490 in 1882. The couple had thirteen children:

- Alexandre, b. 1850, married Adelaide St. Denis, then married Helene Landry.
- Josephite, b. 1851, married a Lucier.
- Antoine, b. 1852.
- Theodore, b. 1854, married Marie Rose Breland.
- Marie Josephine, b. 1858, married Ambroise Ouelette then William Allard.
- Adele, b. 1859, married Joseph Ladoceur, then Edouard Sansregret.
- Joseph, b. 1860.
- Gregoire, b. 1862, married Nancy Cardinal.
- Jenoir, b. 1868, married Mary Anne Lucier.
- Isaie, b. 1871, died 1871.
- Marie Ste. Anne, b. 1872, died 1874 at Lebret
- Marie Eloise, b. 1874 at Qu'Appelle, died 1874 at Lebret.

Notes: From “Summary under the Criteria and Evidence for Final Determination Against the Federal Acknowledgment of the Little Shell Tribe of Chippewa Indians of Montana.” October 22, 2009.

Theodore Brien was born about 1879 in Malta (along the Highline) in Phillips County. His father was Alexander Brien, born in the Turtle Mountain region of North Dakota around 1840 (sic). His mother Adelaide St. Denis was born in 1853. Her place of birth was unknown, but may have been in St. Boniface or St. Francis Parishes. The Brien family was intermarried with the Azure and Pelletier families. These three families had connections to the Métis settlements of St. Boniface and St. Francis Parishes in Manitoba, and in Pembina County in North Dakota. In the 1860's and 1870's, members of all three families were documented on Pembina scrip and annuities, and during the 1880's and 1890's were recorded on Turtle Mountain Reservation censuses. The St. Denis family was more closely connected to St. Norbert and St. Boniface than Pembina, but they did trace to a Jerome family which had one member identified as a Pembina Band of Chippewa mixed-blood on annuities in the 1860's.

Theodore Brien's father was listed on the 1850 Pembina County census, but he spent most of his time moving between there and the Turtle Mountain region until the early 1870's when he married his wife at Wood Mountain, Saskatchewan. They had four children between 1873 and 1879, one born in Saskatchewan, two in Montana, and one in an unknown place. Adelaide Brien died in 1880 in Valley County, Montana. Theodore Brien's father married his second wife Helene Landry, originally from the Turtle Mountain region, in 1880 on the Milk River in Montana. Between 1882 and 1903 they had 11 children. The first four were born (1882-1890) in North Dakota near Turtle Mountain, six of the last seven (1892-1903) in Montana, mainly in Valley or Phillips County, while one was born in Saskatchewan. There are many descendants in the modern membership through both wives.

After Theodore Brien was born, his father, grandfather, and their families continued to move back and forth in the region of the Turtle Mountain Reservation and the Milk River in Montana, with excursions into Saskatchewan. Some portions of the extended Brien and Azure families went to the Turtle Mountain region, while some eventually settled in Montana. The descendants of this Brien line in the modern membership come from either Theodore Brien or just two of his half-siblings.

Theodore Brien's family probably spent much of the 1890's roaming around Montana, most likely with periodic stops at the Turtle Mountain Reservation. He married his wife, Rose Houle, on the Crow Reservation in Southern Montana in 1912. She was born in St. Joseph in 1896. The Houle Family was originally connected to the Métis settlement areas at Pembina County and St. Francis Parish, and portions of it were later documented at the Turtle Mountain Reservation.

Between 1912 and 1927, Theodore Brien and his wife had six children. The first was born in North Dakota. The next two were born in 1915 and 1917 on the Crow Reservation in southern Montana. A third was born in 1923 at Wolf Point Reservation in north eastern Montana in Roosevelt County. The fourth was born in 1924 at an unknown location. The final child was born in 1927 in Sweet Grass, Toole County, in north central Montana on the Canadian border, but baptized in Hingham in Cascade County on the edge of the Front Range near Great Falls. One year later, Theodore Brien died in Malta in Phillips County along the Highline. His wife Rose remarried a non-Indian. She had one child in 1936 in Havre in Hill County along the Highline. She died sometime after 1936 in the same place, and has only a few descendants from her second marriage in the modern membership.

The Federal census data from 1900 to 1930 showed that Theodore Brien or his close family members were found in Malta (1900) in Valley County along the Highline, then in Wilder (1910) in Fergus County, then back to Malta (1920), and finally (1930) in Box Elder (1930) in Choteau County, Harlem in Blaine County, and Wolf Point in Roosevelt County, all of which were on the Highline.

Most of these settlements were made up of large populations of non-Indians of varying ethnicities. In most cases, the Brien relatives were living among small collections of extended family members, sometimes among small groupings of other people of Métis ancestry. Yet the number and makeup of the

Brien family members and relatives, and the Métis living near them, changed dramatically from one census year to the next. The available evidence did not show the migration and settlement pattern of the Briens was group based. Rather it indicated the migration and settlement was very individualistic and widely dispersed.

Scrip Application

Brien, Alexander; heir of his deceased children: Marie Alphonsine, born: June, 1872 at Cypress Hills, died: 1888 at Willow Bunch; Lucie Seraphine, born: 4 June, 1881 at Willow Bunch, died: 1893 at Willow Bunch; address: Malta, Montana; claim no. 1617; father: Alexander Brien (Métis and deponent); mother: Ellen Landry (Métis).

Antoine Brien dit Breyan dit Brillant. (b. 1820)

Antoine Brien was born on June 15, 1820, the son of Antoine Brayant (b. 1790) and Genevieve Grant. He married Josephite Azure, (b. 1826 at Baie St. Paul) the daughter of Antoine Azure and Charlotte Pelletier on January 9, 1849 at Pembina. Under the Pembina and Red Lake Chippewa Treaty of 1864, Antoine received scrip certificate # 490 in 1882. The couple had thirteen children:

- Alexandre, b. 1850, married Adelaide St. Denis, then married Helene Landry.
- Josephite, b. 1851, married a Lucier.
- Antoine, b. 1852.
- Theodore, b. 1854, married Marie Rose Breland.
- Marie Josephine, b. 1858, married Ambroise Ouelette then William Allard.
- Adele, b. 1859, married Joseph Ladoeur, then Edouard Sansregret.
- Joseph, b. 1860.
- Gregoire, b. 1862, married Nancy Cardinal.
- Jenoir, b. 1868, married Mary Anne Lucier.
- Isaie, b. 1871, died 1871.
- Marie Ste. Anne, b. 1872, died 1874 at Lebret
- Marie Eloise, b. 1874 at Qu'Appelle, died 1874 at Lebret.

Patrice Breland provides the following record on this buffalo hunting family:

November 24, 1878: Cypress Mountains, Patrice Breland writes: The news here, although not very good, because the Buffalos (bison) are very scarce in the neighbourhood, they are plentiful on the other side of the line along the Milk River, but there is great inconvenience to go and hunt in that direction because the Americans defend it, they have made prisoners. Antoine Brillant the elder, Peter Lapierre, Alexander Brillant, Pierre Labruler, Ambroise Chartrant, Charles Demontigny and Joseph Azure, they have all been made prisoners with their families. They were arrested at Fort Belknap, they have been released after 7 or 8 days after, without being fined provided they don't return and tell folks that other prisoners will be put in gaol for two years and their horses and carts taken. I have learned that the Teton (Sioux) go hunting on the other side of the line numbering 300 men. The Teton are not numerous here. They are about 50 lodges and the Sante about 30 lodges, and the remainder of the Teton with Sitting Bull are at the Mud house on White River (Utah), I have learned that they are about 1,000 lodges. I think I will go very soon to trade with these people...

Brilliant, Antoine [R.L. Scrip #490]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties..." Halfbreed Scrip No. 490, Schedule B., issued September 27, 1882, under the authority of Secretarial Decision, September 18, 1882, delivered September 27, 1882 [notation: "to Secretary, August 19, 1882, LeB 100/302 and Decision of Secretary, Le Bt 18/18 17148/82"]

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 490, dated Sept.

27th, 1882, 160 Acres, delivered Sept. 27th, 1882, issued to Antoine Brilliant, delivered to Curtis & Burdette, Sec. to Curtis & Earle, Washington, D.C., Atty for Scribee National Archives, RG 75, Entry 368, McIntyre Report [abt.1877] relating to Red Lake Halfbreed Scrip, "Report on List E": "Antoine Brilliant. Can not identify".

Gregoire Brien dit Brayant. (1862-1953)

Gregory Brien was born on April 7, 1862, at what is now the St. John area, the son of Antoine Brien and Josephite Azure. He married Nancy Cardinal, the daughter of Narcisse Cardinal and Marie Bruneau on September 26, 1889 in Montana. After their marriage they returned to the Belcourt area. They had nine children. Gregory died at Belcourt, April 8, 1953.

Laura Thompson Law's book *History of Rolette County North Dakota and Yarns of the Pioneers*¹⁰⁶ gives the following family history:

Gregory Brien was born at St. Jo, North Dakota, in 1860 [sic]. He remembers that the land was laid out in strips two miles long fronting on the river so that everyone had a river front. His father was Antoine Brien [b. 1820], who wandered all over North Dakota, Minnesota and Montana. Gregory believes his father was buried somewhere in the Red River country. Gregory was about eight years old when the family moved to Fort Totten. The log fort stood on the north hill, as the brick fort was just being built. Gregory's father helped make the bricks for the fort. When the Briens came back to the Turtle Mountains there was only one family along the foothills. The Briens had quite a herd of cattle and late in the fall were busy putting up hay. Their place was near the present Ed Johnson farm where Jim Jollie formerly lived. Gregory followed the buffalo herds into Montana and was for several years at Poplar and Fort Benton, returning later to Turtle Mountains, where he still lives.

Theodore Brien, dit Brayant.¹⁰⁷ (1879-1926)

Theodore Brien was born into a buffalo hunting family at Hinsdale, Montana¹⁰⁸, the son of Alexandre Brien (b. Pembina 1850) and Adelaide St. Denis, married in 1872 at Lebret. Alexandre subsequently married Helene Landry in 1882 on the Milk River. Alexandre and Helene lived principally at Willow Bunch.

Theodore died on December 19, 1926 at Medicine Lake. His sister Marie Alphonsine Brien was born in 1873 at Wood Mountain; brother Alexandre Jr. was born in 1875 on the Milk River; and brother Joseph's place of birth in 1877 is not documented.

One example of an ancestor included in the petitioner's Turtle Mountain data showed the dispersed nature of the migration and settlement patterns of these individuals.

Theodore Brien was born about 1879 in Malta (along the Highline) in Phillips County. His father was Alexander Brien, born in the Turtle Mountain region of North Dakota around 1840. His mother Adelaide St. Denis was born in 1853. Her place of birth was unknown, but may have been in St. Boniface or St. Francis Parishes. The Brien family was intermarried with the Azure and Pelletier families. These three families had connections to the Métis settlements of St. Boniface and St. Francis Parishes in Manitoba, and in Pembina County in North Dakota. In the 1860's and 1870's, members of all three families were documented on Pembina scrip and annuities, and during the 1880's and 1890's were recorded on Turtle Mountain Reservation censuses. The St. Denis family was more closely connected to St. Norbert and St. Boniface than Pembina, but they did trace to a Jerome family which had one member identified as a Pembina Band of Chippewa mixed-blood on annuities in the 1860's.

¹⁰⁶ Rolla, N.D.: Rolla Centennial Committee, 1989 reprint of the 1953 book; pg. 190.

¹⁰⁷ Summary taken from "Summary under the Criteria and Evidence for Final Determination Against the Federal Acknowledgment of the Little Shell Tribe of Chippewa Indians of Montana." Prepared in Response to a Petition Submitted to the Assistant Secretary - Indian Affairs for Federal Acknowledgment that this Group Exists as an Indian Tribe. October 27, 2009:187-188.

¹⁰⁸ Between Glasgow and Malta, Montana.

Theodore Brien's father was listed on the 1850 Pembina County census, but he spent most of his time moving between there and the Turtle Mountain region until the early 1870's when he married his wife at Wood Mountain, Saskatchewan. They had four children between 1873 and 1879, one born in Saskatchewan, two in Montana, and one in an unknown place.

Adelaide Brien died in 1880 in Valley County, Montana. Theodore Brien's father married his second wife Helene Landry, originally from the Turtle Mountain region, in 1880 on the Milk River in Montana. Between 1882 and 1903 they had 11 children. The first four were born (1882-1890) in North Dakota near Turtle Mountain, six of the last seven (1892-1903) in Montana, mainly in Valley or Phillips County, while one was born in Saskatchewan. There are many descendants in the modern (Little Shell Band) membership through both wives.

After Theodore Brien was born, his father, grandfather, and their families continued to move back and forth in the region of the Turtle Mountain Reservation and the Milk River in Montana, with excursions into Saskatchewan. Some portions of the extended Brien and Azure families went to the Turtle Mountain region, while some eventually settled in Montana. The descendants of this Brien line in the modern membership come from either Theodore Brien or just two of his half-siblings.

Theodore Brien's family probably spent much of the 1890's roaming around Montana, most likely with periodic stops at the Turtle Mountain Reservation. He married his wife, Rose Houle, on the Crow Reservation in Southern Montana in 1912. She was born in St. Joseph in 1896. The Houle Family was originally connected to the Métis settlement areas at Pembina County and St. Francis Parish, and portions of it were later documented at the Turtle Mountain Reservation.

Between 1912 and 1927, Theodore Brien and his wife had six children. The first was born in North Dakota. The next two were born in 1915 and 1917 on the Crow Reservation in southern Montana. A third was born in 1923 at Wolf Point Reservation in north eastern Montana in Roosevelt County. The fourth was born in 1924 at an unknown location. The final child was born in 1927 in Sweet Grass, Toole County, in north central Montana on the Canadian border, but baptized in Hingham in Cascade County on the edge of the Front Range near Great Falls. One year later, Theodore Brien died in Malta in Phillips County along the Highline. His wife Rose remarried a non-Indian. She had one child in 1936 in Havre in Hill County along the Highline. She died sometime after 1936 in the same place, and has only a few descendants from her second marriage in the modern membership.

The Federal census data from 1900 to 1930 showed that Theodore Brien or his close family members were found in Malta (1900) in Valley County along the Highline, then in Wilder (1910) in Fergus County, then back to Malta (1920), and finally (1930) in Box Elder (1930) in Choteau County, Harlem in Blaine County, and Wolf Point in Roosevelt County, all of which were on the Highline. Most of these settlements were made up of large populations of non-Indians of varying ethnicities. In most cases, the Brien relatives were living among small collections of extended family members, sometimes among small groupings of other people of Métis ancestry. Yet the number and makeup of the Brien family members and relatives, and the Métis living near them, changed dramatically from one census year to the next.

Baptiste Brière (Bruyere). (b. 1844)

Jean Baptiste Bruyere was born on October 18, 1844, the son of Jean Baptiste Bruyere and Angelique Guilbault. He married Marie Allery the daughter of Michel Allery and Marie Paquin in 1867 at St. Francois Xavier. Baptiste was a Turtle Mountain Band member. They were members of the Cypress Hills Metis hunting brigade.

Brisebois Brière (Bruyere). (b. 1811)

Baptiste Briere or Busebois or Bruyere was the son of Jean Baptiste Bruyere Sr. and Francoise (Serpente). He married Angelique Guilbault. They had 12 children born at St. Francois Xavier and Turtle Mountain. They were members of the Cypress Hills Metis hunting brigade.

Caroline Bruyere. (b. 1859)

Caroline was born on April 9, 1859, the daughter of Jean Baptiste Bruyere and Angelique Guilbault. She married Alexandre Pelletier, the son of Jean Baptiste Peletier and Madeleine Deschamps in 1875 at Cypress Hills. They were members of the Cypress Hills Metis hunting brigade.

Cléophas Brière (Bruyere). (b. 1856)

Cléophas “Kitaface” or “Tchee-gus-tosh” Bruyere was born on December 22, 1856, the son of Jean Baptiste Bruyere and Angelique Guilbault. They were members of the Cypress Hills Metis hunting brigade.

Jérémie Brière (Bruyere). (b. 1854)

Jérémie Bruyere was born on January 29, 1854, the son of Jean Baptiste Bruyere and Angelique Guilbault. He married Louise Allery, the daughter of Francois Allery and Charlotte Malaterre. They were members of the Cypress Hills Metis hunting brigade.

Louison Brière (Bruyere). (b. 1842)

Louis Bruyere was born on January 21, 1842 at St. Francois Xavier, the son of Jean Baptiste Bruyere and Angelique Guilbault. He married Josephte Berard, the daughter of Pierre Berard and Louise Moreau, in 1865 at St. Francois Xavier. The family lived at Willow Bunch and St. Francois Xavier. They were members of the Cypress Hills Metis hunting brigade.

Mary Briere (Trotchie). (1911-1982)

Metis fiddler Mary Briere (Bruyere) was born at Whitewater, Montana, the daughter of Gregory and Alphonsine Mary Briere. Mary showed an interest in fiddling from a young age and was taught by her father and uncles, Alec and Sam Allery. She also listened to Canadian Metis fiddlers, Andy Desjarlis and Ned Landry on the radio. She toured as a performer with the Cecil Nichols’ Hawaiian Show where she was featured as a dancer and as the “Ukulele Queen.”

Mary began competing in fiddle contests in the 1950s and took many honours over the next thirty years, such as the Northwest Regional Fiddle Championship in 1969 (first place, Women’s Division), the National Fiddle Contest in 1969 (first place, Women’s Division). With this later win she was elected to the Fiddler’s Hall of Fame in Weiser, Idaho.

Michel Brisbois Jr. (b. 1790)

Michel Brisbois Sr.’s (1759-1837) oldest son, Michael Brisbois, Jr., was born at Prairie du Chien, about 1790. He was a lieutenant in the British Indian service, and served under Col. McKay in the War of 1812 at Prairie du Chien, in 1814. He then accompanied the American prisoners as far as Rock Island, whence they proceeded by themselves to St. Louis. He also served under Lieut. Graham in repelling the Americans at Rock River Rapids. He was unusually fine in his appearance as a man, as his Winnebago mother was as a woman; and acquired a very extensive knowledge of Indian languages, which induced Gov. William Clark, of St. Louis, the superintendent of western Indian affairs, to obtain his services as Indian interpreter. About 1820, he was out deer hunting near St. Louis, and was shot by some unknown person, thus ending his days in the prime of life. Brisbois Sr. remained relatively neutral during the war until forced to become an interpreter for the British, but sent his younger son Charles Brisbois (1798-1847) north towards Red River with his brother-in-law Henry M. Fisher. This resulted in Michel’s arrest in July of 1816 on charges of treason. He was taken to St. Louis for trial and was acquitted of the charges. Ironically in 1819 he was appointed Chief Justice for Crawford County, Michigan.

Michael (Michel) Brisbois Sr. (1759 – 1837)

Michel was a fur trader, born on 16 October 1760 at Yamaska, Quebec, the son of Joseph Brisbois and Catherine Renoux. He attended school in Quebec. Soon turning to the fur trade, he worked out of Mackinac (1778), and in 1781 he moved his operations to Prairie du Chien where, with other French Canadian traders, he founded the first permanent white settlement. Although sympathizing with the British in the struggle for control of the Northwest, he accepted a commission in the Illinois Territorial Militia (1809).

During the War of 1812, he furnished supplies to both the American and British forces but maintained a pro-British attitude. Arrested for treason at the close of the war, he was sent to St. Louis for trial but was acquitted. He was appointed associate justice for Crawford County by Governor Cass of Michigan Territory (1819), and thereafter held various local offices in the Prairie du Chien area. In 1785 Michel married a Winnebago woman (reputedly the illegitimate daughter of Charles Gautier de Verville) and had three Metis children: Angellic, Michel and Antoine. She lived with her Winnebago relatives.

Michel Brisbois Sr.'s (1759-1837) oldest son, Michael Brisbois, Jr., was born at Prairie du Chien, about 1790. He was a lieutenant in the British Indian service, and served under Col. McKay in the battle at Prairie du Chien, in 1814. He then accompanied the American prisoners as far as Rock Island, whence they proceeded by themselves to St. Louis. He also served under Lieut. Graham in repelling the Americans at Rock River Rapids. He was unusually fine in his appearance as a man, as his Winnebago mother was as a woman; and acquired a very extensive knowledge of Indian languages, which induced Gov. William Clark, of St. Louis, the superintendent of western Indian affairs, to obtain his services as Indian interpreter. About 1820, he was out deer hunting near St. Louis, and was shot by some unknown person, thus ending his days in the prime of life.

Brisbois Sr. remained relatively neutral during the war until forced to become an interpreter for the British, but sent his younger son Charles Brisbois (1798-1847) north towards Red River with his brother-in-law Henry M. Fisher. This resulted in Michel Senior's arrest in July of 1816 on charges of treason. He was taken to St. Louis for trial and was acquitted of the charges. Ironically in 1819 he was appointed Chief Justice for Crawford County, Michigan.

Michel's second marriage on August 8, 1796, was in Mackinaw City, to Domitelle (Madelaine) Gautier de Verville, legitimate daughter of Charles Gautier de Verville. To Michel and his second wife, a son Bernard Wilson Brisbois was born in Prairie du Chien in 1808. Michel died in Prairie du Chien in June, 1837.

His son, Bernard Walter Brisbois, born at Prairie du Chien, also began his career in the fur trade, working as agent for the American Fur Company. Later he engaged in the mercantile business in Prairie du Chien until 1873 when he was appointed consul at Verviers, Belgium.

Reference:

http://www.wisconsinhistory.org/dictionary/index.asp?letter=M&action=search&term_type_id=1&term_type_text=People

Joseph Brissard dit Saint Germain Jr. (b. 1820)

Joseph was the son of Joseph Brisson *dit* Saint Germain and Marie Cadotte. Joseph Jr. married Anne McGillivray, the Metis daughter of Simon McGillivray and Therese Roy. The family lived at St. Norbert where they appear on the 1870 census of Red River. Joseph Jr. was elected second captain from the St. Norbert parish in preparation to repulse the Fenian invasion of October 7, 1871. He and Moïse Normand were victims of the "Reign of Terror" of Wolesley's troops. *Le Métis* reported on September 4, 1872 that the two men were badly beaten by soldiers from the Red River Expeditionary Force while crossing a bridge over the Assiniboine River.

Liza J. Brown

By Leah Marie Dorion



Liza Brown: Photographed by Nadya Kwandibens "Red Works"

Liza Jayne Brown is a Cree/Metis Educator and singer/songwriter who grew up north of the Saskatchewan River in the hamlet of Tweedsmuir. Her family is originally from Fish Lake Metis Settlement which recently became acknowledged provincially as a Métis Heritage Site. Liza is the oldest of three siblings and much of her Aboriginal ancestry comes from the Brown, Anderson, Nelson and LaVallee family clans. Liza is a mother of two beautiful children.

Liza currently works and lives in Prince Albert, Saskatchewan at the Saskatchewan Native Urban Teacher Education Program (SUNTEP) a four year degree program offered through the University of Saskatchewan, of which she is currently the program coordinator.

In 1996, Liza graduated with her Education degree through SUNTEP Prince Albert. After completion she taught at the Timber Bay School in the Northern Lights School Division in a K-3 multi-graded classroom. In 1999, she became a SUNTEP faculty member and taught a diversity of educational courses. In 2005, she completed her Master in Education degree through the University of Saskatchewan in Saskatoon.

Liza is extensively involved with the urban Aboriginal community and arts scene of Prince Albert and district. Liza herself is highly creative and involved in many cultural arts workshops related to Metis and First Nations. She has served as a committee member for National Aboriginal Day and was involved as a board member for the Ranch Erhlo society.

In 2013, she launched her own CD titled, *Facing the Storm*, in the genre of country/folk which is greatly influenced by classic country, and the blues. All these original songs are about love, heartbreak, survival, memories, and joy in life. Liza enjoys many genres of music and doing original song writing and

has received arts grants funding to assist her to accomplish these creative endeavors. She is a positive role model for many younger women in both the First Nations and Metis community.

Olive Lyonnais Brown. (1849 - 1884)

Olive was born at LaSalle River, the daughter of Joseph Lyonnais dit Delaunay and Josephite Henry (Allery). Olive married “Kootenai Brown,” an Irish-born adventurer on September 26, 1869, at St. Joseph’s Church near Pembina. Brown served in the British army, then emigrated to Canada where he worked as a gold prospector, fur-trader, US Army mail carrier and scout for the North West Mounted Police. After their marriage they moved to Fort Totten. Brown and Olivia (as he called her) then joined the band of Metis hunting in the area delineated by the Milk and Saskatchewan Rivers for three years. They wintered twice on the Milk River and once upon the Maria in US territory. Brown then earned a living as a “wolfer” in Montana, but left the USA after knifing a man to death. They then established themselves between the Upper and Lower Waterton Lakes. Olive died in 1884. The couple had three children. After his wife’s death Brown placed his son Leo in the mission school at St. Albert through the help of Father Lacombe. Brown is credited with having the government make the Waterton Lakes into a national park.

Baptiste Bruce. (b. 1809)

Baptiste was born on September 15, 1809 at Ile à la Crose, the son of Pierre Bruce and Marguerite Durocher. Baptiste married Catherine Perrault (b. 1820) at Pembina in 1846. They had five children.

Baptiste was a guide on the HBC La Loche boat brigades. By 1866 the overall group was comprised of 17 boats in two brigades, one leaving a week after the first. Baptiste Bruce became the guide for the second brigade. In 1843 he was chosen to accompany the first Arctic expedition to Point Barrow.

Barbara Bruce.

This Michif-speaking Metis entrepreneur was born in St. Laurent, Manitoba. She currently owns and operates All My Relations Consulting. She is the daughter of Jeanne Perrault and Arthur Bruce, the middle child of eleven children. Her father provided for his family by trapping, fishing, and gathering medicine (Seneca root) and through work as a construction worker. Her mother Jeanne stayed home, raising the children until in her later years she became the Postmistress of the community, a position she held for several years.

As a young girl, Barbara entered a Roman Catholic-run education system (a mission school) that did not support Metis culture or traditions. However, her Aboriginal ancestry was part of who she was and her pride continued to grow to make her who she is today.

At age fifteen, Barbara contracted tuberculosis, a disease that has killed many Aboriginal people since its introduction to North America. Barbara had the disease in the bones and, following a one year stay in what was then the Rehabilitation Centre in Winnipeg, spent several years recuperating.

As a young woman, she attended the University of Winnipeg and as well, Red River College. She worked for several years with the Manitoba Metis Federation (MMF), where she held several positions, including Executive Director of the organization. With her work, she travelled to many Metis and other Aboriginal communities across Manitoba and Canada. While on her travels, she noticed that the artwork produced in these communities had no market. This realization led her to her next venture, when she co-founded a retail store known as Northern Traditions, and then Northwinds Art Wholesale Company, both of which specialized in selling Aboriginal art and handmade crafts. Her experience in art combined with her event planning skills led her in 1997-98, to be a member of a team of 8 to organize “Spirits in the Sun,” the first Canadian Aboriginal Arts Festival, to be held in the United States, in Scottsdale, Arizona. In attendance at this significant and



outstanding event were 120 Aboriginal arts and crafts vendors, 40 Canadian/Aboriginal galleries and close to 90 performers.

Barbara's Metis identity and entrepreneurial spirit helped determine her career path. She is currently a founding and managing partner of AMR Planning & Consulting Inc., founder of All My Relations Inc. and part owner of Bruce Boivin Consulting Group Inc. She was formerly employed as Vice President of Operations & Marketing at Tribal Councils Investment Group of Manitoba Ltd. (TCIG) and was the President of the TCIG Charitable Foundation, from 2006 – 2008. Her previous professional positions include: Co-Owner and Director of Blue Sky Planners and Consultants, President of Winds of Change Consulting, and Co-owner of Northern Traditions and Northwinds Art Wholesale Company.

In addition, her commitment to community has led her to participate on many Boards. In 2004, Barbara was appointed as a member of the National Aboriginal Economic Development Board. In 2009, she was appointed to the board of the Manitoba Gaming Control Commission and in 2010 was appointed to as a jury member for the PAR program for the Canadian Council for Aboriginal Business. For several years, she was a board member of the Province of Manitoba's Communities Economic Development Fund and eventually was appointed Chair. She has also served on over two dozen other boards or committees including as a board of director for the prestigious Top 40 Under 40 National Awards and the National Board of the Canadian Council for Aboriginal Business and as a jury member of the National Aboriginal Achievement Awards.



Metis Elder Mae-Louise Campbell, centre, daughter Jaime left, and Barbara Bruce, far right.

Barbara has been given the name “Flies High Thunder Bird Woman.” She is unwavering in her commitment in walking in the traditional way of life and ‘walks the walk’, incorporating spirit and ceremony into her daily personal and professional life. In addition to guiding her personal path, this has also at times led her to her next project or undertaking. For example, one of her major accomplishments which resulted from her commitment to help women heal from residential school led her to work with the Metis Women of Manitoba by organizing several retreats, and developing a facilitation process which brought together close to one hundred Metis women for four sessions. The end result was a final report titled “Needs Assessment of Residential School Experiences of Metis Women in Manitoba”.

In 1993, she received the Manitoba Human Rights Achievement Award for her work in employment and cross-cultural training. She was also recognized by Sagkeeng First Nation for her work in economic development for Aboriginal people and was presented with an eagle feather at that honoring ceremony.

Her commitment to social justice was acknowledged internationally when in 1994, she was asked to be part of a team of peace monitors and election observers during the South Africa elections. Her work in the area of cultural capacity building brought her to work in such diverse locations as Fiji and Australia, speaking and providing workshops.

In her leisure hours, she earned a second degree Black Belt in Tae Kwon Do and was one of the first Aboriginal women to instruct that discipline.

Reverend George S, Bruce (1837-1922)

George was born on December 2, 1837 in Kildonan, the son of Mary McNab and James Bruce (1801-1878), both Half-Breeds. His grandfather, Benjamin Bruce (1770-1823) was an HBC employee from the Orkneys of Scotland who came to York Factory on Hudson Bay in 1789 and married an Indian woman. George married Christiana Murray, the daughter of Donald Murray and Jane Mary Heron on June 7, 1870 at St. John's.

In 1868 Reverend George Bruce (1837-1938) was ordained and in 1869 he was put in charge of the Fairford Mission (St. Helen's) where he would serve for 45 years. He replaced Reverend David Hale who had died that year. In 1895 or 1896 the Reverend Henry Cochrane moved to Fairford, Man., where he worked with the Reverend George Bruce until Henry's death in 1898.

Children:

- Robert William, born July 15, 1871 at Kildonan, he died in 1905.
- Mary Ida, born July 8, 1874.
- Isabelle Suzanne Judith Christie, born April 14, 1878 at Fairford.
- Robert Donald Edward, born April 14, 1878 at Fairford.

Scrip Applications:

Scrip affidavit for Bruce, Rev. George; December, 1837; father: James Bruce (Métis); mother: Mary McNab (Métis); claim no: 1734; date of issue: September 20, 1876.

Scrip affidavit for Bruce, Christiana; wife of Rev. George Bruce; born: February 25, 1842; father: Donald Murray (Scot); mother: Jane Mary Heron (Métis); claim no: 1735; date of issue: September 20, 1876

Jean Baptiste Bruce (1809-1890)

La Loche Boat Brigade Leader

Jean-Baptiste Bruce was born on September 15, 1809 at Ile-à-la-Crosse. He was the son of Pierre Bruce and Marguerite Desrosiers. His brother, John Bruce, born in 1831 was a carpenter and was the president of the Provisional Government of Red River in 1869.

Jean-Baptiste Bruce married Catherine Perrault, born at Pembina, the daughter of Louis Perreault and Madeleine Ducharme. They were married sometime before 1846 and had four daughters and two sons.

Bruce was a leader for one of the La Loche brigades. The La Loche boat brigades had one of the most demanding jobs in the fur trade. The Methye Portage was the longest portage (20 km) in the fur trade traversing the height of land between the Hudson Bay watershed and the Arctic watershed. It lies between the top of the Churchill River system on the southeast and the Clearwater River, which flows into the Athabasca River on the northwest. Methye is Cree name for a burbot or fresh water codfish thus the voyageurs gradually supplanted the Cree name with the French term for the same fish, loche (or lotte).

Roderick Campbell writes about the La Loche Brigade of 1860:



After a long winter of festivity, fiddling and dancing through all the frozen months, a portion of the population, on the approach of spring, turned again to the labour of farming, freighting, and buffalo hunting on the plains. Early in June two fleets of boats left the fort for Portage LaLoche to take the Mackenzie River goods and bring back furs on their return for transport to Hudson Bay. Two specially qualified river guides accompanied this annual expedition. Their names were Alexis L'Esperance and Baptiste Bruce. L'Esperance was a Canadian of long service, since 1815 in fact, and in 1824 was a midman in Sir George Simpson's canoe on a visit to the Island of Vancouver.¹⁰⁹

In June of 1862 J. J. Hargrave comments on the La Loche boat brigades from Red River lead by Baptiste Bruce and Alexis L'Esperance:

Of the two men, Baptiste Bruce is junior in point of years, born in the English River District, he commenced his career as a mid-man in the boats of that district in 1826. After two seasons passed in that capacity, he was promoted to be steersman, and on the expiry of a third year, his abilities and knowledge of the route traversed by his boats, were considered sufficient to warrant his promotion to the position of guide to his brigade. After about seven years occupancy of this situation he left the service for a time and settled at Red River. Subsequently he passed some years in the Lac La Pluie brigade, and also in the extreme north in the Mackenzie River district, where, on the western branch of the Laird River, the navigation of which is difficult and broken, he was considered a skillful pilot. On the partition of the Portage La Loche brigade into divisions about the year 1848, he was appointed to the charge of one of these, which he has held ever since, his duties obliging him to travel during the summer months and permitting his residence at home during the remainder of the year, between September and May.¹¹⁰



York boat at Fort McMurray

In 1850 Jean-Baptiste was the first guide for Dr. John Rae and Dr. John Richardson in their search for the Franklin Expedition. The expedition set out by canoe from there on 4 May and reached the mouth of the Mackenzie River 96 days later. Proceeding eastwards along the coast as far as Cape Kendall (on Coronation Gulf), the men abandoned their canoes and travelled overland to winter at Fort Confidence on Dease Bay (Dease Arm),

Reference:

¹⁰⁹ Roderick Campbell. *The father of St. Kilda; twenty years in isolation in the sub-arctic territory of the Hudson's Bay Company*. London: W.R. Russell & Co. Ltd., 1901: 131.

¹¹⁰ Joseph James Hargrave. *Red River*. London: Office of the Minister of Agriculture and Statistics of the Dominion of Canada, 1871: pp. 236-237.

John Peter Turner. "The La Loche Brigade," *The Beaver*, December 1943, pp. 32-36. The photo of Jean Baptiste Bruce is on pg. 36.

John Bruce. (1830-1910)

John Bruce was a guide and a farmer. As a guide he accompanied Bishop Anderson, an early missionary to the far north. In 1880 Bruce retired from farming at Kildonan and moved to Winnipeg.

John Bruce. (1837-1893)

John Bruce, a Metis carpenter and sometime legal practitioner, was president of the Provisional Government of Red River in 1869. He was born in 1837, at Ile à la Crosse, the son of Pierre Bruce and Marguerite Desrosiers. He married Angelique Gaudry (Vaudry, Beaudry) the daughter of Pierre Gaudry and Marie-Anne Hughes. The family were resident at St. Norbert. His brother was La Loche Boat Brigade leader Jean Baptiste Bruce (1809-1890) born on September 15, 1809 at Ile-à-la-Crosse.



John has been described as tall and dark-featured with a sober looking face. He often worked as a legal advocate for the Francophone Metis. He was reportedly fluent in English, French and a number of Indian languages. On October 1869, Bruce was elected President of the Metis National Committee, the first move to resist the annexation by Canada. He also served as the Commissioner of Public Works in Riel's Legislative Assembly of Assiniboia. He was appointed a judge and magistrate by Archibald the first Lieutenant Governor. After appearing as a witness against Ambroise Lépine in his trial for the murder of Thomas Scott, Bruce and his family moved to Leroy, in what is now North Dakota. He died there on October 29, 1893.

Reference

Ronaghan, N.E. Allen. "John Bruce." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 131-133.

Joseph Albert Ephiem Bruce. (1917-1997)

Born on John Bruce Road in Saint Boniface Manitoba to Eugene Bruce and Clarina Hogue, the 3rd of 18 children. Joseph was the great-grandson of John Bruce who was the first president of the Provincial Government prior to Manitoba entering confederation in 1870.

In 1934, at age 17, Joseph officially became a member of L'Union National Metisse Saint Joseph du Manitoba. In his early 40's, he began his life-long service in L'Union National. He served in many capacities and was proud to be its President for over 25 years.

The year of the Louis Riel centennial celebration in 1985, he was L'Union's President and as Vice-president of the Louis Riel centennial Committee overseeing the many functions. Throughout the years, he also served as chairperson of the board of chalet Louis Riel a senior citizen home in St. Vital, as board member with the Saint Boniface Historical Society. He was also a member of the Manitoba Metis Federation.

To help support his family, he had to quit his formal education at age 14 in grade 9. A few years later in 1935 at age 18, he bought a truck and started "Bruce Bros." In June 1941, he married Eugenie Pelletier from La Broquerie and together they raised two daughters and one son. They were also grandparents of nine grand children.

His working career saw him in various capacities: a labourer for the Corchite Munitions plant in Transcona, a lumber yard assistant foreman for Clayton Construction in St. Vital, lumber yard foreman for Toupin Lumber in Saint Boniface, back to Bruce Bros. and then to B.A. Construction as a heavy equipment operator. Among the many projects he contributed are: The Minaki Highway, the Richardson Building, the Trizec Complex, the Bank of Montreal Building (Portage at Hargrave), the Convention Centre, the Holiday

Inn downtown, the Winnipeg Centennial Library, the Pan-Am Pool, the University of Manitoba campus extensions as well as the overpass in the Perimeter Highway, Lagimodiere Boulevard and #1 Highway.

John Bruce Road was subsequently divided by the development of Royal Woods and Island Lakes subdivisions. The longest portion of John Bruce Road that lay in forestland has subsequently disappeared and a small portion of John Bruce Road from the CPR tracks to Island Shore Blvd. Was renamed "Pamela Road". A city clerk inadvertently let it slip that the "City is in the process of changing all the old names" and this made to the chagrin of the Bruce family.

Joseph Bruce devoted a large part of his adult life to the preservation of our heritage and ensured the survival of L'Union National through the "leave years" when hardly a handful of Metis supported the organization.

Joseph Bruce was a man blessed with a wonderful personality and a keen sense of humour and he was much in demand as a master of ceremonies presiding at Social functions not only for L'Union National but also for many community events and church celebrations.

In 1992, at his wife's funeral, he paid tribute to her unflinching devotion to him and their children; he would not have had the privilege of serving the Union Nationale, the Church and his Community, had it not been for her.

(Contributed by Gabriel Dufault.)

Reverend Patrick Bruce. (1848-1933)

Patrick Bruce was born on May 17, 1848 in Kildonan, the son of Mary McNab and James Bruce (1801-1878), both Metis. His grandfather, Benjamin Bruce (1770-1823) was an HBC employee from the Orkneys of Scotland, came to York Factory on Hudson Bay in 1789 and married an Indian woman.

On Apr 6, 1870, Patrick married Elizabeth Ann Garrioch (1843-1912) the daughter of Elizabeth Campbell and John Garrioch (1813-1891), both Metis. Patrick and Elizabeth Ann had six sons and two daughters.

Patrick attended St. John's College to become a minister. Patrick's first posting seems to have been at Fairford where his brother George was in charge. He went to Lansdown Mission in 1876 then moved to Point Grand Marais where he also taught school. The family then moved to Whittle's Point and he taught at Poplar Point School. Around 1892, he bought land (NW Quarter of 30-15-6-Epm), near Poplar Park. He moved his family there, and started to farm. He would remain in this area for the rest of his life.

Family Scrip

Scrip affidavit for Bruce, Patrick; born: May 17, 1848; father: James Bruce (Métis); mother: Mary Bruce (Métis); claim no.: 1696; date of issue: September 20, 1876.

Scrip affidavit for Bruce, Elizabeth; wife of Patrick Bruce; born: December 24, 1853; father: John Garrick (Métis); mother: Eliza Campbell (Métis); claim no: 1697; date of issue: September 20, 1876.

Bruce, Patrick; for his daughter Elsie Gertrude Bruce; claim no. 780; born: 16 April, 1885 at Fort Alexander; address: Poplar Park; father: Patrick Bruce (Métis and deponent); mother: Elizabeth Ann Garroch (Métis); scrip cert.: form C, no. 2247.

Bruce, Patrick; for his son Percival Bruce; claim no. 771; address: Poplar Park; born: 1 August, 1883 at Fort Alexander; father: Patrick Bruce (Métis and deponent); mother: Elizabeth Ann Garroch (Métis); scrip cert.: form E, no. 3068.

Bruce, Walter Andrew; address: Poplar Park; claim no. 533; born: 15 November, 1879 at Fort Alexander; father: Patrick Bruce (Métis); mother: Elizabeth Garrioch (Métis); scrip cert.: form E, no. 2999.

Bruce, Victor Alexander; address: Poplar Park; claim no. 855; born: 25 May, 1878 at Fort Alexander; father: Patrick Bruce (Métis); mother: Elizabeth Ann Garroch (Métis); scrip cert.: form E, no. 3086.

Bruce, John Edward George; address: Poplar Park; claim no. 534; born: 11 January, 1871 at Fairford; father: Patrick Bruce (Métis); mother: Elizabeth Garroch (Métis); married: 1890 to Margaret Kennedy; scrip cert.: form E, no. 3000.

Bruce, James Arthur; address: Eagle River, Ontario; claim no. 1358; born: 1874 at Fairford; father: Patrick Bruce (Métis); mother: Elizabeth Garroch (Métis); scrip cert.: form E, no. 3322; married: 1899 to Isabelle Taylor.

Bruce, David Alfred; address: Poplar Park; claim no. 535; born: 31 July, 1876 at Kenesota; father: Patrick Bruce (Métis); mother: Elizabeth Gaerroch (Métis); scrip cert.: form E, no. 3001.

William Bruce.¹¹¹ (b. 1850)

William was born in Kildonan the son of John Bruce (1801-1878) and Jane Anne Hichenburg¹¹² (d. 1850). William Bruce lived on River Lot 26 (T45-27-2) at St. Louis de Langevin. He was first married to Elizabeth Richard (d. 1880, buried at Baie St. Paul), two children survived. His second marriage was to Marie Therese Boyer. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28). He eventually prevailed and obtained title to his land. (Contributed by Nellie Larocque.)

Children of William Bruce and Elizabeth Richard:

1. Francois, born 1875 in Prince Albert, Saskatchewan
2. Marie Genevieve, born 29 April 1873.
3. Isabella, born August 1, 1878 in Baie St. Paul.
4. Jean Edward, born December 8, 1879 in Baie St. Paul.

Children of William and Marie Therese Boyer:

1. Helene Flora, born April 29, 1885.
2. Harriet, born January 14, 1887.
3. Herbert, born October 5, 1889.
4. John, born January 4, 1893. John married Florestine Parenteau.

William was a member of Captain Philippe Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Louis Riel sent William Bruce, Edouard Dumont, and Pierre Vandal to Fort à la Corne to get Elie Dumont, David Venne, Alex Venne and Batoche but only Elie was willing to come back. Bruce later defected from the Metis side, having fled from Tourond's Coulee after the first round of fighting.

Jean Baptiste "Big Leggins" Bruguier. (1849 – 1898)

¹¹¹ A signator to the November 19th, 1883, William Bremner petition from St. Louis de Langevin for a survey and patents to their land.

¹¹² The daughter of Henry Hickenberger and Jane Cook.

Jean Baptiste Bruguier was the Metis son of a French-Canadian Metis fur trader, Théophile Bruguier, and a Yankton Sioux mother, Anpao (Dawn), who was the daughter of Wah-me-da-wah-kee (War Eagle).¹¹³

Bruguère served for some time as Tatanka Iyotake (Sitting Bull's) "private secretary", and wrote down some letters, or notes, in Lakota dictated by the great man himself. There is a transcript of one of these notes, in Stanley Vestal's 1932 biography of Sitting Bull.

In his early twenties, Jean served as U.S. Army Scout and Interpreter for General Nelson A. Miles. He distinguished himself by earning one citation after another for bravery. The Yankton might have remained with the Army had he not been involved in a fight at Grand River Agency in 1874. His brother, Bill, was jumped by another Agency employee, William McGee. In his brother's defense, John hit McGee over the head with a club. By morning, McGee was dead and Bill Bruguier was charged in connection with the killing. Even though John had disappeared, a charge of manslaughter was filed against him. A U.S. Marshall went out after the Interpreter, but lost his trail. Bruguier sought refuge where he knew no one would follow – in the camp of Sitting Bull and his grandfather's people. Bruguier became one of Sitting Bull's trusted advisors. "Big Leggins," as he was called was known for his "brave runs" – brazen dashes directly under enemy fire. But his personal acquaintance with Generals such as George Armstrong Custer proved far more important. He remained close to the Hunkpapa until after the Battle of the Little Bighorn. The Bruguier family reports that as a scout for Custer, John Bruguier was actually working for Sitting Bull and the other Sioux. While John was scouting for Custer, he would drop notes for the Sioux to find so that the Sioux always knew where Custer was going. It is said that two scouts survived the Battle of the Little Big Horn — John Bruguier was one of the two survivors. When John rode into Sitting Bull's camp wearing his military uniform, the warriors wanted to kill him but Sitting Bull would not allow it.

¹¹³ Metis trader Theophile Bruguier was born on August 31, 1813, at L'Assumption in Lower Canada, the son of Jean Baptiste Bruguier a Métis, and Elizabeth Kipp. He was educated in the French language and originally studied law. After his fiancée died from cholera, Theophile left Canada to work for the American Fur Company in St. Louis, Missouri as a trader and interpreter. He was first posted to Fort Pierre in the Dakota Territory. He arrived there on January 1, 1836. In his travels along the Missouri River he established good relations with the Yankton Sioux, a group led by Wah-me-da-wah-kee (War Eagle). Bruguier married Blazing Cloud (21 Jun 1837 at Fort Vermillion) and Dawn, both daughters of Chief War Eagle. With Blazing Cloud he had seven children and with his wife Dawn he had six more children. He sent his sons to be educated at the College of Christian Brothers in St. Louis.



Jean Baptiste Bruguiere, holding a Sharp's Carbine

On September 27, 1879, Jean was finally arrested for manslaughter in the McGee Case. General Miles appeared as a character witness at the Bismarck trial. His testimony was a tribute to Bruguiere's intelligence, which was of great value in several critical instances. Also appearing as character witness was the unscrupulous land speculator and lawyer, Dr. Walter A. Burleigh. The doctor successfully entered into court record a petition signed in John's behalf by many leading citizens of Miles City, Montana. The jury deliberated half an hour before delivering the final verdict of not guilty.

In later years, Bruguiere moved to a reservation near Poplar, Montana. On June 13, 1898, he was murdered on a lonely, deserted road by a man wielding a wagon wrench. (Parts of this narrative are taken from *Remember Your Relatives; Yankton Sioux Images, 1851 to 1904*, Volume I, by Renee Sansom-Flood and Shirley A. Bernie, edited by Leonard R. Bruguiere.

Theophile Bruguiere. (1813-1896)

Theophile Bruguiere was born on August 31, 1813, at L'Assumption in Lower Canada, the son of a Half-Breed Frenchman and a mother of English heritage. He was educated in the French language and originally studied law. After his fiancée died from cholera, Theophile left Canada to work for the American Fur Company in St. Louis, Missouri as a trader and interpreter. He was first posted to Fort Pierre in the Dakota Territory. He arrived there on January 1, 1836. He also spent an extended period of time in charge of the Fort Vermilion Post. Later he began working as an independent fur trader dealing with the Sioux Indians. In his travels along the Missouri River he established good relations with the Yankton Sioux, a group led by Wah-me-da-wah-kee (War Eagle). Bruguiere married Blazing Cloud and Dawn, both daughters

of Chief War Eagle. With Blazing Cloud he had seven children and with his wife Dawn he had six more children.

In May of 1849, Theophile and his family settled at the mouth of the Big Sioux River, about two miles north of what was to become Sioux City, Iowa. His farm and trading post included several log cabins and the teepees used by War Eagle's group. He not only assisted this tribe but was also instrumental in assisting many of the French Canadian settlers who came to the area. As Sioux City grew Bruguier continued as a trader and freighter and also served as an Indian Commissioner. His wives died in the late 1850s and he subsequently remarried to Victoria Turnott, a widow from St. Louis.

Under the Yankton Treaty Bruguier received \$3,000 for each of his children and \$3,000 for himself. In addition, each family member received a half section of land. Theophile himself had about 1,000 acres of land at one time. At the time of his death he was living on the one section he had kept. The rest of the land had been sold to Sioux City and became what was called Riverside Park. Theophile died of pneumonia on February 18, 1896. He was buried in the Catholic Cemetery near Salix, then reinterred on the bluff of War Eagle Park beside the graves of his Yankton wives and father-in-law.

Angelique Bruneau dite Chatelain. (b. 1846)

Angelique married Alexandre Morin (b. 1847). Alexandre was the son of Antoine Morin (b. 1808) and Therese Larocque (b. 1813). He married Angelique Bruneau dit Chatelain in 1868. They had thirteen children born at Willow Bunch, Wood Mountain, Cypress Hills, St. John and Turtle Mountain. He died at Medicine Lake, Montana in 1908. In the 1881 Canada Census the family is recorded as Household # 60, with them are their children, J. Alexandre (10), Therese (9), Josette (7), and Marie (3). Alexandre is the youngest of three Morin brothers who signed this Cypress Hills petition.

François-Jacques Bruneau. (1809-1865)

François-Jacques was born at Lac Vert, Saskatchewan, the illegitimate son of Antoine Bruneau, a Metis. In 1814, he went to Montreal with his father. He moved to Red River in 1822 and completed his education at École de Saint-Boniface. In 1831, he married Marguerite Harrison, the daughter of a Cree mother and a North West Company employee. François-Jacques became a teacher then a farmer. The couple had eleven children. One of their sons, Athanase, served as a guide to Lord Milton and then Dr. Walter Cheadle in 1862.

François-Jacques was prominent in community affairs. In 1843, he appeared before the Council of Assiniboia as head of a delegation requesting a distillery, which would give the Metis a chance to dispose of their grain surpluses. He also argued for more Metis involvement as officers in the police force. He helped lead the Metis in support of Sayer during his trial in 1849, and became a magistrate in 1850. In 1851, he was made a judge for one of the Assiniboia judicial districts. He was eventually appointed to the Council of Assiniboia in 1853 on the recommendation of Bishop Provencher. He was only the second French speaking lay person (after Cuthbert James Grant) to be appointed to council. In late June 1865, both Bruneau and his wife died within hours of each other during a cholera epidemic.

Bruneau's son-in-law, Johnny Grant gave the following sketch of Bruneau:

François was born, and his father dying soon after, he was brought up and educated by Bishop Provencher. He studied for the priesthood. In the meantime, Edward Harrison, a chief Factor of the Hudson's Bay Company, had died suddenly, leaving a wife and three children. Mrs. Harrison did not understand business methods and became the victim of unscrupulous people, so that she was soon penniless, although her husband had left property. Bishop Provencher took them also under his protection and gave them a home. The youngest daughter, Marguerite, was a pretty girl with fair hair and blue eyes and so different from the other girls of the country that, by the time she was twenty years old, young François Bruneau fell violently in love with her, and changed his mind about his calling. Instead of continuing his theological studies, he married her. Although they were both poor, they were willing to face the world together. He taught school and studied law, and in time became a magistrate and then a county judge.

He was so big-hearted that, a week before the High Court met, his house would be full of people asking advice. They got the advice and free board as well. He always tried to affect a settlement between litigants; his usual way being to appoint a day for one party to state his case, then he would hear the other side, then he brought the two together and in nine cases out of ten effected a settlement between the litigants. He explained the law to them and they would leave well-satisfied and good friends. In cases which came up in court, if he was obliged to sentence a prisoner, he was just, but very tender-hearted, so he was well respected by all classes. He and his wife died of the Red River fever in 1865 and were buried on the same day. As he was too hospitable to have saved anything out of his small salary, he left his five daughters with little means. At Judge Bruneau's funeral, Archbishop Taché began to address the congregation, but was so deeply moved he could not continue his address. (Johnny Grant in Lyndel Meikle (editor) *Very Close to Trouble: The Johnny Grant Memoir* (Pullman: Washington State University Press, 1996: 186-187.)

Reference

Dorge, Lionel. "François-Jacques Bruneau." *Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 94-95.

Louis Bruneau dit Montagnais (1832-1878)

Louis Montagnais was born at Lac la Biche in 1832, the son of Michel Joachim Bruneau and Catherine Ladouceur. Louis Bruneau dit Montagnais, was a fur trader. With his ability to speak Cree, Chipewyan, Stony, Blackfoot, Sarcee, French and English, he became well known as an interpreter. Louison was the Metis trader and Chief of the buffalo hunts ranging out of Buffalo Lake, Alberta. He was married to Angèle "Le-leet" Dumont on March 28, 1853 at Lac Ste. Anne. She was the daughter of Gabriel Dumont and Suzanne Lussier. In the small pox epidemic of 1870 he lost his wife and four of their children within a few months time. Louis then married Marguerite Allary, the daughter of Antoine Henry dit Allary and Josephte Caplette, on December 26, 1870 at Edmonton.

Louis and Angele had the following children:

- Madeleine, born 1854 at Lac la Biche. She married George Hodgson in 1870 on the plains.
- Moise, born 1856 and died before 1885.
- Alexandre, born 1858 at Edmonton and died at age 11 on the plains in 1870 (small pox epidemic).
- Paul, born 1861 at Fort Edmonton, also died on the plains in 1870 at age nine.
- Mathilde, born 1863 at St. Albert, died on the plains in the 1870 epidemic at age 6.
- Julia, born 1866 at St. Albert, also died in the epidemic.
- Louis, born May 20, 1866 at Fort des Prairie Edmonton. He married Isabelle Maria Collin, the daughter of Richard Collin and Nancy Berland on February 1, 1866 at St. Peter's Mission, Montana. He then married Louise Lafournaise dit Laboyucane, the daughter of Guillaume Lafournaise and Caroline Garriepy on October 30, 1884. Louis died March 11, 1919 in Lake Eliza, Alberta. They had the following children: Mary Bruneau dit Collins, born Abt. 1886; died July 08, 1953; Edward Bruneau dit Collins, born June 20, 1887 in Augusta, Montana; died April 16, 1971; married Annie St Germaine June 21, 1908; born 1889 in Flathead Valley, Montana; Marguerite Minnie Bruneau dit Collins, born Abt. 1888 in Augusta, Montana; died March 02, 1911; married Adolph LaRance September 20, 1906 in Dupuyer, Montana.
- Felix, born 1868 at St. Albert, he also died on the plains in the small pox epidemic of 1870.

Father Fourmond records the following story of the Metis hunting camp at Jolie Butte:

On Sunday the fourth of September [1870], in the evening, I summoned all the hunters to elect *the grand-chef*, eight councilors and eight *capitaines*. Louison Montagnais is his name. He is a man remarkable for his great height; a long and radiant head of hair, black as ebony, falling in a graceful cascade over his large shoulders and encasing a bronzed face in which the principal characteristic would appear to be health. At the same time the moustache that he sports and which distinguishes him from the other hunters gives him a certain martial air which denotes vitality. (Cited in R.F. Beal, J.E.

Foster and Louise Zuk, "The Metis Hivernant Settlement at Buffalo Lake, 1872-1877." Edmonton: Alberta Department of Culture, 1987: 11.)

Louis died at Lake Eliza on November 6, 1918.

Marie Amable Bruneau. (b. 1828)

Marie was the daughter of Michel Joachim Bruneau (b. 1806) and Marie Ladouceur dite Desjarlais. She married Pierre Boucher, the son of Joseph Boucher Jr. (1795-1851) and Marguerite "Nostukew" Dupuis (1802-1859).¹¹⁴ They were members of the Cypress hills Metis hunting brigade.

Trent Bruner. (b. 1965)

Trent was born at Canwood, Saskatchewan. He began playing piano at age twelve and has gone on to become the national accompanist for the prestigious Canadian Grand Masters Fiddling Championship in Nepean, Ontario from 1991 to 1993 and from 1995 to present. The interested listener can hear his piano playing on the recently released CD, *Drops of Brandy* (Saskatoon: Gabriel Dumont Institute, 2001). He is also featured on the recent Gabriel Dumont Institute video, *John Arcand and his Metis Fiddle* (Saskatoon, 2001).

Reverend Henry Budd. (1810-1875)

A Metis from Norway House, Budd (actually, Sakachuwescum, "Going Up the Hill") was the first ordained Native minister in the Church of England in North America. His ordination took place on December 22, 1850 at St. Andrew's Church on the Red River. He subsequently served as a missionary among the Woodlands Cree people living on the Saskatchewan River system during the mid-1800s.

Henry Budd was born c. 1812 at York Factory. Henry's Métisse mother was Wash-e-soo-esquew (Agathus or Mary Budd) his father was a Metis by the name of Budd who died circa 1811. His mother was the Metis daughter of Matthew Cocking a HBC factor and Ke-che-cho-wick, a northern Cree woman (Cocking's second wife). When he was ten years old Henry's mother placed him with the Rev. John West who was looking for Native children to educate in the Christian faith. West recruited another boy, James Hope (Pemuteuithinew) and they traveled to Red River where he took responsibility for the education of Henry and James. After completion of his schooling Henry moved near St. Andrews Church (the Lower Church) on the Red River in 1829. He lived there with his mother, his brother's widow and her three children. They farmed, raising wheat and barley along with the hogs they raised for meat. Budd was also employed with the HBC first as a day labourer then full-time at Lac la Pluie from 1832 to 1835.

In 1836, Henry Budd married Elizabeth (Betsy) Work (1820-1874), the Irish-Cree daughter of John Work, an officer of the HBC. They were to have thirteen children. With the dowry provided by his father-in-law Henry was able to purchase land in addition to the land grant he received from the HBC in 1831. He began teaching at the Church Missionary Society and in 1837 he took charge of the Day School at the Upper Church in the Red River Valley. He was sent to Cumberland House in 1840 to establish the headquarters for a new mission. This changed however when Henry saw fit to transfer headquarters to The Pas, Manitoba.

¹¹⁴ Marguerite was born at Lac La Biche, the daughter of Jean Baptiste Dupuis and Marie his Nakota (Assiniboine) wife.

His work as a missionary proved fruitful. Within a matter of months, thirty-eight adults and forty-four children were baptized by Rev. John Smithhurst (Henry had not yet been ordained). He was an eloquent speaker in both Cree and English and this enhanced his missionary work. Through his work at The Pas, he influenced the Native people of the La Ronge-Stanley mission area who had come to learn from him and then returned home to share their new faith with their communities. His superiors recognized his missionary abilities and Henry was recommended by the Christian Society to be ordained. Thus, on December 22, 1850, Henry Budd became a minister of the Church of England. He was thirty-eight years old. Before him there were still twenty-three years of ministry. After his ordination the Reverend Budd was given a new mission at Nipowewin, now known as Nipawin, Saskatchewan. He worked there for fifteen years also ministering to the needs of the residents of the Prince Albert area. He died on April 2, 1875, at the age of 61 and was buried at The Pas, Manitoba.



Reference

Beaumont, Raymond M. "Origins and Influences: The Family ties of the Reverend Henry Budd." *Prairie Forum*. Fall 1992: 167-200.

Budd, Mary (Washesoesquew). (1780-1850)

See Mary Cocking.

Marilyn Buffalo. (b. 1950)

Marilyn is of Cree and Metis descent. She was raised on the Samson Cree Nation of Hobbema, south of Edmonton, Alberta. On the Metis side, she is a direct descendant of famous Alberta Metis leader Joe Dion and on the first Nations side she her ancestry includes chiefs Poundmaker and Big Bear. As a single parent she raised three boys and two girls. She is the former President of the Native Women's Association of Canada. As the leader of this group she always made a point of honouring her Metis roots.

For over 40 years, Marilyn has been active in issues related to indigenous women, youth, and children. *Chatelaine* magazine recognized Marilyn in December 2000 as Canada's "Role Model of the Year." She received the Southern Chiefs of Manitoba's Eagle Feather Award in 2002 in recognition of her continued dedication to Canada's First Nations Land and Treaty Rights. The Native Women's Association of Canada gave her its "Golden Eagle Award" in March 2004 for her lifetime contributions to Canada's native women. Marilyn is active in Cree traditional ceremonies and carries the name "Morning Sun Woman". She raised her 6 children and currently has 9 grandchildren and 3 great grandchildren.

John Bunn. (1802-1861)

On May 31st, 1861 the Red River, as it had done many times before and since, had overflowed its banks and flooded the countryside. Although the Lord must rest on the Sabbath, the Red River knew no such rest. The Anglican services were, therefore, held on top of Bird's Hill, the piece of high ground favoured since the days of Lord Selkirk's settlers. A small boy, the future Archbishop Matheson of Rupert's Land, recalled that it was on Bird's Hill that the news of John Bunn's death reached the congregation: "I shall never forget the profoundly pathetic scene.... I had never before seen strong, stalwart, rugged men convulsed with grief. Many of them slipped quietly away in order to conceal their emotions. It was then that I learned what an earnest and self denying doctor can mean to his patients."¹¹⁵

Even though he was the first native-born doctor¹¹⁶ to practice medicine in the Red River Settlement, John Bunn's medical career was just one of the many hats he wore during the thirty-seven years he lived there. The depth of grief shown above indicated his integrity and the respect others had of him, and which

¹¹⁵ Archbishop Matheson quoted in Ross Mitchell, "Doctor John Bunn," *The Beaver* (Dec. 1938), 50.

¹¹⁶ Cuthbert Grant (1793-1854), the "Warden of the Plains", owned a medical chest and did practice some medicine, but he had very little formal training.

allowed him to hold many important posts: the colony's coroner, councilor of Assiniboia, sheriff and governor of the jail and recorder and magistrate of the Court of Assiniboia. Yet, as a young man he probably would have preferred a career in Scotland, where he spent ten of his first nineteen years. Much of John's childhood was spent apart from his father, Thomas Bunn, whom he left for Scotland in 1809 and would not meet again until 1824. Despite this period of separation, the two men formed a close relationship when John settled in Red River.

Thomas Bunn was baptized on September 14, 1765 in Hendon, Middlesex, today a part of metropolitan London. As a child he came to know the Nicholl family quite well; two Nicholl daughters, Fanny and Nancy, became life-long friends. His urban upbringing was far removed from the wilderness of Rupert's Land, where he would spend a significant portion of his life. But thought of a career in the fur trade was definitely not on his mind as he apprenticed to be an oilman. Having nothing to do with petroleum, an oilman dealt in linseed, olive and whale oil. Secure in a trade, in which he would eventually start a business, Bunn began a family when he married the nineteen year old Jane Roper on December 22, 1789. Unfortunately, tragedy was at hand when Jane died nearly six years later and Bunn's business subsequently went bankrupt. According to Bunn's biographer, Bayley family tradition hints that Nancy Nicholl would have liked to become the next Mrs. Bunn, but Thomas was now a penniless widower, and her parents would not have approved of this match with their twenty year old daughter.¹¹⁷ Thus began a life-long story of unrequited love between Thomas and Nancy.

In 1797, at the age of thirty-two, Thomas Bunn had to find a new career that would hopefully allow him to one day marry Nancy. This assumption seems plausible because Nancy waited another eleven years before she became the wife of William Bayley, when she herself was about thirty-one and close to entering spinsterhood. Opportunities in London must have been scarce because Bunn decided to sign a five-year contract with the Hudson's Bay Company as an apprentice clerk. He was well past the age when men normally joined the HBC, and this may have been the reason that he lied about his age, giving it as twenty-five.¹¹⁸ He left for Hudson Bay probably not realizing he would never see England or Nancy again, although he would write her once a year—which was as regular as the mail was at the time—for the rest of her life. It is in those letters that have survived which reveal his deep affection for her. In a letter that described a journey from Fort Albany to York Factory, Bunn wrote: "In the evening the Chief in return for my liquor made a grand Conjuring match for fine weather for me. As perhaps you are not a capital Conjurer, though I have long known you to be bewitching, I shall break off the my narrative to initiate you in the art of conjuration as practiced here."¹¹⁹ Upon hearing about her death forty-five years later, Bunn wrote to her son, William Bayley Jr., that "I had known her from Infancy, was upon the most intimate terms of friendly intercourse as long as I remained in England, I have corresponded with her above fifty years in this Country. Judge if I must not have loved her."¹²⁰ The depth of their affection went beyond death when Nancy made a dying wish to be buried beside Thomas's first wife, Jane. Despite his unrequited love for Nancy, Bunn did not live in a state of chastity after his arrival in Rupert's Land.

Upon arriving, Bunn was stationed at Fort Albany where Chief Factor John McNab was in charge of the post. Around November 1798 Bunn married Sarah, one of McNab's Half-Breed daughters, according to the "custom of the country." She bore him two children, Mary and John, but this union lasted only a little longer than Bunn's first marriage when Sarah died in 1806.

It is not known precisely when or where John Bunn was born. Most references give a date of 1800,¹²¹ while Bunn's entry in the *Dictionary of Canadian Biography* gives a tentative birthdate of 1802 "at an HBC post on Hudson Bay."¹²² Since the exact date is unknown, John Bunn's birthplace can be speculated upon, but it hinges on one factor: Did Sarah Bunn accompany her husband on any of his journeys or did she stay with her father? Thomas Bunn left Fort Albany, which is on the west shore of James Bay, in May 1799 and did not come back until three years later. If Sarah stayed at Fort Albany, it is possible that John was conceived before his father left and born sometime in January 1800, but then the birthdate of his sister Mary, given as 1799, would be inaccurate unless she was born very early in 1799. What is more likely is that she accompanied him on his trip across the north-west, which was a common practice, especially when

¹¹⁷Denis Bayley, *A Londoner in Rupert's Land: Thomas Bunn of the Hudson's Bay Company* (Winnipeg, 1969), 8.

¹¹⁸*Ibid.*

¹¹⁹P.A.M., Bunn Correspondence, letter #1, Thomas Bunn to Nancy Nicholl, 1804.

¹²⁰P.A.M., Bunn Correspondence, letter #10, Thomas Bunn to William Bayley Jr., August 4, 1849.

¹²¹One biographer notes that John Bunn's birth was "about 1800" at Moose Factory, Roy St. George Stubbs, *Four Recorders of Rupert's Land* (Winnipeg, 1967), 91.

¹²²H.C. Klassen, "John Bunn," *Dictionary of Canadian Biography*

one considers how long Thomas ended up being away. She was unlikely to have remained married to Bunn if he was going on a three year sojourn after they had been married just a little over six months. Sarah would, in all likelihood, have married another fur trader before Thomas returned. Also, it was conceivable that Bunn knew in the autumn of 1798 that he would be leaving for the interior the following spring, and therefore he married Sarah as part of an agreement with her father to undertake the journey.

On September 30, 1799 Bunn arrived at Brandon House (now Brandon, Manitoba), after spending the summer at Osnaburgh House. Brandon House became his base of operations for the next two years. This post is the most probable place where John was born, providing he wasn't delivered on the overland trip. However, Thomas Bunn did go on two expeditions to Shell River, an outpost just to the north-west of Brandon House, between 1800 and 1802. Brandon House provisioned many of the smaller posts in the outlying areas, and the winters of 1799 to 1802, being harsher than usual, made this task all the more difficult. The first winter that Bunn spent there a letter arrived from John Sutherland, who was in charge of Fort Pelly, north-west of Shell River inside present-day Saskatchewan. Sutherland wrote of "being in the utmost distress for Provisions," and he requested that men be sent "as soon as possible...to hunt for us."¹²³ Indeed, the Fort Pelly Journal shows that Sutherland and his men survived largely on a diet of rabbit that winter. The following autumn found Bunn packing for a trip to Shell River to trade with the Indians—the rival XY Company was providing stiff competition in the area—and provision Sutherland. However, Brandon House master, James McKay, was anxious over the low water being experienced that fall. "I shall be obliged to send Mr. Bunn with a small outfit as far as Shell River the water being very shoal & fearful craft cannot get all the way to Mr. John Sutherland."¹²⁴ Bunn wintered at Shell River and did not return until the following May with Mr. Sutherland and ten men. On October 1, 1801 Bunn was again sent out on a trading and provisioning expedition this time to "mans Elbow" (more commonly known as Indian Elbow, later Fort Hibernia, but close to Sutherland's post); he took with him "most of the Victuals that was (sic) in the house."¹²⁵ Despite taking most of the food provisions in the post, Bunn was in for a bad winter. He arrived at Shell River on the 18th of October and to his "great disappointment found the water so low & falling everyday; that it was impossible to proceed any farther.... Peery with the greatest exertions has hitherto kept us in Elk flesh but it is now done."¹²⁶ Bunn was facing starvation. But McKay could not help him because the local Indians were "plaguing" him "for Victuals", and he feared that he would not "make provisions enough", despite noting that "Mr. Bunn & his men [were] entirely starving as well as his neighbours."¹²⁷ Bunn survived "a very bad winter" and returned to Brandon House on May 12th. Having obviously seen enough of this part of the country, he left a week later on a journey back to Fort Albany, arriving there in late August, where he took charge of the post from his father-in-law until December 18, 1802. Did Sarah accompany Thomas on his jaunts to Shell River? If so, it is possible John was born there, but if his biography in DCB is correct there is a possibility he was born in Fort Albany in the autumn of 1802. Nonetheless, he was not born at a post on Hudson Bay as some writers have suggested in the past.

John McNab soon became Chief Factor at York Factory, and Thomas followed his father-in-law there. He set off from Fort Albany in the summer of 1803 with "2 men, 2 women, 2 children and 2 dogs in 2 canoes";¹²⁸ undoubtedly, one of the women and the two children would have been Thomas's family. After a grueling 54 day, 800 mile, journey, the Bunn family arrived in York Factory on September 9, 1803. This post was probably the largest in Rupert's Land and was more like a small village than a mere trading station. York and the surrounding area would comprise the young John Bunn's entire world for the next six years as his father settled into a seasonal rhythm as regular as the tides on Hudson Bay.

Less than a month at York Factory Bunn's yearly cycle began when he went out hunting and trapping. Bunn was no big game hunter; his booty usually consisted of partridges, rabbits and trout, while he often found martens and foxes in his trapline. However, one winter, in a year when wolves seemed to have been a particular nuisance, the York journal recorded that "a wolf [received] from Mr. Bunn."¹²⁹ His base of operation was a camp pitched on Ten Shilling Creek, which empties into the Hayes River, a short distance from the factory. On the bank of this creek Bunn erected a tent every winter for his family and himself to dwell. Regular trips were made to drop off the fruits of his exertions, pick up provisions or just to enjoy

¹²³H.B.C.A., B.159/a/5, Fort Pelly Journal, John Sutherland to Robert Goodwin, January 23, 1800.

¹²⁴H.B.C.A., B.22/a/8, Brandon House Journal, September 15, 1800.

¹²⁵H.B.C.A., B.22/a/9, Brandon House Journal, October 1, 1801.

¹²⁶*Ibid.*, fo. 27, Thomas Bunn to James McKay, December 15, 1801.

¹²⁷*Ibid.*, January 24, 1802, January 27, 1802.

¹²⁸P.A.M., Thomas Bunn to Nancy Nicholl, 1804.

¹²⁹H.B.C.A., B.239/a/113, York Post Journal, March 9-15, 1807.

some Christmas cheer with the rest of the officers and men. This former urban denizen enjoyed a measure of success as a hunter/ trapper; his first year on the job three companions and himself brought in 200 partridges.¹³⁰ Were these three companions his wife and two children? Journal entries were very circumspect when mentioning the existence of country wives and children, even though the person writing the journal, John McNab, was Bunn's father-in-law;¹³¹ the practice of maintaining a family, after all, was not official HBC policy. Usually, company employees were mentioned by name or simply given the designation "man" or "men", as when Bunn and "a man" went out hunting one October in 1803.¹³² It is interesting to note that, although Bunn's companion is mentioned a few more times, there are no more entries after Sarah McNab's death in 1806. Nevertheless, by the springtime Bunn put away the traps and guns to engage in the next phase of his annual cycle.

When the snow had melted and the ice-choked waterways were finally clear it was time to begin the yearly inland trade by getting the inland depots ready for business. The fierce competition with the North West Company necessitated operating inland stores to bring the trade closer to the First Nations, making it easier for them to trade and thus ensuring that they would favour the HBC over their rival. Each May Bunn was sent inland to "the Rock"¹³³ with men and goods to open the depot and begin transacting "the business." Chief Factor McNab usually arrived a few weeks later in June or early July to find "Mr. Bunn and all well and business going on regularly and judiciously."¹³⁴ Shortly after McNab's whirlwind tours Bunn would pack up the inland cargo, lock the door of the depot and depart with the labourers for York Factory. This was done no later than the middle of July because the furs would have to be baled and made ready for the annual appearance of the ship from England, which usually arrived in September. Much activity marked the ship's brief time, anchored in the Hayes River, as barges unloaded provisions and trade goods. Bales of beaver, marten, fox and other furs were loaded aboard; and longboats brought passengers on board for a journey to England. Some passengers were going back for a furlough and others, having tired of the harsh environment and deprivations of fur trade life, were sailing back to settle permanently, while still others were disembarking to begin a new life in Rupert's Land, many not realizing they would never be back across the water. Within a week or two of the ship's departure, Thomas Bunn would be back on Ten Shilling Creek to begin another winter of hunting and trapping.

Until 1808 the young John Bunn no doubt followed the rhythmic pattern of his father's existence. He may have been too young to hunt, but he may have been old enough to follow his father as he checked his traplines and fishing nets. Long winter nights were spent in his family's tent, where his mother cooked the meals and perhaps spun Indian legends that she had heard from her mother. Because his father did not stay there long, John and the rest of the family may not have accompanied him on his trips to the inland depot. However, as previously suggested, the family often went with Thomas Bunn to York Factory, which to the young Bunn must have seemed like the centre of the universe, with all manner of hustle and bustle. Improvements in transportation from small canoes to the York boat meant the factory was the "chief depot" for goods allocated for the interior.¹³⁵ Competition with the North West Company had engendered many changes at York, all in an effort to reduce overhead expenses, while John lived there. Men, like his father, were now engaged in hunting, trapping and fishing; they cut down timber for firewood and building repairs, tended livestock, grew hay (on the appropriately named Hay Island) and vegetables. They collected ballast for the annual ship from England; for the inland trade, they packed boxes, prepared tobacco, filled kegs with brandy and an innumerable number of other tasks.¹³⁶ It cannot be known how much John's life changed after his mother's death, but it certainly changed in 1808 when he started school, and his father married for the third time.

Sometime in 1808 Thomas Bunn, again in the custom of the country, married Phoebe Sinclair,¹³⁷ daughter of William Sinclair and Margaret Nahovway, who was the daughter of a Cree woman and Moses Norton. Bunn had unquestionably met Sinclair and his daughter on one of the frequent trips Sinclair made

¹³⁰H.B.C.A., B.239/a/109, York Post Journal, January 16-22, 1804.

¹³¹Nowhere in the official record did McNab mention that Bunn was his son-in-law.

¹³²H.B.C.A., B.239/a/109, York Post Journal, October 6, 1803.

¹³³Officially known as Gordon House; it should not be confused with Rock Depot which was built later, and at which Thomas Bunn would eventually be in charge of from 1819-21. Gordon House was replaced in 1808 by Hill River House.

¹³⁴H.B.C.A., B.239/a/111, York Post Journal, July 12, 1805.

¹³⁵Harold A. Innis, *The Fur Trade in Canada* (Toronto, 1962) [reprint], 160.

¹³⁶*Ibid.*, 156.

¹³⁷This marriage was made "legal" in 1820 when Reverend John West disembarked in York to begin his trek to minister at the embryonic Red River Settlement. While in York, West performed the first Anglican marriage in western Canada and baptized Phoebe and Thomas's children.

between Oxford House, where he was stationed, and York Factory. It was somewhat surprising that Bunn waited the approximate two years he did to remarry, especially since he would have had to care for two small children. Perhaps he still hoped to return to London to be with his beloved Nancy but realized financial circumstances would never allow that possibility. It is interesting to note that Nancy became Mrs. William Bayley the same year as Thomas's marriage to Phoebe, conceivably Nancy had come to the same conclusion and had decided to no longer wait for Thomas. The forty-three year old Bunn and the sixteen year-old Sinclair soon began their own family of five children, one son and four daughters, one of whom was named after Thomas's childhood friend, Fanny.¹³⁸ That same year Mary and John began going to school.

A year earlier John Bunn's grandfather, John McNab, had written the Company's directors to request that a school be established at York Factory. He expressed concern that the children, especially the girls, were being unduly influenced by their native mothers. He wrote:

In the first instance it is the anxious desire of every parent that the happiness resulting from Education + Religion should be imparted without distinction to the Children of both sexes & that the female youth in particular should experience that delicacy & attention to their persons their particular situation requires—native women as attendants on these young persons seems improper—their society would keep alive the Indian language and with it...native superstition which ought to be obliterated from the mind with all possible care.¹³⁹

McNab asked that a “respectable matron” and schoolmaster be sent from England to oversee the “progress of Education morality & good order.”¹⁴⁰ Such an expense was most likely not at the top of the HBC director's list of things to do as they battled their rival, the North West Company. Therefore, McNab arranged for a makeshift school to be operated with a Mr. Geddes to be in charge. On September 9, 1808 Geddes commenced his classes with a handful of students: Joseph Cook, Harriet Ballendine, Catherine Sinclair (Phoebe's sister) and John and Mary Bunn.¹⁴¹ However, being a schoolmaster was not a full-time job, but whenever Geddes retired to Ten Shilling Creek to hunt partridges Thomas Bunn would take his place and vice versa, so that the two men fulfilled their assignments as hunters and educators. Obviously, only a remedial curriculum of the three R's and some basic religious indoctrination could be imparted. It was enough for McNab, in his 1809 annual letter to London, to proudly send work samples of the pupils and proclaim, “we have the pleasure to assure your Honour that the School Establishment is proceeding under the happiest...success—the amelioration already taken place is sufficient to justify the Hopes of the well wishers of the Institution...”¹⁴² Two days after he penned this letter, however, McNab boarded the King George III to retire to Great Britain, along with him was John Bunn.

Despite what he had wrote to the higher ups in London, McNab did not want his own grandson educated in some backwoods school, where the influences of the wilderness were always close at hand. No, for John Bunn a more urbane education was destined for him. On September 16, 1809 he boarded the ship and with “light breezes and fine weather” set sail for England.¹⁴³ It would be 10 years before the young Bunn would set foot in Rupert's Land again, and it would be an additional 6 years before he saw his father again. As for Thomas Bunn, his annual cycle began itself despite the departure of his son. On November 1st, 1809, the post journal recorded that he had brought in the first two partridges of the season.¹⁴⁴ Two years later Mary Bunn would be sent to live with her mother's family;¹⁴⁵ she would never see her father and brother again.

John Bunn's profession appeared to be predestined as soon as he boarded the King George III. In addition to being a professional fur trader, John McNab was also a surgeon, and he assuredly influenced his grandson's choice of career. Although not much is known about the rest of Bunn's childhood, he did go to school in Edinburgh, Scotland and began medical school at the University of Edinburgh around 1817. At

¹³⁸ Bunn's eldest daughter, Mary, was also known as Nancy, whether a middle name or a nickname is unknown.

¹³⁹ H.B.C.A., B.239/b/79, York Factory Correspondence Book 1794-1809, fo. 53d.

¹⁴⁰ *Ibid.*

¹⁴¹ H.B.C.A., B.239/a/115, York Post Journal, September 9, 1808.

¹⁴² H.B.C.A., B.239/b/79, fo. 59d.

¹⁴³ H.B.C.A., C.1/422, *King George III Ship's Log*, fo. 45.

¹⁴⁴ H.B.C.A., B.239/a/116, York Post Journal, November 1, 1809.

¹⁴⁵ She obviously was sent to live with her mother's native family because she did not accompany her grandfather and brother to Great Britain. She never saw her father or brother again, although her eldest son would come to live with them in Red River for five years during the first half of the 1840s.

the time Edinburgh was known as the Athens of the north and more affectionately as “Auld Reekie”. Industrialization had swelled the population in one decade from 35,248 in 1811 to 138,235 ten years later.¹⁴⁶ A whole section of the city had been redeveloped and rebuilt with dozens of buildings whose architecture echoed the Grecian architecture of ancient Athens, including the University of Edinburgh and its school of medicine. Prospective physicians and surgeons flocked to Edinburgh, where its medical school had the best reputation of any outside of London.

Medicine as a profession was still in its infancy during Bunn’s 1817 sojourn in Edinburgh. Although a sharp division had previously separated surgeons from physicians—those who dispensed physic or medicine as opposed to the surgeon who was concerned with the “art” of cutting into the body. In Bunn’s day medical students studied both physic and surgery at the University of Edinburgh—as opposed to their English counterparts—if they wanted to become general practitioners.¹⁴⁷ Bunn probably followed suit, with his curriculum being similar to that in 1832 when he was examined in anatomy, surgery and pharmacy.¹⁴⁸ His courses and professors may have been the same or similar to those of one of Bunn’s contemporaries, James Douglas (not to be confused with the future governor of British Columbia).

The medical science that Bunn carried away with him from Scotland owed more to the traditions of earlier centuries. Most of the work performed by the surgeon of Bunn’s day was routine. He would dress wounds, draw teeth, treat the sores and abscesses due to venereal disease, lance boils and perform bloodletting. Invasive surgery was more rarely performed and depended on the surgeon’s speed and a sharp knife. Although nitrous oxide (laughing gas) was known by the time John Bunn was a medical student, it was more commonly sniffed at parties, where medical students often happened to be present. Without anesthesia patients would quickly die from the trauma of blood loss and excruciating pain, but some invasive surgeries were still performed. The more common ones were for the removal of bladder stones and mastectomies to extract cancerous tumors. One surgeon, William Cheselden of London won fame for being to remove bladder stones in 2 minutes when others took 20 minutes to perform the same operation. Despite the contemporary view that the surgeon was nothing more than a butcher, the physician’s care of his patients could hardly be qualified a stunning success.

Without the microscope and knowledge of bacteria and viruses, John Bunn would have been groping in the dark when it came to treating disease. Very little has been left in the historical record that suggests what kind of diagnosis and treatment Bunn gave his patients. However, Letitia Hargrave mentioned in one of her letters about the treatment of Mrs. Harriet Gladman’s son: “He got a doze of calomel & her cousin D^r Bunn the ½ breed D^r at Red River having assured her that the practice of giving salts or senna afterwards was a fallacy & quite useless she uses calomel on all occasions, from the facility with which it can be administered.”¹⁴⁹ Calomel, also known as mercurous chloride was quite useless itself as a curative, it could almost always be found in the bag of a nineteenth century English physician in the form of blue pills, but its efficacy was as a purgative to keep the bowels open. Of the hundreds of drugs listed in the 1824 Pharmacopoeia only opium had much therapeutic benefit.¹⁵⁰ Using mercurous chloride as a laxative to cure disease was in keeping with the centuries old idea that disease and illness was caused by an imbalance of body fluids or humours. Therefore, to cure disease, the physician used whatever techniques were at his disposal to produce sweats, vomiting, bleeding and the voiding of bladder and bowels, so that the bad humours could be disposed of and deposited outside the body. The most common illnesses were the various maladies all classified as fevers, which were treated by bleeding. Cupping and leeches were used for bloodletting, but more ordinarily various sized knives, with names like the “lancet” or the “scarifactor”, were used to make an incision in order to “breath a vein.” Patients adored bloodletting and purging in moderate doses. Some insisted, for example, on being bled every spring just for the assumed health benefits. The major innovation to come along during Dr. Bunn’s era, which is used today, was the physical examination: The taking of the pulse, the poking and prodding of the abdomen, tapping the chest and listening with an ear against the body—and later with a stethoscope—had come into vogue during the Napoleonic years. Although their popularity may not have spread to Edinburgh when Bunn was a medical student, they would certainly have been common by the time he returned. For John Bunn the chance to learn more about the medicine of the day was cut short.

¹⁴⁶ Thomas H. Shepherd and John Britton, *Edinburgh in the Nineteenth Century* (New York, 1969) [reprint], 8.

¹⁴⁷ Roy Porter, “Hospitals and Surgery,” *The Cambridge Illustrated History of Medicine* (Cambridge, 1996), 223.

¹⁴⁸ Stubbs, 101.

¹⁴⁹ Margaret Arnett MacLeod, ed., *The Letters of Letitia Hargrave* (New York, 1969) [reprint], Letitia Hargrave to Mary Mactavish, September 12, 1843, 170.

¹⁵⁰ Edward Shorter, “Primary Care,” *The Cambridge Illustrated History of Medicine* (Cambridge, 1996), 124.

John McNab was still looking out for the welfare of his grandson, and he planned for him to follow in his footsteps by becoming a surgeon for the Hudson's Bay Company. McNab sent a letter dated December 10, 1818 to the London head office of the HBC to request that John be considered for a position. The minute book recorded that "if a Surgeon is wanted, the merits of his Grandson will be taken into consideration."¹⁵¹ McNab must still have had some influence because a position soon became available, and John Bunn left Scotland for Hudson Bay aboard the *Eddystone* the next spring. The news that he was returning to the land of his birth was devastating to him. He wrote in a note in his textbook: "April 29, 1819—today I leave the University for my native country, Hudson's Bay. What is before me God knows but I think I am going to the Devil in a cold country. Farewell happiness, farewell my intellectual pleasures, farewell my Jolly Blues (a group of students); in three months I shall be among a parcel of hairy frozen devils and thinking of days never to return."¹⁵² Four months later, during a torrential downpour, Bunn disembarked but not before he penned a second note:

Sept. 1, 1819. Well here I am at Moose Factory as wet as a drowned rat—very little pleased with my berth. A strange pack of uncivilized souls I have got among to be sure—they speak English some of them—but I very much wish I were either hung or back at 'Auld Reekie' among my Jolly Blues. Goodbye to happiness—where it will end I know not—but a precious kettle of fish my old Granddad has made of it.¹⁵³

Ten years away from Rupert's Land would certainly be more than long enough to forget, or want to forget, his humble childhood. This yearning for Britain was a feature that he now shared with his father. Why John McNab summoned the young Bunn to Hudson Bay before he finished his medical training is not known. Perhaps ill-health and infirmity had worried him about being able to continue helping John's career—a help he patently felt he could do without—in the future because McNab died less than a year after John's arrival at Moose Factory. This 19-year-old with just two years of medical school evidently had enough training to replace Mr. George Simms as surgeon and be "fully qualified for the Situation."¹⁵⁴ So began a short and unremarkable career with the company of adventurers.

Bunn's entire career would be spent in the HBC's Southern Department, in a series of posts strung between Lake Superior and James Bay. He would not meet his father, who was still working near York Factory, during his time with the Company. With the departure of Simms aboard the *Eddystone*, Bunn now had to administer to the ills of everyone who came to Moose Factory. Just two weeks after Simm's exit, Dr. Bunn had his medical training tested when an Indian, Old Shinnauks, arrived at the post with his wife, both of whom were suffering from starvation and ill health. She died the same evening, and it was Bunn's opinion that "he cannot survive many days," which he did not.¹⁵⁵ The various cuts, broken bones and fevers at the post were not enough to keep a medical man employed full-time in his profession. Other duties also occupied Bunn's time in Rupert's Land. A few months after his arrival, in a task that would have brought back memories of his childhood, he was out hunting partridges with a Mr. Joseph Gladman.¹⁵⁶ He was also asked to deliver letters to nearby inland depots. His work at Moose Factory was cut short when the death of his patron and grandfather necessitated a trip to Montreal to look after his effects.

For that period in time, Bunn's trip to Montreal and back was a whirlwind journey. Leaving Moose Factory on May 4, 1820, he arrived at Michipicoten post on Lake Superior on June 17th. Departing from there ten days later, he was back from Canada just two months later. He arrived to a region of the Southern Department that was experiencing trouble that year. He left Michipicoten for New Brunswick House on October 5th with letters, one of which asked for provisions due to the failure to procure enough fish that summer. Andrew Stewart, the chief of Michipicoten, personally asked Bunn to confirm the hardship at the post when he arrived at New Brunswick House, where he stayed the entire winter.¹⁵⁷ John Bunn's character was assessed for the first time in the New Brunswick district report:

¹⁵¹ H.B.C.A., A.1/52, London Minute Book 1818-21, fo. 5.

¹⁵² Bunn quoted in Mitchell, 51.

¹⁵³ *Ibid.*

¹⁵⁴ H.B.C.A., A.6/19, London Correspondence Outwards, May 19, 1819.

¹⁵⁵ H.B.C.A., B.135/a/120, Moose Factory Journal, September 18, 1819.

¹⁵⁶ *Ibid.*, November 23, 1819.

¹⁵⁷ H.B.C.A., B.129/a/11, Michipicoten Post Journal, October 5, 1820.

It being late in the fall when Mr. Bunn arrived at New Brunswick on his route to Moose and there being no means in my power of forwarding him, he was under necessity of remaining. During his residence here he at my request took upon him the charge of the store he was also of assistance to me in outposting...Mr. Bunn's idea are in my opinion worthy a gentleman, and officer.¹⁵⁸

With those comments Bunn would seem to have been assured a lengthy career with the HBC. For the next few years he worked at various posts between New Brunswick House and Moose Factory, in such capacities as a clerk and accountant. However, he appeared not to have had much ambition to stay with the Company. He left York Factory shortly before Christmas in 1824, and arrived in Fort Garry on February 2, 1825 in the company of three men with dogs and sleds.¹⁵⁹ He came to Red River to settle with old Thomas Bunn, who had arrived in the settlement a few years earlier, after leaving the Company's employ under somewhat controversial circumstances.

Thomas Bunn had the misfortune to lock horns with a rising star in the Hudson's Bay Company, George Simpson. The misunderstanding between the two men was a classic clash of disparate personalities. Bunn was an affable old fellow who was fond of telling stories that had a certain amount of embellishment to them. A Red River resident, Harriet Cowan, would later relate how as a small child she remembered old Bunn, who was a frequent visitor to her house, and how he delighted in telling children about the "horror in England when the French King and Queen Marie Antoinette were beheaded."¹⁶⁰ Undoubtedly, Bunn would have embellished the "horror" of the French Revolution, taking pleasure in watching the children's eyes grow as big as saucers as he described the workings of the guillotine. Simpson by contrast was the newly appointed governor of the Northern Department who was out to trim the deadwood in the Company in the wake of its amalgamation with its former rival the North West Company. He probably would not long suffer a person who was relatively old, seemed somewhat indolent to Simpson and who happened to be the brother-in-law of Betsey Sinclair.

Even for his time, Simpson's use of fur trade women would make it safe to label him a heel when describing his cavalier attitude to women. His mission seems to have been to distribute his DNA in as many places in Rupert's Land as he could. "White fish seems to be favourable to procreation and had I a good pimp in my suite I might have been inclined to deposit a little of my Spawn," he wrote.¹⁶¹ As historian Sylvia Van Kirk suggests, Simpson was new to fur-trading country and was unfamiliar with the long-standing custom of staying with one woman for years, decades or for life.¹⁶² Instead, Betsey Sinclair was an "expensive appendage"¹⁶³ whom he wished not "to be troubled with...during the busy Season."¹⁶⁴ If these comments weren't enough, Simpson wrote that "if she is unmarketable I have no wish that she should be a general accommodation shop to all the young bucks at the Factory and in addition to her own chastity a padlock may be useful."¹⁶⁵ Thomas Bunn, who was old enough to be Simpson's father, could not have been satisfied with the treatment his sister-in-law received, and as his biographer suggests he may have given him a tongue lashing on the use of his wife's sister.¹⁶⁶ An arrogant man like Simpson would probably not have accepted this kind of subordination and may have deliberately forced Bunn to retire to before he was prepared. However, the Company did provide him with a £60 a year annuity for seven years and a piece of land in the Red River Settlement, so that in 1823 Bunn settled there a year and a half before his son arrived.

Sounding much like his son when he stepped off the Eddystone, Thomas Bunn felt himself exiled to Red River. "I some how cannot completely make up my mind to make it my residence for the rest of my life, though when I shall quit it I do not know....I yet wish for old England, more than I used to do," he wrote to Nancy and Fanny Nicholl.¹⁶⁷ Yet, those feelings of loneliness certainly subsided when John Bunn came to the colony, and the relationship that distance had cooled became much closer than ever.

Dr. Bunn probably moved in with his father and soon after began his occupation as the doctor for the colony. He most likely replaced a Mr. Cuddie, who had received a £150 annual salary with a £50 allowance

¹⁵⁸ H.B.C.A., B.145/e/11, New Brunswick Report on District 1820-21, 21.

¹⁵⁹ H.B.C.A., B.235/a/16, Fort Garry Post Journal, February 2, 1825.

¹⁶⁰ W. J. Healy, *Women of Red River* (Winnipeg, 1967) [reprint], 20.

¹⁶¹ R. Harvey Fleming, ed., *Minutes of Council of the Northern Department of Rupert's Land, 1821-31* (Toronto, 1940), George Simpson to John George McTavish, November 12, 1822, 423.

¹⁶² Sylvia Van Kirk, *"Many Tender Ties": Women in Fur Trade Society, 1670-1870* (Winnipeg, 1980), 161.

¹⁶³ Fleming, Simpson to McTavish, November 12, 1822, 424.

¹⁶⁴ *Ibid.*, Simpson to McTavish, June 4, 1822, 411.

¹⁶⁵ *Ibid.*, Simpson to McTavish, November 12, 1822, 424.

¹⁶⁶ Bayley, 44.

¹⁶⁷ P.A.M., Bunn Correspondence, letter #2, Thomas Bunn to Nancy and Fanny Nicholl, July 20, 1824.

for living expenses in 1823, and “it being understood that he is to attend to the poor who cannot pay him.”¹⁶⁸ Being the doctor of the Red River Colony was a huge undertaking. As the elder Bunn wrote to Nancy, his son was “much harassed by his business, & is obliged to keep 2 Horses. You will not be surprised at that when I tell you that the Settlement is upwards of 60 miles in length & there is no other medical man in it.”¹⁶⁹ Thomas Bunn displayed a certain amount of pride in his son’s profession and responsibilities because he often boasted again to Nancy Bayley about how large an area he had to administer, especially in 1843 when a scarlet fever epidemic carried off, according to Bunn, “more than 100 inhabitants,”¹⁷⁰ and he asked, with a measure of understatement, Nancy to imagine how his son “was sufficiently employed” in ministering to the sick.¹⁷¹ In the summer he patrolled the 60 mile length of the settlement on horseback, and in winter he drove along the road in a parchment carriage, which Red River resident, Barbara Campbell, remembered “was made of buffalo hide prepared so as to be what we called parchment. With his feet and knees wrapped in a buffalo robe, under that, and a warm buffalo coat on and a fur cap pulled down over his ears, he was comfortable on even the coldest days.”¹⁷² Dr. Bunn continued to patrol the entire settlement until Dr. William Cowan came to Red River in 1850, when they split the settlement in two with Cowan taking the upper part and Bunn the lower.

On July 23, 1829, John Bunn married Catherine, the daughter of Thomas Thomas. The young couple took up a river lot right next to John’s father and step-mother. They probably were helpful to the elder Bunn who had taken up a profession he could scarcely have imagined while growing up in London; as he wrote to Nancy, “though you would hardly conceive it, I am a farmer.”¹⁷³ They had three sons: Thomas baptized on May 16, 1830, John baptized on April 15, 1832 and William Thomas baptized on December 15, 1833. Although two of the sons would reach adulthood, with Thomas going on to play an important role in the Red River Resistance and Riel’s provisional government, neither one would live beyond their middle-aged years. Dr. Bunn’s family life, nonetheless, was interrupted for a year as he decided to return to the University of Edinburgh to upgrade his training for the large settlement he attended.

His journey to Scotland offered his father a chance to have his dear friend be paid a visit by his son. Although London is not on the way to Edinburgh, the elder Bunn confidently wrote Nancy that, “my son John has just resolved to take a trip to London for a season. He will not be there long, but most likely will call upon you.”¹⁷⁴ As his biographer implies, Thomas Bunn undoubtedly begged his son to make a side trip to London to look up his old friend.¹⁷⁵ Dr. Bunn’s father wished that he was going to visit his birthplace. In a somewhat melancholy letter he wrote:

I received a letter from my son John by the Winter packet dated last Feby., he informs me how kindly he was received by you, & the kind inquiries you made about me. Accept, my dear friend, my grateful thanks for your affectionate remembrance, & believe me that you & family are fondly recollected by me. How strong the happy days of former times are imprinted in my memory.¹⁷⁶

Although John Bunn did not graduate in his second crack at medical school, he did pass enough examinations to become a Licentiate of the Royal College of Surgeons. His goal had not been to graduate but to upgrade his skills and visit “Auld Reekie” one more time. He may have learned more about the efficacy of the physical examination, which was still a new innovation in 1817—the stethoscope, for example, had not been perfected at the time. Most major changes in the improvement of health care, however, still lay in the future.

¹⁶⁸ E. H. Oliver, ed., *The Canadian North-West: Its Early Development and Legislative Records*, vol. 1, (Ottawa, 1914), 253. Twenty-eight years later Governor Eden Colville was paying Dr. Bunn £100 for his services, which was not as much as Mr. Cuddie received, but by 1851 there were two doctors in the settlement and Bunn’s remuneration may reflect that fact.

¹⁶⁹ P.A.M., Bunn Correspondence, letter #6, Thomas Bunn to Nancy Bayley, August 6, 1840.

¹⁷⁰ In a letter to James Hargrave, John Charles, in charge at Fort Garry, does not give the impression that the 1843 epidemic killed more than a hundred people, although it did hit the colony’s children particularly hard, and Charles had to give up his apartments in the fort in order to make them a temporary hospital. G. P. de T. Glazebrook, ed., *The Hargrave Correspondence, 1821-1843* (Toronto, 1938), John Charles to James Hargrave, December 2, 1843, 452.

¹⁷¹ P.A.M., Bunn Correspondence, letter #7, Thomas Bunn to Nancy Bayley, August 7, 1844.

¹⁷² Healey, 201.

¹⁷³ P.A.M., Bunn Correspondence, letter #4, Thomas Bunn to Nancy Bayley, August 6, 1832.

¹⁷⁴ P.A.M., Bunn Correspondence, letter #3, Thomas Bunn to Nancy Bayley, August 3, 1831.

¹⁷⁵ Bayley, 62.

¹⁷⁶ Bunn to Bayley, August 6, 1832.

His return to Red River should have signaled the beginning of the happiest years of his life, with a young wife and family, but tragedy soon visited upon him. Catherine Bunn died on January 3, 1834, a month after giving birth to her third son, who was very sickly and would die thirteen years later. John Bunn subsequently moved in with his father and step-mother, who took over the task of caring for his three young sons. Dr. Bunn never remarried and there does not seem to be a compelling reason why he did not do so. His father's letters to Nancy often mentioned how his son was still single and still living with him. Bunn occasionally attempted the business of finding a mate without much success. For example, William Ross wrote to his brother James about Bunn's failure at finding love at a social gathering: "John Bunn has been paying his addresses to Miss A. Ross and the Ball was to crown it with success but there was no-go he was not so much as looked at and got dead drunk to the bargain."¹⁷⁷

Was he an alcoholic or had some sort of personality disorder that made him undesirable to women? It seems strange that a man of his position would not have remarried. His personal reputation seemed to be beyond reproach, as contemporary characterizations called him "a well informed man and a capital companion,"¹⁷⁸ and "the most sensible man in the settlement."¹⁷⁹ Not everyone had such a high opinion of Bunn; Letitia Hargrave, for example, described the Red River Settlement as having "no right medical man" and Bunn as not being a doctor "of any pretensions, as he is a Half-Breed, & pretty old."¹⁸⁰ She also described him as being "delicate" and in bad health for many years. Conceivably, his health may have prevented him from taking another wife. His professional life, however, was much more successful.

Dr. Bunn accepted so many official positions and sat on so many committees that one would be forgiven for thinking that medicine was just his hobby. He sat regularly as a member on the Council of Assiniboia. He held the positions of magistrate, coroner, sheriff and recorder, making him as much a legal professional as a medical one. As a recorder he sat as judge on civil trials and sat with a jury on criminal cases, adjudicating cases from litigation over bad debts to murders. As coroner he pronounced the mysterious death of Sir George Simpson's cousin, Thomas Simpson, to be a suicide. To detail his activities in the public sphere would take up more space than is allowed here. However, his public career is detailed quite well in Roy St. George Stubbs' book, *Four Recorders of Rupert's Land*. One of the more interesting events in Red River that Bunn witnessed and was involved in was the Foss-Pelly scandal.

The scandal began in the spring of 1850 when Captain Vaughan Foss and Mrs. Sarah Ballenden, a mixed-blood woman, insulted Mrs. Anne Pelly. The historian Frits Pannekoek suggests that Mrs. Pelly, a white woman, was jealous that the prettier half-breed had a higher social standing because of her marriage to Chief Factor John Ballenden. Therefore, Mr. and Mrs. Pelly, the clergy and the Governor of Assiniboia retaliated by believing the rumours of sexual impropriety between Foss and Mrs. Ballenden and consequently shunned her socially.¹⁸¹ The gossip about Foss and Ballenden was so rampant that Foss charged the Pellys with "defamatory conspiracy." At the trial John Bunn was called to testify, and he fiercely defended the honour of Mrs. Ballenden. Foss won his case and Ballenden appeared to be vindicated. Instead the settlement became split into pro and anti-Ballenden camps. The deep division in the community was almost comical in the extremes that the main participants would go to avoid seeing one another. The new Associate Governor of the HBC, Eden Colville, recalled one such scene:

Altogether the state of things is most unpleasant, though somewhat ludicrous, withal. For instance, today, the Bishop & his sister were calling on us, & in the middle of the visit I heard a knock at the door, & suspecting who it was rushed out & found Mr. & Mrs. Ballenden. I had to cram them into another room till the Bishop's visit was over, but as he was then going to see the Pelly's he had to pass through this room, so that I had to bolt out & put them into a third room. It was altogether like a scene in a farce.¹⁸²

¹⁷⁷ P.A.M., Ross Papers, #162, William Ross to James Ross, February 9, 1856. It was possible that Ross was talking about Dr. Bunn's son also named John, but earlier in the letter Ross does mention that the ball was initiated by Dr. Bunn and Judge Black and that "there was a particular motive for making the Ball." Still, Dr. Bunn's motive may have been to see his son courting Miss Ross.

¹⁷⁸ Elaine Allan Mitchell, "A Red River Gossip," *The Beaver* (Spring 1961), 9.

¹⁷⁹ E. E. Rich and A. M. Johnson, eds., *Eden Colville's Letters* (London, 1956), Eden Colville to Sir George Simpson, May 22, 1851, 215.

¹⁸⁰ *Letters of Letitia Hargrave*, Letitia Hargrave to Mrs Dugald MacTavish, May 16, 1842, 105, Hargrave to MacTavish, April 10, 1843, 144.

¹⁸¹ Frits Pannekoek, *A Snug Little Flock: The Social Origins of the Riel Resistance 1869-70* (Winnipeg, 1991), 124-5.

¹⁸² *Eden Colville's Letters*, Colville to Sir George Simpson, August 15, 1850, 193.

Colville initially sided with the pro-Ballenden camp and allowed Mrs. Ballenden to stay at Lower Fort Garry while her husband was away on business. "I have quite made up my mind that Mrs. Ballenden has been an ill used woman, & I think Pelly richly deserves all he has got," he wrote.¹⁸³

However, Colville later wrote that Ballenden showed "her true colours" by spending a few days with Foss after a copy of a letter was allegedly intercepted that began "My own darling Christopher," and which requested he pay her a visit that he did, remaining "closeted in her rooms for two days and nights."¹⁸⁴ The scandal blew up again, and this time Dr. Bunn could not bring himself to defend Mrs. Ballenden any longer. She had to leave Lower Fort Garry and stay with a nearby family. Foss, along with Mrs. Ballenden, became a pariah in the settlement, focusing his anger and frustration at Bunn. "[Foss] amuses himself by writing lampoons on Thom, Dr. Bunn and others, and I wish he were out of this," wrote Colville.¹⁸⁵ Ballenden soon left the settlement for Norway House and died a premature death in 1853. This was the same year that John Bunn's father passed away.

Thomas Bunn never made it back to London, dying on January 15, 1853, at the age of 87. Perhaps he was like one of Dr. Bunn's patients who longed for her old home in Scotland, and on her death bed cried out, "Oh, if I could only see a hill, I think I would live."¹⁸⁶ Undoubtedly, this loss would have been hard for Bunn, having lived with his father for close to twenty years. Stubbs suggests that a period of madness that Bunn suffered later that year was partially caused by grieving for his dead father.¹⁸⁷

Nevertheless, he still had his half-sister Fanny to keep him company, but when she got married a few years later and moved twenty miles away, Bunn found himself alone. His solution was to give up housekeeping and take up "residence in one of the Company's establishments."¹⁸⁸ His loneliness became even more acute a few years after changing residence. "My eldest Son had the misfortune to lose his wife suddenly a few Months ago—a loss which fell heavily on myself, as I had looked for comfort in the kindness of a most affectionate daughter."¹⁸⁹ Unable to find a wife of his own he sought the affections of his sister and daughter-in-law. It would seem that a curse plagued the family as three generations of Bunn's lost their first wives to death.

Death soon claimed Dr. John Bunn. He would not live to see the changes that came to Red River in a few short years. Nor did he witness the part his son played in the Riel Resistance, trying to achieve unity between the two parts of the settlement by becoming a part of Riel's provisional government. When he died Bunn was one of the most respected members of the community. He may have balked at returning from Scotland to the country of his birth, but he redeemed himself by forging a powerful relationship with his father, whom he barely knew as a child. The Governor and Council of Assiniboia was "painfully conscious how difficult it [would] be to supply his place in the various offices which he filled with so much credit to himself, and so much advantage to the whole Settlement."¹⁹⁰ (Contributed by Todd Lamirande and the Metis Resource Centre.)



Reference

See also, Klassen, H.C. "John Bunn." *In Dictionary of Canadian Biography*, Vol. IX (1861-1870). Toronto: University of Toronto Press, 1976: 102-103.

Bunn, Thomas, M.L.A. (1830-1875)

¹⁸³ *Ibid.*, Colville to Simpson, September 19, 1850, 197.

¹⁸⁴ *Ibid.*, January 4, 1851.

¹⁸⁵ *Ibid.*, Colville to Simpson, May 22, 1851, 210.

¹⁸⁶ Healy, 49.

¹⁸⁷ Stubbs, 98.

¹⁸⁸ P.A.M., Bunn Correspondence, letter #12, John Bunn to William Bayley Jr., August 10, 1856.

¹⁸⁹ P.A.M., Bunn Correspondence, letter #13, Bunn to Bayley, August 10, 1857.

¹⁹⁰ Oliver, Minutes of a Meeting of the Governor and Council of Assiniboia, June 8, 1861, 478.

Thomas Bunn was born at the Red River Settlement on 16 May 1830, the first son of John Bunn and Catherine Thomas, both Metis. Dr John Bunn (1803-1861), Tom's father, was a surgeon with the Hudson's Bay Company (HBC) at Moose Factory. He then left HBC service and moved to Red River in 1824. John Bunn served as a member of the Council of Assiniboia. Thomas Bunn's grandfather, Thomas Thomas, was also a surgeon and rose to the position of HBC Governor in 1813.

Thomas was a farmer throughout his life in the St. Andrews Parish. He was raised in the parish of St. Paul (Middlechurch) and educated at the Red River Academy. He married Isabella Clouston, the daughter of Nancy Sutherland and John Clouston, in 1854. Isabella died in 1857 giving birth to their daughter Isabella. Their son, John, was born in 1855. Thomas then married Rachel Harriot, the daughter of John Harriott and Nancy Rowand in 1859. They subsequently had eight children. In 1864 Bunn house was completed on river lot 97 on the east side of the Red river opposite St. Clement's Church. His brother John Robert Bunn (b. 1832) was married to Jemima Clouston. A second brother, William Thomas, was born in 1833 and died at age thirteen (1847).

In 1868, he was appointed to the Council of Assiniboia having previously served as clerk of the Council and the Quarterly Court of Assiniboia from 1865-1869. Bunn was made a delegate to the Council from St. Clements in 1869. He was a supporter of Riel and chaired the famous open-air meetings of January 1870 when Donald A. Smith spoke to the Red River population. Bunn then served on the committee arranging the elections to the Convention of Forty and he himself became one of the delegates to the Convention representing St. Clements. He served as Secretary of State in the Provisional Government. In Manitoba's first election of December 1870, Bunn was elected as MPP from St. Clements. Bunn was called to the bar in 1871 and was clerk for the first General Quarterly Court in May of 1871.

Thomas Bunn died on 11 April 1875.

Suzanne Burnett, née Rochon - C.M. (1935 - 2006)

Suzanne Rochon-Burnett was a founding member of The Métis Nation of Ontario, the first Vice-Chair of the MNO and a board member of the Métis Nation of Ontario Cultural Commission. She was named to the Order of Canada and the Order of Ontario. She was a member of the Canada Council and the Board of Directors of TV Ontario. She was awarded an Honorary Doctorate by Brock University, served on Brock's Board of Trustees and the Dean's Advisory Council for the Faculty of Business. She was a recipient of the Lifetime Achievement Award by the National Aboriginal Achievement Foundation and was the first woman inducted in the Aboriginal Business Hall of Fame. She spent her lifetime promoting Aboriginal artists and was a fiercely proud Métis woman.



Suzanne was born on March 10, 1935 in St. Adèle, Quebec. In 1965, she married Gordon W. Burnett. They had one child, Michèle-Élise. Suzanne was the first Aboriginal person in Canada to own and operate a private commercial radio station. This also made her the first Métis woman in Canada licensed by the Canadian Radio and Television Commission to operate a private radio station. In 1995, she purchased C-HOW 1470 in the Niagara Peninsula (Welland). Rochon entered broadcasting when she was 19 and soon she was producing and hosting a daily women's program and became public relations director of CKJL in Saint-Jerome, Quebec, from 1954-1960. As a freelance journalist and broadcaster, she worked for radio stations in Canada and in Europe. In the 1970s, she was a frequent guest on CBC's *Morningside*. She also acted as broadcaster for "Chanson a la Francais," syndicated and aired weekly on 22 AM and FM stations in Ontario.

In 1998, C-HOW moved to the FM dial. Suzanne has served on the boards of TV Ontario, the Ontario Arts Council, Canada Council for the Arts, the Crafts Council, and the Canadian Council for Aboriginal Business. She was a member of the Métis Nation of Ontario and served on their Cultural Commission. She was recipient of the Governor General's Medal, the Order of Ontario, the Award for Meritorious Service from the Ontario Native Friendship Centres and was appointed to the Order of Canada in 2002. She formed Kakekalanicks Inc., a native art/issues consulting company and helped to launch the careers of numerous successful Aboriginal artists. She established a scholarship for Aboriginal students in Communications at Brock University, and was awarded an Aboriginal Achievement Award for Media and Communications in

2004. In February 2006, she was inducted as the first Aboriginal woman to the Canadian Aboriginal Business Hall of Fame.

Suzanne passed away on April 2, 2006. Subsequently, the Métis Nation of Ontario named Suzanne as the first recipient of the *Suzanne-Rochon Burnett Volunteer of the Year Award* in recognition of her outstanding service to the Métis Nation.

George Flett Burns.

George Burns (Pamenaywayaskung, "Pretty Sounding Step") was the son of Moses Burns and the grandson of Metis leader Michel Cardinal. George was the namesake of Reverend George Flett who had christened his father Moses Burns. He eventually dropped Burns as a surname and went by George Flett. He married Emma Cook from the Narrows between Lake Manitoba and Lake Winnipegosis. They had eight children.

Burns, Moses.

See Keeseekoowenin.

Henry Buxton Sr. (1793-1870)

Henry Buxton Sr. and his Metis wife, Frances Thomas were with the Sinclair party that emigrated west to the Columbia River in 1841. In 1841, the HBC organized a party of 23 families from Red River to emigrate to the Columbia River, hoping that, as settlers, they would strengthen British claims to the Oregon, then in dispute with the United States. James Sinclair (1810-1856) led the party across the plains and through the little-known southern Rocky Mountains.

Henry Sr. was born in Derbyshire, England prior to removing to Canada. He married Frances Thomas, born circa 1795, the Metis daughter of Thomas Thomas (b.1765) (and Sarah (Cree) on May 20, 1828 at St. John's Anglican Church.

Henry and Frances arrived in the Oregon Territory in the Red River emigration of 1841.¹⁹¹ Frances wife died from a fall from her horse shortly after arriving in the west. Henry spent a brief time in what is now Washington state before settling in Washington Co, Oregon; a letter by Mrs. Sarah E. Buxton in 1843 states that they had never received their land patent and had sold the land; Henry Sr. died at Forest Grove in 1870.

Henry Buxton, born in Stanfree, England in 1794, orphaned at the age of seven. On the 17th of May, 1821, Henry embarked the Hudson Bay ship, "Prince of Wales" at Gravesend, bound for Canada. He signed a five year contract with the Hudson's Bay Co. as laborer at the annual rate of 15 pounds. The voyage was eventful since ice flows were far to the south that spring. The "Prince of Wales" and the "Eddystone" became stuck fast in the ice along with the three ships of Captain Parry's arctic expedition. Upon his arrival at York Factory in August 1821, Henry went at once to the Upper Red River (Winnipeg, Manitoba) where he worked out his contract.

Before 1828 he began working as a clerk for Thomas Thomas, a surgeon/officer of the Company. Thomas and his wife, Sarah (a Cree Indian) agreed to allow their daughter Frances to marry Henry when he requested her hand in 1828. That same year Thomas died and left a large estate to each of his six daughters. Now Henry and Frances had wealth beyond their wildest dreams. They would have continued farming in the fertile Red River Valley had it not been for an irresistible offer made by the British and American governments jointly. Fifteen head of cows, sixteen ewes and sufficient work oxen or horses for farming were promised to pioneers willing to brave the wilds of the Washington and Oregon territories. In June of 1841

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Henry, Frances, and their son Henry Jr. joined twenty-two other Red River carts heading westward along the Carlton Trail. They followed the Bow River up into the Rocky Mountains where they abandoned their carts and made the remainder of the trip to Fort Walla Walla on horseback. At some point on the journey Frances fell from her horse while fording a river and was critically injured. She never recovered and was one of the first settlers to be buried near the modern city of Tacoma. Puget sound area was unfavorable to Henry Sr. and his young son Henry Jr. and the next spring found them heading south to Tualatin Plains (now Forest Grove area in Oregon) where Henry took up a donation land claim of 640 acres.

Meanwhile a Reverend Asahel Munger and his wife Sarah came to Oregon from Illinois as missionaries to the Indians. He worked on the side as blacksmith and his ministry to the "heathens" was unsuccessful. His lack of success bore heavily on Asahel's heart and he took it to mean that he had insufficient faith. One fateful day in 1841 he decided to put his faith to the test and threw himself onto his blazing forge in order to bring about the miracle that would release God's power to save the Indians. no miracle came about that day and poor Sarah Munger found herself widowed. Not long after that Henry Buxton Sr., himself a widower, wed the unfortunate Sarah who already had one daughter, Sarah E. In 1849 Henry Sr., a man of vision and industry, along with the Smiths, Clarks, and other early settlers founded Pacific University at Forest Grove. Henry Sr. died in Forest Grove, Oregon in 1870 at age 77.

Reference:

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=whitman&id=I2073>

Henry Buxton Jr. (1829-1899)

Henry Buxton, his wife Frances and child, were members of the James Sinclair-led group of Red River Half-Breed and Metis emigrants for the Columbia who made a 1700-mile trip from White Horse Plains to Fort Vancouver and finally Fort Nisqually. Jemmy Jock Bird acted as their guide for the part of the journey that crossed Blackfoot territory. On October 12, 1841, after a 130-day journey, the group reached Fort Vancouver on the Columbia River. On the way Frances fell from her horse at Lake Pend 'Orielle, never recovered, and died that winter.

Henry Jr. was born October 8, 1829 at Red River, the Metis son of Henry Buxton (b. 1793) and his Metis wife Frances Thomas. As noted, Henry arrived at the Columbia River in the northwest with his father and mother in the Red River emigration of 1841. He spent a brief time in what is now Washington State before settling in Washington Co, Oregon. In 1846, he married Rosanna Wooley. He died on January 19, 1899 in Forest Grove, Washington, Oregon.