

*Metis Dictionary of Biography*  
*Volume C*



*Edited 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*

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*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*<sup>1</sup> 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.

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<sup>1</sup> Lawrence Barkwell, Winnipeg: Manitoba Metis Federation, 2012.





# *Metis Dictionary of Biography*

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## *Volume C*

*Edited by Lawrence J. Barkwell*

### **Cadien, Alexandre.**

Alexandre was a member of the St. Laurent Metis community (in Saskatchewan). Alexandre was involved with Gabriel Dumont in 1875 when community members enforced the *Metis Laws of the Hunt* against a Metis buffalo hunting party led by HBC employee Peter Ballantyne. They stopped this group from proceeding in advance of the rest of the community and levelled fines against them. Chief Factor Lawrence Clarke wrote to Colonel French trying to get the government to put down what he described as an incipient insurrection but French did not believe this to be the case and did not act.

### **Cadien, Louison.** (d. 1865)

Louison or “Old Cayen” was born in the Great Slave Lake region. He worked as an Anglican interpreter in opposition to the Oblates although he converted and received Extreme Unction before he died in the great epidemic of 1865. He was the brother-in-law of Baptiste le Camerade de Mandeville.

#### *Source*

McCarthy, Martha. *From the Great River to the Ends of the Earth*. Edmonton: University of Alberta Press, 1995.

### **Cadot, Jean Baptiste.** (1723-1803)

Jean Baptiste Cadot was a Canadien fur-trader and interpreter born at Batiscan, Quebec on December 5, 1723. He entered the fur trade at Sault Ste. Marie, Michigan in 1842. It was there that he married a Nipissing Ojibway woman, Athanasie. They had a daughter in 1756 and regularized their “country marriage” at Michilimackinac in the same year (October 28). In 1759 they had another daughter and in 1761 a son, named Jean Baptiste after his father. Their son Michel was born in 1764.

As in so many cases, Cadot’s marriage to Athanasie assisted his career. She was related to Ojibway chief Madjeckewiss and was held in high regard. Since they spoke only Ojibwa at home Cadot developed considerable skills in the language. Because of this knowledge and his excellent oratory skills he became chief of a local band with about fifty adult men.

At the time of Pontiac’s (1760s) siege of Detroit, the Ojibways under Madjeckewiss captured Michilimackinac in 1763 but did not attack the Sault due to Cadot’s intervention. In 1766 Cadot was appointed as interpreter for Alexander Henry and in 1767 he convinced the Ojibway at the Sault to change their French allegiance to the British. Subsequently he was involved in finding copper deposits along Lake Superior. In 1775 Cadot joined the Frobishers, Peter Pond, and Alexander Henry in a trading expedition in

the west, first to Cumberland House, then Fort à la Corne where they wintered. This western trade prospered and Sault Ste. Marie became more important as a provisioning post.

In 1780 Cadot became involved in the American Revolution and was sent with Indian support to attack the Spanish at St. Louis, however, they were repulsed.

Following his wife's death Cadot remarried to Marie Mouet and in October of 1767 they had a son, Joseph-Marie, who apparently died as a youngster. Cadot sent his son, Jean-Baptiste to Montreal where he attended Collège Saint-Raphael, from 1773 to 1780. As of 1786, Cadot's sons were both working for him under the business name of Messrs. Cadot and Company. The patriarch turned the business over to his Metis sons, Jean-Baptiste and Michel in 1796. In 1801 Jean Baptiste Jr. became a partner in the North West Company, but was expelled two years later for excessive drinking.

#### *Reference*

Armour, David A. "Jean Baptiste Cadot." *Dictionary of Canadian Biography*. Toronto: University of Toronto Press, Vol. V, 1983: 128-130.

#### **Cadotte (Cadeau), Jean Baptiste Jr. (1761-1818)**

Jean Baptiste II was the eldest son of Jean Baptiste Cadot I and Anastasia, his Nipissing wife. Jean II was educated in Lower Canada and reputedly spoke Ojibway, Latin, French and English. His wife (name unknown) was also a Half-Breed, they had four children. He was employed by the North West Company signing his first contract on September 2, 1795 with William McGillivray at Sualte Ste. Marie. By 1798-99 he was senior clerk for the Fond du Lac department. He became a partner in the company in 1801 but by 1803 was expelled because of his intemperate drinking. He then received a pension of £100 per year from 1803 to 1813. This ended upon his appointment as Interpreter in the Indian Department of Upper Canada.

#### **Cadotte, Joseph. (b. 1788)**

Joseph Cadotte was a lieutenant and interpreter in the Indian Department of Upper Canada in 1814 at Michilimackinac. He was with the Metis of the North West Company when they moved against the Selkirk Settlers in 1817. Later he worked for the American Fur Company.

Joseph Cadotte was born 1788 Fond du Lac baptised L'Assumption near Montreal March 30, 1807. He was the son of Jean Baptiste Cadotte III<sup>2</sup>, Metis born October 25, 1761 at Makinac, he died in 1818, Joseph was the grandson of Jean Baptiste Cadotte II<sup>3</sup> born 1723 and Anastasie Nipissing who died in 1766. Joseph was a Lieutenant in the

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<sup>2</sup> Jean Baptiste Cadotte III (1761-1818) served Joseph Louis Ainsie in the Chippewa country as interpreter and is paid by the Indian Department. He is reported to be wintering with hunters on the outskirts of Prairie on Chippeway River, very near the Dakotas. He is reported to have patched up a peace that lasted all winter, but hostilities again break out next summer. (V)-Joseph Cadotte is born Fond du Lac son (IV)-Jean Baptiste Cadotte Jr. (1761-1818).

<sup>3</sup> Jean Baptiste Cadotte II. (1723-1803) recorded trading activities to Folle Avoine, Courtes Oreilles, Crow's Wing and L'Anse. His sons, under the name Mssrs Cadot et Compagnie, manage the first two locations. Next year, they are incorporated into the Societe Generale of Mackinac, who continue to employ his sons. (IV)-Jean Baptiste Cadotte Jr. (1761-1818) wintered on the Chippeway River at Pukawahonaun, just above the mouth of Manetowish River. This is dangerous country because of the Dakota's. Two bands of Ojibwa, however, are camped near him, resulting in a successful season.

Indian Department, interpreter and a fur trader.

In the *Canadian Dictionary of Biography*, Bruce M. White gives the following profile:

On 24 Oct. 1814 Joseph was appointed lieutenant in the Indian Department of Upper Canada. He was employed as an interpreter under Lieutenant-Colonel Robert McDouall, commandant of the British garrison at Michilimackinac (Mackinac Island, Mich.). In 1814 and early 1815 Cadotte was sent by his superior on various missions to the Indians of the Grand River. He returned to Michilimackinac from the last of these with 84 Indians intended to bolster the defences of the fort. They arrived on 3 May 1815, two days after the news of the signing of the Treaty of Ghent had been received. In October a British court of inquiry held at Drummond Island (Mich.) cleared him of charges made by the Americans that he had acted improperly while on the expedition, undertaken after the official end of the war. McDouall recommended that Cadotte be retained in the “peace establishment” of the Indian Department and described the interpreter as a young man “of education & respectability” who did credit to the department.

Cadotte’s involvement with the North West Company seems to have begun in 1816 when he was charged with several drafts paid by the company to Sault Ste Marie fur trader John Johnston. That August he was at the NWC post at Bas-de-la-Rivière (Fort Alexander, Man.), where a council of Métis from the Red River settlement was held under the direction of Archibald McLellan of the NWC. McLellan was interested in recapturing Fort William (Thunder Bay, Ont.) from Lord Selkirk [Douglas], but most Métis at the council declined to participate. Some time in late August or early September McLellan led a scouting group, which included Cadotte, Cuthbert Grant, and Charles de Reinhard, in a light canoe to Rainy Lake and Minnesota. On 11 September, during the expedition, Reinhard and a Métis named Mainville, under the direction of McLellan, killed an employee of Lord Selkirk, Owen Keveny, who had been captured by McLellan in yet another incident in the conflict between the Hudson’s Bay Company and the NWC. Cadotte did not participate directly in the murder. He had, however, berated one of the men who had charge of Keveny for not having allowed Keveny to be killed by an Indian who had offered to do the job. Later in the fall Cadotte was said to have the key to Keveny’s trunk in his possession.

Around 26 September Cadotte went with McLellan and Grant to the NWC post of Fort Gibraltar (Winnipeg, Man.), where he probably spent the ensuing fall. Cadotte was there when Miles Macdonell, governor of Assiniboia, and a party of soldiers captured the post on 10 Jan. 1817. At this point Macdonell knew nothing of Cadotte’s involvement in the murder of Keveny. Perhaps in part through the influence of Macdonell’s interpreter, Louis Nolin, who may have been Cadotte’s half-brother, Macdonell put Cadotte to work helping to make an inventory of the fort. While other Nor’ Westers were held under lock and key, Cadotte was set at liberty within the fort. On 24 January he was allowed to visit the Métis, including his wife, then on the Qu’Appelle River. Macdonell sent with him a letter for Grant in an attempt to make peace with the Métis leader.

In the months that followed Grant, Cadotte, and other Métis made several trips from the Qu'Appelle to the Red River, attempting to obtain the release of McLellan and several others held by Macdonell. Throughout, Cadotte was always more violently inclined than Grant. He proposed attacking several HBC posts and in early March, after a second unsuccessful attempt to win McLellan's release, he instigated the killing of HBC cattle. According to NWC employee Frederick Damien Heurter, as the Métis set out to return to the Qu'Appelle, Cadotte proposed "to go to Pembina, and to kill a party of Lord Selkirk's people who were there, saying that they must not return home without striking a blow to maintain their warlike reputation." Grant led the group in turning down the proposal: "We are not barbarians."

Towards the end of March 1817 the earlier activities of Grant and Cadotte became known to Macdonell, who offered a reward for their capture. The support of the Métis prevented their being seized near Fort Gibraltar on June 21. Commissioner William Bachelier Coltman persuaded the two men to give themselves up on 27 August, apparently by assuring them that they would not be imprisoned if they went back with him to Montreal. The two men went east with Coltman, arriving in Montreal on 10 November. Despite the agitations of the HBC, Cadotte, like Grant, was not put in prison until his indictment in early March 1818 for participation in the murder of Keveny. Soon afterwards he was released "on recognizance" and by early June he was said to have gone to Sault Ste Marie. Neither Cadotte nor Grant was ever brought to trial. Reinhard did stand trial and was convicted, but was never executed.

In the fall of 1818 Cadotte was sent by the NWC as a clerk and interpreter to the post at Rainy Lake (later named Fort Frances). The HBC traders found him to be an energetic opponent who was apparently successful in obtaining the furs of many Indians indebted to the HBC. Cadotte continued there until 1821, when he was dismissed after the merger of the NWC with the HBC. While at Rainy Lake in July 1821, Nicholas Garry, sent by the HBC to implement the merger agreement, reported Cadotte as declaring "that he would shoot Mr [James Bird] and myself. He went about in a state of intoxication with loaded pistols."

Cadotte left Rainy Lake for Sault Ste Marie, where he obtained the backing of John Johnston. In the fall he set out with three canoes of merchandise and 12 men. Leaving a small contingent at Lac des Mille Lacs (Ont.), he established himself at Crane Lake (Minn.) in November, in competition with the HBC post at Rainy Lake. Cadotte's HBC opponent, Roderick McKenzie Jr, referred to him as a "Hero of Romance," an object of fascination not only for the Ojibwas of the region, with whom it was said he had great influence, but also for many former Nor'Westers in HBC employ, several of whom attempted to desert to his side. According to McKenzie, one of Cadotte's various means of intimidating the HBC traders was to tell them that he was "an American subject . . . vested with authorities to seize all persons illegally trading within their territories together with whatever property may belong to them." He also threatened to set fire to the HBC mill and buildings and kill the company's cattle.

The report that two of Cadotte's men at Lac des Mille Lacs had been killed by Indians during the winter of 1821–22 caused the abandonment of the post. In the fall of 1822 Cadotte helped establish an American Fur Company post at Rainy Lake, in competition with the HBC. Nothing is known of him after that date.

**Cadotte, Laurent.** (1786-1874):

Laurent was best known as a La Loche Boat Brigade leader. Laurent Cadotte was the son of Laurent Cadotte Sr. (b. 1766) and Suzanne (Cree). He married Betsy William (b. 1822) and they had ten children:

- Alexis
- Pierre, born 1830, married Julie Blondin.
- Jean Baptiste, born 1831, married Elise Pilon.
- Joseph, born 1832, married Christine Caron.
- Augustin, born 1837, married Angelique Laferte.
- Marie, born 1844, married Antoine Laliberte.
- Julie, born 1845, married Louis Vermette.
- Felix, born 1849, married Sarah Sutherland.
- Elise, born 1850, died 1864.
- Louise, born 1854, married David Larence.

Laurent started working for the North West Company in 1811 as a steersman at Ile a la Crosse 1811 to 1819. He was then employed with the Hudson's Bay Company after amalgamation of the companies on the Columbia River 1822-1826, he then returned to the La Loche Boat Brigade. He led this brigade from 1826 to 1833. This involved 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. Laurent is shown as a Freeman at Red River from 1833 to 1835, then working as a guide until he retired in 1839.<sup>4</sup> After 1833 Alexis "Bonami" Lesperance became brigade leader.

The family lived on River Lot 113 at St. Norbert. His son, Baptiste patented this lot in

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<sup>4</sup> Men from the Red River Settlement recruited by the Hudson's Bay Company formed the first Portage La Loche brigade of 1828. The brigade consisted of 7 York boats with Laurent Cadotte as guide. The guide in 1833 was Alexis L'Esperance (he retired in 1866). In 1848 two Portage La Loche Brigades were formed. Each brigade had seven boats, each with a guide. One brigade was still guided by Alexis L'Esperance, the other by Jean Baptiste Bruce. In 1866 the HBC increased the Portage La Loche Brigades to three with seventeen boats in total. The last Portage La Loche Brigade arrived at Norway House in the early 1870's.

Many of the men of the Portage La Loche Brigades of 1862 took part in the Red River Resistance of 1869. Michel Dumas, Baptiste Boucher, Jean Baptiste Bruce (mentioned by Father Emile Petitot O.M.I.) and most of the men were French Metis from the Red River Settlement. Many of these men also had close family ties to residents of the North-West. A few years after the Red River Resistance of 1869 the Portage La Loche Brigade route was broken up into smaller shorter sections.

The trip from the Red River Settlement to Portage La Loche would begin around the 1st of June and end around the 8th of October. (From "History of La Loche" <http://sites.google.com/site/portagelaloche/grand-portage-la-loche/the-fur-trade>)

1885.<sup>5</sup>

NAME: CADOTTE, Laurent      PARISH: Cumberland House      ENTERED SERVICE: ca. 1810      DATES: b. ca. 1786

Appointments & Service Outfit Year*:	Position:	Post:	District:	HBCA Reference:
<i>*An Outfit year ran from 1 June to 31 May</i>				
1811-1819	[North West Company]	[Ile a la Crosse]	English River	F.4/32b, p. 177
1821-1822		"		B.239/g/1
1822-1826	Bowsman		Columbia	B.239/g/1, 4, 5
1826-1827	"	Norway House.		B.239/g/6
1827-1831	"	Frêt Est <sup>ht</sup>		B.239/g/7-10
1831-1832	Bowsman & Guide	" "		B.239/g/11
1832-1833	Guide	" "		B.239/g/12
1833-1835	Freeman**	Red River Settlement		B.239/g/13, 14
1835-1836	Guide	General charges***		B.239/g/15
1836-1837	Guide & Steersman		Athabasca	B.239/g/16
1837-1839	Guide		"	B.239/g/17, 18
1839	Retired			B.239/g/19

\*\*Freed from Company's employ.  
\*\*\*Not assigned to a particular post.

Filename: Cadotte, Laurent (b. ca. 1786) (fl. ca. 1810-1839)

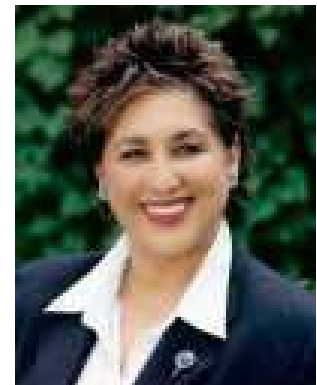


### Cadot, Michel. (1764-1836)

Michel was born at Sault Ste. Marie on July 22, 1764, the younger son of Jean Baptiste Sr. and Anastasia. He, like his older brother, entered the employ of the North West Company. Michel was married to the daughter of a hereditary chief of the Ojibway, White Crane. Two of their daughters married the Warren brothers, both New England Traders. Another daughter married Leon St. Germain. By 1798 Michel was in charge of a post on River Tortue in the Fond du Lac Department and in 1804 was running the post on the Montreal River. He spent most of his time at La Pointe on Madeline Island and died there in 1836.

### Calahasen, Pearl. M.L.A.

Pearl was first elected to the Alberta Legislative Assembly for the riding of Lesser Slave Lake in 1989 and in 2001 was re-elected to her fourth term. She was the first Metis women ever elected in that province. She was subsequently appointed Alberta's Minister of Aboriginal Affairs and Northern Development. Pearl was born and raised in Grouard, Alberta. She has an Education degree from the University of Alberta and a M. Ed. from the University of Oregon. She also teaches as an Adjunct Professor at



<sup>5</sup> The scrip application was made on 19 November 1875 at St. Norbert, Provencher, Manitoba,: Filed by: Baptiste Cadotte; St. Norbert; Provencher; farmer; For: Laurent Cadotte, deponent's father; Died: 23 Oct 1874; St. Norbert; Mother: Elizabeth Cadotte, mother of deponent died also at said place on the 3 March 1874. Sole Heirs: seven children: Baptiste Cadotte, deponent; Pierre; Joseph; Felix; Julie; Marie; Eliza. Baptiste Cadotte (x); 19 Nov 1875. Extraction from the Register of St. Norbert: Death of Elisabeth Thomas wife of Laurent Cadotte, cultivateur; abt 72. Death of Laurent Cadotte husband of Elisabeth Thomas; abt 80. C-14926(ibid.).

the University of Alberta, Faculty of Education. She is a longstanding member of the Metis Nation of Alberta.

Pearl has championed a number of Aboriginal issues throughout her life, including education and the rights of children and families. Pearl has served as a MLA since 1989, representing one of the largest constituencies in Alberta. She received a National Aboriginal Achievement Award for Public Service in 2004.

**Calder, Horatio Nelson.** (b. 1806)

Horatio Calder, his wife Nancy (Budd), and their seven children, 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.

Calder was the son of HBC surgeon John Calder and Sarah Humphrey, a Métisse. He was born at Painted Cree near Edmonton. At 15 he began working for the HBC and served at Cumberland House and York Factory between 1821 and 1824. He was laid-off in the last round of staff reductions after the amalgamation of the NWC and HBC. After moving to the Oregon Territory he became a gold miner.

Calder's (second) wife, Nancy Budd, was the daughter of, Wash-e-soo-esquew (Agathus or Mary Budd) and her father was a Metis by the name of Budd who died circa 1811. Nancy's mother was the Metis daughter of Matthew Cocking a HBC factor and Kech-cho-wick, a northern Cree woman (Cocking's second wife). Her brother was the Reverend Henry Budd.

**Calder, William** (1852-1908)

William was born on March 14, 1852, the son of James Calder (b. 1826)<sup>6</sup> and Maria Gibson, the daughter of William Gibson. He married Nancy Loutit on November 19, 1870 at Fort Alexander. Nancy Loutit was born on January 26, 1851 at Lockport, St. Andrews, the daughter of Lowe Loutit (b. 1824, Orkneys) and Jane McDougall who were married on March 28, 1841 at Rocky Mountain House.

William Calder died on January 12, 1908 in Fort Frances, Ontario. Nancy Loutit Calder died on February 14, 1943, at Fort Frances, Ontario.

When about 20 years of age Nancy Loutit went to Fort Alexandria where she met a young fur trader, William Calder, and was married to him. Travelling to Fort Garry by way of the old Dawson stage coach trail to the Northwest Angle and by canoe up Rainy River, the young fur trader, his wife and infant son arrived in Fort Frances in 1871.

Children:

- Peter, born at Eagle Lake.
- Jessie, born May 3, 1876 at Eagle Lake, married M.T. Hickerson prior to 1902.

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<sup>6</sup> James Calder b: Abt. 1826 in Moose Factory - d: Bef. 1891 thought to be in Fort Frances, ON; m: 12 March, 1846 in Prince Rupert Land to Maria Gibson b: 1833, St. Andrews, MB, d: May 26, 1904, in Fort Frances, Ontario. Their daughter Maria Anne Calder, William's younger sister was born circa. 1856, on June 11, 1873 in St. Clements, she married Alexander (Briere) Bruyere. The couple subsequently settled on Couchiching First Nation at Fort Frances.

- Ann Harriet, born august 26, 1878 at Eagle Lake, married a Merlew.
- William Robert Stuart, born December 24, 1882 in Keewatin district.
- Mary Jane, born before 1885.
- Edward, born before 1885.
- Emily Catherine born February 25, 1885 Keewatin district.

William signed HBC contracts at: Fort Alexander, Middleman, 17 June 1869 for 1 year; Fort Alexander, Middleman, 7 Jun 1870 for 2 years; Fort Alexander, Interpreter etc., 5 April 1872 for 1 year; Rat Portage, Interpreter etc., 16 June 1874 for 2 years; Fort Frances, Interpreter, 29 May 1876 for 3 years; Fort Frances, Interpreter, 1 July 1879 for 3 years; listed as free in 1882 (source: B.239/u/3, p. 49 #288)

Scrip:

Calder, William; on behalf of his children: Peter Calder, born: before 1876 at Eagle Lake; Jessie Calder, born: 3 May 1876 at Eagle Lake; Mary Jane Calder (deceased); Ann Harriet Calder, born: 26 August, 1878 at Eagle Lake; William Robert Stuart, born: 24 December, 1882 at Keewatin, deceased; Edward Calder; Emily Catherine Jane Calder, born: 25 February, 1885 at Keewatin; claim no. 1891

NAME: CALDER, William 'b'	PARISH: Native	ENTERED SERVICE: 1869	DATES: 1850-1908*; fl. 1869-1882	
Appointments & Service Outfit Year*: <i>*An Outfit year ran from 1 June to 31 May</i>	Position:	Post:	District:	HBCA Reference:
1869-1872	Middleman		Lac La Pluie	B.239/g/46-48
1872-1876	Interpreter		Lac La Pluie	B.239/g/49; B.235/g/1-3
1876-1881	Interpreter in Charge	Eagle Lake	Lac La Pluie	B.235/g/4-6; B.235/k/1 fos. 27,37d,46,61d,74d,86d
1881-1882	Interpreter		Lac La Pluie	B.235/g/6
1882-1883				B.235/g/7
1883-1887	Freeman			B.235/g/8-9
1887-1890	does not appear			B.235/g/10

\*see search file "Calder, William fl.1869-1885"

Contracts signed at (did not necessarily work at): Fort Alexander, Middleman, 17 June 1869 for 1 year; Fort Alexander, Middleman, 7 Jun 1870 for 2 years; Fort Alexander, Interpreter etc., 5 April 1872 for 1 year; Rat Portage, Interpreter etc., 16 June 1874 for 2 years; Fort Frances, Interpreter, 29 May 1876 for 3 years; Fort Frances, Interpreter, 1 July 1879 for 3 years; listed as free in 1882 (source: B.239/u/3, p. 49 #288)

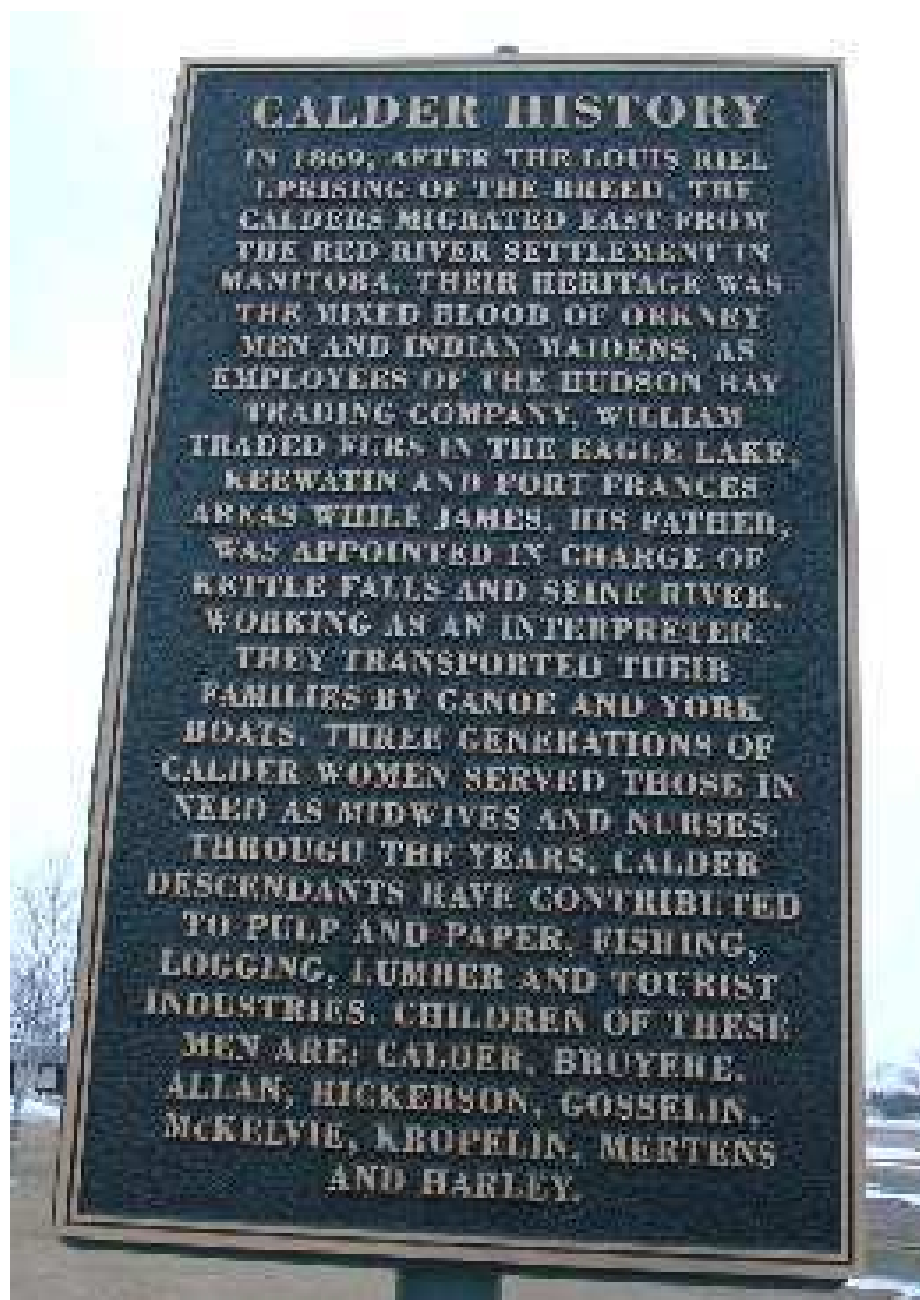
HBCA Search files "Calder, William fl. 1869-1885" and "Calder, William Interpreter 1876-1881" both appear to refer to William Calder 'b'.



Filename: Calder, William (1850-1908) (fl. 1869-1882) ; TI-P 09 97 ; June/99/mhd; Reformatted LC Jan. 2002

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Calder Memorial at Fort Frances

Fort Frances, Ont. May 17<sup>th</sup> 1902

J. A. J. McNamee Esq  
Half-Breed Commissioner  
Winnipeg

Dear Sir

Re William & Nancy  
Caldor

Since writing you on the 12<sup>th</sup> instant  
William Caldor has called to correct the  
Statement then given to me as to his eldest  
son Peter having been born at Eagle  
Lake. He has had his memory refreshed  
seeing Mrs. Sons Certificate as a master  
mariner, in which his birth is given as  
23 Sept. 1872 at Selkirk Man. William  
Caldor now recollects that at that time he  
& his wife were at Fort Alexander, but there  
being no doctor or nurse there, he sent his  
wife home to her parents in Selkirk to  
be confined & that Peter was born in Manitoba  
under such circumstances.

William Caldor & his wife are going to  
Winnipeg to appear before you, by the same  
train that this letter will leave by - a man

2. named J. Hancock has been negotiating with Calder to purchase his & Nancy Calder's Scrip. We are not aware whether the price he is offering is fair or not, & to protect himself, he has asked me to give him a letter to a Winnipeg firm to act for me in looking after his interests, as he is not capable of doing so himself, particularly if he starts drinking. I am giving him heretofore a letter to Messrs Munson & Allan Barrister Winnipeg, & am asking them to take care of him in any sale he may make. There is just the danger though that if the intended buyer gets control of him before he sees Messrs Munson & Allan, he may persuade him not to go near them. As he is very easy led, & needs looking after I would be very much obliged if you would see that he is advised by Messrs Munson & Allan, or explain why not. Should he carry out his proposed sale

3. to Hanover or any one else.

I have just received yours of the 17<sup>th</sup> inquiring position of Eagle Lake & Albeston, which were both in the then District of Keewatin. You are right as to them now being part of Ontario - Albeston is the Township within which the Village of Port Frank is included.

It is this question, as respects William & Nancy Calder's children, that I have been most in doubt of: viz, as to whether the District of Keewatin prior to its being recognized as part of Ontario, is included in the ground covered by this Grant.

Yours very truly  
D. Peatling

St. Francis, Ont. May 12<sup>th</sup> 1902

Commissioner McKenna

Half Breed Commission

Winnipeg

Dear Sir

On 30<sup>th</sup> January I wrote inquiring respecting the standing of William Calder & his wife as claimants for Scrip, & also as to that of their children. In your reply of February 8<sup>th</sup> you mention that you would require to know the names of the father & mother of William Calder and the names of the Parents of his wife - also the birth places of the children named and the date of Birth as near as they can be given -

I have been only able so far to get particulars of the Birth of those baptised by Archdeacon Phipps of Winnipeg, who are however the younger ones.

William Calder's father was James Calder  
" mother " Maria Gibson  
Selkirk

Nancy Calder's father was Jo Lutet  
(wife of William above) mother was Jane McDougall  
St. Andrews

The Children of William & Nancy Calder <sup>2</sup>

1. Peter Born before 76 - at Eagle Lake
2. Jessie - Born 3<sup>rd</sup> May 1876 at Eagle Lake <sup>Manitou</sup>
3. Mary Jane - dead -
4. Ann Harriet (Nettie) Born 26 Aug<sup>r</sup> 1878 <sup>at Eagle Lake, Manitou</sup>
5. William Robert Stewart <sup>(dead)</sup> - 24 Decr 1882 <sup>at Albaton, Manitou</sup>
6. Edward Calder - <sup>born illegitimate - Albaton, Manitou</sup>
7. Emily Catherine Jane born 25<sup>th</sup> July 1885 at Albaton "

William Calder wishes to ascertain how far he & his children are in as respects the present Grant - Also, whether he & his wife will have to appear personally before you, or if so whether the children will also have to appear. I have tried to get a copy of the act or order of Council respecting these claims & Mr. Syme's M.P. writes me he has twice asked the Sec<sup>y</sup> of the Premier to forward me the information so that I could advise these people, (who are poor & dread going to any unnecessary expenses) what to do, but as yet I have not rec<sup>d</sup> the information. I would therefore be very

<sup>3</sup> Much obliged if you would instruct me in them as to their standing & what is required of them. I am asking Archdeacon Pharis who baptised the children & knows the family, to call on you & substantiate their statement

James M. O'Leary

Memo

William Calder son James Calder and  
Maria — born 14th Feb 1852  
Received scrip as Man H.B. child  
file 6443 =

~~Nancy Louttit (nee Harper wife of John  
Louttit) born 18th June 1845, received  
scrip as Man H.B. head of family -  
she was then a resident of Brandon  
file 175 - of Nancy Louttit, wife of Wm. Calder, daughter  
of Louis Louttit and Jane Taylor, born 1852,  
received scrip Sept 1894 - file 364094 - 1887 Dec - Wm. S.~~  
The Hearings either does not give enough  
information as to the Wm Calder parents  
within of Nancy Louttit's family. It is not  
stated either when the children were  
born. The parents may have been  
in treaty -

L.F.P.

Louis Lowe Louttit (Louttit) (1819-1865), joined HBC (1835-1844) he was assigned to York Factory (1835-1836), Saskatchewan District 1836-1840), Fort Edmonton (1840-1844) retired Red River 1844

1st married 1840 Fort Edmonton Jane Indian/Metis (1817-1857)

- John Lowe Louttit Metis b-1841 Fort Edmonton married 1867 Nancy Harper b-1845, daughter James Harper.
- Jane Lowe Metis bapt 1845.
- Isabella Lowe Metis bapt 1849.
- Nancy Lowe Metis bapt 1851
- Catherine Lowe Metis bapt 1854, married 1871 Jacob Smith.
- James Lowe Metis bapt (1856-1856).

2nd marriage 1859 Catherine Moar the daughter of John Moore and Clemence Ross.

- Thomas Lowe Metis bapt 1860 married 1880 Catherine Corrigan daughter of John Corrigan.

- Alexander George Lowe Metis bapt 1861, d-1862.
- John James Lowe Metis bapt 1863, d-1863.
- Magnus Lowe Metis bapt 1864, d-1864.

WALTER J. KEATING.

Fort Frances, Ont., January 30<sup>th</sup> 1902

The Commissioner  
Half Breed Scrip Commission  
Winnipeg

Dear Sir

Mr. William Calder a half Breed, born west of  
Winnipeg at a place then called Fairford, 52 years  
of age - believes he is entitled to scrip under the  
present issue - That also his wife Nancy "Loutlet"  
who was born in Red River, St. Andrew's Parish  
is entitled -

They have had the following children, the surviving  
ones live here.

Peter Calder  
 Jessie married to M. J. Dickerson  
 Mary Jane - dead  
 Mattie married to - Mertens  
 a boy - dead - (forgot to get his name)  
 Edward Calder  
 Emily Calder -

All the above were born prior 1885 -  
 None of them have ever received a land grant.  
 Calder is desirous of knowing if it is a fact that  
 as a Manitoba Half Breed he would, & each of his  
 family, born before 1885, would be entitled to scrip, & if so  
 would he be entitled to receive the share of Moore who died

Calder must be informed that he does not want to go to the expense of going with his  
 family under such a long & tedious process. You must be very careful.

Scrip affidavit for Calder, Thomas sole heir; concerning the claims of his children:  
 John Thomas Calder, born: 11 October 1865, father: Thomas Calder, mother:  
 Annie Calder; Maria Calder (deceased), born: 1868, died: 1871

Scrip affidavit for Spence, Margaret; died: May 13, 1872; deponent: Wm.  
 McDonald; heirs: her children James Calder; Robert Calder; Margaret Calder;  
 claim no: 2879; scrip no: 12338, 12339 and 12340; date of issue: October 1, 1878;  
 amount: \$160

Power of attorney in his favour to draw Scrip from Nancy Calder wife of William Calder formerly Nancy Loutit daughter of Louis and Jane Loutit original letter HB 4496.

**Caldwell, Captain Billy a.k.a. Chief Sauganash** (March 17, 1780-Sept. 27, 1841)

William “Billy” Caldwell was the Metis son of William Caldwell Sr. (a Captain in Butler’s Rangers) and a Mohawk woman (the daughter of Rising Sun). Billy was multilingual, fluent in Mohawk, Potawatomi, English, and French languages. He was particularly powerful among the Ottawa, Potawatomi and Ojibwa Indians around Lake Michigan. Thus he was recruited by both the British and the Americans in 1812. Although he traded out of Chicago, he chose to take as Commission as a British Captain in the Indian Department. While his father William Sr. was leading the Caldwell Rangers Billy fought at the Battle of Raisin River (Frenchtown) in January 1813 and was severely wounded. He later served during the sieges at Fort Meigs and Fort Stephenson, and the Battle of Moraviantown. The Rangers were issued a “bucket cap” (probably a cut down infantry shako without the brass plate or hackle), grey woolen trousers and a green woolen tunic, and a black leather bayonet belt and cartridge box. This equipment was issued only once; after that, they were told to re-supply themselves from the enemy. In summer, they would wear white cotton instead of woolen trousers.

Sauganash fought in the War of 1812 as a captain of Indian forces aligned with the British. During the war he was a close friend and advisor to Tecumseh and acquaintance of Black Hawk.<sup>7</sup> Although supporting the British, Sauganash won the admiration of Americans when he saved the lives of U.S. captives taken from Fort Dearborn in Chicago. Caldwell’s unit was a rather small one, probably not more than fifty men. Nominally organized as two companies, they often worked in conjunction with the Indian Department and fought dispersed alongside the Indians (chiefly the Ojibwa, Wyandotte and Potawatomi). The unit, or parts of it, fought at the Battle of Moraviantown, the Battle of Longwoods, the Battle of Lundy’s Lane and in several actions on the Niagara peninsula. In 1829 and 1833 Caldwell negotiated treaties (Treaty of Prairie du Chien) on behalf of the United Nations of Chippewa, Ottawa and Potawatomi with the United States, and for this work, the US granted him a 1600-acre tract, known as the Caldwell Reserve, along the Chicago River. He became a leader of a Potawatomi band. As a result of the Platte Purchase in 1836, Caldwell and his band were removed from Missouri to Iowa Territory at Trader’s Point.

Caldwell married La Nanette Tecumapease<sup>8</sup> about 1804; she died after the birth of their first child, Alexander. She was the niece of the Potawatomi chief, Mad Sturgeon. His second wife also died within a year after the birth of their first child. Billy married for a third time, on November 18, 1834, to *Saqua* (also called *Masaqua*) LeGrand, a Metis woman of Potawatomi and French descent. They had a daughter and son born after they migrated west. Only the son, *Pe-y-mo*, survived to adulthood.

In the fall of 1812, Colonel Henry Procter, who commanded on the Detroit frontier, applied to establish a ranger force of the sort that had been so effective during the American revolution. Early in 1813 he received authorization to create such a special corps, to be commanded by William Caldwell Sr. These men, known as the Western Rangers or Caldwell’s Rangers, served in various actions south of Lake Erie that summer

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<sup>7</sup> Tecumseh was his cousin and Blue Jacket was his half-nephew.

<sup>8</sup> The daughter of Stands Firm and Tecumapease, grand-daughter of White Sturgeon and a niece of Tecumshe.



and when in the fall Procter decided that retreat from Amherstburg had become necessary, they accompanied him. Caldwell played a significant role in the thick of the battle of Moraviantown in October. He and his rangers took up position beside their Indian allies and continued the battle long after the British regulars had surrendered or withdrawn.

Having escaped death or capture, Caldwell and his sons Billy, Thomas, Francis and James fought again as rangers at the battle of Longwood (near Thamesville) in March 1814. In May, Caldwell replaced Elliott as superintendent of Indians for the Western District. He then secured places for his sons William and Thomas in the Indian Department; Francis Xavier continued in the rangers. Members of the Caldwell family fought together again at the battles of Chippawa and Lundy's Lane and at the siege of Fort Erie.

**Caldwell, Luke.** Church of England Catechist

Reverend Luke Caldwell was a Metis Anglican Priest married to Sarah Sabiston.

“In the winter of 1863-64, Caldwell went with the Reverend William Stagg to Fairford to study the Ministry. He returned to Fort Pelly in the spring of 1864. Caldwell was placed in charge of the Mission at Fort Pelly and remained there for some time. He taught the children of the Post on Sundays, after holding Divine Service which was conducted in both English and the Native language.”<sup>9</sup>

Family Scrip Applications:

Caldwell, Sarah; for her deceased husband, Rev. Luke Caldwell; claim no. 1621; born: 1873 at Fort Pelly; died: July, 1876 at Fort Lacorne; address: Fairford Settlement; father: Indian; mother: Louise Ledoux (Métis); married: 1856 at Fairford Settlement to Sarah Sabiston; children living: 4; children deceased: 3; heirs: Sarah Sabiston (widow), \$32.00; Mary Jane, wife of Kemper Garioch, \$32.00; William Staff Caldwell, \$32.00; John McLean Caldwell, \$32.00; Jemima Caldwell, \$32.00.

Sabiston, Sarah; for her deceased daughter, Catherine; address: Fairford Mission; born: 11 February, 1869 at Fort Pelly; died: November, 1876 at Fort a la Corne, Saskatchewan; father: Luke Caldwell (deceased Métis); mother: Sarah Sabiston (Métis and deponent); heirs: Sarah Sabiston, \$48.00; William Stagg Caldwell, \$48.00; John McLean Caldwell, \$48.00; Jemima Caldwell, \$48.00; Mary Jane Caldwell, \$48.00; claim no. 1622

**Callihoo (Calehue, Kalliou), Felix.**

Felix was the grandson of Louis Callihoo, an Iroquois trapper from Kahnawake and Marie Patenaude from Lesser Slave Lake. In the early 1930s, Felix Callihoo, Peter Tomkins, Jim Brady, Joe Dion, and Malcolm Norris, join 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

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<sup>9</sup> Taken From: Fort Pelly Journal of Daily Occurrences, 1863 W.H. Long, Regina Archaeological Society, Regina, Saskatchewan Published March 1987.

Association of Alberta by actively travelling to Alberta Metis communities to raise political awareness. The priority of the Metis 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.

**Callihoo, Chief Michel.** (1824-1911)

Michel Callihoo was the son of Chief Louis Kwarakwante, born in 1782,<sup>10</sup> who settled on the shores of Jasper around 1801 when he was just 19 years old. Louis Kwarakwante was the grandson of Karakonthis aka Garakonthis. Chief Michel Callihoo's mother was Louis' second wife Marie Patenaude (1803–1854) the Metis daughter of Michel Patenaude and Francoise Crise.

Michel married Marie Savard (1828–1869) the daughter of Antoine Savard and Marie Anne Vallee. He then married Philomene Collin (b. 1848).

Children of Michel and Marie Savard:

- Helene Callihoo, born 1845 in Edmonton, married Benjamin St. Arnaud, then married Francois Ferdinand Colonguard .
- Pierre Callihoo (1846 – 1853).
- Joseph Callihoo, born 1848, married Elizabeth Plante (b. 1857).
- Nancy Anne Callihoo, born 1850, married David Loyer (b. 1842).
- Olive Callihoo, born 1851 married Jean Baptiste Belcourt (b. 1844), then married James Richards (b.1862).
- Louis Calliou (1853-1943), married Annie Donald (1856-1936).
- Michel (Le fou) Callihoo born 1856, married Mary Jane Donald (b. 1865), then married Peggy Laderoute (b. 1868).
- Adelaide Callihoo, born 1859, married Pierre Jean Breland (b. 1850).
- Albert Callihoo, born 1861, married Margaret Gladu (b. 1868).

Children of Michel and Philomene Collin:

- Elzear Callihoo, born 1870, died as an infant.
- Michel Callihoo, born 1870.
- Marie Callihoo, born 1872.
- Josephine Callihoo, born 1874, married Joseph Seguin (b. 1872).
- Solomon Callihoo, born 1876, married Elizabeth Plante (b. 1884).
- Jamie Callihoo, born 1877, married Louise L'Hirondelle (b. 1876).
- Isabelle Callihoo, born 1879.
- Johnny Callihoo, born 1883, married Sophie Cunningham (b. 1882)
- Felix Callihoo, born 1885.
- Francois Callihoo (1887-1891).
- Caroline Callihoo, born 1889, married Albert Conte de Pierpont.
- Emmaline Callihoo, born 1894.

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<sup>10</sup> Born October 17, 1782 in Iroquois Villiage of Caughnawaga, near Montreal, Quebec. Died in 1846.

On September 23, 1878, Michel Kwarakwante dit 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.

This reserve west of St. Albert became a successful farming community in the late 1800s.

Michel Band pressured to surrender parts of reserve in exchange for needed agricultural implements (promised free under the Treaty). The early sales were marked by corruption in Ottawa. The Michel Band's lands were sold at unfavourable prices at public auctions which appeared to have been designed to favour the bidders - the federal government selling most land to insiders at far below market value. Many of the successful bidders never paid the purchase price and the government never cancelled the sales. Only two percent of the purchase price of the lands surrendered had been paid and the Band received little of the true value of its lands that were sold. In addition, while a member of parliament for Edmonton and the Minister of the Interior responsible for Indian Affairs: Frank Oliver acquired part of the Michel reserve for very little money though a concealed transaction.

Many band members subsequently left until 1958 when the band members were enfranchised and lost their Indian status. 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.

By 1962 all lands and assets had been distributed to the enfranchised band members. With new legislation, about 500 descendants of the original Michel band regained treaty status after Bill C-31 was brought in.

On April 8, 1911, Chief Michel Callihoo passed away at his home, Louis Jerome Callihoo, Michels' nephew then became chief.

See also:

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.

### **Callihoo, Louis Kwargkwante.**

Louis, an Iroquois mixed-blood, travelled west from Sault St. Louis to Edmonton after signing a contract with McTavish Frobisher and Company on November 11, 1800. He first married a Sekani woman in 1801 and then married Marie Patenaude, a Métisse, in 1803. He had seven children with his first wife and eight with Marie Patenaude. In 1856, the family relocated to the Lac Ste. Anne area. His descendants became known as the Michel Band. Many took Metis scrip and on March 31, 1958, all remaining members

were enfranchised by Order in Council. The way in which the Michel Band lost its land is still under dispute in the Alberta Courts.

**Callihoo, Richard Edward.** (1920-2010)

Richard was born in Villeneuve, Alberta February 25, 1920 and passed away in Grande Prairie, Alberta June 3, 2010. His peers recognized him as the elder statesman of Métis fiddling. He came from a large family of fiddler players and recorded traditional family tunes on his recording, *Richard Callihoo Plays Traditional Old Tunes*. He won the *North American Fiddling Championship* several times.

Richard was the son of James M. Callihoo (1877-1935) and Louise L'Hirondelle (1881-1977) daughter of Andre Henri L'Hirondelle and Eliza Alice Delorme. His paternal grandparents were Michel Calihoo (1823-1910 the son of Louis Kwarakwante Calihoo) and Marie Patenaude and Philomene Collin (1848-1932) daughter of Richard Collin and Genevieve Bruyere.



Richard was featured on Gabriel Dumont Institute's "*Drops of Brandy*" (2002) a four CD set, containing over 150 fiddle tunes performed by 12 master Metis fiddlers. An accompanying book was released, with sheet music for every song in the compilation, as well as biographies of the performers, and a detailed look at the history and cultural importance of Metis fiddling. Richard contributed the following songs:

**ARTIST: RICHARD CALLIHOO**

SONGS: 3. FRENCH JIG IN C, 4. DEWEY DAY FOXTROT, 5. JIMMY CALLIHOO SPECIAL, 6. DROPS OF BRANDY, 7. DUCK DANCE IN D DESJARDIS, 8. HASTE TO THE WEDDING, 9. HOME SWEET HOME REEL, 10. DON'T TALK ABOUT ME WHILE I'M GONE, 11. LIFE IN THE FINLAND WOODS, 12. NORWEGIAN WALTZ, 13. OLD TIME DUCK DANCE, 14. RED RIVER JIG, 15. RED RIVER JIG #2, 16. REEL OF LIGHT IN G, 17. REEL OF FOUR, 18. REEL OF FOUR IN G, 19. WESTERN FIRST CHANGE, 20. WHISKEY BEFORE BREAKFAST, 20. WHISKEY BEFORE BREAKFAST (RICHARD CALLIHOO/FIDDLE, TRENT BRUNER/PIANO)

**Callihou, Veronique.** (b.1856)

See Veronique Gladue.

**Callihoo, Victoria Anne née Belcourt** (1861-1966)

Victoria was born on November 19, 1861 at Lac Ste. Anne, the daughter of Alexis Belcourt and Nancy Rowand. Alexis (b. 1826) was the son of Joseph Belcourt (b. 1791) and Catherine L'Hirondelle. Nancy was the daughter of Antoine Rowand and Archange Nepissing.

Victoria married Louis Jerome Callihoo (b. 1858), in 1878. He was the son of Jean

Baptiste Callihoo (b. 1832) and Angelique Bruneau.

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.



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.<sup>11</sup> By 1962 all lands and assets had been distributed to the

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<sup>11</sup> 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.

enfranchised band members.

The award winning<sup>12</sup> 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.

### **Camp, Frank Edward.**

Frank Camp served in the Royal Canadian Naval Volunteer Reserve as an Able Body Seaman and Torpedoman from 1942 to 1945. 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 50<sup>th</sup> 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.

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<sup>12</sup> 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

### **Campbell, Antoine Scott.** (1790s-1851)

Scott was the son of Archibald John Campbell<sup>13</sup> and a Dakota woman. Antoine married Margaret Menagre, the daughter of Louis Fromme dit Menagre,<sup>14</sup> on 12 Aug 1825. Margaret Menagre was born in 1799 and died on 9 Jun 1892 on the Santee Reservation in Nebraska. Their children were: Henriette (b. 1824; married Benjamin Aitken Dyomme), Scott II (b. abt. 1828-1870), Hypolite (b.abt.1828), Joseph (b. 1827/36-1869; married Mary Ann), John (1834-1865; married Marguerite Lize), Margaret (b. 1838; married Joseph Labathe in 1854), Baptiste (b. 1838); Marie (b. about 1839) and Mathias.

Scott was a Metis whom Meriwether Lewis had met on his expedition up the Missouri River. He took the boy with him back to St. Louis on his return from his western journey. When Lewis died in 1809 under mysterious circumstances he returned to his Sioux relatives and finally drifted to the agency at Fort Snelling. He was licensed to trade above Prairie du Chien for James Lockwood in the 1819-20 season. Having a knowledge of four languages, he worked for Indian agent Major Lawrence Taliaferro's Dakota as an interpreter at Fort Snelling, where he assisted Lt. Edmund A. Ogden in setting the Dakota language on paper. Missionary, Samuel W. Pond credits Scott for his part in the manuscript that Ogden passed on to Samuel and his brother Gideon Pond which was helpful in their work in developing a Dakota dictionary that was finished and published though the efforts of fellow missionary, Stephen R. Riggs.

He was the interpreter for the Treaty of Prairie du Chien in 1825. In 1837, Scott was living at the St. Peters settlement, near the mouth of the Minnesota River, going to Washington D.C. as the Dakota interpreter (with his brother Duncan) for a treaty. Pond wrote of Scott, "Mr. Campbell was, in his general deportment, very mild, quiet and gentlemanly, always ready to smoke or chat with white men or Indians, carefully avoiding all harsh language and disagreeable topics; but he had a fiery temper which sometimes broke through the smooth external covering in such ebullitions of passion as we might expect from one in whom were mingled the Scotch and Dakota blood. He was skillful as an interpreter, and perhaps more skillful as a mis-interpreter...He told what he thought the speaker should have said rather than what he did say, and frequently a good understanding seemed to have been restored, simply because there had been no understanding at all."

### **Campbell, Colin.** (b. 1790s)

Colin was the son of Archibald John Campbell<sup>15</sup> and a Dakota woman and married a Dakota woman. Colin was a young Lieutenant in British militia during the War of 1812

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<sup>13</sup> Archibald "John" Campbell: (1775-1808)

John was born in Londonderry, Muff Co., Ireland & first married Catherine Demontigny and a second marriage to a Dakota woman, who died in 1801. Their children were: John, Jeremiah, Duncan, Colin, Scott, Margaret-Pelagia (married 1st.Edward Pizanne and married 2nd.Hercules Dousman) and Nancy (1790's-1887; married John Palmer Bourke).

Archibald had been trading since 1792 and two years later is trading out of the "Little Rapids" with the Wahpetons. From 1800-06 he is a trader for the Mackinac Co. but became an independent trader in 1806. In December of 1807 he is appointed the U.S. Indian Sub-Agent at Prairie du Chien, through the recommendation of Gov. Meriwether Lewis and the next year (summer 1808) he was killed in a duel with trader Redford Crawford, Campbell's former trading associate, Robert Dickson acted as Redford's second.

<sup>14</sup>She was a Metisse with a Menominee mother and French/Ojibwa father.

<sup>15</sup>Archibald "John" Campbell: (1775-1808)

John was born in Londonderry, Muff Co., Ireland & first married Catherine Demontigny and a second marriage to a Dakota woman, who died in 1801. Their children were: John, Jeremiah, Duncan, Colin, Scott,



when Major Zachary Taylor brought an American force north from St. Louis in an attempt to retake Prairie du Chien from British and Dakota warrior hands. Captain Duncan Graham who led the defence of the trading center, praised Colin, Lt. Michael Brisbois and Sergeant James Keating for their efforts in Taylor's failed effort.

In September of 1820 Colin was sent to the Sisseton near the Blue Earth River to bring in the murders of two of Manuel Lisa's men. He brought back to recently built Fort Snelling a Sisseton War Chief who claimed responsibility for the deaths. In 1821 and 1823 Colin was interpreting at councils held by Taliaferro at Fort Snelling between the Dakota and the visiting Ojibwa. By 1855 he is near the mouth of the Platte River. His brother, Scott Campbell (b. 1790) was also an interpreter at Fort Snelling.

### **Campbell, Duncan** (b. before 1802)

Duncan was the son of Archibald John Campbell<sup>16</sup> and a Dakota woman and married a Dakota woman (Therese). His children were: Nancy (b. 1816/20; married 1<sup>st</sup> Alfred Hudson and 2<sup>nd</sup> Louis Larocque), Duncan II (b. 1816/17; married Margaret), Mary (b. abt. 1818-1844; married Charles Sweet), Jenny (b. 1823/24; married Oliver Cratte), William (b.1823/25-1855); George (b.1827/32-bef. 1855; married a Dakota woman), Madeleine (b. abt. 1833; married Philo Stone), Therese (b. 1833/35-1855) and Thomas (b. 1836/37-1855).

Duncan was wintering on the Mississippi River for Michel Cadotte in the 1809-10 season, but the next year trading above Prairie du Chien for James Lockwood (American Fur Co.). In the early 1820s he was trading on the Minnesota River and acting as interpreter for Taliaferro but by 1826 is found trading at Fort Barbour at the St. Croix Falls. In 1837 he was part of a delegation that accompanied the Dakota to Washington D.C., other interpreters included Scott Campbell, Augustin Rocque, Peter Quinn and Alexander Faribault. Duncan was back in 1838 where the Iowa Territory Census taker found him living in Clayton Co., north of the Root River.

### **Campbell, Robert Duncan. (b. 1842)**

Robert Duncan Campbell was born in 1842 at Fort Chipewyan, the son of Colin Campbell and Elizabeth McGillivray. He married Francis Jane Thomas, the daughter of William Thomas and Eleanor Bunn on Aug. 3, 1865 at St. John's. They had six children.

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Margaret-Pelagia (married 1st.Edward Pizanne and married 2nd.Hercules Dousman) and Nancy (1790's-1887; married John Palmer Bourke).

Archibald had been trading since 1792 and two years later is trading out of the "Little Rapids" with the Wahpetons. From 1800-06 he is a trader for the Machinac Co. but became an independent trader in 1806. In December of 1807 he is appointed the U.S. Indian Sub-Agent at Prairie du Chien, through the recommendation of Gov.Meriwether Lewis and the next year (summer 1808) he was killed in a duel with trader Redford Crawford, Campbell's former trading associate, Robert Dickson acted as Redford's second.

<sup>16</sup>Archibald "John" Campbell: (1775-1808)

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His father was a chief trader for the HBC in the Athabasca district where Robert was born. His father's service record appears below. Robert was a member of the "49<sup>th</sup> Rangers" with the British-Canadian Boundary Commission in 1873-74.

NAME: CAMPBELL, Colin		PARISH: New Johnstown [E. Ontario]		ENTERED SERVICE: 1821	DATES: b. c1787 d. 9 November 1853
Appointments & Service	Outfit Year*	Position	Post	District	HBCA Reference
*An Outfit year ran from 1 June to 31 May					
	1804-1821	in service of North West Company			A. 34/1
	1806-1808	Clerk and Interpreter	English River		E. 1/1
	1812-1813	Wintered	Fort Dunvegan	Peace River	HBRs Vol I
	1821-1826	Clerk	Fort Chipewyan	Athabasca	B.239/k/1, p.56, 79, 114
	1826-1828	Clerk in charge	Vermilion	Athabasca	B.239/k/1, p.165, 207
	1828-1832	Chief Trader	Fort Dunvegan	Athabasca	B.239/k/1, p.241, 261, 282, 304
	1832-1833	Chief Trader	Vermilion	Athabasca	B.239/k/2, p.4
	1833-1834	on furlough			B.239/k/2, p.28
	1834-1837	Chief Trader	Fort Dunvegan	Athabasca	B.239/k/2, p.62, 85, 124
	1837-1839	Chief Trader	Fort Chipewyan	Athabasca	B.239/k/2, p.153; B.39/a/37,38
	1839-1841	Chief Trader	Dunvegan	Athabasca	B.239/k/2, p.175, 196
	1841-1847	Chief Trader in charge of District	Fort Chipewyan	Athabasca	B.239/k/2, p.218, 248, 270, 317, 347, 381; B.239/a/40
	1847-1848	on furlough			B.239/k/2, p.399
	1848-1852	Chief Trader in charge of District	Matawagamingue	Kenogamissee	D.4/70, p.295; B.135/k/1, p.295, 306; B.124/a/22
	1852-1853	on furlough			B.135/k/1, p.316
	1853, 1 June	retired			
	1853, 9 November	Died			



Wife: Elizabeth (daughter of Hon. John McGillivray)  
Children: See A36/4, fos.21-91

References:

E.E.Rich, ed. Journal of Occurrences in the Athabasca..., London: HBRs. 1938, Vol. 1, p.432  
G. Williams, ed. Hudson's Bay Miscellany 1670-1870, Winnipeg: HBRs, 1975 Vol. XXX, p.196 (G. Simpson's Character Book entry)  
See: "Description of the Route to Riviere and Portage la Loche by C. Campbell C.T.1834" B.167/z/1, fos.50-51d

Filename: Campbell, Colin (ca. 1787-1853) (fl. 1804-1853); (JHB/ck January 1987); June/99/mhd; Reformatted LC Jan.2002

### Campbell, Maria. O.C., S.O.M. (b. 1940)

Maria was appointed as an Officer of the Order of Canada on July 01, 2008. She previously had received the Saskatchewan Order of Merit on October 11, 2005 and the 22nd Annual Distinguished Canadian Award, presented by the Seniors University Group and the Seniors Education Centre of the University of Regina on May 18, 2006. In 1996, she was presented with a National Aboriginal Achievement Award. She has been also been inducted into the Margaret Woodward Saskatchewan Theatre Hall of Fame (2000). Maria Campbell is presently the Visiting Trudeau Fellow at the University of Ottawa and is a member of the Metis Research Group, Institute of Canadian Studies.

Maria Campbell was born in April of 1940, on a trapline in northern Saskatchewan. She is the daughter of John (Dan) Campbell (born June 23, 1917, at Big River, d. 1997) and Irene Dubuque (born 1919 at Mont Nebo, d. 1951). Dan Campbell was a hunter and trapper with a trapline just north of Prince Albert Provincial Park in Saskatchewan. He also trapped in the park for 37 years. He married Irene Dubuque on October 11, 1940 at Park Valley, Saskatchewan. Irene was the daughter of Peter Dubuque (Born circa 1881 in Missouri, USA.) and Philomene Morrissette (born April 3, 1896 at Mont Nebo, Saskatchewan). Dan Campbell was the son of Edward James Campbell (born January 28, 1881 at Lilly Plain, Saskatchewan) and Maria Vandal (born circa 1894 at Shell River, Saskatchewan. Maria Vandal was the daughter of Gabriel Vandal (b. 1840s) and Maria

Pietwekwanep Masuskapoe (b. 1866).

The area where they lived was known as *Nukeewin* but is now called Park Valley. Their traditional trapping and hunting territory was across the *Puktahaw Sipi* (Net-Throwing River), now called Sturgeon River. Maria grew up speaking the Cree, Michif and Sauteaux languages.

Maria Campbell eventually became one of a growing number of people to speak out against the oppression of Aboriginal people. In 1963, Campbell worked to establish a half-way house in Edmonton for women who were destitute or were experiencing other personal crises. During her career as a writer Campbell has educated the general public, and Aboriginal people about the Metis people of Canada. Campbell's 1973 novel, *Half-Breed*, is one of the most highly regarded works of Metis literature. This book was one of the first works to challenge existing stereotypes of Indigenous women. Campbell writes of her experiences with discrimination and poverty while growing up as a Metis woman in Western Canada. *Half-Breed* can be found on the curricula of numerous high schools, Women's Studies, Native Studies and Canadian Literature courses. *The National Post* in an article, "The Best of the Century" (Saturday October 2, 1999, Section B4), chose this book for its list of the twenty Canadian books of the century.

In 1991, Maria was a contributor to Hartmut Lutz's, book, *Contemporary Challenges: Conversations with Canadian Native Authors* (Saskatoon: Fifth House Publishers, 1991). In 1995, she published *Stories of the Road Allowance People*; a book containing translations of Metis stories based on the people's rich oral tradition. Her first children's book *Little Badger and the Fire Spirit* (Toronto: McClelland and Stewart) was written in 1977 because her grandson wanted to know where we got fire.

Campbell has made numerous contributions to magazines such as *Maclean's* and is the author of *The Red Dress*, a film released by the National Film board of Canada in 1997. She was recipient of a National Aboriginal Achievement Award in 1996. Maria has served as Writer in Residence at the Banff School of Fine Arts and taught Native Studies at the University of Saskatchewan and was recently (2009) the Carol Shields Writer in Residence at the University of Winnipeg.



Picking medicine during a visit to the Bannock Point Petroforms, April, 2009  
Photo by L. Barkwell

Over the years she has done numerous cultural presentations for Parks Canada at the Batoche National Historic Site. She is always in great demand to do readings from her work at Metis cultural events. Over the years she has worked with numerous young Metis women to pass on Metis women's oral knowledge and teachings. On May 30, 2004, Maria was the recipient of the Molson Award for the Arts, acknowledging her substantial contributions to the cultural and intellectual heritage of Canada.

Maria Campbell's first professionally produced play, *Flight*, was the first all Aboriginal theatre production in modern Canada. Weaving modern dance, storytelling and drama together with traditional Aboriginal art practices, this early work set a stylistic tone that her most recent productions continue to explore. Two of her plays have toured extensively within Canada and abroad to Scotland, Denmark and Italy. From 1985 to 1997 Ms. Campbell owned and operated a production company, Gabriel Productions. She has written and/or directed films by the National Film Board of Canada (NFB) and Canadian Broadcasting Corporation (CBC), including *My Partners My People*, which aired on CTV for 3 years. She was coordinator and member of *Sage Ensemble*, a community theatre group for Aboriginal elders, and is actively associated with the *Saskatchewan Native Theatre Company* in Saskatoon as a cultural advisor.



Picnic at Bannock Point, photo by Shirley Delorme Russell, April 2009.

Maria Campbell, in earlier times, attended the residential school at Beauval, Saskatchewan for one year, she has gone on to earn an MA in Native Studies from the University of Saskatchewan. She has received honorary doctorates from the University of Regina (1995), York University (1992) and Athabasca University (2000). She has taught Métis history and the study of oral traditions at universities in Saskatchewan, Manitoba and Alberta. Dr. Campbell is a visiting academic at the Centre for World Indigenous Knowledge and Research, Athabasca University.

The University of Ottawa and the Faculty of Arts announced the arrival of Maria Campbell, as the Trudeau Foundation Visiting Fellow for 2012–2013. On October 11, professor Campbell gave the 2012 Charles R. Bronfman Lecture in Canadian Studies, entitled “The Sovereignty of Squatting: The Hidden History of Road Allowance Villages.”

The Maria Campbell publications list:

- Campbell, Maria. *Stories of the Road Allowance People*, translated by Maria Campbell; paintings by Sherry Farrell Racette. Revised Edition. Saskatoon, Sask.: Gabriel Dumont Institute, 2010.
- Métis Electoral Consultation Panel (Sask.). *Métis governance in Saskatchewan for the 21st century: views and visions of the Métis people: a report prepared by the Métis Electoral Consultation Panel; submitted to the Saskatchewan Minister of First Nations and Métis Relations*. Regina: Métis Electoral Consultation Panel, 2005.
- *Stories of the road allowance people*; translated by Maria Campbell; paintings by Sherry Farrell Racette. Penticton, B.C: Theytus Books, 1995.
- Campbell, Maria and Harry Daniels *One More Time*. Saskatoon, Saskatchewan, Canada: Author, 1995.
- *Give back: First Nations perspectives on cultural practice*. Maria Campbell, et

- al. North Vancouver: Gallerie Publications, 1992.
- Griffiths, Linda and Maria Campbell. *The book of Jessica: a theatrical transformation*. Toronto: Coach House Press, 1989, Playwrights Canada Press, 1997. This play won the Chalmers Award for Best New Play and a Dora Mavor Moore Award.
  - Campbell, Maria. *Achimoona*. Saskatoon, Saskatchewan: Fifth House, 1985.
  - Campbell, Maria. *Halfbreed*. Halifax, N.S : Goodread Biographies, 1983, c1973.
  - Campbell, Maria. *People of the buffalo: How the Plains Indians lived*. Illustrated by Douglas Tait & Shannon Twofeathers. 1st paperback ed., rev. Vancouver: Douglas & McIntyre, 1983.
  - Campbell, Maria. *Cheechum's Enkelin: Autobiographie einer kanadischen HalbIndianerin; [übersetzt aus dem Kanadischen von Roswitha McCoppin]*. 1. Aufl. -- München : Frauenoffensive, 1983, c1981.
  - Campbell, Maria. *Riel's people: How the Métis lived*. Illustrated by David MacLagan. 1st paperback ed. Vancouver: Douglas & McIntyre, 1983.
  - Campbell, Maria. *Halfbreed*. 1st Bison book ed. Lincoln: University of Nebraska Press, 1982, c1973.
  - Campbell, Maria. *Riel's people: How the Métis lived*. Illustrated by David MacLagan. Vancouver: Douglas & McIntyre, 1978.
  - Campbell, Maria. *Little Badger and the Fire Spirit*. Illustrated by David MacLagan. Toronto : McClelland and Stewart, 1977. Illustrated by David MacLag
  - Campbell, Maria. *Halfbreed*. Toronto: McClelland and Stewart-Bantam, 1979, c1973. Maria's film and video credits include:
    - *Journey to Healing* (Writer/Director) (1995)
    - *La Beau Sha Sho* (Writer/Director) (1994)
    - *Joseph's Justice* (Writer/Director) (1994)
    - *A Centre for Buffalo Narrows* (Writer/Director) (1987)
    - *My Partners My People* (Co-Producer ) (1987)
    - *Cumberland House* (Writer/Director) (1986)
    - *Road to Batoche* (Writer/Director) (1985)
    - *Sharing and Education* (Writer/Director) (1985)
    - *The Red Dress* (Writer) (1977)
    - *Edmonton's Unwanted Women* (Writer/Director) (1968)



Sharon Conway and Georgina Liberty present a Metis Shawl to Maria at Manitoba Metis Federation, April 2009. Photo by Shirley Delorme Russell.

### **Maternal Genealogy:**

- Grandfather: Pete Dubuque
- Grandmother: Philomene Morissette, b. April 3, 1896.
- Great-Grandfather: Norbert Surgil Morissette, b. October 10, 1858, at Beardy's Reserve.
- Great-Grandmother: Judith Starblanket, b. 1860 at Sandy Lake.
- Great-great-Grandfather: Antoine Kamiyoahcahkwcw Ahtahkakoop Starblanket.<sup>17</sup>
- Great-great-Grandmother: Judith Belanger Mistawasis, b. 1843,
- Great-great-great-Grandfather: Pierre Belanger Mistawasis.
- Great-great-great-Grandmother: Anne Awasis Mashe Nah Sho Wishk.
- Great-great-great-Grandfather: Norbert Jean Morissette, b. 1838 at St. Boniface.
- Great-great-great-Grandmother: Betsy Braconnier, b. 1848.

### **Metis Scrip:**

Morissette, Norbert - Concerning his claim as a head of family and as heirs to his two deceased Métis children, Betsy born 1858, died 1871 and Ambroise born 1865, died 1878 - Address, Fort Carlton - Born, 1838 at St. Boniface - Father, Arselme Morissette, (French Canadian) - Mother, Thérèse, (Indian) - Married, 1856 at Red River to Betsy Braconnier - Children living, eight (names on declaration) - Children deceased, four - Scrip for \$160.00 - Scrip for \$480.00 - Claim 1334.

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<sup>17</sup> (1837-1896)



RG15 , Interior , Series D-II-8-b , Volume 1330 , Reel C-14940

Morissette Jr., Norbert - Concerning his claim as a child - Address, Carlton - Born, 1859 - Father, Norbert Morissette Sr., (Métis) - Mother, Betsy Braconnier, (Métis) - Married, 1877 at Carlton to Judith, Starblanket Ahtahkakoop (Indian) - Children living, three (names on declaration) - Children deceased, one - Scrip for \$240 - Claim 1408.

RG15 , Interior , Series D-II-8-b , Volume 1330 , Reel C-14940

Moricette, Norbert; heir to his deceased daughter, Judith; Moricette; address: Duck Lake, Sask; born: 21 Sept., 1879 at Carlton, Sask; died: Fall, 1889 at Muskeg Lake, Sask; father: Norbert Moricette (Métis & deponent); mother: Betsy Braconnier (Métis); scrip cert.: form D, no. 551 for \$240.00; claim no. 251.

RG15 , Interior , Series D-II-8-c , Volume 1360 , Reel C-14992

#### References:

*Ray Campbell, "Ancesters of Ray Campbell - 32 generations."*

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=:2731344&id=I5948>

#### **Campbell, Nancy (Bourke).** (1792-1887)

Nancy was born at Prairie du Chien, Illinois, the daughter of Archibald "John" Campbell an Irish fur trader and a Sioux woman. John was a brutal man, consequently Nancy, her sister and her mother ran away. Nancy was then raised by the John Johnson family of St. Mary's Falls (Sault Ste. Marie). She met and married John Palmer Bourke when he was walking back to Red River after having been detained in Montreal by the North West Company. They finally reached Red River in 1821 at that time they were formally married by Rev. John West. They later took a "Colony Farm" at St. James. Nancy died on July 8, 1887 while living with her son Edwin Colin Bourke and is buried in the St. James Anglican Churchyard in St. James. Edwin was elected to the first two legislatures of Manitoba in 1870 and 1874. (Contributed by Heather Hallett.)

#### **Campbell, Antoine Scott.** (1790s-1851)

Scott Campbell was the son of Archibald John Campbell and a Dakota woman. Archibald "John" Campbell: (1775-1808) was born in Londonderry, Muff Co., Ireland and first married Catherine Demontigny and a second marriage to a Dakota woman, who died in 1801. Their children were: John, Jeremiah, Duncan, Colin, Scott, Margaret-Pelagia (married 1st.Edward Pizanne and married 2nd.Hercules Dousman) and Nancy (1790's-1887; married John Palmer Bourke). Archibald had been trading since 1792 and two years later is trading out of the "Little Rapids" with the Wahpetons. From 1800-06 he is a trader for the Machinac Co. but became an independent trader in 1806. In December of 1807 he is appointed the U.S. Indian Sub-Agent at Prairie du Chien, through the recommendation of Governor.Meriwether Lewis and the next year (summer 1808) he was killed in a duel with trader Redford Crawford, Campbell's former trading associate, Robert Dickson acted as Redford's second.

Antoine married Margaret Menagre, the daughter of Louis Fromme dit Menagre, a Metisse with a Menominee mother and French/Ojibwa father. On 12 Aug 1825. Margaret Menagre was born in 1799 and died on 9 Jun 1892 on the Santee Reservation in Nebraska Their children were: Henriette (b. 1824; married Benjamin Aitken Dyomme), Scott II (b. abt. 1828-1870), Hypolite (b.abt.1828), Joseph (b. 1827/36-1869; married Mary Ann), John (1834-1865; married Marguerite Lize), Margaret (b. 1838; married Joseph Labathe in 1854), Baptiste (b. 1838); Marie (b. about 1839) and Mathias.



Scott was a Metis whom Meriwether Lewis had met on his expedition up the Missouri River. He took the boy with him back to St. Louis on his return from his western journey. When Lewis died in 1809 under mysterious circumstances he returned to his Sioux relatives and finally drifted to the agency at Fort Snelling. He was licensed to trade above Prairie du Chien for James Lockwood in the 1819-20 season. Having a knowledge of four languages, he worked for Indian agent Major Lawrence Taliaferro's Dakota as an interpreter at Fort Snelling, where he assisted Lt. Edmund A. Ogden in setting the Dakota language on paper. Missionary, Samuel W. Pond credits Scott for his part in the manuscript that Ogden passed on to Samuel and his brother Gideon Pond which was helpful in their work in developing a Dakota dictionary that was finished and published through the efforts of fellow missionary, Stephen R. Riggs.

He was the interpreter for the Treaty of Prairie du Chien in 1825. In 1837, Scott was living at the St. Peters settlement, near the mouth of the Minnesota River, going to Washington D.C. as the Dakota interpreter (with his brother Duncan) for a treaty. Pond wrote of Scott, "Mr. Campbell was, in his general deportment, very mild, quiet and gentlemanly, always ready to smoke or chat with white men or Indians, carefully avoiding all harsh language and disagreeable topics; but he had a fiery temper which sometimes broke through the smooth external covering in such ebullitions of passion as we might expect from one in whom were mingled the Scotch and Dakota blood. He was skillful as an interpreter, and perhaps more skillful as a mis-interpreter...He told what he thought the speaker should have said rather than what he did say, and frequently a good understanding seemed to have been restored, simply because there had been no understanding at all."

**Campion, William. (b. 1837)**

William was born at Lesser Slave Lake, the son of Joseph Sapen dit Campion (b. 1797) and Marie Nipissing (b. 1810) daughter of Ignace Commandant Nipissing and Elizabeth Courteoreille. He married Philomene Chalifoux (b. 1833), the daughter of Joseph Chalifoux and Josette Rabasca dit Blondin in 1857 at Fort des Prairies. His brother-in-law Joseph L'Hirondelle, married to Marguerite Nipissing also signed this petition. William signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

Campion, William - Concerning his claim as a head of family - Address, Pincher Creek - Born, 1837 at Lesser Slave Lake - Father, Joseph Campion, (French Canadian) - Mother, Marie, (Métis) - Married, 1859 at Big Lake to Philoméne Chalifoux - Children living, six (names on declaration) - Children deceased, three - Scrip for \$160 - Claim 288

**Canada dit Henault, Alexandre. (b. 1858)**

Alexandre was the son of Antoine Canada dit Hennault Sr. and Catherine Davis. He married Marie Rose Poitras, the daughter of Gabriel Poitras Sr. and Isabelle Malaterre. Gabriel Poitras also signed this petition. Alexandre was variously known as Alexis Canada, Alexander Enno and Alexander Unean Jr. This family was part of the Cypress Hills Metis hunting brigade.

**Canada dit Enno, Antoine Jr. (b. 1857)**

Antoine was the son of Antoine Canada *dit* Hennault Sr. and Catherine Davis. He married Margaret Dumais, the daughter of Charles Dumais and Marie St. Arnaud in 1880 on the Milk River and then married Marie Celina McKay, daughter of Leonard McKay and Sarah Lambert in 1884. Antoine, also known as Antoine Enno Jr. was a Turtle Mountain Band member. He and his wife Celina appear on the Turtle Mountain Band census for 1884. This family was part of the Cypress Hills Metis hunting brigade.

**Canada dit Hennault, Antoine “Kar-nar-dah”. (b. 1832)**

Antoine Hennault *dit* Canada was the son of Charles Henault dit Canada and Marie Gray. Antoine married Catherine Davis, the daughter of Jean Baptiste Davis and Josephte Saulteaux. Catherine’s brother, This family was part of the Cypress Hills Metis hunting brigade that signed an 1878 petition for a reserve. William Davis was also a signator to this petition. Antoine served as a councilor to chief Little Shell for ten years.

**Canada dite Henault, Josephte. (b. 1852)**

Josephte was born on December 2, 1852, the daughter of Antoine Canada dit Henault and Catherine Davis. She married Pierre Lavallee, the son of Pierre Lavallee and Marguerite Bercier in 1870 at Lebret. This family was part of the Cypress Hills Metis hunting brigade.

**Caplette, Paul. (b. 1851)**

Paul Caplette was born in 1851, the son of Joseph Caplette and his second wife Marie Anne Ward. Paul married Christine Poitras, the daughter of Tobie Poitras and Madeleine Gesson dit St. Denis, in 1880 on the Milk River in Montana. They had seven children born at Red Deer River, Swift Current, and Willow Bunch. This family was part of the Cypress Hills Metis hunting brigade.

**Cardinal, Alexandre. (b. 1841)**

Alexandre, also known as *Petit Loup*, was born at St. François Xavier, the son of Jacques Cardinal and Genevieve Pelletier. He married Elise Moreau in 1863 at St. Joseph. They lived in North Dakota as well as at Regina, Lebret, Lac Qu’Appelle, Cypress Hills and St. Laurent. Their children were:

- Francois, b. February 14, 1865, died December 1865.
- Elise, b. October 22, 1867, St. Joseph’s, married Roger Sakaban *dit* Lejour.
- Veronique, b. March 1, 1869 at Wood Mountain. She married Joseph Parisien.
- Albert, Born May 18, 1872 at Regina.
- Domtille, b. March 24, 1875 at Lebret.
- William Napoleon, B. June 1, 1877 at Lac Qu’Appelle, died June 1, 1882 at St. Laurent.
- Angelique Adeline (Celine), b. August 5, 1880.
- Marie Josephine, b. February 23, 1883 at St. Laurent, died May 1889 at St. Laurent.
- Justine (Christine), b. March 22, 1885 at St. Laurent

Their daughter Domthile (b. 1875) later married Resistance participant Louis Riguedel (a Frenchman). Alexandre was a member of Captain Daniel Gariépy’s

company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Alexandre also had a relative, Joseph Cardinal, murdered in Alberta while trying to get people to come and fight in the Resistance. He was mainly assigned guard duties since he was shot in the hand during a buffalo hunt in 1871 and had broken his shoulder blade in a fall from his horse.

On his Half-Breed scrip application (1885) Alexandre stated “I have lived permanently in the Territories with my family since 1868 at Cypress Hills, Wood Mountain, qu’Appelle, Duck Lake and St. Laurent. I have been living on a piece of land at St. Laurent for the last five years but could not enter it (my claim) for want of means to pay the fee. I have lived in this vicinity continuously since last March. I did not take any active part in the late rebellion, beyond keeping guard occasionally—as I was unable to use my left arm on account of a fall while riding, resulting in the breaking of my shoulder blade. This accident occurred before the commencement of the troubles. Had it not been for this accident I would undoubtedly have been obliged to fight like the others. (RG 15, D II (8) (b) (Written with contributions from Lee Penner, Heritage Interpreter, Batoche National Historic Site.)

### **Cardinal, Alexis**

Father Lacombe (1827-1916) in need of a good Metis guide met Alexis Cardinal born Lac La Biche, son Joseph Cardinal and Rose Grise who was married about 1846 to Nancy Quintal a Lac La Biche Metis. Father Lacombe blessed their marriage and also baptized their daughter Philomene b-1847. This is significant that Father Albert Lacombe (1827-1916) recognized the validity of a Country Marriage and blessed their marriage and did not perform the marriage rights. A lot of people don't realize that marriage is a commitment between two people and the Great Spirit (God). They had wintered at Fort Edmonton and ventured to Lac La Biche where a goodly number of Metis had long established a settlement there among the Cree Indians. Lacombe said he was quite at home among these people. Lacombe named the place Our Lady of Victories but Lac La Biche prevailed. They then returned to Fort Edmonton (Alberta).

### **Cardinal, Beverly.**

Bev Cardinal is a Métis woman and a lifelong resident of Regina and a graduate of the University of Regina. Bev began her career working in the area of Aboriginal post-secondary education, training and employment. In the 1980s Bev worked for *New Breed Magazine*. While with the Gabriel Dumont Institute of Métis Studies and Applied Research, she was instrumental in establishing the Native Services Division at SIAST’s four campuses and provided leadership in the development of the Dumont Technical Institute and the Dumont College. From 1992-2007, Bev was employed in a variety of positions with the Government of Saskatchewan, culminating in her appointment as the Assistant Cabinet Secretary within Executive Council’s Cabinet Secretariat.

Bev has served on the Regina Urban Aboriginal Strategy Steering Committee. She is currently employed with the City of Regina as their Inclusion and Aboriginal Policy Analyst where she works with Regina’s diverse community including people with disabilities, seniors, youth at risk, and Aboriginal organizations and communities. Bev also serves the community as a communications consultant specializing in interpersonal communications, strategic planning, human resource planning and mediation.

In 2005, the Year of First Nations and Metis Women in Saskatchewan, Bev was a recipient of the Centennial Medal. Bev is a member of the Regina Riel Métis Council. As a member of Regina's Métis community, she has served on numerous councils, committees and boards in both elected and volunteer capacities. She currently represents the City of Regina on the Regina Urban Aboriginal Strategy Steering Committee.

**Cardinal, Bonaventure. (b. 1852)**

Bonaventure Cardinal was born on March 2, 1852 at St. Francois Xavier, the son of Narcisse Cardinal and Marie Gariepy. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Cardinal, Chs. Pierre. (b. 1838)**

Charles Cardinal was born on January 5, 1838 at St. Francois Xavier, the son of Jacques Cardinal and Genevieve Pelletier. He married Josephite Desmarais, the daughter of Michel Desmarais and Josephite Rochon in 1861. They lived at St. Francois Xavier, Qu'Appelle, File Hills, Wood Mountain and Lebret. The family is recorded in the 1881 Canada Census as Household # 67 at Wood Mountain. Charles lists his occupation as "hunter." With them are, William (22), Francois (8), Octavie (23), Marie (20), Emerise (12), Elise (5), Julie (3) and Joseph (1). This family was part of the Cypress Hills Metis hunting brigade.

**Cardinal, Douglas. (b. 1934)**

Métis architect Douglas Cardinal was born in 1934 at Red Deer, Alberta. He is the son of Joseph Trefflé Cardinal, of Blackfoot ancestry who was a forest ranger and game warden, and Frances Marguerite Rach, a nurse, who was the daughter of a German immigrant and a member of a large Métis clan, the Morin family. Cardinal was the eldest of 8 children. He grew up in mainstream communities and attended St Joseph's Convent residential school near Red Deer.

Cardinal designed the Museum of Canadian Civilization and did the building designs for the Oujé-Bougoumou community of the James Bay Cree. This work won the "We the People" United Nations Community Award. He also designed the Neeginan Centre recently opened in Winnipeg and was principal designer for the Smithsonian Institution's National Museum of the American Indian. Cardinal studied architecture at the University of British Columbia and the University of Texas. He graduated with honours in 1963 and then practiced architecture in Edmonton for 18 years. He is known for his unique "organic style" of architecture. Some of his earlier commissions in Alberta include St. Mary's Church in Red Deer, the Grand Prairie Regional College and the Edmonton Space and Sciences Centre. In 1985 he relocated his practice to Ottawa. His work has been exhibited in Europe, at New York's Museum of Modern Art and throughout Canada.



Douglas Cardinal in front of the Canadian Museum of Civilization  
(Canada council photograph)

Cardinal's design for the First Nations University of Canada (in Regina) received awards from the International Academy of Architecture, who invited him to Europe in 2005 where they declared him Professor/Academician. He was also awarded with a Gold Medal in Architecture from the Royal Architecture Institute of Canada. In 2006, the International Academy of Architecture also awarded him the title of World Master of Contemporary Architecture.

Cardinal is a recipient of the Order of Canada for his contributions to Canadian culture (1990). He has received numerous honorary doctorates and awards of excellence, including the Caledonian Prize Lectureship in Edinburgh, Scotland (1997), the National Aboriginal Achievement Award (1995), and the Canada Council Molson Prize for the Arts (1992).

#### *References*

Boddy, Trevor. *The Architecture of Douglas Cardinal*. With essays by Douglas Cardinal. Edmonton: NeWest Publishers, 1989.

Douglas Cardinal, and Jeanette Armstrong. *The Native Creative Process: A Collaborative Discourse Between Douglas Cardinal and Jeannette Armstrong*. Penticton, British Columbia: Theytus Books, 1991.

#### **Cardinal, Elise née Moreau.** (b. 1849).

Elise was the daughter of Jean Baptiste Moreau<sup>18</sup> (b. 1784) and Françoise Beauchamp, the daughter of Jean Baptiste Beauchamp and Josephte Daze. She married Alexandre Cardinal circa 1864 at St. Joseph, North Dakota. They lived in North Dakota as well as at Regina, Lebret, Lac Qu'Appelle, Cypress Hills and St. Laurent. Her husband was a Resistance participant and her daughter, Domitilde later married Resistance activist

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<sup>18</sup> Jean Baptiste Moreau held HBC lots 860 and 873 at Red River.

Louis Riguedel.

Their children were:

- Francois, b. February 14, 1865, died December 1865.
- Elise, b. October 22, 1867, St. Joseph's, married Roger Sakaban *dit* Lejour.
- Veronique, b. March 1, 1869 at Wood Mountain. She married Joseph Parisien.
- Albert, Born May 18, 1872 at Regina.
- Domtille, b. March 24, 1875 at Lebret.
- William Napoleon, B. June 1, 1877 at Lac Qu'Appelle, died June 1, 1882 at St. Laurent.
- Angelique Adeline (Celine), b. August 5, 1880.
- Marie Josephine, b. February 23, 1883 at St. Laurent, died May 1889 at St. Laurent.
- Justine (Christine), b. March 22, 1885 at St. Laurent

Elise's brother Jonas Moreau was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance.

Her husband, Alexandre, also known as *Petit Loup*, was born at St. François Xavier, the son of Jacques Cardinal<sup>19</sup> and Genevieve Pelletier. He married Elise Moreau in 1863 at St. Joseph. They lived in North Dakota as well as at Regina, Lebret, Lac Qu'Appelle, Cypress Hills and St. Laurent. Their daughter Domthile (b. 1875) later married Resistance participant Louis Riguedel (a Frenchman). Alexandre was a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Alexandre also had a relative, Joseph Cardinal, murdered in Alberta while trying to get people to come and fight in the Resistance.

Alexandre was mainly assigned guard duty since he was shot in the hand during a buffalo hunt in 1871 and had broken his shoulder blade in a fall from his horse.

On his Half-Breed scrip application (1885) Alexandre stated:

I have lived permanently in the Territories with my family since 1868 at Cypress Hills, Wood Mountain, Qu'Appelle, Duck Lake and St. Laurent. I have been living on a piece of land at St. Laurent for the last five years but could not enter it (my claim) for want of means to pay the fee. I have lived in this vicinity continuously since last March. I did not take any active part in the late rebellion, beyond keeping guard occasionally—as I was unable to use my left arm on account of a fall while riding, resulting in the breaking of my shoulder blade. This accident occurred before the commencement of the troubles. Had it not been for this accident I would undoubtedly have been obliged to fight like the others.<sup>20</sup>

Scrip Applications:

Cardinal, Elise - Concerning her claim as a head of family - Address, St. Laurent - Born, St. Norbert, 1849 - Father, Baptiste Moreau, (French Canadian) -

<sup>19</sup> Jacques Cardinal held HBC lot 1414 at Red River (Register B).

<sup>20</sup> RG 15, D II (8) (b)

Mother, Françoise Courchene, (Métis) - Married, 1864 at St. Joe to Alexandre Cardinal - Children living, seven (names on declaration) - Children deceased, three - Scrip for \$160 - Claim 1306.

Cardinal, Alexandre - Concerning his claim as a head of family - Address, St. Laurent - Born, White Horse Plains, 1846 - Father, Jacques Cardinal (Métis) - Mother, Jeannette Pelletier, (Métis) - Married, 1864 at St. Joe to Elise Moreau - Children living, seven - Children deceased, three - Claim 1296

**Cardinal, Gil.** (b. 1950)

Gil Cardinal is a Metis from Edmonton. He is a former foster child who was raised in Alberta's Child Welfare system. His mother was a Metis from the Calling Lake area of Alberta. At one year of age Gil was declared a "neglected child" and made a permanent ward of child and family services. Cardinal attended the Northern Alberta Institute of Technology and graduated in general radio and television production. He briefly worked for Alberta Native communications society, then worked as a camera operator for a local television station. He worked his way up to a director's position in the educational television section and worked on a series, which explored the development of education in Alberta. He went on to produce *I Can Still Hear the Drums*, an official film of the International Arts and Culture Festival in 1978. Shortly after joining the National film Board, he turned the search for his roots in to the Gemini award-winning film, *Foster Child*. The Dreamspeakers Film Festival has honoured him for his "outstanding contribution to the advancement of the Aboriginal film industry." Cardinal has won 11 major awards and his film credits include; *Bordertown Café*, *The Spirit Within*, *Tikinagan*, *Our Home and Native Land*, *Spirit and Intent* and several episodes of *North of 60*. Most recently he worked on *The Great Possibility* (Riel and the Resistance) and *The Rez*, a CBC television series. The Alberta Film Awards has recognized his creative abilities with a Special Jury Award. He was recipient of a National Aboriginal Achievement Award in 1997.

**Cardinal, Jacques.**<sup>21</sup> (b. 1798)

By Aseniwuche Winewak Nation of Canada

Although there are no Cardinals in Grande Cache today, the genealogies tell us that most of the local families are related to the Cardinals, who were associated with Jasper in the early 1800's. The name is originally French and the move from Quebec to the west was linked to the fur trade.

The records of the Musee Heritage in St. Albert indicate that there was a Joseph Cardinal born in Montreal who married a lady named Aimable Imbault/Hinbeau (b. 1737). The couple had a son named Joseph/Matchicapoos Cardinal, who was born in Montreal in 1756 and died in Lac la Biche in 1854 or 1856. In 1844, he married Louise Frobisher (b. 1772). In 1787, Joseph worked for Sir Alexander MacKenzie of the NWC. In 1799, he was with David Thompson on the Beaver River. In 1802 and 1803, he wintered at the Peace River Forks. Joseph was listed as an interpreter for the NWC at Fort

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<sup>21</sup> By 1840, Jacques Cardinal was an Asini Wachi Wi Iniwak Chief leading a mixed Metis band (Metis-Chan Tonga Nakoda) at Jasper. The Asseniwuche Winewak of western Alberta are largely descended from Iroquois married into Cree and Nakoda.

des Prairies in 1804. In 1809, he was with the NWC at Fort Vermillion. In 1810, he was with the same company at Fort Terre Blanche. He married Isabelle Capot-Vert in 1848. The records indicate that Joseph was married three times and worked for the NWC as well as the HBC as an interpreter in the Edmonton – Peace River – Rocky Mountain area. Joseph and Louise had a son named Jacques, who was born in 1798 near Fort Pitt. Note that Jacques was born long before the couple was married. This was not an unusual custom in those days. Jacques was married twice.<sup>22</sup> His first wife, who was born in 1805, was Josette Crise (the French way of saying that she was Cree). They had eight children including a son named Jacques.

When Ermatinger met Jacques Cardinal at Jasper, he indicated that the family might have been in the valley since 1809. In 1824, Sir George Simpson of the Hudson Bay Company met Jacques at Lac la Biche. Simpson made a deal with Cardinal to cut a horse trail from fort Assiniboine to Edmonton House. At some point, Cardinal moved from Lac la Biche to Jasper. In 1825, a botanist named Thomas Drummond was in Jasper with Jacques, who was described as being an “old Canadian”, who looked after the Company’s horses. Camp de Cardinelle in Jasper is named for Jacques Cardinal. We know that he kept horses at this site as far back as 1827. The horses were used by the fur trade brigades, which went over Athabasca Pass. In 1827, the botanist, David Douglas met Jacques in Jasper at Camp d’Original. In 1828, Jacques met Ermatinger again. He supplied Ermatinger with horses and eventually accompanied him to Fort Assiniboine. In 1835, when Colin Fraser was put in charge of Jasper House, Jacques was considered to be one of the leaders of the local Metis community. Some people think that Jacques is buried at Grave Flats, but it seems more likely that he buried about fifteen miles downstream on the Cardinal River where it enters the Brazeau.

Andre Cardinal, who was born in the Jasper Valley in 1829, was Jacques’ son with Marguerite Desjarlais, who was his second wife. In 1856, Andre married Rosalie Breland (b. 1835 in Jasper), whose mother was an Iroquois from Jasper named Therese Kwarakwante. The couple had seven children; Marie Julie, Justine, Christine, Marie Rose, Clemence, Louise and Angelique. We know that Henry John Moberly met Andre in Jasper in 1855. When Jasper House was not occupied from 1857 to 1858, it was Andre who kept an eye on it for the HBC. He also rounded up some of the 350 horses that were roaming the Jasper Valley and took them to Edmonton for the Company. In 1858, it was Andre who accompanied H. J. Moberly to Jasper House. In 1862, the Overlanders hired Andre as a guide to get them through the Athabasca Pass to Tete Jaune Cache. On the trip, they passed Mount Robson. Andre indicated that he had only seen the top of the famous mountain once in twenty-nine previous trips. In 1859, Andre guided for the Earl of Southesk on his famous journey through the area. Later, Andre settled near St. Albert.

According to the Macpherson database, Suzanne Karakonti/Cardinal was born about 1835. She was the daughter of a Louis Karakonti dit Dekara, (the son of the

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<sup>22</sup> Joachim Fromhold (2010) notes: “One of his wives was Peechee Iskew, the daughter of Chief Pesew, Head Chief of the Mountain Cree. His daughter married his superior, fur trader Michael Klyne (Cline or Klein). Klyne (Jacques Cardinal’s son-in-law) was a German trader with the HBC, and the main man behind the annual Kootenay Plains Rendezvous. He later retired to Red River with his family. Another daughter, Suzanne, married a successor Colin Fraser. In his later years Jacques Cardinal was more -or- less chief of the Swampy Ground Nakoda. His numerous descendants today are largely Cree or Assiniboine Indians with a large branch of the family in northern Peace River country.”



original Louis Kwarakwante) and Marguerite Cardinal (who was a sister of Jacques and descended from the original Joseph Cardinal). They were married in 1853, but probably lived together as husband and wife until a priest happened to be available to perform the ceremony. Since Jacques and Marguerite were brother and sister, she and Andre were cousins. The fact that she used the surname Cardinal has fueled speculation that Dekara was not her biological father, but rather her adopted father. At some point, she married Joseph Gaucher (Gauthier b. 1828), with whom she had a child named Isabelle. Suzanne has a Grande Cache connection because she married Henry John Moberly, the patriarch of the Grande Cache Moberlys. We know that Suzanne was part Assiniboine or Stoney and that her Aboriginal name was "Pigeon Hawk". They were married on October 9, 1861, the day before Henry John left Jasper. The marriage was a formality, as they had been living as husband and wife for some time. Apparently, Suzanne did not want to leave Jasper when her husband's time at the HBC post was up, so the formal marriage was probably intended to get her some benefits from the Company. There is no record of such benefits being awarded. This could be because the post was abandoned shortly after H. J. Moberly left. Henry John and Suzanne had two sons; Ewan (pronounced Ay-von) and John. Suzanne fell ill in 1905 while camped on the Miette River with Dolphus Moberly, her grandson. Dolphus made a travois to transport her to a house that had once been owned by Donald McDonald near the modern day overpass between Mile 7 and 8. This is where she died. She was buried at Ewan's place on May 5, 1905 with Adam Joachim presiding over the funeral. Lewis Swift made the coffin.

Mary Cardinal was the daughter of Madeleine Cardinal, who was of Iroquois descent and a sister of Michael Cardinal. Madeleine, who died at the age of eighty, in 1909, is buried in the Moberly Cemetery near Hinton. At some point, Mary married Jack Gregg, who was an American who moved to the Hinton area. Apparently she had two daughters; Lucy and Alice from a previous marriage. Mary is credited with helping R. W. Bob Jones with finding a significant coal deposit up the McLeod River. Jones wanted the coal for fuel for the railway. This can be said to be the start of the famous "Coal Branch". Mary died in 1915 at the age of sixty-five and is buried in the Moberly Graveyard near Hinton. The Mary Gregg River is named in her honour.

From The Aseniwuche Winewak Nation of Canada (Rocky Mountain People):  
[http://www.aseniwuche.com/our\\_story/family\\_names.html#](http://www.aseniwuche.com/our_story/family_names.html#)

Reference:

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

Metis Scrip application:

Buckman, Marie Rose; address: Fort Steele; claim no. 3026; born: 19 October, 1871 at St. Albert; father: André Cardinal (Métis); mother: Rosalie Breland (Métis); married: 1897 at Pincher Creek to James Buckman; scrip cert.: form E, no. 3294

**Cardinal, Jacques.** (b. 1812)

Jacques was born at St. Francois Xavier, the son of Jacques Cardinal Sr. and Josephte

(Cree). He married Genevieve Pelletier, the daughter of Pierre Pelletier and Agathe Azure on November 22, 1836 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.

**Cardinal, Judith.** (b. 1827)

Judith was born in either Jasper House or Montana, the daughter of Antoine Cardinal (b. 1793) and Marie DeMontigny Comtois (b. 1795). In 1855, at St. Francois Xavier, she married Jean Baptiste Gariepy, born in 1832, at St. Francois Xavier. He was the son of Louis Marie “Awistoyus” Gariepy (b. 1771) and: Josephte Suzette “Nahasthay” Ducharme (b. 1806, died 1871 on the Marias River). His father, Louis was a voyageur first with the NWC then after amalgamation with the HBC. He retired to St. Francois Xavier in 1824. This family was part of the Cypress Hills Metis hunting brigade.

**Cardinal, Maria dit Fleury. (Desjarlais)** (b. 1836).

Maria was the spouse of François “Peh-ye-sis” Desjarlais (b. 1822). Maria was the daughter of “Wappi-Mostiosnos” Fleury dit Cardinal (Metis). She was first married to Pierre Kissikossis Vallee in 1852 at Fort Pitt. Maria then married François Desjarlais in 1874 at Red Deer River. Her husband was the Chief of the Lac la Biche Band. Chief Peeaysis signed Treaty No. 6 in 1876 and a reserve for this group was finally assigned at Beaver Lake (north of Lac la Biche) in 1911.

After Peayasis heard of the Metis fight at Duck Lake in 1885 he travelled to join the Resistance fight at Battle River.<sup>23</sup>

According to a census taken in 1872 Lac La Biche once had a larger population than Edmonton. Although most of the residents of Lac la Biche had taken treaty under Chief Peeaysis in 1876, many band members were removed from the annuity lists as punishment for participation in the 1885 Metis Resistance and most subsequently applied to withdraw from treaty and take Metis Scrip.

**Cardinal, Marie.** (b. 1832)

Judith was the daughter of Antoine Cardinal and Marie DeMontigny Comptois. She married Louis Gariepy (b. 1828), the son of Louis Gariepy and Josephte Ducharme. They had children born in Canada at St. Francois Xavier, Fort Ellice and Lebret as well as in the USA at Flat Willow Creek and Poplar River. This family was part of the Cypress Hills Metis hunting brigade.

Their sons, Leonide and Elie also signed the Cypress Hills petition for a reserve in 1878 and the petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Cardinal, Michael (Meekis, Okenase, the Bone).** (d. ca. 1870)

Michael’s father was Jacques Cardinal, after whom Camp de Cardinal, Jacques Creek and Jacques Pass in Alberta were named. Jacques served as George Simpson’s guide through the Canadian Rockies. Michael’s mother Sarah (Salley) was a Saulteaux

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<sup>23</sup> In 1844, Francois first married Euphrosine Auger at Lac la Biche. Euphrosine was born in 1824 at Lesser Slave Lake, the daughter of Antoine Auger and Marie Nipissing. They had ten children. In 1844, he married Marie Cardinal *dit* Fleury. Francois and his children from his first marriage applied for scrip while living at Metis Crossing.

woman. Jacques and Sarah had at least four children, André, Alexis, Michael, and Susan. André remained in the Jasper area as a guide, Susan married Jasper House fur trader, H.J. Moberly and Alexis became famous Canadian missionary Albert Lacombe's assistant. Sarah had a subsequent marriage to James Peter Whitford Sr. One of their children was Margaret (Peggy) Whitford, thus making Michael Cardinal and Margaret Whitford half-siblings.

As was customary with powerful Native men in his era, Michael Cardinal took more than one wife. His Assiniboine wife bore children Chief Louis Ochoup (O'Soup), Tail Feathers Wuttunee, Baptiste Cardinal, St. Paul, Chief Red Pheasant, Mary Cut Sleeve Keekakanekwas (who married David Ahenakew) and Chief Meekis. His Metis (French-Saulteaux) wife had children George and Antoine Bone, William Mucatehpense or Blackbird, and John JoJo. From his Orkney wife came children Keesikoowenin (also known as Moses Burns), and Baptiste Bone (Okanase).

Michael Cardinal moved to the Riding Mountain area in the early 1820s. It may well be that he had come eastward with his half-sister, Margaret and her husband, George Flett, a Metis trader. By 1816 the Fletts lived in the Prince Albert region and by 1882 were living at Fort Garry. The Fletts had at least six children: James, John, George, William, David and Margaret Atkinson. By 1869, William was Chief Trader at Fort Garry. Son George became a noted Presbyterian missionary at Prince Albert and the Riding Mountain area.

It is notable that nine of Michael Cardinal's sons became powerful chiefs and played significant roles in the history of the West.

Michael Cardinal's nephew (Margaret Cardinal Flett's son) George Flett played an outstanding role in both Manitoba and Saskatchewan. Son of a prominent Hudson's Bay Company trader, George worked for a while as an interpreter during Treaty negotiations. He also served in the Provisional Government headed by Louis Riel. For many years he served as minister and farm instructor for Keesikoowenin Reserve. For his long service as missionary in Prince Albert, George Flett rightly deserves the title of "Father of Prince Albert." George Flett was no doubt strongly influenced by two close friends: his brother-in-law, Winnipeg's first Presbyterian minister, John Black (who married a Metis girl, Flett's wife's sister) and Reverend James Tanner (also a Metis), who was the first Presbyterian missionary west of Winnipeg. (Contributed by Dr. Peter Lorenz Neufeld.)

### *Reference*

Peter L. Neufeld, "How the Saulteaux-Cree Were Driven Out of Riding Mountain Park." *Indian Record*, Part I-V, Vol. 44, No. 3, 1981: 16-17, Vol. 44, No. 4: 21-23, Vol. 45, No. 1: 20-23. This five part series gives the history of the Saulteaux-Cree-Métis of the Clear Lake-Riding Mountain area of Manitoba. Neufeld extensively covers the story of John 'Falcon' Tanner (the white Indian) and Michael (Okanase) Cardinal, the Métis from Bow River, and their association with this group. John Tanner's most famous son was Picheito, Manitoba's last great war chief. Picheito's son Gambler Tanner was negotiator of Treaty Four and took a reserve at Silver Creek, Manitoba.

### **Cardinal, Michael. M.L.A.** (b. 1941)

Mike Cardinal was first elected as a Member of the Legislative Assembly for Athabasca-Redwater in 1989, on November 22, 2004, he was elected to his fifth term and sworn in as Alberta's Minister of Human Resources and Employment on November 25.

Since he was first elected to the Alberta Legislature, Mr. Cardinal has also served as Minister of Sustainable Resource Development, Minister of Family and Social Services, also responsible for Aboriginal Affairs, Associate Minister of Forestry, and Minister of Resource Development (now Energy).

Mr. Cardinal has a wealth of experience in municipal and provincial governments. He began his extensive career with the provincial government as a mortgage officer with Alberta Housing Corporation. He then moved to the Alberta Human Resources Development Authority, where he developed the Native housing/relocation program. He was regional supervisor of Employment/Counselling Services with Alberta Advanced Education and Manpower for ten years. He then spent three years as regional manager of Employment and Relocation Counselling Services and three years as senior consultant to the Assistant Deputy Minister. He also served as socio-economic consultant in the north east region for Alberta Family and Social Services, piloting the welfare reforms.

Mr. Cardinal has also served as a town councillor for Slave Lake. He worked in the forestry/sawmill industry for over 10 years before beginning his public-sector career. Mr. Cardinal has been actively involved in his community as a chairman or member on several boards and councils, including:

- Slave Lake and the Athabasca Regional Economic Development Councils
- Northland School Board
- Slave Lake Recreation Board
- Slave Lake Municipal Planning Commission
- Improvement District Council
- Family and Community Support Services in Slave Lake, High Prairie, and Athabasca
- Interprovincial Association of Native Employment

### **Cardinal, Narcisse.**

Narcisse Cardinal married Marie Bruneau (d. 1874), the daughter of Michel Joachim Bruneau and Catherine Ladocoeur. Narcisse's sister-in-law Marie Amable was married to Pierre Boucher who is listed above. Narcisse signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

### **Cardinal, Narcisse Sr. (b. 1830)**

Narcisse Cardinal Sr. was the son of Antoine Cardinal and Marie Comptois. He married Marie Magdelaine Gariepy, the daughter of Louis Marie Gariepy (b. 1777) and Josephthe Ducharme (b.1806) on May 27, 1851 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. His brother-in-law Louis Gariepy also signed Riel's petition.

### **Cardinal, Narcisse Jr. (b. 1855)**

Narcisse Cardinal Jr. was born on March 5, 1855, the son of Narcisse Cardinal Sr. and Marie Gariepy. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

### **Cardinal, Pierre. (b. 1831)**

Pierre was the son of Jean Baptiste Cardinal (b. 1797) and his wife Josette Ducharme. Jean Baptiste and Josette were enumerated in the 1850 Census at Pembina as Family # 2. At that time Baptiste was 63 and Josette was 45. Pierre then age 19 is listed as a hunter. The siblings listed are Genevieve (17), John (12), Adelaide (11), Josette (8), and Jean Baptiste (5). Pierre's mother Josephte was born in 1805 at Red River, the daughter of Pierre Ducharme and Catherine (Chippewa/Saulteaux). Her sister Madeleine was married to Louis Perreault then to Andre Millet dit Beauchemin. Her sister Suzanne was married to Alexis Carriere. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

### **Cardinal, Tantoo.**

Tantoo Cardinal was raised in the Metis town of Anzac in rural northern Alberta. She had to move to Edmonton to finish her high school education. Tantoo Cardinal is one of the most renowned Aboriginal actresses in the world, best known for her role as Blackshawl in *Dances with Wolves*. She has amassed a long list of awards for her work in television, theatre, and film. She has received a Best Actress Award from the American Indian Film Festival, the Alberta Motion Picture Industry and from international film festivals in Portugal and Zimbabwe for her role as Roseanne in the film *Loyalties*.

She was listed on the *Maclean's Magazine* Honour role in 1991 and received an Honourary Doctorate of Fine Arts from the University of Rochester in 1993.

Her strength stems from her upbringing in her Metis culture and her ability to overcome racist taunts and other hardships in the unfamiliar city of Edmonton. She infuses her characters with warmth and honesty, and has often asked directors to rewrite scripts if she felt they were dishonest in their portrayal of Aboriginal people. In 1998 she was the recipient of an Aboriginal Achievement Award for Film and Television. (Written from notes prepared for the Aboriginal Achievement Awards.)



### **Cariou, Warren**

Warren was born in Meadow Lake, Saskatchewan, into a family of mixed Metis and European heritage. He is an Associate Professor of English at the University of Manitoba. He was awarded the Canada Research Chair in Narrative, Community and Indigenous Cultures in 2008.

He completed his BA (Hons.) at the University of Saskatchewan and an MA and Ph.D. at the University of Toronto (1988). In 2008 Cariou was awarded Fulbright Visiting Chair Award. In this regard, Dr. Cariou undertook his studies at Arizona State University (ASU) from January to July 2009. He has written many articles about Canadian Aboriginal literature, especially on Metis culture and storytelling, and he has published two books: a collection of novellas, *The Exalted Company of Roadside Martyrs* (1999) and a memoir/cultural history, *Lake of the Prairies: A Story of Belonging* (2002). This book won the Drainie-Taylor Prize for Biography in 2002. He has also co-directed and

co-produced two films about Aboriginal people in western Canada. Cariou has won and been nominated for numerous awards. Cariou has also served as editor for several books, including an anthology of Aboriginal literature, *W'daub Awa: Speaking True* (2010), and he is the fiction co-editor of *Prairie Fire*. Cariou is a Canada Research Chair in Narrative, Community and Indigenous Cultures at the University of Manitoba, where he also directs the Centre for Creative Writing and Oral Culture.

**Caron, Angelique. (b. 1862)**

Angelique was the daughter of Jean Caron and Marguerite Dumas. She married Ambroise Dubois (b. 1856), the son of Francois Dubois and Madeleine Laberge. This family was part of the cypress Hills Metis hunting brigade.

**Caron, Jean Jr.. (1863-1960)**

Jean was the son of Jean Caron (listed below) and Marguerite Dumas. He was a member of Captain Phillippe Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. In May 1887, he married Marie Virginie Parenteau, the daughter of Moise Parenteau and Veronique St. Germaine. They had twelve children together.

**Caron, Jean Sr. (1833-1905)**

Jean was the son of Antoine Caron and Angelique St. Germain. He was born on June 22, 1833 at St. Boniface. In 1861, he married Marguerite Dumas and they had 14 children together. The family lived at St. Norbert then at St. Laurent and Batoche Saskatchewan. Jean was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His son of the same name is listed above. He died at Batoche in 1905 at age 71. Philippe Garnot reports that on May 5, 1885: "The houses of Jean Caron and Ludger Garneau were burned by the troops and some shells fired by the artillery struck the houses at Batoche and the tents where the families were resting. Since it was impossible to miss I do not see much credit on the part of the troops for staying back a great distance and firing artillery at the refuge of women and children."<sup>24</sup>

**Caron, Marguerite née Dumas (b. 1843)**

Marguerite was born on November 22, 1843 at St. Vital, the daughter of Michel Dumas Sr. and Henrietta Landry. Her brother Michel Jr. was one of the men who travelled to Montana to get Louis Riel. Marguerite married to Jean Caron Sr. at St. Boniface on February 5, 1861. They had ten children. Both her husband and sons Jean Jr., Theophile and Patrice were involved in the Resistance.

Marguerite recalls the battle of Duck Lake:

"When the shooting started," said Mrs. Caron, "I had just begun to wash my floor; I continued, although I was quite worried because my husband was over there; it was all over before I had half the floor washed."<sup>25</sup>

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<sup>24</sup> Cited in Rudy Wiebe and Bob Beal, *War in the West: Voices of the 1885 Rebellion*. Toronto: McClelland and Stewart Ltd, 1985: 115.

<sup>25</sup> SHM, p. 6.

It was Marguerite Caron who motivated the men at Batoche to go and rescue the Metis men who were surrounded and out of ammunition at Tourond's Coulee.

During the battle at the coulee, Jean Caron's wife wasn't at the camp near Batoche, but she had stayed at Pierriche Prenteau's home. Caron's wife had heard the shooting like the others. Her husband and her sons were at the coulee. She came to the houses to get the news, and when they arrived 'How come you are here?' She asks of Riel. 'Do you have news?' – 'No news- Are you going to get some?—They aren't all dead since we can hear them firing. Aren't you going to see!' Another soldier arrived, Maxime Poitras—'Where are your people? Are they coming? Oh no! They are surrounded like that in the coulee (making a circle with her thumb and index finger) 'What are you picking up here?—Ammunition?' She said to Riel: 'Why aren't you going to see? Who will bring them ammunition? Not just one young man. What are you all doing here?— A gang who passes their time looking around. Go find them. You would do better to go yelling on the other side—you would get strength.' Riel said—'Do not get angry without reason; you would do better to pray for them—go up to the chapel and pray.' She answered: 'I don't want to pray the way I am now, I'm too angry.' The people from the Council were there—she said to them, 'Get dressed to go help them. You were more ready to charge ahead and loot stores than going to help our people that are in risk there. If you don't want to go, tell me, I will go to see if they are alive, yes or no.'

Jean Dumont's wife (Domitilde Gravelle) offered her wagon to Jean Caron's wife and also offered to accompany her.

Old Pierre Parenteau said: 'Go home—I will go see, me.' ... and many went to the rescue of those surrounded in the coulee.<sup>26</sup>

The Council minutes of April 27, 1885 show a motion that "Madame Caron be rewarded and receive a yearly salary for her services and cooking, and that the sum be \$28." (Carried unanimously). After the battle of Duck Lake Marguerite kills their seven dogs to maintain absolute silence. Prior to the battle of Batoche the family left their house after the Sunday Mass which preceded the battle. The priests told Marguerite to leave the holy pictures on the walls to protect the house.

"Alas!" said Marguerite, "When I went home, I found nothing but a basement with only scraps of iron and stoves broken to pieces lying in it."<sup>27</sup>

Wiebe and Beal give the following account of Marguerite's assertiveness.

During the battle and even several days later, the women would change places constantly so as to avoid the fire of the enemy. They would hide behind trees or in damp holes.

A few days after the surrender of Batoche, Jean Caron and his family were at Azarie Garneau's in Bellevue just east of Batoche. As an English column passes through, Mrs. Caron recognizes one of her best mares, which had been left some

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<sup>26</sup>Journal of Abbé Cloutier typescript, Vol. 2, p. 21, translation by Rose-Marie Carey, Parks Canada, Batoche Historic Site.

<sup>27</sup>Fonds société historique métisse. Boite 1346, chemise 066: 35.

distance away, is now ridden by a medical officer. She goes straight up to the horse, unsaddles it and seizes it. The English, dumbfounded, do nothing.<sup>28</sup>



Jean Caron Sr., seated, wife Marguerite (nee Dumas), with son Albert and granddaughters Emma and Marie on their farm at Batoche, circa 1895. PAM

**Caron, Marie Anne (Parenteau).** (1830-1910)

Marie Caron was born on March 18, 1830 at St. Boniface, the daughter of Antoine Caron and Angélique St. Germain. She was married to Pierre Parenteau (his third wife) and was one of the heroines of Batoche.

**Caron, Patrice.** (b. 1868)

Patrice was the son of Jean Caron (listed above) and Marguerite Dumas. He was born on April 10, 1868 at St. Norbert. He was active in the Resistance along with his father and older brothers. Later (1892) he married Marie Octavie Parenteau at Batoche.

**Caron, Theophile.** (b. 1866)

Theophile was the son of Jean Caron (listed above) and Marguerite Dumas. He was born on February 18, 1866 at St. Norbert. He was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He married Anne Normand in 1877, then Amanda Parenteau in 1900 and Elise Gervais in 1909.

**Carrière, Agnes Nora, née MacKenzie.** (1915-2003)

By Kathy Hodgson-Smith edited by Anne Acco

Agnes MacKenzie was born in Cumberland House on January 9, 1915, to Dougal MacKenzie and Virginie Jourdain. Agnes came from a family of fourteen children, seven boys and seven girls. Her maternal grandparents were Margaret McKay and Louis Jourdain, her paternal grandparents were Bill MacKenzie and Jemima Hall.

Agnes was orphaned at age ten. Her formal schooling ended at Grade five. Her sister Mary taught the children from the few books they owned. Mary made an altar in the

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<sup>28</sup> Wieb and Beal, 1985: 132.



forest, taught them the Mass rituals and important prayers in Cree and English. When Mary left home to find work, she sent home more books of instruction in Math and English grammar. All the siblings valued education.

Christiana Cursiteur was given in marriage to Dougal. She was so valued on her Reserve by everyone for her skills as a garment worker and finisher, the entire family was adopted by custom. Anne Acco recalls her mother's words "Christiana taught us everything in women's skills. When she became ill her bead and quill work became more exquisite. Elizabeth inherited her beauty and intelligence. I missed her for a long time." [translated from Cree to English]

Dougal then moved them to Beaver Lake from Cumberland House in order to feed his family off the land. Dougal MacKenzie was a fisherman. In later years Agnes recalled many meals of trout, whitefish and moose meat. Her father was a great provider. In Beaver Lake they had a huge garden of vegetables. They would also go out with the dog team, fishing or trapping with their father on Suggy Lake.

When interviewed, Agnes remembered the hours of smoking trout and moose meat to feed the family and accompanying her father to Flin Flon to trade for 'grub' for the family. She said that her mother-in-law also used to smoke bear meat, a meal Agnes did not enjoy. The bear oil had many uses as well, including its contribution to the regular meals of bannock. She also remembered her father's violin, his love of music and how he taught them all to dance in the kitchen around the wood stove. She remembered tanning hides with her friend Nancy Thomas, laughing and sharing in stories, talking while they worked. She said they used to work many hides, tiring her husband in later years from sharpening all her tools for her work. She also recalled her father cutting firewood for sale as they made their living from the land in those childhood years.

Agnes recalled old Mrs. Cursiteur. She said they would sit in her teepee and she would tell them Wesakechak stories, sometimes trying to scare them, she said with a chuckle. She recalled that her grandmother knew a lot about medicine. She said that her sister Josephine Josephine Carrière is a great storyteller. The last surviving member of that family.

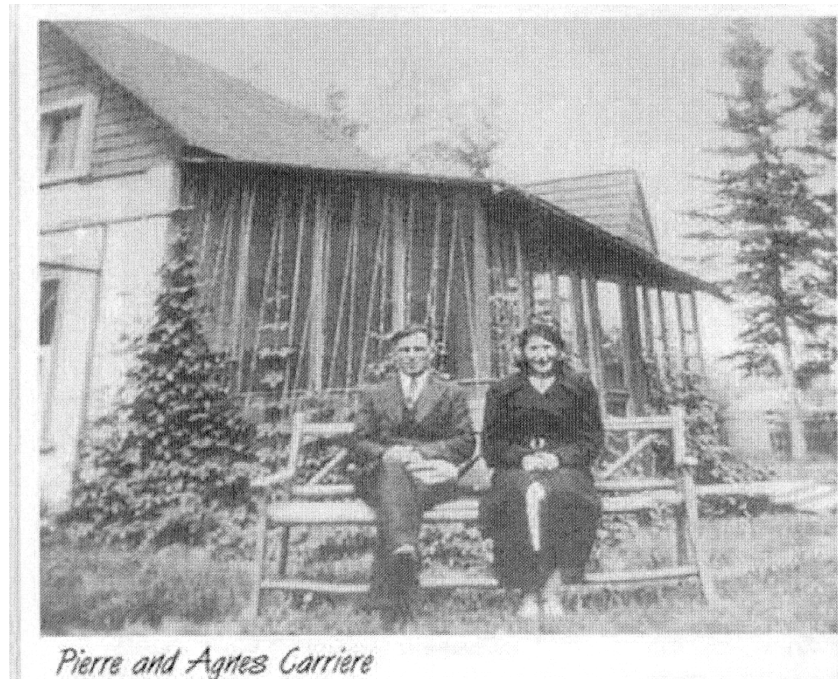
Agnes MacKenzie married Pierre Carrière and brought eleven children into the world, eight of whom were still living when she was interviewed (2002), Donna, Verna, Anne, Ken, Franklin, John, Leslie, and Clifford. She proudly spoke of working with her son Franklin canning the various fruits of the area: blueberries, strawberries, raspberries, saskatoons and low bush cranberries. She was also proud of the beautiful rich garden her son Leslie and of her grandson who keeps her clothes washed and ready for her.



*Louis Jourdain et sa famille*  
Duck Lake Historical Museum Society Ref#112-p-74-97  
Agnes MacKenzie's grandparents, Louis Jourdain and Margaret McKay,  
Cumberland House, 1900. Photo courtesy of the Duck Lake Historical Museum.

"I would give anything to eat Pemmican today," Agnes begins, sharing her recipe. First you need to dry the moose meat by flattening it and drying it slowly over a low fire. Then you pound it to break it apart and put it in a clean canvas bag. She then recalled how her mother-in-law would chop the moose bones and drop them into a pot of boiling water, distilling the bone marrow, tallow and the milk white moose lard would float to the top of the broth. Once cooled, you could just scoop the moose lard from the mixture. You would then take the cooled moose lard and add it to the pounded moose meat, kneading it until it was all mixed together nicely, adding raisins for sweetness. You would keep the mixture aside for a while so that the moose lard could get hard again and then you cut it up into squares for later feasting.

Pierre Carrière fought in World War II in Europe, and was injured by shrapnel during service. He returned to Cumberland house with serious injury to his face. Agnes remembers when their children were teased about the damage to their father's face, where he could not close his eye or speak easily because of the disfigurement of his jaw. The other children used to call him names, Agnes recalled. But Pierre encouraged his sons to let the teasing go without worry. He used to say: "I didn't look that way when I went to war. Now you are playing here. You have freedom. Don't mind them." Pierre received a small pension. The cheque was \$32.75. Anne Acco says, "It paid my board and room at St. Joseph convent, Lorette Centre, Manitoba. Cash was so hard to come by, but my parents managed also to send a monthly care package. Mon had a Hudson's Bay account."



Pierre came home very severe war wounds, wounds which did not ever fully heal and were aggravated by his work and the aging process. Agnes recalled sadly that when Pierre was brought home from the war because of his shrapnel and other wounds it was winter time. They only brought him as far as The Pas by train and he could not find transportation home to Cumberland House. His brother Jonas, hooked up the team of horses and the sleigh and set out to bring his brother home. He arrived back in Cumberland some time later wrapped in a blanket dressed in his Army coat, his face all puffed up where he had been shot.

Agnes takes a great deal of pride in her family, her Cree language, and her life. Agnes is thankful she is cared for. She is proud of her sons and daughters who are teachers, nurses, carpenters, fishermen, outfitters, guides and government workers—hard working people who make a contribution to their community and to this country.<sup>29</sup>

#### **Carrière, Anne (Acco). (b. 1940)**

Anne Acco is many things — a Métis woman, a traveller, a mother and wife, a researcher, a social worker, an environmentalist, a singer, a performance artist, and, at her very core, a storyteller. She is moved to tell stories.<sup>30</sup>

Metis author, poet, oral historian and educator Anne Acco, is from Cumberland House, Saskatchewan. Anne was born on September 2, 1940, the daughter of Agnes Nora McKenzie and Pierre Carrière. Her father was a hunter, fisher and worked in natural resources. He was also a World War II veteran. His parents were Agnes Morin and Lionel Carrière (from Grand Rapids). Her mother's parents were Dougal McKenzie, whose mother was from Oxford House, and Virginia Jourdin from Isle à la Crosse.

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<sup>29</sup> Adapted from, Kathy Hodgson-Smith, "Agnes Carrière: A Metis Grandmother," *New Breed Magazine*, July/August 2002: 22-25.

<sup>30</sup> Karen Green, "Looking Back: Storyteller Draws on Memory." *Prairie Books*, No. 52, Spring, 2010: 15.

Anne has four sons, two daughters and eleven grandchildren. Her best-known work is *Ekosi*, published in 1989. Her poem "Elizabeth" appeared in *Canadian Woman Studies / Les cahiers de la femme*. "Elizabeth." *Canadian Woman Studies* Vol.10, 2&3 (Summer/Fall 1989): 74. She was a contributor to Hartmut Lutz's, book, *Contemporary Challenges: Conversations with Canadian Native Authors* (Saskatoon: Fifth House Publishers, 1991), Hartmut Lutz (Ed.) *Four Feathers: Poems and Stories by Canadian Native Authors* (Osnabrück, Germany: VC Velags-Cooperative, 1992. Anne edited a Native writers anthology, *Voices from Home* (Ottawa: Agawa Press, 1994).

In addition to the listings above she has contributed work to *Open Set: A TREE Anthology* (Heather Ferguson [Editor]: Hull: Agawa Press, 1990) and *Symbiosis: An Intercultural Anthology of Poetry* (Luciano Díaz [Editor]: Ottawa: Girol Books, 1992). In 2001, she wrote "Ki-naan'how, Ki-ghis-skan, ni-t'hamhowin eko Ki-t'haskinhow: Ni-naan Muskay-ghun Ininiwok eko Aпти-ghosan Ininiwok, Cumberland Waski-ghun ochi" ("Traditional Knowledge and the Land: The Cumberland House Métis and Cree People"), a chapter on traditional women's knowledge for *Metis Legacy: A Metis Historiography and Annotated Bibliography* (Winnipeg: Pemmican Publications Inc.). This book won the *Saskatchewan Book Award for Publishing in Education*.

Anne was a consulting elder for *Metis Legacy, Volume II: Michif Culture, Heritage and Folklore* (Saskatoon: Gabriel Dumont Institute, 2007). She co-authored three chapters and provided poetry and prose for this book. *Metis Legacy II* was short-listed for the *Margaret McWilliams Award* for writing in history.



Leah Dorion and Anne Acco at Prince Albert, Saskatchewan (circa. 2005). Photo by Roberta Dorion

Anne Acco and Nicki Garwood provided Chapter 12, “Walk a Mile in Social Work Shoes: The One on the Right Is a Moccasin and the Left Is a Sensible Flat: Aboriginal Crosscultural Social Work Education” for *Walking in a Good Way: Aboriginal Social Work Education*, Ingrid Thompson Cooper and Gail Stacey Moore (Eds.) Toronto: Canadian Scholar’s Press, 2009.

Anne Acco completed her Bachelor of Arts at the University of Ottawa at age 54. Anne has also served on the Interprovincial, Manitoba-Saskatchewan Sturgeon Management Board. Anne previously worked for Muskeg Media in Montreal and was a consultant for the APTN program on the Cree language. She has also worked as an editor and cultural advisor for Pemmican Publications Inc. She was a sessional lecturer for the Social Work Program at McGill University. She has attended Louis Riel Institute in Winnipeg and the First Nations University (Saskatoon) as an invited guest lecturer on Metis culture. Her latest book; *Ekosi: A Métisse Retrospective of Poetry and Prose* has just been released by Gabriel Dumont Institute (Saskatoon).

**Carrière, Charles Toussaint.** (1833)

Charles was born on October 29, 1833, the son of Andre Carrière<sup>31</sup> and Marie Anne Rivard. He married Cecile Millet dit Beauchemin on February 22, 1867 at St. Norbert. Cecile was born in 1842 at St. Norbert, the daughter of Benjamin Beauchemin<sup>32</sup> and Marie Parenteau.<sup>33</sup> Her sister Caroline Beauchemin (b. 1842) was married to Pierre Henry who along with Charles Carriere was a participant in the 1885 Resistance.

Children of Charles and Cecile:

1. Josephine Adelaide born December 25, 1867.
2. Patrice, born circa 1868.
3. Cyriac, born 1869-70.
4. Virginie, b.c. 1870, married Norbert Vandal
5. Amanda Marie, born October 21, 1882 at Fish Creek.
6. Not named, born June 15, 1884, died as an infant.

The Carriere family lived at both Tourond’s Coulee and Batoche. Charles was a member of Captain August Laframboise’ company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He was wounded in the arm at the battle of Tourond’s Coulee. His name appears as #41 on Philippe Garnot’s list of Resistance participants.

Carriere, Charles; heir to his deceased daughter Mathilde Carriere; claim no. 302; address: Fish Creek, Saskatchewan; born: 23 December, 1885 at Fish Creek, Saskatchewan; father: Charles Carriere (Métis and deponent); mother: Cécile Beauchemin (Métis); died: 5 May, 1890 at Fish Creek, Saskatchewan; scrip cert.: form F, no. 141 acres of land

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<sup>31</sup> Andre Carriere had HBC lot 822 at Red River (Register B).

<sup>32</sup> Benjamin was born 1804/1813 the son of André Millet *dit* Beauchemin and Charlotte Pelletier. Benjamin died 25 February 1870 at Fort Garry; buried 27 February 1870 at St. Norbert, Red River Settlement.

<sup>33</sup> Marie Parenteau was born c. 1815 the daughter of Joseph Victor Parenteau and Suzanne, known as a Cree woman; possibly sister to Hon. Pierre Parenteau of the Legislative Assembly of Assiniboia.

Carriere, Charles; heir to his deceased son, no name; claim no. 1169; address: Fish Creek; born: 15 June, 1884, near Fish Lake; father: Charles Carriere (Métis and deponent); mother: Cécile Beauchemin (Métis); died: when about 2 days old; scrip cert.: form F, no. 1797.

**Carrière, Damase.**<sup>34</sup> (1851-1885)

Damase was born in 1851 at St. Vital, the son of Elie Carrière<sup>35</sup> and Elmire Landry. On February 10, 1875, he married Marie-Pélagie Parenteau of St. Laurent, the daughter of Jean Baptiste Parenteau and Pélagie Dumont. They had settled at St. Laurent on the South Saskatchewan in 1877. They had five children. In 1883, Carrière and Napoleon Nault traveled from Batoche to St. Boniface to attend the wedding of Riel's sister Henriette to Jean Marie Poitras. At this time they discussed the Metis land claims problems in the Saskatchewan valley with Riel.

Children of Damase Carriere and Marie Pelagie Parenteau:

- Mathilde, born November 22, 1875 at Batoche. She married Alexandre Nault, the son of Andre Nault and Anastasie Landry in 1893 at St. Pierre.
- Eleonore Carriere, born July 30, 1877 at St. Vital, married Joseph Grouette, the son of Augustin Grouette and Rose Perrault dit Morin at St. Pierre.
- Alfred, born August 10, 1879 at St. Laurent, married Adelaide Pilon, the daughter of Joseph Pilon and Angelique Normand in 1901 at Batoche.
- Damase Jr., born October 13, 1881 at Batoche, died June 13, 1922 at Batoche.
- Emelie, born October 31, 1883 at St. Laurent, married Michel Poitras, the son of Ignace Poitras and Helene McGillis in 1901 at Batoche.

Damase was part of the secret meeting on March 22, 1884 with 30 other Metis to discuss coordinated action on their land claims with the white settlers and English Metis. Damase was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. His name appears as #124 on Philippe Garnot's list of Resistance participants.

Both Napoleon and Damase Carrière signed Gabriel Dumont's petition on Metis land claims from St. Antoine de Padoue on September 4, 1882. Damase was part of the secret meeting on March 22, 1884 with 30 other Metis to discuss coordinated action on their land claims with the white settlers and English Metis. Damase was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. His name appears as #124 on Philippe Garnot's list of Resistance participants.

He fought in the 1885 battle at Batoche. On the last day of battle, after receiving a broken leg, the English tied a cord about his neck and dragged him behind a horse until he was dead.

Emmanuel Champagne reports these events:

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<sup>34</sup> A signator of Gabriel Dumont's petition (dated St. Antoine de Padoue, 4<sup>th</sup> September, 1882) to the Prime Minister for a survey and land grants.

<sup>35</sup> Elie Carriere was employed as a Middleman by the HBC between 1866 and 1867. Elie had HBC lots 319, 326 and 925 at Red River (Register B).

While part of the English troops descended by Charles Thomas's place another group came straight down on Batoche's store. There, the two Tourond's, Damase Carrière, and Andre Letendré were killed. The English had come upon the Touronds and the others by stealing through the woods and emerging upon them unexpectedly. The latter were ten yards away when shot and it was like shooting a rabbit in its legs. Damase Carrière was mistaken for Riel. The English tied a rope around his neck and dragged him. Trottier had only been wounded; his body was found at Caron's. (SHM 56-57).

The women found him the next day with his hands still clenched around the rope that strangled him. "Les femmes ont cherché les cadavers. En arrivant à Damase Carrière, elles trouvent une ficelle au cou; voyaient la trace où traîné du buisson, au bord de la prairie." (Cloutier, vol. 1, 5, 138.) "The women looked for the bodies. When they came to Damase Carrière, they found him with a cord around the neck; they could see the mark where he was dragged into the bush, on the side of the prairie." Translation by Diane Payment.

Emmanuel Champagne said that the troops did this because they had mistaken Damase for Louis Riel. Marie-Pelagie later married Maxime Dubois, another Resistance fighter.

**Carrière, Eulalie (Sauve)** (b. 1856).

Eulalie Carrière was the daughter of Elie Carrière and Elmire-Elinore Landry. She married Joseph Sauvé Jr. on January 10, 1865 at St Boniface. They moved to the Batoche district, North West Territories. Joseph was a member of Captain William Boyer's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Carrière, Geneviève (Sansregret)** (b.1825).

Genevieve was the daughter of Andre Carrière and Angélique Dion. She married Louis Pontbriand dit Sansregret, son of Jean-Baptiste Sansregret and Marguerite Laframboise.

They had 13 children and farmed at St. Vital (Lot 5) and St. Norbert on Lot 186. Their sons Andre and John were also active in the 1885 Resistance. Louis and his half brother Jean Baptiste supported Riel during the 1869-1870 Resistance and were present on October 11, 1869 when Riel and 18 Metis stopped the surveyors in St. Norbert. In October of 1871 he was elected as captain of Metis troops raised in St. Vital to repel the Fenian invasion planned by William O'Donoghue.

**Carrière, Lionel.** (1873-)

Lionel Carrière was born on July 31, 1873 at Grand Rapids, Manitoba, the son of Dumas Carrière and Angelique Dorion. His granddaughter Anne Acco gives the following recollection (which first appeared in *Eko-si* [Ottawa: Author, 1989: 22]). My Grandfather Lionel, spoke about prayer and its place in our lives in the natural way that is typical of a truly religious people. He never doubted his God. He paid homage whenever possible. I can still see him sitting on his wooden bed, his grub box under it. His grey woolen blankets and his feather robe were folded away in a corner. His room

and the stove that kept him warm helped him think of his Manitou. As our grandfather he let us know that we had to be good to one another and to hink the best of each other. He told us that as a goup of people we were distrusted and afflicted from without. He felt the practice of prejudice was a sickness of the heart and mind. He asked God to forgive all of his enemies. This is but a glimpse of the kind of man my grandfather, Lionel Carrière, the son of Dumas and Angelique was to his children and grandchildren, in spite of, tremendous hardship.

**Carrière, Marie-Anne (Rocheleau) (b. 1832).**

Marie-Anne was the daughter of Andre Carrière Jr. and Marie-Anne Rivard. She and Jean Baptiste were married in 1849 at St. Boniface; he was the son of Guillaume Rocheleau<sup>36</sup> and Marie Adam. He was a member of Captain William Fidler's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Their sons, Jean Baptiste Jr. and Modeste also participated in the Resistance. Rocheleau was arrested on May 19, 1885, charged with treason felony and on August 14, 1885 at Regina received a conditional discharge prison sentence because of his participation in the 1885 Resistance. Baptiste went insane after his release from prison and died soon thereafter.

**Carrière, Napoleon. (b. 1858)**

Napoleon was the son of Elie Carrière and Elmire Landry. On May 27, 1883, he married Rosalie Rocheleau at St. Antoine de Padoue, Batoche. Napoleon was the younger brother of Damase Carrière killed in the fighting at Batoche. Both Napoleon and Damase Carrière signed Gabriel Dumont's petition on Metis land claims from St. Antoine de Padoue on September 4, 1882.



Napoléon Carrière and Andre Nault,  
SHSB 108

François Vermette and Napoleon Carrière were sent to Prairie Ronde to bring the Metis and White Cap's Dakota group north to Batoche. They proceeded to Prairie

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<sup>36</sup> Guillaume Rocheleau held HBC lot 816 at Red River.



Ronde on snowshoes and presented tobacco to White Cap and Charles Trottier.

Norbert Welsh tells the following story:

I heard a big noise around my house... there were about forty men on horseback surrounding my house. I opened the door and two men, Carrière and François Vermette, tried to enter, but I closed and locked the door. ... the Half-Breeds spoke through the door. They told me that I would hand things out when [my friend] White Cap came along... White Cap had some of his band with him, but most of the crowd was Half-Breeds. (Norbert Welsh (As told to Mary Weeks), *The Last Buffalo Hunter*. Saskatoon: Fifth House Publishers [reprint], 1994: 157-161.)

The next morning White Cap returned and Welsh asked if they had orders to get his supplies. Vermette and Carriere replied that Gabriel Dumont and Maxime Lépine had given them definite orders to seize his stores. White Cap and Charles Trottier then forced him to travel north with them toward Saskatoon. There were about forty men in White Cap's brigade and about twenty in Trottier's group. Welsh got away from the group at Saskatoon. When White Cap and Trottier got to their camp two miles past Saskatoon they sent Welsh's brother-in-law Frank Boyer to return and get him, but Welsh declined. Charles Trottier was Norbert Welsh's uncle so he really had nothing to fear from him. Welsh's mother-in-law, Madeleine Trottier was the sister of Charles Trottier. Welsh was married to Cecile Boyer, Frank Boyer's sister.

Napoleon's name appears as #125 on Philippe Garnot's list of Resistance participants.

**Carrière, Patrice.** (1867-1886)

Patrice was the son of Charles Toussaint Carriere and Cecile Beauchemin. He and his father were both active in the Resistance. He died at Batoche in May of 1886 at age 18.

**Carrière, Pierre.** (1915-1979)

Pierre Carrière was a hunter, fisher and worked in natural resources. He was also active in the movement for Metis rights. His parents were Agnes Morin and Lionel Carrière (from Grand Rapids). He was born on September 25, 1915 at the Pine Bluff Saskatchewan Reserve. On February 6, 1936, he married Agnes Nora McKenzie at St. Joseph Mission, Saskatchewan.

Pierre Carrière liked Louis Armstrong. He said he was not the only one. He knew Americans from the Deep South who sounded like Louis Armstrong speaking about Old Dixie. He said black people knew more about musical variations than anyone he knew in the whole wide world. I had never seen a black person but I sure liked listening to all that jazz. Dad surprized me, he knew all kinds of stuff I did not know how to pronounce let alone understand. He was in the Second World War as a twenty-five year old Creespeaking Metis from Cumberland House, Saskatchewan, carrying Canadian papers with the obligation to rid mankind of Naziism. He was wounded twice. At Caen, his wounds robbed him forever of his health. I think it was those American sponsored shows for the military in England where Dad came into contact with '*merican music*' of the Deep South and northern black ghettos. I don't

know where he bought those heavy old 78's. On some winter nights as the three of us bent over a task while trying to get all the light from a coal oil lamp. Dad could be fixing a dog harness, Mom could be sewing, I was always reading something. Dad would say, "Want to hear some music?". "Yak, yak," and I ran for those heavy records and Dad placed the Wind-Up machine on the big walnut table that he had shipped from The Pas by barge. I could read by now and I called each selection out and cranked up the machine. Then I sat there right by the wind-up handle. As the notes started to stretch sideways, I jumped to do my job with a certain air of pride over and over again, I got that close to the music. There is no moral to this story. It is about Mom and Dad, Louis Armstrong and me by the old Wind-Up Gramophone on a cold winter night in Northern Saskatchewan.

(Contributed by Anne Carrière-Acco, the quotation is from "Listening to Louis Armstrong" in *Voices From Home*, Anne Acco [Editor], Ottawa: Agawa Press, 1994: 5-6.)

### **Carrière, Roger "King Trapper" (1929-2010)**

By Anne Carrière Acco and Lawrence Barkwell

Roger Carrière of Cranberry Portage was an amazing individual; he was a nature conservationist, champion canoeist and won the King Trapper contest in Le Pas, Manitoba 16 times. Roger Carrière was born in 1929, the son of Louis Leonile Carrière and his third wife Agnes Morin. His parents were married on February 1, 1913 at St. Joseph R.C. Mission at Cumberland House. His paternal grandparents were Theodore Carrière born 1835/38 at St. Vital and Angelique Dorion born 1850 at Grand Rapids. Roger was predeceased by his wife Olive Whitehead from Opaskwayak and their son Leonard Carrière who wrote *White Eagle Speaks* a book of poetry published by Pemmican Publications in 2000. He is survived by their children, Bev, Gail, Marlene, Elaine, Roger Jr. and Brenda.

James B. Wilson the director of Education for the Opaskwayak Educational Authority wrote a moving and fitting tribute to Roger<sup>37</sup>:

He is a cultural icon of the North and a man who lived the history of Canada's fur trade. True to the ideals that helped found our country, Roger Carrière brought together the best of the aboriginal world and mainstream Canada. He lived a life in pursuit of excellence, a life that was never easy yet whose achievements were second to none.

Roger Carrière was my hero.

He died last week.

While his death marks the end of an era, his lifetime holds lessons that must be followed by future generations of Canadians. The legendary status he held in our northern communities conveys the importance of fitness, strength of spirit and knowledge in our culture and our



<sup>37</sup> *Winnipeg Free Press* February 27, 2010.

environment. Most importantly it demonstrates the cultural importance of a strong work ethic and maintaining high expectations.

*Sesame Street* showcased Roger's talents years ago. Some of you may remember him as the Elder, teaching a group of youngsters how to make bannock over a fire and other bush skills. He taught us all that we could compete with the best in the world, that hard work pays off and that our culture is based on a pursuit of excellence in everything we do. He is everything that I respect and admire about my culture and Canada.

Roger was born in Cumberland House, Sask., in 1929. He worked for the Canadian National Railway for 43 years and was a fur trapper all his life. He was well-known throughout Western Canada as King Trapper of the North and holds the record for most titles in prestigious king trapper events — competitions that showcase the skills that were at one time so important for survival in Canada's North. Being able to light a fire in any conditions, run for miles in snowshoes and efficiently set a trap are not commonly practiced skills today. But they were the basis of the fur trade and integral to the development of the Canada we know today.

Roger exemplified the fierce self-reliance of Canada's fur trappers and voyageurs. Years ago, at the height of his reign as King Trapper of the North, Roger's canoe-paddling partner did not show up for the start of the canoe race at Opaskwayak Indian Days, the pinnacle event in this summer festival. When the other two-man teams raced away, Roger jumped in his canoe and took off after his fellow competitors alone. At the end of the daylong marathon race, he placed second.

As part of Canada's centennial year events in 1967, Roger paddled in the Centennial Canoe Race for Team Manitoba. Following the watery trail of Canada's famous voyageurs, they raced more than 4,800 kilometers across Canada from Rocky Mountain House, Alta., to Montreal. Roger paddled in the fourth seat — the power seat — for the duration. Roger used his trapper's skills and knowledge of the land to help propel the Manitoba team far ahead of the others.

For example, after arduous paddling for several daylong stages, Roger's teammates complained of blisters on their hands. Roger taught them to warm a young poplar sapling over a fire. He then had them grasp and hold the hot branch until it cooled — no more blisters.

His skills helped them safely cross massive Lake Winnipeg far ahead of the others, part of why at the end of the race, Team Manitoba won by days.

### **The Centennial Voyageur Canoe Pageant of 1967:**

Ten teams representing eight provinces and two territories took part in this race which left Rocky Mountain House in Alberta on 24 May 1967 and arrived at the Expo site in Montreal on 4 September, a race of over 4,800 kilometers. The Manitoba team led by power paddlers Roger Carrière and Joe Michelle not only won this 104 day race but won by a margin measured in days.

In Manitoba, as in other provinces with an active canoe-racing scene, paddlers were chosen by the team captain based on points awarded for competing on the largely white two-man canoe racing circuit.<sup>19</sup> Those Métis and First Nations paddlers who did participate (notably Roger Carrière of Cranberry Portage, an almost legendary figure in Northern Manitoba and Saskatchewan who regularly won “trapper” competitions as well as canoe races, and his paddling partner Joe Michelle) took part as representatives of their provinces, and not as representatives of ethnic, racial, cultural, or reserve communities. The Canadian Pacific Railway granted paid leave to Métis Roger Carrière, who was a CPR sub-foreman, and declared their pride in his career as a paddler.<sup>38</sup>

According to Pierre Berton, the Voyageur Canoe Pageant was listed in the Guinness Book of World Records as the longest ever canoe race. (Berton 1997, 56).

### **King Trapper:**

Roger was legendary in his prowess at the Trappers Festival events; needless to say he was nicknamed “King Trapper.” He won this title an incredible 16 times; from the first festival in 1955 for 11 straight years to 1965, then in 1967, 1970, 1973, 1974, and finally 1975. At his funeral, the old trappers made goose calls in his honour.

### **1967: The Centennial Voyageur Canoe Pageant**

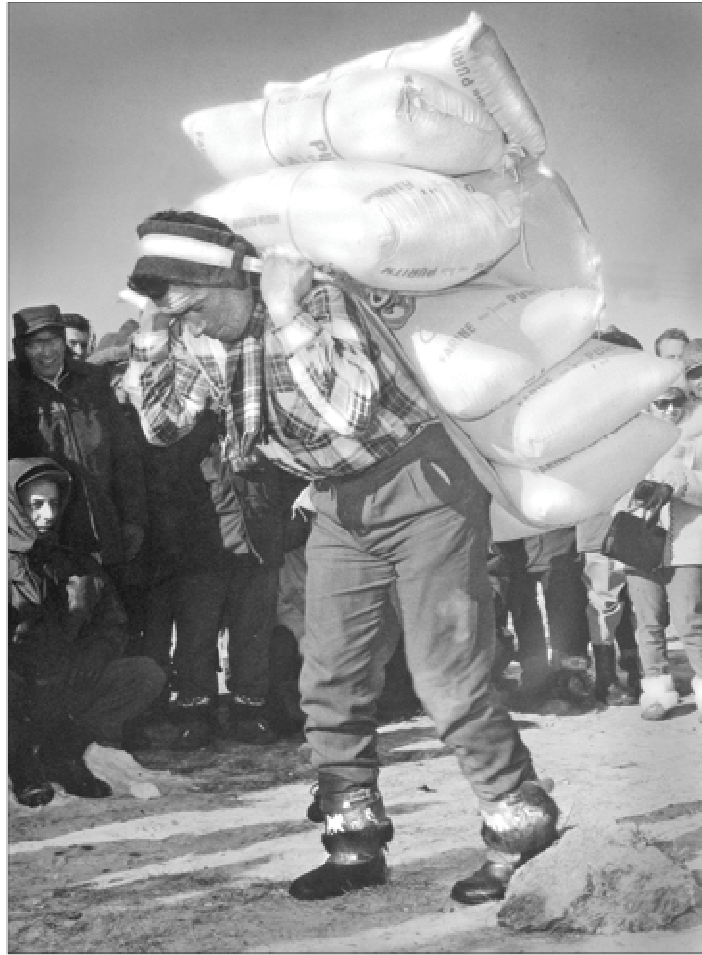
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<sup>38</sup> Dean Misao, “The Centennial Voyageur Canoe Pageant as Historical Re-enactment.” *Journal of Canadian Studies*, Volume 40, Number 3, Fall 2006, pp. 43-67.



The "Big Six" pulling hard, Gib McEachern (Flin Flon), Wayne Soltys (Flin Flon), John Norman (Denare Beach), Roger Carriere (Cranberry Portage), Joe Michelle (Sturgeon Landing) and Norm Crerar (Flin Flon).  
Note that Carrière and Michele are in the power seats of the canoe.

**Skill,  
strength  
and  
determination  
kept Carriere  
in the  
winning circle  
for many years**



**Roger Carriere with a 700 pound load of flour.**

**PHOTO COURTESY DOUG TAYLOR**



**1963 Dog Derby at the Trappers Festival, Roger Carriere crouching on left. © Sam Waller Museum**





### To The Winner—Mukluks

Mukluks are being fitted to Manitoba team member Roger Carrière, of *The Post*, by National Revenue Minister Benson, Mayor E. G. Hudson of Lloydminster and William Neeshopping, city editor of *The Journal*.

### Carrière, Solomon.

Solomon Carrière is the son of William and Josephine (McKenzie) Carrière. He is a world champion marathon canoe racer from Cumberland House, Saskatchewan. He has been canoeing for as long as he can remember. He calls the Saskatchewan River his community's playground.

Solomon grew up on the water paddling every day. He began competing in canoe races when he was fourteen. His uncle, Roger Carrière, was also a world champion. Solomon has since won the World Championship races that are held at Trois-Rivières, Québec, on four occasions. Teams of two paddlers race for about 14 hours a day over three days.

Carrière is also the four-time defending champion of canoeing's triple-crown-races held in Michigan, Québec, and New York, each about the same distance as the Trois-Rivières races.

He trains regularly for about 20 hours a week, but trains 60 hours a week when preparing for a race. In fact, 12 hour days are not uncommon. He doesn't have the luxury of urban training facilities; he trains by paddling in the summer and cross-country skiing in the winter. He is also a commercial fisherman in the winter. This requires him to be continuously active.

Solomon also operates an outdoor education school where he teaches children from all walks of life to respect the environment and to learn about the Metis way of life. (Contributed by the Gabriel Dumont Institute, reprinted from the *Saskatoon Star Phoenix*, 1996.)

**Cayen, Alexandre *dit* Boudreau “Kee-too-way-how.”** (b. 1834)

Alexandre, also known as *Kee-too-way-how* (Sounding with Flying Wings) was born at St. Boniface, Manitoba, the son of Narcisse Cayen *dit* Boudreau and Catherine Arcand (Kesewetin). On September 22, 1855 he married Marie McGillis at St. François Xavier. Marie was the daughter of Alexandre McGillis and Marguerite Bottineau. They had ten children. In the 1880s he was living near the St. Laurent de Grandin Mission. In 1876 he was a signatory to Treaty Six and took up a reserve at Muskeg Lake (Petequakey). His name appears on the first treaty pay list of 1879 and again in 1880 when he received his payments as chief. He subsequently left and took Metis scrip. His brother Isidore (noted below) then succeeded him as chief of this Metis band. (Muskeg Lake Cree Nation, “Chiefs of the Petequakey Reserve,” [muskeglake.com](http://muskeglake.com), 1991, 1994. )

At the time of the Resistance he, his brother, and his son listed below were active in the fighting. His son was a member of the Petequakey Band. Augustin Laframboise was also married to a woman from the same reserve. During the hostilities the Council sent Alexandre back to Muskeg Lake to bring more of his men. The April 20, 1885 Council minutes (order 31 and order 32) passed two resolutions to provide Alexandre with two “good horses” so he could go for his people at Muskeg Lake Reserve.

Cayan was a member of Captain James Short’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Alexandre played a key role in the 1885 Resistance. He was Gabriel Dumont’s envoy to the Assiniboine Indians when the Metis were requesting their support. He was sentenced to a seven-year prison term for his participation in the 1885 Metis Resistance. In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: Alexander Cadieux, or Kitwayo, is pure Indian (sic) but has lived with the Half-Breeds. I have known him for seventeen years; he is a hunter and has a great deal of influence with the Indian tribes. He has a very large family of ten children and their mother. Two of his children are cripples, and he is an old man nearly sixty (sic) years of age. He spent the winter hunting away two hundred miles at Turtle Lake, and only arrived about the end of April when he was visited by Riel and forced into his service. He was not present at any battle and rendered very signal service in saving the lives of the teamsters when the Indians were about to massacre them, after taking them prisoners. He has lost everything.” (CSP, 1886, Vol. 13, p. 386)

**Cayen, Alexandre *dit* Boudreau.** (1860-1886)

Alexandre was the son of Alexandre Cayon (Chief Kitowehyaw) and Marie McGillis *dit* Jerome. He was born at Moose Mountain in 1862. Alexandre married Marie Adeline Piché (b. 1862) and they settled at Duck Lake where they had three children. He was active with his father in the 1885 Resistance. He died of tuberculosis at age 26.

**Cayen, Isabelle (Trottier).** (b. 1868)

Isabelle was the daughter of Alexandre Cayen *dit* Boudreau and Marie McGillis. She was born in 1868 near Carlton. She married Albert Trottier on October 18, 1886. Albert,



her brother Vital and father Alexandre were all active in the 1885 Resistance.

**Cayen, Isidore dit Boudreau, Petequakey. (1845-1889)**

Petequakey was the brother of Alexandre Cayen and was a Councilor when his brother was Chief. After Alexandre left the reserve to live near Batoche, Petequakey became Chief and for a number of years (1880-1889) and the Reserve at Muskeg Lake took his name. Petequakey was married to Marie Cardinal who died on April 6, 1884. He subsequently married Marie (Tskakwemesit). He was active with Gabriel Dumont during the fighting at Duck Lake. He did not view this as fighting the government since their opponents were the police. After 1885, Indian Affairs removed Petequakey as chief and stopped payments to the band because of their participation in the Resistance.<sup>39</sup>

**Cayen, Justine (McKay). (b. 1869)**

Justine or Christina, was the daughter of Alexandre Cayen *dit* Boudreau and Marie McGillis. She was born in 1869 near Carlton. She married HBC Factor William Edward “Billy” McKay.

**Cayan, Vitaline. (b. 1866)**

Vital was the son of Alexandre Cayen *dit* Boudreau and Marie McGillis. He was a member of Captain Antoine Belanger’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His brother-in-law, Albert Trottier, and his father Alexandre were also active in the Resistance.

**Chalifoux, Suzanne. (1866-1946)**

Suzanne Chalifoux was born in 1866 at St. Albert, the daughter of Paul Chalifoux (b. 1833) and Genevieve Sopen dit Campion who were Metis from Lesser Slave Lake. Her paternal grandparents were Joseph Chalifoux and Josette Rabasca dit Blondin dit Tourbillion. Her maternal grandparents were Joseph “Ashatikew” Sopen dit Campion and Marie Nipissing. In 1885 Suzanne left Treaty to take her Metis scrip.

Chalifoux, Suzanne - Concerning her claim as a child - Address, St. Albert - Born, 1866 at St. Albert - Father, Paul Chalifoux, (Métis) - Mother, Genevieve Campion, (Métis) - Scrip for \$240 - Claim 793

Suzanne grew up speaking Cree, French and English. She was educated by the Grey Nuns at the *Couvent Saint-Albert* [Convent]. Suzanne married Louis Swift (1854-1941), a trapper and prospector, the son of John Swift and Louisa, on September 29, 1897. They lived west of the Athabasca River, 15 kilometres north of Jasper.

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<sup>39</sup> Muskeg Lake Cree Nation, “Chiefs of the Petequakey Reserve,” [muskeglake.com](http://muskeglake.com), 1991, 1994.



Suzanne Chalifoux

Prior to her marriage to Lewis, Suzette had a son, fathered by Adolphus Norris, and named of Albert Norris who would later play a big role in the guiding and outfitting industry of Jasper and Willmore Wilderness Park. The Swift children included Dean, daughter Lottie, Jimmie, Willis, and John. Willis and John died as infants. “On the walls and rafters of her house hung many roots, herbs and vegetables, as well as bacon, hams and swatches of sphagnum moss. It served her in place of cotton for many purposes—to line the baby’s bed, to use as diapers, to scrub with and to wipe pots and pans.” (*Quote from "Overland by the Yellowhead" by James MacGregor.*)

Suzanne made leather vests, gloves and moccasins with colourful beads and silk ornaments, which she then sold to passing travelers. Mollie Adams and Mary Schäffer, two adventurers who traveled in the Rockies in the late 19th and early 20th century, had the chance to meet this outstanding artist:

Then, Mme Swift pulled out a box from under the bed and showed us half a dozen dresses she had made herself [...]. And then she showed us her fancy work [...]. She had many silk embroideries on doe skin, the softest I have ever touched. She dyed the silk herself and created her own designs [...]. There were gloves, moccasins and beautiful coats, we took everything wishing there were more [...]"<sup>40</sup>

References:

Colleen Skidmore. “A Swift Encounter: The Genesis of Mary’s Mountain Woman ‘Look’.” *The Beaver*, June/July 2007: 47.

Colleen Skidmore. *This Wild Spirit: Women in the Rocky Mountains of Canada*. Calgary: University of Alberta Press, 2006.

**Chalifoux, Senator Thelma née Villeneuve.** (b. 1929)

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<sup>40</sup> Colleen Skidmore. *This Wild Spirit: Women in the Rocky Mountains of Canada*. Calgary: University of Alberta Press, 2006: 8.

Thelma Villeneuve Chalifoux is the first Metis woman to be appointed to the Senate of Canada. Thelma was born at Calgary, Alberta in 1929, the daughter of Paul Michel Villeneuve (b.c. 1892) and, Helene Ingwersen, a Danish-American. Her parents met when her dad was breaking broncs on the Burns ranch near Calgary, where her mother worked as a cook. Thelma is part of a family that goes back to Alberta's early Metis roots. Her father, grandfather, and great-grandfather, Paul, François<sup>41</sup> and Severe Villeneuve<sup>42</sup>, and grandmother Julia Boucher, were from the early Metis strongholds of St. Albert and Lac Ste. Anne, Alberta. Military service ran in the family and Thelma's father fought in both World Wars. Thelma joined the reserves and worked in a Salvation Army canteen during the Second World War. Her siblings served in the Canadian Army and Navy.



Thelma's experience as a single mother raising seven children (she now has 30 grandchildren and 15 great-grandchildren) has given her a deep interest in women's issues. At age 25, her abusive husband abandoned her. With only a grade nine education, she raised her children, returned to school, and completed courses at the Chicago School of Interior Design, the Southern Alberta Institute of Technology Construction and Estimating, and Lethbridge Community College/Sociology. She was the first Aboriginal woman to broadcast on commercial radio with CKXL Radio Peace River. She has developed community groups in northern Alberta, specializing in Native housing, for the Metis Housing Corporation and the Alberta Housing Corporation.

In 1994, she founded and became Senior Partner of Chalifoux and Associates Educational and Economic Consulting, specializing in the development and application of Metis specific cross-cultural training courses. She owns Secret Gardens Originals, which sells crafts and floral designs. She has served as Vice-President of the Aboriginal Women's Development Corporation and was the first Metis woman ever appointed to the Senate of the University of Alberta.

She has been an active member of the Metis Nation of Alberta since 1961. She was the first Métis woman to receive a National Aboriginal Achievement Award in 1994, and the first Metis woman to be appointed to the University of Alberta Senate. She was the first Métis to chair the National Métis Senate and the Senate Constitution Commission, Co-chair of the Alberta Métis Senate, an Appeal Panel Member with Alberta Family and Social Services, and a Métis Elder for Nechi Institute.

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<sup>41</sup> François Villeneuve dit la Fourche was the son of Augustin Villeneuve and Marguerite Clement

<sup>42</sup> Severe Villeneuve was born circa 1854 at Edmonton, the son of François Villeneuve dit la Fourche and Helene Vallee. In 1873 he married Nancy Courteoreille, daughter of Jacques Courteoreille and Marie Hamelin. On January 12, 1891 at St. Albert he married Julie Boucher, the daughter of Thomas Boucher and LaRose Gladu (b. Lac St. Anne). Thomas was born circa 1835 at Lac St. Anne, the son of Joseph Boucher and Marguerite Dupuis.

Chalifoux served as a Land Claims Negotiator, was a founder of the Slave Lake Native Friendship Centre, was instrumental in developing the Métis Association of Alberta Land and Welfare Departments. She devoted several years to Alberta Native Communications Society, and was a determined social activist at the height of the community development movement with the Company of Young Canadians. She was appointed to the Canadian Senate in 1997. In 2004, at age 75, she faced mandatory retirement. She is now the patron and director of the Michif Cultural Institute in St. Albert, an organization devoted to the history and education of the Métis. It has initiated a collection of Métis specific items as well as a pictorial history, and works to protect, preserve and promote the Métis of St. Albert and Alberta. Thelma was awarded an Honourary Doctor of Law Degree from the University of Toronto, June 15, 2004.

Thelma was an active participant in the Manitoba Metis Federation's Metis Elders Conference of 1991. She made the summary comments for her Elders group at the closing of this conference. Her remarks are published on pages 203-207 in *Past Reflects the Present: The Metis Elders Conference* (Fred Shore and Lawrence Barkwell [Eds.] Winnipeg: Manitoba Metis Federation, 1997).

**Chamberland, Charles.**

Charles worked in the Council headquarters during the 1885 Resistance at Batoche. From a reading of the Council minutes he appears to have played the role of quartermaster.

**Champagne, Ambroise *dit* Beaugrand.** (b.c. 1844)

Ambroise was the son of Emmanuel Champagne and Marie Letendré *dit* Batoche. In 1865, he married Judith Frederick at St. Joseph's, North Dakota. They moved from Wood Mountain to St. Laurent on the South Saskatchewan about the same time as his parents. He was a Captain of Dumont's scouts during the Resistance of 1885. Ambroise led a Calvary of 80 men to extricate Gabriel Dumont and his men from their surrounded position at Fish Creek.

**Champagne, Baptiste. (b. 1831)**

Jean Baptiste was born at Pembina the son of Emmanuel Beaugrand de Champagne and Marguerite Larocque. Baptiste was a councillor for Chief Little Shell. He first married Isabelle Parisien, the daughter of Jean Baptiste Parisien and Charlotte Nolin on March 10, 1856. Baptiste and Isabelle had five children, born at St. Joseph, Lebret and Devil's Lake. He then married Elize Laverdure, the daughter of Joseph Laverdure and Therese Villebrun. Baptiste and Elize had nine children, born at SFX, Cypress Hills, Lebret and Wood Mountain. He then married Madeleine Vallee in 1884.

A Turtle Mountain Band member, Baptiste, his wife Madeleine Vallee and their five children<sup>43</sup> (from his marriage to Elize Laverdure) appear on the Turtle Mountain Band census from 1884 to 1892. This family was part of the Cypress hills Metis hunting brigade.

**Champagne, Bazile Cleophas *dit* Beaugrand.** (b. 1853)

Bazile was born at Pembina, the son of Emmanuel Champagne and Marie Letendré *dit* Batoche. He married Elise Lafournaise at Lebret in 1874. They lived on River Lot

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<sup>43</sup> Louis (b. 1871), Sarah (b. 1873), Jean (b. 1874), Elise (b. 1874) and Therese (b. 1880); all born at Cypress Hills.

43 (T43-1-3) at Batoche. Champagne was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. In his Half-Breed Scrip application of July 20, 1885, Cleophas says: "My father and mother were living at Wood Mountain on July 15, 1870. Prior to that date I resided partly in Manitoba and partly in the Territories. Since my parents always resided in the Territories I always lived with or near them... I was forced like the others to take part in the rebellion." This claim was reserved because of his participation in the Resistance and later allowed on September 30, 1886.

**Champagne, Emmanuel dit Beaugrand. (1823-1904)**

Emmanuel was born at Pembina, the son of Emmanuel Champagne *dit* Beaugrand and Marguerite Larocque. He married Marie Letendré, the sister of François Xavier Letendre *dit* Batoche in 1843. They were enumerated 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. 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.

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 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.<sup>44</sup> 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 DanieRoss' 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.

<sup>45</sup> 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.

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.

### **Champagne, Jean Baptiste (b. 1831)**

Jean Baptiste Champagne was born in February 1831 at Pembina, the son of Emmanuel Beaugrand dit Champagne Sr. and Marguerite Larocque. His older brother Emmanuel Jr. (b. 1823) was a founder of the village of Batoche. Because Emmanuel participated as a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance he 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.

Jean Baptiste received Half Breed Scrip (#463) under the Red Lake and Pembina Band Treaty of 1863. Jean Baptiste first married Isabelle Parisien, the daughter of Jean Baptiste Parisien and Charlotte Nolin, on March 10, 1856 at

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<sup>44</sup> SHM, p. 51

<sup>45</sup> SHM, p. 54

Pembina. They had five children. Next he was married to Elize Laverdure, the daughter of Joseph Laverdure and Therese Villebrun in 1870. Elize and Jean Baptiste had nine children. Last, he married Madeleine Vallee in 1884. Jean Baptiste was a buffalo hunter and the family lived across the plains when not at Turtle Mountain; Devils Lake, St. Francois Xavier, Lebrét, Fort Qu'Appelle, wood Mountain and Cypress Hills. The family appears in the Turtle Mountain Band census in 1884-1892.

Jean Baptiste was a counselor for Chiefs Little Shell II and III.<sup>46</sup>

**Champagne, “Noel” Nazaire. (b. 1866)**

Noel Champagne and Moïse Carrière were the men who warned Gabriel Dumont that there were Mounted Police coming north from Fort Qu'Appelle. Nazaire was the son of Amboise Champagne and Judith Frederick. On his 1885 application for Half Breed Scripe states: “On July 15 I was living at Wood Mountain. I, since the 15<sup>th</sup> March and for two years previous to that date, was a resident of Batoche, but I did not join the rebels. I took no part whatever in the rebellion.” This claim was reserved because of his participation in the Resistance and later allowed on October 13, 1886.

**Champagne, Pierre. (1839-1899)**

Pierre was born on May 16, 1833 at St. Boniface, the son of Emmanuel Beaugrand Champagne Sr. and Marguerite Larocque. He was from Ste. Anne-des-Chênes and was married to Marguerite Beauchamp (b. 1833). They had seven children. Joseph Champagne (b. 1851) was married to Philomene Harrison; Julienne (b. 1854) was married to Prosper Nault; Francois Xavier (b. 1856) was married to Melanie Cyr; Charles (b. 1863) was married to Mary Jane Miller; the others were Alexandre (b. 1861); Andre (b. 1865); Maxime (b. 1870); Victor (b. 1872) and Michel (b. 1875).

The Champagne family were originally Metis buffalo hunters from the Pembina/St. Joseph area. Pierre appears on the 1864 Treaty list of the Indians of Lake Superior and the Mississippi where he is listed as a “mixed-blood of the Red Lake and Pembina Band”. He was issued Scrip Stub number 382, delivered on May 5, 1874.

He took part in the 1869-70 Riel Resistance and was one of the guards detailed to Thomas Scott and was one of the six men on the firing squad. During the 1885 Northwest Resistance Pierre's older brother Emmanuel Jr and younger half-brother Ambroise were active in supporting Riel. 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.

Scrip application:

Reference: RG15 , Interior , Series D-II-8-a , Volume 1319 , Reel C-14926 ,

Access code: 90

File Title: Scrip affidavit for Champagne, Pierre; born: May 14, 1839; father: Emmanuel Champagne (French

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<sup>46</sup> 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); Bateesshish 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)**.

Canadian); mother: Marguerite Larocque (Metis); claim no.: 535; date of issue:  
June 13, 1876  
Finding Aid number: 15-19

**Chandonnet, Charles Francois.** (b.1763-1812)

Charles was the Metis son of Andre Chandonnet and Charlotte Frechette (Fisher). On July 12, 1804 he married Charlotte Marcot, the daughter of Jean-Baptiste Marcotte and Marianne Neskes (the daughter of Returning-Cloud "Kewiniquat Neskes") on July 1, 1792 at Michilimackinac, Michigan. Charles served with Robert Dickson on the British side during the War of 1812. During the war of 1812, Charles' nephew, and adopted son, Jean Baptiste Chandonnet was in the service of the United States, and was engaged in carrying dispatches from Detroit to Chicago. On one of his trips from Chicago, in company with the elder Robert Forsythe, he stopped near the mouth of St. Joseph River, and camped near the upper end of the Burnett orchard. His uncle Charles, then stationed at Mackinac, but that place, being in the possession of the British, was sent by the commandant of that post, with a force of some thirty Indians in canoes, to intercept Jean with the dispatches, and to take him prisoner to Mackinac. This force arrived in the night, and early in the morning his uncle called on Jean Baptiste., and made known his business. Jean had a double-barreled gun in his hands, and told his uncle he should not go with him or be taken prisoner. He then drew a line on the ground, and told his uncle he must not cross it; but his uncle, determined on his victim, drew his sword and advanced. As he stepped over the line, he was shot dead by the nephew.

The report of the gun aroused the Indians, who went to Jean's camp. He met them as he did his uncle, and, speaking their language, pointed to his uncle's dead body and to the dead line; said he had shot his uncle to save his own life; that he was sorry he had to do it, but if taken prisoner, he himself would have been killed; that he would not be taken alive, and the first one that attempted to cross the line was a dead Indian. The Indians held a council, and terms were agreed upon. The Indians were to have ten gallons of whisky the next morning—were to help Jean bury his uncle immediately—he and his traveling companion were to be allowed to depart in peace. Arrangements were made with Mr. Burnett, by which the Indians were to have the whisky as agreed upon. John B. buried his uncle on the hill back of his camp, and, after raising a cross over his grave, he and Mr. Forsythe immediately departed for Detroit. The next morning, Mr. Burnett gave the Indians the ten gallons of whisky, and they started for Mackinac.

**Chandonnet, Jean Baptiste.** (1789-1837)

Chandonnai, born at Bertrand Michigan was the Metis son of Marguerite Magdelaine "Chippewaqua" Marcot and Charles Agacouchin (a Potawatomi Metis). He was adopted in 1792 by his aunt Charlotte (Marcot) and Charles Chandonnet of Mackinac.

Jean married Marie Louisa Chapoton (b. 1795), the daughter of Benoit Chapoton and Therese Meloche in 1815. The matrimonial register of St. Anne's Church in Detroit contains the following: "The year of our Lord 1815, the 8th day of the month of August, after three publications of banns of marriage, between Jean-Baptiste Chandonnet, a son of age of Charles Chandonnet, deceased, and Marguerite Marcot, a native of St. Joseph, residing in this parish, on one part and Louise



Chapoton, daughter, under 21, of Benoit Chapoton and Therese Meloche, of this parish, having the consent of her father on the one hand, and there being on the other hand no legal or canonical impediment..." signed by Father Gabriel Richard.

Jean went to Chicago and engaged in the fur trade of the region. His wife joined him there in 1816, travelling with a Mrs. Baird from Mackinac by schooner. Together, Jean and Mary Louisa had a daughter and named her Margaret, however, she died a few short years afterward. They had their first son in Detriot, Michigan on July 24, 1816 and they named him Charles Benedict Chandonnet. On November 11, 1822, John and Mary had their second child and named her Mary Louisa. The August 29, 1821 Treaty stated: "Two sections of land on the river St. Joseph were granted to Jean B. Chandonnet, the son of Chip-pe-wa-qua. One section of land adjoining the tract granted to Chandonnet was also granted to Joseph Daze, another son of Chip-pe-wa-qua." Jean was granted the two sections of land in Indiana as well as numerous other sections. These grants were for his services to the government and because of his mother's rank in the Potawatomi tribe. In 1822, he went to the area and sold all but one section. Around this time, he was granted 640 acres by the Potawattomi Indians near La Porte, Indiana for marrying an Indian girl named Kesis Shadana. John lived with Kesis on this land while his French wife remained in Detroit, Michigan with his 2 children. Kesis died and John sold their land and moved to the property in South Bend. He brought his four Indian children with him. In March of 1823, John petitioned to sell the last section of land.

Jean was first employed by Wm. Burnett, an early trader, in that quarter, up to 1799. Jean Baptiste, was clerk for John Kinzie at Chicago, at the time of the Fort Dearborn massacre (1812), where he was instrumental in saving the life of Mrs. Nathan Heald, wife of the commandant. In 1814 he arrested a number of British traders at St. Josephs River, and it was on that occasion that he killed his uncle, who had been serving with Robert Dickson as British agent in Wisconsin, and had been sent for information to St. Josephs. During the War of 1812, John was employed by Generals Lewis Cass and William Henry Harrison, future president of the U.S., as an Indian Scout and special messenger. He remained in the service for some years afterward in the capacity of a peace convoy of the Indians.

When captured at Fort Dearborn Jean was kept in irons by the British and he received credit for assisting Captain Heald to escape. In the early part of the War of 1812, 67 men were evacuated from the historic U.S. Army post called Fort Dearborn, near present day Chicago. They were accompanied by the resident settlers and a body of supposedly friendly Indians. On the way to Detroit, the Indian escort party joined with another large force of Indians and attacked the group. Many of the Potawatomis' prisoners did not survive the night. The Indians had lost friends and relatives, and they took revenge on several of the captives, yet friendly Potawatomis interceded to save some of the others. Both Heald and his wife were badly wounded but were taken to William Burnett's trading post near the mouth of the St. Joseph River. After the hostile warriors departed to join in the attack on Fort Wayne, Alexander Robinson and his wife carried the Healds by canoe to Mackinac, where they were turned over to the British authorities. Lieutenant Linai Helm, second in command to Heald, eventually was taken to Lake Peoria, where he was ransomed by Forsyth. During the attack Black Partridge had saved Helm's wife, Margaret, by claiming her as his prisioner, and after the battle both he and Waubensee protected Mrs. Helm and the Kinzie family from unfriendly warriors. They later secured the aid of Jean

Baptiste Chandonnai, a mixed-blood, who guided Mrs Helm and most of the Kinzies to Detroit. Other captives were divided among the different bands. Two-thirds of the Americans were killed and the rest were subsequently ransomed at Detroit.

In early January, 1814, a part of American Indian agents and interpreters led by Robert Forsyth surprised and captured Joseph Bailly and three other traders living among the St. Joseph villages. The Potawatomis did not oppose the seizure, and Robert Dickson accused them of compliance in the action. Later, in the spring, one of Dickson's agents, Charles Chardonnet, was killed when he tried to rally the same Potawatomis against an American party visiting in their towns. These Americans were led by Jean Chardonnet, the British agent's nephew, who had arrived from Detroit in an effort to persuade the Saint Joseph Potawatomis to attend an American conference to be held at Greenville. A confrontation between the two relatives occurred, and the younger Chardonnet shot and killed his uncle. Once again the Potawatomis took no part in the incident but they allowed the Americans to leave unharmed.

**Charbonneau, Jean Baptiste.** (1805-1866)

Charbonneau was born February 11, 1805 at Fort Mandan, the son of a French Canadian interpreter, Toussaint Charbonneau and Sacagawea, a Shoshone Indian. The Lewis and Clark Expedition of 1804-1806 employed his mother and father as an interpreter team. He was born while the expedition was wintering at Fort Mandan. He was nicknamed "Pomp" by the expedition staff. Pomp means First Born in the Shoshone language. Due to a fatherly affection toward Pomp, Clark offered to raise him as his son. Consequently, Toussaint and Sacagawea left Jean Baptiste with Clark in April of 1811.

Jean Baptiste completed his schooling in St. Louis then returned to frontier life. In 1823, he met Prince Paul Wilhelm of Germany at the mouth of the Kansas River. The Prince was impressed with the 18 year old's frontier skills and cultured manner and had him join the scientific mission he was on. Jean Baptiste then accompanied Prince Paul back to Germany and remained at the German court for six years. He became fluent in four more languages during this time.

Jean Baptiste returned to America in 1829 and was employed at hunting, guiding, trapping and exploring in the West. During 1846-1847 he was employed as a scout for the Mormon Battalion as they traveled from New Mexico to California. After his discharge he was appointed Alcade (Magistrate) of San Luis Rey Mission. He was troubled by the abuse of the Indians by landowners, resigned his position and joined the California gold rush. He was not successful in this, and headed for the gold fields of Montana. Enroute he died of pneumonia and was buried at Danner, Oregon. In 1973 his gravesite was entered into the National Register of Historic Places.

**Charbonneau, Pierre.** (b. 1844)

Pierre Charbonneau was born in St. Boniface in 1844, the son of Jean Baptiste Charbonneau and Louise (Lizette) Boucher. In November 1869, he married Rose Azure the daughter of Charles Azure and Nancy Grant at St. Joseph's North Dakota. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. In Winnipeg on November 22, 1886 he made the following scrip claim:

"I lived in the parish of St. Boniface until June of 1863 when I left to go to

St. Joseph in the U.S. where I lived for 2 or 3 years. Then I went to many places in the United States. I lived at Devil's Lake on 15<sup>th</sup> July 1870 and I went in 1871 to 1875 between Wood Mountain and White Mud River, as much on the American side as on the British side, then I was taken by the American troops with the other Half Breeds in Montana, where I lived for some time, then I went back to Wood Mountain in the summer of 1886 and then to Turtle Mountain when I left my family to come back to make my application for scrip."

He claimed for the following children: Marie Mathilde born at the White Mud River age 13; Marie Louise born at Milk River age 12 years; Jean Baptiste born at Lewistown Montana age 7; Elizabeth born at Lewistown, age 5; Justine born at Lewistown age 3; Marie Josephine born at St. John's age 3 months.

Charbonneau's claim was denied as he was deemed to be "an American Half Breed."

### **Charbonneau, Toussaint. (1767-1840)**

Toussaint Charbonneau was born on March 22, 1767 near Montreal. He was part Iroquois. Toussaint was a fur trader who had previously worked for the NWC at the Pine Fort on the Assiniboine River. He was discharged from their service near the Mandan villages and had been living for about eight years among the Mandan and Hidatsa tribes along the Missouri River in what is now North Dakota. This is when he met Meriwether Lewis and William Clark in November of 1804. Lewis and Clark recognized that one of Charbonneau's wives, the sixteen-year-old Sacagawea, would be useful as an interpreter for the Shoshone language. Thus, they agreed to hire Toussaint as an interpreter "through his wife." Charbonneau had no particular wilderness skills nor was he a skilled boatman. The only favourable reference to him in the Expedition Journals concerns his cooking skills. He made a fabulous blood sausage (*boudin blanc*) which Lewis declared to be "one of the greatest delicacies of the forest."

At the conclusion of the expedition he received a voucher for \$500.33 in payment for his services. He and all the enlisted men were given land warrants for 320 acres each. Since he and his wife wished to return to the Upper Missouri, he sold his land to Clark for \$100 and took employment with the Missouri Fur Company. He and his wife then travelled to Manual (in what is now South Dakota) and worked at the trading post there. Sacagawea died there on December 20, 1812, after the birth of their daughter Lisette. In 1813 Lisette and Pomp were both officially entrusted to Clark in an Orphan's Court hearing in St. Louis on August 11, 1813. Clark also employed Charbonneau over a number of years as an Indian Affairs interpreter for various visiting dignitaries. In 1833-34 he interpreted for Prince Maximilian of Wied, Germany while he wintered on the Upper Missouri.

### **Charette, Daniel Sr. (b. 1840)**

Daniel was the son of Joseph Charette Sr. and Marie Ann Gosselin. He was born at St. Norbert on July 6, 1840. He married Marie Anne Belanger in 1861 at St. Norbert. They subsequently moved to St. Isidore de Bellevue where they lived near his father-in-law, Abraham Belanger, also a Resistance activist. Daniel was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His oldest son Daniel, also living

at St. Isidore de Bellevue, was involved in the Resistance.

**Charette, Daniel Jr. (1865-1942)**

Daniel was the son of Daniel Charette and Marie Anne Belanger. He was born at St. Norbert on December 5, 1865. He married Marie Alexandrine Parenteau and subsequently married Julie Houle at Duck Lake in 1887. Daniel and Marie had four children born at St. Laurent (Saskatchewan), Duck Lake, Batoche and Jack Fish Lake. Daniel was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Choquette (Charette), Jean. (b. 1843)**

Jean was one of the Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4, on September 7, 1876. Jean Baptiste Charette was the son of Jean Baptiste Charette Sr. (b. 1810) and Angelique Petit.<sup>47</sup> He married Marie Anne Laverdure the daughter of Joseph Laverdure and Therese Villebrun before 1867. He then married Marie Beauchamp, the daughter of Jerome Beauchamp and Genevieve Parisien in 1877 at Lebret. Both Jean Baptiste and his brother Joseph Charette were signers of Louis Riel's August 20, 1880 petition to Major General N.A. Miles requesting support and a reserve for the Montana Half-Breeds.

Jean Baptiste and Marie Anne Laverdure had the following children:

- Joseph, born January 9, 1867 at St. Joseph's. He married first married Rose Donney on September 7, 1893, then married Maggie Latreille (LaTray) on November 30, 1901.
- Marie, born 1869, she married Gabriel Wilkie.
- Clemence, born June 24, 1870, she married Andre Azure, then married Joseph Ladouceur.

Jean Baptiste and Marie Beauchamp had the following children:

- Francois, born April 21, 1878, he married Marguerite Rosalie Bruneau.
- Jerome, born 1880.
- Jean Louis, born 1883, died June 21, 1848 at Lewistown.
- Thomas, born 1886, died December 8, 1934 at Lewistown.
- Damase, born 1886.
- Pauline, born 1887, married John Swan.
- John, born 1888.
- Mary, born 1891.

**Charette, Joseph. (1850)**

Joseph Charette, brother of Jean Baptiste (b. 1843), was the son of Jean Baptiste Charette (b. 1810) and Angelique Petit. He was born on December 14, 1850 at Pembina. He married Adelaide Gagnon, born on December 28, 1870 at Fort Benton but christened on January 21, 1871 at Lebret, the daughter of Joseph Gagnon and Marguerite Chartier. They were married on November 9, 1887 at Lewistown, Fergus County, Montana. Both Joseph and his brother Jean Baptiste Charette were signers of

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<sup>47</sup> Jean Baptiste and Angelique were enumerated in the 1850 census at Pembina.

Louis Riel's August 20, 1880 petition to Major General N.A. Miles requesting support and a reserve for the Montana Half-Breeds.

**Charette, Guillaume.** (1884-1952)

Guillaume Charette was born in St. Norbert, Manitoba, on October 5, 1884, to Metis parents William Charette and Sarah Perrault. He was raised in a home which served as a Halfway house for travelers for almost a century. He attended school in St. Norbert and St. Boniface College where he attained his Bachelor of Arts degree in 1910. In 1914, Mr. Charette received his degree from the Manitoba School of Law. He then attended the Faculty of Law at the University of Manitoba and received his degree in 1914. He served in Europe with the armed forces, was wounded and subsequently returned to Canada.

Charette was first married to Agnes Daigneault who died shortly after giving birth to a lovely girl who became a Grey Nun-Sr. Simone Charette. Later married Agnes Courchaine, who raised the daughter of the first wife and who have him four daughters and a son. He was buried in St. Boniface on August 20, 1952 at age 68.

He was employed as an agent of a colonization company, then switched to the Department of Immigration and spent twenty-five years stationed in Emerson, Manitoba; Kingsgale, B.C.; and various cities in Maine, Vermont and New York. He later worked as an official in the Canada Department of Immigration. In this job he was stationed in various cities across Canada and the United States.

For many years Guillaume was President of L'Union Nationale Métisse St. Joseph du Manitoba. Under his guidance this society did much to correct the way of thinking of the Manitoba population towards Metis people.

He gave many lectures, wrote numerous articles and collected the stories of the Metis people. He loved retelling stories and became known as the "Old Storyteller" of CKSB Radio. He was ardently proud of his Metis heritage and his home became the meeting place of such well-known Metis as Honoré Riel, Alexandre and Samuel Nault, Camille Teillet, Louis and Roger Goulet; there they discussed Metis history and culture. Among the Metis such friend were like relations.

In 1903 the idea of publishing the memoirs of Louis Goulet was suggested. Guillaume started collecting notes for the book *L'Espace de Louis Goulet* (published in English as *Vanishing Spaces*). These stories had been told and retold during long winter evenings. The book was completed posthumously in 1976, from notes provided by Simone, Charette's daughter.

Guillaume Charette was a prolific writer and a most enjoyable storyteller. Among his writings of historical value are the following:

- 1923- *Government of Canada and the North West Territories.*
- 1931- Some points of history
- 1936- Story of the Metis Nation of Western Canada as, co-author with A. H. de Tremaudan: *Histoire de la Nation Métisse dans L'Ouest Canadien.* Montréal: Albert Lévesque, 1936. Reprinted Éditions des Plaines, Saint-Boniface, Manitoba, 1978. This was reprinted in English, translated by E. Maguet as *Hold High Your Heads: A History of the Métis Nation in Western Canada.* Winnipeg: Pemmican Publications, 1982.
- 1949- Story of the Originals of the Province of Manitoba
- 1949-1950, the biography of Louis Goulet, *Vanishing spaces*
- 1950- His Family memories.

- 1951- *Waterhen*.
- 1952- Recited (vieux de la veille) (see from the sky)
- 1921-53- Conferences given before the members of La Societe Historique de St. Boniface, published in *Les cloches de St. Boniface*.

Guillaume Charette will best be remembered for the passionate interest and attention that he gave to the Metis cause. During his boyhood, everything around him reflected history. The house where he was raised was built of oak logs and constructed in the early 1800's. Guillaume Charette was a proud Metis, he was steeped in Metis history, and spent most of his free time helping people to appreciate the important role played by the Metis in the development of Canada. (Contributed by Gabriel Dufault.)

**(Charette) Choquette, Jean. (b. 1842)**

Jean Baptiste was born in 1842, the son of Joseph Charette (b. 1816) and Marie-Anne Gosselin. He was the younger brother of Joseph (above). He married Marie Louisa Parenteau, the daughter of Pierre Parenteau and Joseph Delorme, in 1865 at St. Norbert. He subsequently married Isabelle Dease, the daughter of William Dease and Marguerite Genthon in 1871 at St. Norbert.

**Charette, Jean Baptiste. (b. 1843)**

Jean Baptiste Charette was the son of Jean Baptiste Charette Sr. (b. 1810) and Angelique Petit.<sup>48</sup> He married Marie Anne Laverdure the daughter of Joseph Laverdure and Therese Villebrun before 1867. He then married Marie Beauchamp, the daughter of Jerome Beauchamp and Genevieve Parisien in 1877 at Lebrét. Both Jean Baptiste and his brother Joseph Charette were signers of Louis Riel's August 20, 1880 petition to Major General N.A. Miles requesting support and a reserve for the Montana Half-Breeds.

Jean Baptiste and Marie Anne Laverdure had the following children:

- Joseph, born January 9, 1867 at St. Joseph's. He married first married Rose Donney on September 7, 1893, then married Maggie Latreille (LaTray) on November 30, 1901.
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- Francois, born April 21, 1878, he married Marguerite Rosalie Bruneau.
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- Jean Louis, born 1883, died June 21, 1848 at Lewistown.
- Thomas, born 1886, died December 8, 1934 at Lewistown.
- Damase, born 1886.
- Pauline, born 1887, married John Swan.
- John, born 1888.
- Mary, born 1891.

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<sup>48</sup> Jean Baptiste and Angelique were enumerated in the 1850 census at Pembina.

**Charette, Joseph Sr. (1841-1890)**

Joseph Charette was the son of Joseph Charette Sr. (b. 1816) and Marie Ann Gosselin, the daughter of Michel Gosselin and his Assiniboine wife, Marguerite Duroleaux.

Joseph was born at St. Norbert on December 22, 1841. He married Rosalie Collin, the daughter of Jean Baptiste Collin and Elizabeth Henry in 1864. Jean Baptiste Collin and his wife Elizabeth were on the Pembina annuity roll for Little Shell's band of Chippewa Indians in 1867 (#195). A hunting family, they lived at St. Norbert, the Cypress Hills, Wood Mountain, and Duck Lake. The couple had eleven children. Joseph died in March 1890 at Duck Lake. His son Joseph died the following November and was also buried at Duck Lake. Both were active in the 1885 Resistance. His older brother Daniel Charette (b. 1840) was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Before noon the 24 April, Joseph Charette was sent with another scout in the morning on the north side of the river. He had not wanted to take his gun but he had brought his binoculars. Arriving at Rochelot's place he heard the first discharge from the coulee. His associate refused to advance and watch the battle. They spent the day there. During the battle, he is on the opposite bank behind a mound and in such a position so he could see. He stays near the ridge. From there he observes some of the soldiers coming on his side, on the same bank. He changes places and sees both sides. Those on the south bank make a detour to attack the Metis in the coulee. Those on the north bank see them, fail to recognize them, and fire on them. Before the signal of recognition was given, those on the south were inflicted with several shots, which happily did not result in anything.<sup>49</sup>

**Charette, Joseph. (b. 1850)**

Joseph Charette, brother of Jean Baptiste (b. 1843), was also the son of Jean Baptiste Charette<sup>50</sup> (b. 1810) and Angelique Petit. He was born on December 14, 1850 at Pembina. He married Adelaide Gagnon, born on December 28, 1870 at Fort Benton but christened on January 21, 1871 at Leuret, the daughter of Joseph Gagnon and Marguerite Chartier. They were married on November 9, 1887 at Lewistown, Fergus County, Montana. Both Joseph and his brother Jean Baptiste Charette were signers of Louis Riel's August 20, 1880 petition to Major General N.A. Miles requesting support and a reserve for the Montana Half-Breeds.

**Charette, Joseph Jr. (1867-1890)**

Joseph Jr. was born in 1867 at St. Norbert, the son of Joseph Charette Sr. and Rosalie Collin. He was active with his father in the Resistance and died at Duck Lake at age 23.

**Charette, William. (b. 1851)**

William Charette was a member of the "49<sup>th</sup> Rangers" with the British-Canadian Boundary Commission in 1873-74.

William Charette was born c. 1851, the son of Joseph Charette and Marie Gosselin

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<sup>49</sup> Cloutier, *op cit* Vol. 2, pp. 3-4.

<sup>50</sup> Jean Baptiste and Angelique were enumerated in the 1850 census at Pembina.

who was the daughter of Michel Gosselin and Marguerite Duroleaux. His father had sided with William Hallett in opposition to Louis Riel during the Resistance of 1869-1870. The Charette home built of oak logs served as a half-way house to travellers for almost a century. His uncle, Francois Gosselin was one of the leaders of the 49<sup>th</sup> Rangers. His cousin Guillaume Gosselin was also a Ranger.



Charette House SHSB 26264

William married Sarah Perreault Jan. 22, 1881 at St. Norbert and they had two children. Their son Guillaume Charette (1884-1952) served as President of the Union National Mettisse St. Joseph for many years and was instrumental in leading the society in helping to change the way of thinking of the Manitoba population towards Metis people.

**Charles Jr., John.** (d. 1849)

John Charles, born in the Athabasca region, was the son of John Charles and Jane Auld, the Metis daughter of William Auld — hence both he and his brothers were Metis.

John was descended from prominent HBC families: his father and maternal grand-father were both Chief Factors. Like his brothers, he was educated in Edinburgh at the Hill Street School and at the University of Edinburgh.

John Charles died at the Moose Encampment on the Rocky Mountain Portage, October 1849. Being the son of an HBC officer, John Charles joined the HBC in 1846 on a five year apprenticeship contract. He started at Norway House and made his way overland to Fort Vancouver where he worked for two outfits before being accidentally shot on October 21, 1849, at Moose Encampment while in charge of the express.

**Charles, William.** (b. 1831)

William Charles, Metis fur trader and HBC employee, was born March 5, 1831 in Edinburgh when his father was on furlough, and was the son of John Charles and Jane Auld, the Metis, William was descended from prominent HBC families: his father and maternal grand-father were both Chief Factors. Like his brothers, he was educated in



Edinburgh at the Hill Street School and at the University of Edinburgh.

William Charles left Scotland in 1852 for the HBC's Columbia district and worked first for a merchant in Portland, Oregon. Having worked first for a merchant at Portland (Oregon), he joined the HBC at Fort Vancouver (Vancouver, Washington) as an apprentice clerk in June 1853, and that autumn he was posted to Fort Hall (near Fort Hall, Idaho) on the Snake River. In January 1855 he took charge of Fort Boisé – also in the Snake country – but he had to abandon it in the fall because of hostilities between the United States army and local natives. Before the end of the year he had transferred to Fort Vancouver. In 1858 he was sent to Fort Victoria (Victoria), depot of the Western Department.

After being charged with Fort Hope (Hope, B.C.) in 1860, he was made chief trader in 1863 and the next year he was moved to Fort Yale (Yale). He remained in command there until 1866, when he returned to Fort Victoria. From 1868 to 1870 he ran Thompson's River Post (Kamloops), which, he wrote, was "about the dullest place" he had ever been in. William Charles was allowed furlough in 1870-71, was appointed inspecting Chief Factor around 1874 and spent many years touring HBC forts in B.C.

Shortly after he arrived at Fort Victoria, William married Mary Ann Birnie, on October 3, 1859; they had two sons and two daughters. Mary Ann was one of the 13 children of James Birnie (1799-1864) and Charlotte Beaulieu a Red River Metis (1802-1878). Mary Ann's sister, Betsy Anderson—wife of Alexander Caulfield Anderson—had already arrived in Victoria and in 1858 lived on a large piece of property only a short walk from the place where Mary Ann's house would later stand.

When William Charles died at age 72 in May, 1903, the Colonist obituary said this of him:

"Another tie binding the present with a past generation has been broken, and it is with feelings of sadness we view the decimated ranks of that old band of pioneers in the fur trade to which in a large measure we owe our present political existence and organization as a province.

"Although the deceased did not participate prominently in public affairs and was comparatively unknown to many persons of more recent arrival, to those who knew him well in early days and had social and business intercourse with him, he appealed most strongly, and the warm ties of friendship were never broken and personal respect never abated.

"His name was synonymous for honour and personal integrity. He preferred a quiet, retired life -- a man whose allegiance was to his old friends, endeared to them as he was by sterling qualities of mind and character."

**Charter, Ann (Ferguson).** (1946-2005)

Social Work professor Ann Charter (Medicine Wolf Woman) was the daughter of Rene Ferguson of Wakaw, Saskatchewan and Winifred Shaw of Surrey, England (a war bride). Her husband was Wes Charter, a Nakota, from Carry the Kettle First Nation.

Ann was born in 1946 at New Malden, Surrey. Her father joined the Canadian Armed Forces as a teenager at the start of World War II and he served in the Signal Corps. He returned to Wakaw in 1946. Winifred and Ann followed when Ann was three or four months old. When they arrived Rene was away and they found their dwelling was a shack, which had 14 people living in it. There was a lean-to on the back with an open fire pit where the family patriarch Joseph Isidore Ferguson (Petit Grand-Père) lived. The first thing the family did was to take them to Joseph. Winifred was shocked to meet this Indian looking man with his hair in long braids and a large knife at his side. He spoke Michif and did not understand English.

Rene Ferguson was the son of Joseph Ferguson (b. 1886, buried at Batoche) and Justine Parenteau. His maternal grandparents were Mathias Parenteau (b. Nov. 1, 1867) and his Sioux wife from the U.S.A. Ann does not recall her name as they always called her Kookum. Mathias was the son of Pierre Parenteau (b. 1843) and Helene Normand (b. 1842 at St. Norbert).

Ann Ferguson grew up speaking Michif Ann Ferguson grew up speaking the Michif language. She lost this language during the years she attended residential school at St. Louis, Saskatchewan. She said that she was shocked to learn she did not speak French when she was almost laughed out of the elementary school at Wakaw, Saskatchewan for speaking her Michif language.

Ann's great grandfather, Mathias Parenteau was Louis Riel's guide and cart driver during the 1885 Resistance. Later, he worked as a guide for Red River carts travelling from Fort Garry to the Battlefords and to Cumberland House. Ann's great-grandfathers, Leon Ferguson and Mathias Parenteau were both active during the 1885 Metis Resistance at Batoche.

Due to a lack of other employment Rene kept re-enlisting in the Canadian forces, as a result, Ann grew up at the bases of Rivers and Shilo in Manitoba. She recalls that her

Ann Charter, at a bead work class taught by Jennine Krauchie, photo by Jacquie McLeod



father was the first one in the family to own an automobile. After an 18-hour trip to Wakaw, Saskatchewan from Rivers, Mathias asked how long it took them and when told said (doubtfully) “You must have a good team of horses!” When they took him for his first car ride he was at first scared, but then realized they really had covered the distance in 18 hours. He did not know where Rivers was but when they described the sand dunes and quicksand sinkholes he remembered the place from his carting days.

Ann recalls that no one would admit that they were Metis from Batoche because of the stigma that was still attached to this. When she was young the religious services at the grotto at Batoche were a front for the Metis to meet. The real Indian services were held back in the bush. They all feared the R.C.M.P.; her father told her that it was dangerous to go to Sun Dance ceremonies because the police would shoot you if they caught you. She was told of incidents of people being killed for this reason.

Ann was one of the first Metis to obtain a Social Work degree when she graduated from the University of Regina with a BSW in 1979. She had previously completed her BA at Regina in 1974. She worked as a Social Services worker first with the Regina Public School Board (1973-1977) then with the Saskatchewan Department of Social Services (1978-1979). She holds the distinction of being the first Metis social worker in Saskatchewan. She then went on to complete her M.Ed. at St. Francis-Xavier University in 1994. She began teaching at the University of Manitoba in 1983 and was the founding director of the University of Manitoba's Northern Social Work Program in Thompson, Manitoba and also taught at the Winnipeg Education Centre satellite program. She was a Professor at the Fort Garry campus of the University of Manitoba until illness forced her to leave teaching. Ann is the co-author of *Aboriginal People and Social Work* (Winnipeg: University of Manitoba, Continuing Education, Distance Education, 1996.). She most recently co-authored, "Counselling Aboriginal Students: Bridging of Conflicting Worldviews." This appeared in K.P. Binda and Sharlilyn Calliou's book *Aboriginal Education in Canada: A Study in Decolonization* (Mississauga: Canadian Educator's Press, 2001) and "An Aboriginal Worldview of Helping: Empowering Approaches" in the *Canadian Journal of Counselling /Revue canadienne de counseling / 2001, Vol. 35:1, pp. 63-73.* Ann was a traditional Metis woman whose spirit name was Medicine Wolf Woman. She was also a pipe carrier. She and husband Wes Charter had many custom adopted children and grandchildren. Their home was the Friday night practice location for the Birds Hill Sun Dance Drum Group. Ann was a consulting Elder for the *Metis Legacy* series of books. Ann died on March 1, 2005 in Winnipeg.

**Chartier, Clément.** (b. 1946)

Clément Chartier, LL B., QC was born in 1946 at Ile à la Crosse, Saskatchewan and was raised in the nearby Métis community of Buffalo Narrows. He was called to the Bar and officially became a lawyer in 1980. Chartier served as President of the World Council of Indigenous Peoples between 1984–87 and vice-president between 1993–97.



Chartier has served as president of Canada's Metis National Council since 24 October 2003. He was re-elected as MNC President on May 10, 2014. Previously, he was president of the Metis Nation - Saskatchewan (1998–2003). He graduated with his B.A. in 1967: from Athol Murray College of Notre Dame, Wilcox, Saskatchewan; and completed his LL.B. in 1978 at the University of Saskatchewan, Saskatoon Saskatchewan.

In the late 1960s, after leaving a position with the provincial Department of Social Services, Chartier became a political activist after realizing that government was not serious about addressing the adverse social conditions faced by the Métis.

During his political career, Chartier has held a number of executive positions in Métis and Indigenous political bodies, including: Native Youth Association of Canada (executive director in the 1970s);

- 1973: Executive Director of the Native Youth Association of Canada.
- 1982-1985: Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS) (vice-president)
- Métis National Council (MNC) (chairperson, 1983 and 1985; ambassador, 1993–96; president, 2003);
- World Council of Indigenous Peoples WCIP (president, 1984–87; vice-president, 1993–97);

In September 1984 at Panama City, Panama, Chartier was elected President of the WCIP, which was invited shortly thereafter to be an Observer at the peace talks between the government of Nicaragua and the Indian resistance movement (MISURASATA) in Nicaragua under the leadership of Brooklyn Rivera. The WCIP remained an Observer at the subsequent three peace talk sessions in 1985. He served as President until July 1987.

The engagement of high representatives of the WCIP in the resolution of the armed conflict between the revolutionary Sandinista government in Nicaragua and the Miskito, Sumu and Rama Indians of the Atlantic Coast caused considerable controversy. For some, the World Council revealed itself to be a communist ally, while for others it was a pawn of the CIA. The latter accusations gained momentum after WCIP-President Clem Chartier entered the Central American country illegally to accompany rebel leader Brooklyn Rivera on a so-called fact finding mission and offered an international press conference later in Costa Rica. Despite this embarrassment of the Nicaraguan government, acknowledgement of the WCIP's efforts to find a peaceful solution, which led among other things to the Cease Fire Accord signed in Bogota (1984), came when the Sandinista government permitted the WCIP to organize an international seminar in 1988 on Treaty Rights and Autonomy in Managua, where the organization could claim some of the responsibility for the region's recently-declared autonomous status (WCIP 1988, 15-19).

The decision to accompany Rivera was not agreed with the other Executive Council members. Fearing for the independence of the WCIP to mediate the conflict, Chartier was

finally removed from his office as president by his colleagues in the Council and substituted by Donald Rojas.

- In December 1993 Chartier was elected as one of the two Vice-Presidents of the WCIP and served in until the winding down of the WCIP in 1996.
- 1993-1996 he served the Métis Nation as International Ambassador.
- 1998 he was elected as President of the Métis Nation-Saskatchewan. He served as president from
- 1998 to 2003 when he was elected President of MNC. Chartier had worked with other Métis activists to dissolve the AMNSIS in 1988 and create a Métis-only political body, the reformulated Métis Society of Saskatchewan.
- 2003, he was elected as President of the Métis National Council,

#### References:

Chartier, Clem. *In the Best Interest of the Métis Child*. Saskatoon, University of Saskatchewan Native Law Centre, 1964.

This monograph addresses the issue of Métis child welfare, explains the group interest the Métis have in their children and examines initiatives taken by the Métis in this regard. It discusses problems unique to the Métis as opposed to First Nation's concerns. Chartier is presently the President of the Métis Nation of Saskatchewan. He was Chairperson of the Métis National Council in 1983-85, vice president of the Association of Métis and Non Status Indians of Saskatchewan and is a past president and vice-president of the World Council of Indigenous Peoples.

Chartier, Clem. *Half-Breed Land and Money Scrip: Was this a Constitutionally Valid Method of Extinguishing Claim to Indian Title?* Saskatoon: College of Law, University of Saskatchewan, 1978.

Chartier, Clem. "Indians: An Analysis of the Term Used in Section 91(24) of the British North America Act, 1867." *Saskatchewan Law Review*, Vol. 43, 1978- 79: 42-49.

Chartier, Clem. "Native People and the Legal System." *New Breed*, 12 (4), 1981.

Chartier, Clem. "Indigenous People Meet ... Geneva." *New Breed*, 12 (4), 1981: 14-17.

Chartier, Clem. "Métis Land Rights." Ottawa: Native Council of Canada, 1982.

Chartier, Clem. "Aboriginal Rights: The Métis Perspective." Paper presented at the Aboriginal Rights Conference. Lethbridge, Alberta: January 20 1983.

Chartier, Clem. "Aboriginal Rights and Land Issues: The Métis Perspective." In Menno Boldt and J. Anthony Long (Editors): *The Quest for Justice: Aboriginal Peoples*

and Aboriginal Rights. Toronto: University of Toronto Press, 1985: 54-61.

Chartier, Clem. "Métis Lands and Resources." In Royal Commission on Aboriginal Peoples, *Sharing the Harvest: The Road to Self-Reliance, Report of the National Round Table on Aboriginal Economic Development and Resources*. Ottawa: Supply and Services, 1993.

Chartier, Clem. "Self-Government and the Métis Nation." In John Hylton (Editor): *Aboriginal Self-Government in Canada: Current Trends and Issues*. Saskatoon: Purich Publishing, 1994: 199-214.

For an articulate and well-reasoned approach to the issue of self-government for the Métis Nation, Chartier's article is useful. He uses the Métis National Council definition of who is Métis, and argues that "mixed-bloods" outside of the Métis homeland should not be in this category because they never constituted a distinct Aboriginal nation. After this preliminary discussion, he launches the reader into an overview of the last twenty years of negotiations between the Métis National Council and its affiliates for the creation of a Métis land base, which has been frustrated by the federal government's position that the Métis people had their Aboriginal rights extinguished through the scrip process.

Chartier, Clem. "Métis Perspective on Self-Government." In Richard Gosse, James Youngblood Henderson, and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentation Made at a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing, 1994: 83-87.

Chartier discusses what self-government for the Métis Nation would mean and he discusses how the Métis implemented self-government in the past and how they will do so in the future. As a Métis political leader, he discusses his frustration with the federal government's obstructionist tactics and its denial of an obviously inherent right.

Chartier, Clem. "Governance Study: Métis Self-Government in Saskatchewan." In *For Seven Generations: Research Reports*, a research study prepared for the Royal Commission on Aboriginal Peoples, March 16, 1995. Ottawa: Royal Commission on Aboriginal Peoples, Libraxius CD-ROM, 1997.

The author describes an infrastructure for self-government on a non-constitutional basis. He outlines the democratic exercise of elections, establishment of a legislative assembly and the creation of affiliated institutions for the delivery of programs and services. He also gives a useful review of current Métis self-government structures, and identifies and describes four distinct perspectives on governance including those of non-status Indians, Métis, off-reserve and urban peoples.

Chartier, Clem. "Aboriginal Self-Government and the Métis Nation." In John Hylton (Editor): *Aboriginal Self-Government in Canada*. Second edition. Saskatoon: Purich Publishing Ltd., 1999: 112-129.

**Chartran, Louis Baptiste.** (ca. 1795-1854)

Metis fur trader Louis Chartran was the eldest son of Jean Baptiste Chartran Jr.

and Marguerite Desrosiers *dit* Dutremble. Louis married Therese Compagnot at Cahokia (Western Illinois) on November 17, 1823. Their son, also Louis was born in Cahokia on January 26, 1831. The Chartran family had left Montreal in the mid-1800s to move to the Cahokia area.

Louis B. was an employee of the American Fur Company's Western Division, working for the Kikapoo Outfit and the Otto Outfit in 1883-1836. This time period was filled with tragedy. A son, François, born 1883, died in January 1835, another son Pierre Phillipe, born in St. Louis in 1835, died there in October 1836. His wife Therese and infant daughter Marguerite died in June of 1837.

In 1839 Louis was transferred to the Upper Missouri Outfit at Fort Pierre. He continued to summer in St. Louis and in the summer of 1840 was enumerated on his farm at St. Clair County, Illinois. By 1841 he was trading out of an Oglala village on the Cheyenne River. According to the Chouteau accounts the final American Fur Company (A.F.C.) payment to Chartran (Chartrain, Chadron or Shatran in the records), was made in May of 1842. In 1843-44 he was on the Upper White River and was in charge of the Sibille and Adams Post, which was vigorously trading against his friend James Bordeaux who had an A.F.C. post on tributary to the north. Chartan's post was located on what became known as Chadron Creek and then the present day town of Chadron, Nebraska. There is no trace of Louis B. in the fur trade records after 1846. It is said that he married the daughter of Bull Tail, the Brule (Oglala Sioux) Chief and had a son George (b. 1848) who later spent his life on the Rosebud Reservation and used the Indian name, Plenty Horses.

When Louis was killed near Fort Laramie in 1854, his body was laid in state in Bull Tail's teepee. He was an accomplished trader, and interpreter. All who knew him described him as "a very good man."

#### *Reference*

Hanson Jr., Charles E. and Veronica Walters, "The Chadron Creek Trading Post," *The Museum of the Fur Trade Quarterly*, Summer 1976, vol. 12, No. 2: 1-20.

#### **Chartrand, Albert J. G.. (1929-2004)**

Al was born and raised in The Pas, Manioba, the son of Rene Chartrand and Helen Travis. After completing his schooling at The Pas and Portage la Prairie Al joined the Canadian Armed Forces. He served for 25 years in locations across Canada as well as Korea, England, Egypt, Cypress and Germany. However, it is as a pioneer in developing services for Aboriginal Offenders that Al Chartrand will be best remembered.

In 1971 Al left the armed services and joined the Manitoba Metis Federation as Director of Education. He was subsequently appointed to the Minister of Education's Advisory Committee as well as the Frontier School Division No. 48 Advisory Committee and the Brandon University IMPACTE program committee. At the same time he became active with the Indian-Metis Brotherhood Organization at Stony Mountain Penitentiary. This motivated him to start the Native Clan Organization (1973) which provided a halfway house for inmates as well as liaison counselors for the institutions. Subsequently he started Project Neecheewam (a juvenile correctional facility), Forensic Behavioural Management (for sexual offenders), Project for Industrial Native Training and Project Rene (both employment programs). Al was also a member of the Royal Commission on Sentencing Reform in Canada.

In the mid-70s Al took on the job of Chief Court Communicator of the Province of Manitoba. He retired from this position in 1990 and then accepted an appointment to the National Patole Board of Canada and served for three years in the Prairie Region.

Al Chartrand was an avid outdoorsman and hunter as well as an excellent wood carver, specializing in birds and animals.

**Chartrand, Ambroise.** (b. 1837)

Ambroise was born at St. Laurent Manitoba, the son Paul Chartrand (b. 1812) and Josephite Cadotte. He married Genevieve Whitford (b.1832) the daughter of Francois Whitford and Marie Gladu. The family came to the Willow Bunch area of Saskatchewan by wagon train. Their son Johnny Chartrand is best known for accompanying Louis Legare and a group of Metis men who returned Sitting Bull to Fort Buford, Montana in 1881. Ambroise and Genevieve had seven children.

They were on of the Metis families arrested at Fort Belknap for hunting in Montana. 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 Brilliant the elder, Peter Lapierre, Alexander Brilliant, Pierre Labruler, Ambroise Chartrand, 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...

**Chartrand, Brad.** (b. 1974)

Brad Chartrand, born December 14, 1974 in Winnipeg, Manitoba, is a former ice hockey right winger who had a five-year career in the National Hockey League with the Los Angeles Kings. He played in 215 regular season games, scoring 25 goals and assists for 50 points, picking up 122 penalty minutes.

In 1995-1996 Brad played hockey for Cornell University after which he joined the Canadian National Team (1996-1998). During 1998-99 he played for the St. John's Maple Leafs in the AHL. He signed as a free agent with the Los Angeles Kings in 1999. He was the fourth leading scorer in the AHL 2000-2001 season. On April 14, 2002 he played his 100<sup>th</sup> NHL game and during the 2003-04 season played his 200<sup>th</sup> NHL game.





**Chartrand, David N. O.M., LL.D. (Hons.)** (b. Jan. 23, 1960)

David Chartrand was inducted into the Order of Manitoba on July 15, 2013. David received an Honorary Doctor of Laws degree from the University of Winnipeg at the Ninety-Seventh Convocation of the university on October 21, 2012. In 2012 he also received the Queen Elizabeth Diamond Jubilee Medal from the Hon. Philip S. Lee, C.M., O.M., Lieutenant Governor of Manitoba.

David Chartrand is a descendant of the Saulteaux-Metis followers of Chief Ow-tah-pee-ka-kaw (“He Who Unlocks” or “The Key”). He is the great-great-grandson of Sophie Genaille (Chenaille) who was a member of this band. She married William Chartrand, a member of the Duck Bay Band in 1873 about two years before the Shoal River Band signed Treaty Four.<sup>51</sup> William Chartrand is described as a ‘merchant’ at Duck Bay. His cousin Michel Chartrand (b. 1853)<sup>52</sup> who was married to Isabelle Ledoux,<sup>53</sup> was a clerk with the Hudson’s Bay Company in the Duck Bay Area.

David was born and raised in the small Metis community of Duck Bay, Manitoba; the son of Martha Chartrand. David is the fourth child in a family of eight and was raised by a single mother who instilled a strong sense of family commitment in all of her children and grandchildren. For many years David was estranged from his father, the late Nelson Lamirande, however they had reconciled over the last years of his life at David’s initiative. As a young man David hunted and fished to contribute to the well being of his family. The traditional values of his community played a major role in his belief that people are the cornerstone of the Manitoba Metis Federation. David’s first language is Saulteaux. David was preceded in Metis politics by his older brother Elbert Chartrand. Elbert is the executive director of the Swan River Indian and Metis Friendship Centre and currently serves as MMF Vice President from Northwest Metis Council region.

David was first elected to the Manitoba Metis Federation Board of Directors, from

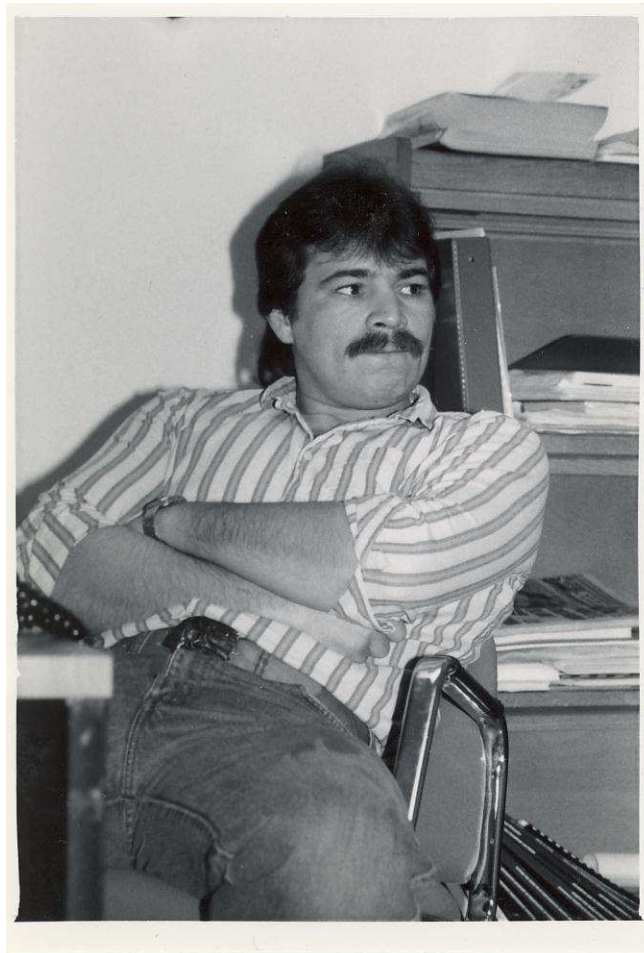
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<sup>51</sup> The Key First Nation – Most of the followers of Chief Ow-tah-pee-ka-kaw (“He Who Unlocks” or “The Key”) were residing along the Shoal River in western Manitoba in the mid-1800s. The Shoal River drains Swan Lake into Dawson Bay, at the northwest extremity of Lake Winnipegosis. The band included Saulteaux, Saulteaux-Cree, and Saulteaux-Orkney Metis individuals when The Key signed adhesion to Treaty 4 September 24, 1875.

<sup>52</sup> Michel was the son of Pierre Chartrand (b. 1827) and Marie Pangman (b. 1828).

<sup>53</sup> Isabelle was born on November 14, 1854 at St. Francois Xavier, the daughter of Antoine Ledoux and Marie Falcon.

the Winnipeg Region in 1988, and was re-elected four successive times to that position. In 1997, he was elected to the presidency and was re-elected in 2014 for his sixth term<sup>54</sup> as President of the Manitoba Metis Federation. He is on leave from his position as Executive Director of the Manitoba Aboriginal Courtworker Program (appointed January 1990). Before that appointment, he worked as a Probation Officer (1985-1990). During that time he completed his post-secondary education with the Manitoba New Careers Program. From 1981 to 1985 David was manager of the Manor Hotel in Winnipeg; from 1979 to 1981 he was Recreation and Community Action Coordinator for the Winnipeg Indian Council.



David in his early years as a Probation Officer, photograph by Lawrence Barkwell c. 1985.

David Chartrand has always been involved in community organizations. He was politically active from his early years. He participated in the March 1981 occupation and sit in at the Department of Indian Affairs Regional office in Winnipeg protesting the lack of funding of programs for urban Aboriginal people.<sup>55</sup>

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<sup>54</sup> Re-elected June 2014 .

<sup>55</sup> Participants were from the Winnipeg Indian Council, the Four Nations Confederacy and the Manitoba Metis Federation.

David has held numerous volunteer positions including, Vice-President of the Indian and Metis Friendship Centre of Winnipeg, President - Manitoba Association of Friendship Centres, President of the National Association of Friendship Centres and, a founding director and President of Beat the Street, an adult literacy program in Winnipeg. He has served on the board of the Northern Justice Society (Simon Fraser University) and as President of MMF serves on the Board of Governors of the Metis National Council. He represented the Metis Nation internationally at several Ambassador Forums in Canada and in Peru during a Team Canada trade mission.

David has also been recognized for his community work and has received the “Golden Eagle Award” from the Indigenous Women’s Collective, the Eagle Feather from the Friendship Centres of Ontario, and his picture has been placed on the Honour “Wall of Fame” at the Indian and Metis Friendship Centre of Winnipeg. In November 2002, Peter Liba, the Lieutenant Governor of Manitoba awarded David a Golden Jubilee Medal, commemorating the 50<sup>th</sup> Anniversary of Her Majesty’s reign. This medal, awarded at a ceremony held in Winnipeg recognized his outstanding contributions to fellow citizens, the community and to Canada. Throughout his service as President of MMF David has been a staunch supporter of “Winnipeg Christmas Cheer Board” and the MMF has held Christmas concerts as annual fundraisers for the Christmas hamper program.



David has been a contributing writer to several journal articles appearing in the *Canadian Journal of Native Studies* and has contributed to the books, *Struggle for Recognition: Canadian Justice and the Metis Nation* (Pemmican Publications, 1991), and *Past Reflects the Present: The Metis Elders’ Conference* (Manitoba Metis Federation, 1997). In 1996 he was asked to address the international Winter Cities group at the Winnipeg Winter Cities ’96 Conference where he presented a paper entitled “Sustainable Housing.”

As Metis National; Council minister for Veteran’s Affairs, David was able to negotiate a memorial to Metis Veterans who had fought in Europe. On November 11, 2009 a memorial to the thousands of Métis Nation citizens who served in the World Wars was dedicated at the Juno Beach Centre in Courseulles-sur-Mer, France. A delegation of Métis Nation veterans, youth and dignitaries joined Clément Chartier, President of the Métis National Council (MNC), David Chartrand, President of the Manitoba Métis

Federation and MNC Minister for Veterans Affairs, and the Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians for the dedication ceremony.

Of course, David's crowning achievement as President of the MMF was when he led the Metis to victory in their historic land claims case. On March 8, 2013, in a six to two decision the Supreme Court ruled in favour of the Manitoba Metis Federation's claim that the government had failed to implement the provisions of Section 31 of the Manitoba Act of 1870. The Court confirmed the Manitoba Metis Federation's standing in a collective claim for declaratory relief for the purposes of reconciliation between the descendants of the Métis people of the Red River Valley and Canada.

David is married to Metis businesswoman Glorian Yakiwchuk. Glorian is originally from Cranberry Portage, Manitoba. During the 1990s Glorian was very active with Metis National Council – Metis Youth.

#### References

Barkwell, Lawrence J. "David Chartrand" in *Metis History Through Biography*. Winnipeg: Louis Riel Institute, 2008.

Barkwell, Lawrence J. "David Chartrand" on The Virtual Museum of Metis History and Culture, Saskatoon, Gabriel Dumont Institute, 2009. [www.metismuseum.ca](http://www.metismuseum.ca)

#### **David Chartrand (b. 1960): Genealogy**

By Lawrence J. Barkwell

**David Chartrand** is a descendant of the Saulteaux Metis followers of Chief Ow-tah-pee-ka-kaw ("He Who Unlocks" or "The Key"). He is the great-great-grandson of Sophie Genaille (Chenaille) who was a member of this band. She married William Chartrand, a member of the Duck Bay Band in 1873 about two years before the Shoal River Band signed Treaty Four.<sup>56</sup> William Chartrand is described as a 'merchant' at Duck Bay. His cousin Michel Chartrand (b. 1853)<sup>57</sup> who was married to Isabelle Ledoux,<sup>58</sup> was a clerk with the Hudson's Bay Company in the Duck Bay Area.

**David Chartrand**, the President of Manitoba Metis Federation is the son of Martha Chartrand,<sup>59</sup> the daughter of Joseph Chartrand (b. 1907) and Albina Genaille. Joseph Chartrand was the son of Michel Chartrand and Helen Leclerc. David's mother, Martha Chartrand, was raised by her grandparents Michel Chartrand and Helen Leclerc after Sophie died.

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<sup>56</sup> The Key First Nation – Most of the followers of Chief Ow-tah-pee-ka-kaw ("He Who Unlocks" or "The Key") were residing along the Shoal River in western Manitoba in the mid-1800s. The Shoal River drains Swan Lake into Dawson Bay, at the northwest extremity of Lake Winnipegosis. The band included Saulteaux, Saulteaux-Cree, and Saulteaux-Orkney Metis individuals when The Key signed adhesion to Treaty 4 September 24, 1875.

<sup>57</sup> Michel was the son of Pierre Chartrand (b. 1827) and Marie Pangman (b. 1828).

<sup>58</sup> Isabelle was born on November 14, 1854 at St. Francois Xavier, the daughter of Antoine Ledoux and Marie Falcon.

<sup>59</sup> Born April 5, 1930 and died August 10, 2013.

Michel Chartrand was born June 13, 1878, Michel was the son of William Chartrand and Sophie Genaille. He married Helen Leclerc (b. 1885). On his scrip application he says he is married to Madeleine Leclair.

Children of Michel Chartrand and Helen Leclerc:

- John Chartrand b: 1905
- Joseph Chartrand b: 1907
- Alex Chartrand b: 1909
- Albert Chartrand b: 1911
- Henry Chartrand b: 1913
- Louise Chartrand b: 1915
- Melanie Chartrand b: 1917
- Harriet-Jane b: 1919
- Gertrude Chartrand b: 1921

William Chartrand born 1853, was the son of Jean Baptiste “Opishkwat” Chartrand dit Attick koway (b. 1810 in Duck Bay) and Louise Stevens. William Chartrand married Sophie Genaille (b. 1853 at Shoal River), on February 9, 1873 at St. Laurent, MB. Sophie was the daughter of Pierre Genaille born in St. Philippe, Montreal, QC, and Charlotte Gagnant Meraste Lafleur born 18 May 1824 in Ile-a-la-Crosse, SK. Charlotte was the daughter of Pierre Lafleur born 30 April 1811 in St. Michel, Yamaska, QC, and Charlotte Matchain born in Cree Lake, SK.

William Chartrand was originally a member of the Duck Bay Band which entered Treaty Four. On his scrip application he says that he has withdrawn from Treaty. He later petitioned to re-enter treaty in 1893 but this was refused.

Children of William Chartrand (b. 1853) and Sophie Genaille:

- Monique Veronique Chartrand born March 8, 1874 in St. Laurent, MB, she married Joseph Brass and they lived on the Pelly Reserve in Saskatchewan.
- Pauline Chartrand born 1876, married Frank Napakisit (Flatfoot) (b: 1875).
- Michel Chartrand born 13 June 1878, he married Helen Leclerc (b. 1885). See above.
- Virginie Chartrand born 17 December 1879 in Duck Bay, MB, married Pierre Joshua Parenteau born 18 November 1876 in Grand Rapids, MB, in 1897. He was the grandson of Joseph Parenteau born 1810 in NWT, and Angelique Godon born 1818 in St. Boniface, MB. Joseph “Dodet” Parenteau was part of the St. Laurent on the South Saskatchewan Metis governing committee in 1871. He identified himself as a hunter, farmer, and freighter. Their daughter Judith Parenteau was married to Isidore Dumont Jr., Gabriel Dumont’s eldest brother, who was killed on March 26, 1885 during the fighting at Tourond’s Coulee. Their son, Jean Baptiste Parenteau was married to Pélagie Dumont, Gabriel Dumont’s sister. Their sons, Gabriel (b. 1837), Jean Baptiste (b. 1832), Isidore “Wabash”(b. 1852), Joachim (b. 1854), Leon Esdras (b. 1856), and Louis “Petit” (b. 1835) all fought in the 1885 Metis Resistance.
- Catherine Chartrand born 28 October 1882 in Duck Bay, MB, she married Joseph Fagnan (b: 1885).

- William Gideon Chartrand was born 16 October 1884 in Duck Bay, MB, he married Sophie Brass, the daughter of George Brass and Julia Whitehead, born 1853 at Shoal River on February 9, 1873 at St. Laurent, MB.
- Adeleine Chartrand was born 16 October 1884, she married Magloire Delaronde (b: 1867).
- David Chartrand was born 28 August 1889, he married Therese Brass (b: 1895).
- Cyrille Chartrand was born 1893, he married Melanie Guiboche (b: 1898) then married Louise Campbell.
- Rebecca Chartrand was born 20 February 1893, married Jean Lavallee (b: 1890).
- Melanie Chartrand was born 9 September 1898 married James Sutherland born 24 November 1895 in Elphinstone, MB. He was the son of Alex Sutherland and Annie Flett. Annie was the daughter of George Flett Burns and Emma Cook and was a granddaughter of chief Keeseekoowenin (Moses Burns).

Baptiste “Opishkwat” Chartrand was the son of Paulette Joseph Chartrand born circa 1785 in Ile de Montréal, Québec, and Louise “Lizette” He was married to Louise Stevens in 1840. In 1850, he married Mary Stevens born in 1830 at Oxford House. They were the daughters of Robert Stevens and his Cree wife. He was originally a member of the Duck Bay Band which entered Treaty Four. He then withdrew from Treaty. He later petitioned to re-enter treaty in 1893 but this was refused.

Children of Jean Baptiste “Opishkwat” Chartrand (b. 1810) and Louise Stevens:

- Louise, born 1847.
- Pierre born 1859 in St. Laurent, married LaRose Pangman, in 1878 in Duck Bay.
- William born 1853 at Duck Bay, married Sophie Genaille born 1853 at Shoal River on February 9, 1873 at St. Laurent, MB. Williams half-sister Adelaide Chartrand was married to his wife’s younger brother Joseph Genaille.
- Joseph born 1862 in St. Laurent, married Caroline Paul dit St. Mathe dit Jerome born April 1869 in Lake Manitoba, in January 1887 at Water Hen River.

Children of Jean Baptiste “Opishkwat” Chartrand and Mary Stevens

- Adelaide Chartrand born 1859 in St. Laurent married Joseph Genaille dit Chenaille (b: 1857 in Shoal River) in 1876 at Duck Bay.
- Gaspard Chartrand born January 1877 in Duck Bay. He married Charlotte Pee-pona-kapow dit Campbell born 24 December 1883 in Swan Lake.
- Angelique Chartrand born 1860 in Manitoba.
- Philomene Chartrand born 1867 in Duck Lake. She married William Flett born 1861 in Norway House, they married in 1883 at Duck Bay.
- Isabelle Chartrand born 1862 in Manitoba.
- Francois Chartrand born 21 January 1872 in Duck Bay, he married Eliza McKay.
- Baptiste Chartrand born 1873 in Duck Bay, married Jemima Moar (b: 10 January 1878 in Shoal River).
- Veronique Chartrand born 17 July 1883 in Duck Bay.
- Nancy Chartrand born 1853 in Manitoba.
- Louise Chartrand born 1854 in Manitoba, married Jean Baptiste Francois Larocque (b: 1840) on December 4, 1862 at St. Boniface. Jean Baptiste fought in the 1885 Resistance at Batoche. He was a member of Captain Jonas Moureau’s

Company. He was the eighth child of Charles Larocque and Catherine Macon (they held HBC lot # 302 at Red River).

- William Chartrand born 1855 in Manitoba.
- Marie Chartrand born 1856 in Manitoba.
- Pierre Chartrand born 1859

Paul “Paulette” Joseph Chartrand born circa 1785 in Ile de Montréal, Québec, was married to Louise “Lizette” Jenwah’bik’ahbik or Mazinakkamikak (Saulteaux). Paul and Louise Chartrand are listed as Family #9 in the 1840 Census of Saulteaux Village. In July of 1832 Father Belcourt selected a site for his mission to be called St. Paul des Saulteaux along the Assiniboine River where a large number of Indians and Metis gathered each spring. He returned in the spring of 1833 with Bishop Provencher’s approval and erected a chapel 60 kilometres west of the Red River Settlement during the summer, but in September it was attacked by a group of Gros-Ventres from the south. In 1834, they relocated to the east of the original site at “Prairie Fournier” on the left bank of the Assiniboine River about 37 kilometres from St. Boniface in the vicinity of what is now St. Eustache. This became the Metis parish of Baie St. Paul. The site included a tract of land with 8 kilometres of river frontage three kilometres in depth, a gift from Governor Simpson of the Hudson’s Bay Company.

Children of Paul Joseph Chartrand and Louise or Lizette:

- Jean Baptiste dit Attick koway Chartrand b: 1810 in Duck Bay, married Louise Stevens then Mary Stevens (see above).
- Paul, b. 1812, married Josephte Cadotte (b. 1814).
- Michel b. 1819, married Marguerite Pangman He had built a house in Duck Bay in 1858, however, they claimed Lot #1 at St. Laurent, in the 1870 census.
- Louise, b. 1820, married Louis Chaboyer.
- Isabelle, b. 1826, married Pierre Richard.
- Pierre b. 1827, married Marie Pangman.

Paul or Paulette Chartrand b: 1812, married Josephte Cadotte the daughter of Laurent Cadotte and Suzanne (Cree) in 1831.

Children of Paul Chartrand and Josephte Cadotte:

- Paul or Paulette Chartrand b: 1 July 1839. He married Madeleine Malette.
- Marie Chartrand b: 9 April 1849 in Oak Point. Marie married Private Desjarlais.
- Josephte Chartrand b: September 1846. She married Jean Lahaie Loyer.
- Michel Chartrand b: 30 December 1858. He married Marguerite Monkman.
- Louis Chartrand b: 15 July 1839. He married Monique Delorme. Monique Delorme was born on 20 Aug 1843, the daughter of Francois Delorme (b. 1805) and Angelique Malaterre.
- Norbert Chartrand b: December 1855. He married Elizabeth Delaronde.
- Julie Chartrand b: 1831. She married Louis Desjarlais.

Louise or Lizette Chartrand born June 1820, married Louis Chaboillez or Chaboyer; born circa 1801, before 1838; He died 28 May 1863; buried 2 June 1863 St. Francois Xavier. They appear in the 1840 Census of Saulteaux Village as Family # 10.

Children of Louis Chaboillez or Chaboyer and Louise Chartrand were as follows:

- Charles Chaboyer, born circa 1838; married Charlotte Honore or Allary.
- Louise Chaboillez dit Chaboyer, born 1840 Lac Manitoba; married James Whitford; married Francois Laframboise.
- Pierre Chaboyer, born Mar 1840 St. Laurent; married Philomene Demontigny. Pierre Chaboyer was a trader. His brothers Joseph and Norbert are listed in the census as hunters.
- Antoine Chaboyer, born circa 1842.
- Joseph Chaboyer, born Mar 1843 St. Laurent; married Nancy Bonneau. Seasonally this family moved between Duck Bay and St. Laurent. They lived at Lot # 15 at the St. Laurent Mission.
- Norbert Chaboyer, born 15 Jul 1843; married Betsy Marie Pangman. Seasonally this family moved between Duck Bay and St. Laurent. They lived at Lot # 12 at the St. Laurent Mission.
- Marie Chaboyer, born 1846 St. Laurent; married Pierre Goulet.  
Jean Baptiste Chaboyer, born circa April 1850 St. Laurent; married Euphrosine Desjarlais.
- Marguerite Chaboyer; born before 10 April 1850; buried 10 Apr 1850 St. Francois Xavier.
- Anonyme Chaboyer; born circa 10 April 1850 ; died circa 10 April 1850 ; buried 10 April 1850 (Lac Manitoba), St. Francois Xavier.
- Eliza Chaboyer, born 24 April 1851 St. Laurent; married Andre Lavallee.
- Isabelle Chaboyer, born 27 September 1852 St. Laurent; married Antoine Lavallee.  
Ambroise Chaboyer; born 28 March 1854 ; baptized 3 Jun 1854 St. Francois Xavier.
- Louis Chaboyer; born 29 December 1856 St. Francois Xavier ; buried 4 Jan 1857 St. Francois Xavier.
- Marguerite Chaboyer; born 6 November 1859 St. Francois Xavier; baptized 7 Nov 1859 St. Francois Xavier; buried 25 November 1859 St. Francois Xavier.
- Francois Xavier Chaboyer; born 7 May 1860 St. Francois Xavier ; baptized 12 May 1860 St. Francois Xavier.

Isabelle Chartrand b: August 1826, married Pierre Richard b: 30 May 1813. Pierre was the son of Francois Richard Sr. born 1783, married Marguerite Saulteaux before 1802, he died 1871 at St. Laurent. They were shown in the 1840 census at Saulteaux Village as Family #24.

Children of Isabelle Chartrand and Pierre Richard:

- Louise Richard b: 1857
- Alexandre Richard b: May 1855
- Antoine Richard b: 3 August 1851
- Michel Richard b: 1851
- Moise Richard b: 22 April 1866
- Flore Richard b: 4 October 1869
- Marguerite Richard b: 1861



- Jean Baptiste Richard b: 1859
- Charlotte Richard

Ambroise Chartrand married Genevieve Whitford b: 10 May 1828 in Manitoba.  
Children of Ambroise Chartrand and Genevieve Whitford:

- Jean or Jean Chartrand b: 15 May 1857 in Manitoba, Canada
- Ambroise Chartrand b: 15 April 1854 in Manitoba, Canada
- Zacharie Chartrand b: August 1859 in Manitoba, Canada

Pierre Chartrand b: 7 January 1827. He married Marie Pangman, the daughter of Pierre “Bostonaise” Pangman Jr. (b. 1874) and Marguerite Angelique Wewe-gekabawik.

Children of Pierre Chartrand and Marie Pangman:

- Rosalie Chartrand b: October 1847 in St. Laurent.
- Pierre Chartrand b: 14 January 1850 in St. Laurent.
- Michel Chartrand b: 04 January 1853 in St. Laurent. Michel was a Metis trader, he worked for HBC at Duck Bay and in the late 1870s was managing the Hudson’s Bay Company store in the parish of St. Laurent.
- Magloire Chartrand b: November 1856 in St. Laurent.

Michel Chartrand b: 1829 in Red River Settlement, married Sophie Napakissit (b: 1830).

Children of Michel Chartrand and Sophie Napakissit:

Michel Chartrand b: 1860 in St. Laurent.

- Elzear Chartrand b: 1863 in Duck Bay, Lake Winnipegosis.
- Patrice Chartrand b: 1866 in Duck Bay.
- Alexander Chartrand b: 1865 in Saint Francois Xavier.
- Jean Baptiste Chartrand b: 15 February 1867 in Duck Bay.
- Julie Chartrand b: 1872 in Red River Settlement.
- Catherine Chartrand b: 1854 in Saint Francois Xavier.
- Rosie Chartrand b: 1854 in St François Xavier.

Antoine Chartrand b: 1837 in Red River Settlement, married Francoise Delorme b: 1835 in North West Territories.

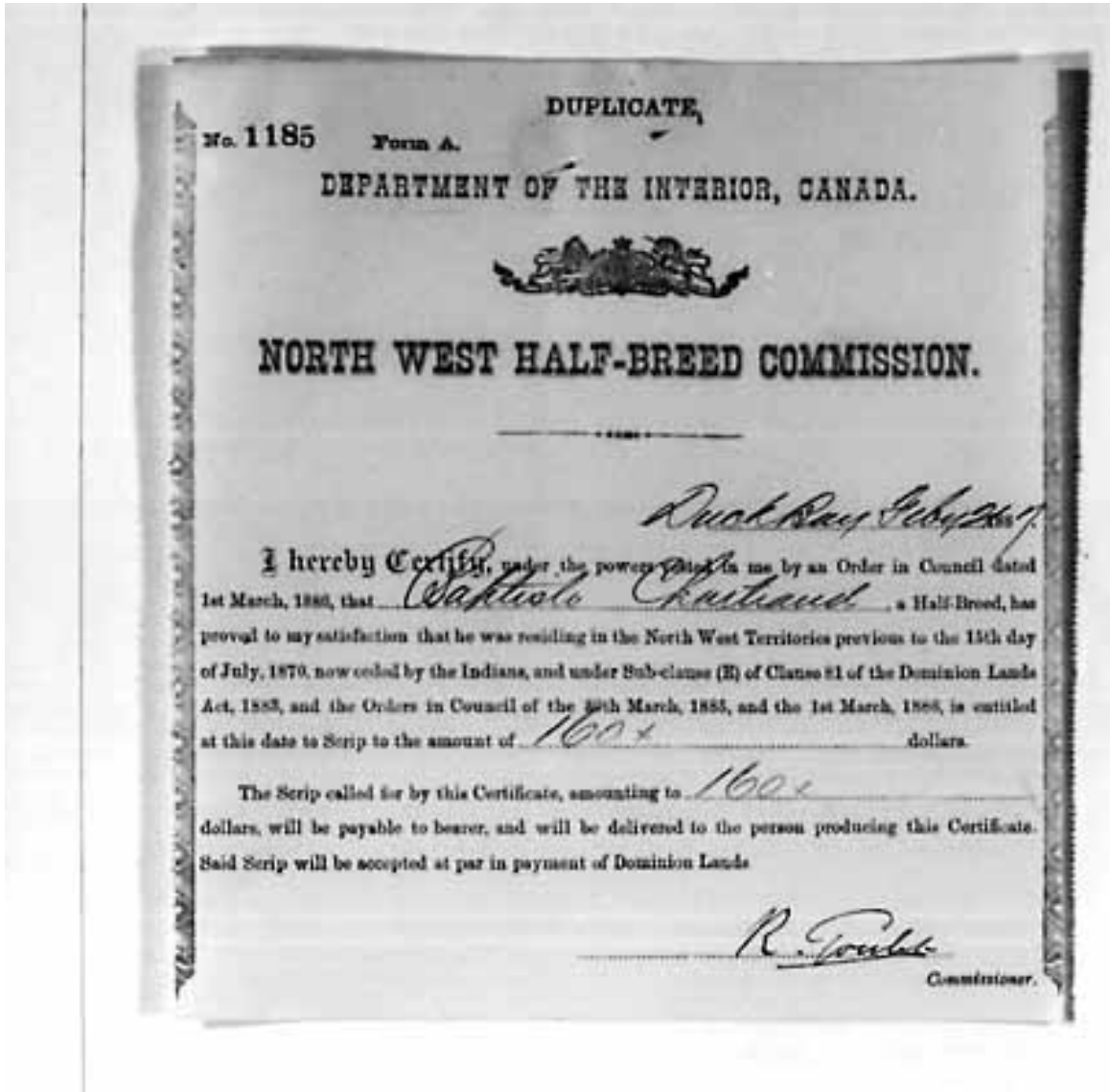
Children of Antoine Chartrand and Francoise Delorme:

- Antoine Chartrand b: 16 July 1855 in Red River Settlement.
- Mary Chartrand b: 18 February 1857 in Red River Settlement.
- Louise Chartrand b: 2 April 1859 in Red River Settlement.
- Pierre Chartrand b: 6 January 1861 in Red River Settlement.
- Patrick Chartrand
- Angelique Chartrand b: 19 February 1868 in Red River Settlement.
- Ellen Chartrand b: 17 September 1870 in Red River Settlement.

### **Scrip applications:**

**Baptiste Chartrand** (b. 1810)

Chartrand, Baptiste; address: Duck Bay, Lake Winnipegosis; claim no. 1655; born: 1810 at Duck Bay; father: Paul Chartrand (French Canadian); mother: Lizette (Indian woman); married: in 1840 at St. Boniface to Louise; Stevens and later to Jane Lambert, now living with Mary Stevens; children living: 13; children deceased: 3; scrip for \$160.00



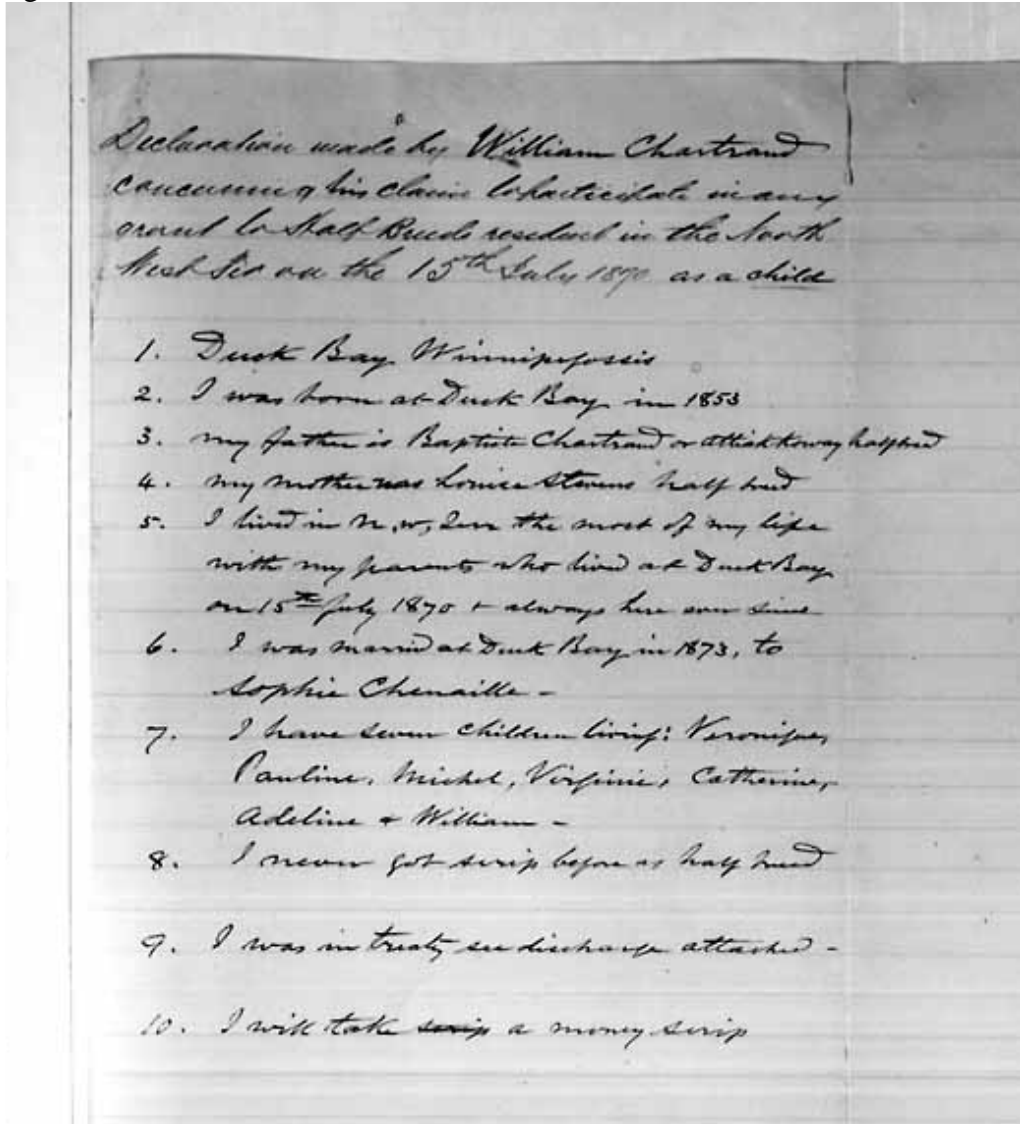
**William Chartrand (b. 1853)**

Reference: RG15 , INTERIOR , Series D-II-8-c , Volume 1341 , Reel C-14959 ,  
Access code: 90

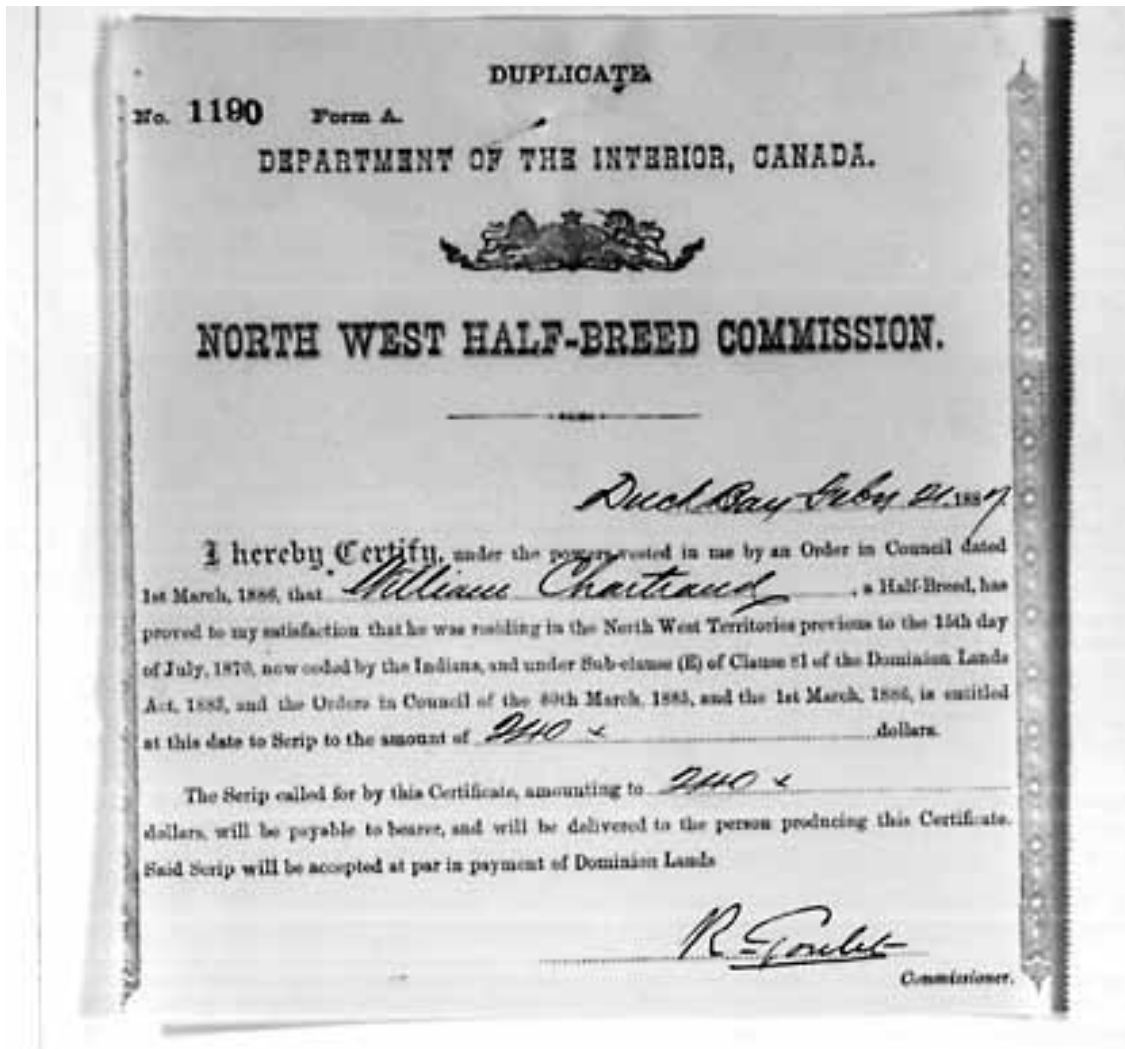
File Title: Chartrand, William; address: Duck Bay, Winnipegosis; claim no. 1657;  
born: 1853 at Duck Bay; father: Baptiste Chartrand (Métis); mother: Louise Stevens  
(Métis); married: 1873 at Duck Bay to Sophie Chenaille; children living: 7; scrip for

\$240.00.

Finding Aid number: 15-21



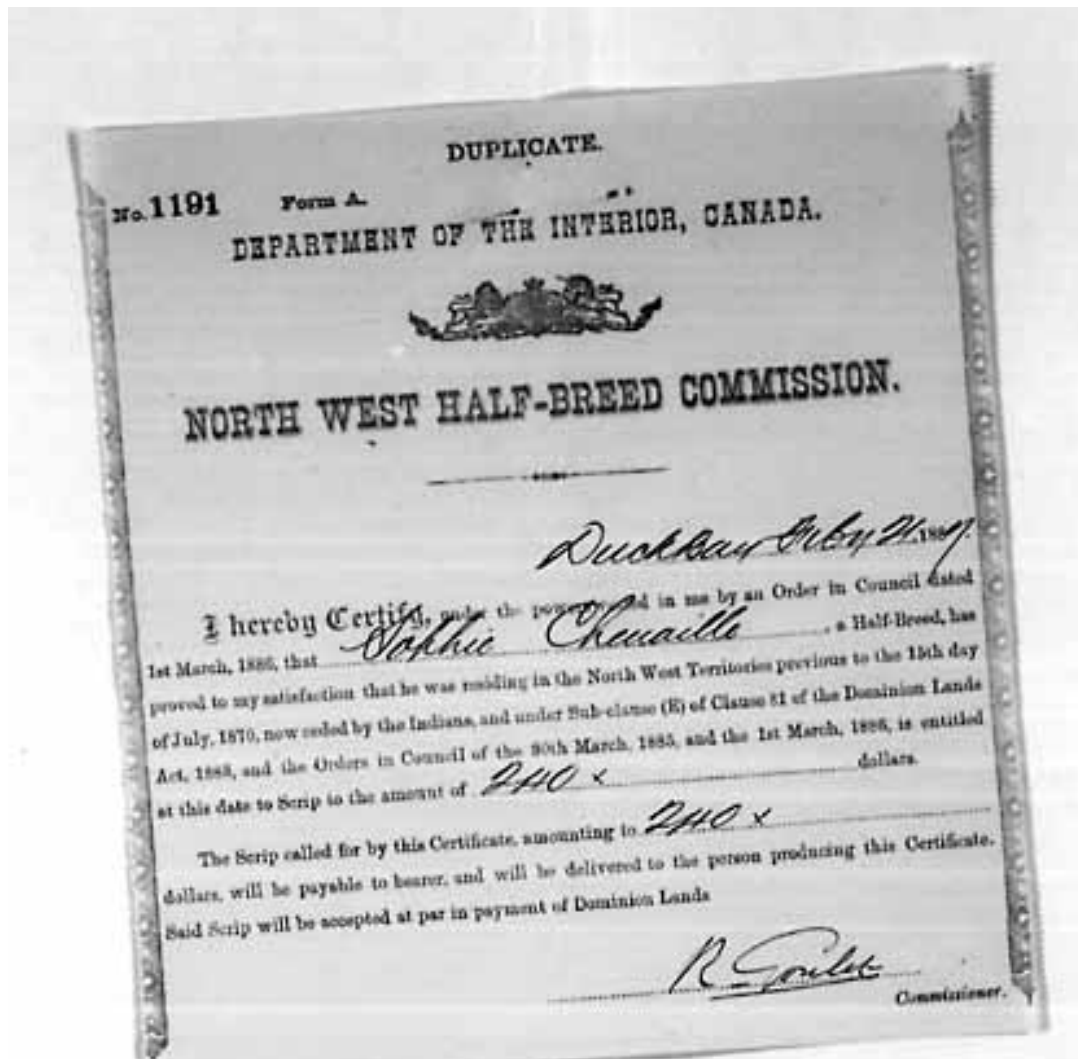
Chartrand, William; address: Duck Bay, Winnipegosis; claim no. 1657; born: 1853 at Duck Bay; father: Baptiste Chartrand (Métis); mother: Louise Stevens (Métis); married: 1873 at Duck Bay to Sophie Chenaille; children living: 7; scrip for \$240.00



Sophie Chenaille (Genaille, b. 1853)

File Title: Chenaille, Sophie; address: Duck Bay, Winnipegosis; claim no. 1658; born: 1853 at Shoal River; father: Pierre Chenaille (Fr. Cdn.); mother: Charlotte Lafleur (Métis); married: 1873 at Duck Bay to William; Chartrand; children living: 7; scrip for \$240.00.

Finding Aid number: 15-21



Chenaille, Sophie; address: Duck Bay, Winnipegosis; claim no. 1658; born: 1853 at Shoal River; father: Pierre Chenaille (French Canadian); mother: Charlotte Lafleur (Métis); married: 1873 at Duck Bay to William; Chartrand; children living: 7, Véronique, Pauline; Michel, Virginie, Catherine, Adeline; and William; scrip for \$240.00

**Declaration** by Sophie Genaille wife of  
William Chartrand  
 Concerning his Claim  
 to participate in any grant to Half-Breeds living in the  
 North-West Territories, as a child

1. What is your name and F. G. Address? Duck Bay, Winnipeg
2. Where and when were you born? at Sheol River, N.W. in 1878
3. What was the name of your father? Pierre Genaille
4. What was the name of your mother? Charlotte Lafleur
5. Was your father a Half-breed or Indian or other? French Canadian
6. Was your mother a Half-breed or Indian or other? Half-breed
7. Where were you living each year since you were born? I lived in N.W. during the  
most of my life with my parents who  
lived at Sheol River on 15<sup>th</sup> July 1878 +  
always in N.W. ever since.
8. What has been your occupation? —
9. If married when, where and to whom? in 1878 at Duck Bay, to  
William Chartrand
10. How many children have you living? seven
11. Give their names, and date of birth? Virginie, Pauline, Michel,  
Virginie, Catherine, Adeline + William
12. What was the name of their respective mothers or fathers (as the case may be)? myself + husband
13. How many children had you who died? none
14. Give dates of birth and death of those who died? —

Form No. 144.

Chartrand, Michel; address: Duck Bay; claim no. 282; born: 13 June, 1878 at Duck Bay; father: William Chartrand (Métis); mother: Sophie Genaille (Métis); married: to Madeleine Leclair; scrip cert.: form E, no. 2906.

Reference: RG15 , INTERIOR , Series D-II-8-c , Volume 1341 , Reel C-14959 ,  
Access code: 90

File Title: Chartrand, Adelaide; address: Duck Bay, Winnipegosis; claim no. 1653; born:  
1859 at St. Laurent, Manitoba; father: Baptiste Chartrand or Attickoway (Métis);  
mother: Mary Stevens (Métis); married: 1876 at Duck Bay to Joseph Chenaille;  
children living: 4; children deceased: 1; scrip for \$240.00. Finding Aid number: 15-21

### References:

Elbert Chartrand, personal communications 2012.  
Public Archives Canada, RG10 and RG15 Series.  
World Wide Web [http://awt.ancestry.com/cgi-  
bin/igm.cgi?op=GET&db=donsmith&id=I7740&ti=5543](http://awt.ancestry.com/cgi-bin/igm.cgi?op=GET&db=donsmith&id=I7740&ti=5543)

### Chartrand, Dorothy.

#### Métis society honours local war veteran Dorothy Chartrand braved bombs and broke barriers

By: Kevin Ma

*St. Albert Gazette* | Posted: Wednesday, Nov 16, 2011 06:00 am

[http://www.stalbertgazette.com/article/20111116/SAG0801/311169957/m-tis-society-  
honours-local-war-veteran](http://www.stalbertgazette.com/article/20111116/SAG0801/311169957/m-tis-society-honours-local-war-veteran)



Dorothy Chartrand is pretty jovial when she talks about getting bombed during the Second World War.

A Métis woman born in St. Albert, Chartrand was one of the first aboriginal women from Alberta to serve overseas during that conflict. On Nov. 11, she became the third person ever to receive the Aboriginal Veterans Society of Alberta Patron's Award in recognition of her heroism.

The Germans were lobbing V-1 rockets at London from Holland at the time, Chartrand recounts in the documentary *Grandmothers of the Métis Nation*. Every night she and her fellow soldiers would huddle in their beds near Trafalgar Square as the wail of air raid sirens followed the distinct buzz of rocket motors.

"It was kind of eerie, kind of scary," she said. They would all lie still and silent, wondering where the bombs would land. "You could hear a pin drop, I'm sure."

Once they heard the explosion, she continued, they knew they were safe and everyone went back to sleep. "Or got up and rushed to the bathroom," she added, with a chuckle. Chartrand went to London, England at a time when parents were sending their kids away from it to escape the bombs raining from the sky, said her niece, Judy Iseke, who accepted the award on Chartrand's behalf just after the Remembrance Day ceremony at St. Albert Place last Friday.

"She put her life at risk for this country and for freedom," Iseke said.

### **From sergeant to historian**

About 50 people gathered to honour Chartrand and view part of the *Grandmothers* documentary, which Iseke produced.

Born on Aug. 15, 1918, Chartrand was one of 13 kids born to Pierre and Justine Bellerose, both of whom had lived near St. Albert since about 1886.

"I loved having so many brothers and sisters in my family," Chartrand writes in *Our Women in Uniform*. "Having them meant I was never lonely and always had a friend to play with."

Chartrand finished high school and got a job with the Alberta Department of Trade and Industry. This was during the war, she writes, and many young people were joining the military.

"I was patriotic and wanted to serve and to help protect my country," she writes, so she joined the Edmonton branch of the Canadian Women's Army Corps, becoming the ninth woman to do so.

Aboriginals were not allowed in the army in those days, Iseke noted, so Chartrand had to deny her Métis identity to join up. It was also the first time in history that women had been allowed in active service, meaning the army had to come up with uniforms for them.

"The uniforms ... were so stylish," Chartrand writes, featuring an olive drab suit and skirt, brown shoulder tabs and shoes, and a French kepi-style hat. Nylons were strictly



forbidden, she noted, as was bright nail polish.

Chartrand was so proud of her uniform that she wore its overcoat for years after the war, said Iseke. “They were proud of the uniform and proud to be in them.”

Chartrand was deployed to England in late 1944 to work as an administrator in London’s Canada House. Her superiors were pleased to find that she and the other women were much better typists than the men they had replaced, she noted in the documentary.

Chartrand finished the war as a sergeant and the newlywed wife of her first husband, Sgt. Robert Atchinson. She went on to become a historian, doing extensive genealogical research and contributing much to St. Albert’s history book, *The Black Robe’s Vision*.

Now 93, she resides in the Kipnes Centre for Veterans in Edmonton.

Canadians are a quiet people, said Thelma Chalifoux, patron of the Alberta Aboriginal Veterans Society, and don’t do enough to recognize veterans like Chartrand.

“They are heroes. They give us our identity and, most importantly, they give us role models.”

Chartrand’s uniform is now on display at the Musée Héritage Museum in St. Albert.

**Chartrand, Elbert.** (1952-2012)

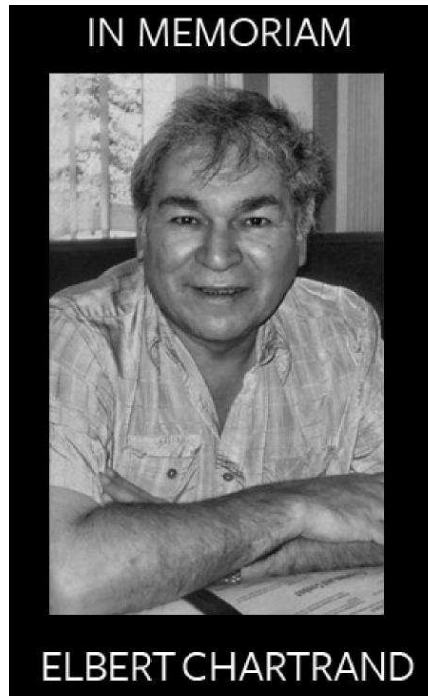
Elbert was a highly respected Metis leader. He was known for his wisdom, quiet manner, wry wit and humour, and helping ways. Elbert was the son of Joe Delaronde<sup>60</sup> and Martha Chartrand. Elbert grew up speaking the Saulteaux language; he completed his high school education at Cranberry Portage, Manitoba (1967-1970). Elbert and his school mates such as Muriel Hansen Parker, Donald Roulette, Rosemarie Lavallée McPherson and Oliver Boulette, have spent their adult lives fighting for Metis rights, developing services for Metis people, and preserving Metis culture and heritage.<sup>61</sup> Elbert was renowned as a Metis hunter.

Elbert worked at the Swan River Friendship Centre for 30 years, 29 years as the Executive Director. During that time he initiated the Aboriginal Head Start Program delivered at both Swan River and Duck Bay. He was also noted for his work on Metis housing. He has served on the Executive of the Manitoba Association of Friendship Centres as well. He was also active with the National Association of Friendship Centres and served as Vice-President of this organization.

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<sup>60</sup> Joe Delaronde, from Barrows, Manitoba, died in a vehicle accident as a young man.

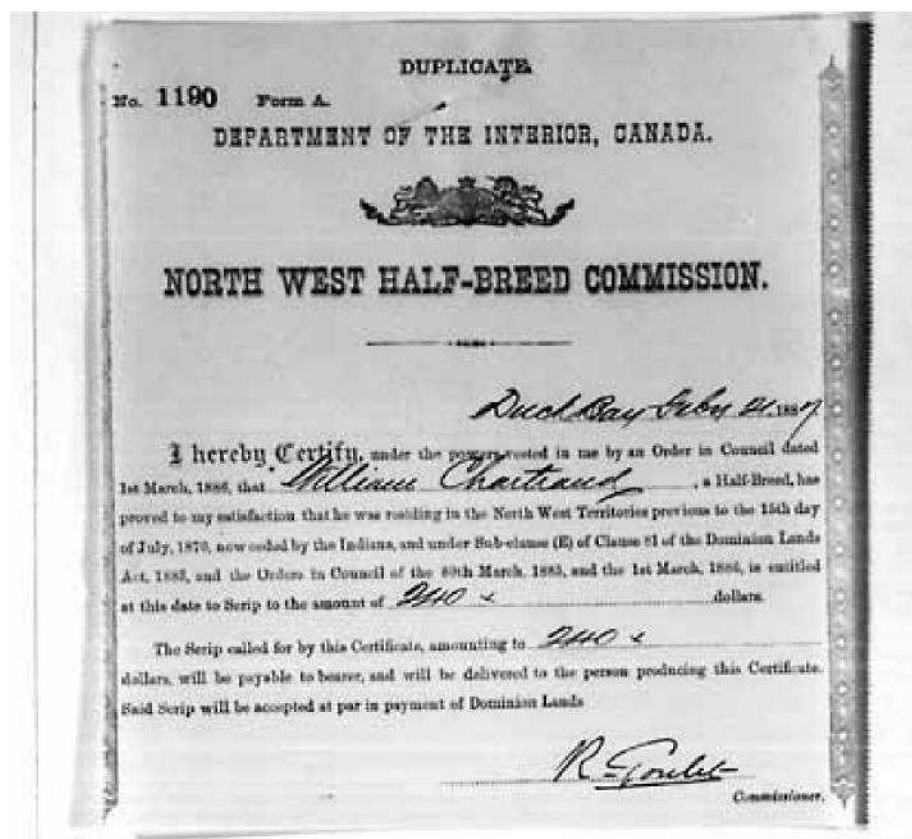
<sup>61</sup> Don Roulette attributes this to the inspiration they received from Jack Orchard, the principal at Cranberry Portage. He was from Barrows, Manitoba.



In the late 1970s Elbert was the Mayor of Duck Bay, and participated on the Northern Association of Community Councils. Elbert was first elected to the Board of the Manitoba Metis Federation in 1984 and represented the Northwest Metis Council Region for over eleven years as Vice President. He was a long-time Finance Minister in Manitoba Metis Federation and also represented MMF on the Board of Governors of the Metis National Council.

Elbert was the grandson (on his maternal side) of Joseph Chartrand (b. 1907) and Sophie Genaille. Joseph Chartrand was the son of Michel Chartrand and Helen Leclerc. Elbert's's mother, Martha Chartrand, was raised by her grandparents Michel Chartrand and Helen Leclerc after Sophie died. Elbert's great-great grandfather was William Chartrand born 1853. William was the son of Baptiste "Opishkwat" Chartrand dit Attick koway (b. 1810 in Duck Bay) and Louise Stevens. William Chartrand married Sophie Genaille born 1853 at Shoal River on February 9, 1873 at St. Laurent, Manitoba. Sophie was the daughter of Pierre Genaille born in St. Philippe, Montreal, QC, and Charlotte Gagnant Meraste Lafleur born 18 May 1824 in Ile-a-la-Crosse, SK. Charlotte was the daughter of Pierre Lafleur born 30 April 1811 in St. Michel, Yamaska, QC, and Charlotte Matchain born in Cree Lake, SK.

William Chartrand was originally a member of the Duck Bay Band which entered Treaty Four. On his scrip application he says that he has withdrawn from Treaty. He later petitioned to re-enter treaty in 1893 but this was refused.



Reference: RG15 , INTERIOR , Series D-II-8-c , Volume 1341 , Reel C-14959 ,  
Access code: 90

File Title: Chartrand, William; address: Duck Bay, Winnipegosis; claim no.  
1657; born: 1853 at Duck  
Bay; father: Baptiste Chartrand (Métis); mother: Louise Stevens (Métis);  
married: 1873 at Duck Bay to Sophie Chenaille; children living: 7; scrip for  
\$240.00.  
Finding Aid number: 15-21

### **Chartrand, Gaspard.** (1876-1952)

Gaspard Chartrand, the son of Michel Chartrand and Isabelle Ledoux, was born at the Waterhen River on April 14, 1876. His father, Michel Chartrand was born on February 5, 1854 at St. Laurent, Manitoba, the son of Pierre Chartrand and Marie Pangman, the daughter of Pierre "Bostonaise" Pangman. Isabelle Ledoux was the daughter of Antoine Ledoux and Marie Falcon. Gaspard married Mary Cecile Ducharme at St. Laurent, Manitoba in 1895.

With his wife and son, René and daughter Clara, he left St. Ambroise in 1905 with teams of horses and wagons. They put up shacks on the west end of Clear Lake in the Riding Mountains where Gaspard fished that winter and his wife ran a little store and trading post near the Indian reserve. That winter they hauled fish to Minnedosa with teams of horses.

In the summer of 1906, they moved to Winnipegosis, just south of where the village of Camperville is now. The next winter he freighted fish from Cedar Lake to

Winnipegosis.

In 1907, Gaspard worked for the Hudson's Bay Co. as manager of the trading post at Egg Lake, Saskatchewan, later called Perigord. While there, he spent a lot of time and effort corresponding with the Bishop of St. Boniface to induce French speaking people to settle in the Egg Lake area. This work was rewarded when people started to move there in 1910 and by 1913 the settlement had attained considerable size.

Mr. Chartrand left the Hudson's Bay Co. in 1911 and started a store and trading post of his own at Perigord. He then took a homestead and the family began farming. He actively participated in raising funds to build a new church and school and subsequently served for fifteen years on the school board. He sold all his holdings in 1920 and returned to St. Ambroise where he established a fish and fur business. Subsequently, in 1928, he sold out and returned to Perigord. At this time the family had seven children. Due to declining fur trade in that area, and the fact that he wished to stay in that business, they moved to The Pas in 1926 and went to work for Revillon Freres as their fur buyer. He held this position until the company sold their store.

The following year he started his own trading posts at Cedar and Moose Lakes. He and René operated the latter post until the winter of 1952. At the same time he was buying furs at The Pas and established a fish business that lasted until the mid-1930s.

The Chartrands brought the first taxi service to The Pas in 1927. It consisted of two Chevrolet's and a Whippet. The boys who operated the business were so tough on the cars that it went into the red and was soon sold.

Gaspard took a very active interest in politics. A confirmed Liberal, he was a member of the party's organization at The Pas for many years and was a prominent organizer, having earlier belonged to the Liberal organization in Saskatchewan. He was also well known in the north for his keen interest in the problems of the Half-Breeds and was esteemed as their advisor and advocate.

His death in 1952 marked the end of the era of the early pioneers in the fish and fur trade in Northern Manitoba. His grandson, Al J.G. Chartrand was the founder of Native Clan Organization and the Chief Court Communicator of the Province of Manitoba.

### **Chartrand, Jean "Johnny". (1857-1948)**

Johnny was born May 15, 1857 at Red River, as was his wife Nathalie Rose Piché (b. 1869). Johnny was the son of Ambroise Chartrand Sr. and Genevieve Whitford. Johnny came to the Willow Bunch area of Saskatchewan by wagon train. Johnny spoke Michif, French, Cree, Sioux and English. He is best known for accompanying Louis Legare and a group of Metis men who returned Sitting Bull to Fort Buford, Montana in 1881. During this trip the party ran out of supplies and Chartrand rode non-stop to Fort Buford to get the U.S. Army to send supplies. During his lifetime, Chartrand was a scout for the N.W.M.P., a ranch hand and hunter.



**Chartrand, Larry N.** (b. 1963)

Larry Chartrand is a Metis lawyer, originally from Paddle Prairie Metis Settlement in Alberta. He can trace his roots back to Ambroise Chartrand (b. 1837) and Genevieve Whitford of St. Francois Xavier and their son Zacharie Chartrand (b. 1856) and his wife Victoire Breland of Wood Mountain and Willow Bunch, Saskatchewan.

Larry has been an Associate Professor of law at University of Ottawa since 2007. From 2006 to 2009, he was an Adjunct Professor with the Department of Native Studies at the University of Manitoba. He served as the Director of the Aboriginal Self-Government Program at the University of Winnipeg from 2004 to 2007. In 1998, he served as the Métis Advisor to the Senate Standing Committee on Aboriginal Peoples. From 1991 to 1994, he was the Director of the Indigenous Law Program at the Faculty of Law, University of Alberta.



He has completed the following university degrees: B.Ed. (University of

Alberta), LL.B. (Osgoode Hall Law School, 1989), and an LL.M. (Queen's University, 2001). He has published numerous articles and book chapters on issues of Aboriginal rights, law and governance with a particular focus on Métis identity and citizenship. He has published two books: *Metis History and Experience and Residential Schools in Canada* (Ottawa: Aboriginal Healing Foundation, 2006), with co-authors Tricia E. Logan and Judy D. Daniels; and *A Literature Review on Criminal Victimization Among First Nations, Métis and Inuit Peoples* (Canada: Research and Statistics Division, Justice Canada, 2007), with co-author Celeste McKay.

Professor Chartrand is currently President, Adjudicator and Founding Member of the Indigenous Bar Association Scholarship Foundation. He has served as a Research Ethics Board Member for Health Canada (2008-2009); Chair of the Law Schools Sub-Committee and Member of the Racial Equality Implementation Committee, Canadian Bar Association (2000-2003); Member of the Advisory Group on Equity and Diversity, Law Society of Upper Canada (2000-2003); and Member of the Board of Directors for the Indigenous Bar Association of Canada (2001-2002).

Mr. Chartrand has also given lectures and presentations on Métis Rights (Native Law Centre, Saskatoon, Saskatchewan, 2000), Aboriginal Peoples and the United Nations Declaration against Racial Discrimination (United Nations World Preliminary Conference, Toronto, 2000) and A National Overview of Aboriginal Justice Initiatives in Canada (Guest Speaker for the "New Sun" lecture series at Saint Paul University, 2000).

See also:

Chartrand, Larry. "The Metis Settlement Accord, a modern treaty." *The Provincial Role in Land Claims. The Indigenous Bar Association Annual Conference*, Montreal, 1992.

Chartrand, Larry. "Aboriginal Peoples and Mandatory Sentencing." *Osgood Hall Law Journal*, 449, 2001.

Chartrand, Larry. "Metis Identity and Citizenship." *Windsor Review of Legal & Social Issues*, 5, 2001.

Chartrand, Larry. "Aboriginal Title." In Kerry Wilkins (Ed.), *Advancing Aboriginal Claims: Visions/Strategies/Directions*. Saskatoon: Purich Publishing, 2004: 151-188.

Chartrand, Larry N. "Metis Residential School Participation: A Literature Review." In Chartrand, Larry N., Tricia E. Logan and Judy D. Daniels. (Eds.) *Métis History and Experience and Residential Schools in Canada*. Ottawa : Aboriginal Healing Foundation, 2006: 9-51.

Chartrand, Larry N., Tricia E. Logan and Judy D. Daniels. *Métis History and Experience and Residential Schools in Canada*. Ottawa : Aboriginal Healing Foundation, 2006.

Chartrand, Larry and Celeste McKay. *A Literature Review on Criminal Victimization Among First Nations, Métis and Inuit Peoples*. Ottawa: Research and Statistics Division, Justice Canada, 2007.

Chartrand, Larry "We Rise Again': Metis Traditional Governance and the Claim to Metis Self-Government" in Yale Belanger, *Aboriginal Self-Government in Canada* (3rd ed.). Saskatoon: Purich Publishing, 2008: 145-157.

**Chartrand, Leila.** (b. 1980)

In July of 2002, Leila Chartrand became the first female Metis professional golfer when she made her debut as a professional at the Whirlpool PGA Women's Championship at the St. Catherines Country Club in St. Catherines, Ontario.

Leila is the daughter of Paul (see below) a former professional baseball player, and Diane, a former Canadian track star. Her brother Dan is also playing his first year as a professional golfer on the Canadian Tour.

Leila is a two-time winner of the Manitoba Junior Girls Championship, was British Columbia Girls High School champion and B.C. women's amateur Champion at age 18. During the 2001-2002 season she was captain of the University of Southern California's Women's Golf Team. She attended USC on a full athletic scholarship, graduating in May of 2002 with a Bachelor of Arts degree.

**Chartrand, Paul (père).** (1812-1886)

This Paul Chartrand was the son of Paul Chartrand and his Saulteaux wife Kamekak Louise Maznak. He was married to Josephthe Cadotte, the daughter of Laurent Cadotte and his Cree wife, Suzanne Mackegone. The biography of their son "Paulet" appears below.

**Chartrand, Paul (Paulet).** (b. 1839)

Paulet Chartrand is the son of Paul and Josephthe Chartrand noted in the biography above. He was born on July 1, 1839 at Fond du Lac, which is now St. Laurent, Manitoba. In 1859 he married Madeleine Malette, the daughter of Joseph Malette and Marguerite Bourbon. She was born in the North West in 1842. They lived at Pointe des Chênes, now Oak Point, Manitoba. Paulet, a massive figure of a man, ran a saltmaking operation at that location. At that time salt was made by heating brine in evaporating pans. In an argument over one of these pans with a drunken neighbour (Monkman) Paulet lashed out and stabbed Mr. Monkman who later died. Paulet was tried on November 21, 1861 and received a nine month jail sentence which was reduced to six months thanks to a petition from his friends and neighbours. He applied for his Metis land scrip at Oak Point on September 10, 1875, listing himself as a farmer.

**Chartrand, Paul L.A.H.** (b. 1943) Teach. Cert. (Man. Teachers' College); B.A. (University of Winnipeg); LL.B. (Hons.) QUT, Australia; LL.M. (U of Sask).

Paul L.A.H. Chartrand is a retired professor of law and a historian who resides in his home community of St. Laurent on Lake Manitoba on a part of the land that was

originally allotted to his great-grandfather pursuant to the Manitoba Act 1870. Paul is a former Commissioner of the Manitoba Aboriginal Justice Implementation Commission (1999-2001) and the Royal Commission on Aboriginal Peoples (1991-1996). He currently practices law with Boudreau Law in Manitoba.

Paul is a proud Michif speaker from St. Laurent, Manitoba. As he has pointed out:

Moins, ch'tin Michif—ipi—in Michif di St. Laurent  
apor di ca!<sup>62</sup>

Law Professor Paul Chartrand is a former athlete who competed at the national and international level and has been inducted into the Manitoba Baseball Hall of Fame and the Saskatoon Sports Hall of Fame.



In 2004, Paul Chartrand was inducted into the Manitoba Baseball Hall of Fame. They give the following description of his achievements:

*Chartrand was a right-handed pitcher who played for fifteen teams over thirty years (1961-91) in Canada and Australia, including three Prairie Provinces. He played on Team Manitoba in First Canada Summer Games at Halifax (1969) and again in 1972 when the Canadian championships were in Brandon. He played for St. Laurent Alouettes, Warren, Balmoral, Transcona Atomic, St. Lazare Athletics, Ste. Agathe Bisons, and McAuley Blazers from 1961-74. Chartrand played in Brisbane Major Baseball League on the Queensland State Team and Australian National Team (1974-82). Chartrand led Queensland with two wins in tri State series in 1974 at Sydney N.S.W. He pitched a 20 strikeout no hitter on October 21, 1979 against Ipswich Musketeers. Chartrand had a 15-3 record with 1.51 ERA in first year 1974-75. In 1983 he played for the Saskatoon Patrick Liners, who won bronze medals at the Canadians in Sudbury. From 1984-91 Chartrand played for the Teulon Cardinals and Elmwood Giants in Redboine Senior League, struck out sixteen batters in a five-inning tournament game at annual Kenora tournament game. Chartrand had a 6-2 record with the Calgary Giants in 1974. Paul Chartrand is now a teacher and law professor at the University of Saskatchewan in Saskatoon.*

Paul Chartrand, I.P.C., was born and raised in the Metis community of St. Laurent, Manitoba. He is one of twelve children of J. Aimé Chartrand and Antoinette (Bouvier). Paul's first language is French-Michif. His father was a trapper and fisherman, who quit trapping around 1955, after which he worked as a carpenter until retirement. He was a house builder and built a number of homes in what is now the St. Charles area of Winnipeg. Paul and his brothers helped him.

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<sup>62</sup> Me, I am a Michif—and—a Michif from St. Laurent on top of that!



On his paternal side Paul is the great-grandson of Jean Baptiste Larence (born 1794, died January 20, 1854) who is buried in the Metis cemetery at Pembina, North Dakota. Jean Baptiste's daughter Clarisse Larence married Paul's grandfather, Jean Baptiste Chartrand (b. 1870). His great-grandfather, Pierre Chartrand was married to Marie Pangman the daughter of Marguerite-Angélique (Wewe-gekabawik) and Pierre 'Bostonais' Pangman Jr. (b. 1794). Pierre Chartrand was the son of Baptiste Chartrand and Jenwah'bik'ahbik also a Saulteaux woman. Pierre Chartrand's brother Michel was married to Marie's sister, Marguerite Pangman. The Chartrand family is one of the four founding families of Fond du Lac, Manitoba (now St. Laurent) on the southeast shore of Lake Manitoba. The other founding families of this community were the Pangmans, Lavallées and Sayers.



Lawrence Barkwell and Paul Chartrand at a Manitoba Metis Federation Annual General Assembly in the early 1990s.

Paul's early education was with the Franciscan Missionary Nuns at St. Laurent. He graduated from Manitoba Teachers College in 1964, and completed an Arts degree at the University of Winnipeg in 1972, while teaching school. He later graduated with honours from the law school at Queensland University of Technology in Australia (LL.B. Hons.) and obtained a Masters degree in Laws (LL.M.) at the University of Saskatchewan.

Paul has numerous publications in Aboriginal law and policy. One of his books, *Manitoba's Métis Settlement Scheme of 1870*, published by the Native Law Centre of the University of Saskatchewan in 1991, is the seminal piece of research on the basis for Metis land claims in Manitoba. He is noted for other written works such as *Who Are Canada's Aboriginal People? Recognition, Definition, and Jurisdiction* (Saskatoon: Purich Publishing Ltd., 2002) and *Pierriche Falcon, the Michif Rhymester: Our Métis National Anthem: The Michif Version* (Saskatoon : Gabriel Dumont Institute, 2009). This latter CD and book are a commentary on Falcon's song (most commonly known as "The Battle of Seven Oaks"), the Michif language and Metis nationalism, with Michif translations of Falcon's other songs.

Paul Chartrand is the best known and pre-eminent Metis lawyer associated with the Metis National Council. He has served as their Ambassador at the United Nations, and was a senior advisor during the First Ministers Conferences on Aboriginal Constitutional Reform in the 1980s. He formerly taught public school at St. Laurent Manitoba, and has held teaching and other academic positions in universities in Canada, Australia, New Zealand and the United States, including his current appointment as Professor of Law at the University of Saskatchewan. He is a re-known public speaker and is frequently invited to conferences in many countries.

He was head of the Department of Native Studies at the University of Manitoba from 1982 to 1991, and was the first President and CEO of the Institute of Indigenous Government in Vancouver (1995-96). He has been a consultant and advisor to many Aboriginal organizations and governments. His distinguished record of public service includes service on advisory committees to the National Judicial Institute and the Canadian Race Relations Foundation. He was appointed by the Prime Minister of Canada as a Commissioner on the Royal Commission on Aboriginal Peoples (1991-1996), was a founding director of the board of the Aboriginal Healing Foundation (1998-1999), and one of two commissioners on Manitoba's Aboriginal Justice Implementation Commission (1999-2001). Paul was awarded the Outstanding Alumni Award of QUT, School of Law, Brisbane, Australia in July, 2001. He was Visiting Scholar at the National Centre for Indigenous Studies, college of Law, Australian National University, Canberra, Australia (2007-08). Paul participated in the development of the United Nations Declaration of the Rights of Indigenous Peoples. He has been awarded an Eagle Feather by the Anishinabeg of Sagkeeng First Nation.

A noted baseball pitcher, Chartrand has competed and won at national championships in both Australia and Canada, and played on the Australian national baseball and ice hockey teams. He also participated nationally and internationally in ice hockey competitions.

Paul was married to Diane Plowman, a teacher and former Canadian track star, and has three children. Lisa (husband Dean, and grandchildren Holly and Jillian), a graduate of the University of Manitoba, is a social worker. Daniel, a graduate of the University of Memphis, and Leila, a graduate of the University of Southern California, are both professional golfers. In July of 2002, Leila Chartrand became the first female Metis professional golfer when she made her debut as a professional at the Whirlpool PGA Women's Championship at the St. Catherines Country Club in St. Catherines, Ontario.

Paul has been Professor of Law in the College of Law, University of Saskatchewan. On October 18, 2002, Paul was presented the prestigious Indigenous People's Counsel (I.P.C.) award by the Indigenous Bar Association of Canada. This award recognizes Aboriginal lawyers for outstanding achievements in the practice of law. Paul is the third person (first Metis) to receive this award. Paul is now retired from his position as head of the Aboriginal Governance Program at the University of Winnipeg (2008-09). He lives in Saskatoon, Saskatchewan. His most recent written work is *Niw\_Hk\_M\_Kanak* ("All My Relation"): *Metis-First Nations Relations*, a research paper prepared in 2007 for the National Centre for First Nations Governance.

Publications and Presentations:

Chartrand, Paul L.A.H. "Louis Riel – Symbol for Canadians." *Indian Record*, Vol. 48, No. 3, 1985: 13-14.

In this two-part essay, in the Oblate published *Indian Record*, Chartrand discusses Louis Riel as a symbol for all those Canadians who would fight for a just cause. This brief history of Riel, the resistances and aftermath of 1885 is related from a Métis perspective. He asserts that although the Métis have been dispossessed and "forgotten" they intend to live on as a "people" and intend to increase their influence in their homeland in the Canadian West. He notes that under the constitutional process the Métis became more politically active with the formation of the Native Council of Canada and later the formation of the Métis National Council. International visibility is evidenced by Clem Chartier's election as president of the World Council of Indigenous People.

Chartrand, Paul L.A.H. "Louis Riel's People." *Indian Record*, Vol. 48, No. 4, 1985: 7-8.

Chartrand, Paul L.A.H. "The Concept of Education as a 'Right' of the Metis People of Manitoba." Winnipeg: Manitoba Métis Federation, 1985.

"Chartrand, Paul L.A.H. Propos sur la Jurisprudence Recente et des Métis aux Termes de la Loi sur le Manitoba." Presentation to the St. Boniface Historical Society. St. Boniface: Novembre 16, 1985.

Chartrand, Paul L.A.H. "The Rights of the Métis People." Winnipeg: Manitoba Métis Federation, 1987.

Chartrand, Paul L.A.H. "An Absolutely Uncritical Look at What Has Been Written About the Métis." Speech presented at the 1885 and After Conference banquet. Regina: 1985.

Chartrand, Paul L.A.H. "The Limits of Ethnicity: The Case of the Métis of Manitoba." Presentation to the Canadian Sociology and Anthropology Association Annual Meeting. Winnipeg: 1986.

Chartrand, Paul L.A.H. "The Dispossession of the 'Half-Breed' Population of Manitoba for the Promotion and Purposes of the Dominion: The Interpretation of Section 31 of the Manitoba Act of 1870." Presentation to the Manitoba History Conference, University of Manitoba. Winnipeg: 1988.

Chartrand, Paul L.A.H. "Métis People and the Justice System." Research paper prepared for the Aboriginal Justice Inquiry of Manitoba, Winnipeg, October 1989.

Chartrand, Paul L.A.H. "Propos sur la jurisprudence récent et les droits des Métis aux termes de la loi sur Manitoba." Dans Gilles Lesage (Editeur), *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 67-78.

Paul Chartrand soulevé les arguments constitutionnels de la revendications des droits des Métis.

Chartrand, Paul L.A.H. "Manitoba's Aboriginal Justice Inquiry. 1988-1990." *Australian Law Bulletin*, Vol. 2 (42), February 1990.

Chartrand, Paul L.A.H. *Manitoba's Metis Settlement Scheme of 1870*. Saskatoon: Native Law Centre, University of Saskatchewan, 1991.

This book is a re-edited version of Paul Chartrand's LL.M. thesis. This work is a study of the constitutional provision of Section 31 of The Manitoba Act and is based upon the historical foundation provided by Douglas Sprague (Canada and the Métis, 1869-1885, 1988). Chartrand, a former commissioner for the Royal Commission on Aboriginal Peoples, provides readers with the most thorough legal analysis of the Manitoba Métis land question to date. In this treatise, the author uses legal precedents, statutes, and newspaper accounts of Manitoba's entry into Confederation and politicians' private papers to demonstrate how Section 31 of the Manitoba Act failed to preserve the Métis land base after 1870. His argument is structured on an analysis of who qualified for the Métis land grant in the Manitoba Act (Section 31), how the land was actually allocated to the Métis, whether or not Métis corporate (group) rights are guaranteed in the Constitution and how the federal government failed in its obligation to adequately and fairly distribute land to Manitoba's Métis population. In addition, this book contains many useful appendices, including various government acts and parliamentary speeches.

This work also reviews the evolving Canadian judicial principles that subtend from the court cases which clarify language rights and the Canadian Charter of Rights and uses these principles to analyse the application of the Manitoba Act to the Métis people. In his words:

As a matter of legal construction, the scheming designs of government policies to dispossess the Métis of their land base must be measured against the growing sensitivity to native rights. This approach requires avoiding the sanction of "sharp dealing" on the part of the Crown's ministers and requires interpretations that will not bring dishonour to the Crown whose duty it is to uphold the law (p. xii).

Chartrand, Paul L.A.H. "Terms of Division: Problems of Outside Naming for Aboriginal Peoples in Canada." *Journal of Indigenous Studies* 2 (2), 1991: 1-22.

Chartrand, Paul L.A.H. "Aboriginal Rights and Aboriginal Justice Systems: A Canadian Perspective in 1991." Presentation to the Indigenous Bar Association and the Alberta Law Foundation. Edmonton: 1991.

Chartrand, Paul L.A.H. "The Ombudsman, The Administration of Justice and Aboriginal Peoples." Presentation to the Canadian Ombudsman Conference. Winnipeg: 1991.

Chartrand, Paul L.A.H. "Aboriginal Rights: The Dispossession of the Métis." *Osgoode Hall Law Journal*, 29, (3), 1991: 457-482.

Section 31 of the Manitoba Act of 1870 provided for a land settlement scheme for the benefit of the families of Métis residents and was to be the method of extinguishment of their Aboriginal title. Chartrand notes that there are now no Métis reserves in Manitoba because Section 31 was implemented in a way that ensured the quick dispossession of the Métis people. He argues that the mode of implementation was a breach of constitutional obligation. Reference is made to the subsequent history of the Western Métis and he makes comment on the current significance of Métis dispossession.

Chartrand, Paul L.A.H. "Aboriginal Self-Government: The Two Sides of Legitimacy." In Susan D. Phillips (Editor): *How Ottawa Spends: A More Democratic Canada...? 1993-1994*. Ottawa: Carleton University Press, 1993: 231-256.

In this essay, Chartrand examines the first principles upon which legitimate and enduring Aboriginal self-government must be built. He refutes what he views as two false assumptions. First, the erroneous assumption that Aboriginal peoples are a racial minority (a disadvantaged minority requiring state benevolence), and second, the liberal assumption that there should be equal treatment for all who live in Canada. This is the assumption that because Aboriginal people live in Canada, they are "Canadians." It is Chartrand's argument that only when Aboriginal people are viewed as political communities with recognizable claims for collective rights, rather than as "races", will there be meaningful responses to their claims for self-government.

Three forms of response to Aboriginal demands are explored: a) the new forms of constitutional politics such as Aboriginal participation at the Charlottetown negotiations; b) modifications, such as the establishment of Aboriginal Electoral Districts; and c) the process of negotiations of self-government at the administrative level.

Chartrand, Paul L.A.H. "Issues Facing the Royal Commission on Aboriginal Peoples." In Richard Gosse, J.Y. Henderson and Roger Carter (Editors): *Continuing Poundmaker and Riel's Quest: Presentations Made At a Conference on Aboriginal Peoples and Justice*. Saskatoon: Purich Publishing and College of Law, University of Saskatchewan, 1994: 357-362.

This speech discusses what Chartrand considered to be his role as a Commissioner for the Royal Commission on Aboriginal People, and of the difficulty in persuading non-Aboriginal Canadians of the necessity of Aboriginal self-determination.

Chartrand, Paul L.A.H. "Contemporary Métis Rights and Issues in Canada." Aboriginal Law in Canada, National Conference. Vancouver: May 5, 1995.

Chartrand, Paul L.A.H. "The Métis of Canada." Hui Manawhenua, Proceedings of a Conference sponsored by the Maori Land Council. New Zealand: 1995.

Chartrand, Paul L.A.H. "The Aboriginal Peoples in Canada and Renewal of the Federation." In Karen Knop, Sylvia Ostry and Richard Swinton (Editors): *Rethinking Federalism: Citizens, Markets and Governments in a Changing World*. Vancouver: University of British Columbia Press, 1995: Chapter 8.

Chartrand, Paul L.A.H. "Aboriginal Self-Government: Towards a Vision of Canada as a North American Multinational Country." In Jill Oakes and Rick Riewe (Editors): *Issues in the North, Volume II*. Occasional Publication # 41. Calgary: Canadian Circumpolar Institute and the Department of Native Studies, University of Manitoba, 1997: 81-86.

In this essay, Chartrand argues that instead of trying to copy Britain and Europe, Canada should build upon its Aboriginal foundations and create a vision of a country that is North American in its orientation. Aboriginal people must see themselves reflected in the national institutions of Canada. Chartrand contends that all Canadians will benefit from such a vision and from recognition of Aboriginal self-government. Canada can entertain a rights dialogue that could be an alternative example to replace the civil warfare, which often accompanies the claims of oppressed nations living as enclaves within other modern nation-states. Canadian federalism can accommodate Aboriginal self-government and Canada can be a North American multi-national country.

Chartrand, Paul L.A.H. "Aspirations for Distributive Justice as Distinct Peoples." Chapter 2 in Paul Havemann (Editor): *Indigenous Peoples' Rights in Australia, Canada and New Zealand*. Oxford: Oxford University Press, 1998.

Chartrand, Paul L.A.H. "On the Canadian Aboriginal Rights Dialogue." In Joseph F. Fletcher (Editor): *Ideas in Action: Essays on Politics and Law in Honour of Peter Russell*. Toronto: University of Toronto Press, 1999.

Chartrand, Paul L.A.H. "Building the Momentum: Opening Address." Building the Momentum: A Conference on Implementing the Recommendations of the Royal Commission on Aboriginal Peoples. Toronto: Indigenous Bar Association et al., April 22-24, 1999.

Chartrand, Paul L.A.H. "The Riel Issue: A Document for Community Consultations." Ottawa: Métis National Council, February 1999.

Chartrand, Paul L.A.H. "The Quebec Secession Reference: Towards the Political Emancipation of the Métis People." Ottawa: Métis National Council, 1999.

Chartrand, Paul L.A.H., Audreen Hourie and W. Yvon Dumont. The Michif Languages Project: Committee Report. Winnipeg: Manitoba Métis Federation, 1985.

This report contains the outline and activities of this major Michif conference held in Winnipeg in 1985.

### **Chartrand, Yvonne**

Yvonne Chartrand is a contemporary choreographer and dancer as well as a national award-winning master Métis jigger and instructor. Her ancestors come from the Métis community of St. Laurent, Manitoba. She is Artistic Director of the Vancouver based contemporary and Métis dance company, *Compaigni V'ni Dansi* where the Louis Riel Métis Dancers perform traditional Métis dance and selected

contemporary works.



Yvonne Chartrand is the daughter of Jules Chartrand<sup>63</sup> and Anne Stoesz of St. Laurent, Manitoba. Her father is the son of Aime Chartrand and Antoinette Bouvier. Her father, Jules, is now a Professional Tour Guide and gives lectures on Metis history at the Universities of St. Boniface, University of Winnipeg, and University of North Dakota. In 2004, he travelled to Washington and gave the opening prayer at the opening of the St. Laurent Michif display at the new Museum of the North American Indian. In 2003, Jules appeared and recited Louis Riel's poetry in "A Poet and a Prophet" production of the *Compagnis V'ni Dansi*. Yvonne's uncle, Paul Chartrand, is a former Commissioner of the *Royal Commission on Aboriginal Peoples*.

Ms. Chartrand began her dance career with *The Gabriel Dumont Dancers* in 1986 while attending the Fine Arts Program at the University of Manitoba. She has trained with contemporary dance in Winnipeg, Vancouver, Toronto, Montreal, New York and the Banff Centre for the Arts. She graduated from *Main Dance Place* in Vancouver in 1998 and trained for three years with *The Full Circle Ensemble*, as part of Margo Kane's Company, *Full Circle: First Nations Performance*.

In 1999, Ms. Chartrand created *Marguerite*, a solo performance honouring Métis

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<sup>63</sup> On his paternal side Jules is the great-grandson of Jean Baptiste Larence (born 1794, died January 20, 1854) who is buried in the Metis cemetery at Pembina, North Dakota. Jean Baptiste's daughter Clarisse Larence married Jule's grandfather, Jean Baptiste Chartrand (b. 1870). His great-grandfather, Pierre Chartrand was married to Marie Pangman the daughter of Marguerite-Angélique (Wewe-gekabawik) and Pierre 'Bostonais' Pangman Jr. (b. 1794). Pierre Chartrand was the son of Baptiste Chartrand and Jenwah'bik'ahbik also a Saulteaux woman. Pierre Chartrand's brother Michel was married to Marie's sister, Marguerite Pangman. The Chartrand family is one of the four founding families of Fond du Lac, Manitoba (now St. Laurent) on the southeast shore of Lake Manitoba. The other founding families of this community were the Pangmans, Lavallées and Sayers.

women. The company has since produced *A Poet and Prophet; Gabriel's Crossing* and *The Crossing*, celebrating the first annual Louis Riel Day in 2006. *The Crossing*, produced in collaboration with Métis writer Maria Campbell, inspired two community projects including performances at the Batoche National Historical Site of Canada. In 2008, the Batoche project received a Tourism Saskatchewan award for creative excellence. Ms. Chartrand's most recent solo contemporary work *Stories from St. Laurent* premiered in Vancouver, where she currently resides. *Cooking it up Métis* is in development and is set to premiere in March 2012.

On June 22, 2011, Yvonne Chartrand won the Victor Martyn Lynch-Staunton Award for dance. Chartrand is the artistic director of the Vancouver-based contemporary and Métis dance company Compaigni V'ni Dansi, which performs both traditional Métis dance and selected contemporary works. This annual award recognizes outstanding mid-career artists in the seven disciplines funded by the Canada Council for the Arts. Winners are chosen from the pool of applicants from the Grants to Professional Artists programs. The prizes were created with funds bestowed to the Canada Council by the late Victor Martyn.

Reference:

Yvonne Chartrand, personal communications, Metis Fest 2012, Killarney, Manitoba, July 28-29, 2012.

### **Charzewski, Jarod. (b. 1970)**

Metis artist and academic Jarod Charzewski was born on August 24<sup>th</sup> 1970, in the North End of Winnipeg. His Metis roots go back to the Andersons and Moars of Fairford, Manitoba. In 1996 he completed his B.F.A. Honours Sculpture, at the University of Manitoba. He did his M.F.A. Sculpture, at the University of Minnesota, Minneapolis MN in 2005 and in 2006 completed Advanced Metal Fabrication, at the Dunwoody Institute, Minneapolis MN. He is currently an Assistant Professor Sculpture, College of Charleston, Charleston SC, (2006 to present).

Jarod has received artist grants from several US and Canadian arts organizations including the Manitoba Arts Council and the Canada Council for the Arts and in 2007 received a Puffin Award for the environmental content of his work. He has taught sculpture in his hometown of Winnipeg, Canada and Minneapolis/St. Paul, MN and he currently holds the position of Assistant Professor at the College of Charleston.

Charzewski's exhibition titled *Scarp* opened at the Halsey Institute for Contemporary Art on September 5<sup>th</sup>, 2008. This installation project encapsulates North America's consumer culture which leads to overcapacity landfill sites.





Artists Statement: This installation uses the idea of land as a capsule for history. A section of exposed earth also known as escarpment reveals sedimentary layers of rock and earth containing natural geological artifacts. These layers are in essence the history of our planet. This project is about fabricating history with our own synthetic and fleeting artifacts as the medium.

His recent solo exhibitions are:

2013

Installation Residency at Kutztown University, Kutztown Pennsylvania

2012

What Land Will Take, Artspace, Raleigh NC

The Machine Gunners, Pari Nadimi Gallery Toronto ON, Canada

Scarp Project 2012, UCCS Galleries Colorado Springs CO

Salvage Swell, The Niagara Arts Center, St Catherines Ontario Canada

The Land Up North, Kendall College of Art and Design of Ferris State University

2011

Earthflow, Carroll House Gallery, Keene State College, Keene, NH

Knox Mountain Rearranged, Alternator Gallery Kelowna British Columbia

Lifespan, The New Gallery Calgary Alberta Canada

2010

*Scarpetta*, Gallery 621, Tallahassee FL

**Chatelain, Nicolas.** (c. 1794-1892)

Nicholas Chatelain (Chastellain) was born in the 1790s in the vicinity of Grand Portage, Minnesota. He was the son of a French Canadian father and a Saulteaux mother. He was married to Anne Nanette Chartier and they had at least seven children.

- Guillaume Chatelain, married Angelique Mainville.

- Joseph Chatelain, married Josephite Morrison (Morriseau).
- Marguerite Chatelain, married John Jourdain.
- Narcisse Chatelain, born December 1821 at Fort Frances, married Nancy Finlayson then married Fanny Anne Hourie.
- Marie Anne Chatelain, born November 15, 1833 at Rainy Lake.
- Louis Chatelain, born March 1847 at Fort Frances.

Nicolas was active in the defense of Canada during the War of 1812. He was also active in the Robinson Treaty negotiations of 1850 as a member of the Fort William Anishinaabe Band. It was his work for the HBC as an interpreter, trader, and post manager between 1822 and 1870 that brought him to Rainy Lake. By 1871 he was also an interpreter for the federal government. In 1884 when the Metis elected him as Chief he was forced to step down because he was receiving a salary from the Dominion government. John Jourdain was appointed in his place.

Chatelaine was highly respected by government officials. He was apparently given an annual stipend of \$250 for his services during the War of 1812. Inspector McColl writes to Vankoughnet, the Deputy Superintendent of Indian Affairs on November 18, 1889:

I always understood that the amount of \$250.00 was given to this veteran of the War of 1812 as an acknowledgement of the great services he had rendered to his country, not only during the invasion of Canada in that year by the Americans, but also for his great influence over the Indians of the District... Mr. Chastellaine is a French Half-Breed, one of nature's noblemen, of commanding presence, being six feet four inches in height, 98 years of age and totally blind. Even now, neither agent or any other person in the District has greater influence over the Indians than this remarkable man.

Other than the fact that Nicolas fought in the War of 1812, little is known of his early life. He first appears in the HBC records in 1822 as a 'Canadian Servant' then in 1823 as an interpreter at Rainy Lake, Ontario. In 1850 he was present at the signing of the Robinson Treaty with the Ojibway at Sault Ste. Marie. He was then a member of the band at Fort William, which included a large number of Metis members. In his 50 years with the HBC he worked at a number of posts between Fort Francis and Fort William as a trader-manager, postmaster and interpreter.

In 1871, he was hired by the federal government as an interpreter and was present at the treaty negotiations with the Ojibway and Metis at Lake of the Woods (Treaty No. 3). On October 3, 1873 Chief Mikiseesis (Little Eagle) signed Treaty 3 where he asserted control over the lands now assumed by the Fort Frances, Ontario area on behalf of what is now known as the Couchiching First Nation. It was the Fort Frances area Chiefs that recommended that their members with French grandfathers be allowed into Treaty #3. It was because these members lived within the Anishinaabe community as Anishinaabe people. In 1875 Nicolas Chatelain negotiated an adhesion to Treaty #3 that resulted in a "Half-Breed" reserve for the Metis families connected to Mikiseesis' Rainy Lake Band. The Half-Breed Reserve was surveyed as reserve 16A. In 1967, both the Rainy Lake Band and the 16A reserve were amalgamated.

It was Chatelain who requested that the Metis be included in Treaty No. 3, Morris refused this request but indicated that those Metis that so wished could sign an adhesion to the treaty. On September 12, 1875 Chatelain, acting on behalf of the Metis of Rainy Lake and Rainy River, signed a memorandum agreement with Thomas Stoughton Dennis. This agreement known as the "Half-Breed Adhesion to Treaty No. 3" set aside two reserves for the Metis and entitled them to annuity payments, cattle and farm implements. Unfortunately the Department of Indian Affairs did not ratify this agreement and over the following ten years the Metis sought to receive the promised benefits. In August of 1876, Chatelain informed Thomas Dennis that the promises had not been kept. The matter was referred to Indian Affairs who declared that they would only recognize the Metis if they agreed to join the Ojibway band living nearby. Evidently some interim annuities were paid. A further attempt to obtain treaty rights was made in 1885 when Chatelain on behalf of "The Half-Breeds of Rainy Lake" petitioned the department for annuities, in the amount of \$782 for forty-six people. They also requested the cattle and farm implements they had been promised. Since this followed on the heels of the 1885 Resistance, the government relented and back payments from 1875 were granted. Chatelain and others continued after 1886 to lobby for the full compensation due, but the department would not move any further and considered the matter closed.

On March 6, 1892 Chatelain died in the Metis community at Fort Frances. The HBC record of his postings is shown below.

NAME: CHASTELLAIN, Nicholas    PARISH: Native, CANADA    ENTERED SERVICE: 1822    DATES: b. 1798

Appointments & Service				
Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
1822-1824	'Canadian Servant'			B.239/g/62-63
1824-1850	Interpreter		Lac la Pluie	B.239/g/64-89; B.239/u/1, fo. 54
1850-1851	in charge	Guard House	Lac la Pluie	B.239/k/2, p. 484
1851-1859	in charge	Lac de Bois Blanc	Lac la Pluie	B.239/k/3, p. II, 35, 55, 80, 108, 129, 149, 170
1859-1860	Postmaster		Lac la Pluie	B.239/g/99
1860	Freeman to Southern Department			B.239/g/99
1863-1868	Postmaster	Hungry Hall	Lac la Pluie	B.239/k/3, p. 274, 295, 317, 338, 360
1868-1869	Postmaster	Fort Frances	Lac la Pluie	B.239/k/3, p. 386
1869-1870	in charge	Eagle Lake	Lac la Pluie	B.239/k/3, p. 415



Filename: Chastellain, Nicholas (b. 1798) (fl. 1822-1870) JB/DM:ck September 1986 ; June/99/mhd; Reformatted LC Jan.2002

*Reference*

McNab, David. "Nicolas Chatelain." *Dictionary of Canadian Biography*, Vol. XII

(1891-1900). Toronto: University of Toronto Press, 1990: 187-188.

**Louis Chevalier.** (b. 1751)

Louis is likely the Metis son of Louis Chevallier (b. 1712) and Marie Magdeleine Reaume (b. 1710). Marie was the daughter of Simphorose Ouaouagoukoue and Jean Baptiste Reaume, a voyageur and interpreter.<sup>64</sup> Louis, like most of the Wisconsin traders participated in the British capture of Fort Mackinac during the War of 1812.

**Kevin Chief, M.L.A.**

Kevin Chief, originally from Duck Bay, Manitoba, grew up surrounded by music and dancing thanks to the influence of his late father, Norman Chief. He dances with the Norman Chief Memorial Dancers. The Norman Chief Memorial Dancers were founded in 2004 by Sonny and Terri Delaronde in memory of the late Norman Chief, a Métis musician, singer, and entertainer.

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<sup>64</sup> Jean Baptiste Reaume joined (or succeeded) Pierre Reaume in the La Baye (Green Bay WI) area as a scout and interpreter and trader. By 1728 the French decided to abandon the military post at La Baye due to fighting with the Fox Indians. Reaume moved down to the post at the River St. Joseph (present day Niles Michigan) to serve as interpreter to the post commander there.



Kevin, a long-time resident of Winnipeg's North End and was elected Member of the Legislative Assembly for Point Douglas on October 4, 2011. He was appointed Minister of Children and Youth Opportunities by Premier Greg Selinger on January 13, 2012.

Kevin attended Strathcona Elementary School, Isaac Newton Junior High and Tec Voc High School. He attended university on a basketball scholarship and graduated from the University of Winnipeg with a Bachelor Degree with a major in Justice and Law Enforcement and a minor in Physical Activity and Sport Study. He is currently working on his Masters of Education.



Kevin is a community leader, involved with numerous boards and committees from local to national levels. He is also a sought-after speaker on the topic of the importance of education and leadership development for youth. He received the Manitoba Premier's Volunteer Service Award in 2009 and was awarded the Future Leaders of Manitoba Award for Community Service in 2010. He is also a recipient of the Manitoba Hydro Spirit of the Earth Award.

- Executive Director of The Winnipeg Aboriginal Sport Achievement Centre
- Former Aboriginal consultant with River East Transcona School Division
- Elected to the Aboriginal Council of Winnipeg as a Director in 2005
- Board Director of Neeginan Development Corporation
- Member of the Proposal Selection Committee with Centre for Aboriginal
- Human Resource Development (CAHRD)
- Volunteer/Advisor with Manitoba Human Rights Commission
- Winner of a 1994 Aboriginal Youth Achievement Award

Chief was instrumental in creating the partnership between the Winnipeg Aboriginal Sport Achievement Centre and The Manitoba Moose Yearling Foundation to implement a hockey initiative for students who may not have received the opportunity otherwise. He serves on the Board of directors of the Winnipeg Jets True North Foundation.

Kevin has held many professional positions in the areas of youth development and



education, including Coordinator of the Innovative Learning Centre at the University of Winnipeg, Director of the Winnipeg Aboriginal Sport Achievement Centre and Community Networker with the River East Transcona School Division. He has served as a board and committee member for many local and national organizations.

An accomplished athlete, Kevin is a two-time First Team Great Canadian Athletic Conference All Star and a three-time member of the All Manitoba Team for the Manitoba High School Athletic Association. An active member of a square dance troupe, Kevin regularly performs throughout Manitoba. Kevin and his wife Melanie were married in July 2009. They are raising their son Hayden, born in 2010, in the Point Douglas area.

**Chipchura, Kyle Douglas Glen.** (b. 1986)

Kyle Douglas Glen Chipchura (born February 19, 1986) is a Canadian professional ice hockey centre with the Phoenix Coyotes of the National Hockey League (NHL). He was selected in the first round, 18th overall of the 2004 NHL Entry Draft by the Montreal Canadiens. Chipchura was born in Westlock, Alberta. and attended high school at R. F. Staples Secondary School and Carlton Comprehensive High School during his major junior career with the Prince Albert Raiders.

Chipchura began his major junior career with the Prince Albert Raiders of the Western Hockey League (WHL) in 2002–03. Chipchura was the 18th selection in the 2004 NHL Entry Draft by the Montreal Canadiens. He spent much of his time in the Canadiens' organization shuttling between their AHL affiliate in Hamilton and the parent club. In December of 2009, the Habs traded the forward to the Anaheim Ducks. He played two seasons in Orange County before signing as a free agent with Phoenix last off season. He struggled a bit initially in Phoenix, but after a brief trip down to the team's AHL affiliate in Portland, he returned and became a mainstay on the squad's fourth line. He wound up playing in 53 regular season contests for Phoenix, as well as every single playoff game for the team last season. The Westlock, Alberta native has scored 13 goals and registered 31 assists during the 216 regular season NHL games he has played in.



**Chisholm, Jesse.** (1806-1868)

Jesse Chisholm was a Metis trader, born in the Hiwassee region in East Tennessee about 1806, the son of Ignatious Chisholm a Scot and a slave trader in the 1790's and a Cherokee mother. When Cherokees began removing themselves from their home lands to Arkansas, Jesse and his mother went with Tahlonteskee's group in 1810. Later they moved to Fort Gibson, in Oklahoma. At Fort Gibson, Jesse's aunt married the legendary Texan Sam Houston.



Jesse Chisholm

Jesse set up a trading post at Council Grove, Oklahoma on the north fork of the Canadian River. Here he traded with anyone and everyone, making forays into other regions to bring back buffalo robes and the like to stock his post. He started marking out the famous Chisholm Trail from the confluence of the Little and Big Arkansas Rivers to Chisholm's trading post, southwest of Oklahoma City. Chisholm took trade goods west and south into Plains Indian country, was fluent in fourteen dialects, established small trading posts, and was soon in demand as a guide and interpreter. He was universally trusted for his fairness and neutrality. In 1836, Jesse married Elizabeth Edwards daughter of James Edwards, who ran a trading post in what is now Hughes County, Oklahoma. At various times he rescued captive children and youths from the Comanches and Kiowas. Most of these were Mexicans. He adopted them and reared them with his own family, treating them just as he did his own children.

As the eastern tribes were removed to Kansas and Indian Territory in Oklahoma, conflicts arose between tribes and even within tribes and as various factions found they couldn't agree they often called on Jesse to mediate. Legend has it that when working out the conditions to stage the Medicine Lodge Peace Treaty negotiations, Jesse had warned



General Harney that a show of force on the part of the U.S. would be unacceptable to the Indians. When confronted about producing a multitude of troops at the negotiations, Harney heartily explained that the troops were necessary because of the large numbers of news media, government personnel, foreign dignitaries and general spectators. He offered to withdraw the troops if the Indians were afraid to continue the conference. Jesse, the wise diplomat, emphasized the word “fear,” attributing it to the white men, when interpreting for Chief Ten Bears and Kiowa Chief Satanta. The Indians replied, “Let the troops stay—but out of our way.”

During the Civil War, great demands were placed on the Plains Indians to take sides. Jesse, as a slave owner, was inclined to side with the South while attempting to remain neutral for business purposes. In the end, he and his family joined the northern exodus with the refugee Indians that he frequently traded with. In March, 1865, just as the war was drawing to an end, he loaded several wagons with goods and started southward to the valleys of the Canadian and Washita rivers to trade. On this trip he merely followed the trace of the trail that was made by the retreating Federal garrisons from Forts Smith, Washita, Arbuckle and Cobb, nearly four years before. Ever afterward this route was known as the Chisholm Trail.

Some of his more famous treaty negotiations involved the ill-fated Treaty of the Little Arkansas in the fall of 1865 and the more important Medicine Lodge Treaty negotiations of 1867. The spring of 1868 found Chisholm holding trade with Comanches, Kiowas, Cheyennes and Arapahos at their consolidated encampment on the North Canadian River. It was at this site that legend reports Jesse’s death from food poisoning attributed to rancid bear grease. He died on March 4, 1868.

#### Reference

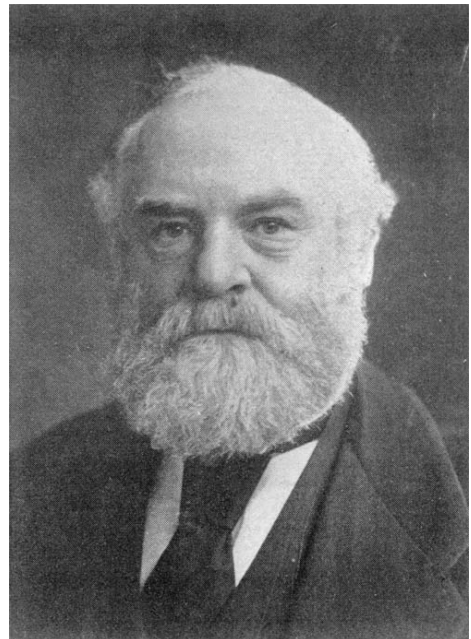
Stan Hoig, *Jesse Chisholm: Ambassador of the Plains*.  
Niwot, Colorado: University of Colorado Press,  
1991.

#### **Christie, Alexander Jr..** (b. c. 1818)

Alexander was the son of Alexander Christie Sr. and Ann Thomas, the Metis daughter of HBC officer Thomas Thomas (Sr.). Both Alexander and his brother William Joseph were educated at Marischal College, University of Aberdeen, Scotland. Alexander Jr. graduated in 1834 from an Arts program. Alexander Jr. was an HBC employee at Fort Frances, Riviere aux Liards and fort Halkett (1843-44).

#### **Christie, William Joseph.** (1824-1899)

William Joseph was the Metis son of Alexander Christie Sr. and Ann Thomas the Metis daughter of HBC officer Thomas Thomas (Sr.). William Joseph was educated at Marischal College, University of



William J. Christie, Inspecting Chief Factor of the Hudson's Bay Company and member of the North-West Council. Courtesy of the Saskatchewan Archives Board R-A9854

Aberdeen, Scotland and graduated in 1838. On his return to Rupert's Land he entered the service of the HBC. Christie was a Metis who spoke French and English and Cree. In 1862 Father Émile Petitot met Christie at Portage la Loche. He quotes William Joseph Christie then the Chief Factor at Fort Edmonton as saying in perfect French "I am myself a Metis. By George! We are almost all Métis in the Company. Among the chief factors there is not a single Englishman, and maybe not ten Scots with pure blood."(translation).

He was first posted to Lake Superior, then Rocky Mountain House, York Factory and in 1848 he was placed in charge of Fort Churchill. He married Mary Sinclair, the Metis daughter of William Sinclair II and Mary McKay Sinclair in 1849 at York Factory. He was so highly thought of, that the company put him in charge of the Swan River District in 1852, even though he was only a clerk. However, in 1854 he was promoted to Chief Trader and served at Fort Pelly until 1858. In 1860, after being two years at Fort Edmonton, he was made Chief Factor of the Saskatchewan District. He spent 14 years at Edmonton. He became inspecting chief factor, second in command to Donald Smith in 1872, however he fell out of favour when the winter packet failed to arrive and subsequently retired to Brockville, Ontario.

Christie had been appointed to the Provisional Council of the North-West Territories in 1872 and had pressed for treaty settlements with the Indians of the Saskatchewan district. After retirement he served as a Commissioner for the Treaty Four and Treaty Six negotiations in 1876.

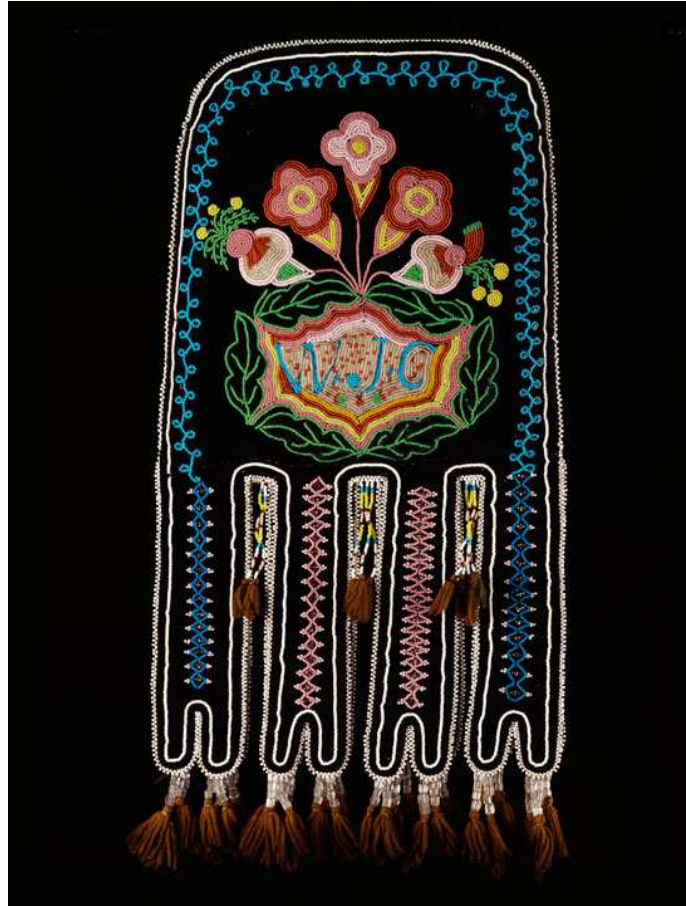
#### Children of William Christie and Mary Sinclair:

- Margaret, born March 14, 1851 at St. Andrews, married Malcolm Alexander Groat.
- Lydia Catherine, born 1853 at St. John's, married Donald G. McTavish.
- James Grant, born circa 1855.
- John George, born June 20, 1857 at Fort Edmonton.
- Mary, born 1859 and died in 1865 at St. Andrews.
- Charles Thomas, born 1866.
- William Joseph Christie Jr. was hired as a doctor and clerk for three years in a contract dated 7 April 1886. At the time he was residing in Brockville, Ontario, as was his father, William Joseph Christie Senior, who signed his contract (HBC Archives a.32/23,fo.374).

Mary Sinclair Christie was born about 1830 in the Rainy Lake region of northern Ontario, most likely at the Dalles where her father, William Sinclair II, was in charge of the Hudson's Bay Company post. Her mother, Mary McKay Sinclair, was a Métis woman of Anishnaabe descent and it was here, in Anishnaabe country, that Mary Sinclair spent most of her childhood.



Mary Christie is believed to have given the Earl of Southesk an elegantly beaded firebag (with initials WJC) during his visit to Edmonton. This artifact is presently in the Southesk Collection at the Royal Alberta Museum. Most Métis girls began to sew at an early age, and Mary Sinclair's earliest needlework lessons likely came from her mother or another female relative. From them, she would have absorbed design ideas and techniques consistent with Métis and Anishnaabe aesthetic traditions. While we cannot know for certain how Mary Sinclair acquired sewing skills, purchases of silk thread, seed beads, and printed cottons recorded against William Christie's account in the Fort Edmonton account books show that she was an experienced needleworker.



By the time she was a teen-ager, Mary Sinclair would have been a member of Red River's social scene. Her uncles, James and Thomas Sinclair, were prominent merchants in the community, and her father's promotion to Chief Trader in 1844 would have secured her entrée into the upper echelons of Red River society. Family ties would have eased her introduction to the round of social activities—dinner parties, balls, and dances—enjoyed by the local élite.

Mary Sinclair became engaged to William Christie during a visit to York Factory. The young man offered excellent family fur trade connections—his father, Alexander Christie, served both as Chief Factor in charge at Fort Garry and Governor of Assiniboia - and promising career prospects. Indeed, he would reach the status of chief trader in charge of the Saskatchewan district within ten years' time.

The Christies seem to have enjoyed a whirlwind courtship. Letitia Hargrave, the York Factory factor's wife, wrote to her mother in August 1848 that, "[Mrs. Sinclair] with the other members of the family came here a month ago ... They arrived on a Thursday and on the following Sunday Mr. Wm Christie asked the eldest unmarried daughter to marry him and she and her mother consented." The couple was married a year later at York Factory. The newly-appointed Anglican Bishop of Rupert's Land presided over the ceremony, and champagne was served amidst "rare merrymakings."

The Christies served at Fort Edmonton for fifteen years, from 1858 until Christie's retirement in 1873. By that time, he had reached the rank of Chief Inspecting Factor. The couple moved to Brockville, Ontario, home to a number of retired fur trade officers and their families, before settling in Seeley's Bay, Ontario, where their son William J. Christie II had a medical practice. Mary Christie died in Seeley's Bay in February 1900.<sup>65</sup>

Mary was also a consummate hostess. The Christies entertained visitors to Fort Edmonton in great style. On Christmas 1858, Mary Christie co-hosted a ball with John Palliser. "The room was splendidly decorated," Palliser wrote, "with swords, bayonets, flags ... [and] a splendid wooden Lustre to hang from the ceiling [that] lighted the whole place up with candles and reflectors it was a brilliant sight".<sup>66</sup>

Metis Scrip:

Scrip affidavit for Christie, John George; born: 27 June, 1857; father: Hon. William Joseph Christie, Scot; mother: Mary Sinclair.

Groat, Marguerite - Concerning his claim as a child - Address, Edmonton - Born, March 14, 1851 at St. Andrews - Father, William J. Christie, (Scot) - Mother, Mary Sinclair, (Métis) - Married, June 26, 1871 at Edmonton to Malcolm Groat - Children living, seven (names on declaration) - Scrip for \$240 - Claim 431.

Groat, Malcolm; heir to his deceased son, William Charles; claim no. 2998; Groat; born: 4 Jan., 1876 at Edmonton; died: 25 April, 1897 at Golden, B.C; address: Edmonton; father: Malcolm Groat (Whiteman & deponent); mother: Margaret Christie (Métis) scrip cert.: form F, no. 1118.

#### *Reference*

Spry, Irene M. "William Joseph Christie." *Dictionary of Canadian Biography*, Vol. XII. Toronto: University of Toronto Press, 1990: 194-195.

Photograph from the Saskatchewan Archives Board R-A9854.

#### **Churchill, Ward.**

Ward Churchill identifies himself as a Creek-Cherokee Metis. He is a professor of Communications and American Indian Studies and is a prolific writer on Indian affairs.

#### **Cisneros, Domingo.** (b. 1942)

Cisneros was born in Monterey, Mexico, of Tepehuane/Metis heritage. He grew up in the urban Mexican centres of Durango and Nuevo Leon and studied art, architecture and cinematography in the 1960s at universities in Monterey and Mexico City. Due to his leftist activities he was forced to leave Mexico. He traveled extensively before teaching at Manitou College in Québec, and resided there until

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<sup>65</sup> Royal Alberta Museum;

[http://www.royalalbertamuseum.ca/virtualExhibit/southesk/fortEdmonton\\_hospitality.cfm](http://www.royalalbertamuseum.ca/virtualExhibit/southesk/fortEdmonton_hospitality.cfm)

<sup>66</sup> Op. cit. [http://www.royalalbertamuseum.ca/virtualExhibit/southesk/fortEdmonton\\_hospitality.cfm](http://www.royalalbertamuseum.ca/virtualExhibit/southesk/fortEdmonton_hospitality.cfm)

1996. He has made frequent contributions as a curator, lecturer, jurist, and artist-in-residence internationally. He also served as the Minister of Cultural Affairs for the Province of Quebec in 1978, and 1987-88. His art was included in the 1992 *INDIGENA* exhibit at the Canadian Museum of Civilization.

**Clark-Jones, Bertha.** (b. 1922) See Bertha Houle.

**Clarke, Catherine née McKay .** (b. 1851)

Catherine McKay Clarke was one of the Metis “First Ladies” of the fur trade. She was the wife of Lawrence Clarke when he was Chief Factor HBC at Fort Carlton then chief Factor for the Saskatchewan district at Prince Albert.

Catherine McKay was born on September 20, 1851 at Fort Pelly. She was the daughter of William McKay (b: 16 February, 1818 in Beaver Creek and Mary Cook (b. 1824 in Cumberland House). She was the granddaughter of John Richards McKay (b: 1792 in Moose Factory) and Harriet Ballenden (b. 1802 in York Factory) and on her mother’s side granddaughter of Joseph Cook (b.c. 1792 in Rupert's Land) and Catherine Sinclair. Catherine was a sister of Thomas and John McKay of Prince Albert. Catherine married Lawrence Clarke on April 25, 1874 in Prince Albert.

Lawrence Clarke was a HBC fur-trader and office-holder. He was born 26 June 1832 in Fermoy (Republic of Ireland). He first married in 1859 Jane (d. 1870), daughter of John Bell and they had five children; secondly in 1874 Catherine (Katherine) McKay, and they had nine children.

Lawrence Clarke joined the Hudson’s Bay Company in Montreal in 1851, after spending several years in the West Indies. He was immediately sent to Fort McPherson (N. W. T.) on the Peel River, and there was promoted to clerk. In 1863 Clarke was transferred to Fort-à-la-Corne, then HBC headquarters on the lower Saskatchewan River. Four years later he went to Fort Carlton as chief trader; he was made factor in 1868 and chief factor in 1875. Three years later, as chief factor of the Saskatchewan District, he moved to Prince Albert where he served until his death on 5 October 1890.

Children of Lawrence Clarke and Catherine McKay:

- Mary Clarke, born March 1, 1875 at Fort Carlton, she married Frederick W Armitage.
- Thomas, born January 4, 1877 at Fort Carlton, he married Aurora McKenzie born about 1880, married about 1910, then married Mary Maria Beads b: Between 1870 - 1890 married after 1932, father: Thomas Beads, mother: Harriet Wills.
- Sedley, born January 27, 1879 at Fort Carlton.
- George, born 1881.
- Douglas, born October 20, 1882 in Prince Albert.
- Alex S., born February 11, 1887 at Prince Albert, died on September 7, 1887.

Lawrence Clarke was first married to Jane Bell (Metis). Jane Bell Clarke was born on 14 May 1856 Fort Rae. She died before 1874 in St John's, Red River Settlement. Her father,

John Bell, joined the North West Company in 1818 as an apprentice clerk. His early years with that company, and, following the coalition of 1821, with the Hudson's Bay Company, were spent in the Winnipeg River area. In 1824 Bell was transferred to the company's Mackenzie River District; while there he married Nancy, daughter of Peter Warren Dease, an HBC chief factor. In the winter of 1825-26, Bell was appointed clerk at the company's most northerly post, Fort Good Hope.

Their children were:

- Jane Bell Clarke b: May 14, 1856 in Fort Rae, Northwest Territories. She married Sedley Blanchard on August 01, 1876.
- Aileen Flora Clarke b: December 17, 1857. she married Francis D. Wilson.
- Lawrence John McKenzie Clarke b: December 20, 1859 d: January 03, 1941 in Calgary.
- Christiana Clarke b: January 22, 1862.
- Florence Anne Clarke b: January 22, 1862, she married Hugh Bain.
- Rupert Henry Finlayson Clarke b: December 20, 1864 in Fort a la Corne.
- Augustus Peter Warren Clarke b: August 01, 1867 in Fort a la Corne, died 1944. He married Liza Lizotte b: August 1868 in Fort Vermillion, on September 01, 1891, in Fort a la Corne. She was the daughter of Michel Lizotte and Sophie Tourangeau.

Scrip Records:

Clarke, Thomas McKay; address: Fort McMurray; claim no. 503; born: 4 January, 1877 at Fort Carlton; father: Lawrence Clarke (Irish); mother: Catherine McKay (Métis); scrip cert. no. 1064 A

Clarke, Catherine; for her son, Douglas Clarke; claim no. 464; address: Prince Albert. Saskatchewan; father: Lawrence Clarke (deceased Irish); mother: Catherine McKay (Métis and deponent); born: 20 October, 1882 at Prince Albert; scrip cert.: form E, no. 315 for 240 acres

Clarke, Mary; address: Prince Albert, Saskatchewan; claim no. 403; born: 1 March, 1875 at Carlton, Saskatchewan; father: Lawrence Clarke (Irish); mother: Catherine McKay (Métis); scrip cert.: form E, no. 295 for 240 acres of land

Clarke, Sedley Blanchard; address: Cumberland District; claim no. 900; born: 27 January, 1879 at Carlton, Saskatchewan; father: Lawrence Clarke (Irish); mother: Catherine McKay (Métis); scrip cert.: form E, no. 513 for 240 acres of land.

### **Clément, Antoine.** (1765-1848)

Clément was in the company of Jacquot Cardinal during the exploration of the Rivière la Biche and Saskatchewan River. Clément was the Metis son of a Cree mother and a French-Canadian father. He was reportedly a crack shot whether using a rifle or the bow and arrow. His portrait "Antoine Clement: The Great Hunter" painted by Alfred Jacob Miller (1810-1874) is shown below.



In 1804, he was working for the NWC at Fort des Prairies (now Edmonton, Alberta). Two years later, he accompanied David Thompson on the trip through the Rocky Mountains from Fort Kootenay.

On November 14, 1826 at St. Louis Missouri Antoine formally married Mary Elizabeth (Lisette) Dumont (b. 1790), the daughter of Jean Baptiste Dumond *dit* Dumont and Josephte (Josette), a Tsuu T'ina (Sarcee) woman.<sup>67</sup> They had the following children: Antoine Michel, born 1811; Pierre, born 1816; Joseph, born 1821, Basil, born 1824; twins Marie and Marguerite born 1826; Elizabeth, born 1827 and Francois Xavier, born 1829.



After the Hudson's Bay Company bought out the North West Company (1821), the couple had moved to a small farm in St. Ferdinand de Florissant, just to the northwest of St. Louis. Either in Canada or St. Louis, twin girls, Marie & Marguerite, were born on in 1826. Later, Francois and Katherine were born in Florissant. Francis Xavier, the youngest, was born August 1829. Previous children, Antoine Basil Jacque Marie b. c. 1823, and Elizabeth were baptized in the St. Louis cathedral. Antoine died ca. 1848 and Lizette died after a remarriage, ca. 1850. Most of the children were married in the St. Louis area.

From 1833 to 1839 Antoine was a hunter and travelling companion/guide for the rocky mountain Fur Company Group. It is reported that he attended the 1833 rendezvous at Horse Creek while working for the Rocky Mountain Fur Company. It was here that he met William Drummond Stewart and they became lifelong friends. He joined up with Stewart again at the 1835 rendezvous at the New Fork River in Montana. They travelled together during the winter of 1836-1837 to New Orleans. They continued together and attended the 1837 rendezvous at Green River and the 1838 rendezvous at Popo Agie.

Stewarts older bother died in May of 1838 and William inherited the title of Baronet of Murthly, nineteenth Lord of Grandtully. When Lord Stewart left the west in 1839 he took Clément to New York and then on to Scotland. This life was not to his taste and they left Scotland in 1842, arriving back in the Rockies via St. Louis in 1843.

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<sup>67</sup> The Dumont family were members of the Pesew Band headed by Louis Joseph Piche. The Delorme's, Cardinal's and Bruneau's were also part of this Asini Wachi Wi Iniwak Band.



Reference:

Morice, A.G. (Peter Gagné translation). *Dictionnaire Historique des Canadiens et des Metis Français de L'Ouest*. Quebec: J.-P. Garneau, 1908: pp. 139-140.

**Clément, Basil.** (b. 1824)

Basil Clément was born at St. Louis on January 7, 1824. His father Charles Clément was from Paris and his mother (nee Rose) was a Metisse of French and Spanish descent.

Clément left St. Louis at the age of sixteen, and arrived at Fort Pierre, South Dakota on the steamer *Trapper* on June 5th 1840. During the winter of 1840-41 he worked for the American Fur Co. (AFC) at the mouth of the Grand River, South Dakota. In June of the next year he returned to St. Louis and came up the same fall with James Bruguire on the steamboat *General Brooks*. The winter of 1841-42 he spent on the Cheyenne at the post of the AFC under a Half-Breed named Campbell. In the fall of 1843 he made a brief trip to St. Louis, returning on the steamboat *Prairie Bird* in the company of Honore Picotte and Mike McGillivray. During the winter of 1843-44, he acted as a camp trader for the AFC at Swan Lake, South Dakota. He made his visits to the Indians on foot, carrying supplies on packhorses and bringing the robes and furs back by the same means. The next fall he was with Jim Bridger, the famous hunter, in the Wind River Mountains on a beaver hunt. Finding no beaver, they descended the Yellowstone to its mouth and camped there for the winter of 1844-45.

In the winter of 1845-46, we find Clément on the Cheyenne again working, this time, for Joseph Jewett, a Frenchman employed as post trader for the AFC. The following winter he held the position of camp trader at the mouth of Thunder Creek on the Moreau River under Charles Galpin. Again on the Cheyenne River for the AFC under Frederick Le Beau he spent the winter of 1847-48 with the Ogalala Sioux as camp trader. During this winter Le Beau died and his clerk took charge of the post. In the summer of 1848, Clement made a trip to St. Louis and on his return he brought with him Paul Narcelle. The following fall he and Narcelle made a trip to the Black Hills country and wintered there, trapping beaver and hunting buffalo. During the winter of 1849-50, Clement wintered on the Moreau where he had charge of the AFC post. The next winter also with AFC he had charge of a trading post he built on the Cheyenne below where Le Beau was previously located. His intimate knowledge of the Sioux tongue made his services valuable to the AFC, especially as he spent his time largely with these Indians and was trusted by them. In the spring of 1851, Clément and Narcelle went to St. Louis descending the river from Fort Pierre in a dugout as far as St. Joseph Missouri, and from there took the steamboat Cataract.

The following summer they returned by steamboat and Clément hired out to General Harney at Fort Pierre as a guide. Harney's orders were to remove all traders to the fort, as the Indians were quite hostile at that time. For the next few years very little trading was done, though Bears Rib of the Sioux made peace and moved near Fort Pierre to protect the whites. Through April and May 1853, Clement was at Fort Clark as a Sioux interpreter for Andrew Dawson. In the summer of 1856, Clément was steersman for an AFC mackinaw boat from Fort Pierre to St. Mary, below Council Bluffs. In 1863 Clément was guide for General Sully and was present at the battle of

White Stone Butte where 22 soldiers were killed and 150 Indians taken prisoner.

In 1864, Clément and Frank Laframboise were serving as guides for General Sully. On this expedition the troops built Fort Rice on the Missouri River, at this point the gold seekers of the Holmes wagon train sought the army's protection. They had an Indian encounter at Turtle Mountain on the Heart River, continued across the Yellowstone river and Missouri River where they wanted to hire Clément to guide them to Fort Benton, but Sully would not release him from service. Later, after separating from the troops the wagon train and accompanying troops were penned in by Indians and Sully sent Clément to Fort Rice for help accompanied by Yellow Hawk, White Crane and a French Half-Breed, Louis Lafreniere. Eventually Col. Dill did go out to relieve the wagon train which they found circled for protection with their cattle dying for lack of water.

The following year Clément was guide for Sully on a trip to Devil's Lake to order the Half-Breed hunters back from their annual hunt in this section. In 1868 at Fort Rice, Clément, Frank Laframbois, Louis Aagard and Nicholas Jeanisse acted as interpreters for the peace commissioners treating with the Sioux. The years from 1870-72 were spent as interpreter at Fort Randall. He made one trip with Paul Narcelle to Washington in 1870 to interpret for the Sioux. In 1873 he accompanied a survey party to the Yellowstone. In 1875 he was guide for General Stanley and General Atkinson to the Muscle Shell River in Montana. In 1876 he was hay contractor for Fort Sully, the next year he retired to his ranch at Little Bend at the mouth of the Cheyenne River on the Cheyenne Agency in South Dakota.

*Source*

State Historical Society of North Dakota, "Biography of Old Settlers." *State Historical Society of North Dakota Annual Report*, Vol. 1, 1906: 341-343.

**Clifford, Hank.**

Hank and his brother Monte were French Metis and their wives were Half-Breed Dakota women affiliated with Whistler's Band. They had been freighters together from Nebraska City to Denver and Salt Lake City before settling in Frontier County, Nebraska. Frontier County was organized in January 1872 at a meeting held in Hank Clifford's teepee on Coon Creek, about one and one-half miles north of Stockville, which became the County seat. When the act passed in the legislature, Hank Clifford became the County's first Sheriff. Hank was a guide for the Yale College Scientific Expedition of 1873. His wife's beadwork can be found in several museums as exemplary items demonstrating the Metis skills in this artistry.

**Clifford, Monte (Mortimer).**

Monte Clifford was the brother of Hank Clifford, noted above. When the act making Frontier County was passed in the legislature Monte Clifford became one of the first three County Commissioners; he also served as postmaster. He was a veterinarian who practiced over a large area of Nebraska.

**Cochrane, Reverend Henry. (1834-1898)**

Henry Cochrane was a Protestant cleric of mixed-blood. He married Elizabeth Budd

another Metis. He spent some time as a school teacher at Moose Lake in the Cumberland District under Archdeacon Hunter, but was transferred to Fort Alexander in the summer of 1856. He was ordained into the Anglican clergy in St. John's Cathedral on August 1, 1858, and ordained Priest in St. Andrew's Church on December 27<sup>th</sup>, 1859. He spent seven years at least at St. Clement's. He left to take temporary charge of Holy Trinity Church at Headingley in 1864. Mr. Cochrane remained at Headingley until 1867

He served at St. Peter's Church from 1867 to 1874. He served as interpreter for Donald Smith during the January 1870 Resistance meeting at Red River. He was then elected as a delegate of the Convention of Forty (from St. Peter's). He was a missionary and schoolteacher in northern Manitoba. He died at Jackhead, Manitoba in 1898.

### **Cocking, Mary (Budd). (1780-1850)**

By Ray Beaumont, Frontier School Division #48.

Mary Cocking was the mother of Henry Budd, the first ordained Native minister in the Church of England in North America, and grandmother of mother of the famous Metis interpreter Peter Erasmus Jr., who was employed by the Cree as their interpreter for Treaty Six negotiations.

Mary Cocking, Wash-e-soo-E'Squew (Agathus or Mary Budd), was the Metis daughter of Matthew Cocking a HBC factor and Kahnapawanakan (or Ke-che-cho-wick), a northern Cree woman (Cocking's second wife). Kahnapawanakan was part of the "Homeguard Cree" communities at York Factory and Norway House. Mary eventually moved the Red River. She married a Muskego Cree Metis by the name of Budd, he died around 1811. Their children were: James Budd (The Cask) born c. 1799, Rebecca Budd born c. 1800, Catherine Budd born c. 1805, Sarah Budd (Nehowgatim or Four Legs) born c. 1809, the Reverend Henry Budd (Sakachuwescum or Going Up the Hill) born c. 1810, and Nancy Budd born c. 1806. Catherine Budd married Peter Erasmus Sr. and was the mother of famous Metis interpreter Peter Erasmus Jr., Nancy Budd married Horatio Nelson Calder and this family became part of the Metis group which James Sinclair led to the Columbia River in Oregon Territory in 1841.

The name chosen for Matthew Cocking's second daughter, who was Henry Budd's mother, is revealing. "Wash-e-soo-E'Squaw" is derived from *Wa shisoo* "she is bright, she shines" and *iskwao* "woman," and in this form means, "she shines in her brightness, shines in her glory." The use of *Wa shisoo* rather than the more common *Wa sisoo* is an important clue to the origin of the name. *Sh* is a sound in Cree found historically only along the Hudson Bay Coast, not in the interior. Consequently, its presence here suggests her people were coastal Cree.<sup>68</sup> A slight change in the spelling of the name in later years allows the possibility of an even more specific location. Because "Wash-e-soo-E'Squaw" is the name used in her father's will, it is probably the correct one, but later references give the name as "Wash-e-hoo-E'Squew," which has a different meaning. *Wa sahoo* is the Cree name for "Severn," therefore, "Wash e hoo E'Squew" might mean "the woman

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<sup>68</sup>"*Sh*, a sound heard only among the Crees of Hudson Bay,...anyone in Hudson Bay will discover that *Sesep* in the interior becomes *Sheshep* on the coast. It is the 'Shibboleth' which distinguishes the Eastern Cree from the Western Cree Indian." See R. Faries & E.A. Watkins, *A Dictionary of the Cree Language* (Toronto: Anglican Book Centre, 1938, 1986) v.

from Severn.”<sup>69</sup> Although her father’s spelling probably indicates the true meaning, later changes in the name may have assumed it referred to her place of origin—a logical error, if indeed she came from Severn. And she may have, as her father was there from 1777 to 1781, the approximate time of her birth.

While the account books and her father’s will provide important information about her, references to Wash-e-soo-E'Squew<sup>70</sup> also appear in correspondence from time to time. Two letters are very informative. The first was written by Alex Robertson at Norway House to Robert Miles, York Factory. It reads as follows:

Norway House 3 Feb 1825

Mr. R. Miles

Dear Sir/ On the Annuitants List forwarded to this there is a Balance of £32.5.4 in favor of Mathew Cockings Three children & of £84.11.2 in favour of Thos Ishams Three children - if, by reference to documents of former years, it could be ascertained what portion of these sums each Legatee is entitled to you will oblige me by forwarding a Statement of the Same in the Spring - Mrs. Holmes/Kees e cow e cum a coot/ says that for the four years of 1816/17, 1817/18, 1818/19, and 1819/20 She received no part of her Annuity. Nor did her Sister/ Wasihoesquew/ any part of hers for the year 1818/19. Agatha/Mrs. Cook/ it is presumed has invariably received her Annuity in full.

With respect  
From your Obet. Servnt

Alex Robertson<sup>71</sup>

This letter indicates the confusion connected with sorting out the accounts of the annuitants, particularly when they moved from place to place. It also suggests that Kees-e-cow-e-cum-a-coot was at Norway House in 1825, and other evidence confirms this.<sup>72</sup> Since she was knowledgeable about the account of her sister, she must have been in contact with her. Certainly Wash-e-soo-E'Squew did go to Red River in the Fall of 1822, but she may have travelled back to Norway House from time to time, possibly to visit a daughter and a son who resided there.<sup>73</sup> The

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<sup>69</sup>I am indebted to Ken Paupanekis, Cree Consultant, Frontier School Division, for his suggestions on the possible meaning of the name. See also R. Faries & E.A. Watkins, *A Dictionary of the Cree Language* (Toronto: Anglican Book Centre, 1938, 1986) p. 502.

<sup>70</sup> Although there are a variety of alternatives, Wash-e-soo-E'Squew is the preferred spelling used throughout this essay. It is close to the original in Matthew Cocking’s will, the only change being “E'Squew” in place of “E'Squaw.” “Squaw” has taken on a derogatory meaning and a harsh, monosyllabic sound. Hopefully, “E'Squew” is a closer approximation of the Cree Iskwa, meaning woman, with the “a” pronounced as in “made” and the “o” as in “snow.”

<sup>71</sup> HBCA, B.239/c/1, fo.181, York Factory, Correspondence Inward, 1808-1828, Alex Robertson, Norway House, to Robert Miles, 3 February 1825.

<sup>72</sup> Residents listed at Norway House in 1822/23 under “Holmes” include one woman, two boys, two girls, with the notation “Husband retired to Europe.” (PAM, HBCA, B.154/d/2, fo.11d, p.18, Norway House Report 1823) In Sep 1823, the eldest son went to England. (C.1/100, Ships’ Logs - Prince of Wales 1823, fo.3d) In the winter 1823/24, under “Holmes” are listed one woman, one boy under fourteen, and two girls under fourteen. (HBCA, B.154/e/3, fo.5d/6, Report for Norway House 1825) “J. P. Holmes wife, Keese cow e cumacout” also made purchases between 1827 and 1829. (B154/d/29, fo.51d; B.154/d/30, fo.5d, p.8; B.154/d/33, fo.6, p.7)

<sup>73</sup> Evidence that Wash-e-soo-E'Squew visited Norway House in later years comes from her son’s correspondence. In a letter dated 8 Aug 1847, Rivier du Pas, to Horatio N. Calder, Henry Budd makes the following remark concerning his mother, “...and my old

following letter from William Hemmings Cook provides evidence that she was indeed at Norway House in May 1825, and adds information which helps to explain why she and her younger sister, Mrs. Cook, were both called "Agathas" in the Hudson's Bay Company records.

Red River 25 May 1825

My Dear Sir

Could I ask the favor of you to inform me the state of the Annuitants' Accounts who are designated by the names of Agathas, Washihow Esqow & Keshechow e cummicoot - my partner is one of these (Agathas) & her arrears of 3 years accumulation were last Summer £10.18.10 - instead of the net sum of £18 - some wrong payment of this annuity must have taken place owing to the Gentm at the Factory not being able to identify the parties - the name of Agathas being an Appellation suitable to any of the Half-Breed Ladies - Mr. Jones informs me that a Box<sup>74</sup> procured by Mr. West on behalf of WashehoEsqow was marked with the name Agathas - from which I conclude that the Arrears of Annuity taken by Mr. West for Washeho Esqow was debited to Agathas - & thus the deficiency in my wifes Acct may have occurred - Washehow Esqow on the other hand complains of the deficiency of her account but she being a resident at Norway House & no doubt frequently applying to the Store for supplies of Prov' etc may have overrun her reckoning before she was aware of it, for like the rest she is no dabster at arithmetic & would have no Idea of the limit to which she could proceed with the ample or rather enormous sum of £6 annually.

Any little information you can afford on the foregoing matter will greatly oblige.

Dear Sir

yours sincerely

W. H. Cook<sup>75</sup>

This letter contributes significantly to the picture emerging regarding the identity of Henry Budd's mother. While she and her sisters were at or near York Factory, there was no confusion about their names, but problems arose later when they moved to Norway House, then Red River, where they were unknown.<sup>76</sup> Since all "Half-Breed ladies" could

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Mother (who is by this time at Norway House) she was very well, too when she left this; she is gone there to see my sister who resides there." (PABC, A/E/R731/C12/B85) In a letter from Cumberland Station, 10 Aug 1849, to his sister Nancy, Henry Budd says, "...our Mother was quite well when I left her at Norway House, I have just arrived from Norway house and taken our Mother there...." (PABC, A/E/R731/W921.91) In a letter written at Christ Church, Cumberland, dated 11 Aug 1851 to the Calders, Peter Erasmus tells his aunt, "your mother and Sisters are all well in health and strength your Sister at Norway house is quite in good health...." (PABC, A/E/R731/W921.91)

<sup>74</sup> Cook was correct. Just such a box had been sent from York Factory. See B.235/d/20, p.196, fo.17d, Retired Servants Book Debts, Red River District, Vol. 2, 1824/1825, which records the following: "Nov 24, By Trade Charges pr fret of 1 piece goods from YF to RRS, fall 1823, being Annuity for Aggathas, £1/17/6."

<sup>75</sup> HBCA, B.239/c/1, fo.201, York Factory Correspondence Inward, 1808-1828, William Hemmings Cook to Robert Miles, 25 May 1825.

<sup>76</sup> Mrs. Holmes lived at Norway House for a few years before following her sisters south to the Colony. She seems to have died at Red River in 1835. (PAM, Reel M277, MG7, B7-1, St John's Cathedral, Burials, 1821-1900, No. 167, and HBCA, Reel 4M5, E.4/1b, fo. 301d, No. 167.)

be called “Agathas”—a small but significant detail - the accountants at Red River simply used that name for Wash-e-soo-E'Squew, and opened the door for confusion with her sister, who had been called Agathas in the account books at York Factory for years. This becomes clear as the name changes are traced in Wash-e-soo-E'Squew's account from 1824, when the “Woman on Missionary Establishment” was the equivalent of “Aggathas,” to 1827 when she was more specifically identified as “Wahahesquew.” Moreover, Cook in his letter clearly links Wash-e-soo E'Squew to John West and the mission, and just as clearly distinguishes her from Aggathas, who is his wife.

Evidence from other sources supports the linkages already made between “The Woman on Missionary Establishment” and the Rev. Henry Budd. The baptism of “Waso-eyesquew” in 1828 also gives her new name, “Mary Budd.”<sup>77</sup> Later, scrip applications for two of her children, Henry and his sister Catherine, confirm that “Mary” was indeed the mother of both.<sup>78</sup>

Past confusion over the identify of Wash-e-soo-E'Squew stems in part from a biographical sketch of Peter Erasmus, Budd's nephew, written at a much later date by George Gooderham. In it he states that Peter's mother Catherine was a granddaughter of Chief Factor William Hemmings Cook<sup>79</sup>. Therefore, by implication Henry Budd would have been a grandson of Cook, or so Irene Spry assumed in her book on Peter Erasmus. She tried to reconcile Gooderham's information by suggesting that Wash-e-soo-E'Squew had at least one child by Cook named Aggathas and this child was the mother of the Budd children.<sup>80</sup>

The evidence, however, does not substantiate this hypothesis. There is no support anywhere for the contention that an intervening female existed between Wash-e-soo-E'Squew and the Budd children. There was only one “Woman on Missionary Establishment” at Red River in the years in question, and she was Wash-e-soo-E'Squew.<sup>81</sup> Moreover, her age does not allow for an extra generation. Since she was born some time between 1775 and 1783, she could have been no more than twenty-four years old when The Cask or James Budd, the eldest known child, was born around 1799, hardly enough time for her to have been his grandmother.<sup>82</sup>

<sup>77</sup> On 11 May 1828, Waso-eyesquew/alias Mary Budd, a Half-Breed Woman, who lived at the Church Mission House was baptised by William Cockran. (PAM, Reel M277, MG7, B7-1, St. John's Register No.1, Entry No 645, p. 94) The transcript of her baptism in the Hudson's Bay Company register only gives the name Mary Budd. (HBCA, Reel 4M4, E.4/1a, No. 744, fo. 69d)

<sup>78</sup> Catherine Budd of Portage la Prairie, was identified as the widow of Peter Erasmus, born 1805, daughter of Budd, an Indian or Half-Breed, and Mary, a Half-Breed. (PAM, C-11878, RG15, Vol.1507, p.12, “Department of the Interior, General Index to Manitoba and North West Territories Half-Breeds and Original White Settlers, Half-Breed Heads of Families, Manitoba”)

The scrip application for the deceased Rev. Henry Budd states he was born in 1819, father unnamed, mother Mary MistaKanash, and married in 1835 to Elizabeth Work. The application, no doubt filed by his daughters after his death, errs on his birth and marriage dates. Scrip was issued to his daughters Flora Ballendin, E. L. Deschambault, and E. J. Cochrane. (PAM, C-11872, RG.15, Vol.1475, p.105, “Department of the Interior, Northwest Half-Breed Commission, 1885. Alphabetical List, known as Book E in the report.”) Although his children knew their grandmother's name was Mary, they appear unclear as to the surname, if indeed it was such. There is no equivalent meaning for “Mistakanash.” “Mistakuya'sew” means “a large Englishman,” therefore, her name might have some reference to her European background. It might also have been a nickname of some sort. “Miseke'yask” is the Cree for the Herring Gull. (R. Faries and E.A. Watkins, *A Dictionary of the Cree Language* (Toronto: Anglican Book Centre) pp.91, 329)

<sup>79</sup> Glenbow-Alberta Institute, Peter Erasmus, 1833-1931:1. Gooderham also wrote that Peter's mother was “an Ojibway mixed-blood” when in fact her native heritage was Cree.

<sup>80</sup> See inside the back cover of Spry's book on Peter Erasmus for a family chart.

<sup>81</sup> CMS records indicate there was only one “Woman on Missionary Establishment” in October 1822 and 1 July 1824. The 1827 Census of Red River Settlement confirms this information. (HBCA, Reel 4M4, E.5/1, fos. 8d/9, “Statistical Statement of Red River Settlement 31 May 1827”)

<sup>82</sup> Budd's burial record in 1829 indicating his age as 30. “James Budd, Red River Settlement, buried 21 January 1829, supposed about

As has been pointed out above, “Aggathas,” a “half caste” widow, “The woman on Missionary Establishment,” was described in the CMS correspondence as the mother, not the grandmother, of Henry and Sally Budd. “Aggathas” was just as clearly identified as Wash-e-soo-E'Squew, the daughter of Matthew Cocking, in the records of the Hudson's Bay Company, thus confirming her mixed race status. And, as will be shown below, these same records provide evidence that she was a widow from about the winter of 1810-1811.

How else then can we reconcile the Gooderham statement? There is no doubt William Hemmings Cook was brother-in-law to Wash-e-soo-E'Squew, as he eventually married her half-sister Mith-coo-coo-man-E'Squaw alias Aggathas alias Mary Cocking. If a child of one of his daughters had been raised as Catherine Budd by Wash-e-soo-E'Squew, that would have made the latter her “mother,” Henry Budd her “brother,” and she would have been granddaughter to Cook as well. However, in her Half-Breed scrip application Catherine describes herself as born in 1805, the daughter of Budd, an Indian or Half-Breed, and Mary, a Half-Breed.<sup>83</sup> Thus, she confirms what the records have implied; Wash-e-soo-E'Squew or Mary Budd was in fact her mother, not grandmother, and William Hemmings Cook no more than an uncle by marriage.

There is also no evidence indicating Cook was father to any other of the children of Wash-e-soo-E'Squew. In 1812 Miles Macdonell claimed two wives were living with Cook at York Factory, while another, presumably the first, had been repudiated by that time, apparently because of old age.<sup>84</sup> Could Wash-e-soo-E'Squew have been one of those wives? While the York Factory records rarely name the Cree hunters, when they do, as in 1811 and 1814, Wash-e-soo-E'Squew and her family were living away from the fort. There is no hint they ever lived there.

She was certainly not the first wife. Wash-e-soo-E'Squew was born no later than 1783, the year following Matthew Cocking's return to England, and must have been a mere child when William Hemmings Cook arrived at York Factory in 1786.<sup>85</sup> Cook's first wife is likely to have been Kahnawakan, described in 1821 as “a deceased Indian woman,” the mother of his eldest daughter Nancy,<sup>86</sup> who was herself born in the late 1780s.<sup>87</sup>

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30 years, by William Cockran.” (PAM, Reel A86, CMS12, Class “C,” C1/0, “Orig. Letters, Journals & Papers Incoming, 1822-1880,” “Burials in the Territory of the Hudson's Bay Company, North America, in the years 1828/9,” No.44.

<sup>83</sup> PAC, C-11878, RG15, v. 1507, p. 12.

<sup>84</sup> PAM, Reel 171, MG2/A1, Vol 1, p.354/355, Selkirk Papers, Miles Macdonell, Nelson Encampment, to Selkirk, 31 May 1812, “M<sup>F</sup> Cook appeared anxious to keep all the new comers from the Factory scarcity of firewood was given out as the ostensible cause - It may easily be supposed that a chief who occupies himself the Mess Room, with a squaw occupying an apartment on each side opening into it, would not be very desirous of having his family arrangements deranged by visitors.” And on 29 May 1812, Vol. 2, p.376/377, Macdonell to Selkirk, “They [traders along the Bay] have almost uniformly taken up with Indian women, some have a plurality, & even to these their cupidity is not always confined. The present Chief of YF has three wives by whom he has a numerous issue. One he has discarded for being old - the other two are younger & live with him at the Factory.” PAM, Reel 187, MG 2/A1; Vol 67, pp.17868-9, Selkirk Papers, Rev. Charles Bourke's Journal, 1 May 1812, suggests there were three wives at the fort. “Governor Cook supports a Seraglio like the Grand seignor. He maintains 3 wives locked up, he keeps the Keys himself, & I am informed he is so exhausted that a Man who saw him but a few years ago, would not after some absence [sic] know him to be the same.”

<sup>85</sup> HBCA, B.239/a/86, fo. 57.

<sup>86</sup> Nancy's scrip application states she was the daughter of William Hemmings Cook and Kahnawakan. (PAM, C-11878, RG15, v. 1507, p.23). Her baptismal record in 1821 adds that her mother was a deceased Indian woman. (HBCA, 4M4, E.4/1, fo.33d, No. 111.)

<sup>87</sup> Her scrip application states Nancy was born in 1785, while her burial record in 1875 claims she was one hundred years old. (PAM, Reel M32, MG7 B3, p.15, St. Mary's, Portage la Prairie, Burials) Neither is accurate. When she was baptised in 1821, Nancy had already been the country wife of James Sutherland deceased, was currently married to William Garrioch, and was the mother of seven

Nor is she likely to have been Cook's second wife. Like Wash-e-soo-E'Squew, she has been described as "half-caste,"<sup>88</sup> but there are a number of compelling reasons why the two women are unlikely to have been one and the same. In 1812, Cook apparently had two wives living with him at York Fort. Although there is no specific proof for that year, Wash-e-soo-E'Squew lived away from the fort at those times when the records provide details. In 1815, Cook claimed to be the father of ten children, all accounted for,<sup>89</sup> while Wash-e-soo-E'Squew had at least six by that time.<sup>90</sup> Cook's children, one or two of whom probably belonged to the second "half-caste" wife, were being born at about the same time as those of Wash-e-soo-E'Squew. Consequently, it appears quite clear that Cook's second wife and Wash-e-soo-E'Squew were two different women.

Moreover, no evidence has been found to suggest that William Hemmings Cook claimed any of Wash-e-soo-E'Squew's children as his own, or that they acknowledged him as their father. Yet he apparently acknowledged children by two, and possibly three, country wives,<sup>91</sup> and a review of his account at Red River shows his children and grandchildren were given support from time to time.<sup>92</sup> The Budds, on the other hand received none. Therefore, while Henry Budd was grandson to a Chief Factor, it was to Matthew Cocking, not William Hemmings Cook. The connection to Cook was that of uncle, although Peter Erasmus might have correctly addressed him as grandfather without violating Cree practice. Perhaps this is where the confusion arises. Erasmus referred to his Rhein and Calder first cousins as "brothers"<sup>93</sup>, a typically Cree custom between parallel cousins. Therefore, it is quite possible he called William Hemmings Cook "grandfather" as a term of respect.

Although the foregoing reveals much about Wash-e-soo-E'Squew, more can be gleaned from the journals, wastebooks, etc., of York Factory before 1820. References in them to the Cree by name are infrequent prior to 1810 and after that it is generally only male heads of families or hunting parties who are so identified. Still, there are a few women named, women who often appear to have been heads of families in their own

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living children. It is likely, therefore, that she was born shortly after her father's arrival at York Factory in 1786.

<sup>88</sup> Irene Spry describes the second wife as half-caste, but does not cite her source. Wm. H. Cook's HBC Biography does the same. Still, it is possibly true. Samuel, who was born c. 1797, was described as the son of a "half caste" woman, and the mother of Charles, c. 1804, was described as "Agathas". Since neither of these men is ever described as the son of Mary Cocking, they may have been children of the second wife. (PAM, Reel 4M4, E.4/1a, fo.44, No.280 and fo.46d, No.315; PAM, C-11878, RG.15, v.1507, p.21)

<sup>89</sup> By 10 September 1815, William H. Cook had ten children, (HBCA, E.8/5, fo.128) although his HBC Biography lists only four sons and five daughters, perhaps because Richard seems to have died young. See his will (HBCA, A.36/5: fos. 50-51). Their names were Nancy, born 1787-88 (marr. 1. James Sutherland, 2. Wm. Garrioch); Joseph c. 1792 (Catherine Sinclair); Samuel c. 1797 (Isabella Gaddy); Jane, c. 1790-1800 (1. John McNab 2. John Flett, 3. Henry Heckenberger); Jeremiah c. 1802-1804 (Eleanor Spence); Charles c. 1804-1805 (1. Nancy 2. Catherine Anderson); Richard c. 1805 (See HBCA, B.239/a/115, fo. 17d); Margaret 1808 (Wm. Sandison); Mary c. 1810 (Wm. Leask); Catherine 1815 (1. James Lyons 2. Jos. Kirton). There may have been another son named John, c. 1790s, as John and Joseph Cook obtained provisions at York Factory 3 Oct 1804. (HBCA, Reel 1M677, B.239/d/127, fo. 85d) John must have died before 1816.

<sup>90</sup> Wash-e-soo-E'Squew's son *The Cask* (James Budd) was born c. 1800; daughters Catherine, wife of Peter Erasmus, born 1805; Nancy, wife first of Michel Rhein, second of Horatio Nelson Calder, born c. 1805-1807; *Nehowgatim* (Sarah Budd), wife of Alexander Birston, born about 1809; and *Sakachuwescum* (Henry Budd), born no later than 1811. Another daughter at Norway House was probably born around 1800-1805.

<sup>91</sup> Only Kahnawakan and Aggathas/Mary Cocking have been clearly identified as mothers to any of Cook's children.

<sup>92</sup> William Hemmings Account at Fort Garry. B.235/d/1, p. 65, fo. 34; B.235/d/3, fo. 56d, p. 112; B.235/d/18, fo. 60, p. 109; B.235/d/20, fo. 33d, p. 228; B.235/d/22, fo. 52d, p. 56; B.235/d/28, fo. 36, p. 63; B.235/d/34, fo. 30, p. 51; B.235/d/38, fo. 28d, p. 46; B.235/d/41, fo. 35, p. 58.

<sup>93</sup> See PABC, A/E/R731/C12/Er12, Letter from Peter Erasmus Jr. to Horatio Nelson Calder, 27 June 1850.



right. The reason for this is not difficult to surmise. The life of a Cree hunter was precarious, and some came to untimely ends, leaving behind widows and small children who either relied on the Hudson's Bay Company post for supplies or attached themselves to relatives and friends. Such seems to have been the circumstance in the case of Wash-e-soo-E'Squew. The earliest known references to her in the York Factory post journals occur in April 1811. They indicate she lived north of the fort, but close enough to come in regularly for supplies, and further suggest she had recently become a widow.

Winters along the Hudson Bay Coast were often arduous, but according to Miles Macdonell, who was there the following year, the winter of 1810/1811, "was the severest ever known in those parts,<sup>94</sup> game disappeared, & many of the improvident [sic] natives perished thro cold & want."<sup>95</sup> Others were kept alive with provisions given them by the Hudson's Bay Company which for purely economic reasons, quite apart from common humanity, had to assure the survival of the Home Guard Cree.

During the early months of 1811 a number of families, including a couple which may have been headed by women, journeyed to York Factory for food. On February 7, for instance, "Two Women from the Northwd came in for a supply of Oatmeal etc for their families,"<sup>96</sup> and a week later provisions were given out "to 2 family of Northward Indians" and "By Mr. Aulds Order to Nancy Jefferson" as well.<sup>97</sup> At the beginning of March, "2 Indians who came in from a Distressed Family to the Northward" received biscuits & oatmeal,<sup>98</sup> and two weeks later, "Two Indian women came begging in the most urgent manner a supply of Oatmeal etc. their families being in a very distressed situation."<sup>99</sup> Although none of these people are named, other than Nancy Jefferson,<sup>100</sup> it is evident that at least two women from the north were among those who came in for food.

While their identity is uncertain, they may have been the two widows who had attached themselves to a hunter named Thuthat, a man "from Sams Creek on the North side of Nelson River" who occasionally acted as "Master of the Goose Tent" there. On March 24 he came to the fort to obtain oatmeal for his own family and those of two widows "belonging to Natives lately deceased."<sup>101</sup> Whether Wash-e-soo-E'Squew was one of these widows is difficult to determine, but her name is associated so often with Thuthat in the following two months that the circumstantial evidence at least suggests a connection of some kind.

The first reference to her occurs April 7 when provisions were given out to four "Indians" from the "distressed families to the Norward." Three of these people, namely "Washhow Eq, Skewnish, and Twaootum," are listed in a marginal notation,<sup>102</sup>

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<sup>94</sup> North side of Nelson River in the vicinity of Seal Island. Macdonell was writing from York Factory.

<sup>95</sup> PAM, Reel 171, MG2/A1, Vol 1, pp. 54/55, Selkirk Papers, York Factory, letter from Miles Macdonell to Lord Selkirk, 1 Oct 1811.

<sup>96</sup> HBCA, B.239/a/119, fo.49 and B.239/d/155, fo.6d.

<sup>97</sup> HBCA, B.239/d/155, fo.7, entry for 14 Feb 1811.

<sup>98</sup> HBCA, B.239/a/119, fo.50, entry for 5 Mar 1811.

<sup>99</sup> HBCA, B.239/a/119, fo.50d, and B.239/d/155, fo.9d.

<sup>100</sup> HBCA, B.42/d/71, fo.10d, Churchill Accounts, 1793/1794, "Wappy & Nancy Mr. Jefferson's Wife & Daughter."

<sup>101</sup> HBCA, B.239/a/119, fo.50d, entry for 24 March 1811 "An Indian Man arrived from Sams Creek on the North side of Nelson River - craving a supply of Oatmeal etc - in consequence of two widows & their children belonging to Natives lately deceased - relying on him for support." B.239/a/117, for the same date provides the additional information, "who occasionally acts as Master of the Goose Tent." On 25 Mar, B.239/d/155, fo.10, "To Thuthrat 3 Family's 12 qts oatmeal."

<sup>102</sup> HBCA, B.239/a/119, fo.51, entry for 7 April 1811, "Four Indians arrived from distressed families to the northward. Sent to each

Skewnish being the daughter of the late Captain Jonathan Fowler,<sup>103</sup> and Twaootum a local hunter who later moved to Oxford House where he was described as a chief in the 1820s.<sup>104</sup> The fourth family head is not indicated, but as mentioned earlier, existing evidence points to Thuthat.<sup>105</sup>

There are other possibilities, too, as several families gathered together at Sams Creek when Thuthat was placed in charge of the Northern Goose Tent there on April 18.<sup>106</sup> Family heads included Mehaum and Wetassum, whose names were also associated with Wash-e-soo-E'Squew in later records. Nevertheless, in the early months of 1811 the linkages to Thuthat are more compelling. In late March, he was described as a "northward Indian" in distress, supporting two widows and their families in addition to his own. Two weeks later, Wash-e-soo-E'Squew, Skewnish, Twaootum, and one other person arrived from the northward to obtain provisions for their families. Being named in their own right, the women were probably heads of families,<sup>107</sup> and quite possibly the two widows mentioned earlier in association with Thuthat. Several references to Wash-e-soo-E'Squew and Thuthat together in the following weeks adds plausibility to this argument. Indeed, the existing evidence suggests she was a widow, whose family was dependent at times for their sustenance on friends and relatives among the Homeguard Cree, as well as the charity of the Hudson's Bay Company.

#### **Collins, Albert Sr. (1866-1967)**

Albert Collins was born in 1866 in Montana. When he was one year old his father was killed while on a buffalo hunt, in Montana. Albert married and had four daughters. After his wife and two daughters died he decided to move to Canada. He came by wagon with his widowed mother and two girls. When he was fifty, he married Philomene who was fourteen at that time. They had a family of five boys and four girls. He moved to the Elizabeth Metis Settlement in 1948 and although drawing his old age pension continued to work with his own team of horses

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family 1 Gall Oatmeal & 1 goose." In margin: Washchow Eq, Skewnish, Twaootum. B.239/d/155, fo.11, entry for 6 April, "To 4 Familys of Northward Indians, 16 qts Oatmeal, 4 Geese."

<sup>103</sup> HBCA, B.42/d/71, fo.10d, Churchill Accts, 1793/1794, "Skunish, Daughter of the late Capt<sup>n</sup>. Jonathan Fowler." Her mother was probably Wappy, country wife to Chief Factory William Jefferson of Churchill. HBCA, B.42/b/44, fo50, states, "We have received £13.3 of Mr W<sup>m</sup> Jefferson for the use of his children at your Factory as last Year vizt. To Wappee £5 To her daughter Ann £5 & to Squanish £3.3." Compare to Footnote 53.

<sup>104</sup> HBCA, B.239/d/153, fo.16d, Indian Debts 1810/1811, lists "Tuotum" with the note "Went to O.H." B.156/a/11, lists him as a chief at Oxford House.

<sup>105</sup> See HBCA, B.239/d/155, fo.13, 14, and 14d for entries dated Apr 30 and May 12, 14 and 18, 1811 respectively. Although Anchuckuck was listed in the May entries, he is unlikely to have been the fourth hunter. Between April 19 and May 1, he was with "Wetassum" taking a packet to Churchill. While he was away, Thuthat and Wash-e-soo-E'Squew obtained provisions on the 30th. His close association with Thuthat after May 1 may be explained by a relationship of some sort. In December 1810, for example, Thuthat and his son received provisions, and two days later Ancheeckuck also received biscuits and oatmeal. See B.239/d/149, fo.68, entries for Dec 18 and 20. Perhaps Thuthat was father to Anchuckuck, whose employment as a packeteer suggests a young man. On the other hand, Thuthat's job as master of the goose tent implies age and maturity. Thuthat's name disappears from the records by 1812.

<sup>106</sup> HBCA, B.239/a/119, fo.51, notes a Mr. McLaughlin was sent to Sams Creek on Apr 10 to prepare for the goose hunt and on Apr 18, Thuthat was employed "to convey Salt & ammunition to the Northd. Goose Tent & engaged... to conduct the business there." B.239/d/155, fo. 11d, records on Apr 12 that five families about to leave for Sams Creek were given salt venison. On Apr 19, Thuthat and 6 familys of Indians at Sam's Creek received provisions. (fo.12) Supplies were given to Mehaum & five families of Indians from Sam's Creek on April 29, to Thuthat and Washcho Essquoas on April 30, and to Wetassum and Anchuckuck May 1. (fo.13)

<sup>107</sup> One has to be cautious about assuming that all women named in the stewards' books were widows. Jenny Johnson received provisions in her own name, even though Kechechewethin, described as the father (or was he father-in-law?) of her son, was living. (See B.239/a/124, fo.78) And Wash-e-soo-E 'Squew and Skunish may have been mentioned because they were annuitants and thus had their own accounts. Still, Thucotch, Mr. Jacobs' daughter, was also an annuitant, and the only reference to her found outside the account books so far is a note that her annuity was taken to her by Pimme. (B.239/d/161, inside front cover.) It is the combination of information that suggests Wash-e-soo-E'Squew and Skunish were widows by 1811.

**Collin, Henry. (b. 1842)**

Henry was the son of Richard Collin (b. 1793) and Genevieve Bruyere (b. 1810). His older brother Richard is listed below. Henry signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

**Collin, Louise. (b. 1833)**

Louise was born at Red River, the daughter of Jean Baptiste Collin and Elizabeth Henry. Elizabeth Henry was the daughter of Alexandre Henry the Younger and his Chippewa wife. Louise first married Antoine Langer then married to Daniel (Donald) Welsh or Wills (b. 1840), the son of Edouard Wills and Isabelle McGillis.

Jean Baptiste Langer Louise's son by her first marriage also signed this Cypress Hills petition. Jean Baptiste was married to Justine Malaterre (b. 1855), the daughter of Alexis Malaterre and Marguerite Ward at Lebret in 1876. He was a member of the Turtle Mountain Band. This family was part of the Cypress hills Metis hunting brigade. In the 1881 Canada Census Jean Baptiste and Justine are recorded as household #2 in Cypress Hills. Living with them are their two children Jean Baptiste Jr. age 4, and Justine (one month) as well as Moise St. Denis (age 29) and Moise Dasi (age 19).

**Collin, Richard. (b. 1839)**

Richard was the son of Richard Collin (b. 1793) and Genevieve Bruyere (b. 1810). Richard married Nancy Breland (b. 1835) and had 4 children. Richard's sister Philomene (b. 1848) was married to Chief Michel Callihoo (b. 1824). Richard signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

Bruneau, Marie (dit Montagnais); address: Duhamel; claim no. 3317; born: 1859 at Battle River; father: Richard Collin (Métis); mother: Nancy Breland (Métis); scrip cert.: form E, no. 3293; file ref. 1871264

**Collin, Rosalie. (1842)**

Rosalie was born in St. Boniface, the daughter of Jean Baptiste Collin and Elizabeth Henry. Elizabeth Henry was the daughter of Alexandre Henry the Younger and his Chippewa wife. Rosalie married Joseph Charette, the son of Joseph Charette and Marie Gosselin. This family was part of the Cypress hills Metis hunting brigade

**Connolly Amelia (Douglas). (1812-90)**

By Todd Lamirande<sup>108</sup>

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Lady Amelia Connolly Douglas, a Red River Metis, was the wife of James Douglas the Governor of Vancouver Island and the British colony of British Columbia. Amelia Connolly's father was 15 years old when he entered the service of the North West Company and was still very young when he met and married, à la façon du pays, a Cree woman, known as Suzanne "Pas de nom." during the winter of 1803-4 at Rat River House. They had six children, with Amelia, the eldest daughter, being born in 1812, either a few miles from Fort Churchill<sup>109</sup> or "possibly" at Fort Assiniboia.<sup>110</sup> She went on to marry James Douglas the founding father of British Columbia and was remembered as Lady Douglas for decades after her death.

Amelia Connolly, like so many other women of her era, could have lived her life in relative obscurity, living and dying amongst other Half-Breeds in the Red River Settlement. She no doubt would have been happy to live and socialize in a society where the majority of the residents were mixed-bloods such as herself. Although, like many of her contemporaries, she married a Hudson's Bay Company fur trader, unlike them she happened to wed James Douglas. His remarkable career would take them to North America's west coast, where they would spend the majority of their lives, and where Douglas would rise from lowly clerk to the father of a province. Eventually her husband's knighthood would bestow on Amelia the title of Lady Douglas, which is how she was remembered for decades after her death. However, the spotlight that shone on her because of her husband's professional success often burned too brightly for the shy and reserved woman.

For someone who spoke English with difficulty all her life and who never forgot her Indian heritage, life surrounded by British traders and settlers, with their racial barbs, must have been hurtful and difficult at times. Despite the denigration many people made of her mixed-blood ancestry, James Douglas remained faithful to her, whereas Amelia's own father eventually "turned-off" her mother to marry a white woman. In fact, Douglas' affection for her was immortalized in a sentence, part of which, historian Sylvia Van Kirk adopted for the title for her book. "To any other being less qualified the vapid monotony of an inland trading Post, would be perfectly unsufferable (sic), while habit makes it familiar to us, softened as it is by the many tender ties, which find a way to the heart," he wrote.<sup>111</sup>



Amelia Connolly's birthplace and her early years are difficult to even conjecture about because her father, William, worked for the North West Company. Unlike the HBC the NWC's journals and records have not survived. We do know that William Connolly was born in Lachine, near Montreal, in 1786 to Irish parents.

<sup>109</sup> N. de Bertrand Lugin, *The Pioneer Women of Vancouver Island, 1843-1866* (Victoria, 1928), 10.

<sup>110</sup> Marion B. Smith, "The Lady Nobody Knows," *British Columbia: A Centennial Anthology*, Reginald Eyre Watters, ed., (Toronto, 1958), 473.

<sup>111</sup> G. P. de T. Glazebrook, ed., *The Hargrave Correspondence, 1821-1843* (Toronto, 1938), James Douglas to James Hargrave, March 24, 1842, 381.

The men at one of the forts where the family resided nicknamed Amelia “Little Snowbird” because of her fair complexion. “Her hair was dark, her eyes were gray. My mother was a very beautiful girl, so also was her sister Julia,” recalled one of Amelia’s daughters.<sup>112</sup> One of Amelia’s other sisters died when she was only three years old. Disliking having to wear the warm woolen duffels, she begged to put on a flimsy, pink, cotton frock sent from London, but while she danced past the fireplace, the flammable material caught on fire.<sup>113</sup> The other major event in her life was when the Franklin expedition came to the fort she was currently living at when she was about seven years old.

Having been made a full partner of the NWC in 1818, William Connolly was in charge of Cumberland House—not to be confused with the nearby HBC post of the same name—when John Franklin’s first expedition arrived late in 1819. Because Franklin needed the help of both companies in provisioning his overland journey, he showed no favouritism by wintering in a camp set up between the rival posts. Nevertheless, Franklin’s party spent New Year’s by dining with Mr. Connolly. “[We] were regaled with a beaver, which we found extremely delicate. In the evening his men were entertained with a dance, in which the Canadians exhibited some grace and much agility; and they contrived to infuse some portion of their activity and spirits into the steps of their female companions,” wrote Franklin.<sup>114</sup> Amelia remembered how one of the expedition’s young artists, Lieutenant George Back, played with her and Julia and made them pose for him.<sup>115</sup> The expedition’s commander also made observations about the *bois-brulés* children of Cumberland House. Franklin remarked that their education was lacking, being left to Indian relations, and that the girls, even though taught a European language, under their Indian influence “very early give up all pretensions to chastity.”<sup>116</sup> His ethnocentric comments were directed more at the children of the French Canadians who made up the bulk of the labourers. He further noted that these girls were often brides at the age of twelve and mothers at fourteen.<sup>117</sup> Amelia, perhaps because she was the daughter of a chief factor and not a Canadian, escaped this scenario and did not marry until the relatively ripe age of sixteen.

After the amalgamation of the two rival companies in 1821, Connolly became a chief trader for the H.B.C and a chief factor in 1825. A year earlier he had been put in charge of the New Caledonia district, with its headquarters at Fort St. James on Stuart Lake in northern British Columbia. He had crossed the Rocky Mountains with his family, supplies and 24 men brought from Norway House. By 1828, the sixteen year-old Amelia, who was described somewhat romantically as “shy, sweet and ‘modest as a wood violet,’”<sup>118</sup> married James Douglas on April 27th of that year. He was nine years older than Amelia, and had come to know her over a relatively long period of time, arriving at

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<sup>112</sup> Walter N. Sage, *Sir James Douglas and British Columbia* University of Toronto Press (Toronto, 1930), 45.

<sup>113</sup> Lugin, 11. N. de Bertrand Lugin’s information about Amelia Douglas’ life came mostly from the letters and recollections of Amelia’s daughter, Martha Douglas Harris.

<sup>114</sup> John Franklin, *Narrative of a Journey to the Shores of the Polar Sea, in the Years 1819, 20, 21, and 22* (London, 1823), 53.

<sup>115</sup> Lugin, 12. The other artist on the expedition, Robert Hood, made a painting of three *bois-brulés* children, two of them were girls, but they were only identified by Cree names. It was possible that these were also Amelia, Julia and one of their brothers.

<sup>116</sup> Franklin, 85.

<sup>117</sup> *Ibid.*, 86.

<sup>118</sup> Robert Hamilton Coats and R. E. Gosnell, *Sir James Douglas* (Toronto, 1908), 103.

Fort St. James two years before their marriage.

The date and place of Douglas' birth are not known precisely. His father John Douglas had interests in a sugar plantation in British Guiana, where James was likely born in 1803. His mother's name is unknown, but she was believed to be a Creole woman. Whether this meant she was a native or was simply born in a tropical place is also unknown, although James was known in fur-trading circles as a "Scotch West Indian"<sup>119</sup> and a "mulatto."<sup>120</sup> It would seem his father also married a local woman *à la façon du pays* because he fathered three children between 1801 or 1802 to 1812, two sons and a daughter. He also showed enough interest in these children to send James and his brother to a preparatory school in Lanark, Scotland. Just like William Connolly, Douglas was very young when he entered the service of the North West Company.

When he was sixteen he sailed from Liverpool on May 7, 1819 and began his fur-trading career a few months later at Fort William. In 1820 he was transferred to Ile-à-la-Crosse, where he fought a duel with an HBC employee, giving credence to Governor George Simpson's later assessment that Douglas was "furiously violent when roused."<sup>121</sup> Despite the amalgamation of the two rival companies in 1821, he was still posted there four years later. Early in his career, and quite possibly while at Ile-à-la-Crosse, Douglas wrote an exposition on the North American Indian, of which a portion reads:

The North American Indians, like all other barbarous nations, profess a body of traditionary (sic) history, or perhaps, more properly speaking, a patched medley of absurd fables interwoven with real events; some of these traditions I have collected, as they exhibit the unaided workings of the human mind, and illustrate the moral and social feelings of man in the earliest stage of savage life, when the untutored reason, darkened by ignorance, is overcome by the fierce impulses of the passions, and the mere animal instincts given for the support and preservation of life hold absolute sway.<sup>122</sup>

His attitude towards Indians was typical of his time, and one cannot help but wonder what influence his new wife may have had because his perspective on them eventually became, although still paternalistic, more tolerant than the majority of his contemporaries. However, shortly after his marriage to Amelia, he nearly lost his life to a group of Carrier Indians.

The "Kwah Incident" of which Douglas was a central character has been told, retold and exaggerated to such a degree that several different versions now exist. The events leading up to it were relatively straightforward. The story began in 1823 at Fort George, a post on the confluence of the Fraser and Bulkley Rivers, where two Carrier men killed two HBC men while the post's master, James M. Yale, was away. One of the Carrier was eventually found and put to death, whether by some HBC men, his own people or another group of Indians is not known precisely, while the other one escaped and remained a

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<sup>119</sup> H.B.C.A., A.34/2, Simpson's Character Book, James Douglas.

<sup>120</sup> Margaret Arnett MacLeod, ed., *The Letters of Letitia Hargrave* (New York, 1969) [reprint], Letitia Hargrave to Mrs. Dugald MacTavish, December 2 to 9, 1842, 132.

<sup>121</sup> H.B.C.A., A.34/2.

<sup>122</sup> Douglas' essay excerpted in Derek Pethik, *James Douglas: Servant of Two Empires* (Vancouver, 1969), 13-14.

fugitive for the next five years. Douglas, while his father-in-law was absent and he was temporarily in charge of the fort, seemingly found out that the renegade was in the nearby Nak'azdli Carrier village. "Determined that the blood of the white man should not be unavenged" Douglas proceeded to the village, accompanied by two men, "and executed justice on the murderer."<sup>123</sup> Another version, courtesy of A. G. Morice, has the fugitive, whom Morice wrote as being named Tzoelhnolle, being captured and brought before Douglas who had him hung while declaring, "the man he killed was eaten by the dogs; by the dogs he must be eaten."<sup>124</sup> Douglas never talked much about this event until forty-five years later when he reminisced about his more brazen, younger self in a letter in the *Victoria Standard* that was a response to another newspaper's piece on him:

In another column you will find a letter from the 'Ottawa Free Press,' do read it, and see how it treats me, they wish to make me, who am as you know a quiet old gentleman enough, a sort of Dare devil, fearing nothing. True I seized the Indian, a noted murderer, as stated, and secured him after a desperate struggle, but I did not shoot him with my own hands; he was afterwards executed for his crimes. It was a desperate adventure, which nothing but a high sense of duty could have induced me to undertake.<sup>125</sup>

Because the murdered Carrier was his distant relation, an enraged Chief Kwah and a number of his men consequently stormed into the fort, cornered the young clerk and was about to have him put to death when an individual, or individuals, negotiated with the old chief and saved Douglas' life.

Several different accounts described how Douglas actually had his life spared. The most romantic version, again courtesy of Morice and with shades of the Pocahontas legend, has the fort's interpreter's wife, Nancy Boucher, and Amelia Douglas screaming and crying to Kwah in the hopes of sparing his life. The two women ran upstairs and began throwing tobacco, clothing, handkerchiefs and other goods into the assembled throng. "Then Kwah, who never had any real intention to kill the clerk, signified his acceptance of the gifts as a compensation for Tzeolhnolle's death, and bade his followers quietly return to their homes, as the 'incident was closed'" wrote Morice.<sup>126</sup> N. de Bertrand Lugin recorded that during the incident Amelia "was caught by her long flowing hair, her head drawn back, and her throat bared to the knife" when her brother William rescued her from death.<sup>127</sup> Still another rendition has her other brother Henry saving the day:

My sister Julia aged about twelve years got hold of my father's sword, which was in the bedroom. She was going into the big room to slash the Indians right and left. Fortunately my Mother met her and asked what she was going to do. She replied, "Going to Kill some of the Indians," but my Mother told her to put the sword back.... My father had left his fire bag in the bedroom with some tobacco in it, which I took and went

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<sup>123</sup> W. S. Wallace, ed., *John McLean's Notes of a Twenty-Five Years Service in the Hudson's Bay Territory* (Toronto, 1932), 162.

<sup>124</sup> A. G. Morice, *The History of the Northern Interior of British Columbia* (Toronto, 1904), 138-9.

<sup>125</sup> W. Kaye Lamb, "Letters to Martha," *British Columbia Historical Quarterly* (1943), 43-4.

<sup>126</sup> Morice, 140.

<sup>127</sup> Lugin, 14.

through the crowd, I managed to reach the first Chief, Mal de Gorge, and offered him the tobacco which he accepted. He took pity on me as I was crying, and told his brother to leave off. He opened the gate and ordered the Indians to go, and then told his brother to go also, and in a very short time the fort was clear.<sup>128</sup>

And still another version is in the Carrier oral tradition and lives on through one of Kwah's descendants, Nick Prince, who states that Kwah clearly entered the fort to kill Douglas. However, two of Kwah's grandsons prevented him from following through on his intention. They told him that it was the duty of the warrior chief to kill him, and if he did the deed himself, then his grandsons would not be able to inherit his title someday.<sup>129</sup> No matter who saved him, Douglas lived to see the continuation of his career in the HBC.

Douglas' professional life had stagnated slightly in New Caledonia. Although he had been left in charge of the fort on occasion, his main duty had been to look after the fisheries that fed the fort. He had journeyed with his father-in-law to Fort Vancouver on the Columbia River. The fort was an important depot as all the furs on the pacific slope were funneled through there. A few months after the Kwah incident Douglas' father-in-law suggested that he be transferred there. "Douglas's life is much exposed among these Carriers, he would readily face a hundred of them, but he does not much like the idea of being assassinated, with your permission he might next year be removed to the Columbia, wherever he may be placed he can not fail of being essentially useful" wrote Connolly in February 1829.<sup>130</sup> Douglas, however, had to live with the possibility of being murdered for nearly another year before being transferred to the Columbia. Mrs. Douglas, however, would not accompany her husband for several more months.

She was due to give birth to the couple's first child and could not travel. According to one account when she did make her way to Fort Vancouver in the company of her father, she traveled "in state." Apparently, Amelia journeyed south "astride a beautiful little horse, whose trappings were bright with coloured quills, beads and fringes and little bells. She wore a skirt of fine broadcloth with embroidered leggings, and her moccasins were stiff with the most costly beads."<sup>131</sup> This story is no doubt exaggerated. Mrs. Douglas was unlikely to have participated in such an ostentatious display, because she would have been mourning the recent death of her first child, Amelia. Like Annie Bannatyne, Amelia Douglas would outlive the majority of her children. Of her first four children, Amelia, Alexander, John and Maria, none of them would live to see their fourth birthday. Only four of Amelia's thirteen children would eventually outlive her. The other twelve came close to never being born, because on the trip to the Columbia, Amelia and her horse were caught in the swift current of the Fraser River and she nearly drowned. A servant in the group, which was accompanying her and her father, managed to rescue both the future Lady Douglas and her horse and lead them to the opposite shore. Tradition has it that once Mrs. Douglas finally arrived in Fort Vancouver her husband was disappointed that his "Little Snowbird" had become tanned through her weeks of

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<sup>128</sup> Henry Connolly quoted in Frieda Esau Klippenstein, "The Challenge of James Douglas and Carrier Chief Kwah," *Reading Beyond Words: Contexts for Native History*, eds. Jennifer S. H. Brown and Elizabeth Vibert, (Peterborough, Ontario, 1996), 133.

<sup>129</sup> *Ibid.*, 141.

<sup>130</sup> E. E. Rich, ed., *Simpson's 1828 Journey to the Columbia* (London, 1947), William Connolly to George Simpson, February 27, 1829, 243-4.

<sup>131</sup> Lugin, 15.



travel.<sup>132</sup> This slight was, nevertheless, nothing compared to the prejudice she eventually encountered while she lived in what is today the state of Washington.

Although Douglas came to Fort Vancouver to just be the post's accountant, he had come to the Shangri-La of British-held, Pacific territory. A lengthy description of the fort gives some colour to the place Amelia Douglas called home, her husband occasionally left on journeys along the Pacific to conduct the Company's business, for nearly two decades.

The fort was not formidable in appearance. It consisted of a strong stockade about twenty feet high, without bastions, embracing an area of two hundred and fifty by one hundred and fifty yards. Within this enclosure, around three sides, were ranged the dwellings and offices of the gentlemen in the company's service. In the centre, facing the main entrance or great gate, was the residence of Doctor John McLoughlin, the governor by courtesy of the Hudson's Bay Company in Oregon, a French Canadian structure, painted white, with piazza and flower beds in front, and grape-vines trained along a rude trellis.... There were no galleries around the walls for sentries, nor loopholes for small



arms, no appearances, in fact, indicating a dangerous neighbourhood. Near the centre of the enclosure rose the company's flagstaff, and everything about the place was orderly, neat, and business-like.... A bell large enough for a country church was supported by three stout poles about twenty feet high, covered with a little pointed roof to keep off the rain.... Saturday's work ended at five in the afternoon, at which time the physician of the establishment served to the men their week's rations,

consisting in winter of eight gallons of potatoes and eight salt salmon, and in summer of pease and tallow; no bread or meat being allowed, except occasionally. The Indian servants of the Indian wives hunted and fished for additional supplies.<sup>133</sup>

Above  
Daughters Agnes, Cecillia and  
Alice Douglas ca. 1858

<sup>133</sup> H. H. Bancroft, *History of Oregon* (San Francisco, 1890), 7-8, reprinted in Pethick, 24-5.

As suggested above, Mrs. Douglas' life must have been relatively pleasant, with servants to help with the workload, although her diet was probably similar to the labouring men because rations for Company officers would not have been significantly better. Most of the officers, including McLoughlin, had Indian or mixed-blood wives who lived within the fort. Amelia would have had many women of a similar background with which to socialize. McLoughlin's wife, for example, was an Ojibway Half-Breed, whom he showed great affection for and treated "in public and in private...as if she had been a daughter of Queen Victoria."<sup>134</sup> Since their husbands were two of the ranking men in Fort Vancouver, it was likely that Mrs. Douglas became a good friend with Mrs. McLoughlin. Like James and Amelia's marriage, the liaisons between white men and Indian or mixed-blood women at the fort were all country marriages and had never been solemnized in a church. This state of affairs would cause considerable trouble when a clergyman finally arrived at Fort Vancouver.

The Reverend Herbert Beaver and his wife Jane arrived on the Columbia on September 6, 1836. They came straight from England, and therefore, they had no introduction to the realities of a fur-trading life in what was a far-flung outpost of Empire. The Beavers epitomized pious snobbery at its worst; rigid, dogmatic and prejudicial, they were undoubtedly appalled at the "Sodom and Gomorra" and the meager living conditions they would have to endure. "No legal marriage, no regular Baptism, no accustomed rites of Burial; men, for the most part, not practicing, and women totally ignorant, of the duties of religion. But I am not without reasonable hope, that by the blessing of God, this deplorable scene of vice and ignorance will speedily assume a fairer aspect," Beaver wrote in his first report to HBC superiors in London just a few months after his arrival at the post.<sup>135</sup> His complaints about the lodging him and his wife had to inhabit and the lack of luxuries, especially in the rations, caused McLoughlin to reply in his report to London:

I intend doing every thing to Make Mr. Beaver as comfortable as the Circumstances of the Country will Admit, and I consider people (sic) right to satisfy themselves with such things as the country affords—and I am Adverse to the Introduction of any thing in the country which may lead to unnecessary Expense. Mr. Beaver's house is the Best in the Fort. If he is Allowed carpets and imported furniture—has not every Gentleman in the place a Right to the same Indulgence—his Expenditure of Wine and Brandy is much Greater than the Allowance and I wrote him that we had certain Limits beyond which we could not Exceed.<sup>136</sup>

As shall be seen, McLoughlin and Beaver would never have the pretence of a cordial relationship, but Douglas and the reverend initially conducted themselves in quite a friendly manner.

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<sup>134</sup> H. H. Bancroft, *History of British Columbia* (San Francisco, 1890), 300, reprinted in Pethick, 23-4.

<sup>135</sup> Thomas E. Jessett, ed., *Reports and Letters of Herbert Beaver, 1836-1838* (Portland, Oregon, 1959), November 10, 1836, 2.

<sup>136</sup> E. E. Rich, ed., *The Letters of John McLoughlin, First Series, 1825-1838* (Toronto, 1941), November 16, 1836 Report, 176.

In fact, Douglas allowed Beaver to “officially” marry him and Amelia on February 28, 1837. Beaver was elated at this move and wrote to Benjamin Harrison—an influential member of the committee in London responsible for the direction of the HBC that: Douglas, “residing immediately at the Fort and in a state of Concubinage, last week consented to be married; and I performed the ceremony, I assure you with heartfelt feelings of joy at this unexpected move in the cause of religion.”<sup>137</sup> Notwithstanding this apparent triumph, the rest of the post’s couples did not feel the need to remarry their spouses, although McLoughlin did consent to a civil ceremony that Douglas performed himself. Douglas also tried to work with Beaver by translating the Anglican Liturgy into French for the fort’s labouring force, even though the majority of them were Catholic. Douglas’ patience with the obstinate clergyman did have its limits, especially when it came to Beaver’s sectarian views and his opinion of the women in the fort.

A year and-a-half after his arrival, the reverend’s intransigence showed no signs of dissipating. In a March 19, 1838, letter to Harrison, Beaver grumbled about the behaviour of the fort’s chief trader—Douglas had since been promoted, making him second in command of the fort. “One Sunday, [Douglas], immediately after absenting himself from our Morning Service, at which, with the evening, he is but an inconstant attendant, read, although a Protestant Communicant, a Roman Catholic one to the Frenchmen in their own language,” wrote Beaver.<sup>138</sup> Always the pedantic zealot, Beaver wondered if he could allow Douglas back into his congregation after this clear lapse of faith. In the same letter to Harrison, he revealed how Douglas threatened to bury an unbaptized half-breed girl himself after Beaver refused to do so. “He did not do so, but he attended the funeral with Chief Factor McLoughlin, who read the Service of England. I suppose it was intended to honor her mother, who is depraved among the depraved, having lived with several officers and others, and being a suspected murderess of infants in her capacity as midwife,” he scribed.<sup>139</sup> As this quotation suggests, Beaver had a very ethnocentric opinion of the Indian and mixed-blood women who lived at the fort that was extreme even for the time and place he lived in. These women, “though very respectable women in their ways, are little calculated to improve the manners of society, which will I am decidedly of opinion never assume a higher tone, until means be found for the introduction of married females in the several classes of life, and educated accordingly,” he said.<sup>140</sup> Beaver in particular dwelled on the lack of morals these women had with the concomitant evil influence it had on their children. “Besides, it is of little use to inculcate, by day, in the school, lessons of morality, which are contradicted, in the night, at home, by diametrically contrary behaviour,” he admonished.<sup>141</sup> He also believed that “unmarried” women should not live in public buildings, be given rations, allowed medical attention or “recognized as the wives of the men, with whom they are living.”<sup>142</sup> Although Amelia Douglas appeared to be excluded from this blistering criticism because of her marital status, she was already deeply sensitive about her native heritage and would certainly have been hurt by the sniping of Beaver and his wife. Their zeal to bring the morality of Great Britain to Fort Vancouver had a specific target, however, and that was McLoughlin’s wife. Criticism directed in this area would be a gross tactical error and

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<sup>137</sup> Jessett, Herbert Beaver to Benjamin Harrison, March 10, 1837, 35.

<sup>138</sup> *Ibid.*, Beaver to Harrison, March 19, 1838, 74.

<sup>139</sup> *Ibid.*

<sup>140</sup> *Ibid.*, Beaver to Harrison, March 10, 1837, 35.

<sup>141</sup> *Ibid.*, Beaver’s Third Report, March 19, 1838, 57.

<sup>142</sup> *Ibid.*, Beaver’s Fifth Report, October 2, 1838, 117-8.

eventually contribute to the premature and hasty departure of the Beavers.

Herbert Beaver saved his most outspoken vitriol for Dr. John McLoughlin, whom he believed, as the post's master should set an example for the rest of the men living in debauchery. For Beaver, Mrs. McLoughlin was no more than a slut spreading the contagion of immorality like it was a communicable disease; she was a "notoriously loose character" who was corrupting the female children of the fort. "While I see the kept mistress of the highest personage in your service at this station put forward to associate with, and entertain, respectable married and unmarried females from the United States of America, to the scandal of religion, to the retarding of morality, and to the indelible disgrace of all concerned in the transaction," he also spewed.<sup>143</sup> Beaver wrote these comments in a report that he assumed would only be read by administrators in London; they were also written just days before McLoughlin was to depart for a trip to England, and Beaver obviously did not think they would get back to him. When McLoughlin decided to discuss the matter in the middle of the fort's grounds by laying a beating on Beaver, he undoubtedly realized how carefully his correspondence was scrutinized before being sent to London. Fortunately, people intervened before McLoughlin administered any serious harm. He may have warned Beaver to be on his best behaviour while Mrs. McLoughlin was left alone at the fort.

However, the indefatigable Beaver let loose another barrage while McLoughlin was away. He protested the fact that she continued to live in the chief factor's apartments and again disparaged her virtue in his October 2, 1838, report. This latest attack was too much for Douglas who wrote a blistering rebuttal to this latest report. "[Beaver] also usurps a sort of prescriptive right, to libel, by his discoloured statements the character of every person with whom he associates. The direful passages designed, as they report, not to reprove vice; but to blast reputations and procure expulsion from the service, are noised about throughout the settlement, they become an unsuccessful nuisance and highly prejudicial to the service," Douglas wrote in a report on the Beaver affair.<sup>144</sup> It has been suggested that Beaver was so fixated on this issue because his wife was unhappy associating with women who had not been wed according the rites of the Church of England.<sup>145</sup> Reverend Beaver soon left Fort Vancouver for England. He was defiant to the end and would continue to wail that McLoughlin was an agent of popery. His desire to see the death of country marriages and the rise in the virtuous dispositions embodied by British women was realized by Douglas a few years after his departure. "There is a strange revolution, in the manners of the country; Indian wives were at one time the vogue, the Half-Breed supplanted these, and now we have the lovely tender exotic torn from its parent bed, to pine and languish in the desert," remarked Douglas when congratulating James Hargrave on his marriage to Letitia McTavish, a white woman.<sup>146</sup> Still, Douglas remained devoted to Amelia as his career continued upwards.

Not long after McLoughlin's return Douglas was promoted to chief factor. A week after his arrival McLoughlin wrote his superiors in London to praise the job he had done

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<sup>143</sup> *Ibid.*, March 19, 1838, 58.

<sup>144</sup> Rich, *McLoughlin Letters*, 1st series, Douglas report, October 18, 1838, 266-7.

<sup>145</sup> Marion Smith, 475.

<sup>146</sup> *Hargrave Correspondence*, James Douglas to James Hargrave, February 26, 1840.

in his absence, “which does the utmost credit to Mr. Douglas.”<sup>147</sup> A year later McLoughlin again lavished praise on Douglas, whose “zeal to promote the interest of his employers his assiduous application to business and his study (sic) correct conduct have entitled him to my esteem and regard.”<sup>148</sup> As the 1840s began, it became apparent to HBC officials that the flood of American pioneers into the Oregon territory meant that Fort Vancouver might find itself south of any proposed border. As a contingency plan Douglas was commissioned with the task of journeying to the southern tip of Vancouver’s Island to select a new site for the Pacific headquarters.

In 1842, he sailed there to inspect several potential sites, one of which was called Camosack. A year later Douglas returned to Camosack and left this description in a letter written to James Hargrave: “The place itself appears a perfect ‘Eden’, in the midst of the dreary wilderness of the North west coast, and so different is its general aspect, from the wooded, rugged regions around, that one might be pardoned for supposing it had dropped from the clouds into its present position.” The site also seemed perfect for farming, with the soil “more luxuriant, than in any other place, I have seen in America,” and as important, “not a musquitoe that plague of plagues did we feel.”<sup>149</sup> The Douglas family did not transfer to Fort Victoria until the spring of 1850, where both of them would spend the rest of their days—in Amelia’s case, another 40 years. By this time, James Douglas had long since taken over John McLoughlin’s position: McLoughlin had retired in 1846.

A year after arriving on Vancouver Island Douglas became, in addition to his HBC duties, governor of the fledgling colony. This circumstance created a conflict of interest for the new governor; his duty to promote colonization was at odds with his role to promote the business of fur trading, because settlers and furs don’t generally mix. Reverend Robert John Staines, who arrived at Fort Victoria in 1849 to become the fort’s schoolmaster, pointed out this conflict, thus setting up an antagonism between the two men that undoubtedly gave the Douglas’s a sense of déjà vu, reminding them of the strife with Rev. Beaver. Soon after the arrival of Rev. Staines and his wife, Douglas reported that he was “happy to inform you, [they] are attentive and give much satisfaction as Teachers.”<sup>150</sup> However, Mrs. Douglas did not get along with Mrs. Staines, whom she found condescending no doubt because she looked down her nose at Amelia’s Indian heritage. Whether this slight of his wife began to alter Douglas’ opinion of Staines is highly speculative, because he wrote a year later to still praise Mrs. Staines, but called her husband “lazy” and further noted, “had I a selection to make he is not exactly the man I would choose; but it must be admitted we might find a man worse qualified for the charge of the school.”<sup>151</sup> Staines did not, however, keep to the shadows of his classroom. Instead, he signed a petition that pointed out Douglas’ conflict of interest, and he led opposition cries of nepotism when Douglas appointed his brother-in-law, David Cameron, Chief Justice of the Supreme Court of Civil Justice, when he had no legal training. Staines was so dissatisfied with the state of the colony that he left for England in 1853,

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<sup>147</sup> E. E. Rich, *The Letters of John McLoughlin, Second Series, 1839-1844* (Toronto, 1943), October 24, 1839, 3.

<sup>148</sup> *Ibid.*, November 20, 1840, report, 21-2.

<sup>149</sup> *Hargrave Correspondence*, Douglas to Hargrave, February 5, 1843.

<sup>150</sup> Hartwell Bowsfield, ed., *Fort Victoria Letters, 1846-1851* (Winnipeg, 1979), James Douglas to Governor, Deputy Governor and Committee of the Honorable H.B.C., October 27, 1849, 59.

<sup>151</sup> G. Hollis Slater, “Rev. Robert Staines: Pioneer Priest, Pedagogue and Political Agitator,” *British Columbia History Quarterly* (1950), James Douglas to A. C. Anderson, October 28, 1850, 201.

but he lost his life when his boat, bound for San Francisco, sank with everyone perishing save for one man. One would expect some magnanimity in light of this tragedy, but Douglas' rancour was such that nine months after Staines' death he wrote that "Mr. Staines, unfortunately for himself, was a violent party man, and was prudent neither in his conduct nor associations."<sup>152</sup> For Amelia, the Staines affair was probably somewhat balanced by the fact that after living in fur-trading posts for her entire life, she finally had a house of her own to live in and a household to run.

The building of the Douglas house was begun in 1851. Soon after arriving in Fort Victoria, Douglas marked off a 10-acre lot near the post. With the help of three HBC servants and a party of native labourers, "who promise to become useful as rough carpenters," Douglas began work on an impressive two story building.<sup>153</sup> This dwelling would be where the Douglas's spent their remaining days. It was near the mud flats where the Empress Hotel would eventually be built, and B.C.'s legislative buildings would be built across Government Street, so it was a centrally located place close to the seats of government. Douglas supplied the house with furniture and other supplies that was more expensive than allowed by the HBC Governor and Committee, but he explained that someone in his position and who held his office was "required to maintain a respectable appearance."<sup>154</sup> It was no doubt a quantum leap from having to live in officer's quarters in the various forts the Douglas's lived in for so many years. Sophia Cracroft, the niece of John and Lady Franklin, described the house, during a visit in 1861, as "standing in a large old fashioned garden with borders of flowers enclosing squares of fruit trees & vegetables....The house is a substantial plain building, with very fair sized comfortable rooms."<sup>155</sup> One daughter, Martha Douglas Harris, and her family would live in it for an additional ten years after Amelia's death in 1890, but it would soon be torn down after that. Its site is now occupied by Victoria's Royal Museum and the provincial archives.

In addition to being governor of Vancouver Island, he added the additional duties of being named governor of the mainland colony of B.C. in 1858. This high profile meant that Amelia Douglas was more in the public eye, a position she was often not comfortable with, and her husband's position meant that criticism was often lobbed his way, with several critics often making hay that his choice of mates made him suspect as governor. A private letter, by Annie Deans to her brother and sister, from 1854 shows the tone of the commentary:

For the Governor of Vanc[o]uvers Island has been in the Company out here ever since he was a Boy about 15 year[s] of age and now he is a Man upwards of 60 now—you may say he has been all his life among the North American Indians and has got one of them for a wife so how can it be expected that he can know anything at all about Governing one of Englands (sic) last Colony's (sic) in North America, Mr Douglas Governor (sic) has appointed a Brother in law of his to be superime (sic) Judge who is in

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<sup>152</sup> Douglas quoted in Slater, 226.

<sup>153</sup> *Fort Victoria Letters*, James Douglas to Archibald Barclay, September 1, 1850.

<sup>154</sup> *Ibid.*, Douglas to Barclay, November 24, 1851.

<sup>155</sup> Dorothy Blakey Smith, ed., *Lady Franklin Visits the Pacific Northwest: Being Extracts from the Letters of Miss Sophia Cracroft, Sir John Franklin's Niece, February to Arpil 1861 and April to July 1870* (Victoria, 1974), 24.

no way qualified for the office.<sup>156</sup>

The former Bill Smith—he had changed his name to Amor de Cosmos (lover of the universe)—arrived on Vancouver Island in May 1858. He began printing the *British Colonist* that winter and became a noisy critic of the governor. He also mentioned Douglas' choice of mate when he really felt the need to fashion himself as a yellow journalist. "Were a good Indian agent required, over whom could be extended 'a reign triumphant', it would not be too difficult to discover a suitable incumbent, qualified by long experience and intimate association (my italics)," de Cosmos wrote in 1860.<sup>157</sup> What must have really hurt Mrs. Douglas is that prejudicial remarks attacked her children.

The letters of Edmund Hope Verney reveal the bigotry that must have been whispered frequently around the tables and parlours of Victoria's high society. "The Governor is a great drag on the colony...a refined English gentleman is sadly wanted at the head of affairs...for Mrs. Douglas and her daughters, the less said the better: I do not conceive that I can do any good by recounting instances of their ignorance & barbarism," he remarked.<sup>158</sup> Verney did try to be somewhat charitable in individual descriptions of Amelia and her daughters, but modern readers will still find his characterizations offensive because they're based on race: he called Cecilia a "fine squaw"; Alice was "always correcting her sisters for not being sufficiently lady-like, but they can hardly be worse than herself"; Agnes was a "fat squaw, but without any pretence to being anything else; very good natured and affectionate, but not affected"; and Mrs. Douglas was "a good creature, but utterly ignorant: she has no language, but jabbbers French or English or Indian, as she is half Indian, half English, and a French Canadian by birth."<sup>159</sup> A contemporary of Verney's, Charles Wilson, also wrote cutting remarks about Mrs. Douglas' daughters:

Most of the young ladies are half-breeds & have quite as many of the propensities of the savage as of the civilized being. Two of the Misses Douglas (Alice and Agnes), the Governor's daughters, had their heads flattened whilst they were young but it is scarcely visible. They had just had some hoops sent out to them & it was most amusing to see their attempts to appear at ease in their new costume.<sup>160</sup>

Not everyone who visited the Douglas's had such hurtful comments about them. Indeed, Arthur Bushby visited the Douglas residence on New Year's Day, 1859, and was immediately smitten with Agnes. "We played cards Brew Bob Miss Aggie Douglas & myself—they say she looks with no savage eye on me—& true she is a stunning girl. Black eye & hair & larkly like the devil half a mind to go in for her," he wrote in his journal.<sup>161</sup> Nevertheless, the gossip and innuendo about her children must have reached

<sup>156</sup> Annie Deans to her brother and sister, February 29, 1854, letter reprinted in Slater, 223.

<sup>157</sup> De Cosmos quoted in Jan Gould, *Women of British Columbia* (Saanichton, B.C., 1975), 56.

<sup>158</sup> Allan Pritchard, ed., *Vancouver Island Letters of Edmund Hope Verney, 1862-65* (Vancouver, 1996), Edmund Hope Verney to Harry Verney, August 16, 1862, 84.

<sup>159</sup> *Ibid.*, Edmund Hope Verney to Harry Verney, July 20, 1862, 74-5.

<sup>160</sup> George F. G. Stanley, ed., *Mapping the Frontier: Charles Wilson's Diary of the Survey of the 49th Parallel, 1858-1862, while Secretary of the British Boundary Commission* (Toronto, 1970), August 2, 1858, 28.

<sup>161</sup> Dorothy Blakey Smith, "The Journal of Arthur Thomas Bushby, 1858-1859," *British Columbia Historical Quarterly* (1957-58), January 1, 1859, 122. Bushby asked for Agnes' hand in marriage in July 1859, especially after she broke off her "understanding" with

Amelia Douglas' ears and have been especially painful.

She reacted by keeping a low public profile during most of her husband's tenure as governor, rarely going out in public and frequently turning down dinner invitations. Official portrayals of Amelia after James became governor deliberately concealed her Indian heritage.<sup>162</sup> Her refusal to attend dinners appeared to extend to even her own home. Although he visited the governor's house several times during his early courtship of Agnes Douglas, Bushby did not actually meet Mrs. Douglas until three weeks after first meeting her daughter. "Mrs. Douglas came to dinner. Seems a good old soul," he noted.<sup>163</sup> While Lady Franklin<sup>164</sup> and her niece, Sophia Cracroft, were touring the Pacific northwest, they stopped in Victoria and paid Mrs. Douglas a visit on February 28, 1861.<sup>165</sup> "We were engaged today to take luncheon with the Governor's wife M<sup>rs</sup> Douglas, in place of paying her a formal visit. Have I explained that her mother was an Indian woman, & that she keeps very much (far too much) in the background; indeed it is only lately that she has been persuaded to see visitors," wrote Cracroft.<sup>166</sup> She noted further that, "she has a gentle, simple & kindly manner wh<sup>h</sup> is quite pleasing, but she takes no lead whatever in her family, & the luncheon arrangements & conduct, rested only with Agnes & M<sup>r</sup> & M<sup>rs</sup> Young, in the absence of the Governor."<sup>167</sup> Clearly, Amelia Douglas was uncomfortable playing the role of a governor's wife, and preferred the company of her family and such close friends as Josette Work, the daughter of Pierre Legace and a Nez Perce woman. Governor Douglas, instead, relied on his daughters to accompany him on public social occasions. All negative commentary, however, ceased for a while when her husband retired.

In 1864 Mrs. Douglas heard only plaudits as James Douglas ended his career as a colonial administrator. Before his retirement Douglas received a knighthood for his years of service, thereby the title of Lady Douglas was bestowed upon Amelia. In March 1864 a banquet was held in Victoria to honour Douglas, and a second banquet held a few days later in the mainland colony's capital of New Westminster had Lady Douglas as the honoured guest, where she was presented with a memorial medallion of her husband. As B.C. historian Margaret Ormsby pointed out the titles and Douglas' wealth commanded new respect and prestige, and a kinder attitude was shown to Lady Douglas; every act of private charity performed by her was recalled, and "every young British settler expressed his grateful thanks for the hospitality of her dinner table and the pleasure of an evening spent in her family circle."<sup>168</sup> This supposedly turning of a new leaf by the colony's settlers did not cause Amelia to suddenly become a socialite. Her daughter Cecilia died suddenly in 1865. Also, a new complication a few years after her husband's retirement caused her to remain in the background, because her legitimacy, and in her mind the

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John Work. James Douglas declined, saying they were too young and Bushby's income too small. After Bushby got a government job and built a house, the couple finally married on May 8, 1862.

<sup>162</sup> Jean Barman, *The West beyond the West: A History of British Columbia* (Toronto, 1991), 46.

<sup>163</sup> "Arthur Bushby Journal," January 20, 1859, 131.

<sup>164</sup> Lady Franklin was the widow of Sir John Franklin, whose third voyage to find the northwest passage ended in catastrophe with the loss of the *Erebus* and *Terror* and all lives aboard. Franklin's first expedition was the same one that Amelia and her sister Julia encountered many years before at Cumberland House.

<sup>165</sup> This date was the twenty-fourth anniversary of the Douglas' marriage by Rev. Beaver.

<sup>166</sup> *Lady Franklin Visits the Pacific Northwest*, 22-3.

<sup>167</sup> *Ibid.*, 24.

<sup>168</sup> Margaret A. Ormsby, *British Columbia: A History* (Toronto, 1958), 197-8.



legitimacy of all her children, came under public scrutiny when her brother sued William Connolly's estate.

Amelia's father had left New Caledonia not long after the Douglas's moved to Fort Vancouver. That there was an estate to sue was due to Connolly's frugality. "I have been very careful of my coppers. A symptom which leads me to expect that in time I will become, if not a miser, at least a wonderful economist," he told James Hargrave in 1829.<sup>169</sup> He left New Caledonia to oversee the King's Posts in Lower Canada, being able to live in Montreal not far from where he was born. He retired in 1842 when he refused to be posted back to Rupert's Land at Fort Albany. At this point in his life, he clearly did not need to work for a living as he was already living "in great style" in Montreal.<sup>170</sup> Amelia's mother, however, was not living in great style, but was stuck in a convent in Red River, where she died in 1862, having been supported there by Connolly, and then after his death, Connolly's second wife.

The basis for the lawsuit began when Connolly returned to Lower Canada with Susanne and their children. In 1831 they came to St. Eustache, where two of Amelia's sisters were baptized, but only after Connolly assured Rev. Turcotte that Susanne was his lawful wife and the children were legitimate. After four or five months they moved to Montreal and boarded with Connolly's sister, Madame Pion. Perhaps his new wealth made him ashamed of having a full-blooded Cree Indian for a wife, someone whose background could never match the new station he now had. He evidently received advice that a country marriage was not a legally binding one; therefore, he married his second cousin, Julia Woolrich—"a lady of good social position and of high respectability"<sup>171</sup>—on May 16, 1832, while Susanne was still boarding with his sister. His "ex-wife" was understandably upset by this turn of events, scolding Connolly and telling him "he would regret it."<sup>172</sup> However, she was sent to Red River and Connolly never lived to regret it and neither did Susanne. After his death the estate went to Julia Connolly and the children from his second marriage. Amelia's brother was probably not suing just for a piece of the estate but to establish that he was a legitimate child from Connolly's marriage.

The younger Connolly won the case based on several key points. Several witnesses testified that Susanne was introduced as Mrs. Connolly and that the marriage had endured for twenty-eight years because most English fur traders followed English law, thus their children were acknowledged as "lawful issue". The defense tried to argue that country marriages were not binding, that repudiation, or "turning off" was quite common, with the former wife being left behind with her family or another fur trader. It was argued that Connolly could not "carry with him this common law of England to Rat River in his knapsack."<sup>173</sup> Justice Monk, however, based his decision largely on the fact that Connolly brought Susanne back to Montreal, giving the marriage legitimacy once they had left fur-trading country. Monk ruled:

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<sup>169</sup> *Hargrave Correspondence*, William Connolly to James Hargrave, February 28, 1829, 28.

<sup>170</sup> *Ibid.*, Murdock McPherson to James Hargrave, March 15, 1842, 376.

<sup>171</sup> "Connolly vs. Woolrich, Superior Court, Montreal, 9 July 1867", *Lower Canada Jurist*, XI, 200.

<sup>172</sup> *Ibid.*, 238.

<sup>173</sup> *Ibid.*, 215.

If this Cree marriage was dissolvable at pleasure, Mr. Connolly could perhaps have repudiated his Indian wife, had he done so while residing among the Crees, or where such a barbarous usage prevailed. He might have done so then if he could do so at all—but when he came to Canada, that right ceased....The Indian woman was his wife here, and would remain so, until the marriage was dissolved by means known to the law....The evidence shows conclusively that her status was that of a lawful wife, and not that of a harlot, till Connolly repudiated her.<sup>174</sup>

Monk awarded Connolly one-twelfth of his father's estate, but more importantly his birth was now legitimized before the law. The decision was appealed before the Committee of the Privy Council, but the case was settled out of court before a judgment was reached. The Connolly case did not set any legal precedents. In 1886, *Jones vs. Fraser* declared that a country marriage did not constitute a legal marriage, which reflected the trend against mixed marriages.<sup>175</sup>

Once the case was finally finished in 1869, Amelia Douglas' spirits picked up considerably. She became much more sociable, her health improved and she now believed her children could now move more easily about society.<sup>176</sup> The change in her disposition and her willingness to play the hostess was noticeable when Lady Franklin and her niece paid a second visit to Mrs. Douglas on April 30, 1870:

Lady Douglas only, was at home, & surprised our companions, (Cap<sup>tn</sup> Hankin & Mr Musgrove [Musgrave] ) by admitting us, as she very rarely sees anyone. I dare say you may not remember that she was a half caste Indian very shy, awkward, & retiring as much into the background as she can possibly do. Mr Musgrave had never before seen her! She was very cordial, & I am sure much pleased to see my Aunt, & vexed that Sir James was out.<sup>177</sup>

What must have pleased Amelia just as much was Sir James' renewed interest, since his retirement, in his children. His youngest daughter, Martha, became the object of his affection, no doubt due to her only being 10-years-old when he retired. When she was eighteen, Douglas sent her to England to continue her education. This close relationship continued until his death in 1877.

After her husband's death, Amelia found satisfaction in her children and grandchildren, and a renewed pride in her Indian heritage. Martha and her family moved into the Douglas home after Sir James' death. Her grandson, 'Ches' Harris, later reminisced about his grandmother during his time living there:

She wasn't at all frail—in fact very lively; she went out driving three or four afternoons a week. We always went to say good-night to Granny before we went to bed—we looked forward to it; she told such wonderful stories, mostly Indian legends. There was an old chief of the Songhees who used to visit and tell stories to us, too.

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<sup>174</sup> *Ibid.*, 255-6.

<sup>175</sup> Sylvia Van Kirk, *"Many Tender Ties": Women in Fur Trade Society, 1670-1870* (Winnipeg, 1980), 242.

<sup>176</sup> Marion Smith, 479; Gould, 58; Valerie Green, *Above Stairs: Social Life in Upper Class Victoria 1843-1918* (Victoria, 1995), 30.

<sup>177</sup> *Lady Franklin Visits the Pacific Northwest*, 118.

Granny was very kind, especially to poor people and Indians. They used to come in big canoes with venison or fish or ducks or berries to sell and Inad at the bottom of the garden. She always bought everything they had and gave it to the poor; then she would bring out gunny sacks for the Indians to load up with fruit and vegetables.<sup>178</sup>

Martha Douglas Harris would pay tribute to her mother by including a half dozen of her stories in a book of Cowichan legends she compiled in 1901. “As a little girl I used to listen to these legends with the greatest delight, and in order not to lose them, I have written down what I can remember of them. When written they lose their charm which was in the telling. They need the quaint songs and the sweet voice that told them, the winter glooming and the bright fire as the only light—then were these legends beautiful,” she wrote in the short introduction to the Cree stories included in the *History and Folklore of the Cowichan Indians*. None of these stories is short enough to be included here. However, Martha did tell the author, N. de Bertrand Lugrin<sup>179</sup>, a shorter one about the refusal of a wife to immolate herself on her husband’s funeral pyre, which was included in the 1928 book, *The Pioneer Women of Vancouver Island*: Lady Douglas used to tell a story of one poor woman who was quite young and attractive, and who rebelled at this treatment.

Her husband had been old and unkind, and she did not mourn him. She gathered together what food she could get and hid it away until she felt that she had enough to start on a long journey. In the meantime she had made friends with the dogs and knew they would not give the alarm. In the middle of the night she stole out of the hut, threw her husband’s bones away, and ran to the river. Here she waded along until morning, so that they could not trace her. Then she hid under the bank. She heard the thunder of ponies’ feet, and the shouting of the Indians as they searched the woods and the trails for her. The hunt lasted for many days. But she was not discovered. She traveled by night always along the rivers. She wanted to reach a Hudson’s Bay fort, where she knew she would be given shelter. Eventually she did so, but not till after weeks of travel, when she was almost worn out from hunger and fatigue....the Hudson’s Bay returned her to her own people, who welcomed her back with the greatest joy.<sup>180</sup>

Lady Douglas’ storytelling came to an end when she died in 1890 and was buried beside her husband in Victoria’s Ross Bay Cemetery. A writer once tied the progress of the province of British Columbia to Lady Douglas; both had advanced “from primitive wilderness to prosperous civilization.”<sup>181</sup> The title and the wealth were only superficial trappings, as the “primitive wilderness” still beat in Amelia’s heart whenever she told her grandchildren a story she had undoubtedly heard from her Cree mother. Although her heritage often caused her pain throughout her long life, she had enough of an indomitable spirit to not forget her past.

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<sup>178</sup> ‘Ches’ Harris quoted in Marion Smith, 481.

<sup>179</sup> Lugrin, 19-20.

<sup>180</sup> Lugrin, 19-20.

Yet should she be included with the other Metis biographies? She certainly identified with her Cree heritage and had no conscious belief that she belonged to a “new nation”. Amelia’s early history is similar to many mixed-blood women and their children who ended up in Red River, where a Half-Breed culture indeed took root. If her husband had not pursued a career on the west coast, she certainly would have been a contemporary of John Bunn, Elzéar Goulet and Annie Bannatyne. Her inclusion does, however, provide many contrasts and similarities to the other lives looked at, the major similarity being how whites constantly reminded her she was just a Half-Breed.

*Additional Reference:*

Adams, John. *Old Square-Toes and His Lady: The Life of James and Amelia Douglas*. Victoria: Horsdal & Schubart Publishers Ltd., 2001.

**Connolly, Henry.**

Henry was the mixed-blood son of HBC Chief Trader, William Conolly and Suzanne Pas-de-Nom, his Cree wife. Henry joined the HBC as an apprentice postmaster in 1838 and was promoted to Chief Trader in 1865.

**Connolly, Marguerite.** (1830-1904)

Marguerite was the first Metis woman to enter the Order of the Grey Nuns (1845). Her Cree mother, Mio Nipiy, who had been abandoned by Marguerite’s father, HBC Chief Factor William Connolly in Montreal, sought refuge with the Grey Nuns upon her return to the Northwest.

Maguerite’s father, William Connolly (b. 1786) was 15 years old when he entered the service of the North West Company in 1801 and was still very young when he met and married, à la façon du pays, a Cree woman, known as Suzanne “Pas de nom.” during the winter of 1803-4 at Rat River House. They had six children, with Amelia, the eldest daughter, being born in 1812, either a few miles from Fort Churchill<sup>266</sup> or “possibly” at Fort Assiniboia.<sup>267</sup> Amelia Connolly went on to marry James Douglas the founding father of British Columbia and was remembered as Lady Douglas for decades after her death.

In 1841 Connolly’s first wife, Marguerite’s mother, had moved to a convent in St. Boniface, Manitoba. In 1832 William Sr. married his cousin, Julia Woolrich, in Montreal. Connolly willed his estate to his second wife, but Susanne’s oldest son, John Connolly challenged the will resulting in the courts supporting his claim of the validity of the first marriage. The extension of legal rights to country wives was precedent setting in Canada.

**Connolly, William James.** (b.c. 1807)

William Jr. was the mixed-blood son of HBC Chief Trader, William Conolly and Suzanne Pas-de-Nom, his Cree wife. He worked for the HBC as a middleman at New Caledonia (1825-29), the Columbus Department (1829-30), New Caledonia (1830-31), and was on the Montreal Pay List, Columbia District for 1831-32.

**Convenant, Theodore.**

A member of the St. Laurent community who was involved with Gabriel

Dumont in 1875 in enforcing the Laws of the Hunt against a Metis party led by HBC employee Peter Ballantyne.

### **Conway. Jane Lilley Canada**

By Mary Conway

Jane Lilley was born in 1905 at Somerset, Manitoba, the 6<sup>th</sup> of 11 children born to James and Anne Stevenson Lilley. Her family homesteaded at Sandy Lake, Manitoba in 1907. She went to Sandy Lake School. Her grandparents, James Lilley Sr. and Marie Catherine Perreault *dit* Morin were born at St. Francis Xavier.

In 1925, Jane she married Andrew Canada, born 1898 at Carman, Manitoba the son of Pierre and Lenore Canada. Jane and Andy had seven children, one died of pneumonia. In 1937, Andy was killed in a car accident. Jane buried Andy in the cemetery west of Sandy Lake and returned home with her family, to live with her parents on the family homestead.

In 1939, Jane bought the homestead for back taxes. She lived there until 1944, then moved her family to the Turtle Mountain, south of Deloraine. In 1945 she sold the farm.

In 1950 Jane married Howard Conway. They bought a small farm and built a large log house with an upstairs for their growing family. In 1964 they built a house on the Road Allowance of PTH. 450. They lived there until 1978 and then leased a lot at Lake Metigoshe. Howard died in 1983 and Jane in 1986.

Jane was a great homemaker. She canned, gardened and sewed. For many years she dressed up in an orange hunting suit and went with Howard as he shot her deer for her and she tagged it. She cared for her mother during her last years, and provided a home for any family member needing help. Jane, more affectionately known as Grandma Conway or Auntie Jane found great delight in her children, grandchildren, her many nieces and nephews and her friends. She enjoyed their many visits but Grandma especially enjoyed the regular ball games at Holiday Hills Resort where her children and grandchildren were participants.

She was an excellent role model for her children, grandchildren, nieces, nephews and daughter-in-laws. Her home was the hub of the family, all holidays and celebrations were held in her home. For a number of years she attended the weekly service at the Turtle Mountain Chapel. Dearly loved and greatly missed.

### **Cook, Caroline (McKay). (b. 1827)**

Caroline Cook was born in 1827, the Metis daughter of Joseph Cook Sr.<sup>182</sup> and Catherine Sinclair. Joseph Cook was born around 1792, probably at York Factory, to a

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<sup>182</sup> Joseph Cook was well educated, he was fluent in English as well as Cree and Ojibwe. He was recruited as a school-teacher by Reverend Cockran and in 1832 was Cockran's interpreter when he was trying to entice the Peguis band to take up farming. Joseph Cook opened a school in 1834, with 32 children attending, at Sugar Point (Mapleton-Selkirk).

Cree woman named Kahnawpawamakan and William Hemmings Cook (1768-1846), an Englishman who became an HBC Governor at Fort York. Caroline's mother, Catherine Sinclair was born around 1795 at York Factory. She was the daughter of Margaret Nohavway and William Sinclair (1766-1818). Catherine's father also became an HBC Governor

In 1845, at Mapleton (Selkirk), she married Edward McKay. He was born on May 11, 1824, the son of John Richards McKay and Harriet Ballenden. His father John Richards McKay (1792-1877) was born at Albany Factory on August 10, 1792, the son of John McKay Sr., a Scottish fur trader and Mary Favel a Metis. He was educated in England before joining the HBC in 1808. He worked initially at Brandon House under his father then at Pembina River, and at Qu'Appelle House where he supervised its' reconstruction.

In her scrip application Caroline says she lived four years at Kildonan, then 21 years at Fort Ellice wintering on the plains and going to Manitoba in the summer. Then lived three years at Fort Qu'Appelle then seven years at Fort Walsh, and had been at Medicine Hat for three years when she made the application.

Caroline and Edward McKay established a trading post and farm on Battle Creek in the Cypress Hills on May 19, 1872. He was the interpreter for the adhesion to Treaty 6 at Fort Walsh on July 2, 1879. The family also hunted for buffalo and traded for robes with the Peigan, Nez Percé, and Crow in the Sweet Grass Hills and with the Cree, Assiniboine and Metis at Cypress Hills. When the North West Mounted Police arrived they became contractors for buffalo meat and small traders with the newly established Fort Walsh. Edward was also the mail carrier from Fort Walsh to Fort Benton. Two of their daughters married NWMP officers: Jemima married John Henry Bray, and Emma married Peter O'Hare. Their daughter Maria (b. 1855) married Metis entrepreneur James Francis Sanderson (b. 1848) in 1872. That year the McKay clan settled in the Cypress Hills but they continued their buffalo hunting, and with them Sanderson travelled the western prairies, learning much from his father-in-law as they went. The family ranch had horses and cows and grew potatoes and barley.

In 1875, a North-West Mounted Police detachment under Inspector James Morrow Walsh established a post, Fort Walsh (Sask.), near the McKay's family headquarters. Sanderson served the police as scout, meat and hay procurer, and interpreter, being able to speak French and Cree. In 1877, he brought in a small herd of cattle from Montana. They were essential to his meat-supply contract with the police since the buffalo were rapidly disappearing. Edward McKay died on November 29, 1884 at Medicine Hat

#### Children

- Alexander 1847-1902. Alexander married Virginia Larocque they had 8 children. He passed away on 1902 in Medicine Hat.
- Eliza, 1847 She passed away in Humbolt, Saskatchewan
- Colin 1851-1884. Colin married Philomene Birston and had 2 children. He passed away on 1 March 1884 in Medicine Hat, Alberta.

- Samuel 1852-1932. Samuel born at Headingley, married Madeleine Birston and had 11 children. Samuel married Catherine Laframboise and had a child. He was employed with the HBC at Qu'Appelle then worked on the plains as a freighter. He passed away on 1932 in Wild Horse Creek.
- Maria 1855-1952. Maria married James Francis Sanderson and had 4 children. She passed away on 25 Aug 1952 in Medicine Hat, Alberta, Canada.
- Jemima 1858-1926. Jemima married John Henry Bray and had 11 children. She passed away on 1926 in Medicine Hat.
- Rachel, 1859-1940. Rachel was born at Qu'Appelle, she married Jules Quesnelle and had 4 children. She passed away on 19 Oct 1940 in Piapot, Saskatchewan, Canada.
- Clara, 1861-1880. She passed away in 1880 in Ft Walsh.
- Emma, 1863-1865. Emma married Peter O'Hare and had 3 children. She passed away on 10 Aug 1945 in Maple Creek, Saskatchewan,
- Edwin, 1865-1865. He died as an infant.
- William Edward, 1866-1938. William Edward was born at Pembina, he married Justine Christina Boudreau and had a child. William Edward married Elise Laframboise. William Edward married Justine Cayan Boudreau and had a child. He passed away on 17 Apr 1938 in Kamloops.
- Arthur, 1869-1890. Arthur was born at Qu'Appelle. He passed away on June 1, 1890 in Medicine Hat.

#### Scrip Records:

McKay, Caroline - Concerning her claim as a head of family - Address, Medicine Hat - Born, 1827 at Winnipeg - Father, Joseph Cook, (Métis) - Mother, Catherine Sinclair, (Métis) - Married, 1845 at Mapleton Parish, Manitoba to Edward McKay - Children living, eight (names on declaration) - Children deceased, four - Scrip for \$160 - Claim 360.

McKay, Arthur; address: Medicine Hat; born: September, 1869 at Qu'Appelle; father: Edward McKay (Métis); mother: Caroline Cook (Métis); scrip for \$240.00; claim no. 38.

McKay, Rachel; address: Maple Creek; born: Dec., 1859 at Qu'Appelle; father: Edward McKay (Métis); mother: Caroline Cook (Métis); married: 1877 at Fort Walsh to Jules Quesnelle; children living: Edwin and William; children deceased: 1 unnamed and Josephine; scrip for \$240.00; claim no. 36.

McKay, William Edward; address: Medicine Hat; born: 25 January, 1868 at Hudson Bay, Fort Pembina; father: Edward McKay (Métis); mother: Caroline Cook (Métis); scrip for \$240.00; claim no. 37.

McKay, Samuel - Concerning his claim as a child - Address, Medicine Hat - Born, December, 1853 at Headingley - Father, Edward McKay, (Métis) - Mother, Caroline Cook, (Métis) - Married, 1874 to Madeleine Birston and 1881 to Catherine Laframboise - Children living, two (names on declaration) - Children deceased, two - Scrip for \$240 -

Claim 358.

**Cook, Dr. Catherine L. MD, MSc., CCFP, FCFP**

Dr. Cook is a Metis from Matheson Island, Manitoba. She is the Associate Dean for First Nations, Metis and Inuit Health at the University of Manitoba. Dr. Catherine Cook received her medical education at the University of Manitoba (1987), certified in Family Medicine in 1989, with a MSc. through the Department of Community Health Sciences, in 2003.



Prior to her appointment in March 2010, as Vice President of Population and Aboriginal Health for the Winnipeg Regional Health Authority (WRHA), she was the Executive Director of Aboriginal Health Programs at the WRHA, where she was responsible for the ongoing development and implementation of the Aboriginal Health Strategy. In July 2009, she was appointed by the Province of Manitoba as the Aboriginal Health Advisor on H1N1 issues for Manitoba. Dr. Cook practiced as a family physician in remote northern nursing stations for several years before focusing on public health practice. She has held positions of Associate Director of the J.A. Hildes Northern Medical Unit; Regional Director of Health Programs for First Nations and Inuit Health, Manitoba Region; Regional Medical Officer of Health for the Nor-Man and Winnipeg Regional Health Authorities; Director of the Center for Aboriginal Health Education; Co-Director of the Manitoba First Nations Centre for Aboriginal Health Research; and Co-Chair of the 'Changes for Children' Implementation Team - a process for systemic change within the Child Welfare system in Manitoba stemming from the AJI-CWI Initiative and a series of reviews of the child welfare system. Dr. Cook received her medical education at the University of Manitoba (1987), was certified in Family Medicine (1989), and earned an MSc through the Department of Community Health Sciences (2003).

**Cook, Reverend Charles C. (1805-1869)**

Charles Cook was born at Red River, the son of William Hemmings Cook and Mith-coo-coo-man-E'Squaw alias Aggathas alias Mary Cocking.

He married Mary-Ann Lyons (b: 1818) in Red River Settlement on March 5, 1836 in St Andrew's Parish Church. She was the daughter of John Lyons and Margaret Kipling. His second wife was Catherine Anderson (b. 1820). They married on March 13, 1844 in St Andrew's Church, Red River. She died in 1851 due to complications, following



childbirth She was the daughter of James Anderson and Mary-Suzette DeMoran (Saulteaux). He had a third marriage to Nancy (Saulteaux) in 1853.

Henry Budd mentions Charles Cook in his diary (pg. 64):

April 10, (1871) Monday. I prepared to go up to the Big-Eddy to administer private Communion to the sick man and family. Arriving at the Eddy I found that James Cook, brother to the sick man had made every thing ready for the Service. Poor Charles Cook looks exceedingly weak. Commencing the Service at once we solemnly approached the Table which was covered with a clean white Cloth, and I administered the holy Communion to the family. I stayed some time with Charles Cook endeavouring to encourage him to a patient endurance of the chastisements of the Lord, after which I had to return home to the Village.

**Cook, Reverend Edward.** (b. circa 1847)

Edward Cook born in 1847 at St. James was the son of Catherine Sinclair and Joseph Cook (b. 1792). Edward's grandparents were William Hemmings Cook and his first wife Kahnawpawama, a Cree woman. After twenty years with HBC Edward's father, Joseph Cook, retired to Red River. By 1846, he had 15 years in as a schoolteacher, clerk and interpreter for the Church Missionary Society at Red River. He worked with Reverend William Cockran and Reverend John Smithhurst. He earned only £50 per year whereas the European catechists received £100 for doing less work. Commenting on the pay disparity he said: "I suppose they will say, (it is) because I am only half an Englishman." This is very true, but my good Sir, I can eat as good a plum pudding as any Englishman."

Edward's brothers Thomas (b. 1819) and James (b. 1836) were also ministers.

Edward first married Mary Ballendine in 1863 at Cumberland House; his 2nd marriage was to Mary Humphryville in 1869 at Cumberland House. Reverend Cook died in 1918.

Cook, Edward – Concerning his claim as a head of family – Address, Fort à la Corne, Prince Albert – Born, 1847 at St. James Parish – Father, Joseph Cook, (Métis) – Mother, Catherine Sinclair, (Métis) – Married, 1863 at Cumberland to Mary Ballendine and 1869 at Cumberland to Mary Humphreyville – Children living, eight (names on declaration) – Children deceased, one – Scrip for \$160 – Claim 1409.

Children of Edward and Mary Ballendin:

- Thomas. Born July 10, 1864, Cumberland House (Saskatchewan).  
Cook, Thomas – Concerning his claim as a child – Address, Fort à la Corne, (Prince Albert) – Born, July 10, 1864 at Cumberland – Father, Edward Cook, (Métis) – Mother, Mary Ballendine, (Métis) – Scrip for 240 acres of land – Claim 1411.
- Matthew. Born October 9, 1866; died 18 March 1883.  
Cook, Matthew – Edward Cook, concerning the claim of his deceased son, Matthew Cook, a Métis child – Address, Fort à la Corne, Prince Albert – Born, October 4, 1866 at Cumberland – Father, Edward Cook, (Métis),

deponent – Mother, Mary Ballendine, (Métis) – Died, March 18, 1883 – Heir, his father, Edward Cook – Scrip for \$240 – Claim 1410.

- Jeremiah. Born July 10, 1868.

Children of Edward and Mary Umphryville (1854-1924):

Cook, Mary – Concerning her claim as a head of family – Address, Fort à la Corne, Prince Albert – Born, Moose Lake, 1854 – Father, John Humphreyville, (Métis) – Mother, Mary Brass, (Métis) – Married, 1869 at Cumberland to Edward Cook – Children living, six (names on declaration) – Scrip for \$160 – Claim 1412.

- Charles Edward. Born August 21, 1870; died 1961.  
Cook, Charles Edward; address: Gleumary, Saskatchewan; claim no. 155; born: 21 August 1870 at Fort La Corne; father: Edward Cook (Métis); mother: Mary Umphreville (Métis); scrip certificate: form C, no. 219.
- Caroline ‘Carrie’. Born August 7, 1872, Fort a la Corne (Saskatchewan).  
Rowland, Caroline; address: Beaver Lake; born: 7 August, 1872 at Fort à la Corne; father: Rev. Edward Cook (Métis); mother: Mary Humphreville (Métis); scrip cert.: form E, no. 1134; claim no. 1821.
- Alice Harriet. Born February, 17, 1875; died 1893.  
Cook, Edward; heir to his deceased daughter, Alice Harriett; claim no. 5; Harriet Cook; born: 17 February 1875 at Fort la Corne; address: Coxby, Saskatchewan; father: Edward Cook (Métis); mother: Mary Umphreville (Métis); died: 1893; scrip certificate: form D, no. 89 for \$240.00.
- John. Born October 6, 1876, Fort La Corne; died March 1894, Cumberland House.  
Cook, Edward; sole heir to his deceased son John Cook; born: 6th October 1875 at Fort La Corne, Saskatchewan; address: Coxby, Saskatchewan; father: Edward Cook (Metis); mother: Mary Umphreville (Metis); date of burial: 25th March 1894, Cumberland; claim no. 6.
- Norman. Born February 1, 1880, Fort a la Corne (Saskatchewan).  
Cook, Norman; address: Glenmary; claim no. 170; born: 1 Feb., 1880 at Fort a la Corne; father: Edward Cook (Métis); mother: Mary Umphreville (Métis); scrip cert.: form E, no. 105 for 240 acres of land.
- Alfred. Born December 13, 1882; died 1893.  
Cook, Edward; heir to his deceased son, Alfred Cook; claim no. 7; address: Coxby, Saskatchewan; born: 13 December 1882 at Fort la Corne; father: Edward Cook (Métis); mother: Mary Umphreville (Métis); died: 1893; scrip certificate: form F, no. 17 for 240 acres of land.
- Flora Jane. Born 1887; died 1959.

**Cook, Irene (Morin).** (b. 1920)

Contributed by Kathy Hodgson-Smith, former editor of *New Breed Magazine*.

Irene Morin (née Cook) was born in Cumberland House on August 22, 1920, a child to Nancy Fidler and Norman Cook. Her earliest memory is going to Nipawin at thrashing

time with her family where the men went to work. She remembers tents set up along the river where the families stayed during the building of the train bridge. She recalls that they used canoes for transportation and when returning from Nipawin, three families would join together and build a skiff to haul home the dry goods of flour, sugar and tea. Norman Cook was a trapper and made his living off the land, supplementing this income with seasonal work as it became available. On her father's side, Norman Cook was a son to Edward and Agnes Cook, who took scrip in the Glenmary area before moving to Cumberland House. Edward's father was Joe Cook, who came originally from England. Norman Cook contributed to the building of the first hospital in the late 30's, a log structure that is no longer standing. Irene recalls that her dad had some cows and a horse, which he used to haul in the wood.

Her mother, Nancy, was the daughter of Alexander Fidler who came to Cumberland House from the Glenmary area, near Kinistino, Saskatchewan, ousted from that area by the late settlers. Alexander was the son of the famous Peter Fidler, whose story has been published from the many journals he kept during his travels. Irene's maternal grandfather lived in the Portage settlement of Cumberland House. Irene is the baby of the family, the "last one", as she puts it, with two brothers, Walter and Lawrence, and two sisters, Gertie and Katie. Alexander Fidler also took scrip in Glenmary, Saskatchewan.

Irene Morin remembers the old people that lived in Cumberland House in her childhood years, remembering from her childhood such as Eliza Fosseneuve She also remembers Phillip McAuley who is also one of the oldest living residents of the Cumberland House area. She remembers the Chaboyer's, Gaspar and Norbert; the Carriere's, Solomon; the Fidler's (grandsons to Peter Fidler); William Henry Dorion; Henry Dorion; Frederick Budd and others. When she remembers these people, she switches her language from Cree to English, speaking off and on to her granddaughter who helps her to remember the old stories. Irene grew up speaking Cree, the language of her parents, and now the language of her children and grandchildren, learning to speak English later in life.

She recalls the deep lake and high rivers of her childhood, now dried up. The river is still an important part of the lives of Cumberland House residents, who now have a bridge upon which you can enter the community, a bridge which was only built in 1996. The day of the interview was the day of the canoe races on the North Saskatchewan River, where young and old came together to share in the history and cultural traditions of the Metis and First Nations residents. She recalls the Northcote paddle boat, launched on the shore of Cumberland Lake where she used to play as a little girl. The community history holds the memory of when the paddle boats were used to haul lumber to The Pas, Manitoba, upriver from the Cumberland settlements. She remembers, too, when the First Nations people were relocated to Cumberland from Birch River and Pine Bluff, so their children could go to school, settling in the Pemmican Portage and Cumberland settlements.

Irene married Alec Morin in 1938. They went to school together as children, she

recalls. Alec was three years older than she was. Alec went off to war, joining the army and returning safely from his Canadian service. "We were lucky that my husband was not hurt," she said. "My brother, Lawrence, was wounded in the war, though, his leg opened up all down the side by shrapnel. He really suffered from that, too. They [Canadian Government] sent him cheques that time, but just for a year and then nothing more." My husband had his own trap line in the early days, where he built cabins along the Torch River, staying in spring and wintertime. Irene and Alec had four children, two girls, Muriel and Lillian and two sons, Walter and Joe. She recalled the cheques that arrived from her husband during the war for \$104.00 per month, which she used to care for herself and her four children. She had to work at several jobs to supplement the government cheques to make enough to feed her family during wartime, including trapping at Goose Lake. She said she would trap in spring and fall, skinning muskrats, stretching the hides and selling them at the Hudson's Bay Company store or shipping them out to the fur auction where the prices were better. She also took work at Knudsen's, the Fish Plant in Beauval and at the Cranberry Portage Café. She used to work with hides in those days, too, making beadwork patterns on the clothing. That was the time of the big flood, she recalls.

In 1964, the Cumberland River was dammed with a structure then called the Squaw Rapids Dam, now renamed to the E.B. Campbell Dam. Many of the Elders, including Irene Morin, recall the loss of Cumberland Lake where they used to fish for food and for commercial purposes, hunting and trapping along the shores. The Dam brought Cumberland Lake to significantly low levels, Elders saying that you can walk across it in a pair of rubber boots today. The flooding from the Dam actually joined the muddy Cumberland River and blue waters of Cumberland Lake, killing off most species of plants and animals of the blue water body. The Dam supplies nearly 35% of Saskatchewan's hydroelectric power and 10% of the total power generated inside Saskatchewan.

Cumberland House used to be nice and quiet, she says. No alcohol. No drugs. Just lots of family fun. She recalls the weddings and the dancing and music. There were lots of violin players in those days and she especially liked the dancing square dancing, jigging, round dances, two-steps and waltzes. Today, Irene lives in the home she purchased from SaskHousing, a mortgage she finally paid out. She looks forward to building a new little house in the yard where she can move, giving her larger home to her family who live with and care for her now.

**Cook, Reverend James.** (b. 1836)

James Cook was the son of Joseph Cook and Catherine Sinclair. After twenty years with HBC James's father, Joseph Cook, retired to Red River. By 1846, he had 15 years in as a schoolteacher, clerk and interpreter for the Church Missionary Society at Red River. He worked with Reverend William Cockran and Reverend John Smithhurst. He earned only £50 per year whereas the European catechists received £100 for doing less work. Commenting on the pay disparity he said: "I suppose they will say, (it is) because I am only half an Englishman. This is very true, but my good Sir, I can eat as good a plum pudding as any Englishman." James's two brothers Thomas (b. 1819) and

Edward (b. 1847) were also ministers.

James Married Mary Matilda Bruce, the daughter of James Bruce and Mary McNab on June 2, 1859 at St. John's.

James and Mary had the following children;

- Mary Ann, born August 17, 1859.
- Catherine Robina, born March 31, 1862.
- Christiana, born July 17, 1864.
- Martha, born October 13, 1866.
- Edwin, born November 1, 1868.
- George Herbert, born February 4, 1872.

**Cook, Joseph.** (b. 1792)

Joseph Cook was the son of Chief Factor William Hemmings Cook and his Cree wife, Kahnawpawama. He entered the employ of HBC in about 1801 as an apprentice at York Factory. He was then posted to Cumberland House, Saskatchewan where he worked as a trader, and writer. After twenty years with HBC he retired to Red River. By 1846, he had 15 years in as a schoolteacher, clerk and interpreter for the Church Missionary Society at Red River. He worked with Reverend William Cockran and Reverend John Smithhurst. He earned only £50 per year whereas the European catechists received £100 for doing less work. Commenting on the pay disparity he said: "I suppose they will say, (it is) because I am only half an Englishman. This is very true, but my good Sir, I can eat as good a plum pudding as any Englishman."

*Reference*

Denise M. Fuchs, "Native Sons of Rupert's Land 1760 to 1860s," Winnipeg: Ph.D. thesis, University of Manitoba, 2000: 79-81.

**Cook, Reverend Thomas.** (1819-1891)

Thomas Cook was the son of Joseph Cook and Catherine Sinclair. He first married Catherine McKenzie (daughter of Ken McKenzie) on August 21, 1851 at St. Peter's and then married Anne Bruce (daughter of James Bruce and Mary McNabb) on June 1, 1855 at St. John's.

Thomas was a widower at age 26 and shortly afterwards he decided to enter the ministry and returned to college. Then he married Anne Bruce. Thomas and Anne were transferred to Nipawin Mission in 1885, where he was schoolmaster for nine years. They had six children, four of whom lived to adulthood. Their son Alfred Cook also became a minister.

**Coté, Gabriel (Mee-may, Pigeon).** (d. 1884)

Gabriel was born near Swan Lake, Manitoba, the Metis son of a French speaking mixed-blood father and a Saulteaux mother. He traded furs at the HBC post at Fort Pelly on the upper Assiniboine River. By 1850, Gabriel was leading a band of English-speaking Metis and Saulteaux Indians living near the Swan River.

During the 1874 negotiations of Treaty Four at Fort Qu'Appelle, the Cree and Saulteaux kept Coté out of the negotiations by confining him to his tent. He was

viewed as a “clothed chief”, i.e., one who held power through appointment from HBC. The treaty negotiators, particularly Gambler Tanner and Paskwaw, were hostile to the HBC and felt the money given to the company for land should have gone to the Indians. After the treaty was signed, Coté selected a reserve 20 miles south of Fort Pelly however the majority of the band’s Saulteaux members moved to join their relatives living at Shoal River.

### **Courchaine, Claudette (Ek).**

Claudette Ek was born in the French speaking community of St. Adolph, Manitoba. She was one of six children. Her mother was a famous Manitoba Metis, by the name of Marie Thérèse Courchaine Manitobie. Marie Thérèse Courchaine Manitobie was a schoolteacher, poet, author, and a Metis activist. Her father was Joseph Courchaine who worked as a bridge constructor and a gardener. Claudette completed her schooling at the St. Adolph Convent. At age 17, she married and began her family. She relocated to the city of Winnipeg and raised her children. She was employed for 26 years at the Health Science Center in the Dialysis Unit and retired in 1996. Since then she has passionately pursued many volunteer opportunities within the Metis Community The following are a list of her endeavors:

- Member of the Elder’s Local – Manitoba Metis Federation
- Vice-Chair for the Manitoba Metis Women
- Active member of the Pembina Cemetery Recovery project in Pembina, North Dakota
- Counselor of the L’Union National Metis de St. Joseph
- Member for the Residential School Program through the Aboriginal Healing Foundation
- Member of Elzéar Goulet Counsel – Manitoba Metis Federation Local
- Traveling member of the Red River Cart Journey
- Recently chosen as an Elder attached to the Aboriginal Chapter of the Canadian Counselors of Canada

She describes her interests and activities in these words: “I am very proud of my involvement over the past years with the Metis Community. My interests are my family, my culture, art and the youth in the community. I can’t think of not being involved in promoting the Metis people. I enjoy being active. I am not a rich person in dollars and cents, but I am rich in my culture, memories and in my heart.”  
(Contributed by Gabriel Dufault.)

### **Courchene, Cecile. (b. 1837)**

Cecile was born in St. Boniface, the daughter of Francois Courchene (b. 1796) and his second wife, Francoise Beauchamp. Cecile married Jean Baptiste Ouellette, the son of Joseph Ouellette and Therese Houle in 1858 at Pembina. This family was part of the Cypress hills Metis hunting brigade.

### **Courchene, François.<sup>183</sup> (1833-1883)**

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<sup>183</sup> 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

François was born in St. Boniface, the son of François Courchene (French) and his third wife Françoise Beauchamp, the Metis daughter of Jean Baptiste Beauchamp and Joseph Daze. Francois Jr. married Marie Louise St. Pierre, the daughter of François St. Pierre and Marie Laverdure on January 10, 1860 at St. Joseph's. They had fifteen children born variously at St. Boniface, Devil's Lake, Stump Lake Leroy, St. Peter's Mission, Montana, Marias River and Wood Mountain. In 1869, Francois Courchene received scrip under the 1863 Pembina treaty.

François Courchene was born in 1833 at the Métis settlement of St. Boniface Parish in Manitoba, Canada. By the 1850's, he was living in the Métis settlement area of Pembina County, North Dakota, and in the 1870s; he received scrip under the 1863 Pembina treaty. His wife, whom he married in 1860, was born in Pembina County and also had Pembina Band ancestry. Between 1860 and 1882, they had 15 children, born in various places in North Dakota (1860's), Saskatchewan (1870's), and Montana (1880's) respectively. He and his wife remained in Montana, and around 1917 became part of the federally-recognized Chippewa-Cree Indians of the Rocky Boy's Reservation in Phillips County on the Triangle, as did at least three of his children. Some of his other children lived in Augusta or near the Fort Belknap Reservation on the Triangle. One daughter moved to North Dakota, and her children could be found in that state, as well as Washington, Idaho, Montana, and Alberta.

**Courchaine, Marie Therese.** (1912-1970) See Marie Therese Goulet.

#### **Courteoreille, Louis (Pepamowew)**

The Courte Oreilles ("Short Ears" Ojibway (Chippewa, Ottawa) come from Lac Courte Oreilles Wisconsin and the Band is still active in that area. They were called "short ears" after their custom of cutting the lobes of their ears. The band was asked by Alexander Henry for some members to move to the Red River area to grow vegetables notably turnips, he knew they were good agriculturalists. The Courte Oreilles expanded and settled throughout the west particularly Lac Ste. Anne and Slave Lake Alberta and can be found in the NWT as well. They were associated with the Michel Callihoo Band.

Louis "Keskehtawakiy" Courteoreille was a Metis trader operating south of Lac Ste. Anne. He was born August 16, 1849 in Lac Ste Anne, NWT 1827, the son of Joseph Nippissing Pepamowew Courteoreille (b. 1820) and Susanne Desjarlais dit St.-Amant (b. 1822). He married Sophie Belcourt (b. 1849) in 1870 at Lac Ste. Anne. She was the daughter of Alexis Belcourt (b. 1827) and Nancy "Kinninawis" Rowan (Rowland, b. 1836). They had the following children:

- Emmerance, b.1872
- Emile, b. 1874
- Narcisse, b. 1875
- Patrick, b. 1878

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Response to a Petition Submitted to the Assistant Secretary - Indian Affairs for Federal Acknowledgment that this Group Exists as an Indian Tribe. October 27, 2009:181.

- Edward, b. 1881
- Nancy, b. 1884
- Betsy, b. 1885
- Mary, b. 1889,
- Hillaire, b. 1892
- Josue, b. 1894

**Coutu, Phillip, R.** (b. 1953)

Educator and cultural conservationist Phillip Coutu is a descendent of Jean Baptiste Lagimodière and Marie Anne Gaboury. He has a M.Ed. and is a member of the Metis Nation of Alberta. He is co-founder of the Cree Burn Lake Preservation Society that has worked to preserve the ancient Dene gathering place of Ena K'ering K'a, which is threatened by the Athabasca tar sands development. He is co-author (with Lorraine Hoffman Mercredi) of the book *Ekonze: The Stones of Traditional Knowledge, A History of Northeastern Alberta* (Edmonton: Thunderwoman Ethnographics, 1999).

**Couture, Joseph E.**

Dr. Couture is an Alberta Métis of Cree ancestry. He is a former professor at Trent University and Athabasca University. In his writings, Couture examines Native existential positioning through his experience with Elders and their teachings and counselling. His extensive publications include:

- “Traditional Native Thinking, Feeling, and Learning.” *Multicultural Education Journal*, Vol. 3 (2), 1985: 4- 16.
- “What is Fundamental to Native Education? Some Thoughts on the Relationship Between Thinking, Feeling, and Learning.” In L. Stewin and S. McCann (Editors): *Contemporary Educational Issues: The Canadian Mosaic*. Toronto: Copp Clark Pitman, 1987: 178-191.
- “Native and Non-Native Encounter. A Personal Experience.” In W. Cragg (Editor): *Challenging the Conventional – Essays in Honour of Ed Newberry*. Burlington: Trinity Press, 1989: 123-154.
- “Explorations in Native Knowing.” In John W. Friesen (Editor) *The Cultural Maze: Complex Questions on Native Destiny in Western Canada*. Calgary: Detselig Enterprises, 1991: 53-72.
- “The Role of Native Elders: Emergent Issues.” In John W. Friesen (Editor): *The Cultural Maze: Complex Questions on Native Destiny in Western Canada*. Calgary: Detselig Enterprises, 1991: 201-217.
- “Traditional Aboriginal Spirituality and Religious Practice in Prison.” In R.A. Silverman and M. Nielson (Editors): *Aboriginal Peoples and Canadian Criminal Justice*. Toronto: Butterworths, 1992: 199-203.

**Cowan, Harriette Goldsmith Sinclair. (1832-1926)**

Harriette Sinclair was on of the Metis “First Ladies” of Upper Fort Garry and the Red River Settlement.

Harriet was born at the Red River Settlement on July 9, 1832, the Metis daughter of trader James Sinclair (b. 1805) and Elizabeth Maria Bird. She was educated at the school at Point Douglas.



Harriet married Hudson's Bay Company physician William Cowan 1852 and had four children: Anna Cowan, Harriet Cowan, John Cowan, and Alexander Cowan.

For a time Dr. Cowan practiced his profession at Fort Garry, then entered the service of the Hudson's Bay Company as surgeon and fur trader. In 1856 he was sent to take charge of Moose Factory on James Bay where he took his wife Harriet, daughter of James Sinclair. William Cowan was sent to Moose Factory in 1856 and became Chief Trader there in 1860. In 1862, he transferred back to Fort Garry to be second in command to Governor William McTavish. During the 1869 Metis Resistance he was in charge of the fort due to McTavish's illness. He and his wife were both held captive by Louis Riel's troops. In July 1870, Cowan left Red River with his family, via York Boat to Hudson's Bay then by ship to England. On their return, Dr. Cowan settled on a farm south of St. Paul, Minnesota from 1870 to 1876 when he came back to Winnipeg.



Late in her life, Mrs. Cowan contributed her recollections of early life in the Red River Settlement for the book *Women of Red River* (W.J. Healy, 1923). She died at the Winnipeg home her son Alexander, 727 Wardlaw Avenue, on September 7, 1926 as a result of a broken hip sustained in a fall a week earlier. She was buried in St. John's Cemetery.

Scrip affidavit for Cowan, Henrietta; wife of D.W. Cowan; born: July 9, 1832; father: James Sinclair; mother: Maria Bird claim no.: 2859; scrip no.: 12290; date of issue: September 5, 1878; amount: \$160.

Scrip affidavit for Cowan, Harriet Mary; born: 11 January, 1860; father: William Cowan (White Settler); mother: Harriet Sinclair.

Scrip affidavit for Cowan, John; born: 6 August, 1853; father: William Cowan; mother: Harriet Sinclair.

Scrip affidavit for Cowan, Anna Maria; born: 10 September, 1855; father: William Cowan; mother: Harriet Sinclair.

### **Coyes, Greg M.**

Film director Greg Coyes is of Metis, Cree, French Canadian and Polish ancestry. In

1982, he broke into the film industry as an actor. He later worked as a production assistant and assistant director. In the early '90s he worked with Gil Cardinal at Great Plains Productions, writing, directing and producing documentaries. He has just completed (2002) a documentary film, *How the Fiddle Flows*, for the National Film Board of Canada. This film portrays the rich Metis traditions of fiddle music and step dancing. It follows the cultural evolution of the music from the East to the foothills of the Rocky Mountains.

### **Cree, Francis Eagleheart**

Francis Cree is the son of Charles Cree, Napasis (Little boy) and Celina Allery. Napasis was born in 1875 and Celina Allery was born at Malta, Montana on April 13, 1883. She moved to Dunseith, North Dakota with her parents John Henry Baptiste Allery and the former Judith Peltier in the 1880s. She married Napasis when she was 15 years old.

Francis Cree is married to Rose Machipiness, the daughter of Machipiness and Marion Peltier. Francis and Rose live north of Dunseith and make their living weaving and selling willow baskets, an art form for which they have received national recognition and awards. As a younger man Francis worked in Montana as a self-taught welder and construction worker. He joined the United States Army Reserve and served in World War I at age fifteen. For many decades Francis has been a spiritual leader of the Turtle Mountain people and he is a former tribal chairman (1962- 1963). Francis is a speaker of the Michif Cree Metis language.

### **Cruzatte, Pierre.**

Pierre was a Metis of French and Omaha Indian heritage. He was a descendant of the Cruzatte family who were early settlers of St. Louis. For a number of years he worked as a trader on the Missouri River for the Chouteau fur interests. He was fluent in French, Omaha and Indian sign languages. He enlisted as a private with the Lewis and Clark expedition on May 16, 1804 at St. Charles, Missouri. At the time he was hired he was an experienced voyageur and Indian trader. He was employed as both interpreter and bowman for the keelboat, given his knowledge of the Missouri up to the entry of the Platte River. He was nicknamed "St. Peter" by the other expedition members. He is described a small, wiry, one-eyed man.

Cruzatte was an excellent fiddle player, this along with his language skills, were instrumental in maintaining good relations with the Indians they encountered. Thus was born the descriptor—"Fiddle diplomacy." His skills were particularly useful in an 1804 encounter with the Bois Brule Teton Sioux, when the Sioux took the expedition's pirogues (boats). Cruzatte was able to smooth over the situation and gain the expedition's peaceful entry into the Upper Missouri region. Clark named Crusats River (now the Wind River) in honour of Pierre Cruzatte.

### **Cullen Rita née Vivier . (b. 1936)**

Rita Cullen née Vivier was born at Portage la Prairie, Manitoba in 1936, the daughter of Gordon Vivier and Beatrice Sanderson. The family lived in a road allowance house at High Bluff until her mother separated from Gordon and took the children with her to live in Portage la Prairie. There she supported the family by doing housework for such

notables as Dr. Armstrong and Judge Forney. In 1954, Rita married Tom Cullen and they had five children.

Rita and her siblings at their road allowance house near High Bluff, Manitoba.

Rita's dad was born at Walhalla, North Dakota in 1897. Her paternal grandparents were Andrew Henry Vivier and Philomene (White).<sup>184</sup> Andrew or Amboise Vivier was the son of Alexandre Vivier (b. 1842) and Julie Wells, the daughter of Jean Baptiste Wells and Angelique Chalifoux. The family moved to High Bluff when the American authorities took all of their children and placed them in the Indian residential school. In response, her grandfather went to the school, kidnapped the children and moved to Canada. Rita's father and grandparents were all Michif speakers.



Her mother Beatrice was born in 1906 at Fairford, Manitoba. She was the daughter of Frank Francis Sanderson and Louisa Sanderson (two unrelated Sanderson families). The family lived at Reedy Creek where Frank was a farmer and limemaker. He was also a lay Baptist preacher (subsequently Pentecostal). Frank spoke the Michif, Cree, Saulteaux and Sioux languages and was in demand for his ability to preach in the Native languages.

Rita recently retired from a long career in administration with the Brandon School Division. She served on the Board of Directors of the Manitoba Metis Federation and represented South West Region on the board for ten years. From 1983 to 1998 she served on the board of the Brandon, Indian and Metis Friendship Centre; she was the president of the board for 13 of those years. As chairperson Rita organized cultural activities like youth drop-in programs and Metis music and dance groups. The Metis community recruited her for these positions because of her long service history as a community volunteer on things like the March of Dimes and the local community centre (where she ran the bingo fundraisers for many years). She was appointed chairperson for the board of the Metis Child and Family Service Authority in 2006.

<sup>184</sup> Scrip claim: Vivier, Philomene May; address: Winnipeg; born: 15 Aug., 1881 at Duck Lake; father: Charles White (Métis); mother: Josephte or Suzette Lecuyer; (Métis); married: 1896 at St. Eustache to Andrew Vivier; claim no. 1794



Rita Cullen: Photo courtesy of Shannon Allard.

On June 16, 2011 *Ka Ni Kanichihk* presented a Keeping the Fires Burning Award to Rita. This award honours *Okijida Ikwe* or “Big Hearted Women.” Big Hearted Women exemplify the seven sacred laws of honesty, courage, respect, humility, sharing, caring and love by sharing their knowledge, talents and experience to help keep their families and communities strong.

**Culleton, Beatrice.** (b. 1949) See Beatrice Mosioner.

**Cummings, Malcolm.** (1824-1908)

Malcolm Cummings was the son of Cuthbert Cummings and Susette McKee or Mackie.

*Cuthbert Cumming became a North West Company clerk at Fort Dauphin in 1804, and remained in the Swan River District until 1828 with the exception of one year on leave and one at Red River. In these years he took an Indian wife who bore him seven children, and his concern for them is a recurring theme in his papers; he made provision for them in his will. He remained a clerk with the HBC for several years, then was promoted chief trader in 1827. (See, Elizabeth Arthur, Canadian Dictionary of Biography.)*

Malcolm’s life was typical of many Metis men whose mothers were Saulteaux and father’s were Scottish HBC employees; he had a long career as an interpreter for the government. In 1843 Malcolm married Mary Mowat then in 1854 he married Margaret Gibson, the daughter of Hugh Gibson and Angelique Chalifoux. Malcolm and Margaret had eleven children. They lived at Portage la Prairie and he was employed as a

schoolmaster.

*At the west end of the settlement about sixty five steps from the present Indian School, he established a day school and held an afternoon Sunday service there, Mr. Malcolm Cummings had charge of the school, and taught not only reading, writing and arithmetic but religion. The enrollment was about thirty, and about the same number attended the Sunday services. [Bell 1926:16]<sup>185</sup>*

In 1876, Lt. Gov. Morris had used Cummings as an interpreter when the Portage Bands selected their reserves.

*...Then the agreement was completed, I asked Mr. Cummings, the interpreter, to read it to them, which he did: three Indians who understood English, and who had at an early period been selected by the Indians to check the interpretation of what was said, standing by, and Mr. Cummings being assisted by Mr. Cooke, of St. James', who at Mr. Cummings' request, I had associated with him on the Indians choosing their interpreters.<sup>186</sup>*

The diaries of Francis Ogletree of Potage la Prairie, a politician and Indian Agent, indicate that for many years Cummings was employed by him as a Saulteaux interpreter and travelling companion as he served the Roseau River and Portage Bands (White Mud, Yellow Quill and Short Bear bands). When Frank Field made the Portage la Prairie treaty payments on June 30, 1872 it was Malcolm Cummings who acted as interpreter.

### **Cummings, Nora née Ouellette (b. 1938)**

Nora Ouellette Cummings, through her mother's side of the family, the Trottiers, is related to men who fought at the Battle of Seven Oaks in 1816, the Battle of the Grand Coteau in 1851 and the 1885 Resistance at Batoche. Nora is the great-great-granddaughter of Michel Trottier who with his brother Charles was a leader of the Metis community at Prairie Ronde, both fought during the 1885 Resistance.

On the Ouellette side of her family Nora is the great granddaughter of Edouard Dumont and Sophie Letendre.<sup>187</sup> Edouard (b. 1845) was an active participant in the Resistance of 1885. He was appointed a "Captain" in Riel's army with ten men serving under him. He was sent to Fort La Corne to recruit more fighters but had little success. Edouard fought alongside his brother Gabriel at the Battle of Duck Lake and replaced him as leader when Gabriel was wounded in battle. Edouard was also at the Battle of Tourond's Coulee and brought reinforcements that saved the day there. part of the last stand in the graveyard trenches at Batoche. He fought right to the end of the Battle of Batoche but was not prosecuted since he, like his brother Gabriel, Jean Caron, Charles Trottier, Isidore Dumas and Chief Fine Day, escaped to the United States. Baptiste Parenteau, Isidore Parenteau, Patrice Joseph Fleury, Edouard Dumont and Jean Dumont all joined the Spring Creek Metis Band in Montana. He lived near Lewistown, Montana

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<sup>185</sup> Bell, Margaret J. 1926. Portage La Prairie From the Earliest Times to 1907. B.A. Thesis, University of Manitoba.

<sup>186</sup> P.A.C. RG10 Vol. 3624 file 5217 1, Morris to Laird, July 8, 1876.

<sup>187</sup> Her grandfather Moise Ouellette married their daughter, Elise Isabelle Dumont.

for several years then eventually returned to the vicinity of Batoche where he died on January 13, 1907. He is buried at St. Antoine de Padoue Cemetery, Batoche.

Michel Trottier (1832-1885) was born at White Horse Plain, the son of André Trottier and Marguerite St. Denis *dit* Paquette. Michel married Marie Angélique Desjarlais. He then married Marguerite Landry in 1876. Michel was the brother of Charles Trottier Sr. In 876; Michel was issued Scrip # 57 (160 acres) under the Red Lake and Pembina Treaty. In 1878, Michel and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. This family had two children born at Crooked Lake and his wife was on the Treaty Pay list at the Duck Lake Agency. During the 1885 Resistance, after Captain Boyer was killed, Michel Trottier was named to succeed him.<sup>188</sup> He fought and died on May 12, 1885 in the last battle of the 1885 Resistance at Batoche. He is buried at St. Antoine de Padoue Cemetery, Batoche.

Nora is the great-great-great-granddaughter of André Trottier III (b. 1816) Andre was the son of Andre Trottier and Marguerite St. Denis dit Paquette. Before they were married, Andre and his wife to be, Isabelle Falcon, both fought in the Battle of the Grand Coteau in 1851. They are both named in the story of the Battle of the Grand Coteau told on May 23, 1938 to Father Picton by François Xavier Falcon<sup>189</sup>, the son of 1851 hunt leader, Isabelle's brother, Jean Baptiste Falcon.

François Xavier Falcon says, *“When Jean Baptiste Falcon was going around acting as captain, his sister Isabelle was fighting in his place. She never left him alone during the three days battle, she would force him to rest and during that time she would shoot and she was a good shot too.”*<sup>190</sup>

Andre's father, André Trottier II. (1784-1874) fought alongside Cuthbert Grant in the Battle of Seven Oaks. André Trottier II was born in 1784 in the NWT, the son of André Trottier and Louise (Chippewa). He married Marguerite Paquette, the daughter of André Paquette and Lizette (Cree) in 1811 at Red River. This family was enumerated in the Pembina Census of 1850 as Family # 84.

Nora Cummings, was born in Saskatoon, Saskatchewan, the daughter of Irene Trottier (1918-2004) and Jerry Ouellette. Jerry Ouellette was the son of Moise “Nee-karnis” Ouellette<sup>191</sup> born on July 2, 1863 at Lewistown, Montana and Elise Isabelle Dumont (b. 1866), the daughter of Edouard Dumont (b. 1845) and Sophie Letendre. Her mother was the daughter of Justine Landry, born at Augusta, Montana 1885 and Peter Trottier also born in Montana. She is a direct descendent of the Laframboise and Trottier families that settled at Round Prairie in the 19<sup>th</sup> century; her mother, Irene Dimick, was born in Round Prairie and had only moved to the city with her family in the 1930s. The Ouellettes and about forty other Metis families lived in Nutana, one of the last Metis

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<sup>188</sup> SHM, p. 44.

<sup>189</sup> Note that Francois Xavier Falcon was born in 1861, some ten years after this event occurred.

<sup>190</sup> Dated Ste. Anne des Chenes on May 23, 1938. Public Archives of Manitoba, Belleau Collection.

<sup>191</sup> Moise Ouellette was the son of Metis trader Antoine “Ratte” Ouellette (b. 1834) and Angelique Bottineau.

Road-Allowance Communities in Saskatoon. The Ouellette children attended St. Joseph's, a Roman Catholic operated day school.

Nora and her mother Irene worked with Irene's brother Clarence Trotchie to form Metis Local #11 in Saskatoon.

The Saskatoon Métis community began to reorganize itself as a Saskatchewan Métis Society local, under the leadership of Clarence Trotchie, in late 1968-69. By this time, Trotchie and other community members were already involved in the new Saskatoon Indian and Métis Friendship Centre that had opened in 1967. When organizing Local 11, the community once again relied on past traditions of having male leadership that was supported by the women in the community. In his efforts to organize the community, Trotchie sought the assistance of women in the community to encourage active community participation in social events and political meetings.

Over time, Trotchie came to rely on the efforts of the women in his family including his sister Irene Dimick as well as his half sisters, Kay Mazer, Marge Laframboise, Dorothy Askwith, and Bertha Ouellette. He also sought the help of his wife Phyllis, his niece Nora Cummings (then Nora Thibodeau), and other Métis women who worked tirelessly alongside Trotchie and other male leaders to help organize Métis Local 11.<sup>192</sup>

Nora was a founding member and past President of the Saskatchewan Native women's Association (SNWA) in 1971. During her tenure the SNWA established eight women's referral centres and three halfway houses throughout the province. SNWA also established day care centres and a Native foster Home program. She had begun her political life with the Saskatchewan Metis Society in 1969.

Nora was a member of the Board of Directors of the Saskatoon Indian and Metis Friendship Centre and at that time the only woman member of the Saskatchewan Association of Friendship Centres. She was also a member of the Citizen's Advisory Board of the Human Resource Development Agency. She has received many service awards and is a long-time Senator of the Metis Nation Saskatchewan.

In 2003, Senator Nora Cummings was awarded the Saskatchewan Volunteer Medal (S.V.M.). She is a member of the Board of Directors of the Aboriginal Healing Foundation. Among her other awards are the Guy Bouvier Lifetime Achievement Award, the Queen Elizabeth Jubilee Award (2002) and the Blue Lantern Award (Heritage/Culture) in 2003.

Senator Cummings is the former Chair and current member of the Métis Nation of Saskatchewan Senate, Nora has been a mentor in assisting Aboriginal women to become aware of their rights in the areas of, housing and education, and issues such as

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<sup>192</sup> Cheryl Troupe, "Métis Women: Social Structure, Urbanization and Political Activism, 1850-1980. Saskatoon: University of Saskatchewan M.A. Thesis, 2009: 114.

discrimination, alcohol and the care of Aboriginal foster children. Her many accomplishments include:

- Founding Member and President, Saskatoon Métis Society Local #11.
- Founder, Saskatchewan Native Women's Association, instrumental in establishing eight Women's Referral Centres across the Province, as well as establishing child care centres.
- Provincial Coordinator and elected Provincial President, Saskatchewan Native Women's Association of Canada.
- Founding Member and Board of Directors, Native Women's Association of Canada.
- Chair and Board Member, Saskatoon Indian and Métis Friendship Centre.
- Former Chair, Election Commission for Métis Nation-Saskatchewan Provincial Elections
- Committee Member: Citizen's Advisory Board to the Human Resources Development Agency; Saskatchewan Native Housing Board; Legal Aid Board; Métis Family Justice Commission under the Métis Tripartite; Aboriginal Race Relations Sub Committee (Race Relations Committee); Chief's Advisory Committee on First Nation and Métis (Saskatoon City Police); Chair of Métis Elders Council of Saskatchewan; Commanding Officer's Aboriginal Advisory Committee - RCMP (Provincial and National Committees); Regional Psychiatric Centre, Saskatoon.
- Elder, Métis Urban Self Government Council of Saskatchewan Inc.
- Recognized by the City of Saskatoon during International Women's Year, 1975; Mrs. Batoche, 1992; honoured by the Province of Saskatchewan as an outstanding woman in the province, recognizing her achievements for Celebrate Saskatchewan; recognized as an outstanding woman in the Diefenbaker Centre, 1986.

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Regina, Saskatchewan, 1980: 30-31.

**Cunningham, Reverend Alexander Hugh.** (1854-1932)

Alexander was born on January 13, 1854, at Red River, the son of James Cunningham<sup>193</sup> and Sarah Ross. He died on April 13, 1932, at Battleford, Saskatchewan. He married Christina Matheson. Christina was born on August 15, 1850, the daughter of Hugh Matheson ( descendant of an original white settler) and Letitia Pritchard.

A. H. Cunningham, Battleford, whose grandfather(Patrick Cunningham) lost his life in the service of the Hudson's Bay Company on the Nelson river Severn, was the son of James, born at Fort Churchill. [born Isle a-la Crosse] and died at the Severn River. The family then resided at Kildonan, where A. H. was born in 1851. 1854 The family settled in Headingly west, where the son engaged in farm and trading and printer's devil at the "Nor'-Wester". An interested spectator of the Riel Rebellion and guide for Major Boulton. He farmed at Baie St. Paul and Poplar Point. Cunningham was an interpreter for the government during the Indian Treaty days, then a Farm instructor at the Battleford Industrial School, and assistant at the Onion Lake Mission. He was a Missionary at Island Lake, and then returned to Battleford.

"The Changes in Sandy Flett's Cree reserve" by Eleanor McKim

... In the 1940's Sandy was one of the few Island Lake Indians of his age who spoke English. I asked him how this came about. He said that in 1909 when the government came to Island Lake to make a treaty with the Indians, his father had two wives. When he stepped up to the table to register he was told that he couldn't have two wife. So he chased one away, along with her four small sons. This was Sandy's mother.

The family live in the woods and his mother caught rabbits and made shirts from the skins. The Hudson Bay factor's wife gave them help and allowed them to scrape the caked flour off the inside of wet flour bags. The missionary, a Mr. Cunningham, arranged for Sandy's brother, then Sandy, to attend the church residential school at Norway House, and so he learned to speak English. The United Church Observer, January 1, 1965. p.18.

Reference: <http://familytreemaker.genealogy.com/users/n/o/r/Donald-C-Norris/GENE1-0003.html>

Scrip affidavit for Cunningham, Alexander; born: 14 January 1854; father: James Cunningham (Half Breed); mother: Sarah Ross (Half Breed).

**Charles Cunningham.** (1865-1927)

Charles was born at Red River, the son of James Cunningham and Sarah Ross. He graduated in 1883 from Emmanuel College at Prince Albert. He taught at Red Pheasant Reserve School. Charles was active on the Canadian side during the Metis Resistance of 1885. He was a member of the Battleford Rifles and was in action at Cut Knife Hill. Later, he became a minister of the Anglican Church and served in both

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<sup>193</sup> James Cunningham was an M.L.A. in Manitoba's first Legislature.

Manitoba and Alberta. During his service in World War I he was gassed and severely shell-shocked. He remained in hospital after the war until his death in 1927.

**Dr. Chester R. Cunningham CM, LL.D. (b. 1933)**

Chester Raymond Cunningham was born in Slave Lake, Alberta in 1933, the third child of a fourth generation Métis family. Chester credits his parents for instilling in him the character and strength that helped him to embrace life in a non-aboriginal society. He attended school in Wayne and St. Albert, where he excelled in sports. In 1952, he left high school to play semi-professional baseball.

After retiring from his baseball career, Chester worked briefly in the Wayne coal mines and then spent several years working in the construction industry throughout northern Alberta. In 1964, he was hired by the Canadian Native Friendship Centre as a courtworker and program director, helping native peoples deal with the justice system. He was founder and executive director of Native Courtworker Services, later to be called Native Counselling Services of Alberta. From 1970 to 1997, this agency grew from four courtworkers to more than 150 employees serving all of Alberta. Within its first five years, the organization set new standards when the number of aboriginal provincial inmates dropped from 56 per cent to 28 per cent.

He was the first in Canada to set up such programs as the Alcohol Education Program, Liaison Programs in both provincial and federal prisons, Family and Juvenile Courtwork Program, Family Life Improvement Program and many others in the criminal justice systems. The organization made history for a second time when it became the first non-government agency in the world to administer a correctional institution, the Stan Daniels Centre.

Chester is a founding member of the St. Albert Lion's Breakfast Club and the Native Credit Union. He has shared his knowledge and spirit with the community by sitting on numerous boards and committees. Some of these include: National Parole Board, Boyle Street Co-op, John Howard Society, Alberta Native Communication Society, Canadian Native Friendship Centre, Alberta Human Rights and Citizenship Commission, Consulting Committee on Young Offender's Act, Canadian Advisory Committee – Justice and Corrections, and a committee for the Ministry of Children's Services.

He was appointed a member of the Carson Committee examining management and operation of prisons and corrections in Canada and a delegate to the 7th United Nations Conference on Prevention of Crime and Treatment of the Offender in Milan, Italy. The governments of Australia, Japan and the Soviet Union, as well as many other countries around the world have benefited from his expertise and insight. Currently, Dr. Cunningham serves on the Provincial Court Nominating Committee; the Law Enforcement Review Board; and as treasurer and board member of the Aboriginal Multimedia Society.

In 1989, he received an honorary LL.D. from the University of Alberta in recognition of his contributions to the correctional system. He was appointed a Member of the Order of Canada in 1993. In 2000, he was inducted to the Alberta Order of Excellence

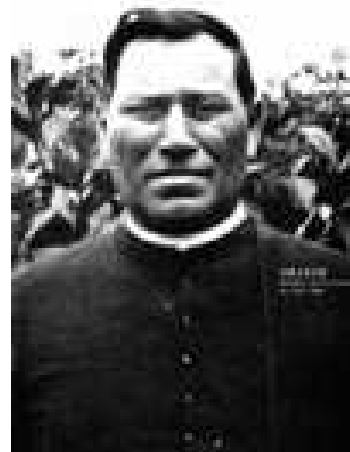


**Father Edward Cunningham, O.M.I. (1865-1920)**

Edward Cunningham was born at Fort Edmonton on July 5, 1862, the son of John Cunningham<sup>194</sup> (b. 1815) and his second wife Rosalie L'Hirondelle. The son of Metis parents from St. Albert, Alberta, Bishop Grandin ordained Edward. He was the first Metis from Alberta to become a priest.

Edward was born into a family of eleven children. He began school at St. Albert and took his post-secondary education at the University of Ottawa from 1882 to 1885. He entered the Novitiate of Lachine on August 25th, 1885 and made his profession on August 29th, 1886. He continued his studies at the Scolasticat Saint-Joseph, in Ottawa (1886-1888), and completed his theology studies at Lac-La-Biche, Alberta (1888-1890).

He made his perpetual vows at Fort MacLeod, Alberta, on February 17th, 1889, and was ordained a priest at Saint-Albert, Alberta, March 19th, 1890, by Mgr Vital-Justin Grandin, O.M.I., Bishop of Saint-Albert. He was the first Metis priest.



Most of his service was amongst the Metis and Piegan people of Alberta. He was a

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<sup>194</sup> John Cunningham was a clerk in the H.B.C.'s service; he died of smallpox at St. Albert during the epidemic of 1870.

renowned speaker who served missions at Onion Lake, McLeod, Beaumont, Hobbema, Saddle Lake and Lac Ste. Anne. He served at various missions: Fort MacLeod and the Peigan mission [Brocket] (1888); Saint-Albert and Lac-La-Biche (1889); Saint-Albert, again (1890-1892); and Onion Lake, Saskatchewan (1892-1897). He signed the register of Long Lake [Gurneyville], Alberta (1895, 1897). He then went to Saint-Albert (1897-1903), entrusted with the small missions in the area and visited that of Beaumont; then, Lac-La-Selle [Saddle Lake], Alberta (1899); Onion Lake (1899); Hobbema (1899); until, in 1900, he settled at Saint-Albert and served Duhamel. He returned to Onion Lake (1903-1917) where he went to the mission at Lac Sainte- Anne, Alberta (1917-1920). He died at Edmonton on July 20, 1920.

### *References*

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### **Gerald Cunningham.**

Gerald was born and raised on the Peavine Metis Settlement and later moved to the East Prairie Metis Settlement. He is a descendant of Samuel Cunningham.<sup>195</sup> Gerald married Lorraine LaRiviere in 1976 and they have three children. Jerry completed four years of University in Minnesota and later played two years of professional hockey for the Wichita Thunder in the United States. Gerald and Lorraine have opened up their home to children that are in Foster Care. To date, a total of 27 children have lived with them from time to time. Gerald has vast work experience in the lumber industry, oil field, and childcare.

From 1990-2001, Gerald worked with the Metis Settlements in areas such as fire protection, disaster services, occupational health and safety, community and business planning. He was elected as the Métis Settlements General Council Vice President in September 2001 and served in that capacity until November 2007 at which time he was elected to President. During his 3 terms as Vice President, Gerald's portfolio had the responsibility of Land and Resources, Oil and Gas, Infrastructure, Business Planning, Fire Protection, Environment and Wildlife Management.

### **Delia Cunningham (Gray). NAFC Senator. (1917-1999)**

Delia was born in 1917, the daughter of Henry Cunningham<sup>196</sup> (b. 1869) and Mary

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<sup>195</sup> Samuel Cunningham was born April 08, 1848 in Lac Ste Anne, in the North West Territories (Alberta). He was interpreter for the Cree during the Treaty 8 negotiations, a member of the NWT council and was the first mayor of Grouard. He married (1) Suzanne Gray November 22, 1869 in St. Albert, the daughter of John Gray and Suzanne Callihoo. She was born March 01, 1855 in Lac Ste Anne, in the North West Territories (Alberta), and died circa 1897 in Lesser Slave Lake. He married (2) Betsy Catherine Courteoreille dit Willier November 07, 1898 in Lesser Slave Lake Mission. She was born March 13, 1875 in Lesser Slave Lake District.

<sup>196</sup> Henry was the son of John Cunningham (b. 1815) and his second wife Rosalie L'Hirondelle. Henry's older brother Reverend Edward Cunningham (b. 1862) was the first Metis priest (ordained March 19, 1890).

Rachael Rowand. Delia married Robert Gray (1914-1975), the son of Philippe Gray (b. 1861) and Clara (Clarisse) Belcourt dit Karakonti (Callihoo).

The National Association of Friendship Centres<sup>197</sup> gives the following tribute:

Each year on November 16th, the Métis Nation of Alberta (MNA) pays tribute to Mrs. Delia Gray by hosting the Delia Gray Memorial Gala. The memorial gala is a way for people to remember the late Delia Gray who was a special lady to the Métis Nation. She was often referred to as the Matriarch of the Métis Nation of Alberta. She was the first Provincial Elder, Advisor to the Provincial President and Vice-President of the MNA and they honour her memory by carrying on the tradition for her love of education, her love for dance and her love for visiting.

She had just begun her second term as Provincial Elder when she humbly passed on November 12, 1999 at the Royal Alex Hospital in Edmonton, AB surrounded by the people she loved and gave herself the most for – her family. She was predeceased by her husband Robert (Bob) Gray in 1975.

Delia was born at Wabesca Lake, Alberta on March 17, 1917 and devoted her entire life to the preservation of the Cree language and Métis culture. A spiritually devout person, she was often called upon to deliver the opening prayers at numerous functions. She was an active member of the Métis Nation of Alberta, the Canadian Native Friendship Centre, the Royal Canadian Legion (Kingsway Legion Ladies Auxiliary) and a Senator for the National Association of Friendship Centres (NAFC).

In November, 2000, the Metis Nation of Alberta honoured the memory of this great lady by renaming their provincial head office building the “Delia Gray Building”. At the same time, the Delia Gray Memorial Scholarship was established to continue with Mrs. Gray’s vision of educating Métis youth. Members of the Gray family select two recipients for this prestigious scholarship based on the educational goals of each candidate. The two recipients are each awarded a \$1,0000 scholarship at the Delia Gray Memorial Gala.

Delia is survived by her loving family – daughters Bobbi, Betty, Anne, as well as her sons Gordon, Glenn, Harold and Robert Jr. She also left behind her granddaughters Cindy Baker and Krista Leddy as well as four great granddaughters and her sisters Maria Cunningham and Bessy Draney.

She was a very active person in the community of Edmonton. She and her husband Robert were instrumental in the development of the Canadian Native Friendship Centre (CNFC) since its beginning in 1963. Over the years she sat as a board member and was appointed as the Life time member for over 10 years, as well as a Senator for the NAFC. Delia was also responsible for the creation of the All Native Festival from 1964 to 1996 that showcased Aboriginal talent from

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<sup>197</sup> *Our History*, <http://nafc.ca/delia.htm>

across the Province of Alberta in the arts of singing, fiddling, Red River Jig and Métis dancing. She and her husband Bob started the Native Masses at St. Joseph's Cathedral in 1970 through to 1980, when the Native Pastoral took over which eventually continued with the services at Sacred Heart Church. She was a member of the Aboriginal Veterans Society of Alberta, a recognized Elder for the University of Alberta Native Studies Program and a member of the Native Seniors Centre where she enjoyed Wednesday lunches and cards with friends.

Over the years, Delia had two real good friends she could confide in and always supported them back when they needed a shoulder to cry on. Georgina Donald (NAFC Life time member) and Delia met about 49 years ago and were very close as they gave birth to their children in the same years. They attended several NAFC meetings across Canada together. They both ran weekly square dances at the old Friendship Centre downtown and enjoyed listening to all the old time music.

Another good friend of Delia's was Teri House. Teri always talked to Delia and Georgina when she needed a friend and Teri was always there for Delia when she needed a ride somewhere or to go shopping. Teri felt so close to Delia that she called her "Mom". Teri predeceased both Delia and Georgina and it brought much sadness to them both losing their good friend.

Delia had several gifts she shared in her community. She had a photographic memory when it came to knowing family trees of different families across the province. If you gave her a name, she could name the families genealogy starting with the grandparents and usually tell a story about someone in that family. This had a very special meaning to many young people, especially children that had been adopted out when they were younger. Her other special gift was being able to speak to young people. She exemplified the saying "To get respect, you give respect". She always encouraged young people to do their best and always complimented them not only on their achievements but also on their efforts and would provide them with the wisdom not to give up and try harder the next time.

Delia Gray was very passionate about the Métis people and she touched many lives during her lifetime.

She will always be remembered as a great Métis lady who will be forever missed by the Métis Nation of Alberta, the National Association of Friendship Centres and by all who knew and loved her.

### **James Cunningham, M.L.A. (1821-1915)**

A Hudson's Bay Scottish Half-Breed born at Isle-a-la-Crosse, the son of Patrick Cunningham, the postmaster at Churchill Factory and Nancy Bruce. James married Sarah Ross the daughter of Alexander Ross and his wife Sally, the "Princess of the Okanogan." They moved to Kildonan, then to Headingley and Poplar Point. After Sarah's death he remarried to Letitia Pritchard (b. 1826), the daughter of John Pritchard and Catherine

McGillivray. She was the widow of Hugh Matheson. James and Sarah had 13 children. James and Letitia had two children. Patrick Cunningham died in 1826 and two years later the family moved to Red River. For a number of years James lived at Headingley and also at Poplar Point. James was elected to the first Manitoba legislature in December 1870 to represent the riding of Headingley. He died on April 27, 1915 at Somerset.



The following interview June 12, 1909 in the North Battleford Newspaper:

#### OLD DAYS IN THE WEST

Jas. Cunningham, who was visiting his son in South Battleford, granted our reporter an interview during this week. Although ninety years of age and the only surviving member of a family of seven he is still in possession of all his faculties and chatted freely about his experiences traveling from ocean to ocean.

Mr. Cunningham's father was in the employ of the Hudson Bay Co., and as his work was more particularly connected with establishing new posts, he seldom remained in one place for more than two years. It was while superintending the rebuilding of Fort Severn; which had been destroyed by fire, that his father met his death by drowning. His widow, with her young family, then moved to Winnipeg. Mr. Cunningham was born at Ile La Crosse and with three other members of his family was baptized at York Factory by the Rev. David Jones, the first Church of England missionary and the founder of St. John's Parish. He was educated at St. John's College and afterwards tilled a farm in Red River. While in the north he saw the different fur bearing animals as they roamed their native haunts and also the place were the wavies (a white goose) hatch in the north beyond the abode of man. On a quacking bog which has the resemblance of a mass of black jelly and upon which it would be impossible to step the wavies make their nest and hatch their young. During the season when the young are growing preparatory to flight it is impossible to obtain sleep for the noise of the incessant honking. He also spoke of seeing the polar bear carry their cubs on their back and going down to devour the whales left on the shore by the tide. In speaking of life in the far north he said that the diet in those days consisted mostly of fish, fowl and moose meat with bread for breakfast on Sunday morning.

During his early manhood he had hunted buffalo in the Pembina Mountains and had succeeded with others in killing enough for the supply of green meat as it was termed. While chatting of Winnipeg in the early days with the farms along the Red River he said that he visited there a short time ago and tried to find some spot on the Ross Estate dear to his younger days but he found the he was getting lost among the houses and streets and so returned home. He, like other pioneers, regrets that the doings of those early days had not been written down and thus provide a history of the opening up of the "Last West."

The following obituary appeared in the *Winnipeg Free Press*, April 27, 1915:

#### WAS MEMBER OF FIRST LEGISLATURE

James Cunningham, whose name probably stood at the head of the list of western Canadian old-timers, died yesterday at the residence of his daughter, Mrs. Henrietta Clouston, Sommerset, Man. Mr. Cunningham's age is officially given as 95 years old, but there is a doubt on this point among his relatives, some of whom believe he had pass the 100 year mark. The body is to be brought to Winnipeg today and the funeral will be held at 4:10 from the Union depot to Kildonan cemetery.

Mr. Cunningham was born at Fort Churchill, Hudson's Bay, Isle a La Crosse, 1819, baptized at Ft. Churchill in 1822. When he was three years old the family removed to Severn, where his father Patrick Cunningham of the Hudson's Bay company's service, a north of Ireland man. Parish of Calrea, Sligo, Ireland died. October 15, 1831 Two years later, the survivors removed to the Red River, or Selkirk settlement and took up their residence in Kildonan for a number of years. After the great flood of 1852 they moved in 1853 to Headingly. For some ten or twelve years they resided there, then went to Poplar Point for a time. Some years later he was again at Headingly, and after that again at Poplar Point until a couple of years ago when he came to make his home in Winnipeg at 253 Austin Street., where he resided until the death of his wife about three months ago.

Mr. Cunningham was a member of the first legislature of Manitoba, which held it s first session in 1870. He was twice married, his first wife being Sarah, daughter of Alexander Ross, a gentleman prominent in connection with the early history of this country. His second wife was Mrs. Hugh Matheson, Letitia Pritchard His children are Mrs. A. Clouston, of Somerset, Man; Rev. Alexander H. Cunningham at one time Methodist missionary to the Indians at Island Lake, Lake Winnipeg district, Keewatin; James W. Cunningham, Birch Hill, Sask.; G. Cunningham, residing at Poplar Point, Man., Adam Cunningham at Battleford, Sask., and Mrs. Rev. T. Beveridge.

#### **John Cunningham.**

John Cunningham, his wife Jane (Bruce), and child, were members of the James Sinclair-led group of Red River Half-Breed and Metis emigrants for the



Columbia who made the 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.

**Henry Cunningham.** (b. 1868)

Henry and his twin brother, Alfred were younger siblings of Samuel noted below. The twins married sisters, Mary and Amelia Rowland. Another brother, Reverend Henry Cunningham performed the marriage ceremony of Henry and Mary Rowland in 1895 at St. Albert. Henry was a Hudson's Bay Company factor for a time then worked for Revillon Freres as a fur trader at Wabasca Lake before moving back to St. Albert to farm.

**Samuel Cunningham, M.L.C.** (1848-1919)

Samuel Cunningham was born at Lake St. Ann's (Alberta) in 1848, the son<sup>198</sup> of an Irish-Metis father, John Patrick Cunningham and a Metis mother, Rosalie L'Hirondelle. He took one year of schooling at the Edmonton Mission and at age twenty-one began farming and operating his own fur-trading business. His father was an HBC agent and his grandfather Patrick Cunningham had been postmaster at Churchill Factory. His brother Rev. Edward Cunningham was parish priest of Onion Lake. On May 19, 1880 Sam signed the Metis Petition from Residents of Edmonton asking that they be provided with land scrip.

Sam was a member of the Northwest Territories Council from 1885 to 1888. He was involved in the signing of Treaty Eight; he was the interpreter for the Cree during the negotiations. In 1885, he was a Captain in the St. Albert Mounted Rifles, a part of the Militia home guard.

On November 22, 1869, Samuel married Susan (Suzanne) Gray (b. 1845) in 1869. She was the daughter of Joseph Gray and Suzanne Calliou at St. Albert. The couple had nine children, and one adopted son (Joseph Belcourt). On November 7, 1898 at Lesser Slave Lake Samuel married Catherine Willier, the daughter of Baptiste Willier and Marie Courteoreille. In 1885 Samuel was elected to the Legislative Council of the Northwest Territories by acclamation. He thus joined Pascal Breland as one of two Metis on the council. He served as a Justice of the Peace in St. Albert and in 1885 was leader of the Mounted Rifles. Later, he moved to Grouard where he served as the first town mayor. Samuel died on January 14, 1919 at Grouard, Alberta.

Cunningham, Samuel - Concerning his claim as a head of family - Born, April 8, 1848 at Lac Ste. Anne - Address, St. Albert - Father, John Cunningham, (Métis) - Mother, Rosalie L'Hyronnelle, (Métis) - Married, November 22, 1869 at St. Albert to Suzanne Grey - Children living, five (names on declaration) - Children deceased, three - Scrip for \$160 - Claim 536

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<sup>198</sup> The third of eleven children.

Cunningham, Samuel; heir to his deceased children; claim no. 1796; Rachel, born: 14 March, 1874 at St. Albert ; died: 19 March, 1874 at St. Albert; John Alfred, born: 6 May, 1875 at St. Albert ; died: 28 June, 1881 at St. Albert; Marie Rose, born: 21 February, 1881 at St. Albert; died: 20 December, 1881 at St. Albert; address: Lesser Slave Lake; father: Samuel Cunningham (Métis and deponent); mother: Suzanne Grey (Métis); scrip cert.: form F, no. 614; scrip cert.: form F, no. 616; scrip cert.: form F, no. 618

Cunningham, Samuel; for his daughter, Florestine Cunningham; claim no. 1795; address: Lesser Slave Lake; born: 24 July, 1885 at St. Albert; father: Samuel Cunningham (Métis and deponent); mother: Suzanne Grey (Métis); scrip cert.: form C, no. 1092

Cunningham, Junior, Samuel; address: Lac St. Anne; claim no. 2810; born: 20 January, 1871 at St. Albert; father: Samuel Cunningham (Métis); mother: Suzanne Grey (Métis); scrip cert.: form E, no. 2124

**Charles Curtis, Congressman, Senator, U.S. Vice-President. (1860-1936)**

Charles Curtis was born at North Topeka, Kansas in 1860. He was the son of Orrin Curtis, a white man, and Ellen Pappen, a Kansa-Kaw Métisse. He spent his early years living partly in the white and partly in the Native American community. Charles' mother died in 1863, about the time his father left to fight in the Civil War. Orrin Remarried and divorced several times after her death and during the war he was court martialled for hanging three prisoners in his custody. He served a month of a one-year sentence in the Missouri State Penitentiary for this offence.

In any event, due to his unstable circumstances Charley first lived with his paternal grandparents then starting in 1865 (at age 5) with Louis and Julie Pappen, his maternal grandparents. Julie Gonville-Pappin received "Half-Breed Reservation No. Four" when the Kansa Indians took treaty. This land was located directly across the river from the Kansas capital. She and her husband ran a profitable ferry business there. It was Julie who encouraged her grandson, Charles Curtis, to continue his education. It is reported that he only spoke French and Kansa before attending school. He completed a law degree and went on to become a Congressman and Senator before he became Vice-President of the United States in the Hoover administration (1929-1933).

When a treaty was negotiated with the Kansa Indians on the Lower Missouri, in the 1840s, land was set aside separately for their Half-Breed relations near Topeka, Kansas. Julie Gonville Pappin received "Half-Breed Reservation No. Four" under this arrangement. Charlie's mother, Ellen Curtis was the great-granddaughter of White Plume, a Kansa-Kaw Chief. White Plume's daughter had married Louis Gonville, a French-Canadian (possibly Metis) fur trader, Julie; their daughter married Louis Pappen.

In 1865, Charlie's maternal grandparents, Louis and Julie Gonville left North Topeka to return to the Kaw Reservation at Council Grove, concerned that otherwise they might be excluded from future land settlements and compensation. After studying law with a Topeka attorney, Curtis was admitted to the bar in 1881. From 1885 to 1889 he was attorney for Shawnee County, Kansas, and from 1893 to 1907

he served in Congress as a Republican.

In January 1907, Curtis was chosen by the state legislature to fill an unexpired term in the U. S. Senate. He was then elected for the 1907-1913 term. After being defeated for reelection in 1912, he won the nomination from Sen. Joseph L. Bristow in 1914 and was elected to three more terms. In 1928 he was elected vice president on the Republican ticket with Herbert Hoover as president, and he served until 1933. He died in Washington on Feb. 8, 1936.

**Cuthand, Reverend Adam.** (b. 1913)

Dr. Adam Cuthand was born in 1913 on the Little Pine Reserve of the Battleford Agency in Saskatchewan. He is the grandson of a Chief involved in the Battle of Cutknife Hill during the 1885 Resistance. He studied theology and arts at the University of Saskatchewan then taught school from 1938-1941 on the Little Island Reserve. In 1940 he gave up his treaty status and became enfranchised in order to vote provincially and federally. In 1941 he joined the Canadian Armed Forces as a radar technician and rose to the rank of Staff Sergeant. After discharge in 1945 he became an ordained Anglican Priest and was assigned to work with Aboriginal people in the diocese of Rupert's Land.

Always active in Native politics, he was involved with the National Indian Council and the National Metis Society and elected President of the latter group in 1968. Adam Cuthand was a founding member of the Manitoba Metis Federation and was elected as the first president of Manitoba Metis Federation in 1968. The University of Winnipeg awarded him an Honorary Doctor of Divinity Degree in 1970.

**Cyr, Brian CD** (b. 1945)

Metis Veteran and Elder Albert Brian Cyr was awarded the Order of the Metis Nation in June 2005 and the Queen Elizabeth Diamond Jubilee Medal in September 2012.

Brian was born on May 3, 1945, one of eleven children of Ulysse Albert Napoleon Cyr (b. 1917) and Susi Geisbrecht (b. 1922). His paternal grandparents were Honore Cyr (b. 1885) and Eleanore Courchene (b. 1896). His great grandparents were Jean Baptiste Cyr (b. 1848 at McKenzie River) and Madeleine Perreault dit Morin (b. 1868).

Brian joined the Army in 1961 as a 16 year-old and went to the Royal Ordnance Corps Training School in Montreal. Twice he won the best athlete award while there and was asked to volunteer as a Para-rigger posted to #28 Canadian Ordnance Depot in Camp Shilo. He earned his Paratrooper Wings in 1963. During a parachuting accident in 1968 he broke vertebra in his back and was hospitalized for seven weeks at Deer Lodge. He was retrained in an Air Force trade and during 1969-1973 served with 407 Squadron in Comox, B.C., this squadron worked with NORAD on anti-submarine warfare in the Pacific. The ASW Team was stationed in Alaska; San Diego, Hawaii, Australia, Fiji, Yellowknife and PEI. He was then posted to NATO forces in Germany from 1973 to 1977. In June 1977, he again broke his back working on an ejection seat of a CF 104 Jet. After spinal fusion and wearing a steel cage he returned to duty and finished his tour in Germany in 1977. He was then posted to Moose Jaw, working on the CT 104 aircraft used by the Snowbirds, 431

Air Demonstration Squadron.

Brian received the Canadian Decoration in 1973 and the NATO Special Service Medal after his release in 1996. He has also received the Corps of Commissionaire Long Service Medal (1996).



“Three Amigos” in their vests at an MMF Annual General Assembly,  
left to right, Lawrence Barkwell, Larry Haag and Brian Cyr  
Photo by Vivian Cyr

In 1965 Brian was married to Vivian Sheppard. They have three children: Jeff who is Executive Director of the National Association of Friendship Centres; Babette who is Facilitator Exams at Red River College; and Margaret who works for Manitoba Wills and Trusts.

After being released from the forces on a medical pension Brian and his family moved to Winnipeg where he attended college and attained a Business Administration diploma and also took psychology, anthropology and sociology at the University of Winnipeg. In the 1980s Brian worked for Statistics Canada and was Western Director Canada Census in 1985. He then joined the Canadian Corps of Commissionaires and became Operations Manager with the rank of Chief Warrant Officer for Manitoba and North West Ontario. He then joined Manitoba Metis Federation 2001 to 2006 working as a Canadian Forces Recruiter. Subsequently, he ran the Central Membership Registry Office for the MMF for several years.

Brian has served as President of the National Aboriginal Veterans Association Manitoba Chapter (1999-2001) then became President of the National Metis Veterans Association Manitoba, elected Vice-President of the National Metis Veterans Association in 2005 and is presently the President of the National Metis Veterans Association. Brian has been Ambassador at the Metis Pavilion of Folklorama for the past number of years. Brian has served as both Secretary and Vice-President of the St. Norbert Parish la Barrière Metis Council.

Brian participates in Metis cultural activities. He is an accomplished square-dancer, jigger, beader, finger-weaver of Metis sashes, and Red River Cart builder. He is presently on the Board of Directors of the St. Norbert Foundation and a member of the St. Norbert Heritage Foundation.

Brian is the author of *Metis Veterans of Manitoba: From Buffalo to Battlefields*. Winnipeg: Manitoba Metis Federation, 2010); and with Larry Haag authored: *St. Norbert Manitoba and World War I*. (St. Norbert: Authors, 2012).

Brian is the great-great grandnephew of Pierre Cyr a well-known voyageur. Pierre Cyr (b. July 12, 1835, St. Boniface)<sup>199</sup> is famous as a voyageur with the Franklin Expedition as well as later working as a steersman for the Treaty 8 Metis Scrip Commission. In 1899, this commission travelled on the Athabasca and Peace Rivers in two scows and a York Boat. Cyr was steersman for the York Boat. Pierre married Marie Anne Lagimodiere, the daughter of Romain Lagimodiere and Marie Vaudry on February 5, 1861 at St. Boniface. They had two girls and a boy. He then married Angelique Klyne, the daughter of Michel Klyne and Suzanne Lafrance on February 8, 1869 at St. Norbert. They had no children. On January 26, 1885 Pierre married Eliza Poitras, the daughter of Pierre Poitras and Marie Bruyere at St. Francois Xavier.

**Cyr, Lieutenant Jean.** (b. 1848)

By Brian Cyr<sup>200</sup> and Lawrence Barkwell

Jean Cyr was born on December 1, 1848 at McKenzie River, the son of Jean Baptiste Cyr (b. 1825) and Marie Boucher). Jean married Madeleine Perreault dit Morin, born 1868, the daughter of Baptiste Perreault dit Morin Jr. and Catherine Grouette. They married on January 17, 1871 at Ste. Anne. The couple had five children:

- Joseph Jean Baptiste Cyr, born 1871 at Ste. Anne. He married Melanie Vermette, the daughter of Alexis Vermette and Philomene Beauchemin, in 1892.

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<sup>199</sup> Pierre was the son of Louis Cyr (b. 1795) and Catherine Martineau, the daughter of Amboise Martineau and Charlotte. Pierre was the brother of Brian Cyr's great-great grandfather Jean Baptiste Cyr (b. 1825 at St. Boniface).

<sup>200</sup> Brian Cyr is President of the National Metis Veterans Association; he is Lieutenant Jean Cyr's great-grandson. Brian Cyr was awarded the Order of the Metis Nation in June 2005 and the Queen Elizabeth Diamond Jubilee Medal in September 2012.

- William Elzear Cyr, born 1873 at Ste. Anne, died at one month old.
- Alfred Cyr, born in 1874 at St. Boniface. He married Marie Alvina Vermette, the daughter of Pierre Vermette and Caroline St. Denis, in 1895.
- Marie Alpha Cyr, born in 1874 at Ste. Anne.
- Mathilde Cyr, born 1884. She married William Dumas, the son of Pierre Dumas and Isabelle St. Germain in 1909 at St. Boniface.

Not much has been written about Louis Riel's Calvary during the 1869-1870 Resistance. The reports of the day record the prowess of Calvary officers like Lieutenant Jean Cyr. It is evidence that the Metis were truly "the Lords of the Plains." The *New Nation* gives the following account on May 3, 1870 (page 1):

### **The Cavalry**

Col. Commandant Gay's<sup>201</sup> men were out again several days last week, going through manoeuvres as cavalry firing parties. One peculiarity of these exercises is that they are not those of mere recruits. It is, for the most part, like taking out a troop of old campaigners to keep up their acquaintance with a drill in which they had been perfected long since.

As proof of this, we would state that one day last week, the 30<sup>th</sup> ult., Lieutenant John Cyr, when armed with an old-fashioned double-barrelled gun, raced the half-mile course, and, before turning at the end, had discharged twelve shots, hitting the target each time. Without pausing a moment, he ran the course again, discharging an equal number of shots before drawing rein, and with like creditable results. If this is not splendid shooting, we do not know what to call it. Another day, one of the privates fired a common musket seventeen times during the mile-dash, hitting the target at each discharge; a second scored eighteen shots in a similar run, and a third cavalryman fifteen. Some days before, a number of the infantry were engaged at target-practice, 300 yards. Out of 200 shots, 36 were centred.

Following Canada's designates assuming authority at Red River Jean Cyr became a target in the well-known "Reign of Terror." A report appeared in *Nouveau Monde*, October 15, 1870, an eastern newspaper, about a brutal attack on a young man named Cyr at Red River on September 17, 1870. The assailant was not named but was described as "an individual who lives with Mr. Schultz, who was of course, James Farquharson (Shultz's father-in-law). Farquharson had achieved much greater notoriety in the Winnipeg-Fort Garry settlement because of his leadership role in the September 13th drowning of Elzear Goulet, a Métis who had been a member of the Provisional Government court martial which tried Thomas Scott.

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<sup>201</sup> J.E. Norbert Gay, described as a 'soldier of fortune', was a Colonel of the Third Republic of France. He came to Winnipeg and stayed at the Emmerling Hotel in January of 1870. He initially described himself as a newspaper reporter. He became a supporter of Louis Riel and engaged in drilling the Metis Cavalry on modern European cavalry tactics. Gay apparently accompanied Riel and the Metis Cavalry when they went out to reconnoiter Wolseley's troops prior to their arrival at Winnipeg.

**Cyr, Pierre.** (b. 1835)

Pierre Cyr (b. July 12, 1835, St. Boniface)<sup>202</sup> is famous as a voyageur with the Franklin Expedition as well as later working as a steersman for the Treaty 8 Metis Scrip Commission. In 1899, this commission travelled on the Athabasca and Peace Rivers in two scows and a York Boat. Cyr was steersman for the York Boat. Henry McKay was the camp manager and Pierre d'Eschambeault was their interpreter.

Charles Mair writes:

We had a study on board, as well, in our steersman, Pierre Cyr, which partly attracted me—a bronzed man, with long, thin, yet fine weather-beaten features, frosty moustache and keenly-gazing, dry, gray eyes—a tall, slim and sinewy man, over seventy years of age, yet agile and firm of step as a man of thirty. Add the semi-silent, inward laugh which Cooper ascribes to his Leather-Stocking, and you have Pierre Cyr, who might have stood for that immortal's portrait. That he had a history I felt sure when I first saw him seated amongst his boatmen at the, Landing, and, on seeking his acquaintance, was not surprised to learn that he had accompanied Sir John Richardson on his last journey in Prince Rupert's Land, and Dr. Rae on his eventful expedition to Repulse Bay, in 1853, in search of Franklin. He looked as if he could do it again—a vigorous, alert man, ready and able to track or pole with the best—a survivor, in fact, of the old race of Red River voyageurs, whose record is one of the romances of history.<sup>203</sup>

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<sup>202</sup> Pierre was the son of Louis Cyr and Catherine Martineau, the daughter of Amboise Martineau and Charlotte.

<sup>203</sup> Charles Mair, *Through the Mackenzie Basin: A Narrative of the Athabasca and Peace River Treaty Expedition of 1899*. Calgary: University of Alberta Press, 1999: 35.



Scrip Commission boat leaving Fort McMurray to ascend the Athabasca River.  
Pierre Cyr in the bow of the boat.

Cyr was enumerated in the census of 15 July 1870 at Scratching River, Manitoba. He is shown as taking Metis Scrip on 3 August 1875 at Ste. Agathe, Manitoba. Indications are that he was a farmer and was also a labourer in the employ of the Hudson Bay Company.

Pierre married Marie Anne Lagimodiere, the daughter of Romain Lagimodiere and Marie Vaudry on February 5, 1861 at St. Boniface. They had two girls and a boy. He then married Angelique Klyne, the daughter of Michel Klyne and Suzanne Lafrance on February 8, 1869 at St. Norbert. They had no children. On January 26, 1885 Pierre married Eliza Poitras, the daughter of Pierre Poitras and Marie Bruyere at St. Francois Xavier.