

Metis Dictionary of Biography
Volume D



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.

Library and Archives Canada Cataloguing in Publication

Metis dictionary of biography / edited by Lawrence J. Barkwell.

Includes bibliographical references.

Contents: Volume D.

ISBN 978-1-927531-06-8 (volume D : pbk.)

1. Métis--Canada--Biography--Dictionaries. 2. Métis--United States--Biography--Dictionaries. I. Barkwell, Lawrence J., 1943-, editor II. Louis Riel Institute, issuing body

E99.M47M44 2015

971.004'97

C2015-900579-5



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Winnipeg, MB
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Introduction and Acknowledgements

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

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

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

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

Heather Hallett has produced a valuable and well-researched Metis genealogy, *Children of the Rivers* (1999). We are most grateful that she has permitted us to use excerpts of her work on the Hallett,

Fidler, Letendre, and Bourke families in this compendium. Heather has also contributed newly researched biographical sketches.

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

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

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

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

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

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

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

Metis Dictionary of Biography

Volume D

(Daigneault) Dagneau, Daniel. (b. 1855)

Daniel was born at Fort a la Corne, the son of Isaac Daigneault and Julie Larence, both listed below. Daniel 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.

Daigneault, Daniel - Concerning his claim as a child - Address, Edmonton - Born, 1856 at Fort à la Corne - Father, Isaac Daigneault, (Métis) - Mother, Julie Larance, (Métis) - Married, 1884 at Edmonton to Betsy, (Indian) - Scrip for \$193 - Claim 1180.

Daigneault (Daigneau), François.

Francois Daigneault is one of the many Pembina Metis who moved to Montana and was one of the original group who settled at Spring Creek in the summer of 1879. He married Angélique Gagnon at St. Joseph, in 1858. His oldest son, born in 1862 at St. Joseph was also named François. François Sr. was a signatory to Riel's August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds

(Daigneault) Dagneau, Isaac. (b. 1807)

Isaac was born at Edmonton, the son of Richard Daigneault and Lizette Bernard. Isaac married Julie Larence, the daughter of Basile Larence and Agathe Iroquois in 1847 at Fort des Prairie. The couple had thirteen children. Isaac 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.

Daigneault, Isaac - Concerning his claim as a head of family - Address, Edmonton - Born, 1807 at Edmonton - Father, Richard Daigneault, (French Canadian) - Mother, Cree Indian - Married, 1832 at Carlton to Julie Larance - Children living, nine (names on declaration) - Children deceased, four - Scrip for \$113 - Claim 478.

Daigneault, Julie - Concerning her claim as a head of family - Address, Edmonton - Born, 1820 on the Plains - Father, Basile Larance, (French Canadian) - Mother, Agathe Michel, (Métis) - Married, 1838 at Carlton to Isaac Daigneault - Children living, eight (names on declaration) - Children deceased, four - Scrip for \$160 - Claim 438

Dandeneau, Andréanne.



Andréanne Dandeneau is a Winnipeg Métis fashion designer and owner of Andréanne Designs Inc. trading under the label Voilà par Andréanne. It's considered one of the leading Aboriginal design companies in Canada and features eco-friendly and fair trade clothing.

Andréanne, of Ojibwa/Métis ancestry, studied international design at Montréal's LaSalle College, graduating in International Fashion Design in 2004. Prior to launching her company in 2005, Andréanne drew from her own contemporary dance experience and began designing costumes for dance troupes. She has been the costume designer for the NAfro Dance Company in Winnipeg since 2004. The Royal Winnipeg Ballet recently commissioned her, to design an Alexander McQueen inspired haute couture gown to promote their 2012-2013 Ballet season.

Andréanne currently represents Aboriginal Designers on the Board of the Apparel Human Resource Council of Canada. She is also a member of the board of the recently formed Winnipeg Fashion Incubator. The Voilà par Andréanne collection can be purchased on-line at [www. Voilaandreeanne.com](http://www.Voilaandreeanne.com). She was the grand prize winner of the 2013 edition of the Conseil de développement économique des municipalités bilingues du Manitoba (CDEM) *Fosse aux lion\$* event.

Daniels, Emma née McKay (b. 1908)

Emma McKay, was born on June 8, 1908 at Lestock, the daughter of William Henry McKay born 1858 at High Bluff and Marie St. Anne Bellegarde born in 1862 at Wood Mountain. Emma married Harry Alfred Daniels, born 1893 at Regina Beach the son of Alexandre Daniel (b. 1867 on the Souris River) and Elise Martin (b. 1861).

Emma was the mother of Harry Daniels (1940-2004) one of the preeminent Metis leaders in Canada. Emma died on April 6, 1992.

Emma's paternal grandparents were William McKay born 1823 at Swan River and Susanne Versaille, the daughter of Pierre Versailles and Joseph Letendre. William's parents were John Richards McKay (b. 1792) and LaReine Trottier.

Emma's maternal grandparents were Joseph Bellegarde² and Marie Klyne (b. 1841). Emma's grandmother, Marie Klyne was the daughter of Michel Klyne and Madeleine Millet dit Beauchemin.

² The son of Jean Simon Bellegarde and his wife Marie Anne



Harry and Emma Daniels

Emma's great-grandfather Michel Klyne Jr. married Madeleine Beauchemin, (Metis, b. 1820) on January 9, 1838 at St. Francois Xavier. She was the daughter Andre Millet dit Beauchemin, (b.1778) and Charlotte Pelletier (Metis, b.1785). A hunting family, they had thirteen children and they lived variously at St. Francois Xavier, Point Douglas, St. Joseph and, Devil's Lake. Their son, Benjamin Klyne (b. 1847) was one of the founders of the Metis community of Spring Creek, Montana now Lewistown. Michel died in 1875 at Wood Mountain, Saskatchewan.

Michel's sister, Jane Klyne-McDonald (b. 1808) was married to Archibald McDonald a chief factor of the Hudson's Bay Company. His brother George Klyne (b. 1828) became an MLA for Ste. Agathe Riding in Manitoba (1871-1874).

Emma's father, William Henry McKay was a scout for the NWMP in Fort Qu'Appelle. Subsequently when they lived at Regina Beach he tripped, fished and worked the farms during harvest. Her mother, Marie Bellegarde was from the area north of Belcarres. They were married at Lebret.

Bellegarde, Mary Ann - Concerning her claim as a child - Address, Fort Qu'Appelle - Born, Wood Mountain, February, 1862 - Father, Joseph Bellegarde, (Métis) - Mother, Mary Klyne, (Métis) - Married, September 5, 1887 at Fort Qu'Appelle to William Henry McKay - Children living, two, Eleanore, two years old, Wallace James, one year old - Scrip for \$240 - Claim 120.

McKay, William; for his living children: Helene Laure, born: Jan., 1883 at Fort Qu'Appelle; Emile Jane, born: October, 1885 at; Fort Qu'Appelle; Wallace, born: March, 1884 at Fort Qu'Appelle; address: Fort Qu'Appelle; father: William McKay (Métis and deponent); mother: Marie St. Anne Bellegarde (Métis); scrip cert.: form C, no. 238, Helene Laure; scrip cert.: form C, no. 240, Emile Jane; scrip cert.: form C, no. 242, Wallace; claim no. 458.

Daniel, . George (b. 1840)

George Daniel was the son of Jacob Daniel (b.c.1792) and Margaret Goodwin³ (Metisse); he was baptized on September 23, 1840 at St. John's. George married Elisabeth Voller, the daughter of James Voller and Nancy Birston, on December 31, 1857 St. Andrew's. George was a member of the Palliser Expedition, (1857-60). He died circa 1867 Edmonton. He was murdered.

Children of George Daniel and Elisabeth Voller all born St. Andrew's were as follows:

- Nancy Daniel; baptized April 7, 1861.
- Mary Jane Daniel; baptized January 22, 1864.
- Caroline Daniel; born October 31, 1865.

Scrip affidavit for Daniel, Elizabeth; widow of George Daniel; born: 17 March 1838; father: James Valler (English); mother: Nancy Valler (Métis); claim no.: 62; date of issue: May 1, 1876

Daniels, Harry. (1940-2004)

Harry came from Regina Beach, located on the shore of Long Lake Saskatchewan, the son of Harry Alfred Daniels (b. 1893) and Emma McKay (b. 1903 at Loon Creek). His paternal grandparents were Alexandre Daniel (b. 1867 on the Souris River) and Elise Martin (b. 1861). His maternal grandparents were William Henry McKay (b. 1853 at High Bluff) and Marie St. Anne Bellegarde (b. 1862 at Wood Mountain). Harry was the great-great grandson of fur traders John Richards McKay (b. 1792)⁴ and Jacob Daniel of Fort Albany.

Harry's great-grandfather was William Daniel, the son of Jacob Daniel (b. 1792) and Margaret Goodwin (also Metis), born on August 20, 1822 at St. Andrews. William was first married in 1843 to Margaret Linklater, the daughter of John Linklater and Elizabeth Sanderson. He married Betsy Ross in 1847. He then married Isabelle Trottier Mitchell, the daughter of Colonel David Dawson Mitchell and Josephine Nancy Deschamps,⁵ in 1853 at St. Francois Xavier. William had one son, John with Margaret Linklater and then

³ Margaret was the daughter of Robert Goodwin and Jane (Cree).

⁴ John was the Metis son of John McKay Sr., a Scottish fur trader and Mary Favel a Metis. Called *Ma-ak-gy-gan-naise* or "The Bear Skin," a symbol respect, McKay 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. McKay subsequently worked at Fort Hebrina in the Swan River district. John lost his job as a result of the 1821 amalgamation of the NWC and HBC, briefly opened a school at Red River, went back into the fur trade on the upper Missouri, then was rehired by HBC in 1831. He took charge of Fort Ellice in the summer of 1833 and was clerk then postmaster until 1843. His dismissal by the company in 1843 is somewhat of a mystery; however, he was rehired in 1846 as postmaster at Partridge Crop (Fairford), then from 1848 to 1854, he served at Shoal River. He retired in 1859.

⁵ Mitchell was born on July 31, 1806, he married Josephine Nancy Deschamps in 1834 in Fort Union. Thus, David Mitchell was son-in-law to the notorious Francois Deschamps, who was one of Cuthbert Grant's men at the Battle of Seven Oaks. His next marriage in 1840 was to Martha Eliza Berry. Mitchell was the Superintendent of Indian Affairs for most of the time from 1841 to 1853. Born in Louisa County, VA, he became a clerk for the American Fur Company in St. Louis in 1828. He built Fort McKenzie in 1832. Another fur trading post, Fort Mitchell, was named after him in 1833. In the Mexican War he was the Lt. Col. of the Second Missouri volunteers, commanded by Col. Sterling Price. When Price an Col. Alexander Doniphan became involved in Indian troubles, Mitchell was ordered to lead the advance towards Chihuahau. In 1855 he promoted the Missouri and California overland mail and transportation company and became its president. He supplied mules for the army in the Mormon war of 1858. Mitchell died on May 31, 1861, in St. Louis at age 54.

he and Isabelle had thirteen children; eleven boys and two girls.

William Daniel, known as “Big William,” was renowned for his strength and courage. William was an HBC interpreter and guide at Fort Pelly from 1865 to 1868. He was guide for the brigade to York Factory in the spring of 1868. As interpreter, he was in charge of the Qu'Appelle Post after Cyr. Daniel also worked with Cyr under Archibald McDonald, Apprentice Clerk. He became a free trader in 1869.

Harry had a long and diverse career as a political activist at the provincial, federal and international levels. From 1976-1981 he was President and Chief Executive Officer of the Native Council of Canada. He also completed a term as President of the Congress of Aboriginal People in 1997 to 2000. One of his most important contributions to the Metis community was ensuring that the Metis were legally recognized and named as an Aboriginal people in the Constitution Act of 1982.



Harry’s first elective office was that of Vice President of the Metis Association of Alberta. During 1974-75, he held the elected office of Secretary Treasurer of the Native Council of Canada and as noted above became President of that organization in 1976.

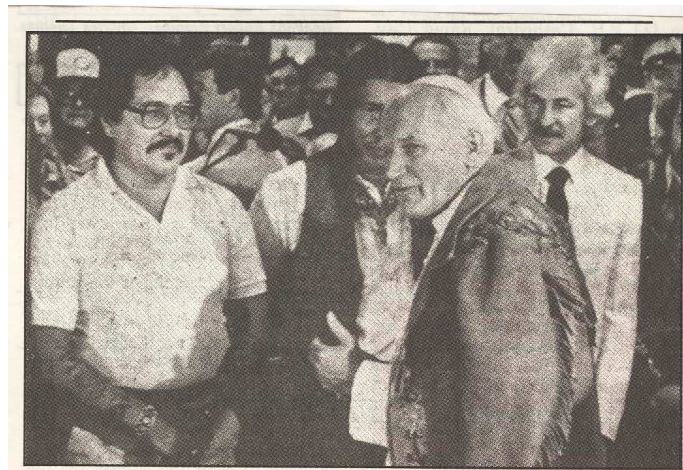
Harry was well known for his writing and acting abilities. He was in the cast of National Film Board production *Mistress Madeleine* from the *Daughters of the Country Series* which won a Gemini Award in 1987. He played Gabriel Dumont in *Big Bear* a 1998 TV mini series.⁶ He published several books, including *We are the New Nation*, *The Forgotten People*, and *A Declaration of Indian and Metis Rights*. He received his Master’s degree in 1985 at Carleton University in Ottawa. He had guest lectured on Aboriginal issues at universities across Canada.

⁶ Gordon Tootoosis played “Big Bear” and Tantto Cardinal played “Running Second” in this series directed by Gil Cardinal.

Mr. Daniels was a member of many research teams; in 1973 he was a researcher for the Treaty and Aboriginal Rights Research Group of the Indian Association of Alberta. In 1979, Harry served as Commissioner of the Metis and Non-Status Indian Crime and Justice Commission. In 1981, he was Commissioner of the Métis and Non-Status Indian Constitutional Review Commission (Native Council of Canada). In 1988 he was a researcher for Manitoba's Aboriginal Justice Inquiry. He also worked as a constitutional advisor for many provincial Metis organizations. For these many contributions he was awarded honorary membership in many Aboriginal political organizations across Canada. In 2003 Harry received an honorary Doctorate of Law from the University of Ottawa and on March 12, 2004 he was awarded the *Order of the Metis Nation* by the Metis National Council.



“Harry the Hat” was a larger than life personality known for his sartorial elegance, his quick wit, his storytelling and “joie de vivre”. Harry is shown above in his black hat characteristic of the ones worn by the Metis buffalo hunters of yesteryear. When Pope John Paul II made his historic visit to the Northwest Territories in 1984, he intended to go to Fort Simpson, but couldn't because it was fogged in and his plane was diverted to Yellowknife. Harry, then vice-President of the Native Council of Canada, greeted him in Yellowknife, and in a gesture of welcome, Harry took off his jacket and put it over the Pope's shoulders as a gift.



Cana press

Harry Daniels (left) gives Pope John Paul II a traditional gift, a Metis beaded jacket, during the Pope's visit to Yellowknife Sept. 18, 1984 (Photo from *Indian Record*, Vol. 48, No. 4, pg. 23).

Harry Daniels Genealogy

Parents:

Harry Alfred Daniels (b. 1893 Regina Beach, SK.)

Emma McKay (b. 1908 Lestock, SK.)



Harry and Emma Daniels

Emma's father, William Henry McKay was a scout for the NWMP in Fort Qu'Appelle. Subsequently when they lived at Regina Beach he tripped, fished and worked the farms during harvest. Her mother, Marie Bellegarde was from the area north of Belcarres. They were married at Lebret.

Maternal grandparents:

William Henry McKay (b. 1858 High Bluff)
Marie St. Anne Bellegarde (b. 1862 Wood Mountain)

Paternal grandparents:

Alexandre Daniel (b. 1807 Souris River)
Elise Martin (b. 1861)

Paternal great-grandparents:

William Daniel (b. 1822 St. Andrews)
Isabelle T. Mitchell
Abraham Martin (b. 1833 St. Boniface)
Rose Gervais (b. 1843 St. Francois Xavier)

Maternal great-grandparents:

William Henry McKay Sr. (b. 1823)
Susanne Josette Versailles (b. 1832 St. Norbert)
Joseph Bellegarde
Marie Klyne (b. 1841)

Daniel(s), Johnnie. (1847-1922)

Known as "Jackfish Johnnie," Daniels was born at St. Andrews, Red River, the son of William Daniel and Margaret Linklater. For many years he worked for the HBC at Fort Ellice and Fort Pelly. He then became a free trader and scout and interpreter for the N.W.M.P. during the 1885 Resistance. At the time of the Resistance he was a Treaty Indian but withdrew from treaty after 1885. His wife, Mary Margaret McIver, was a member of the Moosomin Band. They had two sons killed in battle during World War I.⁷

Daniels, Jude.

⁷ Douglas W. Light, *Footprints in the Dust*. North Battleford: Turner-Warwick Publications Inc., 1987: 579

Jude Daniels is a Senior Technical Lead in Aboriginal Relations at TransCanada. Based in Calgary, Alberta, Ms. Daniels is responsible for leading discussions with Aboriginal communities regarding community agreements, road use agreements and easements. She is also the coordinator for Alberta pipeline projects. Ms. Daniels joined the Aboriginal Relations team at TransCanada in 2008. She has been working in Aboriginal communities for most of her career, and has over 14 years of experience in the oil and gas sector. Ms. Daniels has a diploma in social work from Grant McEwan College, a degree in social work from the University of Alberta and a law degree from the University of Alberta.

Jude is also a member of the Métis Nation of Alberta. She is a director of the Indigenous Bar Association Law Student Scholarship Foundation. She serves on the Aboriginal Program Council of the Banff Centre.



Daniel, Margaret. (1862-1928)

Marguerite Daniel was born in St. Boniface, the Metis daughter of a Hudson's Bay Company employee, and married French-Canadian fur trader Pierre Leon Morase (1845-1894). The city of Lewistown Montana is on the site of their original homestead.

Lewistown Democrat News article Dec. 22-26 (John E. (Pat) Brown)

In the 1870's Paul Morase and his wife, Margaret, came to the Montana Territory from Canada where he had been a fur trader. They settled at Rocky Point on the Missouri River where he operated a wood yard supplying wood for the steamboats as they made their way between St. Louis, Missouri and Fort Benton. At that time Indians, prospectors and trappers roamed the country. Game was plentiful along the river, supplying them with meat. Their staple groceries were brought in by boat from Fort Benton, a large supply of which was stocked for the winter months as ice would curtail the steamboat traffic until the ice break-up in the spring. Morase had several men working for him and they stocked the wood yard during the winter months. One day in the summer of 1879, Mrs. Morase had just put her baby to sleep and returned from the bedroom to find six Indians in the kitchen. She at once recognized one who had traded at the trading post in Canada and he also remember her because of her red hair. She had learned much of their language while living in Canada. This Indian told her about some Indians on the warpath who were possibly coming in their direction. She told him that her husband and the men would be

back shortly for the noon meal. He asked her to go out and meet the men and tell them that they were friendly Indians. After hearing about the hostile Indians and the danger of remaining on the river, Morase decided to move and loaded the wagons. They headed for Judith Basin and Reed's Fort. After leaving the Missouri they made their way through the coulees and across the prairies, passing prairie dog towns and the bleaching bones of the buffalo. They came to a valley where a creek wended its way towards the Judith River. This was the location of Reed's Fort and later the site of the city of Lewistown and Fergus County. No one seems to know for sure who were the first settlers in Lewistown, whether it was Morase or Francis Janeaux, but most agree that they arrived about the same time. Janeaux's claim was the north part of what was to become Lewistown and Morase's joined Janeaux on the south. Morase's house was near Janeaux Street between Dawes Street and First Avenue South. After the death of Morase in 1894, Mrs. Morase married Pete Shields, from whom Shields Street in Lewistown is named. Morase Street is named for Paul. The Morases's daughter, Bertha, married William Brown. They had a son, John (Pat) Brown, all of whom lived in Lewistown at one time or the other. Their daughter was Mrs. Merwyn McChesney. Mrs. Morase Shields died in 1928. She is buried in Calvary Cemetery along with Morase. All of the original Morase family have long passed on. They saw Montana in the Territorial days when roads were but dim trails traveled by wagons and Red River carts, the last of the great buffalo and the days of the open range. The influx of homesteaders, the breaking of sod and the building of barb wire fences, changed the country. They saw a few scattered tents and log cabins change to a city with modern business buildings and residences with paved streets to replace the rutted ones. They saw the coming of the railroad and the advent of the automobile.

In the beginning they, too, suffered the hardships along with the other pioneer settlers, but they found happiness in living and raising their family in the town they helped to build.

Daniels, Stan. (d. 1983)

Stan was a World War II veteran who served as President of the Metis Nation of Alberta from 1967 to 1971, 1972 to 1975 and again from 1976 to 1979. The Stan Daniels Healing Centre in Edmonton was named in his honour.

Daniel (s), William. (b. 1812)

William was born in 1812 at Moose Factory, the son of Griffith Daniel and his first wife, an Indian. On January 24, 1838, William married Margaret Calder, later (before 1865) he married Charlotte Fournier, the daughter of Francois Fournier and Angelique Methote. They lived at Leuret and had four children.

Daniel was a District Guide and Interpreter at Fort Pelly, his brother John Daniel also worked at Fort Pelly. Daniel, known as "Big William", was renowned for his strength and courage. He was guide for the brigade to York Factory in the spring of 1868. As interpreter, he was in charge of the Qu'Appelle Post after Cyr. Daniel also worked with Cyr under Archibald McDonald, Apprentice Clerk. He then became a free trader in 1869.

Dauphinais dit Genthon dit Laboucane, Baptiste. (b. 1828)

Baptiste signed the Metis Petition of August 29, 1882 from the Qu'Appelle Valley. This petition was sent to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands because the surveys that had been done showed some of them to be

on railway land.

Baptiste was born in November 1828, the son of Michel Genthon dit Dauphinois and victoire Ouellette (Family # 107 in the 1850 Pembina Census). He was a buffalo hunter. He married Marguerite Collin at Pembina, she was the daughter of Jean Baptiste collin and Elizabeth Henry.

Dauphinois dit Genthon François Xavier. (b. 1815)

François was a French Half-Breed who served as the St. François Xavier delegate to the 1869 Convention and then became vice-president of the Provisional Government, 8 January 1870. He was later appointed to Manitoba's Legislative Council (Upper House) in 1871. Dauphinois was married to Françoise Paul and later Marguerite Morin (1882). During the post 1870 "reign of terror" he, Peter Poitras and Pierre Pagée were arrested and jailed by Wolseley's troops. François was then a member of the Union St. Alexandre, a group was formed as a successor to the Metis National Committee and named in honour of Monseigneur Alexandre Taché. The group was formed by Riel, Ambroise Lépine and Louis Schmidt late in 1871.⁸

François was born on January 1, 1815, the son of Michel Genthon dit Dauphinois (b. c. 1772) and Victoire Ouellette, daughter of Joseph Ouellette and Angelique (Nakota).⁹ François married Françoise Paul, the daughter of Paul Paul and Marguerite Lavallee. In 1840 the couple was enumerated in the Red River Settlement Census (under François Dauphine), they had not yet built their house and stable (shown in the 1843 census) but had 2 mares, 2 cows, one plough and one cart. They were enumerated in the 1850 Pembina Census as Family # 106. François is listed as a 36 year-old hunter. They had five children at that time. In total, the couple had eleven children:

- Alexis, born November 6, 1840 in St. Boniface, married Philomene Carriere.
- Marie, born c.1842, married Charles Morin.
- François, born July 1, 1843.
- Casimir (Lescenin), born 1846, married Marie Breland.
- Pierre, born 1848, married Josephte Cyr.
- William, born January 18, 1851, married Appoline Poitras.
- Marie Flavie, born February 14, 1854 at St. Francois Xavier, married Joshue Breland.
- Daniel, born April 27, 1856 at St. Francois Xavier, died August 23, 1856.
- Patrice, born July 27, 1858 at St. Francois Xavier, married Elizabeth Deslauriers, daughter of Norbert Deslauriers dit Legault and Marie Frobisher, in 1881.
- Clemence, born September 20, 1860 at St. Francois Xavier, married noel Gervais.
- Marguerite, born August 27, 1863 at St. Francois Xavier, married Elzear Poitras.

⁸ R. Huel and George F. Stanley (Eds.), *The Collected Writings of Louis Riel* vol. 1, 1861-1875. Edmonton: University of Alberta Press, 1985: 159-160.

⁹ Enumerated in the 1850 Pembina Census as Family #107.



François' second marriage, in 1882, was to Marguerite Morin dit Perreault born March 9, 1843, the daughter of Louis Morin and Marguerite Malaterre¹⁰.

Davis, François “Napuk.” (1873-1947)

Frank was the Metis son of William Davis and Marie Vallie, born November 1, 1873 at White Earth, Minnesota. He married Angélique Turcotte at St. Ann's Mission on June 25, 1892. Angélique was born March 16, 1876 at St. Peter Mission, Montana, the daughter of J.B. Turcotte and Angélique Paquin. The couple had twelve children.

Francois married Angélique Turcotte at St. Ann's Mission on June 25, 1892. Angélique was born March 16, 1876 at St. Peter Mission, Montana, the daughter of J.B. Turcotte and Angélique Paquin. The couple had twelve children.

Frank “Napuk” Davis was the first Tribal Judge of the Turtle Mountain Band, appointed in 1920 at the time that a Tribal Judicial system was established as a Court of Indian Offenses. He served as Judge until 1945.¹¹ His brother Louis “Weesug” Jerome St. Matte Davis was one of the members of the Turtle Mountain Police in the early 1900s

Reference

St. Ann's Centennial Committee, *St. Ann's Centennial 1885- 1985*. Belcourt, North Dakota: St. Ann's Centennial Committee, 1985: 193, 305.

Davis, Gregory “King.” (b. 1907)

Michif musician Gregory Davis is the son of Louis Davis and Marie Rose Parisien. He is married to Elvina Davis the daughter of Frank Davis and Angélique Turcotte (see above). He was an elected member of the Turtle Mountain Tribal Council in 1946 and served on the local school board for 22 years (1951-1973). Both Gregory and Elvina are noted musicians, whose music appears on the Smithsonian Folkways CD, *Plains Chippewa/Metis Music from Turtle Mountain*. (Washington: Smithsonian/Folkways Recordings, Center for Folklife Programs and Cultural Studies, 1992.)

¹⁰ Marguerite was the sister of Marie Eulalie Malaterre who was the mother of Marguerite Monet dit Belhumeut, the wife of Louis Riel.

¹¹ St. Ann's Centennial Committee, *St. Ann's Centennial 1885-1985* Belcourt, North Dakota: St. Ann's Centennial Committee, 1985: 193, 305.

Davis, Jean Baptiste « Boin-ence » (b. 1822)¹²

Jean Baptiste “Boin-ence” Davis was born in 1822 at St. Boniface, the son of Jean Baptiste Davis (b. 1777) and Josephite (Saulteaux/Chippewa). Josephite was Josephite Mijakammikijikok (Mezhekamakuikok) who was first married to fur trader Alexandre Wilkie. Thus Jean Baptiste Davis and Jean Baptiste Wilkie were half-brothers. Jean Baptiste Davis married Julie Desnomme, the daughter of Pierre Desnomme sometime before 1838. This family appears in the 1850 Pembina census as family # 115.¹³ He was a counselor and Headman to Chief Little Shell.¹⁴ He signed the Augustin Brabant Metis petition from Lake Qu’Appelle, on 11th September 1874. Baptiste Davis signed as a witness to Treaty Four at Qu’Appelle in 1876. He also signed the 1878 Cypress Hills petition for a Metis Reserve.

His brother, William “Kug-kay-dway-wash-kung” Davis (b. 1823) is also listed on the 1850 Pembina census as a hunter as family #116. William is shown as age 26, his wife Marie Vallee as age 20 and their son William as age six. William was born at Red River, the son of Jean Baptiste Davis and Betsy Josette, La Saulteuse. They moved to Pembina in the late 1840s. He married Marie Enno Heneault, then Marie Vallée at Pembina in 1862. William was also a counsellor for chiefs Little Shell II and III. William was a signatory to Riel’s August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds. He and his brother Jean Baptiste Jr. were both members of the Turtle Mountain Band. He signed the 1878 Cypress Hills petition for a Metis Reserve. Their son Louis Davis (b. 1869) became one of the members of the Turtle Mountain Police in the early 1900s.

Children of Jean Baptiste Davis and Julie Desnomme:

Helene Davis was born in 1838 at Red River and married Michael Klyne, the son of Michael Klyne Sr. and Madeleine Millet dit Beauchemin.

Jean Baptiste Davis III was born at Red River in 1847, the son of Jean Baptiste Davis II and Julie Desnomme. He married Louise Lafontaine, the daughter of Jean Baptiste Lafontaine and Francoise Martin in 1870 at Lebret. He later married Emerise Lavallee, the daughter of Francois Xavier Lavallee and Genevieve Morand. He signed the 1878 Cypress Hills petition for a Metis Reserve. He died before 1938.

Maguerite Davis was born in 1846 at St. Boniface. She married Alexandre Houle, the son of Charles Houle and Catherine Farlardeau.

¹² References: National Archives, Record Group 75, Special Case 110, Jean Baptiste “Boin-ence” Davis 73 years old [in 1892], who was also a member of the late Chief’s council.

!RG_75, SC_110, 32382-1907, National Archives: Council Meeting 4 Oct 1892, Turtle Mountain Band of Chippewa Indians, his 'x' mark, councilman.

¹³ Lists Baptiste Davis, hunter, age 28, Julie age 25, Helen age 12, Julie age 10, Catherine age 8, Josette age 6, and Baptiste age 4.

¹⁴ Counselors for Little Shell III in the 1890s [These men also served as counselors for Little Shell II: Ayse-sense]. Sas Swaine Poitras (67); Kug-kay-dway-wash-kung, William Davis (70), Paydway-walsh-kum, Louis Lenoir; Boin-ence Davis (73); Kar-yence Delorme (50), a son of Auguhk-quay; Sharlo Bottineau (68); Ossaotit, Francois Desmarais (55); Tchee-kee-tarn Parisien (68); Batees-shish Valley (58), son of Norbace Valley; Ahkee-win-nini, Alex Jannott (58); Tcheer-kuhk, Joseph Desmarais (56); Bayriss, Corbet Grant (55); Karn-nar-dah, Antoine Heneult (59); and Jean Batees Gorin (Champagne, 57).

Lareine Elise Davis was born in 1847 at St. Boniface. She married Moise Vallee, the son of Louis Vallee and Louise Martel.

Alexandre “Pug-un-auck” Davis was born at Pembina in 1852, he was also the son of Jean Baptiste Davis and Julianne Desnommé. His parents were both members of the Turtle Mountain Band.¹⁵ Alexander was married to Eulalie Gladue, the daughter of Antoine Gladue and Catherine Fagnant.. He signed the 1878 Cypress Hills petition for a Metis Reserve.

Louis Davis was born May 28, 1856, he was also a son of Jean Baptiste Davis and Julianne Desnommé. He married Theresa Desjarlais at St. François Xavier. His father was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu’Appelle in 1874.¹⁶ Louis was a member of Captain Edouard Dumont’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His parents were both members of the Turtle Mountain Band. He married Theresa Desjarlais at St. François Xavier. His father was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu’Appelle in 1874. Louis signed the 1878 Cypress Hills petition for a Metis Reserve. Louis was a member of Captain Edouard Dumont’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Davis, Joseph. (b. ca. 1862)

Joseph Davis was born at Pembina, the Metis son of William and Marie Vallée Davis. In 1882 he married Josephine Hamelin at Wood Mountain. They had six children. He was a Plains hunter and moved to the Judith Basin of Montana with his family. His brothers William Jr. and Michel are listed below.

Davis, Louis “Kay payshk”. (b. 1856)

Louis “Kay payshk” Davis was born on May 28, 1856, he was also a son of Jean Baptiste Davis and Julianne Desnommé. His parents were both members of the Turtle Mountain Band.¹⁷ Jean Baptiste “Boin-ence” Davis was born in 1822 at St. Boniface, the son of Jean Baptiste Davis (b. 1777) and Josephthe (Saulteaux/Chippewa). Josephthe was Josephthe Mijakammikijikok (Mezhekamakuikok) who was first married to fur trader Alexandre Wilkie. This family appears in the 1850 Pembina census as family # 115.¹⁸

Louis married Theresa Desjarlais at St. François Xavier. His father was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu’Appelle in 1874.¹⁹ Louis was a member of Captain Edouard Dumont’s company, one of the 19 *dizaines* led

¹⁵ Gail Morin. *Turtle Mountain Chippewa, Pembina Band; Annuity Payments and Census*. Quinton Publications, n.d. p. 24.

¹⁶ Requesting a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis “reserve” land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north).

¹⁷ Gail Morin. *Turtle Mountain Chippewa, Pembina Band; Annuity Payments and Census*. Quinton Publications, n.d. p. 24.

¹⁸ Lists Baptiste Davis, hunter, age 28, Julie age 25, Helen age 12, Julie age 10, Catherine age 8, Josette age 6, and Baptiste age 4.

¹⁹ Requesting a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis “reserve” land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north).

by Gabriel Dumont during the 1885 Metis Resistance. His parents were both members of the Turtle Mountain Band. He married Theresa Desjarlais at St. François Xavier. His father was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu'Appelle in 1874. Louis signed the 1878 Cypress Hills petition for a Metis Reserve. Louis was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Davis, Mary Rose (McGillis). (1878-1980)

Mary Rose was the Metis daughter of Michael Davis and Flavett Allery. Her husband was Peter McGillis, the son of Hector "Star" McGillis and Elise Baston.

Rose Mary lived both in Canada and on a tract of land north of St. John, North Dakota and many other locations since her family were truly nomads of the plains. They roved from the banks of the Red River to those of the Missouri River, from hunting encampments on the plains to those of their friends, the Crees Chippewas and sometimes Sioux. She was passionate about the treaty process in the USA and how it affected the Michifs down through the years. How it was so long a time to wait. "With tears in her eyes she mentioned how her family, parents, relatives, friends, waited and waited for something that never came." The land she says, "Was made for all people and was not to be fenced off for one's own use. To the Metis - to share and share alike was a value well respected."

Contrary to what historians say about the naming of the Turtle Mountains, Mary Rose said that the Michifs were the to call those hills the Turtle Mountains. As a child she recalled the stories and turtle hunting trips the Metis made following the Mouse River through its course to the Missouri. There was an abundance of turtles - turtles two and three feet in diameter. She recalled how they were killed for food, how the turtle eggs were found in mud holes along the river banks - how the meat and eggs were dried out for future use - she said that she had always known that part of the country to be called Les Montagnes Tortue (Mountains of the Turtles) by the Michif because of their abundance.

Reference

St. Ann's Centennial Committee, *St. Ann's Centennial 1885- 1985*. Belcourt, North Dakota: St. Ann's Centennial Committee, 1985: 463-464.

Davis, Michel. (b. 1852)

Michel was born in 1852, the son of William Davis and Marie Enno. He married Flavie Henry. Although the Davis family did not live permanently at Turtle Mountain after 1863, they always returned when not out hunting on the prairie. In 1877, the family and ten others travelled from Milk River, Bear Paw, the Judith Basin, the Little Missouri and Cypress Hills before returning to Turtle Mountain.²⁰ In 1878, Michel and the other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.²¹

The family moved to the Judith Basin of _____ Montana

²⁰ Katie Pollock, "From Borderlands to Bordered Lands: The Plains Metis and the 49th Parallel, 1869-1885." Edmonton: University of Alberta, M.A. dissertation, 2009: 98.

²¹ Requesting a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis "reserve" land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

in 1879. Michel and his father, William Sr. were signatories to Riel's August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds.

Davis, William Jr. (b. ca. 1844)

William was born at Red River, the Metis son of William and Marie Enno Heneault. He married Euphrosine Hamelin (b. 1848). The family moved to Pembina in the late 1840s and on to the Judith Basin and Spring Creek in Montana in 1879.

Davis, William "Tchee We Yam" (b. 1845)

William Davis was born on June 24, 1845, the son of William Davis Sr. (b. 1823) and his first wife Marie Enno (Heneault). William was first married to Euphrosine Hamelin, the daughter of Jacques Bonhomme Hamelin and Mary Allary, then to Sarah Nolin, the daughter of Joseph Nolin and Louise Frederick. William and Euphrosine had four children; then William and Sarah had thirteen children. As a boy, William attended the 1859 meeting of the Metis and the Dakota Sioux at les Isles aux Mort when Jean Baptiste Wilkie negotiated a treaty outlining territorial boundaries between the two groups. Both William and his father were signers of Riel's August 20, 1880 petition to Major General N.A. Miles requesting support and a reserve for the Montana Half-Breeds.

William's father, William "Kug-kay-dway-wash-kung" Davis (b. 1823), is listed on the 1850 Pembina census as a hunter as family #116. William is shown as age 26, his wife Marie Vallee as age 20 and their son William as age six. William was born at Red River, the son of Jean Baptiste Davis and Betsy Josette, La Saulteuse. Joseph was Joseph Mijakammikijikok (Mezhekamakuikok) who was first married to fur trader Alexandre Wilkie. Thus William Davis and Jean Baptiste Wilkie were half-brothers. They moved to Pembina in the late 1840s. He married Marie Enno Heneault, then Marie Vallée at Pembina in 1862. William was also a counsellor for chiefs Little Shell II and III.²² William was a signatory to Riel's August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds. He and his brother Jean Baptiste Jr. were both members of the Turtle Mountain Band. He signed the 1878 Cypress Hills petition for a Metis Reserve. Their son Louis Davis (b. 1869) became one of the members of the Turtle Mountain Police in the early 1900s.

Laura Thompson Law's book *History of Rolette County North Dakota and Yarns of the Pioneers*²³ gives the following family history:

William Davis, late of Belcourt was born on June 24, 1845, near Winnipeg, Manitoba, of French Indian parents. His father, William Davis, was born on June 28, 1823, near St. Boniface, Manitoba. His mother Marie Emmeau [sic], was also born near St. Boniface. William attended the school of Father Belcourt at St. Jo. With his family he moved about several times, having lived in Montana, Iowa, and Minnesota

²² Counselors for Little Shell III in the 1890s [These men also served as counselors for Little Shell II: Ayse-sense]. Sas Swaine Poitras (67); Kug-kay-dway-wash-kung, William Davis (70), Paydway-walsh-kum, Louis Lenoir; Boin-ence Davis (73); Kar-yence Delorme (50), a son of Auguhk-quay; Sharlo Bottineau (68); Ossaotit, Francois Desmarais (55); Tchee-kee-tarn Parisien (68); Batees-shish Valley (58), son of Norbace Valley; Ahkee-win-nini, Alex Jannott (58); Tcheer-kuhk, Joseph Desmarais (56); Bayriss, Corbet Grant (55); Karn-nar-dah, Antoine Heneault (59); and Jean Batees Gorin (Champagne, 57).

²³ Rolla, N.D.: Rolla Centennial Committee, 1989 reprint of the 1953 book; pg. 166.

before finally settling down at Belcourt. Mr. Davis was married twice. There were four children by the first marriage. His second marriage was to Sarah Nolin, and to this union thirteen children were born, several of them still living in the Belcourt vicinity. Mr. Davis had many interesting stories to tell of his early days in hunting the buffalo.

Davis, William “Kug-kay-dway-wash-kung”. (b. 1823)

William was the son of Jean Baptiste Davis and Julianne Desnommé. His parents were both members of the Turtle Mountain Band. his brother Jean Baptiste Davis (listed above) also signed this petition.

William “Kug-kay-dway-wash-kung” Davis (b. 1823) is listed on the 1850 Pembina census as a hunter as family #116. William is shown as age 26, his wife Marie Vallee as age 20 and their son William as age six. William was born at Red River, the son of Jean Baptiste Davis and Betsy Josette, La Sauteuse. Joseph was Joseph Mijakammikijikok (Mezhekamakuikok) who was first married to fur trader Alexandre Wilkie. William was born at Red River, the son of David and Betsy Josette, La Sauteuse. They moved to Pembina in the late 1840s. He married Marie Enno Heneault, then Marie Vallée at Pembina in 1862. William was also a counsellor for chiefs Little Shell II and III. William was a signatory to Riel’s August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds. He and his brother Jean Baptiste Jr. were both members of the Turtle Mountain Band. Their son Louis Davis (b. 1869) became one of the members of the Turtle Mountain Police in the early 1900s.

de Richardville, Jean Baptiste (c. 1761–13 August 1841),

Jean Baptiste was also known as Peshewa ("Wildcat") and Joseph Richardville. He was the last chief of a united Miami tribe.

William Henry Harrison, the governor of the Indiana territory claimed the Miami fought against the Americans, and used the Fort Dearborn massacre as a pretext to attack Miami villages. Thus, Miami chief Pacanne and his nephew, Jean Baptiste Richardville, ended their neutrality in the War of 1812 and allied with the British.

Born near present-day Fort Wayne, Indiana, around 1761, Jean Baptiste Richardville (Peshewa, "the Wildcat") was the son of Joseph Drouet de Richardville (originally Richerville), a French trader, and Taucumwah, a sister of the prominent Miami civil and war chief Pacanne. In 1770 Joseph Richardville left Indiana Territory to return to Canada, and the younger Richardville periodically resided with his father there, at Three Rivers, where he attended school. Taucumwah remained in Indiana, maintaining her own trading ventures, and eventually married Charles Beaubien, another trader. Richardville spent many of his formative years with his mother and stepfather at Kekionga, the Miami village at Fort Wayne, becoming versed in trade. Although well educated (Richardville spoke French, English, Iroquois and Miami), he was a shy young man; when given the opportunity to speak in council, he was at first reticent. In his early twenties he identified with French Creole traders who lived in the region, dressed in European clothing, and developed a preference for European music. In about 1800 Richardville married Natoequah, a Miami woman. The union produced at least one son, Joseph, and three daughters: LaBlonde, Catherine, and Susan. Following the War of 1812, Richardville began to identify more with his Native American heritage, speaking only in the Miami language at public meetings and usually dressing as an Indian.

Dease, Charles Johnson. (1797-1826)

Charles was the youngest son of Dr. John B. Dease and Jane French a Caughnawaga Mohawk. His father was a deputy superintendent of the Indian Department. He entered North West company service in 1814, and after the 1821 amalgamation with the HBC served them as a clerk for several years. In 1822- 23, he was stationed in the Athabasca district; and from 1824 to 1826 in the Mackenzie River district. He retired in 1826 and returned to Canada.

Dease, Captain Francis Michael. (1786-1865)

Dease was a Captain fighting on the British side during the War of 1812. Francis was the third son of Dr. John Dease and Jane French. Francis Dease was born on the 10th of August 1786 at Niagara He died at St. Boniface in 1865.

Dease was rather above the common size, with dark hair, and was fond of children. Captain Dease shared in the capture of Prairie du Chien in 1814. He appears at this period to have filled the double position of sub-Indian agent under Col. Dickson, and captain of the militia of Prairie du Chien. His life was mostly devoted to the Indian trade, and he was engaged in both the North West Fur Company, and the Hudson's Bay Company service. He was never married, and died on Red River, now Manitoba, Aug. 15, 1865, at the age of seventy-nine years. He commanded the Ojibwa (Chippewa) at Michilimackinac when it was captured by William McKay. He was also involved in the attack on Prairie du Chien in 1814.

During the War of 1812 the Prairie du Chien Militia was organized was organized under the command of Captain Francis Michael Dease. These men were to protect the village from hostile Indians in search of food and were to resist the American forces that Britain anticipated would come up the Mississippi River from St. Louis.

William McKay, a trader, was commissioned a Lieutenant Colonel and authorized to form and lead a military expedition to Prairie du Chien. Three prominent traders, Joseph Rolette, Thomas Anderson, and Pierre Grignon, were commissioned captains of companies of volunteers to be drawn from the ranks of voyageurs. One British regular was attached to the force. Sergeant James Keating, of the Royal Artillery, was to man the brass three-pound field cannon allocated to the expedition. A small company of Michigan Fencibles was placed under McKay's authority. Robert Dickson, British Indian Agent, attached part of his Indian force to the expedition consisting of three bands of Dakota and about one hundred Winnebago with a few Mesquakie. To keep the Indians under control, officers of the Indian Department, including Michael Brisbois, Jr., of Prairie du Chien, accompanied the group. At Green Bay, Menominee and Ojibwa joined. By the time they reached the Mississippi river just below Prairie du Chien McKay estimated his force at 650 men.

The force arrived in Prairie du Chien on Sunday July 17, 1814. Positioning the companies around the prairie, about noon, terms of surrender were presented to Lieutenant Joseph Perkins, commander of United States troops in the fort. Upon refusal, fighting commenced with an attack on the gunboat. By late in the day, the Governor Clark was forced to cut her lines because of the accuracy of the three-pound gun. Drifting away from Prairie du Chien, Fort Shelby was left without provisions and ammunition. The battle desultorily continued for two or more days with the Indians growing restless and McKay positioning his troops closer to the fort. Finally the British-Canadians decided to end the stalemate and began to prepare hot shot for the three-pounder to set the wooden fort afire. Confronted with diminishing ammunition, no provisions, a lack of water, and

potential fire, the Americans presented a flag of truce. Terms of surrender were negotiated. The morning of July 20, Lt. Perkins and the troops marched out of the fort and laid down their arms. The men were paroled and arrangements were made to send the Americans back to St. Louis. It had been a bloodless affair but secured British control of the entire upper Mississippi valley. To insure the territory remained British, a fort was to be maintained in Prairie du Chien. Fort Shelby was invested with British forces from Mackinac and renamed Fort McKay.

Dease John Warren. (1783-1829)

John Dease was a brother of the better known Peter Warren Dease the Arctic explorer. John Dease was a Chief Trader in the Northwest and Hudson's Bay Companies, stationed variously at Rainy Lake, Fort Alexander, Fort Nez Perce and Flathead Post. He died at the Dalles in 1830 while enroute to Fort Vancouver.

John was the son of Dr. John B. Dease and Jane French a Caughnawaga Mohawk. His father was a deputy superintendent of the Indian Department. John was the brother of Peter Dease. He also entered the service of the North West Company and by 1816 was in charge of the post at Rainy Lake and was then chief trader at Fort Alexander. He assisted Franklin's first overland expedition of 1825-1827. John married first to Mary Cadotte (b. June 9, 1893), by whom he had two children, then to another Métisse, Geneviève Beignet, or Benoît, and they had five children:

- Margaret, born May 26, 1818 at Rainy Lake. She married William McMillan.
- Mary Anne, born October 14, 1820 at Fort Alexander. She married Thomas Logan.
- John Warren Jr., born February 14, 1823. He married Angelique McMillan, then married Isabelle Gladu.
- Nancy, born July 26, 1825. Nancy married Pierre Gladu.
- William, born September 19, 1829 at Columbia Lake. He married Marguerite Genthon.

He reportedly had another son, Napoleon Dease with a Flathead woman. One of their grandsons married Eulalie Riel, Louis Riel's sister. With the union of the North West and Hudson's Bay Companies in 1821, John Dease Sr. was appointed a chief trader; he also served at Fort Nez Perce and the Flathead Post. He died at Fort Colville in what is now the State of Washington.

Dease, John. (1823-1866)

John Dease, a Scottish Half-Breed, of Red River, was married to Angélique McMillan. John was the son of Chief Factor John Warren Dease and Geneviève Beignet. John was appointed to the Council of Assiniboia on March 5, 1861. They left Fort Garry to settle in North Dakota in 1863. He worked out of St. Joseph as a trader and died there in 1866.

Dease, Nancy (Gladue). (b. ca. 1824)

Nancy was the daughter of John W. Dease and Geneviève Benoît. She married Pierre Gladue (Louis Riel Sr.'s partner) and was the mother of William Gladue who married Louis Riel's sister, Eulalie.

Dease, Napoleon. (ca. 1827-1861)

Napoleon was the son of Dr. John B. Dease and Jane French a Caughnawaga Mohawk. His father was a deputy superintendent of the Indian Department. Napoleon was hired by the HBC in 1846 and worked as an apprentice carpenter at Fort Vancouver (1847-47), then Fort Colville (1847-49, and then as a labourer at Fort Langley (1849-52). In 1852, he was put in charge of Fort Hope but removed the next year for “scandalous behaviour.” He was then employed at the Belle Vue Sheep Farm on San Juan Island (1854-59). He returned to Fort Langley (1859-61) and died there. He was married to Marguerite (Saanich) and had three children.

Dease, Peter Warren. (1788-1863)

Peter was born at Mackinac Island, the son of Dr. John B. Dease and Jane French a Caughnawaga Mohawk. His father was a deputy superintendent of the Indian Department. Peter signed on with the XY Company on April 11, 1801 at age 13. For a salary of £75 per year plus food lodging and clothing, he was assigned to the Indian or Northwest Country. Following the amalgamation of the XY and North West Companies in 1804 he became a clerk and was posted to the Athabasca Department and then to the Mackenzie River District. He was stationed at Fort Chipewyan, then on the Mackenzie River and Great Slave Lake. With the union of the North West and Hudson’s Bay Companies in 1821, he was appointed a chief trader and in 1831 was made Chief Factor for the district of New Caledonia. He assisted Franklin’s first overland expedition of 1825-1827. From 1836 to 1839 he was, along with Thomas Simpson, in command of the expedition that explored the Arctic coast from the mouth of the Mackenzie River to Point Barrow. For this accomplishment he was offered a knighthood but declined the honour.

Peter married Elisabeth Chouinard (also Metis) his long time “country wife” in an Anglican ceremony at Red River in 1840. They had the following children:

- Anne Dease, married John Bell.
- Amelia Dease, born 1835.
- James Dease, twin, born 1835.
- Peter Warren Jr., born 1838, died 1853.
- Mathilda Dease, twin, born 1838.

They later retired to Montreal. He died on his farm at Côté Ste. Catherine on January 17, 1863. He son, Peter Warren Dease Jr., a medical doctor, had died at the same place in April of 1853.

Dease first worked for the XY Company at Great Slave Lake. After the XY Company's amalgamation with the North West Company in 1804, Dease was appointed to the position of clerk at Athabasca. In 1817 he was moved to the Mackenzie District, first at Fort Good Hope, then to Fort Chipewyan and other Mackenzie posts. In 1821, after the amalgamation of the North West co. and the Hudson’s Bay Co. he became a chief trader for the Hudson's Bay Company, working in the Athabasca district.

Dease was asked by George Simpson to mount an expedition to explore the Finlay River basin in 1823, with the goal of developing the fur trade in that region, however Dease was unable to undertake the expedition that year, and the task was reassigned to Samuel Black. In 1825 Dease was given the opportunity to participate in sir John Franklin’s second expedition to the arctic.

After his return from the Franklin expedition, Dease took charge of Fort Good Hope, and was stationed there from 1827 to 1829. In 1828 he was appointed a Chief Factor in the Hudson's Bay Company, as well as member of the Council. He was charged with developing trade along the newly discovered Peel's River. He recommended a post be established at near the source of the river, but it was another decade before the Peel's Post was built. In 1829 Dease handed over Fort Good Hope to John Bell, and was stationed briefly at Fort Simpson. He spent the winter of that year at the newly constructed Fort Halkett, in an advisory capacity.

In 1830 he was appointed to Fraser Lake in the New Caledonia district. In 1835 Dease requested a leave of absence due to ill health. The leave was granted, after which he was placed in charge of a new arctic expedition. From 1836 to 1839 he was placed in charge of a 12 man expedition to explore the Arctic coast of North America, from the mouth of the Mackenzie River to Point Barrow. They left on June 1, 1837, and arrived at Point Barrow on August 4. They wintered at Fort Confidence on Great Bear Lake then set out westward in the spring, mapping 100 miles of coastline. They again wintered at Fort Confidence, and in the spring of 1839 explored eastward. On August 16 they reached Montreal Island and discovered a cache of supplies left by George Black. Following the expedition, Dease was given another leave of absence, from 1840 to 1841, during which time he married (August 3, 1840) and settled on a farm in Côte Sainte-Catherine, near Montreal. He retired from the Hudson's Bay Company in 1843. He remained at Côte Sainte-Catherine until his death on January 17, 1863. He and his wife, Elizabeth Chouinard, a Metis, had eight children: four sons and four daughters.

Chief Factor Archibald McDonald²⁴ records the following:

Mr. Dease was at the head of the Franklin Expedition of 1825-1827, in conducting it in all its working, details, commissariat, &c., leaving the higher work of taking observations and making notes by way, free and untrammled, to Sir John Franklin. He did his work well, and ...Mr. Dease was at once promoted from his Chief Tradership to a Chief Factorship, which is a "double share," and entails no extra work.

It was for like service on the subsequent expedition(that of Dease and Simpson), of 1837-1839, which completed a survey of our North coast from Franklin's furthest, west of the Mackenzie, and also for much new discovery on the east side, and north of the Coppermine River, that knighthood, we have already alluded to, was offered to Mr. Dease. On his refusal of the honour, the Imperial government offered him a pension of a hundred pounds sterling. On his retirement in 1841-42, he settled in the immediate neighbourhood of Montreal, where even among the old tall Nor-Westerners that used to then walk the streets of their old emporium, Mr. Dease, tall, straight and strong, and of noble mien, towered above the rest.

Dease, William. (1827-1913)

Dease, who lived at Pointe Coupée (St. Adolphe), was a prominent French Metis opponent of Louis Riel. He was born in British Columbia on September 19th 1827, the

²⁴ Archibald McDonald, *Peace River: A Canoe Voyage from the Hudson's Bay to the Pacific*. Ottawa: J. Drurie and son, 1872: 76.

son of Chief Trader John Warren Dease and Geneviève Beignet. They moved to Red River three years later. He was a nominated to be member of the (appointed) Council of Assiniboia on June 11, 1867. In the confusion of events in February of 1870, Riel attempted to arrest Dease for communicating with Schultz and the dissidents of Portage la Prairie, however Dease escaped before being picked up. Later, he agreed to swear an oath of allegiance to the Provisional Government. He was a leader of the Winnipeg meeting on July 29th that demanded Canadian recognition of Aboriginal Rights. After the events of 1870 he became president of the Agricultural Association of Manitoba and was a candidate in the provincial elections of 1874.

William Dease was married to Marguerite Genthon, a Métisse, the daughter of Marie Louise Jerome and Maximilien Genthon. Dease was a justice of the peace for Provencher, President of the Provincial Agriculture Association of Manitoba and a candidate in the provincial election of 1874. They moved to North Dakota in 1876 where he worked as a commissioner in Pembina County. He died on August 9th, 1913 at Leroy, North Dakota.

Historian Gerhard Ens has covered Dease's political activities at length in the article "Prologue to the Red River Resistance: Preliminary Politics and the Triumph of Riel." *Journal of the Canadian Historical Association*, Vol. 5, 1994: 111-123.

Metis researchers might find some discomfort when reading this essay. Prior to the events of October 1869, which culminated in Louis Riel's leadership of the resistance, Ens indicates that William Dease led the Metis struggle. Ens feels that if William Dease and his followers were able to lead the Resistance, an Aboriginal rights agenda would have been advocated. Dease, a Metis of francophone and anglophone heritage, may have been the ideal leader of the Red River Metis because he spoke all the region's First Nation's languages. In addition, he argued that the whole transfer to Rupert's Land by the Hudson's Bay Company to the Dominion of Canada was not legitimate because Peguis' 1817 treaty with Lord Selkirk was questionable since the Saulteaux chief was a recent arrival to the Red River region. Instead, the Metis could claim to be the direct blood descendants of the Cree – the region's more long-term residents. Ens argued that this would have been a better route for the Metis to take since it would have avoided importing the English-French rivalry from Central Canada to the region (which the Riel-led agitation did). Moreover, Dease sought to construct a coalition that united both the French and English Metis by downplaying religious differences, while Riel's movement encouraged differences.

By contrast, Riel built an alliance with the Roman Catholic Church and allied himself with Père Ritchot. They denounced Dease and his followers as being Canadian Party puppets, and sought to create a French-Canadian province in the North West. In the process, it can be said that Riel lost the support of the English Metis, whom felt his close alliance with the Catholic Church was distasteful. Ens argues that Louis Riel's leadership of the Metis cause at Red River in 1869-70 was, in the end, not in the Metis' people's best interest because he advocated a French/Roman Catholic agenda rather than an Aboriginal one.

Ens demonstrates that the 1869-70 Resistance is not an easy event to analyze. While his argument may at times be a bit contrived, he is correct to indicate that Red River Metis society was fractured along numerous fault lines. (Contributed by Darren R. Préfontaine.)

Decoteau (Descoteaux), Alexander. (1887-1917)

Alex was born on November 19, 1887 on Red Pheasant Reserve near North

Battleford. He was the son of Metis parents, Pierre Descoteaux and Marie Wuttunee, both of whom took treaty. He is reputed to have been the first Aboriginal police officer in Canada when he joined the Edmonton Police force in 1911. On May 24, 1912 at the Olympic trials at Fort Saskatchewan Descoteaux qualified in the 10 mile event by running a full 59 seconds faster than the qualifying time. He represented Canada in the 1912 Olympics at Stockholm in the 5000 metre event. He developed leg cramps during the race and had to withdraw. He returned to the police force but resigned in 1916 to join the Canadian Army as a Private in the 202nd Battalion. He later transferred to the 49th Edmonton Regiment. On October 30, 1917 he was killed by a sniper at Passchendaerle. He is buried in Flanders Field at Ypres, Belgium.

Decouteau (Descouteaux), Norbert “Red Dog” (b. 1846)

Norbert was born on January 10, 1850, the son of Louis “Arke-wen-ee” Ducharme dit Decoteau (b. 1817) and Isabelle “Lizette” Laverdure (b. 1823). Isabelle Laverdure was the daughter of Alexis Laverdure (b. 1765) and Angelique “Kisikawpskup” Montour (b. 1797). In 1889, Norbert married La Rose Belgarde (b. 1867 at Cypress Hills).

They had the following children:

- Joseph b. 1895
- Emerz b. 1897
- Napoleon b. 1897
- Marie b. 1900
- William b. 1903
- Josephine b. 1905

In 1893, Norbert was elected to the council of 12 Half Breeds and Full Bloods of Turtle Mountain, under Chief Little Shell III in opposition to Major Waugh’s committee of 32. This had to do with the ongoing dispute as to Band Membership and who was entitled to reserve land.

Norbert’s siblings:

- Francis, b. 1839, married Mary Gagnon.
- Louis, born 1840, married Josephite Pelletier the Genevieve Amyotte.
- Isabelle, b. 1842, married Jean Louis Amyotte.
- Sophia, b. 1843, married Gilbert Belgarde.
- Victoire, b. 1857, married Alexis Bonneau.
- Eliza, b. 1860, married William Gosselin.

Reference:

<http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=DESC&db=thomas281&id=I059124>

Descouteaux (De Coteau), Louis Sr. (b. 1817)

Louis Descouteaux Sr. was the son of Louis Descouteaux and Lizette (Indian). He was married to Isabelle Laverdure, the daughter of Alexis Laverdure and Angelique Montour. Their daughters Isabelle and Sophia were married to men who also signed this

petition. On September 7, 1876, 30 Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4.

De Coteau (Descouteau), Louison. (b. 1840)

Louison Descouteau was born on September 1, 1840, the son of Louis Descouteau and Isabelle Laverdure. He married Genevieve Amyotte, the daughter of Joseph Amyotte and Marianne Pangman on November 20, 1871 at Lebret. On September 7, 1876, 30 Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4.

Decoteau (Descoteaux), Pierre. (d. 1891)

Known as “Peter Dakota” either because of Anglicized pronunciation of his French name or because of his Assiniboine Indian heritage, Pierre was a member of the Red Pheasant Band although a Metis. He married Marie Wuttunee in 1878 at Battleford. Marie was also a member of Red Pheasant Band although a Metis. Her parents were Wa-ta-nee and Kama-yio-wa-wisk. She was born in 1858 at Carlton. Marie withdrew from Treaty in 1886. Her father led a group of River People but was skeptical of the Treaty 6 negotiations and stepped down at Carlton during the negotiations thus his brother, Red Pheasant, signed on behalf of the band.

During the 1885 Metis Resistance Peter participated with the other band members in the fighting at Cut Knife Hill on May 2, 1885. He was arrested on June 12, 1885 and sentenced to two months hard labour for theft from the warehouse on the Red Pheasant Reserve. He was shot to death in A.J. Prongua’s house on February 3, 1891. After his death Marie remarried to Isidore Pangman Sr. Three of their sons, Alexander, Alfred and Benjamin served in World War I. Alexander was a famous track athlete and represented Canada in the 1912 Olympics at Stockholm, Sweden. He was killed in action on October 30, 1917, near Passchendaele.

Dejarlis, Andy. (1914-1975)

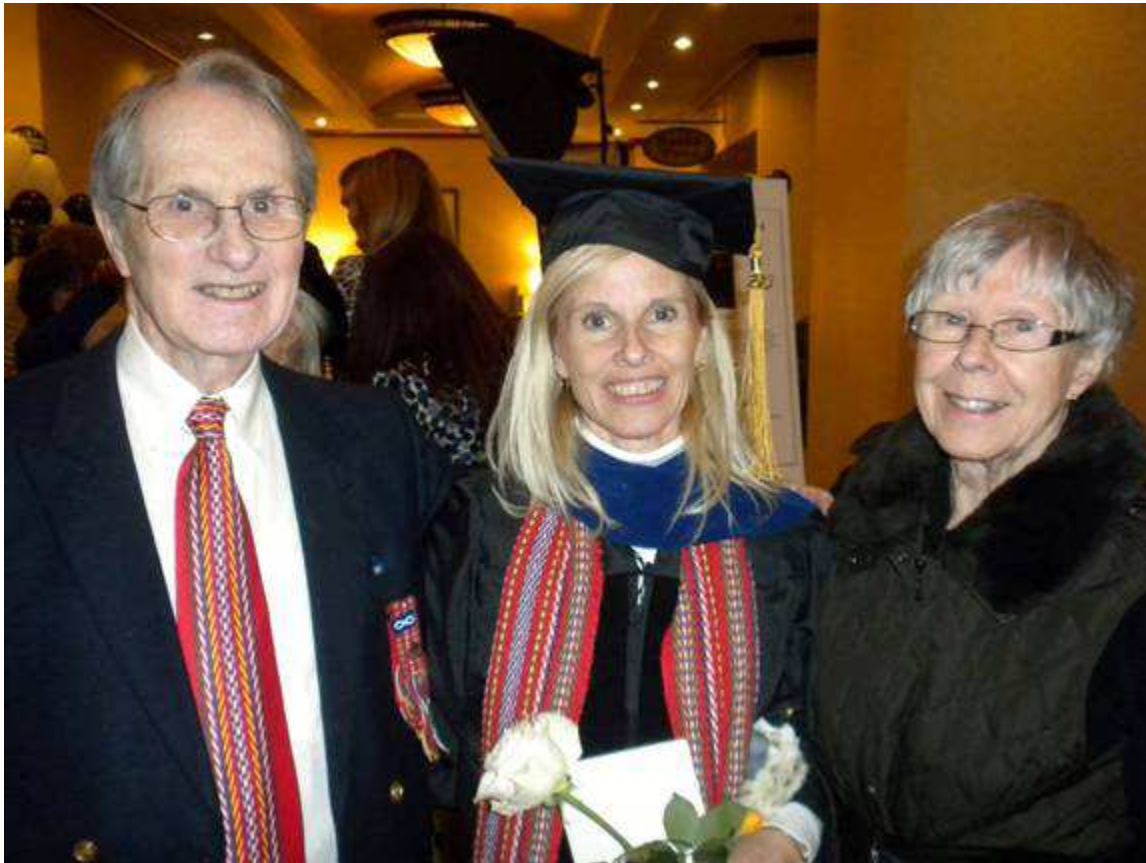
Andy Dejarlis is one of Manitoba’s best-known Metis fiddlers and bandleaders. He was born near Woodridge, Manitoba in 1914 and named Joseph Patrice E. Desjarlais. He comes from a family of Métis fiddlers. One of his ancestors, Pierre Falcon, was called the “Red River Bard.” Andy Dejarlis was introduced to the violin at the age of 15. He came to Winnipeg in 1934 and won his first fiddling competition in 1935. He was a regular on the radio (CJRC) from 1937 to 1948 and in the 1960s appeared on CBC television with the Don Messer show. He came out with 25 LP’s containing 175 original songs, and sold over half a million records.

Andy came from a long line of fiddlers; his father, Pierre Desjarlais, was a good player. Andy changed the spelling of his name from “Desjarlais” to “Dejarlis,” because radio announcers couldn’t say his name correctly. At an early age his father would take him along to various fiddling jam sessions, where his fiddler fiends were artists such as Frederick Genthon and Pete Payette. In 1962, Andy was signed by London Records and asked to go to Montreal to record. While there he was hired by Channel 10 TV to lead off a weekly music show with his band, The Early Settlers. In 1965 Don Messer asked him to join the network show in Halifax. After a sojourn in Winnipeg Andy returned to the on Messer show in 1967. In 1968/69, he received an award for Best composer of Old time Music and Canada’s Best Seller of Old Time Music. In 1969, he also became the first Canadian to win the annual Broadcast Music Canada Inc. prize.

When he died in 1975, Andy Dejarlis had more than 200 musical compositions to his credit (jigs, reels, polkas and waltzes) as well as 38 records. (Contributed by Marcel Meilleur, long time friend and fiddling partner of Andy Dejarlis.)

de Jonge, Laura (Lolly) Anne (née Goulet) Ph. D. (b.1960)

Laura was born on September 2, 1960, the Metis daughter of George R.D. Goulet Therese “Terry” Goulet, née Boyer de la Giroday. Laura de Jonge is a Senior Project Manager, Health, Safety, Environment & Social Responsibility at Nexen Inc. Laura is a family advocate, corporate social responsibility practitioner, filmmaker, and magazine founder.



Laura Anne de Jonge at Convocation with her proud parents George and Terry

Laura is a 13th generation Canadian Métis; a descendant of Louis Hébert and Marie Rollet; Canada’s first permanent colonial settlers. Laura earned a Masters in Environment and Management from Royal Roads University where she received the Chancellor's Award for highest academic performance in her program as well as the Founders Award for the graduating learner in each program who exemplifies the qualities of leadership, sustainability, and personal development. Laura and her husband, Mike de Jonge, established an academic bursary at Royal Roads. In 2010, Laura was the recipient of the prestigious W.L. Mackenzie King Memorial Traveling Scholarship, and in 2011, she received a Master’s Degree in Human Development. Laura has just completed a Ph.D. in Human and Organizational Systems from Fielding Graduate University. She is also a

graduate of Red Deer College, the University of Calgary and the Certificate Program in Corporate Social Responsibility at the University of Toronto.

Laura has worked with Nexen Inc. for over fifteen years. During her time as the Director, Global Business Practices she served on the Advisory Committee of the Corporate Ethics Management Council for the Conference Board of Canada in addition to serving as the Vice Chair of the Social Responsibility Working Group of the International Petroleum Industry Environmental Conservation Association (a participant of the Business Action for Energy) which included chairing the human rights task force. She has also sat on the boards of Canadian Business for Social Responsibility and the Calgary Society of Independent Filmmakers where she was also the President.

In 2004, Laura produced and directed the film *What Goes Around Comes Around* which was recognized by the Crystal Vision Awards in 2005. Laura is an outspoken advocate who supports natural pregnancy, childbirth and parenting. She played an active role in achieving recognition of midwifery as a profession in Alberta in 1992. Laura was recognized in the Alberta legislature when the funding of midwifery services was announced in 2008 in addition to being one of the donors to establish the Sandra Botting Bursary at Mount Royal University for students in the Bachelor of Midwifery degree program. In 2012, Laura and her husband Mike de Jonge, established a scholarship for Canadian students attending Fielding Graduate University.

Laura's work as a corporate social responsibility practitioner was profiled in Deb Abbey's bestselling book, *Global Profit and Global Justice, Using Your Money to Change the World*. In May 2010, Laura facilitated a presentation on the diversity of the Canadian Landscape for the Alberta Women's Science Network Operation Minerva Project - Aboriginal Girls Program for students from the Calgary Board of Education, the Catholic School System and the Siksika First Nation community. She is also the founder of *Birthing Magazine* published by Birth Unlimited.

Select Publications

Creating Shared Value: Using Social Media to Extend a Corporation's Commitment to Social Responsibility, Doctoral Dissertation (2013). (A case study of WestJet Airlines).

Integrity Program, Writer/Director [Training Videos] (Nexen Inc., 2008 and 2001 which was translated into three languages and shown on six continents)

Environmental, Social and Governance Considerations in Decision Making: What Are the Responsibilities of Corporate Executives?, Master's Thesis (2007). Available from ProQuest Dissertations and Theses Database (UMI No. 1472137961).

What Goes Around Comes Around, Writer/Director/Producer [Short Film], A Moving Experience Inc. (2004); recognized with a Certificate of Merit by the Crystal Vision Awards (2005)

Preparing for Verification and Monitoring, With J. B. McWilliams, 17th World Petroleum Congress (Rio de Janeiro, Brazil, 2002)

Integrating Corporate Social Responsibility into a Corporate Culture, the Quest to Embed Integrity into the Workplace, With Randall G. Gossen and Garry J. Mann, Society of Petroleum Engineers (Kuala Lumpur, Malaysia, 2002) DOI: 10.2118/74059-MS

DeLaRonde, Billyjo. (b. 1953)

Billyjo DeLaRonde, from Duck Bay, Manitoba, is a former President of the Manitoba Metis Federation and a former Chief of Pine Creek First Nation. At one time he ran for the presidency of the Metis National Council but was defeated by Clement Chartier.

Billyjo DeLaRonde 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-grandson of Sophie Genaille (Chenaille) who was a member of this band. She married William Chartrand, a member of the Duck Bay Band (previously the Duck Bay Band) in 1873 about two years before the Shoal River Band signed Treaty Four.²⁵ William Chartrand is described as a ‘merchant’ at Duck Bay. His cousin Michel Chartrand (b. 1853)²⁶ who was married to Isabelle Ledoux,²⁷ was a clerk with the Hudson’s Bay Company in the Duck Bay Area.

Billyjo is the son of Magloire DeLaRonde²⁸ and Lizzy (Elizabeth) Campbell. Magloire Laronde was born on February 8, 1870 at St. Laurent, Manitoba. His paternal grandparents are Louis DeLaRonde dit Laronde (b. 1825) and Judile Morin (b.c. 1835²⁹) the daughter of Antoine Morin (b. 1739) and Pelagie Boucher. Louis was a trader at St. Laurent. Billyjo’s paternal great-grandparents were Louis DeLaRonde dit Laronde (French Canadian b. 1803) and Madeleine Boucher (Metis).

Scrip affidavit for DeLaronde, Louis; father: Louis DeLaronde Sr.; mother: Madeleine DeLaronde - Wife: Judule Morin; died: May 23, 1875; heirs: her husband & children Louis Jr., Gaspard, Charles, Baptiste, Elise, Joseph, Josephpte, Alexandre, Magloire, Octavie, Jean, & Marie; claim no.: 2425; scrip no.: 9693 to 9698; date of issue: Aug. 8, 1876; amount: \$160.

Scrip affidavit for DeLaronde, Louis; born: 15 August 1825; father: Louis DeLaronde (Métis); mother: Madeleine Boucher (Métis); claim no.: 3152; date of issue: June 1, 1882.

Billyjo’s maternal grandparents are Elizabeth Richard and John Campbell, born March 24, 1880 at Kinosota and baptized at St. Laurent, the son of Joseph Alexander Campbell (b. 1860 at Manitoba house) and Marie Paul dit St. Mathe.

²⁵ 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.

²⁶ Michel was the son of Pierre Chartrand (b. 1827) and Marie Pangman (b. 1828).

²⁷ Isabelle was born on November 14, 1854 at St. Francois Xavier, the daughter of Antoine Ledoux and Marie Falcon.

²⁸ Magloire was one of twelve children born to Louis and Judile DeLaRonde.

²⁹ Judith died on May 23, 1875 at St. Laurent.

Campbell, John; address: Winnipegosis; claim no. 285; born: 24 March 1880 at Kenesota; father: Joseph Alexander Campbell (Métis); mother: Marie Paul (Métis); married: to Elizabeth Richard; scrip cert.: form E, no. 2908

Billyjo's maternal great-grandparents are William Richard called "Menogeesick" (b. 1836) and Madeleine West (Metis, born 1838 at Baie St. Paul); they married in 1856 at Portage la Prairie. William and Madeleine both left treaty to take Metis scrip.


Richard, William; address: Sandy Bay, Westbourne born: 1836 at Manitoba House; father: Joseph Richard (Métis); mother: Isabelle (Métis); married: 1856 at Portage la Loche to Madeleine West; children living: William, Madeleine, Antoine, Joseph, LaLouise, Marguerite, Sara, Joseph and Marie; children deceased: Jean Baptiste, Angele and no name; scrip for \$160.00; claim no. 1465.

Province of Manitoba }
County of Selkirk }
To Wit: }

This is to certify that
Madeleine West wife of Meno-
gesick alias William Richard
a Half Breed who formerly was
admitted to take Treaty Land
No 22 with the Sandy Bay
Band of Indians has this day
signified her intention to
withdraw from it in order
to obtain Half Breed scrip
in compliance with the pro-
visions of Section 14 of the Indian
Act 1880 as amended by
Vic. 47 Cap 27, hence she is
hereby discharged therefrom
and will not hereafter be
accounted an Indian within
the meaning of the Indian Act.

Emerson
Inspector of Indian Agencies

Office of the Inspector
of Indian Agencies
Winnipeg 22nd June 1886.



West, Madeleine; address: Sandy Bay, Westbourne; born: 1838 at Baie St. Paul; father: Michel West (Métis, Kekeshepeness); mother: Madeleine or Attangekapawee (Métis); married: 1856 at Portage la Prairie to William Richard; children living: 9; scrip for \$160.00; claim no. 1507.

Richard, William; address: Sandy Bay, Westbourne; born: 1856 at Portage la Prairie; father: William Richard (Métis); mother: Madeleine West (Métis); married: 1876 to Helene Spence; children living: Marie and Elise; children deceased: Helene and no names; scrip for \$240.00; claim no. 1444.

Richard, William; address: Sandy Bay, Westbourne born: 1836 at Manitoba House; father: Joseph Richard (Métis); mother: Isabelle (Métis); married: 1856 at Portage la Loche to Madeleine West; children living: William, Madeleine, Antoine, Joseph, LaLouise, Marguerite, Sara, Joseph and Marie; children deceased: Jean Baptiste, Angele and no name; scrip for \$160.00; claim no. 1465.

Billyjo took his high school education at Cranberry Portage, Manitoba, a provincial residential school.

Offices held:

- Board of Directors Manitoba Metis Federation: 1986.
- President of Manitoba Metis Federation: 1994-1997.
- Executive Director, Winnipeg Indian Metis Friendship Centre: 2003.
- Chief of Pine Creek First Nation: 2004-2008.
- He has also served on West Region Child and Family Services Committee (2005-2008) and on the board of the Frontier School Division.

Billyjo is best known for returning the Bell of Batoche on July 20, 2013 during “Back to Batoche” days. See our articles posted at:

<http://www.scribd.com/doc/150694685/La-cloche-de-Batoche-Marie-Antoinette-retentira>

<http://www.scribd.com/doc/150744764/La-Saga-de-La-Cloche-de-Batoche>

<http://www.scribd.com/doc/152129354/Une-reconciliation-historique>

Delaronde, Deborah L. (Falk). (b. 1958)

This Metis author of several children’s books is a Library Technician/ Specialist/ Computer Coordinator at the Duck Bay School in the Metis community of Duck Bay. In 2002 she was awarded the Lieutenant Governor’s Literacy Medal for her innovative school programming and most recent children’s book *Flour Sack Flora* (Winnipeg: Pemmican Publications). Her medal citation reads:

Deborah Delaronde-Falk has worked at Duck Bay School as a Library Technician and Media Specialist since 1986.

In 1987 she initiated the Book Bag Program for children aged six to ten years and their parents in which children take books home from the school library in patchwork bags made by junior high students from donated denim jeans. A program was added in the past two years for children from ages one to five who take home durable pre-nursery books with thick cardboard type pages.

Ms. Falk co-ordinates the Internet Story Writing Project, which began in 1996 to connect children and teachers around the world in a reading and writing activity. Six

schools wrote a story together by each contributing a paragraph. The project has motivated students to write and teachers to integrate other language arts activities.

As a librarian with Frontier School Division, Ms. Falk offers a family literacy program on two Sundays per month. The animated literacy component where a letter of the alphabet is introduced through stories, action songs and a drawing activity has doubled attendance.

Recognizing the lack of stories that include a Metis protagonist or are written by a Metis author, the recipient began writing under the name Deborah L. Delaronde to honour her Metis heritage. Her first two books were: *A Name for a Métis* (Winnipeg: Pemmican Publications Inc., 1999) and *Little Metis and the Metis Sash*. (Winnipeg: Pemmican Publications Inc., 2000).

Delaronde, Fred. (1892-1969)

Today, most people can explain the importance of Metis leaders such as Gabriel Dumont and Louis Riel but overall many people are unable to name a few of Saskatchewan's early Metis leaders from only forty years ago. Fortunately, contributions made by leaders such as Fred Delaronde are remembered.

Fred Delaronde was born on July 9, 1892 at Oak Point Manitoba that was traditionally a Métis settlement. His father was Paul Delaronde of French background and his mother was Maria Primeau a Metis. Fred could fluently speak the Cree and English languages. He was educated at St. Michael's School in Duck Lake, Saskatchewan where he completed up to grade eight. Fred is remembered as being very musical and he loved to play the violin. He was always interested in farming, Metis culture and family. He eventually married Clara Schwartz and lived near Mont Nebo, Saskatchewan and had six children. He was instrumental in organizing the first Metis local at Mont Nebo with other Métis people and families such as Joe Cameron, John and Henry Letendré, the Robillards, Dubuques and the Dreavers.

What got him first involved with the Saskatchewan Métis Society (SMS)? Fred persistently talked to other people about how the Metis were marginalized or left out of the benefits of mainstream society and had no support. He adamantly told stories about how Metis people missed out on Treaty privileges because the Metis had taken scrip. It were these issues that motivated him to get involved and politically organize the Metis people at the provincial level in order to strengthen Métis organizations at the local level.

Fred was elected president of the Saskatchewan Métis Society from 1945-1947. Prior to that he was active in the society in the early 1940s. One of his political commitments was to raise awareness about the need to educate Metis people. At a meeting of the SMS in June 25-26, 1943 he passed a resolution which stated that: "Be it resolved that the Government be asked to give special attention to the unfortunate circumstances in which a very great number of Métis children find themselves as to schools. The Metis people of this Convention, realizing that a good education as well as a knowledge of history and the Constitutional development of the laws of our country is essential to a successful life, hereby request the Government to give every assistance possible to this organization in its efforts to see that each child gets a good education."

Delaronde became president during a very difficult time for the SMS. In 1944, the SMS membership was at its lowest which was due in large part to the impact of WWII. At that time many locals of the SMS were inactive. WWII affected the Delaronde family, as the three sons Lawrence, Archie and Verona were involved in Canada's war effort.

In 1945, Fred Delaronde was elected president of the SMS and given the enormous

task of reviving the organization. He immediately pressured the CCF government to deal with Metis issues and acknowledge the renewed leadership of the SMS. In 1945 and 1946, he had a difficult time trying to get government to meet with him; the Provincial government would not recognize the fragmented SMS. The Provincial government was not sure as to who represented the provinces Metis people because there was also another active Metis organization called the Saskatchewan Métis Association (SMA) that represented Northern Metis people. In 1946, a convention was held in June for the province's Métis people. The provincial government pressured the two organizations to unite, as they wanted to deal with only one Metis political organization that was the one voice of the province's Metis people. After this 1946 convention the SMS went dormant for a while after a disappointing meeting with government.

In 1947, the SMS had a meeting. Fred Delaronde was still recognized as the president as no elections had occurred in the previous year. Fred Delaronde reported that there were 30 paid members of his local at Mount Nebo. He also stated that, Joe Cameron was the last elected secretary. In, 1947, Fred Delaronde now focused his leadership efforts on working to organize a unified province wide Metis political organization. Malcolm Norris and Joe Ross were appointed to work on establishing a provincial organization and drafting a constitution and bylaws. The SMS faced enormous challenges trying to establish a new provincial wide organization. After 1949, the Métis political organizations were relatively inactive until the renewed interest of the Métis public and leadership in the 1960s.

Fred was given an important leadership role during an intense developmental time for Metis political organization in Saskatchewan, which is now almost a forgotten part of Métis history. Delaronde passed away on November 2, 1969 in Vancouver, British Columbia. The family still possesses the papers from his involvement in early Métis political organizations. (Contributed by Leah Dorion.)

References

Jim Brady Papers at the Glenbow Museum.

Laurie, Baron. "Walking in Indian Moccasins: The Native Policies of Tommy Douglas and the CCF." Vern Delaronde Correspondence Prince Albert.

Delauney, Joseph (Daunais, Doney, Lyonnais). (b. 1821)

Joseph Delauney dit "Anikothés" was born circa 1821 at Red River, Manitoba, the son of Francois Lionais dit Delaunay (b. 1774) and Louise Saulteuse/Chippewa³⁰. He married Josephite Susan "Katana Kamikets" Henry before 1844. He died between 1872 and 1873 at Cypress Hills.

His father, Francois Daunais, and family were enumerated at the Red River Settlement in 1830, to 1838. Joseph Daunais appears on the 1843 Red River Settlement census with his wife and two daughters. At that time he has a house, stable, barn, 3 horses, three mares, two cows, three calves, 7 pigs, one plough, two harrows, six carts, one canoe and 12 acres. In May of 1879 a group of related Milk River, Montana families under the leadership of Pierre Berger moved to the Judith Basin. In this group were Joseph Doney Jr. and Jean Marie "John" Doney. Their wives were Lafountain sisters

³⁰ Alexis Henry (b.c. 1812) son of William Henry and Agathe Letendre, married Marie Daunais dite Lyonnaise, the daughter of Francois Lyonnaise dit Delauney and Louise Saulteuse on November 26, 1833 at St. Boniface.

whose brother's were married to Alexandre Wilkies' daughters. Wilkie was also a member of this group. Their parents Calixte "Anick" Lafountain and Charlotte Adam were also part of this group. Earlier Joe Doney Jr. worked as a scout for Fort McGinnis and, with Vital Turcotte carried the mail from Rocky Point to Fort McGinnis. Clemence Berger née Gourneau recalled:

Of the 25 families who came here with us, were, as I recall, all the Pierre Berger family; LaFountains, Fleurys, Doneys, Fayant, Wilkies, Ledoux and the late Ben Kline.

Our party all settled along the foothills of the Judith Mountains. One of this party named LaFountain, who was blind, settled on Blind Breed creek, which got its name from the poor unfortunate. Later the Doneys and Fayants moved and settled in the neighborhood of Fort Maginnis.³¹

Joseph was also known as Lyonnais or Lonais. In the Pembina census of 1850 he was listed a hunter in Family # 147. He and his wife, Josephte Henry, were enumerated in the census on 14 September 1850 Pembina, Minnesota Territory. Also in the family: Joseph Lyonnais, Francois Daunais, and Olive Lyonnais, Joseph Lonais, age 29, M, Hunter, b. Red River Br.; Josette, age 29, F, b. Red River Br.; Joseph, age 6, M, b. Red River Br.; Francois, age 2, M, b. Red River Br.; Oliver, age 1, M, b. Red River Br.

Josephte Henry, Honore or Allary was born circa 1821 Red River, Manitoba. She died between 1864 and 1865. Her father was Alexander Ellery or Henry and her mother was Pemikwayas, a Chippewa.

Joseph received Half-Breed Scrip # 54 under the Red Lake and Pembina Treaty of 1864.

Delonais, Joseph [R.L. Scrip #54]
National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 54 issued February 12, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered February 12, 1873 National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 54 [checked]; dated February 12, 1873, 160 Acres, delivered February 12, 1873, issued to Joseph Delonias, delivered to Agent E.P. Smith.

In the Pembina Census of 1850, Joseph Lonais is listed in Family # 147 as a hunter (29 yrs.) with Josette (29 yrs.), Joseph (6 yrs.), Francois (2 yrs), and Oliver (1 yr.).

The nine children of Joseph Delauney and Josephte Henry were as follows:

- i. Adelaide Delauney.
- ii. Clemence Delauney; married (--?--) Houle.

³¹ From the *Lewistown Democrat News*: December 31, 1943.

- iii. Joseph Lyonnais; born in May 1843 at St. Joseph's, he married Philomene Lafontaine, daughter of Calixte "Anik" Lafontaine and Charlotte Adam, before 1870. He died at Hays, Montana in 1935.

He was also known as Joseph Delaunais. He was also known as Joseph Doney and also as Joseph Lonais (1850Ci-MN, page 32, Dwelling 147, Family 147.). He was in the census household of Joseph Delauney and Joseph Henry on 14 September 1850 Pembina, Minnesota Territory (147, 147, Joseph Lonais, age 29, M, Hunter, b. Red River Br.; Josette, age 29, F, b. Red River Br.; Joseph, age 6, M, b. Red River Br.; Francois, age 2, M, b. Red River Br.; Oliver, age 1, M, b. Red River Br) (1850Ci-MN, page 32, Dwelling 147, Family 147.). Treaty: Jan. 4, 1869, William H. Grant, Approved. Is a brother of Xavier; lives at Rice Lake; cannot say positively about his age; is a mixed-blood from Red River. F. X. Brosseau. Is not a brother of Xavier. J. Robert. I know him; lives at Devil's Lake; is about 50 years of age, and a mixed-blood of the Pembina Chippewas. P. Bottineau (page 188) (*SD-444*, page 188.).

He was enumerated in the census in 1880 Judith Basin, Meagher, Montana. Also in the family: Joseph Doney, age 37, Pembina 1850 (1880C-MT-LS 1880 Census, Montana Territory, Table 6, Little Shell (MT): Proposed Finding - Technical Report.). He witnessed Louis Riel's petition for a Metis reserve in Montana on 20 August 1880.

- iv. Francois Daunais, born 1848 (NWHBSI Index 1885 Scrip Applications, North-West Halfbreeds residing outside Manitoba on 15 July 1870, RG15-20, page 93.); born circa 1848 Red River, (Manitoba), Canada (1850Ci-MN, page 32, Dwelling 147, Family 147.); married Marguerite Descoteaux, daughter of Louis Decouteau Sr. and Isabelle Laverdure, 4 September 1871 St. Joseph, Leroy, Dakota Territory, M-4, Francois Lyonnais, adult son of Joseph Lyonnais and the late Isabelle Henry, married 4 Sep 1871, Marguerite Descoteaux, minor d/o of Louis Descoteaux and Isabelle Laverdure, Present: Michel Monet dit Bellehumeur and Charles Gladu, J. M. J. Le Floch ptre o.m.i. (page 14) (S JL-1, page 14, M-4.); died before 5 April 1880 (S JL-1, page 99, S-44 (father)).

He was in the census household of Joseph Delauney and Joseph Henry on 14 September 1850 Pembina, Minnesota Territory (147, 147, Joseph Lonais, age 29, M, Hunter, b. Red River Br.; Josette, age 29, F, b. Red River Br.; Joseph, age 6, M, b. Red River Br.; Francois, age 2, M, b. Red River Br.; Oliver, age 1, M, b. Red River Br) (1850Ci-MN, page 32, Dwelling 147, Family 147.). Treaty: Dec. 30, 1868, William H. Grant, Approved. Is 30 years of age; brother of Baptiste. Louis Amlin (page 188) (*SD-444*, page 188.). He had a scrip application: in 1885: Daunais, Francois (dec); f. Joseph Daunais; m. _____ Honore; b. 1854; m. 1872; Marie Descoteaux; HB 5313 Disallowed (NWHBSI, page 93.).

- v. Olive Lyonnais; born 1849 Lasalle River, (Manitoba), Canada; married John George 'Kootenai' Brown, son of Captain John George Brown and Ellen Finucane, 26 September 1869 Pembina, Dakota Territory (AP1 Belleau, Reverend Father J. M., ed., Records of the Assumption Roman Catholic Church, Pembina, North Dakota: Baptisms, Marriages, Sepultures, Book One, 1848-1874.); died 12 October 1884 Waterton Lake, (Alberta), Canada (Dorothy J. Chartrand Research.).
- vi. Leonide "Laley" Delauney; born circa 1850 (HBS, Volume 1338, C-14953.); married Marie Angelique Morin (b. 1852), daughter of Joseph Morin and Josephte Langer, 31 December 1873 Lebret, (Saskatchewan), Canada (L1 Lebret Mission de St. Florent Roman Catholic Registre des Baptemes, Mariages & Sepultures, Qu'Appelle, Saskatchewan, Book One: 1868-1881, FHC microfilm 1032949.). He was also known as Laley Doney (VCM Valley County Courthouse, Glasgow, Montana; Marriage Record Licenses, FHC Film #1903201.). He was also known as Lyonnaise (HBS, Volume 1338, C-14953.). He witnessed the baptism of Marie Belgarde on 6 June 1879 (Fort Benton), St. Peters Mission, Montana Territory (#2639, Marie Bellegarde, born 30 May 1879, baptized 6 Jun 1879, Fort Benton, daughter of Aloysius Bellegarde and Adele Pelletier, Sponsors: Leo de Lionnais and Marie Bellegarde, Rev. Camillus Imoda, S.J. (page 125)) (SPMT St. Peter's Mission; Volume I; Marriage Register 1859-1895; Translated & Transcribed by Reverend Dale McFarlane, Archivist, Diocese of Great Falls-Billings, Montana; Spring 1981, page 125, #2639.).
- vii. Gregory Doney. Gregory Doney (Joseph Delauney, #24); born between 1854 and 1866 at St. Joseph, Pembina, North Dakota; married Marie Rose Dussiaume, daughter of Joseph Laurent Dussiaume and Marie Frederic, before 1891; married Helene Gariepy, daughter of Louis Gariepy and Marie Cardinal, 24 May 1910 Fergus County, Montana, Gregory Doney (widower), age 44, b. St. Joseph, ND (Joseph & Mary Frederick), m. 24 May 1910, Ellen Fayant (widow), age 40, b. ND (Louis Gardipee & Mary Gardiner) (Al Yerbury Research, Fergus County marriages.). The six children of Gregory Doney and Marie Rose Dussiaume (see #13) were as follows:



Children of Gregory Doney and Marie Rose Dussiaume³²:

- i. Joseph Y. Doney; born 8 January 1891 Malta, Montana (Al Yerbury.); married Nathalia Rose 'Tillie' Gariepy, daughter of Elie Gariepy and Marie Larocque, 15 February 1912 Fergus County, Montana (Al Yerbury.); died 4 April 1965 Whitehall, Montana, at age 74
<<http://www.rootsweb.com/%7Eemtfergus/roycemetry/vspacer.gif>>
- ii. Peter Doney; born 1893; married Lydia Lavenger before 1922.
- iii. John D. Doney; born 1895; married Clara Plummer, daughter of Joseph Plummer and Marie Rose Klyne, 3 March 1924 Phillips County, Montana (PCM.).
- iv. Madeline E. Doney; born 22 July 1896 Malta, Montana; married Charles Kelsey before 1915.
- v. Thomas Doney. Thomas³ Doney (Gregory, #12); born 6 October 1899; married Agnes Duchow, daughter of Joe Duchaw and Mary Laverdure, 4 March 1931 Phillips County, Montana (PCM Phillips County Courthouse, _____, Montana; Marriage Record Licenses and Certificates; 1930; FHC Film _____, #1227.).
The only child of Thomas³ Doney and Maggie Lavenger was:
 - i. Pearl Theresa Doney.
- vi. Clemence Doney; born 1903 Montana; married James Gardipee, son of Elie Gariepy and Marie Larocque, before 1919.
- viii. John (Jean Marie)Doney (1900C Fergus Co, MT.); born 20 January 1858 St. Norbert, (Manitoba), Canada (SN1, B-6, page 3.); baptized 20 January 1858 St. Norbert, (Manitoba), Canada, B-6, Joseph Jean Marie Lyonnais, baptized 20 Jan 1858, born yesterday, legitimate son of Joseph Lyonnaise and Josephthe Henry, Godmother Marguerite Nolin who could not sign, Lestanc Cure O.M.I. (p. 3) (SN1, B-6, page 3.); married Virginie Lafontaine, daughter of Calixte "Anik" Lafontaine and Charlotte Adam, 21 February 1879 St. Peters Mission, Cascade County, Montana, M-102, John M. Lionel, s/o Joseph Lionel and Josette Henre, married 21 Feb 1879, Virginia LaFontaine, d/o Calix LaFontain and Carlotta Adam, Witnesses: [none listed], Rev. Urban Grassi, S. J. (page 20) (SPMT , page 20, M-102.). As of 20 January 1858, he was also known as Joseph Jean Marie Lyonnais (SN1, B-6, page 3.). He was enumerated in the census in 1880 Judith Basin, Meagher, Montana. Also in the family: John M. Doney, age 22, Father at Pembina 1850 (1880C-MT-LS.). He witnessed the letter of Louis Riel on 20 August 1880 Montana.

³² Marie Rose Dussiaume was born 29 October 1872 at White River, Saskatchewan. She was baptized November 14, 1872 at Lebret. She married Gregory Doney, son of Joseph Delauney and Josephthe Henry, before 1891. She was in the census household of Marie Frederic in September 1884 Turtle Mountain, Dakota Territory (Marie Dusiamé, mother, 38; Marierose, daughter, _; Clamance, daughter, _; Rachael, daughter, 11; Joseph, son, 9; Baptist, son, 7. (1884-TMC)) (1884-TMC) 1884-1886 Census of Half Breed Chippewas of Turtle Mountain, Dakota Territory.).



- ix. Marie Hedwige Lyonnais; born 16 June 1860 St. Norbert, (Manitoba), Canada (SN1, page 30, B-22.); baptized 17 June 1860 St. Norbert, (Manitoba), Canada, B-22, Marie Hedwige Lyonnais, 17, Jun 1860, born yesterday, legitimate d/o Joseph Lyonnais and Josephte Henry, Gf: Baptiste Janvenne, Gm: Charlotte Janvenne (signed), J. J. M. Lestanc O.M.I. (page 30) (SN1, page 30, B-22.). She witnessed the baptism of Rosalie Belgarde on 13 October 1877 (Teton River), St. Peters Mission, Montana Territory (#2355; Rosalie Bellegarde, born 20 Feb 1877, baptized 13 Oct 1877, Teton River, daughter of Joseph Bellegarde and Louise, Sponsors: Marie de Launay and Marie Pepin, Rev. Philip Rappagliosi, S.J. (page 110)) (SPMT , page 110, #2355.).

Delonais family members who received Metis Scrip under the Treaty of April 12, 1864, with the Red Lake and Pembina Half-Breeds:

Delonais, Michael [R.L. Scrip #354/estate]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 354 issued to Delonais, Baptiste, heir of Michael, issued April 21, 1874, under the authority of Secretarial Decision, April 18, 1874, delivered April 21, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 354, dated April 21st, 1874, 160 Acres, delivered April 21, 1874, issued to "Baptiste Delonias, heir of Michael," delivered to Agt. Douglass.

Delonais, Baptiste [R.L. Scrip #55]

Delonais, Baptiste [R.L. Scrip #354/heir]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 55 issued February 12, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered February 12, 1873, and Halfbreed Scrip No. 354 issued to Baptiste Delonais, "heir of Michael" April 21, 1874, under the authority of Secretarial Decision, April 18, 1874, delivered April 21, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 55

[checked], dated February 12, 1873, 160 Acres, delivered February 12, 1873, issued to Baptiste Delonais, delivered to Agent E.P. Smith.

In the Pembina census of 1850 Baptiste Lonais (70 yrs.) is listed as a hunter in Family # 141; with Marguerite (60 yrs.), Francois (12 yrs), Marguerite (18 yrs.) and Alen (17 yrs.).

Delonais, David [R.L. Scrip #355/held in trust]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 355 issued to Delonais, Isabella in trust for David Delonais, issued April 21, 1874, under the authority of Secretarial Decision, April 18, 1874, delivered April 21, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 355, dated April 21, 1874, 160 Acres, delivered April 21, 1874, issued to "Isabella Delonais, in trust for David," delivered to Agt. Douglass.

Delonais, Isabella [R.L. Scrip #355/trustee]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 355 issued to Isabella Delonais "in trust for Delonais, David" issued April 21, 1874, under the authority of Secretarial Decision, April 18, 1874, delivered April 21, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 355, dated April 21, 1874, 160 Acres, delivered April 21, 1874, issued to "Isabella Delonais, in trust for David," delivered to Agt. Douglass

Delonais, Xavier [R.L. Scrip #53]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 53 issued February 12, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered February 12, 1873

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 53 [checked], dated February 12, 1873, 160 Acres, delivered February 12, 1873, issued to Xavier Delonais, delivered to Agent E.P. Smith

Delonais, Baptiste [R.L. Scrip #55]

Delonais, Baptiste [R.L. Scrip #354/heir]

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 55 issued February 12, 1873, under the authority of Secretarial Decision, June 12, 1872, delivered February 12, 1873, and Halfbreed Scrip No. 354 issued to Baptiste Delonais, "heir of Michael" April 21, 1874, under the authority of Secretarial

Decision, April 18, 1874, delivered April 21, 1874
National Archives, RG 75, Entry 364, "Treaty of April 12, 1864,
Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 55
[checked], dated February 12, 1873, 160 Acres, delivered February
12, 1873, issued to Baptiste Delonais, delivered to Agent E.P.
Smith.

Delonais, Deorn [R.L. Scrip #121] .

Delonais, William [R.L. Scrip #121] .

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was
Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 121
issued February 12, 1873, under the authority of Secretarial Decision,
June 12, 1872, delivered February 12, 1873 [notation: "suspension
removed, see 14881/1882, see report to secretary April 1st, 1882, see
report to Secretary August 11, 1882, supplemental"]
National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake
and Pembina Half-Breeds," Scrip Stubs, Number 121 [checked], dated
February 12, 1873, 160 Acres, delivered February 12, 1873, issued to
Deorn (or William) Delonais, delivered to Agent E.P. Smith.

Daunais Metis Scrip Records:

Scrip affidavit for Daunais, Catherine; wife of Jean Baptiste Daunais; born: 1815;
father: Robert Henry (Scot); mother: Angelique Racette (Métis); claim no.: 657;
date of issue: June 22, 1876

Scrip affidavit for Honore, Pierre alias Henry; born: January 1845; father: Alexis
Henry (Métis); mother: Marie Daunais (Métis); claim no: 1831; scrip no: 10728;
date of issue: September 20, 1876; amount: \$160;

Scrip affidavit for Honore, Maurice; born: January 8, 1847; father: Alexis Honore
(French Canadian); mother: Marie Daunais (Métis); claim no: 1827; scrip no:
10724; date of issue: September 20, 1876; amount: \$160.

Scrip affidavit for Honore, Alexis alias Henry; born: 1833; father: Alexis Honore
alias Henry (Métis); mother: Marie Daunais (Métis); claim no: 440; scrip no: 3408
to 3415; date of issue: June 5, 1876; amount: \$160.

Scrip affidavit for Henry, Jerome; born: 25 October 1856; father: Alexis Henry;
mother: Marie Daunais.

Scrip affidavit for Cyr, Isabelle; wife of George Cyr; born: May 10, 1844; father:
Jean Baptiste Daunais (French Canadian); mother: Catherine Henry (Métis); claim
no.: 642; date of issue: June 16, 1876.

NWHB child, Parents: Joseph Daunais and Josephte Allary, born 1858.
Application on File.

Scrip affidavit for Frobisher, Véronique (nee Daunais), wife of Thomas Frobisher Jr.; born: 15 April 1852; father: Alexis Allary; mother: Marie Daunais

Scrip affidavit for Daunais, Marie Rose; born: 12 September 1869; father: Jean Baptiste Daunais Jr.; mother: Elizabeth Beriault.

Scrip affidavit for Daunais, Joseph; born: 14 August 1846; father: Jean Baptiste Daunais (French Canadian); mother: Catherine Henry (Métis); claim no.: 656; date of issue: June 22, 1876.

Scrip affidavit for Daunais, Angélique; wife of Joseph Daunais; born: Summer, 1850; father: Thomas Frobisher (Métis); mother: Scholastique Pilon (Métis); claim no.: 2552; date of issue: Apr. 17, 1877.

Scrip affidavit for Villeneuve, Matilda; born: July 1847; husband: Isidore Villeneuve; father: Alexis Henri (Métis); mother: Marie Daunais (Métis); claim no: 942; scrip no: 7146 to 7153; date of issue: July 18, 1876; amount: \$160.

Scrip affidavit for Daunais, Jean Baptiste; born: Apr. 1839; father: Jean Baptiste Daunais (French Canadian); mother: Catherine Henry (Métis); claim no.: 654; date of issue: June 22, 1876.

Scrip affidavit for Parant, Marie Ann; born: October 17, 1847; husband: Joseph Parant; father: Benjamin Marchand (Métis); mother: Nancy Daunais (Métis); claim no: 2517; scrip no: 12100; date of issue: April 16, 1877; amount: \$160.

Scrip affidavit for Marchand, Nancy; born: 1829; wife of Benjamin Marchand; father: Michel Daunais (French Canadian); mother: Isabelle (Métis); claim no: 466; scrip no: 3616 to 3623; date of issue: June 8, 1876; amount: \$160.

Delorme, Catherine (Ross). (b. 1825)

Catherine was the daughter of Urbaine Delorme Sr. and Madeleine Vivier. She was married to Donald Ross (his third wife) who was killed during the last day of battle at Batoche. She too was one of the heroines of the 1885 Resistance. Catherine and Donald Ross had six children.

Delorme Jean Baptiste *dit* Bidou.³³ (1832-1894)

Baptiste was born at Norway House, the son of Baptiste Delorme (b. 1781) and his wife Catherine. He married Marguerite Pepin, daughter of Antoine Pepin and Marguerite Davis, on 8 January 1855 at Pembina. They lived at Pembina, St. Boniface, St. Francois Xavier, Wood Mountain, Carlton, and Touchwood Hills.

Children:

- Sara, married to a Vermette.
- Jean, born October 1856, died December 1856.

³³ A signator of Gabriel Dumont's petition (dated St. Antoine de Padoue, 4th September, 1882) to the Prime Minister for a survey and land grants.

- Marie, born December 24, 1857, married Francois Lariviere.
- David, born February 16, 1861, married Auxille LaFrance.
- Julienne, born June 30, 1863, married John William fiddler.
- Marcel, born June 30, 1863, died August 1863.
- Martial, born March 16, 1865, died November 1865.
- Edouard, born September 30, 1866, died October 1866.
- Francoise, born October 1, 1867, married Charles Lavallee then James fiddler.
- Roger, born April 13, 1870, married Helene Lavallee.
- Adele, born May 20, 1872, married a Chbaot.
- Marguerite, born June 3, 1874, married Martin Bouthaux.
- Elise, born May 9, 1874, married Andrew Stelia.
- Joseph, born April 15, 1877.

This was a hunting family and moved a great deal although most of their children were married at Duck Lake. He is shown as a Resistance participant on Garnot's list and is mentioned by Father Vital Fourmond in Cloutier's journal:

21- avril Après la messe et le déjeuner, je partis pour St-Laurent - Je rencontre, en arrivant sur *la rive gauche*, 2 hommes occupés à radouber mon vieux bateau amené de St-Laurent - Je leur souhaite bonjour, et m'informe s'ils ont été fidèles à la religion et à la parole des Pères - Je pense que 2 respectables pères de famille comme vous (Chs Lavallée et Baptiste Delorme dit Bidou) doivent donner le bon exemple. Mes 2 vénérables pêcheurs au lieu de répondre, regardent de toutes parts, du côté de la retraite du lion pour voir s'ils n'allaient pas rencontrer des regards inquisiteurs dirigés de leur côté - Puis à voix basse et avec un signe significatif de la main, me disent, presque en tremblant d'être entendu: Mon père, je t'en prie, ne parle pas de ces choses-là - Tu nous compromettrais et toi aussi - Pauvres amis: Vous n'êtes pas bien braves - C'est triste de vous voir trembler ainsi devant ce malheureux Riel.³⁴

Delorme (Fafard), Joseph “Aughuhk-quay”. (1815-1874)

Joseph “Akahkway” Fafard dit Delorme was born in 1815 in the Red River District, and was baptized in an ‘Adult-Baptism’ service on April 6th 1833 in St Boniface Parish Church. He was killed on July 5, 1874 in Pembina Hills district, also known as Hair Hills, North Dakota Territory by the Wapepa “Brave Bear” and three other Sioux Indians at the same time as his son-in-law: Jean-Baptiste Comptois dit Morin. He was buried in the St Joseph's Churchyard Cemetery, Leroy District. His wife Isabelle and daughter Nancy were also wounded in this attack.

Joseph dit “Akkway” was a grand son-in-law of chief Wild Rice. Sometime before 1836 he married Wild Rice's grand-daughter Isabelle Gourneau. Isabelle was the daughter of Joseph Georges “Little Thunder” Grenon (Gourneau) and Angelique (Desjardins) Folle-Avoine. Isabelle (aka-Gaurneau; Grenon and Gourneau) was born in 1818 at Pembina, in the Red River District of what was then the Minnesota Territory.³⁵ She was identified in the 1880 North Dakota Census [at age 62] as a resident in the household

³⁴ Cloutier, *op cit* Vol. 1, p. 49 (Payment).

³⁵ Her brothers were Turtle Mountain Chief “Kah-ishpa” Gourneau (1817-1917) and “Ka-isig-ewid” Joseph Gourneau also known as “Sooza”. Her sister Margaret Gourneau was married to Paul Keplin. “Kah-ishpa” was married to Genevieve Allard and “Ka-isigwid” was married to Judith Delorme.

next-door to her daughter, Isabelle [b. 1836] and husband James Campbell. She and Joseph were married before 1836 in St Boniface. She died on May 1, 1904 in St Charles, near Winnipeg, Manitoba

Joseph and Isabelle and their family were enumerated in the 1850 census at Pembina as family # 96. The census shows Joseph age 35, hunter, Isabella age 32, Isabella age 14, Joseph age 13, Ann age 9, Elizabeth age 7, Sarah age 5, William age 3, and Louis age 3. Joseph Aughuhk-quay Delorme Sr. received annuities and scrip (Half Breed Scrip # 218) under the 1863 Red Lake and Pembina Treaties of 1863. In 1868 he took annuities for himself, two women and six children under Little Shell's Band and in 1867 took annuities for himself, one woman and six children under Way-ke-ge-ke-zhick's Band.

Children:

- Isabelle Delorme, born circa 1836 Red River; married Jean Baptiste Trottier, son of Joseph Trottier and Marie Sauteuse, 20 Aug 1855 Assumption, Pembina; she then married James Campbell, son of William Campbell and Elisabeth Ross, 17 September 1877 at St. Joseph.
- Joseph "Kar-yence" Delorme, born Mar 1838; married Angelique Gingras.
- Nancy Delorme, born circa 1841 Red River; married Jean Baptiste Morin.
- Elizabeth Delorme, born 1843; married George Baker.
- Marie Sarah Delorme, born circa 1845; married Joseph Frederick.
- William Delorme, born circa 1847; married Angelique Herman.
- Louis Delorme; born circa June 1850; died 5 Jul 1874 St. Joseph.
- Jean Delorme; baptized 30 Aug 1852 Assumption, Pembina; died 26 May 1883 at age 30 Olga; buried 27 May 1883 Olga.
- Bernard Delorme, born 20 Dec 1855; married Jossett (--?--).
- Patrice Delorme dit Akkway; born 24 Mar 1858, and was baptized on April 25, 1858 Assumption, Pembina. He married Madeleine Laframboise (b. 1865).

Joseph's sister Judith Fafard dit Delorme (b: 1827) was married to his brother-in-law Joseph "Sooza-Kahasigiwit" Gourneau. His younger brother Pierre Delorme (b. 1832) became the first Metis Member of Parliament from Manitoba.

Joseph was a counselor to Chiefs Little Shell II and III and his son "Kar-yence" (Joseph Jr.) in turn was a counselor to Chief Little Shell III.³⁶

Delorme, Joseph "Kar-yence". (1838-1912)

Joseph "Kar-yence" Delorme was born in March 1838, the son of Joseph Aughuhk-quay" Delorme and Isabelle Gourneau. Isabelle was the daughter of Joseph Grenon and Angelique Folle-Avoine (Wild-Rice). Joseph Jr. married Angelique Gingras, the daughter of Metis Trader Antoine Gingras and Scholastique Trottier on May 20, 1864. The couple had twelve children.

³⁶ Counselors for Little Shell III in the 1890s [These men also served as counselors for Little Shell II: Ayse-sense]. Sas Swaine Poitras (67); Kug-kay-dway-wash-kung, William Davis (70), Paydway-walsh-kum, Louis Lenoir; Boin-ence Davis (73); Kar-yence Delorme (50), a son of Auguhk-quay; Sharlo Bottineau (68); Ossaotit, Francois Desmarais (55); Tchee-kee-tarn Parisien (68); Batees-shish Valley (58), son of Norbace Valley; Ahkee-win-nini, Alex Jannott (58); Tcheer-kuhk, Joseph Desmarais (56); Bayriss, Corbet Grant (55); Karn-nar-dah, Antoine Heneult (59); and Jean Batees Gorin (Champagne, 57).

Joseph Sr. had been a counselor to Chiefs Little Shell II and III and Kar-yence in turn was a counselor to Chief Little Shell III.³⁷

Joseph Auguhk-quay Delorme Sr. received annuities and scrip (Half Breed Scrip # 218) under the 1863 Red Lake and Pembina Treaties of 1863. In 1868 he took annuities for himself, two women and six children under Little Shell's Band and in 1867 took annuities for himself, one woman and six children under Way-ke-ge-ke-zhick's Band.

Joseph Jr. received annuities and scrip (Half Breed Scrip # 239) under the 1863 Red Lake and Pembina Treaties of 1863. In 1868 he took annuities for himself, one woman and two children under Way-ke-ge-ke-zhick's Band. His wife is listed as Angeline Courchene aka Gingras.

Delorme, Joseph . (b. 1849)

Joseph Delorme dit Com Capetain Delorme, was born on February 1, 1849, the son of Urbaine Delorme Sr. and Madeleine Vivier; and was the younger brother of Norbert Delorme. Joseph married Lizette McLeod (b. 1854) on February 9, 1875 at St. François-Xavier. They had five children born at Fort Walsh, Cypress Hills and Calgary.

- Elenore Anne, born January 14, 1876 at fort Walsh, married William Henry Burton in 1900.
- Mary Jane, born May 2, 1878, died in 1881.
- Joseph Jr., born April 30, 1882 at Cypress Hills.
- William, born 1885 at Calgary.
- Corbett, born August 1, 1885 at Calgary, died in 1886.

He served on the court Martial that condemned Thomas Scott to death. He moved to the Fish Creek area on the South Saskatchewan in 1882.

Joseph was also a member of the Cypress Hills Metis hunting brigade who signed a petition for a Metis reserve in 1878.

Delorme was involved in the 1885 Resistance at Duck Lake with Gabriel Dumont. Joseph fought as a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He was wounded and captured at Batoche. In his memoir, Dumont recalls: "Joseph Delorme, now at Dauphin, lost both testicles at the battle of Batoche. The bullet also went through his thigh. He was found and looked after by the English. There were huge flaps of skin on both sides of the wound. To close it, the women put him on a table and wanted to put him to sleep. He refused, and laughed while they operated to show he had no fear."³⁸ Delorme was tried at Regina in 1885 on the charge of treason-felony, convicted and then released on his own recognizance. The family later moved to Calgary.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says:

³⁷ Counselors for Little Shell III in the 1890s [These men also served as counselors for Little Shell II: Ayse-sense]. Sas Swaine Poitras (67); Kug-kay-dway-wash-kung, William Davis (70), Paydway-walsh-kum, Louis Lenoir; Boin-ence Davis (73); Kar-yence Delorme (50), a son of Auguhk-quay; Sharlo Bottineau (68); Ossaotit, Francois Desmarais (55); Tchee-kee-tarn Parisien (68); Batees-shish Valley (58), son of Norbase 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).

³⁸ Michael Barnholden (Translator), *Gabriel Dumont Speaks*, Vancouver: Talon Books, 1993: 25.

“Joseph Delorme I knew in Manitoba and during the three years that he has been in the Saskatchewan. He was always a very respectable, hard working man, honest and well thought of. He, for a long time, refused to have anything to do with Riel, and induced his neighbors to refuse to do the same. It was only by force and threats that he was compelled to take part in the rebel party. He has been severely wounded, is a cripple for life, and his home and family utterly ruined. If he has offended he has been very heavily punished, and the hand of justice might with mercy, deal lightly with him. He has a wife and four children and has lost everything. (CSP, 1886, Vol. 13, pp. 385- 386)

Delorme, Marie Rose (Smith). (1861-1960)

Marie Rose was born in 1861. She was a daughter of a trader, Urbaine Delorme (1835-1871) and a Metis woman, Marie Desmarais (1838-1924), who was half Saulteaux. Her father was a wealthy and very successful free trader. She was educated at a convent in St. Boniface. She lived her adult life around Pincher Creek. She grew up on the trails of the Red River carts, but the family spent their winters in a two-room cabin on the White Horse Plains along the Assiniboine River. Each year, spring called them back to the trail. They would begin their journey in St. Pierre; load up with goods to trade with the Indians and set out to barter whatever they needed to re-supply themselves for the next winter.

1870 was the last caravan trip Marie Rose made with her father. Urbaine Delorme died in the prime of his life at the age of 35, on January 15th, 1871. His will stated that his land would go to his only son Urbaine Jr. but that his wife Marie Desmarais Delorme is given the right to live there as long as she wished. Each daughter was given a sum of money in trust for education. Widowed, Marie Desmarais Delorme was left alone to raise five children. Marie Rose, Elise, Urbaine, Magdeleine and Charlie Ross. Mother Delorme found Charlie as a toddler on the trail, burnt and abandoned by what would seem to be a jealous second wife from an Indian camp. (It was not unusual for an Indian husband to have two wives.) Mother Delorme took it upon herself to adopt him and raise him as her own.

A year and a half later Mother Delorme was remarried to Cuthbert Gervais in the church of François-Xavier on the White Horse Plains. Cuthbert worked as a contractor hauling freight for the Hudson's Bay Co. The newly-wed couple left the farm and headed out for Fort Edmonton with twenty Red River carts and thirty head of horses. Mother Gervais now, thought it was time for the older girls to use the money in trust and get an education. Marie Rose and Elsie were enrolled into the St. Boniface Convent in 1872. Over the next two years, under the watchful eye of Mother Superior, the girls grew up to be modest young women. Mother Gervais decided her daughters had ample education and made arrangements to have them leave the convent. Although accustomed to convent life, the excitement of a trip was overwhelming and the two girls said their good-byes to the Sisters.

Marie Rose was travelling with her step-father freighting for the Hudson's Bay Co. in 1876. It was on this return trip from Fort Edmonton to Fort Garry that Marie Rose met her future husband-to-be. Spotting a traders camp, they went forth to see what goods they had to barter. They were greeted by a fair-haired man with a deep Norwegian accent, “Welcome to my camp. My name is Charley Smith, Vy don't ya stay da night;” he said, gesturing with his hands to his camp. Charley was an adventurer and a daredevil. He suited buckskin as though he'd been born to it. Charley was born on a ship off the coast of the Mediterranean Sea. He left his home at the young age of 12 and eventually became a trader.

After Charley met Marie Rose he quickly became fond of her and all her good qualities, her energy and resourcefulness, her knowledge of the ways of the prairies. She could read and write French and English but also spoke Cree. She would be the perfect mate to accompany a trader. He was determined to make her his wife.

The next winter that came, Charley got word that a trader named Gervais was outfitted on the Edmonton trail near the Old Bear Hills. Charley packed his winter camp and went to join Marie Rose and her father. After having arrived and settled in, one night Charley walked Marie Rose home from the makeshift church built in the camp. Marie did not understand what this man wanted and was a little afraid of him. She tried to hurry herself home and slipped on ice. Charley threw himself to the ground to help her. Overwhelmed by her young beauty he kissed her and muttered something in his own tongue. In her haste she replied, "Yes-yes, now let me go," and ran the rest of the way home.

The next day Charley showed up bearing gifts, fresh meat and spirits for the whole family and invited himself to dinner. After dinner was over the men lit their pipes and poured their spirits. Charley stood up and made a statement that would affect Marie Rose's entire life. "Father Gervais, I vould like to have da hand of Marie Rose in marriage. I vant to make her as my vife." Mother Gervais was impressed with the rich trader. Charley continued; "I asked her last night an she said yes." Marie flew from her bench saying; "Mother I know not of what he said." Marie's mother replied, "Marie Rose, you promised to marry this man. He has said so." So Mother Gervais settled with Charley Smith for her daughter's hand in marriage.

Charley gave Mother Gervais a present of fifty dollars, which was a fortune then. She sat Marie with her trying to convince her. "It will be a good union, he is rich." After a while Marie accepted the fact that she had no say in the matter and was thrown from the carefree world of a 16-year-old girl to the hardship of life as a Metis woman. The wedding took place in St. Albert and the family built sleighs just for the occasion. Marie Rose Delorme was married to Charles Smith, March 26th, 1877. She hardly knew, much less loved Charley, but eventually they got to know one another and grew fond of each other.

Marie Rose Smith gave birth to their first child, Joseph, just over a year later on July 12, 1878 at Prairie Chicken, Northwest Territories. Around that time, government agents were established on reserves to pay the Indians treaty rights. Charley sold his goods for money instead of furs. The Indians parted with their money easily, as they had little regard for it. Charley soon saved enough required for the homestead and cattle he planned to buy for his family. The life of a fur trader was coming to an end. As people pushed westward the herds of buffalo were scarce and whittled down to a few small herds. Supplies exhausted Charley and Cuthbert moved their camps to Frenchtown, Montana in the late summer of 1879. When they arrived Marie was pregnant with their second child. They rented a furnished house and made home for the winter. Charles Jr. was born that winter January 3rd, 1880. Next spring they set out to purchase their herd and came back with 250 head of cattle. The northern winters were too cold for the cattle so the following spring of 1881, they took land along a stream called Pincher Creek in Alberta. They settled and built a ranch known as Jughandle. Marie was pregnant with their 3rd child.

Together they bore 17 children in all. (Joseph, Charles, Jonas, Mary Louise, John Robert, William George, Marie Anne, Michel Archangel, Mary Helene, Jean Theodore, Françoise Josephine, Richard, Alfred Albert, Magdeleine Eva, Catherine, Arthur and Mary Rose Alvina). Marie raised all these children. Sadly, Marie lost one-year-old Marie

Louise, in 1884.

In 1885, Marie Rose's two sisters were settled in Batoche at the time of the Battle of Batoche. During all this excitement Marie Rose's fourth child, John Robert, was born in "The Year of the Rebellion, 1885."

Her sister Magdeleine left the scene of the fight but her sister Elsie and her family had stayed. Word filtered back that Elise's husband George Ness, a Justice of the Peace, was taken prisoner. Marie Rose's brother-in-law, Ludgar Gareau built "Batoche's" house, and Magdeleine and Lugar's house was burnt down and their stock scattered, by order of General Middleton during the 1885 Resistance.

Magdeleine and her husband Ludgar Gareau made their way to Pincher Creek, Alberta in 1886, to start their life over. Marie Rose led the true life of a Metis, as a trader and a settler. She watched the fall of the buffalo and the nomadic way of life of the Metis. Luckily Charley had the good sense to leave the trading ways when he did and began their successful life as ranchers. Both Marie Rose's first-born Joseph and her husband Charley Smith died in 1914. Charley died at the age of seventy, but before his death he became a Roman Catholic, the faith that had sustained his wife all those years. Through all the sorrows of her life she became a figure of strength to others. She out lived her husband and all but five of her seventeen children. Many of them did not live past a year through the rough winters, but each tragedy only added to her well of strength. She took each day by day and never looked back.

Marie grew up on the trails of the prairies and almost lived to see the first man on the moon. Her life seems to span over centuries of change. She spent her remaining years with her daughters Magdeleine Eva and Mary Rose. She died in St. Michael's Hospital, Lethbridge, Alberta on April 4th, 1960 at the age of 99. (Reprinted courtesy of the Metis Resource Centre Inc.)

Reference

Carpenter, Jock. *Fifty Dollar Bride, Marie Rose Smith - A Chronicle of Metis Life In The 19th Century.*

Delorme Josephte née Desjarlais. (1863-1936).

Josephte Desjarlais was born February 12, 1863 at St. Francois Xavier, the daughter of Jean Baptiste Desjarlais and Josephte Fleury. On August 9, 1881 she married William Delorme at St. Vital. William was born at St. François Xavier, the son of Norbert Delorme and Charlotte Gervais. He was first married to Adelaide Cayen *dit* Beaudreau, the daughter of chief Keetoowayhow (Alexandre Cayen) and Marie McGillis in 1878. William and Josephte had five children. William died in 1889 and Josephte subsequently married Alexandre Robillard *dit* Hayden.

Josephte gives the following account of the events at Batoche on May 12, 1885:

I remember seeing the soldiers coming down the hill, they were all in red uniforms. I could hear the bullets flying all around me and I put my baby Sarah in a wash tub so I thought that would protect her life and my husband came to me, "You better run away because we are going to get killed." Then I took my baby and ran to the river bank. And I looked at the water, just like it was raining heavy. It was the bullets from the soldiers, and I seen all kinds of men killed around me and I went through without a scratch. The Half-Breeds and the Indians broke little trees and

hung their coats and caps there and the whitemen fought the coats and caps all day. We were sitting down the river bank. And I think that day we got many soldiers killed, there were thirteen Indians killed and three Half-Breeds, and we lost everything we had. They took all our horses (about 35), all the wagons, all but my little black mare that used to be wild, her name was Jessy. She broke her rope and ran into the bush and hid herself and the whiteman couldn't find her.³⁹

And on May 13, 1885;

So the next day my husband went back OK and he happened to see the little black pony and he called her by name, Jessy. She came back right to him and he jumped on her and he came back to where we were hiding. You must remember this is the pony we left Prairie Pheaze (now Melville, Saskatchewan) with. Then we decided we would run back to the Rocky Mountains (where they had lived at Spokane Washington, earlier). We were only three families. We just tied two poles across the ponies' backs and there were five kids riding on the poles. We walked all night, the women and the men walking. In the daytime we hid in the bush.⁴⁰

Delorme, Norbert "Mankachee." (1837-1898)

Norbert was the son of Urbaine Delorme and Madeleine Vivier. He was born on May 8, 1837 at St. François Xavier. He married Charlotte Gervais, the daughter of Alexis Gervais and Madeleine Gervais on June 7, 1858 at St. François Xavier. The couple hunted buffalo on the plain for many years. He was then involved in freighting and other work with the HBC. He was older brother to Joseph Delorme. He moved to the North West Territory in 1874. In 1874 Norbert was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu'Appelle. In 1878, Norbert and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. Norbert settled at St. Laurent on the South Saskatchewan in 1880 and worked as a freighter for the HBC. He was a member of Riel's 16 man Council (Exovedate) at Batoche during the 1885 Resistance. Delorme's St. Laurent home served as military headquarters for the Metis campaign. Riel sent him to the Battleford area to enlist the support of the Indians in that area. On April 16, 1885, Norbert and Fine Day took some prisoners at the Bresaylor Settlement. The historical record notes that the Indian and Metis camps were separate. The Metis leaders were Norbert Delorme and André Nault but the overall leaders were Delorme and Rattler (Fine Day). Norbert led the Metis fighters during the battle of Cut Knife Hill. Norbert fled to Montana then moved to Alberta after 1885. (With contributions by Larry Haag, Metis Resource Centre.)

Delorme, Pierre, M.L.A., M.P. (1832-1912)

Pierre was born October 1, 1832 in St. Boniface, the son of Joseph Fafard Delorme and Josephite Bellisle. From 1852-56, he worked for the HBC at Swan River as a middleman. In September 1854, he married Adélaïde Millet *dit* Beauchemin and in 1857 they bought lot 21 at Pointe-Coupée (St. Adolphe) where they built a log-framed two-story house. They raised five sons and two daughters. Pierre farmed, traded and ran a boarding house for Pembina Trail travelers and later operated a cart brigade to northern

³⁹ Wiebe and Beal, 1985: 126.

⁴⁰ *Ibid.*: 128.

Saskatchewan.

During the late 1860s, Louis Riel and the other Metis political leaders started meeting at Delorme's home to strategize on their response to the planned transfer of Rupert's Land to Canada. Delorme took an active part in the Provisional Government and in 1870 was elected to the Convention of Forty as the member from Pointe-Coupée. In the first provincial election of December 1870 he was elected as MLA for St. Norbert. He was elected as a federal MP in 1871, for Provencher riding, defeated in the next election (1874) and re-elected in December of 1878 by acclamation. As a Captain of the Metis he captured Major Boulton and others when they attempted to take Upper Fort Garry on behalf of the Canadian Party. In 1871 he was elected a Captain of the Metis from Pointe-Coupée to defend Manitoba against Fenian invasion from the United States.

He contested the 1870 election, running as a Conservative and won the seat of St. Norbert South, which he held until defeated in 1874. In 1871 he ran federally in the Provencher riding and became one of Manitoba's first members of the House of Commons. From 1873 to 1875 he served on the Council of the North-West Territories. He nominated Riel for the seat in 1872, but it was withdrawn so he could nominate George-Étienne Cartier, who had been defeated in his Montreal riding. Cartier was elected by acclamation. After Cartier's death in 1883, Delorme was again active in attempts to nominate Riel and have him elected for Provencher.

In 1878, Premier Norquay named Delorme Minister of Agriculture and President of the Executive Council. In the provincial election of that year, he was elected by acclamation for the riding of St. Norbert. Upon retiring from politics, he returned to St. Adolphe as a farmer and businessman. He argued for Riel's amnesty and was deeply involved with the Metis lands issue. (Contributed by Fred Shore.)



Delorme house (built in 1850s) was moved from River Lot 21 at Pointe Coupée (St. Adolphe) to its present location at St. Norbert Provincial Heritage Park. The house has a post and sill construction known as Red River frame construction.

Reference

Shore, Fred. "Pierre Delorme." *Dictionary of Canadian Biography*, Vol. XIV (1911-1920). Toronto: University of Toronto Press, 1998: 280-281.

Delorme, Pierriche⁴¹ (b. 1839)

By Aseniwuche Winewak Nation of Canada

The Delorme family has had a long and interesting history in the Grande Cache area. They were living in Grande Cache before the Jasper Exodus when the Moberly and Joachim families left Jasper National Park in 1910 to move to Grande Cache. There is some evidence to suggest that the Delorme family may be descended from the Iroquois who came west in the early 1800's to trap for the fur trade companies, probably after the War of 1812. Gordon Delorme states that many years ago, three Delorme brothers left North Dakota and came to the Pincher Creek area of Alberta where they gathered horses. One brother, settled in Eastern Alberta, one went to the Cochin area near North Battleford in Saskatchewan and one came to the Rocky Mountains. In her book *The Sun Traveller*, Elizabeth Macpherson makes reference to an old Delorme being in the area in 1828. She goes on to say that there was an Augustin Delorme in Jasper in 1846. He married Isabelle Kwarakwante who was born in 1820 and died at Jasper house in 1889. They had two sons; Pierre Riche Delorme, who was born in 1839 and Narcisse who was born in 1841. In 1866, Pierre married Suzanne Joachim, who was born in 1850. They had two sons; Pierre (born in 1881), who went by Peter and Phillip.

Pierre Riche Delorme was six feet eight inches tall and blind. One day he was riding through Rocky Pass, when he fell off his horse and hit his head on a rock. Rocky Pass was named because of the huge rocks that came down off a mountain, much like what happened with the Frank Slide in the town of Frank in Southern Alberta. He was able to ride on a little further, but died at what is now called Big Graves in Willmore Wilderness Park. This took place about 1907. Big Graves is at the base of Sheep Mountain in the middle of a meadow along the Sulphur River. There is a large "spirit house" there, which serves as a grave. A forest ranger named Neil W. W. Gilliat indicated that the Aboriginal people would often place trinkets and tobacco inside the structure at Big Graves in tribute to the man buried there.

Peter and his wife, Filamon Desjarlais, had two children; Louis and a daughter buried at Kvass Flats. Louis was born in 1904 at Grande Cache. His parents died at age sixty when Louis was fourteen years old, during the great flu epidemic of 1918. Peter died at Victor Lake, while Filamon died while visiting McDonald Flats or Susa Creek on the same day as Peter. At that point, Louis was adopted by the famous fur trader, Pierre Grey of Isle Lake, who had lost a daughter to the flu. The Greys adopted Louis because the families were related. We know that Louis lived with the Greys for less than a year, when they perished in the same flu epidemic in 1919. Filamon's family was originally from the Batoche area in Saskatchewan, where the final battle of the 1885 Riel Rebellion took place.

In 1929, Louis married Flora Joachim (daughter of Adam Joachim) with whom he had fourteen children (Walter, Charlie, Ernie, Gordon, Roland, Ron, Helen, Eileen, Florestien, Bertha, Colin, Gardner, Morris and Delphine). The family lived at Victor Lake. Flora was born on April 17, 1914 at Grande Cache and died on September 23, 1996 at Grande Cache.

Louis is significant for a number of things. In 1935, Louis and Adolphus Moberly had a whipsaw pit to cut lumber. They cut the lumber for the first Roman Catholic

⁴¹ By 1880 Pierre Delorme was an Asini Wachi Wi Iniwak Chief of the Jasper Band. The Asseniwuche Winewak of western Alberta are largely descended from Iroquois married into Cree and Nakoda.

Church, which was built at Victor Lake in 1935. In 1947-8, Louis and Mike Moberly transported finished lumber, by horse and sleigh from Muskeg to Victor Lake, to construct a house for the priest to live in when he was at Victor Lake.

In his younger days, Louis liked to participate in rodeos. For example, he won the bare back event at the Hinton Rodeo in 1936. He came second in the Indian Horse Race at the same event, where he was beaten by Frank Joachim, while Henry Joachim came third. At the age of twenty-eight, he won the bare back event at the Rio Grande Rodeo near Grande Prairie. In his later years, he liked to judge rodeo.

Louis was a trapper, who sold his furs at Entrance, Edmonton and Edson. In addition, he was a well-known and respected guide for sixty years. Louis also worked for Inland Cement at Marlboro in 1950. You can still see the smokestack from the ill-fated plant that was supposed to produce bricks from the clay in the lake. In 1955, he worked for Trans-Canada Pipeline in Edson. Later, he worked for Rex Logan of Sundry doing seismic exploration for oil and gas. In addition, Louis raised cattle. Louis even appeared in a Hollywood movie, *River of no Return* starring Robert Mitchum, Marilyn Monroe and Rory Calhoun, which was filmed in Jasper.

Louis Delorme died on May 22, 1992 at the age of eighty-eight, at Victor Lake, where he is buried. Mount Louis near Grande Cache is named in his honour. Gordon was not sure who named the mountain after Louis, but he thought that it might have been one of the forest rangers; perhaps Shand Harvey, Rex Wynn or a ranger named Chapman, who built the ranger cabin at Big Graves. In any case, the mountain was named to honour the man who spent his life living at its foot and trapping its bounty.

From The Aseniwuche Winewak Nation of Canada (Rocky Mountain People):

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:

Delorme, Pierre; born: 1840 at Jasper House; claim no. 2902; heir to his deceased children: Daniel, born: 1869 at Jasper House, died: April, 1887 at Athabasca River; Isabella, born: 1871 at Jasper House, died: 1872 at Baptiste River; Alexander, born: 1873 at Jasper House, died: 10 days old at Jasper House; Edward, born: 1876 at Jasper House, died: April, 1887 at Athabasca River; Alexis, born: 1878 at Jasper House, died April, 1887 at Athabasca River; address: Jasper House; father: Pierre Delorme (Métis and deponent); mother: Suzanne Joachim (Métis); scrip cert.: form F, nos. 1008, 1010, 1012, 1014 and 1867.

Delorme, Ronald Elmer "Chief". (b. 1955)

Metis right-winger Ron Delorme was born September 3, 1955 in North Battleford, Saskatchewan and is the Chief Amateur Scout for the Vancouver Canucks of the NHL.

Delorme was originally drafted in the fifth round by Denver in the 1975 WHA Entry Draft. His rights were then transferred to the Colorado Rockies in July 1976, after the



franchise relocated to the NHL. He played in 314 games for the Rockies from 1976-77 to 1980-81 before he was claimed by Vancouver in the NHL waiver draft in October 1981. Delorme played a large role in the Canucks run to the Stanley Cup Finals in 1982.

Delorme played four seasons for the Canucks from 1981-82 to 1984-85, recording 17 goals, 20 assists (37 points) and 383 penalty minutes in 210 games before a knee injury forced his retirement in 1985. In 524 career NHL games, Delorme recorded 83 goals, 83 assists (166 points) and 667 penalty minutes. Ron Delorme is one of the longest-serving members of the Vancouver Canucks. With over 20 years scouting experience and 210 games played at right wing, Delorme has been a member of the Canucks in some capacity since 1981. Delorme coordinates Vancouver's amateur scouting staff and assembles the Canucks draft selection list. He was named Chief Amateur Scout in August 2000.

Delorme Russell, Shirley, B. Ed.

Shirley is a Metis-Ojibway woman who is very proud of her heritage. Her mother is Métis from Red River and her father is Ojibway from Blind River, Ontario. Shirley graduated from the joint Red River College/ University of Winnipeg Aboriginal Languages Teacher Education Program. She first graduated in 2007 from Red River College with a Diploma of Aboriginal Languages (Honours, Gold Medal), and in 2010 from the University of Winnipeg with a Bachelor of Arts (History)/Bachelor of Education. While in university she was the recipient of multiple scholarships including National Youth In Care Network Ken Dryden Scholarship which is awarded to select young people who are currently or formerly in the care of the Canadian child welfare system and who have demonstrated both great achievement and promise. Shirley herself is very active with Voices, Manitoba's Youth In Care Network and has volunteered as an Adult supporter.

While attending university she also worked part-time as Financial Aid and Awards Coordinator with the Louis Riel Institute. She currently works as the Culture and Education Resource Coordinator for the Louis Riel Institute. She also assisted in delivering programs for the Louis Riel Institute at Riel House National Historic Site (Parks Canada).



University of Winnipeg President and Vice-Chancellor Lloyd Axworthy (left) Shirley Delorme Russell and MLA Kevin Chief after the announcement of the commitment that ten kids in care will have their tuition waived in September and all their living expenses paid under a pilot program announced in March of 2012 at the University of Winnipeg. *(BORIS MINKEVICH / WINNIPEG FREE PRESS)*

More recently Shirley is a participating artist in the *Walking With Our Sisters* project. *Walking With Our Sisters* is an installation art project of 1,700 pairs of moccasin tops or “vamps” commemorating and representing an estimated 824 Aboriginal women and girls who have been murdered or gone missing in Canada since 1961.



Moccasin vamps created by Shirley Delorme Russell for Walking With Our Sisters.

Shirley remains committed to being involved her in community. She volunteered with Metisfest at the International Peace Gardens and Killarney, Manitoba in 2011 and 2012. She has been involved with ACE- the Aboriginal Circle of Educators since 2008 as the Secretary and member at large. In 2010 she was honoured by ACE as “Our Young Leaders”.

Conference Presentation:

Delorme Russell, Shirley. “A History of the Métis Nation in 20 minutes or less!”
Shawane Dagoiwin: Aboriginal Education Research Forum. Winnipeg, April 4, 2013.

Delorme dit Henault, Urbaine. (1802-1886)

Urbaine Delorme, the son of François Enos *dit* Delorme and Madeleine (Charlotte) de Saulteuse (Ojibway) was born around 1802 on the Western Plains.

Urbaine at age four was taken by his father to Berthierville, Quebec to be baptized along with his sister Seraphie. Urbaine lived there with his aunts until age 17.

His father had come to Montreal in September 1817 to testify at the trials about the events at Red River that were a result of the war between the NWC and HBC. Urbaine returned to Red River in a canoe, which was sent twice a year to bring the mail west. Thirteen Iroquois under the command of a clerk named Jasson manned this canoe. When Urbaine arrived at Fort Douglas, one of the individuals showed him a tent near the Fort where his mother was.

He went there to speak to her but they did not understand each other in that Urbaine only spoke French, so he had to have an interpreter to speak to her. When she realized who he was, she cried out “Mounia Ouinion - the man from Montreal.”

At Red River, Urbaine proved himself to be a good hunter. He was prudent in all his endeavors, moderate and patient, of a calm character but firm and resolute. He was chosen

captain of the buffalo hunt camp for 25 consecutive years. These camps numbered approximately 500 carts.

Urbaine was married to Madeleine Vivier (b. 1815) on March 6, 1875 at St. Francois Xavier, the daughter of Alexis Vivier Sr. and his Assiniboine wife, Marie Anne. Urbain and Madeleine had thirteen children. Madeleine Maguerite Delorme b: June 1824 in St. Francois Xavier. Married Cuthbert McGillis.

1. Catherine Delorme b: January 1825 in St. Laurent. Married Donald Ross.
2. Madeleine Delorme, b: 1826. Married Edouard Sayer.
3. Marie Delorme b: 1833. Married Roderick Ross.
4. Francois Delorme b: 16 August 1834. Died September 13, 1855.
5. Pierre Delorme, b. 1835. Married Marie (Saulteaux).
6. Urbain Delorme II, b: 10 May 1835 in Fort Garry. Married Marie Desmarais.
7. Norbert Delorme, b: 8 May 1837 in St. Francois Xavier. Married charlotte Gervais.
8. Elise Delorme, b: 25 January 1840 in St. Francois Xavier. Married Pierre Jeanotte.
9. Sara Delorme, b: 22 January 1842. Married Moise Breland.
10. Rose Delorme, b: 9 January 1847 in Red River Settlement. Married John Pritchard.
11. Joseph Com Captain Delorme, b: 2 February 1849 in St Francois Xavier. Married Louise McLeod.
12. Elzear Delorme, b: 5 February 1851 in St Francois Xavier. Died September 7, 1866.

Urbain next married Marie Blandion or Piche, the daughter of Baptiste Ka-kee-tis-taw Piche and Rosalie Blandion on August 23, 1877 at St. Laurent. They had two children, Urbain, born 1877 at Red Deer River; and Rosalie born in 1879 at Qu'Appelle.

Urbaine was an influential man in his St. François Xavier parish and in his region. In 1849, he was very involved in the trial of Guillaume Sayer and in the successful efforts of the Metis to break the HBC's monopoly of trade. On October 16, 1850 he was appointed to the position of Magistrate.

By his hard work Urbaine managed to amass a small fortune. Judge Prud'homme related that one day, before leaving for the Prairies, Urbaine stopped off at the St. François Xavier convent and asked one of the Sisters to take care of a small chest. Two hours later Urbaine returned to find his chest sitting on the table. He told the Sister, "Sister, in this small box, there is four thousand dollars in gold. It would be better not to leave it on the table." Urbaine later asked Bishop Taché to invest £800 sterling for him.

Urbaine and his family lived on Lot 162 in the parish of St. François Xavier, Manitoba. At the time of the 1835 census he owned 5 horses, 10 head of cattle and seven carts.

Father Dumoulin blessed Urbaine's marriage at age 22 to Madeline Vivier at Pembina. Urbaine and Madeline had 12 children from this marriage. Urbaine died August 18th, 1886 and was buried on the 20th at St. François Xavier, Manitoba. (Contributed by Lorraine Freeman, reprinted courtesy of the Metis Resource Centre Inc.)

Delorme, William "John". (1858-1889)

John Delorme was born on December 24, 1858 at St. Francois Xavier, the son of

Norbert Delorme⁴² and Charlotte Gervais. He first married Adelaide Boudreau, the daughter of Alexandre Cayen dit Boudreau (chief Keetoowayhoo) and Marie McGillis in 1878. He then married Josephite Desjarlais (b. 1863), the daughter of Jean Baptiste Desjarlais and Josephite Fleury in 1881 at St. Vital. After John died in 1889, Josephite remarried to Alexandre Robillard dit Hayden.

John, his father and younger brother Alexandre were all involved in the 1885 Metis Resistance. John was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His widow, Josephite (Josephine) Hayden told her children the following story:

I was born in Winnipeg when it was just a small place with few houses. When I was 12 years old, I left with my uncle, John Fleury to go to the North West. We stayed at Fort Ellice, then moved on to [Prairie Pheaze] what is now called Melville. In 1880, I met John Delorme and we got married. We honeymooned for three years, travelling all over with a little black horse and a Red River Cart, south to Minneapolis, to Spokane and then to the Rocky Mountains. My husband decided to earn some more horses, so he built log houses, and took horses for his pay. He would scrub and pull roots for farmers and in 1884 we had about 35 horses. We decided to go back to Winnipeg; but we had the bad luck to be caught in the Rebellion east of Battleford in 1885. There was some fighting there, then we went to Pigeon Creek, where there was a battle.

I remember seeing the soldiers coming down the hill [May 12, 1885 at Batoche], they were wearing red uniforms. I could hear the shells banging all around me and I put my baby⁴³ in a wash tub as I thought that would protect her life. My husband told me I had better start running away because we were going to get killed.

I took my baby and ran for the river bank. When I looked at the water, it was just like just like it was raining heavy. It was the bullets from the soldier's guns. I saw all kinds of men killed around me and I went through the river without a scratch. In a bush on the far side of the river, the Half-Breeds and the Indians broke little trees and hung their coats and caps there and the white men fought the coats and caps all day. There were 13 Indians and three Half-Breeds killed and I think quite a few soldiers.

⁴² Norbert "Mankachee" Delorme (1837-1898) was the son of Urbaine Delorme and Madeleine Vivier. He was born on May 8, 1837 at St. François Xavier. He married Charlotte Gervais, the daughter of Alexis Gervais and Madeleine Gervais on June 7, 1858 at St. François Xavier. The couple hunted buffalo on the plains for many years. He was then involved in freighting and other work with the HBC.

Norbert was the older brother of Resistance fighter Joseph Delorme. Their sister Catherine was married to Donald Ross a Resistance fighter killed on the last day of the battle for Batoche.

Norbert moved to the North West Territory in 1874. In 1874 Norbert was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu'Appelle. In 1878, Norbert and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. Norbert settled at St. Laurent on the South Saskatchewan in 1880 and worked as a freighter for the HBC. He was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. Delorme's St. Laurent home served as military headquarters for the Metis campaign. Riel sent him to the Battleford area to enlist the support of the Indians in that area. On April 16, 1885, Norbert and Fine Day took some prisoners at the Bresaylor Settlement.

⁴³ Marie Seraphine "Sarah", born February 1884 at Fort Ellice.

We lost everything we had, all our horses and wagons, all but our little black mare. She had broken her rope and run away, so the white men didn't find her. So when my husband went looking the next day, he saw her and called and she came right to him. He jumped on her back and rode to where we were camped.

We decided to go back to the Rocky Mountains, we were just three families. We tied two poles onto the pony and made a place for the five kids to ride. We walked all night, and in the daytime we hid in the bush. Louis riel was with us, but he went back to see what was happening. We waited there for a week, but he never came back. We never saw him again.

We travelled west for about three months sometimes killing a cow we would find. All we had to eat was meat. When we reached the mountains, we were practically bare; our toes were sticking out of our boots, no dresses from walking through the bush for three months. We built ourselves another house, and settled down again. By, 1889, we had earned 40 more horses, and my husband was starting to get sick, so we decided to start for home again. When we were crossing the mountains, the young colt's feet would get sore. I would make them little moccasins to wear. They wouldn't last very long. My husband got sicker, so we stopped to put up our tents. We stayed there until he passed away. I was left with three kids, Sarah, John and Alex. I gave four horses to pay for his funeral. By then we had to kill the colts, because they couldn't walk any more.

I started for home in Winnipeg again. When I came to Battleford, I heard my mother and father were at Fort Ellice. When I got there finally, I stayed there. I hadn't seen my parents for 22 years.⁴⁴

deMeulles née McCauley, Catherine (Myrtle). (b. 1941)



Myrtle deMeulles, the daughter of Joseph and Margaret McCauley, grew up on the trap line in Cumberland House, Saskatchewan, before moving to The Pas and subsequently Churchill in 1956. She has been a volunteer with countless community events in Churchill. Myrtle has been a member of the Manitoba Métis Federation for more than 30 years and served as president of the Churchill Local for 14 years. Now an Elder at the Local, she has been a valued storyteller for the past 15 years helping to keep the Métis culture alive. After raising her family, she turned to the Aboriginal art form of caribou

⁴⁴ From *Ellice 1883-1983*, R.M. of Ellice Centennial Book Committee, St. Lazare, MB: 1983: 237-238.

hair tufting and began to create unique pieces of art by sculpting in three dimensional layers to achieve a new look and new form now known as Myrtle's Caribou Hair Sculptures. Her works of art, which celebrate scenes of the north, have been sold around the world. She received the Order of Manitoba in 2008.



Myrtle's trademark artwork, "caribou hair sculpting", on which she holds the patent, was inspired by the wildlife and landscapes of the Churchill area. These things are all found in Wapusk National Park, and Myrtle has shared her love of the land with Parks Canada by giving a workshop on her sculpting method to the students involved in the park's "Leaders for our Planet" youth leadership camp.

Demontigny, Charles Sr. (b. 1812)

Charles was born on November 12, 1819, in present-day British Columbia, the son of David de Montigny, a French-Canadian, and Josephite Fagnant, a Métis.⁴⁵ Charles can be found in the parish records of Saint-François-Xavier (Manitoba) in the mid to late 1830's. Sometime before 1841, he married Marie Desjarlais, born in April 1817, the daughter of Antoine Desjarlais and Marie Catherine Allary. They had the following children:

- Marie, b. 1841, married Edouard Wills.
- Philomene, b. 1843, married Pierre Chaboyer.
- Charles, b. 1845, married Nancy Thorne, then Maria Branconnier.
- Appoline, b. 1849, married Honore Pariseau.
- Hermas, b. 1851, married Leocadie Sansregret.
- Helene, b. 1853, married John Thorne.
- Patrice, b. 1856.

⁴⁵ The daughter of Raphael Fagnant and a Native woman.

Charles Sr. had worked for Antoine Desjarlais at Fort Desjarlais in the Souris River Valley in the 1840-50s. Charles Montigny, or “de Montigny” as he is sometimes known, was one of the members of the “Committee Elected by the People” of the Red River in 1846 to seek mitigation of what the French-Canadians and Métis considered to be the extortions of the Hudson’s Bay Company. Together with Louis Riel *père* and several other Métis, De Montigny certified the validity of the 977 signatures set down on Père Belcourt’s petition. “Charles Demontigny” can be found on the 1854 Treaty List of Chippewa Indians of Lake Superior and the Mississippi, on which it is declared that he was living a Pembina, Dakota Territory and could write his name. He was back living at Saint-François-Xavier when the 1870 census of the Red River country was taken, but five years later was in the parish of Baie-Saint-Paul (Manitoba) when he applied for Metis scrip. Charles and his family seem to have moved south of the international border again, as they can be found in the censuses of Half-Breed Chippewas of Turtle Mountain, Dakota Territory from 1885 through 1888.

This was one of the Metis families arrested at Fort Belknap for hunting in Montana. November 24, 1878:

November 24: Cypress Mountains, Patrice Breland writes: The news here, although not very good, because the Buffalos (bison) are very scarce in the neighbourhood, they are plentiful on the other side of the line along the Milk River, but there is great inconvenience to go and hunt in that direction because the Americans defend it, they have made prisoners. Antoine Brillant the elder, Peter Lapierre, Alexander Brillant, Pierre Labruler, Ambroise Chartrant, Charles Demontigny and Joseph Azure, they have all been made prisoners with their families. They were arrested at Fort Belknap, they have been released after 7 or 8 days after, without being fined provided they don't return and tell folks that other prisoners will be put in gaol for two years and their horses and carts taken. I have learned that the Teton (Sioux) go hunting on the other side of the line numbering 300 men. The Teton are not numerous here. They are about 50 lodges and the Sante about 30 lodges, and the remainder of the Teton with Sitting Bull are at the Mud house on White River (Utah), I have learned that they are about 1,000 lodges. I think I will go very soon to trade with these people...

Demontigny Jr., Charles. (b. 1845)

Charles Demontigny although born at St. Francois Xavier was a Turtle Mountain Band member, the son of Charles Demontigny Sr. and Marie Desjarlais. He first was married to Nancy Thorne then to Maria Branconnier. His father, Charles Sr. had worked for Antoine Desjarlais at Fort Desjarlais in the Souris River Valley in the 1840-50s. Charles and Nancy Demontigny had eight children. In 1878, Charles and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.⁴⁶

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

⁴⁶ The petition requested a re-opening of the buffalo hunt between November 14th and February 15th each year and the granting of Metis “reserve” land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

in the neighbourhood, they are plentiful on the other side of the line along the Milk River, but there is great inconvenience to go and hunt in that direction because the Americans defend it, they have made prisoners. Antoine Brilliant the elder, Peter Lapierre, Alexander Brilliant, Pierre Labruler, Ambroise Chartrant, Charles Demontigny and Joseph Azure, they have all been made prisoners with their families. They were arrested at Fort Belknap, they have been released after 7 or 8 days after, without being fined provided they don't return and tell folks that other prisoners will be put in gaol for two years and their horses and carts taken. I have 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...

Denomie, Maryanne (Poitras). (b. 1923)

Maryanne was born in Lestock on March 30, 1923. Her mother was Francis Denomie, nee Boucher, the daughter of Hilliard Boucher. Her father was Antoine Denomie, the son of Francis Xavier Denomie. Maryanne was raised by Lestock on her parent's farm. Maryanne was a sister to eight siblings. Maryanne has been married for over one-half century to Morris Poitras. Read their story under the listing for Morris Poitras. (Contributed by Kathy Hodgson-Smith.)

DeRoin, Joseph. (1819-1858)

Joseph DeRoin, the founder of St. *Deroin*, Nebraska, was born near Bellevue, Nebraska, the son of Amable DeRoin, a Metis trader and his Otoe Indian wife. At age 17 Joseph left his parents home and moved into the main village of the Otoes at the mouth of the Platte River. He set up a trading post at this location. By 1853 there was a village at this site that became known as St. Roin, Nebraska.

Joseph married Meek-Ka-Ahu-Me, an Omaha woman. Their first child, Mary, was born in 1841. In 1842, Joseph took two more Métisse wives, Julis and Soula (Susee) Baskette, the daughters of



Balone Baskette and an Iowa woman. DeRoin had a further eight children with these two sisters. In 1843, his first wife moved back to her home village. When the Great Nemeha Half-Breed Reservation⁴⁷ was set up Joseph is shown as receiving allotments # 74 and #122. The allotter's roll also indicates that Mary and Susee received land on Great Nemeha.

On April 21, 1858, Joseph was shot and killed by James Beddow while trying to settle a debt owed by Beddow. Beddow was the white husband of an Otoe Métisse, Felicita Rogers Beddow. DeRoin had apparently got drunk and then armed himself and backed by a dozen men approached the Beddow home where he was killed as he tried to cross the fence. Joseph's family inherited a fair amount of money since DeRoin had notes outstanding for \$4,079.06, \$1,500.00 of this was money owed to him by eleven Otoe Chiefs.

Reference:

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

Photograph, Ioway Nation, Ioway Cultural Institute, downloaded from:

<http://ioway.nativeweb.org/genealogy/deroinjoseph.htm>

Derouin, Allen Alexander.

Allen Derouin served in the Canadian Armed Forces from 1952 to 1955. He was stationed in Germany and Korea. Allen had been awarded UN Paratrooper medals. On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Governor General of Canada, commemorating the 50th Anniversary of Her Majesty's reign, provided the Metis National Council with 20 Golden Jubilee Medals. 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.

Deschambault, Ethel.

The late Ethel Deschambault worked for many years as a highly respected social justice activist and Probation Officer in the Thompson Region of Manitoba. After leaving school Ethel worked as a Certified Nurses Aid at the Clearwater Lake Sanatorium and was also their Cree Interpreter. She then worked at the Thompson General Hospital. She was the Chair of the Thompson Local of Manitoba Metis Federation⁴⁸ and active with the Catholic Women's League where she served on their Social Action Committee.

⁴⁷ In 1830, the Otoe and Missouria surrendered part of their land; part of the treaty they signed provided an allotment of land for the Great Nemeha Half-Breed Reservation. By May of 1838, the Iowa, Omaha, and Otoe signed a treaty agreeing to sell the Nemeha reservation to the United States, giving "Half-Breeds" their own reservation. This land ran between the Little Nemeha River to the north and the Great Nemeha River to the south. This was approximately 138,000 acres. The "Half-Breeds" originally did not agree to this treaty. By 1856, a treaty was finally signed, and the "Half-Breeds" were moved to their own reservation.

⁴⁸ At that time Ben Thompson was the Regional Vice President for MMF.

After working for one year as a volunteer to find housing for sixteen homeless families squatting on the outskirts of Thompson she was hired as a Domestic Counsellor with Manitoba Health and Social Development. Subsequently, she joined Probation Services (Manitoba Justice, Community and Youth Corrections). She completed her Post-secondary education with the New Careers program. Ethel and her husband Barney Deschambault raised five sons.

Community participation:

- 1974-75 Member of the Northern Judicial Task Force.
- 1975 Mother of the Year.
- 1977 Nominated Woman of the Year, Thompson Y.W.C.A.
- 1980-81 Thompson Crisis Centre Board of Directors.

Ethel was one of the visionary leaders who were instrumental in the establishment of the Louis Riel Institute. At the legislative hearings for the Louis Riel Institute Act, MMF President Billyjo DeLaRonde paid tribute to Ethel:

When this vision came out first about a Louis Riel Institute, it started many years ago. One lady who is not with us today was instrumental in developing this idea, a lady from northern Manitoba by the name of Ethel Deschambeault [sic]. She died of illness shortly after this thing started. I am sure she would be very proud to see that this dream has progressed this far.⁴⁹

Reference:

Sandy Greer, "Ethel Deschambault: The Defender," *The Pemmican Journal*, October 20, 1982: 9-12.

Deschambeault, Pierre Fleury. (d. 1904)

Pierre was the son of Hudson's Bay Company trader Georges Deschambeault of the *Fleury d'Eschambeault et de la Gorendière* family. Pierre's mother was Marguerite Loyer a Cree-Metis. Pierre was born at Fort Good Hope in the McKenzie River District when his father was chief trader there.

Pierre was educated at Red River then entered the Hudson's Bay Company service at Swan River District then at English River and Cumberland. For several years he ran Fort Lake Brochet, now Norway House.

In 1864, while living at Fort Cumberland he married Sara Bruce at St. Boniface. In 1875, he became a *petit traiteur-en-chef* and then *traiteur-enchef* in 1883. He was working at Lac Brochet when he retired in 1889. He was living at St. Norbert when he died in January of 1904.

Deschambault (d'Eschambeault), Pierre. (b.1843)

Pierre was born circa 1843, the son of George Fleury Deschambault and Marguerite Loyer or McKenzie. He married Sarah Bruce, the daughter of Jean Baptiste Bruce and Catherine Perrault on February 29, 1864 at St. Boniface. His father-in-law was a leader

⁴⁹ Hansard: Bill 12--The Louis Riel Institute Act, Legislative Assembly of Manitoba the Standing Committee on Law Amendments, Tuesday, October 24, 1995 (p. 1930).

for one of the La Loche brigades. The La Loche boat brigades had one of the most demanding jobs in the fur trade. The Methye Portage was the longest portage (20 km) in the fur trade traversing the height of land between the Hudson Bay watershed and the Arctic watershed. It lies between the top of the Churchill River system on the southeast and the Clearwater River, which flows into the Athabasca River on the northwest. Deschambault worked as a translator 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. Pierre Cyr was steersman for the York Boat. Henry McKay was the camp manager and Pierre d'Eschambeault was their interpreter.



Pierre D'Eschambault, interpreter, on left in back row.

Members of the Treaty 8 Scrip Commission at Pelican Portage, Athabasca River, Alberta

Charles Mair writes:⁵⁰

Another attraction was my companion, Mr. d'E. himself—a man stout in person, quiet by disposition, and of few words; a man, too, with a lineage which connected him with many of the oldest pioneer families of French Canada. His ancestor, Jacques Alexis d'Eschambault, originally of St. Jean de Montaign, in Poitou, came to New France in the 17th century, where, in 1667, he married Marguerite Rene Denys, a relative of the devoted Madame de la Peltrie, and thus became brother-in-law to M. de Ramezay, the owner of the famous old mansion in Montreal, now a museum. Jacques d'Eschambault's son married a daughter of Louis Joliet, the discoverer of the Mississippi, and became a prominent merchant in Quebec, distinguishing himself, it is said, by having the largest family ever known in Canada, viz., thirty-two children. Under the new *régime* my companion's grandfather, like many another French Canadian gentleman, entered the British army, but died in Canada, leaving as heir to

⁵⁰ 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.

his seigneurie a young man whose friendship for Lord Selkirk led him to Red River as a companion, where he subsequently entered the Hudson's Bay Company's service, and died, a chief-factor, at St. Boniface, Man. His son, my companion, also entered the service, in 1857, at his father's post of Isle a la Crosse, served seven years at Cumberland, nine at other distant points, and, finally, fifteen years as trader at Reindeer Lake, a far northern post bordering on the Barren Lands, and famous for its breed of dogs. My friend had some strange virtues, or defects, as the ungodly might call them; he had never used tobacco or intoxicants in his life, a marvellous thing considering his environment. He possessed, besides, a fine simplicity which pleased one. Doubled up in the Edmonton hotel with a waggish companion, he was seen, so the latter affirmed, to attempt to blow out the electric light, a thing which, greatly to his discomfiture, was done by his bed-fellow with apparent ease. Being a man of scant speech, I enjoyed with him betimes the luxury of it. But we had much discourse for all that, and I learnt many interesting things from this old trader, who seemed taciturn in our little crowd, but was, in reality, a tower of intelligent silence beat about by a flood of good-humoured chaff and loquacity.



Treaty 8 Scrip Commissioners and staff at Lesser Slave Lake 1899

NAME: DESCHAMBEAULT, Pierre PARISH: Native ENTERED SERVICE: 1857 DATES:
 (DESCHAMBAULT) (born in N. America)

Appointments & Service Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
1857-1860	Apprentice Postmaster	Cumberland House	Cumberland	B.239/k/2 p. 145, 165, 186
1860-1862	Postmaster	Cedar Lake	Cumberland	B.239/k/2 p. 206; B.239/k/3 p. 227
1862-1864	Clerk	Cumberland House	Cumberland	B.239/k/3 p. 247, 269
1864-1865	Clerk	disposable	Swan River	B.239/k/3 p. 292
1865-1866	Clerk in charge	Egg Lake	Swan River	B.239/k/3 p. 314
1866-1867	Clerk	Big Point	Swan River	B.239/k/3 p. 335
1867-1874	Clerk	Ile-a-la-Crosse	English River	B.239/k/3 p. 352, 377, 407, 433
1874-1878	Clerk in charge	Lac du Brochet	Cumberland	B.235/k/1 fo. 4, 13d, 22d, 33d, 103d; D.38/1 fo. 46d
1878-1885	Junior Chief Trader	Lac du Brochet	Cumberland	B.235/k/1 fo. 42d, 58, 71, 83, 93



Filename: Descambeault, Pierre (fl. 1857-1885) JHB/jhb/Nov. 1990; June/99/mhd

Deschamps, Antoine.

Antoine was born at Red River, the Metis son of Francois Deschamps and his Cree wife. He joined the HBC in 1826 at Red River and worked from 1831 to 1850 in the Columbia River District as a trapper and middleman. He had two wives and three children. With his first wife, Mary Ann (Nez Perce) he had a son David in 1839. He married Marie Tikillis (Cowlitz) in 1844 and had two more children.

Deschamps dit Rabasca, Baptiste. (b. 1850)

Baptiste was the son of Francois Deschamps dit Rabasca and Marguerite Canada dit Henault. He married Marguerite Berard, the daughter of Eustache Berard and Marguerite Primeau at Edmonton in 1871. The couple had eight children. Baptiste 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.

Deschamps, Baptiste - Concerning his claim as a child - Address, Calgary - Born, 1850 at Winnipeg - Father, François Deschamps, (Métis) - Mother, Marguerite, (Métis) - Married, May 5, 1872 at Edmonton to Marguerite Berard - Children living, six (names on declaration) - Scrip for \$240 - Claim 249.

Deschamps, Baptiste; for his deceased mother, Marguerite Deschamps; claim no. 1376; born: 1830 at Winnipeg; died: 17 November, 1870 at St. Albert; address: Edmonton; father: Canada (Frenchman); mother: Métis; married: to Francois Deschamps (deceased); heirs: Baptiste Deschamps, \$18.66; Francois Deschamps, \$26.66; Joseph Deschamps, \$26.67; Alexander Deschamps, \$26.67; Marguerite Flett, \$26.67; Campbell Deschamps, \$26.67; file ref. 766918

Deschamps, Baptiste. (b. 1849)

Baptiste was the son of Jean Baptiste Deschamps and Isabelle Allary. He married Catherine Vandal. They lived at Calgary and Tourond's Coulee. His name appears on a Treaty Pay list of a nearby reserve in 1884.

Baptiste was a member of Captain Isidore Dumont's company, one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. Baptiste is noted in Gabriel Dumont's account of the fighting at Tourond's Coulee on April 24th, 1885.

Deschamps, François Jr.

François, although barely into his teens, was with his father and Cuthbert Grant at the Battle of Seven Oaks in 1816 on Frog Plain. The family moved to the upper Missouri River in 1827. In 1832, he was employed with Prince Maximilian of Weid's expedition to the Old Northwest. The Prince noted that François was brave in combat and an excellent marksman. In 1833, Deschamps was an interpreter at Fort William on the upper Missouri and in 1835 was working in the same capacity at Fort Union. By all reports the family was involved in robberies and other violent activity. The family had an ongoing feud with Jean-Baptiste Gardepie, his father's killer. In revenge for this they killed Jack Rem whose son they had killed earlier in a drunken brawl. As a result in 1836, the resident's of Fort Union resolved to rid themselves of this problem family. The Deschamps were holed up in the Fort, Mrs. Deschamps came out with a peace pipe to negotiate and was immediately shot through the heart. The populace then killed her eight children, one of whom was only ten years old.

Deschamps, Francois. (b. 1845)

Francois was the son of Francois Deschamps dit Rabasca and Marguerite Canada dit Henault. He married LaLouise Couteoreille in 1869, he then married Virginie Deschamps the daughter of Joseph Deschamps and Rosalie Berger dit Laframboise in 1871. Francois 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.

Deschamps, François, Jr. - Concerning his claim as a Métis head of family -
Address, Edmonton - Born, 1845 at St. Vital - Father, François Deschamps alias Rabasca, (Métis) - Mother, Marguerite Canada alias Hainaut, (Métis) - Married, 1867 at St. Albert to LaLouise Courtoreille, second wife Virginie Deschamps - Children living, six (names on declaration) - Children deceased, two - Scrip for \$160 - Claim 448

Deschamps, Joseph "La Grossetête"

This was the son of François Deschamps Sr. and brother of François Deschamps Jr. Joseph was with his father, brothers, and Cuthbert Grant at the Battle of Seven Oaks in 1816 on Frog Plain. The family moved to the upper Missouri River in 1827. During the Battle of Seven Oaks witnesses claim that Joseph killed Mr. Rogers as Rogers was attempting to surrender. Marsellois mentions the circumstance of Mr. Rogers being killed when asking quarter; but says it was done by one of the Deschamps, called "Grossetête", a fact which Desmarais also attests to have been the general report; and he was urged on

by his father, a Canadien, who cried out “No pardon!”⁵¹

Deschamps, Joseph. (b. 1816)

Joseph was the son of Joseph Deschamps and Marie Breland. He married Rosalie Berger dit Laframboise, the daughter of Jacques Berger and Cecile dumont in 1840, he subsequently married Marie (Indian) in 1875 at Lebret. Joseph 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.

Deschamps, Joseph - Concerning his claim as a head of family - Address, Edmonton - Born, 1816 at Pembina, North West Territories - Father, Joseph Deschamps, (Métis) - Mother, Marie Breland, (Métis) - Married, 1840 at St. Boniface to Rose Berger - Children living, three (names on declaration) - Children deceased, three - Scrip for \$160 - Claim 446

Deschamps, Pierre.

Pierre was born at Red River, the Metis son of Francois Deschamps and his Cree wife. His brother Antoine is documented above. He joined the HBC in 1838 at Red River and worked at Athabasca River and fort Vancouver 1838-39 as a middleman. He was also a middleman with the Snake Party 1839 to 1846. In 1846 he settled in the Willamette Valley. He married Marie Askanha in Oregon and had eight children.

Desjarlais, André. (b. 1822)

André was born at St. François Xavier in April of 1822, the son of François Desjarlais and Françoise Roy. He married Josephte Fagnant in 1847 and they had nine children. He was active in the Resistance along with his son-in-law Louis Davis who was married to his daughter Therese.

Desjarlais, Antoine. (1794-1872)

Antoine was the mixed-blood son of Old Joseph Desjarlais (b. 1754), a fur trader from Lower Canada and his wife, Okimaskwew. They married in 1785 in Manitoba. The family resided on the eastern slopes of the Rocky Mountains as well as at Lesser Slave Lake and Lac la Biche. Antoine was Fort Interpreter at Lesser Slave Lake but eventually moved east where he established independent trading operations at Fort Desjarlais on the Souris River, near Brandon, and another small post on the Souris near present-day Minot, North Dakota. The northern post was operated with his brother Marcel, his son, Baptiste and sons-in-law Charles DeMontigny, Eusebe Ledoux and Simon Blondeau. The rest of his relations apparently settled in the Metis community of Baie St. Paul (later St. François Xavier). Antoine was married first to Marie Alexis and then to Catherine Allary.

In 1869, several clan members migrated to the Qu'Appelle River valley. Most notable was Baptiste “Nishecabo” Desjarlais who located at Little Fork on Qu'Appelle Lake. His brother Joseph Jr. (b. ca. 1792) was married to Josephte “Suzette” Cardinal at Lac la Biche in 1820. In his old age (1871) Antoine went to live at Father Decorbey’s Mission at Lebret on the shore of Qu'Appelle Lake.

⁵¹ Coltman, 1919: 187.

Desjarlais, Antoine “Wapumun”⁵² (b. 1820)

By Aseniwuche Winewak Nation of Canada

The Desjarlais name has also had a long and interesting history in the Yellowhead region. Some sources suggest that the name could be Ojibwa, as some Ojibwa people from northern Ontario did migrate to the Red River area in Manitoba and then out to the plains, eventually reaching the Rockies. When Abe Desjarlais was asked about this, he suggested that it was possible, but that his family always spoke Cree, which is an Algonkian language as is Ojibwa.

Abe Desjarlais was born on March 3, 1911 in Gunn, Alberta. His parents were William Desjarlais and Madeleine Laderoute. William was born at Slave Lake on December 9, 1888. He died on Easter Weekend in 1919 and is buried at Lac Ste. Anne. Madeleine was born in St. Albert in 1885 and died in Edmonton on April 13, 1919, where she is buried. They were married in 1908.

Abe’s grandfather on his father’s side was Olivier/Wapumun Desjarlais of Slave Lake, who was a voyageur for the Hudson Bay Company. He was born in 1885 in Lac Ste. Anne. Olivier married Isabelle Gladue of Slave Lake (b. August 31, 1859 in Lac Ste. Anne) on May 2, 1876. Abe’s great grandfather was Antoine/Wapumun Desjarlais, who was born in 1820 at Lesser Slave Lake. He died on December 8, 1886. In 1850, he married Julie/Lucie/Marie Kaketta who was born in 1834 at Pigeon Lake. The marriage took place in Lac Ste. Anne. Julie died in 1877. The patriarch of the family was Antoine Desjarlais, who was born in 1791 and married a Cree woman named Napitch. This is probably the Old Antoine Desjarlais, who was said to be in Jasper in the first half of the nineteenth century. Sir George Simpson described him as a trapper who had been in the employ of the North West Company and was a resident of Lac La Biche when they met.

In 1947, Abe and Mary Plante were married. Mary was the daughter of Felix Plante and Caroline Moberly. Caroline was the daughter of John Henry Moberly and Mary Joachim who homesteaded southwest of Hinton. John Henry was the son of Henry John Moberly, the patriarch of the Moberly clan in Alberta. Mary and Abe had six children; Caroline (1950), Josephine (1952), James (1953), William (1955), Dale (1959) and Leon (1964). Leon was born in their log home at Muskeg.

Abe started working in logging camps when he was about twelve years of age. During the Great Depression of the 1930’s, he was a cook in the bush camps. In 1942, he was working for CN Rail at Miette, near Jasper. In September of 1942, he volunteered to join the army. He trained in Grande Prairie before going on to Calgary, Val Cartier, Chicoutimi and Muir Lake, near Petawawa (Petawawa means "bring the eggs" in Cree). Abe was in a part of the forces that specialized in forestry. They trained to fight fires, build sawmills... At Muir Lake, in 1943-4, he remembered cutting green birch logs into six-foot lengths to be shipped out for firewood. His final posting was in the foothills, south west of Edson. He remembered stuffing turkeys during this posting. He was discharged on August 25, 1944. His outfit was to have been posted overseas, but something happened and the posting never took place. From 1944 to 1946, Abe went back to working for the railroad, but he also ran a small store at Obed, where he sold food and tobacco. The store also included a post office, for which he got \$23 a month from the Federal Government. He recollected that stamps were three cents and that you could get three cans of sardines for two bits. At that point, the family moved to Marlboro, where

⁵² By 1840 Antoine Desjarlais was an Asini Wachi Wi Iniwak Chief of the Beaver Lake Band.

Abe built a lean-to as their first residence. Abe worked in the bush around Marlboro cutting trees, skidding logs, driving a team and serving as a mechanic. From 1956 to 1962, he worked at Kennedy's Camp at Polecat Creek, where they were cutting timbers for railway ties. In 1962, the family moved to Muskeg, as Abe got a job working for Forestry. He trained fire fighters, worked on fire prevention and at fire fighting. For fire prevention, Abe and his crew would follow seismic lines; piling and burning brush. They did the same job along the newly constructed road to Rock Lake. In 1970, Abe joined the Highways Department because Forestry was centralizing things in Hinton and he wanted to stay in Muskeg. He maintained the road in the summer and sanded it in the winter.

Abe retired in 1974 or 1976, but continued to live at Muskeg. In 1980-1 he started a trapline at Moberly Creek, which he worked until 1983. He trapped fox, coyote, squirrels, beaver, marten as well as the odd lynx or wolf. He walked the line with his dog, which sometimes carried a pack. The rest of the gear was pulled on a toboggan. One day, Abe had a near death experience as some hunters shot his dog and had him lined up in their sights. They backed off when Abe's son, Jim, came out of the cabin. Later, he moved to a senior citizens' home in Gunn, before settling in Hinton, where he resided until his death in 2003.

Abe Desjarlais was really proud of two accomplishments. The first one involved the school at Muskeg, as Abe was instrumental in getting Northlands to construct a school at the site. Abe's other major accomplishment involved working on the land claims for the local Aboriginal people. Abe got Lloyd Bossert to write letters to get the ball rolling. As a result, Phillip Ketchum was appointed to represent the local people. He was a lawyer and eventually negotiated a land settlement for the local co-ops, which gave the local Aboriginal people a modest land base, so that they could try to carry on with their traditional lifestyle if they wished.

Sam Desjarlais/Tozale/Dozale/Dojarlais lived at Sheep Creek, where it flows into the Smoky River. Some of the local people called him Desjarlais, while others pronounced his name Tozale or Dozale or Dojalais. The genealogical records indicate that Desjarlais and Tozale were different pronunciations of the same name. In addition, Abe Desjarlais said that he called Sam his uncle, although he had no proof that they were related. Unfortunately, the Macpherson database at the Musee Heritage in St. Albert has no record of Sam under any spelling of his last name. We do know that Sam's mother was married to Gustave "Kusta" Wanyandie. She was his second wife. Sam had a brother and at least one sister. One sister is buried at Pipestone Creek, while his brother is buried under the highway on Joachim Flats, which was called Gustave's Flats at the time. Apparently, he had an accident on the ice on the Smoky while trapping with Gustave Wanyandie. Sam, who was probably from the Peace River area originally, married Peggy Karakuntie, the sister of Solomon Karakuntie, who lived at Sheep Creek. They had a son named Felix Joachim, who is the father of Adelaide Joachim, the wife of Emil Moberly. We know that Sam was living at Sheep Creek in 1914 because the Prescott Fay Expedition, which went through Grande Cache, took a number of pictures of him and his family. We do not know what happened to Sam after that, but there are members of the family buried in one of the graveyards at Sheep Creek.

From The Aseniwuche Winewak Nation of Canada (Rocky Mountain People):

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:

RG15 , Interior , Series D-II-8-b , Volume 1327 , Reel C-14937 , File Title: Desjarlais, Antoine - Concerning his claim as a head of family - Address, St. Albert - Born, 1820 at Lesser Slave Lake - Father, Antoine Desjarlais, (Métis) - Mother, Napitch, (Cree Indian) - Married, 1850 at Lac Ste. Anne to Marie Kaketaw and 1877 at Lac Ste. Anne to Genevieve - Children living, three (names on declaration) - Children deceased, six - Scrip for \$160 - Claim 688.

Desjarlais, Baptiste “Nishecabo.” (1787-1871)

Baptiste was also a mixed-blood son of Old Joseph Desjarlais (b. 1754); a fur trader from Lower Canada and his mother was Okimaskwew, a Saukteaux. Baptiste was born at Lac la Biche and was married to Lizette Cardinal. Baptiste held to his Saukteaux spiritual roots and was a feared Midewewin Medicine Man. Baptiste is mentioned in HBC clerk, Isaac Cowie's writings:

Among the freemen wintering about the lake (at Qu'Appelle in 1870) was one of the widespread Disjarlais [sic] families, but decidedly more Saukteaux than French in tongue and tone. The father, named Wah-ween-shee-cap-po, was a giant in size and ancient in days and devilment. When one of his grandchildren had died during the previous summer, in his grief and rage old Disjarlais, arming himself with his long flintlock, with powderhorn and ball-pouch slung over his shoulders, commenced blazing away at the sun, challenging the power up there 'to come down and fight him like a man instead of killing innocent children.' As a professor of Indian medicine and black art in general he was dreaded, and he appeared to have the faculty of either hypnotizing or putting himself in a trance, lying so long in that state that during the winter his sons twice thought he was really dead, and came to the post for material to bury him. On both these occasions he came to life again after two or three days, during which he said he had visited spirit-land, of which he related his experiences to his fascinated and awestruck family and audience. By the time he fell into the third trance, or actually died that winter, his sons had no occasion to come to the post for winding sheet or coffin nails. (Cowie, Isaac. *The Company of Adventurers on the Great Buffalo Plains*. Toronto: William Briggs, 1913: 416-417)

Baptiste was made a trading chief in 1819 at the Lesser slave Lake Post. In the 1820s his band was frequenting the Carrot River Valley and then south around Fort Pelly where Baptiste Desjarlais was again designated as a trading Chief (1830-1832). They were then wintering at the Fishing Lakes in the Qu'Appelle valley in 1833-34.

Desjarlais, Baptiste (b. 1855)

Jean Baptiste signed the Metis Petition of August 29, 1882 from the Qu'Appelle Valley. This petition was sent to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu'Appelle Land company was dispossessing the Metis of their lands because the surveys that had been done showed some of them to be on railway land.

Jean Baptiste was the son of Michel Desmarais and Josephte Rochon. He married Eliza Fisher, the daughter of John Fisher and Elizabeth Brabant in 1875 at Lebrét.

Desjarlais, François. (b. ca. 1820-1825)

Frank Desjarlais was born at Red River, sometime between 1820 and 1825. His father, Antoine Desjarlais (b. 1796), was a guide and plains hunter of French Indian extraction, and his mother, Susanna (b. 1798), was a full blood Chippewa woman. Frank grew up near St. Boniface, where both of his parents died while he was still a child. He married Françoise Oshkenequay Bottineau a Metisse.

In the summer of 1843 and again in 1844 Desjarlais made a trip to Hudson's Bay as a boat hand for the HBC. The trip was made by way of the Steel River, a stream flowing into Hudson's Bay. Great skill was required in rowing down this river as the current was very swift and the banks strewn with great boulders. It only required one day to descend the Steel River but three days for its ascent, as the men had to pull the boat up the stream with ropes. The boats each had six oarsmen and about ten such boats were sent down to Hudson's Bay at a time. Their cargoes consisted of furs and dried meat, and they returned to Winnipeg with supplies of all kinds for the HBC. Mr. Desjarlais noted that the boats which brought these supplies to Hudson's Bay had great masts which looked like groves of dead timber. They anchored a long way out from the shore while smaller boats which came in with the tide and went out with the tide, brought their cargoes to land. The boatmen from Winnipeg spent several days resting on the shore of Hudson's Bay before beginning their return trip, which required about twelve days if the weather was favourable.

After his return to Winnipeg in the summer of 1844, Desjarlais went to St. Joseph where Commodore Kittson had established a trading post. Here he engaged in hunting and trapping with many other Indians and Half-Breeds. Two trips were made each year, one beginning early in June and lasting until about the middle of August for the purpose of obtaining supplies of pemmican and the other late in the fall for securing furs. During the first trip the women accompanied the hunters and prepared the pemmican, but the hunters went alone on the fall trip. The general route of the hunting expedition led out from St. Joseph to the east end of Devils Lake and the Sheyenne River, although sometimes they went to the Turtle Mountains. In the summer of 1868 there was a great scourge of grasshoppers, and the season was so dry that the hunters went as far westward as the Coteau du Missouri in search of game.

These hunting expeditions that went out from St. Joseph were of considerable size. Some of these Half-Breed hunters had as many as twenty or twenty-five carts, and most of them had at least three or four. There were often several hundred carts in the expedition. The buffalo were numerous, and the carts were usually brought back heavy laden with pemmican. During the fall trapping, the men broke up into small parties of four or five. Dogs, three or four to a train, were used to haul back the furs, and each man usually had one such train. Buffalo carcasses were used as bait, around which foxes and wolves were trapped. Of all the animals trapped, the pelts of otter were most valuable. The Sioux used strips of otter hide to braid in their hair and would often trade a horse for a single pelt. At the trading post of Commodore Kittson in St. Joseph the otter hides brought five or six dollars, and as the Half-Breeds generally sold their furs there, that gentleman is believed to have made an independent fortune. The pelts most valued after otter were those of the black and silver foxes. They brought five dollars, but as the Half-Breeds discovered later, the traders had robbed them on these. In the very early days, however, before they began to make hats of silk, the beaver pelts had been the most valuable of all. For a time they brought seven dollars per pound.

François received Half Breed Scrip pursuant to the 1864 Treaty with the Red Lake

and Pembina Bands of Chippewa Indians. In 1873 he received scrip for 160 acres, Scrip # 56. He appears on the Minnesota Territorial Census, Pembina County in 1850 where his occupation is shown as "hunter". In 1864, he appears as #109 on the Pembina Annuity Roll of Miskomuckwah's Band. In 1868 he appears on the Annuity Roll of Waykegekezhick's Band as #218.

In the spring of 1867, Frank Desjarlais was employed as a mail carrier by an agent of Charles A. Ruffee, then stationed at St. Joseph. Mr. Desjarlais was assigned a station on the south shore of Devils Lake near the present site of Fort Totten. He was at that location when the troops of General Terry arrived, early in the summer of the same year. Desjarlais soon left that point, as he had been engaged for but a month and the mail never did get through to Fort Totten. He returned to his home in St. Joseph.

In 1868, Desjarlais removed with a large band of Half-Breeds from St. Joseph to Wood Mountain in what is now Saskatchewan, north of the Milk River Valley of Montana. The Grosventres, Crows, and Sioux had been at war in this region for years and the fur bearing animals were left comparatively undisturbed. Besides the Half-Breeds from St. Joseph a great many from Pembina and the Turtle Mountains moved into the Milk River Valley at about this time. Their furs, pemmican and other produce they disposed of at posts on the Milk River or sometimes took it across the Canadian line to stores of the Hudson's Bay Company.

After the Custer defeat at Little Big Horn, Desjarlais met Sitting Bull in Canada. In fact he acted as interpreter for that chief at Wood Mountain, where an agreement was made for the removal of the Sioux from Canada back to the United States. Mr. Desjarlais states that Sitting Bull was a very humane chief, and that he always ordered his men to spare the women and children of their enemies.

In his later years Mr. Desjarlais lived on the Red Lake Agency in Minnesota, where he practiced medicine among his people. He spoke French fluently, as well as the Sioux, Chippewa, Cree, and other Indian languages.

Source

State Historical Society of North Dakota, "Appendix: Frank Desjarlais." *Collections of the State Historical Society of North Dakota*, Vol. 3, 1910: 214--216.

Desjarlais, Guillaume. (b. c. 1866)

Guillaume Desjarlais was the son of Jean Marie Desjarlais (b. 1830) and Lizette "Rosalie" Na-quis Batoche, the daughter of Louis Batoche and Marguerite Okimawaskamikinam. Guillaume was a successful free-trader and owned trading stores at Fort. St. John and Lesser Slave Lake. He also established a store at Peace River Crossing at the downstream corner of the Heart and Peace River junctions adjacent to land now occupied by the Peace River Museum, Archives and Mackenzie Centre. Desjarlais was assisted by Felix Akernum Shaw, and William Whitford in the operation of his business.

Guillaume married Josephte Courteoreille (b. 1865) the daughter of Oliver Courteoreille and Sarah Pruden. They had the following children: Marie Rose (b.1889); Oliver (b.1891); Flora (b.1894); Philippe (b. 1896); and Maria (b.1898).

Reference:

<http://peacrivermuseum.blogspot.com/2008/09/aboriginal-pioneers-of-peace>

Desjarlais, Harley. (b. 1961)

A former President of Metis Nation – British Columbia, Harley, a resident of Prince George, was born in 1961 in Dawson Creek, British Columbia. His mother, Jean Desjarlais, played a major role in his life, she was a strong Metis woman, and carried the responsibility to raise the family. His mother was a Metis originally from the Lac Ste. Anne area in Alberta.

Harley graduated high school in Kamloops, British Columbia. He later decided to further his education by enrolling for a time at the University of British Columbia in the field of education. Much of Harley's education has been gained from his practical experience in the field among the Metis community. He worked with many Aboriginal organizations over the years. He values his practical learning experiences and fondly remembers working with the Native Court Workers and Counseling Association of British Columbia.

Harley worked as a consultant in the 1990s and learned a great deal about the Metis political scene by working under Gerald Morin's leadership. Gerald at the time was the President of the Metis National Council (MNC). Harley was also influenced by different Metis people over the years and recalls the strength and eloquence of Jim Sinclair, a Saskatchewan Metis activist, who was very vocal about the recognition of Metis rights issues during the constitutional talks in the 1980s.

Harley was elected president of the Metis Provincial Council of British Columbia (MPCBC) in November 2000. During his leadership tenure he has helped create stability in the organization and worked very hard at restructuring and governance. Harley was proud of his work on the MPCBC constitution. Harley explains that British Columbia has a strong and vibrant Metis population and there is a great deal of work to do to provide services and support to this growing population. He was appointed the Minister of Health for the Metis National Council in December 2001.

Desjarlais, François "Payasis". (b. 1824)

Francois (Peayasis, Peeaysis, or Peayasis) was born at Beaver River in 1824, the son of Joseph Ladoceur dit Desjarlais and Josephte Cardinal who was the daughter of Joseph Soldat Cardinal and Lizette Maskegon. Note that Joseph Soldat Cardinal's fourth wife was Isabelle Capotvert or Matchemutow.

Francois married Euphrosine Auger in 1845 at Lac la Biche. She was the daughter of Antoine Auger and Marie Nipissing. Next he married Marie Cardinal the daughter of Wappi-mostionos in 1874 at Red Deer River.

Francois Peeaysis Desjarlais and Euphrosine Auger had the following children:

- Angele, b. 1846, married John Cardinal the son of Pierre Cardinal and Marguerite Isimakits.
- Guillaume Okanis or Desjarlais, b. 1851, married Marguerite Sauve.
- Marguerite, b.c. 1853, married Francois Castor.
- Christine, c. 1856, married Joseph Deschamps, then married John William "Piscon" Munroe.
- Joseph, b. 1857, married Therese Auger.

- Eliza, b. 1860, married Joseph Cardinal, the son of Gabriel Cardinal and Marie Piwapiskapaw Bruneau.
- Veronique, b. 1863, married Benjamin Sinclair.
- Mary Jane, b. 1867, married Andrew Pruden.
- Michel, b. 1869.
- Delphine, b. 1871, died at 2 months.

Chief *Peeaysis*, François Desjarlais, signed Treaty No. 6 in 1876. François Desjarlais was involved in the 1885 Resistance. After he heard of the fight at Duck Lake he travelled to join the resistance fight at Battle River.⁵³

Following the Band's involvement in the 1885 Resistance their annuities were cut off. Heather Devine notes that in late 1885 "Many of the local leaders of the rebellion had long since fled. Francois "Peaysis" Desjarlais, Chief of the Cree at Lac la Biche, had gone south, as had many of the dissidents from Big Bear's band. Like many others who had participated in the uprising Peaysis was suspicious of any amnesty that was offered by the government, particularly after the execution of Louis Riel. When he applied for and received scrip years later, he filed his affidavit in Calgary, over three hundred miles south of Lac la Biche. He never returned to live in northern Alberta, but moved east to Battleford instead, where he died in 1899."⁵⁴

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.

Desjarlais, Francois; address: Calgary; claim no. 133; born: 1824 at Beaver River; father: Joseph Desjarlais (Métis); mother: Josephte Cardinal (Métis); married: in 1844 at Lac la Biche to Euphrasine Auger (deceased); and in 1874 at Red Deer River to Marie Fleury; children living: 10; scrip for \$160.00

Desjarlais, Francois; for his children, as heirs to their mother Euphrasine Auger; claim no. 553; address: Victoria Settlement; born: 1828 at Lesser Slave Lake; father: Augustin Auger (French Canadian); mother: Marie Nipissing (Métis); married: 1843 at Lac la Biche to Francois Desjarlais, deponent; children living: 9; children deceased: died young and intestate and without issue; died: Summer, 1873 at Lac la Biche; heirs: Marguerite Desjarlais, \$17.77; Guillaume Desjarlais, \$17.77; Joseph Desjarlais, \$17.77; Angéle Desjarlais, \$17.77; Eliza Desjarlais, \$17.77; Véronique Desjarlais, \$17.77; Mary Jane Desjarlais, \$17.77; Michel Desjarlais, \$17.77

Desjarlais, Joseph; address: Lac la Biche; claim no. 713; born: 1858 on the Plains South of the Saskatchewan; father: Francois Desjarlais or Pa-ya-sis (Métis); mother:

⁵³ Francois and his first wife and their children applied for scrip while living at Metis Crossing, claims # 133 and 553.

⁵⁴ Heather Devine, *The People Who Own Themselves*. Calgary: University of Calgary Press, 204: 177-178.

Euphrosine Auger (Métis); married: 1885 at Lac la Biche to Thérèse Auger; children living: 1; scrip for \$240.00

Desjarlais, Guillaume; address: Lac la Biche; claim no. 697; born: 1851 at Lac la Biche; father: Francois Desjarlais (Métis); mother: Euphrosine Auger (Métis); married: 27 July, 1870 to Marguerite Sauvé; children living: 4; children deceased: 2; scrip for \$240.00.

Desjarlais, Eliza; address: Victoria; claim no. 573; born: 1861 at Lac la Biche; father: Francois Desjarlais (Métis); mother: Euphrasine Auger (Métis); married: 1878 at Lac la Biche to Joseph Cardinal; children living: 3; scrip for \$240.00

Desjarlais, Angéle; address: Lac la Biche; claim no. 674; born: 1846 at Lac la Biche; father: Francois Desjarlais (Métis); mother: Euphrasine Auger (Métis); married: 1866 to John Cardinal at Lac la Biche; children living: 9; children deceased: 1; scrip for \$160.00

Cardinal, Véronique; address: Victoria; claim no. 566; born: 1864 at Lac la Biche; father: Francois Desjarlais (Métis); mother: Euphrasine Auger (Métis); married: 1884 at Lac la Biche to Benjamin Sinclair; children living: 1; scrip for \$240.00

Munro, Christine - Concerning her claim as a child - Born, 1855 at Lac la Biche - Father, Francois Desjarlais, (Métis) - Mother, Euphrosine Augé, (Métis) - Married, 1877 at Blackfoot Crossing to Joseph Deschamps and fall of 1884 at High River to William Munro - Children living, three (names on declaration) - Children deceased, one - Scrip for \$240 - Claim 308

Desjarlais. Joseph "Okitshta" (b. 1806)

Fort Desjarlais was built in 1836 by Joseph Desjarlais. Joseph "Mitche Cote" Desjarlais was born in 1806 in Lac la Biche. Joseph had met and married LaLouise Josephte Richard in 1834 in Baie St. Paul. She had been the daughter of Joseph Richard and her mother had been named Isabelle (Chippewa). Joseph had started the fur-trading store on the Souris River in 1836, providing the much sought after Pemmican for many travellers. He had also stocked his trading post with whiskey. The Indians had known Joseph by the name of "Misigade". It had been Joseph (1806) that had built Fort Desjarlais, when he had enclosed his trading store within an Oak Palisade on the Souris River near present day Lauder. Joseph had enclosed his fur trading store because of the many attacks by the aggressive Sioux.

Fort Desjarlais was located on the Souris River to the north-west of present day Lauder, Manitoba (Section 31, Township 5, Range 24). It was located about five miles from Fort Mr. Grant.

Joseph was the son of Jean Baptiste Desjarlais⁵⁵ born 1787 at St. Paul des Sauleaux (Saulteaux Village) and Lizette Charlotte Cardinal and was the grandson of Joseph

⁵⁵ Baptiste 'Nishecabo' Desjarlais was born ca 1787. Baptiste 'Nishecabo' died in Little Fork, Qu'Appelle Lakes, NWT, in winter 1871; he was 84. In 1815 when Baptiste 'Nishecabo' was 28, he first married Charlotte "Lizette" Cardinal, in Baie St. Paul, Red River Settlement.

Desjarlais Sr. from Contrecoeur, Quebec (b. 1764)⁵⁶ and his Chippewa/Metis wife Okimaskwew. They married in 1785 in Manitoba. The Desjarlais family established one post on the Souris River, near Lauder, and another small post on the Souris near present-day Minot, North Dakota. The northern post was operated by Joseph and Antoine (b. 1793)⁵⁷ with their brother Marcel (b. 1803)⁵⁸, brother Baptiste⁵⁹ and sons-in-law Charles DeMontigny, Eusebe Ledoux and Simon Blondeau. The elder Joseph may have been a fur trader; licences for 1783 included one for a Joseph "Desjerlais."

Chippewa names have survived for two of the Desjarlais sons. Marcel was called "Quewezas" and Joseph "Mitche Cote," or "Hairy Legs." Antoine Desjarlais, the middle son, entered the service of the Hudson's Bay Company. He operated a post in the Turtle Mountains as an interpreter from 1848 to 1855.

Joseph Desjarlais Jr. chose a site in the Lauder sand hills for his trading post. The site was about thirty feet above the level of the Souris, which ran past the south wall. Within the stockade—perhaps as large as one hundred fifty feet square—there stood one long log building and several smaller ones.

Fort Desjarlais, as it came to be known, was serviced more by Red River carts than by canoes. The Yellow Quill Trail, running from a point twenty miles from Fort Garry up the Assiniboine and Souris Rivers, served both Fort Cuthbert Grant and Fort Desjarlais before splitting into independent branches serving North Dakota and the Turtle Mountains. In addition to this, there was the Hudson's Bay Trail that ran north through the sand hills from Fort Desjarlais.

Peter Garrioch, who operated a post on the Souris River south of the American border briefly in the 1840s, passed through Fort Cuthbert Grant in January 1846. He recorded in his journal that "Mr. Grant had seized the goods and furs of several of the traders." One that he called "Quewezas"—the Indian name for Marcel Desjarlais, Joseph's brother—was foremost on the list. Since Garrioch did not mention him, it is likely that Joseph was not in the post at the time. Garrioch also noted that the magistrates had "the good sense to refuse to have anything to do with this business."

It is possible that Grant's 1846 action against Fort Desjarlais was in response to Governor Christie's 1844 crackdown on independent traders. Christie had forbidden the import of goods in Company ships by settlers who would not sign a declaration that they did not deal in furs; and, in addition, ordered that the sender's name be printed on each envelope sent so that the mail of anyone suspected of illicit trading could be seized.

Antoine's son-in-law, Charles Demontigny, was also at the fort. One would assume from Garrioch's comment that the third Desjarlais brother, Marcel, was also there periodically. Father Picton, in his papers in the St. Boniface Historical Society, notes that Antoine and Marcel were in the Turtle Mountains in the 1850s. Either Demontigny or Marcel could have controlled the operation when Joseph was absent.

As already noted, Joseph was born in 1806 in Lac La Biche, NWT, Joseph was the

⁵⁶ Joseph died in Swan River, Manitoba, on 22 Oct 1833; he was 79. Joseph also had a son called Joseph (b. 1791). On 4 Nov 1844 Joseph married Josephite Cardinal, the daughter of Joseph "Matchi-Pa-Koos" Cardinal and Louise "Maskekostkoesk" Frobisher, in Lac La Biche.

⁵⁷ Antoine died in Mar 1870. Antoine first married Suzanne "Catherine" Allary born ca 1787. Suzanne "Catherine" died in Lebrét, Saskatchewan, on 17 Jan 1878; she was 91. Jean-Baptiste Desjarlais, Antoine's son, who was with his Uncle Joseph at the post, married Cuthbert Grant's daughter Julie.

⁵⁸ Marcel "Gwiwisens" married Brigitte Cardinal.

⁵⁹ Baptiste 'Nishecabo' Desjarlais was born ca 1787 in Lac La Biche, NWT. Baptiste 'Nishecabo' died in Little Fork, Qu'Appelle Lakes, NWT, in winter 1871; he was 84. In 1815 when Baptiste 'Nishecabo' was 28, he first married Charlotte "Lizette" Cardinal, in Baie St. Paul, Red River Settlement.

son of Jean Baptiste “Nesche-kapow” Desjarlais (1787-1871) and Lizette Cardinal (b. 1810). In 1830 when Joseph “Okitshta” was 24, he married La Louise “Josephte” Richard, daughter of Joseph Richard and Isabelle Saulteaux, in Baie St. Paul, Manitoba. She was born at Fairford in 1814. The couple appears as #5 on the Saulteaux Village census of 1840.

Their children were:

- Francois, married Henriette Wiskup Gladu Wiskeys.
- Stanislas b. 1838,
- Marie b. 1840, married Francois Leskok Houle.
- Antoine b. 1841. married Marie Chartrand
- Alexandre b. 1843,
- Julie, b. 1846, married Pierre Chartrand.
- Joseph b. 1849, married Marie Slater.
- Eulalie b. 1851,
- Caroline b. 1854, married Norbert Katsipelakiskesekew.
- Pierre, b. 1858 married Maria Rolette
- Patrice b. 1858 married Harriet Moore
- Isidore b. 1864,

Josephte Richard Desjarlais Scrip claim:

Reference: RG15 , Interior , Series D-II-8-c , Volume 1365 , Reel C-14999 ,
Access code: 90

File Title: Richard, LaLouise; address: Sandy Bay, Westbourne; born: 1814 at Fairford; father: Joseph Richard (Métis); mother: Isabelle (Indian); married: 1834 at Baie St. Paul to Joseph Desjarlais; children living: 10; scrip for \$160.00; claim no. 1481 Finding Aid number: 15-21

Joseph Desjarlais Scrip claim:

Reference: RG15 , Interior , Series D-II-8-c , Volume 1344 , Reel C-14964 , Access code: 90

File Title: Desjarlais, Joseph; address: Sandy Bay, Westhouse P.O; claim no. 1480; born: 1806 at Lac La Biche; father: Baptiste Desjarlais or Necho-kapow (Métis); mother: Lisette Cardinal (Métis); married: 1830 at Baie St. Paul to Lalouise Richard; children living: 10; children deceased: 1; scrip for \$160.00 Finding Aid number: 15-21

References:

Bruce Wishart, “Fort Desjarlais”, 2010, first published in the *Souris Valley Echo*, June 29, 1987 and July 6, 1987.

Desjarlais, Joseph Patrice E. (1914- 1975) See Andy Dejarlis.

Desjarlais, Mathias (b. 1847)

Mathias signed the Metis Petition of August 29, 1882 from the Qu’Appelle Valley. This petition was sent to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu’Appelle Land company was dispossessing the Metis of their lands because the surveys that had been done showed some of them to be

on railway land.

Mathias was the son of Jean Baptiste Desjarlais and Marie Martin. He married Melanie Pelletier, the daughter of Joseph Pelletier and Louise St. Denis in 1882 at Lebret

Desjarlais, Michel. (1855-1885)

Michel was born at St. François Xavier the son of Michel Desjarlais and Julie Bonneau of Lebret. His father, Michel Sr. was one of the Metis hunters who had signed the Half-Breed petition from Lake Qu'Appelle in 1874. Michel Jr. married Louise Hamelin in 1876 at Lebret. Michel was Gabriel Dumont's nephew. He fought at the battle of Tourond's Coulee. He was wounded on April 24, 1885 and died three days later. It is reported that when Madeleine Dumont and Marie Hallet were nursing him they found a piece of his skull in the straw that he was laying on.

Desjarlais, Paul. (b. 1853)

Paul was born at St. Francois Xavier the son of Andre Desjarlais and Josephte Fagnant. He married Marguerite Fidler. Paul was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Desmarais, George

George Desmarais has come out of retirement and now joined the Manitoba Metis Federation in the position of Executive Director. He brings considerable executive experience from the construction industry.

George began his construction career in 1976 with the family business as a labourer and ten years later as a Supervisor with the Leducor Group. Since that time George held various positions within the organization. In previous roles as Director of Construction Operations in Canada for 360networks and Senior Construction Manager for Leducor, George was responsible for all Canadian Telecommunications construction projects and their Aboriginal interface. George has overseen all hourly employment and Sub-Contractors with a strong Aboriginal component. Before his retirement George's efforts were focused on developing Leducor and Client relations with Aboriginal Groups across Canada. George was instrumental in directing Aboriginal Training programs.



George Desmarais (centre)

Jean-Baptiste Desmarais:

Jean-Baptiste was at Pembina in 1793, at the NWC Souris River Post in 1796 and was part of the Red River Brigade of 1800-1801 as an interpreter traveling with his wife, Josephte “Sauteuse” and two children. Their son Francois was born about 1804. Jean-Baptiste is listed as a Voyageur Foreman in 1804 with the NWC. In March of 1814, in the Dakota Territory, he was robbed of his provisions at gunpoint by 15 men sent by Miles McDonnell the governor of Selkirk’s colony. Jean Baptiste was with Cuthbert Grant and participated in the Battle of Seven Oaks in 1816 He served until 1820 at Lower Red River, Fort Des Prairies, Red River, Fort William, Montreal and Red River. His NWC service record is shown below.

NAME: DESMARAIS (Desmarrais), Jean Baptiste [A]	PARISH:	ENTERED SERVICE:	DATES:	
Appointments & Service	Position	Post	District	HBCA Reference
Outfit Year*				
<i>*An Outfit year ran from 1 June to 31 May</i>				
North West Company: ca. 1804	Voyageur, Foreman			
1811 - 1814		Fort des Prairies	Lower Red River	Masson, L.R. F.4/32a, p. 284
1814 - 1817			Red River	F.4/32a, p. 284
1817 - 1818		Fort William		F.4/32a, p. 284
1818 - 1819			Montreal	F.4/32a, p.284
1820			Red River	F.4/32a, p. 284



Ref: Masson, L.R., Les Bourgeois de la Compagnie du Nord-Ouest

This may or may not be the same Jean Baptiste Desmarais who was part of the Red River Brigade, 1800-1801, as an Interpreter travelling with his wife and two children. (E. Coues, *New Light on the History of the Greater Northwest*, 1897, p. 51). See also DESMARAIS (Desmarrais), Jean Baptiste [B].

Desmarais, John. (b. 1841)

John was born at St. François Xavier, the son of Joseph Desmarais and Adelaide Clermont. He married Rose Gervais in 1864 and married Helene Gosselin in 1869. Helene and John lived at the Battlefords, Fort Walsh, Wood Mountain and Batoche. Desmarais lived on lot 65 in Batoche. He had thirteen acres under cultivation but was primarily a hunter and freighter. John was a member of Captain Daniel Gariépy’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Desmarais, Joseph (b. 1837)

Joseph signed the Metis Petition of August 29, 1882 from the Qu’Appelle Valley. This petition was sent to Edgar Dewdney, the Lieutenant Governor of the North-West Territories stating that the Ontario and Qu’Appelle Land company was dispossessing the Metis of their lands because the surveys that had been done showed some of them to be on railway land. Joseph “Tcheer Kuhk” was the son of Michel Desmarais and Josephte Rochon. He married Adelaide Gesson dit Jannot.

Desmeules, Larry. (d. 1992)

Larry was the President of Metis Nation of Alberta from 1987 to 1993. He died of a heart attack one year into his second term as President. He established the Metis Urban Housing Program in Alberta and signed the first framework agreement with the Provincial government.

Devine, Heather. Ph. D.

Heather Devine is a historian specializing in Canadian Native History, American Indian Policy, and Western Canadian ethnic history. She has published numerous articles on fur trade social history, and is a frequent guest speaker at genealogical seminars. At the present time she has a joint academic appointment at the University of Calgary as Assistant Professor in the Museum and Heritage Studies Program in the Faculty of Communication and Culture, and as Curator of Indigenous Heritage at the Nickle Arts Museum.

Heather is a Metis with roots in the Qu'Appelle Valley and Saulteaux Village (Baie St. Paul) in Manitoba. Heather Devine's great grandparents were Thomas Desjarlais born December 12, 1850 at St. Francois Xavier and Madeleine Klyne (b. 1820) the daughter of Michel Klyne (b. 1811) and Madeleine Millet dit Beauchemin.

Thomas Desjarlais was the son of Jean Baptiste Desjarlais (b. 1811) who married Marie Martin, the daughter of Francois Martin and Margeurite Racette. Jean Baptiste was the son of Francois Desjarlais (b. 1768) and Madeleine Roy, his second wife. This family was enumerated at Saulteaux Village in Manitoba in 1840 as Family # 2.

2. François Desjarlais. Born on 14 Oct 1768 in Riviere-du-Loup, P.Q. François died in St. François-Xavier Parish, Red River. Francois Desjarlais, was a French Canadian married to a Metis woman, he worked on the R.C. Mission land as a hired hand.

François married Francoise Roy. They had the following children:

- Francois Xavier Desjarlais, b. 1795, married Marie Otshikkan Outehique Bottineau.

Francois then married Madeleine Roy. They had the following children:

- Marie, b. 1805, married Joseph Morisseau.
- Charles, b. c. 1809.
- Suzanne, b. 1810, married Louis Gladu.
- Jean Baptiste, b. 1811, married Marie Martin.
- Antoine, b. 1818, married Louise Richard.
- Andre, b. 1822, married Josephte Fagnant. They had nine children. He was active in the 1885 Metis Resistance at Batoche along with his son-in-law, Louis Davis who had married their daughter Therese. His son Paul Desjarlais (b. 1853) fought in the Resistance in Captain Edouard Dumont's company.
- Josephte, b. 1823, married Antoine Gladu.

Michel Klyne (1811-1875) was born at Fort des Prairies (Fort Edmonton), the son of

Michel Klyne Sr.⁶⁰ (b. 1781) and Suzanne Lafrance (Metisse, b. 1790). Klyne Sr.'s father, Jean Adam Klyne, was a private in the German Auxiliary Troops in Canada, the "Hesse Hanau Chasseurs," and had fought in the War of 1812. He was married to a Marie Geneviève Bisson, also of Quebec.

Michel Sr. signed on as a voyageur with the North West Company at 17 years of age, Feb. 28, 1798. In the early 1800s, "by custom of the country," he married another teenager, Suzanne Lafrance (b. 1790), a Metisse. Michel Sr. was known to be Postmaster at Jasper House in 1829. They apparently retired from the fur trade prior to 1838 and this was a buffalo hunting family who was often out on the plains. They had moved permanently to Fort Qu'Appelle by 1871. Their son, Benjamin Klyne, went on to become one of the founding fathers of Spring Creek (Lewistown), Montana.

Michel Jr. married Madeleine Beauchemin, (Metis, b. 1820) on January 9, 1838 at St. Francois Xavier. She was the daughter Andre Millet dit Beauchemin, (b.1778) and Charlotte Pelletier (Metis, b.1785). A hunting family, they had thirteen children and they lived variously at St. Francois Xavier, Point Douglas, St. Joseph and, Devil's Lake. Their son, Benjamin Klyne (b. 1847) was one of the founders of the Metis community of Spring Creek, Montana now Lewistown. Michel died in 1875 at Wood Mountain, Saskatchewan.

Michel's sister, Jane Klyne-McDonald (b. 1808) was married to Archibald McDonald a chief factor of the Hudson's Bay Company. His brother George Klyne (b. 1828) became an MLA for Ste. Agathe Riding in Manitoba (1871-1874).

In 1885, when Madeleine, his wife applied for Michel's Metis Scrip she states:

The late Michel Klyne, was a Halfbreed head of a family, and resided in the North-West Territories previous to the 15th July 1870.

The said late Michel Klyne was temporarily absent from the Territories in 1870, but returned to the Territories and took up his permanent domicile at Fort Qu'Appelle in the Fall 1871.

The said Michel Klyne was the son of a White man by the same name and of an Indian woman – he was born at Edmonton – in 1811.

The said Michel Klyne died at Fort Qu'Appelle on the 9th December 1875 and I produce his burial certificate.

Besides his widow he left the following children:

1. Andre Klyne, aged 44 years, living at fort Qu'Appelle.
2. Michel Klyne, 43 years, at present absent Fort Qu'Appelle but domiciled here.
3. Marie Klyne, wife of Joseph Bellegarde, of File Hills, aged 41.
4. Guillaume Klyne, aged 39 years, a resident of Wood Mountain.
5. Elise Klyne, wife of Thomas Kavanagh of Fort Qu'Appelle, aged 37 years.
6. Benjamin Klyne, 35 years, of Milk River.
7. Theophile Klyne, 33 years, of Fort Qu'Appelle.

⁶⁰ Michel Klyne Sr. entered the employment of the North West Company in the late 1790s as a fur trader. After the 1821 merger of the NWC and the HBC, he was put in charge of Jasper House. He served as postmaster for 11 years, from 1824 to 1835. Alberta's Cline River and Mount Cline were named in his honor.

8. Veronique Klyne, 31 years, wife of Thomas Kelly, of Fort Qu'Appelle.
9. Madeleine Klyne, aged 29 years, wife of Thomas Desjarlais, of Fort Qu'Appelle.
10. Napoleon Klyne, 21 years, of Fort Qu'Appelle.

Reading List:

Books

Heather Devine, ed. *Everett Soop: Journalist, Cartoonist, Activist* (exhibition catalogue). Calgary: The Nickle Arts Museum, 2007.

Heather Devine. *The People Who Own Themselves: Aboriginal Ethnogenesis in a Canadian Family, 1660-1900*. Calgary: University of Calgary Press, 2004.⁶¹

Chapters in Books:

Heather Devine "Prosopographical Approaches in Canadian Native History". K.S.B. Keats-Rohan, ed. *Prosopography Approaches and Applications: A Handbook. Prosopographica et Genealogica* - Occasional Publication, vol. 13. Linacre College, Oxford: Unit for Prosopographical Research, 2007, 361-386.

Heather Devine. "The Historical Context of Everett Soop's Work." In Heather Devine, ed. *Everett Soop: Journalist, Cartoonist, Activist* (exhibition catalogue). Calgary: The Nickle Arts Museum, 2007:38-61.

Heather Devine. "New Light on the Plains Métis: *The Buffalo Hunters of Pembinah, 1870-71*". David W. McNab and Ute Lischke, eds. *The Long Journey of a Forgotten People: Métis Identities and Family Histories*. Waterloo, Ontario: Wilfred Laurier University Press, 2007: 197-218.

Heather Devine. "'Economy Must Now Be the Order of the Day': George Simpson and the Reorganization of the Fur Trade to 1826". Don Wetherell, Catherine Cavanaugh, and Michael Payne, eds. *Alberta Formed - Alberta Transformed* (Alberta Centennial History anthology). Edmonton: Alberta 2005 Centennial History Society, 2006: 161-178.

Heather Devine. "*Les Desjarlais: The Development and Dispersion of a Proto-Métis Hunting Band*". In Ted Binnema, Gerhard Ens, and Rod Macleod, eds. *From Rupert's Land to Canada: Essays in Honour of John E. Foster*. Edmonton: University of Alberta Press, 2001: 129-158.

Heather Devine. "Archaeology in Social Studies: An Integrated Approach" (reprint). In Roland Case and Penney Clark, eds. *The Canadian Anthology of Social Studies: Issues and Strategies for Teachers* (Vancouver: Pacific Educational Press, 1999): 59-65. Original article published in *The History and Social Science Teacher* Vol. 24, No. 3 (Spring 1989): 140-147.

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⁶¹ This book was awarded a Harold Adams Innis Prize - Canadian Federation for the Humanities and Social Sciences for best English-Language book in the Social Sciences, (2004-05).

118. Original article published in *The History and Social Science Teacher* Vol. 24, No. 3 (Spring 1989): 140-147.
- Heather Devine. "Ambition Versus Loyalty: Miles Macdonell and the Decline of the North West Company". In Jo-Anne Fiske, Susan Sleeper Smith and William Wicken, eds. *New Faces of the Fur Trade - Selected Papers of the Seventh North American Fur Trade Conference-Halifax, Nova Scotia, 1995*. East Lansing, Michigan: Michigan State University Press, 1998: 247-281.
- Heather Devine. "Archaeology, Prehistory, and the Native Learning Resources Project." Peter Stone and Brian Molyneaux, eds. *The Presented Past: Heritage, Museums and Education*. One World Archaeology Series. London: Routledge Ltd. 1994: 478-494.
- Heather Devine. "Roots in the Mohawk Valley: Sir William Johnson's Legacy in the North West Company". Jennifer S.H. Brown, William J. Eccles, and Donald P. Heldman, eds. *The Fur Trade Revisited: Selected Papers of the Sixth North American Fur Trade Conference*. East Lansing, Michigan: Michigan State University Press, 1994: 217-242.
- Heather Devine. "Archaeology in the Alberta Curriculum: An Overview." P. Stone and R. MacKenzie, eds. *The Excluded Past: Archaeology in Education*. One World Archaeology Series. London: Unwin Hyman Ltd. 1990: 190-200.

Dewar, Gregory. M.L.A. (b. 1956)

Metis politician Greg Dewar was born in Selkirk, Manitoba. Greg was elected as the MLA for the Selkirk in 1990 and was re-elected in 1995, 1999, 2003 and 2007. He has served as the government whip and has been a member of the caucus executive, the House Strategy committee and the Legislative Assembly Management Committee. In November 2009 Premier Selinger appointed him the Legislative Assistant to the Minister of Finance. He is also Vice-Chair of the Public Accounts Committee.

- Vice chair of the Selkirk Restitution and Reconciliation Committee, which advocated the re-integration of young offenders into the community.
- Past treasurer of the Selkirk and District Environmental Organization, a group concerned with the environment and meaningful economic development.
- Former treasurer of the Selkirk local of the Manitoba Metis Federation, founding director of the Maurepas Village Housing Co-operative, which built eight housing units for needy families in the Selkirk area, and an organizer for the Big Brothers and Big Sisters organizations in Selkirk.

Dickason, Olive P., C.M, Ph.D., D. Litt. (1920)

Olive Dickason is a renowned historian, journalist, author, teacher and mentor. She is an accomplished journalist who won numerous writing awards at the *Globe and Mail*, the retired University of Alberta history professor came to academia late in life.

Olive was born in Winnipeg, Manitoba to an English father and Metis mother who traced her roots to the buffalo hunters of the Dakotas. Dickason took her high school by correspondence, because the family was then living north of Winnipeg. She then studied at Notre Dame College at Wilcox, Saskatchewan completing her B.A. in 1943. She then worked for three decades as a journalist for a number of papers including the *Regina*

Leader Post, the Winnipeg Free Press, the Montreal Gazette and the Toronto Globe and Mail.

Dr. Dickason was dismayed by what she found when delving into Canada's past. While there was plenty written about Canadian politicians, hardly an Aboriginal face or voice was to be found in the historical record. Dickason returned to university to study the history of the relations between French settlers and Aboriginal people. In 1972, she completed her M.A. then did her Ph.D. at the University of Ottawa in 1977. Her dissertation, *The Myth of the Savage and the Beginning of French Colonialism in the Americas* was subsequently published by the University of Alberta Press. She subsequently produced the prodigious, *Canada's First Nations: A History of Founding Peoples*. For her work in Canadian historiography she has been awarded the Macdonald Prize. She is a recipient of a Lifetime Achievement Award bestowed by the National Aboriginal Achievement Foundation in 1997, and a member of the Order of Canada. While teaching at the University of Alberta she was a member of the Metis Nation of Alberta and the Women of the Metis Nation of Alberta. She currently serves on the Métis Nation of Ontario Cultural Commission. (Written with the assistance of notes prepared by the Aboriginal Achievement Foundation.)

Dickson, William. (1798-1823)

William was the Metis son of Robert Dickson (Mascotapah or "Red-Hair Man") and Helen or Totowin (daughter of Chief Wanoti and sister of Nakota Chief Red Thunder) and their children were: William married first to a part Ojibwe woman and second to a Yankton woman. Robert accompanied his father during the War of 1812.

His father was employed by the British Indian Department at Mackinac Island in the 1780's which allowed him to become acquainted with the trade in the Upper Mississippi. By the beginning of the War of 1812 he was one of the most influential traders in that region. During the war he was placed in charge of the British Indian Department for the Western Tribes, due to his influence in the area of the Great Lakes and to the west. As war appeared imminent, Dickson recruited over 100 warriors from the "Western Indians", from the present-day states of Wisconsin, Michigan and Illinois at the British military outpost at St. Joseph Island.

When news of the outbreak of war arrived, Dickson led a total of 400 Indians in an expedition led by Captain Charles Roberts, which captured Mackinac Island from its unwary American garrison. He subsequently led the Western Indians south to join the British army at Amherstburg, where they took part in the Siege of Detroit, which caused the surrender of an American army. In the autumn following these victories, Dickson travelled to Montreal, where he was appointed to the Indian Department as Agent and Superintendent for the Western Indians.

During 1813, he led contingents of Indians at the unsuccessful Siege of Fort Meigs and Battle of Fort Stephenson. In 1814, he recruited fresh contingents of the Western Indians and led them at the successful defense of Mackinac Island and the Engagement on Lake Huron. He ended the war at the captured post of Prairie du Chien; he died at Drummond Island. on the 20th of June in 1823.

2. François Desjarlais. Born on 14 Oct 1768 in Riviere-du-Loup, P.Q. François died in St. François-Xavier Parish, Red River. Francois Desjarlais, was a French Canadian married to a Metis woman, he worked on the R.C. Mission land as a hired hand.

Dion née Cunningham, Elizabeth.

The Elizabeth Metis Settlement in Alberta is named after Elizabeth Dion, the wife of famous Metis leader, Joe Dion. Elizabeth Cunningham and Joe Dion were married in 1912. They had four daughters, two of who died at an early age. Three years after their marriage they moved to Kehiwin Reserve where Joe taught school for 24 years. When he became politically active Elizabeth assisted in any way she could. She suffered greatly because her husband was away from home so much leaving her with the responsibility of raising the children and looking after their livestock. She used to sell cream to help pay for her husband's travelling expenses.

Dion, Joseph Francis. (1888-1960)

Joe was born at Onion Lake on July 2, 1888, the oldest child of August Dion a Metis and Marie Mountain. Marie was part Cree and part Saulteaux. The Dion's were descendants of Paul Blanc Dion who emigrated from France to settle in the Onion Lake area of what is now Saskatchewan. At the signing of treaty, many of August's brothers chose different names. His third brother chose the surname Blyan, the fourth chose the name Paul and the fifth chose the name of his wife's family, Buffalo. August and his family moved to the Kihewin area in 1903 after losing a member of the family to the epidemic at Onion Lake.

Joseph was educated at Onion Lake Mission School to grade nine and finished his schooling by correspondence. In 1912 he married Elizabeth Cunningham of St. Albert. The Elizabeth Metis Settlement came to be named after Elizabeth Dion.

Joe was a teacher and served 24 years at the Kihewin Indian School. He was also the first teacher at the Elizabeth Settlement. In 1920s he started to get involved with Treaty and Non-Status Native organizations. He was instrumental in forming the L'Association des Metis d'Alberta des Alberta des Territoires du Nord-Ouest that evolved into the Metis Association of Alberta. He was elected president of this former Association in 1928 and served until 1958. Joe was never paid for his community activities, the people of Elizabeth and Fishing Lake raised money for his travelling expenses.

All the while he was politically active, he and Elizabeth were supporting their family on a tiny farm overlooking Long Lake. Elizabeth Dion suffered greatly because her husband was away from home so much of the time, which left her with the responsibility of raising their children and looking after the livestock alone. She used to sell cream to help raise money for her husband's travelling expenses.

Joe was always active in the Roman Catholic Church and was involved in annual pilgrimages to the high hill near his home that was called Mount St. Joseph. In the 1930s he organized a group of Metis dancers and fiddlers who toured Eastern Canada. In 1957, Bishop P. Lussier awarded Joseph the "Benemerenti" gold medal from Pope Pious XII.

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- Jacknife, Albina. (Coordinator), *Elizabeth Metis Settlement: A Local History*. Altona, Manitoba: Friesen Printers 1979.

Disbrowe, Alfred. (b. 1906)

Alfred Disbrowe was born on February 22, 1906 at Little Grand Rapids, Manitoba, the son of Frederick Augustus Disbrowe (1852-1963) and Caroline Berens. Alfred was

married to Grace McDonald of Berens River, the daughter of Roderick and Sarah McDonald. Grace was born on Sigurdson Island and was raised in Berens River. Alfred died on November 29, 1988. His father Fred Disbrowe was a fish buyer and clerk for Dominion Fish Companies at various outposts around Lake Winnipeg. In the 1880s Fred met William Berens at Bullhead on Lake Winnipeg and they became good friends. William's father was Chief Jacob Berens and William went on to succeed him as chief, in 1916. After Frederick's first wife Maria (Cree, b. 1874) died he married Caroline Berens. Fred became one of the first school teachers at Poplar River.

Alfred Disbrowe served on the original board of the Manitoba Metis Federation from 1967 to 1969. John Morrisseau recalls that Alfred was from Berens River but lived in Winnipeg at the time.

Donald, Lyle.

Lyle was the interim President of the Metis Nation of Alberta from 1993 to 1996. He took over when Gerald Thom was forced to step down due to illness.

Dorion, Elsie (Sanderson). (b. 1941)

Elsie M. Sanderson (Dorion) was born on November 2, 1941 in the historic Metis community of Cumberland House, Saskatchewan. She was raised in the extended family system by her mother Cecilia Dorion and three Aunt's Helen, Mariah, and Anne.

Elsie has grounded herself in traditional knowledge and has been a student of traditional teaching for over thirty-five years. She herself is a natural leader and has taught academic courses such as Indigenous Peoples Philosophy, World View, the treaty making process, treaty relationship and rights, Spiritual and natural laws. Elsie has been influenced by many Elders and has been adopted in customary fashion by respected Saulteaux Elder Danny Musqua.

Elsie has had holistic training and is experienced in running workshops on topics such as anger management, family violence, contemporary life skills, traditional life skills, proposal writing, and curriculum development. She is very proud of her work conducting research, and writing for the development of a healing and traditional parenting program. Elsie has a unique blend of traditional education combined with formal managerial training.

Elsie received her early formal education at Charlebois School in Cumberland House. The community offered no higher than a grade nine education so in 1956 she moved to Prince Albert, Saskatchewan to attend the Academic Presentation de La Marie. In 1961 she completed the two-year Executive Management and Administration program at the Institute Notre Dame de la Providence. This training led her to hold many positions such as the Executive Secretary to the Clerk of the town of La Pas Manitoba until 1964. In 1965, she was the Executive Secretary to the publisher of the Prince Albert Daily Herald.

In 1969, she began as a secretary/recorder for the Federation of Saskatchewan Indian Nations (FSIN). Shortly after that she worked as an administrator for the Prince Albert District Chiefs. In 1973-1980, she worked for the FSIN and played an important behind the scenes role for the organization. Between 1980-1986, she worked for numerous programs within FSIN. In 1987 she became a self-employed consultant. Elsie's consulting services are as diverse as her busy life. She has filled her time lecturing for universities, evaluating social programs and services, developing and delivering First Nation Public Administration. Her skills and abilities include being a skilled orator and storyteller. Elsie is a leader affected by Aboriginal gangs. Isabelle was involved with the provincial and

federal Human Rights Commission and is a past Executive Director of the Gabriel Dumont in her family and community. She is often called in as an Elder to deal with difficult situations.

She is well respected for her incredible memory and ability to recall and share important oral history. Elsie enjoys music and still finds time to sing and play guitar with family and friends. Elsie is fluent in the Swampy Cree language and is proud of the bush skills she learned growing up in Cumberland House.

Elsie is also an accomplished writer and researcher she was very involved in rewriting and editing curriculum for the First Nation Government Specialist Training Program. Some of her most memorable professional accomplishments in being a member of a team that conceptualized, developed, negotiated for and is table shed the Saskatchewan Indian Federated College and other FSIN educational and social programs. She is also a founding member of the First Nations Forum, an institute established for developing and promotion of First Nation Public Policy, training and consulting services.

She is a proud mother of four boys James, Curtis, Perry, and Jason and a grandmother to many. She is a pipe carrier and practitioner of traditional lifeways. Elsie currently lives in Prince Albert, Saskatchewan with her longtime partner Former FSIN Chief Sol Sanderson. (Contributed by Elsie's niece, Leah Dorion.)

Dorion, François.

François Dorion was the post commander for the Missouri Fur Company with the Otoes from 1796- 1797.

Dorion, Isabelle (Impey). (b. 1944)

Isabelle was born in 1944, in Cumberland House, Saskatchewan. She learned to do beadwork from her mother Cecilia, and other women in the community of Cumberland House. Her aunties, Helen, Anne, and Maria Dorion, were also influential in teaching her how to sew and do beadwork on clothing. The teachings she received were transmitted in the Swampy Cree language in which Isabelle is fluent.

She remembers that traditionally women did beadwork in small social groups and to this day she still does beadwork with family members such as Rosalie Sinclair from Pukatawagan, Manitoba. Isabelle says that, "My favourite designs are the Metis style flower beadwork and I enjoy beading the northern flowers." Isabelle prefers bright coloured beads on a very dark background, which is a common preference among many Northern Metis women.

She currently works for the First Nations Government Specialist Training Program in Prince Albert, Saskatchewan. Isabelle also serves as an Elder on the steering committee of the Aboriginal Gang Initiative, a team of Aboriginal facilitators working with those involved or Institute. (Contributed by Leah Dorion.)

Dorion, Jean-Baptiste. (1800-1889)

Jean-Baptiste was the son of Pierre Dorion and Marie Toway. Dorion was documented as being born in 1800, on the Missouri River and came into the northwest to continue life as a voyageur. As per family tradition, he contracted out his labour to various companies as a free trader. He was also multilingual and could speak French, Sioux, Iowa and English.

Jean-Baptiste Dorion was one of the first Missouri River Metis to go through the Great Lakes trade system, then through the Red River region, then the Mackenzie trade

region and eventually into Cumberland House, which later became his permanent home. Jean-Baptiste Dorion explained his longtime career on the 1887 Half-Breed scrip application, which states that: “I lived when young in Missouri and afterward at Columbia River, then I came in Mackenzie River District also at Athabasca River, then in Cumberland District where I lived at Grand Rapids on the 15th of July 1870 and here at Cumberland House for the last 15 years” (National Archives of Canada, Scrip Applications).

In 1820 and 1821 he was hired a NWC voyageur at the Lac Népigon and Lac des Iles posts, both located north of Lake Superior. His accounts are in the HBC archives. Both Gabriel and Jean Baptiste Dorion held the accounts in 1820 with the NWC, containing the following items:⁶²

J Bpt. Dorion

July 23

- 1 Pint Rum
- 1 Hat Cord
- 1/2 Fin Brown Coating
- 1/2 Fin Brown Coating
- 1 fin Fine Cotton
- Cotton Shirt
- Women’s fine Hat July 24
- 1 1/2 Blue Strouds⁶³
- 1 Blue Strouds
- 3 Soup
- 1 Pair Cotton Shawl
- 1/4 Coloured Thread
- 1 Blue list Capot
- 1 Pair Corduroy Trousers
- 1/2 Doz Needles
- 1/2 Doz. Gunflints
- 1 loaf of bread and Pork

Gabriel Dorion 1820

July 4th

- Blue Strouds
- 1 Blue Cotton ?
- 1 pair Gartering
- 1/4 Coloured Thread
- 1 Dozen Gunflints

Jean Baptiste’s ability to speak French would have been an asset when working with the NWC, whose personnel were mostly French Canadian, Iroquois and then Metis. The relationships these traders had with local Indian and Metis women were probably the most important step in developing trade relations. This is evident by the fact that his post accounts have many items that could be classified as women’s items.

He later held a contract with the HBC as a steersman in the Cumberland District and held an account at the Cumberland House post in 1822 (HBCA F.4/26). At that time he worked on York boats with other men such as Alexis McKay, Michel Lavallé, Pierre

⁶² See the H.B.C.A F./24 and H.B.C.A F./4/26 “1820 N.W.C. Servants Accounts.

⁶³ A woolen cloth.

Carriere, Marken Lavalley, Amable Lucier and Isidore Fleury. In the 1830s he worked for the HBC intermittently as a middleman and steersman (Sprague, 1988). Upon his arrival in what is now Northern Manitoba, Jean-Baptiste (John) Dorion married Thérèse Constant at the La Pas Mission in 1825. Thérèse Constant was a Métis woman born in 1810, and raised in the community of La Pas. The Constant family had extensive family relations in the fur trade community of Grand Rapids and was connected to the northern HBC trading system. Jean-Baptiste and Thérèse had the following seven children together:

- Pierriche, born 1834 at Athabasca River. He married Charlotte Archie (the daughter of Nancy Budd) in 1862 at Cumberland House.
- Benjamin, born 1844 at The Pas. He married Marie Mooswap Archie (Charlotte's sister) in 1864 at Cumberland House.
- Jean-Baptiste, born 1851 at Cumberland House. He married Jane Atkinson (born 1857 at Red River), at Grand Rapids.
- Josephine, born 1857 at Ile à la Crosse. She married Antoine Chartier at The Pas in 1864.
- Louison, born 1862 at Grand Rapids.
- Angélique, born 1850 at The Pas. Sometime after 1865 she married Théodore Carrière (his second wife) at Grand Rapids.
- Isabelle (no information).

Men like Jean-Baptiste Dorion and other Métis voyageurs were absorbed into the local culture of these northern Métis fur trade communities. Once he intermarried into the northern Métis culture he soon learned the regional and local Indigenous languages and customs with the assistance of his wife's family.

Upon his legal marriage, the Northern Saskatchewan River system became his permanent home. The Dorion family is recorded in the Grand Rapids post accounts for 1858 that lists Joseph Atkinson, John Ballendine, Edward Cook, Charles Fidler, John and Pierriche Dorion, John Stove, and Philip Turner as holding accounts.⁶⁴ The many children of Jean Baptiste Dorion and Thérèse Constant continued to work in Cumberland House and parts of northern Manitoba as freemen, labourers, and interpreters, guides, middlemen and York boat employees. However, the family was establishing regular permanent residency at Grand Rapids, La Pas, and Cumberland House and intermarrying with Scottish-English Métis. (Contributed by Leah Dorion.)

Dorion, John Gregoire. (1899-1976)

John was born at Cumberland House, Saskatchewan. He was a veteran of the First World War. He served in France and was wounded three times. After leaving the armed forces, he was employed with Mid West Diamond Drilling at Flin Flon, then served as a Special Constable in the NWMP for nine years. He also worked on the *City of Prince Albert*, a freighter between Cumberland House and The Pas. John was a dynamic man, an intellectual thinker grounded in the "Old Métis Ways." (Contributed by Leah Dorion.)

Dorion, Leah Marie. (b. 1970)

Leah Dorion was the 2013 recipient of the University of Saskatchewan Alumni Award of Excellence in Culture, Heritage, and Spirituality. Leah has contributed to Aboriginal-specific cultural and land claims research, participated in Aboriginal

⁶⁴ See the H.B.C.A, B.49/d/83, Cumberland House Account Book, 1858/1859, mf. 1M462.

curriculum development, and engaged in university instruction. She has been employed as a sessional lecturer for First Nations University of Canada, the Gabriel Dumont Institute, and the University of Saskatchewan. She worked for eight years in Saskatoon with the Gabriel Dumont Institute (GDI), as a curriculum developer and publishing coordinator; she managed and coordinated the development of Metis specific educational resource projects for K-12 schools and post-secondary programs across Canada.

Leah has received several awards and grants, including honours from the Saskatchewan Arts Board and the Canada Council. In 2012 Leah was honoured with the Wiichihwayshiwian Arts Award and the First Nations University of Canada Aboriginal Peoples' Publishing Award for her book "The Diamond Willow Walking Stick: A Traditional Metis Story about Generosity". This book has also been awarded a Gold Medal in the 2012 Gelett Burgess Children's Book Awards for outstanding contributions to children's literature. The book was awarded in the Society and Culture - Multi-Generational category.

Leah was born at Nipawin and grew up in Prince Albert, Saskatchewan. She is the daughter of Louis and Roberta Dorion; a Metis family with roots in Cumberland House, Saskatchewan. Leah entered competitive swimming with the Prince Albert Lions Swim Club as a young girl. Between ages 10 and 13 she won numerous provincial championships in the 100 and 800 metre freestyle and the 100-metre breaststroke. Swimming allowed Leah to travel all across Canada and meet other youth.

In 1986, while she was playing volleyball at Carlton Comprehensive High School in Prince Albert, her coaches encouraged her to try out for the Saskatchewan Women's Provincial Team. She made this team and subsequently played for them from 1986 to 1989. In 1989 the Provincial team traveled to Europe for the World Junior Volleyball Championships. The Saskatchewan team won the silver medal, placing second to gold medalist Greece. In the same year the team proudly won the gold medal for Saskatchewan in the Jeux Canada Games.

From 1989 to 1994, Leah Dorion played for the University of Saskatchewan Huskies Women's Volleyball Team. In the 1990-1991 season the team won the silver medal in the CIAU National Volleyball Championships. In 1993, Leah played volleyball in the North American Indigenous Games held at Prince Albert. This team won a gold medal for Saskatchewan. "It felt wonderful to have sports competitions at an international level available for Aboriginal athletes," she says. This team also won gold in the next two North American Indigenous Games. She notes that sport has encouraged her to be the best person she could be in all areas of her life. She again played for the Saskatchewan Senior Women's Volleyball team in the 2002 North American Indigenous Games held at Winnipeg, they were silver medalists, the team then retired from active competition.. She believes that her participation in sport has helped her to lead a positive, healthy lifestyle. In recognition of this she was chosen as one of Saskatchewan's Aboriginal Youth Role Models. It has also taught her about goal setting, determination and commitment. Leah is also very connected to the Elders of the Metis community and never misses an opportunity to interact and learn from them.

Leah completed her grade twelve at Carlton High School in 1989 and then attended

the University of Saskatchewan where she was awarded a Bachelor of Education Degree in 1994 and a Bachelor of Arts Honours Degree in Native Studies in 1999. More recently she completed her Master of Arts (Integrated Studies) at Athabasca University.⁶⁵

Leah Dorion was Curriculum and Publishing Coordinator for the Gabriel Dumont Institute. She has taught Native Studies at the University of Saskatchewan, St. Michael's College (Duck Lake), St. Peter's College (Muenster) and at the Saskatchewan Indian Federated College. She has also participated as a coach for the University of Saskatchewan Huskies Women's Volleyball Team, and has been a Volleyball Camp program developer in communities such as Sturgeon Lake Reserve and La Loche.



Leah Dorion and Lawrie Barkwell at Batoche November 2009

Photo by Louison Dorion.

In 1993, Leah worked with Professor Frank Tough to research and write, *“The claims of the Half-breeds have finally been closed”*: A Study of Treaty Ten and Treaty Five Adhesion Scrip, a research report commissioned by the Royal Commission on Aboriginal Peoples. Leah has edited or co-edited several books and contributed articles to other publications. She was co-editor and contributed a chapter to *Resources for Métis Researchers* (1999) and has similarly participated in the book *Metis Legacy*, a Millennium Project of the Louis Riel and Gabriel Dumont Institutes. This book won the *Saskatchewan Book Award for Publishing in Education*. Pemmican Publications Inc. published Leah's children's book, *The Snow Tunnel Sisters*. Her mother, Roberta,

⁶⁵ Her thesis is entitled “Opikinawasowin: The Lifelong Process of Growing Cree and Metis Children” (September 30, 2010).

illustrated this book. In 2000, Gabriel Dumont Institute's interactive CD-ROM *The Metis: Our People Our Story* was released; Leah was one of the three people working on compiling this major educational resource for Metis studies. While working for Gabriel Dumont Institute in Saskatoon she has produced several videos on Metis culture and history for example; *John Arcand and His Métis Fiddle* (2001), *The Story of the Crescent Lake Metis: Our Life on the Road Allowance* (2002), and *Richard Lafferty: The Muskeg Fiddler* (2002). She has worked for the National Aboriginal Health Organization and has taught Metis Culture and History at the First Nations University, Saskatoon Campus, before returning to teach at the Gabriel Dumont Institute, SUNTEP program at Prince Albert, Saskatchewan. She also acted as an editor and photographer for *Metis Legacy, Volume II: Michif Culture, Heritage and Folklore* (Saskatoon: Gabriel Dumont Institute, 2007). She also co-authored a number of the chapters. *Metis Legacy II* was short-listed for the *Margaret McWilliams Award* for writing in history. Recently she has written and illustrated another children's book *The Giving Tree* (Saskatoon: Gabriel Dumont Institute, 2009). This book was nominated for the 2010, Willow Awards in the Shining Willow category. Her most recent book *Relatives With Roots: A Story About Métis Women's Connection to the Land* (Michif translation by Rita Flamand (Saskatoon: Gabriel Dumont Institute, 2011) has been shortlisted for the 2012 *High Plains Book Awards* in the Art and Photography category.

Leah is an established Metis artist; her art is available through the Feather Child Aboriginal Art Gallery in Regina. Her art is featured on three healthy parenting posters for the Wabano Centre for Aboriginal Health in Ottawa. Through the assistance of the Saskatchewan Arts Board, Indigenous Pathways Initiative, Leah is also developing an art show to honour Grandmother Turtle. As part of this art show Leah will be building a giant turtle rock effigy on her land.

Reference

www.leahdorion.com

Dorion, Louis. (1792-1890)

Louis was the son of Pierre Dorion Sr. and Holy Rainbow (a Yankton), born in Illinois. In July of 1815 he was a signatory to the Portage des Sioux treaty with the Dakota. In 1837, he assisted missionary M. Merrill to translate "The History of Our Lord Jesus Christ," into the Ioway, Otoe and Missouri languages.

Dorion, Louis Jr.

Louis married a woman called Julia in 1869. At one point (1804-1806) he was employed with the North West Company at the bottom of the Red River (le bas de la Rivière Rouge). He was an interpreter for the Chouteau's and witnessed three Sioux treaties in 1815, the Sioux of the Lakes, the Teton Sioux and the Sioux of St. Peter's River.

Dorion, Louis Hilliard. (1942-2002)

Louis was born at Cumberland House, Saskatchewan on November 23, 1942. He was the son of Maria Dorion and Napoleon Morin. His father was killed in action during World War II and is buried in France. As a result, Louis was raised by his extended Metis family, grandfather John Gregoire Dorion and Jim Brady. Both of these men played a

very influential role in his life.

As a youth, Louis was only able to complete a grade eight education. To get further education one had to leave Cumberland House and this was an expensive proposition. Louis remembered families holding dances and fundraisers to send youth away to school in larger communities. However, in 1960 Louis was selected as a carpentry student at the Canadian Vocational Training School in Saskatoon, now known as Kelsey/STIAST. This was part of a government initiative to train northern Metis and Indians in the trades. In 1966 he completed his training as a Journeyman Carpenter. While working for many years in the construction industry, mainly in the north he also took his grade nine and ten GED. In 1973 he took a year off work to complete grade eleven at Carlton High School in Prince Albert. Then, in 1977, he had open-heart surgery to repair heart valve damaged by childhood rheumatic fever. He then had to reconsider his career in construction and completed his grade twelve just five months after his second heart surgery in 1990. He then entered the University of Saskatchewan in 1991 taking night classes at the Prince Albert Woodlands Campus and the Gabriel Dumont College. During this period he worked for the Prince Albert Grand Council as director of maintenance and engineering for the band-controlled residential school. In 2001 after a decade of effort he graduated with a Bachelor of Arts Degree in Native Studies, a tribute to his belief in education and the value of lifelong learning. His adult students whom he taught the Cree language speak of his encouragement and kindness.

Louis demonstrated his lifelong love of Metis culture, language and fiddle music by creating the Prince Albert Metis Fall Festival and was its President from 1995 to 2001. (Contributed by his daughter Leah Dorion.)

Dorion, Marie de la Iowa. (1786-1853)

By Leah Dorion

Marie de la Iowa married, according to the custom of the country, Pierre Dorion Jr. Marie was acknowledged by some authors as being of half Iowa Indian and half French-Canadian (Shirley, 1995). The practice of Métissage was becoming an excepted marriage practice by the Dorion family in the St. Louis area. Marie and Pierre Jr. had three children together, Jean Baptiste, Margaret and Paul. As was the local custom this marriage secured peace, diplomatic relations and trade with the Iowa Indians.

During 1811-12 Marie accompanied her husband on the Astoria expedition overland from St. Louis to the mouth of the Columbia River. She walked most of the way while pregnant and with two young children. She gave birth on the trail but the child did not survive. Thus Madame Marie Dorion is known as the “Madonna of the Oregon Trail.”

On January 1814, Marie was at a Pacific Fur Company Post when she received word that a band of Bannock Indians was heading for her husband’s camp with murderous intentions. She bundled up her young sons (Jean Baptiste and Paul) and set out to warn the men. The trip took three days on horseback. As she approached the camp, a man named LeClerc, appeared, he was wounded and indicated that his companions had been killed. Marie captured two horses that had been left loose, hoisted LeClerc on one horse and with her sons on the other, headed back to the post (near what is now Caldwell, Idaho). LeClerc died that night from loss of blood. On returning to the post she found that the trappers there had been murdered as well. She collected some food and headed out to what is now Oregon. By the time she reached the Blue Mountains in northeastern Oregon one of her horses had given out. She decided to wait out the winter there. She slaughtered

the horses and smoked the meat, built a shelter of the horse hides and cedar and grass and waited out the remaining two months of winter. In March she continued on with her children but was caught in a blizzard for three days. After 15 days they reached the plains but their food was gone. Fortunately they were near a camp of friendly Walla Wallas encamped on the Columbia River. Shortly thereafter a Pacific Fur Company search party found them.

In 1818, Marie remarried to Louis Joseph Vanier. The couple had a daughter, Marguerite. Indians also killed Vanier. Marie married for the third time in 1824 to Jean Baptiste Toupin a Metis who was an interpreter for the HBC at Fort Nez Perce. The family moved to the Willamette Valley in the 1840s. They had two children, Francis and Marie Anne. Marie lived out the rest of her life at French Prairie near present day Salem, she died on September 5, 1850.

Her prominent role in Oregon history is reflected by the fact that she was always addressed by the honorific, Madame. Some called her “Madame Iowa” after her mother’s tribe. She was buried “under the steeple” of the St. Louis Catholic Church.

Reference

Ross, Alexander. *Adventures of the First Settlers on the Oregon or Columbia River; Being the Narrative of the Expedition fitted by John Jacob Astor to Establish the Pacific Fur Company....* London: Smith-Elder, 1849.

Dorion, Pierre Jr. (1780/82-1814)

Pierre Dorion Jr. is probably most remembered for his role as interpreter for the Astoria Expeditions (1810-1814). These expeditions were financed by John Jacob Astor’s American Fur Company, which controlled the Great Lakes trade and later operated in the northern Rocky Mountains and the far Northwest. The Astoria expeditions were dependent on Canadien, First Nations and Métis guides like Pierre Jr. to ensure inland exploration and expansion. Pierre Jr. had considerable trade experience and worked at one time for the Missouri Fur Company at its Mandan Post. Pierre Jr. was the eldest son of Pierre Dorion Sr. and Holy Rainbow, a Yankton woman. He is very well documented in fur trade literature. Pierre Jr. practiced social and cultural customs similar to his father. For instance, he practiced polygamy.

Pierre Jr. and his father, brothers, cousins, contracted their labour and interpreting services out to various fur trade companies. There was sometimes intense competition between fur trade companies for their services. According to Ronda, “The protocol of plains diplomacy may have been new to Hunt and Bradbury, but it was familiar ritual to Pierre Dorion.”

In 1806 Pierre Jr. married, according to the custom of the country, an Iowa woman named Marie Toway (L’Ayvoise). Marie was acknowledged by some authors as being of half Iowa Indian and half French-Canadian. The practice of Métissage was becoming an excepted marriage practice by the Dorion family in the St. Louis area. Marie and Pierre Jr. had three children together, Jean Baptiste, Margaret and Paul. As was the local custom this marriage secured peace, diplomatic relations and trade with the Iowa Indians. Pierre Jr. was also influential in maintaining peace between the Yankton and the Iowa people because of the connection to his mother’s people.

Pierre is documented in many different explorer journals as acting a guide and interpreter. In Bradbury’s travels to the interior, he states that, “When this ceremony was ended, Mr. Hunt rose, and made a speech in French, which was translated as he proceeded

into the Sioux language, by Dorion. About fifteen carottes of tobacco, and as many bags of corn, were now brought from the boat, and laid in a heap near the great chief, who then rose and began a speech, which was repeated in French by Dorion.” According to Bradbury, Dorion was also present during important gathering following the councils, he states that, “The council now broke up, and Messrs. Hunt, M’Kenzie, M’Clellan, Dorion, and myself were conducted to the lodge of one of their chiefs, where there was a feast of sweet corn, prepared by boiling, and mixing it with buffalo grease” (Thwaites, 1904). According to Ronda, “The protocol of plains diplomacy may have been new to Hunt and Bradbury, but it was familiar ritual to Pierre Dorion.”

In the literature there are many stereotypical views of the Dorion family and it is difficult to know how the family members actually self-identified. There are several “outside” terms used in the literature to identify the Dorion family background, such as French-Creole, Frenchman, Half-Breed, Mestizo, Freeman, trapper, Canadian, Mountain man, free trapper, and Indian. It is impossible to know if the family self-identified as Metis. In the 1814 account books of John Jacob Astor’s company in the Snake River Country Pierre Dorion Jr. is identified as a freeman.”⁶⁶ A large portion of the literature ties their identity to their occupation.

In the summer of 1813 Pierre left Astoria with a group headed by John Reed and they headed into Snake River country and spent the winter on the Boise River in Idaho. Pierre Jr. was killed by a group of Bannock Indians on January 10, 1814 near a Pacific Fur Company trading post on the Upper Columbia River. (Contributed by Leah Dorion.)

Dorion, Pierre Sr. (d. 1812)

Pierre Dorion Sr. was largely based in the trading town of St. Louis and lived some twenty years among the Yankton Sioux near the Des Moines and James Rivers.

Pierre Sr., like Joseph Dorion, was involved in strategic marriage alliances as he was married to both a Yankton Sioux and an Iowa woman. Polygamy was an excepted cultural practice by most of the French-Canadians and Indians in the Missouri region. Pierre had four mixed-descent Yankton Sioux children with Holy Rainbow Woman: Pierre Jr., Louis, Margaret, and Baptiste. According to French custom, these children were all given French-Catholic names and the first-born son was usually named after his father.

Pierre’s children were in great demand as labourers and interpreters in the Missouri trade system as they had valuable cultural, social and political knowledge. The family had many diverse cultural traits, which were important in the formation of the middle ground. In the late 1790s, Pierre Sr. was appointed the interpreter to the Yankton Sioux and his son Louis Dorion became the government interpreter to the Ioway. According to Tanis Thorne, “even though they were public servants, the Chouteaus, Dorions, and Mongrains did not cease their private trade in furs and hides, but rather used their government jobs as a complementary activity” (Thorne, 1996: 118).

Pierre Sr. interpreted for the famous American Lewis and Clark Expedition in 1804-1806. Author Richard Dillion (1965) explains the political and diplomatic importance of the Métis guides and interpreters in the Lewis and Clark Expedition he claims that, “Dorion had lived with the powerful Sioux or Dakotas for twenty years and was a confidential friend of theirs. Lewis hoped to use him as an entrée to Siouxdom as well as an interpreter.” Dillion also quoted excerpts from Lewis’s journal about the important role of

⁶⁶ See the website at www.xaviermission

Maurice Blondeau with states that, "Also a very active, intelligent man who was also in the employment of the British merchants, by the name of (Maurice Blondeau), who had much influence with the Sauks and Foxes. This man has more influence with the Sauks and Foxes, or rather possesses their confidence to a greater degree, than any man in the country. These persons, with Old Dorion, I have sent up the Mississippi some weeks since to commence the work."

Interpreters such as Pierre Dorion Sr. were instrumental in gathering ethnographical and geographical data for the Lewis and Clark expedition. His Métis children, Pierre Jr. and Baptiste, became directly involved with the Lewis and Clark expedition in 1804-1806. His son, Pierre Dorion Jr. was involved in the Yankton Sioux councils in August of 1804. There are many available primary sources from the Lewis and Clark journals that indicate how important the Dorion family was in the diplomacy of the expedition, especially Pierre Sr. who was called "Old Dorion." Below are excerpts from the journals:

August 29. In the afternoon, Sgt. Pryor and Old Dorion, with his son, Pierre Jr., who happened to be trading with the Sioux, arrived and brought with them sixty Indians of the Sioux nation. They appear to be friendly and camped on the opposite shore. Sgt. Pryor and young Dorion carried over to them some hominy, kettles, tobacco, etc. Sgt. Pryor anxiously reported that the women in the Sioux village are mostly old and homely. Drouillard killed a deer, and we caught many large catfish. The pirogue was repaired, and she was reloaded. The men are making a tow-line out of the green elk hides. When Sgt. Pryor first found the Sioux camp they presented him and his party with a fat dog, already cooked, of which they heartily partook and found well flavored. Capt. Clark is engaged in writing a speech, as the Indians are to meet with us tomorrow. The young warriors had killed two elk and six deer enroute, which they use to feed themselves.

August 30. We prepared some presents and medals which we intend to give to the Indians. We sent Old Dorion over in a pirogue for the chiefs and warriors to bring them to our council. At 12 o'clock we met, and Capt. Lewis delivered a speech in which he explained the change in government, enjoined them to make peace, and invited them to send a chief to our President in Washington to receive his good counsel. We smoked the pipe-of-peace and gave them presents of clothes, tobacco, a flag, medals, cocked-hats and uniforms. The chiefs retired to divide their presents, while Captains Lewis and Clark went to dinner and to consult about other matters. Old Dorion was displeased that he was not invited to have dinner with them, and the captains were sorry that they had overlooked inviting him.

August 31. The Indians remained with us all day. They want Old Dorion and his son to stay with them so that he could accompany their chief to Washington. The chiefs returned with an eloquent account of their dire poverty, etc. They said they would make peace with the Pawnee and Omaha, and said one of them would visit our President next spring. They also wished the captains would give them something for their squaws. The captains told them we were not traders, but had only come to make the road open for the traders who would follow, and who would supply their habits and customs, which we collect for our Government. The captins gave them more tobacco and corn to take to their lodges. We commissioned Old Dorion to make peace with all the chief nations in the neighbourhood. We gave him a flag and some clothes. He received this with pleasure and promised to do

all that was necessary. The chiefs sent their young men home, while they stayed to wait for Mr. Dorion. We gave Dorion a bottle of whiskey, and he and his son-with the chiefs-crossed to the other side of the river to camp. (Clarke, 1970: 100).

After the expedition, Pierre Sr. agreed to remain with the Yankton Sioux to maintain good relations and encourage peace with the Omaha peoples. The Lewis and Clark Expedition records refer to him as "Old Dorion." Records indicated that Pierre Sr. Dorion could speak Yankton Sioux, possibly Algonquin, French and English and was literate in English. Unfortunately, no written material is available from the perspective of Pierre Dorion. Pierre Sr. died in April of 1812 near Brownsville, Nebraska. (Contributed by Leah Dorion.)

Doucette, Robert Glen (b. 1962)

Robert was born on February 29, 1962, in Buffalo Narrows, Saskatchewan the son of Marcien and Rita Doucette. He took his primary and secondary education at Prince Albert, Saskatchewan. He has taken his post-secondary education the SUNTEP program in Prince Albert, University of Saskatchewan; he completed the second year of an Education degree in the SUNTEP program in Saskatoon, University of Saskatchewan; and from 1988-1989, he attended the University of Brandon, Brandon, Manitoba, studying towards a double major in Political Science/Native Studies, 3rd year.

Robert has been actively involved in Métis political life and has been employed with a variety of Métis social justice programs. He is a former Executive Director of Métis Employment & Training Inc. (MÉTIS Inc.). He is presently the President of the Métis Nation—Saskatchewan. Previously he served as President of Saskatoon Metis Local # 126, and as Western Region 2A Area Director 1995-1998. From February 22, 1998 to January 17, 2001, Robert held the position of Secretary on the Provincial Métis Council of the Métis Nation of Saskatchewan, an elected position. From February 18, 2001 to April 9, 2001, Robert was elected to the position of Vice President on the Provincial Métis Council of the Métis Nation of Saskatchewan. Robert is an avid collector of Aboriginal-specific primary documents and is the author of *The Archival Resource Guide for Aboriginal Issues*, Saskatoon: Gabriel Dumont Institute, 2009.

As a youth, he played on a softball team called the "Old Dutch Twins" which won the provincial title three times in a six year span. He represented Prince Albert in three provincial track meets, and played on numerous championship hockey teams.



Douglas née Connolly, Amelia. (1812-90)

By Todd Lamirande⁶⁷

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 Churchill⁶⁸ or "possibly" at Fort Assiniboia.⁶⁹ 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

⁶⁷ Todd is a long-time journalist with the *Aboriginal People's Television Network* and a former Communications Director with the Manitoba Metis Federation. Todd is the anchor for *APTN National News Daytime*. He contributed the chapter "Resistance Activist Elzéar Goulet" to *Metis Legacy: A Metis Historiography and Annotated Bibliography* (L. J. Barkwell, L. M. Dorion and D. R. Préfontaine [Eds.]. Winnipeg: Pemman Publications and Louis Riel Institute, 2001: 79-92.

⁶⁸ N. de Bertrand Lugin, *The Pioneer Women of Vancouver Island, 1843-1866* (Victoria, 1928), 10.

⁶⁹ Marion B. Smith, "The Lady Nobody Knows," *British Columbia: A Centennial Anthology*, Reginald Eyre Watters, ed., (Toronto, 1958), 473.

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.⁷⁰

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.

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.⁷¹ 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.⁷² 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.⁷³ Amelia remembered how one of the expedition's young artists,



⁷⁰ G. P. de T. Glazebrook, ed., *The Hargrave Correspondence, 1821-1843* (Toronto, 1938), James Douglas to James Hargrave, March 24, 1842, 381.

⁷¹ Walter N. Sage, *Sir James Douglas and British Columbia* (Toronto, 1930), 45.

⁷² 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.

⁷³ John Franklin, *Narrative of a Journey to the Shores of the Polar Sea, in the Years 1819, 20, 21, and 22* (London, 1823), 53.

Lieutenant George Back, played with her and Julia and made them pose for him.⁷⁴ 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."⁷⁵ 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.⁷⁶ 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,'"⁷⁷ 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 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"⁷⁸ and a "mulatto."⁷⁹ 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."⁸⁰ 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

⁷⁴ Lugrin, 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.

⁷⁵ Franklin, 85.

⁷⁶ *Ibid.*, 86.

⁷⁷ Robert Hamilton Coats and R. E. Gosnell, *Sir James Douglas* (Toronto, 1908), 103.

⁷⁸ H.B.C.A., A.34/2, Simpson's Character Book, James Douglas.

⁷⁹ 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.

⁸⁰ H.B.C.A., A.34/2.

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.⁸¹

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 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.”⁸² 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.”⁸³ 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.⁸⁴

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.

⁸¹ Douglas’ essay excerpted in Derek Pethik, *James Douglas: Servant of Two Empires* (Vancouver, 1969), 13-14.

⁸² W. S. Wallace, ed., *John McLean’s Notes of a Twenty-Five Years Service in the Hudson’s Bay Territory* (Toronto, 1932), 162.

⁸³ A. G. Morice, *The History of the Northern Interior of British Columbia* (Toronto, 1904), 138-9.

⁸⁴ W. Kaye Lamb, “Letters to Martha,” *British Columbia Historical Quarterly* (1943), 43-4.

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.⁸⁵ 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.⁸⁶ 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 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.⁸⁷

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.⁸⁸ 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 1829.⁸⁹ 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

⁸⁵ Morice, 140.

⁸⁶ Lugin, 14.

⁸⁷ 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.

⁸⁸ *Ibid.*, 141.

⁸⁹ E. E. Rich, ed., *Simpson's 1828 Journey to the Columbia* (London, 1947), William Connolly to George Simpson, February 27, 1829, 243-4.

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.”⁹⁰ 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 travel.⁹¹ 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.⁹²

⁹⁰ Lugin, 15.

⁹¹ *Ibid.*, 16.

⁹² H. H. Bancroft, *History of Oregon* (San Francisco, 1890), 7-8, reprinted in Pethick, 24-5.



Daughters Agnes, Cecillia and
Alice Douglas ca. 1858

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."⁹³ 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.⁹⁴ 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

⁹³ H. H. Bancroft, *History of British Columbia* (San Francisco, 1890), 300, reprinted in Pethick, 23-4.

⁹⁴ Thomas E. Jessett, ed., *Reports and Letters of Herbert Beaver, 1836-1838* (Portland, Oregon, 1959), November 10, 1836, 2.

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.⁹⁵

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.

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.”⁹⁶ 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.⁹⁷ 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.⁹⁸ 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.⁹⁹ 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

⁹⁵ E. E. Rich, ed., *The Letters of John McLoughlin, First Series, 1825-1838* (Toronto, 1941), November 16, 1836 Report, 176.

⁹⁶ Jessett, Herbert Beaver to Benjamin Harrison, March 10, 1837, 35.

⁹⁷ *Ibid.*, Beaver to Harrison, March 19, 1838, 74.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*, Beaver to Harrison, March 10, 1837, 35.

contrary behaviour,” he admonished.¹⁰⁰ 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.”¹⁰¹ 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 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.¹⁰² 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.¹⁰³ 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.¹⁰⁴ 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

¹⁰⁰ *Ibid.*, Beaver’s Third Report, March 19, 1838, 57.

¹⁰¹ *Ibid.*, Beaver’s Fifth Report, October 2, 1838, 117-8.

¹⁰² *Ibid.*, March 19, 1838, 58.

¹⁰³ Rich, *McLoughlin Letters*, 1st series, Douglas report, October 18, 1838, 266-7.

¹⁰⁴ Marion Smith, 475.

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.¹⁰⁵ 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 in his absence, “which does the utmost credit to Mr. Douglas.”¹⁰⁶ 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.”¹⁰⁷ 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.”¹⁰⁸ 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.”¹⁰⁹ 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

¹⁰⁵ *Hargrave Correspondence*, James Douglas to James Hargrave, February 26, 1840.

¹⁰⁶ E. E. Rich, *The Letters of John McLoughlin, Second Series, 1839-1844* (Toronto, 1943), October 24, 1839, 3.

¹⁰⁷ *Ibid.*, November 20, 1840, report, 21-2.

¹⁰⁸ *Hargrave Correspondence*, Douglas to Hargrave, February 5, 1843.

¹⁰⁹ 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.

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.”¹¹⁰ 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, 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.”¹¹¹ 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.¹¹² 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.”¹¹³ 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.”¹¹⁴ 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

¹¹⁰ 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.

¹¹¹ Douglas quoted in Slater, 226.

¹¹² *Fort Victoria Letters*, James Douglas to Archibald Barclay, September 1, 1850.

¹¹³ *Ibid.*, Douglas to Barclay, November 24, 1851.

¹¹⁴ 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 April 1861 and April to July 1870* (Victoria, 1974), 24.

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—so 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 no way qualified for the office.¹¹⁵

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 1860.¹¹⁶ 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.¹¹⁷ 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 jabbers French or English or Indian, as she is half Indian, half English, and a French Canadian by birth.”¹¹⁸ 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.¹¹⁹

¹¹⁵ Annie Deans to her brother and sister, February 29, 1854, letter reprinted in Slater, 223.

¹¹⁶ De Cosmos quoted in Jan Gould, *Women of British Columbia* (Saanichton, B.C., 1975), 56.

¹¹⁷ Allan Pritchard, ed., *Vancouver Island Letters of Edmund Hope Verney, 1862-65* (Vancouver, 1996), Edmund Hope Verney to Harry Verney, August 16, 1862, 84.

¹¹⁸ *Ibid.*, Edmund Hope Verney to Harry Verney, July 20, 1862, 74-5.

¹¹⁹ 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,

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 & larky like the devil half a mind to go in for her," he wrote in his journal.¹²⁰ Nevertheless, the gossip and innuendo about her children must have reached 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.¹²¹ 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.¹²² While Lady Franklin¹²³ and her niece, Sophia Cracroft, were touring the Pacific northwest, they stopped in Victoria and paid Mrs. Douglas a visit on February 28, 1861.¹²⁴ "We were engaged today to take luncheon with the Governor's wife M^{rs} 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.¹²⁵ She noted further that, "she has a gentle, simple & kindly manner w^h is quite pleasing, but she takes no lead whatever in her family, & the luncheon arrangements & conduct, rested only with Agnes & M^r & M^{rs} Young, in the absence of the Governor."¹²⁶ 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

28.

¹²⁰ 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 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.

¹²¹ Jean Barman, *The West beyond the West: A History of British Columbia* (Toronto, 1991), 46.

¹²² "Arthur Bushby Journal," January 20, 1859, 131.

¹²³ 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.

¹²⁴ This date was the twenty-fourth anniversary of the Douglas' marriage by Rev. Beaver.

¹²⁵ *Lady Franklin Visits the Pacific Northwest*, 22-3.

¹²⁶ *Ibid.*, 24.

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."¹²⁷ This supposedly turning of a new leaf by the colonys' 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 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 Douglases 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 1829.¹²⁸ 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.¹²⁹ 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"¹³⁰—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."¹³¹ 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

¹²⁷ Margaret A. Ormsby, *British Columbia: A History* (Toronto, 1958), 197-8.

¹²⁸ *Hargrave Correspondence*, William Connolly to James Hargrave, February 28, 1829, 28.

¹²⁹ *Ibid.*, Murdock McPherson to James Hargrave, March 15, 1842, 376.

¹³⁰ "Connolly vs. Woolrich, Superior Court, Montreal, 9 July 1867", *Lower Canada Jurist*, XI, 200.

¹³¹ *Ibid.*, 238.

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.”¹³² 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:

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.¹³³

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.¹³⁴

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.¹³⁵ 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^{tn} Hankin & Mr Musgrave [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.¹³⁶

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

¹³² *Ibid.*, 215.

¹³³ *Ibid.*, 255-6.

¹³⁴ Sylvia Van Kirk, “*Many Tender Ties*”: *Women in Fur Trade Society, 1670-1870* (Winnipeg, 1980), 242.

¹³⁵ Marion Smith, 479; Gould, 58; Valerie Green, *Above Stairs: Social Life in Upper Class Victoria 1843-1918* (Victoria, 1995), 30.

¹³⁶ *Lady Franklin Visits the Pacific Northwest*, 118.

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.

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 land 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.¹³⁷

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*.¹³⁸ None of these stories is short enough to be included here. However, Martha did tell the author, N. de Bertrand Lugin, 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.¹³⁹

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

¹³⁷ 'Ches' Harris quoted in Marion Smith, 481.

¹³⁸ Martha Douglas Harris, *History and Folklore of the Cowichan Indians* (Victoria, 1901), 57.

¹³⁹ Lugin, 19-20.

wilderness to prosperous civilization.”¹⁴⁰ 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.

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.

Douglas, Martha (Harris).

Martha Douglas was the daughter of Amelia Connolly and James Douglas, a HBC Chief Factor and later the Governor of Vancouver Island. 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*.¹⁴¹ None of these stories is short enough to be included here. However, Martha did tell the author, N. de Bertrand Lugin, 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*.

Drouillard, George. (1775-1810)

Born in 1775 in the present day Windsor/Detroit district, he had a French Canadian father, Pierre Drouillard, and a Shawnee mother by the name of Asoundechris. George migrated with his mother’s people to Ohio, working in the Cape Girardeau area on the west bank of the Mississippi river.

Pierre Drouillard was from the Sandwich (Ontario) and Detroit (Michigan) area. Pierre Drouillard 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.

At the turn of the nineteenth century, the United States War Department set up a mission led by Meriwether Lewis and William Clark, called the Corps of Discovery. The

¹⁴⁰ Marion Smith, 473.

¹⁴¹ Martha Douglas Harris, *History and Folklore of the Cowichan Indians* (Victoria, 1901), 57.

expedition to the Pacific made Lewis and Clark leaders in disciplines such as botany, cartography and ethnology. George Drouillard's skills as a hunter and sign language interpreter made him arguably one of the most important members of the expedition from 1803 until September 1806. George was living on the Spanish side of the Mississippi River as part of the dispossessed community known as the Absentee Shawnee when Lewis and Clark met him at Fort Massac, Illinois on the Ohio River, where he joined the expedition.

It was Drouillard's knowledge of the Aboriginal people and their sign language that had prompted Captain Daniel Bissell to recommend him to the Corps. He was fluent in several Indian languages, English and French as well as a master of the Indian sign language of the plains. Captain Lewis recruited him in November 1803, and Drouillard was no disappointment to the team – he became an extremely valued member. As a member of the Corps, Drouillard received a \$30 advance and a \$25 monthly salary. He often traveled with Lewis, demonstrating his bravery and skill. He was said to be the most competent hunter on the expedition and led many hunting trips. He also negotiated trade with the Aboriginal people to gather food for the expedition's survival.

Drouillard was also responsible for moderating many of the encounters the Corps had with different Aboriginal groups, including the Otos, Missouris and Mandans. From these negotiations, the Corps spent the difficult winter of 1804-1805 with the Mandans. He also led the group during an attack by the Dakota/Lakota. His leadership and courage enabled the Corps to hold its ground and survive the attack. In February 1805, the party was attacked by over 100 Dakota Indians, who stole two horses and several weapons. Drouillard advised the party to hold their fire, giving the Dakota a small victory and saving much loss of life. Later in 1805, when the party split, George accompanied Lewis up the Missouri south fork to Great Falls. On this trip Lewis commended him in his diary for being able to communicate via sign language with the Shoshones they encountered.

Drouillard's participation in Lewis's 1806 expedition to Montana helped determine the northern boundary of the Louisiana Purchase territory. Lewis trusted Drouillard to deliver to the postmaster the letters of the expedition that were later passed on to President Jefferson.

When the Corps of Discovery reached St. Louis in 1806 it was Drouillard who was entrusted to take the expedition reports to the postmaster at Cahokia to be forwarded to President Jefferson.

Once the Corps disbanded, he lived for a few years at Cape Girardeau, Missouri. He bought the land warrants of John Collins and Joseph Whitehead, which, along with other land, he sold in April of 1807 for \$1,300.00. He made a return trip to the Rocky Mountains and gave William Clark topographical details of the mountain country which Clark later incorporated into his map of the Northwest.

Drouillard returned to Three Forks on the Upper Missouri in 1810, and became part of Manuel Lisa's fur trading ventures on the upper Missouri River and the Yellowstone River where he helped establish the Missouri Fur Company, at Three Forks, in Wyoming. While trapping near the Three Forks in May of 1810, George Drouillard was killed by an attacking war party, believed to be Blackfoot. (Contributed by Morgan Baillargeon, a descendant of George Drouillard.)

Dubois (Bois), Ambroise. (b. 1856)

Ambroise Dubois was born on August 18, 1856, the son of Francois Dubois (b. 1822) and Madeleine Laberge. He married Angelique Caron, the daughter of Jean Caron and

Marguerite Dumas, they lived at St. Laurent and Batoche. Ambroise was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve. He was a member of Captain Isidore Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His father-in-law and brother Maxime were also active in the Resistance.

Dubois (Bois), François. (b. 1850)

Francois Dubois was born on August 15, 1850, the son of Francois Dubois and Madeleine Laberge.¹⁴² He married Elise Desjardins, the daughter of Jean Baptiste Desjardins and Marguerite Hamelin in 1870 at St. Boniface. They lived at Wood Mountain and St. Francois Xavier. He was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve.

Dubois (Bois), Joseph (Jean Baptiste) Jr. (b. 1849)

Jean Baptiste Dubois Jr. was born 1849 at Ste. Agathe, the son of Jean Baptiste Dubois and Marie Anne Laberge. Jean Jr. married Joseph Larence the daughter of Basil Larence (b. 1776 at St. Boniface) and Agathe Callihoo dit Karakonti, born circa 1811 in Slave Lake (They married August 21, 1838 in Fort Carleton). They had seventeen children born at Wood Mountain and St. Joseph, North Dakota. He was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve.

Dubois (Bois) Joseph (Jean Baptiste) Sr. (b. 1826)

Jean Baptiste Dubois was born 1826 in Red River Settlement, the son of Francois Dubois Sr. (b. 1775) and Angelique Lariviere (b. 1775). He married Marie Anne Laberge. She was born 1834 in Red River Settlement. He subsequently married Marguerite Caron in 1876. Joseph and Marie Anne had ten children. Their son Alexandre (b. 1855) married Marguerite Dease (b. 1853), the daughter of Metis leader William Dease and Marguerite Genthon. He was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve.

Dubois (Bois), Norbert. (b. 1852)

Norbert Dubois was born at Fort Alexander on April 27, 1852, the son of Jean Baptiste Dubois (b. 1826) and Marie Anne Laberge. He married Elise Larocque, the daughter of Louis Larocque and Marie Savoyard dit Berthelet, at St Agathe in 1872. They had ten children and born at Wood Mountain, St. Joseph and Leroy, North Dakota. He was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve.

Dubois, Maxime. (1853-1920)

Maxime was born on December 20, 1853 at St. Vital, the son of François Dubois Jr. and Madeleine Laberge. In 1876, at St. Laurent de Grandin he married Catherine Ledoux, born in 1856 at Moose Mountain. They had seven children. They were evidently a plains hunting family as their children were born at St. Albert, Fort Qu'Appelle, Swift Current and Batoche. Maxime was a member of Captain Isidore Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. On August 14, 1885, at Regina he was sentenced to 7 years imprisonment for his part in the Resistance.

¹⁴² Francois Senior's brother Jean Baptiste Dubois married his sister-in-law Marie Anne Laberge.

He served part of this prison sentence and was released sometime before 1887. Catherine applied and received her scrip at Fort Qu'Appelle in August of 1885 while Maxime was in jail. Unfortunately she died the following spring at age 30. Maxime then remarried to Marie-Pélagie Parenteau, the widow of Damase Carrière.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Maxime Dubois I have known since he was a boy. He has a family of seven children. He was in my service for some time, and proved honest, faithful and reliable, and has always proved very worthy of being trusted. This poor man was induced to surrender himself by the advice of Father Vegreville, and is now a prisoner for the reason above. He is about thirty-six years of age (sic), and his wife is a cripple." (CSP, 1886, Vol. 13, p. 386)

Ducharme,

See entries under Dusanne as well.

Ducharme (Dosa), Baptiste. (b. 1826)

Jean Baptiste Ducharme was a member of the 1878 Cypress Hills Metis Hunting Brigade who signed a petition for a reserve.

He was born on July 15, 1826 at St. Clements, the son of Nicholas Ducharme dit Charon and his second wife Charlotte (Saulteaux) Abinoche. He married Magdeleine Houle, the daughter of Antoine Houle and Marguerite (Saulteaux) before 1842. Her sister Theresa was married to Antoine Ouelette who also signed this petition. They had five children who also signed this petition : Jean Baptiste (b. 1848), Cleophas (b. 1850), Jean Chrysotome (b. 1852), Cuthbert (b. 1860) and Hyacinthe (b. 1862).

Ducharme, Charles.

Charles Ducharme fought and died during the 1885 Resistance at Batoche.

Ducharme, George.

George was born in the Metis community of St. Laurent, Manitoba, the son of Joseph Ducharme and Alice Lavallee. He is married to Camelia Allard. George and Camelia have two sons: the well-known singer, recording artist and sound engineer, Norbert Ducharme and oldest son, Albert Ducharme who is a mechanical engineer and is manager of the engineering department of Boeing Aerospace in Winnipeg.

In the mid-1990s George served as "Aide de Camp" for W. Yvon Dumont Lieutenant Governor of Manitoba.

George retired from the Canadian National Railway in 1999. Since 2000 he has worked as Cultural Coordinator for the MMF; he retired from this position in 2012. He coordinated cultural events and music galas for Annual General Assemblies, Louis Riel Day and National Aboriginal Day. He has also done extensive cultural program development work for the Gabriel Dumont Institute and the Louis Riel Institute

George was the volunteer coordinator for Metis Culture for the 2002 North American Indigenous Games. He has been inducted as a "Member of the Voyageur" under the Voyageur name "Augustine Chartrand".

George is the Elder for the St. Laurent Aboriginal Head Start.

Ducharme, Jim.

Jim Ducharme served as President of the Metis Nation of Alberta for a single year in 1971.

Ducharme, Joseph (b. 1857)

Joseph Ducharme was born on November 22, 1857 at St. Boniface, the son of Dominique Charron dit Ducharme and Sophie Henault. He married Rose Nolin, the daughter of John Nolin and Julie Martin dit Lavallee in 1879 at Ste. Anne. A hunting family they had children born at Dunseith and at Lebret. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4.

Ducharme, Madeleine. (b. 1799)

Madeleine was the daughter of Pierre Ducharme and Catherine (Saulteaux). She married Louis Perreault (b. 1797) circa 1820. Their daughter, Catherine Perrault, born at Pembina, married Jean-Baptiste Bruce They were married sometime before 1846 and had four daughters and two sons. Jean Baptiste Bruce was a leader for one of the La Loche boat brigades. The La Loche boat brigades had one of the most demanding jobs in the fur trade.

Subsequently, Madeleine married Andre Millet dit Beauchemin (b. 1780) the son of Antoine millet dit Beauchemin and Marie Josephte Lavallee circa 1824. Andre was a North West Company voyageur (middleman) with Alexander Henry the Younger at Pembina in 1801. Their son was a supporter of Louis Riel and served as a Manitoba MLA. The couple had the following children:

- Son Andre b. 1824 married Genevieve Delorme and became an MLA.
- Daughter Marie b. 1827 married Jean Baptiste Larance.
- Daughter Madeleine b. 1830 married Edouard Perreault.
- Daughter Marie Domtille was born October 10, 1832.
- Daughter Flavie was born circa 1837.
- Daughter Adelaide b. March 8, 1835 married Metis politician Pierre Delorme the first Metis to serve in Canada's parliament.
- Daughter Philomene b. 1843 married Pierre Carriere.

Ducharme, Todd.

Todd Ducharme became Canada's first Metis judge when he was appointed to the Ontario Superior Court of Justice on May 7, 2004.

Todd Ducharme, a Métis lawyer from Toronto, has a B.A. from McGill University, an M.A. from Yale University, an LL.B. from the University of Toronto and an LL.M. from Yale Law School. He is certified as a specialist in criminal law by the Law Society of Upper Canada and has practiced both as a defence counsel and as a standing agent for the Department of Justice. In 1999, Mr. Ducharme was the first Aboriginal person elected as a Bencher of the Law Society of Upper Canada. Mr. Ducharme is very well regarded in the legal community. This was evidenced by the fact that in the 2003 Bencher Election he received the most votes of any Toronto candidate, becoming the Regional Bencher for Toronto, and received the second highest amount of votes in the province as a whole. Mr. Ducharme has also been very actively involved in Toronto's Aboriginal community over the last decade. He was the first Clinic Director of Aboriginal Legal Services of Toronto and currently serves as a Director of Native Child and Family Services of Toronto. (Contributed by the Metis National Council)

Dumas, Angélique. (b. 1832)

Angélique was formally married to Louis Letendre on June 1, 1869 at St. Boniface. It was his second marriage. They had six children together. Angélique was the daughter of Michel Dumas Jr. and Henrietta Landry. Angélique was one of the heroes of the 1885 Metis Resistance.

Dumas, Christine (Pilon). (1862-1954)

Christine Dumas and her husband Barthelemy Pilon arrived at the Metis settlement of Batoche in the spring of 1882. They had recently married in the Cathedral in St. Boniface, Manitoba. Her widowed mother, Henriette Landry (1822-1909), accompanied her. Many of her brothers and sisters had preceded them to the new “homeland.” The young couple settled near their family and began building a comfortable home on their river lot on the South Saskatchewan River. Barthelemy pursued mixed farming and supplemented the family income with freighting and carpentry work. There were many hardships but Christine was resourceful and was often asked to write personal and business letters for relatives and neighbours.

Mme Pilon was proud of her family's dual Canadian and Metis heritage, a value which she instilled in her eight children: five boys and three girls, born between 1883 and 1904. These convictions and her strength in times of adversity were revealed in a poignant account of her trials during the “Guerre Nationale” at Batoche in 1885 (referred to as the North-West Rebellion in Euro-Canadian literature). She defended the actions of the Metis leader, Louis Riel, a distant cousin on the Landry side, “Ce n'est pas Louis Riel mais le gouvernement lache qui est venu en guerre chez les pauvres gens.”

Christine and most of the women and children had sought refuge in dugouts and tents down by the trenches; the advancing Government troops had burned their new home. She was cold, there was little food and after the debacle on May 12, she was forced to flee in the woods (Minatinas Hill area) with her young “bibi” (Louis, 18 months). She was with Mme Riel (who had been coughing blood for three days) and her two children. After days of hiding in the bush, they walked the 18 miles back to Batoche.... There, they found a stray calf that they butchered and ate. “Riel returned three times to say adieu to his family before he gave himself up. It was so sad.”

Christine and Bathelémy had lost everything. “Il nous restait que le courage de Canadien et de Metis pour vivre.” But they persisted. A new home was built, crops were sown and a second homestead was acquired. Christine and her “cher mari” celebrated their golden anniversary in 1932. Independent to the end, she died in a little house next door to her daughter Adelaide at the age of 92. (Contributed by Diane Payment, reprinted courtesy of the Metis Resource Centre.)

Dumas, Daniel “David.” (b. 1843)

Daniel was born on November 22, 1843 at St. Vital, the son of Michel Dumas and Henriette Landry. He married Elise Ferguson at St. Boniface in 1868. They later moved to Batoche. Daniel was one of the fighters at Batoche. He reported seeing a bullet passing only three fingers above his wife's head.¹⁴³

¹⁴³ Cited in Nathalie Kermoal. “Les rôles et les souffrances des femmes métisses lors de la Résistance de 1870 et de la Rébellion de 1885.” *Prairie Forum*, Vol. 19, No. 2, Fall 1993: 160.

Dumas, Isidore. (1851-1928)

Isidore was born at St. Vital the son of Michel Dumas Sr.¹⁴⁴ and Henriette Landry. He is the uncle of Michel Dumas Jr. He married Pélagie Smith on February 17, 1873 at St. Laurent. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Isidore was one of Dumont's Captains; the soldiers in his unit were Jerome Henry, Jim Short, Pierre Laverdure, Lagloire Boyer, Pierre Henry, Leon Ferguson, Gilbert Breland and Isidore Villeneuve. Isidore was involved in the 1885 Resistance at Duck Lake, Tourond's Coulee and Batoche with Dumont.

Dumas recounts: "The battle of Tourond's Coulee was the most difficult one. At Batoche we knew that we could escape, but at Tourond's Coulee we were surrounded and in a hole. I can honestly say that I was scared."¹⁴⁵ After the defeat at Batoche, Isidore fled along with Gabriel Dumont and others to Montana.

Dumas, Joseph Patrice. (b. 1863)

Joseph was born on March 27, 1863 at St. Vital, the son of Michel Dumas Jr. and Henriette Landry. He is the brother of Isidore Dumas and the uncle of Michel Dumas Jr.; his mother was Michel Sr.'s second wife. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

Joseph was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. After 1885, Joseph moved to southern Alberta where he was employed in ranching.

Dumas, Joseph Pierre MLA. (1875-1950)

Joseph was born on February 19, 1875, at Neche, North Dakota, the son of Cyrille Dumas¹⁴⁶ (b.1841 at St. Vital), and Charlotte Venne. His father was a Ste. Agathe farmer. In 1897, he settled in Fort Garry where he established a general construction company, which built houses, roads, and public buildings throughout Winnipeg and Fort Garry. On January, 26 1898, he married Mary Nisbett, the daughter of John Nesbitt and Jeanne Wildjoox, they had no children. He served in the Manitoba Legislature from 1915 to 1920. He moved to California in 1935 and lived near Los Angeles. He died at Saugus, California on January 14, 1950. He is commemorated by Dumas Ave. in Winnipeg.

In 1916, Dumas opposed the Liberal government's *Thornton Act* which created a single English-speaking, non-sectarian public school system in Manitoba. Dumas, the MLA for St. Boniface and P.A. Talbot, MLA for La Verendrye resigned from the Liberal party to sit as independents. Dumas characterized the law which abolished French-language school rights as "the most unjust" ever to be inflicted on the province.

¹⁴⁴ Michel Dumas Sr. held HBC lots 318, 924, 927, 984, 985 and 986 at Red River.

¹⁴⁵ Rudy Wiebe and Bob Beal (Editors). *War in the West: Voices of the 1885 Rebellion*. Toronto: McClelland and Stewart Ltd., 1985: 90.

¹⁴⁶ Cyrille was the son of Michel Dumas Sr. and his second wife Henriette Landry. His half-brother Michel Dumas Jr. was one of the four Metis men who went to Montana in 1884 to get Louis Riel to return to the North West Territory and lead the Metis Resistance.



Dumas, Michel. (1849-1901)

Michel was born at St. Boniface on December 1, 1849, the son of Michel Dumas and Adelaide Lespérance. He married Véronique Ouellette (January 2, 1875 at St. Norbert), then Marie Anne Lamirande. Michel was educated at mission schools. The family moved to St. Louis de Langevin in 1880. He was one of the men who traveled to Montana with Gabriel Dumont to get Louis Riel prior to the Resistance of 1885. Dumas was the One Arrow Reserve farm instructor and served as the secretary of Riel's governing council. Michel fought during the Resistance then fled to Montana with Dumont after the battle of Batoche. He too spent time in Buffalo Bill's Wild West Show. He was known as a heavy drinker and this contributed to his early death at St. Boniface on December 13, 1901, at age 52.

Dumont, Alexis. (b. 1864)

Alexis was the son of Jean Baptiste "Petit" Dumont and Domtilde Gravelle. Their family moved to the Duck Lake, St. Laurent area in the early 1870s. He was married to Betsy Kinawis and Sarah Morin. Alexis was a member of Captain Bernard Paul's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Dumont, Ambroise. (b. 1856)

Ambroise was the son of Jean "Petit" Dumont and Domitilde Gravelle. On January 20, 1880 he married Justine Short at St. Laurent. He was active with his father and brothers during the 1885 Resistance. November 19, 1883 Ambroise Sr. had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28)

Dumont, Audrey (Poitras). (b. 1950)

Audrey was born at Elk Point, Alberta, the daughter of Jean Baptiste Dumont and Mabel Kinch. Jean Baptiste was born at the Metis community of St. Paul, Alberta, he spoke Cree, Michif and French, and he worked as a trapper and farmer. Her mother Mabel was from England.

In 1996, Audrey Poitras became the first woman elected to the Presidency of the Metis Nation of Alberta. Audrey's family is linked to that of the famous Gabriel Dumont, and Dumont's spirit is very much alive in Audrey.

Audrey was raised near the farming community of Elk Point, Alberta. This is situated near the Metis Settlement of Fishing Lake. She and her husband Gordon are dynamic participants at the community level. Gordon Poitras is a descendant of Pierre Poitras, a Metis from St. François Xavier who represented that parish in the conventions of 1869 and 1870 when he served on Riel's Council at Red River.

Audrey and Gordon Poitras are successful in both their public and private undertakings. For a number of years they ran a dry cleaning franchise (Master Cleaners) operating as Poitras Cleaners from 1979 to 1990. In the late 1980s Audrey returned to school while still working. She attended the Northern Alberta Institute of Technology and became a Certified Accountant in 1990.

On the public service front the Poitras' were involved in the founding of Metis Local 1885. This local initiated structural and organizational changes in the MNA. Audrey was one of the key initiators in developing the Alberta Metis Women's organization. She was one of the founders of Metis Local 999 and currently a member of Metis Local 2085.

Because of her skills and expertise Audrey was appointed as the representative of Alberta Metis Women to the Selection Committee of Apeetogosan (Metis) Metis Development Inc. Here she acted as a key advisor in the appointment process for the Trustees of Apeetogosan (Metis) Metis Development Inc.

Following her graduation from the Northern Alberta Institute of Technology, Audrey took the position of Director of Finance for the Metis Nation of Alberta. Subsequent to that she successfully ran for the presidency in 1996. As a Metis leader, Audrey works hard to be fair and accountable, and to listen and act on the aspirations of the Metis people.

Dumont, Bruce. (b. 1944)

Bruce Dumont was born on May 25th, 1944 at Olds, Alberta, the son of Joseph Ambrose Dumont (1917–1992) and Cecile Marie Vanasse (1917–2000)

His father, Ambrose Dumont was a great, great grandson of Isidore Dumont the first Metis killed at Duck Lake, Saskatchewan at the beginning of the Riel Resistance of 1885. Ambrose was, in-turn, a great, great nephew of Gabriel Dumont, brother to Isidore.

Bruce's mother, Mary, is the daughter of Anna Dufresne and Daniel Vanasse (or Anasse). Daniel Anasse was born on July 19, 1885 at Calgary, the son of Jean Baptiste Vanasse and Emelie Calder. Mary's grandfather was Francois Dufresne, born January 1850 at Fort Pitt. He married Catherine Piche dit Morin.

Mary Dumont assisted organizing Treaty Days at Onion Lake and she was a competitive Red River Jigger. Daniel Vanasse was the Indian Agent and Interpreter for the Federal Government at the Onion Lake Reserve, Saskatchewan. Daniel's mother, Emelie, died at Onion Lake on April 1, 1947 at 89 years of age. Francois Dufresne the father of Anna Dufresne was a Scout/Interpreter for General G. Middleton whom led the British against the Metis in 1885. Francois Dufresne was captured by Big Bears warriors (Wandering Spirit) and held for just over 2 months before escaping.

Ambrose and Mary Dumont had 10 children, 5 boys and 5 girls. They were married in 1937 at St. Paul de Metis, Alberta, moved to the Kikino Metis Settlement to his parents, Pierre and Marguerite Dumont's homestead and trapped, fished, farmed and logged there until 1942, moving to Sundre, Alberta with 4 children. Ambrose and Mary had Metis membership cards since 1972 in Golden, BC and Calgary, Alberta. At the last count there are 110 direct Metis descendants of Ambrose and Mary Dumont.

Bruce was educated in Sundre, Alberta. He received an Apprenticeship, Trade

Qualification in Electronics at the Southern and Northern Alberta Institute of Technology. Trained as a Safety Professional with the Workers Compensation Board and is currently employed as a Safety Officer in Nanaimo, BC. His political career began as a Local Board Member and President of the North Island Metis Association 1996. He was elected Vice President of MPCBC in 2003 and has served as acting president since 2004. He is presently Minister of Culture for the Metis National Council.

Dumont née Gravelle, Domitilde. (b. 1835)

Domitilde was the daughter of Michel Gravelle and Nancy Kipling dit Keplin. Her father was killed by the Blackfoot in the fall of 1835 while trapping along the Milk River. Domitilde's stepfather, Alexis Labombarde, had been a Sioux interpreter for Father Andre and was a Resistance participant. She married Jean "Petit" Dumont (1833-1899) and they had twelve children. Jean "Petit" Dumont was born at St. Boniface, the son of Jean Baptiste Dumont and Marguerite Laframboise. They moved to the Duck Lake, St. Laurent area from St. François Xavier in the early 1870s. Her son Alexis was also an 1885 Resistance participant. Domitilde was the woman who offered to go with Marguerite Caron to check on the men trapped during the fighting at Tourond's Coulee.

Dumont, Donna Lee

Donna Lee Dumont is a Métis with roots at the Red River Settlement. She is a descendant of Hudson's Bay Company explorer and mapmaker Peter Fidler and his Cree wife, Mary Mackegonne. Educator, painter and storyteller Donna Lee Dumont is a participating artist in *Walking With Our Sisters* project. *Walking With Our Sisters* is an installation art project of 1,700 pairs of moccasin tops or "vamps" commemorating and representing an estimated 824 Aboriginal women and girls who have been murdered or gone missing in Canada since 1961.



Moccasin vamps created by Donna Lee Dumont for *Walking With Our Sisters*.

Donna produced the artwork for Don Freed's album *The Valley Of Green And Blue* (produced by the Gabriel Dumont Institute). This CD also featured extensive liner notes, including the lyrics, historic photos, and gorgeous original artwork by Donna Lee Dumont. She was nominated for an APCM award for album cover design.

In her artists statement she says:

I have had an interest in the arts since childhood. As a young person, I packed paint supplies to go sketching in Northern Ontario. In Northern Saskatchewan, I had the opportunity to paint with A. Y. Jackson. Several audited art classes at the University of Saskatchewan were pursued until I became a full-time student and achieved a Bachelor of Fine Arts and a Bachelor of Education.

Oriental brushwork was another interest and I studied with Professor Szeto Kei in Vancouver for a period of five weeks of private lessons. Some art-related accomplishments include several one-person art shows in Saskatoon, the development and delivering of a Native Art Program for high school students, and being the illustrator for a book, *Byron Through the Seasons*, a Dene-English story book for children.

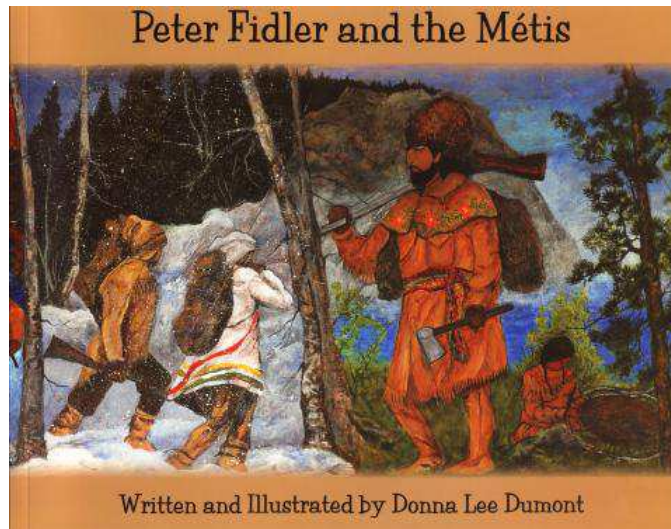
I have always loved colour, shapes, texture and stories of the past. My new paintings seem to be a natural progression of this passion. All the images, cultures,

people and places I have experienced seem to appear in my work. I am intrigued by the spirituality of diverse cultures and express this realization through paint.

Because of my teaching experience in a Northern Dene community and my teaching in a Saskatoon high school of many cultures, I realize and understand the sameness of all cultures. Cultures are like a conglomerate rock held together by different parts and thereby creating a beautiful stone. Similarly, my paintings include elements of everything that I have read about, that I have seen, and in which I believe.



In 2012 the Gabriel Dumont Institute published *Peter Fidler and the Métis*, a children's book authored and illustrated by Donna. The book has an accompanying CD, in English and Michif-Cree featuring Norman Fleury.



Dumont, Edouard. (1845-1907)

Edouard was born February 1845 near Fort Pitt, Saskatchewan. He was the brother of Gabriel Dumont and the son of Isidore dit Ecapow (Ay-sa-pow) Dumont and Louise Laframboise. He was baptized at Lac Ste. Anne, Alberta on August 24, 1845. J.Z. Larocque, in an article, “Mission to Lebret” (on pg. 595) says that Edouard and his brothers Eli and Gabriel could read and write French and that Edouard could also read music. He married Sophie Letendré, May 23, 1865 in St. Boniface Cathedral. She was the daughter of Marie Julie Hallett and Louison Letendré *dit* Batoche. Sophie and Edouard are also listed among the Metis wintering at St. Laurent-de-Grandin Mission in 1871.

Edouard was an active participant in the Resistance of 1885. He was appointed a “Captain” in Riel’s army with ten men serving under him. Edouard fought alongside his brother Gabriel at the Battle of Duck Lake. He was also at the Battle of Fish Creek (actually Tourond’s Coulee) and brought reinforcements that saved the day there. He fought right to the end of the Battle of Batoche but was not prosecuted since he, like his brother, Jean Caron, Charles Trottier, Isidore Dumas and Chief Fine Day, escaped to the United States. He lived at Lewistown, Montana for several years then eventually returned to the vicinity of Batoche where he died on January 13, 1907. (Contributed by Heather Hallett.)

Dumont, Edward. (1855-1930)

Edward Kapeepikwanew *dit* Dumont was the son of Gabriel Dumont Sr. and Suzanne Lussier. This family lived in the Edmonton and Battle River area of Alberta. Edward married Marguerite Sutherland *dit* Kapetakus Napotchiyis and they lived near Batoche. Marguerite was a member of Enoch’s Band but left treaty to take scrip. He is probably the Edouard Dumont described by Gabriel Dumont as “the son of an Assiniboine Metis, raised by my uncle Jean Baptiste Trottier.” He was a member of Captain Antoine Lafontaine’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Dumont, Elie. (1847)

Elie was born October 15, 1847, the son of Isidore dit Ecapow (Ay-sa-pow) Dumont and Louise Laframboise. He married Françoise Ouellette (b. 1847) and they had two

children. Elie traveled from Fort à la Corne to join his brother at Batoche during the Resistance of 1885. He was a Captain of one of the 19 companies led by Gabriel Dumont during the Resistance.

Dumont, Elie. (1886-1985)

Elie was the son of Elie Dumont Sr. and Françoise Ouellette, and a nephew of Gabriel Dumont. He was born at St. Laurent in what is now Saskatchewan. During his life he worked as a ranch hand, horse jockey and general labourer in Western Canada and the United States. He spoke FrenchMichif, English, Cree and Saulteaux. He associated with Cree groups and was recognized by them as a medicine man. (Contributed by Diane Payment.)

Dumont, Elizabeth. (1790-1850)

Elizabeth is best-known as the aunt of Louis Riel's General Gabriel Dumont Jr. who led the Metis Resistance at Batoche in 1885. Mary Elizabeth (Lisette) Dumont (b. 1790), was the daughter of Jean Baptiste Dumond *dit* Dumont and Josephte (Josette), a Tsuu T'ina (Sarcee) woman. The Dumont family were members of the Pesew Band of Mountain Cree headed by Louis Joseph Piche. The Delorme's, Cardinal's and Bruneau's were also part of this Asini Wachi Wi Iniwak Band. Her siblings were: Gabriel b. 1795 who married Suzane Lussier; Suzanne b 1785 who married Thomas Smith; Jean Baptist *dit* Larkin Dumont b. 1 Feb. 1805 dd. 27 Oct. 1885 married Marguerite Laframboise; Isidore Dumond *dit* Dumont b. 20 March 1818, d. 1885 who married Angele Landry and Louise Laframboise; and Cecile Dumont b. 1800 who married Joseph Desmarais.

On November 14, 1826 at St. Louis Missouri Elizabeth formally married Antoine Clement (b. 1765).¹⁴⁷ 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 Florrisant, 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 Florrisant. Francis Xavier, the youngest, was born August 1829. Previous children, Antoine Bazile Jacque Marie¹⁴⁸ 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.

Dumont *dit* Cayole, François. (b. 1855)

Francis was born at St. François Xavier, the son of Vital Dumont and Adelaide Gagnon. He married Monique Bellerose on March 2, 1883 at Willow Bunch. Although Metis, he had taken treaty and was a member of One Arrow's Band. He was active during

¹⁴⁷ 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-Canadien father. He was reportedly a crack shot whether using a rifle or the bow and arrow. 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.

¹⁴⁸ Bazile went up the Missouri in 1840 as a Rocky Mountain Fur Co. employee. He had four Sioux wives. He married, Mary Sarpy, the daughter of a Sioux woman, Her Good Ground Woman, and Thomas Lestang Sarpy. They had ten children, including, John B. Claymore (the French "Clement" became "Claymore").

the 1885 Resistance at Batoche along with his older brother Louis and his father Vital. Francis Dumont became a member of the Okanese Band in 1896 having been transferred from One Arrow's Band (Duck Lake Agency). The name of Francis Dumont appears as No. 40 on the Okanese Pay List of October 28, 1896. Reference is made also on the Departmental Pay List to an 1896 letter concerning this transfer and the funded Annuities of one boy and two girls, pupils of the Qu'Appelle Indian School.

Dumont, François Gabriel. (b. 1825)

François was born at Old Fort Edmonton in 1825, the son of Gabriel Dumont Sr. and Suzanne Lucier. He married Nancy Gladu of Slave Lake at Lac Ste. Anne in 1849.

Buffalo Lake and the Battle River Valley came to prominence as a Metis gathering places after the great small-pox (*la picotte*) epidemic of 1870. The Metis fled from locations such as St. Albert, Lac St. Anne and Edmonton to escape the disease. There were four nearby Metis wintering sites: Salois' Crossing near Duhamel, Tail Creek near Boss Hill, Todd's Crossing near Ponoka, and Dried Meat Hill. The Buffalo Lake site is located between Lynn and Buffalo Lakes southeast of Edmonton.

François Gabriel Dumont was the founder of what was to become the Laboucane Settlement, later known as Duhamel Settlement. This Metis community was located at the point where the Saddle Lake – Battleford Trail crosses the river. It is on the stretch of the Battle River between the modern day cities of Wetaskiwin and Camrose. Francois was born at Old Fort Edmonton in 1825, the son of Gabriel Dumont Sr. and Suzanne Lucier. He married Nancy Gladu of Slave Lake at Lac Ste. Anne in 1849. François Gabriel Dumont, Abraham Salois (the brother-in-law of Francois), George Ward, and James Richards were the great buffalo hunters of Alberta. Francois was a leader of the Metis operating out of the Edmonton area and Boss Hill and Tail Creek. Francois was the person who traveled to Winnipeg to bring the first priest back to establish a mission at St. Albert. He also brought the first plow, which he used on his farm at Lac St. Anne.

In the early 1870s Francois moved from Lac St. Anne to the Battle River. At the time his brother-in-law Abraham Salois and Salois' two sons, Laurent and Gabriel, accompanied him. The first year after they moved the government appointed Francois to be the agent paying out Treaty money to the Indians. He did this in the area known as the Laboucane Settlement, later known as the Old Duhamel Settlement.

François Gabriel Dumont, Abraham Salois (the brother-in-law of Francois), George Ward, and James Richards were the great buffalo hunters of Alberta. He was a leader of the Metis operating out of the Edmonton area and Boss Hill and Tail Creek. Francois was the person who traveled to Winnipeg to bring the first priest back to establish a mission at St. Albert. He also brought the first plow, which he used on his farm at Lac St. Anne.

Dumont, Gabriel Sr. (1795-1880)

Gabriel Dumont Sr. was the son of Jean Baptiste Dumont and Josephte Sarcee. His father was a Montreal fur trader who worked on contract for the HBC. Gabriel, also known as Iacaste, married Suzanne Lussier, also Metis. He and his extended kin group of _____bison hunters established Lac St. Anne west of Edmonton. In the 1850s there were well over 200 Metis living at this location. Lac St. Anne, known as Manitou Sakahigan to the Metis and Indians, is the site of an annual Metis religious pilgrimage. The lake is located about 45 miles northwest of the city of Edmonton. The feast day of St. Anne falls on the 26th of July and the nearest Wednesday is always the first day of the Alberta Metis pilgrimage. In 1841, Alexis Piché Sr., a Metis who lived in

the area, traveled to St. Boniface to ask that priests be sent to live among them. Even though priests were scarce bishop Provencher sent Father Jean-Baptiste Thibault who was a Cree speaker to check things out. Gabriel Dumont Sr., the uncle of Gabriel Dumont of Batoche fame, guided him to Lac St. Anne.

In 1844 a mission was set up and a small house built to house Father Thibault and Joseph Bourassa, the young priest who accompanied him. Father Thibault blessed the lake and renamed it Lac St. Anne. This was the first permanent Catholic mission west of Winnipeg. By 1887 the buffalo had disappeared and the lake lost importance as a traditional gathering place. Dumont died in 1880 at Battle River.

Dumont, Gabriel. (1837-1906)

Gabriel Dumont – the name conjures up a host of images: the diminutive but courageous “*chef métis*” who led his people in armed struggle against the Dominion of Canada; a nineteenth-century Che Guevara passionately concerned with his people’s self-governance; the quintessential *l’homme de prairie* who lived freely as a bison hunter and entrepreneur and a humanitarian who shared his bounty with the less fortunate. Gabriel Dumont was a man of action, whose many admirable qualities, including his selflessness, courage, sense of duty and love of his people, have inspired generations of Métis.

Despite being so lionized, little is known of Gabriel Dumont prior to the 1870s. He was born in December 1837, in St. Boniface, Red River Settlement, the third child of Isidore Dumont and Louise Laframboise. He was named for his uncle, a hard drinking buffalo hunter and Native leader. From an early age, his family was involved in the bison hunt. Alongside other Métis from St. François-Xavier, Red River, Dumont participated in the hunt in present-day North Dakota for the first time in 1851. In time, the boy who embraced the hunt with so much gusto would become a buffalo hunter par excellence. Another event happened in 1851 that would profoundly impact upon young Dumont’s psyche: On July 13 and 14, he and 300 other Métis decisively defeated, through disciplined marksmanship and the use of barricaded rifle pits, a much larger party of Yankton Dakota at the Battle of Grand Coteau. The ease of the Métis victory – only one fatality – made a huge impression upon Dumont. However, when he used the same defensive rifle pit system in 1885, he would be less successful.

Dumont’s life as a young adult was typical of other Métis: he married early and hunted bison, although he was already earmarked for leadership. In 1858, he married Madeleine – daughter of Jean-Baptiste Wilkie, a Métis bison hunt leader and trader – at St. Joseph (Walhalla), in present-day North Dakota. They had a warm, loving relationship, although they had no children of their own. However, the couple adopted a daughter, Annie (born 1863 at Red River) and a boy, Alexandre Fageron.

The couple’s early years were spent on the hunt, constantly moving between the North Saskatchewan River and the rich bison-hunting grounds of the Dakotas. By the 1860s, the great herds of bison, which provided many Métis with their livelihood, rapidly dwindled. Seeking new economic opportunities, Dumont operated a ferry service at “Gabriel’s Crossing” and even owned a general store. Dumont had become the leader of several hundred Métis living in and around St Laurent de Grandin, in what is now central Saskatchewan. The Métis community, which was steadily being augmented by émigrés from Manitoba, elected him Chief of the Hunt in the 1860s and President of the St. Laurent Council in 1873. Dumont presided over the Council until 1878, when the North West Mounted Police (NWMP) disbanded it after it attempted to levy a fine against those

Métis who contravened the conservation measures of the *Law of the Hunt*.

Gabriel Dumont's role as the Métis' military leader during the 1885 Resistance is where he is best remembered. Under Dumont's leadership, throughout the 1870s and 1880s, the Batoche area Métis were desperate for redress from the federal government, particularly regarding their land tenure. However, being unlettered and uncomfortable with EuroCanadian politics, Dumont knew his limitations. Therefore, himself, Michel Dumas and Alexander Isbister brought Louis Riel back to Canada from Montana in order to negotiate with the federal government. Riel then became the undisputed political leader and Dumont, the military commander. However, once the resistance broke out, Dumont knew that his force of 100-300 could not defeat the Dominion's larger, better-equipped army, backed ultimately by the might of the British Empire. Thus, despite successfully employing guerilla tactics and superior marksmanship at Duck Lake, against the NWMP, on March 25 and on April 24, at Fish Creek, against General Middleton's forces, the Métis' resistance was doomed. On May 9-12, the Métis fought an entrenched battle at Batoche against a larger, well-armed force. Tired and out of ammunition, the Métis valiantly succumbed to a hasty charge by Canadian volunteers. Thus ended Gabriel Dumont's role as military leader.

After 1885, Dumont lived a varied existence: a political exile in the United States; a widower – Madeleine died of tuberculosis in 1886; a Wild-West Show performer; a brief and failed tenure as a political speaker in French-Canadian nationalist circles; a raconteur of the events of 1885, which he dictated in January 1889; a farmer – he received land-scrip in 1893; and a hunter and trapper. On May 19, 1906, he died suddenly at Bellevue, Saskatchewan, likely of a heart attack. (Contributed by Darren R. Préfontaine, Gabriel Dumont Institute, Saskatoon)

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Dumont, Isabelle. (b. 1844)

Isabelle was born on July 18, 1844 at the Red River Settlement. She was the daughter of Isidore dit Ecapow (Ay-sa-pow) Dumont and Louise Laframboise. On May 12, 1853 she married Moïse Ouelette. They had eleven children together.

Dumont, Isidore Sr. dit Ecapoo. (1810-1885)

Isidore was Gabriel Dumont's father. He first married Louise Laframboise and they had seven children: Isidore Jr., Pélagie, Gabriel, Joseph, Isabelle, Edouard, and Elie. His second wife was Angie Laframboise; they were married on June 10, 1867 at St. Norbert. Isidore Sr. was part of the original 1871 St. Laurent on the South Saskatchewan governing committee. He died just after the defeat at Batoche. He is mentioned in the documents of the 1850s as trading at Fort Ellice. His nickname was "Ecapoo" and the Cree Indians called him "Ai caw pow" (The Stander). His second wife was Angele Landry (b. December 31, 1827), the daughter of Joseph Landry and Genevieve Lalonde. They were

married on June 10, 1867 at St. Norbert, Manitoba.

Dumont, Isidore Jr. (1833-1885)

Isidore was Gabriel Dumont's brother. He married Judith Parenteau in December 1847 at St. Boniface. She was the daughter of Joseph Parenteau and Angélique Godon. They had eleven children. Isidore Jr. was elected as a St. Laurent Council member in 1873 and 1874 and was involved in the 1885 Resistance at Duck Lake. He was killed on March 26, 1885 along the Carlton Road by Thomas McKay (Superintendent Crozier's English Half-Breed interpreter). At the same time McKay shot and killed Asiyewin, these were the first shots fired in the 1885 Resistance.

Dumont, Jean dit Chakaska. (b. 1805)

Jean and Isidore Sr. were brothers. He was a resident of St. Laurent settlement and on the original 1871 St. Laurent on the South Saskatchewan governing committee.

Dumont, Jean Jr.

Jean Jr. was part of the original 1871 St. Laurent on the South Saskatchewan governing committee. Also elected as a Council member in 1873 and 1874. He was Gabriel Dumont's cousin.

Dumont, Jean "Petit". (1833-1899)

Jean "Petit" Dumont was born at St. Boniface, the son of Jean Baptiste Dumont and Marguerite Laframboise. He married Domitilde Gravelle and they had twelve children. They moved to the Duck Lake, St. Laurent area from St. Francois Xavier in the early 1870s. He was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Jean was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Isidore Dumont was Jean's uncle and Gabriel Dumont was his cousin.

Dumont, Jean Baptiste (b. 1852)

Jean was born in Slave Lake, Northwest Territories, Canada in June 1852 to Jean Baptiste Dumont and Isabelle Gray. Jean Baptiste married Philomene Vanasse dit Anas and had 5 children. Jean Baptiste then married Madeleine Laplante de Labourliere. Jean 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.

Dumont, Jean Baptiste - Concerning his claim as a child - Address, Calgary P.O. [Post Office] - Born, June, 1852 at Slave Lake - Father, Baptiste Dumont, (Métis) - Mother, Isabelle Gray, (Métis) - Married, spring of 1872 to Philoméne Vanasse dit Anas - Children living, five (names on declaration) - Children deceased, one - Scrip for 240 acres of land - Claim 234

Dumont, Jean Baptiste. (b. 1861)

Jean was the son of Jean "Petit" Dumont and Domitilde Gravelle. He was active with his father and brothers during the 1885 Resistance. Their names all appear on Garnot's list of Resistance participants.

Dumont, Louis dit Cayole. (b. 1853)

Louis was born at St. François Xavier, the eldest son of Vital Dumont and Adelaide Gagnon. He married Philomene Roussain in 1876 at Buffalo Lake. They were a buffalo hunting family and lived at various locations; Swift Current, Maple Creek, Cypress Hills, Fort Assiniboine and Batoche. Although Metis, he had taken treaty and was a member of One Arrow's Band. He was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His father Vital and brother François were also active in the Resistance. Louis applied for Treaty annuity payments under the name of Louis Kayole in 1892. R. S. McKenzie, the Indian Agent for Duck Lake clarified his status by way of memo on April 2, 1892:¹⁴⁹

Louis Kayole" is a son of Vidal Dumond No. 56 of One Arrows band and was in the Rebellion at Batoche in 1885, after which he went across the line and remained there until the summer of 1889, when he crossed back to Swift Current and is still there working for the NWMtd Police and others ...I find in pay sheets that Vidal Dumond (his father) was paid or 1 Man, 1 woman, 2 boys & 5 girls and arrears for eight persons.¹⁵⁰

Dumont Madeleine. (1840-1886) See Madeleine Wilkie.

Dumont, Marilyn. (b. 1955)

Marilyn Dumont is of Cree/Metis ancestry. Since 1985, Marilyn has been published in numerous Canadian literary journals and her work has been widely anthologised as well as broadcast on radio and television. Marilyn Dumont (b. 1955) is a descendent of Gabriel Dumont's brother. She was born at Olds, Alberta, the daughter of Joseph Ambrose Dumont (1917–1992) and Cecile Marie Vanasse (1917–2000).

Her father, Ambrose Dumont was a great, great grandson of Isidore Dumont the first Metis killed at Duck Lake, Saskatchewan at the beginning of the Riel Resistance of 1885. Ambrose was, in-turn, a great, great nephew of Gabriel Dumont, brother to Isidore.

Marilyn's mother, Mary, is the daughter of Anna Dufresne and Daniel Vanasse (or Anasse). Daniel Anasse was born on July 19, 1885 at Calgary, the son of Jean Baptiste Vanasse and Emelie Calder. Mary's grandfather was Francois Dufresne, born January 1850 at Fort Pitt. He married Catherine Piche dit Morin.

¹⁴⁹ Cited in Sherry Farrell Racette, "Sewing Ourselves Together: Clothing, Decorative Arts and the Expression of Metis and Half Breed Identity." Winnipeg: University of Manitoba, Ph.D. dissertation, 2004: 59-60.

¹⁵⁰ Cited in Racette: File 92,856, vol. 3880, RG 10, NAC.



Mary Dumont assisted organizing Treaty Days at Onion Lake and she was a competitive Red River Jigger. Daniel Vanasse was the Indian Agent and Interpreter for the Federal Government at the Onion Lake Reserve, Saskatchewan. Daniel's mother, Emelie, died at Onion Lake on April 1, 1947 at 89 years of age. Francois Dufresne the father of Anna Dufresne was a Scout/Interpreter for General G. Middleton whom led the British against the Metis in 1885. Francois Dufresne was captured by Big Bears warriors (Wandering Spirit) and held for just over 2 months before escaping.

Marilyn completed her B.A. in 1991 and has a Master of Fine Arts degree from the University of British Columbia (1998). She has been writer-in-residence at the universities of Alberta, Windsor, Toronto, and was at Grant MacEwan Community College in Edmonton while teaching English. She taught Creative Writing through Athabasca University, was the Edmonton Public Library's Writer in Residence for 2008, and is working on a documentary about her family's connection to Gabriel Dumont.

Marilyn writes in a variety of forms to explicate the emotions of living between two worlds. Marilyn Dumont has been published since 1985 in literary journals such as: *Blue Buffalo*, *CVII*, *A Room of One's Own*, *Newest Review* and four anthologies: *Writing the Circle* (NeWest Press 1990), *The Road Home* (Reidmore Books 1992), *The Colour of Resistance* (Sister Vision Press 1994), and *Miscegenation Blues* (Sister Vision Press 1994). She is best known for her book of poetry, *A Really Good Brown Girl*. (London, Ontario: Brick Books, 1996).

Her work has also been broadcast on radio and television. Her first collection, *A Really Good Brown Girl*, won the 1997 Gerald Lampert Memorial Award, presented by the League of Canadian Poets, for the best first collection of poetry by a Canadian writer. *Globe and Mail* reviewer Judith Fitzgerald has described Dumont as "a preternaturally gifted artist in possession of a world-class bag of poetic tricks." Her second book of poetry, *green girl dreams Mountains* (Oolichan, 1992) won the 2002 Stephan G. Stephansson Award for Poetry from the Writer's Guild of Alberta. Her third book of collected poems is *that tongued belonging* (Cape Croker Reserve: Kegeponce Press, 2007). This book received the McNally Robinson Aboriginal Book of the Year award in 2007.

Marilyn taught Creative Writing at Simon Fraser University and Kwalntlen University-College in Vancouver and at the University of Alberta, Edmonton.. She has worked in video production and as an intern at the National Film Board. In 2000-2001 she occupied the Writer-in-Residence position at the University of Alberta. In 2006 she was

mentor for the wired Writing Program – Banff Centre for the Arts.

Marilyn's brother, Bruce Dumont (b. 1944), is currently serving his third term as President of the Metis Nation-British Columbia

Dumont, Pélagie (Parenteau). (b. 1835)

Pélagie was the daughter of Isidore dit Ecapow (Ay-sa-pow) Dumont and Louise Laframboise. Pélagie married Jean Baptiste Parenteau (b. 1832). She was one of the heroines of Batoche. She was Gabriel Dumont's sister.

Dumont, Vital dit Cayole. (1830-1895)

Vital Dumont was the son of Gabriel Dumont's uncle, Jean Baptiste Dumont also known as Sha-ha-taow. His mother was Marguerite Laframboise. On October 4, 1852 at Pembina, he married Adelaide Gagnon. On December 9, 1871, he married Helene Ledoux at St. Laurent on the South Saskatchewan. He was also known as Vital Creole or Kayole. A Metis, he had taken treaty status and was living on One Arrow Reserve as Band member # 56. He was a member of Captain Antoine Belanger's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Dumont, William. (b. 1928)

Willie Dumont was born at Perigord, Saskatchewan on March 24, 1928, the son of Alphonse Dumont (b. 1900) and Anna Claire Louise Chartrand (b. 1904). His paternal grandparents were Xavier Dumont (b. 1870, d.1949) and Alexandrine Thibault (b.1878).

Willie married Therese Chartrand, born February 23, 1926, the daughter of Maggie Devlin and Ludovic Chartrand. The couple had twelve children. Willie was an auto mechanic and started his own service garage. He started a beach resort-campground at St. Laurent on what is now Lake Manitoba Estates. In 1971 he started with the provincial government working for planning and priorities committee of cabinet. He then became a community development officer, Agriculture, for St. Laurent. He subsequently owned the Laurentia Café and Tri-Star Construction.

Willie was one of the founding members of the Manitoba Metis Federation. He was on the board of directors 1976-1977; 1979-1981 and 1983-1984 and was a Vice-President for Interlake Region for several years. He was one of the men who recruited John Morrisseau to become an organizer for MMF in the early years. John then went on to become President of MMF. Willie's son Yvon followed him into politics and served MMF from 1985 to 1993. Yvon was also the founding vice president of the Native council of Canada then President of the National Metis Council. He was appointed Lieutenant Governor of Manitoba in 1993 and served until 1999.

Dumont, W. Yvon, Lieutenant Governor. (b. 1951)

In January 1993, W. Yvon Dumont was appointed by Prime Minister Brian Mulroney as the lieutenant governor of Manitoba, becoming the first Metis to ever hold that position. He held this position from 1993 to 1999. Dumont is also the youngest Native North American to enter into Native political leadership. At the age of sixteen (1967) he was elected secretary-treasurer of the St. Laurent local of the Manitoba Metis Federation (MMF). At twenty-one he became president of the Native Council of Canada.

Yvon was born January 21, 1951 in the town of St. Laurent, Manitoba. St. Laurent is

located on Lake Manitoba about 47 miles northwest of Winnipeg, with a population of 1,100, three-quarters of which is Metis.

Yvon was a founding vice-president of the Native Council of Canada and is a past president of the Manitoba Metis Federation and the Metis National Council (MNC) He was MNC President from 1988 to 1993. He has been awarded an Honourary Doctor of Laws and was Governor of the Metis National Council. He was the first Chief Executive Officer of the Louis Riel Institute and was appointed to the Aboriginal Healing Foundation board. He was recipient of a National Aboriginal Achievement Award for Public Service in 1996.

His family has a history of political involvement. His mother Therese came from the Chartrand family who were involved in negotiating Metis land agreements at the time Manitoba joined Confederation (1870). His father, Willie Dumont, helped to form the Manitoba Metis Federation in the 1960s.

In 1967, at the age of 16, Yvon was elected Secretary/Treasurer of the MMF, St. Laurent Local. In 1972 he was elected to the MMF-Interlake Region board and was also elected as Vice-President of the Native Council of Canada. In 1973 he served as Executive Vice-President of MMF. He was elected President of MMF in 1984 and held this position until 1992 when he was appointed to serve as the Lieutenant-Governor of Manitoba. He subsequently held the appointment of Governor of the Metis National Council.

In 1972, Yvon was elected as a director of MMF for the Interlake Region and became Vice-President in 1973. He served as MMF President from 1984 to 1992. He ran again for the presidency in 2003 but was defeated by the incumbent David Chartrand.

Mr. Dumont has served on the Board of Governors of the University of Manitoba and was honoured with the title of Knight of Justice within The Most Venerable Order of the Hospital of St. John of Jerusalem in September of 1995. His efforts at cleaning up Winnipeg Seine River earned him a Community Service Award from the Canadian Society of Landscape Architects in 1995. In 2001 he was appointed Co-Chair of the North American Indigenous Games held in Winnipeg in 2002. In 2001 he was appointed to the Order of Manitoba.

Durocher, Jim. (b. 1940)

Jim Durocher was born in the spring of 1940 in Ile-a-la-Crosse, Saskatchewan. "Kayas", he remarks with a chuckle. He was one of seven children born to Hermaline Caisse and Pierre Durocher: Mary, Yvonne, Irene, Bernice, Marlene, Edwin and Jim. Edward and Aldina (nee Daigneault) Caisse were the parents of Hermaline, Jim's mother, and Celistin and Adelaide (nee Alcrow) Durocher were the parents of Pierre, Jim's father.

Jim Durocher grew up in Ile-a-la-Crosse and after high school, Jim, joined the Royal Canadian Air Force and trained for almost three years. He was stationed at St. Jean, Quebec (for boot camp) and Camp Borden and Trenton, Ontario. At Camp Borden, he trained as an aero-engine technician. "If I knew then what I know now", Durocher commented, "I would have stayed much longer in the Air Force. But I was such a young man at that time I didn't know to stay." Leaving the Air Force, Jim returned to the north where he worked as a fire patrolman for the Saskatchewan Department of Natural Resources. Not too many years later, he registered and attended the Western Washington State College in Bellingham, Washington, where he studied for two years. Jim Durocher had an interest in the social sciences anthropology, sociology, and related fields and began his studies in these fields. After working various jobs and going to school, he ran out of

money and returned to Saskatchewan once again. Jim then registered to take private pilot training through Athabasca Air in Prince Albert where he graduated with his Private Pilots License. He went on to Saskatoon and completed his Commercial Pilots License in 1968.

But the Jim Durocher, or "Jimmy D," as he is known in the Métis community, that we know best is the Métis politician and leader. Jim's first job with the Métis Nation began in 1969 under the leadership of Jim Sinclair. Jim Sinclair had visited Ile-a-la-Crosse, along with Howard Adams, and they offered Jimmy D a job finding ways to organize the north to address the "bread and butter issues." For \$400 per month, Jimmy D began his long career with the Métis Nation. He recalls the effort to bring attention to the issues of poverty and housing in the north and the "Flour Power" campaign. They convinced the National Farmers Union to donate two truckloads of flour to northern residents and Seimens Transport donated trucks to haul it north, creating public awareness on children's hunger. "There were mixed feelings that time", Jim states, "as not everyone wanted that image in the north". But the Flour Power campaign gained the attention of the federal government and various Cabinet Ministers, including National Health and Welfare Minister John Munro; Housing Minister Bernie Danson; and most importantly Prime Minister Pierre Trudeau. They sent a delegation to Ottawa to speak to these issues and Jim Durocher recalls a few of those in attendance with himself and Jim Sinclair: John Beatty (Timber Bay); Nap Johnson (Ile-a-la-Crosse); Oscar Beatty (Weyakwin); Martin Smith (Pinehouse); Nap Lafontaine (Lestock). "We asked the Prime Minister for only one thing that time", Jim stated: "To open doors for us so we could meet with whom we felt we needed to," and that is what he did. He also recalled the Housing Survey, a title coined by Nap Lafontaine as the "Winter Warmth" program of home repair and the building of old folks homes in Duck Lake, Cumberland House, Ile-a-la-Crosse and Fort Qu'Appelle. Jim Durocher recalls this as the beginning of core funding for the Métis Society of Saskatchewan, now the Métis Nation Saskatchewan.

Jim Durocher began his political career in Métis politics in 1971 when he ran successfully for Treasurer of the Métis Society and served in this capacity along with Jim Sinclair, President, Nap Lafontaine, Vice President and Rose Schneider of Fort Qu'Appelle who held the position of Secretary. "Those were powerful times," Jim recalls, recounting the events around the patriation of the Canadian Constitution and the establishment of the Métis National Council in addressing Métis issues. In the 1980s, we felt the need to leave our affiliation with the Native Council of Canada where the eastern votes outvoted the west. It caused issues in the Métis community, too, and the resistance was there by some individuals. We had to take the Prime Minister to court for denying the Métis a seat at the Constitutional Table and just days before the talks were to begin, we were given our seat which was filled by Clem Chartier and Jim Sinclair on behalf of the Métis Nation. We formed the Métis National Council, despite eastern opposition and recognized Alberta, Saskatchewan and Manitoba as the founding members. Northwest Ontario and northeastern British Columbia were also felt to need representation at the Métis table.

Jim Durocher was also involved in mainstream politics for many years of his life. Jimmy D has been involved in the Liberal Party running for election on two occasions, once federally and once provincially. Jim feels that the Métis have to have a voice in all levels of government and encourages Métis people to run for election in these arenas, also, and not just for the Liberals, any party. "If we are going to bring our issues to the forefront, we have to be inside the government. Look at leaders like Buckley Belanger.

He has the power to bring Métis issues to the table within government now. If he is not successful at this, the people will call him on this at election time. This is the power of being an elected official. But you will always answer to the people who voted you in. That's what the political system is about." Jim Durocher also urges Métis people to get behind their political leaders. "Many times our Métis leaders are taken for granted," he says. "It is tough being the leader and you always need the grassroots people behind you when you are out there fighting for change within government. Sometimes hard decisions have to be made and the leader is the one who has to make these calls. The leadership needs to know that they have the support of the people. Between elections, we need to set our differences aside, and get behind the people who are elected, that is the only way we will see positive change" Durocher says.

Although Jimmy D has left politics behind, he remains active and reflective. "We need to work together, looking at the big picture and at the real world. Governments, I feel, purposely give us meaningless small projects to keep us fighting amongst ourselves. It is a conscious action. Programs are important, don't get me wrong, but they are not gifts from government, they are part of our rights as Métis people. They can create jealousy in the communities. We must be careful and we must maintain the big picture. We must guard against fighting over programs. We need to remain focused on three things: Métis rights; nationhood, and the establishment of a land base. This is the big picture." Jim Durocher holds the position of co-Chairperson for the Primrose Lake Air Weapons Negotiating Committee that continues the 50-year struggle for compensation for displacement from the weapons rangelands for the Métis of that region. (Contributed by Kathy Hodgson-Smith from an article she wrote for New Breed Magazine.)

Dussome, Joseph. (1880-1963)

By Judy Jacoby and Lawrence Barkwell

Joseph Dussome was born on February 26, 1880 at Milk River, Montana. He was the son of Joseph Dussiaume¹⁵¹ and Marie Frederick¹⁵². On September 8, 1916 at Glasgow Valley, Montana, he married Caroline Pambrun, daughter of Isidore Pambrun and Isabelle Dufresne.

Joseph Dussome was well known throughout Montana and in Washington D.C. because of his work on behalf of the Metis people of Montana, particularly the Little Shell Band of Metis who were in the late 1800s under the leadership of Chief Thomas Little Shell. This group was part of the Metis and Cree who were known as the "Landless Indians of Montana." In 1927, Dussome became the State President of the Little Shell Band and continued in this position until his death in 1963. The 1927 organization was formed in Hays, Montana and Dussome was the leader of subsequent organizations under

¹⁵¹ Joseph Dussome Sr. was born in Red River Valley of North Dakota in 1845; he died in 1884, and is buried in Walhalla, North Dakota. He married Mary Frederick who was also born in the Red River Valley in 1842. She died in 1925 and is buried in Malta, Montana. Both of these people were one half or more degree of Indian Blood of the Chippewa Tribe, and members of the Pembina Band of Chippewa Indians who were then under the leadership of the Chief Thomas Little Shell. Neither of them had ever attended any school, however, Mrs. Dussome did speak several languages. Born from this marriage were sons: John and Joseph H. Dussome; daughters: Mary Rose Dussome Doney, Clemence Dussome Brewster, and Rachel Dussome Leedy.

¹⁵² Marie Frederic was born 15 August 1843 (Al Yerbury.); married Joseph Laurent Dussiaume on 10 May 1868 at St. Joseph, North Dakota she subsequently married John Desmarais, son of Joseph Desmarais and Adelaide Clermont, before 1887; died 18 March 1926 Malta, Montana, at age 82.

various names in 1935, 1939, and the 1949 iteration known as the “Landless Indians of Montana”. This organization largely drew support from the Hi-Line (communities along the railway from Wolf Point to Havre) and Lewistown (Spring Creek) areas. In 1941, Joseph Dussome helped to form what was called “The First American Teepee Club”, which consisted of 197 or more Little Shell Band members from around the state of Montana. Vern Dusenberry gives the following story:

Dussome recalls, too, the purchase by the government of a forty-acre tract of land near Great Falls in the 1930's. Here was to be a chance for the Indians of Hill 57, the landless ones from the Turtle Mountains, to live in less squalid conditions and to have subsistence garden plots. Too vivid in Dussome's memory is the opposition from Great Falls' residents to the occupancy of the site by the Indians, so the opportunity passed. And then there was the government Resettlement Plan that was almost accomplished, early in the 1940's. In Phillips county, where the Farm Security Administration did remarkable things for white farmers, the plan developed whereby all of the Ben Phillips' pioneer land holdings were to be purchased by the government for the Landless Indians. On this land, experienced Indian farmers would have separate units; inexperienced ones would work cooperatively. But the war came, and the idea became a forgotten one. But hope, even now, is not entirely dead. Joe Dussome still believes that the federal government will eventually provide a rehabilitation program for his people; that the Indian claim to the hunting rights of the Turtle Mountain area will some day be recognized as being as significant as those cultivated rights of the white man; that eventually right will triumph and some of the inequities of the past will be rectified. The trucks from the mines roar by his cabin by day. At night wind blows down from the little canyon past his door. Joseph Dussome sits in his cabin at Zortman and waits, perhaps for a day that never comes.¹⁵³



¹⁵³ Vern Dusenberry, "[Waiting for a Day That Never Comes](#)", from *Montana The Magazine of Western History* Vol. 8, (Spring 1958), 37-38. It is a summary history of the Little Shell tribe's struggle for recognition from the US government since the 1800's. The article chronicles conversations with Joseph Dussome and the plight of the “Landless” Metis and Indians on Hill 57 at Great Falls, and other areas around the state of Montana.

Elizabeth Sperry describes Joseph Dussome's work in this way:

Between 1927 and 1929, Joseph Dussome of Zurich, Montana, led a group of Landless Indians under the various titles of "Abandoned Tribe of Indians of Montana," the "Lost Chippewa," the "Landless Indians of Northern Montana," or as the "Landless Indians of Montana" (LIM). This organization served to represent the political and social interests of Landless Indians in the state. Initially, Joe Dussome disputed that the LIM had any affiliation with the Turtle Mountain Chippewa. Rather, Dussome asserted group ancestry among the Pembina band of Chippewa under the leadership of Chief Red Bear.¹⁹⁹ Later, however, Dussome began to represent individuals claiming descendency under the leadership of Pembina Chief Thomas Little Shell, a descendent of Chief Little Shell of the Turtle Mountain band originally from North Dakota. Contemporary research illustrates the confusion surrounding Dussome's group and their exact ethnic affiliation. Great effort has been undertaken to genetically pinpoint the descendency of this group. This is nearly impossible to do if we consider the multi-ethnic composition of landless Indian people in Montana, and the numerous avenues for identification this multi-ethnic composition creates.

In 1929, Dussome wrote to attorney A.A. Grorud in behalf of the "abandoned Tribe of Indians of Montana," requesting Grorud's assistance in securing title to land in Montana for his group. Dussome argued that the Landless Indians of Montana (LIM) retained title and rights to land in Montana through possession and occupancy, citing Turtle Mountain Indians under the leadership of Chief Little Shell who took allotments of land in eastern Montana as provided by the provisions of the 1887 General Allotment Act. This act provided land for Indian people who had not previously received rights to a reservation, or for Indians who were enrolled members of a reservation but were unable to settle on their reservation due to a lack of sufficient land.¹⁵⁴

Through his lobbying efforts in Washington, he was instrumental in obtaining the Brown Ranch and the late Senator Cowan's Ranch near Box Elder, Montana for his people. These were later lost along with their other lands (1934). In 1962, he was called to Washington D.C., accompanied by David Doney of Hays, to testify in the court of Claims, concerning the Ten Cent Treaty of the Chippewa-Cree-Metis of the Dakota Territory.

Joseph Dussome spent the majority of his life fighting for his people's rights. He was known to one-and-all as a "man of loyalty." For many years he was employed with the Reclamation Service on the Crow Reservation, where he built dams and other water management structures. He was also active in the Democratic Party and held the position of congressional Committee man in Phillips County, Montana. This article was written with contributions by Judy Jacoby, Dussome's great grand-daughter. Judy has served as a Band counsellor for the Little Shell Band of Montana. This information is extracted from a genealogy presented as a gift to Judy from Gail Morin. Gail sites Al Yerbury ("My Red

¹⁵⁴ J. Elizabeth Sperry "Ethnogenesis of the Metis, Cree and Chippewa in Twentieth Century Montana." M.A. Thesis, Missoula, Montana: The University of Montana, 2007:83-84.

River Lineage,” May 1994) for some of this information.

Reference:

Dusenberry, Vern. “Waiting for a Day that Never Comes”, *Montana The Magazine of Western History* Vol. 8, (Spring 1958), 37-38.

Dusenberry, Vern. “The Metis of Montana,” in Michael S. Kennedy (Ed.) *The Red Man’s West*, New York: Hastings House Publishers, 1965: 88-105.

Photo credit: <http://www.littleshelltribe.com/images/imgarchive/josephhdussome.jpg>

Dusanne (Ducharme), Baptiste (b. 1848)

Five of the Ducharme brothers were part of the Cypress Hills Metis hunting band :

- Jean Baptiste
- Jean Chrysostome
- Cuthbert
- Hyacinthe, and
- Cleophas

Jean Baptiste Ducharme was born at Baie St. Paul on February 5, 1848, the son of Jean Baptiste Ducharme and Magdeleine Houle. He married Euphrosine Virginie Flamand , the daughter of Antoine Flamand and Marguerite Lafreniere in 1870 at St. Francoise Xavier. They had five children born at Lebret, Fort Ellice, and Saskatoon.

Scrip affidavit for Ducharme, Jean Baptiste Jr.; born: 5 February 1848; father: Baptiste Ducharme Sr. (Métis); mother: Madeleine Houle (Métis); claim no.: 1168; date of issue: Aug. 20, 1876.

Scrip affidavit for Ducharme, Verginie; wife of Jean Baptiste Ducharme Jr.; born: December 10, 1850; father: Antoine Flamand (Métis); mother: Marguerite Lafreniere (Métis); claim no.: 1169; date of issue: August 20, 1876.

Dusanne, Chrysostôme (b. 1852)

Jean Chrysostome Ducharme was born on August 26, 1852, the son of Jean Baptiste Ducharme and Magdeleine Houle. He married Marie Allary the daughter of Francois Allary and charlotte Malaterre in 1875 at Lebret. He subsequently married clemence Cardinal, the daughter of Andre Cardinal and Rosalie Berland in 1877 at St. Eustache.

Ducharme, Chrysostome; heir to his deceased son, unnamed; claim no. 964; born: 4 November, 1879 at Moose Jaw; died: 5 November, 1879 at Moose Jaw; address: Newton Siding; father: Chrysostome Ducharme (Métis); mother: Clemence Cardinal (Métis); scrip cert.: form F, no. 1746

Ducharme, Chrysostome; for his son, William Ducharme; claim no. 583; address: Newton Siding; born: 16 April, 1884 at Maple Creek; father: Chrysostome Ducharme (Métis and deponent); mother: Clemence Cardinal (Métis); scrip cert.: form C, no. 2216

Dusanne, Cuthbert (b. 1860)

Cuthbert Ducharme was born on August 12, 1860, the son of Jean Baptiste Ducharme

and Magdeleine Houle. He married Josephthe Belhumeur dit Monet, the daughter of Michel Monet dit Belhumeur and Louise Gonneville in 1882 at St. Eustache.

Scrip affidavit for Ducharme, Cuthbert; born: 16 August 1960; father: Baptiste Ducharme; Mother: Madeleine Ducharme.

Dusanne, Lyasant (b. 1862)

Hyacinthe Ducharme was born on April 19, 1862, the son of Jean Baptiste Ducharme and Magdeleine Houle. He married Marie Rose Larocque, the daughter of Louis Larocque and Suzanne Ledoux in 1881 at St. Eustache.

Dusanne, Wallace (b. 1850)

Cleophas Ducharme was born on September 8, 1850, the son of Jean Baptiste Ducharme and Magdeleine Houle. He married Victoria Ledoux, the daughter of Jean Baptiste Ledoux and Marguerite Breland in 12874 at Duck Lake. They had eight children borna at St. Francoise Xavier and at Wood Mountain.

Scrip affidavit for Ducharme, Victoire (nee Ledoux); wife of Cleophas Ducharme; born: 1854; father: Jean Baptiste Ledoux; mother: Marguerite Brelaud

Duval, Elizabeth (Harmon).

Elizabeth was a Cree Half-Breed married to fur trader, Daniel Williams Harmon. They had fourteen children. After the amalgamation of the HBC and NWC, Harmon became Chief Trader for the Rainy Lake district but soon retired to Coventry, Vermont and later moved to Sault au Recollet near Montreal.

Compiled by Lawrence Barkwell
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