
The Metis Homeland: Its Settlements and Communities



Compiled by Lawrence J. Barkwell

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Front cover: St. François Xavier, Manitoba historic site.—Medicine Rock Heritage Park —RM of St. Francois Xavier. This Heritage Park features a Red River Cart and the log house of Pascal Breland. There are plaques commemorating Pascal Breland (1811-1896) and Pierre Falcon (1793-1876). Breland's former home was moved to the park from its original site in 1998.

The Metis Homeland: Its Settlements and Communities¹

Introduction

Darren Préfontaine, Leah Dorion and Lawrence Barkwell

The Metis Homeland is extensive: This monograph gives an overview of some representative historic Metis communities in North America. Communities in Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, North West Territories, Montana, and North Dakota are described. Communities that were established around the earliest Fur Trade forts are described. Geographical place names that are of significance to the Metis are also listed in this monograph. Some say the Metis homeland is wherever the Michif language is spoken. Crazy Horse once answered the homeland question by stating: “Our lands are where our dead lay buried.”

In Canada, hunting and harvesting rights are high on the Metis agenda. This has been particularly true since the Supreme Court’s ruling on *Powley* (September 2003) established that the Metis do have a Constitutional right to hunt and harvest. It has therefore become even more important to establish how the Metis hunted and harvested right across the Old Northwest before there was a USA-Canada border and before provincial and territorial boundaries were drawn. To this end, the Metis National Council and its affiliates have been documenting the history of Metis settlement and resource use across the Metis Homeland.

Orally based community histories allow Métis people to describe their own historical experiences. Numerous Métis groups, aided by historians and anthropologists, have conducted interviews with Elders in order to document the historical viewpoint of Métis people. While community studies are an expanding area of Métis Studies, more literature is needed to describe how the relationships between various Métis communities evolved. These community remembrances delineate a fundamental theme of Métis history—diversity of experience. Each Métis community, despite a commonly held culture and life experiences similar to other Métis communities, has a unique history, and slightly different cultural practices. This was amply demonstrated when individuals from a variety of Métis communities submitted reports to the Royal Commission on Aboriginal Peoples.

¹ Some of this information was previously presented in the books “Resources for Metis Researchers” and “Metis Legacy,” published by the same editors. ” For information on the Metis communities in British Columbia and the part of the Pacific Northwest known as Oregon Country readers are referred to George R.D. Goulet, and Terry Goulet: *The Métis in British Columbia: From Fur Trade Outposts to Colony*. Calgary, Alberta: FabJob Inc, 2008.

There is now more community history publicly available on the Métis of Montana although Canadians are not generally aware of the history of this group. Rosalyn LaPier (1996) has made use of oral history and traditional research to document the history of her Métis family in Montana. Vern Dusenberry (1954, 1985) has written extensively about the Métis group associated with Rocky Boy's Reserve. More recently Franklin and Bunte (1996) have completed research and have written extensively on the Shell River Métis. These writers have documented that in Montana there are two Métis groups, the Pembina Métis who migrated from the east, and a minority subgroup of Canadian Métis who migrated directly to Montana after the 1885 Resistance and then intermarried with the Pembina Métis. The U.S. government Bureau of Indian Affairs is now in the process of establishing recognition for this Montana group. Nicholas Vrooman's video, *When They Awake* (1995), produced by the University of Great Falls, Institute of Métis Studies, has several interviews with Métis Elders from Montana. Vrooman's major study, *The Whole Country was . . . 'One Robe': The Little Shell Tribe's America*,² describes the history of the borderlands Metis who were part of the polyethnic bands composed of Cree, Chippewa (Ojibwa), Assiniboine, and Métis families who hunted across the Northern Plains of the 49th parallel.

Métis community histories are also empowering because they allow Elders to give voice to the Métis experience. Some excellent community histories include: Emile Pelletier's (1980) *Le Vécu des Métis*; Ken and Victoria Zelig's (1997) *Ste. Madeleine, Community Without a Town*; Rita Shilling's (1983) *Gabriel's Children*; and Kermit Moore's (1982) *Kipawa: Portrait of a People*. Pelletier writes an interesting social history of the Manitoba Métis which includes insights into finger weaving, bison hunts, the fishery, salt making, maple sugar manufacturing and Seneca root gathering. The Zelig's collection of Elder's stories offer a particularly poignant discussion of the destruction of their community and their eventual dispersal to various parts of the Prairies when the government implemented the *Prairie Farm Rehabilitation Act*, which created community pastures on marginal land.

The Elders in Gift Lake Alberta (David May, 1984) provide the reader with an interesting series of vignettes regarding traditional Métis social and economic activities. Nicole St. Onge (1983, 1984, and 1985) has conducted numerous interviews with Métis Elders in central Manitoba. Robert Longpré (1976) has collected many Elders' stories from the community of Ile-a-la Crosse for the Bi-Centennial book produced by the Local Community Authority. The Cumberland House Bicentennial Committee also produced a community history in 1974, *A History of Cumberland House: ... as told by its own citizens 1774 to 1974*.

The Métis residents of Willow Bunch, Saskatchewan have contributed many stories to their community history in *Poplar Poles and Wagon Trails: A Mosaic of Willow Bunch R.M. #42* (1998). Gail Paul Armstrong's article, "The Métis: The Development and Decline of Métis Influence in an Early Saskatchewan Community" (In Thelma Poirier [2000]), discusses the founding of Willow Bunch by the Métis in 1880 and their gradual disenfranchisement by

² Vrooman, Nicholas *"The Whole Country was . . . 'One Robe': The Little Shell Tribe's America*. Helena: Drumlunnon Institute and the Little Shell Tribe of Chippewa Indians of Montana, 2013.

French-Canadian farmers. A more comprehensive community history, *The History of the Metis of Willow Bunch*, has been written by Ron Rivard and Catherine Littlejohn (2003).

Using extensive oral history and interviews, Diane Payment has written a comprehensive social history of the Batoche Métis, *The Free People – Otipemisiwak* (1990). Payment analyzes this Métis community's self-governing political system, economic activities, family structures, relations with First Nations and French Canadians, and the impact of the North-West Resistance on their group identity. Payment's major contribution is in elucidating key aspects of Métis history, which was previously little known outside of the Métis community. For instance, she argues that the Batoche Métis had a strong tradition of self-governance.

Most recently, Michel Hogue³ has added to our knowledge of Metis people as members of the Iron Confederacy, or Nehiyaw-Pwat, in the borderlands during the mid-1800s. As an exemplar of Metis life on the borderlands Hogue traces the adventures of Antoine Ouellette and his wife Angelique Bottineau, a Metis couple of French, Assiniboine (Nakoda), Chippewa (Saulteaux), Dakota and Cree descent. Antoine received Half-Breed Scrip # 388 pursuant to the 1864 Treaty with the Red Lake and Pembina Bands of Chippewa Indians. Antoine was an independent Metis trader operating back and forth to St. Paul in the Minnesota Territory and was heavily involved in the Metis-Dakota/Lakota trade. We follow the Metis into the borderlands first as hunters and traders with their First Nations cousins then as permanent residents there during the Metis Diaspora as they fought for their political and economic survival. A battle they lost— thus becoming known as the “forgotten people.”

Hogue traces the actions of the British/Canadian and American governments as they used political, economic and military suppression to dispossess the Indigenous people of the Great Plains. He examines the repercussions of the fictive demarcation of American and Canadian territory at the Treaty of Ghent (1814) and the Rush Gallatin-Robinson Convention of 1818. The negative impact of these arrangements on the Metis and First Nations people who fought on the side of the British (Canadians) during the War of 1812 would not be fully apparent until the British American Boundary Commission completed its work in 1874, by fully surveying the actual border across the Great Plains. Both the Canadian and American Metis were faced with powerful forces of amalgamation, political domination and land expropriation. The Metis were treated as a group with no collective rights of their own and were marginalized. These forces worked to exacerbate starvation and disease a situation that has been brilliantly documented by James Daschuk in *Clearing the Plains* (University of Regina Press, 2013). The border artificially split the peoples of the borderlands; the Plains Ojibwa, Plains Cree, Assiniboine, Metis and Blackfeet. The irony of two former British colonies implementing their own colonial policies is exquisite. As was to be expected this did not work out well for Indigenous people.

Two new books document the history and lives of the Metis of Ste. Madeleine, Manitoba. Metis Elder George Fleury has contributed *Kanawayihtamaahk li taan paassii: Pre-*

³ Hogue, Michel. *Metis and the Medicine Line: Creating a Border and Dividing a People*. Chapel Hill, NC, University of North Carolina Press; Regina: University of Regina Press, 2015.

*serving Our Past—Ste. Madeleine, Manitoba.*⁴ This book documents his family's displacement as a result of the Community Pasture Program development under the Prairie Farm Rehabilitation Act of 1937. Trevor Herriot and Elder Norman Fleury deal with the same issue in *Towards a Prairie Atonement*.⁵ Travelling with Métis Elder Norman Fleury, Trevor Herriot finds himself visiting one corner of the Great Plains—Ste. Madeleine—and all the history that comes with it. With the desire to protect native grasslands on community pastures, Herriot finds himself recruited into the work of reconciliation and conservation.

⁴ Fleury, George M. *Kanawayihtamaahk li taan paassii: Preserving Our Past—Ste. Madeleine, Manitoba*. Winnipeg: Louis Riel Institute, 2016.

⁵ Harriot, Trevor and Norman Fleury. *Towards a Prairie Atonement: With an Afterword by Norman Fleury*. Regina: University of Regina Press, 2016..

Representative Metis Communities (Alphabetical)

Alberta Metis Settlements: The Metis of Alberta began to politically organize in the 1920s and 1930s. The Metis Association of Alberta was formed in 1932 to lobby for better living conditions. The Ewing Commission was soon formed to investigate the living conditions of the “Half-breed” population. In 1938 the Metis Betterment Act was passed leading to lands being set aside for Metis settlement in Alberta.

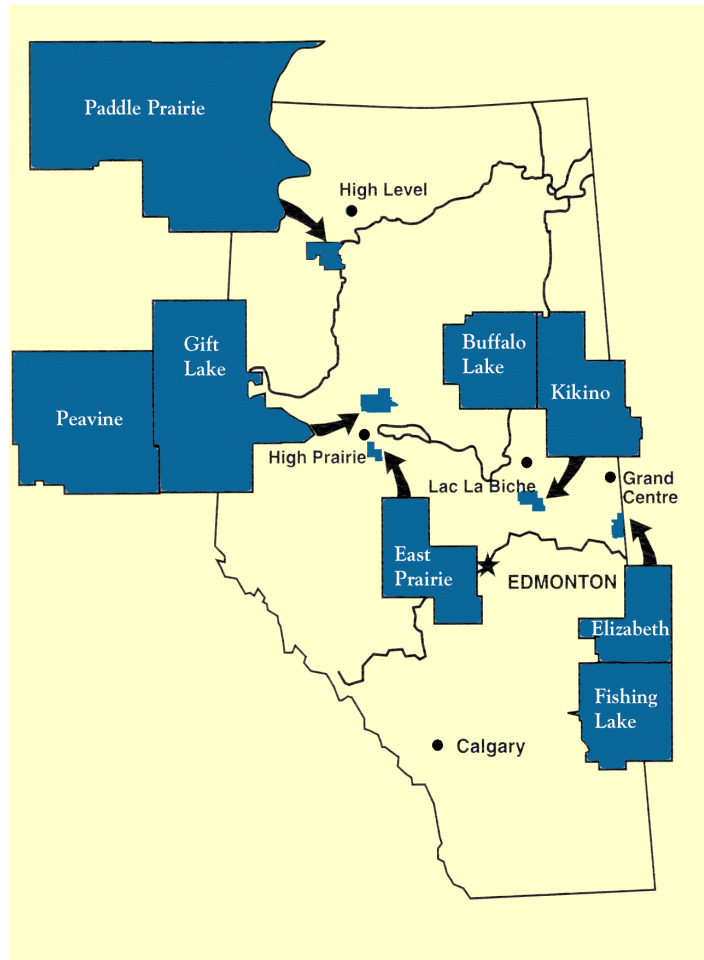
In 1928, a small group of Metis in the Cold Lake area began to organize. This group, led by Charles Delorme, established L’Association des Métis de l’Alberta et des Territoires du Nord-Ouest. This led Joe Dion and a number of other Metis leaders incorporate the Metis Association of Alberta in 1932. They then began extensive lobbying for measures to counteract Metis poverty. At this time it had become clear that the government scrip programs had been inadequate and by the turn of the century most Metis in Alberta were squatting on Crown land. The transfer of natural resources from federal to provincial jurisdiction in 1938 opened up large areas of Crown land for homesteading and squatter’s rights were no longer recognized. These events as well as the Depression impacted the Metis. Their situation was desperate. As noted, the Ewing Commission was set up in 1938 to review the situation of the Metis in Alberta. This commission recommended that land be set aside for the Metis with limited self-governing authority over hunting, fishing and trapping.

The first settlements (first called “Colonies”) to be established were:

- Buffalo Lake (Caslan) or Beaver River *
- Cold Lake
- East Prairie (south of Lesser Slave Lake)*
- Elizabeth (east of Elk Point)*
- Fishing Lake (Packechawanis)*
- Gift Lake (Ma-cha-cho-wi-se) or Utikuma Lake*
- Kikino* (Goodfish Lake)
- Marlboro
- Paddle Prairie (or Keg River)*
- Peavine or Owl River (Big Prairie, north of High Prairie)*
- Touchwood
- Wolf Lake (north of Bonnyville)

* The eight current Metis Settlements.

The Caslan Lake Metis Settlement was also known as the Buffalo Lake Settlement after its Cree name of Mostos Sakahikan (Buffalo Lake). The Elizabeth Settlement, thirty kilometers south of Grande Centre was named after Elizabeth Cunningham Dion, the wife of Metis political organizer Joseph Dion. The Gift Lake Settlement, forty kilometers north-east of High Prairie derives its name from the Cree, Ma-cha-cho-wi-se, “the lake where gifts are exchanged.” The Fishing Lake Settlement is approximately ninety-three kilometers south of Grande Centre, its name is derived from the Cree designation Packichawanis.



The present day Metis Settlements of Alberta.

In the 1960s, the settlements of Marlboro, Cabinet Order-in-Council removed Touchwood, Cold Lake and Wolf Lake from the Metis regime. In 1990, Accord Legislation passed giving the Metis people the 1.25 million acres of land on the remaining eight settlements via the *Metis Settlements Act*, the *Metis Accord Implementation Act*, the *Metis Land Protection Act* and the *Constitution of Alberta Amendment Act*.

Adrian Hope, Maurice L'Hirondelle, Lawrence Desjarlais, Sam Johnston and Richard Poiras – formed the Alberta Federation of Metis Settlements in 1975, to create a working relationship between the Alberta government and the Metis Settlements. The relationship worked to improve legislation and promote self-government. The Federation pressed the Alberta government for funding and, more importantly, a voice for the Metis communities that were established in 1938. Finally, in 1990, after several years of intense negotiation, the Federation realized their objective when the new Metis Settlements Accord was adopted and ratified by the province. Through the Accord, which provisioned land and self-government, the Metis Settlements General Council was born. In May 20, 1975 the Alberta Federation of Metis Settlements (AFMS) became a registered society under the Societies Act of Alberta making the AFMS a legal entity. The AFMS then became the Metis Settlements General Council in 1990 after the Metis Settlements Accord was signed. Some of the Presidents of the Metis Settlement Association (to 1990) and its successor organization, the

General Council, are: William Erasmus, Clifford Gladue, Maurice L'Hirondelle, Elmer Ghostkeeper, Joe Courtepatte, Gary Parenteau, Randy Hardy, Ken Noskey, Richard Blyan, Harry Supernault and Alden Armstrong.

Arctic Red River, NWT: This community is situated at the forks of the Arctic Red and Mackenzie Rivers. The present day location is what was in earlier times a Dene and Metis fishing camp location.

Ash House, (Fort de la Frèniere), Manitoba: Ash House was established on the Souris River, called Rivière St. Pierre by La Verendrye, near present day Hartney in 1795, just two years after the opening of the first post on the Assiniboine near the Souris mouth. It was on the north shore of the Souris, used as a canoe fort, the Souris River surrounded it on three sides. It seems certain that this was a move on the part of the North West Company to meet the growing competition of the Hudson's Bay Company.

Ash House only operated for a year or more, for, as David Thompson says, "... it had to be given up, from it's being too open to the incursions of the Sioux Indians." (J. B. Tyrrell, *David Thompson's Narrative of his Explorations in Western America, 1784-1812*. Toronto: Champlain Society, 1916: p.213) When David Thompson passed through the area in December of 1797, he camped a few miles away and reported that the fort was abandoned.

In a letter to the *Souris Plaindealer* in 1935 from Saskatoon, the late A. S. Morton had this to say:

"With regard to Ash House, Thompson's latitude which you give, places it within about 1½ miles of the Hartney (Grant) site. The great astronomer's observations are usually within about half a mile of our own survey. The diary of his return trip (from the Mandans) puts Ash House 13½ miles from the entry of Plum Creek into the Souris. But Thompson's miles are usually 1½ miles so taking it the indication is again the neighborhood of Hartney."

Morton in the same letter says: "In Thompson's narrative edited for the Champlain Society in 1916, he made the distance from Macdonnell's House near the Souris mouth to Ash House as 46 and 45 miles respectively. Here again he may have worked out the distance with some reference to his observations and be very correct."

See: G.A. Mc Morran (Ed.), *Souris River Posts. Souris Plaindealer* at
http://manitobia.ca/resources/books/local_histories/043.pdf

Athabasca Landing, Alberta is located directly north of Edmonton on the big bend of the Athabasca River, the most direct link via the Athabasca Landing Trail between the North Saskatchewan and the Athabasca Rivers. The HBC had a small post at this location as early as 1848. In 1877 the HBC directed that a trail be blazed between Fort Edmonton and the Athabasca River. Roderick McFarlane HBC Chief Factor of the Athabasca District established three posts on the important transportation system along the Athabasca-Slave waterway: Fort McMurray at the junction of the Clearwater and Athabasca Rivers (below the Athabasca Rapids); Graham's Landing, later known as Smith's Landing, and after 1912 as Fort Fitzgerald (1872); and Fort Smith (1874) at the foot of the Slave River Rapids. Each

of these locations was a relay station for the transportation of goods around the series of rapids. Fort McMurray located 250 miles downstream from Athabasca Landing, Alberta is named after Hudson's Bay Company Chief Factor William McMurray. The former North West Company post at the junction of the Athabasca and Clearwater Rivers was rebuilt by the HBC's Henry "John" Moberly in 1870 and named after William McMurray. It functioned as a fur trading post and transportation centre connecting Edmonton with the Athabasca country.

Bad Throat River (Manigotagan), Manitoba: Manigotagan is on the east shore of Lake Winnipeg near the mouth of the Manigotagan river. It is about 70 kilometres north of Pine Falls. Manigotagan is a Saulteaux Indian phrase, Mannuh-Gundahgan, which means "*Bad Throat*." The place where the waterfall makes a noise is like a bad sound in the throat. The Indian legend is that this eerie sound came from Wood Falls, some three miles from the mouth of the river. The Manigotagan HBC Post was established in 1887. The post was abandoned after 1893.

In 1881, Manigotagan, which was formerly part of the District of Keewatin, became part of the Province of Manitoba. However, it wasn't until 1901 that this area was surveyed into townships. In 1904 the settlement was surveyed into 18 river lots or homesteads. These lots were laid out along both sides of the river with a narrow river frontage. The average size of the lots were 160 acres, which was the usual amount of land allotted for a homestead. A 1958 census documented 173 Metis living at Manigotagan.

Baie St. Paul, «Saulteaux Village» Manitoba: Baie St. Paul was a French-Metis parish of the Red River Settlement located west of Fort Garry on the Assiniboine River between the French-Metis parish of St. François Xavier and the English-Metis parish of Poplar Point to the west. Baie St. Paul was located about eight kilometres east of today's St. Eustache, Manitoba. This community dates back to 1832 when Father George Antoine Belcourt established a mission on the south side of the Assiniboine River.

In July of 1832 Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Metis gathered in the spring. The mission was to be named under the protection of Saint Paul, Apostle of the Gentiles. Belcourt then returned in the spring of 1833 with Bishop Provencher's approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. Bishop Provencher, concerned for the safety of the priest and the continued success of his work, had the mission re-located closer to St. Boniface.⁶

The new mission, Baie St. Paul, was established in 1834 at "Prairie Fournier" (Baker's Prairie) on the left bank of the Assiniboine River, about thirty-seven kilometres from St. Boniface and about eight kilometres east of today's St. Eustache, Manitoba. The site included a tract of land with eight kilometres of river frontage three kilometres in depth, a gift from Governor George Simpson of the Hudson's Bay Company (HBC). Baie St. Paul was

⁶ The exact location of the first mission, known as St. Paul des Saulteaux, is difficult to pinpoint. Two reliable sources locate it on the left bank of the Assiniboine, some eighty to ninety-five kilometres from St. Boniface. If measured in river distance, the site would have been situated somewhere near St. Eustache, but if measured as-the-crow-flies, it would have been located in the vicinity of Portage la Prairie.

to be Belcourt's official residence as long as he remained under Bishop Provencher's jurisdiction.

Baie St. Paul, Belcourt once again set out to build a chapel and a residence for himself and gradually began to develop the foundations of a community for the Indians and Metis who gathered in the area. He was convinced that once the Indians had adapted to "civilized" life and were enjoying greater material comfort, they would adhere to Christian principles more readily.

Bishop Provencher had plows and oxen sent to the mission, while Belcourt helped the Natives to build dwellings near the chapel and to plant crops such as potatoes, corn and oats. Father Belcourt opened a school and engaged Miss Angelique Nolin and her sister Marguerite as teachers. In 1834 they began teaching at Baie St. Paul (St. Eustache). Bishop Provencher assigned the sisters to assist Father Belcourt in learning the Native languages to communicate with the Indians. Angélique and Marguerite were fluent in French, English, Ojibwa and Cree. Both sisters worked for the next decade with Father Belcourt.

Despite their cultural differences, Belcourt and the Indians and Metis with whom he worked gradually developed a close association, and his influence over the Native population was probably greater than that of any other white man in Red River. In September of 1834, when a group of angry Metis gathered to protest an attack on one of their number by a Hudson's Bay Company clerk, it was Belcourt that Governor George Simpson called upon to calm the situation.

Stories of Belcourt's work at Baie St. Paul spread quickly among the Aboriginal people of the West. In 1836 a group from the Rocky Mountain Saulteaux tribe journeyed all the way to Red River to meet the priest who was said to be a man of great wisdom and kindness. They were favourably impressed by his facility with their language and the work he had done among the Saulteaux. The delegates left, assuring Belcourt those members of their tribe would return to Baie St. Paul in the spring. Indians from other regions also travelled to and from the mission, carrying with them stories about the priest whose heart had been made by the "Great Spirit".

While at Baie St. Paul, Father Belcourt also assisted Mr. Poire at the nearby mission of St. Francois-Xavier. When the Metis were away on their semi-annual hunting expeditions, Belcourt and the Nolin sisters worked on the Saulteaux-French dictionary he was compiling. His first few winters were spent in St. Boniface, where his expert skills as a turner were put to good use in the construction of furnishings for Bishop Provencher's cathedral. Belcourt spent most of his subsequent winters in the diocese, teaching the basics of the Saulteaux language to newly-arrived missionaries.

In February of 1847, Father Belcourt prepared a petition to the Queen regarding the Metis grievances with regard to the HBC fur trade monopoly. Nine hundred and seventy-seven Metis signed it and James Sinclair took it to England. In retaliation, George Simpson and the HBC trumped up fur trading charges against Belcourt and had the Archbishop in Quebec remove him from Red River. Belcourt immediately began lobbying to return and in June of 1848, Bishop Lorus of Dubuque assigned him to Pembina. Many of his parishioners from Baie St. Paul followed him to Pembina. He eventually moved his mission and school 30 miles west to St. Josephs in 1853.

In 1882 there was extensive flooding and part of the cemetery at Baie St. Paul slid into the river and many houses were destroyed. Many of the residents became discouraged and followed their parish priest, Cyrille Saint-Pierre in relocation to North Dakota. Later Bishop

Tache sent missionary Thomas Quevillion to find a new location for the church. The new location was St. Eustache established in January of 1898. This name was chosen because St. Eustache is the Patron saint of hunters.

Reference:

Reardon, Rev. James M. "George Anthony Belcourt: Pioneer Missionary of the Northwest." *CCHA Report*, 18 (1951) pp. 75-89.

Balsam Bay, Manitoba: The Metis community of Balsam Bay lies slightly south of Grand Beach. The recorded history of the community reaches back to 1884, when a local cemetery became the official free burial grounds to anyone living in the communities of Stony Point, Beaconsia, and Balsam Bay. The community was named by Matilda Aerson née Thomas. A 1958 census documented the Metis population as 112 at Balsam Bay, 56 at Beaconsia, 28 at Belair and 56 at Stony Point.

Baptiste River Metis Settlement, Alberta: This site, also known as the Rocky Mountain Metis Heritage Property represents a settlement occupied by the extended family of Tom and Louise Fleury, located on the Baptiste River northwest of Rocky Mountain House, Alberta. The site was occupied by the Fleury family between 1930 and 1945. It contains the partially standing remains of five log cabins and several associated structures, as well as archaeological deposits. The designated area is roughly 80 hectares and is situated on a level terrace on the south side of the Baptiste River, near its confluence with the North Saskatchewan River in the Rocky Mountain Foothills of central Alberta.

Bas de la Rivière, Pine Falls, Fort Alexander, Manitoba: This Metis community, originally known as Bas de la Rivière, became known as Fort Alexander and then Pine Falls, Manitoba. It was located on both shores of the Winnipeg River from Pointe au Foutre (the portage around Pine Falls) right down to Traverse Bay on Lake Winnipeg. The community was established in 1732 as a wintering post and depot for the NWC traders operating on Lake Winnipeg. The area also possessed soil suitable for agriculture. In 1792 Simon Fraser and Lesieur Toussaint established a large post at Bas de la Rivière (also called Sieurs Fort). It was ideally suited for the fishers utilizing the Traverse Bay whitefish fishery. In October of each year the whitefish spawn on the gravel bottom of Traverse Bay. When agriculture failed at Red River, the settlers made use of the fall fishery at Bas de la Rivière. Since the big game of the area had been hunted out by the late 1700s, fish, grains and garden vegetables were the staple foods of the area. By 1812 the Bas de la Rivière gardens were selling vegetables to the incoming Red River Settlers. By 1817 the Metis staff of the Northwest Company was farming wheat, barley, peas, oats and potatoes at this location and were supplying the Red River Settlement with seed grain. In 1815 a horse-powered flour mill was built. By 1821 they had a large ranch here for hogs, horses and cattle. The nearby meadows provided plenty of hay for the livestock and the marshes provided marsh grass for thatching the roofs of the Metis homes. After the amalgamation of the HBC and NWC in 1821, Bas de la Rivière lost its importance as a major provisioning post and transportation transfer point.

Batoche and St. Laurent-Grandin, Saskatchewan: This Metis settlement along the South Saskatchewan River is named after Metis trader and businessman Xavier Letendré *dit* Batoche. It is located on the Carlton Trail, a Red River Cart trail. Batoche also operated a river ferry. François Xavier's grandfather, Jean Baptiste Letendré had been wintering in the Fort Carlton area since the late 1850s. The Metis fleeing Manitoba after the 1869-70 Resistance largely settled this town, along with St. Louis, St. Laurent, and Duck Lake. This was not the first Batoche community in Saskatchewan. The nickname was shared with François Xavier Letendré's grandfather, Jean-Baptiste Letendré who worked at Fort a la Corne in 1810. There are references to a Batoche Post about three miles west of the Forks of the Saskatchewan River and Jean-Baptiste Letendré is the likely source of the name.⁷ Xavier Letendré *dit* Batoche had established a store in the vicinity of the St. Laurent mission on the west bank of the South Saskatchewan River in 1866. At that time all the wintering Metis were located on the west bank for easier access to Fort Carlton. The St. Laurent settlement on the west side also had easy access to the missions of St. Laurent and Sacre Coeur at Duck Lake. The first ferry crossing the south branch of the Saskatchewan River was established where the Carlton Trail crossed the river on the road to St. Laurent, Duck Lake and Fort Carlton. Xavier Letendré *dit* Batoche established this ferry in 1871. With the establishment of Batoche's ferry the river the Metis took up lots on the east side and this village became known as Batoche

Battle River, Alberta and Saskatchewan: The Battle River (Notikiwin Seppe, River where people fight, in Cree) originates south from Battle Lake in central Alberta, east of Winfield and flows east into Saskatchewan, where it discharges in the North Saskatchewan River at Battleford. Battle Lake, Samson Lake, Driedmeat Lake and Big Knife Lake are formed along the river. Battle River was named after a long time war between the Cree and Blackfoot bands over the hunting area. In the mid 1800s, several Métis families – the Salois and the Laboucanes, settled at Battle River, in Alberta, establishing a trade route for transporting merchandise in the famous Red River carts, as well as raising livestock and horses. Known as the Laboucane Settlement, many years later, it was renamed in honour of Bishop Thomas Duhamel from the Archdiocese of Ottawa. In 1881, Father Beillevaire was asked to start a mission along the south side of the Battle River. He named this settlement Duhamel, after Archbishop Duhamel of Ottawa. Metis' families had begun settlement as early as 1870 in Duhamel and in the valley of Battle River supplying Fort Edmonton with buffalo meat and supplies with their Red River carts along side their cousins, the Cree and Saulteaux Bands.

With the arrival of homesteaders in the region, in 1896, a number of the families from the Laboucane Settlement moved to new colony of Saint-Paul-des-Métis north of the Saskatchewan River with their large herds of livestock to join the other Métis settlers and because there were still large expenses of Crown lands available for pasture for their herds of horses and cattle.

Battle River Metis Settlements, Alberta: In the mid 1800s, several Métis families – the Salois and the Laboucanes, settled at Battle River, in Alberta, establishing a trade route

⁷ See Bill Barry, *People Places: Saskatchewan and its Names*. Regina: Canadian Plains Research Centre, 1997.

for transporting merchandise in the famous Red River carts, as well as raising livestock and horses. Known as the Laboucane Settlement, many years later, it was renamed in honour of Bishop Thomas Duhamel from the Archdiocese of Ottawa. In 1881, Father Beillevaire was asked to start a mission along the south side of the Battle River. He named this settlement Duhamel, after Archbishop Duhamel of Ottawa. Metis' families had begun settlement as early as 1870 in Duhamel and in the valley of Battle River supplying Fort Edmonton with buffalo meat and supplies with their Red River carts along side their cousins, the Cree and Saulteaux Bands. With the arrival of homesteaders in the region, in 1896, a number of the families from the Laboucane Settlement moved to new colony of Saint-Paul-des-Métis north of the Saskatchewan River with their large herds of livestock to join the other Métis settlers and because there were still large expenses of Crown lands available for pasture for their herds of horses and cattle.

Duhamel Settlement, Alberta: The early trading post of Duhamel was situated two to three miles northwest of the hamlet's current site, directly on the main local fording of the Battle River. Around 1886, the post was moved to the site where highway 21 now crosses the river. 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 travelled 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 he was accompanied by his brother-in-law Abraham Salois and Salois' two sons, Laurent and Gabriel. 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.

Laboucane Settlement or Lafournaise Settlement, Alberta: In 1878 six brothers of the Laboucane family left White Horse Plain in Manitoba and headed west for the Battle River (Alberta). They were the sons of Jean Baptiste Laboucanne dit Lafournaise born 1815⁸ at

⁸ He died circa 1876 in Smokey River, Alberta.

St. Boniface and his wife Marguerite Gosselin born 1819⁹ at Red River. The brothers were accompanied by members of the St. Germain and Poitras families. Three Laboucane brothers, Jean Baptiste, Gabriel and Elzéar settled on land north of the river crossing and the other three, Jerome, Pierre and Guillaume settled on the south side.

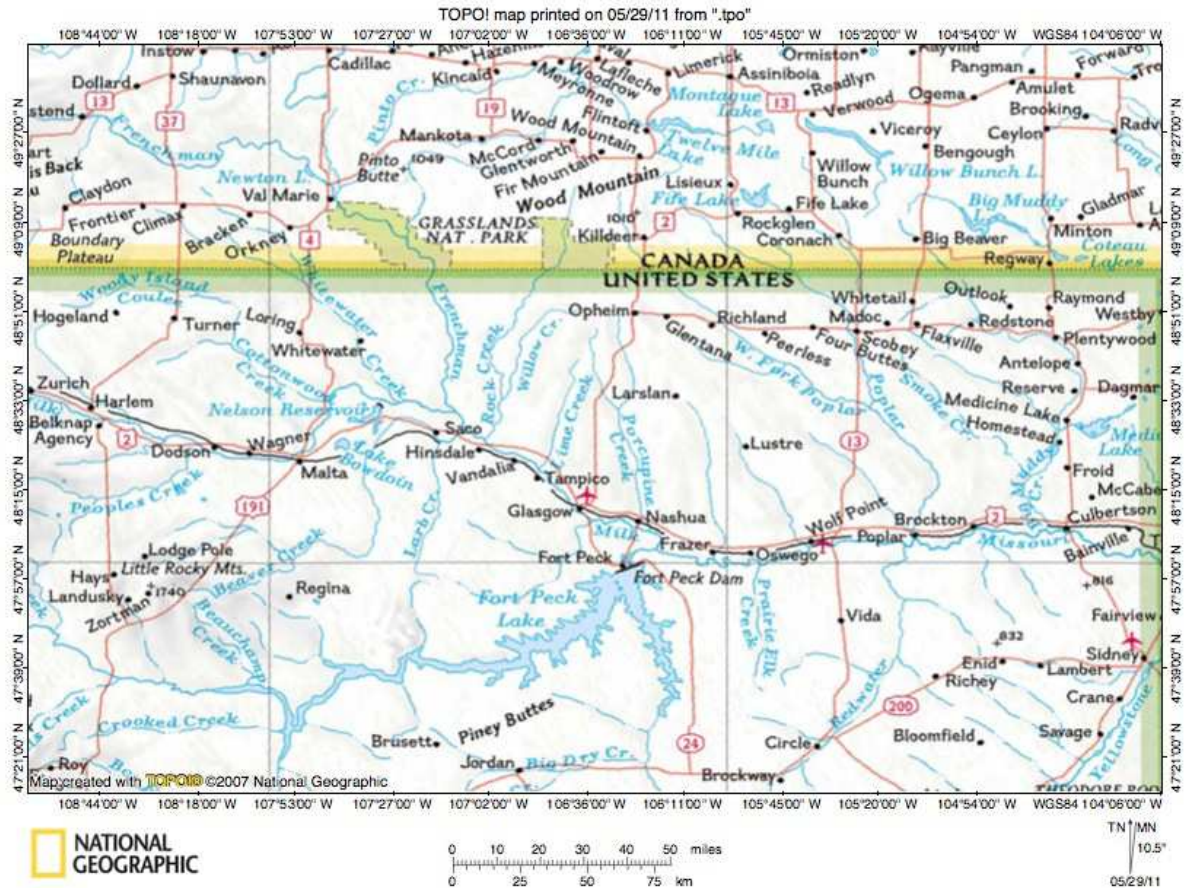
Todd's Crossing, Alberta: In the early 1870s, Donald Todd established residence on the Battle River at what became known as Todd's Crossing. It is located on the stretch of the Battle River between the modern day cities of Wetaskiwin and Camrose. Donald Todd was born August 4, 1855 at St. Clements, the son of William Todd (born 1823 at York Factory) and Sarah Jane Johnstone. In 1875, he married Suzanne Durand dit Dumont at Bear's Hill, Alberta.

Battleford, Saskatchewan: Battleford is located on the North Saskatchewan River just north of where the Battle River enters the Saskatchewan River. Early European settlement began as a result of fur trading by French traders in the late 18th century. The Canadians founded Fort Montaigne d'Aigle (Eagle Hills Fort) nine miles below the confluence of the Saskatchewan and Battle Rivers in 1778. A year later the fort was abandoned following conflict between traders and Indians. The fur trading post at Battleford was founded in 1875, it also served as a North West Mounted Police fort. Between 1876 and 1883, Battleford was the territorial capital of the North-West Territories. The NWMP fort located there played an important role in the 1885 North West Resistance.

Bear Hills, Alberta: The Bear Hills are also known as Wetaskiwin or Peace Hills.

Beaver Creek Settlement, Montana: Beaver Creek flows from the Little Rocky Mountains into the Milk River, just west of where Rock Creek joins the Milk River. The Gros Ventre called Beaver Creek the "Grows Tallest Creek" named after Grows Tallest Butte in the Bear Paw Mountains, since the creek starts at the foot of that butte, an area near Zortman, Montana. The Milk River turns sharply north at Malta forming the so-called Big Bend as it proceeds eastward. The valley of Beaver Creek parallels the Valley of the Milk River before joining it just west of Hinsdale. At the junctions of Beaver Creek and Rock Creek the valley widens and then it narrows as it proceeds southeast to Glasgow. In October of 1879, Louis Riel wrote to his mother that he was with a group of Metis hunters at Beaver Creek. There were about thirty lodges (between 200-250 people).

⁹ She died in 1887 at Duhamel, Alberta.



Beaver Hills, Alberta: The Beaver Hills, also known as the Cooking Lake Moraine, are a rolling upland region in Central Alberta, just to the east of Edmonton.

Belcourt, North Dakota: Belcourt is the seat of the Turtle Mountain Band of Chippewa Cree Indians. Belcourt was originally known as Siipiising, which is Chippewa for “creek that sings with life-giving water.” The name refers to what European Americans called “Ox Creek”, which flows through the center of town. The community was named Belcourt in honour of George Antoine Belcourt, a Jesuit missionary who served the Metis and Chippewa through his mission in the mid-nineteenth century. It is believed that Father Belcourt came to Turtle Mountain in the 1830s. He established a mission at St. Joseph’s in 1845. In his 1849 report to his superiors, he described the Chippewa historical territory in the Pembina River basin as covering an area about 400 miles from north to south and 500 miles from east to west. Father Belcourt moved his headquarters to the site of present day Belcourt in 1884.

Belly River, Alberta: The Belly River originates in northwestern Montana at Helen Lake in Glacier National Park. It was previously called the Mokowan River. Mokoan is the Blackfoot word for stomach.

The Belly River flows north across the boundary into Alberta near Chief Mountain, to the east of the Waterton Lakes. It then empties into the Oldman River and thence into the South Saskatchewan River.

Berens River, Manitoba: The mouth of the Berens River on the east shore of Lake Winnipeg was a stopping point for Metis boat men and traders as early as 1765. The first post was built there in 1814 (named after HBC governor Joseph Berens). It moved briefly to "Old Fort Portage" in 1816, then to Pigeon River a few miles south until HBC employee John Robertson moved it back to the original site in the mid 1820s. This was a thriving Metis community until fishing was banned on Lake Winnipeg in 1970 due to mercury contamination. All but 50 to 60 fishermen moved and those that remained became dependent on partial government compensation through a work program.

In 1767 William Tomison (founder of Fort Edmonton for the Hudson's Bay Company) made his way up the Severn River from Hudson Bay and crossed over to the headwaters of the Berens, which he descended to its outlet in Lake Winnipeg. It was not, however, until 1814 that a post was established at the mouth of the river and called Berens River after Joseph Berens, Governor of the Company. This post was occupied by men sent from Jack River House, as Norway House was then called.

Two years later (1816) the post was moved upstream to the third lake, probably to the place now known as Old Fort Portage, where in September 1816 Donald Sutherland erected a house. At the same place were the remains of an old house built by the Albany traders, and also an abandoned North West Company post. The Nor'Westers built a new house on the same lake in 1818 but occupied it for only one season, leaving the H B C in possession.

Soon after the union of the two companies in 1821 the post was re-moved to nearby Pigeon River, becoming an outpost. It is referred to in the District Report of Norway House for 1823 as: "Berens River better distinguished by the name of Pigeon River, is the only outpost in this District". A year later, however, it was returned to the lake on Berens River and in 1825, when John Robertson, clerk, was in charge, was once more cited as a post and subsequently continued as such. Berens River post was first included in the Winnipeg River District, until the abandonment of that District in 1832, when it became part of the Norway House or Jack River District.

Big Eddy, Manitoba: This was a Metis road allowance community located 7 kilometres northwest of The Pas on the Saskatchewan River. In Jean Legasse's survey of 1958 there were 125 Metis living at Big Eddy.

Big Lake Settlement: See entry under St. Albert, Alberta.

Birch Hills, Saskatchewan: Birch Hills, called Waskwi-alik-sahahikan, is located 40 km south-east of Prince Albert, it is south of the South Saskatchewan River. Birch Hills is directly to the east of the village of St. Louis, Saskatchewan. HBC explorer David Thompson and HBC trader Joseph Smith was in this area as early as the 1760s and were using birch bark from the hills to repair canoes. The first surveyors designated the area from Jumping Lake to Round (Wolverine) Lake to Bonnie Hills as Birch Hills. The area also had lots of willow roots for sewing seams, spruce for frames and spruce gum for sealing seams.

The farming history of Birch Hills dates back to around 1870 with the migration of Metis settlers from Manitoba, and other settlers from Ontario and Europe. Because of the hills to the south and east and the abundance of birch trees which covered the area, the hamlet was named Birch Hills.

Birds Hill, Manitoba: The Town of Birds Hill and the modern day Birds Hill Provincial Park were named after the Bird family who owned land in the vicinity. Their family history is representative of those who settled along the Red River in the early 19th century.

James Curtis Bird came to Rupert's Land in 1788 to work as a writer with the Hudson's Bay Company. During his 36 years in service, he moved up in rank to become Chief Factor of the Red River District and by 1819 it was said that he had more knowledge of the country than all the Hudson's Bay Company officers put together.

James Bird married several times, fathering 15 children. When James retired in 1824 he received a land grant from the company of 1,215 hectares (3,000 acres) on the east side of the Red River. Registered as River Lot 95, the property extended east from the river for about 6.4 km (4 mi.), taking in the hill area now known as the town of Birds Hill. On the banks of the Red, James built his home which came to be called "the White Cottage." The Red River served as the main transportation route at that time.

The park area was referred to as "the Pines" or "Pine Ridge" by the Bird family, as well as other settlers along the Red River. The river lots north of the Bird property extended into what is now the western edge of the park and provided settlers with abundant game and a wealth of natural materials. Roof trusses and fences were built from the oak, ash, spruce, cedar and tamarack trees. It was here, too, that settlers, fur traders and wildlife found refuge from spring flooding in the Red River valley. During the great floods of 1826 and 1852, which threatened the very survival of the Red River settlement, entire families camped on high ground with their livestock and possessions.

Birsay Village or Orkney Town, Manitoba: When Peter Fidler (1769-1822) made a map of the Red River District, he recording the settlement of Birsay Village west of Fort Douglas on the Assiniboine River which was built by a group of Metis freemen, some of whom had previously lived in the Brandon House area. Birsay Village is along the Assiniboine River midway between Lyon Island and Kettle Plain. The vast majority of the freemen were Orkney-Cree Michif who worked for the French trading companies. Many of the freemen had lived long enough in the North West to be free of their company's contracts, and to be regarded as permanent inhabitants of the region. Some had been in the North West trade since 1770. The Hudson Bay Company freemen were far fewer as the company policy was to return servants to Europe when their contract expired. A few former H.B.C. servants, however, had settled in the vicinity of Brandon House, living with the Cree nearly in the same manner as the free Canadians of Red River did with the Ojibwa. Not surprising, most of the Hudson Bay freemen are natives of the Orkney Isles which had supplied the HBC with 75 percent of the servants by 1800.

Peter Fidler suggested that these Orkney freemen were servants who had been dismissed for various misdemeanors and acts of insubordination, rather than servants whose contracts had expired. For example, John Lyons was set free in August 1816 for refusing to accompany James Inkster on a trip to Indian Elbow on the upper Assiniboine. Humphrey Favel was set

free on account of his bad behaviour toward John McLeod at Red River in 1815; Thomas Favel, a Metis (1780-1848), was released because of his refusal to go with Peter Fidler to Jack River at the northern end of Lake Winnipeg in 1815; Magnus Spence, in service since 1783, became free in 1815 as well. Jack Spence, son of Magnus Spence, was sent to explore Red River for possible sites for an Orkney Colony. He was the one who selected the Birsay site, three miles above the White Horse Plain, or twenty-two miles above the forks.

Magnus Spence, in the service of the Company since 1783, became free in 1815 and appears to be the leader and eldest of this group. Birsay was the home parish of Magnus Spence in the Orkneys. This group moved from Brandon house to the Assiniboine, just three miles north of the White Horse Plains, during the winter of 1817-1818 to adopt a more sedentary way of life. Peter Fidler, in the spring, had counted eight males, two females and thirteen children: six boys and seven girls. Only Magnus Spence and James Monkman had a wife and family listed against their names. Later in the year, more Metis came in from the buffalo hunt, having laid up a good stock, and some of them are moving to the spots where they intend to build.

Whooping cough and measles hit Orkney Town, and James Sandison lost two children on August 4. Owman Norquay b-1775 lost one child, and -Oman Norquay (1773-1820) died. To add to their misery, swarms of grasshoppers destroyed their crops. Orkney Town was abandoned by mid-September, 1819. The 1827 census suggests they were absorbed into the main Red River Colony. The French Canadian Freeman and Metis of Pembina quickly moved in to the settlement at Orkney Town.

Reference:

R. Dick Garneau, "Metis Culture 1818-1820." <http://www.telusplanet.net/dgarneau/metis38a.htm>

Black Butte (Butte Noir), North Dakota: Black Butte was a camping and meeting place for the Dakota and Metis buffalo hunters. It is located NE of Velva, North Dakota on the big bend of the Souris River. The Buffalo Hunt of September 1860 is described in a report in the *Nor'Wester*, November 15, 1860, page 3. They note that the Metis camped at Butte Noir.

"From the Bout des Bois the brigade proceeded almost south bearing a little to the east, and passing certain hills named the Roche Blanche¹⁰, Loge de Boeuf¹¹ and others, and on Saturday the 22nd they camped at Butte Noire¹², a hill about 40 miles north

¹⁰ Roche Blanche (White Rock Hill) Wakanotina (Where the Spirits or something sacred Dwells). Located on the north side of Highway 2 by Denbigh, ND.

¹¹ So-called because of the buffalo skulls on this hill. Loge de Boeuf (Buffalo Lodge Hill [and lake]) Tatankaotina (Where the Buffalo dwell). The northern place where the buffalo emerge onto the earth. Located a few miles west of White Rock Hill, again on the north side of Highway 2.

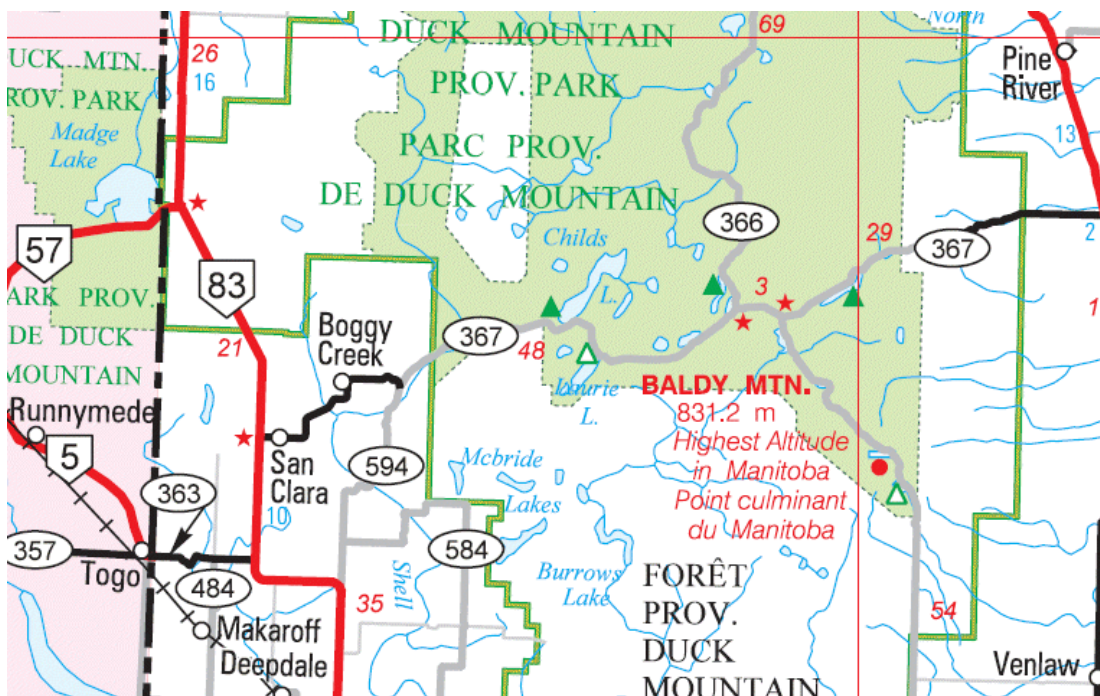
¹² Butte Noire (Black Butte) Pahasapa (Black Hill). Located south of the above places on the north side of Highway 52 by Velva, ND. Black Butte is located to the north of the Souris River at the big bend just west of present day Velva, N.D. It has an elevation of 1,713 feet.

of Fort Mandan¹³ on the Missouri, having had some very successful races on the way.”

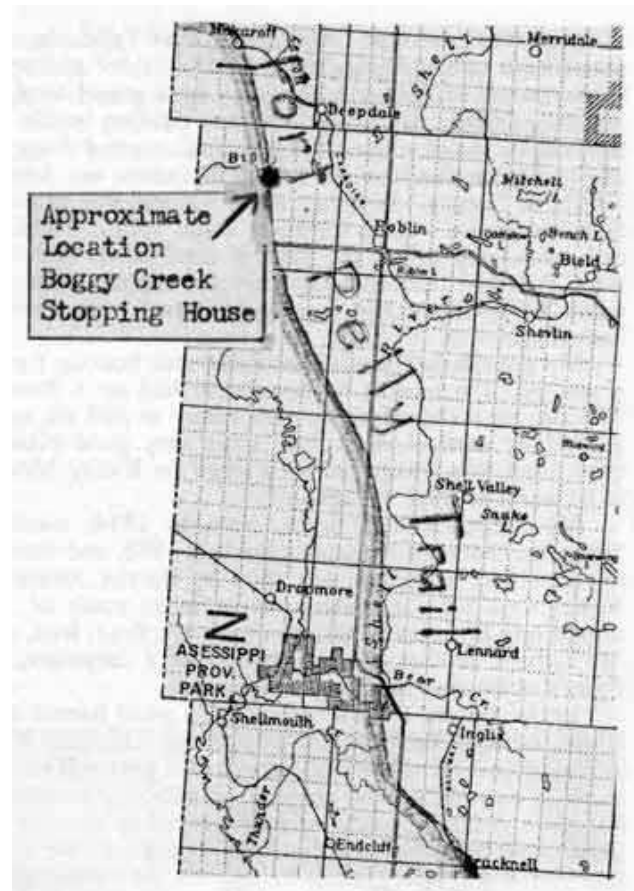
Black Mud Creek, Alberta: Black Mud Creek is a creek in Edmonton in the Saskatchewan River Valley that flows into Whitemud Creek which is a tributary of the North Saskatchewan river..

Blood River Post (1794 - 1795), Bloodvein River: The Blood River Post was, a Hudson's Bay Co. post located at the mouth of the Bloodvein River at Lake Winnipeg, also known as Bloodvein River Post.

Boggy Creek and San Clara, Manitoba: San Clara (St. Claire) and Boggy Creek are located north of Roblin, Manitoba and west of the Duck Mountain Provincial Forest. Prior to the 1870's, the Cree, Ojibway and Métis First Nations inhabited the Roblin area. Early settlement patterns were intimately linked to the fur trade and related transportation networks. The Pelly Trail and the Shell River facilitated the marketing of furs hunted in the Duck Mountains. In the early 1880's, the Métis concentrated their land claims around San Clara and Boggy Creek.



¹³ Fort Mandan is about twelve miles north-west of the present town of Washburn, N.D. It is approximately 50 miles south of Butte Noir.



With the advent of community pastures under the Prairie Farm Rehabilitation Act; the Metis living on what became the San Clara Community Pasture were displaced in the late 1930s. Families such as the Jeromes, Langans, Luciers, Ledoux, Carrière and Villeneuve were displaced from their lands. A 1958 census documented 950 Metis living in the San Clara area.

Boss Hill and the Tail Creek Settlement, Alberta: Boss Hill is known as Francois Gabriel Dumont's wintering place. The Metis hunters from Fort Edmonton, Fort St. Albert, Big Lake and Lac St. Anne would also make Boss Hill their headquarters when going out on the buffalo hunt. The village site was nearby at Buffalo Tail Creek, and the settlement of Tail Creek des Metis which was reported to have had up to 400 dwellings. This settlement originally extended across Buffalo Tail Creek, up along the side of the hill and across the flat. There is a deep gully located between the old cemetery and the flat, which was once full of buffalo bones, where the Metis hunters drove the buffalo for the kill. The Indians who called it *Kioocus* or *Enewoosuyyis* had long used Buffalo Tail Creek. The community existed from 1870 to 1879 and had an estimated population of between 1,500 and 2,000. It was a staging area for Metis from as far north as Lac la Biche, Lac Ste. Anne, St. Albert, and Edmonton as well as from Batoche to the east. It had a community hall and timber works. From here the Metis provided meat and hides for Edmonton and it was a major distribution point for free traders trading into Montana and Red River. Mule trains extending

two miles in length were used to take furs from Tail Creek des Metis to Fort Benton, Montana.

Hunt captains for the hunt from Tail Creek were William Camion, Michel Arnot, Ed Boucher, Pierre Desault, Baptiste Vaness, Gabriel Dumont, Shoutoux, Ladoneur, Ed Bincer and Abraham Salois. During the 1870s Edmonton proper had a very small population compared to the Metis settlements at Tail Creek and Buffalo Lake. Even St. Boniface only had a population of 750 at this time.

Boucher's Settlement, Saskatchewan : This settlement on the South Saskatchewan River downstream from St. Laurent was named after Jean Baptiste Boucher. Boucher was the leader of a group of Metis families (Caron, Boyer, Trottier and Bremner) from St. Boniface who settled here in 1882. It later became St. Louis de Langevin.

Bow River Fort: This was a North West Company fort on the north bank of the Bow River at the mouth of Old Fort Creek, east of the present Banff, Alberta and about 50 miles west of old Fort Lajonquière. It was built circa 1802 and closed in 1823 after the coalition of the NWC and HBC.

Boyer Fort, Alberta: This fort, established in 1786, was named after Charles Boyer a Metis. It was located at the mouth of the Boyer River below Fort Vermillion. The post was closed in 1788

Boyer River Settlement, Alberta: This settlement was a Cree/Metis farming community across the Peace River from Fort Vermillion. Later it was known as Buttertown for the dairy operated from 1870 by the Lizotte's a well-know Metis family of the Fort Vermillion area.

Brandon House and Fort Assiniboine, Manitoba: From: A.E. Brown, "The Fur Trade Posts of the Souris-Mouth Area" *Manitoba Historical Society Transactions*, Series 3, 1961-62.

John Macdonell's Journal, written as he traveled inland with bourgeois Cuthbert Grant Sr. records the details of the push west in the fall of 1793:

"Thursday 5th September - (1793) - Overtook D. McKay and his Hudson's Bay Party in the Rapid of Sault a la Biche St. Andrew's Rapids.

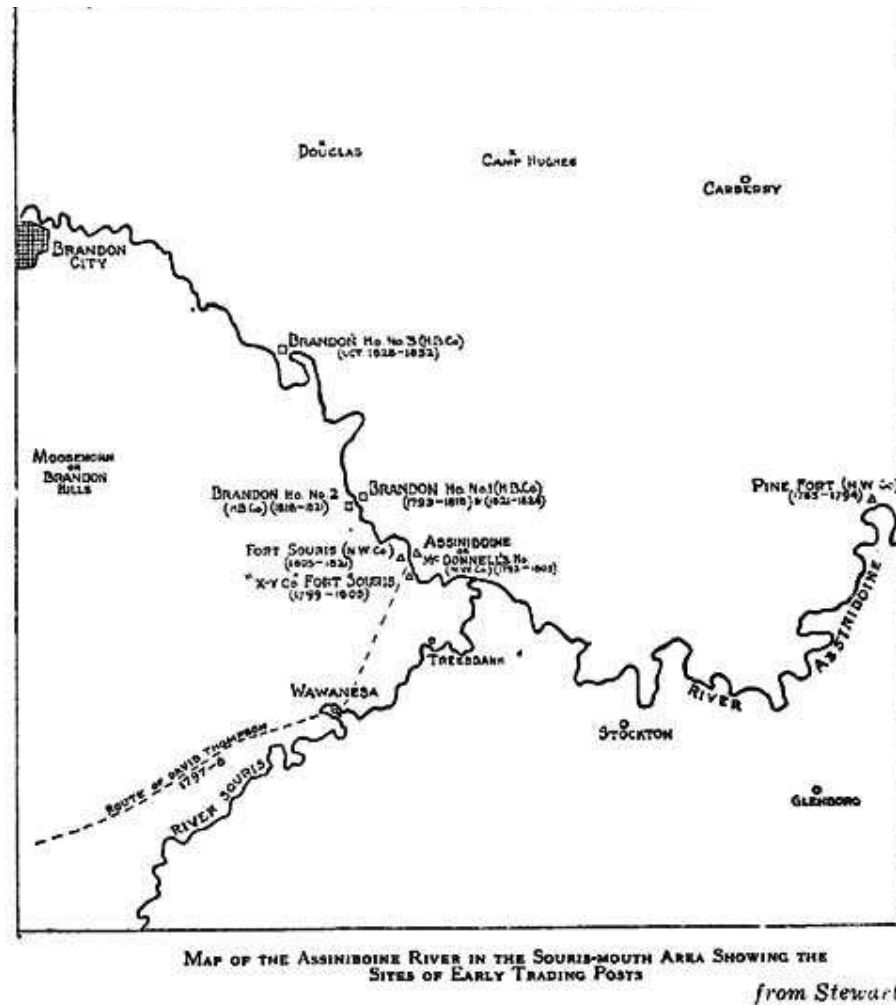
September 11th, Wednesday - The Strip of Wood that lines the River has now got so large that we remain in the canoes as it might be troublesome to find them when required. Passed the site of an Ancient Fort de La Refine. The spot on which it stood can scarcely be known from the place being grown up with wood.

Saturday 21st ... I set out on foot for Fort (Pine Fort) distant ten leagues and arrived at it, two hours before sunset. Starvation worse at the Fort than along the road. The people who were out in various directions looking for Indians with

provisions returned on the 26th with nine lodges of Assinibouans well loaded the pieces of meat ...

Monday, September 30th - Left the Pine Fort on foot having a few horses to carry our provisions and bedding, for we are not to sleep with the canoes any more ...

Tuesday, 1st October - Mr. C. Grant placed Auge in opposition to Mr. Ranald Cameron, whom Mr. Peter Grant settled at a new place two miles above the mouth of the River La Sourie; a small river from the S.W. that empties itself into the Assinibouan River."



As Macdonell and Grant proceeded west to the Qu'Appelle, Donald McKay of the Hudson's Bay Company was pressing hard towards a favourable location for his fort. The Hudson's Bay Company records show that the foundations of the new post were laid on October 16, 1793, and at five the same afternoon it was "baptized Brandon House".

The exact location of the Brandon House founded this day is in some doubt, but we know that it was on the northeast bank of the Assiniboine. The Brandon House of Peter

Fidler's day (1816) was several miles upstream from the original North West post for which we have a precise distance of two miles from the Souris mouth in John Macdonell's Journal quoted above, as well as a latitude reading from David Thompson's Journal of 1797. It is plain that so great a distance, as well as difficulties of terrain along the north bank, simply do not jibe with three separate items of written evidence. In May, 1794, the spring following the establishment of these posts, John Macdonell was returning east with Cuthbert Grant, Sr., the bourgeois in charge of the spring brigade. Macdonell's journal relates:

"May 6, 1794, arrived at Auge's River la Souris Fort; sun an hour high. Auge has sad complaints against his H.B. opponent, Mr. Donald, alias "Mad" McKay ...

By order of Mr. Grant I took down three or four or five declarations of his own men against Mr. Donald McKay, in consequence of which we took him prisoner for firing at Auge and laying in ambush for his life. I was his guard and slept with him at night.

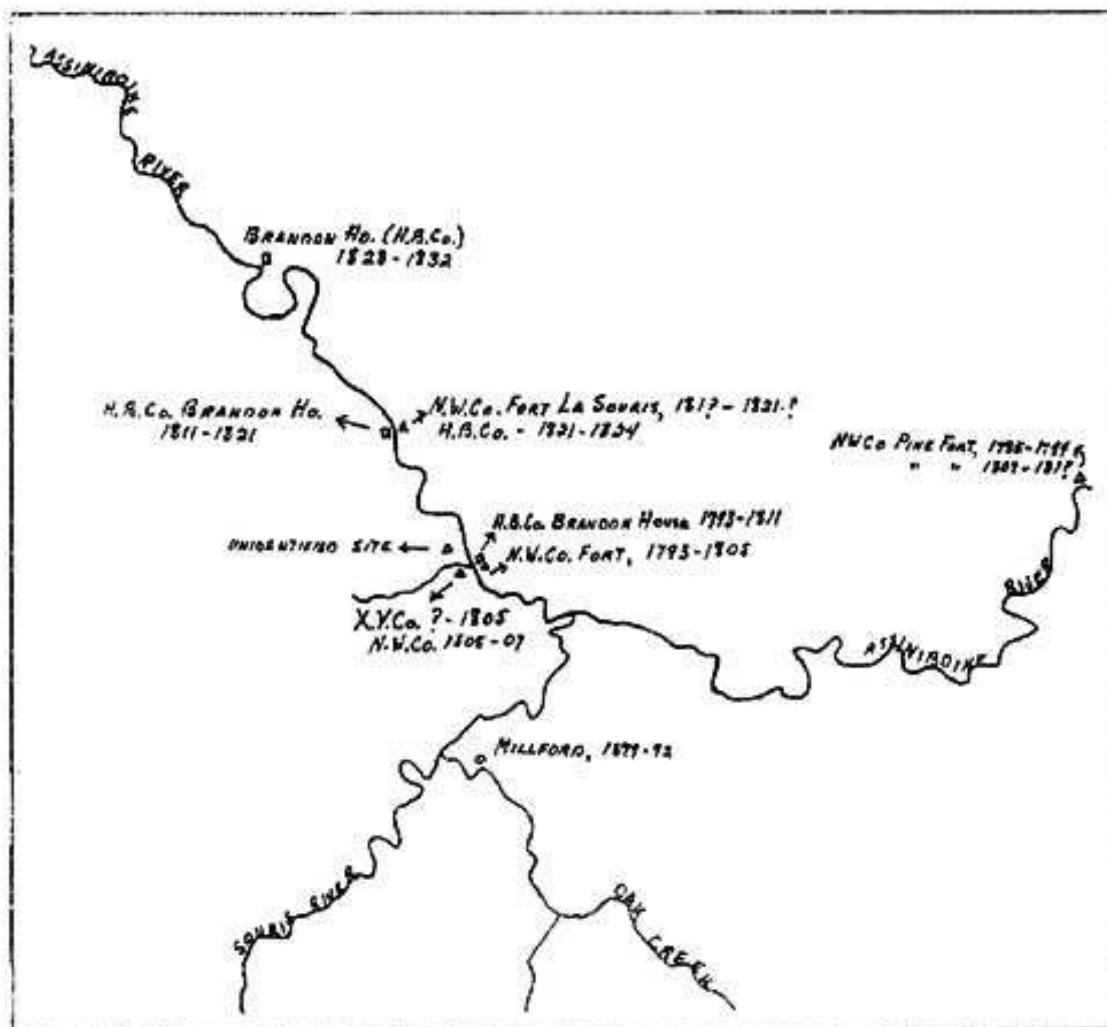
Mr. Grant allowed Mr. McKay, le malin, to go home, seal his journal and write to his chief, Mr. McNabb. I went with him and, according to his promise, came back quietly with me. .

Left River la Sourie after breakfast with 14 canoes and 3 boats. Mr. Grant thought proper to release Mr. Donald McKay, so we did not embark him, and he was so pleased with recovering his liberty that it was at his house we breakfasted by his particular request."

These entries clearly imply that Auge's North West post and McKay's Brandon House were in close proximity. This was a brief stop, yet Macdonell takes a declaration from McKay's "own" men with little inconvenience. Further, they breakfasted at Brandon House on McKay's invitation before embarking. This would have been impossible if the Hudson's Bay post had been three or four difficult miles upstream.

The following winter, Robert Goodwin, who succeeded Donald McKay in the position of Post Master at Brandon House writes on January 6, 1795: "We are four houses here, and very little made at any of them yet."

William Yorstone was the man in charge at Brandon House in mid-May of 1810 (when the journal begins), at which time, the postmaster, John McKay, lay dying. McKay's death and burial are duly recorded in the entries for July 5, 6 and 7. Yorstone continued in charge of the post; and his daily journal, faithfully kept, continues until May 23, 1811 when the Selkirk Papers copy ends. From it we learn that the North West Company did not return to compete in the area until sometime after the spring of 1811, but remained at their Pine Fort location to which Larocque had transported them in 1807. This post is mentioned frequently in this 1810-11 Brandon House Journal, and their gregarious Mr. John Pritchard was a visitor at Brandon House on several occasions. The rival companies seemed to enjoy an era of peace and co-operation in these years, for a Hudson's Bay official for the district wrote directing the men at Brandon House to have some work done by the blacksmith at Pine Fort, as the Nor'westers owed them a favour.



Map to illustrate the position of the several Souris-mouth posts according to the author's research.

For purposes of clarifying the proper location of the site of the Brandon House of 1816, this journal is of the utmost significance; for in it we have a detailed account of a move upstream and across the river which took place in the spring of 1811. There are many references to moving buildings, ferrying supplies, and to men making bales at the "old house" or laying out new buildings at the new. It would seem that this journal does, in fact, give a full account of the move from the original location on the north bank opposite the mouth of Five Mile Creek, to the big site in Morgan's field—more than three miles upstream, and on the southwest bank. This would mean that the North West Company's Fort La Souris of 1816 must have occupied the site on the northeast side of the river that was for so long believed to have been the site of Brandon House from 1793 to 1818.

Fidler's account of the post's location reads: "Brandon House - 6 miles above the Souris River on the south side ..." In providing further details about the establishment, he says that it is in "a ruinous state occasioned by the war brules in 1816", and goes on to say that "a small new house was built here last summer 30 x 14 ft. There are a smith and coopers shops

also a trading room, provisions stores and 2stables with houses for men and Indians when they came to the Houses to trade."

Evidence concerning the exact location of Brandon House in 1816 is to be found in Peter Fidler' deposition on its capture by the Nor'westers as a prelude to Seven Oaks:

"That on the evening of the 31st day of May last 1816, Alexander Macdonell, a partner of the North West Company accompanied by Several Canadians and men commonly called halfbreeds (that is the sons of Canadians by Indian Women and born in the Indian Countries) arrived at the Trading house of the North West Company called Riviere la Sourie, and situated opposite Brandon House at the distance of about two hundred yards. That on the following morning a body of about 48 men composed of Canadians, Halfbreeds and a few Indians armed with Guns, Pistols, Swords, Spears, and Bows and Arrows, appeared on Horseback in the Plain near to the Hudson's Bay Company's trading house (called Brandon House) of which he the deponent was then Master and Trader for the said Hudson's Bay Company, that this body of men, beating an Indian drum, singing Indian Songs and having a Flag flying rode towards the North West Company's trading house, that on a sudden the said body of men turned their horses and rode on a gallop into the yard of Brandon House, where they all dismounted, erected their flag over the gate of the house and deliberately tied their horses to the stockades. That then Cuthbert Grant, a halfbreed and clerk in the service of the North West Company who appeared to be the leader of the party come to the Deponent and demanded the keys of the House that on the deponent refusing to deliver up the keys, a halfbreed called McKay (son of the late Alexander McKay formerly a partner of the North West Company) assisted by several of his companions broke open the doors of the Hudson's Bay Company's Warehouse and plundered the property consisting of trading goods, furs and other articles to a considerable amount, which together with two boats belonging to the H.B.Co. They carried away. The deponent further saith that when the said McKay and party had finished plundering the Houses of the Hudson's Bay Company the whole body of Canadians, halfbreeds and Indians, crossed the River and went to the North West Company's House taking with them the plundered property ..."

After the amalgamation of the companies, Chief Factor John McDonald reported that Brandon House operated on the north side of the river from 1820 to 1823. It seems from this that when the companies united, they moved into the North West Company's buildings which may have been more serviceable and better preserved, or more in keeping with the amount of business that was then being done in the area.

Their tenure in this north-side location was brief, for by 1824 Brandon House was closed out as part of the retrenchment which followed amalgamation. Thus ended a trading existence of some thirty-one years in the Souris-mouth district. Another north-side post bearing the name opened briefly five years later, but it was almost ten miles farther up the Assiniboine on Section 29-9-1 W.1.

At the place where the early group clustered only one site is clearly identifiable on the north side, although there are two known locations on the south side. This single north-side

site is large, long-used, well located, undisturbed, and comparatively little-decayed or overgrown. Whose fort was it? From a comparison of the size of the founding parties as they are reported in John Macdonell's journal, we can see that Brandon House was almost certainly larger from the outset, and from Larocque's comments it was larger and better staffed in 1806-07 when Macdonell ordered the Nor'westers to pull out and relocate at old Pine Fort.

Further, this first Brandon House was in full-time operation for eighteen years, while the original North West Company establishment was active for only fourteen years. Also, this big site could very accurately be described as being "a gunshot away" from the site that fits the description of John Pritchard's X Y post. There is also the probability that the original Brandon House site was not completely abandoned even by 1816; for in that year Peter Fidler refers to a buffalo robe being brought from the "old house". From such accounts, which suggest greater size and indicate longer occupancy, one would expect the surviving traces of the first Brandon House to be more in evidence than those of the first North West Company post.

It would seem that the big site opposite the mouth of Five Mile Creek, that has always been thought to be the first North West Company post (sometimes called Fort Assiniboine), is actually the site of Brandon House No. 1.

Bresaylor, Saskatchewan: This town is located thirty miles west of Battleford and was pioneered by Metis families from Red River—the Bremner, Sayer and Taylor families whose names form the town's name. In 1882, Henri, Cleophas and Joseph Sayer, along with the Taylors, Bremners and Spences moved to the Bresaylor area. They were originally moving to Edmonton after living at Headingley, then Fort Ellice and Battleford. When they were 30 miles west of Battleford they decided it was too late in the season to go on. After wintering there they decided that that location would meet their needs.

Browning, Montana: Browning, is located in the foothills of the Rocky Mountains in Northwestern Montana, west of Cut Bank and Shelby. The Town is 13 miles east of what the Blackfeet call the "Backbone of the World", the magnificent Rockies and this includes Glacier National Park, the "Crown of the Continent", which shares a border with Waterton Lakes National Park in southern Alberta, Canada. Many Metis lived at Browning, particularly after the 1885 Northwest Resistance.

Buckingham House (HBC) and Fort George (NWC): Buckingham House (HBC) and Fort George (NWC) were two trading posts on the North Saskatchewan River 13 kilometers southeast of the town of Elk Point, Alberta. From 1792 to 1800, Buckingham House belonged to the HBC and Fort George to the NWC.

Fort George: Faced with a declining supply of beaver at Pine Island Fort the NWC moved 120 miles upriver and established Fort George. It was one of the several places also known as Fort des Prairies. Angus Shaw, who came south from Moose Lake, Alberta was in charge for most of its eight year history. Two of his clerks were Duncan McGillivray and John McDonald of Garth. Sixty to eighty men were there and an almost equal number of women and children. When news of the massacre at South Branch House in 1872 reached them the men stayed inside the fort for six weeks and the men from Buckingham House

moved into the NWC fort. In 1794-96 it produced 325 bales of fur and 325 bags of pemmican. The journal of Duncan McGillivray at Fort George indicates:

*28th Febry [1795] — The Bel Homme and Son arrived yesterday with about 80 Beavers. —The old man made a present of 40 for which he received a large Keg & cloathing, which he says will be the last that he'll purchase as he intends to resign his place and authority to his Oldest Son. — The amount of our trade is as follows — 118 Bales, 10,000 lb Pounded Meat, Grease, Bear Skins, &c and the Indians owe about 20 Packs of Credits since the Fall. The men are commanded to fell and square 3 logs of timber of certain dimensions each to Build a Block House in the Spring which is much wanted to beautify and defend the Fort...*¹⁴

Explorer David Thompson spent the winter of 1799 at the post and found it dilapidated. By 1800 the local beaver had declined so much that it was abandoned in favor of Fort de l'Isle 20 miles upriver. In 1809 Alexander Henry the younger salvaged what he could and took it downriver to fort Vermillion.

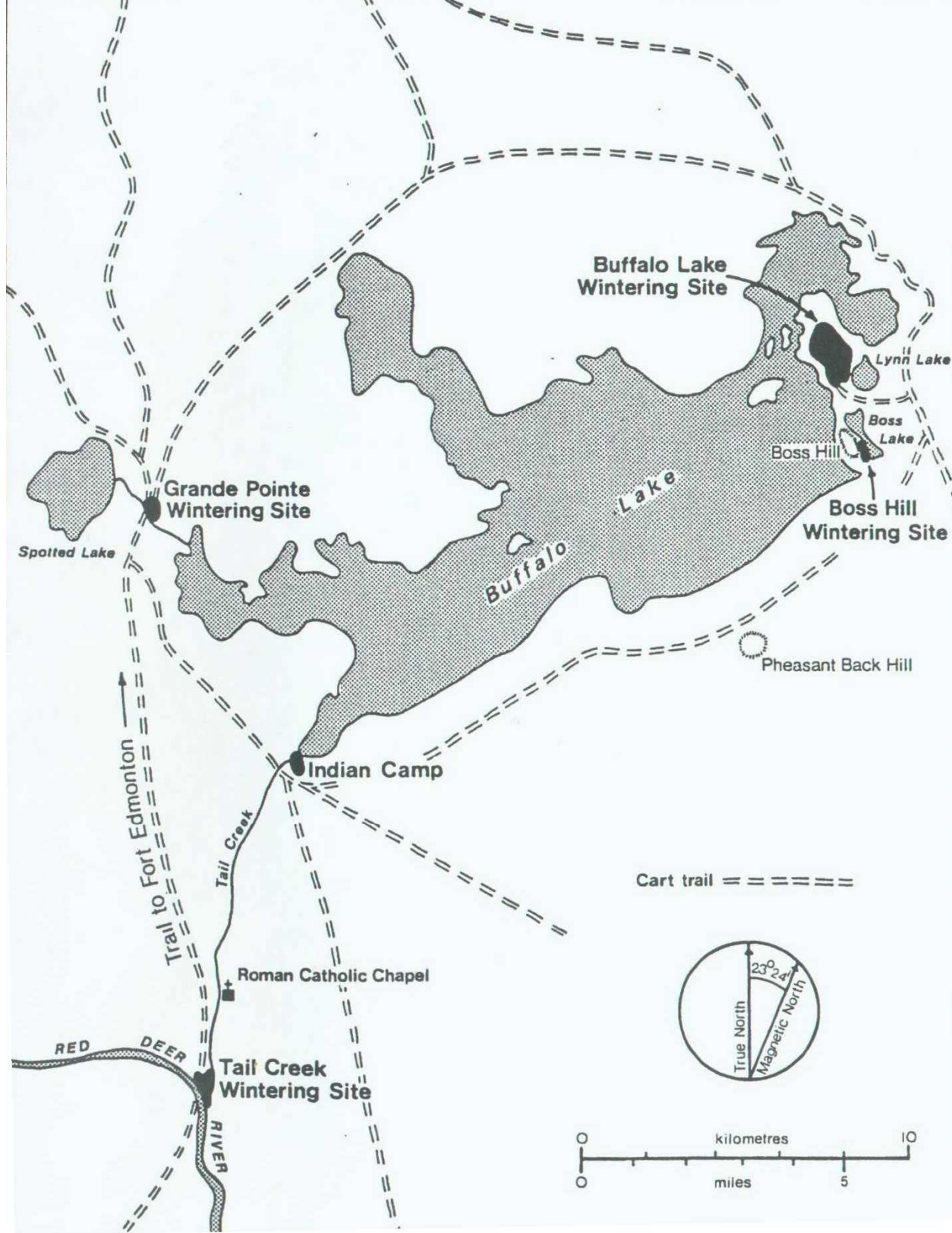
Buckingham House: Following Angus Shaw, William Tomison of the Hudson's Bay Company arrived with 28 men in October 1792. At various times Peter Fidler, George Sutherland James Pruden and Henry Hallet were in charge of this fort. It always had fewer men and less trade goods than its rival. Relations between the two posts were usually difficult but correct. During a drought the HBC tried to deny the NWC access to the HBC well. Access was restored when John McDonald of Garth told Tomison that either one or the other of them would visit the bottom of the well. Buckingham House was abandoned in 1800.

Buffalo Lake Hivernant Settlement, Alberta: Buffalo Lake and the Battle River Valley came to prominence as a Metis gathering place after the great small-pox (*la picotte*) epidemic of 1870. The Metis started fleeing locations such as St. Albert and Edmonton to escape the disease. It is estimated that two-thirds of the Aboriginal people on the plains were infected and about one-third died. There were four other nearby Metis hivernant 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.

The map which follows is from:

Maurice F.V. Doll, Robert S. Kidd and John P. Day. *The Buffalo Lake Metis Site: A Late Nineteenth Century Settlement in the Parkland of Central Alberta*. Edmonton: Provincial Museum of Alberta Human History; Occasional Paper No. 4, March 1988: 261.

¹⁴ McGillivray, Duncan. *The Journal of Duncan M'Gillivray of the North West Company at Fort George on the Saskatchewan, 1794-5*. Arthur. S. Morton, editor. Reprinted by Ye Galleon Press: Fairfield, Washington, 1989. Originally published by Macmillan : Toronto, 1929.



Metis wintering sites in central Alberta.

Buffalo Lake, Tail Creek, Grande Pointe and Boss Hill: Metis Wintering

Camps: Buffalo Lake was an important wintering camp, or hivernant settlement, of the Métis people, particularly during the 1870s. Wintering camps were established on the plains each autumn near large herds of buffalo. The extended families of the camps permitted efficient, co-operative killing and butchering of the buffalo for transport to markets at Fort Garry, Fort Edmonton and other places.

In the 1800s the Métis had several large “Wintering Sites” or “Hivernant Villages” in Alberta. Buffalo Lake, and Boss Hill, Tail Creek and Grande Pointe all around Buffalo Lake, were located on travel routes to and from other communities in what is now Montana, Alberta, and Saskatchewan. Boss Hill is known as Francois Gabriel Dumont’s wintering place. The Metis hunters from Fort Edmonton, Fort St. Albert, Big Lake and Lac St. Anne would also make Boss Hill their headquarters when going out on the buffalo hunt. The village site was nearby at Buffalo Tail Creek, and the settlement of Tail Creek des Metis which was reported to have had up to 400 dwellings. This settlement originally extended across Buffalo Tail Creek, up along the side of the hill and across the flat.

Hunt leader Edouard Dumont’s scrip claim for his daughter born at Grande Pointe.

Dumont, Edouard; heir to his deceased daughter, Christine Dumont; claim no. 15; born: 15 July, 1870 at Grande Pointe; died: April, 1871 at Fish Creek; address: Batoche; father: Edouard Dumont (Métis and deponent); mother: Sophie Letendre (Métis).

Butte St. Paul, “Ot Accowabiwinins”, N.D.: Butte St. Paul, northwest of Dunseith, was named by pioneer Missionary George Anthony Belcourt, the second pastor in North Dakota’s history. It was once considered the highest spot in North Dakota and offers scenic views of the Turtle Mountain area in northeast North Dakota. In January of 1850, Belcourt, his guides and sled dogs set out to visit the Native Americans in this area in order to teach the gospel. The group was caught in a blizzard and sought refuge on the highest peak (580 feet) by burying themselves in the snow until the storm broke. On Jan. 25, which coincides with the feast of the Conversion of St. Paul, Belcourt offered a Mass of thanksgiving for their delivery from the blizzard. Next day, Belcourt blessed a large wooden cross and planted it on the summit of the hill naming it Butte St. Paul. In 1933, a cairn topped by a cross was dedicated on the summit of Butte St. Paul.



State Historical Society of North Dakota (10121-508)

Belcourt in a letter to the bishop of Dubuque, Iowa, dated February 16, 1850, says:

This place (Butte St. Paul) is called Ot Accowabiwinins (by the Indians) meaning the place where one watches what is happening at a distance; fifteen or twenty families were encamped there. I occupied there as elsewhere a part of one night and the following day. In the morning of January 25, 1850, I announced at mass that we would make a cross during the day and toward the night we should set it up on Mount Ot Accowabiwinins, which dominated the entire mountains and is about 48 feet (sic) above the level of the prairie...

Cahokia, Missouri: This community was historically the largest sedentary First Nations community North of Mexico. Cahokia was located at the forks of the Mississippi and Missouri Rivers, near present day St. Louis, Missouri. It was also a centre for fur trade companies, most of which were staffed in large part by Metis. Fort Cahokia was a French military fort on left bank of Mississippi river near confluence of Missouri river. It was one of the chain of French forts from Montreal to Gulf of Mexico. It was located at the mouth of "Petite riviere des Cahokias" nearly opposite present day St. Louis.

Calf Mountain, Little Dance Hill, Manitoba: Calf Mountain, called Tête de Bouef, Buffalo Head, and Pilot Mound, is just south of Darlingford, Manitoba. It has an elevation of 1550 feet. Pilot Mound was in the heart of Indian country in the days of the Hudson's

Bay Company. The Plains Indians called the Mound "Little Dance Hill," Mepawaquomoshin. They came great distances to hold their ceremonial dances on its summit.

During the first half of the 19th century the area was well known to the buffalo hunters of the old Red River Settlement and was a stopping point as well as a hunting location. Various clashes resulted between the buffalo hunters and the Sioux with a fierce battle being fought on the northern slopes of the Old Mound in the mid 1850s.

A local legend, recorded by settlers about 1878, states that in the 1850s the Sioux were defeated by Red River buffalo hunters in a skirmish near the hill.

The buffalo hunters were camped at Barbour's Lake preparing to hunt a large herd of Buffalo, which was located in the area and had driven them northward to the edge of the bush. Finding two of their members missing and their horses and rifles gone, it was later learned the Sioux had killed them. As night was falling the hunters returned to camp.

The next day, the hunters advanced in strength toward the Mound. The Sioux were assembled a little over a half-mile north of the Mound. Here the battle took place, a running fight, on horseback in Indian style, which resulted in the complete defeat of the Sioux.

Legend has it that five hundred and ninety-seven were killed and buried on the western slope of the Old Mound. Two survivors were allowed to carry the story of the massacre back to their people. When the fight was over there were 1500 buffalo hunters on the Mound.

A party of Sioux came up from the south during the early days of white settlement and carefully examined the burial place of their people on the slope of the hill. In recent years, descendants of the slain warriors drive from Belcourt, North Dakota, to hold a memorial ceremony on the Mound each fall. They welcome local people to come with them as they walk over the Mound, hold a smudging ceremony, scatter tobacco and offer food for their ancestors.

In 1909, Henry Montgomery, an Anthropologist from the University of Toronto dug into the mound and to the consternation of Aboriginal people removed many artefacts. His article published in 1910 in the *American Anthropologist*, N.S. 12, 1910: 49-57.

Another noteworthy hill in southern Manitoba is Mount Nebo located five miles south and one mile west of the town of Miami, Manitoba on the edge of the escarpment.



Calling Lake, Alberta: Calling Lake is part of the Bigstone Cree Nation. The lake's name is a translation of the Cree name for the loud noises heard when the lake freezes over and the ice breaks up. Calling Lake is located 60 kilometers north of Athabasca. Calling Lake is recognized as two separate places—Calling Lake which includes land on either side of the Jean Baptiste Gambler Reserve #183 and Centre Calling Lake north of Calling Lake Provincial Park. The people of Calling Lake are mostly of Metis ancestry and were originally part of the Lac la Biche community.

Camperville, Manitoba: Camperville and Duck Bay, on the northwest shore of Lake Winnipegosis, are inseparable in their history. Swampy Cree and Saulteaux inhabited the area. It was an ideal place to trade, fish and hunt. Later, York boats and barges replaced canoes on these inland waterways. These were manned by Indians and Metis from Red River and Metis settlements in the south, at St. Ambroise and St. Laurent. The Hudson's Bay Company requested Roman Catholic and Protestant missionaries to accompany employees on their long journeys ministering to their spiritual needs. Early missions in the Camperville and Duck Bay area were Roman Catholic, but to the north, at Shoal River, and the east, at Fairford, the Anglicans established missions in 1855 and 1842 respectively.

The earliest of the Camperville and Duck Bay Settlements can be traced back to families of the Metis who at one time lived in Red River and the more western districts such as St. Francois Xavier (then known as la Prairie du Cheval Blanc or White Horse Plains), St. Ambroise and St. Laurent. These people, in quest of work and adventure became employees of the Hudson's Bay Company, and gradually found permanent places in small settlements along Lake Winnipegosis.

Salt deposits are located eight miles north of the present-day town of Winnipegosis and also across the lake at Salt Point. It was here that some of the Metis remained to prepare salt by an evaporation process for the Hudson's Bay Company. This area was given the name La Saline, and some present residents remember evidence of the "cribs" at Flett's Point in the 1920s. Early permanent settlement resulted from this enterprise, as many of these Metis married Cree and Saulteaux wives and remained there. On August 28, 1871, an Indian treaty was signed at Manitoba House, which created Pine Creek Reserve.

One of the early missionaries, who traveled in this area, using St. Laurent as a starting point, was the Rev. C. J. Camper. By that time the Hudson's Bay Company had established a post at present-day Camperville on what is now Lot 6, under the management of a Mr. McKenzie. Isaac Cowie, in his book *The Company of Adventurers*, states that in 1867, "there was an outpost of Shoal River at Duck Bay on Lake Winnipegosis." With the encouragement of Father Camper, more Metis from the St. Laurent area began to settle there. Eventually this settlement became known locally as Camperville in honor of the ministrations of Father Camper. However, it wasn't until around 1914 that this name was used on the map rather than the previous designation as Pine Creek.

Under the direction of Father Camper, a small wooden building was erected for church services and school. The first resident priest was the Rev. J. A. Dupont O.M.I., and on September 8, 1886 the first parish register was begun, with the baptism of a Metis-Sioux named Herman McKay. On January 22, 1894, the little settlement saw the arrival of the Rev. St. Germain, accompanied by the Rev. Adelard Chaumont, who began work on a residential school for the Indian and Metis children.

A 1958 census documented 655 Metis at Camperville.

Carrot River Valley (Pasquia Settlement), Manitoba: See Young Point Settlement.

Catfish Creek, Manitoba: This creek flows from the northwest into the Assiniboine River. It runs beside what is now Polo Park in Winnipeg. It is the location where Cuthbert Grant and his men left the Assiniboine River to take their carts north to Frog Plain in 1816 prior to the Battle of Seven Oaks. It was later renamed Omand's Creek after John Omand (1823-1905) who had the river lot where the creek was located (Park Lot G and Lot 45, St. James).

Cayer, Manitoba: Cayer was a Metis community north of Lonely Lake, later named Ed-dystone, east of Dauphin, northeast of McCreary. It is named for Narcisse K. Cayer. In Jean Legasse's survey of 1959 there were 150 Metis living at Cayer.

Cedar Lake (Chemanwawin) Manitoba Metis Settlement: This settlement was on the west shore of Cedar Lake which is on the Saskatchewan River above Grand Rapids. Due to the development of the Grand Rapids Hydro Project these residents were flooded out and lost their livelihood. The Cree of Chemawawin Reserve and the Metis community were moved to Easterville in the early 1960s. In all, 55 families were moved, 43 First Nations and 12 Metis. They were provided with new homes and buildings on what was deemed a townsite unsuitable for subsistence. Financial compensation for the band was only \$20,000. The community received only vague promises from the Provincial Government to maintain

the income of the people and improve the economy and to undertake studies with regard to economic development. Even these promises went unfulfilled. Note that at this time the Metis had no provincial political representation as the Manitoba Metis Federation did not yet exist. The people of the area were at a great disadvantage, most of the Cree and Metis population did not speak English and they were not provided with technical support for the negotiations. In 1958 a census documented 87 Metis living at Cedar Lake. See also, Martin Loney, "The Construction of Dependency: The Case of the Grand Rapids Hydro Project," *Canadian Journal of Native Studies*, Vol. VII, No. 1, 1987: 57-78. In 1958 a census documented 87 Metis living at Cedar Lake.

Chicago: Historic Metis Settlement: During the War of 1812 most Chicago Potawatomis favored the British, and on August 15, 1812, when federal troops abandoned Fort Dearborn, hostile Potawatomis led by Siggenauk and Mad Sturgeon attacked the garrison. More than 50 Americans and about 15 Indians were killed in the lakefront battle, which took place near modern Burnham Park. Some of the American prisoners were rescued by friendly Potawatomis, including Black Partridge and Métis Alexander Robinson, who later relinquished the captives to British or American officials. Following the attack, many of the Chicago Potawatomis joined Tecumseh and the British on the Detroit frontier, or sporadically raided American settlements, but in 1813, after American officials built Fort Clark at Lake Peoria, Potawatomi attacks upon southern Illinois diminished. By late 1814 most of the Potawatomis at Chicago had abandoned the British and sought peace with the United States.

Following the War of 1812, the Potawatomis at Chicago were joined by significant numbers of Ottawas, Chippewas (Ojibwas), and Métis leaders assumed a more important role. Particularly prominent was Billy Caldwell, a Métis elected as justice of the peace at Chicago in 1825. Many of the Métis were merchants who played key roles in the region's fur trade.

Numerous biracial fur trade families, including Métis, Indian, and Euro-American members, were among the first families of Chicago. Between the 1790s and 1812, Billy Caldwell, Alexander Robinson, and members of the Beaubien, Ouilmette, Chevalier, Bourassa, Mirandau, and LaFramboise families established Chicago as a fur trade center along with the Anglo Kinzie family and the African American Jean Baptiste Point DuSable. After the War of 1812, however, English-speaking settlers from the eastern United States began to migrate into northern Illinois, and by the 1830s this stream of migration increased to the point where the old French-speaking Métis and other Creole residents became a minority in their own town.

The marriages produced significant numbers of Métis children, who served as ambassadors of the middle ground, often negotiating political, economic, or social differences among tribal peoples, Europeans, and, later, Americans. The Langlade family, Métis-Ottawa residents of the Mackinac region, exercised considerable influence in the Chicago region during the French period, while Billy Caldwell, Alexander Robinson, and Madore Beaubien provided leadership for the Potawatomis at Chicago while also serving the interests of the American government. Their ethnic identities were mutable: sometimes they acted in consort with and were identified as part of the Native American community, at other times they identified as Europeans or Americans.

A young Victoire Mirandea Porthier lived near Fort Dearborn in 1812, but left for Milwaukee before the massacre. She described herself in 1883: "My mother was an Ottawa woman; my father was a French-man. He was a good scholar, a very handsome man, and had many books. He taught us children to speak French, and We all learned to speak Indian. . . ."

Reference:

The Encyclopedia of Chicago: <http://www.encyclopedia.chicagohistory.org>

Chimney Coulee, Chapel Coulee, Eastend, Saskatchewan: The eastern slopes of the Cypress Hills was a centuries old gathering place for plains Indians. In the early 1870's a small group of white traders and Metis' scouts led the Hudson Bay Trading Company to establish a post on the eastern slopes of the Cypress Hills. That first winter, Isaac Cowie, traded for 750 Plains Grizzly bear and 1500 elk hides. The Hudson Bay Co. only traded for one season because the competition from whiskey selling independent traders and the tense situation between Assiniboine and Blackfoot made it unsafe for Cowie to remain. In the spring, Cowie decided to abandon the post. After Cowie left the post it was burned to the ground. It then became known as Chimney Coulee since the chimneys of the early Metis settlement were all that remained.

In 1873, 60 Metis' families settled in the coulee, and had built a chapel in the village. The village then became known as Chapel Coulee. In 1879, the NWMP built a post on the same site as the Hudson Bay Trading Post and part of the Metis' village. This was the most easterly detachment from the newly built Fort Walsh. The small detachment at the east end post was to watch over the ever growing number of Sioux who had fled from the Battle of the Little Big Horn.

By 1887, the whiskey trading had been curtailed, the 1885 Metis Resistance at Batoche was over and Sitting Bull had returned to the United States. It was at this time that the post was moved closer to the present location of Eastend, along the, Frenchman River, now called the White Mud River.

Moïse Vallée (1832-1888) was one of the residents of Chimney Coulee and has written about it. Moïse Vallée was born April 10, 1832, the son of Louis Vallée; born circa 1801 and Louise Martel. Moïse married Lareine Elise Davis the daughter of Jena Baptiste Davis and Julie Desnomme. They had fifteen children born on the plains at Wood Mountain, and in the Qu'Appelle Valley at Lebret, and Katepwa.

Diary entries from Moïse Vallée, the winter of 1887, Edmonton.

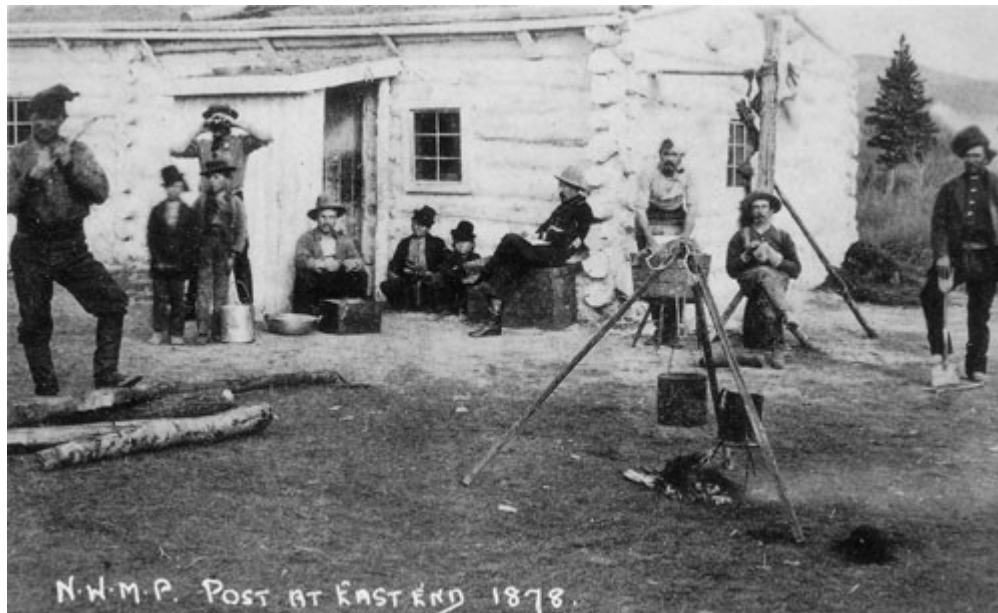
Sixty or so Métis families (lived at Chimney Coulee) in the 1870s. Chimney Coulee was our winter home for a time, a refuge especially after the NWMP came to post there. They watched us like hawks - we French - and we had good influence with the Indians. We advised them on their treaties. The English knew that.

In the summer we, most anyway, traveled to Qu'Appelle, across the prairie before the grass grew up to your knee, just as the water was running in trickles and the buffalo moved in to graze; unpredictable herds. The carts could get stuck in the snow left over.

Chimney Coulee Historic Site also known as Hunter's Settlement and Chapel Coulee. (Listed on the Canadian Register: 2005/04/26)

Description of this Historic Place

The Chimney Coulee Site is a Municipal Heritage Property encompassing 12.5 hectares of land in a ravine on the east slope of the Cypress Hills. The site is located approximately 6 km north of the Town of Eastend, adjacent to the Chimney Coulee Provincial Historic Site. The property features archaeological remains of a Métis wintering village and a North-West Mounted Police post. A Métis settlement developed (ca. 1860s) to the north of Eastend, and in the early 1870s the Hudson's Bay Company had a post in the location. The post, however, lasted only a season due to hostilities between the Assiniboiné and Blackfoot peoples, and perhaps because of competition from independent traders selling whiskey. Many years later, the site came to be known as Chimney Coulee—the name being derived from the remnants of the stone chimneys that had been built in the Métis homes.



Heritage Value

The heritage value of the Chimney Coulee Site lies in its association with Métis settlement on the Canadian prairies during the mid- to late-nineteenth century. By at least mid-century, Métis hunters were pushing as far west as the Cypress Hills in pursuit of dwindling bison herds. Some may already have been wintering in Chimney Coulee by that time. The earliest undisputed evidence for a Métis presence at the site comes from Isaac Cowie, who operated a Hudson's Bay Company post in the coulee over the winter of 1871-1872. During the 1870s, as many as sixty Métis families may have occupied the coulee (then known as "Hunter's Settlement") on a seasonal basis. With the disappearance of the bison from the area, it is believed that the Métis had largely abandoned Chimney Coulee by about 1880.

Further heritage value resides in the property's connection with the North-West Mounted Police, who established an outpost in the coulee in 1876. "East End Post" operated intermit-

tently until about 1887, primarily as a way station for police patrols between Fort Walsh and Wood Mountain. For a time, the post had a prominent role monitoring Sitting Bull (Ta-tanka Yotanka) and his people, who had sought refuge in Canada following the Battle of Greasy Grass/Little Big Horn.

The property is also valued for its association with the remains of Cowie's fur trade post on the adjacent historic site, and for its natural setting in a partially wooded ravine. Little changed since the nineteenth century, the property represents the local environment much as it would have been experienced by its various past inhabitants.



Cold Lake Metis Settlement, Manitoba: Cold Lake, or Kississing in Cree, was a Metis road allowance community located south of Sherridon, Manitoba (then a mining town) on Kississing Lake, 800 km. northwest of Winnipeg. Senator Ed Head of Manitoba Metis Federation recalled: “My parents were married in The Pas. They went to Cranberry Portage and from there walked to Cold Lake, Manitoba (just south of Sherridon).” “The place we lived was nicknamed 'Moccasin Flats.' That's where the Métis lived, and it was always the way the Métis lived. They called us 'Road Allowance Indians',” Ed explains. They had settled there because Ed's grandfather had moved there. His father did odd jobs for Sherritt-Gordon then was hired as a miner. Ed's grandfather had a guiding business and guided the Sherridon Mine Manager into the mine, overland from Cumberland House. “Cumberland House was the main juncture going into the North in the late 1800's,” says Ed. “Eldon Brown, the prospector who discovered the ore body at Sherridon came through Cumberland House and needed a guide. My great-grandfather was busy, so my grandfather,

James Sayese, met up with Brown and became his guide. He worked for Brown as a personal guide for a long time. Later he went to work for Sherritt-Gordon.” Ed recalled that often they would be asked to move from the road allowance but would just move further down the road and cut more logs to rebuild their homes. A 1958 census documented 132 Metis living at Cold Lake and Sherridon.

Cooks Creek, Manitoba: Cooks Creek was named in 1849, after Joseph Cook who lived at the confluence of the Red River and Cooks Creek. It enters the Red River north of East Selkirk. The community formed by Ukrainian settlers is on the Creek southeast of Lockport. A school under Joseph Cook (1788-1848) was opened in 1834 at Sugar Point (Mapleton-Selkirk) and people were encouraged to build houses and learn to farm. The log school-house (6 x 12 meters) also functioned as a teachers residence, and had a loft that doubled as a granary. Cook was the first teacher, with 32 children attending.

Coquille Pilée now Whitewood, Saskatchewan: This community was originally called Coquille Pilée (Shell Pile) or La Cotchille Pilée by the Metis. In the early 1800s this was a favorite Metis wintering spot. In his memoirs, Louis Goulet describes this spot as a hundred and twenty mile square plain covered with shrubs that the Metis called *bois de graine de chaplelet*—bead-wood or rosary-wood. This is actually the Wolf Willow or Silverberry plant. Even today the seeds of its berries are used to make rosaries.

Cormorant Metis Settlement: Cormorant is located on the east shore of Cormorant Lake, from the Cree name Kakak-spi-sakahikan, about 80 kilometres north of The Pas. The Metis subsisted here by fishing and trapping. A 1958 census documented 163 Metis living at Cormorant.

Côte Sans Dessein: In the vanguard of French bicultural settlement along the Lower Missouri was the Côte Sans Dessein community at the mouth of the Osage River. The Côte settlement was located on a Spanish land grant that Pierre Chouteau Sr. had acquired from its original owner. There are strong suggestions that many Côte residents were in debt to the Chouteau family or were otherwise linked to the Chouteau interests, so the outmigration from St. Charles may have been orchestrated by Chouteau family interests. Leading citizens were the Creole and mixed-blood sons of André Roy and their brother-in-law, the French-Pawnee Joseph Revard. Joseph Revard had partnered with A.P. Chouteau (eldest son of Pierre, Sr.) to trade with the Arkansas Osage and was killed by the vanguard of the emigrant Cherokees—newcomers who had been removed to Osage territory by the U.S. government.

Pioneers of the Côtes were Catholic Metis families whose members had intermarried with one another while residing at St. Charles: the Dorion, La Croix, Greza (dit Capitaine), Guittard, Rivière, Labrosse, and Philbert families. A generation earlier, their antecedents on their father’s side were trapping and trading at Fort de Chartres on the Mississippi River. They were closely knit families who embraced patriarchal French family forms and other elements of French village culture such as the taking of sacraments of the Catholic Church. At the same time, they continuously incorporated many Native women as marriage partners into their family networks. Joseph Denoyers, for example, was married in the church to Métisse Charlotte Cardinal. Their sons married Métisses Margaret Barada (French-Omaha) and

Margaret Dorion (French-Sioux, daughter of Pierre Dorion, Sr.) on the same day in 1814. (Desnoyers' sons were indebted to the Chouteau family in 1817.) Côte residents could trace their ancestry to many different tribes on the female side, but they generally associated with the Osage due to dominant linguistic and trade affiliations. One leading woman of the town in the 1820s was a Pawnee woman raised among the French, who treated missionaries and other visitors with hospitality (Contributed by Tanis Thorne).

Crescent Lake, Saskatchewan: Crescent Lake is a former Metis Colony established by the Saskatchewan Department of Social Welfare and Rehabilitation in the late 1940s. The government moved a number of local Metis "Road Allowance" people to Crescent Lake, located just south of Yorkton. The government purchased this land from the land allotment of the Little Bone reserve based on the understanding that the Indian children would also attend the Crescent Lake School (which they did). Later, the government and the church conspired to move the Metis people off this land; some to the Lebreton and other colonies, in the name of progress. Crescent Lake was the site of the first Metis School in Saskatchewan, Allery School. Interestingly it was not built and run by the Department of Education, but rather it was a project of the Department of Social Welfare and Rehabilitation.

Crescentwood, Manitoba: With no bridge connecting the land that lay south of the Assiniboine River to Winnipeg, the area that was to become Crescentwood saw very little development before 1870. Most of the lots contained Métis farms, land belonging to the Roman Catholic Church, and others were used as wood lots, taking advantage of the mature oak trees of the river bottom forest. In 1880, a bridge was built across the Assiniboine at Main Street, and Winnipeg's first real suburb, Fort Rouge, began to take shape. West Fort Rouge, the area that was to become Crescentwood, River Heights and Tuxedo, was still largely inaccessible, and until the construction of the Boundary (Maryland) Bridge in 1896, there were only a few homes in the area. Crescentwood began to take its present form in 1902 through a combination of need and boosterism. Winnipeg's wealthy had traditionally lived in the city in neighbourhoods like Point Douglas and Armstrong's Point. By 1900, however Point Douglas was becoming a downtown industrial area, and Armstrong's Point was fully developed. Crescentwood was the logical choice for those with wealth who were seeking an alternative to downtown. As the area developed the Metis were displaced moving south and west toward what was to become known as Rooster Town (see separate entry).

Cumberland House, Saskatchewan: The Metis community of Cumberland House or "Waskahiganikh" as it is known in Cree, is located in the Northeastern Saskatchewan River delta. Originally founded in 1774, by Samuel Hearne of the Hudson's Bay Company, this was the first inland trading post established by the HBC. For many years Cumberland house served as a major distribution depot and transportation centre for the fur trade. After the Metis Resistances of 1870 and 1885, many Metis families migrated to Cumberland House from the Red River Settlement, St. Laurent, Manitoba and from wintering settlements on the South Saskatchewan River. Here they joined their Metis and Indian relations in making a living off the land by hunting, fishing and trapping and small scale agricultural pursuits. Unfortunately, the establishment of the ill-named Squaw Rapids Dam (since renamed the E.B.

Campbell Dam) in 1906 for hydroelectric power in 1960, produced serious environmental damage and impaired the communities ability to support themselves. In 1976, Cumberland House sued the Saskatchewan Power Corporation for damages. A settlement was reached in 1989, compensation was granted and the Cumberland House Development Corporation was established to administer the community development initiatives that this money funds.

Cypress Hills (Mont-aux-Cypress) Saskatchewan and Alberta: This hilly area at the southern corner on the boundary of Saskatchewan and Alberta was long used as a wintering area for Metis and first Nations people. Shelter from the elements and an abundance of game where the main attractions of this area. The hills rise some 600 meters above the surrounding prairie. Many Metis relocated here from Manitoba after 1870.

Deer Lodge River and Deer Lodge Valley, Montana:

The Deer Lodge River It rises as Silver Bow Creek in southwestern Montana, less than 5 miles (8 km) from the continental divide near downtown Butte, from the confluence of Basin and Blacktail creeks. It flows northwest and north through a valley in the mountains, passing east of Anaconda, then northwest to Deer Lodge. Near Deer Lodge it receives the Little Blackfoot River. From Deer Lodge it flows generally northwest across western Montana, passing south of the Garnet Range toward Missoula. Five miles east of Missoula, the river receives the Blackfoot River.

Northwest of Missoula the river continues through a long valley along the northeast flank of the Bitterroot Range, through the Lolo National Forest. It receives the Bitterroot River from the south-southwest approximately 5½ miles west of downtown Missoula. Along the Cabinet Mountains the river receives the Flathead River from the east. It receives the Thompson River from the north near Thompson Falls. It then crosses into eastern Bonner County in north Idaho between the towns of Heron Montana and the town of Cabinet Idaho. Approximately 8 miles (13 km) west of the Idaho-Montana state line, the river enters the north eastern end of Lake Pend Oreille.

Johnny Grant drove the first cattle into the Deer Lodge valley to winter there in 1857. He returned in 1859 with 250 horses and 800 head of cattle to settle permanently. Grant, a Métis of French, Indian, and Scottish descent, acquired his stock in trade with immigrants along the Oregon Trail at Fort Hall, near present-day Pocatello, Idaho. In 1861, Johnny Grant¹⁵ built a permanent ranch site at Cottonwood (Deer Lodge Valley) and recruited a number of Metis trading families to join him (Louis Descheneau, Leon Quesnelle, Louis Demers, David Contois, and Michael LeClair).

The Deer Lodge River was renamed the Clark Fork River in honor of the Lewis & Clark Expedition co-leader. The town of Deer Lodge was originally called both Cottonwood and Spanish Fork, but was renamed Deer Lodge in 1864 as it was located in the middle of the

¹⁵ John Francis Grant was a Metis rancher and entrepreneur born January 7, 1831, at Fort Edmonton, the son of Richard Grant a Hudson's Bay Company trader from Montreal and Marie Ann Breland the Metis daughter of a onetime Company employee and Freeman. Johnny was thus related to two famous Metis families, those of Pascal Breland and Cuthbert Grant Jr.

Deer Lodge Valley with the Deer Lodge River running through it. Deer Lodge County, incorporated in 1865, was one of the original 8 counties in the newly formed Territory of Montana, and the city of Deer Lodge was the county seat.

Grant was quite successful in the Deer Lodge Valley of Montana. In winter he traded with the neighbouring Blackfoot, Shoshone, Bannock, and Flathead Indians, and during spring and summer he went up the Oregon Trail to trade cattle with the immigrants. By the late 1850s he had over 1,000 head of cattle and by 1863 had over 4,000 head and some 3,000 horses. He supplied beef and horses for the Montana gold rush of 1861, and by 1863 his holdings were valued in the neighbourhood of \$150,000. He expanded his businesses by opening a store, saloon, dance hall, gristmill and blacksmith shop as well as a freighting business. Along with the Gold Rush came a criminal element and the advent of taxes in Montana, therefore Grant decided to pull up stakes and move to Manitoba. It is also noteworthy that the year he decided to leave the United States revenue officers seized his 700-gallon stock of alcohol. Grant sold his ranch and herd to Conrad Kohrs for \$19,000 in 1867. The ranch is currently a park: the Grant-Kohrs Ranch National Historic Site.

Deer Rapids, Manitoba: See entry under Sault à la Biche, now St. Andrews.

Denomie Point, Saskatchewan:

See Lebreton (St. Florent Mission) and Val Qu'Appelle.

Dirt Hills, Saskatchewan: The Dirt Hills or la Montagne Sale are located south of Moose Jaw and east of Old Wives Lake. They have an elevation of 2,319 ft. or 707 meters, and are part of the Grand Coteau. This was a traditional buffalo hunting area. The old buffalo hunters trail from Fort Qu'Appelle went down through this area and past Old Wives Lake on the way to Wood Mountain and the Cypress Hills.

Dried Meat Hill Metis Wintering Camp. Designed for temporary shelter, where food and firewood was available, most Metis wintering settlements came and went in accordance with the migratory patterns of the buffalo. Dried Meat hill on the Battle River was one such site. Designed for temporary shelter, where food and firewood was available, most Metis wintering settlements came and went in accordance with the migratory patterns of the buffalo. Dried Meat hill on the Battle River was one such site.

Dried Meat Hill rises about 150 feet higher than Dried Meat Lake which is an expansion of the Battle River. Dried Meat Creek runs into this lake.

In 1885 Joseph Burr Tyrell described the nearby settlement in his geological and natural history survey report:

At Salois' Crossing four miles above Driedmeat Lake, there is a flourishing settlement of French Half Breeds, consisting of about forty families. They are living in substantial log houses, and there is sufficient land under cultivation to raise all the field produce that can be used in the settlement. In July, 1885, wheat, barley, oats, potatoes, turnips and Indian corn were well advanced, and I was informed that for the last seven years here had been no failure of crops.... A considerable number of horses, cattle and sheep

were also seen around the houses, and all were in excellent condition. (Tyrell, Natural History Survey of Canada, Annual Report, 1886, vol. 2, p. 38.)

Dog Patch, Winnipeg, Manitoba: This was a Metis road allowance community located in the vicinity of the CPR Weston shops, just north of Logan Ave.

Duck Bay, Zhiishiibi-Ziibiing, Manitoba: Duck Bay is called Zhiishiibi-Zhiibiing by the Metis and Saulteaux. Duck Bay is located on the northwest shore of Lake Pittowinipik (Winnipegosis). For centuries this location was a fall gathering place for Aboriginal people. The neighbouring marshes provided for spring and fall migratory bird hunts and there was also a large fall fishery. The salt springs of the area were also a developed economic asset. In the 1800s Duck Bay became a wintering area for Metis hunters, fishers and traders. In 1839, Father Belcourt made his first visit to the community.

Duck Bay House (1859-1887) at the south end of the bay was established by the Hudson's Bay Company

Surrender of Duck Bay Reserve:

The Duck Bay reserve of 9,620 acres was created after the Duck Bay Band entered Treaty Four. Subsequently a large number of Metis Band Members left treaty.

Namely:

Pierre Chartrand
William Chartrand
Joseph Chartrand
Joseph Genaille
Louis Guiboche
Patrice Ferland
Francois Chartrand
Antoine Bone
Baptiste Chartrand Sr.
Baptiste Chartrand Jr.
Joseph Beauchamp
Edouard Guiboche
Alexis Ferland
Veuve Rosine Ferland

In 1883, Father Camper began to lobby for a new reserve to be created for the remainder of the Duck Bay Band at Pine River. In 1886 Father Dupont continued to follow-up with this request. The government agreed to this on the basis that the Half-Breeds who had withdrawn from treaty should retain their land at Duck Bay.

Subsequently the Duck Bay Reserve was surrendered by Headman Jean Baptiste Napakisit¹⁶ signing on behalf of the Band, in 1899. Jean Baptiste was elected as Headman for a three year term on August 7th, 1886. Thus a new Reserve was created at Pine Creek.

As it happened, the Metis who had withdrawn from Treaty regretted their decision and petitioned to return to Treaty in 1993, however this request was refused.

The Indian Affairs documentation of this surrender is shown below.

¹⁶ Jean Baptiste was married to Eliza Mikish. Their daughter Isabelle (Flatfoot) Napakisit was married to Louis Pelletier.

We the undersigned members of the remaining portion of Indians still belonging to the Duck Bay Band, hereby agree to accept a Reserve at Pine Creek for ourselves and families solely, in place, stead or lieu of our present Reserve at Duck Bay and relinquish, and surrender our claim or legal rights to the said Duck Bay Reserve and the buildings and improvements we have made in the said Reserve.

And we also further agree to abandon and quit our residences on the said Duck Bay Reserve and promise to settle down permanently on Pine Creek as soon as a Reserve is surveyed and granted to us at that place by the Government of Canada.

(Signed) J. B. ^{his} & Kivivisim's ^{mark}
Auntchui ^{his} & ^{mark}

Auntay ^{his} & ^{mark}

Nea per ^{his} & ^{mark}

Bonfoice ^{his} & Nopakisit ^{mark}

Pierre ^{his} & Mukkuanakapen ^{mark}

William ^{his} & Nopakisit ^{mark}

Signed this 24 day of
December in the A.D. 1886
in presence of having been
first read over and explained
in the Saulteaux language

(Sgd) Hermas Chartrand
Teacher

(Sgd) Michel Chartrand

Copy 16192

194

N^o 180

Manitowish Agency.
The Narrows Lake Manitoba
30th December 1886

Sir,

In reply to your letter of the
14th July last N^o 14369, in which you enclose
"a copy of your letter to the Department"
"with enclosures approving of Father Du C"
"points recommendation regarding the"
"granting of a reserve at Pine Creek,"
"to the remnant of Indians of the Duck"
"Bay Band and suggesting the giving"
"the Duck Bay Reserve to the Half Breeds"
"living there who have withdrawn from"
"Treaty to obtain scrip: and to observe"
"that the Superintendent General objects"
"to granting a Reserve at Pine Creek to"
"any others, but the remaining portion"
"of Indians still belonging to the Duck"
"Bay Band, and not to Indians of"
"other Bands who may desire, or be in-"
"duced to settle there as proposed by"
"Father Camper in 1884, and to ascertain"
"from the Indians of the Duck Bay Band"
"as well from the Roman Catholic Mission"
"Society whether or not your recom-"
"mendation approved by the Super-"
"intendent General's suggestion will"
"meet the views of all parties concerned."

Y^{rs}

E. M. Coll Coy
Supt of Indian Agency
Manitowish

Indian Affairs (RG 10, Volume 3574, File 197)

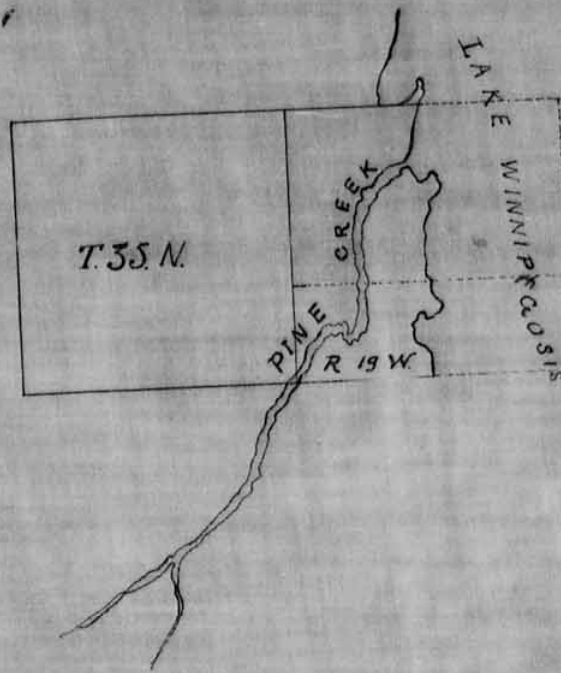
PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

" If so to get it in writing from "
" them, so that there may be no mis- "
" understanding afterwards." I beg to
enclose the answer of Reverend
Father Dupont on the subject ap-
proving fully the desire of the De-
partment and also a document
signed by the remaining portion of
the Band relinquishing all their rights,
title, etc to the said Reserve and
unanimously agreeing to accept their
Reserve at Pine Creek,

All of which is submitted for
fuller particulars in the matter.

I have the honor to be
Sir

Your obedient servant
(Sgd) J. M. Armstrong
Indian Agent.



*Plan of Pine Creek proposed Reserve
on Lake Winnipegosis, Township 35 North
Range 19 West of 1st Meridian*



Copy
N^o 10,551

Department of Indian Affairs.
Ottawa, 13th April 1887.

15.801

Sir,
In connection with my letter of the 21st ultimo, I have to request that you will forward a sketch showing the location of the Reserve proposed to be established at Pine Creek. Its area should be the same as that of the Reserve at Duck Bay, proposed to be abandoned.

I am,
Sir,
Your obedient servant
(sgd) L. VanKoughnet.
Deputy of the Supt Genl
of Indian Affairs.

G. McCall Gage
Inspector of Ind. Agencies.
Winnipeg.
Man.

Drummond Island and St. Joseph's Island

Contributed by Mark Bergen



The British military post at Michilimackinac was transferred to the United States in 1796 by mutual agreement, and the forces stationed there retired to St. Joseph Island, where a fort and blockhouse were erected. From this latter post, at a subsequent period, issued that famous volunteer contingent of one hundred and sixty Canadian voyageurs, accompanied by a few (30) British regulars with two field pieces, under Captain Roberts, who effected the recapture of Mackinaw for the British.

This occurred on the 16th of July, 1812, the first year of the war. In a subsequent attack by the Americans to recover the post the Canadian voyageurs gallantly assisted in its defense. Mackinaw was again restored to the United States according to treaty stipulations in 1815, when the British garrison found refuge on Drummond Island, in proximity to the former post of St. Joseph. The Canadian voyageurs still preferring to follow the fortunes of the British flag, with one or two exceptions, removed with the forces to Drummond Island. On the completion of the treaty surveys, Drummond Island proved to be in United States territory. Thereupon the British forces, under Lieut. Carson, commanding a detachment of the 68th Regiment, withdrew to the naval station at Penetanguishene, which event occurred on the 4th of November, 1828. ("Canadian Archives," 1898, p. 553.)

The voyageurs on the island, some seventy-five families, soon followed the garrison, moving to the neighborhood of the new post at Penetanguishene, the majority during the same and following years. In the wise provision of a paternal Government they were granted, in lieu of their abandoned homes, liberal allotments of lands on the borders of Penetanguishene Bay. Here they settled on twenty-acre and forty-acre lots, of which they became the original owners and patentees from the Crown in what are known as the Town and Ordinance Surveys.

These hardy voyageurs or half-breeds are the descendants of French-Canadians born principally in Quebec, many of whom were British soldiers, or came up with the North-West Company, and who married Indian women, their progeny also becoming British soldiers or attaches of the fur company in various capacities. Their fervent loyalty to the British Government is simple-hearted, genuine, unobtrusive and practical. Some of the original voyageurs belonged to the Voltigeurs and had seen active service. Some were the proud recipients of medals, still treasured by their descendants, and gained for bravery at Plattsburgh and on other historic battlefields, and some carried wounds received while gallantly upholding British supremacy. They were in the front of battle during the stirring scenes at Mackinaw, St Joseph Island, Sault Ste. Marie and other sanguinary points during the war of 1812-15. This is a testimony more eloquent than words to the loyalty and worth of the ancestors of the settlers around Penetanguishene.

Ontario Historical Society
Papers and Records
Volume 3, Published in Toronto in 1901
Pages 123-166.

Plaque in Penetanguishene:

The Attignawantan ("Bear Nation") of the Huron confederacy occupied the Penetanguishene peninsula prior to their dispersal in 1649 by the Iroquois. In 1793 Lieutenant-Governor Simcoe chose Penetanguishene as the terminus of a military route from Toronto.

Construction of a naval base began in 1814. British troops were transferred here in 1828 when Drummond Island was returned to the United States. With them came families of French Canadian voyageurs and Metis. George Gordon, Dedin, Revol and Dr. David Mitchell were among the first settlers to build homes at Penetanguishene.

The military and naval establishments stimulated the community's early economic growth; later, fishing and lumbering became important industries. In 1882 Penetanguishene was incorporated as a town.

Ontario Heritage Foundation, Ministry of Culture, Tourism and Recreation

Duck Lake, Saskatchewan: After the Metis Resistance of 1869-70, many Metis from Manitoba relocated along the South Saskatchewan River at Duck Lake, St. Louis and Batoche. Duck Lake is on the Carlton Trail between Batoche and Fort Carlton. This trail was the site of the first battle of the 1885 Resistance. The North Saskatchewan River lies to the north west and the South Saskatchewan River is to the east. Beardsley's and Okemasis' Reserves are just to the west of the community. Duck Lake itself is to the immediate southwest and is a stopping place for migratory birds, thus was a seasonal hunting location.

Duhamel Settlement, Alberta: 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 travelled 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 he was accompanied by his brother-in-law Abraham Salois and Salois' two sons, Laurent and Gabriel. 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.

Dupuyer Creek, Montana: Dupuyer, Montana is midway between Browning and Choteau, and takes its name from Dupuyer Creek. Dupuyer is one of the oldest towns along the Rocky Mountain Front. The name Dupuyer comes from the French word *dupouilles*, which trappers and explorers used to describe the back fat of a buffalo, a delicacy esteemed by Indians, Metis and white men. Dupuyer, once a supply point for stock ranches, came into existence as a stage stop on the bull tea freight route between Fort Benton and Fort Browning. The Dupuyer area of the Front Range was settled by the Boushie and Salois families.

1887-07-09 *Choteau Calumet*. Dupuyer.

The assessor found a squatter settlement of northern half-breeds at the head of Dupuyer creek. They have built houses and fenced in land, and to all appearances have come to stay for awhile. They cheerfully gave lists of their property and will doubtless pay taxes without grumbling.

Easterville, Manitoba: See Cedar Lake Metis Settlement.

Eddystone, Manitoba: this community first called Lonely Lake, is northeast of McCreary and south of Lonely Lake.. In 1938 Jim Spence of Eddystone donated a piece of land on which to erect the St. Thomas Aquinas Catholic Church for the Eddystone area. Joseph (Joe) Spence, Entienne St. Germaine and others got together to build the church. The priest, Father Peter came from Cayer (north of Lonely Lake) and served the community for many years.

Edmonton House (Fort Augustus, Fort des Prairies), Alberta:

In the summer of 1795, Angus Shaw of the North West Company constructed Fort Augustus near the present-day city of Fort Saskatchewan on the North Saskatchewan River. The next autumn, the Hudson's Bay Company constructed Edmonton House near Fort Augustus, where the Sturgeon River meets the North Saskatchewan River. It was named fort Edmonton by William Tomison, the HBC Inland Master. He headquartered there until 1899, when he left for Europe after being stabbed in the leg by a Native man.

Fort Edmonton was also called Fort-des-Prairies by the Metis and *Amiskwaskahegan* or "Beaver Hills House" by the Cree Indians during the 19th century. It was the end point of the Carlton Trail, the main overland route for Metis freighters between the Red River Settlement and the west and an important stop on the York Factory express route from London between Hudson Bay and Fort Vancouver. At any given time this fort had between 60 and 80 Metis employees who lived nearby with their families. To supplement the provisions supplied by the Metis bison hunters the Metis also operated a fishery for the fort to the west at Lac Ste. Anne. The fort was also a centre for the manufacture of York boats.

In 1801, both forts were moved upstream to the vicinity of present day downtown Edmonton because of a lack of firewood. This area had been a gathering place for Aboriginal people in the region for thousands of years. Chief Factor John Rowand first worked at Fort Augustus from 1804 to 1806; he was stationed there again from 1808 onward, then after amalgamation was at Fort Edmonton from 1823 to 1854.

Due to floods in the late 1820s, the Fort on the Rosedale flats had to be moved to higher ground. This fifth and final fort was built on the site that now houses the Alberta Legislature building.

Fairford Settlement, formerly "Pinaymootang" ('Partridge Crop), Manitoba:

Independent fur trader Duncan Cameron (1764-1848) wintered in 1795-96 west of Lake Winnipeg at Partridge Crop, on the Partridge Crop River, having as rivals John Best at Dauphin River and two independent traders, Joseph Rhéaume and Gabriel Atina Laviolette. Trade relations were tense; on 31 March 1796 Best wrote that Cameron was "constantly at variance with me concerning trade, that it is almost Impossible to get ye furs without fighting for it." In 1842 Rev. Abraham Cowley (1816-1877) established a mission at Partridge Crop, now Fairford, Manitoba, where a church and school were built on the river about two miles from Lake Manitoba. His record with the Natives was mixed. He was good at teaching them farming but less successful in translating Christianity into terms they understood. He left Fairford in 1854 and served as assistant to Rev. William Cockran at St. Peter's. In 1846 John Richards McKay posted to Partridge Crop HBC until 1848. The HBC operated as Fairford Post from 1871-1913.

Fish Creek, La Petite Ville: see Tourond's Coulee, Saskatchewan. This village, 16 km. south of Batoche was founded by the Tourond family. It was the scene of Gabriel Dumont's first military encounter with Middleton's troops in 1885.

Flathead Reservation, Montana: The Flathead Indian Reservation, located in western Montana on the Flathead River. It is the home of the bitterroot Salish, Kootenai, and Pend d'Orielles Tribes and their Metis relations - also known as the Confederated Salish and Kootenai Tribes of the Flathead Nation. The Saint Ignatius Mission is located in the center

of the Flathead Indian Reservation, just south of Ronan in western Montana. Once a Roman Catholic Mission, it was founded in 1854 by Fathers DeSmet, Hoecken, and Menestry; all of whom were Jesuits. The bricks were made with local clay, the lumber was cut in nearby foothills

Flat Willow Creek, Montana: Flat Willow Creek is located southeast of Lewistown Montana near Carroll landing on the Missouri River. Ben Klyne recalls that the Metis families first came to Lewistown and then continued in a southeasterly direction toward Flat Willow Creek and followed that stream west. They circled south of the Snowy Mountains to the "Gap in the West," probably what is now called Judith Gap, where the Judith River makes its way between the Snowy and Little Belt Mountains.¹⁷

By 1883 the cowboy vigilantes of the large cattle companies on the Musselshell Range were driving the Metis and other settlers off these public lands.¹⁸ This range was defined as beginning at the mouth of Box Elder Creek on the Musselshell River; thence up the Box Elder to Flat Willow Creek; thence up Flat Willow to the head of the same; thence westerly along the divide to Judith Gap; thence westerly along the divide to Copperopolis [north of the Castle Mountains]; thence southerly along the divide between Fish Creek and Sweet Grass Creek thence easterly along the divide between the waters of the Yellowstone and Musselshell Rivers to a point opposite or south of the mouth of Box Elder Creek thence north of the mouth of Box Elder Creek.

Fond du lac, now St. Laurent, Manitoba: Originally called Fond du Lac, this Metis community was established in 1824 on the shores of Lake Manitoba. Many Metis moved there after it was found that Pembina was actually in the United States. By 1850, twelve families were established at St. Laurent, including the Lamberts, Chartrands, Lavalles, Pangmans and Ducharmes. More Metis moved there after the Resistance of 1869-70. St. Laurent was originally a fishing, trapping and trading community with small-scale farming. The Metis traded up to the Camperville area on Lake Winnipegosis and would go as far the Summerberry Marsh near The Pas to catch muskrats in the spring. A Roman Catholic mission was established here in 1862. The community was renamed by Father Camper after St. Lawrence, a Christian martyr.

St. Laurent History: By Audreen Hourie. St. Laurent is located on the south-eastern curve of Lake Manitoba, forty-seven miles northwest of Winnipeg. The population of St. Laurent is approximately 1,100, about three-quarters of whom are Metis. In 1824, a group of Metis, forced to leave Pembina as it had become American territory, settled at what is now St. Laurent. Other Metis families driven out (of Winnipeg) by the Red River flood of 1826 also chose to settle in this area. By 1850, twelve Metis families resided in the vicinity; among

¹⁷ Ben Kline, interview with Oscar Mueller, 1931, "Ben Kline Reminiscences," SC942, Montana Historical Society Archives, Helena, MT (hereafter cited as MHSA).

¹⁸ *Helena Daily Herald*, Montana, September 3, 1883. *Congressional Series of United States Public Documents*, Volume 2560 1887-88: pp 4-7.

them were Charles Lambert, Norbert Larance from North Dakota, a Chartrand from Duck Bay, and the Lavallées and the Ducharmes. Many Metis settlers were attracted by the abundance of fish and the wooded land nearby that abounded in game and wild fruit.

In 1826, a priest from St. Boniface, Father Destroismaisons, went to the settlement to celebrate Christmas. St. Laurent had no resident priest, but St. François Xavier, thirty miles south had a resident priest since 1823, so it was possible for the St. Laurent people to go to that church. In 1861, St. Laurent received a resident priest, Father Simonet, who became the first pastor. The first church or chapel was a small thatch-covered structure which served as a church and rectory. There was already a small cemetery, but generally the dead were taken to St. François Xavier for burial. In 1895, a new church was built and the following year a convent for the Sisters from the Order of the Franciscan Missionaries of Mary who were to arrive in 1897. Traditionally the Metis of St. Laurent have been very religiously oriented. Although the community is Roman Catholic, a few families attend the Evangelical Mennonite church. On May 30, 1961, a thunderbolt struck the old Catholic church and in six hours it was reduced to ashes, all that was left were four stone walls. By 1964, a new church was built on the same site.

As early as 1862, Father Simonet had begun a small school, but the first real school was opened in 1870 by Brother Mulvihill who came to St. Laurent from Ireland to join Father Camper who had arrived from France, and Father Simonet, the vicar. The school operated under Brother Mulvihill's direction until the arrival of six nuns in 1897, who were to take charge of the school. This school served until 1902 when another building was erected to serve as a school and convent for the nuns. In 1907 or 1908, a large school was built and attached to the existing building, which was given over entirely to the nuns. This building served its purpose for 62 years.

In 1902, Father Peron became Pastor of St. Laurent. On a trip to France he brought back several Breton families. In 1907, a Mr. François Calvez returned to Brittany to bring out his wife and five sons. Family names such as Leost, Abgrall, Legoff, Combot, Calvez and Ollivier were added to the village. Prior to 1902, St. Laurent was populated by Metis and some Indian families. The spoken languages were Michif French and Saulteaux. Upon the arrival of the "Bretons", the French language was introduced and greatly affected the community. St. Laurent continues to maintain its Metis identity and French Michif survived the pressures from the church, the nuns, and the "Bretons" who attempted to replace Michif French with the new French language. The Saulteaux language did not survive as few people now speak it.

Fort à la Corne, Saskatchewan: Fort de la Corne was one of the two French forts established on the Saskatchewan River in 1753; the other was Fort La Jonquiere built in 1755. It was originally called Fort St. Louis, and later also called Fort des Prairies, Nippeween and Fort à la Corne. It was located downstream from the Saskatchewan River forks at the mouth of the Pehonan Creek a mile west of the later HBC post. This fort was built by the Fort Frontenac (Kingston, Ontario) - born French fur trader, Louis de la Corne (also known as Chevalier de la Corne) in 1753. This trading post at the Forks of the North and South Saskatchewan Rivers was the first European post west of The Pas. It was also the first place

in Saskatchewan that grain was grown: la Corne and his men seeded a few acres of land surrounding the post.

Fort a la Corne was built in 1753 by Louis de la Corne, the third of the four western commanders who followed La Vérendrye west. It was a fur trade post, the western end of the chain of posts that diverted furs away from the English on Hudson Bay and a base for exploration of the Saskatchewan which the French thought might lead to the Pacific. For most of its existence it was an outpost of Fort Paskoya (The Pas). It was closed in 1759 with the fall of New France. Currently it is the site of the James Smith First Nation Reserve.

After the amalgamation of the North West Company and the Hudson's Bay Company in 1821 the posts along the Swan River were closed. To replace them Governor Simpson erected a new headquarters and distribution centre for the Swan River district at Fort Pelly on a site selected by Chief Trader Allan McDonell. Fort Pelly was located at the southern end of the overland portage which led from the Assiniboine River to the Swan River. This was along the route used for transportation to York Factory on Hudson's Bay.

Chief Factor John Clarke took charge of the post in 1826. Chief Factor Colin Robertson was in charge from 1830 to 1832; he was followed by Chief Trader William Todd from 1832 to 1842; then Chief Trader Cuthbert Cumming, Chief Trader William Todd, and then Chief Factor William J. Christie who moved the post in 1856-57 one quarter mile southeast to avoid flooding. Chief Trader Robert Campbell came to the post in 1863 and expanded its capacity as a horse and cattle breeding station. In June of 1912 Fort Pelly was closed.

Fort Alexander, Manitoba: (1793 - 1801, 1822 - 1860) Fort Alexander was built by the Hudson's Bay Co. on the Winnipeg River to counter the North West Co.'s Fort Bas-de-la-Rivière that was nearby. It was originally located upriver at and known as Pointe au Foudre House (on the north bank). It was palisaded for defense in 1796 and relocated downstream in 1798 closer to the NWC post.

During the fur trade era, La Vérendrye built a trading post, named Fort Maurepas, on the north side of the Winnipeg River; this post was abandoned near the end of the French period. In the year 1792, a clerk for the North West Company, Toussaint Lesieur, built a post on the south side, which became an important provisioning post for the canoe brigades. Bags of pemmican, brought from the North West Company's posts on the upper Assiniboine, were stored here and taken as needed by the canoe brigades passing between Grand Portage (later, Fort William) and the far northwest. This post was usually referred to as Fort Bas de la Rivière, because of its location at the bottom of Winnipeg River, and it seems to have functioned as the capital of the NW Company's Lake Winnipeg district. The Hudson's Bay Company operated its own post here for a few years between 1795 and 1801. In 1807, the North West Company partner Alexander Mackay rebuilt the post on a nearby site. Beginning in 1808, the new post was known as Fort Alexander. After the Northwest and Hudson's Bay Companies merged in 1821, Fort Alexander was operated as a trading post for the Natives in the region.

After the Manitoba Treaties had been signed the government received a petition signed by 21 Half Breeds taking treaty at Fort Alexander praying that they be allowed to withdraw

from treaty in order to participate in Half Breed grant and to retain possession of the land they now occupy in the reserve. Signatories were St. Jean Mainville, Baptiste Courchene and William Atkinson Sr. Baptiste Courchene later changed his mind and withdrew his request. The Mainville family was one of the Metis families who had also entered Treaty Three in 1875 under the Metis Adhesion.

Fort Assiniboine #1, Montana: (1834-1835) – This was a temporary post at a point some distance above Fort Union where the steamer *Assiniboine* ran aground in the summer of 1834. Owned by the American Fur Company, the *Assiniboine* was put into service by the company in 1833. The boat was forced to remain through the winter at the mouth of the Poplar River, where the temporary post was established. During the steamboat's return to St. Louis, Missouri a fire broke out, and the vessel, its cargo of furs and skins, and the natural history collection of Prince Maximilian were all destroyed. Initial plans to make the site an outpost of Fort Union were abandoned in April, 1835.

Fort Assiniboine, Montana: (1878-1911) – Is located southwest of Havre, Montana. Following the Black Hills War, the fort, named after the Assiniboine Indians, was established to ward off any further attacks from the Sioux and Nez Percé. At the time of its construction, Fort Assiniboine was the most elaborate post in the United States, featuring over 100 buildings and designed to house ten companies of infantry and cavalry. The troops were charged with monitoring the activities of the region's many Indian groups, patrolling Montana's border with Canada, stopping bootleggers and gunrunners and protecting the state's settlers. At its peak, nearly 750 officers, enlisted men, and civilians called Assiniboine home. As the fort began to decline, in 1916, a portion of the fort was ceded to the Rocky Boy Indian Reservation (home of the Chippewa Cree tribe.)

Fort Benton, Montana: (1846-1881) – Fort Benton is located on the Missouri River downstream from Great Falls, Montana. This was initially a non-military fort. The site was established as a trading post by Alexander Culbertson of the American Fur Company. In the beginning it contained only a few log buildings, however; Culbertson replaced them using bricks made of Missouri River clay in the fall of 1848. When it was complete, the fort included Culbertson's home, trader's quarters, a warehouse, blacksmith, trade store, kitchen and barn, surrounded by a 20 foot bastion.

In 1845, Alexander Culbertson, an agent for the American Fur Company, established Fort Lewis about 18 miles upstream from present-day Fort Benton to trade with the Blackfoot Indians. However, the tribe did not like the location, so a year later, Culbertson moved the post to a more accessible spot on the Missouri River. The log buildings were then dismantled and floated down stream to the new site, situated on a broad grassy river bottom on the north side of the Missouri River. The post was reassembled and kept the name Fort Lewis, which was named for Meriwether Lewis of the Lewis and Clark Expedition.

In the 1860's as the many gold rushes brought prospectors, traders and homesteaders flooding to the area, the fort did a brisk business. Convoys of freight wagons carried supplies to trade in Canada. However, by 1865, the fur trade had declined and the American Fur Company sold the property to the U.S. Military. By the time the troops finally occupied the site

in 1869, it had already begun to deteriorate. Six years later, in 1875, the military abandoned the fort. A decade later, the fort had fallen into ruins.

In its early years, many traders were sent with whiskey into Canada to lure the Indians away from trade with the Hudson's Bay Company. As the Canadian Mounties worked to curtail the whiskey trade, they also developed more trading opportunities for Fort Benton as they brought back supplies for the Canadian posts. While this was profitable for Fort Lewis, the sale of liquor to the Indians almost lost the American Fur Company its company license. However, Missouri senator, Thomas Hart Benton, intervened and saved them from losing the opportunity to trade.

Fort Birdtail, Manitoba: This fort was located at the junction of the Birdtail and Assiniboine Rivers.. It was a Red River Cart stopping place on the Edmonton Trail. It was re-named Birtle in 1884.

Fort Buford, N.D.: Fort Buford was located on the Missouri River at the North Dakota and Montana border near Trenton, twenty-five miles from what is now Williston, North Dakota. Fort Buford was built in 1866 near the confluence of the Missouri and Yellowstone Rivers, and became a major supply depot for military field operations. The fort was built using adobe and cottonwood enclosed by a wooden stockade. The fort was named after the late Major General John Buford, a Union Army cavalry general during the American civil War.

The fort is located eleven miles east of Fort Union, perhaps first known as Fort Henry, which was built in 1828 or 1829 by the Upper Missouri Outfit managed by Kenneth McKenzie and capitalized by the American Fur Company. It was one of a number of military posts established to protect overland and river routes used by immigrants settling the West. While it served an essential role as the sentinel on the northern plains for twenty-nine years, it is probably best remembered as the place where the famous Hunkpapa Sioux leader, Sitting Bull, surrendered in 1881. Due to the settlement of the region and the poor condition of the post, Fort Buford was decommissioned by the Army on October 1, 1895.

Metis families such as that of Joseph and Frezine (Belgarde) Renville were Turtle Mountain fur traders and freighters to the fort Buford/Fort Union area. Each summer the family would travel to the plains west of Stanley, N.D., to hunt buffalo and pick berries. The pemmican they made would be traded to either fort Union or Fort Buford. When fall came they would move to a location on the Missouri River close to Fort Buford where they lived in log cabins.

Fort Carlton, Saskatchewan: Fort Carlton was located on the banks of the North Saskatchewan at the ford of Montée. Built in 1810 by Hudson's Bay Company employee James Bird, under Factor John Peter Pruden. It was the third Fort Carlton to be constructed in the Saskatchewan district and was located to oppose the nearby North West Company post La Montee. The first had been built in 1795 at the junction of the North and South Saskatchewan Rivers, and the second, 150 kilometers upstream on the South Saskatchewan. At its North Saskatchewan location, it served as a strategic crossroads for not only river travel, but also overland wagon trails that stretched from Fort Garry in the south, to Fort Edmonton in the west, and from Green Lake to the Churchill River. Supplies, not furs, were its main

stock in trade; situated on the doorstep of the great buffalo plains of the west, the Fort served as a key distribution point for pemmican and "country produce" - locally available foods such as venison, fish and berries. Each year, if the buffalo hunt was good, hundreds of kilograms of pemmican fat and dried meat were collected by the Fort and shipped to far-flung trading posts. The operations of the rival Hudson's Bay Company and North West Company were even more intertwined than usual at the Fort Carlton: during its early years, the two companies shared the same Fort.



Fort Carlton 1871

At the time of the 1885 Resistance Fort Carlton was run by Charles N. Garson. It was subsequently destroyed by an accidental fire set by an HBC employee and never re-opened. Well-known fur traders who ran the fort were Patrick Small, Joseph Brazeau, Nicol Finlayson, Richard Hardisty Jr., Arthur Pruden and Lawrence Clarke.¹⁹

Fort Chipewyan, Alberta: Fort Chipewyan was established by Roderick Mackenzie of the North West Company in 1788, to replace Peter Pond's nearby establishment. Around 1800 the post was moved to the northwest shore of Lake Athabasca. It served as the transfer point for furs being delivered eastward to Rainy Lake, in exchange for provisions and trading goods. It is located on the western tip of Lake Athabasca, adjacent to what is now Wood Buffalo National Park, approximately 139 miles north of Fort McMurray.

Fort Connah, Montana: Fort Connah is located in the Mission Valley, in Lake County, Western Montana, just about six miles north of the town of St. Ignatius. (Today it is on Highway 93 between St. Ignatius and Ronan, Montana). The Mission Mountains was called "Coul-hi-cat" by Angus McDonald and said they overlooked the most beautiful valley in America. The Salish referred to the valley as Snielemen, the "meeting place." It was the last of the series of forts or trading posts of the Hudson's Bay Company to be established south of the forty-ninth parallel. It held out for 24 years after transferring from the abandoned Flathead Post located on the eastern bank of the Flathead River above Thompson Falls, in Sanders County, Montana. It was the southernmost post of the Hudson's Bay Company, in the western part of the United States.

¹⁹ Douglas Light, 1987: 148.

Fort Dauphin, Manitoba: La Vérendrye's records on May 12, 1742, the establishment of Fort Dauphin, which was founded in the autumn of 1741 at the west side of the mouth of the Mossey River. This site is in the present day town of Winnipegosis "Little Muddy Water," Manitoba. The founder of this fort was La Vérendrye's son, Chevalier. The latter also founded about the same time, Fort Bourbon at the mouth of the Pasquia (Saskatchewan River). Later this Fort Bourbon was removed to the west side of Cedar Lake.

This post was attacked by Indians in 1743 and rebuilt on a site further upriver. It was abandoned by the French about 1758. A second Fort Dauphin was built in 1767 on the north shore of Lake Dauphin, so both the fort and the lake had the same name. Alexander Henry joined the North West Company (NWCo.) in 1791, trading at both the Whitemud River and Fort Dauphin. He then went to Pembina in 1801. Peter Fidler, Hudson's Bay Company fur-trader, explorer and cartographer died at Fort Dauphin on December 17, 1822.

In 1886, the first general store and post office for the region was established at "Dogtown," so named for the pack and sled dogs which were the hallmark of First Nations and Métis settlements. By 1893, Dogtown had so many immigrants from eastern Canada that the old Métis community had become distinctly British-Canadian.

Fort de la Rivière Tremblante (Grant's House, Aspin House), Manitoba: Robert Grant a partner of the North West Company built this post in 1791. It was located on the Upper Assiniboine River on the left bank near where the Rivière Tremblante enters the Assiniboine. In 1793, Cuthbert Grant Sr. took over the post when he was placed in charge of that district. It was his favourite residence. It was both a source of furs and a provisioning post for the brigades traveling to Athabasca country. Grant departed in 1798 because of the intense competition from 14 posts in the region. The ruins of the fort are located at the bottom of the Assiniboine Valley about 500 yards east of the Assiniboine just above the point where Rivière Tremblante enters. It is close to the present day Saskatchewan village of Togo, and nine miles south of Kamsack.

Fort des Épinettes, Manitoba: This was a trading post located on a horseshoe bend of the Assiniboine River, east of the mouth of Épinette Creek, on a high level plain 75 feet above the river. There was a good supply of birchbark and *watape* for canoe-building but few large trees for construction. It apparently operated from 1768 to 1811. It was also called Pine Fort (Fort des Pins). It was the first post on the Assiniboine and was closely associated with Brandon House/Fort Assiniboine/Fort La Souris 18 miles to the west.

1768-1781, Peter Pangman (father of Pierre Bostonaise Pangman), Thomas Correy, Forrest Oakes and Charles Boyer, independent traders from Montreal established the first Pine Fort probably in 1768. It met resistance from the local Nakoda who wanted to preserve their middleman status in the trade to the west and south. Following a devastating smallpox epidemic which struck down many of the native people and some of the traders it was abandoned in 1781. One old source says it was also called Assiniboine House.

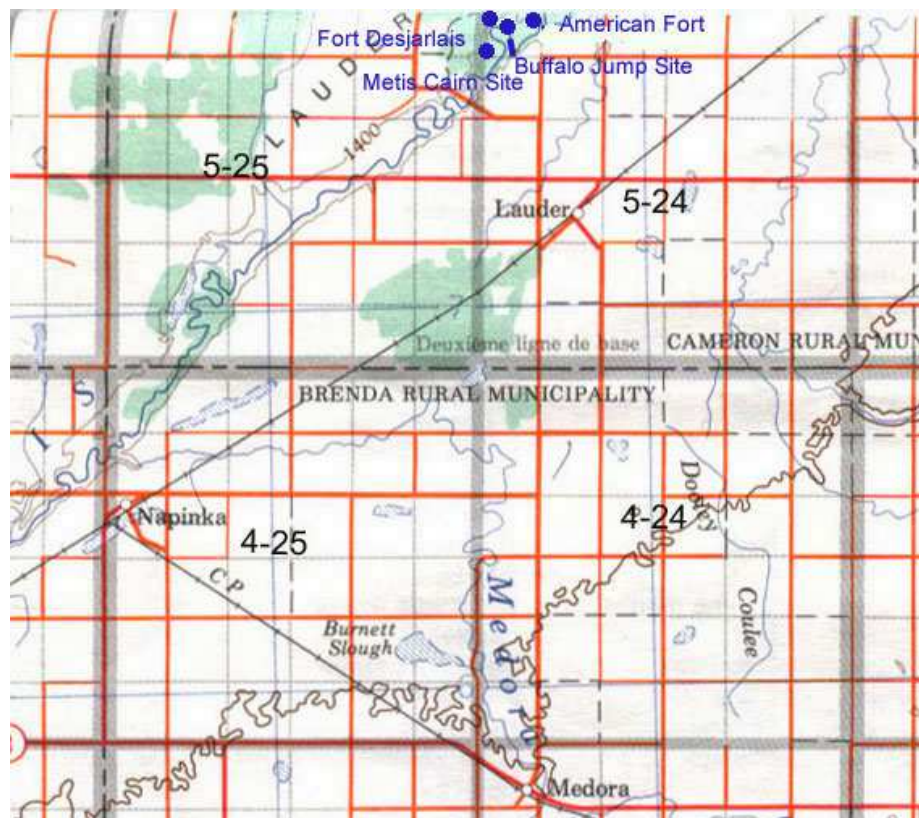
1785-1794: The second post was established by the North West Company about three quarters of a mile upstream. Because it was near the head of easy navigation and in the buffalo country which provided pemmican it became a major depot for the trade in the Assiniboine area. In 1790 Peter Pond noted that there was trade with the Mandans who were twelve days away on horseback. In 1794 it was threatened by a group of 600 Sioux. The master, one of

the McKays, bought them off with 200 made beaver worth of trade goods. In 1794 the post was closed in preference to the new NWC post of fort assiniboine..

1807-1811 In 1807 the NWC Fort Assiniboine was torn down and its parts rafted downriver to the old Fort des Épinettes site. In 1811 it was closed and moved upriver to fort la Souris.

Fort Desjarlais, Manitoba 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 travelers. 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 Desjarlais²⁰ born 1787 at St. Paul des Saulteaux (Saulteaux Village) and Lizette Charlotte Cardinal and was the grandson of Joseph Desjarlais Sr. from Contrecoeur, Quebec (b. 1764)²¹ 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)²² with their brother Marcel (b. 1803)²³, brother Baptiste²⁴ 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 "Desjarlais."

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."

²⁰ 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.

²¹ 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 Josephine Cardinal, the daughter of Joseph "Matchi-Pa-Koos" Cardinal and Louise "Maskekostkoesk" Frobisher, in Lac La Biche.

²² Antoine died in Mar 1870. Antoine first married Suzanne "Catherine" Allary born ca 1787. Suzanne "Catherine" died in Lebreton, 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.

²³ Marcel "Gwiwisens" married Brigitte Cardinal.

²⁴ 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.

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.

References:

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

Fort Dunvegan, Alberta: The NWC built the Fort Dunvegan post on the Peace River, Alberta, in 1805-1806. Fort Dunvegan is located on the northern bank of the Peace River at the mouth of the Dunvegan Creek, near present day Fairview, Alberta. It was established by Archibald Norman McLeod, a wintering partner of the North West Company in the summer of 1805. The fur trading post was named after the ancestral castle of the McLeod clan on the Isle of Skye, one of the islands of Scotland's Inner Hebrides. In addition to its role as a fur trading post, Fort Dunvegan was established as a provisioning base for expanding the fur trade across the Rocky Mountains into New Caledonia (part of present day British Columbia).

In 1806, McLeod built the stockade from logs hauled across the ice during the winter. "The logs, or pickets, were sharpened, pinned to horizontal rails with wooden dowels and set upright in a ditch. There were two bastions and two blockhouses, one at each corner, and gates set in the north and south walls." Inside the stockade was the Big House, a 2-storey building combining a hall and living quarters, a cellar, kitchen and pantry. Many of the walls were plastered and whitewashed. In 1808 Daniel Harmon took charge of the Fort, followed by John McGillivray in 1810 and Chief Trader Collin Campbell in 1828 to 1841.

The North West Company was merged into the Hudson's Bay Company in March 1821 and Fort Dunvegan became a HBC post. During much of the 1800s, the post had a winter complement of 10 men. For the next 97 years after the merger, the post had varying commercial success. In 1869 the Oblates established St. Charles Mission at Fort Dunvegan. In 1878, the HBC opened a new, more efficient, transportation route to the Peace River posts, and trails which linked Dunvegan with the Fort St. John and Spirit River posts. In the same year, the company created the Peace River District which included the newly established Battle River and Fort Grahame posts. Dunvegan was designated the headquarters of this new district. A year later, the Grande Prairie out-post opened. The Dunvegan post closed in 1918 due to declining trade. The HBC then rented the factor's house to the Dominion Telegraph Service, which had built a line to Dunvegan in 1912.



The first automobile in the Peace Country arrives at Fort Dunvegan in 1913. The post closed 5 years later. Glombow Archives NA-3869-23

The first references to Métis individuals associated with and/or visiting the Fort Dunvegan post began in the 1820s. The 1823-24 post journal refers to Métis from Lesser Slave Lake visiting the post while the 1824-25 post journal makes mention of "a free half breed of this place. In 1837, the post manager recorded that there were 446 Beaver Indians and 48 freemen at the Fort Dunvegan post. In 1838, the post manager provided the following information on the "Indian Population at Dunvegan." He identified that there were 386 Beaver Indians at the post (73 men, 105 women, 113 male children, and 95 female children) and 42 "Half Breed Freemen" (9 men, 11 women, 12 male children, and 10 female children). Two of the Dunvegan Post managers are known to be Métis: George Simpson Jr. and Albert Tate, both of whom were sons of HBC officers. George Stewart Simpson, the son of HBC Governor George Simpson and Margaret Taylor, a Metisse.

Fort Edmonton (Fort Augustus) Alberta: Fort des Prairies or Fort Layusse as the Metis called it was the original name of this post when it was a North West Company fur post. It was transferred to the HBC after the 1821 amalgamation and is now the site of the city of Edmonton. The present day University of Edmonton grounds originally belonged to the famous Metis nationalist, Lawrence Garneau. Fort Edmonton like Fort Carlton, moved twice before finding its long-term home. The Hudson's Bay Company post of Fort Augustus and the North West Company post of Fort Edmonton relocated several times between 1795 and the 1820's, before settling on a ridge above the North Saskatchewan River. The positioning of the upriver North Saskatchewan fort was intended to be the most westerly point that fur brigades from the east could reach before the winter freeze-up; Acton House, a post constructed earlier further up the river, had proved to be too far. It also became an agricultural centre that produced potatoes and barley, raised horses, and produced pemmican and other bison products, including the English delicacy of pickled buffalo tongues. The Fort also became a major supplier of York boats: the fur traders' essential cargo craft rarely lasted for more than 3 trips on the long rivers, and the never-ending need for new boats kept a crew of Orcadian boat-builders busy at the Fort year-round. Throughout the 1800's, the Hudson's Bay Company's

trading post remained the centre of trading activity on the North Saskatchewan, evolving into a public retail operation with the waning of the fur trade in the 1870's. When the Alberta Legislature was constructed near the Fort in 1915, Fort Edmonton was dismantled.

Fort Ellice, Manitoba: This fort was established on the Qu'Appelle River upstream from the fork with the Assiniboine in 1794. In 1817 it was rebuilt on the south bank of the Assiniboine at Beaver Creek. In 1862 a new post was constructed a short distance from the original fort and in 1873 it replaced Fort Pelly as the headquarters for the Swan River District. It closed in 1892. Many famous Metis traders were in charge of this post, namely, John Richard McKay, James McKay and William McKay Sr.

Fort Espérance, Saskatchewan: was a North West Company trading post near present day Rocanville, Saskatchewan from 1785 until 1819. It was moved three times and was called Fort John from 1814 to 1816. There was a competing XY Company post from 1801 to 1805 and a Hudson's Bay post nearby from 1813 to 1816. It was on the Qu'Appelle River about 20 km from that river's junction with the Assiniboine River and about 7 km west of the Manitoba border. It was on the prairie in buffalo country and was mainly used as a source of pemmican to supply the voyageur boat brigades. The pemmican was then sent down the river to Fort Bas de la Rivière near the mouth of the Winnipeg River.

Fur trade began in this area in 1785 with the building of Fort Espérance on the south side of the Qu'Appelle River Valley at 32-17-30 west of the first meridian. Its location was on a hill overlooking the river so one could see for miles up and downstream. It was a food supply center for the fur trade with much pemmican and dried meat being stored here, rather than being a fort for trading in furs alone. Alexander Henry went through the area in about 1775; mapmaker David Thompson came to Fort Espérance in 1797; Daniel Harmon and Peter Fidler visited in the early 1800's. Scientific explorers Palliser, Hind, and Macoun came later assessing the agricultural potential in the prairie soil.

- (1787-1810) In 1787 Robert Grant of the North West Company and uncle to Cuthbert Grant Jr. established Fort Esperance on the south bank of the Qu'Appelle about one half mile below the mouth of Big Cut Arm Creek. It was about 150 feet square and the site was subject to flooding. Relations with the plains Indians were bad. According to a report in the journal of Alexander Henry the younger as of July 1810 it was destroyed and abandoned.
- (1810-1814) A second fort was built on one of the Qu'Appelle lakes which operated for four years. During one of these years a brigade going downriver was ambushed and many of the men killed or wounded. From 1812 to 1814 John Pritchard Sr. was the clerk in charge of this post and Cuthbert Grant Jr. was assigned to work under him. I
- (1814-1816) In 1814 the fort was moved to the north bank of the river two miles west of Big Cut Arm Creek and was renamed Fort John. It was 100 yards away from a Hudson's Bay post, called Fort Qu'Appelle established one year earlier in 1855, but not to be confused with Fort Qu'Appelle Saskatchewan built much further west. Fort

John was inside a well-built stockade of 200 by 160 feet was the NWC's headquarters for the Assiniboine region.

- In 1815 John Pritchard Sr. left the employ of the NWC, was appointed as a Councilor of Assiniboia by the HBC and joined governor Semple at Fort Douglas. In the autumn of 1815, when the HBC men arrived for the winter's trade they found that their post had been burnt by the NWC. A week later the NWC men arrived. They made threats against the HBC men, but chose to do nothing. The following spring, when the HBC men took their furs downriver, the NWC attacked, took the men prisoner and burned the fort. The NWC men joined Cuthbert Grant and continued downriver and captured Brandon House. This operation culminated in the Battle of Seven Oaks on June 19, 1816. The HBC responded by building a new post called Beaver Creek House on the Assiniboine River one and a half miles above the mouth of Beaver Creek.
- (1816-1819) In the same year (1816) the NWC moved its fort to a hill on the south bank of the river 300 yards west of the original site. The post was closed in 1819 and in 1821 whatever was left was taken over by the HBC's Beaver Creek House.

Fort Frances, Ontario: Fort Frances is located on the north bank of the Rainy River below Chaurière Falls (Kettle Falls). It was a North West Company depot on the main transportation route to the west. The first fort was established by Pierre La Verendrye, first commander of the western district. In 1731 he built Fort St. Pierre near this spot as support for the fur trade with the local Indigenous peoples. The fort had outposts situated at Sturgeon Lake to the east and Fort Alexander to the west on the Winnipeg River.

In 1871, Nicholas Chatelain [Chastellaine], a Metis HBC trader, manager and interpreter was hired by the federal government as an interpreter and was present at the treaty negotiations with the Ojibway and Metis at Lake of the Woods (Treaty No. 3). It was Chatelain who requested that the Metis be included in Treaty No. 3, Morris refused this request but indicated that those Metis that so wished could sign an adhesion to the treaty. On September 12, 1875 Chatelain, acting on behalf of the Metis of Rainy Lake and Rainy River signed a memorandum agreement with Thomas Dennis. This agreement, known as the "Half-Breed Adhesion to Treaty No. 3," set aside two reserves for the Metis and entitled them to annuity payments, cattle and farm implements. Unfortunately the Department of Indian Affairs did not ratify this agreement and over the following ten years the Metis sought to receive the promised benefits.

In August of 1876 Chatelain informed Thomas Dennis that the promises had not been kept. The matter was referred to Indian Affairs who declared that they would only recognize the Metis if they agreed to join the Ojibway band living nearby. Evidently some interim annuities were paid. A further attempt to obtain treaty rights was made in 1885 when Chatelain on behalf of "The Half-Breeds of Rainy Lake" petitioned the department for annuities, in the amount of \$782 for forty-six people. They also requested the cattle and farm implements they had been promised. Since this followed on the heels of the 1885 Resistance, the government relented and back payments from 1875 were granted. Chatelain and others continued after 1886 to lobby for the full compensation due, but the department would not move any further and considered the matter closed.

On March 6, 1892 Chatelain died in the Metis community at Fort Frances.

Fort George, British Columbia: Fort George was established in 1807 when Simon Fraser built a small outpost there. A large fur trade Metis settlement was established at the junction of the Nechako and Fraser Rivers. This North West Company settlement grew to become the logging city of Prince George.

Fort Garry: See Upper Fort Garry

Fort Gibraltar, Manitoba: Fort Gibraltar was built the Forks of the Assiniboine and Red Rivers near the previous location of Fort Rouge. It was built by Cuthbert Grant's brother-in-law John Wills. Fort Rouge was built in 1738, at the south point of the present site of the Forks of the Assiniboine and Red Rivers, by Pierre Gaultier de Varennes et de la Vérendrye's and was used as a trading post for the local Aborigines. The fort may have operated for only one season, and by 1809, Fort Gibraltar was built across the river from this site, on the north side, by the North West Company.

The sites of the two forts Gibraltar (I: 18010; II: 1816) and the first Fort Garry (1822) have been identified adjacent to the present day Union Station, while the site of Fort Rouge is believed to be on South Point, immediately south across the Assiniboine River. From this location guns on the top of the walls could control traffic on both the Red and Assiniboine rivers.

John Wills was active in the fur trade well before 1798. He was a wintering partner of the X.Y. Company. He became a partner of the North West Company in 1804 when it amalgamated with the X.Y. Company. In 1810 he started the construction of Fort Gibraltar. Jean Baptiste Roi was one of the men employed to construct the fort. At the time he was living across the river. He noted that the fort was built about fifteen paces from the shore of the river. Wills remained in charge of the North West Company's Red River Department until he was relieved of his duties as a result of ill health, in 1814. Mr. Wills married Cuthbert Grant's sister, Josephte. He died at Fort Gibraltar on Friday, January 6, 1815. On August 30, 1812 the first of several contingents of Selkirk settlers led by Captain Miles Macdonell arrived to establish a colony. Although Wills was initially regarded by the Selkirk settlers as supportive, he resisted Miles Macdonell's Pemmican Proclamation, regarding it as an "indignity". Macdonell also ordered all NWC agents to leave the territory. In June of 1814 Macdonell sent sheriff John Spencer, trader Joseph Howse and three men up the Assiniboine River and they seized the NWC pemmican being stored at Fort la Souris (34 tons of goods in total). They carried most of this across the river to HBC fort Brandon the rest they shipped to fort Douglas, a mile below Fort Gibraltar. Duncan Cameron retaliated by arresting Joseph Howse preparatory to sending him for trial at Montreal.

In April of 1815 Cameron lured a number of settlers with promises of transportation to Upper Canada and free land. They left the colony and moved to Fort Gibraltar taking the field guns of Fort Douglas with them. Upon return from a visit to Fort Daer, Macdonell was arrested and sent to fort William. Later the rest of the settlers were ousted and left for Norway House on Jack River. Later, in August Colin Robertson returned with these settlers who were then joined by a party of 180 new settlers along with the new Governor, Robert Semple.

On March 17, 1816, Fort Gibraltar was captured and destroyed by HBC employee Colin Robertson, a former NWC employee who became a leader of the colony. This then

culminated in the Battle of Seven Oaks on June 19, 1816 when Semple attacked Cuthbert Grant's party trying to bypass Fort Douglas with pemmican for the brigades from Fort William who were further down the Red River.

Later, the 1816 capture of Fort Douglas was ruled illegal by British authorities and the North West Company was given permission to rebuild the fort in 1817. Before eventually amalgamating with the Hudson's Bay Company, North West Company had 97 trading posts compared to the 84 in Manitoba that flew the Hudson's Bay Company standard.

On March 26, 1821, The North West Company was merged with its rival under the name of the Hudson's Bay Company. The site of the fort was designated a National historic Site in 1924.

- 1822 Fort Gibraltar's name is changed to Fort Garry.
- 1835 Fort Garry is abandoned but its warehouses are still used.
- 1852 Fort Garry is destroyed by the Red River flood.
- 1978 Fort Gibraltar is rebuilt across the Red River at Whittier Park by Festival du Voyageur.

Fort Good Hope, NWT: This post was originally established by the NWCo. on the east bank of the Mackenzie River in 1805. It is the oldest fur trade post on the lower Mackenzie. The settlement of Fort Good Hope was first established in 1805, the earliest any of the settlements in the lower Mackenzie Valley. It is located on a peninsula between Jackfish Creek and the east bank of the Mackenzie River, about 145 km (90 mi) northwest of Norman Wells. The fort changed locations several times before ending up in its current location in 1839. The first trading post was set up by the North West Trading Company on the left bank of the Mackenzie River near Thunder River. The post amalgamated with the Hudson's Bay Company in 1821 and moved to Manitou Island in 1826. A decade later flooding and ice damaged the fort and today the settlement sits across from Manitou Island. Throughout these years the Shita Got'ine, Gwich'in and Inuvialuit of the Mackenzie Delta come the other community to trade. Many stayed and settled. In 1844 there was a sudden increase in the concentration of people living in the area as well as uncontrolled hunting and low supplies. Disease and starvation devastated the community. In 1859 an Oblate missionary named Henri Grollier established the first Roman Catholic Mission. In the 1960s Father Emile Petitot worked with local Dene to build the "Our Lady of Fort Good Hope" church. Inside, murals painted with local dyes and pigments of the time decorate the walls.

Fort Hall, Idaho: This was the southernmost HBC fort in the Oregon Territory. It is located at the present day fort Hall Indian Reserve of Idaho originally built by the American Fur Company in 1834, then sold to the HBC in 1836.

Fort la Reine, now Portage la Prairie, Manitoba: La Verendrye and his sons established this fort in 1738. It was on the edge of Long Plain, a site of buffalo and deer hunting. This was also the starting location for the portage from the Assiniboine River to Lac des Prairies (now Lake Manitoba). Fur traders would use this portage for their journey up the lake to the Dauphin River and Fort Dauphin. The location on the river was also the site of a good sturgeon fishery. The Metis community of High Bluff was established nearby. Portage

was the home of Metis Chief Peichito Tanner. He and his sons operated 250 Red River carts between St. Paul, Minnesota and Edmonton.

Fort Lac la Biche (Buckingham House, Greenwich House), Alberta: Lac la Biche's is located on the lake of the same name also called Red Deer Lake. The Cree name for the lake was "Waskesiu Sakhahegan", which means Elk Lake. Its location on fur-trade routes resulted in posts being built there in the late 1790s. Both David Thompson and George Simpson passed through here, using the Beaver River to go from the main Methye (La Loche) Portage route to reach the Athabasca River. The Metis people, mostly from Red River, coalesced around the Oblate mission that was established in 1853.

In 1798 David Thompson of the North West Company established a trading post, Thompson built Red Deers Lake House and spent the winter of 1798-99 at Lac La Biche. The construction of Red Deers Lake House (later called Buckingham House), on the southeast shore of the lake. This marked the beginning of European settlement at Lac La Biche. In 1799, Peter Fidler of the Hudson's Bay Company arrived on the south shore of the lake and also established a trading post. This post, Greenwich House, operated until 1821, when the two companies amalgamated. In 1853, the Hudson's Bay Company opened a new trading post at the present town site of Lac La Biche.

The first two Oblates to travel to Western Canada were Rev. Father P. Aubert and Brother Alexandre Tache. In the spring of 1853 Father Remas started a mission at Lac la Biche. The mission would later be officially named Notre-Dame-des-Victoires. The first site chosen for the mission was not entirely suitable so in 1855 a new site on a bay north and west of the current Town of Lac La Biche was chosen. Notre Dame des Victoires became one of the most important Oblate missions in Western Canada. For more than a quarter of a century the mission served as the main supply depot for all Catholic missions in the North West.

Fort de la Rivière Tremblante (Grant's House, Aspin House), Manitoba . Robert Grant a partner of the North West Company built this post in 1791. It was located on the Upper Assiniboine River on the left bank near where the Rivière Tremblante enters the Assiniboine. In 1793, Cuthbert Grant Sr. took over the post when he was placed in charge of that district. It was his favourite residence. It was both a source of furs and a provisioning post for the brigades traveling to Athabasca country. Grant departed in 1798 because of the intense competition from 14 posts in the region. The ruins of the fort are located at the bottom of the Assiniboine Valley about 500 yards east of the Assiniboine just above the point where Rivière Tremblante enters. It is close to the present day Saskatchewan village of Togo, and nine miles south of Kamsack.

Fort Halkett and Dease Lake Post: Fort Halkett was an HBC trading post established by clerk John Hutchinson under the direction of Chief Factor Edward Smith in 1829 on the Laird River near the Fort Nelson River, then moved farther west on the Liard to its confluence with the Smith River in 1832. It closed in 1875. The post traded furs with the Kaska, Sekani, and Dene-Thanations. In 1837 they established a post at Dease Lake.

John McLeod set out from Fort Halkett on the Liard River in 1834 and discovered Dease Lake. McLeod's intentions were to reach the Stikine fur trade from the interior. After finding Dease Lake McLeod followed aboriginal trails across to the Stikine River. However, at this time McLeod proved unsuccessful at establishing relations with the natives of the area. Instead it would be Robert Campbell in 1838 that would become the first white man to make contact with the Tahltan tribe. In the winter of 1838-39 Campbell stayed at Dease Lake. The Tahltan people assisted Campbell somewhat, but were not entirely friendly since he represented a disruption of their trading patterns. They felt that if Campbell would not trade as the Russians had, then he should leave the area.

Due to an inability to survive through the winter without proper provisions, Campbell and his group retreated to Fort Halkett before spring. This was a period of fierce competition between the Russian American Company and the Hudson's Bay Company.

Each was trying to gain control of the fur trade in the area. In 1839 an agreement was reached, though, which allowed the Hudson's Bay Company to lease the coastal territories for 2,000 land otter skins annually, and a condition of supplying Russian colonies with provisions. The fort on Wrangell Island that was built in 1840 was then renamed by the British to Fort Stikine. As well, the British built another near the mouth of the Taku River. Because the Tlingit felt that the Hudson's Bay Company was moving in on its operations, there was hostile relations between them. Finally, after several attacks, the British had to stop their interior operations, and focused on the coast.

Fort Hibernia (Indian Elbow), Saskatchewan: Fort Hibernia was on the east side of the Assiniboine River, about five miles above the North West Co. Fort Alexandria. It was originally built by the X.Y.Co. in 1803 and was taken over and operated by the North West Co. after their union in 1803. Fort Hibernia (1807-1869) is located near Kamsack, Saskatchewan. In 1808, Alexander Kennedy (1781-1832) was sent to Fort Hibernia in the Swan River district. In 1821 he became Chief Factor at Cumberland House. In its early years this post was also known as Indian Elbow, and after being re-built in 1824 its name was changed to Fort Pelly. The current village of Pelly, Saskatchewan, takes its name from the fort and is located approximately 8 miles north of the site of the fort. The Hudson's Bay Company built its inland posts in order to challenge the North West Company, whose traders were preventing many of the high quality furs from the interior of the continent from ever reaching coastal HBC posts. To accomplish this, many HBC posts were built very near to NWC establishments and conflict between employees of the two companies was the inevitable result.

Fort Kaskaskia, Illinois: This was a French fort on the right bank of the Kaskaskia River about five miles above the point it enters the Mississippi River. A mission was established there in 1675 by Marquette. It was burned in 1766. It was surrendered to the English in 1763 and was the capital for the region for some time.

Fort Kamloops, B.C.: Fort Kamloops was a Hudson's Bay Co. fort on south bank of the South Thompson River opposite the confluence of the North Thompson River, B.C. Alex-

ander Ross in 1812 first traded at the junction of the South Branch with the North Branch Thompson River. In the autumn of 1812 David Stuart built the first fort at Kamloops for the Pacific Fur Co. It was situated on practically the same site as the present fort and was known at first as the “Shewaps Fort”, being named after a local tribe. The Northwest Co. on absorbing the Pacific Fur Co. (called the Astoria. Co.) in 1813 took over Fort Shewaps and renamed it Kamloops.

Fort Kilmaurs, Fort Babine, B.C.: Fort Kilmaurs, also known as Fort Babine, was built on Babine Lake about 1822 and moved along the shore in 1836. It is directly east of Smithers, British Columbia.

In October of 1822 Hudson’s Bay Company Trader William Brown²⁵ cleared the portage between Stuart and Babine Lakes landed on present day Old Fort as the location for the HBC post in ‘Babine Country’. Brown was new to the region west of the Rocky Mountains, having served most of his career on the plains to the east. Only a few of the early records from Fort Kilmaurs remain, but these are filled with Brown’s observations about the Babine people, the trade networks, and the country as it appeared to him in the early 1820s. Brown describes the location of Fort Kilmaurs as:

Our Establishment is about eighty miles from the Portage, and thirty five from the River below—Situated on the North shore of a Large Bay, which stretches for a considerable distance to the North West—A small river falls into the head of this Bay, where those Indians who do not hunt in the spring resort to work the Carp—The Salmon mount this River in considerable numbers, but they have not been wrought there for these several years—

Although the Hudson’s Bay Company had high hopes for the fur returns that they would receive by expanding into this region, they were largely disappointed in their initial profits. The problem was two-fold. First, Brown was forced to trade a large amount of salmon that was then sent to the other posts in New Caledonia, such as Fort Fraser and Fort St. James. The Babine had a much more consistent supply of salmon than the areas where these other posts were located so Brown was forced to trade a lot of salmon to supply the other posts. This meant that the Babine could get the things they needed without giving up any of their furs. Brown’s second problem was the very strong trade relations that the Babine had with the Wet’suwet’en and the Gitksan. Through these connections they had access to European goods that were being traded along the coast. Because these goods were brought to the

²⁵ Fort Kilmaurs was named after the home county of the Scottish Fur Trader William Brown. After entering the HBC in 1811, William Brown (1789-1827) served in both the Churchill district and Deer Lake before returning to Europe for two years in 1815. In 1817, he returned to North America, working his way up through the ranks while serving at Halkett House, Williams House, Big Point House, Fort Dauphine, Fort Resolution and Fort Wedderburn and became actively involved in the HBC-NWC dispute. In 1821 at the amalgamation of the HBC and NWC, Brown was appointed to the New Caledonia district and in October 1822, he built Fort Kilmaurs, later called Fort Babine. He stayed in the area generally keeping the journals until 1826 and, from 1824, jointly ran the New Caledonia district with William Connolly. He was to explore the country in 1825, but illness and the unsettled nature of the local people prevented him from doing so. That year, he was on crutches and the rheumatism in his right arm was so bad that he could barely write. In 1826 because of his deteriorating state, he was granted leave of absence in Europe and died the following year. William Brown had a wife, but she has not been traced.

coast on ships, they were traded at a far lower rate than the goods the HBC was trading. The HBC supplies had to be carried in canoes and by men and dogs all the way from Hudson Bay meaning that they cost more by the time they got to Babine Lake. Basically, Brown was being out traded by old trade

Fort Lac la Biche (Buckingham House, Greenwich House), Alberta: This Metis community in northern Alberta became home to many Metis who left Red River after the Resistance of 1869-70 and left Saskatchewan after the 1885 Resistance. It was founded in 1798-99 as a result of the competition between fur trade companies. By 1872 it was a well-established Metis community with more than fifteen times the population of Edmonton. It is second to Fort Chipewyan as the oldest settlement of Alberta.

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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 Peeay-sis 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.

Fort La Ramboise, S.D.: Joseph La Ramboise backed by Joseph Rolette at Prairie du Chien, in an American Fur company venture, came overland in the late fall of 1817, and

built a house of driftwood 'dry wood' according to tradition on the Missouri River at the mouth of the Bad River This was the initial settlement in that community, the oldest continuous community in South Dakota.

Excerpts from *The Monthly South Dakotan*, March 1901, No. 11, Third Year, pp. 353-358, "Joseph La Framboise, First Settler, by Doane Robinson (in the Watertown, South Dakota Library collection):

"In 1817 Joseph La Framboise was sent by the American Fur Company from Prairie du Chien, Wisconsin to establish a fur trading post on the Missouri. He proceeded across the country and established a small fort, which he built from dead logs which he found lodged on the end of a sand bar at the mouth of Teton, or Bad River. He called the post Fort Teton. With the assistance of some Sioux Indians, and two half-breed Frenchman, he had packed a supply of goods, chiefly knives, beads and some cloth from Prairie du Chien. The settlement by him then established has continued to the present time and has evolved into the thriving village of Fort Pierre. I have been unable to determine the exact date of this settlement, but his son Joseph Jr. says it was late in the fall and the river was frozen when he arrived there. After the first stock the post was supplied from St. Louis, by way of the Missouri. How long La Framboise remained at Fort Teton I am unable to determine from the evidence now at hand, though he was still there in 1819, but before 1822 he had returned to Prairie du Chien and was, but Joseph Rolette, manager for the American Fur Company, entrusted with a new enterprise into the Dakota country. This time it came out to the Sioux River at the big bend where Flandreau now is. He procured his goods from Prairie du Chien and traded at Flandreau for five years, and then moved his stock across the Côteau to the headwaters of the Des Moines.

Joseph La Framboise, who thus became identified with the earliest settlement in South Dakota, was born at Michilimackinac Island, but the date of his birth I have not yet been able to learn, though it must have been late in the 18th century. His father, Joseph (Francis), was a man of education, refinement and great piety. His mother was a half Ottawa Indian, but a woman of strong character and great ability. Her maiden name was Madeline Marcotte. In 1802 the parents were trading at Milwaukee, but in 1809 their chief post was at Grand Haven, Michigan. That winter, 1809-1810, the father was killed by a Winnebago Indian, while with his family in a tepee; he was on his knees and engaged in prayer. After her husband's death Madame La Framboise continued the business and became one of the most competent and trusted managers of the American Fur Company, having in charge the great depot at Mackinac. As an instance of the forceful character of this remarkable woman it is noticed that after she was fifty years of age she taught herself to read and write and before her death became really proficient in French literature. Her highly accomplished daughter, Josette, sister of the frontiersman of Dakota, in 1817 married Capt. Benj. K. Pierce, and officer of the U.S. army, and a brother of President Franklin Pierce.

Of the subject of this sketch, the son Joseph, who built Fort Teton, the collections of the Wisconsin Historical Society, which deal copiously with his parents, give very lit-

tle information. We learn that he possessed a college education, having graduated at a very precocious age. That through all the years of his sojourn in the western wilderness he kept with him a small but choice collection of books which he read diligently. Catlin speaks of him as a gracious host and a delightful companion. In 1835 Catlin had met La Framboise at Prairie du Chien, where the latter had given him a very graphic description of the pipestone quarry and made a map of it for the artist. [Quoting Catlin] 'La Framboise has some good Indian blood in his veins, and from his mode of life as well as from a natural passion that seems to belong to the French adventurers in these wild regions, he has a great relish for songs and stories of which he gives us many, and furnishes us one of the most amusing and gentlemanly companions that could possibly be found.'

Soon after location on the Des Moines in what is now Murray County, Minnesota in 1828, Mr. La Framboise married a girl of the Dakota tribe, a daughter of Walking Day, one of the head men. In 1829, she bore him a son who was named Joseph. The wife soon after died, and in course of time La Framboise married a daughter of Sleepy Eye, who was a brother of Walking Day's and upon the death of this woman within a few years he married another daughter of Sleepy Eye's. She, too, died young, and in 1845 he married Jane Dickson, the wedding being the first in Nicollet County, Minnesota. By Jane Dickson he reared several children. He died in 1854 at his home where he finally settled in 1839, at West Newton, Minnesota. The eldest son, Joseph, grew up with his Indian relatives, and is a typical Sioux Indian. He rendered the whites inestimable service in the days of the great massacre. At this time, in his 71st year, he resides near Veblin, Marshall County, South Dakota, where I visited him in August last. He is illiterate but intelligent, and has a vivid recollection of his youth and possesses many traditions of the family history which he had learned from his father. He lives on the side of a Côteau where a wooded ravine makes down to the prairie and on either bank, and at a distance of half a mile separating them; he has a home, for he has two wives and a large family by each of them. I was not then informed of the prominence of his relatives of the previous generation, and I was rather startled when with manifest pride he declared, 'I am a cousin of the president's' and I set him down for a boastful old liar, but when I later learned the story of Josette La Framboise as above related, I found that according to Indian reckoning he was justified in the boast. Of the white children of Joseph La Framboise, I have only been able to learn that a son William lives, or recently did live on the old homestead at West Newton, and that two daughters married brothers named Blake, and live in the Fort Ridgeley neighborhood.

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington: Government Printing Office, 1904. Treaty with the Ottawa, etc., 1821. August 29, 1821, 7 Stat., 218. Proclamation, Mar. 25, 1822.

Article 3 excerpt:

"There shall be granted by the United States to each of the following persons, being all Indians by descent, and to their heirs, the following Tracts of Land:....To Joseph La Framboise, son of Shaw-we-no-quā, one section of land upon the south side of the

river St. Joseph, and adjoining on the upper side the land ceded to the United States, which said section is also ceded to the United States."

Fort Laird, NWT: Fort Laird is located on the Laird River in the NWT 37km (23m.) north of the British Columbia border. It was a traditional Aboriginal meeting place. The Laird River flows through the Yukon, British Columbia and the North West Territories,. Rising in the St. Cyr Range of the Pelly Mountains in southeastern Yukon, it flows 1,115 km. southeast through British Columbia then curves northeast back into the Yukon and North West Territories, draining into the Mackenzie River at Fort Simpson NWT. In the spring the Slavey people came from Nahanni Butte, Fort Nelson, Hay Lake, Trout Lake and environs to gather and socialize. The Slavey-Dene began trading with the fur companies in the 1700s and this increased with Mackenzie's exploration of the river that takes his name, called *Deh Cho* by the Dene. The NWC founded a post in the Fort Laird area sometime around 1807. The post was generally referred to as *Rivière aux lairds* (River of Aspens).

An old story says that so many people would be gathered on the site, that if you put all the canoes together, one could walk across the Liard to the other side; the Liard is nearly half a kilometre wide here. Back then, canoes were made out of spruce bark. This is one of the few places in Canada where spruce trees grow large enough to make canoes out of the bark.

The Slavey Dene began trading with Euro-Canadians sometime in the 1700s, and was increased with Alexander Mackenzie's exploration of the Mackenzie River, known locally as the "*Deh Cho*" (Big River). The Northwest Company founded a post in the Fort Liard area sometime before 1807. The post was generally referred to as "*Riviere aux Liards*" (River of Aspens).

A falling-out with the traders occurred. In his report of May, 1821 to the Hudson Bay Company Governor and Committee, George Simpson notes that this post "*was amongst the first established in the District, but abandoned several years ago in consequence of the people being massacred by the Indians to the number of sixteen or eighteen and not re-established until last year.*" With the amalgamation of the Hudson Bay Company and the Northwest Company in 1821, the post was taken over by The Bay and the fur trade era began in earnest. It was the beginning of massive cultural change.

In the spring, moosehide boats, based on the Hudson Bay Company's sturdy York boats, were floated down the rivers to the fort. The people brought their dogs, families, and winter's catch of furs to trade for knives, muskets, pots, axes and other metal products, tea, flour, beads, blankets, and a number of other useful items. The moosehide boats were up to 20 meters in length and were constructed from six to ten untanned moosehides, sewn together and stretched over a spruce pole frame. Upon arrival, the boats were dismantled, and the hides were used.

Father Zephirin Gascon, an oblate missionary of Mary Immaculate, was the first oblate priest to visit Fort Liard. He was born in Quebec in 1826, became a priest in 1854, and just a few years later founded the Fort Liard Mission in 1859.

The missionaries played an important role in the history of the region, travelling the country by snowshoe, dog team and boat to spread their word. One priest, Brother Felix, worked out of Fort Liard from 1912 until 1965.

The Grey Nuns also lived in the area and greatly influenced how arts and crafts were decorated by the local women, shifting the focus from the traditional geometrical shaped designs to flowers, birds and other animals.

Source: <http://www.fortliard.com/history.htm>

Fort Langley, British Columbia: This former Hudson's Bay post was originally built as a fish trading center and a large scale farming operation. The first post was erected in 1827. In later years, many retired HBC employees moved across the Fraser River to the Maple Ridge and Haney areas. Fort Langley was established on the Fraser River by Chief Trader James McMillan in 1827. He was assisted by his clerks, François Annance (Metis),²⁶ Donald Manson²⁷ and George Barnston²⁸. In 1828 it was taken over by Chief Trader Archibald McDonald when McMillan left with Simpson of furlough. It was not useful for agriculture but had an excellent salmon fishery. The HBC also began an export lumber trade from Fort Langley

²⁶ François' great grandparents were New Englanders who were captured by the Abenaki as children and grew up among them, marrying as young adults. His father, Francis Annance, was one of a group of four boys who, as a result of Protestant missionary activity, were sent to school in New Hampshire. Francis Noel attended Moor's Indian Charity School as a young adult. He was in the Columbia District in 1820 as an employee of the North West Company and was retained by the Hudson's Bay Company. He returned to the Abenaki village of St. Francis in 1845. James McMillan felt that either François Annance or Donald Manson could have taken charge of Fort Langley, and he found François "as usual very useful" (McMillan 1827b:17) but George Simpson chose to leave Archibald McDonald in that position.

²⁷ Donald Manson (born 1798), fur trader, was born in Thurso, Caithness, Scotland, in 1798; and entered the service of the H.B.C. in 1817. He was employed at first in the English River district and on the South Saskatchewan; but in 1827 he was transferred to the Columbia district, and he remained on the western side of the Rocky Mountains until his retirement in 1858. He was promoted to the rank of chief trader in 1837, and from 1844-57 he was in charge of the New Caledonia district, with headquarters at Stuart Lake. The date of his death has not been ascertained.

²⁸ George Barnston was educated as a surveyor and army engineer; he joined the North West Company as an apprentice clerk in 1820. He was taken into the Hudson's Bay Company following the union of the two companies in 1821, and served as a clerk at York Factory (Man.); he was described as having an excellent education, and showed great promise. During the 1825-26 season he was at Red River and Fort Bas de la Rivière (Man.), and in 1826 he was transferred to the Columbia District to help Simpson survey the Pacific coast. Finding Simpson an incompetent surveyor, he was obliged to conduct most of the work himself. He then helped James McMillan establish Fort Langley (near present day Fort Langley, B.C.) in 1827, and served there and at forts Vancouver (Vancouver, Wash.) and Nez Percés (Walla Walla, Wash.).



Due to circumstances resulting from an agreement with the Russian American (Fur) Company more emphasis was placed on the farming operation and the Fort was rebuilt 4 kilometers upstream (east) in 1839. Shortly thereafter it burned down and was rebuilt again in 1840.

Activity in Fort Langley reach its peak with the Gold Rush of 1858. For all intents and purposes all prospectors would depart from Fort Langley on their trek to find fortune. To deal with the potential social and political upheavals caused by this great influx of American adventurers the British Parliament decided to provide for a crown colony on the Pacific Mainland with James Douglas as the first Governor of British Columbia. Fort Langley was the location of this proclamation on November 19, 1858.

Fort MacLeod, Alberta: Fort MacLeod is south of Calgary Alberta on the Oldman River. It lies west of the community of Lethbridge, near the reserves of the Peigan and Kainai First Nations. Fort Macleod was founded in 1874 with the arrival of the North West Mounted Police, led by Colonel James F. Macleod. The North West Mounted Police force had been formed to protect Canadian sovereignty in the West. This interest was being threatened by the disruptive and unlawful practices of American whiskey traders who were trading liquor for buffalo robes, wolf skins, and other items of value. The arrival of the North West Mounted Police put an end to the illicit trade in the Blackfoot, Blood, and Peigan Indian territory. Thus, they established an official federal presence in the North West Territories of Canada, which were being eyed by the United States for possible annexation, and effectively opened the Canadian West to settlers. Fort Macleod was the first permanent police post in the British North-West. By 1884, the North West Mounted Police relocated their quarters to the south bank of the Old Man River, west of the present Town of Fort Macleod.

Fort McLeod, British Columbia: This was the first fur trade post set up in eastern British Columbia. When the Yellowhead Pass was found through the Rocky Mountains this post was closed. Fort McLeod at McLeod Lake was established in 1805, by the North West Company; built by John Stuart. It was the first trading post and permanent settlement west of the Rocky Mountains in British Columbia. It was named in honour of Archibald Norman McLeod.

Fort McMurray, Alberta: Roderick McFarlane HBC Chief Factor of the Athabasca District established three posts on the important transportation system along the Athabasca-Slave waterway: Fort McMurray at the junction of the Clearwater and Athabasca Rivers (below the Athabasca Rapids); Graham's Landing, later known as Smith's Landing, and after 1912 as Fort Fitzgerald (1872); and Fort Smith (1874) at the foot of the Slave River Rapids. Each of these locations was a relay station for the transportation of goods around the series of rapids. Fort McMurray located 250 miles downstream from Athabasca Landing, Alberta is named after Hudson's Bay Company Chief Factor William McMurray. The former North West Company post at the junction of the Athabasca and Clearwater Rivers was rebuilt by the HBC's Henry "John" Moberly in 1870 and named after William McMurray. It functioned as a fur trading post and transportation centre connecting Edmonton with the Athabasca country.

Fort McPherson, NWT: This post, located on the east bank of the Peel River was a Dene and Metis settlement since 1852. Fort McPherson (Teet'lit Zheh "*At the head of the waters*") was originally the site of a Hudson's Bay Company that was named for "Murdoch McPherson". It is a town located in the Inuvik Region of the Northwest Territories on the east bank of the Peel River and is 121 km (75 mi) south of Inuvik on the Dempster Highway.

The Hudson Bay Company established a post at the current location in 1840 and eight years later the area was named after Murdoch McPherson, the chief trader for the company. Four years later a Loucheux Indian village moved to the area and Father Grollier set up an Anglican Mission in 1860. In 1903 the RCMP built a detachment post and regularly handled the patrols through the MacKenzie Mountains via the Peel River from Dawson City to Fort McPherson.

Fort Michilimackinac: This was a historic Metis community populated by the Metis children of the early fur traders and Coureurs de Bois who intermarried with First Nations women who lived in the area or who came there to trade.

Michilimackinac (Great Turtle in Algonquin) refers to the entire strait area where Lake Huron and Lake Michigan meet, including the island; but, originally, it meant in particular present-day Saint Ignace, Michigan, in the Upper Peninsula across the strait from Mackinaw City. The original French fort and Jesuit mission were there from about 1671, although there was no French commandant after Lamothe Cadillac left in 1697, as the post was ordered closed in 1696. The Jesuits (and several Coureurs de Bois) remained there until the Jesuits burned their residence and church in 1705. The Coureurs de Bois never really abandoned the place, nor did the governor of New France. The Jesuits were ordered to return in

1706 and built a smaller fort/residence, but they soon accompanied the Ottawas (Odawas) to the lower peninsula at present-day Mackinaw City to locate better fields for planting, as the other site had been exhausted. A French commandant was again approved about 1714 but did not arrive until some years later because of the Fox wars. Cadillac named the fort Fort Buade in 1694, after the then-governor, Louis Buade de Frontenac, but that name does not often appear in the documents.

To halt the English intrusion into the fur trade territory north and west of the Great Lakes governor Denonville ordered La Durantaye to build a fort on the north shore of the strategic Straits of Mackinac (where modern day St. Ignace is located) in 1686.

When the liquor trade at this location got out of hand Louis XVI cancelled the trading licenses in 1698. All the Coureurs de Bois and traders were ordered to return to their St. Lawrence River communities. The Governor of the Fort, LeMothe Cadillac, thus headed south in 1701 and subsequently built Fort Detroit, commanding the water route between the upper and lower Great Lakes.

Because the Indians refused to travel east to trade this policy was abandoned in 1715 and Fort Michilimackinac was re-established on the south shore of the straits to the west of present day Mackinac City. It stayed here for the next sixty-five years. It became the storehouse and hub for the western fur trade to the Mississippi and Saskatchewan Rivers.

Quebec and Montreal fell to the British in 1759 and all the French posts were forfeited to the British. Captain Beaujeu left Fort Michilimackinac for the French settlements. Second in command, Charles de Langlade remained to surrender the fort to Captain Henry Balfour in 1861.

After the French defeat the Indians fought on under the command of Ottawa Chief Pontiac and they captured most of the British posts in the Midwest. In 1863 they took Forts Presque Isle, Sandusky, St. Joseph, Miami, Le Boeuf, Ouitanon and Fort Michilimackinac.

In 1764, the British returned to Fort Michilimackinac and restored the buildings. Trader John Askin made the fort his headquarters. He outfitted a large number of traders and voyageurs to trade to the west. Major Patrick Sinclair arrived to take command in 1779. He felt that the location was indefensible and moved the fort to nearby Mackinac Island. This was completed in 1781, and the name changed to Fort Mackinac.

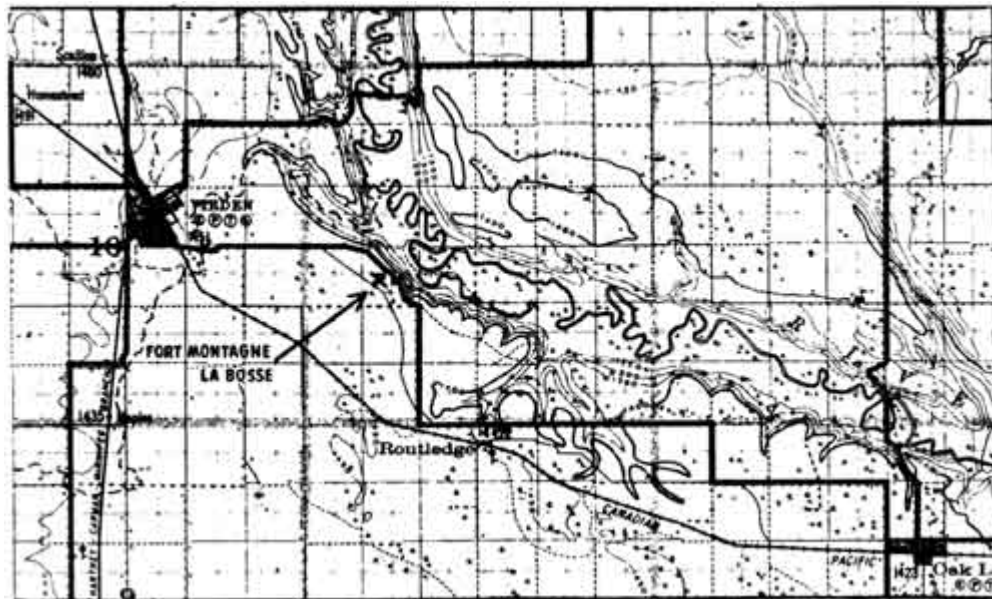
As noted above, before 1763, the French used Fort Michilimackinac on the mainland south shore of the Straits of Mackinac to control the area. After the Treaty of Paris (1763), the British occupied the French fort but considered the wooden structure too difficult to defend. In 1780/1781, its lieutenant governor Patrick Sinclair constructed a new limestone fort on the 150-foot limestone bluffs of Mackinac Island above the Straits of Mackinac. The British held the outpost throughout the war. After the Treaty of Paris, the British did not relinquish the fort to the United States until 1796.

The British aided by Metis and First Nations soldiers captured the fort at the outbreak of the War of 1812. It was then relinquished by the British to the Americans in the Treaty of Ghent and the Americans reoccupied Fort Mackinac in July 1815.

The fort evolved into an important staging area for exploration of the northern Michigan, including the expedition in 1832 under the command of Lewis Cass to explore the headwaters of the Mississippi River. Henry Schoolcraft held the post of Indian agent at Fort Mackinac for a time in the 1830s and conducted pioneering studies of the Native languages and culture of the region.

During the Mexican-American War and for long periods during the Civil War, the Army left the care and upkeep of Fort Mackinac to an ordnance sergeant. Despite these periods of relative inactivity, the fort did manage to play a small role in the American Civil War, briefly acting as a prison for three Confederate political prisoners.

Fort Montagne à la Bosse. This fort was located four and one half miles east of present day Virden Manitoba. In his writings, David Thompson refers to it by its Anglicized name of Boss Hill. The fort was built by the North West Company in 1790 and operated until about 1805. It was located on the Upper Assiniboine River close to the buffalo wintering grounds. In the history books and journals of the explorers, the fort has been given many names: Moose Head Fort, Rivière Fort de la Bosse, Mont à la Bosse, Rivière aux Bois Fort. However, the name commonly known for many years has been Fort La Bosse. Due to competition it was closed after a few years, then reopened in 1794 by John MacDonell. The fort is located on the bank of the Assiniboine where the river bends from southeast to east. The fort operated from 1790 to 1805.



Daniel Harmon, in his journal entry of October 26, 1804 says:

October 26th, Friday - 1804 - Agreeable to Mr. Chaboillez's instructions on the 6th Inst. in company with Mr. La Roque & an Indian who served as Guide, left this place a Horse back to go to Montagne a la Basse, our course being nearly South over a Plain Country and on the 9th we reached Riviere Qui Appelle (Qu'Appelle River) where the North West & X.Y. Coys. have each a fort and where we passed one night with Monsr. Poitras who has charge of the Post, and the next morning we continued our march, always in beautiful Plains till the eleventh in the afternoon when we arrived at Montagne a la Basse where we found Messrs. C. Chaboillez & Charles McKenzie &c. &c. This is a well built Fort and beautifully situated on a very high bank of the Red River (the Assiniboine River is meant), and the Country all around a level Plain, but as the Fort stands on a much more elevated place than the Country on

the opposite side of the River we can from the Fort Gate (as I am informed) at almost all seasons of the year see Buffaloe Grazing or Deer & Cabri bounding across the Plains. All of which cannot fail to render this a very pleasant situation. And here I passed eight Days in the company of the above mentioned Gentlemen, and had not a little satisfaction in their conversation. At times all of us would mount our Horses to take a ride out into the Plain, and frequently try the speed of our Beasts. However on the 19th I left that enchanted abode, accompanied by Messrs. Chaboillez & McKenzie &c. & the Day following arrived at Riviere qui Appelle, where we found our people waiting our arrival and as the Canoes go no further up the River, owing to the shallow water this Season, the Goods intended for Alexandria will be taken there on Horses backs. We therefore gave out such things as we thought necessary and sent the People off and the Day following Mr. Chaboillez &c. returned home and I accompanied by Mr. McKenzie, and a Mr. Allen McDonell (my X.Y. Neighbor) set off for this place where we arrived this afternoon, after making a pleasant jaunt of twenty one Days. Here I have to pass the Winter with me, Mr. Goedike two Interpreters, twenty labouring Men fifteen Women & as many children.

On April 10, 1805, Harmon reports:

April 10, Wednesday - 1805 - On the 24th Ult. I accompanied by one Man a Horse back sat off for Montagne a la Basse, and when we were arrived there we were not a little surprised to find the Gates shut and about eighty Lodges of Crees & Assiniboins encamped about the Fort, who threatened to massacre all the White People who were in it, and those blood thirsty Savages had the boldness to throw Balls over the Palisades & tell our People to gather them up, as they might probably want them a few Days hence. I after having past several Days there sat off to return home but as I got out of the Fort Gate, three rascally Indians stepped up towards me, one of whom laid hold of my Horses Bridle and stopped my Horse, in saying that he belonged to him and added that he would take him from me. However I told him that he had sold the Beast to Mr. Chaboillez, and he had given him to me, therefore he must go and speak to that Gentleman about the Horse as I had nothing to do with him, but the rascal would not let go of the Bridle, and when I saw that, I gave a pretty good blow with the butt end of my whip on his knuckles and then another to my Horse, which made him spring forward & leave the Indian behind, & so I continued my route. But the villain with one of his companions followed us nearly half of the Day, but after that we saw them no more. On my return I remained four Days at Riviere qui Appelle where I passed my time very agreeably in the company of Messrs. John McDonald & Thomas McMurray (both for the X. Y. Company) and Andrew Poitras - but in leaving that place I had the River to cross, and at that late Season the ice was bad, so much so that my Horse with me upon him fell through twice, and the last time I was very nigh going under the Ice, but kind Providence spared me once more.

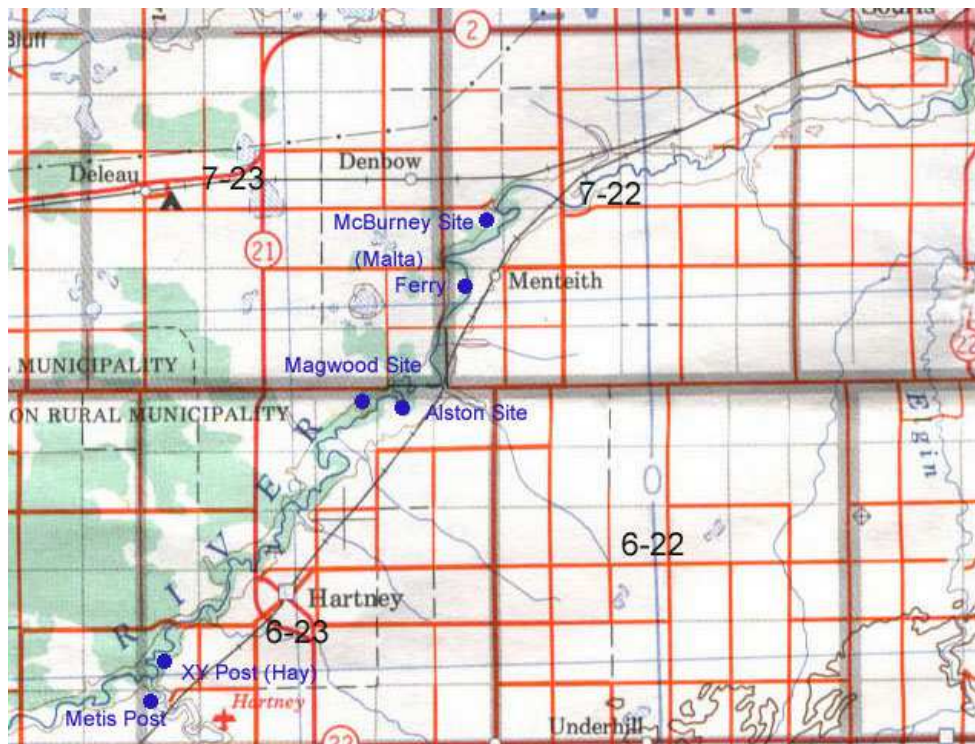
Fort Mr. Grant Fort Mr. Grant was built by Cuthbert Grant after the Hudson's Bay Company closed Brandon House in 1824. It was located on the Souris River about two miles south of present day Hartney, Manitoba (Section 7, Township 6, Range 23).

In 1828 the HBC put Grant on salary and gave him the title, Warden of the Plains. Grant then spent the winter of 1828-29 at Fort Grant. Governor George Simpson then supplied Cuthbert Grant and Louis Guiboche with an outfit to trade from Turtle Mountain to Qu'Appelle and to compete with the illicit traders on the Souris.

In reporting this action to London three years later, Simpson wrote: "...as they have a number of Indian and half-breed relations and are intimately acquainted and connected with all the different tribes in that quarter and are not directly in the service of the Honourable Company they have it more in their power to harass our opponents than we could with a formidable establishment."

At one point, American traders threatened to destroy Fort Mr. Grant, claiming it was on American soil. The HBC sent George Taylor, a surveyor, to place the 49th parallel, and it was found that Grant's fort was a full 33 miles (53 kms) north of the border. This gave Grant the authority to seize persons and their property not authorized to trade outside the United States. In 1824 Grant also had trouble with some Assiniboiné who threatened to destroy his fort. He was able to defuse the situation, so that trading could resume.

Cuthbert Grant died in 1854 after falling off a horse. The next year Fort Mr. Grant became a wintering post only, operating under the management of his descendants and other relatives. By this time business was greatly reduced, consisting of buffalo robes, wolf skins and a few muskrats. After 1861 there is no further mention of the fort in HBC records.



Fort Nelson, British Columbia: The Metis built this North West Company post in 1805. Although the local Indians burnt the fort for times, it persisted. Today it is home to the province's largest group of Metis people.

Fort Nanaimo, British Columbia: Fort Nanaimo was built under the direction of the Métis Joseph William McKay of the Hudson's Bay Company (HBC) in 1852 pursuant to the instructions of Governor James Douglas. The prior year McKay had learned from Chief "Coal Tyee" of the existence of coal at this site. The Fort was located on Nanaimo Harbour on the eastern coast of Vancouver Island. The settlement that grew up around this mining post has developed into the City of Nanaimo. The original Bastion is still standing today and bears a plaque honoring Joseph William McKay as founder of the City of Nanaimo.

The essential role played by Chief Coal Tyee in informing McKay of the "black stones" is commemorated to this day. A bronze bust of Coal Tyee nearby the Bastion was unveiled on June 29, 2002 at Mark Bate Memorial Tree Plaza in Nanaimo. The plaque on that monument states in part that Hay-Wa-Kum, the young cousin of Coal Tyee, remembered Joseph William McKay:... dancing on top of the coal seams with great joy. On September 16, 1945 a crowd gathered at the historic Bastion in Nanaimo to honor this great British Columbian Métis. The occasion was the unveiling of the following bronze plaque commemorating Joseph William McKay as the Founder of Nanaimo. This plaque is firmly affixed to the outside wall of the Bastion in a prominent position.

Reference:

George and Terry Goulet. *The Métis in British Columbia: From Fur Trade Outposts to Colony*. Calgary: Authors, 2008: p.55-56; 136-37; 144-45.

Fort Nisqually, Puget Sound, Washington: In May of 1833, Archibald McDonald, the founder of Fort Nisqually wrote: "While on a trading expedition down the Sound last Spring with 8 or 9 men, I applied 12 days of our time to the erecting of a store-house 15 by 20...This is all the semblance of a settlement there is at this moment: But little as it is, it possesses an advantage over all the other settlements we have made on the coast." In 1840 Governor Simpson decided to bring in Metis settlers from Red River, to hold this territory for the HBC. At age 35, James Sinclair was hired to lead an emigration party to the Columbia River area where they settled on the Nisqually and later the Cowlitz River. HBC Governor George Simpson promoted this migration in the hope that it would help to maintain the land north of the Columbia River as HBC and British territory.

Fort Pelly, Coude de l'homme, Saskatchewan: Previously called Fort Hibernia (1807-1869), it is located near Kamsack, Saskatchewan. In 1808, Alexander Kennedy was sent to Fort Hibernia in the Swan River area of modern-day Saskatchewan. In its early years this post was also known as Indian Elbow, and after being re-built in 1824 its name was changed to Fort Pelly. The current village of Pelly, Saskatchewan, takes its name from the fort and is located approximately 8 miles north of the site of the fort. The Hudson's Bay Company built its inland posts in order to challenge the North West Company, whose traders were preventing many of the high quality furs from the interior of the continent from ever reaching coastal HBC posts. To accomplish this, many HBC posts were built very near to NWC establishments and conflict between employees of the two companies was the inevitable result.

Fort Pelly was the headquarters of the Swan Valley area. This fort took its name from Sir John Pelly, a governor of the company. Swan River House was close enough to large rivers and lakes that it could be easily accessed and could easily transport produce out also, this

being it was a large loading depot for goods or "pieces" (furs, country produce). An 1864 brigade is reported getting stuck at Thunderhill Creek due to exhaustion of the oxen. Harmon complains even after all the building of forts and creating of gardens and such, that "we waste 9/10 of our time" as "leisure time."

This trading post was built in 1824 at the elbow of the Assiniboine River. The Fur Trade stimulated other industries as well. Harmon and Archibald N. McLeod, as early as 1800, spoke of salt and sugar being made and shipped to other forts. In "Resolution 33, from minutes of Temporary Council York Factory", dated July 1, 1824 regarding Fort Pelly states "That 3 boats containing 150 pieces and manned by 19 men constitute the current outfit; that Mr. McDonnell be directed to build 4 new boats of 27 ft. keel and than any of his indebted freeman by employed to furnish about 20 kegs of salt and as much sugar as they can supply." Peter Fidler, in 1820, reports that the natives were making sugar. It took three gallons of sap to make 3/4 lbs. of sugar.

Fort Pembina, N.D.: Pembina is located where the Pembina River enters the Red River two miles south of the Canada-United States border. Pembina River was called the Nipin-minan-sipi, Summer berry stream by the Chippewa. The area of Pembina was long inhabited by various indigenous peoples. At the time of 16th century French exploration and fur trading, historical Native American tribes included the Dakota, Chippewa (Ojibwe) and the Nakota (Assiniboine).



Peter Rindisbaker's drawing of two opposing fur trade posts at Pembina in 1821.

There were a number of trading posts established at Pembina:

- Peter Grant of the North West Company, circa 1793, built a post on the east side of the Red River opposite the mouth of the Pembina River. It had disappeared by 1801.
- In 1797 Jean Baptiste Chaboillez of the North West Company built a post on the south bank of the Pembina River (west side of the Red River) in what is now Pembina State Park.
- From 1800 to 1805 the XY Company had a post within sight of the two following posts. It was absorbed by the North West Company.
- In 1801, Alexander Henry the Younger, also of the North West Company, built a post on the north bank across from Chaboillez's post. During his stay he constructed a large storehouse (120' x 20') and a stable for fifty horses. He remained in charge until 1808. It was absorbed by the Hudson's Bay Company in 1821.
- By 1793 the Hudson's Bay Company had a small post called Fort Skene on the east side on the Red River. It was rebuilt in 1801. By 1805 most of the local beaver had been exterminated. Pembina was the traditional rendezvous for the Métis buffalo hunt. Fifteen hundred or more hunters and family members would stage their hunting parties at this location. It was also a center for illicit trade with the United States. The HBC post operated until at least 1870, even though it was known to be south of the border.
- In 1812 people from the Red River Colony (Selkirk Settlement) built Fort Daer on the Chaboillez site.
- In the 1840s Norman Kitson of the American Fur Company had establish a trading post.

Until 1823, both the United States and Canada believed the community of Pembina was in Canadian territory. However, Major Stephen H. Long's survey of the 49th parallel revealed Pembina's location to be just south of the border.

Fort Pitt, Saskatchewan: Fort Pitt was also called Little Fort, Waskahikanis (Small House) or Waskahikanasis (Lesser House) to distinguish it from the larger Fort Carlton. It was established in 1829 when Chief Factor C.F. Rowand sent HBC clerk Patrick Small²⁹ from Edmonton House to establish a post near the Red Deer Hills on the North Saskatchewan. It was named Fort Pitt in honour of Thomas Pitt an HBC Governing Committee member from 1810 to 1832. The fort briefly closed in 1832 because of attacks then reopened in 1833 under the supervision of clerk Henry Fisher. Fort Pitt was a provisioning post for meat, pemmican, and grease as well as horses and dogs for the transportation system. In 1843, John Rowand³⁰ (1812-1865), the Metis son of Chief Factor John Rowand and Louise Umphreville of Fort Edmonton replaced Henry Fisher. In 1850 Rowand was promoted to the rank of Chief Trader. He was followed by William McKay who became Chief Factor in

²⁹ Patrick Small Jr (1789-1846), a Metis, was employed by NWC (1804-1821) and HBC (1821-1846), he was the son of (I)-Patrick Small Sr. and Cree Woman. Patrick Jr. was stationed in Edmonton area from 1804 to 1826). Small married in 1813 at Fort Augustus (Edmonton), Nancy Hughes Metisse, "in the custom of the country" and had the marriage ratified August 21, 1838 at Carlton House, at the junction of the North and South Saskatchewan Rivers. Nancy was the daughter of James Hughes, Chief factor of Fort Augustus (Edmonton) and Indian woman.

³⁰ John Rowand Jr married Margarete Harriot, Margarete's parents were Edward (Ted) Harriot and Margaret Pruden.

1873, and Chief Trader W.J. McLean in 1884. Fort Pitt's importance as a transportation hub increased after 1860, when the Carlton Trail, the overland route between Fort Garry and Fort Edmonton, became the Company's main route to the interior. On September 9, 1876, Fort Pitt was a location for the signing of Treaty No. 6 between the Crown and several Bands of Plains and Wood Cree. Fort Pitt figured in the 1885 Resistance when on April 2, 1885, some of Big Bear's Mistahi-Maskwa Cree, attacked the Fort. In 1890 William McKay Jr. closed Fort Pitt and all of its buildings were moved to Onion Lake.

Fort Pitt was built by Patrick Small in 1829-30. They traded in pemmican, buffalo hides and other provisions. During the 1880's Fort Pitt was a major fur trade and supply post for the Hudson Bay Company. The fur traders in charge of this fort include Henry Fisher, John Rowand Jr. James Simpson, Richard Hardisty Jr., William McKay Sr., Angus McKay and William McKay Jr. The fort was the site for the signing of Treaty 6 in 1876 and it served as a militia center during the North West Resistance in 1885. In the early 1800's many of the original HBC trading posts along the North Saskatchewan River were abandoned during the competition between the HBC and the North West Company. A second generation of trading posts such as Fort Edmonton and Fort Carlton replaced them, with Fort Pitt half way between the two. Fort Pitt was built in 1829. From 1829 to 1876 the trading post served as a supply fort, providing meat and pemmican as well as collecting fur. The fort was seriously affected by the disappearance of the buffalo and began to decline. In 1876 Fort Pitt was chosen to co-host signing of Treaty 6, the other half of the process being at Fort Carlton to the east. The fort was partially destroyed during the 1885 Metis Resistance and the buildings were moved to Onion Lake in 1890 by William McKay.

Fort Providence, NWT: This post was established on the northeast bank of the Mackenzie River in the mid 1800s. The post then closed after the Franklin expedition to the Coppermine area in the 1820s. The Roman Catholic Mission opened in 1861 and the HBC established a post there shortly thereafter. Cattle ranching and farming were important activities at Fort Providence throughout its history.

Fort Qu'Appelle, Saskatchewan: This town is located in the Qu'Appelle valley north-east of Regina and just east of Pasqua Lake. The current site is Saskatchewan's third Fort Qu'Appelle. The first was an XY Company post 1801-05 on the river near the Manitoba border. The Hudson's Bay Company first used the name for a post north of Whitewood 1813-19. The current site was a Hudson's Bay Company post 1852-54 and 1864-1911. This was originally named Calling River House, Kito-pwi-sipi-waska-hikan.

Fort Qu'Appelle in southern Saskatchewan is located in the Qu'Appelle River Valley 70 km NE of Regina between Echo and Mission Lakes" and not to be confused with the once-significant nearby town of Qu'Appelle located to the north. The name "Qu'Appelle" comes from the French name for "Who calls" and is derived from its Cree name, Kah-tep-was, "the river that calls." It was originally established in 1852 as a Hudson's Bay Company trading post. The current site is the third Fort Qu'Appelle. The first was a North West Company trading post (1801-05), also in the valley to the east, near what is now the Saskatchewan-Manitoba border. The Hudson's Bay Company itself first used the name for a post

north of present-day Whitewood (some 174 kilometres east of Regina on Number 1 Highway) from 1813 to 1819.

Prior to the mid-19th century establishment of the longer surviving fur-trading post at the ultimate site of the town, it was the hub of several historic trails that traversed the north-west. It was the site of a Hudson's Bay Company post from 1852 to 1854. The post was revived again from 1864 to 1911. It is the site for the signing of Treaty 4 by Cree, Nakota and Salteaux peoples.

Fort Rae, NWT: This settlement located on Mountain Island on the North Slave River was a Metis settlement in the 1700s, long before it became a HBC fort named after John Rae, famous for his search for the lost Franklin Expedition. In 1852, the ancestors of the North Slave Metis and the Hudson's Bay Company built (Old) Fort Rae in the North Arm of Great Slave Lake near the site of the original Métis post. This Métis community was culturally distinct from the Dene and white society. The Metis families that settled here had long interacted, worked together, and arranged inter-family marriages during the first two centuries of the fur trade. Out of these social and work relationships and shared values, the Metis promoted their sense of being a distinct people around (Old) Fort Rae. These Métis families spoke many languages, including their own indigenous *Michif*, and had its own laws, values, beliefs, technologies, economy, and history. The historical evidence shows that these Metis used the lands in a 320-kilometer radius around (Old) Fort Rae, stretching across the Barren Lands to Bathurst Inlet. Old Fort Rae operated until 1904 when many families and the fort relocated to modern Fort Rae to the north

Fort Resolution, NWT: Fort Resolution is built on a peninsula southwest of the Slave River Delta on the south shore of Great Slave Lake. A North West Company trading post was first established on the Slave River delta in 1786. A few years later it was moved to nearby Moose Deer Island however this site was abandoned when the Fort was rebuilt on Great Slave Lake.

Fort Resolution is the oldest documented community in the Northwest Territories, and was a key link in the fur trade's water route north. Fort Resolution is designated as a National Historic Site, due to its importance to aboriginal culture and fur trade history. In 1786 Cuthbert Grant Sr. and Laurent Leroux of the North West Company established a post on the left bank of the Slave River a few miles from its entrance into Great Slave Lake. Shortly, it was moved to Moose Deer Island (Deninoo Kue) a short distance from the mouth of the river. In 1815, the HBC established Fort Resolution on the west shore of Great Slave Lake about four miles south of the mouth of the Slave River. After the amalgamation of the companies in 1821 the fort was reconstructed at the original site.

In 1786, Cuthbert Grant of the NWC and Laurent Leroux of the rival Gregory McLeod and Company, arrived on the south shore of Great Slave Lake to establish fur trade posts. They both originally established on the Slave River Delta, but relocated to Grant Point (now Stony Point) a few miles upstream of where the river falls into the lake. The Hudson's Bay Company established Chiswick House on the delta in 1803 but it was abandoned by 1806. After 1815 both the HBC and the NWC were established on Moose Deer Island, about a

mile from the present site of Fort Resolution. It was after the amalgamation of the HBC and NWC that the name was changed to Fort Resolution. This area was a major centre of Metis occupation since the inception of the fur trade at Great Slave Lake. However, it should be pointed out that two of the most famous Metis names associated with Fort Resolution, Beaulieu and Mandeville date back to the mid 1700s in the Lake Athabasca-Great Slave Lake area.

Fort Rouge and Crescentwood, Manitoba: Early History

The Fort Rouge and Crescentwood areas of Winnipeg were originally river lots running east to west from the Red River to Cambridge Street. On an 1885 Winnipeg map these lots (listed north to south) were owned by:

- Sarah Harkness, Metis (nee Stevenson) widow of former HBC employee Andre Harkness. Lot 41, along the Assiniboine River, originally an HBC reserve of land.
- James Mulligan, husband of Francoise Ducharme (b. 1846) Metis, daughter of Baptiste Ducharme and Marguerite Jolicoeur. Lot 30
- Catholic Mission. Lot 32
- Daniel Carey, previously owned by Baptiste Bruce (Metis). Lot 33
- Sisters of Charity, previously owned by John McTavish (Metis) and Maxime Lepine (Metis). Lot 32
- Baptiste Berard Lot 31.
- Hon. Henry J. Clark, previously owned by Joseph Bruce (Metis) and Joseph Poitras (Metis) Lot 30.
- Baptiste Morin (Metis) Lot 29.
- James Morrison. Lot 28
- Illegible. Lot 27
- James Galarneau (Metis) son of Louis Galrneau Canadian and Marie Crebassa (Metis) Lot 26.
- Henry Genton (Metis) previously owned by Charles Genton, son of Maxime. Maxime Genton (Genthon), husband of Marie Louise Jerome (Metis). Lot 25
- Joseph Genton (Metis), son of Maximilian Genton (Canadian) and Louise Jerome (Metis) Lot 24
- Lots 24-30, previously owned by Joseph Genton (Metis), Honore Pariseau (Metis).

The eventual location of the Metis Road Allowance Community of Rooster Town was on River Lots # 22-29 on the Cambridge end of the lots.

Fort Rouge is a district of Winnipeg, Manitoba. Located in the south-central part of the city, it is bounded on the north by the Assiniboine River, on the east and south by the Red River, and on the west by Stafford Street and Pembina Highway. Few detailed histories of Fort Rouge and its neighbourhoods have been written. Fort Rouge had been part of the Parish of St. Boniface and before its incorporation into the city of Winnipeg, it was known as St. Boniface West. Beginning in about 1835, the Hudson's Bay Company divided the area into river lots for fur trade employees released from service with the amalgamation of the Northwest and Hudson's Bay companies. River lots extended two miles back from the river,

with river frontage providing access to the main avenue of transportation for the Red River Settlement. While the few existing explorations of the development of Fort Rouge acknowledge the first longlot surveys, they do not identify this as a Métis history and they also do not explore the mechanisms through which the Métis lost ownership of this land.

Crescentwood: The district of Crescentwood was originally long, narrow lots running from the Red River southwest to Cambridge Street. The largest one, Parish Lot No. 43 St. Boniface, changed hands many times until in 1889 it was purchased by John Henry Munson who then built a substantial home on the Assiniboine River. When the C. H. Enderton Company purchased a large parcel of the land for subdivision and development, a representative went to Munson and asked if the new district could be named after his home, Crescentwood.

The Crescentwood area was part of the City of Winnipeg's first official suburb. The area began to flourish once the Maryland and Osborne bridges were constructed.

The original Enderton development included a major portion of Crescentwood and a small corner of River Heights. In 1904, Enderton laid out Yale, Harvard, Kingsway and Dromore Avenues. He also purchased lots to create Oxford Street and the east side of Waverley north to Wellington Crescent. All the property on the river side of Wellington Crescent from Grosvenor Avenue to just beyond Elm Street in River Heights was his as well. Wellington Crescent was once an Indian trail following the curves of the Assiniboine River.

Many of the wealthiest residents moved into the new neighbourhood from 1904 until the 1913 recession. The remaining lots sold as the economy recovered. As the area developed the Metis moved further and further south west. Many Metis squatters were located at what was called Rooster Town located along the railway right-of-way between the Grand Trunk Pacific Railway which ran down what is now Grant Ave. and the CNR tracks to the south.

Corydon Avenue did not originally extend past Cambridge Street. It was later curved to line up with Jackson Avenue, with the entire stretch being re-named Corydon. The Jackson Avenue name was then moved over to a street just south of Grant.

The section of Grant Avenue that passes through our area was originally a combination of Ward Avenue and the westbound C.N.R. main lines. The train lines were later moved south of Taylor Avenue. Ward was twinned and re-named Grant Avenue.

Fort Saint James, British Columbia: When Simon Fraser founded this North West Company fort in 1806 it was called Sturgeon Lake but renamed Stuart Lake Post in honour of John Stuart of the NWC. After amalgamation with the HBC the name was changed to Fort Saint James. This was the second most important British Columbia fur trade post built by the Metis for the North West Company in 1806. As part of his commission from the NWC, Simon Fraser and his assistants John Stuart and James McDougall explored potential river routes to the Pacific Ocean from 1805 through 1808. In the winter of 1805-06 James McDougall travelled from fort McLeod to Carrier's Lake, now known as Stuart Lake, at the head of the Stuart River, in the heart of territory inhabited by the Carrier or Dakelh first Na-

tion, this proved to be a lucrative locale for fur trading and so a post - Fort St. James - was built on its shore in 1806. In 1821, the fort came under the control of the HBC, when the NWC merged with it. It subsequently became the administrative headquarters of the Company's New Caledonia District.

Fort Saint John (Rocky Mountain Fort), British Columbia: A fur trading post was first established in the area of present-day Fort St. John by at least 1798; the various trading posts in the area of present-day Fort St. John were opened, closed, reopened, renamed, and rebuilt in this locale from 1798 to 1823, by both the Northwest Company (NWC) and the Hudson's Bay Company (HBC). A NWC post was built by the Metis between 1793 and 1805. Fort St. John is a city in northeastern British Columbia located on the Peace River at Mile 47, on the Alaska Highway. Originally established in 1794, as a trading post, Fort St. John is the oldest established settlement in present-day British Columbia.

Time line:

- 1794 -1805 The first fort, called Rocky Mountain Fort, was established along the south side of the Peace River at the mouth of the Pine River. Rocky Mountain Fort was the earliest European settlement in mainland British Columbia.
- 1806-1823 Fort d'Epinette, also called St. John, was established by the Northwest Company on the north side of the Peace River. The name changed to Fort St. John when the Hudson's Bay Company merged with the Northwest Company in 1821 and took over management of the fort. The fort was closed following a massacre of Guy Hughes and four other employees in 1823.
- In 1821, following the amalgamation of the two trading companies, Yale's House was shut down, and the old NWC Fort St. John's was re-opened. In 1823, however, the HBC was making arrangements to shut down Fort St. John's and instead direct trade to Fort Dunvegan and the recently re-opened Rocky Mountain Portage House (at Hudson Hope). This plan would have emphasized the HBC's fur trade with the Sekani at the expense of the Beaver; however, instead this post, along with all the other HBC posts on the upper Peace River, was closed in 1823 following the murder of the Fort St. John's post manager and four HBC employees by Beaver Indians in an event referred to by the HBC as the "St. John's Massacre." Following this event, the HBC ceased its operations on the Peace River upstream of Fort Vermilion.²⁶ HBC posts in the BC portion of the Upper Peace River were not re-opened until ca. 1858.
- 1858 - 1872 Fort St. John was reopened on the south side of the Peace River after a 40 year lapse due to the 1823 massacre. Louis Bourassa was in charge in 1869.
- 1873 - 1923 Fort St. John was moved directly across the Peace River to the north side onto what is today referred to as 'Old Fort' subdivision outside of the city of Fort St. John.
- 1923 Frank Beaton moved Fort St. John to Fish Creek, located just outside of the town of Fort St. John.

The present location is thought to be its sixth. The original trading post built in the area was named Rocky Mountain House, established one year after Alexander Mackenzie explored the

area in 1793. One of a series of forts along the Peace River to service the fur trade, it was located southwest of the present site of Fort St. John. The Dunneza and Sikanni First Nations used it as a trading post. It was also used as a supply depot for further expeditions into the territory. The fort closed in 1805.



Traders waiting at the Hudson Bay Company's Fort St John at the turn of the 20th century (Provincial Archives of Manitoba/N12892).

Fort d'Epinette, the Pine Fort was built in 1806 by the North West Company. It was renamed Fort St. John in 1821 following the purchase of the North West Company by the HBC. This fort was located about 500 metres downstream from the mouth of the Beatton River, which at that time was known as the North Pine River (d'epinette in French). It was shut down in 1823.

After a lapse of nearly forty years, Fort St. John was reopened in 1860 on the south side of the Peace River, directly south of the present community. It was moved in 1872 by Francis Work Beatton directly across the river. This community lasted until 1925 when the river ceased to be the main avenue of transportation and the fort was moved closer to where settlers were establishing homesteads. The new town was constructed at Fish Creek, northwest of the present community, on the new trail to Fort Nelson.

The 1881 enumeration for Fort St. John recorded that 16 people resided at the HBC post. These included eight French "half-breeds," comprising Baptiste Lafleur, an interpreter for the HBC post, together with his wife Françoise, and their six children, one of whom worked as a labourer for the company.

Fort Saskatchewan, Alberta: Fort Saskatchewan was called Chimaganis (Soldiers or Little Soldiers) by the Cree and Metis. In 1875, under the command of Inspector W.D. Jar-

vis, the North-West Mounted Police established Fort Saskatchewan as a fort on the North Saskatchewan River. The Fort Saskatchewan District entered history over 200 years ago with its original industry of canoe building. The location just northeast of present day Edmonton was labeled "Birch Hills" by the local people. In the spring of 1755, Anthony Henday took a break in the area as he was preparing for his return to Hudson Bay. The area saw a couple of trading centers established by fur traders around four decades after. The area also saw the construction of Fort Augustus by the North-West Company during the 1795 summer. It was built near the present location of the city of Fort Saskatchewan. Afterwards, the HBC erected the Edmonton House. In the spring of 1875, the Northwest Mounted Police built the "Fort on the Saskatchewan." It was originally known as "Sturgeon Creek Post", but the name was changed very shortly to "Fort Saskatchewan". A community began to develop adjacent to the fort. Thus, the present City of Fort Saskatchewan traces its history back to this Northwest Mounted Police fort of 1875.

Fort Simpson, NWT: This post, originally known as Fort of the Forks, is located on an island at the forks of the Laird and Mackenzie Rivers. It was after the amalgamation of the HBC and NWC that the name was renamed in honour of HBC Governor George Simpson.

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

Fort Souris, Manitoba: The first Fort Souris was on the Souris River near its confluence with the Assiniboine River. It was built in 1793 for trade with the Mandan Indians. It was abandoned when the HBC built Brandon House. The second fort was built by the X. Y. Co.

circa 1800 near Brandon House. It became a NWC fort after the fusion with the X.Y. Co. in 1804. note that the Souris or Mouse River was called the St. Pierre River by LaVerendrye.

Fort Union: Fort Union Trading Post was the most important fur trading post on the upper Missouri from 1828 to 1867. It was located at the confluence of the Yellowstone and Missouri Rivers. Fort Union employed up to 200 people, mostly Métis. At this post, the Metis, Assiniboine, Crow, Cree, Ojibway, Blackfeet, Hidatsa, and other tribes traded buffalo robes and other furs for trade goods such as liquor, beads, guns, blankets, knives, cookware, and cloth. The Metis were trading and working at Fort Union as early as 1830.

The fort was located on the Missouri River at the North Dakota and Montana border twenty-five miles from what is now Williston, North Dakota. The fort, perhaps first known as Fort Henry, was built in 1828 or 1829 by the Upper Missouri Outfit managed by Kenneth McKenzie and capitalized by the American Fur Company.

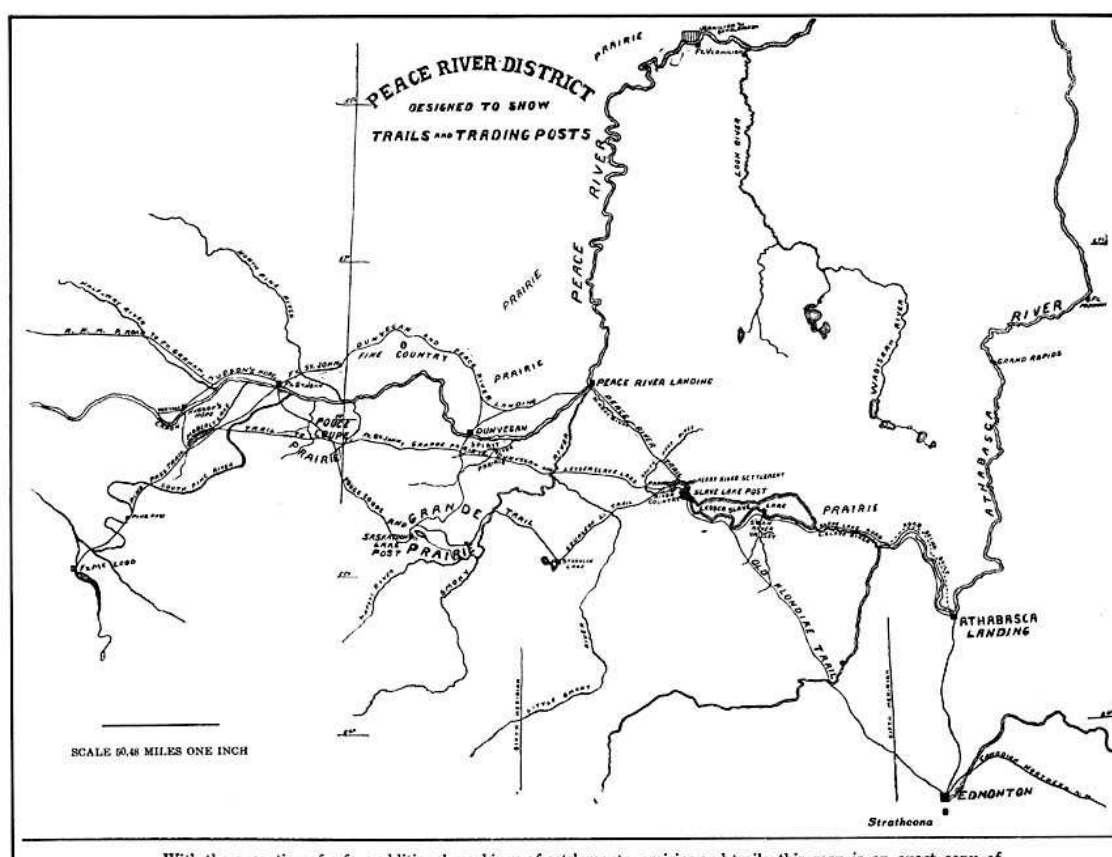


Fort Union in 1865.

Fort Vermillion, Alberta: Fort Vermillion was established in the late 1700s to replace Pine Island and Fort George. It was located opposite the mouth of the Vermillion River where it enters the Peace River. The area was inhabited by Dunneza (Beaver), Dene, and then Cree long before the arrival of European traders and settlers.

Named for the vermillion coloured clays lining the river banks, Fort Vermilion began as a trading community for the North West Company, upstream of the impassible Vermilion chutes. The fort was established in 1788, following the expeditions of Alexander MacKenzie. Winter residents would trade furs with the native trappers, then send the furs by river during the summer to exchange points to the east and then to Montreal. The fort was later transferred to the HBCo. after the 1821 merger. The first Anglican church was built in 1877.

The main access to the settlements was by means of the river, using river boats and then ferries to haul materials in the summer months, when the water was not frozen. In 1903 the first steam-powered vessel to serve Fort Vermilion was the St. Charles built to navigate the 526 miles (847 km) the upper reaches of the Peace River, from Hudson's Hope to Fort Vermilion.



Fort Victoria, British Columbia: This HBC settlement was started in 1843 to establish their claim to that area, thus fending off the American and Russian claims. Victoria was founded by HBC Chief Factor, James Douglas. It was originally called Fort Camosack then Fort Albert before the name was changed to Victoria. It later became a stopping point for prospectors on their way to the gold fields. Today there is a large Metis community in this area.

Four Persons and Choteau, Montana: In 1868, Captain Nat Pope, special Indian agent, established an agency nine miles north of Choteau, called “Four Persons” or “Four Men,” because four Crow Indians were killed there in 1857 in a battle with the Piikani. Two trading posts were located near the agency, the licensed post of the NorthWest Fur Co.

In 1868 Eli Guardipee’s family left Turtle Mountain along with nine other Metis families and 30 Red River carts. Some settled at Fort Benton whereas the Guardipees settled near Four Persons on the Teton River near present day Choteau.

The first fort (stockade) and Indian agency, known as "Old Agency," was referred to as the “Four Persons” Agency by the Blackfeet Nation. It was located from 1868-1876 near the Teton River three miles north of the present city of Choteau.

Businessman A.B. Hamilton built a little trading post on the Teton River in 1873 and became the first postmaster in 1875. His trade was almost solely with the Native Americans of the Blackfeet reserve. The following year, for convenience sake, he moved to within half a mile of the agency. Old Agency was abandoned in 1876 and the post office name changed from Old Agency to Choteau in 1882.

The community is located in the Teton River bed about 50 miles northwest of Great Falls on U.S. Highway 89 and is about 90 miles south of the Canadian border, as the crow flies.

By 1876 the Blackfeet Reservation boundary was changed and the agency was relocated north of Birch Creek on Badger Creek, as the Running Crane Agency.

In 1880, Old Agency was a hamlet of white men who had married Native American women, some Blackfeet, and some Metis who lived there with their children. In 1883, the land around Old Agency was sold and Isaac Hazlett platted the townsite of Choteau three miles south and moved the Hamilton and Hazlett store there.

The Post Office opened as Old Agency in 1875 and the name changed to Choteau in 1882.

French Prairie, Oregon Territory: French Prairie is a designation dating to the 1820s and describes an area of the Willamette Valley, bounded by the Willamette River on the west and north, and the Canby and Molalla Rivers on the east. French Prairie was originally populated by Metis who once worked out of Fort Vancouver until their contractual obligations to the Hudson’s Bay Company were over.³¹ Between 1829 and 1843 they then settled in the Willamette Valley more than a decade before Americans found their way there. It became one of the oldest and largest Metis agricultural communities in the Old Northwest.

Frenchman Creek Metis Wintering Camp, Saskatchewan: Frenchman River, or Frenchman Creek, known locally as the Whitemud is a river in Saskatchewan which flows into Montana. It is a tributary of the Milk River, itself a tributary of the Missouri River. The river is approximately 341 kilometers (212 mi) long. The headwaters are found

³¹ Some of these were Metis who had come west with the Sinclair Expedition of 1841.

in the Cypress Hills at an elevation of 975 meters (3,199 ft). It then flows east towards Eastend, then turns south-east.

The name origin is uncertain, although probably from the Metis people who first lived there near Seventy Mile Crossing. The Metis hunting groups often wintered in Montana at the fork of the Whitemud and Milk Rivers. Chief Sitting Bull came to Canada along the Frenchman River after defeating General Custer at Little Bighorn in 1877. He went on to Wood Mountain to live in exile for several years before returning to the United States.

“One of the last refuges for the northern Great Plains buffalo was the Milk River Valley in northern Montana. During the late 1870s and early 1880s many Indian and Metis groups gathered there to hunt the diminishing herds. During the summer of 1877 Father Rappagliosi traveled with a group of about 70 families following the buffalo herds in the Milk River drainage. This camp spent the winter of 1877-78 living in huts along the river bottoms in the Frenchman Creek area. The U.S. Army estimated in February 1878 that the camp contained 108 families with 611 people. More Metis arrived during 1878 and in October 1878 the Army estimated that about 300 Metis families were living in the area.

The camp on the Milk River included a number of Canadian Metis who had been displaced from their farms and many families of American Metis who were members of Chipewewa Indian bands in North Dakota. These American Metis families had also followed the shrinking buffalo herds to Montana. The priests of the Oblates of Mary Immaculate had been active in western Canada for many years, and the Metis in the camp were Christian and spoke French. Father Rappagliosi was already fluent in French from his school days and enjoyed the pious reception the Metis gave him”³².

Frenchman River, Whitemud River, Rivière Blanche, Saskatchewan:

Frenchman River, or Frenchman Creek, known locally as the Whitemud is a river in Saskatchewan which flows into Montana. The area of the Milk River known as the Big Bend, or Medicine Lodge, is close to where Frenchman's Creek enters the Milk and north-east of present-day Malta, Montana. The largest early Metis settlement was located here, because of the good buffalo hunting along these rivers and at the nearby Bears Paw and Little Rocky Mountains.

It is a tributary of the Milk River, itself a tributary of the Missouri River. The river is approximately 341 kilometers (212 mi) long. The headwaters are found in the Cypress Hills at an elevation of 975 meters (3,199 ft). It then flows east towards Eastend, then turns south-east.

The name origin is uncertain, although probably from the Metis people who first lived there near Seventy Mile Crossing. The Metis hunting groups often wintered in Montana at the fork of the Whitemud and Milk Rivers. Chief Sitting Bull came to Canada along the Frenchman River after defeating General Custer at Little Bighorn in 1877. He went on to Wood Mountain to live in exile for several years before returning to the United States.

Frog Plain, La Grenouillère, Manitoba: Frog Plain called Grenouillère (Frog Marsh) by the Metis was a traditional meeting place along the Red River north of Seven Oaks. It is located along the Red River just north of Chief Peguis Trail and denoted by Frog Plain

³² From: Philip Rappagliosi and Robert Bigart. *Letters from the Rocky Mountain Indian Missions: Philip Rappagliosi*, Lincoln: University of Nebraska Press, 2003: xxxvii - xxxviii

Drive in Winnipeg. In the early 1800s, on an annual basis, the North West Company partners from Fort William would travel west down the Winnipeg River and Lake Winnipeg, then up the Red River to meet their western brigades bringing pemmican supplies that were to be used by the voyageur brigades traveling to Athabasca country.

Gabriel's Crossing, la traverse à Gabriel, Saskatchewan: In 1871, Gabriel Dumont settled on a farm on the east bank of the South Saskatchewan River at another Carlton Trail river crossing about six miles upstream from Batoche. This site is about half a mile south of the present day Gabriel's Bridge. Over the years he built a small store/tavern/pool hall and developed a farm of about twenty planted acres. He also raised horses that he used as leader of the buffalo hunts. In 1872, Dumont replaced the Hudson's Bay scow moored at this crossing with a regular ferry and entered into competition with the Batoche ferry. He posted an advertising sign on the Carlton Trail where it divides near the present day community of Humboldt. The sign listed his rates and was written in English, French and Cree. Dumont's ferry was 22 feet long by twelve feet wide, held by rope and moved by oars. In 1877, the Northwest Territories began to regulate ferry services and Gabriel had to apply for a license to operate.

Georgetown, Minnesota: Georgetown is one of the oldest towns in the Red River Valley. It began its existence as the farthest south trading post for the Hudson's Bay Company. In 1859, Georgetown was established about 16 miles north of present-day Moorhead by James McKay³³ for the Hudson Bay Company. Georgetown was originally called "Selkirk", in honor of Lord Selkirk, and subsequently was renamed for Sir George Simpson who was overseas governor of the Hudson's Bay Company. It was first located where the Red River and Buffalo River flow together.

In 1883, present day Georgetown was moved to its current site when the Great Northern Railroad right of way was established between Moorhead and Crookston. A warehouse, store building, shops, and similar buildings were erected. The company town was run by Robert McKenzie until he froze to death returning from Pembina with supplies. He was succeeded by James Pruden and Alexander Murray. R.M. Probstfield took charge in 1864. There were 30 men employed at Georgetown in 1862.

Glasgow, Montana: American Indians inhabited the region of the Milk River basin for centuries, and extensive buffalo and pronghorn antelope herds provided ample food for the nomadic tribes. The Nakoda, Lakota and Dakota peoples alternately inhabited and claimed the region from the 16th to the late 19th centuries. In 1804 the Lewis and Clark expedition came within 15 miles of the future site of the city of Glasgow and noted the extensive herds of buffalo and various game. In 1851 the US government formed the first treaty with the Native American tribes, in 1885 the tribes engaged in the last known buffalo hunt in the region, and in 1887 a treaty was signed where the tribes surrendered 17.5 million acres, which led from 1888 to the formation of the Fort Peck Indian Reservation and the removal of the tribes from the Glasgow area.

³³ Later a member of the Legislative Assembly of Assiniboia that voted to bring Manitoba into Confederation.

The Milk River is formed in Glacier County in northwestern Montana, 21 miles (34 km) north of Browning, Montana, by the confluence of its South and Middle forks. The 30-mile (48 km) long South Fork and 20-mile (32 km) long Middle Fork both rise in the Rocky Mountains just east of Glacier National Park, in the Blackfeet Indian Reservation. The main stem flows east-northeast into southern Alberta, where it is joined by the North Fork of the Milk River, then east along the north side of the Sweet Grass Hills. It flows past the town of Milk River and Writing-on-Stone Provincial Park, then turns southeast into Montana, passing through the Fresno Dam, then east past Havre and along the north side of the Fort Belknap Indian Reservation. Near Malta, it turns north, then southeast, flowing past Glasgow and joining the Missouri in Valley County, Montana, 5 miles (8.0 km) downstream from Fort Peck Dam. There are a number of Milk River towns that were inhabited by Metis, namely, Havre, Chinook, Malta, and Glasgow.

Metis leader Ben Kline made his first journey to Montana Territory in 1865 and found a large Metis band of Metis hunters living on the Milk River. He returned to gather a group to settle in Montana. They traveled up the Missouri River, then up the Milk River to a site between the towns of Glasgow and Malta. There they erected a number of cottonwood constructed cabins. Subsequently a small pox epidemic broke out among the neighbouring Indians. The illness did not affect the Metis and the Indians were angered over this and made life unbearable for them. Kline then temporarily moved back to Devil's Lake as a precautionary measure.

Glasgow was founded in 1887 as a railroad town by James J. Hill, who was responsible for creating many communities along the Hi-Line. The town was named after Glasgow in Scotland. Glasgow grew during the 1930s when President Franklin Roosevelt authorized the construction of the Fort Peck Dam, which became a major source of employment for the Glasgow area.

Grand Marais, Manitoba: (By Audreen Hourie) The community of Grand Marais lies along the east shore of Lake Winnipeg, about 60 miles from what is now the City of Winnipeg. Many Metis families were already living in this area in the early 1800s, and then up until the mid-1950s, Grand Marais would have maintained an almost exclusive Metis identity. Metis family names such as Knott, Thomas, Linklater, Sayer, Orvis, Hourie, Sinclair and Irvine; peoples of Orkney, Scottish and Welsh descent were prominent and the few Metis families who continue to live in Grand Marais are descendants of those early settlers. Grand Marais existed in a local economy of farming, fishing and trapping. A traditional lifestyle of sharing and caring ensured continuity and security for the Metis families for many years. After 1900, and the coming of the railway, the economy shifted. Horse and buggy trails became highways and the rail line allowed access to people from outside the community who were interested in the long stretch of sandy beach area now known as Grand Beach. Over the years, the Metis community would be overwhelmed by tourists and the tourist industry. Eventually, the area became a Provincial Park, exclusive to tourism. The local Metis economy barely exists and the Metis families have not participated in the tourist industry. Gone, except for memories, are the sounds of the Metis fiddle, traditional Metis jigs and dances, and the sound of the horses and caboose leaving for the days fishing on the lake, the howl of the wolves on a cold winter evening. Thus while there are still some Metis families in the community of Grand Marais, much of the Metis history lies only in the

hearts and minds of the Elders. A 1958 census documented 230 Metis living at Grand Marais.

Grand Rapids, Red River, Manitoba: The first community of Grand Rapids in Manitoba was north of Winnipeg on the west side of the Red River near the rapids, now submerged because of the dam and locks at Lockport. This community was formed after 1823 when many of the English-speaking Half Breeds took land grants north of Point Douglas, through Frog Plain and at the rapids. In 1840, Reverend Cockran reported that of the children registered in his school 39% of the fathers were Metis and 97% of the mothers were Aboriginal (35% Metis and 62% Indian). This was basically the population of the Parish of St. Andrews. The families of the Rapids had a mixed economy farming, hunting, fishing, and trapping as well as freighting and buffalo hunting. After the Resistance of 1869-70 many of the French speaking Metis left and moved on a permanent basis to their traditional wintering quarters at Batoche, St. Laurent and the Qu'Appelle Valley. Many of the English Metis of the parish left and set up new settlements at Grand Rapids (on the north end of Lake Winnipeg), Prince Albert and Fort Edmonton.

Grand Rapids, Saskatchewan River: Grand Rapids is geographically located at the mouth of the Saskatchewan River³⁴ where it enters Lake Winnipeg at its north eastern end. Grand Rapids was a base for many Metis "free traders" or "pedlars" from Canada during the mid 1700s through mid 1800s who intercepted Indian fur traders on route to Fort York. The HBC had positioned a fort to the west at Cedar Lake in 1857, however, to further counteract the activities of "free traders", the HBC relocated this post to Grand Rapids in 1864. The rapids were a gathering place for seasonal sturgeon fishing.

From the late 1600's, "Indian" fur traders passed through Grand Rapids on-route to the HBC's York Factory depot on Hudson's Bay, although many were intercepted at Cumberland House and Grand Rapids by North West Company. As early as 1741, the French built Fort Bourbon near Grand Rapids in order to intercept Cree and other north and western tribal trading partners of the HBC before they began their journey to York Factory. Grand Rapids was the fur trade gateway to and from the northwest interior and was a highly strategic location for various fur traders throughout the late 1700s and early 1800s. From 1864 to circa 1909 the Grand Rapids post functioned primarily as a transportation and provisions depot.

1862 When Pere Emile Petitot, a representative of the OMI (Missionary Oblates of Mary Immaculate), passed through Grand Rapids in 1862 en route for the Mackenzie District Roman Catholic missions, he reportedly saw a large camp of "Savanais" (Swampy Cree) on the south shore of the Saskatchewan River. McCarthy writes that free traders were also beginning to congregate at Grand Rapids at that time, and suggests that their presence may have attracted some of the Cree. McCarthy quotes Petitot as saying he found groups of "Sauteux Catholics, from Duck Bay and Swan River, who had come to Grand Rapids to fish for sturgeon."³⁵

³⁴ In the 1770s called Riviere de Bourbon, Pasquayah or Sascatchiwaine River.

1872 A census of the Cumberland District in the HBC report on the Saskatchewan District indicates that at Grand Rapids there were eight adult “Halfbreeds” and thirteen “Indian” children at the post establishment. In addition, there were 20 adult “Halfbreeds” living around Grand Rapids and 67 “Indians,” 20 of which were said to be adults. At the Moose Lake Post establishment there were 2 adult “white” persons, 8 adult “Halfbreeds” and 20 “Indians” four of which were said to be adults. There were also two “Halfbreeds” living in the surrounding area as well as 181 “Indians,” 92 of which were said to be adults.³⁶



Grand Rapids Metis Settlement, Manitoba: In 1875, the federal government had set aside all of the land at Grand Rapids (except for the Indian Reserve and the Hudson’s Bay Company Reserve) as a government reserve in case a canal was constructed, had maintained its hold on the land through the 1890s, when it seemed possible that Grand Rapids might be the site of a bridge across the Saskatchewan for the Hudson Bay Railway. None of these schemes for Grand Rapids ever materialized. Canals had been pre-empted by railway construction, and it was decided that the proposed Hudson Bay Railway would not run through Grand Rapids. The government released its hold on the land, and R. E. Young surveyed the settlement at Grand Rapids in 1903 and laid out a town site along the river. The

³⁵ Emile Petitot, *En route pour la mer claciale*, (Paris: Letouzey et ane):1887:229 CMS A83 cited in Martha McCarthy, *Papers in Manitoba History*, p 18; Ibid.; Ibid.

³⁶ Glenbow Archives. Richard C. Hardisty fonds, Papers relating to the Saskatchewan District Posts, Series 10, file Census 1871-72:2 .

lots, from two to ten acres in size, were sold to the Métis and other residents at \$1.00 per acre. Within a few years, however, the Métis had sold or lost title to these lands, to speculators, and asked the government for more. In 1914-15 W.E. Weld made a new survey, adding lots of one to six acres back of the earlier river lots. In an effort to protect the Métis from speculators these lots were leased rather than sold.

In the 1960s the Province of Manitoba and Manitoba Hydro began negotiations for the Grand Rapids Hydro Project. The people of the area were at a great disadvantage, most of the Cree and Metis population did not speak English and they were not provided with technical support for the negotiations. In 1960 they began bulldozing the Metis homes at Grand Rapids. The bishop of Brandon a religious leader for the people commented "The little experience that I had with them dealing with the Metis people is that they are trying to get land and houses for the very minimum sums that they can get the people to sign for and after all to give the Indians or the Metis a sum of money which [at the time] may seem to them a fortune does not solve any problem for unless they can re-establish with some chance of providing for themselves, the Government is likely to have these people on the relief rolls for the rest of their lives."³⁷ Note that at this time the Metis had no provincial political representation as the Manitoba Metis Federation did not yet exist. A 1958 census documented 236 Metis living at Grand Rapids.

Grande Cache, Alberta: In the early 1900s, when Jasper National Park was formed, the Aseniwuche Winewak and Métis people were relocated to the Grande Cache area to settle. In 1910, shortly after the boundaries of Jasper National Park had been established, J.J. MacLaggan came from Ottawa to buy out claims of residents who had homes in the Jasper area. The families included Lewis Swift, the four Moberlys: Ewan, John, Adolphus, William (*Bill*), as well as Isadore Findlay and Adam Joachim. (From "*Overland by the Yellowhead*" by James MacGregor.)

All of the families evicted from Jasper were Métis and, in some cases, had inhabited the Athabasca Valley for close to a century. Many of these mixed bloods had legendary forefathers who were unsung heroes of the fur trade, some of which were Alberta's first businessmen known as free traders. They were of Indian, French and Scottish bloodlines. This is the story of the Mountain Métis, the first to arrive in Alberta and British Columbia. We share a historical account of the descendants of the fur trade who have over 200 years of wildlife and wilderness management on Alberta's eastern slopes.

There were many other Métis families who shared the Jasper story living in the area prior to 1907; however, the focus of this saga will be on the individuals who were forced to migrate from Jasper National Park in 1909 and 1910.

In 1813, the NWC built Rocky Mountain Portage House on Brûlé Lake as a provision depot for brigades crossing the Athabasca Pass to the Pacific. When Jasper Haws took command of the post in 1815 it became known as "Jasper's House," to avoid confusion with Rocky Mountain House on the North Saskatchewan River. Under the trained eye of Jasper Haws, the post became the centre of a modest and diverse community responsible for meeting transportation and supply needs, caring for horses grazing in the valley, and trading goods for meat and furs with Aboriginal groups, including Iroquois and Métis peoples.

³⁷ Martin Loney, "The Construction of Dependency: The Case of the Grand Rapids Hydro Project," *Canadian Journal of Native Studies*, Vol. VII, No. 1, 1987: 57-78.

Grande Pointe, Manitoba: Grande Pointe was a Metis settlement dating back to the 1860s. It is located just south of St. Vital. There were some twelve or so families living in Grande at the time, a mixture of Metis, French, European and English. Most of those early settlers were established along the Seine River before The Dominion Government started building the railroad through Grande Pointe in 1874. It was The Pembina Branch Railway (a part of the CPR) and was completed to Emerson by 1878. It is now known as the CPR Soo Line. Some of the residents living in Grande Pointe worked on building the railroad. Once the railroad was completed the people started to settle near the railway. Some four years after the railway was built a passenger train service was begun and a small railroad station was built Grande Pointe. Later a stock yard was added which enabled farmers to load their stock on the train to the market in Winnipeg. Some of the early settlers and pioneers between the years 1880s to 1895 were: Andre Beauchemin and son Andre, Ambroise Berard, Napoleon Bousquet, Hector Lapointe, Louis Lamirande, Alfred and Pierre Villebrun, Joseph Laurence, Alex and Joseph Vermette, Pierre Lavallee, Ambroise and Louie Lepine, Ernest Feld, Thomas Ramsey Andre Ritchot and son Andre, John Rowan and son John.

Grantown, Manitoba: This community was named after Metis leader Cuthbert Grant. It was located in St. François Xavier Parish 18 miles west of Winnipeg. Grant built his house on the *Coteau des Festins*, the northeast corner of a loup in the Assiniboine River. His friends and relatives followed him here from Pembina and their Saulteaux relatives established a camp just to the west. The Metis were employed as buffalo hunters, traders, fishers and farmers. Due to the good wood in the area and the Metis carpentry skills Grantown became the industrial centre for construction of the large dished wheels for Red River carts. The hunters would assemble on White Horse Plains prior to moving south to North Dakota and the Missouri Coteau on their great buffalo hunts. Grant and his men also made annual trips to York Factory to obtain trade goods. For many years he traded and freighted on his own account. As Warden of the Plains, Grant patrolled all of Manitoba south west of the Red River from the Turtle Mountains to the Qu'Appelle Valley. He and his Metis troops also protected the Red River Settlement from attack by the Sioux. Almost 100 families settled at Grantown in 1824, by 1849 the census showed 914 people living at Grantown. This parish was established in 1824 by Father Boucher. The community was later called La Prairie du Cheval and White Horse Plain until being renamed after its patron Saint, St. François Xavier. A reconstruction of Grant's original water mill further east on Sturgeon Creek can be seen now in St. James (now part of Winnipeg). This mill failed due to frequent dam bursts and Grant then established a wind powered grain mill at Grantown.

Grassy Narrows House, Manitoba: Grassy Narrows House was one of four outposts operated on Lake Winnipeg by the HBC at Lower Fort Garry, namely; Grassy Narrows, Dog Head, Indian Settlement, and Broken Head River. Grassy Narrows was located on the west bank of the Hecla channel just to the north of the Whitemud River now called the Icelandic River and Lake Winnipeg. James Whiteway worked at this post. James (b. 1826) was the son of HBC Interpreter James Whiteway (b.c. 1778) and Ann or Nancy Monkman (Metis). He married Chloe Spence, the Metis daughter of Andrew Spence (Metis) and Margaret Tausand (Cree). James was employed with the HBC from 1875 to

1887 as a clerk at Whitemud River, Cumberland, then Broken Head River, then as a clerk, Lake Winnipeg, 1894-96.

Scrip affidavit for Whiteway, Joseph; born: 1830; father: James Whiteway (Scot); mother: Ann Whiteway (Métis); claim no: 1071; scrip no: 10015; date of issue: August 20, 1876; amount: \$160

Scrip affidavit for Whiteway, Chloe; born: 1837; husband: James Whiteway; father: Andrew Spence (Métis); mother: Margaret (Indian); claim no: 2343; scrip no: 11203; date of issue: October 2, 1876; amount: \$160.

Scrip affidavit for McDonald, Mary; born: June 25, 1848; wife of Charles McDonald; father: James Whiteway (Métis); mother: Chloe Whiteway (Métis); scrip no: 1729 to 1736; claim no: 231; date of issue: May 1, 1876; amount: \$160.



Other Grassy Narrows Metis

Boskill, John Robert; address: Rabbit Point, Lake Winnipeg; claim no. 1778; born: 12 Dec., 1874 at Grassy Narrows, Lake Winnipeg; father: John Boskill (Whiteman); mother: Jane Ellen Settee (Métis); scrip cert.: form E, no. 3559

Phillips, Sara; address: Lac du Bonnet; born: 26 November, 1876 at Grassy Narrows; father: John Boskel (Whiteman); mother: Jane Settee (Métis); married: September, 1899 to John Phillips at Selkirk; scrip cert.: form E, no. 3524; claim no. 1712.

McKenney, Nancy; for her deceased son, Roxy Lyons McKenney; address: Selkirk; born: 1871 near Jack Head; died: 6 months old at Grassy Narrows; father: Augustus McKenney (Whiteman); mother: Nancy Setter (Métis and deponent); file ref. 773903; claim no. 1694.

McKenney, Nancy; for her deceased daughter, Lydia McKenney; address: Selkirk; born: 1878 at Black Island; died: July, 1878 at Grassy Narrows; father: Augustus McKenney (Whiteman); mother: Nancy Setter (Métis and deponent); file ref. 773903; claim no. 1689.

White, Jane; for her deceased daughter, Catherine Boskill; by her first husband; address: Rabbit Point; born: 23 December, 1879 at Grassy Narrows; died: January, 1880 at Stonewall; father: John Boskill (Whiteman); mother: Jane Settee (Métis and deponent); claim no. 2079.

Green Bay, Wisconsin: Green Bay was one of the more important Great Lakes Metis communities. It is located at the southern end of Green Bay on Lake Michigan, at the mouth of the Fox River. Metis military leader and fur trader Charles Michel de Langlade (1729-1802) fought on the French side in 1759 in the Battle of the Plains of Abraham where two of his brothers were killed. After the French capitulated his commanding officer wanted him to go to France. However, he did not wish to leave the fur trade, so he took an oath of allegiance to the British and in 1761 was made superintendent of the Indians for the Green Bay division and made a commander of the local militia. When the Revolutionary War broke out, Langlade fought with the British. In the end, Langlade has been alternately viewed as a mercenary or as a “Father of Wisconsin,” although he died long before Wisconsin became a state in 1848, and as a Metis occupying the “middle ground” would not have been happy with the loss of life style that occurred as the Yankees moved west

Green Lake, Lac Vert, Saskatchewan: Green Lake was the site of Green Lake House (NWC) on the north side and Essex House (HBC) on the west of the lake: North West Company trader Angus Shaw documents a wintering post at Green Lake dating back to 1782. The Green Lake Metis settlement is located 55 kilometers northeast of Meadow Lake. In 1793 the NWC established a permanent post, and in 1810 the Hudson's Bay Company (HBC) established itself on the lake. In 1816-1817, the NWC seized the HBC post and its men, however a HBC post was re-established by 1818, and in 1821 the two companies

merged. Shortly after the merger, the Green Lake post was closed for several years, reopening in 1831, and continuing operation until 1973.

Green Lake is located between Fort Carlton and the Methye Portage which accesses the Athabasca river system. The Beaver River provided an east-west waterway half-way between the Athabasca River to the north and the Saskatchewan River to the south. The post was used to store goods that were hauled in carts overland from Fort Carlton. The trade goods were then freighted by canoe to Isle a-la-Crosse and the northern districts of English River, Lesser Slave Lake and the Peace and Athabasca Rivers. Green Lake was founded by the Metis in 1782 and was established as a Hudson's Bay Company Post in 1860. The Metis in the vicinity worked as labourers, cart men and hunters and fishers for this post.

By 1940 it became apparent that agriculture had to replace the traditional hunting economy. To assist the people of Green Lake with employment and training, the provincial government set up Central Farm, a program of 99-year leases on 40-acre (160,000 m²) plots. In addition, a new road is built to Meadow Lake and Ile à la Crosse. Thus, in 1940 the provincial government set aside Townships 57 to 62 in Ranges 12 and 13 West of the third Meridian as an agricultural project for the Metis. The goal of this "Green Lake Experiment" was to reduce the government expenditures for social assistance. This land was leased to the Metis under 99 year leases. Unfortunately, these forty-two acre parcels were too small to sustain commercial farming. Tony Larocque was the first settlement manager. In 1944, the government moved large numbers of Metis who were receiving social assistance in the south to Green Lake, most notably from around Lestock in central Saskatchewan. To offset the continued poverty of the Metis at Green Lake the government then set up a government run farm known as the Central Farm. It was to teach farming as well as some industrial skills. In effect though, this government colony at Green Lake was used to train semi-skilled labour to the lumber and fishing industries that were growing in size in northern Saskatchewan.

Green Wintering Site and the Rivière La Biche (Red Deer Forks) Wintering Site, Alberta: Designed for temporary shelter, where food and firewood was available, most Metis wintering settlements came and went in accordance with the migratory patterns of the buffalo. In the mid-1870s, Father Fafard of the Oblates noted two small camps along the Red Deer River near Buffalo Lake. The Green Wintering Site was located along the Red Deer River some distance south and east of Buffalo Lake. It was among the smaller and more transient of the settlements. Rivière La Biche was located at the forks of the Red Deer River and the South Saskatchewan River.

One of the residents of Red Deer Forks who has written about the area is George Gunn (1833-1901). George was born on December 11, 1833 at Red river, the Metis son of Donald Gunn and Margaret Swain. He married Eliza Winchild. He died near Swift Current at age 68.

Metis historian Norma Jean Hall provides the following information:³⁸

The story of George Gunn of Saskatchewan can be pieced together as follows: There is a report from George Gunn, who has been identified as “formerly of the Cypress Hills,” and who “became the first homesteader in what became the Mantario municipality, as the owner of the East half of Section 6, Township 23, Range 28, West of the Third Meridian,” in 1882. By some accounts this George Gunn was the same individual who was contracted to supply Middleton’s troops’ horses with feed in 1885:

Cavalry horses needed oats, and a Metis trader from the Red Deer River forks, George Gunn, had contracted to take a scow-load of feed downriver to Middleton’s camp. ... [He engaged one Maloney to take charge of the cargo but his barges] didn’t get 15 miles when [they] ... ran aground in rapids at the mouth of Swift Current Creek.

In a letter written in 1886, the George Gunn of Red Deer Forks avers a familiarity with agricultural conditions in Manitoba and attests to having first arrived at the junction of the Red Deer and Saskatchewan Rivers in 1878. He describes wintering there that year with 200 other families who lived by hunting buffalo. The families would have made up the party of Métis hunters from St. Laurent [SK] who followed the Fort Walsh-Battleford Trail with Father Jean-Marie Lestanc, missionary priest. They established a community known as Red Deer Forks or Rivière La Biche, in a district that was later designated Mantario municipality. Lestanc built a church and school during the winter of 1878-1879. Big Bear and his Plains Cree were camped at the settlement that same winter. The settlement survived until 1886.

In a letter, George Gunn described those years as follows:

Junction of the Red Deer and South Saskatchewan, 29 December, 1886

Dear Sir, — In answer to your enquiry as to the climate, soil, and general capabilities of this part of the country, I would say that I believe it to be very good.

I wintered here seven years ago; there were no less than 200 families that wintered here at that time. They lived by hunting buffalo; and although working their horses all winter, they kept in good condition. We had no snow until the 28th November, about 2 inches in depth fell at this time. This snow melted in a few days and about the 24th December we had another fall of snow, about equal in quantity to the first; this melted away about the middle of January, and about the latter part of January, and the first part of February, we had some more snow, which only lasted a few days. The ice in the river broke up on the 26th March, 1879.

I took up my place in October, 1882, and the late Pierre Levieller had that summer raised a small quantity of barley, oats and potatoes. The yield was very satisfactory, and the sample good. He informed me that his cattle did well the previous winter without any care.

In May, 1883, I sowed some barley and oats. This produced an excellent crop, although sown on the sod. I also had a small quantity of Indian corn, beans, beets, melons, onions, and carrots, which did well. On the 10th June I planted about 100 pounds of early rose potatoes, and had a yield of 900 pounds of good sized potatoes. In the

³⁸ http://hallnjean.wordpress.com/sailors-worlds/the-red-river-resistance-and-the-creation-of-manitoba/legislative-assembly-of-assiniboia/hon-george-gunn-st-anns/#_ftn19

first week in May, 1884, I sowed some wheat, barley, oats, beans, onions, potatoes, turnips, carrots and corn. The yield this year was very large, fully equal to anything that I ever saw in the Province of Manitoba. This was a rainy summer in this part. In the summer of 1885, I did not sow anything, on account of the unsettled state of the country; yet, I had a volunteer crop of oats that was ripe in the early part of July, giving unmistakable proof of the richness of the soil, and mildness of climate. This was a dry summer; ponds of water dried up in many places that had been full for years. About the middle of May, 1886, I put in a small quantity of wheat, barley, oats, potatoes, and some small seeds. This crop was the poorest I had; wheat, barley, oats and beans were a failure. My sugar corn, beets, turnips, potatoes, peas, melons and squash were splendid. This was an unusually dry summer, after a winter of less snow than any winter since 1877 and 1878. I have thus far given you an account of the several crops that I raised since I came here.

...In the summer of 1883 the land was divided into quarter sections, but the inspector of surveys condemned twelve townships, and on that account we have not been able to get a homestead entry last summer. These twelve townships were resurveyed, and I have no doubt before spring we can get entered for the land we are settled on. So far there have not been enough of us settled here to entitle us to a post office, but that will be remedied in the spring, as quite a number are coming here in time to put in a crop. During the summer several parties came in with cattle. They had no trouble in getting hay for winter use, and are well pleased with the place. In the summers of 1882, 1883 and 1884 the Indians gave us trouble by stealing our horses, but we have no fear that this evil will last, as under the able management of our Indian Commissioner and his able experiences assistant, backed by an ever vigilant [sic] police force, our Indians are gradually being weaned from their former war-like and nomadic life, and taught a life, if not as exciting, at least more peaceful and humanizing in its effect. Trusting this feeble effort to answer your enquiries [sic] will meet your wishes, I remain,

Yours very truly,
George Gunn.³⁹

Gunn, George; heir to his deceased daughter, Eliza Margaret Gunn; claim no. 957; born: 1 April, 1879 at Dark Sand Hills; died: Aug., 1883 at Red Deer River; address: Swift Current; father: George Gunn (Métis & deponent); mother: Eliza Winchild (Métis); scrip cert.: form D, no. 936.

Grosse Butte, Saskatchewan: Grosse Butte is a Metis wintering site along the Carlton trail established in the 1860s. It is located near the present day Humboldt, Saskatchewan.

Halcro, Saskatchewan: Halcro is north of St. Louis, Saskatchewan and south of Prince Albert in Saskatchewan. On the north side of the South Saskatchewan River, it was initially

³⁹ George Gunn, letter, 29 December 1886, in *Sessional Papers*, vol. 10. Google Books <http://books.google.ca/books?id=FOv62uMFzI0C&lpg=PA233&ots=GXkiluCTNL&dq=George%20Gunn%20cypress%20hills&pg=PA233%23v=onepage&q&f=false#v=onepage&q&f=false>

settled by Anglo-Metis from Manitoba in the 1870s. The Halcro Settlement was founded by Henry and William Halcrow, sons of Thomas Halcrow and Charlotte Knight. Many relatives moved from Manitoba to the Halcro Settlement, Red Deer Hill and Birch Hills in the South Saskatchewan River Valley. Riel held Metis Resistance meetings at Halcro in 1884. Louis Riel hid in Margaret Halcro's root cellar after the battle of Batoche. The Halcro's lived on River Lot #7 just north of Lépine's ferry.

Havre, Montana: In the mid 1800's, the Milk River country of northern Montana was part of an Indian Reservation for the Gros Ventre, Piegan, Blood, Blackfoot and River Crow, and was a traditional territory for Metis buffalo hunters of the Cypress Hills Hunting Brigade.

Prior to the construction of Fort Assiniboine in 1879, the non-Aboriginal men seen in that area of Montana were the fur traders, operating out of the American Fur Company post at Fort Benton; the missionaries, and the teamsters bringing supplies to Fort Benton from river ports to the east when the Missouri River was low. After the 1885 (Metis) North West Rebellion in the North West Territories, many Plains Cree and Metis peoples settled in the area. No white man, other than soldiers or employees, was allowed to settle in the areas, including the bottoms where Havre was built, as long as it was part of the military reservation carved out of the reservation.

The opening of the land occurred when the Great Northern Railroad was built, heading west to Seattle. The fort trader's store personnel became the core of the business district, which served the soldiers, cowboys, ranchers, teamsters, coal miners and railroad workers, et al. By 1910, with the Homestead Act of 1862 expanded to 320 acres, and encouragement from the railroad, the area experienced a large influx of settlers who plowed up the land and founded many homesteader communities.

With the advent of the railroad, Tycoon James Hill felt the name Bull Hook could be improved. He asked the town's founding fathers to select a new name, in 1893. The first meeting ended in a brawl. A second meeting was held later: it was agreed only the original homesteaders Gus Descelles, Exor Pepin, Tom McDevitt, Joe Demars and Charles Trottier were to vote. Joe Demars suggested France since most were Frenchmen. No one agreed. Gus Descelles suggested [Le] Havre after his parents' hometown. The motion carried. Hill County named for James Hill was established in 1912.

Simon Pepin (1840-1914) is generally considered to be the founder of Havre. Pepin originally worked in Utah as a teamster, then was involved in the cattle business and by the mid 1880s was running 20,000 cattle and 1,500 head of horses north of the Milk River. In the late 1870s he had been involved in the building of Fort Assiniboine with Edward Broadwater the cousin of Charles Broadwater who had employed Simon as a teamster. He also began to purchase the homestead lands of several of his relatives and owned 5,000 acres in Bull Hook Bottoms and other water sources north of the Milk River. In 1890 at Fort Assiniboine Pepin had married (common-law) Larose Trottier, described as a Metis woman with two children. In 1891 Simon and Larose had moved into the town of Havre. He established the Broadwater-Pepin Mercantile Company. He became president of the First National Bank of Havre. In December 1891 they had a daughter Elizabeth and in 1892 they moved into a log house in Havre. Simon then built a five room brick and frame home which he later rebuilt into a fourteen room mansion. Simon maintained the pretense of being a single man, he and LaRose continued to live in the log cabin and only the families of his nieces

and nephews and their daughter Elizabeth (who he formally adopted in 1892) lived in the mansion.

When the railway came through Broadwater and Pepin donated 40 acres a piece to the government for what became the townsite of Havre. This increased the value of their surrounding land immensely. Thus, Pepin was considered a founder of Havre, Montana. Eventually his land holdings grew to 9,000 acres.

High River, Alberta: High River is about 25 miles south of Calgary and about 100 miles north of the border with Montana. The community gets its name from the Highwood River.

Hay River, NWT: This settlement was originally the homeland of many Dene and Metis but in the late 1800s became a HBC trading post with established Anglican and Roman Catholic Church missions. The original site was known as Indian Village. Hay River is on the south side of Great Slave Lake, at the mouth of the Hay River. A Hudson's Bay post was built there in 1868 and a Catholic mission followed in 1869. After 1938 the modern town started to grow at Long Island across the Hay River from the old village. This was the residential base for those working at the nearby wartime U.S. airbase. With the rise of the commercial fishery on Great Slave Lake after the war, Hay River became a home port for many of the boats working the lake. The Metis largely congregated in Indian Village and Vale Island as well as Hay River proper.

Head of the Mountain and Bottom of the Mountain Metis Wintering Camps: Between about 1840 and 1880, the Cypress Hills sheltered several important Métis wintering camps. Two of the most important, "Head of the Mountain" and "Bottom of the Mountain". Head of the Mountain was situated twenty-one miles west of Fort Walsh, southwest of Elkwater Lake in the Cypress Hills in Alberta. Elkwater is the translation of *Ponokiokwe*, the Blackfoot name of the lake. The lake is located in the northwest corner of the Cypress Hills, along the buffalo trail. Head-of-the-Mountain was a seasonal winter settlement for one or more roving bands or brigades of commercial buffalo hunters. The location was known for its spring of pure clear water.

Hill 57, Montana, Metis Road Allowance Community: Hill 57, is a local hilltop with rocks arranged as a sign that advertised fifty-seven varieties of pickles, on the northwest side of Great Falls, Montana. It began as a squatters' village of mixed-blood Indians who moved to the area in search of work, but has persisted as the most visible community of "unrecognized" Indians in the United States. Never housing more than a few hundred people, Hill 57 came to symbolize urban Indian poverty and caused officials in Montana and elsewhere to rethink their support for the termination of federal relationships with native people.

The families who lived at Hill 57 came from two different refugee groups that migrated into Montana in the late nineteenth century. These groups were the Métis—mixed-blood Ojibwa and Cree societies descended from the fur-trader communities of eastern and central Canada—and the Little Shell band of Ojibwas, who migrated west from the Turtle Mountain

Reservation in North Dakota. Common family names among this group were: Azure, LaPierre, Collins, Laframboise and Poitras.

During the 1940s and 1950s, the living conditions at the Hill 57 settlement were crowded and unsanitary, shocking local politicians, social workers, and journalists. Owning no land, controlling no resources, without schools, and discriminated against by the surrounding white and reservation communities, the families of Hill 57 struggled to survive in home-made dwellings. In 1957 Montana senator James E. Murray petitioned the Bureau of Indian Affairs to designate Hill 57 as a reservation, but federal officials replied that the people should enroll themselves at existing reservations or relocate to a different urban area. Eventually many of the families moved into the city of Great Falls or to other Montana towns.



Great Falls, Hill 57 homes in 1986

Hudson Hope, British Columbia: The NWC fur trade post, Rocky Mountain Portage House, was built in 1804 on the south bank of the Peace River across from present-day Hudson Hope, BC. This post was abandoned by the NWC in 1814, but was re-established from 1823 to 1824 under the auspices of the Hudson's Bay Company (HBC). "This post, along with all the other HBC posts on the upper Peace River, was closed in 1823 following the "St. John's Massacre." Following this event, the HBC ceased its operations on the Peace River upstream of Fort Vermilion; HBC posts in the BC portion of the Upper Peace River were not re-opened until *ca.* 1860. In 1866, the HBC re-established the Rocky Mountain Portage at

on the north bank of the Peace River at Hudson Hope. Although there are no available HBC records for the Hudson Hope post until 1895, the 1881 Peace River District census records that there were 13 individuals resident at this post. The Hudson Hope census population was completely comprised of Metis individuals. These were: The HBC post manager, Charles Dumais, his wife [Susan?], and their seven children: Marie, Elise, [Helenore?], Charles, Norbert, Olive, and Rose; and the HBC post interpreter, Francis St. Cyr, his wife Sophia, and their daughters Isabella and Marie.

Ile à la Crosse (Sakitawak), Saskatchewan: Located in northern Saskatchewan the town of Ile à la Crosse is one of Western Canada's oldest Metis communities. It was originally established by Thomas Frobisher and Louis Primeau as a trading post for the Montreal based fur trade in 1776. In 1846 the mission of Saint-Jean-Baptiste de l'Isle-a-la-Crosse was built by Father Alexandre Tache. Louis Riel's sister, the Reverend Sister Marguerite-Marie (Sarah) worked and died there at age 34 (December 27, 1883). Located on a peninsula of the lake of the same name, this community was in a strategic location because it was on the Churchill River system, which led into Hudson Bay.

Island Cache, British Columbia: Island Cache was located just before the forks of the Fraser and Nechako Rivers. It was a short-lived Metis road allowance type community. The community has been described as a Metis and Non-Status Indian ghetto at the juncture of the Nechako and Fraser Rivers. The community was an island separated from Prince George by a flood channel. The mainland adjacent to this island was originally part of a reserve for the Lheidli-T'enneh band of Carrier Indians. At the turn of the last century the land was expropriated for the construction of the Grand Trunk Pacific Railroad and the development of what became the city of Prince George adjacent to the railway lands. Across from these lands was the unincorporated small island community. The references listed tell the story of how after a severe flood in 1972, the Metis were bulldozed and pushed out by the city of Prince George and the area was turned into an industrial zone.

Reference :

Evans, Mike, Lisa Krebs et al. *A Brief History of the Short Life of the Island Cache*. Prince George: Prince George Metis Elders Society and the Alberta Acadre Network, 2004.

Evans, M and Stephen Foster. "A Case of Genocide: The Political and Cartographic Erasure of the Island Cache (British Columbia)." *Shima: The International Journal of Research into Island Cultures*, Vol. 4, No. 2, 2010: 88-97.

Jack River Post, Manitoba: This was an HBC post which operated from 1801 - 1815 south of Norway House. This post was replaced by Norway House. This was site for relocation of the Selkirk Settlers in 1815. On June 25, 1815, Peter Fiddler for the HBC and James Sutherland and Dr. James White on behalf of the Colonists signed a peace Treaty with Cuthbert Grant, Bostonais Pangman, Wm. Shaw and Bonhomme Montour, the Four Chiefs of the Half-Breeds, agreeing to this move.

Jasper House (Rocky Mountain House, Henry's House): First known as Rocky Mountain House, Jasper House was built circa 1813 by Francois Decoigne and Jasper

Hawes of the North West Company. It was located near the mouth of Moose Creek on the northwest shore of a widening in the Athabasca River that was known as Brûlé Lake. When Jasper Hawes took command of the post in 1817 it became known as "Jasper's House" to avoid confusion with Rocky Mountain House on the Saskatchewan River. It functioned as a provision depot and way station for the voyageur brigades which crossed the mountains via the Athabasca and Yellowhead passes. One route carried the brigades through the mountains via the Whirlpool River and Athabasca Pass to the Columbia River, the other route carried them via the Miette River and Yellowhead Pass to the Fraser River at Tête Jaune Cache. It was also a wintering post for the Iroquois who had accompanied the North West Company west as hunters and trappers. In 1830, Michael Klyne moved the post a few miles upstream to the widening of the river called Jasper Lake. It remained there until it was abandoned in 1884.

Judith Basin, Montana: The Judith Basin is located in central Montana along the Judith River. As the buffalo had disappeared further north along the Milk River the Judith Basin became home to many Metis.

Clemence Gourneau Berger recalls:⁴⁰

In the spring of 1879, a band of twenty-five Metis families headed by Pierre Berger started from Milk River to Fort Benton, where we crossed the Missouri River and on down to Arrow Creek. We never saw such Bad Lands, and believe me, it was not pleasant riding in our Red River carts over a wild, rough country, making our own trails. Somehow we got through safely to the mouth of Spring Creek, around the Judith Mountains to the north of them, then followed Box Elder Creek, and around the Snowy Mountains. We came in by way of the gap to the famous Judith Basin which was, indeed a paradise land of plenty; game of all kinds, lots of good water and timber. What more could we want? After finding what we had searched for, our journey ended right here.

The only white man we found here was named Bowles. He was living with a Piegan woman. He had a little trading post. We were greatly molested by Indian marauders stealing our horses. This country was their main route.

Of the twenty-five families who came here with us were I recall, all the Pierre Berger family, Fleury's, LaFountains, Doneys, Fayants, Wilkies, Ledoux and Ben Cline. Our party all settled along the foothills of the Judith Mountains. One of the 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 area of Fort Maginnis.

In the late summer of 1879, more of our people followed us here, including Janeaux, Morase, Laverdure, Wells, Daniels and LaTray families. Mose LaTray helped build the original log post office which still stands. The following year Antoine Ouelette and family came in January, Janeaux, Morase and Ouelette took up homesteads in what is now Lewistown.

⁴⁰ *Lewistown Daily News*- December 31, 1943.

Juneau, Alaska: Metis prospector Joseph Juneau co-founded Juneau, Alaska, which was named after him. He was the son of Metis parents, Josette Juneau and Solomon Juneau, founder and first mayor of Milwaukee, Wisconsin. In 1880, Joseph Juneau, Richard Harris, and three Tlingit Indians discovered gold in what is Juneau, Alaska today. The subsequent gold rush resulted in the arrival of more than one hundred miners. In 1900 the site was incorporated.

Kaskaskia: This community was established on the Illinois River, a tributary of the Mississippi. Kaskaskia had a large Metis population who were employed by fur trade companies based at St. Louis. Fort Kaskaskia was a French fort on right bank of Kaskaskia river about five miles from its confluence with the Mississippi River. It was built of square logs. Burned in 1766. Kaskaskia, Illinois, was the first permanent white settlement in the Mississippi valley. Mission established by Yquette in 1675 for the Kaskaskia Indians near the present Utica, Ills., was removed in 1700 to site of Fort Kaskaskia. It was situated nearly opposite Fort Genevieve and a few miles below Fort Chartres (1720). The fort was surrendered to English in 1763 and was capital of that region for some time, is named in Bougainville's list 1756 as dependent on New Orleans.

Kawsmouth (Kansas City): On the Mississippi River, where the Kansas River empties into the Missouri, a community formed in 1821 around a Chouteau trading post and warehouse. Originally called "Chouteau's", later this Kawsmouth settlement became Kansas City. As in Osage country, patrilineal French families leaving St. Louis joined friends and relatives whom had economic and friendship ties to the Central Siouan peoples. The pioneers were Pierre Chouteau, Sr.' son, François Chouteau, his wife Bernice Menard, and fifteen families principally from St. Charles. Some families had earlier pioneered the Côte Sans Dessein post at the mouth of the Osage River in 1808, and many of the Kawsmouth settlers had intermarried with the Osages before moving to Kawsmouth.

During the 1820s and 1830s, the Kawsmouth settlement was the most promising theatre for a mixed-blood colony. Fur-trading families who had lost their land base in St. Louis gravitated here. When the fur-trade economy began to decline throughout the West after 1835, many fur traders with Indian wives and mixed-blood children from different Indian nation across the trans-Mississippi West saw Kansas City's as a desirable place to settle (Contributed by Tanis Thorne).

Keg River Post, Alberta: This was a Hudson's Bay Co. post on east bank Peace River, 60 miles above Fort Vermilion, near mouth of Keg River. It was sometimes called Fort du Tremble. This fort was originally built by the North West Co. about 1800 or earlier, and is called by David Thompaon, in 1804, . "Old Fort du Tremble." It was sometimes called De Tremble or Des trembles.

Kelly Lake Metis Settlement, British Columbia: Kelly Lake Métis Settlement is located at Kelly Lake,⁴¹ British Columbia, 120 km southwest of Dawson Creek, British Co-

⁴¹ Until 1952, when it was changed to Kelly Lake, the community's official name was Fritton Lake.

lumbia and 50 km west of Hythe, Alberta. The closest HBC post to this location would have been Grande Prairie, Alberta to the eastward, with the next closest McLeod Lake post to the westward.

The Kelly Lake Métis' first schoolteacher from 1923 to 1925, Gerry Andrews, wrote a memoir (published in 1985) which recounted his experiences teaching at this school; and in which he provides a history and genealogy of the Métis settlement based on later research and oral interviews.

Andrews reported that most of the present-day Kelly Lake Métis community (*ca.* 1985) were descendents of Métis who had migrated there *ca.* 1910 from Flyingshot Lake Settlement near Grand Prairie; and previously, from Lac Ste. Anne, the site of an Oblate mission. Andrews found that the majority of the Kelly Lake Métis had been born at Lac Ste. Anne sometime between 1850 and 1890; and he added that the Kelly Lake Métis still made an annual pilgrimage to Lac Ste. Anne every July.

The individuals and families who migrated from Lac Ste. Anne to Grande Prairie at the turn of the 20th century included brothers Adam, Esau and William Calliou; Louis and St. Pierre Gauthier; and Alfred Gladu. The subsequent Métis migration from Grande Prairie to Kelly Lake not long afterwards included these individuals, together with Narcisse Belcourt, St. Pierre Gauthier, and families with the last names Calliou, Campbell, Gladu, Gray, Hamelin, Letendre and Supernat, most of whom were, again, originally from Lac Ste. Anne. While the Kelly Lake Métis were largely of Cree and French descent, Andrews noted that Iroquois ancestry was also claimed by families with the last names Calliou, L'Hirondelle and Thomas.

The community has an approximate population of 349 people, with roughly 160 of them residing in the community's 45 homes. An additional 189 people who were raised in the community and continue to stay connected with their families at Kelly Lake. Most of the land at Kelly Lake is privately owned and was acquired under the right of pre-emption by the original Métis settlers.

Historical Background

Several families of the settlement are closely related to members of the Saulteaux First Nations at Moberly Lake. The settlement's language is similar to several nearby Aboriginal communities. The traditional language spoken by most members over 30 years old is a version of Cree, with some modification of words from the community's French ancestry.

Most Settlement members trace their ancestry to Cree women and French Canadian fur traders in the Red River settlements of Manitoba in the early 1800s. A number of families from Red River moved on to settle at Flying Shot Lake, located just outside Grande Prairie, Alberta. Some families then moved from Flying Shot to Kelly Lake, known for its good hunting, fishing, and trapping.

Based on the evidence in the Public History report, *Métis Outpost*, the Metis did not settle in Kelly Lake until 1910, and at the date of effective legal and political control in B.C., they were part of a historic rights-bearing community residing near Grande Prairie. People in the community hunted and trapped as far away as the Wapiti Lake area.

Community residents continue to make annual pilgrimages to Lac St. Anne, Alberta, a place that the people consider to be a sacred healing place. This pilgrimage dates back to 1889.

Reference:

Kelly Lake Metis Settlement Society, on-line at:

http://a100.gov.bc.ca/appsdata/epic/documents/p311/d30710/1249942748941_a72e5ac884bf5994eab790d18b2b6e35f61c2f105c9c214aecf182f80bcce09d.pdf

Kenora, Ontario: See entry under Rat Portage.

Kinosota, Manitoba: See entry under Manitoba House.

Kootenae House: British Columbia: Kootenae House (also known as Kootenay or Kootenai) was built by David Thompson, Finan McDonald and eight voyageurs of the North West Company (NWC) in 1807. The year prior to the expedition, Thompson sent a crew to clear a trail through the mountains at what was to become known as Howse Pass. He placed the Métis Jaco Finlay in charge of this work. Finlay was in charge of building a number of NWC forts west of the Rocky Mountains.

The post was located on the north side of Lake Windermere on the outskirts of the present day town of Invermere. David Thompson's Métis wife Charlotte Small and their three Métis children were with the expedition and spent the winter of 1807-08 at Kootenae House. Although it ceased operations in 1812, today there is a large sign identifying the historic site of this House. Close by, there is also a cairn with a plaque erected by The Historic Sites and Monument Board of Canada to memorialize Kootenae House.

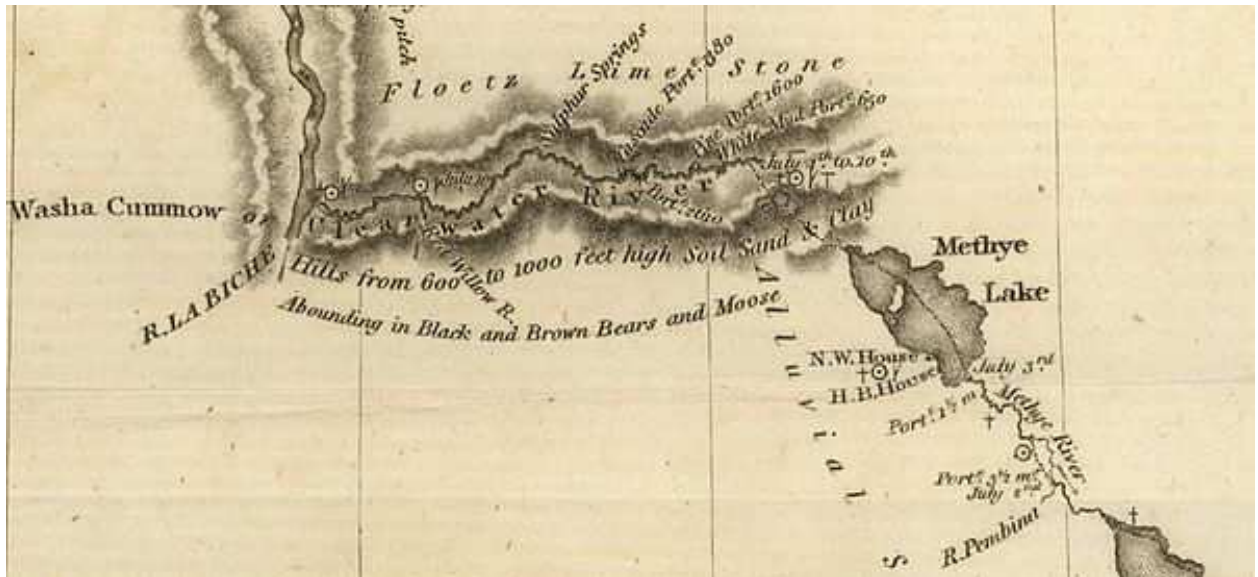
Reference:

George and Terry Goulet. *The Métis in British Columbia: From Fur Trade Outposts to Colony*. Calgary: Authors, 2008: p. 27-28; 42.

La Chevulure Montagne Post, Hair Hills Post, Manitoba: The Hair Hills or Pembina Hills are actually a set of terraces rising on the slope of the Red River Valley. This was a trading outpost established by Alexander Henry the Younger in the early 1800s when he operated out of Fort Pembina.

La Loche Portage: The La Loche boat brigades had one of the most demanding jobs in the fur trade. The Methye Portage was the longest portage (20 km) in the fur trade traversing the height of land between the Hudson Bay watershed and the Arctic watershed. It lies between the top of the Churchill River system on the southeast and the Clearwater River, which flows into the Athabasca River on the northwest. Methye is Cree name for a burbot or fresh water codfish thus the voyageurs gradually supplanted the Cree name with the French term for the same fish, loche (or lotte). La loche Portage was abandoned in 1883 when steamboats began running on the Athabasca River with links to the railroad. In 1862 Father Emile Petitot reported there were 400 people at the Portage. There were the two Portage La Loche brigades with seven boats each and the Athabasca and McKenzie brigades with five boats each. They had 225 men as crew. The Hudson's Bay Company had ten em-

ployees at their fort who maintained the transportation depots at each end of the Portage and brought in horses, oxen and carts for the season.



La Montée, Saskatchewan: This was the site of a buffalo crossing and an old Indian trail between the branches of the Saskatchewan River. In 1811, the North West Company post here, on the North Branch of the Saskatchewan River, west of Duck Lake and forty miles upstream from Prince Albert, located somewhere between Batoche and St. Laurent. There was a portage trail east to the South Branch of the Saskatchewan River at South Branch House and Gardepuys Crossing. Another trail led from this location northwards to Green Lake and Isle a la Crosse. The brigades would travel on horseback thus the name “La Montée” from the French verb “monter.” Fort La Montée was later built three miles upriver from Fort Carlton in 1811. The fort was a provisioning post for pemmican as well as vegetable and feed crops. It also maintained a horse ranch. It was populated by 70 Metis employees and sixty women and children. After the amalgamation of the HBC and NWC the post was abandoned and transferred to Fort Carlton, however the gardens and feed crops were maintained due to the better soil.

La Ronge, Saskatchewan: La Ronge is a community in northern Saskatchewan about 250 km (160 mi) north of Prince Albert. The town is on the western shore of Lac la Ronge and is on the edge of the Canadian Shield.

The origin of the name is uncertain; the most likely explanation is that early French fur traders named it “la ronge” (literally “to gnaw”) because of the large amount of beaver activity along the shoreline—many of the trees would have been chewed down for beaver dam construction.

In 1782 the Swiss born fur trader Jean Etienne Waddens had a fur trade post on Lac La Ronge. The lake was a centre for a fur trade based largely on beaver pelts. In the winter of 1781–82 there were two trade posts on the lake, one established by Peter Pond and the other by Jean-Étienne Wadin. In March 1782 Waddens was fatally wounded in a quarrel with his associate Peter Pond.

The first Métis Association meeting in La Ronge was held by Jim Brady in the late fifties.

Laboucane Settlement, Alberta: This location was also called Lapakan Asokwanek (Laboucane Crossing) and Salwa Asokwanek (Salois Crossing). In 1878 six brothers of the Laboucane family left White Horse Plain in Manitoba and headed west for the Battle River (Alberta). They were accompanied by members of the St. Germain and Poitras families. Three Laboucane brothers, Jean Baptiste, Gabriel and Elzéar settled on land north of the river crossing and the other three, Jerome, Pierre and Guillaume settled on the south side. They were the sons of Jean Baptiste Laboucanne dit Lafournaise born 1815⁴² at St. Boniface and his wife Marguerite Gosselin born 1819⁴³ at Red River. The brothers were accompanied by members of the St. Germain and Poitras families. Three Laboucane brothers, Jean Baptiste, Gabriel and Elzéar settled on land north of the river crossing and the other three, Jerome, Pierre and Guillaume settled on the south side.

François Gabriel Dumont was the original 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 travelled 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 he was accompanied by his brother-in-law Abraham Salois and Salois' two sons, Laurent and Gabriel. 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.

Lac aux Canards (Duck Lake), Saskatchewan: This Metis community is located on the Carlton Trail 23 km. west of Batoche, it marked the halfway point between the Métis headquarters at Batoche and the HBC and NWMP at Fort Carlton. Beardy's Reserve was established on the west side of the lake. The 1885 Metis Resistance began at Duck Lake when the Metis went there to confiscate the weapons and supplies from the local stores. The first fighting between the Metis militia and Superintendent Crozier's men took place on the Carlton Trail northwest of Duck Lake.

Lac des Chênes, also Flat Creek, Manitoba: See entry under Oak Lake, Manitoba.

⁴² He died circa 1876 in Smokey River, Alberta.

⁴³ She died in 1887 at Duhamel, Alberta.

Lac la Biche (Buckingham House, Greenwich House), Alberta: This Metis community in northern Alberta became home to many Metis who left Red River after the Resistance of 1869-70 and left Saskatchewan after the 1885 Resistance. It was founded in 1798-99 as a result of the competition between fur trade companies. By 1872 it was a well-established Metis community with more than fifteen times the population of Edmonton. It is second to Fort Chipewyan as the oldest settlement of Alberta.

Lac la Biche's is located on the lake of the same name also called Red Deer Lake. The Cree name for the lake was "Waskesiu Sakhahegan", which means Elk Lake. Its location on fur-trade routes resulted in posts being built there in the late 1790s. Both David Thompson and George Simpson passed through here, using the Beaver River to go from the main Methye (La Loche) Portage route to reach the Athabasca River. The Metis people, mostly from Red River, coalesced around the Oblate mission that was established in 1853.

The first person to erect a house on Red Deers Lake (now Lac La Biche) was David Thompson of the North West Company. However, a Metis by the name of Laderoute had been using Portage la Biche prior to Thompson. One year later Peter Fidler founded a HBC post, Greenwich House, at the point here a small stream enters the Beaver River. Portage la Biche was a major link in the trade route to the Pacific coast and provided the connection between the river routes of the Saskatchewan, Athabasca and Beaver Rivers. Later trails were cut into Lac La Biche from Fort Edmonton and Red River carts moved goods from St. Paul to Lac La Biche after which they were transported down the Athabasca River by boat.

In 1798 David Thompson of the North West Company established a trading post, Thompson built Red Deers Lake House and spent the winter of 1798-99 at Lac La Biche. The construction of Red Deers Lake House (later called Buckingham House), on the southeast shore of the lake. This marked the beginning of European settlement at Lac La Biche. In 1799, Peter Fidler of the Hudson's Bay Company arrived on the south shore of the lake and also established a trading post. This post, Greenwich House, operated until 1821, when the two companies amalgamated. In 1853, the Hudson's Bay Company opened a new trading post at the present town site of Lac La Biche. Later trails were cut into Lac La Biche from Fort Edmonton and Red River carts moved goods from St. Paul to Lac La Biche after which they were transported down the Athabasca River by boat.

The first two Oblates to travel to Western Canada were Rev. Father P. Aubert and Brother Alexandre Tache. In the spring of 1853 Father Remas started a mission at Lac la Biche. The mission would later be officially named Notre-Dame-des-Victoires. The first site chosen for the mission was not entirely suitable so in 1855 a new site on a bay north and west of the current Town of Lac La Biche was chosen. Notre Dame des Victoires became one of the most important Oblate missions in Western Canada. For more than a quarter of a century the mission served as the main supply depot for all Catholic missions in the North West.

Lac la Pluie, Ontario: Fort Lac la Pluie was established by the North West Company sometime between 1775 and 1787. It was situated on the north side of Rainy River a short distance below a series of falls at the outlet of Rainy Lake. From earliest days it was a cen-

tre for making canoes because of the abundance of birch trees in the area. It was a provisioning post for the Athabasca brigades; handling supplies of wild rice, corn and maple sugar; the fishery supplied whitefish and sturgeon. After amalgamation of the HBC and NWC in 1821 this post became less important for provisioning the voyageurs.

Lac La Ronge, Saskatchewan: The Cree and Metis already inhabited this location in north-central Saskatchewan when Peter Pond built a fur trade post there in 1781. See La Ronge, Saskatchewan.

Lac Pelletier and Vallée Ste. Claire, Saskatchewan Metis Wintering Site:

Located southwest of Moose Jaw, this was a long time wintering spot for Metis hunters. It became a permanent community with the large exodus of Metis moving from Manitoba in 1870.

Lac St. Anne, Alberta: The elder Gabriel Dumont (1795-1880) 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. Father Lestanc, the Superior at St. Albert had decided to close the mission but during a holiday in France he had a revelation at the Shrine of St. Anne d'Auray that he must build a shrine in Canada to honour St. Anne the grandmother of Jesus. Thus inspired he built the shrine and the first pilgrimage was held in 1889. The lake is located about 45 miles northwest of the city of Edmonton.

Lane's Post—St. François Xavier, Manitoba: William Lane (brother of Richard Lane) took charge of Lower Fort Garry as a clerk in 1850-54 and later managed a post on the Assiniboine River near St. François Xavier parish. He was clerk-in-charge at the White Horse Plains post from 1856 to 1862 and Chief Trader from 1862-1872. This post was built at Pigeon Lake in the 1850s and first appears in the HBC records in 1856. It was established primarily for its farming operations and was located about five miles past the St. François Xavier church.

On June 16, 1859, the following comment at the HBC post (Lane's Post) at St. François Xavier appears in the HBC journals:

"We halted for few hours at White Horse Plain where I dined at the Fort with Mr. Lane, the gentleman in charge of that station. the whole place was swarming with half-breed hunters and their families [Métis] who with innumerable carts and horses were gathering there, preparatory to their start for the prairies for their great annual buffalo hunt."

Lane's Post was near the area where the Métis congregated for the buffalo hunt and is a Recorded Manitoba archaeological site: DILj-1.

In 1860 Lane married Mary Bird a Métisse and after her death he married Eliza Lee Lewis (b. 1837), the Métisse daughter of chief trader John Lee Lewis and Jane Ballendine on March 12, 1872 at St. Andrews. Lane died in 1882 and his wife died in 1897.

NAME: LANE, William Douglas		PARISH: France	ENTERED SERVICE: 1843	DATES: b. 19 May 1819 d. 28 Jan. 1882	
Appointments & Service					
Outfit Year*	Position	Post	District	HBCA Reference	
<i>*An Outfit year ran from 1 June to 31 May</i>					
1843-1844	Apprentice steward	Rupert's River	Moose	B.135/g/27	
1844	Apprentice clerk	Fort George	Moose	E.185 ; Corr. 29 March 1844.	
1844-1846	Postmaster	Moose Factory	Moose	B.135/g/28; B.135/k/1,p.253	
1846-1848	Postmaster	Norway House	Norway House	B.239/k/2,p.408	
1848-1851	Postmaster	Lower Fort [Garry]	Red River	B.239/k/2,p.429,459,482	
1851-1856	Postmaster in charge	Lower Fort [Garry]	Red River	B.239/k/3,p.9,33,53,78,106	
1856-1862	Clerk-in-charge	White Horse Plains	Red River	B.239/k/3,p.127,147,168,188,208,228	
1862-1872	Chief Trader*	White Horse Plains	Red River	B.239/k/3,p.250,272,293,315,336,358,383,413,439	

*letter in W.D.Lane Collection indicates his appointment was in 1872.

Father: John Lane (b. Ireland)
Mother: M. Lane in St. Omer, France
Brother: Richard Lane

1859 letter from Simpson to Mactavish refers to wishes to be married while at Lower Fort and then at White Horse Plains (S.F.'Lane, William D.')

Wife (1): Gibeault [possibly] died pre-1870. Lane listed as widower (PAM, 1870 Census)

Children: [E]douard Gibeault, writing from College St. Boniface in 1872-1873 signs himself "your child", and Lane provides clothing etc. but he mentions his mother and father in one letter, 18 Feb 1873 (PAM, M101)

Lizzie [Eliza] b.ca. 1862 (PAM, 1870 Census; PAM, M101; Request for assistance in RG2/7/451)

Wife (2): Eliza Lee Lewes (b.30 Nov.1837, d.12 Oct.1897), daughter of John Lee Lewes, m. 13 March 1872 (B.235/a/16, Lane Family Bible)

Children: Baby born & died 20 May 1873 (Lane Family Bible)

Maria Jan Laura Lewes (21 Spr.1875-ca. 1961) m. Kirby (Lane Family Bible)

Annie Alberta Alexandrina (4 March 1877-ca. 1970) m. Wilks (Lane Family Bible)

Lillian Georgina Ballendine (31 Mar.1879-Nov.1957) m. Valentine Gerald (Lane Family Bible)

Quinn, 21 Dec.1903 (Lane Family Bible)

William Douglas Lane Collection, 1843-1875 in University of British Columbia Archives (3 lin.ft.).

Includes alpha index. (Microfilm copy PAM, MG 1 D11 Reels M99-M102 and PAC, MG 19 A40)

Search file: 'Lane, William D'



Filename: Lane, William Douglas (1819-1882) (fl. 1843-1872) JHB/Dec.1988; rev. JR/Jan.2002

William Clark ran the post from 1874-75 and E. W. Gigot was the clerk from 1875-77. Henry Moncreiff was salesman there from 1877-1883.

Lane was apparently involved in the plot to capture the Dakota refugee leaders in 1864. On January 14-18, 1864 a plot to capture the Dakota is hatched by John McKenzie of Rat River west of Portage la Prairie; William Lane; and Onisime Giguere, as translator. McKenzie used Mr. Lane to encourage the Dakota into a trap. Andrew Bannatyne provided drugged wine for Little Six and Medicine Bottle. D.L. Kingsley was hired to assist in tying and carrying the Indians to Fort Pembina. Andrew Bannatyne also had some of his friends waiting to assist. McKenzie and Kingsley started out for Pembina with Little Six. Medicine Bottle

is over powered by Jaguish, Giguere and others. He is bound and transported to Fort Pembina.

La Ronge, Saskatchewan: La Ronge is a community in northern Saskatchewan about 250 km (160 mi) north of Prince Albert. The town is on the western shore of Lac la Ronge and is on the edge of the Canadian Shield.

The origin of the name is uncertain; the most likely explanation is that early French fur traders named it “la ronge” (literally “to gnaw”) because of the large amount of beaver activity along the shoreline—many of the trees would have been chewed down for beaver dam construction.

In 1782 the Swiss born fur trader Jean Etienne Waddens had a fur trade post on Lac La Ronge. The lake was a centre for a fur trade based largely on beaver pelts. In the winter of 1781–82 there were two trade posts on the lake, one established by Peter Pond and the other by Jean-Étienne Wadin. In March 1782 Waddens was fatally wounded in a quarrel with his associate Peter Pond.

The first Métis Association meeting in La Ronge was held by Jim Brady in the late fifties.

Last Mountain Lake Metis Wintering Camp, Saskatchewan: Last Mountain Lake, also called Long Lake, is located 48 km northwest of Regina, Saskatchewan. It was a well-known wintering site for Metis bison hunters. Its name commemorates a Cree legend describing how the Great Spirit made the last hills (east of Duval) from soil scooped from the valley now occupied by the lake. Scientists say it formed c. 11,000 years ago from meltwaters of the continental ice sheet draining south into the Qu’Appelle glacial spillway. In 1869, the Hudson’s Bay Company built Last Mountain House at the southern end of the lake; Isaac Cowie, clerk for the HBC, described one of the last great herds of buffalo in the region. In his book “The Company of Adventurers.” (Toronto: William Briggs, 1913).

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Canada's first federal bird sanctuary was designated on the lake in 1887. Cowie, writing in 1867-1874, describes the winter activities of the Metis at this site:

METIS FESTIVITIES.

The winter quarters of the two Metis Counsellors of Assiniboine had been taken up on the west side of Last Mountain Lake, about fifteen miles north-west from ours. I drove with my dog-sled twice to visit them. On one occasion to relieve Madame Amlin of a tormenting tooth, and on some business as well as for pleasure the other time. As befitted persons of their importance, as well as to accommodate their large retinue of relatives and followers and for trading purposes,

RED RIVER JIG AND SCOTCH REEL

their winter camp was large, their single-roomed dwellings being especially spacious.

My former travelling companion, Henri Hibert dit Fabian, accompanied me once when we spent the night under Mr. Breland's hospitable roof. Besides his accomplishments as a voyageur, Henri was a vocalist who knew all the chansons of the canoe men, but the song into which he put most fire and fervour was that of Pierre Falcon, "Le bon garçon," made and composed to celebrate the massacre of the wounded at Seven Oaks in 1816, and "La glorie de tous ces Bois-brûlés," obtained thereby.

After a feast of the best of buffalo meat, as well as cakes, rice and raisins beautifully cooked by Madame Breland, followed by a flowing bowl of rum punch, Mr. Amlin and his following came to join in further festivities. Fiddles were tuned up, and Red River jig and Scotch reel were joyously joined in by the young men and maidens, who were soon followed by their elders. The mirthful dance was later on, as the ladies retired, followed by joyous song and thrilling story of celebrated adventures on the voyage, in the chase, and in the encounters of the Metis with the Sioux. Each admirer extolled the excellencies of his favourite racing and hunting horse, and the speed and endurance of sled-dogs and their drivers. On the relative merits of all these there at once arose loud and lively argument, to allay which a song was opportunely called for. To wet the whistle, every now and again Mr. Breland, whose twinkling eye and amused smile showed the fun he was having quietly out of the excitement of his guests, would judiciously dispense a little liquid refreshment. As the assembly warmed up, the end of each dance, song or story was immediately followed at first by one or other of the more enthusiastic Metis Nationalists calling out, "Vive mon nation." Gradually more and more joined in the cry, till before the festivities ceased, everyone joined in the shout of triumph, with the exception of Mr. Breland himself, whose genial countenance became grave as he thought of the events

Lebret, formerly Denomie Point (St. Florent Mission) and Val Qu'Appelle:

The village of Lebret is east of Fort Qu'Appelle in the Qu'Appelle Valley. It was settled in 1866 and was a long time Metis community when the Oblates sent out priests to serve the community. It is named after Father Louis Lebret, who in 1886 was briefly the first post-

master. After Fr. Hugonard became the principal of the Indian Residential school in 1884, Fr. Lebret succeeded him as parish priest. He applied to change the name of the church from St. Florent to Sacré Coeur de Jésus (it is Sacred Heart of Jesus today) and have the postal station go by the same name but this was rejected. Apparently a Senator Girard, who knew Fr. Lebret, intervened and arranged to have the post office called Lebret. The locale had been known as St. Florent (named by Bishop Taché after his friend Fr. Florent Vandenburg OMI) from 1865, or the Mission from 1872, when the Oblate Fathers had established a mission here. After the Resistance of 1869-1870, the twenty or so Metis families at St. Florent were joined by thirty more families from the St. Francois Xavier area (Father St. Germain letter to Bishop Taché, December 26, 1879). By then the Metis settlement stretched as far east as the vicinity of Fort Ellice.

Bishop Alexandre Tache O.M.I. (1823-1894) traveled to the Qu'Appelle Valley in 1864, forming the Mission of St. Florent the fall of 1865. Previously this location was referred to as "*Denomie Point*" according to Bill Barry in *Geographic Names of Saskatchewan*. Reverend Father Noel Joseph Ritchot (1825-1905) established the mission over the summers of 1866-1867 erecting a building to be used as both home and chapel and as a base for the traveling Oblate fathers who traveled out of Manitoba to minister to the several Indian missions along and near the Qu'Appelle Valley, this centre became known as "The Mission St. Florent au Lac Qu'Appelle."

Lestock, Saskatchewan: The village of Lestock had a vibrant history, it was home of an early Hudson Bay post in the valley. Soon settlers began arriving at the settlement of "Moston". The Lestock Station was established in 1911 in continuing the naming of the alphabet line taken up by the Canada National Railway, and the name of the post office changed to Lestock in 1947.

In 1896, the Mission of Our Lady of Hope was founded at Lestock administered by the Oblate Missionaries of Qu'Appelle from the Diocese of Saint-Boniface. The Mission of our Lady of Hope was also referred to as Mission Mountain Mowing referring to the Touchwood Hills. Initially these missionaries did not have an independent chapel nor church, so the services were held in the residential. This created a separation within the parish community with immigrant parishioners requesting a separate parish church within the town site of Lestock rather than at the school four miles (6 km) out of town. The missionaries served the First Nations from the Muscowequan (*Muskowekian*), Poorman, Fishing Lake, Nut Lake, Gordon, Day Star and Otchaganesse reserves. The parish register book commences with the marriage of Samuel James Georges McNab son of Charles McNab (protestant Anglican) with Marie Louise Pelletier, daughter of Alphonse Pelletier and Madeleine Desjarlais (married by Father E.P. Campeau, O.M.I.). Fr Campeau next married Joseph Desjarlais (20 years old) son of Francois Desjarlais and Suzette Pelletier to Therese Adeline Lapiresse (18 years old) daughter of Peter Lapiresse and Adelaide Boyer on July 23, 1894.

Lestock, Little Chicago, Saskatchewan Chicago Line (Little Chicago) was located on the municipal road allowance between five and seven miles outside of Lestock, Saskatchewan. There were from 15 to 20 families living at Chicago Line. The area had marginal land made up of brush, sloughs and swamp. Some of the children from Little Chicago attended

the Residential Mission Day School at Lestock. The adults were seasonal workers, brush cutting, stone picking, hay cutting and most families picked Seneca root north of Lestock in the summer. In 1949, the government moved many of the road allowance families from Little Chicago to the Metis Colony at Green Lake, Saskatchewan. A couple of years after the move, the government burnt down the Metis' road allowance houses at Chicago Line.

Lewistown, Montana: See entry under Spring Creek, Montana.

Lindsay, Saskatchewan: The Metis community of Lindsay, also known as The Ridge, was 25 miles from Duck Lake along the road to Prince Albert.

Little Britain, Manitoba: Little Britain was the name of the village of Lockport in the early days, so named by a Mr. Stevens, father of the man for whom Stevens Ave. was named. However, the first post office there was called North St. Andrews. The school was also named North St. Andrews. The meeting house built by the late Hon. Donald Gunn for services of the Presbyterian Church was called Little Britain, and the name continued in Little Britain Presbyterian Church built between 1872 and 1874. Donald Gunn settled in the area in 1826. He noted that the whole area was settled by Orkneymen retiring from the HBC and moving there with their Half Breed families. The settlement extended as far north as Lower Fort Garry. Initially, the original congregation was served by Reverend John Black. He was the first Presbyterian minister at the Selkirk Settlement. The church was constructed by John Clouston and Duncan McRae. They were two of the most important stonemasons of the era.

Little Grand Rapids House, Manitoba: This was a Hudson's Bay Co. post in the Norway House district at north end of Family Lake, Manitoba, about 12 miles from the eastern boundary of Manitoba. It was named after Little Grand Rapids on the Berens River. The post was established about 1848 by William McKay who was then in charge of the Berens River Post. Supplies were formerly sent to this post from York Factory by York boats via Lake Winnipeg and Berens River. The last York boat was used in 1871.

Lobstick Settlement: See the entry under Victoria Crossing.

Longbody Creek, Kenepikiniwewe, Manitoba: This was a Metis road allowance community established in 1988, after the Metis were displaced from Bloodvein Indian Reserve, located to the west of the creek. The community was near the confluence of the creek and the Bloodvein River. Subsequently, many of these people took Treaty Status under Bill 31 and returned to the reserve. To set up the community the Provincial Government passed By-Law No. 2/88, Northern Affairs (Community of Longbody Creek) Road Allowance Closure; between Sections 23 and 26-32-6 EPM. Within about five years the community had dispersed.

Loon Straits, Manitoba: This is a Metis community on the eastern shore of Lake Winnipeg about 50 km. north of Manigotagan, Manitoba. This places it in the South Basin of

Lake Winnipeg; in fact it is only about 25 miles south of the narrowest point. The geography of Loon Straits consists of two parallel peninsulas jutting out into Lake Winnipeg from the southeast to the northwest, with a large island at the tip of the eastern peninsula. Apart from one home on the western peninsula called Moose Point, the residents mostly populated the eastern peninsula, with a few families living on the island.

The narrow strait between the Peninsula and the island, from which the community got its name, was the site of a fishing establishment. There was another one several miles up the lake at a place called The Quarry. This was a well-sheltered bay with high granite cliffs around it. Small ships which traversed Lake Winnipeg to collect fish from these establishments would come to dock at them for that purpose during the summer time.

The community of Loon Straits was settled by largely Metis settlers of mixed Cree/Ojibway (or Saulteaux as it was known in the past)/Irish/Scottish heritage. They made their living by fishing, both in summer and winter, and also by trapping for furs. Some of the residents kept cattle and chickens for milk, meat and eggs. The meat portion of the diet was supplemented by what was gained by fishing and hunting for wild fowl and moose. Some of the residents provided fresh produce for the summer which they could can for the winter from their gardens. This was augmented by canning what grew wild such as raspberries and Saskatoon berries. In the late 1950s and early 1960s the winter lumbering business reached a peak when at one time there were 4 seasonal lumber mills operating in the vicinity. Some of these were run by Mennonite-run establishments from the Steinbach area in southeastern Manitoba, others by residents of the Riverton and Washow Bay area. This provided employment as well as additional income for the residents. It also helped with their winter transportation as the lumber mills would plow roads across the lake for their semi-trailers to transport out the lumber over the winter ice, which the locals could then use for their own transportation. This meant that in the winter they could bring their vehicles right up to their homes. Some residents built their own small oak and cedar boats and sold others, establishing a reputation for the quality of their work based on their knowledge of Lake Winnipeg conditions, which helped them produce very seaworthy craft.

At the base of the large bay, named Loon Bay, to the east of the peninsula, which was about two miles wide, was a large marsh through which a creek ran through sandbars into Lake Winnipeg. Just up the Eastern shore from this marsh was the mouth of the Loon River. This was a small river which had several rapids, some with granite cliffs adjacent to them, in its upper reaches. These were popular spots for catching fish going upriver to spawn in spring.

The location of Loon Straits resulted in an almost tide-like phenomena: with prevailing northerly winds, water would be pushed into the South Basin and rise by several feet, or prevailing southerly winds, when water would be pushed into the North Basin and water could follow by several feet. This always helps the local resident fishermen and boaters remember where the reefs were, as they would then be exposed. Lake Winnipeg is a very shallow lake, some say 70 feet deep at its maximum, which means that storms can whip up waves of 15 to 20 feet in no time. This always created a barrier for coming to or leaving the community until the latter part of the 20th century. One always had to cross the lake, which was about 8 miles wide at that point, to the west side, where the highway from Riverton to

Pine Dock and Matheson Island was located. Some residents of Loon Straits even built permanent garages at the spot where they would embark, or disembark as the case was. There was actually a small fishing establishment here with a dock large enough for the small lake Winnipeg fish freighters to stop at; it was called Calder's dock.

Lake Winnipeg is an interesting divide between the limestone rock of the west side and the Pre-Cambrian granite rock of the Canadian Shield of the east side. With Loon Straits being then on the east side, the shoreline was granite rock, sometimes high cliffs, interspersed with sandy bays. The terrain ranged from swamp and marsh to elevated areas populated by poplar, jackpine and other trees. Most residents built houses upwards of the shoreline from what practically amounted to their own private sandy beach. Some would build a small docks out into their bays.

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Lorette, Manitoba: See entry under Petite Point du Chênes.

Malta, Montana: After James Hill and his partners built the St Paul, Minneapolis, and Manitoba railway (which in 1890 became the Great Northern Railway) across Montana's "High Line" in 1887, Malta evolved from rail siding number 54. It is on the rail line west of Glasgow Montana and east of Havre Montana. All of these towns are in close proximity to the Milk River, a long time hunting location for Metis. What came to be Saco, Montana to the east and Dodson, Montana to the west grew from other nearby sidings. A post office was established in Malta in 1890. Its name is said to have been determined by a spin of the globe by a Great Northern official whose finger came to rest on the island of Malta in the Mediterranean Sea

Manchester House, Saskatchewan: This was a Hudson's Bay Co. post on north bank of North Saskatchewan River, 42 miles above Battleford and 425 miles above Cumberland House. It was located above the Forks and about 31 miles above the mouth of "Horse Creek", now Englishman River. It was built by David Thompson in 1786 who resided there that year and again in 1793. A trail from South Branch House led to Manchester House. Fort Pitt was erected in 1831 a few miles distant and Manchester House was closed about 1860. It was plundered by the Indians in the autumn of 1793. The North Branch of the Saskatchewan was earlier known as Rivière du Pas.

Manitoba House: In the mid-1790s the North West Company was established in this area at the narrows of Lake Manitoba. The HBC established a post here in 1797 under the name "Doubtful Post." In 1828 Manitoba House was moved further south, below Ebb and Flow Lake, to what is now Kinosota. It was opened there to oppose the operation of the independent Metis hunters who were seriously cutting into the HBC trade. The first families established at Kinosota were Tanner, Demarais, Pruden, Moar, McDonald, and Garrioch.

The Manitoba House North West Co Trading Post was established in 1797 on the west shore of Lake Manitoba, about fifteen miles north of the Narrows. This post was located near the outlet of Ebb and Flow Lake at "The Narrows" of Lake Manitoba; it was taken over by the Hudson's Bay Co. in 1821. Its original name was *Doubtful Post*, likely because of a lack of confidence in the survival of the post at the time of its establishment. The Metis people of this community were all descendants of employees of the Hudson's Bay Company and the North West Trading Company of French, English, and mostly Scottish extraction, who had intermarried with the Indians. The Ebb and Flow Indian Reserve was nearby and the Dog Creek Reserve was directly opposite on the east shore of the lake. From these sources the post derived its trade. Treaty Two was signed on August 21, 1871, at Manitoba House. The Metis settlement adjacent to the trading post was referred to as simply the Manitoba House Settlement until 1889 when the name Kinosota was suggested by John Norquay for the local post office. The settlement consisted of a number of long narrow lots strung out along the shore of Lake Manitoba. A 1958 census documented 250 Metis living in Kinosota and area.

Mapleton, Manitoba: The names Mapleton and Old England are used synonymously to denote the area lying along the Red River from Lower Fort Garry, north to the southern edge of the Town of Selkirk; and extending about two miles both east (East Mapleton) west (West Mapleton) of the river. This area was traditionally occupied by Chief Peguis and his people after they moved from Sault Ste. Marie in 1790. The other Mapleton forefathers were early fur traders who were employees of the Hudson's Bay Company and North West Company and French-Metis buffalo hunters. The Metis families of Birston, Spence, Folster and Kipling lived in this area.

Marieval, Saskatchewan: The Metis village of Marieval is east of Fort Qu'Appelle and Lebret and west of the Sakimay Reserve in the Qu'Appelle Valley. This town is part of a string of Metis communities located in the valley. The valley was a hunting and trading area for the Metis dating back to the days of Cuthbert Grant, the "Warden of the Plains." The Crooked Lake mission in the Qu'Appelle Valley was first served by Reverend Jules DeCorby O.M.I. (1841-1916) in 1876 for nine years. He first traveled to this mission from Lebret, NWT, then from St. Lazare, MB. It was in 1885 that a log building was erected serving as chapel and day school for Reverend Agapit Page, O.M.I. who served as a permanent resident priest for two years. Then the Crooked Lake mission again reverted to traveling missionaries from Lebret. Rev. Page returned, living in the house bought from a neighbouring pioneer. Whilst living in Marieval, the resident priests served also as post masters, after the Marieval post office formed in 1909.

Matheson Island, formerly Snake Island, Manitoba: Matheson Island is a small island, 3.5 by 1.5 miles, located at the Narrows of Lake Winnipeg, around 100 miles north of Winnipeg. Matheson Island had been a natural stopping place for the Hudson's Bay Company York boats since it became a subsidiary post in 1867. The Matheson Island Metis people descend from Norwegian, English, and Icelandic settlers who had intermarried with Indians.

Once called Snake Island because of its abundance of garter snakes, the island was re-named Matheson Island in 1903 in honour of Daniel Matheson⁴⁴ one of the earliest settlers. Daniel came to the Lake Winnipeg Narrows in the 1880s from York Factory where he was a HBC caretaker. His brother Jesse (b. 1840) lived at Big Bull Head where he operated a stopping place. Daniel lived on Black Bear Island just north of Matheson Island, where he had erected a lighthouse and was its first keeper. He was also a fisherman and a farmer. Because of the lighthouse the passage between Matheson Island and Black Bear Island was the preferred route for boat travel.

One of the leading families at Matheson Island was the Settee family, of British and Cree ancestry. They were descendants of James Settee, a Cree from Split Lake who, together with Henry Budd and Charles Pratt, was brought to Red River by John West of the Church Missionary Society in 1824. Settee was educated at Red River and became an ordained Anglican priest who ministered in many places in Saskatchewan and Manitoba between 1841 and 1899. He visited the Berens River and Manitoba Lake Post areas but never lived there. His two sons worked at the East Dog Head post near Matheson Island in 1867. The Islanders, mostly Settee's descendants, were predominantly Anglican.



Meadow Lake (Bolsover House), Saskatchewan: Meadow Lake is located 160 km North of North Battleford. In 1799, Peter Fidler, the Hudson's Bay Company's surveyor and his group travelled along the Beaver River which extends from Ile-a-la-Crosse south to Green Lake then west all the way into Alberta. The group turned off the Beaver into the Meadow River, travelling south to its source which was called "Lac des Prairies," the original name for Meadow Lake. Here, his group led by carpenter Hugh Sabiston built a 12 foot by 12 foot log building as a company post and called it Bolsover House, after Fidler's birthplace in England. Peter Fidler continued with three other men, to Red Deer Lake in Alberta,

⁴⁴ Daniel was the son of Hugh Matheson (b.1816) and Susanna Lloyd (b. 1818).

leaving seven men at the Meadow Lake post. The post remained open for one season only and in 1801 it was closed and the inventory was transferred to the nearby Green Lake Post.

In 1881, a sixteen-section area to the immediate north of Meadow Lake was surveyed as a future Indian Reserve. In 1888, an area just to the west was surveyed for the future town site. In 1889, a group of Cree Indians in the area signed into Treaty #6, and assumed title to the Reserve, originally known as the Meadow Lake Indian Band and now known as the Flying Dust First Nation.

Cyprien Morin (1836-1924) from La Loche established a Hudson's Bay Company Post at Meadow Lake, traded in furs, and raised horses and cattle. The first Roman Catholic Church was built on the Morin's land. Although the Métis families who settled at Meadow Lake prospered, it was not until 1907-08 that subsequent settlers began to slowly arrive in the area.

That same year (1889), several Metis families arrived to settle on the west end of Meadow Lake. But Cyprien Morin had been the first settler to arrive. Cyprien was born in the English River District circa 1834-36. He remained in this area and worked for the Hudson's Bay Company primarily in Ile-a-la-Crosse where he had married Marie Cook (1844-1926) from La Ronge.

Cyprien and Marie Morin moved their family to Meadow Lake in 1873, setting up home where the Meadow Lake Golf Course is now located. He opened a Hudson's Bay Company post, traded in fur, and raised cattle and horses. The first Roman Catholic church in Meadow Lake was built on his land. Cyprien Morin died in 1924 at the age of ninety five.

Medicine Hat, Alberta: Both the Seven Person's Creek and Ross Creek empty into the South Saskatchewan River at Medicine Hat. The Cypress Hills are located just 66km south-east of Medicine Hat. The name "Medicine Hat" is the English translation of 'Saamis' – the Blackfoot word for the eagle tail feather headdress worn by medicine men – or 'Medicine Hat'. Several legends are associated with the name from a mythical mer-man river serpent named 'Soy-yee-daa-bee' – the Creator – who appeared to a hunter and instructed him to sacrifice his wife to get mystical powers which were manifest in a special hat. Another legend tells of a battle long ago between the Blackfoot and the Cree in which a retreating Cree "Medicine Man" lost his headdress in the South Saskatchewan river. A number of factors made Medicine Hat a natural gathering place. Prior to the arrival of Europeans the Blackfoot, Cree and Assiniboine nations used the area for hundreds of years. The valley with its converging water ways and hardy native cottonwood trees attracted both man and the migratory bison herds which passed through the area.

Metikewap, Wooden (bark) Tent: Wooden Tent is named after the Indian bark covered tepees. This Metis settlement was located on the Saskatchewan River downstream from The Pas just below Mistikewapi Lake. This community disappeared when the Grand Rapids dam was built raising the water levels along the Saskatchewan River and its delta.

Metis Island, Manitoba: Metis Island is north of Ross Island at Cross Lake, Manitoba. This was the site of Metis settlement in the area prior to its relocation to the east bank of the Nelson River in the Community of Cross Lake.

Metis Road Allowance Settlements in Montana: Elizabeth Sperry has described the numerous Metis road allowance communities in Montana:

Similar to the “Road Allowance” Metis settlements in Canada, many of the Metis, Cree and Chippewa in Montana survived at the fringe of white settlements on public or county land, or along the railroad right-of-way. These types of communities are illustrated by permanent settlements such as Hill 57 in Great Falls and Boushie Hill in East Glacier, but also include the temporary camps located near various towns throughout Montana. These temporary camps were utilized primarily during the winter months when travel was not practical and employment on farms and ranches was not available. Fringe settlements were located all along the Front Range and throughout the intermountain region near the communities of Garrison, Deer Lodge, Anaconda, and Butte. Fringe communities were also located near communities along the Highline, such as Havre and Wolf Point.⁴⁵



A Metis-Cree “road allowance camp” along the railroad right of way east of Havre, Montana circa 1900. Fred Miller Collection, Montana State University Northern Photo Archives, Havre, Montana. MSU FM-1-128

⁴⁵ 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.

Frank Linderman, in “Rocky Boy Renegades” (*Indians at Work*, 4 Jan. 1937: 23-28) describes the poverty of the Montana road-allowance communities:

Congregating in small bands on the outskirts of cities and towns they constructed flimsy camps, using scraps of canvas, gunny sacks, and old boxes. Firewood was scarce and far away, the winters bitterly cold, so that to save wood the Chippewas and Crees ingeniously constructed stoves from iron wash-tubs from the cities’ waste dumps.

For years, the (garbage) cans the cities’ dumps, offal from the slaughter-houses, with an occasional horse or cow found dead upon the plains, furnished a large portion of their food.⁴⁶

Michilimackinac, Michigan: This town was the commercial hub of the Great Lakes fur Trade. It is strategically situated at the mouth of Lake Michigan. Metis lived on the island in the straits as well as on both shores. Later the name was shortened to Mackinac.

Michipicoten Post and Michipicoten River: In the days of the fur trade, this river provided access to James Bay by way of the Missinaibi and Moose Rivers. It empties into Michipicoten Bay on the eastern shore of Lake Superior near the town of Wawa, Ontario. It was also a mid-point between Fort William and Sault Ste. Marie. A French trading post was built at the river's mouth in the early 18th century. Alexander Henry traded out of the Michipicoten Post until 1767. Jean Baptiste Nolin came to prominence in 1777 when in partnership with Venance Lemaire, *dit* Saint-Germain, he purchased the trading post at Michipicoten from Alexander Henry the elder for 15,000 *livres*. The partners employed four or five men there for the next three years. Because the American Revolution disrupted shipments of trade goods from Montreal, the business was only moderately successful. By 1781 Nolin had given up the post and gone to Michilimackinac

The HBC started building trading posts along the route in the 1770s and its post at Michipicoten River remained in use until it was abandoned in 1904. In 1781, Philip Turnor, HBC’s first full-time surveyor, performed a detailed survey of the river. After 1821, the Moose River, Missinaibi River and Michipicoten route became the established supply route for HBC’s Lake Superior District. The Robinson Superior Treaty Paylists list a number of Michipicoten Half Breeds; Toussaint Boucher, Joseph Dubois, John Swanston⁴⁷, William Scheller, Pierre Deschamps and David La Perdrix Blanche. Louisa Mackenzie, the wife of Angus Bethune, who was a Chief Factor for the Hudson’s Bay Co. in Sault Ste. Marie in 1830, died while her husband was stationed as a relief factor at Michipicoten’s Hudson’s Bay Co. post in 1833.⁴⁸

⁴⁶ Cited in Brenden Rensink, “Indigenous Transnational Refugees and Immigrants in the US-Canadian and US-Mexican Borderlands, 1880-Present.” Lincoln, Nebraska: PhD thesis, University of Nebraska, 2010: 186.

⁴⁷ John Swanston was an HBC Chief Factor. He was an interpreter for the 1850 Treaty and also signed it as a witness.

⁴⁸ . Louisa’ father was Roderick Mackenzie, a partner in the North West Co. Louisa Mackenzie was the great-grandmother of the renowned Canadian Doctor Norman Bethune

Milk River, Montana: The Milk River called: *Asq̓bi wakpá*, *Wakpá juk̓ána* by the Nakoda is a tributary of the Missouri River, it is 729 mi (1,173 km) long. It rises in the Rocky Mountains, Glacier County Montana about 20 miles north of Browning, flows up into Alberta then south into Montana, ending just east of Fort Peck, Montana.

“One of the last refuges for the northern Great Plains buffalo was the Milk River Valley in northern Montana. During the late 1870s and early 1880s many Indian and Metis groups gathered there to hunt the diminishing herds. During the summer of 1877 Father Rappagliosi traveled with a group of about 70 families following the buffalo herds in the Milk River drainage. This camp spent the winter of 1877-78 living in huts along the river bottoms in the Frenchman Creek area. The U.S. Army estimated in February 1878 that the camp contained 108 families with 611 people. More Metis arrived during 1878 and in October 1878 the Army estimated that about 300 Metis families were living in the area.

The camp on the Milk River included a number of Canadian Metis who had been displaced from their farms and many families of American Metis who were members of Chippewa Indian bands in North Dakota. These American Metis families had also followed the shrinking buffalo herds to Montana. The priests of the Oblates of Mary Immaculate had been active in western Canada for many years, and the Metis in the camp were Christian and spoke French. Father Rappagliosi was already fluent in French from his school days and enjoyed the pious reception the Metis gave him”⁴⁹.

Minichinas Hills, Saskatchewan: If one follows McKay Creek upstream from where it joins the South Saskatchewan River at present day St. Louis one comes to a landmark, known to many early explorers as “Lumpy Hill of the Woods” or the Minichinas Hills. These hills have an altitude more than 300 feet higher than the surrounding land. The Minichinas Hills run north to south from southeast of Bellevue to the east of the One Arrow Reserve. They are located near the Venne ranch. After the fighting at Batoche in 1885 the Metis women and children sheltered at Minichinas Hills.

Minnedosa, Manitoba: See entry under Tanner’s Crossing.

Mont du Tondre (Touchwood Hills), Saskatchewan: This area, 169 miles from Fort Ellice was a wintering spot for bison and was settled by the Metis hunters in 1866. The hills are the second highest point of land in Saskatchewan. The Touchwood Hills Post was a Hudson’s Bay Company trading post in Saskatchewan from 1849 to 1909. It was one of the few HBC posts not built on a river and supplied by canoe. It was a resupply point and stopping place on the part of the Carlton Trail which ran from Fort Ellice northwest to Fort Carlton on the Saskatchewan River. It was part of the Swan River District managed from Fort Pelly. The first post was erected by Thomas Taylor in September 1852 in the Big

⁴⁹ From: Philip Rappagliosi and Robert Bigart. *Letters from the Rocky Mountain Indian Missions: Philip Rappagliosi*, Lincoln: University of Nebraska Press, 2003: xxxvii - xxxviii

Touchwood Hills. After about 10 years it was moved a few miles south to the Little Touchwood Hills. After about 14 years, in 1879(?^[4]) it was moved a short distance northeast to its final location. It was in buffalo country and produced mainly buffalo pemmican and some muskrat fur. By 1895 the local Indians had been settled in reserves and Touchwood Hills Post became more of a general store and post office for the local settlers. It was closed in 1909 due to competition from the Grand Trunk Pacific Railway.

Montagne de Bois Coulée Chapelle and Talle de Saules (Willow Bunch) or Wood, Saskatchewan. A French settlement with Hudson's Bay Trading Post, Roman Catholic Church, North West Mounted Police Post and telegraph office were established at Willow Bunch in a wide valley near Willow Bunch Lake. The two stores, and land office were located in East Willow Bunch until the two settlements merged into one location. Métis and other homesteaders find it disconcerting that there is no railway going through Willow Bunch, The St. Ignace church at Willow Bunch shows that the first baptism was conducted by Father Pierre St. Germain, O.M.I. was performed January 9, 1881 for Joseph Edouard Beaupre, (Géant), son of Gaspard Beaupré and Florestine Piché. The chapel from Wood Mountain area (Section 20, Township 4, Range 3, West of the 3rd Meridian) was moved to Willowbunch in by the Métis families. That fall, Fr St. Germain decided to stay on in this community.

Moose Lake Metis Settlement, Manitoba: Moose Lake is a small community located on the northern limits of the Saskatchewan River delta on the western shore of South Moose Lake about 74 km Southeast of The Pas in Manitoba. There is both an Indian reserve, home to the Mosakahiken Cree Nation, and a non-treaty community on adjacent land. The livelihood of the first Nations and Metis people in this community were greatly affected when the Grand Rapids dam was built raising the water levels along the Saskatchewan River and its delta. A 1958 census documented 282 Metis living in the Moose Lake Settlement.

Moose Lake Alberta: Angus Shaw was Scottish born and came to what is now Alberta with the North West Company. In 1789 he built a fur trading post on the northwest shore of Moose Lake (just west of Bonneyville) and promptly called it Fort Lac d'Original but many referred to it as Shaw's House. Some believe it was the first white settlement in Alberta. He went on to settle several more trading posts in the region before returning east to Lower Canada. Shaw led a successful and very adventurous and colourful life before dying in New Jersey in 1832.

Since Shaw's time and throughout, even more than a century later, there were still those who were attracted to the Moose Lake region because of the abundance of furs. Charles Lirette, Sr. left Quebec to venture first south to Michigan to live and then west-northwest to the Moose Lake area to lay his trap line. In 1906 Lirette laid his trap lines in the Moose Lake-Beaver River watershed along a stretch that reached almost 70 miles long. Moose Lake remained his home until 1913.

It was a year after Lirette arrived that real settlement would begin in the Moose Lake area.

Again, it was the Oblates who were instrumental in encouraging the French to put down roots in the region. And it was Father Joseph Thieren in 1907 who put out the challenge to the French Canadians living in the small village of Beaumont, south of Fort Edmonton.

Montana's "Landless Indians" - The Metis: As the Little Shell Metis Band moved around Montana in the early 1900s enclaves of settled Métis brought in their cousins. The Breedtowns and Moccasin Flats became more entrenched. It was then, during the 1920s and 1930s that Hill 57 in Great Falls developed into the largest stronghold of Métis community existence. At that time there were approximately two thousand "Landless Indians" of Chipewewa-Metis and Cree-Metis descent are living on the borders of Montana cities. They were principally, living in communities on the outskirts of Great Falls, Havre, Helena, Lewistown, Augusta, Harlem, Babb, Malta, Chinook, Browning and Wolf Point. As of the 1930s the State of Montana had recognized the Little Shell band as a "tribe" in the state. Even though without a land base, the Little Shell have maintained cohesive familial relations over all this time. Never giving up on their specific rights to life, liberty and the pursuit of happiness, the Little Shell have unfailingly continued their struggle for justice. (Contributed by Nicholas Vrooman.)

Moose Factory, Ontario: Moose Factory is a community in the Cochrane district of Ontario. It is located on Moose Factory, near the mouth of the Moose River, which is at the southern end of James Bay. It was the first English-speaking settlement in Ontario and the second Hudson's Bay Company post to be set up in North America after Fort Rupert. On the mainland, across the Moose River, is the nearby community of Moosonee.

The area was explored by Pierre-Esprit Radisson in the winter of 1670-71 from the base at Rupert House. In 1673, Charles Bayly of the HBC established a fur-trading post originally called Moose Fort. Besides trading, it was also intended to protect the company's interests from French traders to the south. The fort was profitable and had a direct impact on the fur trade in New France. So in 1686, Chevalier de Troyes led a small contingent of French soldiers north on an expedition to raid the HBC forts. The English defenders were caught by total surprise and surrendered. The French captured Moose Fort and renamed it to Fort St. Louis. Ten years later in 1696, the English recaptured it and burned it to the ground. No trace has remained of this original fort. The Hudson's Bay Company set up a new fort in 1730, one mile upstream from the old site, to accommodate Cree traders for whom travel to the other James Bay posts was too dangerous. Five years later, this one also was destroyed by a fire that started in the kitchen, but was rebuilt over a period of seven years.

In 1821, when the Hudson's Bay Company merged with the rival North West Company, there were no longer any serious threats and the post expanded beyond the fort's palisades. Thereafter it came to be known as Moose Factory. It became HBC's main base on James Bay, being the administrative headquarters of the Southern Department. The Governor of Rupert's Land and Council met frequently there to plan for the coming year's operations.

In 1905, the Cree signed a treaty (Treaty 9) with the government that established the Factory Island Indian Reserve. The Metis however did not get satisfaction from the government through their negotiations.

Petition for Scrip from the Halfbreeds of Moose Factory, 1905. A petition signed by five “half breeds of Moose Factory” was made to the Government of Ontario in the autumn of 1905.

We the undersigned, half breeds of Moose Factory, beg to petition the Government of Ont. for some consideration, as we are told by His Majesty’s Treaty Commissioners that no provision is at present made for us. We understand that scrip has been granted to the half breeds of the North West Territory. We have been born & brought up in the country, and are thus by our birth and training unfit to obtain a livelihood in the civilized world. Should the fur traders at any time not require our services we should be obliged to support ourselves by hunting.

We therefore humbly pray that you will reconsider your present arrangements and afford us some help.

[Signed]
Andrew Morrison
George McLeod
William McLeod
William Moore
William Archabald

The above represent various absentees at Charlton & on HBC Vessels.
[Signed]
J.G. Mowat

[Document E-25: ONAS, MNR Indian Land File 186220. This document is handwritten and appears to be the original petition. A typewritten version attached to Indian Affairs cover letter, 18 September 1905 has “COPY” clearly written at top (Document E 26: NAC RG10, Vol. 3093, File 289,300). Both versions are undated.]

Ontario officials promptly returned to Ottawa the petition from “certain half-breeds” at Moose Factory, with a note stating that “although the petition mentions the Government of Ontario, the petitioners probably mean the Government of the Dominion.” Indian Affairs insisted it was properly addressed, ”adding:

The Treaty 9 Commission to whom the Petition was presented had no power to deal with Halfbreed claims [without] the Province of Ontario, [that] the Petitioners, therefore, referred for action to the Provincial Treasurer was [?] conversant with the terms of the James Bay Indian Treaty.

The petition is returned herewith.

Hereafter, the Provincial Treasurer A.J. Matheson decided to look into the matter, requesting Indian Affairs to send information on the number of “Half breeds in Treaty No.9.” In

November 1905 Deputy Superintendent General Frank Pedley reported that the petition represented 25-30 people who were not admitted to the treaty pay list because they were not living "the Indian mode of life:"

I find that the only halfbreeds in Treaty No.9 are those interested in the petition which was forwarded to your Secretary on the 23 rd of September last. These amilies comprise perhaps twenty-five or thirty people. They were refused treaty by the Commissioners on the ground that they were not living the Indian mode of life. The only thing which might be done for these people is to admit them into the Indian treaty if you thought advisable to do so; but of course, as they are residents of the Province and would come under the same category as the rest of your Indian adherents of Treaty No.9, and would be paid by your Government, it is a matter which you will have to decide. The Treaty Commissioners promised to bring the matter before you for consideration.

It appears little attention was paid by the Ontario government and the following March, Indian Affairs requested that Matheson respond to the petition before "the Inspector next visits Moose Factory " as it was probable that "he will be asked by the halfbreeds how your Government proposes to deal with their application."

Matheson replied on April 2, 1906 that 160 acres would be offered to each of the "half-breeds:"

...as to the claims of certain half-breeds at Moose Factory for consideration, this Government would be prepared to allow these half-breeds, the number not estimated being over fifty, 160 acres of land reserving minerals; to be selected in the District in which they at present reside, such selection not to interfere with Hudson's Bay posts, or Indian Reserves, or lands to be required for railway purposes or for town sites as it may be some time before the district in question is surveyed. The only object that can be obtained at present is to satisfy these men that the Government is prepared to give them reasonable consideration of their claims to this extent.

By 1909, at least one of the mixed-ancestry petitioners tired of waiting, and William Archibald requested that he and his family be placed on the Treaty payroll as "Indians." A letter from Indian Agency Inspector J.G. Ramsden in September 1909 indicates that the "half-breed question" at Moose Factory remained unresolved:

Wm. Archibald of Moose Factory desires to be placed on the Indian Band list. He states that he and family appeared before the Commissioners in 1905, that all their names and ages were taken and consideration promised.

His wife's people all on list he states. The half-breed question at Moose will have to be dealt with. I would like some instruction with reference to this question.

The reply from Indian Affairs to Ramsden's request for instruction simply referred him to the 1905 and 1906 correspondence cited above.

Moose Jaw, Saskatchewan Metis Wintering Site: Moose Jaw was originally settled as a traditional Indian fur traders camp at "the turn", a narrow crossing of the river, plenty of water and game for food, made this an ideal place for settlement. It was a winter encampment for both Cree and Assiniboiné nations, and there are burial grounds in the vicinity. The natural protection of the Coteau Range provided the valley with many warm breezes. The name Moose Jaw comes from a Cree name for the place, *moscâstani-sîpiy*, meaning "a warm place by the river". The first two syllables, *moscâ-*, sound remarkably like "moose jaw". During the fur trade era, Métis buffalo hunters had wintering cabins in the River Valley at "the turn" where the fur trail from Fort Garry forged Moose Jaw Creek.

Moose Jaw, Saskatchewan: Moose Jaw is located on the Moose Jaw River at the junction with Thunder Creek situated 77 km (48 mi) west of present day Regina. Moose Jaw is adjacent to the old Fort McLeod/Fort Walsh Trail that led eastward through Whoop-Up to Fort Walsh in the Cypress Hills, which was established in 1874 and became headquarters of the North West Mounted Police in 1878. The trail continued eastward to Fort Qu'Appelle, passing just east of Moose Jaw and north of Regina. It was a regular trade route and an overland thoroughfare connecting the outposts of the fur trade activities. Moose Jaw was originally settled as a traditional Indian fur traders camp at "the turn", a narrow crossing of the river, plenty of water and game for food, made this an ideal place for settlement. It was a winter encampment for both Cree and Assiniboiné nations, and there are burial grounds in the vicinity. The natural protection of the Coteau Range provided the valley with many warm breezes. The name Moose Jaw comes from a Cree name for the place, *moscâstani-sîpiy*, meaning "a warm place by the river". The first two syllables, *moscâ-*, sound remarkably like "moose jaw". During the fur trade era, Métis buffalo hunters had wintering cabins in the River Valley at "the turn" where the fur trail from Fort Garry forged Moose Jaw Creek.

Muskeg Lake, Saskatchewan: One of the founders of the Muskeg Lake community and the first chief of the Reserve was Alexandre Cayen *dit* Boudreau (b. 1834). Alexandre, also known as *Kee-too-way-how* (Sounding with Flying Wings) was born at St. Boniface, Manitoba, the son of Narcisse Cayen *dit* Boudreau and Catherine Arcand (Kesewetin). On September 22, 1855 he married Marie McGillis at St. François Xavier. Marie was the daughter of Alexandre McGillis and Marguerite Bottineau. They had ten children. In 1876 he was a signatory to Treaty Six and took up a reserve at Muskeg Lake (Petequakey). His name appears on the first treaty pay list of 1879 and again in 1880 when he received his payments as chief. He subsequently left and took Metis scrip. His brother Isidore (noted below) then succeeded him as chief of this Metis band.⁵⁰ At the time of the Resistance he, his brother, and his son (Alexandre Jr.) were active in the fighting. His son was also a member of the Petequakey Band. Another Metis resistance fighter, Augustin Laframboise, was also married to a woman from the same reserve. During the hostilities the Council sent Alexandre back to Muskeg Lake to bring more of his men. Cayen was a member of Captain James

⁵⁰ Muskeg Lake Cree Nation, "Chiefs of the Petequakey Reserve," muskeglake.com, 1991, 1994.

Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Alexandre played a key role in the 1885 Resistance. He was Gabriel Dumont's envoy to the Assiniboine Indians when the Metis were requesting their support. He was sentenced to a seven-year prison term for his participation in the 1885 Metis Resistance.

Isidore Cayen *dit* Boudreau, or Petequaakey (1845-1889) was the brother of Alexandre Cayen and was a Councilor when his brother was Chief. After Alexandre left the reserve to live near Batoche, Petequaakey became Chief and for a number of years (1880-1889) and the Reserve at Muskeg Lake took his name. Petequaakey was married to Marie Cardinal who died on April 6, 1884. He subsequently married Marie (Tskakwemesit). He was active with Gabriel Dumont during the fighting at Duck Lake. He did not view this as fighting the government since their opponents were the police. After 1885, Indian Affairs removed Petequaakey as chief and stopped payments to the band because of their participation in the Resistance.⁵¹

The next chief at Muskeg Lake was Jean Baptiste LaFond or "Tchehasaso." (1853-1916) Jean Baptiste was born January 25, 1853 at St. Boniface, the son of Jean Baptiste Lafond Sr. and Therese Arcand. His mother's half sister, Adelaide was married to Alexandre Cayen (Kitowehow), the first Chief of Muskeg Lake and a participant in the 1885 Resistance. On December 4, 1876 at St. Laurent N.W.T., Tchehasaso married Josette Meutekumah (Archibuk). He succeeded his uncles (Kitowehow and Petequaakey) as chief at Muskeg Lake from 1900 to 1914. It is understood that Tchehasaso and the other Muskeg Lake Metis participated in the fighting at Duck Lake and were on the west side of the river during the fighting at Batoche. After the defeat they escaped to the Laboucane Settlement.⁵²

LaFond's grandson, John B. LaFond gives the following account of the formation of the Muskeg Lake Cree Nation Reserve:

When they formed the reserve that year, 1876 ...they were going to make the reserve, there were only nine families that they had. And my grandpa's family (J.B. "Tchehasaso" La Fond and his wife Josette), that's my dad (Jean Baptiste born May 20, 1878, later married to Julie Gladu), and them, old Andrew (Andre born August 2, 1880, later married to Madeleine Greyeyes) and Jeremy (Joseph Jeremie LaFond later married to Nancy Letendré) ... anyway, they had no place, they were Metis people. At that time they lived on the road allowance, you know. And they asked him if they wanted to be treaty Indian: "Mr. LaFond, do you want to be a treaty Indian? We need one family." "By all means," he says. So he signed, that's how come we're treaty, see we have French ancestry.⁵³

Muskootao Point: This is the site of the first Batoche Trading Post; established by Jean Baptiste Letendre dit Batoche (called Okimawskawikinam by the Cree). It is located on the Saskatchewan River just west of Fort à la Corne on the north bank. The Metis voyageurs had arrived in the area in the mid-1750s. Jean Baptiste came to the north-west in the 1780s and married Josephte, a Cree woman at Rocky Mountain House. They traded throughout the plains and had built the Batoche post by 1810. In 1872, his grandson Xavier Letendre dit

⁵¹ Muskeg Lake Cree Nation, "Chiefs of the Petequaakey Reserve," muskeglake.com, 1991, 1994.

⁵² Muskeg Lake Cree Nation, "Chiefs of the Petequaakey Reserve," muskeglake.com, 1991, 1994.

⁵³ Muskeg Lake Cree Nation, "History of the Petequaakey Reserve," muskeglake.com, 1991, 1994. . Jean Baptiste, Andre and Jeremie were all born at St. Laurent on the South Saskatchewan.

Batoche set up his trading post on the South Saskatchewan River and this second location took on the name of Batoche.

Netley Creek, Rivière aux Morts, Manitoba: The North West Company opened a post at Netley Creek in 1803, on the west bank of the Red River. The Netley Marsh area as of 1805 was the most northerly limit of native horticulture. They have found evidence that a group of Ottawa Indians first began to plant corn at this site in 1805. The Netley Creek village increased in size as the Ottawa were joined by the Red River Saulteaux who were also cultivating corn and potatoes, some of which were sold to the traders. They kept gardens on levees within Netley Marsh. One was located approximately 1.5 miles (2 km) upstream from the Red River and Netley Creek Junction. In 1813 the HBC established a second post just north of the junction of Netley Creek and the Red River. Sixty horses were kept here to be used for transport of goods to Brandon House on the Assiniboine River. However, establishment of the Saulteaux farming settlement nearby, by Rev. William Cockran of the Anglican Church, and construction of Lower Fort Garry resulted in this post being closed.

Nipigon House, Ontario: This was a Hudson's Bay Co. post on northwest shore of Lake Nipigon. The first of this Company's forts on Lake Nipigon was built at the north end of the lake about 1775 or 1785 and was named Fort Nipigon. Their second fort was constructed on Wabinosh bay in the northwest angle of the lake and was called Wabinosh House. This post was probably built about 1821 or soon after the union and superseded the first Fort Nipigon and the North West Company's Fort Duncan which stood nearby. About 1850, Wabinosh House was removed 10 miles to the south and re-established as Nipigon House on its present site. A canoe route leads from this bay to Osnaburgh House on Lake St. Joseph and thence by the Albany River to York Factory, whence the Hudson's Bay Co. furs were shipped to England. Other posts established by the Hudson's Bay Co. on lake Nipigon were, (1) Poplar Lodge about 1825 on the Northeast shore of the lake at the mouth of the Namewinikan River. (2nd) a small post called Red Rock House at the mouth of the Nipigon River on the right side, head of Nipigon harbour. Grant in "Ocean to Ocean", 1872, speaks of the old Hudson's Bay Co. station at the mouth of Nipigon River. Red Rock House was established soon after the union of 1821 on the site of, or near by, the old French Fort Nipigon. The North West Co. about 1785 established themselves at the old French Fort Nipigon at the mouth of the Nipigon river and endeavored to secure a monopoly of the fur trade in the interior north of lake Superior. Outposts on the shores of lake Nipigon were built, (1) one on the southwest shore of the lake, name unknown, shown on map of 1817 in Davidson's History of the North West Co., and (2) Fort Duncan, built by Duncan Cameron about 1795 at the north end of lake Nipigon on Windigo or Wabinosh bay. Cameron was clerk at Nipigon in 1797 and was in charge of the Nipigon district until 1799.

Norway House and Rossville, Manitoba: Norway House is geographically situated on Little Playgreen Lake/East Nelson River Channel, the first lake chain system north of Lake Winnipeg. The immediate hinterland area of Norway House generally includes the north shore of Lake Winnipeg, Playgreen Lake, Little Playgreen Lake, Whiskey Jack, and the Nelson River East Channel. It was known as a centre for the building of York boats. Norway House was in the District of Keewatin and did not become part of Manitoba until

1912.⁵⁴ Present day Norway House is located 30 km (19 miles) north of Lake Winnipeg, on the bank of the eastern channel of Nelson River. In 1816 Lord Selkirk sent out a band of Norwegians to build a road from York Factory to Lake Winnipeg and a series of supply posts. They built Norway House at Mossy Point (west side of outflow) in 1817 replacing the former Jack River post⁵⁵ at that location.

The immediate hinterland area of Norway House generally includes the north shore of Lake Winnipeg, Playgreen Lake, Little Playgreen Lake, Whiskey Jack, and the Nelson River East Channel. The HBC built its first inland post in 1796 at Jack River House, near present day Norway House. This post was situated on what was then called Jack River now called the Gunisao River. It was built to appose the North West Company presence at the site and to protect the HBC's inland transportation route. The HBC maintained a post at Norway House almost continuously from 1796 through the early 1900's and beyond.

In 1814, the Jack River post was closed and a new post, constructed by eight Norwegian labourers, was located at Mossy Point [on the north shoreline of Lake Winnipeg just east of Warren's Landing]. Just a few years later, in 1817, this post was moved to Warren's Landing. This post was closed in 1824, and the HBC constructed a new Jack River Post on the East Channel of the Nelson River near the outlet of Gunisao River, in Norway House. In 1827, the post was moved again to a location on Little Playgreen Lake. Its last location was on the east channel of Nelson River at present day Norway House.

In 1825 or 1826 much of the post was destroyed by fire. In 1826 the Hudson's Bay Company abandoned its position on Mossy Point in favour of its present position on the East River, or as it is now known, the Jack River in order to be nearer to the fishery, the food supply of its population. In 1830, Cumberland House, formerly the most important post in the interior, was supplanted by Norway House. From the 1830s, the Councils of the Hudson's Bay Company, (a gathering of the Chief Factors) met at Norway House rather than York Factory.

Ray Shirritt-Beaumont of Frontier School division investigated the origins of the Norway House people and concludes that most of the original families that were residing at this location circa 1815 were "mixed ancestry" people, that is, the offspring of HBC servants and "Indian" women and second generation families from these unions, who had migrated from

⁵⁴ The Manitoba boundary extension of 1881 did not match the original demands of the provincial government, it did expand the area of the province to 189,327 square kilometres, or to five times its original size. The boundaries were set in the west at the twenty-ninth range of townships, which is Manitoba's present western border, in the north at 52° 50' latitude or south of Grand Rapids, and in the east at the "western boundary of Ontario." The latter definition was, of course, confusing as Ontario's western border had remained in dispute since 1874. Still at issue was the area known as Rat Portage (today's Kenora) which fell into the disputed area of Ontario's boundary claim. During 1882-83, the town was incorporated by both Manitoba and Ontario. In 1912 the Manitoba boundary was extended to 60° north latitude.

⁵⁵ Jack River (1801 - 1814), a Hudson's Bay Co. post replaced by Norway House. In 1756, the HBC sent two men (Joseph Smith and Joseph Waggoner) inland from the Bay. They camped at the site termed Jack River, Jackfish River, and later Norway House. This was a stopping point before making the crossing westward over the northern end of Lake Winnipeg, to the mouth of the Saskatchewan River at Grand Rapids, thence on to Cumberland House.

York Factory and Severn River beginning in 1811-1812. Beaumont surmises that the traditional values which had kept the Cree society intact were eroded by alcohol abuse, and this in combination with resource depletion in and around York Factory, led to many of the Home Guard Cree migrating to places such as Cross Lake, Norway House and Swan River.⁵⁶

Frank Tough states that the Norway House people, the “Indians” and “Metis” essentially lived together as one cultural group. He writes; “Real communities were forming around posts and missions, but the Indian Act and scrip commissions interrupted this process and communities were fractured.”⁵⁷

He concludes that: “The fur industry had created Halfbreed and Indian communities at trading posts. However, the Crown's legal recognition of Indian and Métis Aboriginal title was not simultaneous, and, therefore, Indian agents later faced applications for withdrawals from treaty in the late 1880s. It is often assumed that Métis with Indian status were quick to give up the long-term benefits of treaty status for some sort of windfall gain from scrip. This was not necessarily the case as scrip commissioners R. Goulet and N.O. Cote reported: ‘at Norway House, Fisher River and Fort Alexander there are large settlement of half-breeds residing on Indian Reserves and in receipt of Indian annuities but who all preferred to remain members of the Indian Bands to which they belonged and to continue to enjoy as such as such all treaty privileges.’ This observation suggests that individual decisions were often based on economic concerns.”⁵⁸

Between 1884 and 1891, a total of 18 persons were discharged from Treaty at Norway House and then later took scrip. Six of these were known to be Sara Crate, Thomas Garson, William, Andrew and John Robertson, as well as Janet Smith the daughter of Hector Morrison. In 1891, Horace Belanger, Norway House HBC Factor and Justice of the Peace, reported on a ‘census’ of the Norway House District in 1891. For Norway House, specifically, he reported there were 8 “English”, 1 “French” “Canadian”, 6 “Europeans”, 36 “Half Breeds”; 912 Treaty “Indians” and 52 “Other Indians”, for a total population of 1,015. Interestingly, the annuity payroll for the Norway House Band in 1891 only lists 583 people.

The 1901 census for Norway House lists 230 Cree, 6 Scots, 4 Irish, 7 English, and one Norwegian. The enumerator listed the “Colour” of 34 of the Cree as “Red Scotch Breed. There was also one wife who was listed as Red French Breed.

The 1903 Annual Report of the Department of Indian Affairs notes that most of the members of Norway House Band appear to be Metis, it states;

“The members of this band [Norway House] are principally Swampy Crees and speak

⁵⁶ Raymond Morris Shirritt-Beaumont, “The Rossville Scandal, 1846: James Evans, the Cree, and a Mission on Trial.” A Thesis submitted to the Faculty of Graduate Studies in partial fulfilment of the requirements for the degree of Master of Arts in History Joint Master's Programme University of Manitoba and University of Winnipeg in January 2001.

⁵⁷ Frank Tough, *As Their Natural Resources Fail: Native People and the Economic History of Northern Manitoba, 1870-1930*. Vancouver: University of British Columbia Press, 1996:144.

⁵⁸ Ibid, p. 19.

the same language as the Fisher River band. There is a great deal of white blood in this band, some of the Indians taking treaty being almost pure white in appearance. A very large number of these Indians work all summer for the fish company which is operating a freezer at Warren's landing. They make a large amount of money catching whitefish, for which they were receiving this year three cents each. They also catch a lot of sturgeon, for which they receive good prices according to the size. On August 10 I saw a tug arrive from the northwest corner of Lake Winnipeg with four hundred sturgeon, and nearly all caught by these Indians. A large number of this same band work at Spider island, a small island about thirty miles south of Warren's landing, where the firm of Ewing & Fryer have a freezer, and buy all sorts of fish.”⁵⁹

Oak Lake (Lac des Chênes, also Flat Creek) and Fort Mr. Grant, Manitoba:

Oak Lake, the Lauder Sand Hills and the Souris River plain to the south were traditional Metis wintering places since the buffalo were numerous on the plains here. Oak Lake was a watering stop thirty-two miles west of Brandon. Along time Metis wintering stop, the Metis permanently settled it by the late 1860s. In 1824, Brandon House on the Assiniboine River was abandoned and Fort Mr. Grant was established to the south, on the Souris River in 1826. Here Cuthbert Grant and Louis Guiboche were to trade with the Metis and Indians between the Turtle Mountain and Qu'Appelle. This fort closed in 1861. Fort Desjarlais was established by the American Fur Company to the south of Fort Mr. Grant by Joe Desjarlais in 1856. It was destroyed by fire in 1856. Both of these posts were staffed by 50 to 100 Metis men.

Oak Lake (Lac des Chênes), Manitoba, also Flat Creek Metis wintering

Sites: Oak Lake, the Lauder Sand Hills and the Souris River plain to the south were traditional Metis wintering places since the buffalo were numerous on the plains here. Oak Lake was a watering stop thirty-two miles west of Brandon. Along time Metis wintering stop, the Metis permanently settled it by the late 1860s. In 1824, Brandon House on the Assiniboine River was abandoned and Fort Mr. Grant was established to the south, on the Souris River in 1826. Here Cuthbert Grant and Louis Guiboche were to trade with the Metis and Indians between the Turtle Mountain and Qu'Appelle. This fort closed in 1861. Fort Desjarlais was established by the American Fur Company to the south of Fort Mr. Grant by Joe Desjarlais in 1856. It was destroyed by fire in 1856. Both of these posts were staffed by 50 to 100 Metis men.

Oak Point House and Oak Point, Manitoba: Oak Point is located on the east shore of Lake Manitoba north of St. Laurent and south of Lunder, Manitoba. It is on a point of land on Lake Manitoba. In the 1860s and 1870s it was a trading post and wintering place for the HBC cattle. Many Metis employees took HBC lots here. It is located on the northern border of the old “postage stamp” province of Manitoba.

⁵⁹ Appendix 4-32: CSP, No. 27, Report of the Deputy Superintendent-General of Indian Affairs, 1903:128.

Onion Lake, Saskatchewan: Onion Lake is located on the Alberta/Saskatchewan border about 50 km (31 mi) north of the City of Lloydminster. The Half-Breed Commissioners, Narcisse O. Côté, P.C. and Samuel McLeod (for the District of Sask.) visited Onion Lake NWT, in March 1900 to take Metis Scrip applications. The Onion Lake Cree band joined Treaty #6 on September 9, 1876 at Fort Pitt, Saskatchewan. At the time of signing, the band did not have a chief and band councilor, Makaoo, was appointed to sign. Makaoo and his people settled near a lake that came to be known as Onion Lake. Many Legends exist in relation to the naming of the lake. One story relates the name to wild onions growing in abundance around the lake. 'The name came from a lake in the middle of the reserve; the lake in turn got its name from the onions as a sort of spring tonic after a winter of moose, deer, and buffalo meat.' (*What's In A Name*, E.T. Russel, 1981).

Following the signing of Treaty #6 in 1876, Seekaskootch⁶⁰ became chief.

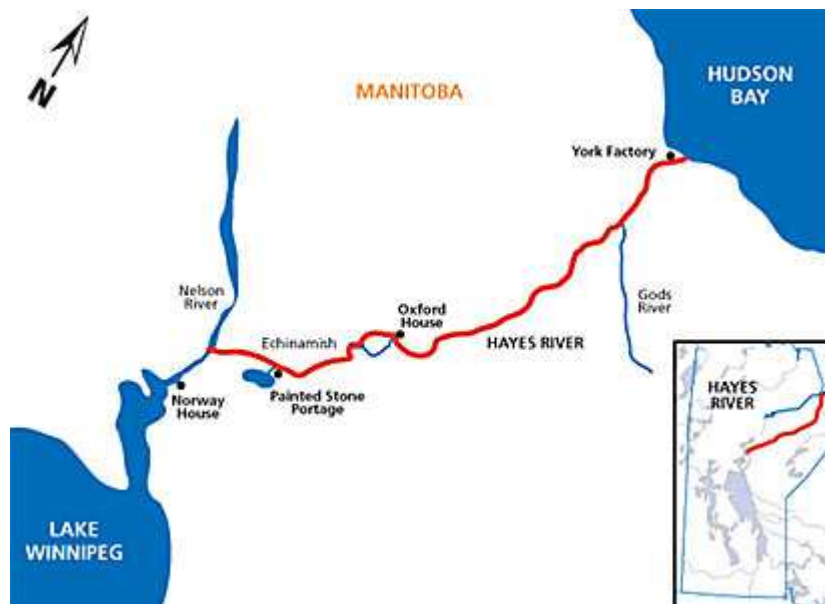
Opaskweyaw now The Pas, Manitoba: For many centuries this location on the Saskatchewan River was a meeting and rendezvous place (just before spring breakup) for the Cree hunters and gatherers operating on the Saskatchewan River delta. They would wait here for the spring waterfowl return and the onset of the major fish spawning runs. Their fish weirs were maintained into the summer when sturgeon became a major food source. The first permanent settlement in the area was constructed in 1741. The sons of the explorer La Verendrye established Fort Paskoyac, an important fort that was at the confluence of three rivers (Carrot, Oskatask Sipiy in Cree, literally "river of the wild carrot", Pasquia and Saskatchewan rivers). The fort served the local trappers and fur traders for decades. Seeding a few acres of grain around the fort in 1754, Captain de la Corne became Manitoba's first farmer. With the advent of fur trade posts Metis settlements were established at Carrot River Valley (Pasquia Settlement), Young's Point, Big Eddy, Umpherville, and Ralls Island. Big Eddy and Umpherville are small settlements located north of The Pas. The Young's Point settlement is located just south of the Pas in the Pasquia Settlement. Ralls Island lies east of the Town of the Pas, and was settled in the early 1900's as a farming area. In 1743 Laverendrye built the first Fort Paskoyac on behalf of the French on the southwest shore of Cedar Lake. A fort was also built in 1749 at the location of present day Town of The Pas and named Fort Pasko yak. Another major influence in the change of way of lifestyle of the Band's ancestors came with the coming of the Missionaries. In 1840 the Church Missionary Society established Devon Mission at The Pas. The Reverend Henry Budd (a Metis) established the mission and from that date forward The Pas area has had a resident priest. The Reverend Budd and his successors drew a good number of Indian people from the area to their mission and by the late 1960's there was a sizeable settlement at The Pas. There continued to be seasonal migration to areas where hunting and fishing was good. The Northern Halfbreed Association was formed in the early 1930s to represent the Metis and Non-Status Indians of the Metis settlements near The Pas, Moose Lake and Cedar Lake. The settlements were: The Thomas Settlement, Wooden Tent (Metikewap), Pine Bluff, Moose Lake,

⁶⁰ Also known as Blood from Cut Arm and Bras Coupe; he has been described as a Metis who had luxuriant black hair.

Big Eddy, Young Point, Rall's Island⁶¹ and Umphreville. The first Chief of the Association was Robert Thomas. They were active in protesting the leases the government was giving to the HBC and the Lamb family for muskrat ranching on the land they traditionally trapped. They also lobbied to have the Crown land surveyed so they could gain title to their land and homes.

Oxford House: Oxford house is on Oxford Lake at the mouth of the Hayes River. Oxford House was established in 1798 as an HBC fur trading post on the fur trade route between York Factory on the Hudson Bay and Norway House. The Carrot River enters on the northwest and allows a portage to Cross Lake on the Nelson River.

In 1798, William Sinclair was promoted to the position of a Master Trader, and Joseph Colen, the HBC chief factor at York Factory instructed him to build the post that became Oxford House, located along the Hayes River trade route (see map below), midway between Norway House and York Factory. William remained at Oxford House for the next 14 years during which he became the Chief Trader in charge of the York Inland District. William Sinclair raised 12 Metis children at Oxford House. Later his Metis grandson would work at Oxford House from 1864 -1890. He rose to the position of Chief Trader for the district.



Pakan: See the entry under Victoria Crossing.

⁶¹ Laura Hyrich informs us that Rall's Island was founded by her grandfather Charles who homesteaded there in 1915. He was a northern prospector (from Red River) who when passing through the area, felt it would be a good place to build a home. He later returned with his wife Elizabeth (Knight) and did just that.

Pembina, North Dakota: The town of Pembina, located on the Red River just south of the 49th parallel is the former heart of the Metis territory. Once the border was drawn at the 49th parallel and it was found that Pembina was in the United States and not in Canada many of the Metis migrated north to St. Boniface, St. Vital, St. François Xavier and Fond du Lac (now St. Laurent). The first fur trading post was established at Pembina in 1797. This community evolved over the years from a fur trade site to colony, river town, shipping centre, military outpost, and scene of international disputes. Pembina was a primarily Métis town. It hosted missionaries and explorers; it was also a staging centre for surveyors moving west. In 1818, Father Sevine Dumoulin established a mission (St. François Xavier) at Pembina to serve the Metis and Chippewa Catholic converts. In the winter, almost the entire population of Red River would move south to Pembina to winter there, thus avoiding the harsher climate at the forks. At its peak of activity, it had over 500 residents and 40 permanent buildings. Pembina was an important centre for the buffalo hunt and important as a stopping point for the Red river cart trains between St. Paul, Minnesota and Fort Garry. Before the borders of North Dakota were established, Pembina was part of the Minnesota Territory. The famous Joe Roulette was sent to the legislative assembly in St. Paul in 1853 to represent this district on the Territorial Council. He served from 1853 to 1857. At the time the Metis population in Pembina was about 5,000, roughly equal to the Metis population in British controlled Rupert's Land.

Pembina is located on the Red River two miles south of the Canada-United States border. The area of Pembina was long inhabited by various indigenous peoples. At the time of 16th century French exploration and fur trading, historical Native American tribes included the Dakota, Chippewa (Ojibwe) and the Nakota (Assiniboine).



Peter Rindisbaker's drawing of two opposing fur trade posts at Pembina in 1821.

There were a number of trading posts established at Pembina:

- Peter Grant of the North West Company, circa 1793, built a post on the east side of the Red River opposite the mouth of the Pembina River. It had disappeared by 1801.
- In 1797 Jean Baptiste Chaboillez of the North West Company built a post on the south bank of the Pembina River (west side of the Red River) in what is now Pembina State Park.
- From 1800 to 1805 the XY Company had a post within sight of the two following posts. It was absorbed by the North West Company.
- In 1801, Alexander Henry the Younger, also of the North West Company, built a post on the north bank across from Chaboillez's post. During his stay he constructed a large storehouse (120' x 20') and a stable for fifty horses. He remained in charge until 1808. It was absorbed by the Hudson's Bay Company in 1821.
- By 1793 the Hudson's Bay Company had a small post called Fort Skene on the east side on the Red River. It was rebuilt in 1801. By 1805 most of the local beaver had been exterminated. Pembina was the traditional rendezvous for the Métis buffalo hunt. Fifteen hundred or more hunters and family members would stage their hunting parties at this location. It was also a center for illicit trade with the United States. The HBC post operated until at least 1870, even though it was known to be south of the border.
- In 1812 people from the Red River Colony (Selkirk Settlement) built Fort Daer on the Chaboillez site.
- In the 1840s Norman Kitson of the American Fur Company had establish a trading post.

Pembina, North Dakota, Historic Metis Community:

The first people in the Pembina area were the Chippewa (Ojibwa) bands. They lived along the river as hunters and ate the high bush cranberries, “anepeminan sipi”, for which the river and community are named. Alexandre Henry and his Metis men also called it Rivière Terre Blanche. Pembina was the site where, for over two centuries, the native people and Metis hunters would assemble before starting to the prairies for the buffalo hunts.

The town of Pembina, located on the Red River just south of the 49th parallel is the former heart of the Metis territory. Once the border was drawn at the 49th parallel and it was found that Pembina was in the United States and not in Canada many of the Metis migrated north to St. Boniface, St. Vital, St. François Xavier and Fond du Lac (now St. Laurent). Pembina was known to be an inhabited place as early as 1780 and the first fur trading post was established at Pembina in 1797 when Charles Chaboillez of the North West Company established a post there.



Red River Cart at Pembina 1880-1910. State Historical Society of North Dakota (00394-028).

This community evolved over the years from a fur trade site to colony, river town, shipping centre, military outpost, and scene of international disputes. Pembina was a primarily Métis town. It hosted missionaries and explorers; it was also a staging centre for surveyors moving west. In 1818, Father Sevine Dumoulin established a mission (St. François Xavier) at Pembina to serve the Metis and Chippewa Catholic converts. In the winter, almost the entire population of Red River would move south to Pembina to winter there, thus avoiding the harsher climate at the forks. At its peak of activity, it had over 500 residents and 40 permanent buildings. Pembina was an important centre for the buffalo hunt and important as a stopping point for the Red river cart trains between St. Paul, Minnesota and Fort Garry. Before the borders of North Dakota were established, Pembina was part of the Minnesota Territory. The famous Joe Roulette was sent to the legislative assembly in St. Paul in 1853 to represent this district on the Territorial Council. He served from 1853 to 1857. At the time the Metis population in Pembina was about 5,000, roughly equal to the Metis population in British controlled Rupert's Land.



Carts at Pembina between 1880-1890, State Historical Society of North Dakota (00394-029-1)

Penetanguishene: See entry under Drummond Island.

Petit Point de Roches, Manitoba: Petit Point de Roches was a Metis community located on the Red River just north of the present town of Ste. Agathe (previously called Pointe à Grouette and Petite Pointe à Saline). From the mid-1800s the river lots in this area were inhabited by Metis buffalo hunters, freighters and farmers.

Petite Pointe des Chênes now Lorette, Manitoba: Lorette, 26 km south-east of Winnipeg, was settled in the 1850s by Metis from St. Boniface, St. Norbert and St. Vital. It was first known as Petite Pointe des Chênes and was settled by Metis farmers, freighters traders and buffalo hunters. The majority of the residents were voyageurs and hunters whose cattle grazed along the Seine River. The first baptisms were performed there in 1870. The first families to settle there were, Francois Béreau, Toussaint Vaudry, Romain and Elzear Lagimodiere, Andre Gaudry, Maxime Dumais, Norbert Landry, Collin McDougall, and Francois Flamand. The name was apparently changed by Bishop Taché to honour a priest in France who had made a considerable gift to the St. Boniface Cathedral.

Pigeon Lake, Alberta: Pigeon Lake is in central Alberta near Wetaskiwin. It was called “Woodpecker Lake” until 1858, from Hmi Hmoo or Ma-me-oo, the Cree word for woodpecker..

Pine Bluff, Manitoba: This was a Metis settlement located on the Saskatchewan River east of The Pas near Cedar Lake. There is evidence that people settled in Pine Bluff as early as 1874. Life in Pine Bluff was hard nonetheless the close-knit Métis community was productive and self-sufficient. The local economy consisted of hunting, trapping, fishing and farming. The community established a school, church, a fur trading post, and stores. The families of Pine Bluff were strongly entrenched in the community but unfortunately the development of the dam at Grand Rapids flooded the area and forced the relocation of the residents, of which most moved to The Pas.

Throughout the 1800s the Metis of Fond du Lac used the entire Interlake region of Manitoba for their hunting trapping and fishing economy. They utilized the Duck Bay area extensively and travelled from there to the muskrat marshes just east of The Pas, Manitoba (part of the Territory of Keewatin at that time). This Pine Bluff camping site appears as a named site on a map in 1884. Around 1910, some of these Metis families decided to permanently settle at Pine Bluff, 50 miles southeast of The Pas along the Saskatchewan River. This gave them easy access to the resources of the Summerberry Marsh and the trapping areas right down to Grand Rapids on the Saskatchewan River. It is reported that the Metis had a fine sturgeon fishery on Cedar Lake. This high ground was also a stopping point when travelling between the Pas and Cedar Lake. The family names common to Pine Bluff were, Campbell, Chaboyer, Chartrand, Ducharme, Nabess, Azure, Lambert, Bourgoise, Lagimodiere, Beauchamp and Lavallee. The community had a small school from 1938 to 1942. The building of the Grand Rapids Dam meant the demise of this community since the flooding destroyed the fishery and trapping along the river and Cedar Lake. Many Metis lost both their fishing nets and all of their traps when the fore bay flooding began. The Metis had never received title to their land because the province refused to survey that area.

Pine Dock, Manitoba: The Metis community of Pine Dock is located on the west shore of Lake Winnipeg in the Narrows region of the lake. It is about 16 kilometres south of Matheson Island, and historically known as Bullhead on navigation maps.

Pine Fort, Manitoba: This was a North West Co. fort on the north bank of Assiniboine river west of Pine Creek, 18 miles below junction of the Souris and Assiniboine Rivers, in the N. E. quarter of Section 36, Tp.8, R.14, west of principal meridian, about 8 miles south of Carberry Junction on the Canadian National Railway. It was built in 1784/1785. It was abandoned by the North West Co. 1794 when the Hudson's Bay Co. built Fort Souris 20 miles by land higher up the river in 1793. Pine Fort was the lowest post of the N.W. Co. on Assiniboine River and was the chief trading post of the Mandan Indians. It was reopened by the Hudson's Bay Co. about 1821 after the coalition. Henry and Harmon visited the remains of this fort in 1805. It was sometimes called Fort Des Epinettes, des Pins, or des Trembles.

Pointe Coupée now St. Adolphe, Manitoba: St. Adolphe located on the Red River south of the Red River Settlement was founded by the Metis in the early 1800s and originally known as Pointe Coupée. It was renamed after Adolphe Turner made a large donation to the church there. Pointe Coupée features in the 1869 Metis Resistance. In June of 1869, John Snow and his survey party went there to cut wood, dig a well, and make survey measurements in defiance of a Metis warning that the land belonged to them. In July, the Metis pulled out all the survey stakes, burned the wood and filled in the well.

Pointe à Grouette, previously Petite Pointe à Saline now St. Agathe: From the mid-1800s the river lots in this area were inhabited by Metis families who were buffalo hunters, freighters and farmers. There was also a salt making enterprise there. Prior to 1872 the community was known as Pointe a Gouette and the 1870 District of Assiniboia census lists only two non-Metis inhabitants out of 157 people. However after 1870, due to government mismanagement of the scrip system and the transfer of title to those Metis who held Hudson's Bay company river lots most of the Metis were disenfranchised. Sainte Agathe was inaugurated as a parish in 1876. By 1900 the community was known as the village of Sainte Agathe and most of the Metis had moved to the United States or further west in Canada. The present-day community of Ste. Agathe is located on the Red River about 20 miles south of Winnipeg. The Metis property owners prior to 1865 were: Berthelets, Houles, Larocques, Morins Vennes, Vandals, Laberges, Landrys and Lafertés.

Pointe des Chênes or Grande Pointe des Chênes now Ste. Anne de Chênes, Manitoba: This area was purchased by Metis and French settlers in 1852 from Na-sa-kee-by-ness (Flying Down Bird) also known as *Grands Oreilles* the Chief of the Roseau River Band. This was a preferred location for woodcutting because of the large oak groves along the banks of the Seine River. Ste. Anne-des-Chênes was the first parish established in Manitoba in 1856. It is interesting to note that Ste. Anne supplied the lumber for the construction of the *St. Boniface Cathedral*. Father LeFloche, the priest from St. Boniface who ministered to the Metis at this location changed the name to Ste. Anne, a patron saint in Brittany, France.

Pointe du Chien-Maigre (Fort Carlton), Saskatchewan: This was one of the North Saskatchewan's most important "Forts des Prairies," or provisioning posts, Fort Carlton was located on the banks of the North Saskatchewan at the ford of La Montée. It was built in 1810 by Hudson's Bay Company employee James Bird and was the third Fort Carlton to be constructed in the Saskatchewan district. The first had been built in 1795 at the junction of the North and South Saskatchewan Rivers, and the second, 150 kilometres upstream on the South Saskatchewan. At its North Saskatchewan location, it served as a strategic crossroads for not only river travel, but also overland wagon trails that stretched from Fort Garry in the south, to Fort Edmonton in the west, and from Green Lake to the Churchill River. Supplies, not furs, were its main stock in trade; situated close to the great buffalo plains of the west, the Fort served as a key distribution point for pemmican and "country produce" - locally available foods such as venison, fish and berries. Each year, after the buffalo hunt, hundreds of pounds of pemmican fat and dried meat were collected by the Fort and shipped to far-flung trading posts. The operations of the rival Hudson's Bay Company and North West Company were even more inter-

twined than usual at the Fort Carlton: during its early years, the two companies shared the Fort's stockade.

Poitras House, Manitoba: Poitras House named after the Metis trader, was located on the Assiniboine River near Brandon in 1807. It was two miles east of Oak Creek.

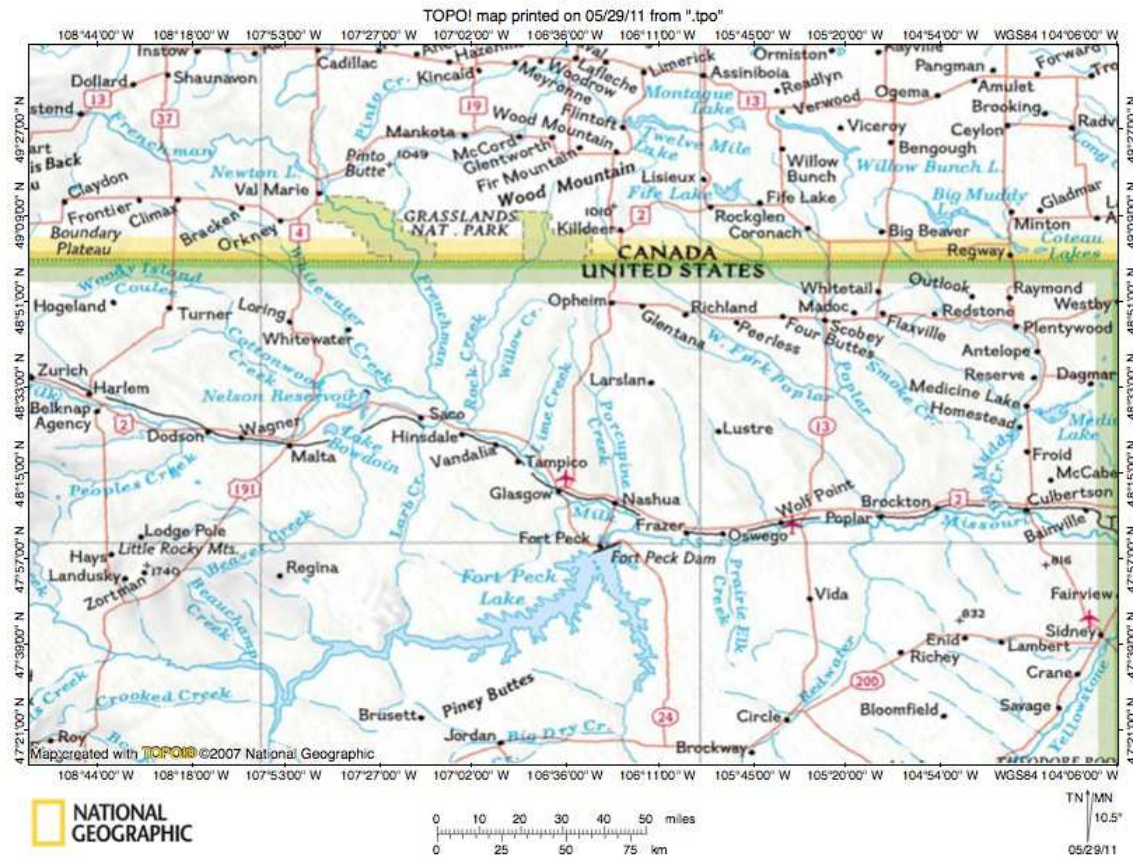
Poplar Point, Manitoba: In the early 1850s Reverend William Cockran, sponsored by the Church Missionary Society, established a settlement and church community at Portage la Prairie, naming it St. Mary's. The farms along the river became popular and river lots began to fill up between Headingly and Portage. East of Portage two Anglican churches were built by the local people themselves over a period of years. These were St. Margaret's, High Bluff, and St. Anne's, Poplar Point. The old log church surrounded by a graveyard still stands at Poplar Point near the river. The logs, laid down in the Red River frame construction, are covered with clapboard on the outside and plaster in the interior. After working for three winters the settlers completed the church in 1864. The bell was brought down from York Factory where it had been used as the public timepiece.

Poplar River, Montana: The Poplar River is a tributary of the Missouri river, approximately 167 miles (269 km) long flowing from Saskatchewan south into Montana where it joins the Missouri. It rises in several forks on the plains of southern Saskatchewan. The western fork rises near Killdeer Saskatchewan and flows southeast, into northeastern Montana, past Richland and across Daniels county. The middle fork rises northwest of Rockglen, Saskatchewan and flows southeast, into northeastern Montana, and passes west of Scobey. The two forks unite in the northern part of the Fort Peck Reservation. The combined fork flows southeast, then south-southwest, and joins the Missouri River near Poplar, Montana.

The Poplar River Agency was formerly the Fort Peck Agency. In 1878, the Fort Peck Agency was relocated to its present day location in Poplar because the original agency was located on a flood plain, suffering floods each spring.

Porcupine Creek, Montana: Porcupine Creek is located east of Rock Creek and originates near Opheim, Montana, just south of the international border, and flows in a south direction to join the Milk River at Nashua, just before the Milk River joins the east-oriented Missouri River. The Porcupine Creek Crossing was a well-known meeting point for traders along the road between Wolf Point and Fort Peck.

The Rock Creek and Porcupine Creek drainages divide the area located in Valley County, Montana. Rock Creek originates in the Wood Mountain area in southern Saskatchewan, just north of the international border, and flows in a south-southwest and south direction to join the southeast-oriented Milk River near Hinsdale, Montana. In the winter of 1871-72 Father Lestanc and his guide become lost while traveling to the Metis wintering camp on Porcupine Creek. In 1873 George Dawson of the Boundary Commission traveled from Fort Dufferin as far west as Porcupine Creek(459 kms.) in his first summer. In 1877, Father Jules de Corby reported that the majority of Metis who wintered at Cypress Hills for the previous three winters had moved to Wood Mountain, Milk River, Whitemud River and Porcupine Creek. These Metis only saw a priest once a year.



Portage la Prairie, Manitoba: See St. Mary's, and Fort la Reine.

Prairie du Chien, Wisconsin: Prairie du Chien was a Great Lakes Metis settlement located just north of where the Wisconsin River joins the Mississippi River. It was one of the larger more important settlements. The Indian settlements in the area date back 13,000 years. When French trading interests arrived it was home to the Sac and Fox Indians. The first fur trade fort was built nearby in 1685. The American Fur Company set up a post there in 1808.

Prairie Ronde, Metis Wintering Site, Saskatchewan: One of the largest Métis settlements in Saskatchewan, was once known as Round Prairie (Prairie-Ronde). All that is left is the cemetery and the memories of the people who lived there. The first settlers arrived from various places in Canada and the United States. The leader, or chief, was Charles "Wapass" Trotter. He was born in Red River and was also a good friend and relative of Gabriel Dumont. Everyone either spoke Michif, Cree, or French. They got along very well with the Sioux at Moosewood Reserve, now known as Whitecap Reserve, which was close by. Many Métis people who were born in Saskatoon, have ancestors that lived in Round Prairie. La Prairie Ronde was dissolved soon after the 1885 Resistance; yet nearby Frenchman's Flats was resettled in 1902–12, only to find the last Métis families moving out again (mostly to Saskatoon) by 1939.

The Round Prairie Métis were originally a community of buffalo hunters with strong connections to the Metis of Montana and Batoche. This community started in the 1800s as a Metis wintering site. It is located south of Saskatoon near present day Dundurn, Saskatchewan, south

of the Dakota Whitecap First Nation. In the 1850s it was a well-known wintering camp for buffalo hunters such as Andre Trottier and had become a year-round Metis settlement by the early 1880s. By the early 1900s, Round Prairie became the permanent home of this group of Métis as they settled and took out homesteads. The community began migrating into Saskatoon in the late 1920s and 30s looking for work and, by the end of the 30's, they were settling permanently in Saskatoon in the Holiday Park area and on the east side between Taylor, Broadway and Clarence. According to some family members, the site of Aden Bowman Collegiate was a large communal garden in the late 40s and 50s. Charles Trottier was the leader of this settlement in its early and noted that he began living there in 1855 when traveling with his parents to hunt buffalo on the plains. Charles was a trader in the North West Territories, having hunted with Norbert Welsh for many years. He was the son of André Trottier and Marguerite Pacquette. His first marriage was to Marie-Anne Parenteau, his second to Ursula Laframboise. In 1878, Charles and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

Trottier was a close friend and relative of Gabriel Dumont and brought his men along with the Dakota Indians of Whitecap's Band to fight at Batoche in April of 1885. He and Whitecap were members of Riel's Exovodate (Provisional Government). It is said that Whitecap and twenty of his men had joined the Resistance under duress. Trottier, along with Gabriel and Edouard Dumont, Jean Caron, Michel Dumas, Isidore Dumas and Chief Fine Day, escaped to the United States after the final battle at Batoche. Charles returned to Prairie-Ronde applied for land after his return in 1903.

Prince Albert, Saskatchewan: James Isbister (1833-1915) founded Prince Albert, Saskatchewan in 1862. Isbister, a fur trader and farmer, was born on November 29, 1833 at Oxford House the son of John Isbister; an Orkneyman employed with HBC and Francis Sinclair an English Metis. James was a leader of what were then known as the "English Half-Breeds." He obtained his education at the Red River Settlement and was a noted linguist, fluent in English, Gaelic, Cree, Chipewyan and Michif languages. He entered Hudson's Bay Company service in 1853 and spent his entire working life in the Cumberland and Saskatchewan districts, mostly around Cumberland House and Nepowewin, where he married Margaret Bear (also Metis) in 1859. They had 16 children. He rose in the Company from labourer to interpreter, to postmaster and finally clerk. He retired briefly in 1862-64, 1867-68 and finally left the HBC in 1871. Isbister and his wife established a farm on the Lower North Saskatchewan River, June 3, 1862 and were the first settlers in this area, originally known as the Isbister Settlement. This home was built about halfway between Carlton and Fort la Corne. Relatives from both of their families then joined them, namely, James' brother Adam Isbister and Margaret's father William Bear and her brothers Philip and James Bear. A number of other Metis settlers moved to the "Isbister Settlement" before 1870. These were: Joseph Badger, James Dreaver, Henry Erasmus and John H. Pruden. Later, a Presbyterian minister James Nisbet established a church nearby and renamed the place Prince Albert. History has subsequently ignored the fact that it was Isbister who settled the area. In the early 1890s the Dakota people moved to the area. This band was led by Hupa Yakta, the son of Chief White Cap whose band was located south of Saskatoon near Trottier's settlement at Prairie Ronde.

Puget Sound, Oregon Territory: In the spring of 1821 the Puget Sound Agricultural Company was formed as a joint venture by the HBC. It contracted with James Sinclair and 21 Metis

families (121 people in all) to leave Red River and settle in the Oregon Territory. Between 1821 and 1845 the Metis were the largest group in the record migrations to the Oregon area.

Qu'Appelle Valley, Saskatchewan: This valley is the traditional home of many Metis who hunted buffalo in the valley and would winter there as well. By 1866 there were permanent Metis settlements here. Later a Metis community farm was located in the valley at Lebret.

Rabbit Point (Princess Harbour), Manitoba: The Metis community of Rabbit Point formerly called Point du Lièvre and now known as Princess Harbour is positioned on a small peninsula on the east shore of Lake Winnipeg. The community is just north of Bloodvein Bay approximately 304 air km north of Winnipeg, 24 km north-west of Long Body Creek and 65 km by air south of Berens River.

Rall's (Rahls) Island Metis Settlement, Manitoba: This is a Metis road allowance community located on the Saskatchewan River downstream from The Pas. It is named for Charles Rall, a prospector from Red River, who married Elizabeth Knight (Metis). A 1958 census documented 10 Metis living at Rall's Island.

Rat Portage, Ontario - Name changed to Kenora in 1905. Rat Portage, successor to Hungry Hall and Whitefish Bay was the main trading post on the north side of Lake of the Woods in the Rainy Lake district. The "Rat carrying place" was the major portage linking Lake of the Woods to the Winnipeg River. Its outposts were Keewatin, Eagle Lake, Wabigoon, North West Angle, White Dog and Shoal Lake. The Metis managers of this post were: James Isbister (1836), Francois Mainville (1838 and 1850), Charles Goulait (1844-45), George McPherson (1858-1871), Robert Laurenson (1871) and Peter Sinclair (1874).

By 1836 a post had been set up on Old Fort Island on the Winnipeg River. The Rat Portage post, whose name was a shortened and corrupted version of Wauzhushk Onigum was moved to the mainland in 1861 and around it grew the community of Rat Portage.

The town was to become the main object of interest in the Ontario-Manitoba boundary dispute which lasted from 1870 to 1884. Each province claimed the town as part of their territory. Both provinces had jails in the town, and both issued titles to mining claims and timber licenses. Even though Rat Portage, Manitoba was incorporated as a municipality in 1882, on September 28, 1883, polling took place here to elect members to the Provincial Legislatures of both provinces. Finally, in 1884, the Privy Council of England, to which the dispute had been taken, decided in favour of Ontario. It became official in 1889.

1836 is the earliest reference to a trading post near the site known as Portage du Rat or the rat carrying place. It seems likely that the post was built to replace the Dalles post, which closed in 1836.

The Council of the Northern Department of Rupert's Land appointed Donald McKenzie to take charge of the Rat Portage post for 1837-1838. Business there that winter was prosperous, for in March, two men and a guide were sent to Fort Frances with a request for more trading goods. The Rat Portage men returned pretty well loaded with strouds, blankets, gunpowder, etc., etc. for the trade...

McKenzie was, on and off, in charge of the Rat Portage post until 1850, when he retired to the Red River Settlement. The Major, as he was known, struggled with the trade in Rat Portage. Nicol Finlayson, who was in charge of the Lac la Pluie district reported that ... The poor Major's men complain much, not of himself, but the wife; and I believe if she did not meddle so much with his affairs he would be more popular than he is; he is living in Clover this winter having made an excellent fishing, and it was so late in the season that the fish are all fresh...

On February 1, 1850, William Sinclair, in charge of the Lac la Pluie district, wrote to Sir George Simpson: Not a single word have I heard from Rat Portage since the fall, all that had come to my knowledge through another channel is that the Indians at that Post have been playing truant with the old Major, this is nothing strange in their way...

Donald McKenzie's son James succeeded him at the Rat Portage post and he was there until 1858, when George McPherson⁶² took over. It was during McPherson's tenure that the post was moved from the island to mainland. The post was built on what became Main Street of the town of Rat Portage (now Kenora).

McPherson was succeeded by Robert Laurenson, who in 1874 was transferred from Rat Portage to the North West Angle. Peter Sinclair was left in charge at Rat Portage, but on December 15, 1874, Chief Trader A.R. Lillie wrote from Fort Frances to Chief Commissioner at Fort Garry reporting the arrival of Laurenson from North West Angle and Rat Portage...

"Mr. Laurenson brings me the melancholy intelligence of the supposed untimely death of Mr. Peter Sinclair, Post Master Rat Portage (and I think there is very little doubt about it from the facts). The poor man had gone from the Fort to bring in the Cattle a little before dark on the evening of the 7th Ultimo and never returned; nor, has any trace of him been discovered in any respect since that date, though a search was made for him in every direction that same night and guns fired till morning and search for him was continued by the servants of the post and the Indians for several days after; but neither track nor trace did they find. It is therefore the opinion of all that the night being very dark and stormy he must have stumbled over the rocks (with which that place abounds) into the lake or river and drowned. The sad event was at once communicated to Mr. Laurenson at North West Angle and he forthwith proceeded to Rat Portage and prosecuted a further search but to no effect."

A young Louis Kittson filled in at Rat Portage until Captain Gilbert Hackland came to take charge for the remainder of 1874-1875. Laurenson was back at Rat Portage for a few years but left the Company at the end of May 1877 and his place was taken by Charles S. Crowe and later A.R. Lillie.

⁶² George McPherson Sr. was HBC Trader at Rat Portage. He then served as Indian agent in Rat Portage until his death in 1891. George McPherson worked for the HBC for almost 40 years and was in charge of the Rat Portage post from 1858 to 1871. George died at Sabaskosing on Lake of the Woods in Sept 1891 and is buried in Low Cemetery beside his wife, three daughters and an infant grandson.

When Chief Trader Alexander Matheson took charge at Rat Portage in 1880, the need for a change in the Company's trade was expressed in this letter to the Company's secretary in London from the Company's Land Commissioner in Winnipeg:

"We are of the opinion that the Premises of the Fur Trade at Rat Portage had better be remodeled to adapt them to the general business that is springing up at that place in addition to the Fur Trade owing to the process of the Railway Works and the establishment of Mills in its vicinity."

Inspecting Officers P.W. Bell Ad E.K. Beeston Reported On The General Conditions In Rat Portage In 1886:

"Owing to the depression in Trade in the Town, arising from many causes, among which are the unsettled dispute between the Provincial and Dominion Governments as to the Territory, the too great number of stores, the shutting down of some of the Lumber Mills and Mines, the business of the Company's Sale Shop is a very difficult one to conduct... the competition for the business done is very keen. In spite of the difficulty of carrying on the Fur trade at this Post, where there are so many Buyers, in many cases offering cash according to the fluctuations of the market, the Fur Trade shews a gain..."

They noted as well that there were outposts in Keewatin, Whitefish Bay, North West Angle, White Dog, Wabigoon, Hungry Hall, Eagle Lake, and Shoal Lake.

Alexander Matheson was succeeded by J.R. Bunn in 1892. By that time it appears that the Company's Rat Portage business had moved from the fur trade to the salesshops. It was the Company's hope that with the growth of industries like mining and lumbering, there could be a successful and prosperous business done here. But reports written following 1900, indicate that the Company's business was on a steady decline.

References

<http://www.lakeofthewoodsmuseum.ca/collectionsandresearch/stories/industrybusiness/thehudsonsbaycompanyinratportage.aspx>)

Gwen Reimer and Jean Philippe Chartrand. *Historic Metis in Ontario: Rainy River District and Kenora District*. Orleans, ON: Praxis Research Associates, 1999: 50-51.

Rat River, Rivière aux Rats, Manitoba: Rat River or Wasushk Watapa, was a Metis wintering site located where the Rat River flows into the Red River. After the boundary line left Pembina in the United States many of the Metis relocated in Canada. When it was clear they could not get a U.S. missionary they had the Bishop of Juliopolis, on March 2, 1825 write to Robert Pelly the Governor of Assiniboia for land at Rat River near la Saline. The Rat River Metis Settlement surrounded the present day community of St. Pierre Jolys. The area had plentiful hay lands and wood for making Red River carts.

Red Deer River, Alberta: Father Fafard of the Oblates noted two small Metis camps along the Red Deer River near Buffalo Lake. By 1880, there were Metis trappers and freighters living

at the Red Deer River Crossing, upstream from the current site of Red Deer. In 1882, a large group of Metis came out from Manitoba and settled along the river between the mouths of Waskasoo Creek and the Blindman. These people hauled a steam boiler and engine, a threshing machine and a sawmill, for more than 1,600 kms over rough trails to reach Red Deer. They started a ferry across the Red Deer River and opened up a new trail, known as the MacKenzie Trail, through Central Alberta.

Red Deer Hill, Saskatchewan: Red Deer Hill is south of Prince Albert, Saskatchewan and north of St. Louis, Saskatchewan. It was settled by Metis from Manitoba in the 1860s and 1870s. The area takes its name from a large hill which in the early days was populated by many elk or “red deer”.

Soon after it's founding some 250 Metis families moved into the area around St. Laurent. Initially these settlers practiced subsistence agriculture, participated in the buffalo hunt and worked for the Hudson's Bay Company as cart men and labourers. By 1873, the community was experiencing real problems due to the demise of the buffalo herds and the implementation of HBC policies to reduce wages and increase the prices of manufactured goods. In effect the company was exploiting a captive market and captive labour force. The company's Chief Factors were made magistrates; the company quickly outlawed labour strikes and threatened to imprison anyone who led a strike against the company. Further the company undermined the communities Laws of the Prairie and Hunting; this led to a full-scale slaughter of buffalo on the plains

Red River Settlements north of Upper Fort Garry:



Part of Henry Hind's Map based on his observations of 1857.
Narrow river lots extend two miles east and west of the river.
West is at top of map, East to the bottom, North on right.

Regina, Saskatchewan: Regina, called Tas d'O's by the Metis and Oskana Kahstakee by the Cree (Pile of Bones), is adjacent to the old Fort McLeod/Fort Walsh Trail that led eastward through Whoop-Up to Fort Walsh in the Cypress Hills, which was established in 1874 and became headquarters of the North West Mounted Police in 1878. The trail continued eastward to Fort Qu'Appelle, passing just east of Moose Jaw and north of Regina. It was a regular trade route and an overland thoroughfare connecting the outposts of the fur trade activities. Regina was established in 1882 when it became clear that Edgar Dewdney, the lieutenant-governor of the NWT, rejected the previously established and considered, Troy and Fort Qu'Appelle, both some 30 mi (48 km) to the east), as the territorial seat of government: these were widely considered to be much better locations for what was anticipated would be a major centre for the Canadian plains. They were situated in amply watered and treed rolling parklands whereas "Pile-of-Bones," as Regina was then called, was in the midst of arid and featureless grassland. However, Lieutenant-Governor Dewdney had acquired land adjacent to the route of the future CPR line at Pile-of-Bones, which was distinguished only by collections of bison bones near a small spring run-off called Wascana Creek that eventually flows into the Qu'Appelle River near Lumsden, Saskatchewan. There was an "obvious conflict of interest" in Dewdney's choosing the site of Pile-of-Bones as the territorial seat of government and it was a national scandal at the time. It was renamed Regina after Queen Victoria.

Rivière Gratchias now Morris, Manitoba: Alexandre Henry the Younger established the Rivière aux Gratias Post in the early 1800s. This Metis community, originally known as Rivière Gratchias (in Michif) or Scratching River. Its location, where the Gratias River enters the Red, was a resting point for the cart trains making their way south along the Red River to St. Paul, Minnesota. It was named Gratias or Gratchias after the type of burdock that grew in abundance all along this river. Every year the people from this location would join the Metis from St. Norbert to journey up the Rivière Sale and on to the buffalo hunting groups along the Missouri River.

Rivière aux Islets de Bois now Carman, Manitoba: This river once called Rivière aux Islets de Bois now called the Boyne River was on the route to the plains followed by the Metis buffalo hunters. This Metis settlement of Islet de Bois began in the early 1800s and it is certain that the Metis from St. Francois Xavier had established a settlement here in 1825. The location was good for shelter, fuel and timber and the soil was good for growing potatoes and barley. It had long been a location where the Metis from Grantown had their sugar lots. Even Metis from as far away as St. Andrews Parish had sugar lots in this area. They had utilized these maple groves along the river near the present day Carman since the early 1830s. Maple sugaring takes place in the spring of each year (mid-April) and starts before the snow has melted. Each family had its own sugar bush and would leave their pots and kettles on these lots until their return the following season. In 1868, a number of Metis from Johnny Grant's Montana group staked claims in the area. Grant reports: "As soon as spring opened I went in search of a place to locate. I selected the Carman District which was then called Rivière aux Islets de Bois. Three

other families who had come from Montana with me also settled there. The men were Alex Pambrum, Thomas Lavatta, David Contois and Bill Cosgrove. I took up land that I thought would suit myself and family and located [land] also for two boys whom I had adopted.”⁶³

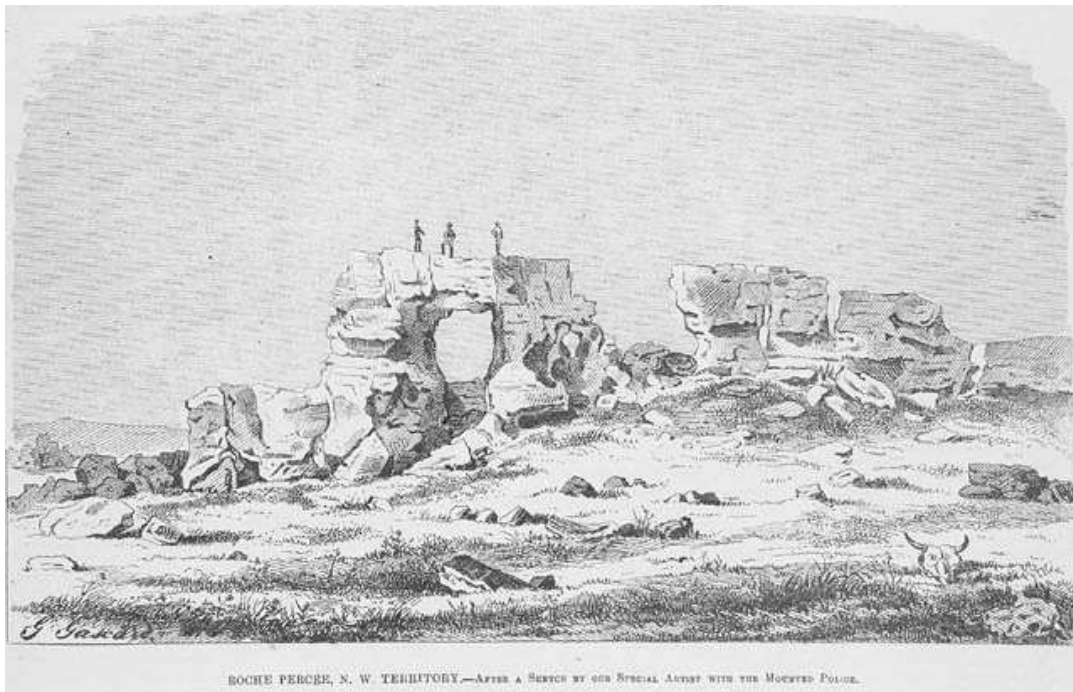
Rivière Sale now St. Norbert, Manitoba: This area south of the Red River Settlement at the point where the Rivière Sale (Dirty River) enters the Red River was, in the 1700s, a seasonal gathering place for Metis because it was the best fishing area in the country. In July and August it was swarming with burbot, jackfish, carp and catfish. The community became a year-round establishment between 1822 and 1825 by former fur trade employees who settled there with their Metis families. For many years their primary occupations were the buffalo hunt, subsistence farming and cartage via the cart routes that radiated out in all directions from the Red River Settlement. Every year the people from the surrounding area would join the Metis from St. Norbert to journey up the Rivière Sale and on to the buffalo hunting grounds along the Missouri River. They would travel as far as the first range of the Rocky Mountains. They would then return along the Cheyenne River in North Dakota and at the point it joins with the Red River head north again. In the winter this same group would travel to the west to the Lauder Sand Hills on the Souris Plain, a wintering spot for bison. Many of the St. Norbert families also had homes at Oak Lake, just north of the sand hills. In 1857 Msgr. Tache established the St. Norbert area as a parish, which he named in honour of Msgr. Norbert Provencher, the first bishop of St. Boniface. It was in St. Norbert that Louis Riel organized the first Metis resistance movement of 1869-70. The Rivière Sale was also renamed as the La Salle River after René Robert Cavalier de la Salle who explored in the Louisiana area and up the Mississippi River.

Rivière Esturgeon now St. Charles, Manitoba: St. Charles was the Metis community of Rivière Esturgeon until 1854. It was located on the north and south banks of the Assiniboine River to the west of Sturgeon Creek. Currently it is a community within Winnipeg. By the early 1850s there were 200 French Metis and a smaller number of English Metis living at St. Charles. After the flood of 1852 more people moved to this location in search of higher ground. There was a buffalo crossing and later a ferry at this location. From the early 1800s hunters would gather at this location on a seasonal basis to get buffalo as well as for the sturgeon fishery. This parish had a population of about 200 Metis in the 1840s, the original community was formed by about 60 families of Plains buffalo hunters. By 1856, the parish of St. Charles had a population of 348, two-thirds Roman Catholic and one-third Protestant. Bishop Taché changed the name to honour his superior, Monseigneur Charles de Mazenod (OMI).

Roche Percee, Saskatchewan: This landmark is situated near the U.S.A. border 20 km (12 miles) east of Estevan, Saskatchewan in the valley of the Souris River. The name comes from the Metis designation for the rock formations, which means “pierced rock” in French. During the 1874 westward trek of the North West Mounted Police, the force established its first camp (called Short Creek Camp) at this location.

⁶³ Lyndel Meikle (Ed.) *Very Close to Trouble: The Johnny Grant Memoir*. Pullman, Washington: Washington State University Press, 1996: 184-185. When Grant left Montana there were 62 wagons and twelve carts with 500 head of horses (200 belonging to Grant). There were 106 men in the party besides the women and children. The men were divided in squads often with a captain over each squad. (pp. 171-172)

The Metis believed that the area around these rocks was frequented by Rugaroos. The Rougarou (alternately spelled as Roux-Ga-Roux, Rugaroo, or Rugaru), is a legendary creature in Michif communities linked to European notions of the werewolf.



Henri Julien sketch done in 1874 while with the North West Mounted Police Trek west.



1873 Boundary Commission photograph

Rock Creek Settlement, Montana: The Rock Creek Metis Settlement was located where Rock Creek flows into the Milk River. This is just east of Hinsdale, Montana and Beaver Creek and about 30 miles northwest of Glasgow. The Milk River turns sharply north at Malta forming the so-called Big Bend as it proceeds eastward. The valley of Beaver Creek parallels the Valley of Milk River before joining it just west of Hinsdale. At the junctions of Beaver Creek and Rock Creek the valley widens and then it narrows as it proceeds southeast to Glasgow. This location was populated mainly by Metis buffalo hunters and their Saulteaux, Cree and Assiniboiné relations. In the 1870s there were about 200 houses scattered along the river and creek with a population of close to 2,000 people. For Metis coming down from Wood Mountain it is about 120 miles overland and somewhat farther from Willow Bunch. Most reports indicate that Alexander Brien was the leader of the Rock Creek Metis.

Rock Lake, Manitoba: Rock Lake is west of Pilot Mound on the Pembina River. Many of the historic Metis of Rock Lake were descendants of Alexander Henry's Metis employees living at Pembina. He had trading posts in the Pembina or "Hair" Hills as well. Many of these people were intermarried with the Nakoda and Turtle Mountain Chippewa Cree people.

Rocky Point, Montana Metis Wintering Camp, Montana. Designed for temporary shelter, where food and firewood was available, most Metis wintering settlements came and went in accordance with the migratory patterns of the buffalo. Rocky Point on the Missouri River was one such site.

The historic town of Rocky Point was on the south side of the Missouri River in Fergus county, Montana in the Missouri Breaks. Rocky Point was located at a natural ford on the Missouri River. In prehistoric times bison trailed down through the breaks to Rocky Point to cross the river. During the Missouri River steamboat era (1860s to 1880s), the buffalo trail system leading to and from the ford caused Rocky Point to become a steamboat landing, which received freight for mining camps in the Judith Mountains (to the south) and in the Little Rocky Mountains (to the north) and also for Fort Maginnis built in 1880. Due to its remote location in the Missouri Breaks, in the 1870s and 1880s Rocky Point became a refuge for outlaws who turned to rustling cattle and horses until rancher-vigilantes took punitive action in 1884. From 1886 to 1936 it had a post office near by which was known as Wilder and so the community of Rocky Point was sometimes also called Wilder.

Rooster Town, Pakan Town, Manitoba: Rooster Town is the last known Metis Road Allowance Community in Winnipeg. It was situated between what is now Grant Ave. and the CNR railway line which runs south of what is now Taylor Ave.

The Metis residents used to call this area Pakan Town (Michif/Cree) after the abundance of hazelnuts that grew in the area.⁶⁴ The historical record indicates that there were Metis families, some of whom were squatters, living south of Corydon Avenue between Wilton on the east and Cambridge on the west in 1900. As south Winnipeg developed around Corydon Avenue, and the Grand Trunk and Pacific Railway built track down what is now Grant Ave. in 1908, a thriving

⁶⁴ Frank Sais, personal communication October 11, 2016. Frank says that they harvested hazelnuts, blackberries and saskatoons in the area.

Metis road allowance community grew up just north of the Grand Trunk⁶⁵ and between the two sets of railway tracks—the Grand Trunk and Pacific on the north, and the CNR on the south. These homes had no electricity, running water or sewage systems.

With no bridge connecting the land that lay south of the Assiniboine River to Winnipeg, the area that was to become Crescentwood saw very little development before 1870. Most of the lots contained Métis farms, and others were used as wood lots, taking advantage of the mature oak tress of the river bottom forest. In 1880, a bridge was built across the Assiniboine at Main Street, and Winnipeg's first real suburb, Fort Rouge, began to take shape. West Fort Rouge, the area that was to become Crescentwood, River Height and Tuxedo, was still largely inaccessible, and until the construction of the Boundary (Maryland) Bridge in 1896, there were only a few homes in the area.

Crescentwood began to take its present form in 1902 through a combination of need and boosterism. Winnipeg's wealthy had traditionally lived in the city in neighbourhoods like Point Douglas and Armstrong's Point. By 1900, however Point Douglas was becoming a downtown industrial area, and Armstrong's Point was fully developed. Crescentwood was the logical choice for those with wealth who were seeking an alternative to downtown. As the area developed the Metis were displaced moving south and west toward what was to become known as Rooster Town.

In the book *Reflections, Yesterday and Today* (MMF Press 1979), Jim Day of St. Laurent says, "I was born and raised on the outskirts of Winnipeg in a place known as Rooster Town. This place was situated where Grant Avenue is today." This community existed until the late 1950s.

Metis people who lived in Rooster Town in the 1940s and 1950s tell me that it was located west of Wilton Ave., as far west as Lindsay St., between the two railway lines but was basically centered where the Grant Park Shopping Centre and Grant Park School are now located. There was a single water pump at present day Wilton and Grant that provided the water supply. Just to the east of this the Grand Trunk water tower for steam locomotives was located at what is now the corner of Grant Ave. and Guelph St. In the mid-1950s the Grand Trunk line (now owned by CNR) sank and had to be repaired between Pembina Highway and Cambridge Street. The track was later declared surplus and sold to the City. The tracks were removed, ground re-done, the street was expanded to include a service road and renamed Grant Avenue.

"In the early years of the depression of the 1930s a number of homeless families, many of whom were destitute Metis built small shacks illegally on the Canadian National Railway property adjoining city owned land just off Grant Boulevard. As well, as suburban development advanced in River Heights, other shack dwellers re-located to this area. The area, now roughly between Weatherdon Avenue and the tracks from Cambridge to Rockwood Streets became known as Rooster Town.

Over the next quarter century the number of squatters varied with economic conditions. By the 1950s at least 30 to 50 people clustered there in more than a dozen shacks.⁶⁶ Many owned their homes, but some paid \$15 to \$20 per month rent. Most of the men worked as seasonal labourers, cutting sod, delivering coal, or performing other casual work, and collected re-

⁶⁵ The 1911 Census shows Metis families living along Mulvey, Corydon, Fleet, Jessie, Rosser (now Wardlaw) and "in the bush" near these streets.

⁶⁶ Some of the Metis family names were Sais, Lepine, Birston, Cardinal, Parisien, Conway, Roussin, Marcoux and Laramee. Many of the men from these families held seasonal employment in bush camps.

lief from the city when unemployed. Their wives raised their children in two to three room shacks without running water, sewer connections or other services.

After 14 children came to school with the skin disease impetigo in late 1951 the Winnipeg Tribune reporter wrote: "Whatever you do... don't touch the Rooster Town children. You might get a skin disease. So the teacher calls for a group game and tells the children to join hands. Nobody would dare join hands with the Rooster Town children."⁶⁷

In response the City directed Public Health nurses and social workers to the community. Alternate housing was found for six or seven families in 1952, but many preferred to stay where they were. In the summer of 1959, the city offered the last families cash payments of \$50 to \$75 to move or face eviction proceedings. With the school opening of Grant Park School in September 1959 and plans for a surrounding park area Rooster Town and its social problems had no place in Winnipeg's suburbs."⁶⁸

Salt Point Metis Settlement, Manitoba: Salt Point is a community stretching along a five km section of the east shore of Lake Winnipegosis. A gravel road from PR #276 north of Waterhen provides access to the community. In the 1800s the Monkman family operated a large salt making enterprise at Salt Point. This point of land is across the lake from the town of Winnipegosis. A 1958 census documented 62 Metis living at Salt Point.

Salois' Crossing: The Battle River valley was a long time wintering area for the Metis bison hunters. Joseph Salois and his wife Angelique Lucier started the hivernant settlement at a ford on the Battle River in 1830. Their son Abraham Salois, was a leading Metis hunt captain and trader. He later moved to the Boss Hill Tail Creek area.

Sandy Bay, Manitoba: Metis Withdraw from Treaty

On April 26, 1886, Francois Desmerais, on behalf of the Half Breeds at Sandy Bay who have left treaty, writes to the Prime Minister, to ask that the Reserve be opened for settlement. They state that there are no Indians left living on the Reserve. See the actual petition appended below.

The men who signed the April 26, 1886 Petition are:

⁶⁷ *Winnipeg Tribune*, December 20, 1951. "Heard of Rooster Town? Its Our Last Suburb."

⁶⁸ David G. Burley, *City and Suburb Housing in 20th Century Winnipeg*. Winnipeg Real Estate Board, 100th Anniversary, 2003.

Beaulieu, Alexandre	Lacouette, Jean Baptiste	
Beaulieu, Antoine	Lacouette, John	Richard, William Sr.
Beaulieu, Baptiste	Lacouette, Louison	Roulette, Ambroise
Beaulieu, Jean Baptiste	Lacouette, Napoleon	Roulette, Louison
Beaulieu, Michel	Lepasseur, Alexandre	Roulette, Michel Jr.
Beaulieu, Pascal	Lepasseur, Augustin	Roulette, Michel Sr.
Boulette, Francois	Lepasseur, John	Roulette, Pierre
Desjarlais, Francois	Lepasseur, Joseph	Spence, Baptiste
Desjarlais, Isidore	Lepasseur, Michel	Spence, George
Desjarlais, Joseph	Mousseau, Antoine Jr.	Spence, Jean Baptiste
Desjarlais, Patrice	Mousseau, Antoine Sr.	Spence, John
Desjarlais, Pierre	Richard, Antoine	Spence, Louison
Houle, Francois	Richard, Francis	Spence, Nicholas
Houle, Joseph	Richard, John William	Spence, Samuel
Lacouette, Augustine	Richard, Joseph	Star, Stanislas
Lacouette, Baptiste	Richard, William Jr.	West, William

Subsequently, on August 6, 1886, Kakousance and Baptiste Metneaywewind write to Inspector E. McColl to reverse the withdrawal from treaty. They say that they were deceived by agents (Mr. Martineau) into taking Metis Scrip. They had apparently been told that any Band members who had Metis ancestors or any white blood would lose everything, thus they should take scrip. This letter is attached below.

On August 29, 1886, Robert Tweddell writes to Inspector E. McColl indicating that Kakousance was well aware of what he was doing when the April 26, 1886 petition was signed and in fact Baptiste Spence was not involved in this August 6, 1886 request and told him he was “not sorry but that he was glad (to leave) because, said he, I am my own master now and can go where I like.” Similarly others he talked to were quite satisfied.

Copy

13939
29721
Sandy Bay on Lake Manitoba
26th April 1886.



To the
Right Honorable
Sir John MacDonald
Ottawa, Ont.
Honorable Sir,

We the undersigned
half-breeds have the honor to
petition the Dominion Government
of Canada to throw open this Sandy
Bay Indian Reserve for settlement
as there are no Indians now left
on this Reserve. We being the
only Treaty half-breeds who com-
posed the Sandy Bay Band of Indians.

First of us had taken up and
broken up land, built houses and
stables before this place was
surveyed and recognised as an
Indian Reserve for our own
benefit, and now that we have
withdrawn from the Indian Treaty
We humbly beg the Dominion Gov-
ernment of Canada to take this our
petition under favorable consideration
and grant our request, allowing us
to keep our old homes by giving us
this land. We have the honor to be,

your most obedient servants,
Francis Desmarais ^{per} mark

Indian Affairs. (RG 10, Volume 3742, file 29187)

PUBLIC ARCHIVES
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CANADA

Copy

1939
Sandy Bay on Lake Manitoba
26th April 1886.



To the
Right Honorable
Sir John MacDonald
Ottawa, Ont.
Honorable Sir.

We the undersigned
half-breeds have the honor to
petition the Dominion Government
of Canada to throw open this Sandy
Bay Indian Reserve for settlement
as there are no Indians now left
on this Reserve. We being the
only Treaty half-breeds who com-
posed the Sandy Bay Band of Indians.

Most of us had taken up and
broken up land, built houses and
stables before this place was
surveyed and recognized as an
Indian Reserve for our own
benefit, and now that we have
withdrawn from the Indian Treaty
We humbly beg the Dominion Govern-
ment of Canada to take this our
petition under favorable consideration
and grant our request, allowing us
to keep our old homes by giving us
this land. We have the honor to be,

your most obedient servants,
Francis Redmarais

Indian Affairs. (RG 10, Volume 3742, file 29187)

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29721

Baptiste Spence	his mark
Augustin Lacomette	his mark
Baptiste Lacomette	his mark
Louison Lacomette	his mark
John Lacomette	his mark
Napoleon Lacomette	his mark
J. Baptiste Lacomette	his mark
Samuel Spence	his mark
John Spence	his mark
Louison Spence	his mark
J. Baptiste Spence Jr.	his mark
George Spence	his mark
Antoine Beaulieu	his mark
Michel Beaulieu	his mark
Alexandre Beaulieu	his mark
Baptiste Beaulieu	his mark
J. Baptiste Beaulieu	his mark
Rene Beaulieu	his mark
Pierre Desgerlais	his mark
Joseph Desgerlais	his mark
Patrice Desgerlais	his mark
François Desgerlais	his mark
Kaidore Desgerlais	his mark
John William Richard	his mark
Francis Richard	his mark
Joseph Richard	his mark
Pierre Bonlette	his mark

Indian Affairs. (RG 10, Volume 3742, file 29187)

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Ambrose Poulette	his mark
Louison Poulette	his mark
Michel Poulette Sr.	his mark
Michel Poulette Jr.	his mark
William Rochette	his mark
William Richard Sr.	his mark
William Richard Jr.	his mark
Joseph Lepasseur	his mark
John Lepasseur	his mark
Augustin Lepasseur	his mark
Michel Lepasseur	his mark
Alexandre Lepasseur	his mark
William West	his mark
François Haule	his mark
Joseph Haule	his mark
Stanislas Starr	his mark
Antoine Richard	his mark
(Signed) Nicholas Spruce Jr.	
(Signed) Antoine Mousseau Sr.	his mark
Antoine Mousseau Jr.	his mark
François Poulette	his mark

Copy
E. M. Coll Esq
Insp. of Ind. Affairs
Winnipeg.

Portage La Prairie
6th August 1886.

Sir,

We the undersigned Indians
of the Sandy Bay Indian Reserve
beg most respectfully to inform
you that we have been al-
together deceived and misled
in order to induce us to make
application for scrip and with-
draw from Treaty. Our Agent
Mr. Martineau informed us early
in the spring that the Government
passed an order in Council giving
each half breed an opportunity to
withdraw from Treaty and get
scrip; when our agent made
this statement, we with the large
majority of the Band refused
to leave the Treaty telling him
that we did not wish to leave.
The Agent then told us if we
did not leave the Treaty that
everyone of us who had a drop
of white blood in us would loose
every thing, both the Reserve treaty
money and all. The Agent also
said to us that you have white
blood in you and you must
go out of Treaty. We then asked
our

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our Agent what would become
of our old women if we left
the Treaty, and he informed us
that he did not know yet but
that in a year or two they would
get fifty dollars, and in a
week after the Agent came and
struck our names out of the
books without our consent and
without ever having asked many
of the old women whether they
were willing to go out or not.
The school teacher also said to
us that all the Indians who
would leave the Treaty would be
well off and have a good name
and if we did not go out we
would be nothing and would
not have the Reserve. During
nearly the whole time that our
Agent was speaking to us a-
bout coming out of the Treaty
he was accompanied by one
Sifton who brought goods with
him and offered to buy our
scrips if we would leave Treaty.
And I Kakausane one of the
undersigned do declare that
Mr Martineau our Agent asked
me to sign a paper binding
me to sell my scrip to Sifton
for one hundred and eleven
dollars (\$111.⁰⁰/₁₀₀) and when I re-
fused to do so he said I should
be

Indian Affairs. (RG 10, Volume 3742, file 29187)

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be obliged as it was a secret
made by Baptiste Spence the
spokesman and those that
first agreed to come out of
Treaty. This same Sifton bought
a large number of scrips. A
day or two ago Baptiste Spence
the Chief Spokesman sent me,
Kakouansee, word that he was
very sorry at what had happen-
ed that he was led astray and
not only himself is sorry for
what was transpired but also
all my people are very much
enjoyed and grieved on account
of the way they have been deceived
for the purpose of getting them
out of the Treaty. It would be
better to try if possible and
get back again to the Reserve
as it was. Trusting that you
as our friend will make
enquiry into the matter and
do justice in the premises.

We are,
Sir,

Your obedient servant
(2nd) Kakouansee ^{his} mark

Baptiste ^{his} X Metneayverind.
mark

Indian Affairs. (RG 10, Volume 3742, file 29187)

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Sandy Bay

August 29th 1886.

G. M. Coll Esq.

Inspector of Ind. Agencies.
Winnipeg.

Sir,

In reply to your letter 14.660 dated the 19th August I have to inform you that I do not believe that any of the Indians were deceived in order to make them leave the Treaty as they were informed by the Agent Mr Martineau at the Treaty payments of 1885 that any Halfbreed now taking Treaty could withdraw therefrom and become a citizen of Canada also he would be entitled to a scrip of 160 acres or 240 acres according to age. This matter they had under consideration from July the 9th 1885 until February 1886. I also spoke to a large number of them on the subject during that time and explained the thing to them as well as I could and I believe that they fully understood what they were doing when they made their application for discharge from Treaty. I never heard Mr Martineau say to any Indian

or

or Halfbreed that he had white blood in him and would have to leave the Treaty or he would loose every thing, neither did I ever hear him insinuate any thing that would lead them to believe that he ment so re the old owners, I know nothing about them. But as to striking their names of the books without their consent I know to be a lie as I was present when a great number of them made their application for discharge and those to my knowledge were not struck of the pay sheets until their discharge was received by the Agent, as I assisted him several times in striking them off.

Re the buying and selling of scrips I am aware that Moor & McDonald bought quite a few also that Sifton bought some so or thereabouts for which he paid satisfactorily as I never heard any complaints untill after Mr Brown's visit to Sandy Bay. Re this Kakousance he told me time and again that he was more of a Halfbreed than a great many that were leaving the Treaty.

When

When he first wanted to leave (which he did as soon as he saw all the rest leaving) he could not produce proper witnesses so Mr Martinian would not take his application so he then walked all the way to Westbourne and got one Peter Garroch to witness for him that he might get a scrip the same as the rest and not until then did Mr Martinian accept his application. As for the Agent asking him to sign a paper binding him to sell his scrip to Sifton, I know that to be an untruth as I was present at the time he sold his scrip to W.^m Sifton and it was about twenty days after that he was taken before Mr Martinian to sign his power of attorney and Halgreed declaration. The decree business is quite unknown to me as every man has disposed of his scrip or kept it just as he chose. I do not believe that Baptiste Spence ever sent such word to Kakameuse as I have asked Baptiste several times whether he was sorry for leaving the Treaty and he told me that he was not sorry but that he

was

was glad because, said he, I am my own master now and I can go where I like. I also believe the majority of those people to be quite satisfied. Of course there are always some grumblers and this Kakoucane is one of the worst in the place, of course it would be very nice for him if he could get back into Treaty now after he and his family have received some \$1100.⁰⁰ from Sifton. The other party whose name is signed to the letter I believe the cause of his grievance is that he got his discharge from Treaty before he knew that he could not receive a scrip if he had already sold any land. And I believe that he has already sold land to the amount of \$500.⁰⁰ therefore he would not be entitled to receive a scrip, this is all I know about him.

Re - Mr. Brower's letter he says there is great dissatisfaction among the natives, he is right there, it is because they are so greedy that they would like to receive Treaty and scrip both. We heard nothing about this dissatisfaction until they came

saw the provisions that were left
in the school house at Treaty
time. Re - the Reserve being
broken up they all understood
that if they remained in Treaty
the Reserve would not be mo-
lested but they were afraid
that if they all left the Treaty
the Government would not
allow them to retain their
land, that is what they mean
by the Reserve being broken up.
I would seem to me only
a proper thing for the Dom-
inion Government to give them
the right to homestead the land
they are on as they have quite
a lot of improvements and I
do not know of one Indian
to claim the Reserve.

I have the honor to be,

Sir,

Your obedient servant,
(Sgd) Robert Sweddell.

Salt River, NWT: Salt River was a Hudson's Bay post run by Metis leader François (Old Man) Beaulieu. It was established on the Slave River at the mouth of the Salt River in 1863. In his later years, Old Beaulieu lived at Salt River, a tributary of the Slave River. Here he produced salt and obtained the salt monopoly from the Hudson's Bay Company. The Beaulieus often effectively competed in trade with the HBC. In 1857, Antoine Beaulieu made a trip to Red River to sell the furs he had trapped or bought around Fort Chipewyan and Fort Resolution. He returned with a load of merchandize to trade for more furs. As a consequence the HBC was forced to raise the prices they paid to the local trappers. After Old Beaulieu's death his son Joseph King Beaulieu built a post south-east of Salt River along the Slave River to replace Salt River, this was called Fort Smith. (See the entry under Fort Smith.)

San Clara, Manitoba: See the entry under Ste. Claire.

Saskatoon, Saskatchewan: Saskatoon has a substantial Metis population and is close to the historically significant Southbranch Settlements to the north, as well as the Prairie Ronde settlement near Dundurn, Saskatchewan. In the summer of 1882 a party of ten Temperance Colonization Society's members (including six prospective settlers) surveyed the area midway between Clark's Crossing (present-day Clarkboro) and Moose Woods (Whitecap First Nation) for a townsite. Upon consultation with Chief Whitecap, the colonists chose a point on the valley where the banks were relatively low, and the river could more easily be crossed, the area later known as the Idylwyld Flats.

One of the largest Métis settlements in Saskatchewan, was once known as Round Prairie (Prairie-Ronde). All that is left is the cemetery and the memories of the people who lived there. The first settlers arrived from various places in Canada and the United States. The leader, or chief, was Charles "Wapass" Trottier. He was born in Red River and was also a good friend and relative of Gabriel Dumont. Everyone either spoke Cree or French. They got along very well with the Sioux at Moosewood Reserve, now known as Whitecap Reserve, which was close by. Many Métis people who were born in Saskatoon, have ancestors that lived in Round Prairie. La Prairie Ronde was dissolved soon after the 1885 Resistance; yet nearby Frenchman's Flats was resettled in 1902–12, only to find the last Métis families moving out again (mostly to Saskatoon) by 1939.

Saugeen:⁶⁹ The historic settlement at Saugeen is commemorated by an Ontario plaque: "The Anishnabe lived by the mouth of the Saugeen River for centuries before Pierre Piché arrived in 1818 to begin fur trading in the region. By 1826, the Hudson's Bay Company established an outpost at Saguingue to compete with independent fur traders like Piché. From La Cloche, its main post on Lake Huron, the Hudson's Bay Company employed First Nations, French, Métis, and British fur traders who largely depended on Anishnabe hunters to supply deer, bear and marten skins. By 1832, the supply of premium furs was exhausted and the company closed its post. Although many Anishnabe gave up hunting and settled in an agricultural village, fur trading continued here until the mid-19th century when Southampton was founded."

⁶⁹ Reference: Patsy Lou Wilson McArthur. "The Saguingue Metis Community and the Fur Trade at Southampton on Lake Huron." In Ute Lischke and David McNab (Eds.) *The Long Journey of a Forgotten People: Metis Identities and Family Histories*. Waterloo: Wilfrid Laurier University Press, 2007: 329-348.

By 1826, the Hudson's Bay Company established an outpost at Saguingue⁷⁰ to compete with independent fur traders like Piché. From La Cloche (established in 1821), its main post on Lake Huron, the Hudson's Bay Company employed First Nations, Métis, French, and British fur traders who largely depended on Anishnabe hunters to supply deer, bear and marten skins. By 1832, the supply of premium furs was exhausted and the company closed its post. However., fur trading continued here until the mid-19th century when Southampton was founded.

The earliest cartographic evidence of fur traders being active at the mouth of the Saugeen River is the 1822 map of Lake Huron by British surveyor Henry Wolsey Bayfield, which notes "Indian Traders" and buildings on the north side of "River Saugink" near the river's mouth. Alexander William McKay, the Metis son of colonel William McKay, was the clerk in charge at Saguingue post from 1827 to 1830. His wife was Angelique Jolineau Leblanc from Wisconsin. Also resident there were Peter McFarlane,⁷¹ a Michif from Nippigon, and Michel Frechette a NWC Michif employee who arrived in 1828. Henry Sayer, the Metis son of John Sayer worked at Whitefish Lake. He left the HBC because he was underpaid and in 1830-31 established at Saguingue under Dr. Mitchell.

The Kenora Longe family, descended from NWC voyageur Joseph Lange (L'Ange) assigned to Lac Ouinipic (Winnipeg) in 1804, and who was dismissed by the company at the NWC Nipigon post in 1821. This family eventually settled at Saugeen, Lake Huron, where Joseph Longe, father and son, were opposition traders near the HBC post of Saguingue and about Lake Huron and Georgian Bay. Voyageur Joseph Lange's wife was Isabelle Colin (Collin) born in the NW, their marriage was noted on the baptisms of three children at Drummond Island in 1825. According to family tradition, the Longe's were related to the Delormes of Kenora and Minnesota.

Sault Ste. Marie (Bawating-The Place of the Rapids): Is a city in Chippewa County, Michigan in the north-eastern end of Michigan's Upper Peninsula, on the Canadian border, separated from its twin city of Sault Ste. Marie, Ontario, by the St. Mary's River. Sault Ste. Marie is an ancient city, occupied by Native Americans for at least five hundred years. In 1668, Father Jacques Marquette, having heard of the village, traveled there to found a mission. Sault Ste. Marie is the oldest European settlement in the Midwest. A fur trading settlement soon grew up at this crossroads on both banks of the river, making the area the center of the fur trade route of 3,000 miles (4,800 km) extending west from Montreal to the Sault, then to the country north of Lake superior and on to the Old Northwest.

The settlement was one community until 1817, when a US/UK Joint Boundary Commission finalized the border between Michigan Territory, USA and the British Province of Upper Canada. Karl S. Hele⁷² outlines the demographic sources for the Sault Metis community: "The initial Metis settlement can be traced to Jean Baptiste Cadotte and a handful of other men and their Native wives who settled in the Sault during the eighteenth century. Most of these men

⁷⁰ Other fur-trading posts were established on Lake Huron to compete with independent traders at Mississauga, Green Lake, Whitefish Lake, French River, Lake Nipissing, Sheshawinaga, Isle aux Sables and Saguingue - the name the Hudson's Bay Company gave to its post at Saugeen (also spelled Sagingue), which is mentioned in records dating from 1826.

⁷¹ Later changed his name to John Bell and became a member of Garden River First Nation.

⁷² Karl S. Hele, "Manipulating Identity: The Sault Borderlands Metis and Colonial Intervention." In Ute Lischke and David McNab (Eds.) *The Long Journey of a Forgotten People: Metis Identities and Family Histories*. Waterloo: Wilfrid Laurier University Press, 2007: 163-196.

who settled in the region had either been employed by French traders or the North West Company. The second source of Metis settlement originated from the 1821 amalgamation of the Hudson's Bay Company and the North West Company. The emerging racism in the new company resulted in the firing of many Metis employees, some of whom settled in Sault Ste. Marie. The third source of Metis settlement consisted of independent traders and their families who settled there in the late eighteenth and early nineteenth centuries."

The Metis used the typical river-front lot system of landholding with plots extending inland. A map of 1855 shows this distinctive pattern. Most of these lands had been "granted" to the Metis by their Indian relatives. Near the HBC property on the north shore, the Metis village established in 1843 was known as "Frenchtown." Other Metis settlements existed nearby on Sugar and Drummond Islands.

Sault à la Biche, Deer Rapids, now St. Andrews, Manitoba: The limestone rapids on the Red River south of Selkirk was the site of early Indian and Metis settlements since this is higher ground than at the forks, and not subject to flooding. The Selkirk Settlers changed the name to honour the patron saint of Scotland.

Saskatchewan's Metis Colonies: Metis rehabilitation colonies (or projects) were started in 1939 under the Patterson government. The CCF (now the New Democratic Party) continued this policy when the Douglas government came to power in 1944. Most of the colonies were located in the southern rural municipalities and were a step in addressing what was termed the "Metis Problem," largely defined in terms of destitution, marginality and lack of health care. The first colony developed in 1939 was at Green Lake in the Ile à la Crosse district: what was then described as the extreme north. About 125 Metis families were involved in this project.

A similar settlement was established in the south at Lebreton where the government purchased land that was a former Oblate farm in 1945. By the late 1940s, there were colonies established at Crooked Lakes, Lestock, Crescent Lake, Baljennie, Willow Bunch, Duck Lake and Glen Mary. Over 2,500 Metis people were involved in this experimental program. In the south, the Saskatchewan Department of Social Welfare and Rehabilitation operated the colonies. Among the reasons for the failure of these colonies was that elected resident councils and individual business activities and entrepreneurship were discouraged. In addition, Metis were only trained for low-wage occupations and there was a weak or non-existent economic base. In 1960, the Director of Rehabilitation concluded that the colonies were a form of segregation that only perpetuated Metis poverty.

Selby Town, Manitoba: This was a Metis road allowance community south of Binscarth. The Metis from Ste. Madeleine were resettled here in 1939 after their homes and personal possessions were burned and they were displaced from Ste. Madeleine which was located to the west across the Assiniboine River. This community was sarcastically called Selby Town, after one of the municipal officials responsible for the loss of Ste. Madeleine. It was located to the south of another similar community called The Corner or Fouillard Corner. With the loss of the Belliveau School the Metis were forced to attend school in Binscarth or the St. Hubert Mission School on Gambler Reserve. With the loss of the Mission of Ste. Madeleine Church many of the Metis began attending services at the home of Joe Bushie (Boucher), he donated four acres

of land where they built St. Hubert Church, using what they could of logs from the Ste. Madeleine church. A 1958 census documented 170 Metis living in the Binscarth area.

Seven Oaks, Sept chênes, Manitoba: This is the site of the Battle of Seven Oaks called La bataille de la Grenouillère by the Metis. At this site, on June 19th, 1816 HBC Governor Robert Semple confronted the NWC brigade led by Cuthbert Grant. Semple's militia men opened fire on the Metis killing 16-year-old Joseph Letendre dit Batoche and wounding Joseph Trottier. In the ensuing battle Semple and 20 of his men were killed. Seven Oaks was located on Seven Oaks Creek along the Main St. Trail going north from Winnipeg. Seven Oaks Creek later became Inkster Creek after John Inkster who established a trading post to the east on the creek near the Red River. Seven Oaks is commemorated by a monument located at Main Street and Rupertsland Boulevard in the Winnipeg district of West Kildonan.

Shoal River House, Manitoba: Shoal River House was located on Pelican Lake, part of the Shoal River system. Pelican Rapids was a Metis settlement at the mouth of the Shoal River.

Snowdrift, NWT: Around 1880 Joseph King Beaulieu was sent to Fond du Lac (Eastern Arm of Great Slave Lake) to open a trading post that was known as "King Post." This later became the community of Snowdrift. Years later Joseph King Beaulieu was sent to Fort Vermilion to establish another trading post and he died there in 1916. Joseph King Beaulieu was the son of François "Old Man" Beaulieu and his wife Catherine St. Germain. He was married to Marie Anne Flamand. (Contributed by Jeanette Mandeville, the great granddaughter of Joseph King Beaulieu.)

South Branch House and Gardepuys Crossing, Saskatchewan: Both the HBC and the NWC operated posts near the site of Gardepuys Crossing on the South Branch of the Saskatchewan River. This crossing was located downstream (to the north) from St. Laurent.

Southbranch Settlement, Saskatchewan: Southbranch was the name ascribed to a series of French Metis settlements in the south Saskatchewan Valley. Metis settlers began making homes here in the 1860s and 1870s, many of them fleeing economic and social dislocation from Red River, Manitoba. The Settlements stretched along both sides of the South Saskatchewan River in river lot style from Tourond's Coulee (Fish Creek) and Petit Ville, north through Batoche and St. Laurent, Saskatchewan to St. Louis, Saskatchewan which was its northern boundary. They were in close proximity to several Cree reserves, as well as settler and Anglo-Metis settlements to the north around Halcro and Prince Albert, Saskatchewan.

South Indian Lake Metis Settlement: This is a community located on the southeast shore of South Indian Lake, about 130 km (81 mi) north of the city of Thompson. The Hudson's Bay Company established a post here in 1803 and the North West Company opened a competing post in 1805. These posts closed some time after 1824. This area was historically used by the First Nations and Metis people from the Footprint Lake area, later Nelson House. In the 1930s the HBC re-established a post on South Indian Lake. This lake was flooded by the

Churchill River Diversion Project. This devastated the fishing and trapping economy of the area. A 1958 census documented 101 Metis living in this community.

Spring Creek (Lewistown), Montana: In the 1860s, a group of Red River Métis bison hunters, with ties to both Pembina (North Dakota) and the Red River Settlement, followed the diminishing bison herds to the Milk River of Montana. As the bison disappeared there, these families moved south to the Judith Basin of central Montana, where some of the last herds still grazed. The transition from a bison-product economy tested not only their economic resourcefulness, but also their very identity. Employing a variety of social and economic strategies, they met a series of challenges as the bison-based economy collapsed and as cattle operations and later, homesteaders took over the Judith Basin. Adopting a complex and multilayered set of ascribed and self-ascribed public identities, they were determined to maintain their economic and social survival.

The band, which I have, for the sake of convenience, referred to as the Spring Creek band, is also known as the “Lewistown Métis” (although not all of the families lived within what would later become the central Montana town of Lewistown). These related families settled on the tributaries of Spring Creek in 1879, and subsequently founded Lewistown, one of the oldest continuously occupied Métis settlements in Montana. The Spring Creek families and their relatives who remained on the Milk River formed the kinship network that has come to be known as the “Lewistown/Havre/Glasgow” triangle or the Lewistown/Milk River triangle. Some of their relatives traveled southwest from the Milk River to settle at St. Peter’s Mission, where Canadian Métis and Cree joined them after 1885. These families established settlements along the Front Range of the Rocky Mountains and became the second principal cluster of Metis families in Montana. (Contributed by Marty Foster, from *Metis Legacy*.)

St. Adolphe, Manitoba: See entry under Pointe Coupée.

St. Albert, formerly Big Lake Settlement, Alberta: In 1838, a number of Metis families living in the Fort Edmonton area relocated to Lac Ste. Anne. Father Albert Lacombe became their resident priest in 1852. He soon realized that Lac Ste. Anne was not suited to farming due to the early frosts. He thus chose a new location on the Sturgeon River at Big Lake that was closer to Fort Edmonton and the annual Metis buffalo hunts around the Red Deer River. In 1861, while traveling to Edmonton from Lac Ste. Anne, Bishop Alexander Taché, gave the approval for a new mission to be built at this location. On April 8, 1861 Father Lacombe along with Michel Normand and two other Metis men began to build the first mission structure, a 30 by 25 foot log building. In 1863, the Grey Nuns moved there from Lac Ste. Anne, bringing with them seven Indian and Metis orphan girls. They established the Youville Convent and school.

St. Andrews, Manitoba: See entry under Sault à la Biche.

St. Anne de Chênes, Manitoba: This community is along the Seine River about 50 kilometers southeast of Winnipeg. To the east of Pointe des Chênes is a large swamp and forest, called l’épinetière by the Metis, which extends east to Lake of the Woods. This area provided

good game hunting as well as lumber for the Metis people who were the early residents. Many of these families were itinerant buffalo hunters. A permanent settlement began in the 1850s and this increased after the 1852 flood when many Metis moved to the higher ground at Pointe des Chênes. The early families were headed by Jean Baptiste Perrault *dit* Morin, François and Charles Nolin, J.B. Sapoint, and August Harrison. In 1861 Taché founded the Mission of St. Alexander at Pointe des Chênes. A chapel was opened in 1866 and a church was built in 1867. within six months the church was renamed St. Anne because Père Lefloch suggested that St. Alexander would be a more appropriate name for the mission at Fort Alexander. It should be noted that Père Lefloch was a Breton and St. Anne was the patron saint of the Bretons. Metis from this community were the labourers on the construction of Dawson road from Lake of the Woods to Red River. In 1868 John Snow was hired to construct this road. He enraged the residents by ignoring the property boundaries laid out by Roger Goulet for the Council of Assiniboia. Further, he claimed to have bought the land on which they lived from the Saulteaux. The residents evicted Snow and he was charged with two counts of selling liquor (for land) to the Saulteaux at Pointe des Chênes.

St. Boniface, Manitoba: This community takes its name from the parish named by Bishop Provencher. It is named after an English missionary who worked among the Germans and was martyred. Provencher said of his Metis parishioners, “It would take the faith of a Boniface to work among these people.”

St. Catherines, Saskatchewan: St. Catherine’s Anglican church was located approximately seven kilometres west of the City of Prince Albert. St. Catherines is associated with early English Métis settlers in the Prince Albert area. The English Métis communities originated in the 1860s with the founding of the Isbister Settlement immediately west of the present city of Prince Albert. That community was named for James Isbister, an English Métis who freighted for the Hudson’s Bay Company at Fort Carlton in the 1850s, but had settled in this area by 1860. The Isbister Settlement became the nucleus for other English Métis who migrated from the Red River Settlement area of Manitoba following the Riel resistance of 1869-70. St. Catherine’s Anglican Church became a hub of activity in the community and is presently commemorated by a cairn featuring the remains of the original bell.

St. Charles, Manitoba: See entry under Rivière Esturgeon.

St. Eustache formerly Baie St. Paul: In July of 1832 Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Metis gathered in the spring. The mission was to be named under the protection of Saint Paul, Apostle of the Gentiles. Belcourt then returned in the spring of 1833 with Bishop Provencher’s approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. Bishop Provencher, concerned for the safety of the priest and the continued success of his work, had the mission re-located closer to St. Boniface.⁷³

⁷³ The exact location of the first mission, known as St. Paul des Saulteaux, is difficult to pinpoint. Two reliable sources locate it on the left bank of the Assiniboine, some eighty to ninety-five kilometres from St. Boniface. If

The new mission, Baie St. Paul, was established in 1834 at “Prairie Fournier” (Baker’s Prairie) on the left bank of the Assiniboine River, about thirty-seven kilometres from St. Boniface and about eight kilometres east of today’s St. Eustache, Manitoba. The site included a tract of land with eight kilometres of river frontage three kilometres in depth, a gift from Governor George Simpson of the Hudson’s Bay Company (HBC). Baie St. Paul was to be Belcourt’s official residence as long as he remained under Bishop Provencher’s jurisdiction.

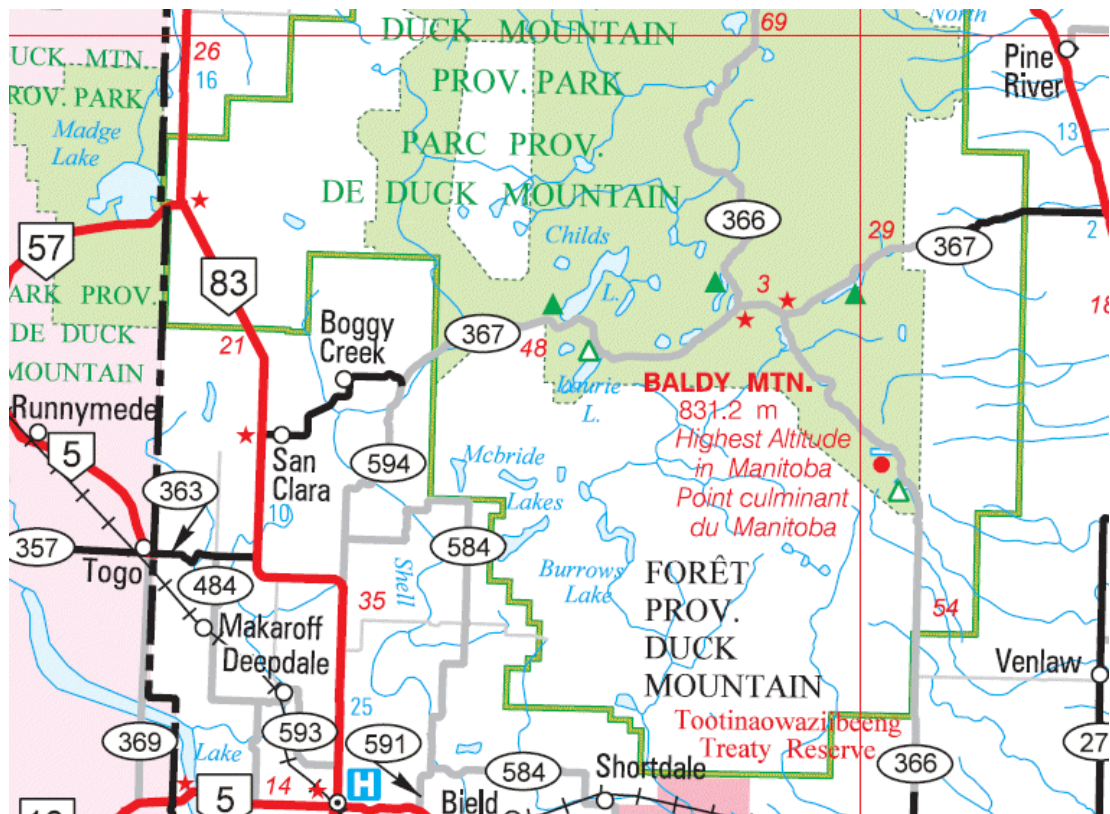
In February of 1847, Father Belcourt prepared a petition to the Queen regarding the Metis grievances with regard to the HBC fur trade monopoly. Nine hundred and seventy-seven Metis signed it and James Sinclair took it to England. In retaliation, George Simpson and the HBC trumped up fur trading charges against Belcourt and had the Archbishop in Quebec remove him from Red River. Belcourt immediately began lobbying to return and in June of 1848, Bishop Lorus of Dubuque assigned him to Pembina. Many of his parishioners from Baie St. Paul followed him to Pembina. He eventually moved his mission and school 30 miles west to St. Josephs in 1853.

In 1882 there was extensive flooding at Baie St. Paul and part of the cemetery slid into the river and many houses were destroyed. Many of the residents became discouraged and followed their parish priest, Cyrille Saint-Pierre in relocation to North Dakota. Later Bishop Tache sent missionary Thomas Quevillion to find a new location for the church. The new location was St. Eustache established in January of 1898. This name was chosen because St. Eustache is the Patron Saint of hunters.

A 1958 census documented 434 Metis living at St. Eustache.

Ste. Claire now San Clara and Boggy Creek, Manitoba: Ste. Claire named by the Branconnier family had its name changed to San Clara with the advent of post offices and it was found there was already at Ste. Claire. San Clara and Boggy Creek are located north of Roblin, Manitoba and west of the Duck Mountain Provincial Forest. Prior to the 1870’s, the Cree, Ojibway and Métis First Nations inhabited the Roblin area. Early settlement patterns were intimately linked to the fur trade and related transportation networks. The Pelly Trail and the Shell River facilitated the marketing of furs hunted in the Duck Mountains. In the early 1880’s, the Métis concentrated their land claims around San Clara and Boggy Creek.

measured in river distance, the site would have been situated somewhere near St. Eustache, but if measured as-the-crow-flies, it would have been located in the vicinity of Portage la Prairie.



St. Delphine Metis Settlement, Saskatchewan: Wilfred Joseph “Bob” Desjarlais reminisces that when the Métis left the Red River Settlement and headed west they followed the old Carlton Trail that led across the prairies from Fort Garry (Winnipeg) settling in the Ituna area where there was still game, though herds of bison were dwindling by the late 1800s. In 1885, Fr Hugonard and settlers organized under the leadership of Archie M. Ouellette, a Metis settler in the area, and built a small wooden church round six miles southwest of the current location of Ituna.

St. François Xavier, Manitoba: St. François Xavier, was one of the western parishes of the Red River Settlement. It is located on the Assiniboine River. Cuthbert Grant established this community in 1823. Many of his Metis friends and relatives followed him here from Pembina. The village was called Grantown until 1854. Father Destriosmaisons held Church services in the Grant home from 1823 to 1827. In 1828, a log chapel was built and in 1834 the mission became a parish. In 1850, the Grey Nuns of St. Boniface arrived to start a school. On July 16, 1854, Cuthbert Grant died and his ashes were buried under the alter of the chapel. The Hudson’s Bay Company had Lane’s Post located nearby. This post opened in 1856 and closed in 1883. St. François Xavier was the first industrial site in Manitoba. Because of the abundance of oak wood, Red River Carts were constructed there.

St. Joseph, now Walhalla, North Dakota: The first Northwest Company fur trading post was established at St. Joseph’s in 1797 by David Thompson. St. Joseph was one of the

starting points for the large Metis buffalo hunts. One of the community patriarchs and hunt leaders was Jean Baptiste Wilkie. Wilkie was known as Chief of the Metis at St. Joseph, in what was then the Minnesota Territory. Wilkie established himself at St. Joseph, about 1847. His house was the stopping place for both Metis and Indians passing through the town.

In 1842, Henry H. Sibley, American Fur Company trader sent Norman W. Kittson to Pembina to replace Joseph Rolette Jr. as the head trader in the Red River Valley and International Boundary region. Kittson arrived in 1843 and established three new posts, including one in the vicinity of what is present-day Walhalla. This post was supervised by Antoine B. Gingras. At about this same time, Rolette helped organize Red River ox carts into a caravan to haul furs and hides to St. Paul. The commercial activity generated by the ox cart trade drew many Métis families to the area, and by 1849 there was a resident population of one thousand. In 1852 Kittson moved to the growing community and built a store and warehouse. He was followed by Father George A. Belcourt, who built a chapel dedicated to St. Joseph. The community was subsequently named St. Joseph.

Antoine Gingras associated with Norman Kittson's trading company was a leading merchant of St. Joseph. He established his trading fort there (northeast of present day Walhalla) in 1843 and it functioned up until 1873. St. Joseph was home to large numbers of Metis families and at its peak in 1858 St. Joseph had a population of 1,200. For over two decades St. Joseph was the centre of Metis culture in Minnesota and North Dakota.

Antoine Gingras served as a member of the Minnesota Territorial Legislature from 1851-1858. At the time of his death in 1877, at age 56, Gingras was a wealthy man with a chain of stores in Winnipeg, Pembina and St. Joseph. He also had a trading post on the Souris River. His home and trading post are preserved northeast of Walhalla, North Dakota at the Gingras Trading Post Historic Site.

St. Joseph's Island, see entry under Drummond Island

St. Laurent, formerly Fond du lac, Manitoba: (By Audreen Hourie) St. Laurent is located on the south-eastern curve of Lake Manitoba, forty-seven miles northwest of Winnipeg. The population of St. Laurent is approximately 1,100, about three-quarters of who are Metis. In 1824, a group of Metis, forced to leave Pembina as it had become American territory, settled at what is now St. Laurent. Other Metis families driven out (of Winnipeg) by the Red River flood of 1826 also chose to settle in this area. By 1850, twelve Metis families resided in the vicinity; among them were Charles Lambert, Norbert Larance from North Dakota, a Chartrand from Duck Bay, and the Lavallées and the Ducharmes. Many Metis settlers were attracted by the abundance of fish and the wooded land nearby that abounded in game and wild fruit.

In 1826, a priest from St. Boniface, Father Destroismaisons, went to the settlement to celebrate Christmas. St. Laurent had no resident priest, but St. François Xavier, thirty miles south had a resident priest since 1823, so it was possible for the St. Laurent people to go to that church. In 1861, St. Laurent received a resident priest, Father Simonet, who became the first pastor. The first church or chapel was a small thatch-covered structure which served as a church and rectory. There was already a small cemetery, but generally the dead were taken to St. François Xavier for burial. In 1895, a new church was built and the following year a convent for the Sisters from the Order of the Franciscan Missionaries of Mary who were to arrive in 1897. Traditionally the Metis of St. Laurent have been very religiously oriented. Although the community is Roman Catholic, a few families attend the Evangelical Mennonite church. On May 30,

1961, a thunderbolt struck the old Catholic church and in six hours it was reduced to ashes, all that was left were four stone walls. By 1964, a new church was built on the same site.

As early as 1862, Father Simonet had begun a small school, but the first real school was opened in 1870 by Brother Mulvihill who came to St. Laurent from Ireland to join Father Camper who had arrived from France, and Father Simonet, the vicar. The school operated under Brother Mulvihill's direction until the arrival of six nuns in 1897, who were to take charge of the school. This school served until 1902 when another building was erected to serve as a school and convent for the nuns. In 1907 or 1908, a large school was built and attached to the existing building, which was given over entirely to the nuns. This building served its purpose for 62 years.

In 1902, Father Peron became Pastor of St. Laurent. On a trip to France he brought back several Breton families. In 1907, a Mr. François Calvez returned to Brittany to bring out his wife and five sons. Family names such as Leost, Abgrall, Legoff, Combet, Calvez and Olivier were added to the village. Prior to 1902, St. Laurent was populated by Metis and some Indian families. The spoken languages were Michif French and Saulteaux. Upon the arrival of the "Bretons", the French language was introduced and greatly affected the community. St. Laurent continues to maintain its Metis identity and French Michif survived the pressures from the church, the nuns, and the "Bretons" who attempted to replace Michif French with the new French language. The Saulteaux language did not survive as few people now speak it.

St. Laurent (de Grandin), Saskatchewan: The Metis established this community in the spring of 1871 on the South Saskatchewan River some 40 kilometers from the HBCs Fort Carlton. It was to become one of the most significant Metis settlements in the North West Territories. Soon after its founding some 250 Metis families moved into the area around St. Laurent. Initially these settlers practiced subsistence agriculture, participated in the buffalo hunt and worked for the Hudson's Bay Company as cart men and labourers. By 1873, the community was experiencing real problems due to the demise of the buffalo herds and the implementation of HBC policies to reduce ages and increase the prices of manufactured goods. In effect the company was exploiting a captive market and captive labour force. The company's chief Factors were made magistrates, the company quickly outlawed labour strikes and threatened to imprison anyone who led a strike against the company. Further the company undermined the communities Laws of the Prairie and Hunting; this led to a full scale slaughter of buffalo on the plains

St. Louis, Missouri: St. Louis was founded as a fur trade post located on the land south of the junction of the Missouri River with the Mississippi River. It was resource rich and in the territory of many Indian tribes. The 1763 Treaty of Fontainebleau gave the Spanish control of the area. Many Metis families trace their roots to the St. Louis area.

St. Louis (de Langevin), Saskatchewan: St. Louis, formerly St. Louis de Langevin, is a village in the province of Saskatchewan, south of Prince Albert and northeast of Batoche. The Metis established St. Louis in the late 1800s on the South Saskatchewan River. It is located on the old cart trail from Fort Garry to Edmonton and was also called McKenzie's Crossing. At this crossing there was a ferry operated by Norman McKenzie who was previously employed at Manitoba House.

It was founded by Metis settlers in the late 19th century, and is the northernmost Southbranch Settlement, a series of Metis communities which range from Tourond's Coulee (Fish Creek) in the south along the South Saskatchewan through Batoche and St. Laurent to St. Louis.

St. Louis is home to a large archaeological site of aboriginal artifacts predating those found at Wanuskewin near Saskatoon. Key discoveries at the site have included new species of wolf and buffalo approximately 25% larger than modern species and a bead that indicates decoration of clothing about 1000 years earlier than previously thought.

St. Louis is just northeast of the former South Branch House, one of many small trading posts from fur trading days; this post was attacked and burnt by the Atsina⁷⁴ (Gros Ventre) in the 18th century in retaliation for the company's supplying their enemies the Cree and Assiniboine with guns and goods.

The first post office was founded under the name of Boucher, Saskatchewan NWT on 1 February 1888 with the first post master being Reverend Eugene Lecoq. The post master was succeeded by Jean Baptiste Boucher Sr.⁷⁵ who homesteaded at Sec.11, Twp.45, R.27, W2 which happened to also be the location of the post office. In 1897-05-01 the post office changed names to St. Louis, Saskatchewan NWT. Historically it was bordered by the Anglo-Metis settlements of Halcro and Red Deer Hill to the north.

Ste. Madeleine, Manitoba: For many decades prior to 1938, Ste. Madeleine was a traditional Metis community with over twenty large families. The Metis had homesteaded the land at Ste. Madeleine and the nearby Pumpkin Plain, north of St. Lazare, Manitoba since the 1870s. A mission had been set up there in 1902. However, under the Prairie Farm Rehabilitation Act, this land was designated to become community pasture, thus the community lost its town. Historically, the town was formed when Metis left the Red River area due to the actions of Wolseley's Red River Expeditionary Force. Other Metis moved to the area from Saskatchewan and Alberta after the Resistance of 1885.

In 1935, in the midst of the "Dirty Thirties," the Canadian government set up the Prairie Farm Rehabilitation Act. The town of Ste. Madeleine and surrounding area called Pumpkin Plain was designated as pastureland. The Metis families who had their taxes paid up to date were to be compensated and relocated. However, because of the economic conditions of the time, few families had their taxes paid. The Metis were again forced to find a new home and they lost everything they had; their homes were burned, their dogs were shot, their church was to be dismantled and the logs sold to build a piggery. The priest from St. Lazare also sold the church bell and statues. When confronted by community members he said the money would not be returned and he was using it to build another church at St. Lazare. The plan to dismantle the church was foiled by Joe Venne and other community members armed themselves with rifles and confronted the crew sent to dismantle the church thus saving it. They then moved the family of Caroline and John Vermette into the building to protect it. By 1938, the once vital community had all but vanished. Today, all that remains of Ste. Madeleine are the stone foundations of the Belliveau School and the cemetery encircling the mound of grass where the church once stood. The wood from the schoolhouse was salvaged and now constitutes a major portion of the kitchen of what was the home of Yvonne and Fred LeClerc of Victor, Manitoba.

⁷⁴ Literally the "White Clay People" or "Lime People."

⁷⁵ Jean Baptiste Boucher (1838-1911) was the son of Jean Marie Boucher and Catherine Minsey. He was married to Caroline Lesperance the daughter of Alexis Bonami Lesperance.

St. Mary's, Portage la Prairie: In 1853, with everything going well at St Peters Mission on the Red River, Reverend William Cockran (1798-1865) left with his family to start a mission at Portage la Prairie. At the same time about 12 other families from Middlechurch and St Andrews settled in Portage as members of the first St. Mary's congregation. These people included John and Thomas Anderson; Baptiste and John Desmarais and Peter and Simon Whitford. Almost all of the good river lots along the Red and Assiniboine rivers had been taken up, and many sons and daughters of the early settlers had to move westward along the Assiniboine river with their families to find farmland.

St. Mary's River, Michigan: In 1788, fur trader Jean Baptiste Nolin settled on the south shore of the St. Mary's River. About this time seven trader houses were located on the south shore of the St. Mary's River. Most of the inhabitants were French and some stayed only seasonal. Jean Baptiste Cadot, Joseph DuChene, Jean Baptiste Nolin, Jean Baptiste LaChausse, Pierre Parrent, Jean Baptiste, Lurrent and Lavoine Barthe, Francois Cameraire, Joseph Piquette and son Francois, Jean Baptiste Perrault and John Sayer Sr. (Irish merchant) are noted.

St. Paul des Metis, Alberta: In 1884, St. Paul (Meoomen) Cardinal, a Metis soldier and veteran of the Red River Resistance settled at the Metis wintering spot that was to be named after him. In 1895, Father Lacombe, a Metis Catholic clergyman, approached the federal government about the establishment of a Metis Reserve in Northern Alberta. His efforts paid off and in 1896 the federal government agreed to lease four townships to the Oblate Fathers. Small farming parcels were then sublet to Metis families. The necessary farming implements and supplies were never provided to these families and many had a hard time, however, many were successful and had large herds of cattle and horses. Father Thérien, behind the backs of the Metis began to advertize this land in Quebec, to attract French speaking settlers and in 1909, the Oblate Fathers requested the federal government to cancel the lease, citing disinterest among the Metis as the cause for the "failure" of the Settlement. French Canadian homesteaders were being admitted to the settlement even before the official opening for homesteading on April 10, 1909.

St. Paul des Cris and St. Paul des Metis: St. Paul des Cris Mission was formed by the Oblates on the North Saskatchewan River in 1865 where Brousseau is today. After the smallpox epidemic decimated the Cree population this mission was closed in 1874. The name was transferred to a new Mission, St. Paul des Metis (now St. Paul, Alberta) in 1896 when Father Lacombe obtained land for a Metis colony next to the Saddle Lake Reserve. Fathers Lacombe and Therien attracted Metis with the promise of education for their children and 80 acre lots of land.⁷⁶

⁷⁶ The Federal cabinet passed an order in council, establishing the colony of St. Paul des Metis on a 99 year lease, at \$1.00/year to expire 1994, on land next to the Saddle Lake Indian Reserve. This included Townships 57 and 58 in Ranges 9 and 10, west of the fourth meridian. Although a two thousand dollar grant is to be given for seed and equipment, the commitment is withdrawn in 1897. A board of management was formed, composed of the Bishop of Saint Boniface (Langevin), Bishop of Saint Albert (Vital Justin Grandin (1829-1902)), Bishop of Prince Albert (Pascal) two lay trustees J. Alderic Ouimet and Nicholas D. Beck and Father Lacombe (1827-1916). Father J. Adeodat Therien is appointed Resident Manager of the Project. In 1896 a sawmill was established at Saint Paul de Metis,

St. Paul, Minnesota: Pierre “Pig’s Eye” Parrent (c. 1777-1844) a Half-Breed whiskey trader is credited with founding St. Paul, Minnesota when he located his trading establishment there in June of 1838. The village was originally called Pigs-Eye but was officially renamed in 1841. The Minnesota Pioneer, reported that the Priest’s invocation for the occasion of the renaming was:

“Pigs Eye, converted thou shalt be, like St. Paul;
Arise and be henceforth, St. Paul.”

Previously, in 1788, Pierre Parrent and fur trader Jean Baptiste Nolin were part of a group that settled on the south shore of the St. Mary’s River.

St. Peter’s Mission, Montana: Numerous Métis communities formed along the Front Range of Mountains, from Augusta, along the Dearborn River, west of Cascade at St. Peter’s Mission, Fort Shaw on the Sun River, in the South Fork Canyon of the Teton River west of Choteau, at Dupuyer, Birch Creek and Heart Butte. At a place called the Bird Tail, which was the major compass rose interchange on the Indigenous continental superhighway trail system, was located the Catholic Mission of St. Peter’s. Originally set up as a mission for the Blackfeet it quickly became a center of Métis culture revolving around the church and mission school. The Jesuit priests encouraged by the Métis did not hesitate to offer their services to the Judith Basin Métis. In the late spring of 1880, the Azure brothers from St. Peter’s Mission brought Rev. Father Joseph Damiani in on a Red River Cart. The first mass was celebrated at the home of Alexander Wilkie. Although *Louis Riel* and *Margarita Monet (dit Bellehumeur)* were earlier married *à la façon du pays*. Father Damiani officially married them on one of his regular visits, in March of 1882. Father Damiani soon thereafter invited Louis to come and live at St. Peter’s and serve as a schoolteacher for the Métis children who were then arriving from numerous Métis communities. In April of 1883 Louis and Marguerite, with their young son Jean, had moved to the Bird Tail. In essence, the school at St. Peter’s became a Métis nation institution for primary and secondary education.

St. Pierre, Manitoba: This settlement located on the Rat River was an early fur trading location. It was also a wintering location for cattle from St. Norbert and St. Vital. It was later renamed St. Pierre-Jolys in honour of the first resident priest, Father J.M. Jolys. See also the entry under Rat River.

Ste. Rose du Lac, Manitoba: This community is located southeast of Dauphin Lake thus the du Lac in the name. The sons of Jean Baptiste Spence Senior served as guides for a group

(Alberta) North West Territories by Lawrence Garneau (1840-1921), a Metis leader of Old Strathcona, across the river from Fort Edmonton, as he took up residence this year in Saint Paul des Metis. Some suggest it was an open air affair and not fully operational until 1898. I assume 1896-1897 would involve cutting timber. The government promised seed and farm implements to start up the community but no farm implements or supplies were ever received. The Metis claimed that Father J. A. Therien, Oblate diverted the funds meant for the colony to church purposes. (Dick Garneau: <http://www.telusplanet.net/public/dgarneau/alberta9.htm>)

of Metis Settlers who left St. Vital in 1889, to establish Ste Rose du Lac on the Turtle River. In the spring of 1889, a few Metis from St Vital, seeing a need to go further afield to find the necessary haylands to be able to overwinter their animals, decided to go on an exploratory trip to the west of Lake Manitoba and possibly to Lake Dauphin some 190 miles North West of Winnipeg. An old trapper by the name of John Desmarais used to tell of the lands nurtured by the Turtle River, which he had crossed on his way from the Buffalo Hunt. He told of large hay meadows, rivers full of fish and abundant wildlife such as beaver, muskrat, elk, moose, wild ducks and geese in great numbers! So it was that in June 1889, a group, among whom were John Desmarais, Patrice Neault and Louis Ritchot, left to go to the Turtle River and Lake Dauphin. On the way, at Baie St. Paul they met up with Firmin Hamelin and Napoleon Bonneau, also from St. Vital and also looking for haylands. They joined up together and travelling along the west coast of Lake Manitoba, they made their way following old Indian Trails to Sandy Bay and Ebb and Flow. From there, they angled to the west and were soon at their destination; that is Lake Dauphin and the Turtle River. Upon arriving at the site where at present is the Ste Rose du Lac Cemetery; they saw a tall oak cross, casting a shadow on two or three graves. The grandfather of the Spences and a child or two had been buried there. John Spence was building a house. John, Louison and Jean Baptiste Spence had come from Sandy Bay Reserve and had decided to build and reside at the Turtle River that year. And so our group of travellers from St. Vital finding the area suitable to their demands, went back to St. Vital, to return on the 19th of August 1889 to establish themselves as the first residents of what was to be known as Ste. Rose du Lac. Of the group of first settlers we have the families of Benjamin, Jacques, Patrice and Joseph Neault from St. Vital, Vital and Amable Neault from St. Pierre Jolys; Gonzague and Napoleon Zastre, Joseph Sutherland, John Desmarais, Louis Ritchot and Thomas Vandale from St. Vital. They were very busy mowing and storing hay, cutting logs to build houses and barns that first year before winter fell. (Compiled with research by Ida Spence.)

St. Vital, Manitoba: This area was the site of early Metis river lots of the boatmen and buffalo hunters. After 1824, the Metis population spread south of St. Boniface along both sides of the Red River. About eight kilometers south of the Cathedral the parish of St. Vital developed along the broad elbow of the Red River. The Metis asked Archbishop Tache named the school and parish St. Alexander after his own patron Saint but he preferred to name it St. Vital in honour of auxiliary Bishop, Rev. Vital Julian Grandin. The Grey Nuns opened a school in St. Vital in 1860. The most famous residents of St. Vital were the Riel, Nault and Bruce families. Up until 1856 these residents attended church at St. Boniface but subsequently went to St. Norbert. A small school and chapel were established on September 12, 1860, but there was no resident priest until 1912. Sister L'Esperance Youville was the first teacher at the school.

Stony Mountain, Manitoba: Stony Mountain, known as "Snake Indian Hills," was a significant area for Metis and other settlers seeking refuge from the many floods that plagued the Red River Valley in the late 1700's and early 1800's. The Native tribes had established well-traveled paths through the area that eventually became fur trading and cart trails used by settlers. The Faith Trail led from Winnipeg to Stony Mountain, and brought settlers into the region by ox-drawn Red River carts. The first recorded homestead in the area was that of James Isbister, who located in Stony Mountain in 1870. Building upon century's old cart trails, the railway opened up the region to settlement by connecting Teulon, Stonewall, Stony Mountain, Gunton and Balmoral to a direct line to Winnipeg.

Summerberry Marsh, Manitoba: This area is named after the Summerberry or Moose Lake River and is east of The Pas, Manitoba in the Saskatchewan River drainage basin. Trapping in the area was ruined by the development of the Grand Rapids Dam forebay.

In 2016 the Manitoba Metis Federation has reached an agreement with Manitoba Hydro that provided for the payment of compensation to identified trappers whose commercial trapping on the Summerberry Marsh was impacted by the operation of the Grand Rapids Generating Station.

There were five communities that were the management authority for Summerberry trapping. These communities were Grand Rapids, Easterville, Moose Lake, Cormorant and The Pas. The claims by trappers for the communities of Grand Rapids, Easterville and Moose Lake were settled first. A subsequent agreement will settle the claims for Summerberry trappers in the communities of Cormorant, The Pas and other trappers from across Manitoba who were invited by the management authority to trap on the Summerberry Marsh.

Sun River, Montana: The Sun River's name comes from the Indian word *Nataeosueti*, translated by the English as "Medicine" or "Sun" River, it rises in the Rocky Mountain Front Range and joins the Missouri River at Great Falls, Montana. It rises in two forks, the North Fork and South Fork, which join in the flathead national forest. Willow Creek is a tributary of the Sun River.

Sam Forque, later Ford, from Quebec who ran cattle for the American Fur Company at Fort Benton in the 1860s, settled in 1866 on the Sun River, at Ford Creek when he married a widowed Blackfeet woman, Ellen who had a Metis son Henry from her first marriage. Sam adopted Henry, who in 1833, married Mary Ann Courchene (Metis) who was born in 1867 at Devils Lake. They had migrated to Montana from North Dakota and lived near St. Peter's Mission.⁷⁷

Sam and Ellen built a ranch and had a son of their own. Ford Creek was located about 15 miles west of present day Augusta. Most of the Metis lived in the area between Willow Creek and Ford Creek. By 1880, 29 Metis families lived in this area just south of Willow Creek, called Breed Creek.

⁷⁷ See: Irene Ford Grande interview, 1994. Métis Cultural Recovery Oral History Project (OH 1895). Montana Historical Society Archives. (Métis). Cassette tape(s). 33-page transcript. Irene Grande discusses her father, Henry Ford, who was the adopted son of Sam Ford and was elected captain of the roundup in the Choteau and Augusta area; cattle drives from Augusta to Craig and load to railroad cars headed for Chicago; Plummer's gold tales; her father's donations to the Catholic Church; priests that visited the Ford Ranch; traveling by wagon to Great Falls for supplies; stories she heard about relationship between Métis, Blackfeet, and white people; how Devil's Lake was named; her mother's family settling in St. Peter's Mission; Black Jack Pershing rounding up Métis to take them to Canada; stories she heard about how differently the white girls and Indian girls were treated by the nuns at St. Peter's; Métis and Indian families losing their land because they didn't file homestead papers; her experiences of prejudice; recollections of Frank Corchane; and Luk-r-roos (wild wolf) and ghost stories.

Ellen died two years later (1868) and Sam raised the two boys on his own. In 1872 Sam married Clemetine LaPierre, age 16, the daughter of Antoine LaPierre.⁷⁸

Clementine's siblings, John and family, Alec and family and Marie Malaterre⁷⁹, Ephrosine Malaterre and her husband⁸⁰ all lived at Breed Creek as well.

July 31, 1884 *Sun River Sun*.

A crowd of the Mission Cree Half Breeds passed through town Tuesday for a visit to Red River. They are Swan's family and relatives, who have not been to that country since the rebellion. They probably think that they can visit their old stamping ground with safety now, since their chief, Louis Riel in there.

Swan River, Manitoba: In 1790, the HBC had Charles Isham (the family now called Asham) open a post a few miles upstream on the Swan River above its outlet into Swan Lake. Its main purpose was to trade for birch bark for canoe-making. Cuthbert Grant also built a trading post here. The names of the men operating this post reflect present day Metis families living in the Lake Manitoba area—James Whitford, William Sebastian, Thomas Halcrow, William Garrioch, James Sutherland, Charles Goulait, Francois Houle, Antoine Desjarlais and Baptiste Lavallee.

Swan River House: William Bruce trading out of Montreal first established a post on the Shoal River outlet of Swan Lake. In 1787, the NWC moved in and Robert Grant built Swan River Fort on the north bank of the Shoal River, eleven miles above Swan Lake. In 1790 the HBC sent Charles Isham⁸¹, the Metis son of James Isham (who had been Chief Factor at York Factory) to establish Swan River House one-half mile above the NWC fort. As trademoved toward the prairies, Isham outdistanced the competition by establishing another post across the short portage to the Upper Assiniboine River, and built Marlboro House near the elbow of the Assiniboine River. Cuthbert Grant Sr. of the NWC in competition built Bird Mountain House

⁷⁸ See Rosalyn LaPier, "Metis Miskihkiya: Metis life in Montana." In *Montana Naturalist*, winter 2013-2014: 4-5. <http://www.montanaturalist.org/wp-content/uploads/2008/04/Naturalist-Winter-13-14.pdf>

⁷⁹ Marie Malaterre was born in 1860 (Alfred, *Index des Naissances* &, page 114.). She was baptised on 21 July 1863. She married William Dubreuil on 29 August 1874 at Sun River Valley, Montana (SPMT). She married John Parent, son of Joseph Parent and Genevieve Peltier, on 25 April 1883 at St. Peters Mission, Cascade, Montana.

⁸⁰ Euphrosine Malaterre was born circa 1862 (1870C-MB, #2555-2563.). She married Jean Baptiste Pambrun, son of Pierre Chrysologue Pambrun and Catherine Humphryville, on 30 August 1880 at South Fork, Sun River, Montana (SPMT). She died on 28 April 1929 (BIA-TM Bureau of Indian Affairs, Turtle Mountain Enrollment and Probate Papers, Belcourt, North Dakota, Turtle Mountain DOB chart; Ardith Rose Ameline Bryant; 18 May 1996.).

⁸¹ Charles Thomas Price Isham (or Asham) was born around 1754, probably at York Factory, the son of James Isham and Ruehegan (Cree Homeguard). In May, 1789 Isham: Contracted as "Inland Trader & Supervisor of Canoes in Swan River" at £30 annually plus "premium on all the made Beaver I can procure." From 1789 to 1797 he was Master at Swan River House, Marlborough House (near Fort Pelly) and, Somerset House (near Swan River). From 1797 to 1799 he was at Jack River House south of Playgreen Lake on the Nelson River. In 1812 he became an interpreter for the Selkirk Settlers under Miles Macdonell at Red River.

fifty miles upstream from Marlboro House near the mouth of Thunder Creek in 1793. By 1795 the NWC had established posts next to HBC Swan River House and Somerset House. In response to this Charles Isham and Peter Fidler went 15 miles west of this to establish Carlton House. The Swan River valley was trapped out by the late 1790s and the HBC closed Swan River House. However, it was briefly reopened under Peter Fidler in the 1807-08 season.

Sweet Grass Hills, Montana: The Sweet Grass Hills, called la Butte du Foin de Senteur, by the Metis (*kátoyissiksi* in Blackfoot, *:vé'ho'ôhtséwóse* in Cheyenne) are a small group of low mountains rising more than 3,000 feet above the surrounding plains near the Canadian border southwest of Whitelash, Montana. Shelby, Montana is to the southwest and Havre, Montana is to the southeast. The Sweet Grass Hills consist of three distinct buttes with scattered grassy hills connecting them. The three buttes are West Butte (elevation of 6983 feet), Gold Butte (elevation of 6512 feet) and East Butte (elevation of 6958 feet). The three buttes and the hills between them run for about 50 miles east to west and are about 10 miles in distance from north to south.

Swift Current, Saskatchewan: Swift Current is located 170 kilometres (110 mi) west from Moose Jaw, Saskatchewan and 218 kilometres (135 mi) east of Medicine Hat, Alberta, on the Swift Current Creek which originates in the Cypress Hills and travels 100 miles into the South Saskatchewan River. The creek was a historic camping place for First Nations peoples. The name of the creek comes from the Cree, who called the south Saskatchewan River “*kisiskâciwan*,” meaning “it flows swiftly.” The fur traders who used this spot on their westward treks in the 1800s, and called it “*Rivière au Courant*.” The Montana trail to the South Saskatchewan River starts from Montana and crosses the International Boundary south of the present town of Bracken, Saskatchewan. It then goes just east of Swift Current and then veers northeast to the Elbow on the South Saskatchewan River. It continues north as the Elbow-Fort a-la-Corne trail. The Swift Current to Battleford Trail heads north from Swift Current crossing the South Saskatchewan River at Saskatchewan Landing. It went through the present town of Fiske and continued north, about 10 miles west of Biggar into Battleford. It was one of the main trails in the 1800s and served as a route between the important centers north and south. The deep ruts made by the Red River carts and other vehicles could still be seen in 1965, along many stretches of the trail.

Talle de Salle or Willow Bunch, Saskatchewan: After prairie fires swept through the Wood Mountain in 1879-80, the Metis from there moved to Willow Bunch on the eastern slope of the mountain upland. The valley where the willows grew also had a dry salt lake which attracted bison herds to the valley bottom. The Metis also moved into the area by the Big Muddy River and established Grant's village, Poitras' village, Bellegarde's village and Bonneau's village. After the fires, about thirty families established themselves at Willow Bunch. They were still dependant upon the buffalo hunt and the sale of pemmican. Consequently, Louis Legare moved his trading business to that location. A French settlement with Hudson's Bay Trading Post, Roman Catholic Church, North West Mounted Police Post and telegraph office were established at Willow Bunch in a wide valley near Willow Bunch Lake. The two stores, and land office were located in East Willow Bunch until the two settlements merged into one location. The St. Ignace church at Willow Bunch shows that the first baptism was conducted by Father Pierre St. Germain, O.M.I. was performed January 9, 1881 for Joseph Edouard Beaupre, (Gé-

ant), son of Gaspard Beaupré and Florestine Piché. The chapel from Wood Mountain area (Section 20, Township 4, Range 3, West of the 3rd Meridian) was moved to Willowbunch in 1882 by the Métis families. That fall, Fr St. Germain decided to stay on in this community.

Tanner's Crossing, now Minnedosa, Manitoba: In 1869, John Tanner built a ferry across the Little Saskatchewan River on the Carlton Trail. He also operated a store and post office at this location. The area was a centuries old trapping and hunting area for the bison that wintered at Riding Mountain and moved down the valley to the plains in the summer. In 1877, Tanner and J.S. Armitage accumulated land and laid out a town site in the river valley. Armitage changed the name to Minnedosa in 1883. (1839-1932)

John Tanner, the son of Reverend James Tanner, was a veteran of the American Civil War. John was born on August 17, 1839 at Torch Lake (Lac du Flambeau), Wisconsin. John had just started farming in Tearn County near his home at St. Joseph when the Civil War started. In August of 1862 he went to St. Cloud to enlist as a private in the Union Army's Ninth Regiment of the Minnesota Voluntary Infantry. He fought for three years before taking an honorary discharge at Fort Snelling near St. Paul, Minnesota.

While he originally lived in Minnesota, following the war he found that his family had moved across the border and were living near Portage la Prairie. At the time his father's half brother, Picheito Tanner was an important chief of the Red Lake tribe located in the Portage-Delta-White Horse Plains area. Thus John came to Manitoba around the time of his father's death, and with his wife Catherine, and his mother, Poopie, took up residence along the Little Saskatchewan River, near the Fort Ellice Trail. Here he established a ferry, post office, and store at Tanners Crossing. This was the beginning of what was to become the Manitoba town of Minnedosa. During the early 1880s, white agriculturists from Ontario were populating the area around Tanner's Crossing. Like other mixed-bloods who were not comfortable with this, the Tanner family left Manitoba in 1881 to settle further west at Prince Albert. They lived there until 1912. When this area became more densely populated with agriculturists from the East, John Tanner again moved, this time back to Manitoba, to the Metis community of Kinostota. He lived there until his death in 1932, leaving no direct descendants.

While scouting near Fort Abercrombie in 1863, John had sustained a serious rupture and as a result of complications he could not father children. In 1869, he married Catherine Trottier, daughter of Joseph Trottier of St. Mary's and the widow of HBC Factor John Sinclair.

Tête Jaune Cache: Tête Jaune Cache was named after a Metis fur trader and trapper named Pierre Bostonaise who guided for the HBC in the 1800s. Bostonais was nicknamed Tete Jaune by the French voyageurs because of his blonde hair. The Secwepemec First Nations people had an established village of tents and pit houses on the banks of the Fraser in this area rich in salmon and wild berries when discovered by Bostonais.

Tête Jaune Cache is located on the Fraser River in the Robson Valley at the intersection of Yellowhead Highways 5 and 16. Tête Jaune Cache is located 101 km west of Jasper Alberta and 241 km east of Prince George B.C.

The townsite land of Tête Jaune Cache was officially located in 1901 and crown-granted (patented) in 1902. During the construction of the Grand Trunk Pacific Railway, it was a prosperous community and was the head of navigation for the paddle steamers of Foley, Welch and Stewart and the BC Express Company. The town was a booming collection of lumber shacks,

tents, and log houses which brought thousands of pioneers, trappers, prospectors, foresters, and entrepreneurs to the Robson Valley.

Major industries in historic Tête Jaune were timber, railways, steamship trade, and mining, especially for the locally abundant mica. Some of the largest and cleanest sheets of mica extracted in the era of its highest demand (for its usage in lanterns and stoves) came from this region.

Teton River, South Fork, Montana: As the South Fork of the Teton River exits the Rockies, it creates a canyon which widens for approximately a mile and a half before it bends sharply past the southern slope of Crystal Mountain. The South Fork of the Teton River, just west of Choteau, Montana was home to over 100 Metis, many are buried in the cemetery of the old community. The Wiseman family maintains the Metis Cemetery in the old Canyon Community where they were born in Teton County, northwest of Choteau near South Fork of Teton River on land which is now owned by the Nature Conservancy. The surnames found in this cemetery are Bruno, Collins, Fellers, Gray, Larance, Parenteau, St. Germaine, and Talipson. One of the early settlers in the Teton River Canyon was Jean Baptiste Gariepy.⁸²

Jean Baptiste Gariepy was at St. Francois Xavier until father's death, in 1856, after this he became a noted buffalo hunter in Canada, which occupation he followed until 1868, when he came to Montana and located at Fort Benton, which he made headquarters for buffalo hunting until 1882, when the American bison practically ceased to exist and his occupation was gone. But he was equal to the emergency and in that same year secured a ranch on the upper Teton River, eighteen miles from Choteau, Teton County, and for twelve years engaged in stockraising. This property he sold in 1896, and from that time he has resided with his son, Eli, who has a fine ranch on Cut Bank River, and with his daughter. Emily, the wife of Adolphus Fellers, living near Dupuyer, Teton County. Mr. Garepee, although advanced in years, is still healthy and active, and has a number of plans mapped out for hunting and trapping in the mountains. He has seven children ; Mrs, Emily Fellers; Magdaline, now of North Dakota; Johnnie, at St. Peter's mission; Charles, living on the Teton River; Mary, married and residing in Canada; Eli, owner of the ranch on the Cut Bank River, and Josephine, wife of Gabriel Selwood (Salois), now living on the Upper Depuyer River. (From *Progressive Men of Montana* p. 1557-1558)

The Metis settlers had slipped into the South Fork Canyon and the nearby foothills to avoid the U.S. government forced removal to Canada in 1883. After the 1885 Resistance they were joined by Metis refugees from Canada. They used those many canyons just as the early travelers on the Old North Trail in Montana along the Front Range did. They were ideal places to es-

⁸² Jean Baptiste Gariepy was born on July 7, 1832, at St. Francois Xavier, the son of Louis Marie "Awistoyus" Gariepy (b. 1771) and: Josephite Suzette "Nahasthay" Ducharme (b. 1806, died 1871 on the Marias River). His father, Louis was a voyageur first with the NWC then after amalgamation with the HBC. He retired to St. Francois Xavier in 1824.

Baptiste received Half Breed Scrip (#262) under the Treaty of April 12, 1864 with the Red Lake and Pembina Half Breeds.

Baptiste married Judith Cardinal on June 4, 1855 in St Francois Xavier. She was the daughter of Antoine Cardinal and Marie DeMontigny Comtois. Baptiste's wife Julia was born in Montana in 1828.

cape enemies, and not be found. They lived off the land, hunting game, “woodhawking”, selling the buffalo bones they collected, and working for area ranchers. It was while living among the Metis in this canyon that Joseph Kinsey Howard, wrote *Strange Empire*, the story of Louis Riel and the Metis people. In the 1940s, Joseph Kinsey Howard conducted the most comprehensive research to that date concerning the Métis people of the United States and Canada, in particular those residing in Montana. While living along the South Fork of the Teton River west of Choteau, Montana, he became familiar with them and with their story.⁸³

The Corner, Li Kwayn, Manitoba: The Corner was a Metis road allowance community near Binscarth on the Northeast Quarter of Section 34-19-29. The Metis from Ste. Madeleine were resettled here after their homes and personal possessions were burned and they were displaced from Ste. Madeleine which was located to the west across the Assiniboine River. This community was sarcastically called Fouillard Corner and another road allowance community set up to the south of this was called Selby Town, after the municipal officials responsible for the loss of Ste. Madeleine. With the loss of the Belliveau School the Metis were forced to attend school in Binscarth or the St. Hubert Mission School on Gambler Reserve. With the loss of the Mission of Ste. Madeleine Church many of the Metis began attending services at the home of Joe Bushie (Boucher), he donated four acres of land where they built St. Hubert Church, using what they could of logs from the Ste. Madeleine church. A 1958 census documented 170 Metis living in the Binscarth area.

The families who were moved onto the Northeast Quarter of Section 34-19-29 were: Ambroise Fisher, Jimmie Ledoux, the Morrisettes, John (Jean) Fleury, Jack Boucher, George Boucher, Joe Venne, Pete Ducharme, William Smith, the Pelletiers, Louis Fleury, Mrs. Joe Bercier, and Nap Vermette.

This land where The Corner was established was originally part of Gambler Indian Reserve. It was sold to private hands and then the Council took it over before 1920 and operated a gravel pit there until the Metis were resettled onto this quarter in 1939. The Fouillard Special School built in 1946 and set up by the Special Services Department was located on this quarter section. This replaced the St. Hubert Mission School on Gambler reserve that the Metis had attended. With the deterioration of the St. Hubert Mission Church a project was launched to move the church bell to the Ste. Madeleine Cemetery in October of 2016.

The Hamlet, Saskatchewan: The Hamlet was a Metis road allowance community south of Willow Bunch in a shallow valley where once Indian chief Sitting Bull had his camp-site. More than 100 Metis lived in a shack settlement south of Willow Bunch known as “The Hamlet.” Others lived in equally miserable conditions scattered throughout the district. In 1951, Father F.M. Blanchard organized the Lacerte Co-op at Willow Bunch to assist these people. In the spring of 1951 the municipality bought the land and gave it to the Metis and at no cost to them a \$4,000 P.F.R.A. dam was constructed on the property to insure a water supply for the garden.

⁸³ Joseph Kinsey Howard, *Strange Empire* (1952; reprint, St. Paul, MN: Minnesota Historical Society Press, 1994), 11.

Thus co-ops became CCF policy for rehabilitation of Metis “road allowance communities” along with the development of Metis Colonies at Crooked Lakes, Lestock, Crescent Lake, Baljennie, Willow Bunch, Duck Lake, Green Lake, Lebret and Glen Mary. Some 2,500 Metis were placed on colonie

The Pas, Manitoba: See entry under Opaskweyaw.

Tin Town, Winnipeg, Manitoba: This was a Metis road allowance community located to the south of Rooster Town. Tin Town was south of Fort Rouge near today’s McGillivray Boulevard which runs west off Pembina Highway. It was named for the metal used by the squatters to build their shanties. It was reported that baseball games were held between the residents of Rooster Town and Tin Town.

Thompson’s River, British Columbia: This trading post was established in 1812, its name then changed to Fort Thompson, then Fort Kamloops, then shortened to Kamloops. It sits at the juncture of a major north-south valley and an east-west valley.

Todd’s Crossing, Alberta: In the early 1870s, Donald Todd established residence on the Battle River at what became known as Todd’s Crossing. It is located on the stretch of the Battle River between the modern day cities of Wetaskiwin and Camrose. Donald Todd was born August 4, 1855 at St. Clements, the son of William Todd (born 1823 at York Factory) and Sarah Jane Johnstone. In 1875, he married Suzanne Durand dit Dumont at Bear’s Hill, Alberta.

Thomas Metis Settlement, Manitoba: This was a Metis road allowance community located outside of The Pas. It was named after the Thomas family.

Totogan, Manitoba: See White Mud River Settlement, Rat Creek.

Touchwood Hills (Montagnes de Tondre) Post.⁸⁴ Touchwood Hills was established by 1849, located northwest of Fort Qu’Appelle in present-day Saskatchewan. The post was named as such because it supplied local Aboriginal people with tinder for fire ignition before the invention of matches. Given the abundance of buffalo in the area, Touchwood Hills supplied buffalo for pemmican for the Swan River District. In 1860, the post was moved about 48 kilometres to Little Touchwood Hills where its business was amalgamated with Fort Qu’Appelle. The post went by the name “Little Touchwood Hills” until 1867, at which time it was abandoned and the former Touchwood Hills post site was re-established.

In 1879, the buildings of the post were moved onto W 1/2 Sec. 29 Tp. 27 R15W to be adjacent to the main trail north between Indian reserves. At the end of the century, the construction of

⁸⁴ The Historical marker for the post is located sixteen km east of Punnichy, Saskatchewan on Highway. 15.

the Grand Trunk Pacific Railway brought surveyors and engineers into the area and increased the business at Touchwood Hills. In 1909, the post was closed.

HBC Employees at Touchwood Hills Post:

Todd, Robert	1849-1852	Apprentice Postmaster
Taylor, Thomas, Jr.	1852-1855	Apprentice Clerk
McKay, William (c)	1855-1857	Postmaster
Taylor, Thomas, Jr.	1857-1860	Clerk
McDonald, Archibald, Jr., 1836-1915	1861-1862	Clerk in Charge
Taylor, Thomas, Jr.	1862-1863	Chief Trader
Stewart, James Green, 1825-1881	1863-1864	Chief Trader
Taylor, Thomas, Jr.	1864-1865	Chief Trader
Finlayson, Joseph	Summer 1865	Clerk in Charge
McDonald, Archibald, Jr., 1836-1915	1865-1866	Clerk in Charge
Finlayson, Joseph	1867-1869	Clerk in Charge
LaPierre, Pierre		Interpreter
McKinlay, James, ca. 1852-1913	1869-1870	
Jordan, Henry	1869-1870	
Daniel, William	1872-1873	
McBeath, Angus	1874-1875	Clerk
McBeath, Angus	1876	Apprentice Postmaster
McBeath, Angus	1877-1890	Clerk
Cooper, Bathurst F.	1890-1895	Clerk
McKenzie, Nathaniel Murdock William John	1895-1909	Clerk

It was one of the few HBC posts not built on a river and supplied by canoe. Rather it was a re-supply point and stopping place on the part of the Carlton Trail which ran from Fort Ellice on the Assiniboine River northwest to Fort Carlton on the Saskatchewan River. It was part of the Swan River District managed from Fort Pelly. In 1867 Lean Man or Poor Man was the chief of the Touchwood Hills People.

It was also on the trail to the Qu'Appelle Valley. The route of the Fort Qu'Appelle-Touchwood Hills Trail was likely first used by First Nations and Métis people travelling between the Fishing Lakes and the Touchwood Hills. During the last half of the nineteenth century, the trail carried traffic between Hudson's Bay Company posts in the Touchwood Hills and the Company's Fort Qu'Appelle post. In 1882, a segment of the Dominion Telegraph was constructed alongside the trail. For a time, the trail was an important overland link between the Canadian Pacific Railway station at Qu'Appelle and the Carlton Trail at Touchwood.

The first post was erected by Thomas Taylor in September 1852 in the Big Touchwood Hills. After about 10 years it was moved a few miles south to the Little Touchwood Hills. After about 14 years, in 1879, it was moved a short distance northeast to its final location. It was in buffalo

country and produced mainly buffalo pemmican and some muskrat fur. By 1895 the local Indians had been settled in reserves and Touchwood Hills Post became more of a general store and post office for the local settlers. It was closed in 1909 due to competition from the Grand Trunk Pacific Railway which was built nearby in 1908. The last location was operated between 1879 and 1909 by the following officers:

The last post location was an important supply depot along the trails to Prince Albert, Nut Lake, Fort Pelly, Fort Qu'Appelle and Fort Ellice. General Middleton camped his forces nearby on the way to the battle of Batoche in May 1885.

All that remains of the original fort are the cellar depression, and a segment of the Carlton Trail. The site is commemorated by a plaque, and concrete markers outline the locations of the original buildings. In 1986, the Touchwood Hills Post historic park was designated a Provincial Park.

When the Reverend James Settee (Metis) worked in the Swan River district, Settee's activities, extended from Lake Winnipeg to the Qu'Appelle (The Fishing) Lakes and the Touchwood Hills.

Tourond's Coulee, Beaver Creek, Fish Creek, Petite Ville: This Metis community was located about 16 km. south of Batoche on the South Saskatchewan River. It was also known as Tourond's Settlement (Petite Ville was located across the river) as they were the largest and most prosperous family in that area. Fish Creek was the site of a famous battle during the 1885 Resistance. The battle occurred where the Clarke's Crossing Trail crosses the coulee.

Turtle Mountains: The Turtle Mountains are located in southwestern Manitoba and northwestern North Dakota. They were home to many Metis. The abundance of game and shelter from the elements made them a favorite wintering spot.

Turtle Mountain House: This post, on the northeast of Turtle Mountain is thought to be the successor to Lena House, it was established in 1846 and operated until 1855 by Antoine Desjarlais.

Umphreville or Humphreville Settlement, Manitoba: This was a Metis road allowance community on the north bank of the Saskatchewan River northeast of The Pas. It was named after John Umphreville (1820-1883), the son of "Great" Thomas Umpherville, grandfather of all the Umphervilles from Moose Lake to Prince Albert. Thomas was married to Hannah Turner, both were Metis. John Umphreville married Mary Brass (1821-1904) also Metis. A 1958 census documented 35 Metis living in this community.

USA - Early Metis Settlements: During the late 1600s into the mid-1700s the Metis associated with the fur trade were establishing permanent settlements at Drummond's Island and Fort Gratiot and Sault Ste. Marie on the shores of Lake Huron; and settlements were established at Michilimackinac, Sheboygan, Green Bay, Chicago, Two Rivers, and Milwaukee on the shores of Lake Michigan. Inland further west, the Metis were established at Shanty Town and Prairie du Chien in Wisconsin and up from there to Fort Snelling, and St. Anthony's Falls on the Mississippi River. Inland to the southwest, they were established at Fort Wayne, Parc

aux Vaches, Oviatanon (Lafayette), Peoria, Vincennes, St. Genevieve, Prairie du Rocher, Kaskaskia and Cahokia. At Michilimackinac between 1698 and 1765, 39% of the births were Metis children. In the three decades from 165 to 1797 this had risen to 72% of the births. By 1816, the population of Green Bay was approaching 1,000 and was predominantly Metis (70%).

As their population increased, there was more need for agricultural produce and by 1765; the Metis had established permanent agricultural settlements at Vincennes, Indiana; Cahokia, Kaskaskia and Prairie du Rocher, Illinois; St. Genevieve and Fort de Chartres, Missouri; and Prairie du Chien, Wisconsin.

Upper Fort Garry: This was a Hudson's Bay Company trading post at the forks of the Red River and Assiniboine River in the heart of present day Winnipeg. The fort was established in 1822 near the site of the North West Company Fort Gibraltar established by John Wills⁸⁵ in 1810, and destroyed by the HBC on March 17, 1816 during the Pemmican Wars. Fort Garry was named after Nicholas Garry, deputy governor of the Hudson's Bay Company. It served as the administrative and military centre of fur trade within Rupert's Land.



In 1826, a severe flood destroyed the fort. It was rebuilt in 1835 by the HBC and named Upper Fort Garry to differentiate it from “the Lower Fort Garry,” situated 32 km downriver; established in 1831. Throughout the mid-to-late 19th century, Upper Fort Garry played a minor role in the actual trading of furs, but was central to the administration of the HBC and the surrounding settlement. The Council of Assiniboia, an appointed administrative and judicial body of the Red River Colony run by Hudson's Bay Company officials, met at Upper Fort Garry.

⁸⁵ John Wills was married to Cuthbert Grant's sister Josephine Grant. Wills died on January 6, 1815.

In 1869, the Hudson's Bay Company agreed to surrender its monopoly in the North-West, including Upper Fort Garry. In late 1869 and early 1870, the fort was seized by Louis Riel and the Metis during the Red River Resistance. The fort was the site of the meetings of the Legislative Assembly of Assiniboia in 1870. This Assembly led by Louis Riel brought Manitoba into Confederation. Manitoba is the only province in Canada brought into Confederation by Aboriginal people.⁸⁶ After the Resistance, the area around the fort continued to grow; mainly in what is now known as the Exchange District north of the present day Portage and Main intersection. This district, north of the fort, developed on the edge of what were HBC reserve lands. In 1873, the city of Winnipeg was established and the name Fort Garry was no longer used. In 1881-1884 the majority of the fort was demolished to straighten Main Street (it was at Main Street and Assiniboine Avenue).

Only the main gate (below) of the fort remains today, the area has now been designated as a Provincial Park and the "Friends of Upper Fort Garry" are raising funds to rebuild aspects of this historic site. The area of Winnipeg running along the Red River south of the original fort is called Fort Garry. The hotel beside the fort is called the Fort Garry Hotel. It was originally constructed for the Grand Trunk and Pacific Railway company. The two streets on either side of the hotel are Fort Street and Garry Street.



Victoria Crossing, Victoria Settlement, Fort Victoria, Pakan: This location on the North Saskatchewan River is a historic buffalo crossing and gathering place for Aboriginal people. It is also located on the old Edmonton-Red River Trail. The first ferry operator at Victoria was Simon McGillivray. To the north is a large valley known as the Hairy Bag which was a wintering place for buffalo. In 1862 the Reverend George McDougall moved his mission from Smoking Lake to Victoria Crossing. In 1865 twenty-five to thirty Metis families including Samuel Whitford, Joseph Turner and Adam House emigrated from the Red River Settlement. Soon 150 Metis (Protestant and English speaking) buffalo hunters and their families moved to

⁸⁶ The Assembly's elected representatives were 82% Metis and the population of Manitoba at the time was 85% Metis.

this location. Most of these families had roots at the Red River Settlement. In 1864 the Hudson's Bay Company opened Fort Victoria at this location. After the Hudson Bay Company's 3,000 acre reserve was surveyed in 1872, newcomers to the area were forced to take land upstream. These homesteads extended twelve miles upstream to what became known as the Lobstick Settlement. Later, in the 1880s, the settlement and its post office became known as Pakan to prevent confusion with Victoria, British Columbia. The name Pakan was chosen in honour of Cree Chief James "Pakannuk" Seenum.

Weak City, Manitoba: Metis Road Allowance Community: Metis Genealogist Rosemary Morrisette-Rozyk who works for Manitoba Metis Federation is a descendant of the Branconnier and Morrisette families who lived at Weak City. It was Rosemary who brought the existence of this road allowance community to our attention.

Weak City was a Metis road allowance community in St. Charles, Manitoba located close to the present day Perimeter Highway bridge on the west side of St. Charles, it had existed there since the 1820s, located next to a buffalo crossing that later was the site for the ferry. It was situated on what was later surveyed as River Lot 73.

Many Metis families lived here but the primary families squatting there were those of Jean Baptiste Branconnier and Pierre and Adelaide Morrisette. The community history recorded by the La Fleche family says: "Many Metis families lived here, and they worked for the surrounding farmers, especially during harvest. Some of them were ferrymen at St. Charles." Branconnier had lived as a squatter in a log cabin near the river on Lot 73. Jude LaFleche (living on Lot 74) bought the squatters rights to the Branconnier property on part of lot 73 in 1885. Branconnier then moved further south on Lot 73. At that time the Morrisettes were already living there.

Louis LaFleche recalled that old Mrs. Morrisette remembered the flood of 1826, when the only dry areas were Bird's Hill, Stony Mountain and St. Charles. The Metis families had livestock, chickens and pigs. They cut cord wood to supplement their income. By the 1940s most of the Metis families had sold their land and moved to Charleswood.

Whitefish Lake, Alberta: Whitefish Lake is located north of Victoria Crossing, 220 kilometres NE of Edmonton. Henry Bird Steinhauer (1818-1884), an Ojibwa named Sowengisik, was ordained at the conference of the Wesleyan Methodist Church in Canada in London, Canada West, in June 1855. He was married to Jessie Sinclair a Metis. The intense rivalry with the Roman Catholic missionaries at Lac La Biche, and the post's isolation from the fur-bearing animals and the buffalo herds, led Steinhauer, during the early summer of 1858, to move his mission south to Whitefish (Goodfish) Lake where there was a band of Cree. The location was ideal, with land suitable for agriculture and a lake abounding with fish. During the winter of 1859-60, when smallpox swept the prairies, Steinhauer temporarily moved the band as a quarantine measure, and no lives were lost. He further ensured the well-being of his mission by discouraging traders from establishing trading-posts in the area in order to reduce the influx of alcohol. In 1864 Steinhauer opened the first Protestant church in the region, at Whitefish Lake. Later that year his eldest daughter, Abigail, was married in the church to John Chantler McDougall, whose father, the Reverend George Millward McDougall, performed the ceremony. With George McDougall and Peter Erasmus, Steinhauer visited the Mountain Stonies that fall in an attempt to expand missionary work among them. Abigail was one of 16 people who died at Whitefish Lake during the smallpox epidemic of 1870.

White Mud River Settlement, Rat Creek, and Totogan: The 1870 census of these communities counted 150 Metis residents. Westbourne was first named “White Mud River Settlement”, later changed to “Wahputunestee Seepee,” then named for the area’s first missionary, Reverend John West. The Whitemud River is a small winding river in southwest Manitoba. It begins at the junction of Stony Creek and Boggy Creek in and flows east to Arden, Gladstone, Westbourne and enters Lake Manitoba at Lynch’s Point. Its total drainage area is about 2,500 square miles (6,500 km²). Other major streams feeding the river include the Big Grass River, Pine Creek, Squirrel Creek, Westbourne Drain and Rat Creek.

Alexander Henry (1799) referred to it as Rivière Terre Blanche meaning White Earth or Mud River. Geographic Board of Canada correspondence from a Mr. Garrioch of Portage la Prairie in 1905 indicates that White Mud River got its name from the colour of the clay and soil along its banks.

In the 1870s, Totogan was a community at the junction of the Whitemud River and Willow Bend Creek (formerly Rat Creek and before that Musk Rat Creek), approximately 25 kilometres northwest of Portage la Prairie and some six kilometres west of Lake Manitoba.

Totogan met the need for the establishment of a suitable depot on the southern shore of the lake to process the fall fishery in bulk by either drying, smoking or salting. It also provided opportunity for the shipment of salt from the salt springs on Lake Winnipegosis to Totogan and onward to Winnipeg, as well as the movement of limestone building material from the north shore to the south shore of Lake Manitoba.

The site was first frequented by Indian and Metis hunters and their families. The Metis once occupied a small village with a church and burial ground on the banks of Rat Creek near Totogan. It was once touted by developers as the future “New Chicago,” a title that was later pinned upon Winnipeg by equally enthusiastic civic boosters. An appreciation of one of the drawbacks of the community comes from the translation of its name. First Nations people originally called the place near where the Whitemud enters Lake Manitoba at the extreme west side of Delta Marsh, *Totoganung*, which in English means “low, swampy land.” This was later Anglicized as Totogan. In 1881, 1882 and 1883, flood-waters rose on Lake Manitoba and northerly winds drove water over the banks of the Whitemud at Totogan. The flooding inundated some buildings and caused others to float away. It was at this time that the lumber mill was abandoned and many settlers decided to pull up stakes and leave while they could.

MacDougall’s Illustrated Guide reported in 1882 that Totogan’s population was just 30, though it still possessed a saw mill, a church, a store, a hotel and a post office. Further blows to Totogan came when a bridge was built over the Whitemud River at Westbourne in 1878, followed by the arrival of the Westbourne and Northwestern Railway, now the CPR, in Westbourne in the early 1880s. More importantly an even bigger blow to Totogan was when the steamboat builder Peter McArthur established a landing on the Whitemud upstream from the village near Westbourne for his vessels. The new steamboat port gained a further advantage when the Manitoba and North Western Railway built a spur to McArthur’s Landing. Steamers such as the 125-foot *Saskatchewan* built by McArthur in 1883, made their home at McArthur’s Landing and by travelling down the Whitemud to Lake Manitoba bypassed Totogan.

Whitewood, Saskatchewan: See entry under Coquille Pilée.

Williams County, North Dakota: Prior to 1887 the Metis people were living throughout the North Central Plains of the U.S., from the Great Lakes to the Rockies and north to Hudson's Bay in Canada. In 1886 the Metis learned of a treaty between the U.S. government and the Turtle Mountain Chippewa. They then returned to Turtle Mountain, registering as members of the tribe to which they had once belonged. Many of the Metis were recognized as members of the tribe. When allotments of the land designated to the Turtle Mountain reservation were made, the government found the reserve was not large enough. Thus, some of the people were given land in western North Dakota, mostly in Williams County. Many Metis gave up their land on or near the reserve, packed up their belongings along with what animals they had, and went to the new land.

Willow Bunch: See entry under Montagne de Bois (Wood Mountain) Coulée Chapelle and Talle de Saules.(Willow Bunch) .

Willow Bunch Lake Metis Settlement: This settlement was in the wide valley near Willow Bunch Lake. They were served by St. Ignace Church. The first baptism was conducted by Father Pierre St. Germain, O.M.I. was performed January 9, 1881 for a Metis child Joseph Edouard Beaupré, (Géant), son of Gaspard Beaupré and Florestine Piché. The chapel from Wood Mountain area (Section 20, Township 4, Range 3, West of the 3rd Meridian) was moved to Willow Bunch in 1882 by the Métis families. That fall, Fr St. Germain decided to stay on in this community.

Willow Flats, NWT: During the 1960s, in the burgeoning city of Yellowknife, the government sought to dispossess the Dene and Métis of their land holdings as part of their grand scheme for the city. The new non-Aboriginal work force had designs for the shoreline, islands and lands where the Métis and Dene had settled. The methods by which the city attempted to acquire these lands were particularly heavy-handed and the Métis were left dislocated and uprooted to this day.

In the early 1960s, the government set about eradicating this living pattern and forcibly removed the Dene to a piece of land at the end of Latham Island referred to as "Squaw Valley." Notices of eviction were often placed at a distance, sometimes on utility poles 100 feet from their homes. If people refused to leave, their residences were bulldozed in their absence. "People lost everything. All for the betterment of the community," says Clem Paul, President of the North Slave Metis Alliance. The government built 500 square foot "matchbox" homes for the Dene at N'dilo. Feeling some concern about relocating the Dene to a place labeled "Squaw Valley," the government painted the matchbox homes sundry colours and re-dubbed the area, "Rainbow Valley," present day N'dilo. The Métis were also forcibly removed from their homes at School Draw and Cabin Courts, and along the shoreline of Great Slave Lake and Willow Flats. At School Draw, Métis homes were bulldozed and berry-picking grounds were torn up for the construction of 45 government homes. Unlike the Dene, however, the Métis were not offered a settlement area, but low-cost row housing in the new town. Many Métis families living in the "Flats" refused to move from their homes. In response, the city moved the municipal garbage dump adjacent to Métis homes. "The garbage was burnt steady", says Clem Paul:

They burnt sewage, cars, gas cans, everything. Small explosions were always happening. Sometimes it would burn for three weeks. The government had a place for the Indians

[Dene], but they couldn't get the Métis to move, so they moved the dump there and burnt it steady for several years. Métis families tried to stick it out. The options were stay near the dump and die, or move to low-cost housing. It was a scam. The government then bought up the land, surveyed parcels and when non-natives started moving in, they moved the dump. (Paul, op. cit.)

The city deliberately disempowered the Métis by refusing to survey the lands upon which they had settled. Because it was unsurveyed land, the government called them 'squatters.'

That's what they did to Métis all over. Families could never buy the piece of land they were on because the city wouldn't survey it. The city would try to get the families to move any way they could, then bulldoze their homes, survey it, and then offer it for sale. That is how Yellowknife was built. That is what they are proud of. (Ibid.)

Wolf Creek, Alberta: The Wolf Creek Metis were located on this creek which is a tributary of the Battle River. The Metis families of the area were, Cardinal, Robert, Gaucher, Lightening.

Wolf Creek, now Wolsely, Saskatchewan: Wolsely is located on Wolf Creek in central Saskatchewan south of the Qu'Appelle Valley. The original Metis families of the area were: Racettes, Pelletiers, LaPierres and Desjarlais.

Wood End or Bout de Bois Metis Wintering Site: Designed for temporary shelter, where food and firewood was available, most Metis wintering settlements came and went in accordance with the migratory patterns of the buffalo. Wood End on the Souris River was one such site. Wood End or Bout de Bois is located at the junction of Willow Creek and the Mouse (Souris) River in Saskatchewan close to the USA/Canada border.

The name Wood End was very suitable since it is located on the buffalo hunter's trail west at the end of their natural supply of wood, due to prairie fires. Wood End was a common resting ground where supplies could be refurbished and wood could be gathered for the rest of the journey.

Wood End was a shelter to supply wood and hay, and to repair equipment for the British North American Boundary Commission, which had been sent out in the year 1872 to survey Canadian land. The NWMP's first association with Wood End was during the March West in 1874.

Wood Mountain (Montagne de Bois), Saskatchewan: Wood Mountain is located in southern Saskatchewan and was another wintering place for Metis buffalo hunters. In 1871, the Hudson's Bay Company established a trading post there and it became the prairie depot for the Northwest Boundary Commission. See a more extensive entry under Montagne de Bois Coulée Chapelle and Talle de Saules.

As the Metis from Manitoba had to move further and further west in search of bison, they established wintering camps in places such as Wood Mountain. After the 1869-70 Resistance even more people moved to these locations.

Wood Mountain (elevation 1000 metres), is located about 135 km southwest of present day Moose Jaw, Saskatchewan, near the Canada-U.S. border on the 49th Parallel. It has flat-topped hills, dissected by coulees, which rise some 400 metres above the surrounding prairie. The Métis settled on the slopes of Montagne de Bois in 1870, building houses from the plentiful poplar trees. In 1871 the HBC trading post at Wood Mountain became the prairie depot of the Boundary Commission. The Fort Qu'Appelle – Wood Mountain Trail was a provisional supply route during the height of the fur trade. It was approximately 250 km in length across vast expanses of southern prairie. From east to west it followed a general southwest direction from Fort Qu'Appelle, going south of Regina, through the Dirt Hills ending in Wood Mountain. The trail was an important provisional route supplying Hudson's Bay Company posts southwest of Fort Qu'Appelle. Lebreton missionaries also used the trail extensively, as it was their only access to numerous Métis settlements.

En 1869, un Métis nommé George Fisher avait visité certaines familles métisses qui hivernaient dans la région de la Montagne de Bois. Selon Fisher, cette région était enchantée; le territoire en question étant traversé par une vallée où abondaient le bois et les sources d'eau et où il y avait beaucoup de bisons et de gibier. Une caravane de 300 charrettes avait donc quitté Pembina. Elle transportait 75 familles métisses venant de Pembina, de Saint-Joseph et de Saint-François-Xavier. Tous se dirigeaient vers la Montagne de Bois. Jean-Louis Légaré, traiteur et futur fondateur de Willow Bunch était avec ce groupe de Métis.

In 1869, a Metis named George Fisher⁸⁷ had visited certain Metis families who wintered in the area of the Wood Mountain. According to Fisher, this area was inviting; the territory in question was crossed by a valley where wood and sources of water abounded; and where there were many bison and other game. A caravan of 300 carts had thus left Pembina. They transported 75 Metis families coming from Pembina, Saint-Joseph and Saint-François-Xavier. All moved towards the Wood Mountain. Jean-Louis Légaré, a trader and future founder Willow Bunch was with this group of Metis.⁸⁸

Les nouveaux venus s'établissent premièrement à un endroit appelé la Coulée-Chapelle. Dans son histoire de Willow Bunch, l'abbé Clovis Rondeau explique que la Coulée-Chapelle se trouvait dans la paroisse de Saint-Victor, à quelques milles de Willow Bunch. Dans son article dans le Patriote de l'Ouest, Louis Schmidt, ancien secrétaire de Louis Riel, donne un autre nom à la Coulée-Chapelle. «Ainsi, si je ne me trompe, St-Victor se trouve tout près de la “Coulée des

⁸⁷ George Fisher (1830-1898) was born in Prairie du Chein, Wisconsin in 1830, the son of George Fisher and Genevieve Courville. George married Emilie Boyer, the daughter of Baptiste Boyer (b. 1805) and Helene McMillan (b.1811) and had 11 children. He passed away on 1898 in Lebreton, George was a nephew of Hudson's Bay Company Chief Trader Henry Fisher.

⁸⁸ On April 15, 1873, Jean-Louis married Marie Ouellette, the daughter of François Ouellette (born August 7, 1832 at SFX) and Josephine Bottineau (born 1833 at SFX). On October 5, 1875, Marie gave birth to their only child Albert Joseph. Tragedy struck this new family on December 4, 1876, when Marie Ouellette passed away after falling off a horse while she was visiting her father at Fort Walsh. Seven Ouellettes led by Old Joseph Ouellette signed the Cypress Hills Metis Hunting Band petition for a reserve along the border in 1878. Four of the Ouellettes later signed Louis Riel's petition of August 6, 1880 to Nelson A. Miles, (Musselshell River MT), asking for a Métis reservation in central Montana. These men were all sons of Old Joseph Ouellette (b. 1872) and Theresa Houle (b. 1794): Antoine Ouellette (b. 1835), François Ouellette (b. 1832), Joseph Ouellette (b. 1834) and Moïse Ouellette (b. 1830).

Prêtres”, c'est-à-dire l'endroit où le premier missionnaire de ces régions - la Montagne de Bois - s'est d'abord établi et a passé l'hiver; je crois que c'était le Père Lestanc, qui a été remplacé peu après par le P. St-Germain.»

The newcomers establish firstly at a place called the Coulée-Chapelle. In the history of Willow Bunch, Abbot Clovis Rondeau explains that the Coulée-Chapelle was in the parish of Saint-Victor, some miles west of Willow Bunch. Louis Schmidt, former secretary of Louis Riel, give another name to the Coulée-Chapelle. “Thus, if I am not mistaken, St-Victor is very close to the “Coulée des Prêtres”, said to be the place where the first missionary of this area - the Wood Mountain - established and overwintered; I believe that this was Father Lestanc, who was replaced shortly after by the Pere St. Germain.”

In 1870 the Metis came to Willow Bunch to settle with their families. At that time the little Saskatchewan town was called "*Talle-de-Saules*" in honour of the bark from the abundant willow trees in the area used for smoking.

In 1870, Antoine Ouellette sent Louis Legare to trade with the people in the area between Wood Mountain and Willow Bunch, a distance of approximately 40 miles known as *La Montagne de Bois*. Jean Louis Legare was hired by his Metis employer, Antoine Ouellette⁸⁹, at a salary of \$25.00 a month to establish a business in this area. He organized a camp at Little Woody which is approximately 15 miles south of Willow Bunch and spent the winter of 1870-1871 collecting furs. In the spring he travelled to Pembina to sell the furs he had collected over the winter months. He continued on to St Francois-Xavier, Manitoba, where he became a partner with George Fisher, who had previously been interested in establishing a post in the Willow Bunch Area. Fisher provided the merchandise, the horses and carts, two men, and promised Legare one third of the profits. Legare and his party arrived to establish a trading post in the area 3 miles east of the Police Post at Wood Mountain. He remained there for 9 years.

During the fall of 1879, a vast prairie fire destroyed all of the grazing area in a considerable portion of *La Montagne de Bois*, resulting in many of the Metis moving east and setting up camp in the St. Victor and Willow Bunch areas. In 1880 Legare constructed a temporary building (a store and adjoining house), the first wooden house in Willow Bunch. A private water line existed to the Legare Home. Legare's efforts resulted in many French Canadian settlers coming to this area.

In 1884, Legare drove one hundred horses to Manitoba and received forty five head of domesticated cattle in return. This began the establishment of ranches in the Willow Bunch area and served as a viable means of livelihood for some of the Metis there.

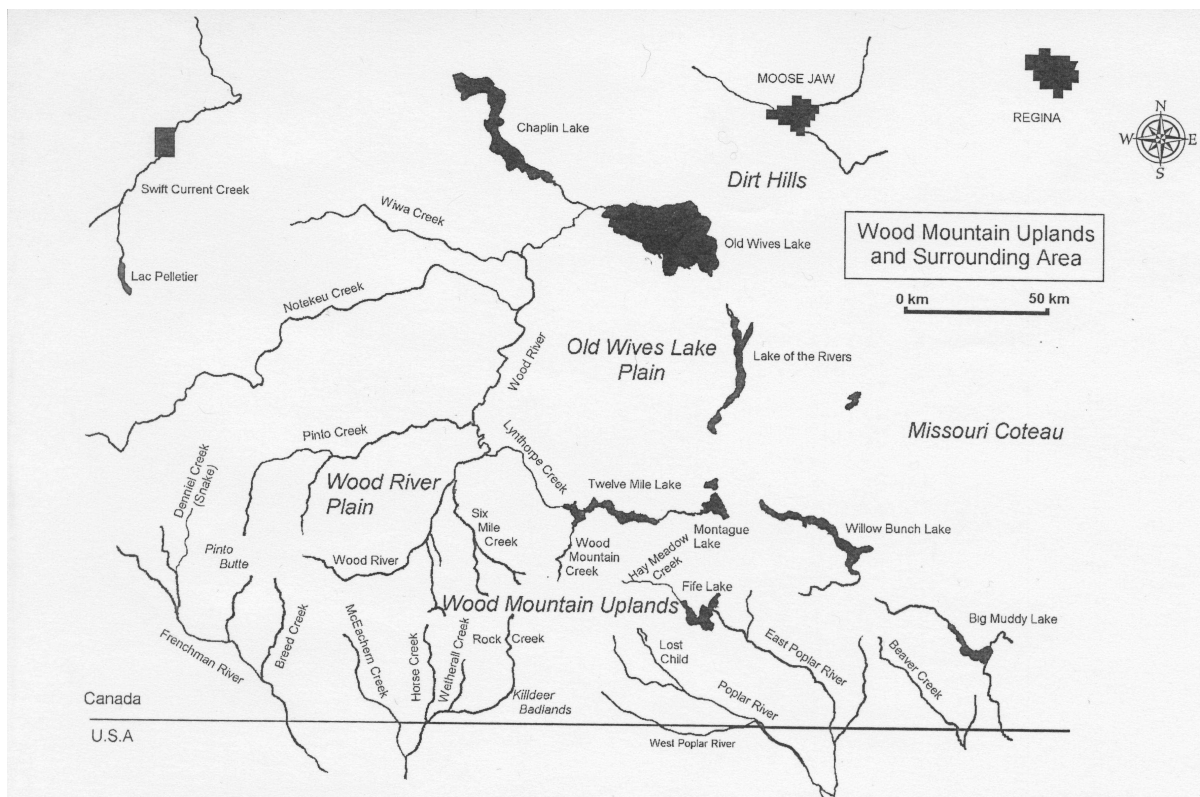
Nevertheless, many Metis remained in half starving condition owing to the collapse of the trade in buffalo skins. Many Metis moved northward and set up camps in the Moose Jaw area. When the Resistance of 1885 was building momentum citizens of Moose Jaw became perturbed. In response Lieutenant-Governor Dewdney came to Moose Jaw and telegraphed Jean Louis Le-

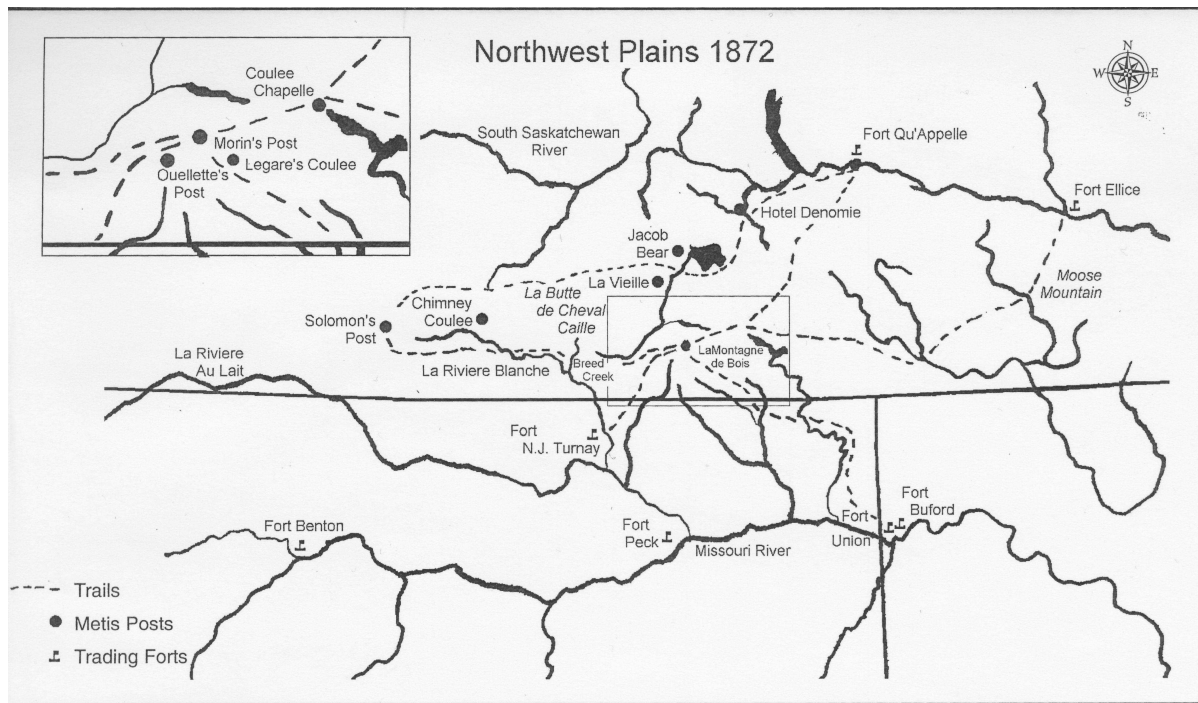
⁸⁹ Antoine “Ratte” Ouellette was an independent trader operating back and forth to St. Paul. He was heavily involved in the Metis/Dakota/Lakota trade. He was a scout and guide for the North West Mounted Police and when Sitting Bull came north in 1876 he was reliant on Ouellette and Legare for supplies.

gare to come from Willow Bunch to induce these Metis to return south. Legare told the Metis that he wanted them to take something back to Willow Bunch and that it was top secret. Of course, they were not happy when they reached Willow Bunch and found out that they had been brought here under false pretences.

Legare was able to settle them down by hiring forty men, which represented all Metis families in the area, at \$2.00 a day as scouts. Legare scattered these families around at such a distance apart as to render them harmless.

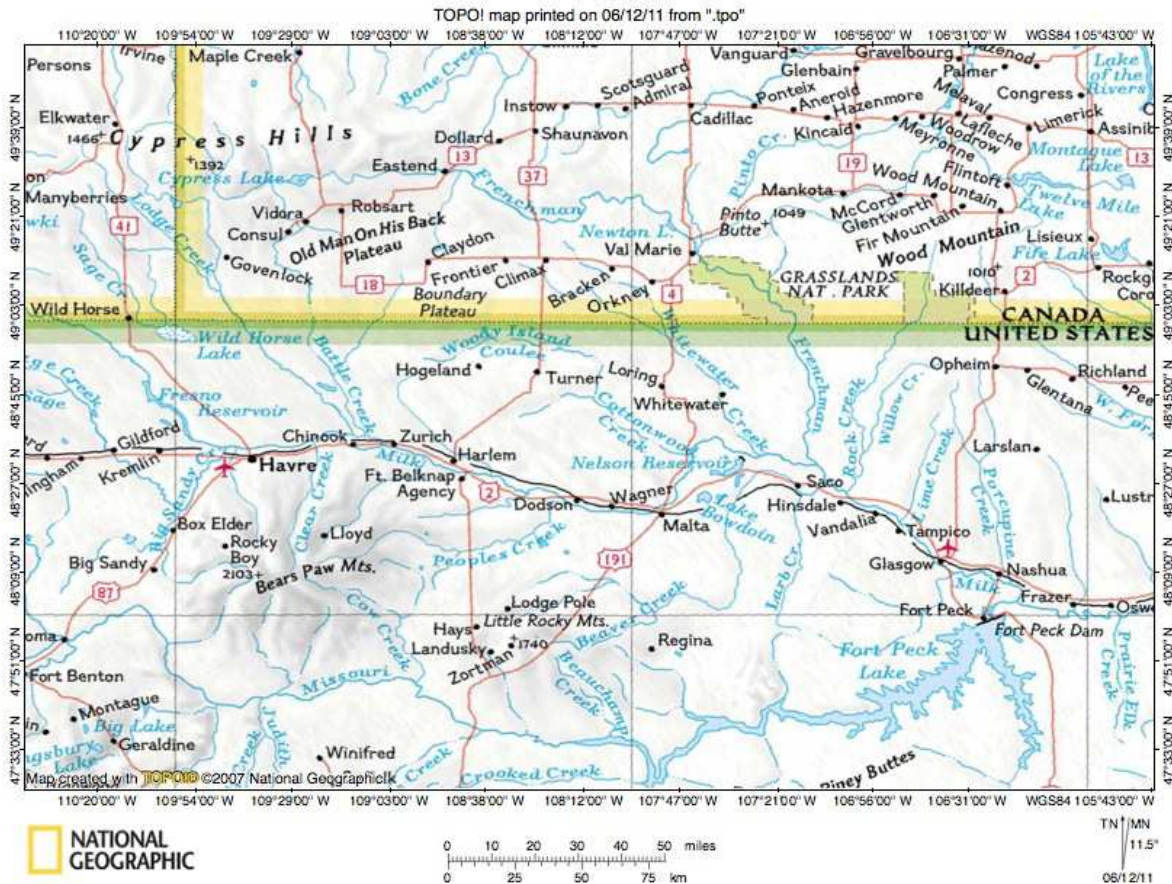
Wood Mountain Uplands: These maps depict the Metis communities of Chimney Coulee, Pinto Horse Butte, La Vieille, La Montagne de Bois, Fort Qu'Appelle and Solomon's Post. The river basins depicted are: Wood River, Frenchman River, Poplar River, Big Muddy River, Souris River and the Milk River,





From Thelma Poirier (Ed.) *Wood Mountain Uplands: From the Big Muddy to the Frenchman River*.
Wood Mountain, Sk.: Wood Mountain Historical Society, 2000: xiii and xiv.

Woody Island Coulée and Creek, Montana: Woody Island Coulee is located just south of the international border and is a tributary of the Cottonwood Creek which joins the Milk River downstream from Malta. This was a hunting and wintering location for the Metis and Cree. In October of 1881, the U.S. Army from Fort Assiniboine encountered 700 lodges and 4,000 Cree and Metis inhabitants in the valley and forced them to move back across the line into Canada. Other military reports indicate there were 1600 lodges and 8,000 Cree and Metis.



Yellowknife, NWT: Yellowknife was named after the Yellowknife Indians who moved to the area in the early 1800s. Alexander Mackenzie had established a trading post there on the north shore of Great Slave Lake in 1789. See also the previous entry under Willow Flats.

Young Point Settlement, Carrot River Valley (Pasquia Settlement), Manitoba: This was a Metis road allowance community located nine kilometres just south of the Pas in the Pasquia Settlement. It was named after Josiah Young (Metis). He was the son of Edward Young (Cree) and Isabelle Constant (Metis). A 1958 census documented 42 Metis living at Young's Point.

York Factory: From the 17th through late 19th century, the depot at York Factory and its predecessors were the central base of operations for the Hudson's Bay Company's control of the fur trade. York Factory is situated on a low-lying narrow peninsula that separated the mouth of the Hayes River from that of the Nelson to the northwest, York Factory was built in 1684.

The first three HBC posts were established on James Bay. In 1684 Fort Nelson was established at the mouth of the Nelson River. The company also built a second fort on the Hayes River, naming it after the Duke of York. Between 1788 and 1795 the company constructed an octagonal star fort of stone and brick on the site. The choice of material was poor, however, as the stone and brick could not stand up to heaving permafrost, and in 1831 the stone fort was

razed. The three-story center section of the current compound was completed that same year, with the two-story wings finished within the two years that followed.

The establishment of these forts provoked a response from New France via the Hudson Bay expedition of 1686. The French marched overland from Quebec and captured all the posts on James Bay. During King William's War France several times sent a naval force to Hudson Bay to capture or destroy the fort. In 1694 Pierre Le Moyne d'Iberville captured the factory and renamed it Fort Bourbon. English forces returned the next year and retook the fort from its small French garrison. In 1697, d'Iberville won the Battle of Hudson's Bay the largest northern naval battle in North American history. Fort Nelson was held by the French until 1713, when it was returned to the British in the Treaty of Utrecht. After 1713, the headquarters was relocated to the current site on the mouth of the Hayes River. The post was finally closed in 1957.