

Metis Dictionary of Biography

Volume A



Edited By Lawrence J. Barkwell

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

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

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Introduction and Acknowledgements

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

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

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

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

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

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

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

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

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

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

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

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

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

Metis Dictionary of Biography

Volume A

Edited By Lawrence J. Barkwell

Louis “Chatka” Aagard Jr. (b. 1864)

Louis Aagard Sr. was born before 1830 and died after 1870, at Fort Yates, North Dakota. As a boy Aagard came to the upper Missouri country, about 1844, and stayed at Ft. Pierre the larger part of the time. He clerked at Ft. Clark during the winter of 1846-7, under Joseph des Autel, for the American Fur Company. In 1868, he was employed as interpreter by the U. S. Peace Commissioners at Ft. Rice. Later, he clerked for Chas. Galpin at Ft. Rice and Oak Creek, and had a wood yard below Standing Rock Agency. In 1870 he moved to Ft. Yates, where he died. [Basil Clement].

Welch notes dated June 23rd, 1923: Louis Aagard Jr. of Grand River Country.

This man is a Half-breed. His father came into this country with the American Fur Company and was a hunter and trapper working into their Fort at Pierre, S.D. He married three women of the Dakotah. The last one was of the Hunkpapa, and this Louis Aagaard was issue of that union. The father came to Pierre when he was but twelve years of age; he was 55 years old when he died in 1890 – consequently he came to Dakota in 1847.

The family lived for years about nine miles south of Bismarck on the east side of the Missouri river, but finally moved to the Grand River, S.D., and the subject now lives about 16 miles south of the sub-agency at Bull Head. He is called by the Dakotah – Chatka - The Left Handed, as he is left handed and handles the lariat with that arm. He says he cannot rope well any more as he has broken his shoulder twice, while roping stock and getting tangled up.

I think he is about 65 years old now, as he has white hair, but it is hard to tell the age of a man who has faced the wind and sun of Dakota for years since childhood. He is a quaint character, soft-voiced, slow in speech as a Dakotah; crafty and strategic in his arrival at the point of discourse; polite as a full blood Frenchman; I judge that he would be relentless in hate, but a good friend – going the limit either in ‘peace or war,’ and every movement and gesture, showing the effete of a wild life in the open with the Indians.

In fact he is a splendid example of the old time hunter and pathfinder of the times which are now all but gone – such a man as Custer took for guides in his Black Hills Expeditions; one who can talk the language of the Dakotah and read the stories of the game trail or war path. “I ain’t been here for 16 years,” he said, “Your trees have got big and the houses have grown tall. The saloons are gone somewhere. I can’t find any now. Too bad.”

Later a penciled note by Welch: Born Dec 1864, he is 59 years of age.

<http://www.welchdakotapapers.com/2011/10/indian-histories-from-aagard-to-burr-44-individuals/#louis-aagard>

Augustine Abraham née Vermette (b. 1918)

By Gabriel Dufault

Augustine was born on the 31st of October in 1918 on a farm in Saint-Pierre Jolys Manitoba, the eldest of a Metis family of ten children. Her father was Augustin Vermette and her mother Philomene Gladue, a daughter of Eulalie Riel a sister of Louis Riel.

Augustine's elementary schooling at Ecole Saint-Pierre North was followed by her attending the convent of the Sisters of the Holy Names also in Saint-Pierre. She had aspiration of becoming a schoolteacher. Her plans soon changed when she fell in love with Joseph Emile Abraham. They were married in June of 1936.

They settled in Otterburne where her husband worked at Main on Saint Joseph for ten years. They then made Grande Pointe their home where they raised a family of twelve children. There they stayed for thirty-six years. Their children did well in school and several went to University. Eventually, after a very difficult winter and having the opportunity to do so they moved to the city where many of her children had already settled. Unfortunately, after only three years of living in the city her husband passed away. They had been married for forty-six years.

She experienced joys and sorrows: the joy of a very proud family, a carefree youth, and a happy marriage. In spite of being poor, she was wealthy in having a very busy household filled with laughter and "joie de vie"—joys of life—along with the sadness of loosing two sons and her husband. Following the many examples learned in her youth, she remained very interested in history either oral or written. She picked up the torch after the passing of her father.

She was elected president of the *Union National Metisse Saint-Joseph du Manitoba* where again she turned her efforts to promoting not only the history of the Metis Nation but also that of Louis Riel who was her great uncle and to whom she always has a great respect and much confidence.

Augustine was much involved in the Louis Riel Centenary in 1985 as well as coordinating much of the activities marking the 100th anniversary of *Union National Métisse* in 1987.

Metis artist Sherry Farrell Racette has used Augustine's words in the audioscape for the Metis Rights Niche, her art installation at the Canadian Museum for Human rights: "She seems to prophesize the success of the Red River Métis court case, and offers some guidance for how the future might unfold. Augustine's comments are taken from *Les Métis et leurs droits ancestraux*, broadcast by Télévision de Radio-Canada on July 15, 1998.

Une fois que le gouvernement aurait reconnu la bêtise et la maladresse qu'il en eu il y a un siècle et quart là il y aurait une obligation qui s[?]. L'obligation serait de rectifier tous ce qui a été mal fait, pas nécessairement de donner des terres de reprendre des terres ou de donner des grosse sommes d'argent mais pour notre génération future quelle n'est pas la gêne d'être métisse comme certaines personnes on eu la gêne d'être métisse, la gêne de ne pas être capable, de poursuivre leur études aussi loin qu'il aurait voulu. Ils avait l'intelligence, ils ont l'intelligence, Riel avait l'intelligence.

Once the government recognizes the foolish mistake that they committed over a century and a half ago, they will need to fulfill their obligation to the Métis people. This obligation may not be to give back the land once taken or to refund large amounts of money to the families. However, they will need to support Métis individuals and their culture. This will allow the next generation of Métis individuals to not be ashamed of who they are, allow them to feel as if they are able to achieve anything, pursue their studies as far as they would like. Our ancestors had the intelligence, we have the intelligence, Riel had the intelligence."

Anne Acco (née Carrière). (b. 1940)

Anne Acco is many things — a Métis woman, a traveller, a mother and wife, a researcher, a social worker, an environmentalist, a singer, a performance artist, and, at her very core, a storyteller. She is moved to tell stories.²

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

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

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

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

Anne Acco completed her Bachelor of Arts at the University of Ottawa at age 54. Anne has also served on the Interprovincial, Manitoba-Saskatchewan Sturgeon Management Board. Anne previously worked for Muskeg Media in Montreal and was a consultant for the APTN program on the Cree language. She has also worked as an editor and cultural advisor for Pemmican Publications Inc. She was a sessional lecturer for the Social Work Program at McGill University. She has attended Louis Riel Institute in Winnipeg and the First Nations University (Saskatoon) as an invited guest lecturer on Métis culture. Her latest book; *Ekosi: A Métisse Retrospective of Poetry and Prose* has just been released by Gabriel Dumont Institute (Saskatoon). In addition to the listings above she has contributed work to *Open Set: A TREE Anthology* (Heather Ferguson [Editor]: Hull: Agawa Press, 1990) and *Symbiosis: An Intercultural Anthology of Poetry* (Luciano Díaz [Editor]: Ottawa: Girol Books, 1992). In 2001, she wrote "Ki-naan'how, Ki-ghis-skan, ni-t'hamhowin eko Ki-t'haski-nhow: Ni-naan Muskay-ghun Ininiwok eko Apti-ghosan Ininiwok, Cumberland Waski-ghun ochi" ("Traditional Knowledge and the Land: The Cumberland House Métis and Cree People"), a chapter on traditional women's knowledge for *Metis Legacy: A Métis Historiography and Annotated Bibliography* (Winnipeg: Pemmican Publications Inc.). This book won the *Saskatchewan Book Award for Publishing in Education*.

² Karen Green, "Looking Back: Storyteller Draws on Memory." *Prairie Books*, No. 52, Spring, 2010: 15.



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

Janice Acoose. Ph. D. (b. 1954)

Janice Acoose, the daughter of Fred Acoose and Harriet Beaudin, is an Anishinaabekwe-Métis-Nehiowé educator whose roots stem from the Sakimay (Saulteaux) First Nation and her mother's Ninankawe Marival Metis Community.³ She was born in Broadview, Saskatchewan in 1954; she attended the Cowessess Indian Residential School in the early 1960's, and was raised culturally in both the Saulteaux and Metis cultures. She completed her BA Hon. and M.A. at the University of Saskatchewan and has now completed her Ph.D. at the same university. She is an Associate Professor in the English department at the First Nations University in Regina.

Her Michif-Chippewa (Plains Ojibwa, Saulteaux) ancestors were part of a hunting band that during the late 1700s and early 1800s ranged from the Hair (Pembina) Hills and the Assiniboine/Qu'Appelle River basins to hunt south-west of the Turtle Mountains along the big bend of the Souris River down through the Missouri River Grand Coteau. Her Desjarlais ancestors were established at Saulteaux Village on the Assiniboine River and assisted Father Antoine Belcourt to build his R.C. Mission there in 1833.⁴

³ Her father's mother was Madelaine O'Soup, the adopted daughter of Louis O'Soup, Chief of the Anishinaabe at O'Soup Reserve in Saskatchewan. Her paternal grandfather was Paul Acoose, from the Sakimay Reserve. Paul was the son of Samuel Acoose, an esteemed buffalo runner, and Samuel was descended from Quewich, who travelled with Chief Waywayseecappo.

⁴ Two Desjarlais families assisted Father Belcourt. François Desjarlais, Janice Acoose's ancestor back five generations was one of the men who assisted Father Belcourt. He was born on 14 Oct 1768 in Riviere-du-Loup, P.Q. was a French Canadian married to a Metis woman, he worked on the R.C. Mission land as a hired hand. François married Francoise Roy. They had the following children: Francois Xavier Desjarlais, b. 1795, married Marie Otshikkan Outehique Bottineau. Francois then married Madeleine Roy. Their son Antoine, b. 1818, married Louise Richard. Louise was born 1826, the daughter of Francois Richard and Marguerite (Saulteaux). Their son, Bernard (b. 1851) married Marie Perreault dit Morin, (her grandmother was Marie Grant, Cuthbert Grant's sister) she was the daughter of Xavier Perreault dit Morin and Marie Bonneau and their son Jacques (b. 1879) is Acoose's great grandfather.

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.⁵

Acoose has written about her family background:⁶

Before settling at Marival, my mother's family came from the Red River area. Great-grandfather Jimmy (Jacques) Desjarlais⁷ - known to me as Mooshum Jimmy - was born to Bernard Desjarlais⁸ and Marie Morin in 1879 at Red River in the St. Eustache Parish. When he came West, daughter of Philomene Pittwawedanepitt (Cree) and Dosithe Pelletier (Red River Metis). Mooshum Jimmy was a hunter and trapped and my Down-Koochum Marie Theresa a midwife with a phenomenal understanding of plants and medicinal herbs.

Their daughter, my maternal grandmother, Marie Philomene Desjarlais, married Fidele Beaudin, a young French orphan raised by the priests at the Lebret Boarding School. Although Fidele was born to culturally French parents, he assimilated to the ways of the Metis and thus when married, Fidele and Marie settled at Marival. My mother, Harriet (Beaudin) Acoose, who still proudly speaks Michief, grew up with 10 other siblings.

My deceased father, Fred Acoose, grew out of a very prominent and distinguished Saulteaux family known for their superhuman running abilities. Prior to the Treaties, my Great-Great Grandfather Quewich (or Rolling Thunder) travelled freely with Waywayseecapo's Band around the Great Lakes and through the Dakotas. According to oral history, both Quewich and his son Ekos (Flying Bird) were "empowered by the Creator with special powers to run."

Edo's son, my Mooshum Paul Acoose, was a world-champion runner who defeated Tom Longboat in the 1910 Redskin Running Championship of the World. Paul married Madeline O'Soup, a red-haired Irish orphan who was adopted by Chief O'Soup of the O'Soup Reserve (now known as the Cowessess.)

When my parents married at Crooked Lake in 1947, they brought with them the strengths, beliefs, values and traditions of both their cultures. As is our right as human beings, my five brothers and five sisters inherited both those cultures.

Ms. Acoose is a writer/scholar/producer who has utilized print, video, radio and television to enlighten mainstream society about the beauty, strength, and power of First Nations and Metis peoples. As a writer, she was Saskatchewan's first Native Affairs Columnist for the *Saskatoon Star Phoenix*. In addition to the Saskatoon newspaper, she also regularly contributed to the *Regina Leader Post*, the *Prince Albert Herald*, *Aboriginal Voices*, *New Breed Magazine*, and *Windspeaker*.

She has also worked as a scriptwriter and co-producer for Katip Ayim Media Productions and CBC Radio. Acoose is interviewed in the 2006 National Film Board documentary *Finding Dawn*, about murdered and missing Aboriginal women in Canada.

⁵ 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.

⁶ Janice Acoose, "Knowing Relations is Knowing Oneself," *Windspeaker*, Vol. 11, No. 24, 1994: 4.

⁷ Jacques Desjarlais was born on August 27, 1879 at St. Eustache, the son of Bernard Desjarlais and Marie Perreault dit Morin.

⁸ Bernard Desjarlais, born 1851, was the son of Antoine Desjarlais and Louise Richard. A widower, he was first married to Rose Sayer (the daughter of the famous Guillaume Sayer of the 1849 Sayer Trial) and then married Marie Perrault dit Morin the daughter of Xavier Perrault dit Morin and Marie Bonneau.



Janice as a grad student in 1999.



Janice Acoose



Great-Great Grandfather, Quewich (“Roll of Thunder”) in 1908,
PAM, Edmund Morris Collection 543
Quewich spoke fluent French, Saulteaux, Plains Cree and Michif.

The Janice Acoose reading list:

Acoose-Pelletier, Janice, “Crescent Lake Homecoming Celebrations.” *New Breed Journal*, July-Aug. 1989: 10.

Acoose, Janice. “Family History.” *New Breed Journal*. Vol. 22 (11), 1991: 18-19.

Acoose remembers her relatives, and living at her mother’s Metis community at Marival and her father’s home on Sakimay Reserve.

_____ “In Memory of Koochum Madeline O'Soup Acoose.” *Canadian Women's Studies: Growing Into Age*, Vol. 12, 1992: 87-88.

_____ (Mishko-Kisikàwihkwè). “All My Relations.” In Freda Ahenakew, Brenda Gardipy, and Barbara Lafond (Editors): *Native Voices*. Toronto: McGraw-Hill Ryerson Ltd., 1993: 150-151.

_____ “Deconstructing Five Generations of White Christian Patriarchal Rule.” In Linda Jaine (Editor): *Residential Schools: The Stolen Years*. Saskatoon: The University of Saskatchewan Press, 1993: 3-7.

_____ “Knowing Relations is Knowing Oneself,” *Windspeaker*, Vol. 11, No. 24, 1994: 4

_____. "Post Halfbreed." *Looking at the Words of Our People: First Nations Analysis of Literature*. Jeannette Armstrong (Ed.). Penticton: Theytus Press, 1994: 28-44.

_____. "A Revisiting of Maria Campbell's Halfbreed." *Looking at the Words of Our People*. Jeannette Armstrong (Ed.). Penticton: Theytus Press, 1994:138-150.

_____, and Brenda Zeman. "Acoose: Man Standing Above Ground." *Voices of First Nations*. The Senior Issues Collection. Eds. Freda Ahenakew, Brenda Gardipy, and Barbara Lafond. Toronto: McGraw Hill-Ryerson, 1995: 112-124.

_____. *Iskwewak – Kah' Yaw Ni Wahkomakanak: Neither Indian Princesses nor Easy Squaws*. Toronto: Women's Press, 1995.

This book is an extension of her M.A. thesis with the same title and is her major written work to date. She argues that:

...canadian (sic) literature is an ideological instrument. As such, it promotes the cultures, philosophies, values, religion, politics, economics, and social organization of the white, european (sic), christian, canadian (sic) patriarchy, while at the same time it fosters cultural attitudes about Indigenous people that are based on unrealistic, derogatory, and stereotypic images (p. 34).

Acoose begins with a personal narrative and questions of identity, then deconstructs stereotypic images of Indigenous women. Chapter three demonstrates that these images have perpetuated racism and sexism fostering attitudes that encourage violence against indigenous women. In chapter four she examines how these images exist and are promoted in the writing of two of Canada's most influential writers, Margaret Laurence and William Patrick Kinsella. In chapter five she discusses Maria Campbell's *Halfbreed* as a watershed in Canadian literature in terms of challenging existing stereotypes and by contextualizing writing for Indigenous people in a way that aids the decolonization process. The final chapter reviews the work of several contemporary Indigenous writers and the culturally diverse basis on which they write.

_____. "In Memory of Kohkum Madeline." In Greg Young-Ing and Florence Belmore (Editors): *Gatherings, Vol. X, Fall 1999: The En'owkin Journal of First North American Peoples*. Penticton, British Columbia: Theytus Books, 1999: 283-284.

_____. "The Problem of 'Searching' For April Raintree." In Beatrice Culleton Mosioner (Edited by Cheryl Suzack): *In Search of April Raintree: Critical Edition*. Winnipeg: Portage and Main Press, 1999: 227-236.

_____ and N. Beeds. "Cree-atively Speaking." In D.H. Taylor (Ed.) *Me Funny*. Vancouver, Douglas and McIntyre, 2005: 83-97.

_____. "Paul Acoose" In *The Encyclopedia of Saskatchewan*, Regina: Canadian Plains Research Centre, University of Regina, 2005: 26.

_____. Lisa Brooks, Tol Foster, Leanne Howe, Daniel Heath Justice, Paul Carroll Morgan, Kimberly Roppolo, Cheryl Suzack, Christopher B. Teuton, Sean Teuton, Robert Warrior, and Craig S. Womack. *Reasoning Together: The Native Critics Collection*. Norman: University of Oklahoma Press, 2008.

_____. "Honouring Ni'Wahkomakanak." In Craig Womack, Daniel Heath Justice and Christopher Teuton (Eds.) *Reasoning Together: The Native Critics Collection*. Norman: University of Oklahoma Press, 2008: 216-233.

_____. "Minjiimendaamowinon Anishinaabe: Reading and Righting All Our Relations in Written English." University of Saskatchewan, Ph.D. thesis, 2011.

This thesis documents how Acoose's Anishinaabe ancestors preserved Midewewin knowledge, ceremonies and beliefs through the colonial period on the plains of the Old Northwest.

Endnotes:

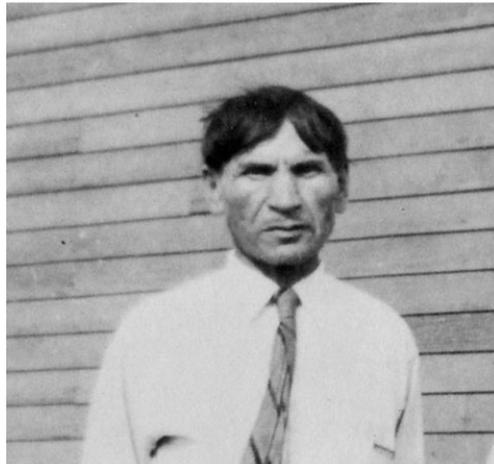
Jacques Desjarlais born 1879, Janice's Great Grandfather, while living at Crooked Lake in Assiniboia District, NWT, made application for his Metis Scrip in 1900:

Desjarlais, Jacques; address: Crooked Lake; claim no. 798; born: September 1880 at Baie St. Paul; father: Bernard Desjarlais (Métis); mother: Marie Perreault (Métis)

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However, this application was turned down by the Northwest Scrip Commission because he was a "Manitoba Halfbreed", see the letter below in the endnotes.

Antoine Desjarlais (born 1818), Janice's Great-Great-Great Grandfather, did receive Metis Scrip when he applied on behalf of his wife Louise (Richard) see below.



Grandfather: Paul Acoose (b. 1883)

DOMINION OF CANADA.

PROVINCE OF MANITOBA.

County of *Marquette*
Parish of *Baie St-
Paul*

of the Parish of *Baie St Paul* -
in the County of *Marquette Est* in said
Province, *farmer*.

Antoine Desjarlais

being duly sworn, deposeseth and saith;

That *Louise Desjarlais, his late wife,*
died in the Parish of *Baie St Paul*
in said Province, on the *15th* day of *July*
1873, as appears by a burial certificate now produced;

That the said late *Louise Desjarlais*
died intestate.

leaving as sole heirs at law, ~~the present deponent and ten~~
children, viz:

1. *Antoine Desjarlais*
2. *Tanislav* "
3. *Gregoire* "
4. *Bernard* "
5. *Baptiste* "
6. *Charles* "
7. *Euphrasie* "
8. *Rosalie* "
9. *Madeline* "
10. *Josephite* "

That the said deceased was a Half breed head of family and
resided in the Province of Manitoba on the 15th July, 1870;

That as such Half breed ~~she~~ was entitled to receive a grant
of one hundred and sixty acres of land, or to receive scrip for one
hundred and sixty dollars, pursuant to the statute in that behalf;

That according to the law in force in Manitoba at the time of
the decease of said *Louise Desjarlais* -
~~this deponent and~~ said children claim to
be entitled to said land or scrip, as joint heirs to said deceased,
~~via the former, this deponent to one third and the latter, the said~~ *in equal*
~~children to equal shares of the remaining two thirds;~~ *shares*

That the said deceased never received, as an Indian, any an
mity moneys, from the Dominion, nor has the present claim been
preferred elsewhere.

And further deponent saith not, his present deposition being read
and explained to him in his own language, he hath affixed his
mark.

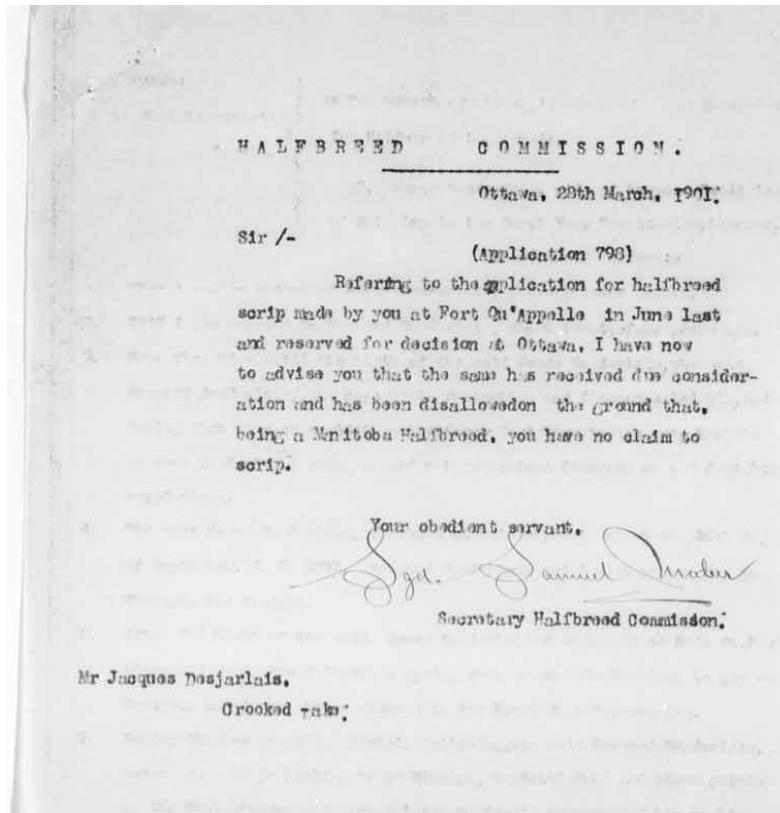
Antoine Desjarlais
Mark

Sworn before me at the Parish aforesaid
on this *thirtieth*
day of *September* 1873.

M. J. Ryan

Commissioner.

Off. N. 2386.
Claim N. 1622.
Scrip 19292 to 9301. # 160.00
Scrip issued on 3rd July 1876.
12-4-86. J. A. C.



Letter to Jacques Desjarlais regarding Metis Scrip.



Two Michifs: Louis O'Soup Cardinal (1835-1913) and Gambler Tanner. Gambler was one of the Treaty Four negotiators in 1874 and eventually signed the adhesion to the Treaty.

Reference:

Barkwell, L.J., Leah Dorion and Darren Préfontaine. "Janice Acoose," in *Metis Legacy: A Metis Historiography and Annotated Bibliography*. Saskatoon: Gabriel Dumont Institute, Winnipeg: Pemmican Publications and Louis Riel Institute, 2001: 274.

Jean Baptiste Adam.

Jean Baptiste was a Metis interpreter and voyageur for Sir John Franklin. During the 1820 expedition the group ran out of food and were reduced to eating lichens. They made their way to the then deserted Fort Enterprise where they were rescued by a group of Indians, on November 3, 1820; their rescuers took them back to Fort Providence. The next year Jean Baptiste began living with a group of Yellowknife Indians. (Contributed by Crystal Boudreau.)

Jean Baptiste Adam. (b. 1824)

Jean Baptiste was the son of Jean Baptiste Adam Sr. and Madeleine Lemire. He married Marie Boyer, the daughter of Pierre Boyer and Marguerite Bonneau in 1845 at St. Francois Xavier. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jeremie Adam. (b. 1852)

Jeremie Adam was born on February 17, 1852, the son of Jean Baptiste Adam and Marie Boyer. He married Julie Larocque, the daughter of Jean Baptiste Larocque and Julie Lemire at Lebret in 1873. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Moïse Adam. (b. 1849)

Moïse Adam was born on December 4, 1849, the son of Jean Baptiste Adam and Marie Boyer. He married Marie Léveillé, the daughter of Louis Léveillé and Marguerite Gervais at Lebret in 1872, he then married Isabelle Poitras the daughter of Gabriel Poitras and Isabelle Malaterre at Willow Bunch in 1909. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Claude Adams.

Claude Adams of MacDowell, Saskatchewan was a Sergeant in CIC/Special Forces during World War II. A fiddle player, he subsequently toured North America for two years as part of Wilf Carter's Band. (Cathy Littlejohn)

Ernest Gordon Adams.

Ernest was one of the three sons of J.C. Adams of Selkirk Manitoba who served with the "Winnipeg Rifles" in World War II.

George Stanley Adams.

George was one of the three sons of J.C. Adams of Selkirk Manitoba who served with the "Winnipeg Rifles" in World War II.

John H. Adams. (1915-1942)

Private John Adams of the Winnipeg Grenadiers was the son of Alfred and Irma M. Adams of Winnipeg. During World War II, John was executed after trying to escape with three other Grenadiers on August 26, 1942. He was survived by his wife Rose C. Adams of Winnipeg. His death and that of the three others sparked a war crimes investigation after the war. Nine of the ten Japanese military people were found guilty and sentenced to life imprisonment. John is commemorated at the Sai Wan Cemetery in Hong Kong. Adams Lake, east of Big Sands Lake was named after him in 1994. For a more detailed story see Brian Cyr, *Metis Veterans of Manitoba: From Buffalo to Battlefields*, page 66.

Howard Adams. (1921- 2001)

Howard Adams was born and raised in the Metis community of St. Louis, Saskatchewan. He was the son of Olive McDougall,⁹ a French-Cree mother and William Adams an English-Cree father.¹⁰ Howard was the great-grandson of Maxime Lépine, a Riel lieutenant and compatriot of Gabriel Dumont. Adams was the first Metis academic to discuss the effects of colonization upon Aboriginal people. He married Margaret Belle Baxter on February 9, 1957. At the time (1957-1962) he was teaching high school at Coquitlam, British Columbia.



Adams became the first Métis in Canada to gain his Ph.D. after studies at the University of California Berkley in 1966. His academic paradigm advocates the decolonization of Native people through the reclamation of their history and the deconstruction of Eurocentric history as written by non-Aboriginal historians and other commentators. His central thesis is that racists and land grabbers have, for five centuries, exploited Canada's Native people. The cultural, historical and psychological aspects of colonialism are explored in depth. This colonization experience led to what Adams calls the "ossification" of Native society after 1885. Adams completed his Ph.D. in the History of Education at UCLA, Berkley, California and then taught in California. He returned to Saskatchewan in 1966 to work with various First Nations and Metis organizations and taught at the University of Saskatchewan. A powerful public speaker, he was known as the "Metis guru." He was the president of the Metis Society of Saskatchewan from 1969-1971. Adams was Professor Emeritus at the University of California at Davis. He was honoured with a National Aboriginal Achievement Award in 1999. The biography that accompanied his induction reads:

"Dr. Adams is a Metis from Saskatchewan and is respected academic and author. Currently, he's Professor Emeritus at the University of California at Davis. He is also a member of the adjunct faculty, the University of Alberta's graduate program in First Nations education. Fiercely proud of his Metis heritage, Adams single-handedly placed Metis concerns and conditions at the forefront of the Saskatchewan political agenda in the 1960's."

In his youth he briefly joined the RCMP. After completing his education in California he returned to Canada and became a prominent Métis activist in Saskatchewan, often cr-eating controversy espousing

⁹ Olive McDougall; born 24 Oct 1893 St. Louis; died 16 Nov 1948 St. Louis at age 55. She was the daughter of Alexandre Peter McDougall and Virginie Lépine. Alexandre (b. March 7, 1869) was the son of Alex Mcdougall (b. 1842) and Maria Irwin (b. 1840). Virginie Lepine (b. 1870) was the daughter of Maxime Lepine (b. 1837) and Josephte Leveille (b. 1838). Her brother "Medric" McDougall was a founder of the Metis Society of Saskatchewan and received the Order of Canada in 1986.

¹⁰William Robert Adams b: February 01, 1886 in Lindsay District, North West Territories. He died July 25, 1964 in Lindsay District, Saskatchewan; being buried in the South Hill Cemetery, in Prince Albert. He was the son of Joseph Adams b: March 13, 1842 in St. John's Parish District, in the Red River Settlement (d: December 12, 1903 in Lindsay), and Ann Elizabeth Bird b: 1844 in Red River Settlement (died 1870 in High Bluff, Manitoba, shortly after childbirth. They married December 14, 1865 in High Bluff, Red River Settlement. She was the daughter of George Bird and Mary Ann Thomas. Joseph Adams was the son of George Adams b: 1796 in Bermondsday, England d: Bet. 1865 - 1866 in High Bluff, Red River District, and Ann Haywood dit Heywood (Metis) b: 1815 in Norway House (the Old Fort), Keewatin district, Rupert's Land. She died January 14, 1898 in the Red Deer Hill District, North West Territories. They married on October 25, 1832 in St Andrew's Anglican Church, St. John's Parish. Her parents were Joseph Haywood (Heywood) and Jane Asham.

Marxist and Métis Nationalist views in reference to contemporary and historical events.¹¹ Adams was often critical not only of Canadian society but of Aboriginal leadership for what he saw as its co-option, and cultivation of dependency through acceptance of government funding.

Howard Adams died in Vancouver on September 8, 2001, on his 80th birthday. His major works include *Prison of Grass: Canada from a Native Point of View* (Toronto: General Publishing, 1975), *The Education of Canadians 1800-1867: The Roots of Separatism* (Montreal: Harvest House, 1968), and *A Tortured People: The Politics of Colonization* (Penticton: Theytus Books, 1995).

Reference:

Hartmut Lutz, Murray Hamilton and Donna Heimbecker, *Howard Adams: Otapawy*. Saskatoon, Gabriel Dumont Institute, 2005.

Leslie William Adams.

Leslie was one of the three sons of J.C. Adams of Selkirk Manitoba who served with the “Winnipeg Rifles” in World War II.

William C. Adams.

William C. Adams and Gordon E. Moore were two grandsons of J.C. Adams of Selkirk Manitoba who served with the “Winnipeg Rifles” in World War II. William was the son of Percival A. and Marion Adams of Petersfield, Manitoba. William enlisted at age 17; he took part in the invasion of Normandy and was captured and executed while a prisoner of war on June 8, 1944 at age 20. He is commemorated at Beny-sur-Mer Canadian War Cemetery in Calvados France. Adams Creek which flows into Burntwood Lake was named after him in 1995.

Philibert Allarie.

Trooper Philibert Allarie of St. Eustache, Manitoba served with the 18th Armoured Car Division of the XII Manitoba Dragoons during World War II. They landed in Corsulles, France on July 8 and 9, 1944 and participated in the battle for Caen. They fought their way across France and were in Ostende, Belgium by September 8, 1944. They then moved to Bergen-Op-Zoom, Holland, proceeded across Holland into France and Germany, then back to Amerstfoort, Holland by September 1945.

Antoine Allard. (b. 1849)

Antoine was born in 1849 at Moose Head the son of Joseph Allard and Marguerite Hamelin. He married Euphrosine Ledoux at St. Francois Xavier. They lived at Duck Lake. Antoine was a member of Captain Auguste Laframboise’ company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Ida Rose Allard.

See Ida Rose Morin.

Joachim Allard. (b. 1919)

Joe Allard was born at Baie St. Paul, Manitoba, was one of the three sons of Alex and Josephine Allard née Lavallee who fought in World War II. He enlisted in the armed forces in 1940 and served until 1948. He participated in the invasion of Normandy on D-Day.

Jules Allard.

Jules was one of the three sons of Alex and Josephine Allard who fought in World War II. He farmed with his brother Paul after his discharge.

Leopold (Paul) Allard.

¹¹ Like other Metis activists such as Manitoba Metis Federation’s Audreen Hourie (former VP of the Native Council of Canada) and Metis academic Ron Bourgeault (University of Regina), Howard Adams had travelled to Cuba to express solidarity with the Mestizos and observe how Cuba treated its underclass.

Paul was one of the three sons of Alex and Josephine Allard who fought in World War II. He enlisted in the Royal Canadian Navy early in the war and served until 1946. Upon discharge he returned to farming with his brother Jules.

Paul Allard.

Private Paul Allard of the Queen's Own Cameron Highlanders, died in World War II on July 29, 1944 and is commemorated at Bretteville-sur-Laize in Calvados France. Paul was the sixth of the twelve children of Albert J. and Denise Allard née Lavack of St. Boniface. Allard Lake northeast of South Indian Lake was named for him in 1963.

Andre Allary. (b. 1826)

Andre Allary was the son of Michel Allary and Marie "Serpente". He married Marie Marcellais, the daughter of Jean Baptiste Marcellais and Marie Wilkie at Pembina in 1852. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Andre Allary Jr. (b. 1853)

Andre Allary Jr. was the son of Andre Allary Sr. and Marie Marcellais. He married Josephine McGillis dite Hamelin, the daughter of William McGillis and Marie Daigneault at Le Bret in 1864. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Baptiste "Paahpishkit" Allary. (1852-1932)

Jean Baptiste was born 6 February 1856 (St. Francois Xavier) the son of Andre Allary and Marie Marcellais. Andre was born in 1826, the son of Michel Allary and Marie (Dakota). Marie Marcellais was the daughter of Jean Baptiste Marcellais and Marie Wilkie. They married at Pembina on September 7, 1852.

Jean Baptiste married Marie Amyotte (1863-1905), the daughter of Francois Amyotte and Louise Hamelin in 1877. He died 20 January 1932 Turtle Mountain, North Dakota, at age 76. He witnessed the Petition of Louis Riel on 20 August 1880 Montana. Their children were: Joseph Lawrence, born 1886, Gabriel, born 1887, Julia born 1891, Louis born 1893, Mary Louise born 1895 and Josette born 1898.

He had a scrip application: in 1885: Allary, Baptiste; father Andre Allary; mother Marie Marcellais; b. Feb 1852; m. 1877; Marie Amiotte; HB 263 .

Jean Baptiste Allary Sr. (b. 1840)

Jean Baptiste Allary was born on December 26, 1840 at Baie St. Paul, the son of Louison Allary and Marie Marguerite Desjarlais. He married Madeleine McKay, the daughter of Alexis McKay and Marie Flamand in 1863 at St. Francois Xavier. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Baptiste Allary Jr. (b. 1864)

Jean Baptiste Allary Jr. was born on September 13, 1864, the son of Jean Baptiste Allary Sr. and Madeleine McKay. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Charles Allary. (b. 1863)

Charles Allary was born in 1863 at Moose Mountain, the son of Michel Allary and Louise "Saulteaux." He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Sister Marie-Jacques Alphonse. (1835-1879)

Sister Alphonse was one of the first Sisters of the Grey Nuns to join the Oblates at St. Albert, Alberta. In 1859, Sister Alphonse worked as a Metis interpreter for Father Lacombe at Lac Ste. Anne. She was born on November 21, 1835 at Wolf River and took her vows on February 3, 1857. She died on October 7, 1879. (Contributed by Crystal Boudreau.)

Arthur Amyotte. (b. 1858)

Arthur Amyotte was born on February 18, 1858 at Pembina, the son of Joseph Amyotte and Marianne Pangman. Before 1879, he married Josephite Pelletier, the daughter of Pierre Pelletier and Josephite Deschamps then married Betsy Anderson, the daughter of Thomas Anderson and Fanny Pocha in 1883 at Willow Bunch. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

François Amyotte, II. (b. 1819)

François was the son of François Amyotte Sr. and Marie (Cree), he married Louise "Lucie" Hamelin (b. 1825), the daughter of Jacques-Bonhomme Hamelin (1797-1856) and Marie Allary (b. 1805) sometime before 1843. Her sister Madeleine Hamelin (b. 1840) was married to Joseph Amyotte (b. 1825). They are enumerated in the Pembina Census of 1850 as Family # 104. Francois signed Louis Riel's August 6, 1880 petition for a reserve in Montana. On September 7, 1876, Francois and his sons Jean Louis and Joseph were among the 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4.

They had the following children:

- Francois, born 1843, married Marie Beriault.
- Jean Louis, born circa 1845, married Isabelle Decouteau.
- Jean Baptiste, born 1848, married Marie dupuis.
- Joseph, born 1849, married Marie Gladu.
- Mary, born 1852.
- Gabriel, born circa 1857.
- Marie, born 1863, married Jean Baptiste allary.
- Napoleon, born 1865.

Francois Amyotte, III. (b. 1843)

Francois Amyotte II was the son of Francois Amyotte II and Louise Hamelin. He first married Isabelle Decouteau, the daughter of Louis Decouteau Sr. and Isabelle Laverdure. He then married Marie Celina Beriault, the daughter of Joseph Beriault and Isabelle Duval in 1866 at St. Boniface. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. He died in 1920 at Belcourt.

Scrip claims:

Reference: RG15, INTERIOR, Series D-II-8-c, Volume 1333, Reel C-14944, Access code: 90

File Title: Amyotte, Francois; concerning the claims of his two deceased children: Adele & Napoleon; address: Dunsuth; born: Napoleon: 1870 at Dirt Hills; Adele: 1879 at Dirt Hills; father: Francois Amyotte (Métis & deponent); mother: Celina Boisclairor Bereau (Métis); died: Napoleon: 8 April 1876; Adele: Jan., 1879; heir: their father, Francois Amyotte, the deponent; scrip cert.: form D, no. 332 & form D, no. 334; claim no. 693 Finding Aid number: 15-21"

"Reference: RG15, INTERIOR, Series D-II-8-c, Volume 1333, Reel C-14944, Access code: 90

File Title: Amyotte, Joseph; address: Fort Qu'Appelle; claim no. 536; born: 1872 at Wood Mountain; father: Francois Amyotte (Métis); mother: Celina Beriault (Métis); Land Scrip: scrip cert.: form E, no. 398
Finding Aid number: 15-21"

"Reference: RG15, INTERIOR, Series D-II-8-c, Volume 1333, Reel C-14944, Access code: 90
File Title: Amyotte, Francois; concerning the claim of his deceased daughter Mathilde Amyotte; claim no. 804; address: Dunsuth; born: 3 April, 1874; father: Francois Amyotte (Métis & deponent); mother: Celina Beriau or Boisclair (Métis); died: 1874; heir: her father: Francois Amyotte, the deponent; scrip cert.: form D, no. 476
Finding Aid number: 15-21"

Gabriel Amyotte. (1857)

Gabriel Amyotte was the son of Francois Amyotte II and Louise Hamelin. He married Betsy (--?--) before 1880. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Louis Amyotte. (b. 1845)

Jean Louis was born January 1839 in North West Territories; the son of Francois Amyotte II and Louise Hamelin. He died before 1938 in the district of Turtle Mountain, near Belcourt, North Dakota. He married Isabelle Ducharme dit Decoutou in 1862 in Red River District (9 children). She was the daughter of Louison Ducharme dit Descoteaux and Isabelle Elizabeth "Lisette" Laverdure. They are identified in the 1900 North Dakota Census, as living in House #410 in the Turtle Mountain district. Jean signed the Metis petition to join Treaty Four at Fort Walsh on September 7, 1876.

Reference: RG15, INTERIOR, Series D-II-8-a, Volume 1319, Reel C-14925, Access code: 90
File Title: Scrip affidavit for Amiotte, Baptiste; born: July, 1848; father: Francois Amiotte (Métis); mother: Louise Hamelin (Métis); claim no: 2502; date of issue: Apr. 16, 1877; amount: \$160
Finding Aid number: 15-19"

John Amyotte was born on November 8, 1913 in Lebret

John Amyotte, World War II Regiments: Artillery - 76th Battery and Ninth Toronto Field
Decorations: Arenas of Combat: Italy, France, Belgium, Holland, Germany

Joseph Amyotte. (b. 1849)

Joseph Amyotte was born on November 3, 1849, the son of Francois Amyotte II and Louise Hamelin. He married Marie Anastasie Gladu, the daughter of Charles Gladu and Genevieve Parisien in 1873 at Lebret. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He signed a petition for a Metis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Joseph (Amyotte) Amiot. (1853)

Joseph was born on April 21, 1853, the son of Joseph Amyotte and Marianne Pangman. He married Angelique Nolin, the daughter of Joseph Nolin and Louise Frederic in 1876. On September 7, 1876, he was one of 30 Metis at Fort Walsh who submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4.

Anne Anderson, (Irvine), C.M., LL.D. (1906-1997)

At the time of her passing, the 91-year-old Anne Anderson-Irvine nee Gairdner was a grandmother, a retired nurse, a teacher and a linguist who authored more than 90 books on Métis history, Cree language, herbs, legends and children's coloring books.

The late Dr. Anne Anderson was born on a river lot farm four miles east of St. Albert, Alberta. She was one of ten children of a Metis-Cree mother Elizabeth Callihoo and Metis-Scottish father William Joseph Gairdner.¹² The Callihoo family has its roots in the Haudenosaunee (Iroquois) Confederacy.



Anne's early schooling was at the Bellrose School. At age ten she was sent to the Gray Nuns Convent just a few miles from her home. She found this to be a lonely existence and returned home after three years. She left the Bellrose School after grade ten because her parents thought that she had enough education. At the age of 16 her father died and she helped her mother support the family. After marrying William Callihoe in 1925, she moved to a farm five miles north of Spruce Grove where they raised two children.

Anne lived in Oregon for several years, and later married Joseph Anderson from Frog Lake in 1947. She worked there as a supervisor of the Fishing Lake Métis Settlement. In 1947, she took a typing course, which she felt was instrumental in making it possible for her to write the many books and legends

she used to teach Cree

She married Alexander Irvine from Selkirk, Manitoba in 1979 and formed her own company, *Cree Productions*. She fought a long and hard with the schools in Edmonton and the University of Alberta to include Cree language instruction in their curricula. She also developed the Dr. Anne Anderson Native Heritage and Cultural Centre, won the Alberta Achievement Award in 1975, the Order of Canada in 1979, plus an Honorary Doctorate from the University of Alberta, and the Edmonton Female Citizenship Award. Edmonton also named a park after her. This park is located at 105 Avenue and 162 Street and hosts a beautiful life-size bronze buffalo sculpture.

She started writing her first book at age 64, after retiring from her job as a nurse's aid. Before her death in 1997, she had written 93 books on the Cree language and Métis history. She collected artifacts and an extensive library of Native books which are housed by the Métis Nation of Alberta. Apart from her language tapes, Dr. Anne was probably best-known for her Cree Dictionary and her book, *The First Métis . . . A New Nation*.

Reference: Terry Lusty: *Alberta Sweetgrass*, May 12, 1997.

Charles Anderson. (b. 1862)

Charles Anderson was born at High Bluff, the son of Thomas Anderson and Fanny Pocha. His sister, Betsy was married to Resistance activist Arthur "Archie" Amyotte noted above. Community oral history records that Charles told his older brother Caleb, who lived at Prince Albert that the men were reduced to eating dog meat after the fighting ended at Batoche. Elie Dumont mentions an Anderson to Father Cloutier.

Elie se place là, regarde sur le côté, voit Michel Desjarlais, assis; au bout de 3 à 4 minutes Michel Desjarlais est frappé, il est mort le lendemain soir. Elie regarde et voit Anderson qui veut aller à notre première place (se traînant à 4 pattes) à 20 verges de Elie, Pierre Henry assis à côté d'Elie vise et tire sur un associé, Anderson - ne lui fait aucun mal. Elie constate après coup que Anderson n'a pas de mal mais qu'il se jette sur le ventre. ½ heure après, Elie se rend où Anderson voulait aller, où Pierre

¹² Anne's paternal grandparents were Gary Wishart Gairdner and Marguerite Bouvier. Marguerite Bouvier's parents were Joseph Bouvier and Catherine Beaulieu. On her maternal side her grandparents were Jean Felix Callihoo (b. 1855 at Lac Ste. Anne) and Adele Nias Wayandi (b. 1876 at Fort Simpson). Her maternal great-grandparents were Jean Baptiste Callihoo and Angélique Bruneau.

Parenteau a été tué. Je voulais prendre son capot (i.e. manteau), à cause du froid et de la pluie. Elie Dumont/ essaie de lui ôter, mais en est incapable, il demande du secours (i.e. aide à Anderson, ôte l'habit, le met et le porte tout ensanglanté).¹³

In his account of the last hours of fighting at Batoche, Gabriel Dumont refers to Anderson as a young English Metis, the son of Tom Anderson.¹⁴ The Anderson descendants say that during the Resistance rifles for the Metis at Batoche were hidden in the lime kilns at Kinosota, Manitoba when being transhipped to Batoche.

Chris Andersen. (b. 1973)

Chris Andersen is Michif (Métis) from Saskatchewan. He received his PhD from the University of Alberta, Department of Sociology, in 2005. Andersen is currently an Associate Professor in the Faculty of Native Studies, also at the University of Alberta, where he teaches Urban Aboriginal Issues and Identities, Aboriginal Gangs, the Colonialism of the Canadian Justice System, Métis Politics, and Introduction to Aboriginal Legal Issues. His research focuses on the (il)logics of Canadian state classifications of the Aboriginal category 'Métis'. Currently, he is completing two book manuscripts that take up the notion of indigenous authenticity in contemporary Canadian society. The first is, *Mixed by Law: the juridical misrecognition of Canadian indigeneity*, and the second is, *From Nation to Population: the racialization of Métis in Canadian Census Making*. He has also co-edited two books: *Race and Racialization: Essential Readings*. Toronto: Canadian Scholar's Press (2008), and *The indigenous experience: global perspectives*. Toronto: Canadian Scholars' Press (2006). His scholarly articles appear in the following journals: *Nations and Nationalism*; *Canadian Review of Sociology and Anthropology*; *Junctures*; and *Crime, Law and Social Change*. He also has chapters in the following edited collections: *Canada, State of the Federation: 2003* (2005); *Expressions in Canadian Native Studies* (2000); and *Indigenous Identity and Resistance* (forthcoming).

Gilbert Anderson. (b. 1934)

Gilbert comes from a large musical family and plays a fiddle passed down through the family. He teaches Metis fiddling and dance through the Alberta Metis Cultural Dancers Program. He calls his traditional songs "Fort Edmonton" tunes. The interested listener can hear his fiddling on the recently released CD, *Drops of Brandy* (Saskatoon: Gabriel Dumont Institute, 2001).

Henry "Gapumiitow" Anderson. (1929-2014)

Henry Anderson was born near Malta, Montana, the son of Frank and Mary (Buffalo Calf) Anderson. Henry was raised by his grandparents Caleb Anderson and Florestine Anderson (née) Swain. His grandfather Caleb Anderson was born in 1860 at High Bluff, Manitoba, the eldest son of Thomas Anderson and Fanny Paquin (Pocha). Caleb's second marriage was to Mary Florestine Swain, born July 23, 1873 at Carlton, Saskatchewan, the daughter of William Swain and Nancy Laviolette. Caleb and Flora were married at St. Peter's Mission, Montana on May 20, 1889.

Caleb was imprisoned during the 1885 Metis Resistance, at Prince Albert for being a "suspected rebel." The other Metis prisoners held with him were James Isbister, Thomas Scott, Henry Monkman, Charles Bird, Fred Fidler and Elzéar Swain (Swan).

Metis Scrip records:

Scrip affidavit for Anderson, Caleb; born: 18 May, 1860; father: Thomas Anderson; mother: Fanny Paquin.

¹³ Gabriel Cloutier, P.A., V.G. *Journal de l'abbé Cloutier, Vols. 1 and 2*, 1886. Archives de l'Archevêché de Saint-Boniface (AASB), Vol. 2: p. 6. "He (Elie Dumont) sets himself up there, looks to the side, and sees Michel Desjarlais, sitting: after 3 or 4 minutes, Michel Desjarlais is hit, he is dead the next night. He looks and sees Anderson (Tom Anderson's son) who wants to go to our 1st place (crawls forward) to 20 yards from Elie, Pierre Henry sitting by Elie, aims and fires on an associate. Anderson does not do him any harm. Elie states after the fact that Anderson is not hurt but throws himself down on his stomach. One half hour later, Elie gets to where Anderson wanted to go, where Pierre Parenteau was killed. I wanted to take his coat (capot) because of the cold and the rain. He, Elie Dumont tries to take it off, but is not capable, he asks for help from Anderson, takes off the outfit and wears it full of blood."

¹⁴ Denis Combet, p. 95.

Anderson, Marie Flora; address: St. Louis de Langevin; claim no. 10; born: 23 July, 1873 at Carlton, Saskatchewan; father: William Swain (Métis); mother: Marie Laviolette (Métis) married: to Caleb Anderson; scrip cert.: form C, no. 25 for \$240.00

Anderson, Flora (Wife of Caleb Anderson. One of the heirs of Betsy Swain) - Scrip number A 1183 - Amount 60.00\$ - Certificate number D 69.

Anderson, Flora (Wife of Caleb Anderson, one of the heirs of Thomas Swain) - Scrip number A 1182 - Amount 60.00\$ - Certificate number D 65.

Laviolette (married name: Swain), Marie; for her deceased son, Thomas Swain; claim no. 51; address: St. Louis de Langevin; born: 18 February, 1877 at Cypress Hills; died: 1897 at Havre, Montana; father: William Swain; (deceased Métis); mother: Marie Laviolette (Métis and deponent); heirs: scrip cert.: form D, no. 55 for \$180.00 to Marie Swain, née Laviolette; Flora Anderson, scrip cert.: form D, no. 65 for \$60.00; file ref. 1519035.

Laviolette, Marie; for her deceased daughter, Betsy Swain; claim no. 52; address: St. Louis de Langevin; born: 15 January, 1876 at Cypress Hills; died: 18 January, 1876 at Cypress Hills; father: William Swain (deceased Métis); mother: Marie Laviolette (Métis and deponent); heirs: Marie Laviolette, scrip cert.: form D, no. 57 for \$180.00; Flora Anderson, scrip cert.: form D, no. 69 for \$60.00.

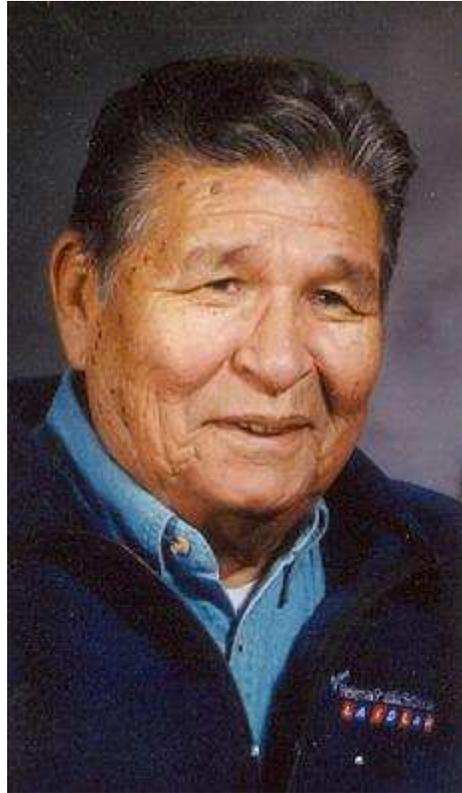
Obituary:

Helena —Just before sunrise Sunday June 1, 2014, at 4:45 am, Henry Anderson ended his journey and he was called back home to the Creator at the age of 84 with his wife and family by his side. Henry (Gapumiitow - meaning Good Driver) was born August 25, 1929, in a cabin near Malta, MT, to Frank and Mary (Buffalo Calf) Anderson. Henry was a very hard working and disciplined man and was proud that he had walked the two roads.

He had many friends, but his greatest joy was his family. He cherished all his children and their accomplishments. He enjoyed reading, watching T.V and catching up on current events every morning through the Great Falls Tribune.

He was traditional in his ways and was a cultural leader for his tribe. He was fluent in his Native language and taught language classes in Montana High Schools and urged everyone to learn their native tongue. He was instrumental in organizing the International Game Society of America and taught classes in making a playing Native American Traditional Games. In 2003, he was hired by the Department of Interior and he and Betsy traveled the route of the Lewis & Clark Trail. He was often called upon to speak and pray for those in their time of need and would do so in the language of the Cree. He served on the State Burial Committee, Circle of Indian Advisors and was previously Chairman of the Board at the Helena Indian Alliance. As a young man he served his country with the 82nd Airborne in the Korean War and was proud to have served his country. He longed to see the Little Shell Tribe become federally recognized.

Henry is preceded in death by his parents and his brother George, his paternal grandfather and Grandmother Caleb and Flora Anderson who raised him, his first wife Nancy Rainingbird, father-in-law Art Rainingbird, his sons Duane Anderson, Blake Anderson, daughter Connie Flores, grandsons Andrew Anderson and Sonny Oats.



He is survived by his wife Betsy, his daughters Dena Anderson and Gloria(Adam) Ortiz from Los Angeles, CA and their families, his sons Reed (Eva) Anderson of St Ignatius, and Eddy (Karen) Oats of Helena, and their families, daughter-in-law Debbie Tail Feathers and grandson Matthew of Missoula, Son-in-law Richard Sangrey, Sisters Doreen Anderson, Bonnie Anderson, Wilma Jean Anderson, and his step-son Steve (Penny) Clark and family, All his family in Rocky Boy and Canada and many grandchildren, great grandchildren with whom he loved dearly. Also his dogs Sunni and Ellie.

Reference:

Obituary at:

<http://www.legacy.com/obituaries/GreatFallsTribune/obituary.aspx?n=Henry-Anderson&pid=171222750#sthash.pwELfMrh.dpuf>

DOMINION OF CANADA. } I, *Caleb Anderson*
PROVINCE OF MANITOBA. } of the Parish of *High Bluff* in the County
County of *Saskatchewan* } of *Marquette* in the Province of Manitoba.
Lebanon - make oath and say as follows :

1. I claim to be entitled to participate in the allotment and distribution of the 1,400,000 acres of land set apart for Half-breed children pursuant to the Statutes in that behalf.

2. I was born on or about the *18th* day of *May* A.D. 1860 at the Parish of *Portaplain* in said Province; and am now of the full age of *18* years.

3. *Thomas Anderson a half-breed is* my father
Jenny Pajin " " is my mother
my said *Father* was the Half-breed head of a family resident in the Parish of *Portaplain* in the said Province on the fifteenth day of July, A.D. 1870.

4. I was not the head of any family at the last named date, and I have not made any claim other than the above in this or any other Parish, nor have I claimed as an Indian any annuity moneys from the Government of the said Dominion.

Sworn before me at the City and County aforesaid, on the *18th* day of *February* A.D. 1879 having been first read and explained in the *English* language to said deponent, who seemed perfectly to understand the same and *made his mark* *Caleb Anderson*
in my presence *mk*

Smallwood
Agent Dominion Lands.

James Anderson (b. 1775)

James Anderson, an HBC tailor, (born February 10, 1765, Stenness, Orkney) married Mary Suzette Demoran, a Chippewa, born 1789 at Red Lake Minnesota¹⁵. According to the Hudson Bay archive records, James T. Anderson was born 10 February, 1775 and died in 1856. He was recruited in Stenness, Orkney 1796, travelled to Churchill aboard the ship *Queen Charlotte*, and served in the HBC until 1823. On 23 Jan 1821, he officially married Mary Demoran, a Saulteaux Indian, at Brandon House. Mary was baptised that same day, along with 6 of their 12 children.

- Elizabeth (1805 - 1872) Elizabeth Anderson was born 1805 in Brandon House, and died 14 June 1872 in St Johns, Red River Settlement. On Jan 31, 1826 Elizabeth married. William Sinclair who was born around 1790 in the Orkney, Scotland. William died on July 16, 1876 in the High Bluff District.

¹⁵ 1789 Death: 25 May 1854 St. Andrews.

Rg15 Interior Series D-II-8-a, Volume 1324, Reel C-14933

Scrip affidavit for Sinclair, Elizabeth; born: 1806 or 1802; died 14 Jun 1872; father: James Anderson(Scot); mother: Indian or a Metis; heirs; George; William; Charles; Thomas; Samuel Peter(deponent); Mary, wife of John Wilson; Elizabeth, wife of Edward Thomas; and John, Wm, James, Francis, and Flora (children of James Sinclair, deceased); claim no; 3036; scrip no; 12619 to 12633; date of Issue; Sept 8, 1880; amount: \$160

Scrip affidavit for Sinclair, Elizabeth; born 1802; died 14 Jun 1872; father James Anderson (Scottish) Mother: an Indian Woman; heirs; her children; George; William; Charles; Thomas; Samuel; Peter; Mary, wife of John Wilson; Isabella, Wife of Michel Desmarais; Elizabeth, wife of Edward Thomas; and John William, James, Francis, Nolan, and Flora(children of her deceased son James Sinclair).

- John (1804 - 1884) John Anderson was born on September 4, 1804 in Red River Settlement, Canada, and died 23 DEC 1884 in Prince Albert. John Henry ANDERSON b: September 04, 1804 in Brandon House, NWT, (Manitoba) d: December 23, 1884 in St. Catherine's District at age 80, west of Prince Albert, being buried at St. Catherine's Anglican Church Cemetery next to his wife. He married Mary Anne Desmarais (b: February 23, 1803 in Fort Montagne a la Bosse). They were first married according to the custom of the country at Brandon House Trading Post. Then formally married on January 31, 1826 at St. John's, Rev. William Cochrane presiding. She died on December 28, 1883 in St. Catherine's District at age 80, being buried in St. Catherine's Anglican Churchyard Cemetery west of Prince Albert.
- Thomas (1806 - 1901) Thomas Anderson was born on June 26, 1806 in Turtle Mountain, North Dakota Territory. He died June 10, 1901 in Edmonton at age 94. He married Catherine Chenier Landry (b: December 25, 1809 in Lac Qu'Appelle; died June 22, 1899 in North West Territories, at age 89 at Pakan. They were married on October 05, 1828 in St Johns Anglican Church, Red River Settlement. Catherine was the daughter of Louis Bouton dit Landry and Louise Decoste dit Descoteau.
- James (1808 - 1900) James Anderson was born 1808 at Fort Ellice, and died 1900. He married Jane Truthwaite (b: 1816 and died October 18, 1843 in St. Andrew's Parish) on February 21, 1832 in St Johns Anglican Church. She was the daughter of Jacob Truthwaite and Elizabeth Vincent. He subsequently married Harriet Smith (b: October 11, 1825) on August 31, 1844 in St. Andrew's Anglican Church, High Bluff, Red River Settlement. She was the daughter of John James Smirh and Mary (Saulteaux).
- Hannah (1810) Hannah "Anna" Caroline was born in 1810 at Brandon House. She died before 1900 in Poplar Point District. She married James Corrigan (b: 1810, d: February 10, 1887) on November 24, 1829 in St John's Parish. He was the son of: Peter Corrigan and Christianna (Saulteaux).
- Mary (1813 - 1890) Marie Polly Anderson was born circa 1813 in Brandon House, Rupert's Land. She married Francois Desmarais Jr. (b: 1804)in 1838 in St. Francis Xavier Parish District. He was the son of Francois Desmarais and Marie Suzette (Saulteaux). She then married Henry Norquay (b: 1810) the son of Oman (Ormand) Norquay and Jane Morwick.
- Euphemia "Effie" Anderson b: 1812 in Fort Ellice, Rupert's Land and died May 05, 1881 in Westbourne District. She married Richard Favel (b: circa. 1812 in Swan River) on January 17, 1837 in St. Mary's Anglican Church, in Portage la Prairie. He was the son of Thomas Favell and Sarah Sally Trout.
- Christy (1816 - 1864) Christiana\Christine Anderson was born 1816 in Red River Settlement. She died in 1876 at Kinosa District at age 60. she married Robert Hourie (b: 1815, d: 1911 in St. Catherine's District at age 95) on November 28, 1837 in St Andrew's Anglican Church in Poplar Point. He was the son of John Hourie and Margaret (Cree).

- Catherine (1824 - 1851) Catherine married Reverend Charles C. Cook (b. 1805) on March 13, 1844 in St Andrew's Church. She was his second wife. Catherine died on May 29, 1851 in St Paul's Parish District, due to complications, following childbirth.
- Charles (1826 - 1880). Charles was born December 1826 in St. Andrew's Parish. He died on September 23, 1894 in Bluff Creek District. He married Angelique "Ann" Nancy Birston (b: 1830) on December 30, 1847 in St Andrews. He was the son of William Birston and Angelique Marchand dit Bercier.
- Peter (1827 - 1879) Peter Charles Anderson was born 1828 in Red River Settlement, and died 1879 in Westbourne, MB. He married Letitia Marguerite McKay (b: March 12, 1833 in Fort Ellice) in 1850 in Portage la Prairie, Red River Settlement. She was the daughter of John Richards McKay and Harriett Ann Ballenden.
- Henry (1832 - 1873) Henry died in 1873 at St. Andrew's Parish, High Bluff District, at age 42. His estate was divided amongst his surviving siblings. He never married. He was a farmer.
- Caleb Anderson was born 1833 in St Andrews, Red River Settlement. He married Isabella Dennett on 3 July 1856 in St Andrew's, Manitoba, daughter of Andrew Dennett and Ellen Moore. She was born 25 December 1838 in St. Andrews, Red River Settlement.

Judy Anderson.

Metis artist Judy Anderson has a BA in Native Studies from the University of Alberta, a BA High Honours from the University of Saskatchewan and is currently completing her Bachelor of Fine Arts at the University of Saskatchewan. Her work has been shown in several exhibitions, including *Uteriors* (2001) at the Urban Shaman Gallery, and two shows at the University of Saskatchewan—*Distant Ties*, and *Tractors Not Included* (2000). Judy has received several awards, including the Most Distinguished Graduate Award (1998), the Touchwood Post Secondary Academic Achievement Award (1998) and the Heroes of Our Times, Tommy Prince Award (1997). She is a history lecturer at the University of Saskatchewan and is an Assistant Coordinator at Tribe Inc. in Saskatoon.

Peter T.G. Anderson. (d. 1944)

Peter Anderson from Morris, Manitoba was the son of Peter and Lydia (Ducharme) Anderson. He served in the Queen's Own Cameron Highlanders and died on July 20, 1944. He is commemorated at the Betteville-sur-Laize Canadian War Cemetery in Calvados, France. Anderson Lake north of Shannon Lake, was named after him in 1995.

James W. Andrews. (1902-1943)

Pilot Officer James Andrews served in 35th Squadron RCAF during World War II. He enlisted in 1940 while attending the University of Manitoba. He died on June 22, 1943, and is commemorated at the Runnymede Memorial in Surry, England. He was the son of Thomas W. and Mary L. Andrews of Winnipeg. Andrews Island in Walker Lake was named after him in 1988.

François-Noel Annance. (1789-1851)

In 1824 Annance was part of the HBC Fraser River mission. Fort Langley was established on the Fraser River by Chief Trader James McMillan in 1827. McMillan was assisted in building Fort Langley by his clerks, François Annance (Metis), Donald Manson and George Barnston. Frustrated with lack of promotion Annance eventually returned to his home town in St. Francis, Quebec.

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” but George Simpson chose to leave Archibald McDonald in that position.

Noël was the son of François Annance Sr. an Abenaki interpreter. He went to Moor's Indian Charity School in New Hampshire. Joined North West Co. (1810); he supported the British in the War of 1812. William Wood stated, “Louis Langlade, Noel Annance and Bertlet Lyons, of the Indian Department, were in the action of the 26th and in the affair of the 28th. Their conduct throughout was highly meritorious.”

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 after amalgamation of the NWC and HBC. He was chosen for the difficult expedition from Fort George to the Fraser (1824), establishing Fort Langley (1827). After conflicts with Hudson's Bay Co. chief factor John McLoughlin, over a lack of promotion, said to be due to his Native heritage, Francis resigned but was forced to complete his contract. He retired to Montreal in 1834. He returned to the Abenaki village of St. Francis in 1845 as a Protestant school teacher.

A Métis clerk for the Hudson's Bay Company, Noel was the “deputy” of chief factor Archibald McDonald when the two set out with Edward Ermatinger, twelve Company employees and two Indians on an expedition from Okanogan in April 1826. The party traveled by boat to Walla-Walla, which they reached in May, then proceeded on horseback to Fort Vancouver (Washington). However, when they arrived at Walla-Walla, McDonald realized that there was a shortage of horses in the Company's posts in the region, so it was decided to send a contingent to the Indian horse fair at Nez Percés Forks. Annance was chosen to be a member of the detachment that accompanied James Douglas on the 150-mile boat trip up the Nez Percés (Snake) River. After a week-long trip in temperatures that ranged from 98 to 108 degrees Fahrenheit, the party spent six days negotiating for horses, obtaining 70.

After arriving at Vancouver, Annance was sent on ahead with an advance party to Kamloops, where he was to be McDonald's clerk. McDonald arrived a few weeks later with the rest of the party, as well as the wives and children, including Madame Annance and her little son. Annance and his family shared the officers' quarters at Kamloops with the McDonalds. On 23 December, Annance left with six men and an interpreter for the Coutamine, where he often obtained salmon from the Indians to provision the fort. When he and his party returned on 4 January 1827, a feast was prepared, despite the fact that the fort had just celebrated Christmas and New Year's.

Annance was the Indian trader at Fort Langley, on Fraser Bay (British Columbia) when Sir George Simpson arrived on 10 October 1828 after his long trek across the continent. The following March, he and James Murray Yale led a party of ten men entrusted with carrying the fort's annual journal, account book, reports and dispatches to the Hudson's Bay Company headquarters at Fort Vancouver. The group was attacked en route by a large Yewkeltas war party, but succeeded in repulsing their attackers and carrying out their mission.

Fort Langley was to serve as a base in the struggle to win control of the coastal trade. In July 1830, three ships, the *Eagle*, *Cadboro* and *Vancouver*, were dispatched on a trade mission north of Fort Vancouver. The *Vancouver* took an outfit to Fort Langley and then spent a month in Puget Sound with Annance on board, underselling the American Captain Dominus on his ship the *Owhyhee*.

NAME: ANNANCE, Francois Noel PARISH: ST. FRANCOIS, A Metis ENTERED SERVICE: NWC: 1820 DATES: b. 1789
 Abenaki tribe (A.32/2, fo. 20) HBC: 1821

Appointments & Service

Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
<u>North West Company</u>				
1820-1821				B.239/g/1
<u>Hudson's Bay Company</u> (after union with NWC)				
1821-1825	Interpreter	Thompson River	Columbia	B.239/g/1-4; B.115/a/6; B.115/c/4; Merk
1825-1833	Clerk	Okanagan, Forts Langley & Colvile	Columbia	B.239/k/1, p. 128, 177, 215, 250, 270, 292, 316; B.239/g/2, p. 16, 43; A.34/1 p. 3; McLeod
1833-1834	Clerk	Fort Simpson	Mackenzie River	B.200/e/7; B.200/a/14; SF: 'Annance, Francois Noel'
1834 (appointed, did not serve)	Clerk	Oxford House	Island Lake	B.239/g/2, p.70
1834-1835	Retired to Montreal			A.34/l, p. 3; D.40/20, fos. 13d-14

Wife:

Children: Son born 23 Dec. 1826 (B.97/a/2)

1833 Became involved with John Stuart's wife, Mary Taylor (B.200/a/15; Van Kirk p. 158, p. 276 n78; D.4/20 fos. 13d-14)

Journals written by Annance:

untraced Journal of a voyage to the heads of Fraser's and Thompson River summer 1822 (15 Feb. 1823, B.115/a/6; Ermtinger)
 B.76/a/1 Journal of a voyage from Fort George to Fraser River, 1824-1825 (see *Cowlitz Historical Quarterly*, XXXIII No. 1 (1991) (HBCA PP 5436)
 B.97/a/2 Kamloops Journal, 1826-1827 (Annance kept 18-24 Sept. And 17 Oct.-7 Nov. 1826)

References:

E.E.Rich, ed. *Simpson's Athabasca Journal and Report, 1821-1822*, (London: HBRs, 1958)
 Sylvia Van Kirk, "Many Tender Ties": *Women in Fur-Trade Society, 1670-1870*, Winnipeg: Watson & Dwyer, 1980, pp. 51, 168, 276 (n78)
 George Simpson, Character Book, 1832 (A.34/2 fo. 20) in *Hudson's Bay Miscellany, 1670-1870*, Hudson's Bay Record Society, Volume XXX
 Frederick Merk (ed.), *Fur Trade and Empire*, p. 49, 114-116, 133
 Edward Ermatinger, "York Factory Express Journal", *Transactions of the Royal Society of Canada*, II 1912, p. 70

Malcolm McLeod (ed.), "Peace River, A Canoe Voyage... (Journal of Archibald McDonald, 1828)," p. 38

Search file: 'ANNANCE, FRANCOIS NOEL'

Filename: Annance, Francois Noel (b.1789) (fl. 1820-1835) JHB/ek July 1987 (rev. JHB 1998/09) ; May/99/mhd; Rev. PC May/00



Later, in June 1833, we find Annance at Norway House, still as a clerk for the same company. From there, he went to the Mackenzie River with Dr. R. King as part of Captain Back's expedition. The following 28th of August, he left Fort Chipewyan (Alberta) on Lake Athabasca in charge of a group of small boats loaded with provisions for the members of the expedition. In 1834 he retired to Montreal. He returned to the Abenaki village of St. Francis in 1845 as a Protestant school teacher.

Alexandre "La Biche" Arcand. (b. 1838)

Alexandre was born at St. François Xavier October 17, 1838, the son of Joseph Arcand¹⁶ and Marie Vestro dit Gesson. He married Marguerite McKay, born September 3, 1836, the daughter of Ignace McKay and Josephte Bercier in 1859 at St. Francois Xavier. Alexandre was employed as Middleman for the HBC from 1857 to 1881. His brothers Baptiste and Francois were also employed as Middlemen between 1864 and 1867. His name appears as # 256 on Philippe Garnot's list of the 1885 Resistance participants.

Three of the Arcand brothers were involved in the 1885 Resistance. The oldest, Joseph born 1833 is listed as #255 on Philippe Garnot's list of Resistance participants. Father Cloutier's journal notes that Joseph was present at Duck Lake stationed along the road.¹⁷ During the fighting at Tourond's Coulee Joseph Arcand is one of the first Metis to reach the group that had been surrounded all day by Middleton's troops. The youngest, Jean Baptiste, born 1840 is listed as # 253 on Philippe Garnot's list of Resistance participants. Jean Baptiste's son, Jean Napoleon Arcand, born in 1867, was also in the Resistance. Napoleon was a member of Captain Baptiste Primeau's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His name appears as # 254 on Philippe Garnot's list of Resistance participants. Father Cloutier (vol. 2) reports:

¹⁶ Joseph Arcand had HBC lots 1313 and 1477 at Red River (Register B).

¹⁷ Gabriel Cloutier, P.A., V.G. *Journal de l'abbé Cloutier, Vols. 1 and 2*, 1885. Archives de l'Archevêché de Saint-Boniface (AASB), Vol. 1, p. 77.

Napoléon Arcand & Jean Caron disent qu'après avoir compté tous les hommes au dessus de 15 ans, considérés capables de porter les armes, et incluant 40 hommes devant venir de la réserve du petit Barbet et Okimasis, ils numérait (sic) 400 hommes, - d'autres disent 362 - en comptant les sauvages, environ 125 à 150 - dont 253 avaient des fusils et de ces 253, 48 n'ont jamais voulu marcher au combat.

During the 1885 Resistance Alexandre was one of the men assigned to watch the roads leading into St. Laurent. Father Vital Fourmond says:

Un seul homme vint me donner la main (Alexandre Arcand) La Biche est son surnom. Après cette preuve d'amitié, il porta la nouvelle de mon passage à Riel, installé au poste de garde - Avant de quitter ces personnes, je les exhorte à la persévérance.¹⁸

Children of Alexandre Arcand and Marguerite McKay :

- Adelaide, born January 31, 1860 and died on October 18, 1865. at St. Francois Xavier.
- Ignace, born January 6, 1862 and died on October 25, 1865 at St. Francois Xavier.
- Marie Rose, born June 3, 1864 and died on October 19, 1865 at St. Francois Xavier.

Three Arcand brothers married three McKay sisters.

- As noted, Alexandre Arcand born 1838, married Marguerite McKay, born September 3, 1836.
- Joseph Arcand born March 3, 1833 married Josephte McKay born September 4, 1848 at Baie St. Paul (Saulteaux Village) on January 8, 1861 at St. Francois Xavier.
- Jean Batiste Arcand, born December 20, 1840, married Nancy McKay born October 16, 1843.

François Arcand. (b. 1843)

François was born at St. François Xavier December 20, 1840, the son of Joseph Arcand and Marie Vestro *dit* Gesson. He married Philomene Bérard. He and his son, Jean Baptiste and brother Jean Baptiste Sr. were active in the 1885 Resistance.

Jean Baptiste Arcand Sr. (b. 1840)

Baptiste was born at St. François Xavier December 20, 1840, the son of Joseph Arcand and Marie Vestro *dit* Gesson. He was employed with the HBC as a Middleman from 1864 to 1866, and as Freeman employee at Red River from 1866 to 1868.¹⁹ He married Nancy McKay and settled at St. Laurent on the South Saskatchewan. He was involved in the 1885 Resistance at Duck Lake with Dumont. His name appears as # 253 on Philippe Garnot's list of Resistance participants.

Jean Baptiste Arcand Jr. (b. 1870)

Jean Baptiste was born on April 20, 1870 at St. François Xavier, the son of François Arcand and Philomene Bérard. He later married Virginie Fleury also from Batoche. On Phillipe Garnot's list he is mistakenly shown as the son of Jean Baptiste Sr. who was in fact his uncle.

Jean Napoleon Arcand. (b. c. 1867)

Jean Napoleon was the son of Jean Baptiste Arcand and Nancy McKay. He married Philomene Larocque and then Anne Dupont. Napoleon was a member of Captain Baptiste Primeau's company, one of

¹⁸ Gabriel Cloutier, P.A., V.G. *Journal de l'abbé Cloutier, Vols. 1 and 2*, 1886. Archives de l'Archevêché de Saint-Boniface (AASB). Vol. 1, p.53. "Only one man came to shake my hand, (Alexandre Arcand) "La Biche" is his nickname. After this show of friendship, he took the news of my passage to Riel – installed at the guard post. Before leaving these people, I urged them to persevere."

¹⁹ HBCA, B.239/g/104/105/107-108.

the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His name appears as # 254 on Philippe Garnot's list of Resistance participants. Father Cloutier (vol. 2) reports:

Napoléon Arcand & Jean Caron disent qu'après avoir compté tous les hommes au dessus de 15 ans, considérés capables de porter les armes, et incluant 40 hommes devant venir de la réserve du petit Barbet et Okimasis, ils numérait (sic) 400 hommes, - d'autres disent 362 - en comptant les sauvages, environ 125 à 150 - dont 253 avaient des fusils et de ces 253, 48 n'ont jamais voulu marcher au combat.

Joseph Arcand. (b. 1833)

Joseph was born at St. François Xavier March 15, 1833, the son of Joseph Arcand and Marie Vestro dit Gesson. He married Josephte McKay in 1861 and settled at St. Laurent on the South Saskatchewan in 1882. He fought for the Metis in the 1885 Resistance, was tried for treason-felony and sentenced to a jail term of one year on August 14, 1885.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Joseph Arcand is a poor, harmless kind of individual, about fifty years of age, with a wife and six children living. He was plunged in misfortune at the time of the rebellion. He lost two children by death during that time, and was almost in despair. He took no part in any fight, and was sent away to protect the prisoners in Poundmaker's camp, where his conduct was kind and considerate. The poor man is still keenly suffering from the sad loss of his children, and is an object of pity more than vengeance." (CSP, 1886, Vol. 13, p. 384)

"John" Jean-Baptiste Arcand. C.M. (b. 1942)

John Arcand was born on July 19, 1942 at Winter Lake, Saskatchewan. John Arcand, known as the "Master Metis Fiddler" is a soft-spoken man born into a musical family. He was born in 1942, near Debden, Saskatchewan, the son of Emma and Victor Arcand. The family moved to Debden from St. Laurent after 1885. His grandfather, Jean-Baptiste Arcand was born in 1870 at Red River. John's grandfather Jean Baptiste and great grandfather François Régis Arcand were both participants in the 1885 Northwest Resistance. His grandmother, Marie Helene Boyer was the daughter of William Boyer (b. 1840) and Julienne Bousquet. William Boyer was named as one of Gabriel Dumont's Captains during the 1885 Resistance.

A ninth generation fiddler, John plays a family fiddle from the 1600s that has passed down through 10 generations. His music displays a unique creativeness; he has composed over two hundred and fifty original fiddle tunes.

John Arcand's music is one of the driving forces behind the revitalization of Metis fiddle music. On his 1998 release, "Tunes of Red River," he plays tunes from his father and grandfather. John has released seven original recordings. He is a founder and instructor of the Emma Lake Fiddle Camp. He started the Canadian renowned *John Arcand Fiddle Fest* in 1998. John has recently been featured on a Gabriel Dumont Institute (GDI) video, *John Arcand and his Metis Fiddle* (Saskatoon: 2001). He worked as an adviser and researcher for the GDI four CD production of *Drops of Brandy*, a project that brings together the best Canadian Metis fiddlers (past and present).

He was honoured at the inaugural Saskatchewan Lieutenant-Governor's Awards when he was recognized for his lifetime achievement as the "Master of the Metis Fiddle." In 2003, he received a National Aboriginal Achievement Award for Arts and Culture. In May of 2007, John appointed to the Order of Canada was invested in the Order of Canada on April 11, 2008 (photo above). The accompanying biography states:



John Arcand is a master of traditional Métis fiddling and is a musical ambassador for his culture. He has also been a driving force behind the preservation of unrecorded Métis tunes. He has applied his skills as a performer and educator to promoting and popularizing this unique musical heritage. Through endeavours such as the John Arcand Fiddle Fest, and as a representative of Western Canada at the Fiddles of the World Conference, he has inspired other fiddlers to embrace this art form and has helped to bring it to light for both Canada and the world.

Josephthe Arcand, (McKay). (b. 1848)

Josephthe was the daughter of Ignace McKay and Josephthe Bercier. She married Joseph Arcand on January 8, 1861 at St. Francois Xavier. They were enumerated at White Horse Plain in the 1870 census and then settled at St. Laurent on the South Saskatchewan in 1882. He fought for the Metis in the 1885 Resistance. His name appears as #255 on Philippe Garnot's list of Resistance participants and Cloutier's journal notes that Joseph was present at Duck Lake stationed along the road.²⁰

Josephthe lost two children during the 1885 Resistance. First their daughter Marie Rosalie died in April at age six, then their daughter Caroline died in May at age nine. Joseph said that he became involved in the Duck Lake fight because he had gone to the store to get cotton to dress his deceased daughter Marie Rosalie. Riel then ordered Joseph to go to Battleford to prevent the Indians from killing any of the families or priests. He did save all of the captured teamsters.²¹

Nancy Arcand, (Morrissette). (1910-1987)

Nancy Arcand was born to Cecile Montour and Jean Baptiste (Old St. Pierre) Arcand. Her parents were both originally from the Batoche and St. Louis area. Nancy had a very difficult life and did not have much formal education or any money to speak of. She was just less than five feet tall and walked with a slight limp. She had an air about her that gave the impression of dignity that commanded the respect of anyone who met her. She was very serious in her manner of speaking and wouldn't hesitate to let you know if she didn't agree with what you had to say. Some people described her as a female Gabriel Dumont. Nancy spoke the Michif language and was born near St. Louis, Saskatchewan in approximately 1910.

Her mother, Cecile, died at approximately age thirty when Nancy was five years old. Many women died young at that time, usually from hard work and the scarcity of doctors. Nancy told her daughter Blanche that she was allowed to go to school when she was nine years old. However, because it was so hard to get cloth and because Nancy hadn't learned to sew yet, she still wore the coat her mother had made for her when she was five and she was embarrassed to go to school. Within a month of starting, however, she was moved up to the second grade. Then her father made her quit, saying she was needed to take care of the house. She later taught herself to read.

In 1928, at the age of eighteen Nancy Arcand married Jeremy Morrissette at Debden, Saskatchewan. Jeremy Morrissette was born on March 26, 1906 at Muskeg Lake Reserve. He eventually lost his Indian status in order to move off the reserve and find work. Nancy and Jeremy settled and raised their family in the Metis road allowance community of Spring Valley. They grew up living near other Metis families such as the Campbell's, Arcand's, and Lemire's. Together they had fourteen children: Bernadette, Elcide, Cecile, Roseanne, George, Paul, Joey, Phillip, Leo, Yvonne, Blanche, and three children that passed away. Nancy highly valued education and was very proud to see her sons and daughters have access to education.

Nancy and Jeremy made a living off the land and its resources. Nancy and Jeremy were very equal in sharing this workload and did things as a team. They hunted, trapped, and fished to provide for the family. Jeremy sometimes worked picking potatoes for local farmers to obtain extra income for the family. It was often necessary for Jeremy to leave the family in order to find work on the railroad or at local farms. During the time he was away Nancy survived by hunting and trapping. People in the community respected her skill in looking after the animals they had. People that knew her spoke of how fearless she was when it

²⁰ Gabriel Cloutier, P.A., V.G. *Journal de l'abbé Cloutier, Vols. 1 and 2*, 1885. Archives de l'Archevêché de Saint-Boniface (AASB), Vol. 1, p. 77.

²¹ SBHS Belevue Series, Boite 18, file 359, Enquete Evenements 1885.

came to breaking in horses. She was also known as a midwife and possessed a large amount of knowledge about traditional healing plants.

One of Nancy's favorite hobbies was making blankets. The reason for this was she didn't have a blanket when she was little. She used an old coat to wrap herself in and slept on the floor. Nancy sewed clothing and blankets; her rabbit fur blankets were exquisite. Nancy and other Metis women from the area used to have large quilting bees to make blankets. The children recall that she always wore long dresses and moccasins.

Nancy Morrisette was a hardworking Metis woman. The children remember her pushing a plow to break the land and spending long hours tending the garden. Her children also remember how people in the community collectively worked the fields during harvest time so the families would get all the work done. Poverty is relative; the family did not have many luxury items, but always had the basics.

Nancy maintained strong Roman Catholic religious beliefs all her life and never smoked or drank. She brought up a large family and had many grandchildren. The neighbour's children and cousin's children were always present at the house. When the children were grown up and gone and when her husband passed away she was placed in a rest home in Duck Lake, Saskatchewan. The reason she didn't mind staying there was that the person that ran the place was her cousin. This is where she passed away, a few miles from where she was born. (Contributed by Leah Dorion and Blanche Gehriger nee Morrisette, and the Metis Resource Centre.)

Clarence "Peter" Arnault.

Clarence, from Meadow Lake, Saskatchewan enlisted in the Canadian forces at North Battleford. He was gassed and died of his wounds in Meadow Lake upon his return in 1918. (Cathy Littlejohn)

Norbert Arnault.

Norbert, also from Meadow Lake, enlisted on February 29, 1816 at North Battleford. He served in World War I in the 188th Battalion and the 233rd Battalion Canadiens-Français du Nord-Ouest. (Cathy Littlejohn)

Joanne Arnott. (b. 1955)

Metis poet and essayist, Joanne Arnott was born in Winnipeg but grew up in Vancouver, the Prairies and Ontario. She began writing poetry in high school and then studied English at the University of Windsor. She says that she found her voice as a Metis writer during several years spent co-facilitating Unlearning Racism workshops in Vancouver and Western Canada. Her first book of poetry, *Wiles of Girlhood*, was published in 1991 and won the Gerald Lampert Award for first book of poetry. Her best-known work, *Breasting the Waves: On Writing and Healing*, a collection of essays and stories was published in 1995.

Joanne Arnott (née Zenthoefner) was born on 16 December 1960 in Winnipeg, Manitoba. She is a Canadian Métis writer. Arnott's works are intimate with an activist slant, exploring the issues faced by a mixed-race girl and woman in poverty, the family, danger, love and childbirth. She writes about these topics from personal experience, as a Métis and a mother of six. She received the Gerald Lampert Award for her 1991 collection of poetry *Wiles of Girlhood*. Her work also appears in the anthology *My Wedding Dress: True-life Tales of Lace, Laughter, Tears and Tulle* (Vintage Books, 2007) Her publications include:

- *Wiles of Girlhood* (Vancouver: Press Gang, 1991)
- *My Grass Cradle* (Vancouver: Press Gang, 1992)
- *Ma MacDonald*, illustrated by Maryanne Barkhouse. (Toronto: Women's Press, 1993)
- *Breasting the Waves: On Writing and Healing* (Press Gang, 1995)
- *Steepy Mountain: love poetry* (Cape Cocker: Kegeponce Press, 2004)
- *Mother Time: Poems New & Selected* (Vancouver: Ronsdale Press, 2007)

Arron Asham. (b. 1978)

Arron was born at Portage La Prairie, Manitoba, April 13, 1978. Despite injuries early in his career,



Asham worked his way into the Montreal lineup on the checking line. Although he was a top scorer in juniors in Red Deer, Arron found his niche in Montreal on the checking line. After spending 2001-2001 with the Canadiens, Arron was traded to the New York Islanders during the 2002 draft and became a complete player and a major offensive contributor on his team, playing on both the power play and penalty kill. In the summer of 2007 he signed with the New Jersey Devils as a free agent after one season moved (2008) to the Philadelphia Flyers. In the 2010 playoffs, Asham scored four goals as the Flyers defied expectations and reached the Stanley Cup Finals for the first time since 1997. His biggest goal came in Game 5 of the Eastern Conference Finals vs.

Montreal when he scored in the 2nd period to give the Flyers a 2–1 lead of an eventual 4–2 victory that eliminated the Canadiens and propelled the Flyers into a Finals matchup against the Chicago Blackhawks. Asham netted one goal in the finals as the Flyers lost to the Blackhawks 4 games to 2.

Asham signed a one-year contract worth \$700,000 with the Pittsburgh Penguins on August 20, 2010. During the following off-season, the contract was extended for another year. Asham signed a two-year contract with the New York Rangers on July 1, 2012. Asham saw limited action with the Rangers during the 2013-2014 NHL season, playing in only six games. He spent most of the season with the Hartford Wolf Pack. The Rangers did not offer to extend Asham's contract and on July 1, 2014, he became an unrestricted free agent.

Arnold Asham. (b. 1950)

Metis entrepreneur, Arnold Asham owns and operates Asham Curling Supplies (founded in 1980), which is the leading curling supplier in the world. He was a professional curler for many years and founded the World Curling Players Association in 1989 and co-founded the World Curling Tour in 1992 (the original tour founders included Ed Lukowich, Ray Turnbull, Arnold Asham, and James Furgale). In 1995, he received the Aboriginal Business Leadership Award from Industry Canada. In 2006 he was awarded the Aboriginal Entrepreneur of the Year by the Asper School of Business. He leads the dance group, “Asham Stompers.” This group captures and preserves Metis history through traditional dancing of jigs, reels and square dancing. Each year Arnold hosts a three-day “Asham Stomperfest” in September at the former Asham family farm at Reedy Creek, on the west side of Lake Manitoba. He currently serves on the board of directors of the Metis Economic Development Fund.



Photo credit: Ruth Bonneville/Winnipeg Free Press, December 29, 2012.

See also: <http://www.ashamstompers.com/> and <http://www.asham.com/>

Flight Sergeant Clifford Howard Asham. (1914-1998)

WWII Veteran Howard Asham, from Fisher Bay was born in April of 1914, the son of James William and Caroline Asham of Fisher Branch. In 1967 he assisted in organizing the Manitoba Metis Federation for the Interlake He served as vice president for the region for eight years until ill health forced his retirement. He also drove the first school bus to transport the children from Fisher Bay to Fisher River

Howard Asham joined the R.C.A.F.A. in 1940 in Winnipeg. He went overseas in February of 1943 and was stationed at Topcliffe, Yorkshire, servicing Wellington bomber planes. After three months he was transferred to Africa in the Sahara Desert servicing the Wellington's that were bombing in Italy. He then returned to England and was stationed at Skipton, Yorkshire until the end of the war. After six months he rejoined the Air Force. He was stationed variously at Watson Lake, Yukon, Churchill, Tacoma, Washington and involved with the American Air force taking troops to Korea, He then returned to England, was then stationed at Lachine and ended up at Rivers in charge of quality control until he retired in 1964. He was actively involved in the Hodgson Legion and was President of Legion # 158 from 1967 to 1975 and again from 1978 to 1981, and then was immediate past president.²²

He retired to his original homeplace at Fisher River where he lived with his wife Nora. He had two brothers Orton and Ebenezer who were also WWII Veterans.

Howard became involved in the Manitoba Metis Federation in 1967 when the organization was just being formed. At the General Conference in he was elected as field worker and as a Director. Due to financial constraints these positions were carried out on a voluntary basis. He served as the Interlake Regional Secretary Treasurer for two years and then as Senior Director of the Regional Board. He resigned that position to run for Vice Presidency after Murray Sinclair stepped down in 1973. He was elected for three terms serving from 1973-1979.

²² A. Brian Cyr CD. *Metis Veterans of Manitoba: From Buffalo to Battlefields*. Winnipeg: Manitoba Metis Federation , 2010: 75.

Jean-Baptiste Askin. (1788-1869)

Jean Baptiste was born on 10 April 1788 at Detroit, the son of John Askin Jr.. His mother was a Metis or Indian woman living in Indian country just west of Detroit. Her identity is not recorded. On October 17, 1814 he married Elisa Van Allen of Haldimand County, Upper Canada and they had eight children.

In 1810, Jean Baptiste was with his father at St Joseph Island and for two years traded in the St Croix River and Lac du Flambeau regions of northern Wisconsin. Following the outbreak of the War of 1812, they served on the British side under Captain Charles Roberts and were present at the capture of Michilimackinac from the Americans on 17 July 1812.

In August of 1812 Jean Baptiste led a band of Indians to aid Major-General Isaac Brock at Detroit but arrived after Brigadier-General William Hull, the American commander, had surrendered. He later served as an interpreter under Colonel Henry Procter at the battle of Frenchtown on January 22, 1813.

After the war he worked as an assistant commissary officer up to 1819. He moved to Vittoria, Norfolk County, Upper Canada. He was appointed clerk of the peace in 1819 and clerk of the district court in 1820, holding both offices until 1849. He was also a deputy clerk of the crown until 1859 and issuer of licenses.

In 1831, Askin was appointed to the board of education for the London District and others, and in 1832 he moved to London, after the district court was transferred from Vittoria. Here he established himself as a prominent resident, living on a large estate in Westminster Township, now part of London. Askin was the first president of the Middlesex Agricultural Society, and held the position for 30 years until he stepped down in 1867.

Late in 1837 Askin started raising volunteers and taking part in actions to suppress the rebellion led by William Lyon Mackenzie. He was given command of a militia battalion on active service for a limited period; he was promoted colonel on 3 Feb. 1838.

John Askin Jr.

Askin's father, John Sr. was employed supplying the British army during Pontiac's War. After the war he moved to the Straits of Mackinac and was the trader supplying the British post at Fort Michilimackinac. He formed a relationship with Monette, an Indian woman, and they had three children, John Jr., Catherine, and Madeleine, all born at Mackinac. During the War of 1812 Askin Sr. had four sons, two sons-in-law, and ten grandchildren fighting for the British and one son-in-law for the Americans. His daughter Madeleine would marry fur trader John Richardson and their son, John Jr. was involved in the War of 1812. John Askin Jr., is reported at Fond Du Lac, Minnesota, recruiting Ojibwa warriors in May of 1812. In late June of 1812 Lt.-Col. Robert Dickson brought 113 Dakota, Menominee and Winnebago to the British fort at St. Joseph's Island, joining a force of two hundred townsmen and voyageurs from Sault St. Marie led by trader Lewis Crawford. They were met by ample reinforcements of men and arms from Fort William, and 280 men Ottawa and Ojibwa under the command of British Indian Department storekeeper John Askin, Jr.

Dorothy Askwith née Trotchie (Trottier). (b. 1924)

Dorothy was born on January 24, 1924 at Saskatoon, Saskatchewan, the daughter of Peter Trottier (b. 1890)²³ and Elizabeth Laframboise²⁴. Her siblings were Kay, Marge, Bertha and Shirley. Her paternal grandparents were Catherine Laframboise and Alexander Trottier. Thus her great grandfather was Michel Trottier and her great uncle was Metis leader Charles Trottier of Havre, Montana and Prairie Ronde, Saskatchewan.

Dorothy joined the RCAF in 1942 at 17 years of age and served until the end of World War II. She had numerous postings; Ottawa, On, Moncton, NB, St. Herbert, PQ, and Delmer, ON. At one point she worked in the bombing and gunnery school (Kimberline, Alberta), service flying school (Portage la Prairie) and the ground instructional school. She learned to drive while at motor transport (Delmer, Ontario). The women rotated through a number of trades, as Dorothy explained: "We served that men may fly." Only women who were 21 could be posted overseas and Dorothy didn't turn 21 until the war was almost over. She was discharged in Calgary in October after D-Day in 1945, at the time she was working at the repair depot.

²³ Peter was first married to Justine Landry and they had children Irene, Clarence, Alex and Irvin.

²⁴ Born in 1902 at Medicine Hat, Alberta

Dorothy began attending Alcoholics Anonymous in 1963. When Dorothy entered Alcoholics Anonymous, she found that she was one of few aboriginal people in the program, however she was not discouraged by this:

“When I get into something I like to jump in with both feet and I really got involved in AA and learned about the whole program, and I guess when treatment centres started to open, particularly the native alcohol program, again it opened new doors for me...when my stepbrother, Clarence Trotchie became the director of the first native alcohol treatment centre in Saskatoon, I really got inquisitive. I really wanted to know what it was all about. And I guess he was secretly wishing that I’d come forward because he was really wanting some help. I went there and sat through lectures and stuff, observed the people that were in treatment and absorbed whatever I could. And I thought hey, “this is a piece of cake”. I thought, “I could do this.”

In the late 1970s Dorothy Askwith began working at the Native Alcoholism Council treatment centre. At the time she joined NAC Clarence Trotchie, her stepbrother, held the position of Executive Director for NAC, and he was followed as Executive Director in 1978 when Dorothy’s younger sister Bertha Ouellette replaced him. Bertha had been Trotchie’s assistant at the Centre for many years and was well-positioned to take over the leadership. Clarence Trotchie, his sister Irene, niece Nora and half-sisters Kay, Marge, Dorothy and Bertha were instrumental in the organization of Métis Local 11 in Saskatoon and in developing its programs and services. Clarence led Métis Local 11 for eight years.

When Dorothy started as a counselor, she only worked part time because she had small children at home or going to school. However, over time she began to work full-time at the Centre and became a mainstay of the program. Part of her job at NAC was to work with clients when they came into treatment but also to run support meetings for those already out of treatment. This, she says, gave her the opportunity to provide support to those in recovery as well as to observe individuals in their recovery. Often, Dorothy recalled that when she observed someone that was doing very well in their recovery, she would recommend them for employment at NAC. Dorothy worked at the Centre until her retirement in 1990.

References:

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George “Sneppy.” Atkinson II. (1777-1830)

George Atkinson II was born at Eastmain House (Quebec), the son of George Atkinson Sr. and Necushin, a Cree woman. George and his younger brother Jacob (Shesheep) were educated in England. George began working for the HBC in 1792 at age 15. In 1793 George Jr. accompanied a HBC exploration party to the Canadian post at Lac Cheaquacheston. Later the same year he caused a second expedition to be abandoned after he refused to take command of his canoe following the accidental death of the steersman. From 1803 to 1806 he went north where he was in charge of the La Grande Rivière Post. He was made a member of the council for Eastmain district in 1807 at a meeting held during his return visit to England. He returned to Grande Rivière and remained there until the post closed in 1813. He was also in charge of whaling operations during his final three years at this post. He was then assigned to survey the Great and Little Whale Rivers in 1816. On his second trip in 1818 at Upper Seal Lake he made the first observations of freshwater seals.

He exercised a great deal of influence with the Indians of the district. James Clouston, who took over his exploring duties, wrote that the Crees believed that Atkinson could kill them by his conjuring powers. He also reported that Atkinson was encouraging them to demand higher prices for their furs. The company then made attempts to move him to the Red River Settlement. However, he performed one last duty for the company, he was guide for William Henry’s 1828 expedition into the Ungava peninsula. Soon after his return he did move to Red River where he died on September 25, 1830.

George’s will mentions his Cree wife Winnepaig-osquai (Margaret) and fifteen children. These included, sons: Richard, born circa 1810, George III, Henry, born circa 1820, Samuel, born circa 1834, Thomas, John and one other

whose name is unknown. Most of these boys went on to work for the Hudson's Bay Company at one time or another. Their daughters were: Nancy born 1810 (married Andrew Robertson), Charlotte, born circa 1811 (married Charles Fidler), Betsy, born 1815 (married Alexander Birston), Jane, born 1819 (died as an infant), Sarah Sally, born 1821 (married William Flett), Sarah born 1825 (married James McCorrister) and Margaret born 1836.

Joseph Atkinson, born c. 1820 at Red River was probably either the unnamed son of George Atkinson II or a son of George Atkinson III. Joseph worked at Fort Chipewyan for the Hudson's Bay Company in the early 1850s, along with Henry Atkinson, Joseph Chartier and Joseph Mercredi, a fact that may account for the association of all three of these families at Grand Rapids in later years. Joseph was at Red River in 1855 and remained there for a couple of years before returning to fur trade country and settling at Grand Rapids in the early 1860s. After the Treaty of 1875, Joseph became a member of the Grand Rapids Band, and served as a Band Councilor for a number of years. Joseph Atkinson married Sarah Lambert, probably the daughter of Michael Lambert from Red River. They raised a large family, and many of their descendants live in Grand Rapids today. Joseph died of natural causes in 1910.

Reference

Beaumont, Raymond M. (Editor), *Grand Rapids Stories*, Vol. I. Winnipeg: Frontier School Division No. 48, 1996: 85-86.

Williams, Glydwr. "George Atkinson." *Dictionary of Canadian Biography*, Vol. VI. Toronto: University of Toronto Press, 1987: 15-16.

Charles Autobee. (1812-1882)

Charles, a trader, trapper and mountain man, was born in 1812, probably in St. Louis, Missouri, the Metis son of Francois Autobee (b. 1785), French Canadian, and Sarah (b. 1790) a Delaware Indian. They were married in 1811 in St. Louis. She was widowed after Charles' birth (in 1815) and she remarried to Bartholomew Tobin, in 1821 in St. Louis. Charles' half-brother, Tom Tobin, was born in March 15, 1823. When Charles was just 16 years old he went west work as a beaver trapper. Charles soon returned to Dt. Louis, Missouri briefly, and when he went west again to Taos, New Mexico, his half-brother Tom Tobin came with him in the company of Ceran St. Vrain. Charles lived as a mountain man and trader for several years. He traded with numerous groups including; Arapaho, Blackfoot, Cheyenne, Teton Lakota, Ute and Navajo. During this time he learned to speak a number of tribal languages as well as Spanish.

Charles was "married" to a number of Indian women and two Hispanic women over the years. His first wife Serafina Avila Autobees died on November 21, 1871, of a "dropsical condition" and was buried in the graveyard near the plaza. Charley then took a Navajo wife called Estefana who bore him three children, Alejandro, Luisa and Enriques. When she died, he took a Sioux wife. In 1877, he married a 17-year-old widow named Juanita Gomez, by whom he had no issue.²⁵ (From *Colorado Magazine* July, 1959: p. 210.)

In 1853, he homesteaded a ranch near the junction of the Huerfano and Arkansas Rivers. At this time he was "married" to an Arapahoe woman named Sycamore. Settling in the midst of Ute territory, most other area pioneers were driven away by the tribe. However, when Charles was threatened by them, he and his wife Sycamore, both fought steadily against them for more than two hours, before the Ute finally retreated. In 1861, he became one of the first three County Commissioners of Huerfano County, Colorado Territory. Over the years, he also operated a ferry across the Arkansas River, ran a saloon near Fort Reynolds, Colorado, and acted as a scout during the Indian wars.

Though he lived on his ranch for 30 years, it was later found that the land didn't qualify under US Government Homestead rules and he eventually lost his property. He spent his last years with his second "legal" wife, Juanita Gomez, living in near poverty. He died on June 17, 1882 and was buried in the Saint Vrain Cemetery in Avondale, Colorado. The original headstone marking the exact location of his grave was swept away by one of the many floods of the nearby Huerfano River. However, an elevated memorial headstone was later erected.

Obituary:²⁶

Charles Autobees - Dolores News - Rico, Ouray County, Colorado - July 1, 1882 - One of Colorado's Old Timers Gone - Charles Autobees, one of the oldest and best-known frontiersman in Colorado, died at his home, on the Huerfano, near Fort Reynolds, twenty miles east of Pueblo, on the 17th of June at the advanced age of 80 years. Autobees is a man with a remarkable history. He was born and raised in St. Louis, MO, which at that time, however, was a small village or trading post. He was of French extraction and was a man of commanding presence and fine physique. He came to Colorado in 1843 with a company of trappers under the command of Kit Carson, since which time this state has been his home. He stood over six feet high in his stocking feet, and for years he was associated with

²⁵ 1880 Census Pueblo County, CO, Charles Autobees, 70, and his spouse, Juanita, 45. They had no children. Charles' children are listed in the census as: sons L.G. 17, P. 15, Juan 15, adopted, Lejandro 12, A. 10, daughter, Louisa, 7.

²⁶ At the time of his death he left four children surviving him as his only heirs at law. The names of the children were: Joseph, Thomas, Marion, and Frances Autobees (Francis Autobees being married to Victor Montauer, was known as Francis Autobees Montaur.) After the decease of the said Charles Autobees, two of the children and heirs at law, died to wit: Marion Autobees and Francis Autobees Montauer leaving heirs, the said Marion Autobees left as his heirs, a widow named Ellen Autobees and four children whose names are as follows: Charles, Kate, Millie and Antone Autobees.

Kit Carson, William Bent, Jim Baker and other noted frontiersmen in Colorado's early history. He took an active part in all Indian wars after his arrival in the new west, and his strong arms and undaunted bravery helped to put down many an outbreak of hostile outrages, and all learned to fear his prowess.

He took an active part in the Taos rebellion in 1845, and it was owing in a great measure to his skill and bravery that the insurrection was put down. He was for many years in the service of the Government as Chief of Scouts during the Indian troubles on the plains, and was at one time quite well off. When the Indian outbreak occurred in 1868, he raised a company of one hundred volunteers, marched to headquarters and offered the services of himself and company, which were eagerly accepted, and he was placed in command, and his son, Mariano, was installed as first lieutenant. He performed noble and dangerous work on that campaign and was many times wounded. He was intimately acquainted with Colonel William Bent, and assisted in building Bent's old fort near where Fort Lyon now stands. His life's history would form an interesting chapter in Colorado recollections, and it is to be regretted they have not been preserved.

Alexandre “Zoo-may” Azure. (b. 1855)

Alexandre Azure was born July 26, 1855 at Pembina, the son of Joseph “Mah-tchar-min” Azure²⁷ and Angélique Martel. His grandfather, Antoine Labelle Azure was a Metis leader in Pembina during the 1851 treaty negotiations. Alexandre married Marie Louise Azure, the daughter of Gabriel Azure and Cecile Laframboise in 1880. He then married Virginie Henault, the daughter of Antoine Henault and Catherine Davis in 1889.

Alexandre was one of the men who signed Louis Riel's August 6, 1880 petition to General Nelson Miles for a Metis reserve in Montana.

Louis Legare relates information about Alexandre in « Les mémoires de Jean-Louis Légaré: Talle-de-saules. »

En 1871, Antoine Ouellette n'avait pas tout vendu de ses marchandises et décida de rester avec le camp pour l'été. Il me demanda de le remplacer et d'aller vendre ses pelleteries et ses robes de buffalo achetées durant l'hiver. J'ai accepté de faire le voyage, qui, d'après le chemin et les détours pour passer par Pembina, était estimé à 1100 milles de long. Il y avait 15 charrettes à conduire pour le voyage. Il engagea donc pour m'aider, Isidore Berger et Alexandre Azure, et Pierre Ouellette nous accompagnait avec sa famille jusqu'à Pembina.

Antoine “Labelle” Azure, (b. 1794)

Antoine Azure was the son of Joseph Azure and Lizette Ma-na-e-cha. The family is shown as #102, on the 1850 Pembina Census. Antoine is shown as age 56, his wife Charlotte is 58, children Moyese (14) and Mary Ann (13). Antoine married Charlotte Pelletier, the daughter of Antoine Pelletier and Marguerite Saulteuse circa 1818. His niece, Amable Azure (daughter of his brother Pierre and sister-in-law Marguerite Assiniboine) was married to Hunt leader Jean Baptiste Wilkie. Antoine received Metis scrip # 445B under the 1864 Old Crossing Chippewa Treaty.

In 1850, Major Woods reconnoitered the "North-Western Frontier of the Territory of Minnesota" at the behest of Secretary of War,²⁸ acting as an advance man for the treaty-making expeditions to come. He described his meeting with the Chippewa Métis Indians at Pembina:

I urged them to organize themselves into a band, and appoint their chiefs that they might have some order and government amongst themselves with chiefs ...; that as they were, if the United States had any business to transact with them, there was no person to address from whom *the wishes of the people could be obtained, &c., &c.*

Major Woods also organized the French people he identified as half-breeds:

On the 24th of August these people had returned from their Spring hunt, and about 200 of the hunters came to see me. They had appointed four men as their speakers. *I told them that in virtue of their Indian extraction, those living on our side of the line were regarded as being in possession of the Indians' right upon our soil; that they were on our frontiers treated as component parts of the Indian tribes; that they either came under the Indians' laws or regulations, or formed such for themselves. I urged them to organize themselves into a band under a council or chiefs, invested with ample authority to act in their name, in all matters which might arise to affect their interests ... The next day they returned in about the same numbers, and presented me with nine names as the committee they had selected for the future government of the half-breed population within our borders.*

²⁷ Antoine Azure born 1797 St. Boniface. Parents: Joseph Azure and Lisette Manaecha. Spouse: Charlotte Peltier, born 1785 Red River Colony Children: Antoine Azure b. 1825 Pembina, Minn. Terr., died 31 Jan. 1914 Belcourt, Rolette, ND; Joseph Azure b. Oct. 1827 Red River Colony, Manitoba; Moses Azure b. 8 Mar. 1837 St. Francis Xavier, Manitoba; Arsene Azure, b. 1 Nov. 1833 Red River Colony, Manitoba

²⁸ Major Samuel Woods, *Pembina Settlement*, Executive Document No. 51, House of Representatives, 31st Congress, 1st Session.

The Metis presented the following names as their elected chiefs and councilors: J.B. Wilkie, Jean B. Dumont, Baptiste Valle, Edward Harmon, Joseph Laverdure, Joseph Nolin, Antoine Azure, Robert Montour, and Baptiste Lafournaise.²⁹

Claim No. 3140 Scrip No. 12765 issued 1st June 1882

Dominion of Canada } Antoine Azure
 County of Assiniboia } of the Parish of St
 Town of Fort } Boniface in the
 County of Assiniboia
 and Province of the Northwest make
 oath and say as follows
 1. I am a Half Breed Head
 of a Family resident in the
 Parish of St Boniface in the
 said Parish of St Boniface
 Province on the 15th day of July
 1870 consisting of myself and
 family and I claim as such
 head of a family to receive a
 grant of one hundred and
 sixty acres of land or to receive
 fifty dollars pursuant to the
 Statute in that behalf.
 2. I was born on or about the
 year 1797 at the Parish of St
 Boniface.
 3. Joseph Azure a french canadian was
 my father
 4. Lizette a half breed was my mother
 5. I have not made any claim of land
 or part other than the above in this or
 any other parish in said province, nor
 have I claimed or received as an Indian
 any annuity money from the
 Government of said Dominion.
 6. I was an actual and bona fide
 resident of the Northwest on the 15th day of July
 1870 residing in house of my own in said
 Parish of St Boniface
 Sworn before me at Winnipeg this 3rd day of June 1882
 Antoine Azure
 made

Scrip affidavit for Azure, Antoine; born: 1797; father: Joseph Azure (French Canadian); mother: Lizette (Métis); claim no: 3140; scrip No: 12765; date of issue: June 1, 1882

Antoine Azure. (b. 1816)

Antoine Azure Jr. was the son Antoine Azure Sr. (b. 1801) and Marguerite Assiniboine of Red River. Antoine's brother Gabriel Azure (b. 1824) was married to Cecile Laframboise. Antoine married Lisette Kilimaux (1818-1845) on February 29, 1844 at St. James Mission, Oregon. After the death of Lisette he subsequently married Marie Madeleine Cascades (b. 1826) on April 24, 1846 at St. James Mission, but she died on February 7, 1855, Antoine fathered a new baby, naming her Marie Magdeleine Azure Metis after his second wife and five days later married the new baby's mother, Catherine Shoshonie, on February 12, 1855.

²⁹ Alexander Ramsey, Letter to the Commissioner of Indian Affairs, October 21, 1850. *Annual Report of the Commissioner of Indian Affairs 1850*, pp. 43-64

Antoine joined the HBC in the Columbia District. He worked as a Middleman from 1833 to 1853. He worked on the construction of the second location of Fort Simpson. He was with the Snake Party and the Southern Party, worked at Fort Vancouver and in Snake country. Antoine was involved in the Yakima Indian war of 1855-1856 under Captain Maxon.

HBC service:

- 1833-1834 Columbia
- 1834-1837 Middleman Columbia
- 1837-1838 Middleman Snake Party
- 1838-1844 Middleman Southern Party
- 1844-1849 Middleman Ft. Vancouver
- 1849-1853 Middleman Snake Country

Children of Antoine Azure and Lisette Killimaux

Ursule Azure Metis b-1840,
Joseph Azure Metis b-1842
Pierre Azure Metis (1843-44)

Antoine Azure. (1919-2005)

Metis veteran Antoine Ernest Azure was born on May 13, 1919 at Turtle Mountain, North Dakota. Antoine enrolled in the 10th District Depot, Royal Canadian Artillery on July 1, 1942 and served in the United Kingdom, Central Mediterranean area. He was awarded the 1939-1945 Star - Italy Star, Defense Medal, Canadian Volunteer Service, Medal and Clasp, Aboriginal Veterans Medal. Antoine was united in marriage to Pauline DeLaronde, Saturday, November 23, 1946 at St. Theodore Catholic Church, Wabowden, Manitoba. During that time, Antoine worked as a constable at The Pas and then moved on to be a Conservation Officer for a period of time. After that he worked for CNR, both central and southern areas. The remainder of his healthy years, he was a commercial fisherman and trapper; he also guided for hunting and fishing. Due to his health in the last 10 years, he lived in retirement homes in The Pas, Winnipeg and Lion's Prairie Manor in Portage La Prairie. Antoine passed away Friday, July 15, 2005.

Charles “Sharlens – Peyay-shish” Azure Sr.³⁰ (1816 - 1907)

Charles Azure was born on May 15, 1816 at St. Boniface, the son of Antoine Azure (b. 1792) and Charlotte Pelletier. He was also known as Sharlence - “Peyay-shish” Azure. Charles married Charlotte Allard, the daughter of Ambroise Allard and Louise (Saulteaux) on February 22, 1841 at St. Francois Xavier. They had three children. He then married Nancy Grant, the daughter of Cuthbert Grant and Marie McGillis. They had nine children. In 1892, Sharlens is listed as a Oshkar-bay-wis-sug or attendant similar to a Sergeant-at-Arms for Chief Little Shell III. He was counted in the 1850 Pembina Census as a hunter living in dwelling #100 with his wife Anne and children Charles (10), Josette (8), Bazil (4), Marie (1) and Paultner (6). He died on April 28, 1907 at St. Francois Xavier.

Charles Azure was born in 1816 in the Red River Métis settlement of St. Boniface Parish, Manitoba. By the early 1840's, he was living in the Red River Métis settlement of St. Francis Xavier Parish, where he, his first wife, and two sons were recorded on the 1843 census. By the late 1840's he was living in the Métis settlement area of Pembina County in North Dakota, where in 1850, he was listed on the Federal county census with his second wife and their children. In the late 1860's and early 1870's, Azure received annuities and scrip as a Pembina mixed-blood under the 1863 Pembina treaty. He and his family apparently remained in the Pembina area at least until 1880, but also may have spent time in Manitoba

³⁰ The summary is from “Summary under the Criteria and Evidence for Final Determination Against the Federal Acknowledgment of the Little Shell Tribe of Chippewa Indians of Montana Prepared in Response to a Petition Submitted to the Assistant Secretary - Indian Affairs for Federal Acknowledgment that this Group Exists as an Indian Tribe.” October 27, 2009: 154.

during the early part of the 1870's. In 1880, he and his family were recorded on the Montana Federal census at St. Peter's Mission on the edge of the Front Range.

Then between 1884 and 1900, he was recorded on multiple reservation censuses at the Turtle Mountain Reservation in North Dakota, where he died in 1907. Almost all of his children remained in North Dakota, either at the Turtle Mountain Reservation or the Pembina area. These individuals were more likely affiliated with the Turtle Mountain Band of North Dakota and not with a distinct interacting group of Little Shell ancestors in Montana. A few of his children remained in Montana in the 1880's, but the available evidence did not indicate they came there as part of a group migration or settled in a distinct community of the petitioner's ancestors.

Gabriel Azure. (1824-1907)

Gabriel Azure followed the buffalo west to Montana and was a hunt leader and leader of the Michif Council. Gabriel Azure was born at Pembina, the son of Antoine Azure (b. 1801) and his Assiniboine wife Marguerite. Gabriel married Cecile Laframboise (b. 1829), the daughter of Augustin Laframboise and Josephte Gonneville.³¹ Her paternal grandparents were Joseph Laframboise³² (b. 1776 at Mackinac) and Josephte "Sha-we-na-quah" (Assiniboine). They were enumerated in the Pembina census of 1850 as family # 61. Gabriel is listed as a hunter. Cecile died in 1879 at St. Peter's Mission, Montana. The couple had nine children:

- Alexandre, born 1848 at Pembina, married Adelaide Swain then Eloisa Morin.
- Antoine, born c. 1850, married Julienne Collin.
- Cecile, born 1850 at Pembina.
- Josephte, born 1852, married James Swain (Swan).
- Gabriel, born 1854 at Pembina.
- Melanie, born 1857, married Modeste Gladu.
- Marguerite, born 1860 at Pembina, married Alexandre Azure.
- Pierre Azure, born 1875.

Gabriel was then married to Margaret Howard, the daughter of George Howard and Catherine Turcotte (March 7, 1883 at St. Peter's Mission, Montana).

Sam O'Connell an employee of Juneaux's trading post on the Milk River recalls that the Metis located there "had a code of laws and were governed by a Council of Twelve, under their chosen leader Gabriel Ausur [sic]."³³

Katie Pollack notes that in 1878 the Azure-Berger Metis hunting band escaped deportation off the fort Belknap Reserve.³⁴

In October of 1878, The Gros Ventres and Assiniboine of Fort Belknap voiced their opposition to the growing Metis presence on their reservation. Accusing these Metis of befriending Natives hostile to the Gros Ventres and Assiniboine and bringing poverty to the reservation, they asked that they be removed, and became increasingly frustrated with their return to the area. In asking for their removal

³¹ Cecile's aunt, Louise Laframboise (b. 1807), was first married to Cuthbert Grant's grandson, John Wills. Her second married was to Isidore Dumont. She died of smallpox in 1865. Louise and Isidore were the parents of Gabriel Dumont, born 1837 in St. Boniface, Red River. Isidore's brother Jean Baptiste "Sha-ha-ta-tow" Dumont married Marguerite Laframboise (b. 1805) the sister of Louise Laframboise.

³² Joseph, Laframboise Sr. was born 29 July 1776 on Mackinac Island, Michigan, and died 1848. He married Josephte Sha-we-na-quah, Assiniboine, born about 1780. They were married about 1799, in Parish of St. François Xavier, Manitoba. The areas where the family lived were Pembina, North Dakota; Little Rock, Minnesota; Mackinac Island, Michigan and the Red River Settlement.

³³ Samuel O'Connell. "Juneaux's Trading Post on Milk River, Montana Territory: Story of Medicine Lodge Known as Juneaux's Post." Montana Historical Society, O'Connell Papers, SC 597, box 1, folder1.

³⁴ Katie Pollock, "From Borderlands to Bordered Lands: The Plains Metis and the 49th Parallel, 1869-1885. University of Alberta, MA Thesis, 2009: 52.

in 1878, however, both the Natives and Indian Agent requested that certain Metis be allowed to remain, but "...restricted to hunting only, on the north side of the Milk River."³⁵

Gabriel's father, Antoine Azure, was one of the Metis leaders who negotiated for a treaty with the USA in 1851. Governor Ramsey negotiated this treaty with the Pembina and Red Lake Chippewa and the Half Breeds at Pembina on September 20, 1851. It was not ratified by Congress. The Half Breed signatories were as follows [all name spellings as in original]:

Headmen signing

Jean Battiste Wilkie
President of the Council of Half Breeds

James Tanner
Interpreter

Joseph Nolen
Francois Reinville
Charles Hool
Antoine Azure
Baptiste Vallee
Joseph Reichardt
Pierre Bottineau
Baptiste La Roche
Council and Principal Men of the Half Breeds

Joseph Azure. (1769-1832)

Joseph was married to Lizette Manaecha; he died on January 29, 1832 at the Red River Settlement. For many years Joseph served as a guide for the North West Company. In 1804-05 he accompanied François Antoine Larocque on his trips to the upper Missouri River. On November 27, 1804 they met up with the Lewis and Clark Expedition at Fort Mandan and are mentioned in the expedition's journals. (Contributed by Crystal Boudreau.)

Joseph "Mah-tchar-min" Azure. (1828)

Joseph was the son of Antoine Azure and Charlotte Pelletier. Antoine was one of the Metis leaders who met with Major Woods and Governor Ramsay during the 1851 treaty negotiations at Pembina. Antoine received Metis scrip # 445B under the 1864 Old Crossing Chippewa Treaty. Joseph married Angelique Martel, the daughter of Jean Baptiste Martel and Joseph Godon. A buffalo hunting family they lived at Pembina (Family # 101 in the 1850 census) Turtle Mountain, Le Bret and St. Peter's Mission, Montana. They had thirteen children.

They were one of the Metis families arrested at Fort Belknap for hunting in Montana. November 24, 1878: Cypress Mountains, Patrice Breland writes:

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

³⁵These individuals allowed to remain included Gabriel Azure, Pierre Berger, and their followers – equaling approximately forty families in total. Major of 7th Infantry at Fort Belknap Guido Ilges to Acting Adjutant General of Montana District, 11 October 1878; Record 12149, 1878 (National Archives Microfilm Publication M666, Roll 362); Letters Received by the Office of the Adjutant General 1881-1889; Records of the Adjutant General's Office, 1775-1928, Record Group 94; NAB.

years and their horses and carts taken. I have learned that the Teton (Sioux) go hunting on the other side of the line numbering 300 men. The Teton are not numerous here. They are about 50 lodges and the Sante about 30 lodges, and the remainder of the Teton with Sitting Bull are at the Mud house on White River (Utah), I have learned that they are about 1,000 lodges. I think I will go very soon to trade with these people...