

# *Métis Dictionary of Biography*

*Volume T to Z*

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

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## *Introduction and Acknowledgements*

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*The Métis Dictionary of Biography* is intended to give the reader an overview of Métis history through the biographies of a very diverse cross section of North America's Métis people. The ancestors of today's Métis 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 Métis 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 Métis 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 Métis 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 Métis 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 Métis personalities as well as the unsung heroes of Métis 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 Métis women. The accounts herein cover the past as well as contemporary Métis 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 Métis or Half-Breed as well as those who self-identify as Métis. 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 Métis 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 Métis Resource Centre's extensive library.

Heather Hallett has produced a valuable and well-researched Métis 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 Métis 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 Métis oral history and traditional Métis 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 Métis. 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 Métis Liberation Movement*<sup>1</sup> are included in this volume

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

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

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

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

# Métis Dictionary of Biography

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## Volume T to Z

*Edited and Compiled By Lawrence J. Barkwell*

### **Tait, Caroline** (BA, MA, PhD)

Dr. Caroline Tait is Métis from MacDowall, Saskatchewan. She received her PhD from the Departments of Anthropology and Social Studies of Medicine at McGill University in 2003. She has a BA from McGill University (Anthropology) and a MA from the University of California at Berkeley (Medical Anthropology).

In 1995-1996, Caroline Tait was a Fulbright Scholar and Visiting Fellow at Harvard University in the Departments of Anthropology and Social Medicine. She was the past coordinator of the National Network for Aboriginal Mental Health Research, and was also the past Vice-chair of the Aboriginal Women's Health and Healing Research Group.

In May 2004, Caroline Tait completed a postdoctoral fellowship in the Division of Social and Transcultural Psychiatry, Department of Psychiatry, McGill University. Also in that year, she joined the Indigenous Peoples' Health Research Centre, First Nations University of Canada and the Department of Women's and Gender Studies, University of Saskatchewan as an Assistant Professor.

In 2007, Caroline Tait joined the University of Saskatchewan's Department of Native Studies (now Indigenous Studies). Her research contrasts Canadian and American public health responses to substance abuse by pregnant women. Her doctoral dissertation is entitled, "The tip of the iceberg: The "making" of Fetal Alcohol Syndrome in Canada." She is also the author of "A Study of the Service Needs of Pregnant Addicted Women in Manitoba," and "Fetal Alcohol Syndrome among Canadian Aboriginal Peoples: Review and Analysis of the Intergenerational Links to Residential Schools," commissioned by the Aboriginal Healing Foundation. In 2015, Caroline Tait worked to establish a new hub to help Indigenous people with mental illness in northern Saskatchewan.

### **Tait, David.** (1837-1873)

David was the Half-Breed son of William Tait (b. 1872) and Mary Bear (b. 1815). William lived on Lots 73-74 at Poplar Point. David Tait married Jane Elizabeth Knight, also a Half-Breed. Jane and David lived at Lot 79 in Poplar Point, David was the postmaster for that town and he also farmed. He was involved in the 1869 Resistance, an ally of Jane's cousins, the Hallets, who were opponents of Riel. David was imprisoned by Riel.

### **Tait, Cuthbert.** (b. 1863)

Cuthbert Tait was born in 1863 in Souris River District, he was the son of Joseph Tait Sr. and Marguerite Desjarlais. The Tate's became band members of the Muscowequan Band. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Cuthbert died October 1896 in Prince Albert district while crossing the North Saskatchewan River. He married Madeleine Lemire ( b: November 20, 1870 at the Little Forks) she was baptized on November 30th 1870 in the Lebret Mission, Qu'Appelle Valley. They were married on October 12, 1886 in the Lebret Mission, Qu'Appelle Valley. She was the daughter of Francois Lemire and Francoise Birston.

Tate, Cuthbert; address: Maple Creek; born: 1863 at Souris River; father: Joseph Tate (Métis); mother: Marguerite Desjarlais (Métis); scrip for \$240; claim no. 43.

### **Tait, John.**

Old John Tait, accompanied his son-in-law, Alexander Birston and his daughter Jeanette, in the James Sinclair-led group of Red River Half-Breed and Métis emigrants for the Columbia. The 1700-mile trip took them from White Horse Plains to Fort Vancouver and finally Fort Nisqually. Jemmy Jock Bird acted as their guide for the part of the

journey that crossed Blackfoot territory. On October 12, 1841, after a 130-day journey, the group reached Fort Vancouver on the Columbia River.

### **Tait (Tate), Joseph Jr.**

Joseph Tait, the son of James Tait and Sarah (Saulteaux) was married to Marguerite Desjarlais (b. 1833), the daughter of Jean Baptiste "Nishecabo" Desjarlais and Charlotte Cardinal. Scrip claim related to this family: Garriepy, Julie; address: Maple Creek; claim no. 1099; born: 1875 at Qu'Appelle; father: Joseph Tait (Métis); mother: Marguerite Desjarlais (Métis); scrip cert.: form C, no. 678. Tait, Marguerite, for her deceased children: Catherine, born: 1873 at Qu'Appelle; died: 1874 at Qu'Appelle; Michel, born: at Regina in 1871; died: 1879 at Cypress Hills; address: Maple Creek; father: Joseph Tait (deceased Métis); mother: Marguerite Desjarlais (Métis); claim no. 1111.

Joseph Tate married Marguerite Desjarlais and lived on the Muscowequan Reserve. Joseph Tate (Band #7) is shown as leaving treaty on May 20, 1886.

### **Tait (Tate), Joseph Sr. (b. 1826)**

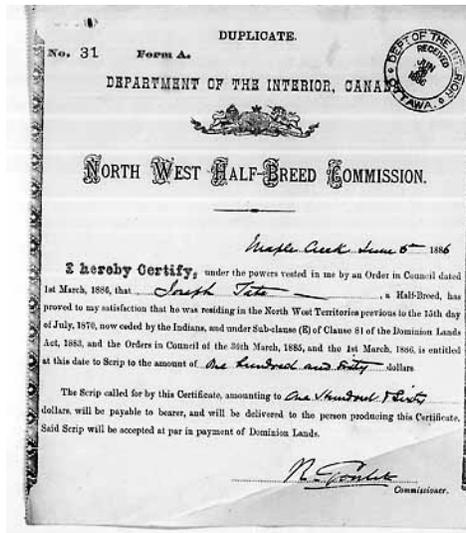
Joseph Tait, the son of James Tait and Sarah (Saulteaux). He became an Indian in the Muscowequan Band under Treaty Four in 1876 (Band member #7). In his Scrip application in 1885, Joseph states that he was born at Fort Lacorne in June 1826. He then lived after 1831 at St. Peter's Mission for twenty years. In 1851 he left to go to Fort Ellice and afterward to the Qu'Appelle Valley and then Touchwood Hills and Maple Creek. In 1870 he was living at Fort Ellice. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

At the time of Scrip application he had been at Maple Creek for four years (i.e. from 1881). In 1844 at St. Peter's he married Marguerite Asham. In 1854 at St. Francois Xavier Joseph was married to Marguerite Desjarlais (b. 1833), the daughter of Jean Baptiste "Nishecabo" Desjarlais and Charlotte Cardinal. Joseph Tate (Band #7) is shown as leaving treaty on May 20, 1886.

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Tate, Catherine; address: Maple Creek; born: Summer, 1870 at Fort Ellice; father: Joseph Tate (Métis); mother: Marguerite Desjarlais (Métis); scrip for \$240; claim no. 40.



### **Tait, Robert. (1830-1912)**

Robert was the third son of William Tait and Mary Auld. He was married to Jane Inkster the daughter of John Inkster. They had five children. After some years in Minnesota they returned to Red River in 1850 and Robert became one of the leading Half-Breeds of the area. He farmed at St. James parish and represented that parish in the conventions of 1869 and 1870. He was noted for introducing the first reaping and threshing machines to Red River. In 1869, he built the first steam gristmill in St. James. By 1878, he owned and operated a steam ferry between Winnipeg and St. Boniface.

### **Tait, Thomas**

Thomas was the son of Joseph Tait Sr. and Marguerite Desjarlais. The Tate's became band members of the Muscowequan Band. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Tait, William Auld. (1826-1900)**

William Tait was born in Headingley on December 6, 1826, the eldest son of William Tait (b. 1795, Orkney's) and Mary Auld (Métis, the daughter of HBC Governor William Auld ). He attended St. John's school. In 1851 he married Joanna Gunn, daughter of John and Anne Gunn. The couple had thirteen children. After the flood of 1857, he moved from St. John's to Headingley about 1860 and was engaged in farming until his death. He also operated a ferry service across the Assiniboine River from his property at Lot #14.

On 11 March 1863, he was appointed one of the petty magistrates for the White Horse Plain district. In 1869 he was chosen as a representative from Headingley to attend the Convention of the "Twenty-Four" called by Louis Riel. Tait was a delegate from Headingley to the convention of 24 in November of 1869. This Scottish farmer was then elected to the Legislative Assembly of Assiniboia on February 22, 1870. Later he served as a member of the (Temporary) Council of the North West Territories until it was dissolved in 1876. His brother Robert Tait was elected as a representative to the Convention of Forty.

Tait died on 3 February 1900, and was buried at Holy Trinity Cemetery, Headingley.

**Tanner, Alexander. (b. 1840)**

Alexander "Pa-ma-na-way-a-skuway" Tanner (b. 1840) was the son of Pecheto and Ne-jo-te-kwe, he entered treaty with Yellow Quill's Band and was paid as Band No. 125, Gambler's Band. Living in Rolla, Rolette Co. North Dakota when he applies for discharge from treaty, lists as a laborer and hunter. With his Cree wife lists children Joseph (17), Isabel (16) and Angeliq (4) and with Sarah Hines (Hanes), Charles (16), Moise (15), La gla--- (4) and Jeremiah (1) Thirteen deceased children by both wives are listed. Jean Baptiste Davis and Miskopinais (Red Thunder) M. J. Rolette sign his application. Wife Sarah Tanner applies too. Sarah and Alexander were married circa 1868, she was born in 1857, the daughter of Neeconecappo (of the Missouri River) and Nancy Bone.

**Tanner, Edward "Ahchechakoonce". (c. 1849-1917)**

Edward "Ahchechakoonce" or "Ahjjukoonce" Tanner was adopted by Chief Picheito Tanner and was actually the son of Kaybayway and Nahgaunahquahumo. He left Manitoba in the 1870s and settled at White Earth Reservation in Minnesota. He married Nowegwance (b. 1845) and had children George (c. 1890), Lizzie (c. 1892), John (c. 1895), Neshwubequance (c. 1897), Mary (c. 1898) and Mark. (Edward) never lived on Gambler's reserve. He likely lived at White Earth reserve in Minnesota, having moved there in the 1870s. He appears as Edward Tanner – Full blood age 50 on the 1911 White Earth Land List.



George Walters, Edward Tanner, Kah-gon-daush and Nashota, circa 1900 a Chippewa/Ojibway Delegation to Washington

### **Tanner, Reverend Edwin James. (1805-1870)**

Manitoba's first election was lively and violent. A campaign homicide, still unsolved, was that of Rev. James Tanner of the Portage la Prairie region. Sometimes considered the first Presbyterian minister west of Winnipeg, this Métis son of the famous "White Indian," John Falcon Tanner, was half-brother to one of Manitoba's greatest war Chiefs: Picheito Tanner. Picheito had battled the Sioux long into the Red River Settlement era. His elaborate log house stood in what is now the heart of Portage la Prairie. He and his sons played a major part in the fur trade freighting business to St. Paul.

James was born in the Fond du Lac area, the son of John Falcon Tanner and his second wife, a Saulteaux woman from the Sault Ste. Marie/Rainy River area who later took the name Theresa (she died in Makinak in 1850). From 1812-1828 John Tanner was employed by the Fond du Lac department of the American Fur Company and as an interpreter for US Indian agent, Col. George Boyd. During this time James received a fairly good education at the Rev. William Terry School. After the family moved to Sault Ste. Marie in 1828, James attended the Baptist Mission school of Rev. Abel Bingham.

At age 23, Roman Catholic Bishop Baraga baptized James at La Pointe, Wisconsin and James then married Louise Instkwekamegoka. She was the well-known "Granny" Tanner who spent her later years from 1870 to 1886 at Tanners Crossing, Manitoba (after James was killed).

After a reckless life as a Half-Breed freighter working for the well-known trader, Norman Kittson, at Pembina, James Tanner became a Presbyterian missionary among the Saulteaux people on the plains around Pembina, Fort Gary and Portage la Prairie.

For at least a decade, James Tanner worked for Norman Kittson's famous line connecting St. Paul with Fort Garry. He also helped Kittson cut the Woods Trail from St. Paul to Pembina. During his many trips to Manitoba he came to know well his famous half-brother, Chief Picheito Tanner of Portage la Prairie (also a trader and freighter). During this time James is described as "a notorious character, a giant in strength, who would terrorize entire villages when under the influence of rum."

However, in 1846, the tragic year of his father's death, James and his wife were converted to Methodism and became missionaries. For two years they laboured at Lake Winnibigoshish near Bimidji. During July 1850, James went on a 1,000-mile mission trip across the West on horseback from the Red Lake region of Minnesota, west before circling back to the Winnipeg-Portage la Prairie region of Manitoba. One Pembina resident commented on this amazing conversion "he is a changed man, I think the bible is the only book he reads...." After preaching briefly to a 700 cart buffalo hunting Métis brigade, he joined a 500-cart brigade for over one week. Subsequently, on various occasions, James would preach to Rev. John Black's Old Kildonan congregation and to the congregation at Rev. Cochran's St. Peter's Mission. James is reported to have assisted Rev. Edwin James in translating the Bible into the Saulteaux language.

With Rev. John Black's help, James worked diligently through 1852 to establish a Presbyterian mission to his brother's band but Hudson's Bay Company Governor Eden Colville turned a deaf ear (likely because there was already a Roman Catholic mission at St. François Xavier). Failing this, Tanner got the support of the American Baptist Society to build a mission in the Métis community of St. Joseph, North Dakota. However, after the wife of his Presbyterian mission colleague and his mission's school teaching assistant were killed in separate Sioux Indian raids, his superiors closed down the mission. Subsequently, Rev. Tanner went on a lecture tour to Boston and several other American cities. He then traveled to England where his family had an audience with Queen Victoria. Upon his return to Canada he took up freighting again for a short period.

During the 1869-70 resistance James Tanner played a moderating role since he tended to side with the English Métis, he was instrumental in keeping his fiery brother, Picheito, out of the conflict. He did however become involved in the subsequent first provincial election campaign. He wrote to James Ross in Winnipeg trying to persuade him to run against the Canadian Party (led by Dr. Lynch) in the Marquette riding. James Ross, along with his brother-in-law Rev. George Flett, were moderate Métis who had served in Riel's Provisional Government.

Two weeks after writing to Ross, following an election meeting at Portage la Prairie, where Rev. Tanner had spoken on behalf of Lieutenant Governor Archibald, he was killed in a fall from a wagon when two men stampeded the team. When Rev. John Black of Kildonan drove his team furiously from Winnipeg to claim his friend's body for Christian burial, he found that Tanner's brother, Chief Picheito Tanner, was already there. Face hard and scornful, he told Black: "Alive my brother preached your Gospel. You (Whites) killed him. I take him to my people who do not kill their Medicine Men." Thus ended Picheito's 15 year period of Christianity and to this day James Tanner's final resting-place is unknown.

Black, a close friend of Tanner's although living over 50 miles away, claimed that the team was deliberately stampeded by Colonel Wolseley's soldiers who were whooping and firing shots into the air. At the inquest, David McKenzie testified he had been a passenger in the wagon and that driver John Tait and James Tanner were thrown from it during the runaway. He and Joseph Pritchin who was riding behind, both testified that the stampede was deliberately caused by two men on foot, who were hiding at the corner between the Taylor and Gunn farms. The two had suddenly appeared and spooked the team by hurling objects at the horses. The jury concluded that death was due to the fall caused by the runaway caused "willfully and maliciously by two persons unknown to this jury." (Contributed from the editor's notes and correspondence with Dr. Peter Lorenz Neufeld.)

### Reference

Neufeld, Peter L. "Manitoba Indian Chiefs and Missionaries: Brothers and Cousins." Winnipeg: Unpublished, no date, author's copy.

### Tanner, John "The Gambler." (1842-1916)

Gambler Tanner (*Odit-ta-gay-win-nin, Atakawinin or Otahaoman*). Gambler Tanner was the eldest son of Chief Picheito Tanner. He was probably born in the Red Lake area of Minnesota since the Red Lake Band moved freely back and forth across the international border. Gambler was the grandson of John "Falcon" Tanner (The White Indian) and his Saulteaux wife, Red Sky of the Morning. Like his cousin (also John Tanner), Gambler had served in the American Army during the Civil War. Following the war he became a trader in the Qu'Appelle Lakes region. He rarely traded at Fort Ellice, preferring to do business further north at Fort Pelly. In earlier years Gambler, along with his father Picheito, had been deeply involved in the freighting business between St. Paul, Minnesota and Winnipeg. Gambler was one of the Plains-Ojibway's most noted warriors against the Sioux at Portage la Prairie during the 1860s. During the 1870s he led a band of at least 30 families including his siblings, Joseph (*Kasesaway*, Bright Star), Thomas John (*Cheton*), Edward (*Ahjjukoonce*), Bazel, and Alexander. Little more is known of him until he appeared as spokesman for the Saulteaux at the Treaty Four negotiations.

In the 1870s he was one of the most vigorous opponents of the Hudson's Bay Company land holdings and had a great influence in the making of Treaty Four. This antipathy for the HBC was likely inherited from his (step) great-grandmother Netnokwa (an Odawa) who was affiliated with the North West Company. He represented the Qu'Appelle Lakes Saulteaux in this negotiation.

Gambler was originally slated to live on the Waywayseecappo reserve at Lizard Point, however, in 1881, a dispute arose between Chief Waywayseecappo and his headman, Gambler. By way of settlement, a portion of the Lizard Point Reserve (30 square miles) was allocated for Gambler and his followers. They were given this appropriation at Silver Creek, situated approximately five and one half miles southwest of the present day Binscarth Manitoba.

Clerk of the Privy Council, J.D. Cote approved this allocation by Chief Waywayseecappo on April 27, 1881. This was recorded on July 27, 1881 and confirmation of Gambler's reserve became effective on May 17, 1889, eight years later. Two years previous to this confirmation, Longclaws, Gambler and their followers decided to return to Lizard Point, claiming that there was insufficient wood and water available at Silver Creek. In 1887, Gambler and his followers returned to Lizard Point, giving as a reason, the shortage of hay land at Silver Creek. There was also some indication the land survey at Silver Creek did not place the reserve exactly where Gambler had originally requested it. The resultant location excluded the wood and hay areas across the river. This was not a problem in the early 1880s, as there were few other people in the region and the group continued to make use of this land and its resources in spite of its location off-reserve. However, as settlement and immigration increased Gambler recognized that these practices could not continue. He made several efforts in 1885 and 1886 to make a land exchange for land with better hay and wood resources but was rebuffed or ignored by officials. An additional reason to move was that the Lizard Point Reserve was much closer to their traditional hunting and trapping areas. Between 1880 and 1890 some of Gambler's followers joined the Indians who lived at Valley River, leaving only members of the Tanner family living at Silver Creek. The census of 1901 shows that by that year, only 14 people remained at Gambler Reserve:

John Tanner (age 40), wife Marie (35), 5 sons and 2 daughters;  
Ah-pa-tis' widow (age 69);  
John Cook (Pa-pa-mas, age 21);  
Mrs. Swan (age 40); and  
Nazakeeass (Jim Tanner, age 24) and his wife.

By 1905, only John Tanner and his son Joseph Tanner and their families remained at Gambler. Note that of Gambler's brothers, Joseph Tanner (*Kakashaway*, Bright Star) died at Waywayseecappo in 1893. His widow then lived at various locations in the North West Territories. His daughters took Métis scrip one year after his death (1894). Basil Tanner later transferred to the Cowessess Band. Alexander Tanner (*Pawanaway-askung*), Tommy Tanner (*Kakeewaycomo*) and John *Cheton* Tanner [d. 1937], and his wife May [d. 1922] stayed at Silver Creek, but in 1894 they took Métis scrip and were discharged from Treaty status. Other relatives such as Ambroise Fisher also took scrip as Métis, in 1900 Ambroise was granted 80 acres. Because of legal difficulties, Alexander later fled to North Dakota. Gambler had two other brothers, Joseph (*Kasesaway* or Bright Star) and Edward (or *Ahjjukoonce*).

*Kasesaway* (*Kissoway*) was a trader and freighter on the St. Paul-Pembina-Winnipeg route, he was known to have as many as 200 Red River carts on the road at one time. He married Chief Yellow Quill's sister and was a member of Yellow Quill's band. He died in 1897 at the Crooked Lake Reserve. *Ahjjukoonce* (Edward) never lived on Gambler's reserve. He likely lived at White Earth reserve in Minnesota, having moved there in the 1870s.

From 1874 until 1893 Gambler was Chief at Silver Creek. With his wife *Kaytepaytonook* and his family, he lived in a converted granary which, according to the Indian agent, was, "partitioned, whitewashed, a good comfortable dwelling." He owned fine horses, cattle, geese and pigs. He had fifty acres broken and had a large stable and other buildings. For pets he had a moose calf and later a young adult moose. He and a neighbour purchased a mower and a

rake together to further their farming activities. In his later years living on the Silver Creek Reserve, Gambler provided a home for his aunt Poopie, widow of the Reverend James Tanner. She left his care in 1910 to live with her son John and his wife at Kinosota, Manitoba.

Gambler moved to Waywayseecappo's Reserve in 1887 and then moved on to Pine Creek in 1897. Eventually, Gambler withdrew from the Birtle Agency on June 29, 1898. Edmund Morris records in his diary (August 30, 1908: 90) "The Gambler lives at Shoal Lake between Lizard Point and Minnedosa." According to the recollection of others he moved to Valley River and then to Pine Creek, near Camperville Manitoba, where he became a member of that band. He spent the last years of his life at Big Stone in the Riding Mountain. He died Jan. 22, 1916 at Elphinstone while living with his daughter at Keeseekowenin. He was buried on Indian land at Clear Lake (Manitoba Free Press, Jan. 29, 1916).

### **Tanner (Turner), "Apichito" Jean Baptiste. (b. 1853)**

Jean Apitchito Tanner was born on August 20, 1853, the son of Thomas DeCorby Tanner and Marie Neshotokoway Neukatek Ledoux of the Qu'Appelle Valley. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Turner (Pee-chee-too) was married to Victoire Boyer (Métis), they also lived in the Qu'Appelle Valley. Victoria Boyer, born August 2, 1854 at St. Francois Xavier was the daughter of Louis Boyer and Madeleine Trottier. She died south of Wood Mountain in 1881. Victoria's brother David Boyer is also listed here as one of the petitioners.

Tanner, Jean Baptiste; for his deceased wife Victoire Boyer; address: Fort Ellice; born: 1852 at Grand Coteau; died: Summer, 1881 South of Wood Mountain; father: Louison Boyer (Métis); mother: Madeleine Trottier (Métis); married: 1875 at Winnipeg to Jean Baptiste; Tanner, deponent; children living: Emilie and Joseph; children deceased: 1; heirs: Jean Baptiste Tanner, \$80.00; Emilie Tanner, \$80.00; Joseph Tanner, \$80.00; claim no. 1365.

### **Tanner, John (1839-1932)**

John Tanner, the son of Reverend James Tanner, was a veteran of the American Civil War. John was born on August 17, 1839 at Torch Lake (Lac du Flambeau), Wisconsin. John had just started farming in Tearn county near his home at St. Joseph when the Civil War started. In August of 1862 he went to St. Cloud to enlist as a private in the Union Army's Ninth Regiment of the Minnesota Voluntary Infantry. He fought for three years before taking an honorary discharge at Fort Snelling near St. Paul, Minnesota.

While he originally lived in Minnesota, following the war he found that his family had moved across the border and were living near Portage la Prairie. At the time his father's half brother, Picheito Tanner was an important chief of the Red Lake tribe located in the Portage-Delta-White Horse Plains area. Thus John came to Manitoba around the time of his father's death, and with his wife Catherine, and his mother, Poopie, took up residence along the Little Saskatchewan River, near the Fort Ellice Trail. Here he established a ferry, post office, and store at Tanners Crossing. This was the beginning of what was to become the Manitoba town of Minnedosa. During the early 1880s, white agriculturists from Ontario were populating the area around Tanner's Crossing. Like other mixed-bloods who were not comfortable with this, the Tanner family left Manitoba in 1881 to settle further west at Prince Albert. They lived there until 1912. When this area became more densely populated with agriculturists from the East, John Tanner again moved, this time back to Manitoba, to the Métis community of Kinosota. He lived there until his death in 1932, leaving no direct descendants.

While scouting near Fort Abercrombie in 1863, John had sustained a serious rupture and as a result of complications she could not father children. In 1869, he married Catherine Trottier, daughter of Joseph Trottier of S. Mary's and the widow of HBC Factor John Sinclair.

### **Tanner, Joseph "Kissoway or Ke-she-sha-way." (1822-1897)**

Kissoway was the son of Chief Pechito Tanner. He married Angeliqne Clermont (b.c. 1815), then married a sister of Yellow Quill,<sup>2</sup> both Métis descendants of a French fur trader Bouron dit Clermont. He was a member of Yellow Quill's band. Joseph Tanner and Chief Yellow Quill's sister were both members of Yellow Quill's band. They had one daughter, Julie, born in 1849 at Portage la Prairie. She married John Wells of St. Francois Xavier. Joseph died in 1897 at the Crooked Lake Reserve in what is now Saskatchewan.

Joseph (*Kissoway*) Tanner was another son of Chief Picheito Tanner and a brother of Chief Gambler Tanner. He was probably born in the Red Lake area of Minnesota since the Red Lake Band moved freely back and forth across the international border. Joseph was the grandson of John "Falcon" Tanner and his Saulteaux wife, Red Sky of the Morning.

*Kasheshaway* (*Kissoway*) was a trader and freighter on the St. Paul-Pembina-Winnipeg route, he was known to have as many as 200 Red River carts on the road at one time. On June 6 of 1874 Lieutenant Governor Alexander Morris wrote to the Minister of the Interior on risks faced by the British – American Boundary Commission after interviewing Kissoway. He noted:

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<sup>2</sup> Identified variously as Equawezanse/ Sqwasis/ 'Little Girl'? and/or Nesko-te-koway.

“In many ways ‘Kissoway is a remarkable man, he is a pure Indian [sic] – a Saulteaux, having no knowledge of either the French or English language – nevertheless he carries on a very large trade, and, I am informed, imports his own goods from England. He bears a high character for truthfulness and impressed me most favourably by his intelligence and anxiety that steps should be taken to prevent any possible trouble with the Indian nations. It would seem from his statement that the cause of probable difficulties is the presence of the American force on the Boundary Survey – The Indians have great confidence in the British ... The hostility of the Sioux is so great, to the Americans, that the American portion of the party should be instructed by the U.S. government to treat the Indians properly, and carefully avoid all cause of trouble.”

Joseph first married Angélique Clermont and they had a daughter, Marie born in 1842 at Fort Ellice. Marie married Jean Nolin of St. Vital.

Children of Joseph Tanner and Angelique Clermont:

- Marie was born in 1842 near Fort Ellice; the daughter of Joseph “Ke-she-sha-way or Kissoway” Tanner (b. 1822) and Angelique Clermont (Métis). Marie lived with her mother in Manitoba until 1855 when they went to the NWT. They lived in the family of Jean Dumont in Saskatoon until she married Jean Baptiste Nolin (baptized February 16, 1834 at St. Boniface). The couple then moved to St. Joseph’s in North Dakota. Jean Baptiste and Marie Tanner married in 1863 at St. Boniface. Jean Baptiste was the son of Joseph Nolin (1804-1872) and Louise “Lizette” Frederic (b. 1812). He was born at Pembina. He died on February 19, 1872 in Ste. Agathe Parish. Joseph Marie and Jean Baptiste followed the buffalo hunt living first at St. Joseph, North Dakota then in the Souris River valley in the Mishikab Desjarlais Camp. Then they lived with the buffalo hunters at Wood Mountain who hunted down into the Cypress Hills and along the South Branch of the Saskatchewan River. At the time Marie made her scrip application they had been living near Swift Current on the South Branch for seven years.

Tanner, Marie; address: Swift Current; born: 1842 near Fort Ellice; father: Joseph Tanner or Petito (Métis); mother: Angelique Clermont (Métis); married: 1863 to Jean Nolin at St. Boniface; children living: Marie Louise; children deceased: 1; scrip for \$160.00; claim no. 911.

- Bazile Pitchito, born circa 1845.

Children of Joseph Tanner and Yellow Quill’s sister:

- Julie Tanner, born 1849 at Portage la Prairie, she married John Wills (Wells) in 1869, after marriage they lived at the Dirt Hills in south-central Saskatchewan.

Tanner, Julie; address: Battleford; born: 1849 at Portage la Prairie; father: Joseph Tanner or Ke-she-sha-way; (Métis); mother: sister of Chief Yellow Quill (Indian); married: Spring, 1869 at St. Francois Xavier; to John Wells Jr; children living: Salomon, John, Alexander and Isaac; children deceased: Abraham and Marie Athalia; scrip for \$160.00; claim no. 892.

Wells, John; heir to his deceased son, Joseph Isaac; Wells; address: Battleford, Saskatchewan; born: April, 1883 at Red Deer River, Saskatchewan; died: 14 July, 1889 at Bresaylor, Saskatchewan; father: John Wells, Sr. (Métis and deponent); mother: Julia Tanner (Métis); scrip cert.: form D, no.1227 for \$240.00; claim no. 462.

### **Tanner, Picheito. (d. 1872)**

Picheito Tanner was the eldest son of John “Falcon” Tanner (The White Indian) and his Saulteaux wife, Red Sky of the Morning. There were two daughters as well, but nothing is known of them. The historical record indicates that Chief Picheito Tanner moved west into the Assiniboine River valley, from Portage La Prairie very soon after his half-brother Rev. James Tanner was killed in 1870. Picheito was known at various times as Little Pheasant, Pheasant Tail or Rump, Le Croup de Pheasant and *Nahawananan*. His oldest son was Gambler Tanner,<sup>14</sup> also known as, *Atakawinin* or *Otahaoman* or possibly James. Hugh McKay, former Chief at Waywayseecappo, says that the correct spelling of Gambler's Indian name is *Odit-ta-gay-win-nin*.

Picheito was a leader of his mother’s people, the Red Lake Saulteaux, who lived in the White Horse Plains, Portage la Prairie Delta area. Picheito lived in the largest house in Portage la Prairie, near the main road leading into the

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<sup>14</sup> Archdeacon Cochran states that when he arrived in Portage la Prairie in the early 1850s both Picheito (Image) and Atakawinin (Gambler) were living there as permanent residents (Garrioch, 1923: 94).

settlement (presently the corner of Crescent Ave. and Broadway). He had many souvenirs in his home, such as glass candlesticks and mechanical toys, which he brought back from his many trips to the United States. He was known as a man with a taste for elegance and comfort. He is thought to have been the Chief, *Nahawananan*, who signed Treaty No. 1 on August 3<sup>rd</sup> 1871. Sometime after this, he took his band to the Fort Qu'Appelle region and died there around 1872. His chieftanship thereby passed to his son Gambler Tanner.

During the 1870s, Picheito's other sons attached themselves to a group of their Métis relatives who were making a last attempt at the buffalo robe trade. They followed the buffalo robe trade west to the vicinity of Buffalo Lake Alberta, then south into Montana. They were eventually forced out of Montana by US troops (except for the Plains-Ojibway who remained on Rocky Boy's reserve). A number of these hunters then congregated at the Cypress Hills near Fort Walsh. A number of Tanners appear on the Treaty Annuity Paylists at Maple Creek Saskatchewan. The Tanners are reported to have moved from there to Silver Creek to join their brother Gambler in the early 1880s. Three other families also moved to Gambler Reserve from Maple Creek about the same time: namely, Jandrew, Kakaneeshik and Maqua (Black Bear). Cowessess and the balance of the Plains-Ojibway were eventually persuaded to move from Cypress Hills to the Qu'Appelle Valley because the American government was pressuring Canadian authorities not to settle them along the US border.

**Tanner, Thomas DeCorby.** (b. 1820)

Thomas Tanner was the son of Chief Picheito Tanner and the younger brother of Chief Gambler Tanner. He was probably born in the Red Lake area of Minnesota since the Red Lake Band moved freely back and forth across the international border. In 1836, he married Marie Angelique Ledoux at Turtle Mountain near what is now Belcourt, North Dakota. Marie's mother was Wehwashk. Their children were: Jean Baptiste who married Victoire Boyer (born 1852 at Grand Coteau) in 1875 at Winnipeg; Angelique, who was born 1850 at Carlton. She married Joseph Descheneaux in 1869 at St. Albert ; and Marie, born 1854. She married Jean Belhumeur dit Monet on May 27, 1874 at Duck Lake.

**Tanner, Thomas "Ka-Kee-Way-come."** (b. 1845)

Thomas "Ka-Kee-Way-come" Tanner was admitted to Treaty with Yellow Quill's Band. Now No. 104 Gambler's Band, born May 1845, the son of Pe-chi-to, who was the son of John "Falcon" Tanner (American) and Ah-pa-tus (No. 92 Gambler's Band), drew treaty payments at Winnipeg, 1875, then twice at Cypress Hills, the 1881-1893 at Maple Creek with Gambler's Band. He married Margaret Polette circa 1873 then formally in July 1890. Margaret Polette (b. January 1854) was from Shoal River then Cote River, daughter of Joseph Polette (American ) and Nay-quatook. They drew payments at Cypress Hills in 1878, 1879 and 1881-1893 at Maple Creek. Thomas withdrew from Treaty on March 27, 1894. She withdrew from Treaty on April 18, 1894. Their son Joseph born 1875 was trained as a blacksmith at residential school. December 30, 1900 chief Astekeesic of Waywayseecappo requests that widow Thomas and family be admitted to his band.

Tanner, Thomas (One of the heirs of his father Decorby Tanner (or Pechito)) - Scrip number 13071 - Amount 11.42\$. 1899/01/13. File.

RG15-D-II-8-f. Volume/box number: 1393. File number: 500273.

Applied on purchase of the NE 2-7-26 W1 00011088639.

**Taylor, Alexander.** (b. 1844)

Alexander was a Red River born Half-Breed married to Mary McDonald (also Métis). He was a Poplar Point farmer who opposed Riel and was captured along with the Portage Gang on February 17, 1870.

**Taylor, Cora** (1936-)

Métis author Cora Taylor was born at Fort Qu'Appelle, Saskatchewan, and moved to Edmonton in 1955. An established, award-winning children's book author, she began her writing career as an editor of the *Alberta Poetry Yearbook*. Since then, she has written many articles and short stories for a variety of Canadian periodicals.

Cora Taylor's first major success came with her first novel, *Julie. The Doll*, which featured artwork on its cover painted by her daughter Wendy Mogg, was her second novel. *Summer of the Mad Monk*, a story set during the Depression followed in 1932. Her fourth novel, *On the Wings of a Dragon*, has been her most popular work. Since then she has released *Out on the Prairie*, *The Deadly Dance*, and the *Ghost Voyages* series.

**Taylor, David.** (b. 1837)

David was a Red River born Half-Breed married to Nancy Bird (b. 1835). He too was a Poplar Point farmer who opposed Riel and was captured along with the Portage Gang on February 17, 1870.

**Taylor, Edward.** (b. 1841)

Robert Taylor (b. 1836) and Edward Taylor (b. 1841) were both members of the 49<sup>th</sup> Rangers, the Métis Scouts of the 1873-74 Boundary Commission. Edward Prince Taylor was baptized on Feb. 1, 1841 at St. John's, the son of George Taylor II and Jane Bruce or Prince and younger brother to Robert Taylor. He married Mary Sabiston on June 23, 1862 at St. Andrew's and later married Sarah Stevens on June 15, 1871 at St. Andrew's. He had three children with Mary and 11 with Sarah.

**Taylor, John, M.L.A. (1834-1925)**

This Scottish Half-Breed was born at Middlechurch, educated at St. Paul's School and was chosen by Bishop David Anderson to be trained to teach on the Indian settlements. He was the son of James Taylor and Mary Inkster. He married Flora Campbell. He was the first schoolteacher at Headingley and represented that area in the convention of 1870. John was an English-speaking delegate to the 1870 Convention of Fourty, then he was part of the armed party from Portage la Prairie that was imprisoned by Riel. Later, he was a magistrate and was elected to the Manitoba legislature as MLA from Assiniboia in 1871. He was Minister of Agriculture during 1878-79.

**Taylor, George. (1829-1919)**

George Taylor was a member of the Palliser Expedition. The Palliser Expedition, (1857-60), was initiated by John Palliser, who submitted to the Royal Geographical Society a plan to travel from the Red River Colony to and through the Rocky Mountains along the unsurveyed American boundary. The society expanded the project into a scientific expedition and applied for a grant of £5000 from the imperial government, which was then facing the problem of the future of the Hudson's Bay Company territories.

Palliser arranged to employ a number of Métis (12) and other Red River men to assist his scientific party. They were to explore the old North West Company canoe route west from Lake Superior, the plains south of the North Saskatchewan River and the southern passes through the Rockies and find badly needed information about them. Dr James Hector was appointed geologist and naturalist, Eugene Bourgear botanical collector and John W. Sullivan secretary and astronomical observer. Magnetical observer Lt. Thomas W. Blakiston brought his delicate instruments by way of the Hudson Bay to join them on the prairies.

George Taylor was born on October 1, 1829 at York Factory, the son of George Taylor II and Jane Bruce or Prince. George married Isabella Cooper, the daughter of Charles Cooper and Catherine Thomas in 1850 at St. Andrews. George was a sailor for the Hudson's Bay Company before accompanying the Palliser Expedition across the West in 1857. He later settled near Lower Fort Garry and in 1879 moved west to Prince Albert to homestead. He died in Edgerton, Alberta.

In 1827 the HBC sent his father George Taylor II on a journey to ascertain the American Boundary Line and in his journal of 1827-28 (Hudson's Bay Archives B.235/a/9) Taylor records arriving at the site of Old Brandon House on 3rd November, 1827, where he met Cuthbert Grant's people.

His brothers, Robert Taylor (b. 1836) and Edward Taylor (b. 1841) were both members of the 49<sup>th</sup> Rangers, the Métis Scouts of the 1873-74 Boundary Commission. In 1872, the formal survey of the border between Canada and the United States began. The Commission surveyed from the Northwest Angle of the Lake of the Woods to the Red River over the winter of 1872-73. They used Métis guides and Chippewa men to assist them with this task. The British Commission employed William Hallett and 30 armed Métis guides and scouts.

George Taylor Sr. (1798-1844), father of George Jr., Robert and Edward Taylor, was a sloop master and surveyor for the Hudson's Bay Co.; his service record is shown below.

NAME: TAYLOR, George Jr.      PARISH: Native of Hudson Bay      ENTERED SERVICE: 1819      DATES: b. ca. 1798; d. 15 Nov. 1844;  
(Surveyor)      (A.16/48, fo. 142)

Appointments & Service				
Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
1819-1820	Clerk	York Factory		A.16/39, p. 456
1820-1821	Clerk	Churchill		A.16/39, p. 456
1821-1823	Sloop master	Severn		A.34/1, p. 48; A.16/41, p. 465
1823-1824	Clerk, sloop master		York Factory	B.239/k/1, p. 58; A.34/1, p. 48
1824-1826	Clerk		York Factory	B.239/k/1, p. 92; A.34/1, p. 48
1826-1827	Clerk & sloop master	York Factory	York Factory & Churchill	B.239/k/1, p. 176; A.34/2, fo. 49d
1827-1828	Sloop master	Fort Garry	Red River	B.239/k/1, p. 210; B.235/a/10-11
1828-1829	Clerk [appointed but did not reach there]		Columbia	B.239/k/1, p. 250
1829-1830	Clerk	Oxford House	Island Lake	B.239/k/1, p. 268
1830-1832	Clerk	York Factory	York Factory	B.239/k/1, p. 291, 315
1832-1834	Master	Lake Winnipeg Vessels		B.239/g/12-13
1834-1835	Clerk	disposable	Red River	B.239/g/14
1835-1836	Clerk	disposable		B.239/g/15
1836-1837	Surveyor	Fort Garry	Red River	B.239/k/2, p. 133
1837-1838	Clerk		Red River	B.239/g/17; D.4/23, fo. 162-162d
1838-1844	Surveyor		Red River	D.4/23, fo. 162-162d
1844, 15 Nov.	died			A.16/48, fo. 142; B.239/k/2, p. 180, 201, 223, 253, 275, 325

Maps: "Sketch of the Route Between York Factory and Red River Settlement...Fall 1827" B.235/a/10  
 "Plan of Red River Colony...1836, 7 & 8" E.6/14; G.1/59  
 "Winter Road from Foxes River to Oxford Ho. 1833" G.1/61

Wife: Jane Prince, a native of Albany, m. 11 January 1828 E.4/1, fo. 222

Children: Mary, b. 12 Oct. 1828 (B.235/a/11, fo. 64); Jane, George, bapt. 2 Aug. 1833; Victoria, bapt. 11 Dec. 1834;  
 Robert Alexander, bapt. 9 Mar. 1836; Sarah, bapt. 8 July 1838; Edward b. ca. 1840

Search file: "TAYLOR GEORGE"



Taylor, George Jr. (1798-1844) (fl.1819-1844) JHB/ek April 1988 reformatted 11/99 CAW

### Taylor, Margaret. (1805-1885)

Margaret Taylor was born on Hudson's Bay in 1805. She was the daughter of Jane, an Indian woman and George Taylor the HBC's sloopmaster. Her parents had at least eight children. George returned to England in 1815 leaving Jane and the children behind. At age 21, Margaret Taylor became the Métisse "Country wife" of Sir George Simpson, the Governor of Rupert's Land. She accompanied him on his historic voyage by canoe to the Pacific Ocean in 1828. After bearing him two sons, she was abandoned by Simpson when he married his English cousin. Margaret then married a French Canadian voyageur, Amable Hogue. Hogue had been among Simpson's elite voyageur crew. In return for his Company service, Hogue was given a river lot on the Assiniboine River west of the Forks.

#### Reference

Welsh, Christine. "Voices of Our Grandmothers: Reclaiming Métis Heritage." *Canadian Literature*, Vol. 131, 1991: 15-24.

### Taylor, Robert. (1836-1919)

Robert Taylor (b. 1836) and Edward Taylor (b. 1841) were both members of the 49<sup>th</sup> Rangers, the Métis Scouts of the 1873-74 Boundary Commission. Robert Alexander Taylor was born in 1836 at Fort of the Rockies and baptized at St. John's on March 9, 1836, the son of George Taylor II and Jane Bruce or Prince. Robert married Eliza Voller the daughter of James Voller and Nancy Birston. He died March 26, 1919. He is the brother-in-law of Edward McKay another member of the 49<sup>th</sup> Rangers.

### Taylor, Thomas Jr.

Thomas was the maternal grandson of a HBC Chief Factor. Thomas entered HBC service in 1847 as an apprentice clerk and was promoted to Chief Trader in 1860.

### Taylor, W.H. "Bill".

Bill was the son of Thomas Taylor and Caroline Kennedy, the daughter of Captain Kennedy. Bill was a pioneer schoolteacher of the north and an Indian Agent for many years. He was born at Lower Fort Garry and was educated at Emmanuel College at Prince Albert. In 1892, he was appointed schoolteacher at The Pas Day School, and later taught

at Moose Lake. He then began working for the HBC and was post manager at Manitoba House and at Fort Pelly. He then left to become Indian Agent at Kamsack, The Pas and Norway House before transfer to Regina as assistant to Commissioner Graham. In his later years he returned to teaching school in Manitoba at Big Eddy and Cedar Lake.

**Tchehasaso.** (1853-1916)

See entry under **LaFond, Jean Baptiste.**

**Teillet, Jean**<sup>3</sup> (BFA, LLB, LLM) (1953-)

Jean Teillet is a lawyer, professional dancer and actor, artist, choreographer, academic, volunteer, and Métis patriot. A highly respected practicing lawyer, Jean Teillet is the great-grandniece of Louis Riel and is the niece of Roger Teillet, a Liberal MP and cabinet minister under Prime Minister Lester Pearson. She is a founding member of the Métis Nation of Ontario and of the *National Aboriginal Moot* at the University of Toronto Faculty of Law. She has been called to the bar in Ontario, British Columbia, the Northwest Territories, and Manitoba. She is a partner of the law firm of Pape Salter Teillet.

A former modern dancer, she left that profession to attend law school and pursue a career in Aboriginal rights law. She was vice-president and secretary-treasurer of the Indigenous Bar Association of Canada. As a legal consultant to the Métis National Council, Jean Teillet has been involved in the ongoing Métis legal battles with the Government of Canada concerning Métis land rights, harvesting rights, commercial harvesting, and self-government. Jean Teillet was awarded the first ever Lincoln Alexander Award in 2002 by the Law Society of Upper Canada. This award recognized her outstanding contributions and commitment to the legal profession and to community service. In 2005, she received the Aboriginal Justice Award from the Native Law Students of the University of Alberta, which recognized her outstanding contributions to Aboriginal Justice Initiatives. In 2007, the University of Windsor Faculty of Law created the *Jean Teillet Access to Justice Scholarship*. Her publication, *Métis Law in Canada*<sup>4</sup>, updated regularly since 1999, is the most comprehensive resource on Métis legal matters.

For 25 years, Jean Teillet worked in professional theatre as a dancer, writer, actor, teacher, choreographer, and director with the Toronto Dance Theatre, Toronto Workshop Productions, Danny Grossman Dance Company, Theatre London, Studio Seven, CKRC Radio, and several other performance organizations. She got her start as a teenager in Winnipeg writing and taping daily editorials at CRKC radio. Next, she worked as a professional dancer and actress in Winnipeg and Toronto and choreographed for theatre, including several productions for George Luscombe at Toronto Workshop Productions.

Jean Teillet produced live staged events for corporate and theatrical sponsors such as Major League Baseball, Toyota, Ontario Place, Kellogg's, and Owl TV. She also produced musicals, puppet shows, plays, dance, and even a circus. The venues included theatres, stadiums, auditoriums, schools, and outdoor amusement parks. She also produced records, books, musical scores, and merchandise in support of these productions. In a long career as a visual artist, she has had several shows and her work is in private collections in the United States and Canada. One of her pieces, "The Two Row Wampum Belt," hangs in the Law School of the University of Toronto.

Jean Teillet was the lead lawyer on the *R vs Powley* Métis hunting rights case, which she argued before the Supreme Court of Canada on March 17, 2003. She was successful in this decade-long battle to reaffirm Métis rights under Section 35 of the *Constitution Act* of 1982.

Jean Teillet has given numerous lectures in Canada, the United States, and overseas. These lectures include issues such as: working pro bono, access to justice, the relationship between environmental law and Aboriginal rights, Métis rights, and the role of an Aboriginal lawyer. Her pro bono legal work and community involvement has been extensive.

**Teillet, Philippe Martin.** (b. 1950)

Métis scientist Philippe Teillet is the son of Roger Teillet noted below. Philippe is an adjunct professor in the Department of Geography, University of Ottawa. He is employed as a research scientist by Natural Resources Canada. He holds a BSc. from the University of Ottawa and MSc. and PhD. From the University of Toronto Department of Astronomy and Astrophysics. His 1977 dissertation was entitled "Differential Rotation and Meridional Circulation in Stellar Atmospheres." At the 23<sup>rd</sup> Canadian Remote Sensing Symposium Dr. Teillet was awarded "Best Symposium Paper," for "A Lifetime Radiometric Calibration Record for Landsat Thematic Mapper."

**Teillet, Roger, M.L.A., M.P., P.C.** (1912-2002)

Red River Métis Roger Teillet was the grandson of Louis Riel's younger brother, Joseph. He was born on August 12, 1912 in St. Vital, across the road from the present Riel House historical site. He attended College Saint-Boniface but was forced to leave after two years because of the Depression. He apprenticed at the Banque Nationale then joined the Royal Canadian Air Force 17 days before Canada entered World War II. He served as a navigator in the 35

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<sup>3</sup> Resume of Jean Teillet at [www.pstlaw.ca/resources/Jean\\_Teillet-Resume.doc](http://www.pstlaw.ca/resources/Jean_Teillet-Resume.doc).

<sup>4</sup> *Métis Law in Canada*. <http://www.pstlaw.ca/publications.html>.

Squadron and was shot down while on his 25<sup>th</sup> night bombing raid (August 23, 1942). He parachuted behind German lines at Recy, France thus becoming a member of the “Caterpillar Club” for airmen saved by parachute on land. He evaded capture for 15 days before he was taken prisoner. He was imprisoned at Stalag III (Sagan, Germany). During the Great Escape from this camp, later immortalized in movies, Roger was number 136 on the escape list. Seventy-six men got out before their escape tunnel was discovered. Seventy-three of these men were recaptured and the Germans shot fifty of those. When the Russians entered Germany in January 1945, the prisoners were herded back and forth across Germany and many perished on the “death marches.” The British liberated Roger and his group on May 6, 1945, Roger weighed only 127 pounds when liberated. Subsequently, he always wore his Bird in a Cage pin, the symbol of imprisoned flyers.

Upon returning to Winnipeg, Roger opened an insurance agency and settled down with his wife Jeanne. He then ran in the provincial election and served as a Liberal MLA under Premier Douglas Campbell. He then ran federally and was elected as an MP in 1962. Prime Minister Lester B. Pearson made him minister of Veterans Affairs in April of 1963. In 1968, after Pierre Trudeau’s election call, Teillet lost the Liberal nomination to Joe Guay by 100 votes. Trudeau subsequently named Teillet as head of the Canadian Pension Commission and gave him a mandate to reform veterans’ pensions. He always said that this was his proudest accomplishment. Roger retired from the commission in 1980 and they continued to live in Ottawa. His wife Jeanne predeceased him in 2000. (Contributed by Kathleen Teillet.)

Reference:

Teillet, Kathleen, “A Manitoba native son is laid to rest.” *Winnipeg Free Press*, May 12, 2002: A4.

### **Teillet (Schick), Yolande<sup>5</sup> (1928-2006)**

Yolande Teillet, from St. Vital, Manitoba, was one of the first Métis women to play professional baseball in the United States and is in the Baseball Hall of Fame in Cooperstown. A catcher, she was a Canadian member of the All-American Girls Baseball League (AAGBL) from 1945 to 1947. She played for two years for the Fort Wayne Daisies. Yolande Teillet is the daughter of Camille Teillet and Sarah Riel. Her grandfather was Joseph Riel, the younger brother of Louis Riel.

The AAGBL scouted in Canada, and six Manitoba women were selected. At the time she was scouted, Yolande was playing for the St. Vital Tigerettes. In 1945, her team, the Fort Wayne Daisies, finished second (62-47 record) to the league champion Rockford Peaches. The Rockford Peaches have been immortalized in the movie “A League of Their Own.”

Yolande’s grandfather, Joseph Riel, married Eléanor Poitras on April 30, 1884, and was subsequently married to Amanda Perrault in 1894. He remained at the family home in St. Vital and farmed. He was always active in Red River Métis associations. Camille, Yolande’s father, although not Métis, was a very active member of L’Union Nationale Métisse Saint-Joseph du Manitoba. She is the sister of former Manitoba Member of Parliament, Roger Teillet.

Yolande noted that they converted from softball players to hardball. The ball used in the AAGBL was somewhat larger than a regulation hardball used by the men’s professional leagues.

Yolande was inducted into the Canadian Baseball Hall of Fame in June of 1988. Also in 1988, the National Baseball Hall of Fame in Cooperstown, New York honoured the AAGBL with a permanent display, and listed the names of each player. Similarly, the Manitoba Baseball Hall of fame inducted Yolande in 1988. Yolande died in Winnipeg on January 26, 2006 at age 78.

### **Thom, Gerald.**

Gerald Thom became interim president of the Métis Nation – Alberta after the death of Larry Desmeules in 1992. He went on to win the following election but cut his term short due to illness in 1993.

### **Thomas, Adelaide Morin. (1847-1957)**

By Audreen Hourie

Adelaide Morin, the daughter of Métis parents Genevieve Rouix (Roy) and Pierre Morin, was born at Ile à la Crosse in 1847. The family moved to Brochet and there Adelaide met dashing George (Geordie) Thomas, born to a Métis family at Brochet in 1840. He became Hudson's Bay Factor at Moose Factory. They were married at Brochet in 1864, at a time when the Civil War was still raging between the northern and southern United States. With the exception of a few trips to Selkirk by York Boat, Adelaide spent most of her life in the hard north. Adelaide lived to be 110 years old. “She made history – then outlived it.”

Geordie Thomas died in 1927, at the age of 87 years old and is buried in the St. Luke's Anglican cemetery at Balsam Bay, Manitoba. Until about 1952, Adelaide lived alone in a tiny home at Traverse Bay, Manitoba. There she

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<sup>5</sup> This biography is based on interviews with Yolande Schick (née Teillet) and her niece, well-known Métis lawyer Jean Teillet.

snared rabbits and trapped muskrats to sell for provisions. As she did almost one hundred years ago, Adelaide continued to live off the land. She netted fish when the water was open, and in winter drilled holes in the ice for her catch. Close at hand was a grove of Maple trees that Adelaide tapped and boiled down the sap. Now almost a forgotten art in Manitoba, maple syrup was a vital part of her existence; a few quarts to her diet during the year. "The taste of Pemmican; the life of the north;" Adelaide would say; "is still fresh in my mouth..." Ile a la Crosse was a depot for Pemmican storage and Adelaide became an expert at making the "condensed" food that was often the only rations for northern explorers and trappers. Adelaide often shared her recipe for Pemmican. She would dry the lean parts of the meat in the sun, then pounded it into a paste with a mixture of fat. The result was a flavored with acid-type berries such as saskatoons. Pemmican was truly the lifeblood of the north.

Adelaide lived near her sister-in-law Sophia Linklater-Thomas (Daniel) at Traverse Bay. The two women shared a lifestyle and made long leather Métis coats. The coats were designed with fringes and intricate beadwork. A mixture of cornmeal and kerosene was used to clean the leather coats. Sophia also made rabbit robes (blankets) which she sold to the Hudson's Bay Company along with the Métis coats. The fleshing tools of the two Métis women were part of the Hudson's Bay Company Collections and are now in the museum collections at the Manitoba Museum of Man and Nature in Winnipeg.

In her later years, Adelaide lived with her daughter Josephine Orvis at Traverse Bay. Retiring early at family birthday celebrations to the tune of the Red River Jig and over a century of memories, Adelaide died at 110 years of age in 1957. She is buried at St. Margaret's Roman Catholic Church cemetery at Traverse Bay. (Contributed by Great Granddaughter Audreen Hourie of Grand Marais from her recollections, those of Helen Hourie of Stony Point, the history of the R.M. of St. Clements, and memories of the women in the family.)

### **Thomas (Christie), Anne (1795-?)**

Anne Thomas was born on December 29, 1795 at Moose Factory, the daughter of John Thomas Sr. (b. 1751, London) and his Cree wife Margaret (1754-1813). Around 1815, Anne Thomas and Alexander Christie (1792-1872) married "according to the custom of the country."

Anne Thomas was one of the (English)-Métis "First Ladies" of Upper Fort Garry during the time that her husband (a Chief Factor and a two-term Governor of Assiniboia) was in charge and rebuilding the Upper Fort in the 1830s. At the same time, he was supervising the building of Lower Fort Garry.

Anne Thomas and Alexander Christie's marriage was confirmed by the Church of England on February 10, 1835 at St. John's, Red River. Two of the couple's sons, Alexander (b. 1818) and William Joseph (b. 1824), and a grandson, Alexander, entered the Hudson's Bay Company's (HBC) service. Their son-in-law, John Black, married to their daughter Margaret Christie, was a chief trader at Red River.<sup>6</sup>

### **Thomas dit Tomma, Bernard. (b. 1859)**

Bernard was born in December 1859 at Qu'Appelle, the son of Joaseph Thomas (1816) and Marie Wakitipik (Michel) born 1825.<sup>7</sup> He married Eliza St. Denis in 1879, at Cypress Hills. He died in 1927 at the Crow Agency, she died in 1900 at Glasgow, Montana.

Bernard father- Joseph Thomas was the brother to Chief Gabriel Cote. Bernard and his brother Joseph (b. 1840) signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Bernard was band member # 4 of Little Child's (Cowessess) Band but he subsequently withdrew from Treaty in 1886.

He married Eliza St. Denis (b. 1860) in 1879, at Cypress Hills. Eliza died in 1900 at Glasgow, Montana. Bernard's second marriage was to Marie Rosalie Gosselin. He died in 1927 at the Crow Agency. In his scrip application made at Battleford he says he was a freighter between Cypress Hills and Fort Assiniboine.

Bernard and Eliza St. Denis had the following children;

- Mary Rosalie, b. April 18, 1881 "on the prairie". She married Clement Wells in 1901 at Medicine Hat.

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<sup>6</sup> In 1845, John Black married Margaret, daughter of Alexander and Anne Christie. From 1850 to 1852 Black served as chief accountant of the Upper Red River District. After his wife's death in 1854, he went to Scotland and Australia, returning to Red River in 1862 to become recorder and president of the General Quarterly Court of Assiniboia. Black acquired some legal training in Scotland; his procedures in the court were Scottish rather than English. In 1862, he joined the Council of Assiniboia. He was in office when the Red River Resistance began. He kept a moderate course. He was elected as an English delegate from St. Andrew's to the Convention of Forty in 1870 and was chosen as its chair. On February 4-5, 1870, he spoke at length against the immediate creation of a province and the continued use of an appointed council. He was subsequently chosen as a delegate of Louis Riel's Provisional Government to the Canadian government to negotiate terms of entrance into Confederation. In Ottawa, he was less enthusiastic than his colleagues about a large land settlement for the Métis. He left Ottawa for the United Kingdom before the agreement with Canada was fully implemented.

<sup>7</sup> Their children were: Marguerite Thomas, born 1840 in Qu'Appelle, Saskatchewan; married Alexander Ledoux on May 18, 1863 in St. Francois Xavier; Joseph Thomas, born 1840; Elise Thomas dit Roussin, born 1850 in Fort Pelly; married Jean Baptiste Laframboise on August 20, 1863 in St. Francois Xavier; LaLouise Thomas dit Roussin, born 1847 in St. Francois Xavier, married David Boyer on September 6, 1866 in St. Francois Xavier; Charles Thomas, born 1848; Francois Thomas, born January 3, 1857; Bernard Thomas born December 1859 at Qu'Appelle; and Adelaide Thomas, born 1863 in Qu'Appelle.

- Thomas, Mary; address: Montana; born: 18 April, 1881 on the Prairie; father: Bernard Thomas (Métis); mother: Eliza St. Denis (Métis); scrip cert.: form E, no. 36; claim no. 39.
- Marguerite, b. November 1, 1884 at Sweetgrass, Montana. She married Louis Riel McGillis in 1900 at Willow Bunch. She died in 1950 at Glasgow.
  - Louis, b. May 15, 1886 in Havre, Montana. He married Rose Dumont. He died at Chinook, Montana.  
Thomas, Louis; address: Glasgow, Montana; born: May, 1884; father: Bernard Thomas (Métis); mother: Eliza St. Denis (Métis); scrip cert.: form E, no. 38; file ref. 569317; claim no. 40. Says he has been living in Glasgow since 1894.
  - Mary Madeleine, b. August 28, 1889 in Sweetgrass, Montana. She married Robert Goodine in 1911 at Medicine Hat.
  - Frank, b. December 25, 1895 in Glasgow, Montana. He married Lucy Whiteman at the Crow Agency.

Bernard and Rosalie Gosselin had a son John Robert born October 23, 1907 at at St. Xavier, Big Horn County, Montana. He married Angeline Delisi in 1930 at the Crow Agency. He died in 1985 at St. Xavier  
Scrip

Thomas, Bernard; address: Cypress Hills; born: 1860 at Qu'Appelle Valley; father: Joseph Thomas (Métis); mother: Marie Adele (Indian); married: 1879 at Cypress Hills to Eliza; St. Denis; children living: Marie Euphrasine, Marguerite, Louis and 1 not christened; scrip for \$240.00; claim no. 837.

Scrip Certificate No. 699 Form B for \$22.85 in favour of Charles Thomas, an heir of Joseph Thomas.  
Siblings Scrip:

Ledoux, Marguerite; address: Swift Current; claim no. 6; born: 1840 at Lake Qu'Appelle; father: Joseph Thomas (Métis); mother: Marie Adèle (Indian); married: 1862 at St. François Xavier to Alexandre Ledoux; children deceased: Alexandre, Philomène, Isabelle, Marie, Alexandre, Charles and Marie; scrip for \$160.00.

Thomas, Elise; address: Maple Creek; born: 1845 at Fort Pelly; father: Joseph Thomas (Métis); mother: Marie Adele (Indian); married: 1863 at St. Francois Xavier to Jean Baptiste Laframboise; children living: Catherine, Caroline, Rose, Marie, Alexandre, Adelaide, Rosalie, Louis and 1 not baptised; scrip for \$160.00; claim no. 22.

Thomas, Lalouise; address: Swift Current; born: 1847 at St. Francois Xavier; father: Joseph Thomas (Métis); mother: Marie Adele (Indian); married: 1867 at St. Francois Xavier; to David Boyer; children living: Lalouise, Marie, Eliza, Marie Joséphine, Soloman; children deceased: Alexandre, Charles, William, Bernerd; scrip for \$160.00; claim no. 841.

Thomas, Adelaide; address: Swift Current; born: 1863 at Qu'Appelle Valley; father: Joseph Thomas (Métis); mother: Marie Adele (Indian); scrip for \$240.00; claim no. 840.

416  
DUPLICATE  
No. 272 Form G. A

Department of the Interior, Canada.

NORTH WEST HALF-BREED COMMISSION.

Wetlock Sept 17 1886

I hereby Certify, that under the power vested in me by an Order in Council dated 1st March, 1886, Richard Thomas, a Half-Breed, has proved to my satisfaction ~~that he is entitled to the scrip~~ that he was residing in the North West Territories previous to the 14th day of July, 1870, now ceded by the Indians, and that under Sub-Clause (E) of Clause 81 of the Dominion Lands Act, 1883, and the Orders in Council of the 29th March, 1885, and 1st March, 1886, is entitled to the scrip, to Scrip to the amount of 240 dollars.

The Scrip called for by this Certificate, amounting to 240 dollars, will be payable ~~when the same shall be delivered~~ to the person producing this Certificate. Said Scrip will be accepted at par in payment of Dominion Lands.

R. J. ...  
Commissioner.

Reg No  
N 46

Discharge from Treaty.  
Crooked Lake  
Indian Office,  
July 7<sup>th</sup> 1886.

To all whom it may concern:-

This is to certify that <sup>N 200</sup> Bernard Thomas, with his wife and two (2) children & former members of the Cowessess or Little Chiefs Band of Indians residing on the Reserve situated at Crooked Lake Assinaboia - North West Territories having fully complied with the requirements of Section 14 of the Indian Act 1880, as amended by Section 4 of the Act 4<sup>th</sup> Victoria Chapter 27, <sup>and hereby</sup> allowed (the approval of the Superintendent General of Indian Affairs having been given) to withdraw from the Indian Treaty with which <sup>they have</sup> been connected.

Indian Agent  
3<sup>rd</sup> Division 4

**Thomas, Charles. (1814-1904)**

Charles Thomas was born on February 5, 1814 at Fort Albany, the son of John Thomas Jr. and his Cree wife Meenish ("Little Mary"). His grandfather, John Thomas Sr., was Chief Factor at Moose Factory. Charles Thomas was selected along with a group of 20 sons of officers of the HBC to train for the position of postmaster during the 1840s and 1850s. The work record of Charles Thomas shows that he served as a postmaster from 1851 to 1873 at Deer Lake and Portage la Loche. He was married to Nancy Bouvier and they had at least three sons who also worked for the HBC. Charles died on April 27, 1904 and is buried at the Old Stone Church at Little Britain, south of Lower Fort Garry. (Contributed by Doreen Hood [Eyolfson].)

**Thomas, Charles. (1845-1925)**

Charles, also called Challius<sup>8</sup> (Châlins), was the son of Joseph Thomas dit Roussain (b. 1816)<sup>9</sup> and Marie Adele Wakitipik Michel. He was married to Helene Letendré (b. 1847), the daughter of Louis Letendre (b. 1801) and Marie Hallett at St. Boniface on June 13, 1870. They had nine children. They lived on the south half of Lot 48 (T43-1-3) in the St. Laurent Settlement southeast of his brother-in-law (Letendré). Charles and Helene lived next to François-Xavier Letendré on the south half of Lot forty-eight in Batoche. From time to time Charles operated Francoix-Xavier's post at Fort à la Corne. Charles was a member of Captain William Boyer's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. He was wounded in the arm at the battle of Tourond's Coulee. Charles was rescued at Tourond's Coulee by Edouard Dumont's arrival. Edouard gave him a coat because he was nearly frozen due to being pinned down in the water of the creek. Charles then headed up the hill after the soldiers but they had all retreated by then. On the last day of battle Moise Ouellette gives this account of the retreat toward Champagne's house:

Charles Thomas arrives with his gun and his rosary. 'What is Riel saying?' he asks. 'Does he say that we're going to win?' [Ouellette replies] 'Eh! What are you talking about? Haven't you noticed that we're running away like rabbits? How do you expect us to win?'<sup>10</sup>

### **Thomas, Constance (Eyolfson). (1936-2002)**

Connie was the daughter of a commercial fisherman, Joseph (Josie) Thomas<sup>11</sup> and Elizabeth Maud (Jennings)<sup>12</sup>. She was born at Traverse Bay, Manitoba in 1936. At sixteen she left school to earn a living as a housekeeper, first in Winnipeg, then at Pine Falls.

From 1954 on, she served for three years with the Royal Canadian Air Force as an aircraft-refinishing technician. At age 21, she married Gerald Eyolfson and they subsequently had nine children. When first married they moved to Pine Falls where she began working at the hospital. During 1967-70, she was employed at a clothing factory, then at Children's Home of Winnipeg at their summer camp at Hillside Beach. Later, when Children's Home closed this camp, Connie bought it to serve as the site for Strong Earth Woman's Lodge.

Connie was always a community activist. In February 1971, in response to the poor housing conditions of the Métis at Traverse Bay, she formed the Traverse Bay Métis Association, to serve as a non-profit housing corporation. She was then elected as Secretary-Treasurer of the Association. In June of the same year elected as Vice-President of the South-West Region of the MMF. She was re-elected by acclamation for two further terms in 1972 and 1973 (a two-year term).

Connie was appointed as Acting Provincial President of the MMF in May of 1973, to serve during the time that Angus Spence was granted a leave of absence. This appointment, initially made by the Board of Directors, was ratified at the following Annual General Assembly of MMF. She was also a founding member of the Traverse Bay (fisherman's) Co-op.

Until her retirement, Connie was a long-term employee of the Canada Secretary of State department. She was involved as a volunteer for many other community groups. She served on the Board of Directors of the Family Planning Association of Manitoba; the Executive Committee of the Pregnancy Distress Service; the Fisherman's License Appeal Board; and the Remote Housing Committee.

### **Thomas (Garneau), Eleanor (1852-1912)**

Eleanor (Helene) Thomas was born August 12, 1852, a Gaelic-, Cree-speaking Métis of Swampy Village, Red River. She was the grandmother of Métis patriot Jim Brady. Eleanor married Laurent (Lawrence) Garneau in 1864. She died on July 13, 1912 at St. Paul des Métis, Alberta. Laurent then married Emily Hamelin, daughter of Métis voyageur Alexander Hamelin and Angélique Houle.

Jim Brady commented on his grandmother's participation in the Resistance:

*Riel and his council had sent letters to my grandfather and Vandal inquiring as to the local situation and the degree of support that could be expected from the local Métis. My grandfather (Lawrence) kept this letter to read to some of the Métis sympathizers who were illiterate. My grandmother (Eleanor) was in the kitchen when a sergeant and four constables of the North West Mounted Police galloped into the yard... (They had a warrant for Garneau's arrest and a search warrant for the premises). The sergeant bounded up the stairs to place my grandfather under arrest. The other police immediately ransacked the house. One policeman went to the actual spot where the letter had been hidden. It was evident they were acting on information from an informer. But they found nothing. My grandmother had acted with great presence of mind. She had been laundering when they came into the yard, and she reached up, placed the letter and other incriminating material in the washtub, and*

<sup>8</sup> How the Cree say Charles.

<sup>9</sup> Joseph Thomas was the brother of Chief Gabriel Cote of Saskatchewan, Joseph married Marie Adele at St. Francois Xavier sometime before 1840.

<sup>10</sup> Rudy Wiebe and Bob Beal (Editors). *War in the West: Voices of the 1885 Rebellion*. Toronto: McClelland and Stewart Ltd., 1985: 127.

<sup>11</sup> Joseph Thomas was born on May 3, 1901 in Balsam Bay, Manitoba, and died July 29, 1978 in Pine Falls, Manitoba. He was the son of George Thomas and Adelaide Morin. Josie married Maude Jennings on June 17, 1926 in Sturgeon Landing, Saskatchewan.

<sup>12</sup> Maude Elizabeth Jennings, was born July 2, 1909 in Cumberland House, Saskatchewan; died February 24, 1985 in Selkirk, Manitoba. She was the daughter of William Henry Jennings and Mary Magdalene McKay.

*calmly destroyed them by rubbing them on the washboard until they were completely disintegrated.*

**Thomas, George (“Geordie”).** (b. 1840)

George (Geordie) Thomas was born to a Métis family at Brochet in 1840. He became Hudson's Bay Factor at Moose Factory. His wife, Adelaide Morin, the daughter of Métis parents Genevieve Rouix (Roy) and Pierre Morin, was born at Ile à la Crosse in 1847. The family moved to Brochet and there Adelaide met the dashing Geordie. They were married at Brochet in 1864, at a time when the Civil War was still raging between the northern and southern United States. (Contributed by Audreen Hourie.)

**Thomas, John Jr.** (1797-1816)

John Thomas Jr. was the son of John Thomas Sr., a Chief Factor at Moose Factory. John Jr.'s Cree wife was Meenish (“Little Mary”). John died on June 3, 1816 at Moose Factory. (Contributed by Doreen Hood [Eyolfson].)

**Thomas, Joseph.** (b. 1840)

Thomas was the son of Joaseph Thomas and Marie Wakitipik.

**Thomas, Joseph Daniel Marshall.** (1853-1942)

Daniel was born on March 12, 1853 at Lac du Brochet, the son of Charles Thomas and Marie Nancy Bouvier. He married Sophie Linklater, born March 3, 1856, the daughter of Peter Linklater and Marie Morin (d. April 5, 1940). Daniel's father, Charles (b. 1828) was a guide and steersman for the Hudson's Bay Company. He rose to the rank of Postmaster in 1851. Daniel also worked for the Hudson's Bay Company, as a guide fisherman and bowsman. He retired at Cumberland House in 1893. The family then moved to Balsam Bay, on Lake Winnipeg.



Sophie Linklater Thomas (1939)

Children:

- Thomas, b. 1874, Lac du Brochet.

- Peter, b. 1876 at Pelican Narrows.
- Catherine Marie, b. 1879 at Lac du Brochet.
- Edward Daniel, b. 1881 at Cumberland House.
- Sophia b. 1884 at Lac du Brochet
- Marguerite Nancy, b. 1885 at Lac du Brochet
- Joseph Henry, b. 1887 at Reindeer Lake.
- Etienne, b. 1889 at Pelican Narrows.
- Marie, b. 1890 at Lac du Brochet.
- Marie Eliza, b. 1891 at Reindeer Lake.
- Virginie, b. 1893 at Lac du Brochet.
- Sarah, b. 1895 at Balsam Bay.
- Peter William, b. 1900 at Balsam Bay.
- William Charles
- Marie Elizabeth, b. 1903 at Balsam Bay.

**NAME:** THOMAS, Daniel      **PARISH:** Native      **ENTERED SERVICE:** 1869      **DATES:** b.1852

**Appointments & Service**

Outfit Year*:	Position:	Post:	District:	HBCA Reference:
<i>*An Outfit year ran from 1 June to 31 May</i>				
1869-1871	Apprentice Labourer	Frog Portage*	English River	B.239/u/3; B.239/g/110,111
1871-1873	Fisherman	Rapid River	English River	B.239/u/3; B.239/g/112,113
1873-1874	Bowsman		Cumberland	B.239/u/3; B.235/g/12
1874	Freeman		Red River	B.239/u/3; B.235/g/13
1881-1883	Guide		Cumberland	B.239/u/3; B.235/g/20,21
1883-1884	Labourer and Guide		Cumberland	B.239/u/3; B.235/g/22
1884-1885	Guide		Cumberland	B.235/g/23
1885	Freeman			B.239/u/3; B.235/g/24
1890-1893	General Servant	Pelican Narrows	Cumberland	B.239/u/3; B.235/g/28,29; A.81/1

\* The post is where he signed his contract and not necessarily the place where he worked.

Parents: Charles (1811-1904) See Biog. and Mary Bouvier  
Listed in the Red River Census, 1870 as 18 years old

Thomas, Daniel (b.1852)(fl.1869-1893); CAW 1999/November



NAME: THOMAS, Daniel      PARISH:      ENTERED SERVICE: ca. 1852      DATES: b. 1838 (Lac du Brochet); d. 1942

Appointments & Service Outfit Year*	Position	Post	District	HBCA Reference
1852 - 1895	guide, etc. for HBC			Taylor, R.L., "He Worked for Simpson", The Beaver, December 1939, p. 35
1895	left the Company, settled at Balsam Bay			
1939	living at Traverse Bay			

Parents: Charles and Hannah  
Wife: Sophia Linklater, married 1864 (daughter of Peter Linklater)

References: Taylor, R.L., "He Worked for Simpson", The Beaver, December 1939, p. 35



Filename: Thomas, Daniel (1838-1942) (fl. 1852-1895): October 1986 JHB: wg Revised 5 October 1994 md

HBC record for his father:

NAME: THOMAS, Charles      PARISH: Rupert's Land      ENTERED SERVICE: 1832      DATES: b.ca 1811  
d. 28 April 1904

Appointments & Service Outfit Year*	Position:	Post:	District:	HBCA Reference:
1832-1833	Labourer		Red River	B.239/u/1, f. 343d-334
1832-1834	Labourer or Middleman**		Cumberland	B.239/g/73
1834-1835	Middleman		Cumberland	B.239/g/74
1835-1836	Middleman		English River	B.239/g/75
1836-1837	Bowsman		English River	B.239/g/76
1837-1840	Steersman		English River	B.239/g/77-79; B.239/u/1 f.343d344
1840-1845	Guide		English River	B.239/g/80-84
1845-1846	Interpreter		English River	B.239/g/85; B.239/u/1 f.343d-344
1846-1851	Interpreter	Deers Lake	English River	B.239/g/86-90; B.239/k/2 f.192, 201, 212d, 227d, 238d; B.239/u/1, f. 343d-344
1851-1856	Postmaster	Deers Lake	English River	B.239/g/91-95; B.239/k/3, p.5,29,49, 75, 101
1856-1857	Postmaster	Portage La Loche	English River	B.239/g/96; B.239/k/3 p. 123
1857-1871	Postmaster	Deers Lake	English River	B.239/g/97-105, 107-111; B.239/k/3, p. 143, 164, 184,203,223, 244, 266, 288, 310, 331,352, 377, 407, 433
1871-1873	Postmaster		English River	B.239/g/112, 113
1873-1874	Clerk		Cumberland	B.235/g/1
1874	Freeman		Red River	B.235/g/2
1904, 28 April		Died		A.12/S 525/1b f. 57

\*\* middle position in a canoe

Baptised: 7 April 1828 in St. John's Church (St. John's Baptisms 1813-1828)

Parents: John Thomas Junior and Meenish (or Mary)

Wife: Mary Bouvier b. ca 1827

Children: Isabella, Henry, John, Daniel, George, Richard (RRC 1870)

Thomas, Charles (ca.1811-1904)(fl. 1832-1874); CAW rev. 1999/November



**Thomas, Louis Jr. (b. 1845)**

Louis Thomas had the misfortune of being deported from Montana along with the Canadian Plains Cree deportations of 1896 carried out by Major Sanno. Louis' grandmother was a Chippewa-Cree and his mother was a Half-Breed. Louis was born in the United States at Pembina when his father was employed as a herder of cattle and horses at Fort Pembina. Later his father was living south of Turtle Mountain in North Dakota. Louis Thomas Jr. was well known to everyone from Turtle Mountain to Fort Benton. He had a ranch at the mouth of the Mussel Shell River on the north bank of the Missouri River. He also sold cordwood to the Missouri river boats. While cutting cord wood at

a sawmill near Fort Custer, he was apprehended by the United States Army and shipped to Coutts, Alberta with the refugee Plains Cree. He presented the following certificate upon arrival by train at Coutts :

June 24, 1896

The bearer, Louis Thomas, was by mistake transported to Coutts, Canada with a band of Cree Indians. I am authorized by Major Sanno, United States army to state that he should not have been taken across the line, and that he and his family have permission to return to the United States. Major Sanno had charge of the Cree transportation.

W.S. Wood

2<sup>nd</sup> Lieutenant, 10<sup>th</sup> U.S. Calvary.

Louis Thomas Jr. was the son of Louis "le Petit" Thomas and Marguerite Frederic. His paternal grandparents were Thomas Thomas and Margueite Daunais. His parents lived at Leroy, North Dakota in the 1840s and moved to the Belcourt area in the 1880s. Louis Jr. married Angeline LaRocque at Leroy, North Dakota.

### **Thomas, Paul.**

Paul Thomas served from 1941 to 1946 in WWII with the Royal Canadian Army Service Corps of the 5<sup>th</sup> Armored Division. He served in England, Italy, Belgium, Holland and Germany. For this he was awarded six service medals. On September 27, 2002 the Métis National Council awarded him the Golden Jubilee Medal. The Métis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty's reign. They chose to award these medals to 20 Métis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Métis Veterans across Canada. The ceremony, held in Edmonton, recognized the outstanding contributions of Métis Veterans to their fellow citizens, their community and to Canada.

### **Thomas (Mason), Sophia (1822-1861)**

Sophie Thomas was born circa 1822 at Red River, the third daughter of Dr. Thomas Thomas and his Cree wife Sarah. Her older sister, Mary Ann was married to George Bird, the son of James Curtis Bird. Her younger sister, Elizabeth married Joseph Bird, George's brother. Her father was a Hudson's Bay Company (HBC) Chief Factor and Governor of the Northern Department. She was baptized on November 10, 1822 at St. John's, Red River.

Dr. Thomas died in 1828, leaving each of his six daughters £1,000 in three percent consolidated Bank of England annuities. Sophia was placed in the trust of Reverend David Thomas Jones, by her father, and, after Jones' death, in the home of the Reverend William Cockran. She received her education at the Red River Academy. In 1843, an offer was made to her to be a governess in the ladies' section of the academy. She declined in order to marry the Reverend William Mason, a Wesleyan Methodist missionary, on August 10, 1843 at St. John's.

The couple was first posted at the Rossville mission, at Norway House in 1843. This became their home for 11 years. Rossville mission was in the charge of the Reverend James Evans, who had invented the syllabic system of writing the Cree language. Evans left with his family in the summer of 1845, due to ill health. William Mason then took over, spreading the Gospel among the First Nations, using the printed word.

Sophia Mason's ability to speak Cree was of great assistance to her husband. Sophia, helped out at the Indian day school, made visits to the First Nations peoples' homes, as well as attending to the needs of their large family, in spite of rather fragile health.

In 1854, Mason left the Methodist Church, and joined the Church of England. They then moved to York Factory. Four years later, the Masons sailed to England to oversee the printing of the New Testament in Cree syllabics, which was completed in 1859. They remained to see the Old Testament completed.

In 1858, Sophia suffered a severe pleurisy attack, and continued to have pulmonary afflictions. Her translating of the Bible was frequently interrupted by seizures of pain. In July 1861, she gave birth to her ninth child. She continued her work on the last of the Old Testament books, but died three months later.<sup>13</sup>

### **Thorn, William. (1859-1930)**

William was born at St. Boniface the son of David Thorn and Madeleine Auger. On February 22, 1881 he married Julie Ross at St. Francois Xavier. He was a member of Captain Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. His father-in-law, Donald Ross, was a member of Riel's 16 man Council (Exovedate) at Batoche.

### **Throssel, Richard Albert, M.L.A. (1882-1933)**

Richard Throssel was born in Marengo, Washington and was of Manitoba Métis (French, Cree, English and Scottish) descent. In 1909, Richard Throssel became the first Métis in North America to be employed as a professional photographer when he was appointed as a field photographer in the Indian Service. He held this position until 1911, when he moved to Billings, Montana to establish his own studio, the Throssel Photocraft Company. Throssel's Métis roots were in Red River. His Métis grandparents, Janet (Tait) and Alexander Birston along with his mother, Mary

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<sup>13</sup> Bruce Peel, "Sophia Thomas." *Dictionary of Canadian Biography*. [http://www.biographi.ca/en/bio/thomas\\_sophia\\_9E.html](http://www.biographi.ca/en/bio/thomas_sophia_9E.html).

Birston, were part of the Métis emigrant party that travelled to the Columbia River in Oregon Territory in 1841 in a 1700 mile expedition lead by James Sinclair.

Throssel, who had rheumatism, moved to the Crow reservation in southeastern Montana in 1902 for the drier climate and to join his brother Harry as an office clerk with the Indian Service. Later, he and his brother were both adopted by the Crow Nation in 1905. He was given the name *Esh Quon Dupahs*, or “Kills Inside the Camp. He became their tribal photographer, a member Montana State Legislature, National Guardsman and local National Rifle Association member.

In 1909, Commissioner for Indian Affairs R.G. Valentine appointed Throssel to be field photographer for the Crow reservation and assigned him to take documentary pictures of the tribe in a campaign against tuberculosis. Shortly afterwards he established his own photography studio, the Throssel Photocraft Company, in Billings, Montana. Throssel's photography, showed local Indians, adapted to changing circumstances, while retaining aspects of their traditional culture. The “Vanishing” Indian motif never enthralled him; instead his subjects were shown as defiant people who adapted they best they could.

In 1924, Richard was elected as Yellowstone County's representative to the nineteenth session of the Montana State Legislature, one of the first Métis to hold elected office in Montana at the state level. He declared his candidacy only one month after gaining the vote himself after Congress granted citizenship and voting rights to all non-citizen North American Indians born in the United States. He was elected to a second term in 1926 but was defeated in his third attempt in 1928, when he did not advance past the primary.

#### *Reference*

Albright, Peggy. *Crow Indian Photographer: The Work of Richard Throssel*. Albuquerque: University of New Mexico Press, 1997.

#### **Tobin, Thomas Tate: Scout (1823-1904)**

Thomas Tate Tobin was born in St. Louis, Missouri, on May 1, 1823, the son of Bartholomew “Bartlett” Tobin, an Irish immigrant and Sarah Autobeas. Sarah is believed to have been a Delaware who had been widowed before marrying Tobin and brought a son, Charles Autobeas (later Autabee), into the marriage. A year later, a daughter Catherine was born to the couple. Tom Tate Tobin first married Maria Pascuala Bernal circa. 1846. Their daughter Maria Pascuala Tobin born 23 October 1863 in Costilla, married William Carson the son of legendary Kit Carson. Thomas then married Maria Rosa Quintana. He was employed delivering dispatches to Fort Leavenworth for General S. Kearny.

#### *Obituary:*

Thomas Tobin - Wray Rattler - May 27, 1904 - Thomas Tobin, a noted scout and Indian fighter of the early days of Colorado, died at Fort Garland, a few days ago at the age of eighty-seven. He spent the declining years of his life on his farm four miles from Fort Garland, where his children were born. They are Mrs. Breen of Silverton, Mrs. William Carson of Fort Garland, who married Kit Carson's eldest son, Mrs. Newton of Alamosa, and John Tobin of San Luis Valley, who has been blind for some time.

#### **Todd, Donald. (b. 1855)**

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

#### **Todd, John. (1855-1943)**

John Todd was born at Red River, the son of John Todd Sr. and Madeline Ducharme. He was married to Isabelle bousquet, a Treaty Indian from Battleford. For many years John was the mail carrier between Winnipeg and Edmonton.<sup>14</sup>

#### **Todd, Loretta (1963-)**

Loretta Todd, a Métis/Cree, originally from northern Alberta, is an award-winning director, writer, and producer.

Born in Edmonton, Loretta Todd is the daughter of George and Judy Todd, the fourth of eight children. Her father, a Cree/Métis, left his community in northern Alberta and travelled from job to job, working on oil rigs, in road construction, and as a trapper. He and Judy raised their children in Edmonton and northern Alberta. Although her family struggled with poverty and her father's alcoholism, her childhood was filled with storytelling and art. Her father sometimes told her stories, drawing horses on the walls for illustration. Family gatherings were filled with aunts and uncles (her father had 16 brothers and sisters) who would dance and share stories. Loretta Todd left home at the age of 12, after finishing seventh grade. Holding down a series of jobs, from waitress to bakery employee to construction worker, she grew up quickly. Pregnant while still in her early teens, she supported herself and an infant daughter,

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<sup>14</sup> Douglas W. Light, *Footprints in the Dust*. North Battleford: Turner-Warwick Publications Inc., 1987: 272.

Kamala. By 18, she qualified for community college, where she discovered a gift for writing. By the time she finished school, she acquired significant video-making skills.

Loretta Todd found employment with the federal government and various Indigenous organizations. She supervised intervention programs, aiding Aboriginal youth in coping with drug and alcohol addiction, and helped develop and implement business projects on various reserves. She also oversaw pre-employment programs helping Indigenous women to find jobs. At times, she used video as a tool in these jobs as well.

Loretta Todd's first full-length documentary, *The Learning Path* (1991) included oral history from residential school survivors. *Hands of History* (1995) is portrayed four women artists, and *Forgotten Warriors* (1996), which was nominated for a Genie award, remembers First Nations Second World War soldiers who fought overseas to find their land confiscated. *Today is a Good Day* (1999) is a biography of legendary First Nations actor Chief Dan George, and *Kainayssini Imanistaisiwa: The People Go On* (2003) explores the repatriation of Indigenous artifacts. Loretta Todd's work has been recognized with lifetime achievement awards at the ImagineNATIVE and Taos Talking Picture festivals. She also participated at the Sundance Writers Lab.

### **Todd, William Jr., (1823-1871)**

William Todd Jr. was born at York Factory, baptized Sept. 7, 1823 at St. John's Cathedral by John West. He was the son of Dr. William Todd<sup>15</sup> and his Métis wife Isabelle Dennett, the daughter of William Dennett and Sophia Ballendine.

In 1841 William joined the Hudson Bay Company as Apprentice Postmaster in Swan River District and worked as Clerk and Postmaster in the Columbia district until 1865 when he became a Free-trader and returned to Red River. He was married on Aug.16, 1849 at St. Andrew's Anglican, Red River Settlement to Sarah Jane Johnstone. They had six children:

- Albert, born 1846.
- Samuel, born 1850.
- Isabelle, born 1852.
- William, born 1853.
- Donald, born 1855.
- Fanny, born 1857.

After the death of Sarah he married Fannie Anne Hourie (b. 1842), the daughter of John Henry Hourie and Jessie Dennett circa 1870. Their daughter, Mary Jane, was born 1870, and baptized at St. Clements in Mapleton Nov. 27 1870 and died 1877. Fanny's mother was Jessie Janet Jane Dennet the sister of William's mother, Isabella Dennet. Her father was John Hourie a farmer. William died on July 18, 1870.

### **Todd, William James III. (1853-1892)**

William Todd was born on January 15, 1853 at St. Clements, the son of William Todd Jr.<sup>16</sup> (b. 1823) and Sarah Jane Johnstone (b. 1829). His paternal grandparents were Dr. William Todd and Isabelle Dennett (the daughter of William Dennett and Sophia Ballendine). William married Marie Dufresne, born 1865, the daughter of Edouard Francois Dufresne (b. 1806 in Quebec) and Margueite Mondion (Moignon) born 1816 at Fort Carlton. William was initially employed as a freighter. William Todd died in 1892 and is buried in the old St. Albert Catholic Cemetery next to the Church Mission. In 1884 Marie and William were living in Bresaylor, Saskatchewan and the following spring during the 1885 Resistance, while living at Fort Pitt, were taken prisoner along with her parents and siblings into the camp of Big Bear were moved under force about the countryside during April to June of 1885. In 1891 William was working as a school teacher at Fort Pitt.

#### Children

- James Todd, born May 3, 1882/3 at Fort Pitt, Saskatchewan. He married Caroline Laframboise before 1903. They farmed on a homestead near near St. Paul, Alberta, Vermillion River and the lastly before he retired near the town of Deville on Hastings Lake near South Cooking Lake Alberta. James died Oct. 22, 1967, in Rossdale
- Ellen Todd born in 1884 at Bresaylor, Saskatchewan and died in the Spring 1886 at Fort Pitt.
- Mary Todd, born 1886 at Fort Pitt. She was registered in the 1901 federal census as 14 years old, living at Saddle Lake with her mother Marie and her step-father James Howse. She married William John Laboucane (b. 1880 d.1955). Their homestead registered March 23, 1909 was at NE 2-58-10-4 near St. Paul Alberta.

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<sup>15</sup> Dr. William Ernest Todd, born 1787 in Ireland and died on Dec. 23, 1851 at his homestead in St. James.

<sup>16</sup> In 1841 William Jr. joined the Hudson Bay Company as Apprentice Postmaster in Swan River District and worked as Clerk and Postmaster in the Columbia district until 1865 when he became a Free-trader and returned to Red River.

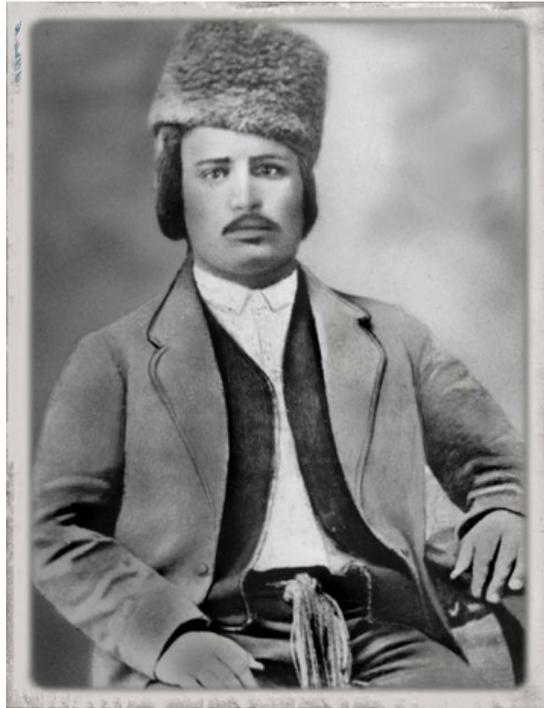
- Isabelle (Belle) Todd, born 1889 in Manitoba and baptized at Onion Lake. She was 11 years old during the 1901 Alberta Census and living at Saddle Lake with her mother Marie and her step-father James Howse. Belle married Jules Laboucane in 1911 and their farm was NE 4-57-10-4, near Lafond, Alberta. Belle/Bella was killed by lightning.
- William Pierre Todd, born 1890, died 1890 at Onion Lake, AB.

Family Scrip:

Todd, James; address: St. Paul; born: 3 May, 1882 at Fort Pitt; father: William Todd (Métis); mother: Marie Dufresne (Métis); scrip cert.: form E, no. 1346; claim no. 2049.

Todd, Bella - Concerning her claim as a head of family - Address, Victoria - Born, 1852 in British Columbia - Father, William Todd, (deceased Métis) - Mother, Cree Indian - Married, 1867 at White Fish Lake to William Sinclair and 1876 at Victoria to George Spence - Scrip for \$160 - Claim 1218

House, Mary; for her deceased daughter, Ellen Tod; claim no. 2051; address: Lower St. Paul; born: 1884 at Bresaylor, Sask; died: Spring, 1886 at Fort Pitt; father: William Todd (Métis); mother: Marie Dufresne (Métis & deponent); heirs: Mary House, scrip cert.: form D, no. 1962 for \$40.00; James Todd, scrip cert.: form D, no. 1964 for \$40.00; Mary Todd, scrip cert.: form D, no. 1966 for \$40.00; Isabelle Todd, scrip cert.: form D, no. 1968 for \$40.00; Marguerite Marie House, scrip cert.: formD, no. 1970; for \$40.00; Norman House, scrip cert.: form D, no. 1972 for \$40.00.



William Todd III

**Trois Pouce.**

See entry under **Moïse Carrière**.

**Tolmie, Simon Fraser. (1867-1937)**

Simon Tolmie was the first Métis Premier of British Columbia. Simon was a veterinarian, farmer, politician, and the 21st Premier of the Province of British Columbia.

Simon was the son of Dr. William Fraser Tolmie (1812-1886), a prominent figure in the Hudson's Bay Company<sup>17</sup> and a member of both the colonial assembly of Colony of Vancouver Island and the Legislative Assembly

<sup>17</sup> HBC 1832 to 1870 in the Columbia district. After a brief visit home in 1841-42, Tolmie returned to Fort Nisqually sometime

of British Columbia. His mother, Jane Work (1827-1880), was the Métis daughter of John Work (1792-1861) and Josette Legace (1812-1896, Métis). Work was a Hudson's Bay Company Chief Factor, and member of the former colony's assembly. Born in Victoria, Tolmie spent his early life on his family's vast farm called Hillside (now a Victoria neighbourhood). He graduated from the Ontario Veterinary College in 1891 and later became the Dominion Inspector of Livestock. He married Edith Mary Palmer (1863-1900), the daughter of Richard W. Palmer.

Tolmie entered federal politics in the election of 1917, becoming Unionist MP for Victoria City. He was returned in the subsequent four elections as a Conservative (the riding changed its name to Victoria in 1924). Tolmie served as Minister of Agriculture in the governments of Sir Robert Borden and Arthur Meighen from 1919–1921, and in 1926.

Tolmie was elected leader of the British Columbia Conservative Party in 1926 but continued to sit as a Member of Parliament until the 1928 provincial election, in which he ran and was elected MLA for Saanich. The Conservatives were victorious that year, taking 32 of the legislature's 48 seats, including every seat in Vancouver and Victoria. Tolmie thus became Premier of the province, also serving as Minister of Railways.

Like their federal counterparts, who returned to power in 1930, Tolmie's Tories' commitment to applying "business principles to the business of government," rebounded to their disadvantage in the Great Depression. By 1931, unemployment reached 28% - the highest in Canada - and Tolmie was finally forced to act, setting up remote relief camps. Tolmie acceded to the request from the business community that a royal commission be established to propose solutions to the province's dire financial situation. The Kidd Report, issued in 1932, recommended such sharp cuts to social services that mainstream British Columbians were enraged. They had come to expect more from their provincial government than its traditional functions of maintaining law and order, providing physical infrastructure and encouraging private enterprise.

The strained situation took its toll on the provincial party which had so much internal discord that the executive decided to run no candidates in the 1933 election. Rather, each local riding association acted on its own. Some candidates ran as independents, some as Independent Conservatives. Those supporting Tolmie, ran as Unionists, and those grouped around William John Bowser, a former premier, ran as Non-Partisans. The result was easily foreseen. The Liberals captured 42% of the vote and 34 of the 47 seats, the new social democratic Co-operative Commonwealth Federation became the official opposition, and the Conservatives who had run under various banners picked up just five seats. Tolmie lost his own seat.

Tolmie returned to politics three years later, returning to his old federal seat of Victoria in a 1936 by-election. He died in Victoria a little over a year later.

### **Tomkins, Peter Jr. (1899-1970)**

Peter Tomkins Jr. was born on January 1, 1899 at Poundmaker's Reserve. He was the son of Peter Tomkins and Marie Essawakapiw from Poundmaker's Reserve. Pete Tomkins Jr. was raised on various reserves and spoke Cree fluently since his father was an Indian Department farm instructor at reserves such as Saddle Lake, Sweetgrass and One Arrow.

His father had a great influence on his life and told him stories about the 1885 Resistance at Batoche. Pete Tomkins Sr. worked as a cut line worker on the telegraph line near Duck Lake. During this government contract, the Métis took him as a prisoner of war at Batoche. Pete Sr. was sympathetic towards Riel and felt the Métis were not treated justly by government officials. In an 1969 interview with Pete Jr. he explains his father's perspective on Riel, "...he used to say, "Pete, some day these scissor-bills that they've got who put Riel to hang him, they'll be gone and another outfit will spring up and they'll see the mistake that these guys made. They should never have hanged Riel. He never did anything worse than a good Union man would do to his group and some day they'll build a monument. And look what they've done."

Pete Sr. was a very community minded person and he built the first hospital in Grouard, Alberta. People always came to the Tomkins family for assistance and advice. Pete Jr. followed closely in his father's footsteps; he was always good at lobbying and got doctors to come to the community of Grouard. He took action on health care issues and helped many people in the community.

Pete Jr. received a formal education in Winnipeg and lived with his father's sister. In Winnipeg he experienced discrimination because he spoke no English, only Cree. Pete went through a challenging educational process and later moved back to Grouard and opened a blacksmith shop. He married Isabella Andrews a Métis originally from the Grouard area.

In the 1930s, Joe Dion, a teacher, often met with Pete Tomkins Jr. to discuss the conditions of the Métis people of Alberta. Tomkins was a good organizer, diplomat and negotiator and played a key role in the establishment of the early Alberta Métis political organization. At that time he formed what was to become a long lasting friendship with activists, Malcolm Norris and Jim Brady.

Tomkins, Brady, and Norris were the main negotiators with the Province of Alberta during the Ewing Commission, in 1935, which studied the "Alberta Half-Breed Problem." The main focus of Tomkins during the

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shortly after May 1843. At Nisqually, Tolmie acted as medical officer and trader, and as manager of the Puget Sound Agricultural Company, the HBC's farming subsidiary. On 26 November 1855, Tolmie became chief Factor at Fort Nisqually. In 1843 he had settled in the Willamette Valley (now in Washington State). He brought in large herds of cattle and sheep. In 1846, the authorities would not let Tolmie and 16 others acquire land so he relocated to Victoria.

commission hearings was to liaise with Dr. Cross the Minister of Health for Alberta. Tomkins wanted government studies about the health concerns of the Métis. The leaders all believed the Métis had inherent rights to land, education, resources and healthcare. However, the provincial government viewed the assistance to the Métis as a welfare scheme, not a right.

After the recommendations of the Ewing Commission were presented to the Alberta legislature, Pete Tomkins Jr., because of his diplomacy, was selected to assist in drafting the Métis Betterment Act, which was passed in 1938. Tomkins was made supervisor of the Métis settlements before W.W.II and traveled to the Métis settlements to ask where they wanted the settlements located and made sure the Métis chose the settlements themselves. Tomkins had high expectations for the settlements and both he and his brother signed over their lands to the Elizabeth Métis Settlement.

Unfortunately, his role in Settlement administration was cut short and a new non-Métis supervisor was hired to replace him. After the war it was very difficult to get Métis people organized especially since government was then overseeing the management and daily affairs of the Métis settlements with very little input by the Métis people themselves. Tomkins drifted away from Métis politics especially since all five of his sons entered into the Canadian Army, which had a significant impact on the family. Of the original Métis Association leaders in the 1930s, Tomkins was one of the only ones left in Alberta as Jim Brady and Malcolm Norris both enlisted in the military during W.W.II.

After his great disappointment with the Métis settlements and the stagnation of the Métis Association, he turned his socialist efforts into organizing the Fresh Fish Marketing, Fur Marketing, and Cooperative Movements in Northern Alberta and Saskatchewan. In order to obtain justice for Aboriginal people he felt it was necessary to break the exploitation of the Hudson's Bay Company monopoly. In 1950, Jim Brady and Malcolm Norris arranged for Tomkins to come to Saskatchewan as a special field officer for the Cooperative Commonwealth Federation (CCF) government. His work involved setting up cooperatives and government stores in northern communities such as LaRonge and Cumberland House.

While in the province he also worked with the CBC providing Cree radio programs in Northern Saskatchewan. Pete Tomkins was part of a close knit family and they remember him as a great man, a revolutionary without a revolution. In the minutes of the Métis Association meeting in 1940, Joe Dion comments about Tomkins and other Métis leaders. Dion states that:

Pete as we like to call him, has been a pillar of strength; his untiring efforts on behalf of his brother Métis have borne fruit and will ever be remembered. We have made numerous friends, and I hope that some day when a complete history of the Métis struggle is finally written and introduced to the public, the names of these men will live through the ages to come, a fitting tribute for the part they have played in helping to better conditions amongst my poor Métis people.

One of the major misfortunes is that Pete Tomkins never took residency on the Métis Settlements in which he worked so hard to form. He is remembered for his organizing abilities and his dedication to improving the quality of life for both Indian and Métis people. He suffered three strokes and passed away in 1970. (Contributed by Leah Dorion.)

#### **Tourond, Calixte. (1853-1885)**

Calixte was born at Baie St. Paul, the second son of Joseph Tourond Sr. and Josephte Paul; his first wife was Marguerite Ross. He then married Josephte Gervais in 1882 at Batoche. They had three children, all born at Fish Creek. Calixte fought and died on May 14, the last day of battle in the 1885 Resistance at Batoche.

#### **Tourond, Charles Menard. (1863-1885)**

Charles was the seventh son of Joseph Tourond Sr. and Josephte Paul. He fought at Batoche in 1885 along with Gabriel Dumont. He died at Batoche at age 21 on July 19, 1885.

#### **Tourond, David. (1851-1890)**

David was the oldest son of Joseph Tourond Sr. and Josephte Paul. He married Virginie Fisher and they settled near Fish Creek in 1883. He was a member of Riel's 16 man Council (Exovedate) at Batoche during the 1885 Resistance. He was not tried for his Resistance activities having escaped to Montana. He then took up residence at Turtle Mountain, North Dakota. He later returned to Batoche and died there on September 11, 1890.

#### **Tourond, Elzear. (1858-1885)**

Elzear Tourond was the fifth son of Joseph Tourond Sr. and Josephte Paul. He married Marguerite Breland in 1882 at St. Francois Xavier. They had two children. He was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. He died at age 25, on the last day of battle, May 12, 1885

#### **Tourond, François. (b. 1861)**

Francois was the sixth son of Joseph Tourond and Josephte Paul. He served a prison sentence because of his

participation in the 1885 Resistance.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Francois and Patrice Tourond are brothers. I have known them for a long time. They are unmarried. They are among the most respectable families of the Northwest. They were seven sons and a widowed mother. These young men were the admiration of the neighbourhood; they were so quiet and hard working; their farm was the nicest kept in the settlement. They were opposed to Riel in all his movements. The crafty Riel tried every means to induce the boys to join him, but without success. They were well off, had a fine farm, plenty of cattle and horses, and were worth a good deal of money. Riel went day after day to the poor widow, and with his devilish cunning played on her superstition and credulity. He told her of his Holy visions, how he saw himself surrounded by seven glorious stars of extraordinary brightness crowning him with glory. These bright stars, he cried, are your seven glorious sons, who are to achieve the glory of the Half-Breed Nation, and the poor woman, in her simple faith of his divine mission, prayed of her fine young sons to go forth and battle under the banner of heaven. Alas, with what terrible results! That once happy home is now desolate, the wealth produced by industry and sobriety is swept away like snow before the wind; the proud young sons, their mothers pride and strength, where are they? Three of them, shot on the field of battle, lie in hurried graves on the banks of the Saskatchewan, another died of a broken heart at the sudden shock of the terrible death of his brothers, another wounded and crippled for life, and two, the two, above named prisoners awaiting sentence at the hands of outraged majesty of the law of their country. Oh, spirit of mercy enter the heart of their judge in pity and compassion, for the poor heartbroken widow now almost childless; deal mercifully with these poor deluded young men, and in mercy send them home to console the desolate heart of their mother. (CSP, 1886, Vol. 13, 386)

**Tourond, Jean Baptiste.** (b. 1838)

Baptiste was born June 1, 1838 at St. Boniface, the son of Joseph Tourond and Rosalie Laderoute (b. 1816). He married Angélique Delorme in 1861. They lived at St. Norbert and had 12 children. On October 11, 1869, Baptiste was part of Riel's group who stopped Colonel Dennis and crew from surveying on Métis land. Baptiste represented St. Norbert at the convention of November 1869, then served on Riel's Red River Council in 1870.

**Tourond, Josephthe Gervais.** (b. 1851)

Josephthe was the daughter of Alexis Gervais and Madeleine Fagnant. She married Leopold McGillis in 1872, then married Calixte Tourond on November 5, 1882 at Batoche. She was his second wife, his first wife, Marguerite Ross<sup>18</sup> had died in 1880. Josephthe's sister Catherine was married to Calixte's brother Pierre Tourond and sister Marie was later married to Patrice Tourond. Calixte was killed on the last day of fighting during the 1885 Resistance. Josephthe was left with two small children to care for and was pregnant with their third child. (Jean Baptiste born September 7, 1883, Charles born October 23, 1884 and Marguerite subsequently born on October 20, 1885)

**Tourond, Patrice.** (1857-1898)

Patrice was the fourth son of Joseph Tourond and Josephthe Paul. He was married to Marie Gervais. Patrice and Joseph Delorme served as principal lieutenants to Gabriel Dumont during the 1884 Northwest Resistance. Patrice acted as a bodyguard and protector for Louis Riel during the final day of battle. He too served a prison sentence because of his participation in the 1885 Resistance. From 1887-1888, Patrice was living at Alvéna and was secretary for the Tache School District in Saskatchewan

**Tourond, Pierre.** (1855-1887)

Pierre was the third son of Joseph Tourond and Josephthe Paul. He married Catherine Gervais and they lived at Fish Creek. He was a member of Captain Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Tourond, Pierre.**

Pierre was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Tourond, Virginie (Fisher).** (b. 1859).

Virginie was born at Qu'Appelle, the daughter of George Fisher and Emelie Boyer. She married David Tourond, the oldest son of Joseph Tourond Sr. and Josephthe Paul at St. Francois Xavier in 1875. They settled near Tourond's Coulee in 1883. David was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. He was not tried for his Resistance activities having escaped to Montana. They then took up residence at Turtle Mountain, North Dakota. The family later returned to Batoche and David died there on September 11, 1890. Virginie subsequently married Napoleon Hamelin at Lebret in 1890.

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<sup>18</sup> Marguerite's father was a member of Riel's Council (Exovedate) at Batoche. Her father, brother, and five uncles were all active in the Resistance.

Virginie gave birth to a child, Urbain, on the night of April 30 or the morning of May 1, 1885 in a tent situated on a slope near Batoche's Crossing. She was along with her mother-in-law. So frightened were they that they did not dare have some light which could have attracted the enemy's attention. However, they finally decided that some lighting was necessary. Such were the tragic circumstances surrounding the child's birth.

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

After the battle, while walking around the booty collected by the enemy, Mrs. Tourond recognized one of her suitcases which contained the very clothes she needed. She tried to grab it. Some soldiers brutally shoved her back. But since she spoke English very well, she argued with them and answered them sharply. An officer arrives who asks what is going on. She explained to him that she had just had a baby; that she does not have any clothes to change into; and that this suitcase which belongs to her contains what she needs. The officer immediately gives it to her and apparently, he severely punished the soldiers who had been rude to her.

David Tourond had not surrendered right away. He wanted to turn himself in at Prince Albert. He met Father Andre who was returning from Prince Albert and who told him: "Don't turn yourself in; go to the other side of the border."<sup>19</sup>

### **Toway (L'Ayvoise), Marie (Dorion). (1786-1853)**

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

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

In January 1814, Marie was at a Pacific Fur Company Post when she received word that a band of Bannock Indians was heading for her husband's camp with murderous intentions. She bundled up her young sons (Jean Baptiste and Paul) and set out to warn the men. The trip took three days on horseback. As she approached the camp, a man named LeClerc appeared. He was wounded and indicated that his companions had been killed. Marie captured two horses that had been left loose, hoisted LeClerc on one horse and with her sons on the other, headed back to the post (near what is now Caldwell, Idaho). LeClerc died that night from loss of blood. On returning to the post she found that the trappers there had been murdered as well. She collected some food and headed out to what is now Oregon. By the time she reached the Blue Mountains in northeastern Oregon, one of her horses had given out. She decided to wait out the winter there. She slaughtered the horses and smoked the meat, built a shelter out of the horse hides and cedar and grass and waited out the remaining two months of winter. In March she continued on with her children but was caught in a blizzard for three days. After 15 days, they reached the plains but their food was gone. Fortunately they were near a camp of friendly Walla Wallas encamped on the Columbia River. Shortly thereafter a Pacific Fur Company search party found them.

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

Marie's prominent role in Oregon history is reflected by the fact that she was always addressed by the honorific, Madame. Some called her "Madame Iowa" after her mother's tribe. She was buried "under the steeple" of the St. Louis Catholic Church. (Contributed by Leah Dorion.)

#### *Reference*

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

### **Tremblay, Esdras.**

Esdras was a member of Captain Baptiste Boucher's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

### **Trindell, Ted. (1900-1981)**

Ted's Scottish-Métis father, Peter, came from the Lesser Slave Lake area. He was a speaker of both French and English. Ted's mother, Annie, was a Slavey-Dene from Fort Simpson.

Trindell was a recognized expert on Dene mythology and Indian medicine. He described himself as a "full-swing bush man." He trapped in the Laird River area of the Northwest Territories. His nephew, Senator Nicholas Sibbeston,

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<sup>19</sup> SHM, pp. 82-83.

describes Ted as the “Shakespeare of the Slavey.” Ted said that he had a degree from the University of Fort Providence—a Grade 2 education. He spoke Slavey, Chipewyan, Michif, English and French fluently.

Between stints in the bush Ted worked for the Northern Canada Power Commission, NWT Health, and the Métis Association of the Northwest Territories. He was also a river boat pilot and a translator for the CBC, oil companies and the courts. In the late 1960s Ted was involved in organizing the Métis local at Fort Simpson, NWT.

*Reference*

Morriset, Jean and Rose-Marie Pelletier (Editors), *Ted Trindell: Métis Witness to the North*, Vancouver: Tillacum Library, 1986.

**Trottier, Albert. (1860)**

Albert was born at Fort Ellice in 1860, the son of Joseph Trottier and Therese Vallee *dit* Laplante. He married Isabelle Cayan *dit* Boudreau. In 1878, Albert and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. Albert was on the Treaty Pay list of Muskeg Lake Reserve in 1884. He was a member of Captain Philippe Gariépy’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. His father Joseph Sr. and brothers Cuthbert and Joseph were also active in the Resistance

In 1886 he married Isabelle Cayen *dit* Boudreau at Duck Lake. Albert was the brother of Charles Jr. and Joseph Trottier. Albert’s wife, Isabelle, was the daughter of Alexandre Cayen *dit* Boudreau also known as *Kee-too-way-how* (Sounding with Flying Wings) and Marie McGillis. She was a member of her father’s band at Muskeg Lake. She was born in 1868 near Fort Carlton. She married Albert Trottier on October 18, 1886. Albert, her brother Vital and father Alexandre were both active in the 1885 Resistance.

**Trottier, André. (1784-1874)**

André Trottier was born in 1784 in the NWT, the son of André Trottier and Louise (Chippewa). He married Marguerite St. Denis *dit* Paquette, the daughter of André Paquette and Lizette (Cree) in 1811 at Red River. This family was enumerated in the Pembina Census of 1850 as Family # 84. They list Andre age 66, a hunter, Marguerite age 50, Joseph age 22, a hunter, Michel age 19, a hunter, Antoine age 14, and Charles age 10. Andre and his brother Joseph were participants in the Battle of Seven Oaks as part of Cuthbert Grant’s party. From the Coltman Report:

*André Trottier, “Half-Breed,” stated the following to Commissioner William Coltman as despotion (sic) into the investigation of the fur trade war: That on his arrival near the encampment he was met by Mr. Alexander MacDonnell, who had with him Seraphim Lamar and Bostonais Pangman, and asked him, “What news?” to which he answered, “we fought yesterday”; and being further questioned, he answered, “that there were 22 of the English killed, that on their side, his brother [Joseph Trottier] was wounded, and a half-breed of the name Batoche, killed.” Bostonais Pangman was quoted as saying that Batoche was his cousin and he must be revenged.*<sup>20</sup>

<b>NAME:</b> TROTTIER, André Jr.	<b>PARISH:</b> [Red River]	<b>ENTERED SERVICE:</b> 1813	<b>DATES:</b> b. ca. 1791 d. 24 April 1874+
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Appointments & Service			
Outfit Year*:	Position:	Post:	District:
<i>*An Outfit year ran from 1 June to 31 May</i>			

<u>North West Company:</u>			
1813-1818		Red River	F.4/32 fo. 869

1833-1843	Appears in Red River Census (aged 42-52), Lot 164 St Francois Xavier		Sprague & Frye
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Father:	André (b. ca. 1757, appears in Red River Census 1833-1838, aged 76-81) (Gail Morin, <i>Red River Censuses</i> )		
Wife:	Marguerite Pacquet [Paquette dit St. Denis] (b. 1787), daughter of Antoine Pacquet (Sprague & Frye, <i>First Metis Nation</i> )		
Child:	André (b. 1816) m. Isabel Falcon (b. 1819), daughter of Pierre Falcon (Sprague & Frye)		

+ buried at Lebret SK (Gail Morin, *Métis Families...*)

Filename: Trottier, André Jr. (b. ca. 1791) (R. NWC 1813-1818); JHB 2002/08



André Trottier died on April 24, 1874 at Lebret in the Qu’Appelle Valley.

<sup>20</sup> State Historical Society of North Dakota, Vol. 4, p. 534

**Trottier, André** (b. 1816)

Andre Trottier was a participant in the Battle of the Grand Coteau. This battle took place on the Grand Coteau, just south of the big bend of the Souris River, between a Métis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

Andre married Isabel Falcon, the daughter of Pierre Falcon and Marie Grant. Andre was the son of Andre Trottier Sr.<sup>21</sup> and Marguerite St. Denis dit Paquette. His brother Charles Trottier (b. 1839) later became the leader of the Métis from Prairie-Ronde, south of Saskatoon; he had wintered there since the mid-1850s. Charles Trottier (born 1839) and Michel Trottier (born 1832) appear on 1863-64 Red Lake and Pembina Chippewa Treaty as numbers 444 and 457 when they were given Red Lake Half-breed Scrip in 1875.

Children of Andre Jr. and Isabel:

- William John Duquette (Adopted), born 1860.
- Alexandre Trottier, born 1863, died 1881 at Lebret age 17.

**Trottier, Antoine ‘Wabash’**. (b. 1834)

Antoine was born August 12, 1834 at St. Francois Xavier. He was the son of Andre Trottier (b. 1874) and Marguerite St. Denis *dit* Paquette. Andre and his family were enumerated in the Pembina census of 1850 as family # 84; he is listed as a hunter. He married Angelique Laframboise (b. 1830) on September 21, 1857 at St. Francois Xavier. Angelique was the daughter of Jean Baptiste Laframboise and Suzanne Gaudry (Beaudry). Her sister Ursule Laframboise was married to her husband’s brother Charles. Antoine and Angelique had eight children born at St. Francois Xavier, Humboldt, and Prairie Ronde. Antoine died at circa 1892 at age 57. Angelique died in 1902 at Havre, Montana.

Children:

- Edward born 1859
- Norbert born 1860.
- Jean “War-bish-tee-gwan” born 1863.
- William born 1864.
- Francois born 1867.
- Marie born 1869.
- Isabelle born 1871.
- Philomene born 1872.

In 1878, Antoine Trottier, and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. They requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land—A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

Their son Jean “Johnny” War-bish-tee-gwan (Grey Hair) Trottier fought in the 1885 Resistance at Tourond’s Coulee and Batoche. He later fled to Montana.

Trottier, Antoine; heir to his deceased children: Isabelle, born: 1871 or 1872 at Saskatoon; died: 1886 or 1887 at Batoche; Philoméne, born: 1872 or 1873 at Saskatoon; died: 1893 or 1894 at Havre; address: White Mud River; father: Antoine Trottier (Métis and deponent); mother: Angélique Laframboise (Métis); scrip ecrt.: form D, nos. 1006 and 1008; claim no. 1011.

Trottier, John; address: Battleford; born: 1863 near Saskatoon; father: Antoine Trottier (Métis); mother: Angélique Laframboise (Métis); scrip for \$240.00; claim no. 850.

Trottier, Norbert - Concerning his claim as a child - Address, Indian Head - Born, 6 March, 1860 at Humboldt - Father, Antoine Trottier, (Métis) - Mother, Angelique Laframboise, (Métis) - Claim 128

**Trottier, Bryan**. (b. 1956)

Bryan Trottier, a Métis, was born in Val Marie, Saskatchewan. He is one of the greatest hockey players to ever come out of Saskatchewan. Over an 18-year National Hockey League career, he led his teams to the Stanley Cup six times, including four consecutive titles with the New York Islanders in the early 1980s.

From 1972 to 1974 Bryan played for the Swift Current Broncos, and moved with the Broncos to Lethbridge for

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<sup>21</sup> Andre Trottier Sr. (b. 1784) and his brother Joseph were participants in the Battle of Seven Oaks as part of Cuthbert Grant’s party in 1816.

the 1974-75 season to finish his junior hockey career. That same year he was voted Most Valuable Player in the Western hockey League. He was drafted by the New York Islanders in 1974.

In 1975, at age 19, he made the jump to the National Hockey League. He scored three goals and had five points at the Islanders home opener that year. In 1978 and led the NHL with 77 assists. The next year he was unstoppable, using his playmaking skills to collect 87 assists and his ability around the net to record 47 goals. He was the league's top scorer and won the Hart Trophy as the most valuable player. In 1980 the Islanders won the Stanley Cup and Trottier was the star, leading all playoff scorers with 29 points and earning the Conn Smythe Trophy as the most outstanding post-season performer. He went on to lead the New York Islanders to four Stanley Cups and played on two Pittsburgh Penguin Stanley Cup winners. He is seventh on the NHL all time players list with 1,279 games played, 524 goals, 901 assists and 1,425 total career points. He was inducted into the National Hockey League's Hockey Hall of Fame in 1997. In 1998, he received an Aboriginal Achievement Award for Sports.

### **Trottier, Charles “Wahpass” (Rabbit). (b. 1839)**

Charles Trottier was born December 4, 1839 at St. Francois Xavier, the son of Andre Trottier<sup>22</sup> (b. 1874) and Marguerite St. Denis *dit* Paquette. Andre and his family were enumerated in the Pembina census of 1850 as family # 84; he is listed as a hunter. Charles married Ursule Laframboise, the daughter of Jean Baptiste Laframboise and Suzanne Beaudry on August 26, 1860 at St. Francois Xavier. They had eleven children, born at St. Francois Xavier, Prairie Ronde, Leuret, Cypress Hills and St. Peter's Mission in Montana. His older brother, Andre Trottier Jr. (b. 1816) was married Isabel Falcon, the daughter of Pierre Falcon and Marie Grant.<sup>23</sup>

In 1878, Charles Trottier, Augustin Laframboise and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. They requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land—A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

Subsequent to the petition of 1878, Charles and his group could be found at Wolf Point, Montana with the Nakota during the hunting and trading seasons. Michel Hogue reports:

Until the fall of 1881... a Métis man by the name of Charles Troché had relied on Assiniboine chief Red Stone's<sup>24</sup> permission to live and hunt on the reservation. Chief Red Stone and the Lower Assiniboines... had longstanding ties to the Red River Métis and a history of sharing territory with them.<sup>25</sup> Troche was a petty trader, and it is possible that, as such, he was also useful to the local tribes. He had successfully avoided expulsion [from Montana] in 1879 by demonstrating that the Assiniboine and Gros Ventre chiefs had permitted him to remain on the reservation [Fort Peck]. In the fall of 1881, though, it appears that he was less successful. He told Lieutenant Robert Bates that he did “not like to be driven off, but that he would return to his camp and move north of the line at once.”<sup>26</sup>

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<sup>22</sup> André Trottier was born in 1784 in the NWT, the son of André Trottier and Louise (Chippewa). He married Marguerite St. Denis dit Paquette, the daughter of André Paquette and Lizette (Cree) in 1811 at Red River. This family was enumerated in the Pembina Census of 1850 as Family # 84. They list Andre age 66, a hunter, Marguerite age 50, Joseph age 22, a hunter, Michel age 19, a hunter, Antoine age 14, and Charles age 10. Andre and his brother Joseph were participants in the Battle of Seven Oaks as part of Cuthbert Grant's party. From the Coltman Report:

*André Trottier, “Half-Breed,” stated the following to Commissioner William Coltman as despotion (sic) into the investigation of the fur trade war: That on his arrival near the encampment he was met by Mr. Alexander MacDonnell, who had with him Seraphim Lamar and Bostonais Pangman, and asked him, “What news?” to which he answered, “we fought yesterday”; and being further questioned, he answered, “that there were 22 of the English killed, that on their side, his brother [Joseph Trottier] was wounded, and a half-breed of the name Batoche, killed.” Bostonais Pangman was quoted as saying that Batoche was his cousin and he must be revenged.*

<sup>23</sup> Both active at the Battle of the Grand Coteau in 1851 although not yet married. Isabelle's brother Jean Baptiste Falcon was the leader of the Métis during this battle.

<sup>24</sup> By 1869, smallpox greatly reduced the numbers in the Upper Assiniboine band. To avoid the same fate, the Lower Assiniboine avoided the Upper Assiniboine and followed their chief, Red Stone, to live with the Yanktonai Sioux who had moved into the north eastern part of Montana to hunt buffalo. In 1871, the Fort Peck agency was established for the Sioux who were unable to get along with anyone other than their newly found friends, the Lower Assiniboine. The alliance between these two tribes has remains in effect to this day.

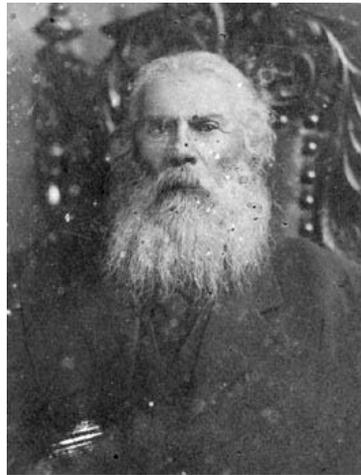
<sup>25</sup> The Métis allied with the Cree, Assiniboine, and Ojibwa as part of the Nehiyaw Pwat Confederacy (Nehiyaw Pwat means “Cree Assiniboine” in Cree) also known as the Iron Confederacy. The Nehiyaw Pwat Confederacy homeland stretched from the Red River on the east, to the Front Range of the Rockies in the west, and straddled the borderlands of what became the United States and Canada.

<sup>26</sup> Michel Hogue, “Between Race and Nation: The Plains Métis and the Canada-United States Border.” Wisconsin: Ph.D. thesis, University of Wisconsin-Madison, 2009: 259-260.

Charles was the leader of the Métis from Prairie-Ronde, south of Saskatoon; he had wintered there since the mid-1850s. Charles Trottier (born 1839) and Michel Trottier (born 1832) appear on 1863-64 Red Lake and Pembina Chippewa Treaty as numbers 444 and 457 when they were given Red Lake Half-breed Scrip in 1875.

Charles was a trader in the North West Territories, having hunted with his nephew Norbert Welsh for many years. His hunting band often joined with that of Isidore “Ecapow” Dumont when on the plains. Charles spoke excellent English and French as well as over ten Aboriginal languages and was often sent as a messenger by the Métis councils. His first marriage was to Marie-Anne Parenteau, his second to Ursula Laframboise (born 1842 at Havre, Montana). Ursula was the daughter of Jean Baptiste Laframboise (b. 1806) and Suzanne Beaudry.<sup>27</sup> Ursula’s brother, Augustin was living on the Muskeg Lake Reserve and was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Métis Resistance. His son Edouard also served in his Company. This family escaped to Montana after 1885. They lived with the group that was sustaining themselves by cutting wood for Fort Shaw. They were accompanied by their sons, Remi, Isidore and Jean Baptiste.

Trottier was a close friend and relative of Gabriel Dumont and brought his men along with the Dakota Indians of Whitecap’s Band to fight at Batoche in April of 1885 (about 60 men in all). He and Whitecap were members of Riel’s Exovédé (Provisional Government). Among this group were three of his sons and two of his nephews. It is said that Whitecap and forty of his men had joined the Resistance under duress. However, Norbert Welsh contradicts this account.



Charles Trottier Sr.

Charles Trottier gives the following account of the battle of Tourond’s Coulée on April 24, 1885:

Up to the arrival of the first horses, I was there with Gabriel. Then I went down to the coulée, signalling with my hand to our people, and calling out, “run to the coulee, run to the coulee.” Then we tied all our horses there, and we went up the hill on foot to fire, and we began to fire, I do not know how many shots. Suddenly I saw a Sioux killed quite close to me, and then as the gun I was using was not good, I called out to another Sioux to take the gun of the dead Sioux, saying I wanted to use it. He took the gun and lent it to me. It was a double gun with horn and shot-bag. We fired again, and all of a sudden, I saw Gabriel coming towards me (I saw him first on my right); he said that he no more cartridges; I gave him those I had, for I wanted to use the double gun, and I called out to the people, “They want to pillage the coulee; we must go down and take all the horses and prevent them.” And I told a young man to take Gabriel’s horse, and I took mine; and going down the coulee I saw Gabriel and he asked me where his horse was? I told him the young men were taking it away. It was the last time I saw Gabriel, and then I tied my horse in the wood and went up the hill on the south side, and firing began on both sides, and suddenly some one called out to me, “There they are coming down the coulee with their cannon!” I looked and saw them coming down, and I shouted to the young men, “Take courage, take courage and pray to God.” Then they began firing at us with their cannon and rifles, and the balls fell like hail. It was about two in the afternoon, and I began shouting “fire, fire” and when our men began firing I saw that the police fell, and I heard the cry, “They are going to run,” and I called out “fire, fire,” and shouted for joy, and when the soldiers retreated out of the coulee, I asked the people where Gabriel was, but no one knew, and I asked continually where my children and nephews were, and I thought all our people had been killed except a few, for nobody answered me but two of my boys, and every time we stopped firing we prayed to God. Suddenly I heard a young man singing

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<sup>27</sup> Her parents were at the Battle of the Grand Coteau in 1851 and she was likely with them.

in French the song of the Bois Brule, the song of the Falcon. That gave me courage. I kept shouting, “courage, courage!” Afterwards it began to rain and hail, and I said to the people, “Don’t fire now, we must wait until they come, and if they come near we’ll fire altogether. It was about 5 o’clock in the evening, I called out, “Where is Johnny?” (My brother’s boy), and I heard him answer about a hundred yards from us. Immediately after his answer they fired three cannon shots and some rifle shots in that direction. Some time afterwards I stood up and went to see all the people, and I said to them, “my friends we shall start away this evening, but before we leave this we must pray to God for our dead and our wounded, and also for ourselves, so that He may give us a way out of this,” and I told them that “as to the wounded, those who can walk we must not leave them, we shall carry them to the groves and cover them well, and we shall go away quietly all together.” I then counted the men and found but 48, with the wounded, and I said to them, “do not stir, I shall go and see my horse.”...My coat was on the saddle, and while I was untying it, I saw our people on the hill shouting joyfully. When they came up I shook hands with them saying, “We are only forty-eight, and I think many have been killed.” As I spoke, I saw six of our people come out of another wood, bringing our number up to fifty-four. (CSP, 1886, (No. 43), p. 20.)

Charles Trottier, along with Gabriel and Edouard Dumont, Jean Caron, Michel Dumas, Isidore Dumas and Chief Fine Day, escaped to the United States after the final battle at Batoche. On December 16, 1885, James Anderson wrote to Lieut. Governor Dewdney and indicated that there were 225 Half Breeds living at St. Peters Mission near the Sun River and noted that 25 of these families were Resistance participants from the South Saskatchewan. He names Charles Trottier and sons, Louis Sayer, Robert Jackson, John Ross Jr. and Modeste Rocheleau. Anderson reported that they were surviving by cutting wood to sell at Fort Shaw.<sup>28</sup> Charles Trottier later returned to Prairie-Ronde and applied for land after his return in 1903.

At point when the Métis were desperate for work in Montana Charles assisted Montana promoter Don Davenport in efforts to form a “Wild West Show” to travel to Peoria, Illinois. The racist element in Montana was elated at the announcement of these plans. The *Anaconda Standard* ran the following column on April 6, 1895 (page 7):

#### **Good Riddance The New Wild West Show to Absorb a Swarm of Pests**

**Great Falls, April 4.**—Charles Trottier of Box Elder, Choteau county, a half-breed, who was one of the men charged with illegal voting at that precinct in 1892, when the political complexion of the legislature hinged on the result in that precinct, is in Butte on a mission in which the people of Montana will wish for him the fullest measure of success—pressed down, heaped – and running over. It is nothing more or less than a scheme to remove the Cree Indians [meaning Michif-Cree] from the state.

*The Standard* some days ago told of Don Davenport’s plan to secure a number of Crees for a “wild west” show at Peoria, Ill. Trottier is one of his lieutenants and has gone to secure the Crees now encamped near Butte. From Butte he will proceed to Medicine Hat on the same mission. Forty-two families of the “varmints” are now corralled at Havre, and by the time Davenport has filled his contract, Northern Montana, at least will be rid of the pests, which the authorities would not remove, but which long-suffering citizens were preparing to take summary and stringent measures to exterminate.

#### **Trottier, Charles Jr. (b. 1865)**

Charles was born at St. François Xavier on April 24, 1865, the son of Joseph Trottier and Therese Vallée *dit* Laplante. His father was a well-known buffalo hunter in the west. His two brothers, Joseph and Albert, both fought in the Resistance and his uncle Michael was killed at Batoche. Charles was the nephew of Charles Sr. noted above. He was a member of Captain Philippe Gariépy’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. He was active in the fighting at Duck Lake, Tourond’s Coulee and Batoche. Later, he lived at Loon Lake.

On June 12, 1887, at Duck Lake, Charles married Madeleine Okimassis, the daughter of Xavier Okemassis (Métis) and Marie Therese Gladu (Métis). Okimassis was a Willow Cree Chief in the Duck Lake area. Charles and his wife lived on the Beardy Reserve near Duck Lake and were both on the Treaty Pay list of that band.<sup>29</sup>

Trottier, Charles; address: Duck Lake or St. Laurent; born: 6 April, 1865 at St. Francois Xavier; father: Joseph Trottier (Métis); mother: Thérèse Vallee (Métis); married: June, 1887 to Madeleine Okemassis; children living: Virginie; scrip for \$240.00; claim no. 1722.

#### **Trottier, Clarence (b. 1925)**

Clarence Trottier was president of Métis Local 11 (Saskatoon) of the Saskatchewan Métis Society. Clarence was the son of Justine Landry and Peter Trottier. His mother Justine, was the daughter of Moise Landry and Philomene

<sup>28</sup> Glenbow Institute, Edgar Dewdney fonds, Series 22, Riel Rebellion, James Anderson’s Reports – 1885, M320.

<sup>29</sup> David Lee. “The Métis Militant Rebels of 1885.” *Canadian Ethnic Studies*, XXI, 3, 1989: 11.

Laframboise. Peter was the son of Alexandre Trottier and Catherine Laframboise. Peter's grandparents were Michel Trottier and Angélique Desjarlais.

Cheryl Troupe reports:

For the Saskatoon Métis, it was not until the 1960s when they once again became politically active under the leadership of Clarence Trotchie, a great nephew of Charles Trottier and Ursule Laframboise. Interestingly, in the early sixties, there was an effort by Clarence' father, Peter Trotchie, to document those that were buried at Round Prairie in recognition of the connection between the Round Prairie Métis community and the growing Saskatoon urban Métis community. According to Rita Schilling, Trotchie was only 16 in 1906 when he had dug the grave for his great aunt, Ursule Laframboise, Charles' wife. Charles had earlier donated the land for the cemetery.<sup>30</sup>

The Saskatoon Métis community began to reorganize itself as a Saskatchewan Métis Society local, under the leadership of Clarence Trotchie, in late 1968-69. By this time, Trotchie and other community members were already involved in the new Saskatoon Indian and Métis Friendship Centre that had opened in 1967. When organizing Local 11, the community once again relied on past traditions of having male leadership that was supported by the women in the community. In his efforts to organize the community, Trotchie sought the assistance of women in the community to encourage active community participation in social events and political meetings.

Over time, Trotchie came to rely on the efforts of the women in his family including his sister Irene Dimick as well as his half sisters, Kay Mazer, Marge Laframboise, Dorothy Askwith, and Bertha Ouellette. He also sought the help of his wife Phyllis, his niece Nora Cummings (then Nora Thibodeau), and other Métis women who worked tirelessly alongside Trotchie and other male leaders to help organize Métis Local 11.<sup>31</sup>

Early in the 1960's, Pete Trottier, great nephew of Charles Trottier, began a movement among his people to remember his relatives buried at Round Prairie. The memory of the cemetery was sketched in his mind, for he had been the one to dig the first grave in 1906, at the age of 16 years, for his great aunt, Charles Trottier's wife, Ursula (Laframboise) Trottier. His great uncle Charles had donated the land from his holdings.

Then in the 1970's, Clarence Trotchie, Pete Trottier's son, and President of Métis Society, Local 11, picked up where his father left off, and in 1973 Round Prairie Cemetery was restored as a historic site unearthing at least part of the story of Round Prairie. The cemetery was fenced, crosses were built and a memorial cairn and plaque were dedicated.

In interview Clarence recalls:

My mother grew up in Helena, Montana, where they lived along a big river and there was lots of game and they always had lots of food and lots of good fresh water. They talked about all the Métis that lived in the Montana area there as far as, Havre, Great Falls, and all these places where we originated from.

Just after the War years, when I came back from overseas I didn't even know where I lived. We had no address. My mother and I were living in a little shack on the road allowance this side of Saskatoon here. My brother Alex was in a little shack on the road allowance, my brother Irvin -- he come back the year before me -- and he was living in a shack. And I think a lot of the Métis people in Saskatoon, here, they were all living in little shacks just south of Saskatoon on the road allowances.

Reference:

<http://www.Métismuseum.ca/media/document.php/01023.pdf>

Karen Louise Trottier interview with Clarence Trottier, February 22, 1984.

Cheryl Troupe, "Métis Women: Social Structure, Urbanization and Political Activism, 1850-1980. Saskatoon: University of Saskatchewan M.A. Thesis, 2009.

### **Trotchie, Clarice Rose.** (b. 1942)

By Jackie Trochie (Trottier)

Clarice Rose Trotchie was born in Fort Belknap, Montana on June 6th, 1942 to George Trotchie (Trottier) and Mary Louise Briere (Bruyere). As a girl, she was told she had been named after her Aunt Clara Naples therefore she

<sup>30</sup> Cheryl Troupe, "Métis Women: Social Structure, Urbanization and Political Activism, 1850-1980. Saskatoon: University of Saskatchewan M.A. Thesis, 2009: 111-112.

<sup>31</sup> Cheryl Troupe p. 114.

assumed her name was Clara. She never did use her birth name but instead went by the names; Clara and Haha, a nickname her brother Joseph aka Chic gave her since he couldn't pronounce her name.

The family of Trotchie's, moved to Helena in the 1950s where she attended St. Mary's Elementary and in 1962, she graduated from Helena Senior High. She immediately went to work for Blue Cross Blue Shield but decided she could earn more money working with the family out in the hay fields in Townsend, Montana bucking bales onto stone boats. Clara put several of the male employees to shame because she could throw a 65-70 pound bale seven feet high.

At 23, Clara married Vaughn Anderson a farmer from Shelley, Idaho where she worked all winter running a snow plow to raise enough money to take her sister to Hawaii but the night before they were to leave, her husband used her savings to buy a semi-truck to haul hay to Montana until each of them filed for a homestead of 160 acres. They later sold land and moved to work in Washington and Alaska but when a flood wiped out the small town of Rigby in Idaho the two moved back and built a home in Roberts, Idaho.

Being a farmer, Vaughn bought some calves and started working for other farmers while Clara started a business called Arrowhead Construction (her daughter owns Eagle Feather Construction). Soon she had developed a multi-million dollar operation and her husband quickly joined her in doing the labor while she did the bids and office work. Both were equipment operators and they raised her daughter and son on the equipment too and now that she is retired, the children have their own businesses. Being a farmer, Vaughn bought some calves and started working for other farmers while Clara started a business called Arrowhead Construction (her daughter owns Eagle Feather Construction). Soon, she developed a multi-million dollar operation and her husband quickly joined her in doing the labour, while she did the bids and office work. Clara passed away at her home in Idaho Falls on October 4, 2014.

Clara had two children, Stephanie and Brian, ten grandchildren, and twelve great-grandchildren.

### **Trottier, Cuthbert (Corbett). (b. 1862)**

Corbett was born at Fort Ellice on May 25, 1862, the son of Joseph Trottier and Therese Vallée *dit* Laplante. He was the brother of Charles Jr. and Joseph Trottier. All four were involved in the 1885 Resistance In Cloutier's journal there is a notation that Corbett arrived at Duck Lake after the fighting had started and the police were in flight from the Métis.<sup>32</sup>

### **Trotchie "Trottier" (Askwith), Dorothy (1924-2012)**

Dorothy was born on January 24, 1924 at Saskatoon, Saskatchewan, the daughter of Peter Trottier (b. 1890)<sup>373</sup> and Elizabeth Laframboise.<sup>374</sup> Her siblings were Kay, Marge, Bertha, and Shirley. Her paternal grandparents were Catherine Laframboise and Alexander Trottier. Her great-grandfather was Michel Trottier and her great-uncle was Métis leader Charles Trottier of Havre, Montana and Prairie Ronde, Saskatchewan.

Dorothy Trotchie joined the Royal Canadian Air Force in 1942 at 17 years of age, and served until the end of the Second World War. She had numerous postings: Ottawa, Moncton, St. Hubert, Quebec, and Delmer, Ontario. At one point, she worked in the bombing and gunnery school (Kimberline, Alberta), service flying school (Portage la Prairie, Manitoba), 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 in 1945. At the time, she was working at the repair depot.

Dorothy Askwith began attending Alcoholics Anonymous in 1963. When she 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 (NAC) treatment centre. At the time she joined NAC, Clarence Trotchie, her stepbrother, was NAC's Executive Director. He was followed as Executive Director in 1978, by Dorothy's younger sister Bertha Ouellette. 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 counsellor, 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

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<sup>32</sup> Cloutier, *op cit*, Vol. 1: 78.

of treatment. This 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. She was a Jubilee Medal recipient in 2002, and in 2005 she received a Saskatchewan Centennial Medal.<sup>33</sup>

### **Trottier dit Trotchie, George Edward. (b. 1905)**

By Jackie Trotchie (Trottier)

Georges father was Andre Trottier dit Trotchie (b. 1873), the son of Charles Trottier (b. 1839) and Ursule Laframboise. Charles was the son of Andre Trottier (b. 1784)<sup>34</sup> and Marguerite Paquette. Georges mother was Susan Pauline Wallace. Susan was born at Duck Lake in 1879, the daughter of Frank Wallace and Madeleine Savoy.

Georges grandfather, Charles Trottier and his brothers Antoine (b. 1834) and Andre (b. 1816), all signed the 1878 petition of the Métis hunting band at Cypress Hills which requested a Métis reserve.

Charles Trottier, his brother Michel and his sons, Isidore (b. 1863) and Jean Baptiste (b. 1864) were all Resistance fighters in the 1885 Northwest Métis Resistance.

George married Mary Louise Briere, the daughter of Gregoire Bruyere (b. 1862)<sup>35</sup> and Marie Alphonsine Allary<sup>36</sup>, the daughter of Andre Allary and Josephte McGillis, on April 10, 1911 at Whitewater, Montana. Marie Louise Bruyere's grandfather Jean Baptiste Bryuere (b. 1844) and brothers Louison (b. 1842), Jeremie (b. 1854), and Cleophas (b. 1856) all signed the 1878 petition of the Métis hunting band at Cypress Hills which requested a re-opening of the bison hunt between November 14th and February 15th each year and the granting of a Métis "reserve." They requested a 150-mile strip of land along the American border beginning where the Pembina River crosses the border in Manitoba and thence west. This strip was to be fifty miles wide from north to south.

Somewhere between Havre, Montana, Maple Creek, or Round Prairie, Saskatchewan and around Dec. 2, 1905 George Trottier aka Trotchie was born to Andrew Trottier and Susie Pauline Wallace. No one knew for certain what side of the border they were on nor which prairie and that's how George ended up with two birth certificates: one in the US and one in Canada. Neither does anyone know how Trottier was changed to Trotchie, however, George believed the post master changed it in the US census for Choteau County, his grandfather Charles Trottier of the Riel Resistance is listed as "Trouchia" suggesting the census takers couldn't pronounce or spell French names.

After returning to Montana, Andrew and George moved into the old homestead just north of Fort Benton where George went to school. He often said he had to walk five miles to get there and he was right. He completed the third grade before moving on to Chinook, Montana, where years later he met his future father-in-law Gregoire Bruyere aka Gregory Briere who taught him to herd, shear and tag sheep which he became proficient at despite a crippled hand and shear the size of an electric razor. George ended up marrying Gregory's daughter Mary Louise in 1929 at the urging of her mother Mary Alphonsine Allery who believed George would always be a good provider and he was. Their honeymoon home was an old sheep wagon but later the couple moved to Chinook where all but one of their nine children were born. When the eldest boy Albert passed the family moved to Helena where they remained until their children were grown.

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<sup>33</sup> Dorothy Askwith, Interview, March 10, 1993. *Virtual Museum of Métis History and Culture*.

<http://www.Métismuseum.ca/browse/index.php/277>; Rita Shilling, *Gabriel's Children*. Saskatoon: The Saskatoon Métis Society Local #11, 1983; and Cheryl L. Troupe, *Métis Women: Social Structure, Urbanization and Political Activism, 1850-1980*. MA Thesis, University of Saskatchewan, 2009.

<sup>34</sup> Andre Trottier (b. 1784) and his brother Joseph (b. 1790) were both active with Cuthbert Grant in the Battle of Seven Oaks. His son, also Andre Trottier (b. 1816), was active in the Battle of the Grand Coteau on July 12 to 15, 1851.

<sup>35</sup> Gregoire was the son of Jean Baptiste Bruyere (b.1844) and Marie Allary the daughter of Michel Allary and Marie Paquin. Jean was the son of Jean Baptiste Bruyere Sr. (b. 1811) and Angélique Guilbault.

<sup>36</sup> Her first mate was John LaMere who was the one that taught my dad to shear, tag, etc. And later she married my grandfather who was Gregoire Bruyere.



Sheepshearers taking a break; north of Lohman, Montana, 1928: L-R  
 Sitting in the far back is Artie Morris (sheep man). Standing: Joe Emily, Joe LaMere,  
 Ed LaMere, John LaMere, Louis Parsion and his two sons. Seated: Martin Fisher, Bill Saddler and George Trotchie  
 (Captain).

#### Custom Contractor

George was a custom contractor who was always “rustling” up work for his family and crew. Men like Joe Briere, Alex Allery, Johnny Caplette, and Louie Trotchie were his core crew who worked on most of the jobs George found picking spuds, shearing, tagging and trapping but in the summer, his family put up the hay until they grew up and moved on. All of George's core crew passed away before him but he was remembered by their families because of his generosity. George was known to gather up all the “culls” in the spud fields, hunt, fish and buy veggies from the Hutterites then load his pick-up and say to his wife: “Gotta go feed the elders.”

#### **Trottier, Helene (Sansregret)** (b. 1867). Spouse Hilaire Beaubrillant dit Sansregret. (b. 1863)

Helene Trottier was born at St. Francois Xavier on February 20, 1867, the daughter of Charles Trottier and Ursule Laframboise. Her father was active in the Resistance and the family fled to Montana after 1885. She then married Hilaire Sansregret, the son of Pierre Sansregret *dit* Beaubrillant and Caroline Parenteau. Sansregret was a member of Captain Bernard Paul's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. He also fled to Montana after the fighting ended and they married on January 12, 1886 at St. Peter's Mission in Montana.

#### **Trottier, Isidore.** (b. 1863)

Isidore was the son of Charles Trottier and Ursule Laframboise. Isidore signed the 1878 Cypress Hills Métis hunting band petition for a reserve. Isidore was active with his father and brothers during the Batoche Resistance. He fought at both Tourond's Coulee and Batoche. After the defeat he fled south to Montana. He married Carolyn LeMire. Isidore died 14 January 1948.

#### **Trottier, Jean Baptiste.** (b. 1864)

Jean Baptiste was the son of Charles Trottier and Ursule Laframboise. He was active with his father and brothers during the Batoche Resistance. After the defeat he fled south to Montana.

#### **Trottier, Jean “Johnny,” War-bish-tee-gwan” (Grey Hair).** (b. 1863)

Johny was born on January 15, 1863 at St. François Xavier, the son of Antoine Trottier and Angelique Laframboise. He fought at Tourond's Coulee and Batoche along side his uncle Charles Trottier Sr. and cousins Isidore and Remi Trottier. After the defeat he fled south to Montana.

#### **Trottier, Joseph Sr.:** (b. 1790)

Joseph Trottier was wounded with a broken leg during the Battle of Seven Oaks. His brother André reported to Alexandre Greenfield Macdonell that he was going from the forks to get his parents from the Souris River to come and care for his brother.<sup>37</sup> Joseph was born circa 1790, the son of André Trottier and Louise (Chippewa); his brother André (above) was also in the battle. He married Marie (Saulteaux) before 1824 by custom marriage and they were

<sup>37</sup> Macdonell, Alexander Greenfield, “A narrative of transactions in the Red River country: From the commencement of the operations of the Earl of Selkirk, till the summer of the year 1816.” London: B. McMillan, 1820: 78.

formally married on June 14, 1841 at St. Francois Xavier. The family was enumerated in the 1850 Pembina Census as Family # 20. They list Joseph as age 60, a hunter, Marie also age 60, Baptiste age 26, a hunter, Marguerite age 22, and Catherine age 20. Joseph died in January of 1852 and was buried at Pembina

The son of Andre Trottier and Marguerite St. Denis dit Paquette was Andre Jr. He fought at the Battle of the Grand Coteau in 1851 as did his wife Isabelle Falcon (her brother Jean Baptiste Falcon was the leader of the Métis hunting group.

### **Trottier, Joseph. (1827-1885)**

Joseph Trottier and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. Joseph was on the Treaty Pay list of Beardy's Reserve in 1884.<sup>38</sup> Joseph fought and died in the 1885 Resistance at Batoche. He was a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

Joseph was born circa 1827 at Oak Lake near Brandon, the son of Andre Trottier (b.c. 1784) and Marguerite St. Denis dit Paquette (b. 1787). Joseph married Therese Vallee dit Laplante, the daughter of Antoine Vallee and Susanne Dufève, in 1852 at St. Boniface. In his declaration on scrip application of 1886 Joseph is described as the head of family at Duck Lake where they had been living for 14 years. Joseph and his wife Therese along with their son Charles (b.1865) who was married to Madeleine Okimasis were all members of Beardy's Band but withdrew from Treaty. Joseph noted he had lived at St. Francois Xavier when young and was living near Fort Carlton in 1870. He also noted that his son Andre (1853-1871) had died suddenly while on a trip to Lake of the Woods in 1871 [before treaty]. The declaration of his wife Therese Vallee noted that up until 1872 they had been a buffalo hunting family. Joseph fought and died in May 1885 during the North West Resistance at Batoche, Saskatchewan. His sons, Joseph, Albert, and Cuthbert were all participants in the 1885 Resistance.

Their son Joseph Trottier Jr. (b. 1857) declared that he had been born at St. Francois Xavier, had taken treaty with Beardy's Band but was subsequently seeking discharge as he was currently working as a labourer at Green Lake. In 1879 he had married Julie 'La Grosse Tête' St. Denis, the daughter of Francois and Therese St. Denis. They had resided at Baie St. Paul until 1870.

#### Family Scrip:

Scrip affidavit for Trottier, Marguerite; born: 1787; husband: Andre Trottier; father: Andre Paquette (White); mother: Lissette (Cree Indian); claim no: 2838; scrip no: 12271; date of issue: Sept. 5, 1878; amount: \$160.

Trottier, Joseph; address: Duck Lake; born: 1827 at Oak Lake near Brandon; father: André Trottier (Métis); mother: Marguerite St. Denis (Métis); married: 1852 at St. Boniface to Thérèse Vallee; children living: Joseph, Marguerite, Albert, Charles; children deceased: André, Adele, Rodolphe, Louison, Marie and not baptised; scrip for \$160.00; claim no. 1123 Cuthbert, Charles; children deceased: André, Adele, Rodolphe, Louison, Marie and not baptised; scrip for \$160.00; claim no. 1123.

### **Trottier, Joseph Jr. (b. 1857)**

Joseph was born at St. François Xavier, the son of Joseph Sr. and Therese Vallee. His father was a well known buffalo hunter in the west. His two brothers, Charles and Albert, both fought in the 1885 Resistance

In 1879, he married Julie La Grosse (Grossiterre) at Duck Lake. In 1878, Joseph and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. Joseph was on the Treaty Pay list of Beardy's Reserve in 1884.<sup>39</sup> Joseph fought and died in the 1885 Resistance at Batoche. He was a member of Captain Daniel Gariépy's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

Joseph Trottier Jr. (b. 1857) declared that he had been born at St. Francois Xavier, had taken treaty with Beardy's Band but was subsequently seeking discharge as he was currently working as a labourer at Green Lake. In 1879 he had married Julie 'La Grosse Tête' St. Denis, the daughter of Francois and Therese St. Denis. They had resided at Baie St. Paul until 1870.

Trottier, Jr., Joseph; address: Green Lake via Carlton; born: 1857 at St. Francois Xavier; father: Joseph Trottier, Sr. (Métis); mother: Thérèse Vallee (Métis); married: 1879 at Duck Lake to Julie La Grosse; scrip for \$240.00; claim no. 2172.

### **Trottier, Joseph Jr. or Assiyiwin. (d. 1885)**

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<sup>38</sup> RG 10, Annuity Paylists, 1883-1887, Treaties 4, 6 and 7. Joseph Sr. is Band Member # 53 and Joseph Trottier Jr. is shown as Band Member # 51 on the 1884 pay list.

<sup>39</sup> RG 10, Annuity Paylists, 1883-1887, Treaties 4, 6 and 7. Joseph Sr. is Band Member # 53 and Joseph Trottier Jr. is shown as Band Member # 51 on the 1884 pay list.

Assiyiwin (Ah-si-we-in), also called "Machiwi" was reportedly a Headman for Beardy's Band and was partially blind.<sup>40</sup> Ahseweyin appears on the band list for Okemasis band in 1884 (#27) however, before that he was not on either the Beardy or Okemasis pay lists. He was also called Joseph Trottier after his Godfather who was a member of the same band and married to Julie La Grosse. His adoptive parents were Charles and Ursula Trottier of Prairie Ronde. Charles Trottier had an older brother named Joseph.

Assiyiwin was returning from the Duck Lake store when Joe McKay, a Métis Scout for Crozier's troops, confronted him. McKay shot Asseweyin when he refused to turn back. McKay then killed Isidore Dumont, Gabriel's older brother. (See Rita Schilling, *Gabriel's Children*, p. 48.) Asseweyin was mortally wounded at Duck Lake, taken back to the village where he later died. Edouard Dumont says, Machiwi, an old Indian who had been killed was baptized; his Godfather was Charles Trottier.<sup>41</sup>

### **Trottier (Moine), Louise (1904-2006)**

Métis author, pioneer, and residential school survivor, Louise Moine née Trottier was born on the prairie as her family travelled north from Swift Current. Louise was the daughter of Patrice Édouard Trottier (1868-1939) and Atalie Rose Tillie Whitford (d. 1931). They married in 1893 at Swift Current in what is now Saskatchewan. Most of her siblings were born at Lac Pelletier near Swift Current. In 1917, at seven years of age, Louise entered the residential school at Lebret in the Qu'Appelle Valley. She was a Michif speaker or as she called it "Half-Breed Cree." Later she also spoke English and French. The family later settled at Val Marie, Saskatchewan where she met and married French immigrant, Victor Pierre Moine in 1932. The couple had three children, daughters Jacquie (Richards), Gloria (Tone), and son Gail.

Louise Moine was the first Michif to write an unvarnished account of her experiences in residential school. Her first book, *My Life in Residential School*, published in 1975 by the Provincial Library of Saskatchewan, is required reading for anyone wanting to document the experience of Métis people in residential schools. The manuscript for this book won the autobiography category in a "Native Writers Contest," held by the Provincial Order of the Daughters of the Empire. Shortly thereafter in the same contest, she entered *Remembering Will Have to Do*. Recently, the Gabriel Dumont Institute published her posthumous autobiography.<sup>42</sup>

### **Trotchie (Trottier), Mary (Bruyere) . (1911-1982):**

By Jackie Trotchie (Trottier)

Métis fiddler Mary Bruyere (Briere) was born at Whitewater, Montana, the daughter of Gregoire Bruyere and Alphonsine Mary Allary. Her father was born in 1872 at St. Francois Xavier and her mother Alphonsine, the daughter of Andre Allary and Josephite McGillis dit Hamelin, was born in June 1877 at Wild Horse Lake. Mary married George Edward Trotchie the son of Andre Trottier and Susie Wallace; he was a descendant of Charles Trottier who led the Métis fighters from Prairie Ronde in the 1885 Métis Resistance at Batoche. He was also a descendant of Ursule Lafromboise Trottier whose biography appears below.

Mary showed an interest in fiddling from a young age and was taught by her father and uncles, Alec and Sam Allery. She also listened to Canadian Métis fiddlers, Andy Desjarlais and Ned Landry on the radio. She toured as a performer with the Cecil Nichols' Hawaiian Show where she was featured as a dancer and as the "Ukulele Queen." Mary began playing the fiddle at the age of four. Because her hands were too small to get around the neck of the fiddle she taped small sticks on the end of each finger and thus she could play. Mary began competing in fiddle contests in the 1950s and took many honours over the next thirty years, such as the Northwest Regional Fiddle Championship in 1969 (first place, Women's Division), the National Fiddle Contest in 1969 (first place, Women's Division). With this later win she was elected to the Fiddler's Hall of Fame in Weiser, Idaho.

### **Trottier, Michel. (1832-1885)**

Michel was the son of André Trottier and Marguerite St. Denis dit Paquette. Michel married Marie Angélique Desjarlais. He then married Marguerite Landry in 1876. In 1878, Michel and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. This family had two children born at Crooked Lake and his wife was on the Treaty Pay list at the Duck Lake Agency. He fought and died on May 12, 1885 in the last battle of the 1885 Resistance at Batoche.

### **Trottier, Norbert. (b. 1861)**

Norbert Trottier was born on March 6, 1861 at Humboldt, the son of Antoine Trottier and Angelique Laframboise. He married Eliza Fisher, the daughter of John Fisher and Elizabeth Brabant. Eliza Fisher was born in 1858 near Fort Qu'Appelle. She was first married to Jean Baptiste Desmarais on May 25, 1875 at Lebret; they had four

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<sup>40</sup>He is not shown on the band list for Beardy's but an Ahseweyin is shown as band member # 9 on the One Arrow pay list.

<sup>41</sup> SHM, p. 5.

<sup>42</sup> Louise Moine, *Remembering Will Have to Do: The Life and Times of Louise (Trottier) Moine*. Saskatoon: Gabriel Dumont Institute, 2013.

children. She then married Norbert Trottier on August 26, 1885 at Lebret. Their daughter Virginie Trottier was born August 4, 1886 at Lebret. Daughter Rosalie Trottier was born on October 11, 1889.

In 1878 Norbert Trottier signed the petition of the Métis hunting band at Cypress Hills which requested a re-opening of the bison hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of a Métis "reserve." They requested a 150-mile strip of land along the American border beginning where the Pembina River crosses the border in Manitoba and thence west. This strip was to be fifty miles wide from north to south.



Norbert Trottier and his wife Elise (Eliza) Fisher (seated). Their daughter Rosalie and son in law, Andre Trottier are on the right. The grandchildren pictured are David and Edward; Lucy and Annie. Photo courtesy of Mark Calette

**Scrip Applications:**

RG15 , Interior , Series D-II-8-b , Volume 1332 , Reel C-14942 , Access code: 90

**Trottier, Norbert** - Concerning his claim as a child - Address, Indian Head - Born, 6 March, 1860 at Humboldt - Father, Antoine Trottier, (Métis) - Mother, Angelique Laframboise, (Métis) - Claim 128.

RG15 , Interior , Series D-II-8-b , Volume 1327 , Reel C-14938 , Access code: 90

**Fisher, Eliza** - Concerning her claim as a child - Address, Indian Head - Born, 1858 near Fort Qu'Appelle - Father, John Fisher, (Métis) - Mother, Betsy Brabant, (Métis) - Married, after 1870 to Baptiste Desmarais, (deceased) - Children living, four (names on declaration) - Claim 85

**Trottier, Remi.** (b. 1861)

Remi was the son of Charles Trottier and Ursule Laframboise. Remi was active with his father and brothers during the Batoche Resistance. He fought at both Fish Creek and Batoche. After the defeat he fled south to Montana. In 1892, at Maple Creek he married Marie Magdeleine Laframboise.

**Trottier, Ursule Laframboise.** (b. 1842).

Ursule was born at Havre, Montana the daughter of Jean Baptiste Laframboise and Suzanne Beaudry dit Gaudry. She married Charles Trottier, the son of Andre Trottier and Marguerite St. Denis, on August 21, 1860 at St. Francois Xavier. Her husband was a member of Riel's Exovedate.

Ursula's brother, Augustin was living on the Muskeg Lake Reserve and was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Métis Resistance. His son Edouard also served in his Company. He was involved in the 1885 Resistance at Duck Lake with Dumont and was killed there by Crozier's troops on March 26, 1885.

In 1878, Charles Trottier, Augustin Laframboise and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. They requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land—A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

This family escaped to Montana after 1885. They lived with the group that was sustaining themselves by cutting wood for Fort Shaw. They were accompanied by their sons, Remi, Isidore and Jean Baptiste.

### **Troupe, Cheryl (BA, MA) (1972-)**

Cheryl Troupe completed a BA (Honours) degree in Native Studies in 2001 at the University of Saskatchewan, where she received the Arts and Science Convocation Award for the Most Distinguished Graduate of Native Studies for 2001. Upon completing her studies, she began work with Gabriel Dumont Institute’s Publishing Department where she worked as a writer and researcher on various community-based curriculum and research projects. In 2003, one of her works, *Expressing Our Heritage: Métis Artistic Designs* won two Saskatchewan Book Awards in the First Peoples Education and First Peoples Publishing categories. Cheryl Troupe was a contributor to the book *Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways*.

Cheryl Troupe worked with the Métis community on various community development projects, most recently with the Regina Qu’Appelle Health Region and the Institut Français. She has completed an MA in Native Studies at the University of Saskatchewan where she examined the urbanization of the Métis community in Saskatoon and the development of Métis social and political institutions by grassroots Métis leaders.<sup>43</sup> For this, she received the Howard and Marge Adams Award (2003 and 2004), the National Aboriginal Health Organization Métis Fellowship (2004), and a Social Sciences and Humanities Research Council Masters Scholarship (2005). She is presently pursuing her PhD in History at the University of Saskatchewan.

### **Truthwaite, Jacob. (1786-1873)**

Jacob Truthwaite was born around 1786, probably at Gloucester House in the Albany district, son of an Cree woman named Elizabeth Pocathea (b. c. 1770) and Englishman Matthew Truthwaite (1753-1793), a carpenter with the Hudson’s Bay Company (HBC). On April 17, 1782, Matthew signed a five year contract to serve with the Hudson’s Bay Company (HBC) as a “Joiner” (Carpenter). His salary was to be £25 per annum. That summer he set sail from England, bound for Fort Albany on James Bay. On Oct 10, 1782 Matthew arrived at Henley House. Three days later he set off for Gloucester with John Kipling, but they were forced to return to Henley on Oct 17 due to river conditions. On Nov 19, they set out once more with 6 sledges, arriving at Gloucester on December 15, 1872.

For the next few years Matthew worked there as a carpenter there. At that time James Sutherland (1751-1797) was Second in Command to Kipling at Gloucester House. Jacob’s father died either at Albany House or Gloucester House in 1793 when Jake was only about seven years old. Thereafter his widowed mother Pocathea raised him in the life-style and culture of the Cree. He spoke fluently in both Cree and English.

Around 1800 Jacob began to work as a carpenter for the HBC at Fort Albany, an apprentice to Shipwright James Thompson. In the years that followed he also worked as a voyageur, a canoe oarsman and laborer; eventually a steersman, frequently travelling river routes to and from inland trading posts.

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<sup>43</sup> Cheryl L. Troupe, *Métis Women: Social Structure, Urbanization and Political Activism, 1850-1980*. MA Thesis, University of Saskatchewan, 2009.

NAME: TRUTHWAITE, Matthew PARISH: Saint Marylebone, Middlesex, ENGLAND ENTERED SERVICE: 17 April 1782 (A.32/) DATES: b. ca. 1753 d. 18 Feb. 1793

Appointments & Service				
Outfit Year*	Position	Post	District	HBCA Reference
<i>*An Outfit year ran from 1 June to 31 May</i>				
1782-1792	Carpenter, Joiner	Albany	Albany	A.30/2, fo. 63; A.30/3, fo. 2, 24, 46, 69; A.30/4 fos. 2, 28, 61; A.30/5 fos. 6, 33
1792-1793	Master	Gloucester House	Albany	A.30/5, fo. 59; A.16/5 fos. 58, 106; A.16/6 fo. 60
1793, 24 January	Confined to bed after "a severe fit of sickness"			B.3/b/30 fo. 21d
1793, 18 February	Died			B.3/b/30 fos. 21d-22d

Father: John Truthwaite, administrator of the will (A.1/47 fo. 42 (misnamed Matthew); A.5/3 fo. 145; A.44/1 p. 108)  
 Sister: Hannah Kipling (A.5/3; John Kipling's Will made 3 May 1793 in Stockton, Co. Durham, Search File "Kipling, John")  
 Wife: Pocatheia (John Kipling's Will made 3 May 1793 in Stockton, Co. Durham, Search File "Kipling, John")  
 Children: Edward (John Kipling's Will made 3 May 1793 in Stockton, Co. Durham, Search File "Kipling, John")  
 Jacob (born 1786, see Ellen Cooke, *Fur Trade Profiles: Five Ancestors of Premier John Norquay*, 1979)

REFERENCES:

Search Files: Kipling, John (fl. 1772-1794), Gloucester House

NOTES:

Biography subject to revision



Filename: Truthwaite, Matthew (ca. 1753-1793) (fl. 1782-1793) JHB 11/97

NAME: TRUTHWAITE, Jacob PARISH: ENTERED SERVICE: 1800 DATES: b. 1790 (E.5/4-11)

Appointments & Service				
Outfit Year*	Position:	Post:	District:	HBCA Reference:
<i>*An Outfit year ran from 1 June to 31 May</i>				
1800	Carpenter, apprentice to James Thompson, Shipwright	Fort Albany		B.3/a/104
1800-1829	Steersman, assistant trader and interpreter		Southern Department	A.16/21, fo.75d-76
1829	Retired to the Red River Settlement			A.16/21, fo.75d-76

Father: Matthew  
 Wife: Elizabeth Vincent bapt. & nmarried 12 March 1830 (HBC Archives E.4/1a fo. 75d; E.4/1b, fo.227)  
 Children: Elizabeth bapt. 12 March 1830 (HBC Archives E.4/1a fo. 75d )  
 Isabella bapt. 12 March 1830 (HBC Archives E.4/1a fo. 75d)  
 Jane bapt. 12 March 1830 (HBC Archives E.4/1a fo. 75d)  
 Mary bapt. 12 March 1830 (HBC Archives E.4/1a fo. 75d)  
 Thomas bapt. 12 March 1830 (HBC Archives E.4/1a fo. 75d)  
 Harriet bapt. 31 January 1831 (HBC Archives E.4/1a fo. 82)  
 Sarah bapt. 20 Dec. 1833 (HBC Archives E.4/1a fo. 106)  
 Ann bapt. 26 Feb. 1839 (HBC Archives E.4/1a fo. 129d)



Filename: Truthwaite, Jacob (b. 1790) (fl. 1800-1829); CO 2002 September; rev. JHB 2002/10

Jacob married Elizabeth Vincent (Métis) "according to the custom of the country" sometime before 1816. She was the daughter of Thomas Vincent, HBC Chief Factor at Albany, and Jane Reston. Around 1815 during an inland voyage, Elizabeth gave birth to a daughter Jane at Brandon House. Jacob would spend the rest of his HBC career as an Interpreter and Assistant Trader in the Southern Department. Daughter Isabella was born in 1818 and a son Tom was born in 1820 at Albany.

Children:

- Jane, born c. 1816, at Brandon House, she married James Anderson the son of James Anderson and Mary (Saulteaux) on February 23, 1832 at St. John's.
- Isabel, born circa 1818, she married John Norquay, the son of Oman Norquay and Jane Morwick on February 21, 1832 at St. John's.

- Thomas, born March 18, 1820 at Fort Albany, he married Catherine McDermott, the daughter of Andrew McDermott and Sarah McNab.
- Elizabeth, born c. 1825, she married James Richards, the son of Jean Baptiste Richards and his wife Margaret.
- Mary, born March 1830, she married Thomas Mowat, the son of Edward Mowat and Margaret Stewart.
- Sarah, born November 22, 1835 at St. Andrew's, she married William Pruden, the son of Peter Pruden and Joseph Jolicoeur on March 29, 1854.
- Ann (Nancy), born January 17, 1839, she married Andrew McDermott, the son of Andrew McDermott and Sarah McNab.

Jacob retired around 1829. By that time he was about 43 years old; Elizabeth about 27 years old. They had five children by then, Jane (age 13), Isabella (age 11), Thomas (age 9), Mary (age 6) and Elizabeth (age 4). For his Hudson's Bay Company service, he was granted a river lot in the Red River Settlement. The family journeyed south from Albany by canoe, travelling west along the Albany River, English River and Winnipeg River to Lake Winnipeg; from there up the Red River to their new farm site at what was known as "The Grand Rapids" in the Parish of St. Andrews. On November 4, 1830 Jake acquired a river lot of 100 acres with a frontage of 6 chains (Lot 46). This later became Lot 104 in St Andrews Parish (1870). This is just south of present day Stevens Avenue and the Lockport Bridge. In 1831 Rev William Cockran established the first (log) Anglican Church referred to as "The Rapids Church". Jacob Truthwaite, an experienced carpenter, was instrumental in the construction of this church. In 1835 Jacob was recorded on Lot 96 in St Andrews. There were six people in his household. He had 14 cattle, two farm implements and a cart. He had nine acres under cultivation. On Jan 8, 1873, Jacob Truthwaite died in St Andrews; his wife Elizabeth died in 1875. Source: <http://www.redriverancestry.ca/TRUTHWAITE-JACOB-1786.php>

Scrip:

Scrip affidavit for Truthwaite, Jacob; born: 1790; died: Jan. 8, 1873; father: Matthew Truthwaite (English); mother: Elizabeth Truthwaite (Métis); heirs: his wife & children Elizabeth (died before scrip issued); Thomas (deponent); Sarah, wife of Wm. Pruden; and Ann, wife of Andrew McDermot Jr.; claim No; 374; scrip no: 9094 to 9096; date of issue: July 3, 1876; amount: \$160.

Scrip affidavit for Truthwaite, Elizabeth; born: 1802; died: July 6, 1875; father: Thomas Vincents (English); mother: Jean Vincents (Métis); heirs: her children Thomas (deponent); Sarah, wife of Wm. Pruden; and Ann, wife of Andrew McDermot Jr.; claim no: 373; scrip no: 9091 to 9093; date of issue: July 3, 1876; amount: \$160.

### **Turcotte, Noel (Napoleon). (b. 1851)**

Noel was the son of Jean Baptiste Turcotte and Angel Paquin. Noel was a member of Captain Antoine Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. His uncle, Norbert Turcotte was also active in the Resistance.

Napoleon's wife Madeleine was born at St. Francois Xavier, the daughter of Jean Baptiste Deschamps and Isabelle Henry dit Allery. She married Noel or Napoleon Turcotte son of Jean Baptiste Turcotte and Angelique Paquin on May 7, 1883 at St. Ignace, Willow Bunch. Napoleon was born in 1851 at Turtle Mountain (North Dakota). Madeleine's husband and her father were both active in the Resistance. Her sister was married to Resistance activist François Vandal.

After 1885 the Turcotte's moved to Turtle Mountain Reserve and are included in the October 1892 McCumber Census of the Turtle Mountain Chippewa Half-Breeds. On the 1904 voter's list of Mixed Bloods Off the Reservation. Napoleon appears as # 458 (Band # 1012). It is believed that they lived in the Dunsieith area. His father, Jean Baptiste Turcotte and grandfather Vital Turcotte were both signators of the 1892 Treaty of the Turtle Mountain Chippewa Band.

### **Turcotte, Norbert.<sup>44</sup> (b. 1855)**

Norbert, a schoolteacher, was the son of Vital Turcotte<sup>45</sup> and Madeleine Caplette. His father, Vital Turcotte and his uncle Jean Baptiste Turcotte were both signators of the 1892 Treaty of the Turtle Mountain Chippewa Band.

He married Josephite Lépine. They lived at St. Louis de Langevin near the home of his father-in-law Maxime Lépine (Lots 3 and 4 (T45-27-2)). On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Métis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28)

Norbert was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. His nephew Napoleon Turcotte was also active in the Resistance. Norbert reported later that he got caught up in the Resistance when he had attended Batoche for William Jackson's christening. They

<sup>44</sup> A signator to the November 19<sup>th</sup>, 1883, William Bremner petition from St. Louis de Langevin for a survey and patents to their land.

<sup>45</sup> Vital Turcotte had HBC lot 930 at Red River.

then took him up to Duck Lake but he was not involved in the fighting. He deserted that night and returned home. Within a week, two armed men came for him and he subsequently remained at Batoche.<sup>46</sup>

**Turner (Tanner), Jean Baptiste.** (b. 1853)

Jean Apitchito Tanner was born on August 20, 1853, the son of Thomas DeCorby Tanner and Marie Neshotokoway Neukatek Ledoux of the Qu'Appelle Valley. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean Turner (Pee-chee-too) was married to Victoire Boyer (Métis), they also lived in the Qu'Appelle Valley. Victoria Boyer, born August 2, 1854 at St. Francois Xavier was the daughter of Louis Boyer and Madeleine Trottier. She died south of Wood Mountain in 1881. Victoria's brother David Boyer is also listed here as one of the petitioners.

**Twatt, Mansack.** (b. ca. 1785)

Mansack Twatt was the son of a Métis Cree woman and Magnus Twatt (b. 1751), an Orkneyman in the employ of the HBC. In 1771, Magnus had been taken on as a labourer for the HBC and was stationed at York Factory. In 1783 he was transferred to Severn River but returned to York factory the following year. By 1785, he was an inland canoeman and at Cumberland House by 1791. By 1796, he was placed in charge of Cumberland House Post after Peter Fidler left. Peter died on October 23, 1801 while enroute to the Carrot River area. His wife apparently remarried into a local Cree band within a year of his death.

By 1819, Magnus Twatt's sons Mansack and Willock appear in the Cumberland House Journals as part of a Half-Breed hunting band headed by Mansack. This band would range from the Sturgeon River area down to the Lower Saskatchewan River. However, they eventually took up semi-permanent residence in the Nipawin area. Right up to 1840 Mansack appears in journal entries as "Chief from the Nipawins." Mansack and Willock were both highly respected by the traders at Cumberland House and were usually given preferential treatment in trading and in the advances they were allowed on account. Thomas Isbister noted that the Twatts were regarded as the best trappers trading at Cumberland House.

*Reference*

Thistle, Paul C. "The Twatt Family, 1780-1840: Amerindian, Ethnic Category, or Ethnic Group Identity." *Prairie Forum*, Vol. 22, No. 2, 1997: 193-212.

**Twatt, Willock.** (b. ca. 1786)

See the entry above on Willock's older brother, Mansack.

**Urion, Carl.**

Carl strongly supports the development of Indigenous education. For the past thirty years, he has worked extensively to support the advancement of Aboriginal students through his teaching and research. Carl's academic career began in the late 1950's when he started attending courses at the University of Alberta. He graduated in 1970 with a B.Ed. with Distinction and later earned a Ph.D. in 1978 from the Department of Anthropology. Carl held a number of positions with the University of Alberta, including Assistant Professor, Director of the Office of Native Affairs, and Full Professor in 1987. While Director of the Office of Native Affairs, he was at the forefront of influencing universities to increase access and support for Aboriginal students. Carl is currently a Professor Emeritus at the University of Alberta. He received an Aboriginal Achievement Award for Education in 2004. (Contributed by Amanda Rozyk.)

**Vallée, Moïse.** (1832-1888)

Moïse Vallée was born April 10, 1832, he married Lareine Elise Davis the daughter of Jena Baptiste Davis and Julie Desnomme. They had fifteen children born on the plains at Wood Mountain, and in the Qu'Appelle Valley at Lebret, and Katepwa. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

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

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

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

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<sup>46</sup> Thomas White, CSP, Department of the Interior, 1887.

**Vandal, Antoine.** (b. 1850)

Antoine was born at Red River, the son of Antoine Vandal and Isabelle Beauchemin. He married Alphosine Henry in 1872 at St. Norbert. He was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Vandal, Baptiste Jr.**

Baptiste was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Vandal, Daniel.**

Dan Vandal, now the MP for St. Boniface riding has also represented the ward of St. Boniface as a Winnipeg City Councillor. In 1998, Mr. Vandal was appointed as a member of the Executive Policy Committee as Chairperson of Protection and Community Services, he held that position for 2 years. In 2000 Mr. Vandal was appointed Chairperson of Planning, Property and Development. On November 5th, 2003, in addition to Councillor Vandal's duties as Chairperson of Property and Development he was appointed as Deputy Mayor for the City of Winnipeg.

Prior to his election as City Councillor, Mr. Vandal was employed as a Social Worker for New Directions for Children, The Ma Mawi Wi Chi Itata Centre and at Shaughnessy School. Both agencies are geared towards working with and for young people.

Prior to attending the University of Manitoba to obtain his degree in Social Work, Mr. Vandal was a professional boxer for 5 years. In 1983 Mr. Vandal was ranked #1 in middleweight in Canada. Dan Vandal currently resides in the historic St. Boniface with his wife Brigitte Léger and their 4 children.

**Vandal, Francis.**

Francis was a member of Captain Jean Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Vandal, Jean Baptiste.** (1830-1888)

Baptiste was born at Edmonton, the son of Pierre Vandal and Charlotte Hughes. He married Marie Primeau, the daughter of Joseph Primeau and Marguerite Stevenson. They lived at Saint-Boniface and St. Norbert before they moved to Fish Creek in 1873. Jean Baptiste was one of Riel's 12 counselors during the 1885 Resistance. He was also a Captain of one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. He took part in the Battle of Duck Lake. Gabriel Dumont gave Vandal his famous rifle after he was wounded in this battle. He served one year of a seven-year prison sentence for his participation in the 1885 Resistance. Jean Baptiste was the uncle of Pierre Vandal.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Baptiste Vandal is the near neighbor of Poitras, and I can say the same about him that I do of Poitras. He resisted for a long time before he could be forced to join Riel, and did so only from fear and compulsion. He has a large family of a wife and eight children, and is a very poor man, and is an old man of about fifty (sic) years of age. Riel wanted to name him a Captain but he refused positively to act, and he was appointed one of the guards over the prisoners, and they all agree that he was most kind to them, and gave them any little comfort in his power, such as tobacco. (CSP, 1886, Vol. 13, p. 385)

**Vandal, Joseph "La Pioche."** (1810-1885)

Joseph was the son of Antoine Vandal and his Ojibway wife Angelique. He first married Louise Dupuis then Louise Lavallee. In his younger days he was a buffalo hunter operating out of Pembina. At age 75, he fought and died at Batoche during the 1885 Resistance. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. On May 12, 1885 he was shot and had both arms broken, but was finished with a bayonet. Emmanuel Champagne recounts: "Joseph Vandal was at Ross's side. He also wanted to take shots at the house. He is hit in the arm with the bullet coming out behind his shoulder. He drops his gun, flees, and dies on the battlefield."<sup>47</sup> He is buried at St. Antoine de Padoue Cemetery, Batoche.

**Vandal, Joseph.** (1857-1885)

Joseph was the son of Jean Baptiste Vandal and Marie Primeau. He married Elizabeth (Eliza) Beaugard dit Champagne (from Pine Creek) at St. Boniface Cathedral on July 14, 1879. Joseph was on the Treaty Pay list of the Carlton Agency in 1884.<sup>48</sup> He was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Vandal (Nault), Mélanie "Malvina"** (1843-1898)

Mélanie was the daughter of Antoine Vandal and Marguerite Berthelette. In 1877, she married Napoléon Nault

<sup>47</sup> Rudy Wiebe and Bob Beal (Editors). *War in the West: Voices of the 1885 Rebellion*. Toronto: McClelland and Stewart Ltd., 1985: 127.

<sup>48</sup> Joseph appears as Band Member # 6 on the Paylist of the "Carlton Stragglers" in 1884 with the notation - "Edmonton."

at St. Norbert. They moved from Manitoba to St. Laurent on the South Saskatchewan in the late 1870s. Napoléon operated a trading post there.

In 1883, Damase Carrière and Napoléon Nault traveled from Batoche to St. Boniface to attend the wedding of Riel's sister Henriette to Jean Marie Poitras. At this time, they discussed the Métis land claims problems in the Saskatchewan valley with Riel.

Napoléon was a strong supporter of Riel in 1885 and was active during the 1885 Resistance at Duck Lake, Tourond's Coulee, and Batoche. After the fall of Batoche, the family and related kin went to the Turtle Mountain, in what is now North Dakota. Mélanie and Napoléon then moved to Havre, Montana. Mélanie died in 1898 at Olga, North Dakota.

#### **Vandale (Rocheleau), Melanie (1859-1885)**

Mélanie was the daughter of Antoine Vandale and Isabelle Beauchemin. She married Jean-Baptiste Rocheleau Jr. (b. 1851) at St. Norbert on October 10, 1876. He was arrested on May 12, 1885, for his participation in the 1885 Resistance, but was released on parole. Mélanie died on June 3, 1885 at Batoche, one of the many women who died due to the miserable living conditions during the Resistance. She left behind a two-year old infant, Charles-Albert.

#### **Vandal, Pierre Modeste. (b. 1866)**

Modeste was the son of Jean Baptiste Vandal and Marie Primeau. He married Adelaide Parenteau In 1887 at Batoche. He was a member of Captain Calixte Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

#### **Vandal, Pierre. (b. 1848)**

Pierre was the son of Antoine Vandal and Isabelle Millet *dit* Beauchemin. Pierre was enumerated at age two with his family at Pembina during the 1850 census of the Minnesota Territory. He married Louise Poitras and they moved near Fish Creek in 1872 or 1873. He was a member of Captain William Fidler's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Pierre Vandal I have known for fifteen years. He has seven children, young and unable to care for themselves. He is thirty-six years of age. The poor man was sick and unable to do anything; being useless, Riel sent him off to Battleford along with others to protect the prisoners in Poundmaker's camp. He neither had arms nor did anything for which he should suffer the punishment he has suffered since he foolishly surrendered himself to the authorities." CSP, 1886, Vol. 13, p.386)

Pierre was found guilty of felony-treason and was sentenced to seven years imprisonment for his participation in the 1885 Resistance.

#### **Vandal, William. (b. 1861)**

William was the son of Jean Baptiste Vandal and Marie Primeau. He married Virginie Boyer on February 7, 1882 at St. Laurent. They had ten children. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

#### **Vardner, Joseph. (d. 1884)**

During the 1880s range wars in Montana, Narcisse Laverdure and Joe Vardner were hung, without trial, by a cattlemen's vigilante group known as "Stuart's Stranglers" named after rancher Granville Stuart. This group was also known as the "Judith Basin Vigilantes." At the time, Stuart was also president of the Montana Territorial Council. He was constantly accusing the Indians and Métis of stealing cattle and horses. These men were accused of stealing seven horses. One month later the armed posse hung Sam McKenzie. (Contributed by Martha Harroun Foster, this first appeared in "'We Know Who We Are': Multiethnic Identity in a Montana Métis Community" [Ph.D. diss., University of California Los Angeles, 2000]).

#### **Vass, George Robert. (b. 1949)**

George Robert Vass is the General Manager of Apeetogosan Métis Development Inc.; the Edmonton based Métis development bank of Alberta. George brought many years of varied banking experiences to the position. The bank is the creation of the Métis Nation of Alberta. Apeetogosan has a mission to support and serve the needs of the Métis entrepreneur and to help guide these business people to success in the province of Alberta.

George was born in Comox, British Columbia. His mother was a Métisse with a mixed heritage of French, Iroquois and Sooke First Nations. His father was a white man. George and his seven siblings received their education at schools in the Courtney, B.C. area. Growing up in a large working class family taught George that initiative and hard work would be his only allies while making his way in the world. After starting his business and banking career in British Columbia and later Saskatchewan, George moved to Alberta in the mid-1970s during his commercial banking days, and raised his three sons in various communities in Alberta. He has volunteered extensively with children through Big Brothers and Big Sisters, currently he volunteers with Kids with Cancer.

**Venne, Alexandre.** (b. 1856)

Alexandre was the son of Pierre Venne and Marie Ann Charette. He married Marie Desjarlais. Alexandre participated in the 1885 Resistance at Batoche. He was not tried for his Resistance activities having escaped to Montana. He and David Tourond then took up residence at Turtle Mountain, North Dakota.

**Venne, Joe.** (1906-1990)

The life and songs of Joe Venne illustrate well the mixed heritage of the Métis. Joe, who died in 1990, was born in 1906 in Pumpkin Plains, Manitoba. After Joe's mother died from childbirth complications, he was raised by his uncle, Pat Bellehumeur, a brother-in-law to Louis Riel, and by his grandfather, Baptiste Fleury, who homesteaded in Ste. Madeleine, Manitoba. By age 12, Joe was supporting his entire family by cutting wood, tending horses and working for farmers. Besides the Michif language, Joe spoke English and French, and understood Cree and Saulteaux. He had a large repertoire of traditional songs in French, a smaller fund of old songs in English such as "Sixteen Coal Black Horses" and other popular tunes learned from the radio. He was particularly fond of the 1930s "Bum Songs," as he called them, such as "Hallelujah, I'm a Bum." Joe did not compose any songs, but said they were just songs he had heard, songs for passing time. He didn't learn any Indian songs, but because he lived in close proximity to the Waywayseecappo reserve, near Rosburn, Manitoba, he recalled hearing the night long drumming for a Midewiwin healing ceremony in the 1920s.

In 1935, in the midst of the "Dirty Thirties," the Canadian government set up the Prairie Farm Rehabilitation Act. The town of Ste. Madeleine, and surrounding area called Pumpkin Plain, was designated as pastureland. The Métis families who had their taxes paid up to date were to be compensated and relocated. However, because of the economic conditions of the time, few families had their taxes paid. The Métis were again forced to find a new home and they lost everything they had. Their homes were burned, their dogs were shot, their church was to be dismantled and the logs sold to build a piggery. The priest from St. Lazare also sold the church bell and statues. When confronted by community members the priest said the money would not be returned and he was using it to build another church at St. Lazare. The plan to dismantle the church was foiled by Joe Venne and other community members who confronted the crew sent to dismantle it with their rifles. They then moved the family of Caroline and John Vermette into the building to protect it. By 1938, the once vital community had all but vanished. Today, all that remains of Ste. Madeleine are the stone foundations of the Belliveau School and the cemetery encircling the mound of grass where the church once stood. (Contributed by Lynn Whidden.)

**Venne, Salomon Jean.** (1837-1922)

Solomon was the son of Pierre Venne and Marie Charette. He married Joseph St. Arnaud the daughter of Bonaventure St. Arnaud dit Tourond and Genevieve Contre. They lived on Parish Lot #86 in St Norbert before moving to Batoche in 1873. Venne operated a store at Batoche, Saskatchewan and along with the Letendre's had a network of posts at Carrot River, Fort à la Corne, Meadow Lake and Isle à la Crosse districts. He hired local traders, freighters, interpreters and store clerks. He also hired Métis as farm labourers and cowboys to raise horses and cattle at his ranch in the Minichinas Hills south east of Batoche. Venne's trading activities took him to Winnipeg, St. Paul and Montreal. Venne was a Justice of the Peace and sat on the Parish Council.

Children:

- Salomon, b. 1857 at St. Norbert, married Marie Marion.
- Joseph, b. 1859 at St. Norbert, married Roger Goulet.
- David, b. 1860 at St. Norbert.
- Marie Celina, b. 1862 at St. Norbert, died 1864.
- Napoleon, b. 1864 at St. Norbert, married Marie Therese Tourond.
- Alexandre Marie, b. 1867 at St. Norbert.
- Louis Bruno, b. 1870 at St. Norbert, married Florestine Letendre.
- Marie Elmire, b. 1872 at St. Norbert.
- Zenaide, b. 1874 at St. Laurent died 1882.

**Vermette, Augustine (Abraham)** (b. 1918)

Augustine was born on the 31<sup>st</sup> of October in 1918 on a farm in Saint-Pierre Jolys Manitoba, the eldest of a Métis family of ten children. Her father was Augustin Vermette and her mother Philomene Gladue, daughter 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 losing two sons and her husband. She then found herself above with her father although lucid, requires nevertheless a constant care.

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 Métisse Saint-Joseph du Manitoba* where again she turned her efforts to promoting not only the history of the Métis 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 100<sup>th</sup> anniversary of *Union National Métisse* in 1987. (Contributed by Gabriel Dufault.)

### **Vermette, Doyle, MLA.**

Doyle was elected MLA for the Cumberland constituency in the June 2008 by-election and re-elected in the 2011 provincial election. Of Métis ancestry, Doyle was born and raised in Prince Albert. He made the La Ronge area his permanent home in 1990. Doyle and his wife Sandra have a blended family and their children were raised in La Ronge, where their family is concentrated.

Doyle has a lengthy record of public activity. He was a member of the Board of Education, Northern Lights School Division/Nortep-Norpac for eight years, serving as board Chair for two years. From 2004 until early 2008, Doyle was the Acting Chair of the Gabriel Dumont Institute. As an alderman for Air Ronge from 1994 to 1997, Doyle had a particular passion for expanding recreation and youth programs. Over an eighteen-year period, he served on the boards of the Keewatin Career Development Corporation, the Saskatchewan Water Corporation, the Jim Brady Métis Local #19, and the Kikinahk Friendship Centre. While serving on these boards, Doyle completed numerous governance and leadership courses. He is proud of the experience and education he has gained working with and representing the people of the north.

### **Vermette, Joseph Augustin. (1891-1986)**

Auguste Vermette was born on February 9, 1891 at Saint-Pierre-Jolys, Manitoba. He was the youngest of the nine children of Toussaint Vermette and Élise Tourond. At his birth, he was given the names Joseph Augustin. His neighbors and friends shortened his surname to August and he himself used it for all practical purposes.

He attended elementary school until he was 13 or 14 years of age. His studies were entirely in French at École de Saint-Pierre nord. When he left school to help his father on the farm, his knowledge of the English language was consequently limited. With the first dollar he earned, he took out a subscription to a newspaper called the Prairie Farmer in order to continue learning the language that was becoming the language of business in Manitoba. He was first married to Maria Desjardins of La Broquerie in 1914. She died of consumption (TB) seventeen months later leaving no children. He tilled the land bequeathed by his father with horses, as he never wanted a tractor. He avoided being in debt.

Augustin remarried on January 14<sup>th</sup> 1918. Philomene Gladue, a niece of Louis Riel, was his new bride and together they raised ten children-five boys and five girls.

August was a prolific reader putting his hands and devouring all the books he could obtain. He also loved politics and was knowledgeable with almost every bill presented in the House of Commons. These he studied very meticulously both before and after being passed. This earned him the nickname of “lawyer” which he did not like, accolades made him very humble. He became a school trustee, president of his local school board as well as secretary treasurer of Union nationale Métisse Saint-Joseph for many years.

Augustin Vermette was a die-hard Liberal and never voted Conservative. He referred to the latter as “the party who hangs people”. He was intelligent with a remarkable sense of justice a bit of a philosopher. He had a refreshing sense of humour. He loved children and nothing pleased him more than to gain their attention and to tell them stories true or false. He was always teasing. After having met him, no one was left indifferent either you loved him or hated him. He was proud of what he has, a French speaking Métis. He would often tell the story of Louis Riel, the Métis Nation and the many injustices inflicted on his people by governments and the Canadian military.

His beloved Philomene died in 1963. Two years later he left the parish where he was born and the land he had farmed for fifty-one years. He moved to the city where many of his forty-five grandchildren and fifty-seven great-grandchildren lived. It was in 1966 that he married for the third time, a former neighbor Elise Dumont.

Numerous photos long covered part of the walls of his room. He remembered them all by name. He spoke Michif, French, English and a bit of Cree. He delighted his family with stories of the Michifs and particularly the role played by his grandfather Antoine Vermette during Louis Riel’s time at Red River. His memoirs were edited and annotated by Marcien Ferland in the book, *Au temps de la Prairie*.

He passed away on July 21<sup>st</sup> 1986 “in his ninety-sixth year.” as he loved to say, having yet all his faculties. He bequeathed to his family a sense of pride of who they were: French speaking Métis, descendants of Canada’s First Nations. (Contributed by Gabriel Dufault.)

### Reference

Ferland, Marcien. *Au temps de la Prairie: L'histoire des Métis de l'Ouest canadien racontée par Auguste Vermette, neveu de Louis Riel*. Saint-Boniface: Les Éditions du Blé, 2000.

### Vermette, François. (b. 1850)

François was the son of Joseph Vermette (b. c. 1806)<sup>49</sup> and Angélique Laliberté. During the 1885 Northwest Resistance, François Vermette and Napoleon Carrière were sent to Prairie Ronde to bring the Métis and White Cap's Dakota group north to Batoche. They proceeded to Prairie Ronde on snowshoes and presented tobacco to White Cap and Charles Trottier.

Norbert Welsh tells the following story:

I heard a big noise around my house... there were about forty men on horseback surrounding my house. I opened the door and two men, Carrière and François Vermette, tried to enter, but I closed and locked the door. ... the Half-Breeds spoke through the door. They told me that I would hand things out when [my friend] White Cap came along... White Cap had some of his band with him, but most of the crowd was Half-Breeds.<sup>50</sup>

The next morning White Cap returned and Welsh asked if they had orders to get his supplies. Vermette and Carrière replied that Gabriel Dumont and Maxime Lépine had given them definite orders to seize his stores. White Cap and Charles Trottier then forced him to travel north with them toward Saskatoon. There were about forty men in White Cap's brigade and about twenty in Trottier's group. Welsh got away from the group at Saskatoon. When White Cap and Trottier<sup>51</sup> got to their camp two miles past Saskatoon they sent Welsh's brother-in-law Frank Boyer to return and get him, but Welsh declined.<sup>52</sup>

Vermette was a member of Captain William Fidler's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. The Provisional Council minutes of April 16, 1885 show an order for Solomon Boucher, Modeste Rocheleau and François Vermette to go and hunt up men, arms and ammunition as far as the McIntosh farm and its neighborhood.

His older brother José Vermette was also a member of Captain William Fidler's company during the 1885 Métis Resistance. José was shot in the top of the head and killed at the battle of Tourond's Coulee on April 23, 1885.

### Vermette, Joseph José. (1832-1885)

José, a nephew of Gabriel Dumont, was born on February 8, 1832 at St. Boniface, the son of Joseph Vermette (b. 1806) and Angélique Laliberté. He married Marguerite Sayer, the daughter of Pierre Guillaume Sayer and Joseph Frobisher. They had eleven children born between 1855 and 1884. Their children were all born in St. Norbert with the exception of the youngest, Louis Robert, who was born on April 23, 1884 at Batoche.

José fought and died during the 1885 Métis Resistance. He was shot in the top of the head and killed at the battle of Tourond's Coulee on April 23, 1885. He was listed as a member of Captain William Fidler's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. His younger brother François Vermette was also a member of Captain William Fidler's company during the 1885 Métis Resistance.

### Vermette, Katherena (1977-)

Katherena Vermette is a Métis poetry and prose writer. Her work has appeared in *Home Place 3, Prairie Fire Magazine*, and *Heute Sin Wir Hier / We Are Here Today*, a collection of Canadian Indigenous writers, compiled and translated into German by Hartmut Lutz and his students at Greifswald University. Most recently she has been published in, *The Exile Book of Native Fiction and Drama* (2011), *Other Tongues—Mixed Race Women Speak Out* and *Manitowapow: Aboriginal Writings from the Land of Water*. Her book, *I Won't Ever Learn*, was published by The Muses Co. (2012), and *North End Love Songs* was published by L. Gordon Shillingford Publishing (2012).

Katherena Vermette was the 2010-2011 Writers Collective Blogger in Residence, and recently began graduate work in the prestigious Master of Fine Arts Creative Writing program at the University of British Columbia. A member of the Aboriginal Writers Collective of Manitoba since 2004, she lives in Winnipeg. On November 13, 2013, Katherena Vermette won the Governor General's Literary Award for Poetry.

### Vermette, Rhayne (b. 1982)

Rhayne Vermette is the winner of the 2016 Manitoba Film Hothouse Award, which recognizes the depth of local film directing talent and is generously funded by the Province of Manitoba. Vermette has created a superb body of

<sup>49</sup> Joseph Vermette had HBC lot 1514 at Red River. He was also known as Joseph Turpin and Toutpetite.

<sup>50</sup> Norbert Welsh (As told to Mary Weeks), *The Last Buffalo Hunter*. Saskatoon: Fifth House Publishers [reprint], 1994: 157-161.

<sup>51</sup> Charles Trottier was Norbert Welsh's uncle so he really had nothing to fear from him. Welsh's mother-in-law, Madeleine Trottier was the sister of Charles Trottier. Welsh was married to Cecile Boyer, Frank Boyer's sister.

<sup>52</sup> *Op. cit.*

short experimental works exploring film collage, found footage, and hand processing. After studying architecture she left to pursue photography and experimental film. In 2013, her film *Tudor Village* won the Jury Prize for Best Prairie Work at the WNDX Festival of Moving Image. Her works have screened at festivals around the world including Barcelona and Melbourne as well as the Chicago Underground Film Festival, Images Film Festival and the European Media Arts Festival. This program includes an overview of her works including her new work UFO which was created for the National Film Board. Vermette is currently writing her first feature length script, an experimental narrative structured on architectural representations and investigations. Vermette is a Michif artist originally from Notre Dame des Lourdes, south-west of Winnipeg.

**Vilbrune, Joseph.** (b. 1838)

Joseph was born at St. Boniface in 1838, the son of Louis Villebrun and Louise Collin. He married Marie Robillard, the daughter of Jean Baptiste Robillard and Catherine Ducharme on May 10, 1864 at St. Boniface. They lived at St. Boniface and at Lebret. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Villeneuve, Isidore.** (b. 1845)

Isidore, born April 8, 1845, was the son of François Villeneuve and Helene Vallee. His wife was Matilda Henry, the daughter of Alexis Henry and Marie Daunaise *dit* Lyonnaise. They had five children. He was alleged to have been involved in the 1871 Fenian invasion of Canada but was acquitted. At that time, he had just returned from the Athabasca with the HBC brigades. Isidore was a member of Captain Corbet Flamant's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance. Their 18 month old daughter Virginie died on May 11, 1885 at Batoche.

**Villeneuve (Chalifoux), Thelma** (Senator) (1929-2017)

Thelma Villeneuve Chalifoux was the first Métis woman to be appointed to the Senate of Canada. She was born at Calgary, Alberta in 1929, the daughter of Paul Michel Villeneuve (b.c. 1892) and, Helene Ingwersen, a Danish-American. Her parents met when her father was breaking broncs on the Burns Ranch near Calgary, where her mother worked as a cook. Thelma is part of a family that goes back to Alberta's early Métis roots. Her father, grandfather, and great-grandfather, Paul, François<sup>379</sup> and Severe Villeneuve<sup>380</sup>, and grandmother Julia Boucher, were from the early Métis strongholds of St. Albert and Lac Ste. Anne, Alberta. Military service ran in the family, and Thelma's father fought in both World Wars. Thelma joined the reserves and worked in a Salvation Army canteen during the Second World War. Her siblings served in the Canadian Army and Navy.

Thelma Chalifoux's experience as a single mother raising seven children (she now has 30 grandchildren and 15 great-grandchildren) has given her a deep interest in women's issues. At age 25, she was abandoned by her abusive husband. With only a grade nine education, she raised her children, returned to school, and completed courses at the Chicago School of Interior Design, the Southern Alberta Institute of Technology Construction and Estimating, and Lethbridge Community College. She was the first Aboriginal woman to broadcast on commercial radio with CKXL Radio in Peace River. She has developed community groups in northern Alberta, specializing in Aboriginal housing, for the Métis Housing Corporation and the Alberta Housing Corporation. Thelma Chalifoux was an active participant in the Manitoba Métis Federation's Métis Elders Conference of 1991. She made the summary comments for her Elders group at the closing of this conference.<sup>53</sup>

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

Thelma Chalifoux was an active member of the Métis Nation of Alberta since 1961. She was the first Métis woman to receive a National Aboriginal Achievement Award in 1994. She was the first Métis to chair the Métis National Council Senate and the Senate Constitution Commission. She was the Co-chair of the Alberta Métis Senate, an Appeal Panel Member with Alberta Family and Social Services, and was a Métis elder for Nechi Institute.

Thelma Chalifoux served as a land claims negotiator, was a founder of the Slave Lake Native Friendship Centre, and was instrumental in developing the Métis Association of Alberta Land and Welfare Departments. She devoted several years to Alberta Native Communications Society, and was a determined social activist in the community development movement with the Company of Young Canadians. She was appointed to the Canadian Senate in 1997.

In 2004, at age 75, Thelma Chalifoux faced mandatory retirement. She was the patron and director of the Michif Cultural Institute in St. Albert, an organization devoted to the history and education of the Métis. It has

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<sup>53</sup> Her remarks are published on pages in *Past Reflects the Present: The Métis Elders Conference* Fred Shore and Lawrence Barkwell, eds. Winnipeg: Manitoba Métis Federation, 1997, 203-207.

initiated a collection of Métis-specific items as well as a pictorial history, and works to protect, preserve, and promote the Métis of St. Albert and Alberta. She was awarded a Honourary Doctor of Law Degree from the University of Toronto, on June 15, 2004.

**Vincent, Thomas III, Archdeacon. (1835-1907)**

Thomas Vincent was a Métis born on March 1, 1835 at Osnaburgh House. His father, John Vincent, was a fur trader for the HBC. His mother was Charlotte Thomas of Moose Factory, also a Métis. Thomas' paternal grandfather was HBC Chief Factor Thomas Vincent I; his paternal grandmother was Jane Renton a Métisse. The family left Osnaburgh House in 1840 and settled at Middlechurch (Red River) where Thomas attended parish school then St. John's Collegiate. In 1855, Bishop Anderson took him to Moose Factory to work as a catechist and to teach school. He subsequently worked at Rupert's House and was then sent to Albany as a priest. Thomas married Eliza Gladman, another Métis, in 1861. She was the daughter of the HBC Chief Factor at Rupert House, Joseph Gladman.

In 1863, the twenty-eight year old Thomas Vincent left Albany in February and travelled 1,300 miles on snowshoes to Red River to be ordained as a priest in the Church of England. He returned by canoe. Almost the whole of his ministry was in the Albany area and he had to travel great distances to reach the four churches he set up in the region. His younger brother, James, was also employed by the mission at Albany. Thomas Vincent was made the first Archdeacon of Moosonee by Bishop Horden in 1883 at Moose Factory. In 1893, Thomas was honoured by St. John's College with the granting of an honorary Doctor of Divinity Degree.

In 1899, Thomas retired and lived near Stonewall, Manitoba. He returned to James Bay in 1901 to take the government census and in 1906 to fill a church vacancy. He died there on January 16, 1907.

The agents of the Church Missionary Society of the Church of England were supposed to be mere catalysts who would soon be replaced by Native agents. The case of Archdeacon Thomas Vincent of Moosonee demonstrates that this policy was not carried out in the James Bay region, where men of mixed-race were considered unfit to succeed their European tutors. In John Long's assessment: "By the late nineteenth century the [church] machine itself seemed obsolete, incapable of supplying recruits for the mission field. In rejecting men of mixed race for its highest positions, the church made a bad situation worse and perpetuated a paternalistic outlook" (1983:111).

*Reference*

Long, John S. "Archdeacon Thomas Vincent of Moosonee and the Handicap of 'Métis' Racial Status." *Canadian Journal of Native Studies*, Vol. 3, No. 1, 1983: 95-116.

**Vivier, Alexis. (1796-1876)**

Alexis was the son of Alexis Sr. and Marie Anne (Assiniboine). He married Isabelle Short the daughter of James Short and Betsy Saulteuse in 1834 at SFX.

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

**Vivier (Boyer), Élise<sup>54</sup> (1868-1976)**

Élise Vivier was born on July 24, 1868 in North Dakota, and was baptized on April 1, 1870 at Teton River, Montana. Her parents were Michel Vivier, born at St. François Xavier in 1847, and Élise Deschamps, born 1867, also at St. François Xavier.

Élise Vivier married Norbert Boyer (b.1862 at Indian Head in what is now Saskatchewan), "Cha'-Cha" (Cat), the son of Joseph Boyer<sup>383</sup> and Felicité Patenaude, on January 16, 1921 at St. Lazare (Fort Ellice). Her sister, Isabelle Vivier was married to Norbert's younger brother, John Boyer. Élise was a step-mother to her husband's children because she did not have children of her own.

Élise Boyer or "Mrs. Cha-Cha" was a mid-wife and traditional medicine woman. She treated tuberculosis patients, and women's miscarriages, and hemorrhages. She and Norbert farmed east of Fort Ellice, Manitoba next to Joseph Bell Sr. She made her livelihood by cutting cord wood and fence posts, trapping and hunting, tanning hides, and making robes. She also earned money picking bison bones.

Élise Boyer was a great believer in the Roman Catholic faith, but also practiced traditional Indian ways of worship. She attended Sun Dances, Sweat Lodges, and Shaking Tent ceremonies. Mrs. Cha-Cha spoke of the 1885 Resistance and of meeting Riel when she was fifteen. Most of her people came from the United States to join the fight during the Resistance. After the 1885 Resistance they settled around Fort Ellice. Previous to this, they were transient workers descended from the plains bison hunters.

Mrs. Cha-Cha's clothing was made from hides, and was tanned to make gloves, mitts, dresses, vests, coats, and moccasins. She made the thread from sinew. She made cutter robes from horse and cow hides. It is said that she raised cats and also asked farmers and townspeople for strays. After receiving a good number of cats, she killed them and tanned their hides, then sewed them together to make cutter robes. The robes were colorful, warm and useful;

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<sup>54</sup> Contributed by Norma Fleury

often these robes sold for \$50.00 or \$75.00 each. Mrs. Cha-Cha dried meat which kept for months. She made her own pemmican, and dried saskatoons for future use. She baked her bannock and made her own preserves and jams. Mrs. Cha-Cha could skin any animal, a job she performed for many trappers.

Mrs. Cha-Cha's entertainment was old time dances, card games, playing checkers, going to Sports Days, and visiting neighbouring reserves for Pow Wows. She spoke several languages, including Michif, Cree, Saulteaux, Sioux, French, and English.

Mrs. Cha-Cha was independent, and was a charitable person willing to help anyone. She fostered many Métis and First Nations children. Her livelihood was based around her cultural and traditional values. I personally knew Mrs. Cha-Cha when I was young and called her "Grandma." She came to visit us at China Town. In her elder years, she lived with a variety of relatives, but moved to the senior citizens' home at Hebert, Saskatchewan, then to Notre Dame des Lourdes after breaking her hip. On October 22, 1967 she was presented with The Order of the Crocus for her contributions to Canada. She died at age 108 and was buried at Notre Dame des Lourdes.

### **Vivier, Louis.** (1839 - 1880)

Louis Vivier was a member of Way ke ge ke zhick's Band , the Métis son of Francois Ti-Tash Vivier (1815-1896) and Josephte Dubois (1820-1896). She passed away in 1896 in Belcourt, N.D. Louis married Genevieve Grant<sup>55</sup> (1834-1892), born on May 8, 1834 in St. Boniface, the daughter of Jean Baptiste Grant (b. 1807) and Julia Ducharme (1809-1899). They married on January 12, 1860 in Pembina. Their children were Marie (b. 1836), Louis (b. 1839), Josephte (b. 1840), Francois Cyrille (b. 1842), Catherine (b. 1845), Antoine (b. 1847), Marguerite (b. 1850), Elise (b. 1854), Ambroise (b. 1856) and, Emilie Virginie (b. 1858).

[Minnesota Territorial Census, Pembina, 1850, family 172/172], born Red River Br.  
Lake Superior Halfbreed Scrip: Vivier, Louis; May 25, 1870 - St. Cloud, Minn.  
Pembina Annuity Roll, Way ke ge ke zhick's Band, 1868:157  
- 1 man, 1 woman, 3 children \$ 12 paid

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties ..." Halfbreed Scrip No. 155 [checked] issued April 12, 1873, under the Authority of Secretarial Decision, June 12, 1872; delivered April 12, 1873

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 155 [checked], dated April 12th, 1873, 160 Acres, delivered April 12th, 1873, issued to Louis Vivier, delivered to M.S. Cook, Acting Agent  
Pembina White Earth B.I.A. Enrollment, 1885:168 "Way ke che ke shig's Band"; 1886:147; 1887:130; 1888:125; 1889:100 "Shay shay way ge shig's Band"

Powell Genealogies, family #V1:1 [notation: "1/2"] [Virginia Rogers, Ah-Dick Songab Genealogy, #39s], as a Headman of the White Earth Pembina Chippewa, he signed the agreement of 1889 at age 50.

### **Vivier, Michel.** (b. 1820)

Michel was the younger brother of Alexis noted above, also the son of Alexis Vivier Sr. and Marie Anne (Assiniboine). Michel married Madeleine Fournier, the daughter of Francois Fournier and Angelique Methote in 1842 at SFX.

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

### **Vivier, Rita (Cullen).** (b. 1936)

Rita was born at Portage la Prairie, Manitoba in 1936, the daughter of Gordon Vivier and Beatrice Sanderson. The family lived in a road allowance house at High Bluff until her mother separated from Gordon and took the children with her to live in Portage la Prairie. There she supported the family by doing housework for such notables as Dr. Armstrong and Judge Forney. In 1954, Rita married Tom Cullen and they had five children.

Rita's dad was born at Walhalla, North Dakota in 1897. Her paternal grandparents were Andrew Henry Vivier and Philomene (White). They moved to High Bluff when the American authorities took all of their children and placed them in the Indian residential school. In response, her grandfather went to the school, kidnapped the children and moved to Canada. Rita's father and grandparents were all Michif speakers.

Her mother Beatrice was born in 1906 at Fairford, Manitoba. She was the daughter of Frank Francis Sanderson and Louisa Sanderson (two unrelated Sanderson families). The family lived at Reedy Creek where Frank was a farmer

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<sup>55</sup> Her grandfather was Peter Grant born 1764 and her grandmother was Margaret Ah-dick songab.

and limemaker. He was also a lay Baptist preacher (subsequently Pentecostal). Frank spoke the Michif, Cree, Saulteaux and Sioux languages and was in demand for his ability to preach in the Native languages.

Rita recently retired from a long career in administration with the Brandon School Division. She currently serves on the Board of Directors of the Manitoba Métis Federation and has represented South West Region on the board for the last nine years. From 1983 to 1998 she served on the board of the Brandon, Indian and Métis Friendship Centre she was the president of the board for 13 of those years. The Métis community recruited her for these positions because of her long service history as a community volunteer on things like the March of Dimes and the local community centre (where she ran the bingo fundraisers for many years).

### **Vizina, Yvonne (B.Ed, M.Ed)**

Yvonne Vizina is a Métis woman from Saskatchewan with roots in the historic Métis communities of Manitoba. She is the great-great granddaughter of William Halcro<sup>56</sup> and Marga-ret Monkman, a family that sheltered Louis Riel during the 1885 Resistance. After the fighting ended at Batoche, Margaret Halcro of the Halcro Settlement hid Louis Riel in her root cellar until he surrendered to Middleton's scouts. In thanks, he gave her a presentation Métis sash. This sash is now held by the Manitoba Métis Federation and can be seen in the St. Boniface Museum.

Yvonne Vizina graduated from the Saskatchewan Urban Native Teacher Education Program in Prince Albert, and holds a B.Ed with Great Distinction. She double majored in Native Studies and Biology, and has a love for both Western and Indigenous sciences. She taught school in Prince Albert and at Beardy's and Okemasis First Nation. She then went to work with the Métis National Council for several years.

In 2004, Yvonne Vizina returned to Saskatoon from Ottawa where she had been the Director of Environment for the Métis National Council. She completed a Master of Education Degree on the subject of Métis Traditional Environmental Knowledge. She worked as a Researcher/Coordinator for the Environment and Natural Resources, Métis Nation—Saskatchewan. Yvonne Vizina is the Associate Director of the Aboriginal Education Research Centre at the University of Saskatchewan. She is currently working on a PhD in Environment and Sustainability issues concerning Indigenous peoples.

### **Vollrath, Calvin. (b. 1960)**

Calvin Vollrath is a Métis fiddler and composer. He is one of the best fiddlers in the world. He is also one of the few European-Canadian fiddle players playing professionally in the Métis style. Since 1981, he has produced 54 albums for of his own. He has also produced countless recordings for other artists. He was commissioned to compose 5 fiddle tunes for the 2010 Winter Olympics Opening Ceremony in Vancouver, which was watched by 3.5 billion people around the world. He lives in St. Paul, Alberta.

Calvin's love for music began at an early age when he used to mimic his father Art "Lefty" Vollrath with two butter knives. His father developed his own reputation as a great fiddler and passed on the family tradition. Calvin was raised on the Don Messer's Jubilee and at the age of 8, received his first fiddle. It was soon apparent Calvin was a natural. At 13, he entered his first fiddle contest and at the age of 17, he was already winning the Championship class. Calvin was twice crowned the Grand North American Old Tyme Fiddle Champion.

Calvin is a musical prodigy. To date, he has composed over 475 tunes, many of which have become standard contest and dance tunes across North America & Europe. His influence in the fiddle world is very evident. He has to his credit, 58 of his own albums, numerous music books of his original compositions and an instructional DVD. Calvin was commissioned to compose 5 fiddle tunes for the Vancouver Winter Olympics 2010 Opening Ceremonies to represent the various styles of fiddling our country has to offer. He also wrote the theme for the international fiddle convention "Fiddles of the World", held in Halifax NS in July 1999.

He won the Grand North American Old Tyme Fiddle Championship in 1985. In more recent years, he's been a judge for the Canadian Grand Masters fiddle competition, and was awarded a Life Time Achievement Award from them in 2005. He participates in Emma Lake Fiddle Camp. He has played with various other musicians including John Arcand. Some of his music is jazz-like, some from the Métis tradition. Jerry Holland has composed a tune in Calvin's honour, named "Calvin, Fiddler's Idol".

Calvin has represented Canadian music internationally, such as at the World Music Expo in Berlin in 2000. He became the first fiddler to play at an NHL hockey game when the Edmonton Oilers invited him to play during the Stanley Cup finals in 1988. He has made recordings with musicians such as Ian Tyson, George Fox, Coleen Peterson, and Laura Vinson. The CBC's documentary show hosted by Adrienne Clarkson aired a show about Métis fiddling that featured Calvin Vollrath and John Arcand. He composed and performed a piece for the 2010 Winter Olympics opening ceremony.

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<sup>56</sup> Her father, Dale Vizina's maternal grandparents were Roderick Geordie Halcro (b. 1890) and Edith Fraser. Geordie was the son of William Halcro born December 9, 1854 at the Red River Settlement and Margaret Monkman born 1855 at St. Andrew's Red River. Dale Vizina's paternal grandparents were William Visnaugh dit Vizina and Marguerite Jane Fidler (b. 1878). Marguerite was the daughter of Peter Fidler born 1824 at St. John's Red River and Theresa Swain born 1845 at Pembina. Marguerite's cousin Alexandre Fidler (b. 1835) fought in the 1885 Resistance as a member of Captain Baptiste Vandal Sr's Company.

**Walmark, Brian.**

Brian is the editor of *Megwekab* an Aboriginal forestry magazine and has lectured at Lakehead University and Confederation College. He is a member of the Métis Nation of Ontario Cultural Commission.

**Walters (Vitt), Iris (1931-)**

Métis historian and Elder Iris Vitt lives in Selkirk Manitoba. She is the daughter of Frank Walters<sup>57</sup> (b. 1898) and Minnie Foord (b. 1911). Iris is a Métis genealogist and historian who is preserving her father's studies and research on the Bungee language of the Métis. She has donated her father's research tapes to the Gabriel Dumont Institute<sup>58</sup> and the Louis Riel Institute. She has also donated considerable historical material to the Red River local in Selkirk, Manitoba. She is a participating artist in the *Walking With Our Sisters* project.

**Ward, George. (b. 1810)**

George Ward was the son of John Ward a HBC labourer in 1795. He married Elizabeth "Betsy" Turcotte, the daughter of a Turcotte and Kaganawab on February 23, 1852 at Fort des Prairies. They had 14 children born at Edmonton House and St. Albert. At one point they lived to the west in the Jasper Valley:

In Colin Fraser's time, Eustace Decoigne, James Findlay, George Ward, Andre Chalifoux, and several Desjarlais lived in the (*Jasper*) valley. All of them had moved west, keeping pace with the extensions of the fur trade. The Desjarlais were close relatives to Antoine Desjarlais." (Quote from "Overland by the Yellowhead" by James MacGregor.)

Some of the leaders of the Métis Settlement at Lac Ste Anne included Abraham Salois, Louis Paul, Alex Nault, George Ward, one of the Hamlins, a Loyer, Joe Gray and Gabtiel Dumont; the elder. Rather than being settlement leaders in the traditional European sense, these are likely the leaders of the bison (buffalo) hunt. They had cultivated little patches but they produced very little.

François Gabriel Dumont, Abraham Salois (the brother-in-law of Francois Dumont), George Ward, and James Richards were the great buffalo hunters of Alberta. Dumont was a leader of the Métis operating out of the Edmonton area and Boss Hill and Tail Creek. Francois Dumont was the person who traveled to Winnipeg to bring the first priest back to establish a mission at St. Albert.

**Ward, James (Jacques). (b. 1831)**

James was the son of George Ward (b. 1810) and Betsy Turcotte. James married Catherine Bruneau, the daughter of Isidore Bruneau and Piakwesekutew Wetzewick. The couple had seven children. James signed a September 19, 1877 Petition from John Munro and other Métis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

Ward, James; address: Maple Creek; born: 1851 at St. Albert; father: James Ward (Métis); mother: Catherine Bruneau (Métis); married: 1875 at Bow River, now Calgary; to Efe Boucher; scrip for \$240.00; children living: Vitaline & John James; claim no. 30.

**Ward, James. (b. 1851)**

James was born at St. Albert, the son of James Ward Sr. and Catherine Bruneau. He married Eve Boucher. In 1877, Ward was one of a group of Métis plains hunters who petitioned the government for farmland and a relaxation of the game laws. James was a member of Captain William Fidler's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Warren, William W. (1825-1853)**

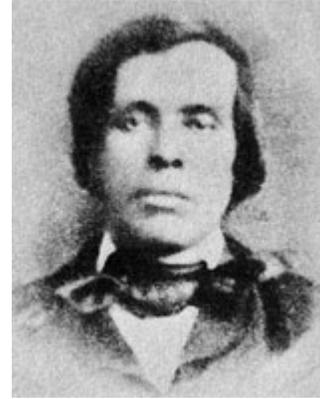
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<sup>57</sup>Frank Walters was a historian and cultural preservationist with a particular interest in the Bungee (Bungi) language of his wife's family. This language was spoken by the so-called "Orkney-Cree Half Breeds" who lived in the parishes along the Red River north of the Forks and up to Lake Winnipeg. It was the language of his wife's grandparents and great-grandparents. Frank's best known article on the Bungee language is "Red River Dialects: Bungee as She is Spoke," which appears in his book *Pieces of the Past*. This book contains many anecdotes and historical vignettes from the St. Andrews parish of Manitoba. Frank J. Walters, *Pieces of the Past: A Collection of Tales of Old Red River*. West Selkirk, MB: F.J. Walters, c1989. Winnipeg: Bindery Publishing House, 1993, 68-71. See also Frank J. Walters, "Bungee As She Is Spoke." *Red River Valley Historian and History News. The Quarterly Journal of the Red River Valley Historical Society*, 3 (4), 1969-1970: 68-70. At the time the book was written, it was estimated that less than 200 people were able to understand, explain, or write Bungee. Previously, Frank had published his Bungee article in the journal of the Red River Historical Society. Frank spent his later years telling his stories to classes of children in the Lord Selkirk School Division.

<sup>58</sup> Bungee Collection. The Virtual Museum of Métis History and Culture. <http://www.Métismuseum.ca/browse/index.php/13085>.

William W. Warren was born on May 27, 1825 at La Pointe, on Madeline Island, the son of Lyman Marcus Warren, an American fur trader and Mary Cadotte, the daughter of the major fur trader Michel Cadotte<sup>59</sup>, of Ojibwe-French descent, and his Anishinaabe wife *Ikwesewe*, of the White Crane clan. Lyman's father's brother Truman was married to Mary's sister.

After attending Protestant mission schools at La Pointe and on Mackinac, in 1836, Warren traveled with his grandfather Lyman Warren to Clarkson, N.Y. There he lived with his grandfather and attended Clarkson Academy. He then attended the Oneida Institute near Whitesboro, N.Y., a Presbyterian college that combined liberal and what was called industrial or crafts education. In 1840, Warren returned to his family in La Pointe. The United States government made a treaty with the Ojibway of the La Pointe at Prairie du Chien on in 1826. It is known as Treaty #133 - Treaty of Fond du Lac of Lake Superior with the Chippewa, August 5, 1826.



Article #4 was written to provide for the Métis members of the tribe and the names of those implicated are listed at the end. The list mentions William Warren, his grandmother and his mother.

- To Saugemaqua, widow of the late John Baptiste Cadotte, and to her children, Louison, Sophia, Archangel, Edward, and Polly, one section each.
- To William Warren, son of Lyman M. Warren, and Mary Cadotte, one section.

At age 17, he started working as an interpreter, and made notes on the stories and history of the people when he could. In the fall of 1847 he moved to Crow Wing, to work for the trader Henry Mower Rice. Warren continued collecting stories and began to write a history of the Ojibwe people.

Soon Warren was put to work by Rice answering questionnaires on the Ojibwe sent by the geographer and early ethnologist Henry Rowe Schoolcraft and got to meet him. In time away from his work as an interpreter with Rice, Warren continued to collect the stories and history he heard, as well as to figure ways to identify dates in the Ojibwe stories. This work eventually became *The History of the Ojibways based upon the traditions and oral statements*, St. Paul: Minnesota Historical Society, 1885. He also wrote for the *Minnesota Democrat*. In 1851, William was a legislator with the Minnesota Territory serving in the Minnesota Territorial House of Representatives. William went on to marry Mathilda Aitken (Métis), on August 10, 1843 at La Pointe, Wisconsin. She was born around 1822 at Sandy Lake, Minnesota, the daughter of William Aitken, the fur trader, and Gin-gion-cumig-oke, an Ojibwe. William died in 1853 of tuberculosis. After the death of William Whipple Warren, Mathilda married Louis Fontaine and was allotted land on the White Earth Reservation as "Mathilda Fontaine." She died on October 19, 1902.

Their children were:

- Alfred A. (1844–1934)
- Cordelia H. "Delia" (c. 1846–1940)
- Anna (1846–1940)
- William Tyler (1848–1900)
- Madeline (1853–1907)

### **Weber, Dennis J., AFCA, CIPA. (b. 1951)**

Métis artist Dennis Joseph Weber was born in Prince Albert, Saskatchewan in 1951 and lived most of his life in Calgary. Dennis moved to the Okanagan Valley in 1999. He is the son of Philip Weber and Marie Eileen Pilon. His mother's family was from Gabriel's Crossing near Batoche, Saskatchewan, an area important to the Métis as well as significant to the formation of Canada itself. His great-grandfather Joseph Pilon and great-great grand- father Joseph Sr. fought in the 1885 Resistance at Batoche. Dennis feels his art has been greatly influenced by his mother's Métis heritage. an Associate of the Federation of Canadian Artists.

The fascinating story of the Métis' 17th century origins, through to the eventual recognition of Nation Status in the 20th, could be told through Dennis' ancestors. Louis Riel, Canada's most renowned Métis (and Dennis' 1st cousin five generations removed), was not only instrumental in the creation of Manitoba, but also a poet, visionary and

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<sup>59</sup> Mary Cadotte was the daughter of Michel Cadotte Sr. and Equaysayway (Marie Magdelaine). She was born on September 14, 1800 on Madeline Island Lapointe, Wisconsin, and died July 21, 1843 in Chippewa Falls, Wisconsin. Equaysayway, was a daughter of prominent Chippewa chief of the Crane; clan, Wab Adjidjak meaning " White Crane" She married Lyman Warren on July 25, 1827 on Mackinac, Island, Michigan. Michel Cadotte Sr. was the son of Jean Baptiste Cadotte and Anastasie Nipissing. He was born 22 July 1763 in Sault Ste. Marie, Michigan, and died 08 July 1837 in Lapointe , Madeline Island, Wisconsin.

ultimately a martyr. He stated in 1885, the year of his death: "My People will sleep for one hundred years. When they awaken, it will be the artists who give them back their spirit."

About a century after Riel's prediction, Dennis started to explore the possibility of becoming a full-time artist, and since then has achieved not only this, but is also considered one of Canada's foremost Métis artists. He paints primarily in Genesis paints. His passion is Portraiture but his body of work also includes Western and Still Life. His personal collection of Métis artifacts is often on display at cultural events alongside his art, most notably the 2007 exhibition "We Are Métis" at the Kelowna Museum. He is proud to identify with the revitalized Métis Nation.

In 1999, Dennis moved to Kelowna and now works out of his home studio. His preferred media are pencil, charcoal or oil and he often glazes layer after layer to achieve a unique look. Dennis has accredited Signature Status in both the Federation of Canadian Artists and the Canadian Institute of Portrait Artists. His weekly class, as well as his portrait demonstrations is very much in demand, and he's been invited to teach at various 3-day workshops.

Dennis enjoys the challenge of drawing from life and his demonstrations are always popular at art shows:

"When someone responds to my work, they often tell me it's because it reminds them of a past experience, favourite place or someone they know. Creating a bridge between our common experiences is what I value most about the art I produce."



Dennis travels to a number of events and art exhibitions. In August he joins the Artist's Ride in South Dakota, which is an invitational event attended by fifty artists from across North America. There on the Shearer Ranch, beside the Cheyenne River, models and movie extras are available for artists to photograph for reference in their Native and Western art. In July, he attends the prestigious Calgary Stampede Western Art Show and *Kiyanaw* at the Capital EX in Edmonton. Throughout the year his art can be seen at various Métis events.

Dennis is a youth mentor for the Métis Community Services Society of BC. He collaborated with noted author David Bouchard in producing the art work for *The Secret of Your Name: Kiimooch shinikashooyen*, published in 2009. He is represented by Turtle Island Gallery in Kelowna, Eagle Feather Gallery in Victoria and the Bay of Spirits Gallery in Toronto. Dennis' works of art can be found in the permanent collections of the Louis Riel Institute and the Gabriel Dumont Institute as well as collections throughout the world, many have been donated to worthy causes. His art work has also appeared on the cover of *New Breed Magazine*.

Lawrie Barkwell, Sharon and  
Dennis Weber at Métis Fest,  
International Peace Gardens,  
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Reference:  
<http://www.webergallery.com/>

**Wells (Wills), Edouard “Neddy”. (b. 1806)**

Edouard was born in Winnipeg 1806, the son of John Wills and Joseph Marguerite Grant. In 1850 Edouard, his wife Isabella and their four children were enumerated in the census as living with Charles Belgard, family #73 at Pembina. He is listed as a 38 year-old hunter. Edouard and his son Edward took part in the Battle of the Grand Coteau in 1851. This was a confrontation between a Métis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna) Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

In 1866 Edouard left Manitoba; he had a house at St. Francois Xavier; he went west following the buffalo. From 1866 to 1881 they always wintered in the Cypress Hills or Wood Mountain. On July 15, 1870 he was living at Wood Mountain. At the time he applied for scrip he had spent the last five years as a resident of Lewistown, Montana.

He married on October 10, 1836 to Isabella McGillis (b. 1819) at St. Francois Xavier, the daughter of Angus McGillis and Marguerite Notinikabon. They had seven children living (all but one living in the Battle River Settlement), and eight deceased at the time of application. Their son Edouard Jr. signed Louis Riel’s 1880 petition for a Métis reserve in Montana.

In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response. The Wills family members who signed this petition were:

- Edouard “Neddy” Wills (b. 1806)
- Edward Wills (b. 1832)
- Donald Wills (b. 1840)
- Gregoire Wills (b. 1857)
- James Wills (b. 1858)
- John Wills (b. 1848)
- Son-in-law Jerome Lafournaise (b. 1847) husband of Priscilla Wills.
- Son-in-law William Laframboise (b. 1853) husband of Marie LaRose Wills

On September 17, 1886 Edouard received his Métis Scrip. In his application he states that he had left St. Francois Xavier in 1866 to follow the buffalo. From 1866 to 1881 his family had always wintered at Cypress Hills. On July 15, 1870, he states he was living at Wood Mountain and thus was eligible for scrip under the Dominion Lands Act. At the time of his 1886 application he said he had been living for five years at Lewiston, Montana. He gave his occupation as farmer, hunter and freighter. At the time of application he listed his seven living children as:

- Edward (b. 1832 near Fort Ellice), married Marie Demontigny (b. 1841), the daughter of Charles Demontigny and Marie Desjarlais in 1863 at St. Francois Xavier.
- Donald (b. 1840)
- Priscilla Antoinette (b. 1847) the wife of Jerome Laboucane dit Lafournaise, living at Battle River.
- Johny Thomas (b. 1851), married Louise Wilkie (b.c. 1865), the daughter of Alexander Wilkie and Louise Gariepy on March 14, 1883.
- Marie Virginie (b. 1851) at Pembina, the wife of Michel Langevin.
- Appoline, the wife of Joseph Laverdure
- James (b. 1858), married Marguerite Berger.

He listed his eight deceased children as:

- Jean Wills, born 1838 and died on October 30, 1840 at SFX.
- Marie (b. 1841) married George Muller.
- Mary
- Allan Akmund (b. 1844).
- Can’t remember name: A child who died before transfer. Probably James Wills, b. 1859.
- Magdeleine, born May 15, 1856 at Pembina, died 1879.
- Gregoire, (b. 1857) died 1880.
- Marie LaRose, (b. 1861 at Pembina). She married William Laframboise, the son of Francois Laframboise and Marie Trottier. She died 1880.

Scrip Application:

Wells Sr., Edouard; address: Lewiston, U.S.A.; born: 1806 at Winnipeg; father: Wells (Irishman); mother: Marguerite Grant (Métis); married: 1829 at St. Francois Xavier to Isabelle McGillis; children living: Edouard; Donald; Priscilla, wife of Jerome Laboucane; John; Virginie, wife of Michel Langevin; Appoline,

wife of Joseph Laverdure; James; children deceased: John, Marie, Allan, cannot remember name, Madeleine, Larose, Gregoire; scrip for \$160.00; claim no. 889.

**Wells (Wills), John.** (b. 1799)

John Wills was the son of John Wills Sr. and Joseph Grant. He married Mary McKay, the daughter of John Richards McKay and Harriet Ballendine in 1842 at St. Francois Xavier. On September 7, 1876, John and the Métis at Fort Walsh submitted a petition, on behalf of the Métis of the four districts of Assiniboia to join Treaty 4. Their daughter Elise was married to petitioner Daniel Ledoux.

**Wells, John.** (b. 1820)

John Wells was the son of John Wells (b. 1779) and Joseph Grant (b. 1785). He was born at St. Francois Xavier and on September 6, 1842, married Mary McKay born July 21, 1820 at Brandon House, the daughter of John Richards McKay and Harriet Ballendine. He was a witness to the investigation of the Assiniboines killed in Cypress Hills.

May 19, 1874: I, John Wells (Métis) of Headingly sworn making oath say:

I have been on the prairies for fourteen years (since 1860) and wintered for the past two years in the Cypress Mountains and three on the Belly river, of these, two were fortified posts, but these were burned by the Assiniboines after some of their people were killed last spring. The other three are trading posts composed of four houses in a square blockaded at each corner. They deal largely in liquor. I saw a large wine purchase and ten kegs brought in at our trip for sale to the Indians. I have heard that there are two strong American forts higher up on the Belly River near the forks towards the Rocky Mountains but I have not been there. One party of seven traders were doing nothing but poisoning wolves and they brought in five hundred at our trip. The Americans kill great numbers of buffalos. I was at Cypress Hills about five miles from the place where the Indians were killed last year, at the time. It was about the month of April last year.

My knowledge of the facts I obtained in part from Louison Gagnon an interpreter and Petit Lounger who were employed by the American traders and they said they were present when the Indians were killed. The chief of the American party was one Farewell, and after the killing was over he rode to my camp to trade, and to hire fifty carts to take his goods to Fort Benton. He told me the Assiniboines had commenced the affair, that they had stolen three of their horses and two days after they brought back one horse for which they asked to be paid in liquor and Farewell said he gave them two gallons.

The Assiniboines had been camped outside the fort and had been trading and drinking before this. After the two gallons were drunk the Indians were back for more, but one of the men refused to give it and the Indian pulled out his gun and the American shot him down. Then the Assiniboine who were drunk ran for their arms.

The Americans and Assiniboines commenced fighting, but the Indians were drunk and could not fight well. I heard the same story from three Assiniboines. I saw the dead bodies two months afterward, and Farewell and his Half Breeds also told me they had killed twenty-six Indians. I saw a woman also, who had received a ball under her arm.

One John Joe was there and took part in the fight. I learned that there were ten Americans in the fort and ten more had just arrived from Fort Benton. There was an interpreter, La Louis Barbe, but he took no part. I heard the other two Métis did, but I do not know it. Some two months afterward I heard from the Half Breeds that the Americans had abused the body of the dead Assiniboine chief and I went over to see the body and found that a sharpened stick had been driven through the body up to the head, which was then placed in a sitting posture, the stick being in the ground.

The name of the chief was Manitou-potte, after this was over the Americans went off to Fort Benton with their trade and furs. The Assiniboines after they left burned the fort. I heard there was one American killed in the fight. I have told all I know about this affair. There was another fight between the Americans and the Half Breeds before the fight with the Assiniboines. I was told by an American connected with one of the posts who said he was there, a partner of John Joe's. The Blackfeet there were traders at one post on the Belly river and a dispute arose about the price of trade and a Blackfoot shot an American when the American shot four Blackfeet. The Blackfeet then stole seven of their horses. The Americans collected from the other forts in force and carried off the horses and furs of the Blackfoot. The Americans told of it and showed me the horses. I think there were over one hundred fifty men in the post I spoke of.

Signed:  
John Wells

**Wells, Joseph.** (b. 1851)

Joseph was born at St. Francois Xavier, the son of Jean Baptiste Wells and Angelique Chalifoux. He was a member of Captain Calixte Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Métis Resistance.

**Wells, Mary Ernestine (Fleury).**

Mary Ernestine Wells, the daughter of Edward Wells, married Antione Fleury, Jr. in the late spring of 1879 or 1880. Together they had nine children, and after the early death of her husband, Mary Ernestine adopted one more. She supported her children by cooking for ranchers, using her knowledge of medicinal herbs to provide medical services, and by acting as undertaker when necessary.

Providing food for her children in the traditional Métis manner, Mary Ernestine dried meat that she received as payment or that her sons brought home from hunting, kept a large garden, and collected berries, roots, and herbs, which she used both as food and medicine. Because Mary Ernestine was known as a healer, she was often able to add to her family's food supply with provisions given to her in return for her services. She also worked hides and created beautiful embroidery. Some of these pieces and her hide working tools are possessions still treasured by the family. Resourcefully, Mary Ernestine took advantage of a variety of opportunities to support her family. When Turtle Mountain allotments became available, she applied but, like most of the Spring Creek band, was ruled ineligible. Shortly thereafter, taking advantage of the Homestead Act, Mary Ernestine homesteaded her own place near Spring Creek (Lewistown, Montana) as "head of family." (Contributed by Martha Harroun Foster, this first appeared in "'We Know Who We Are': Multiethnic Identity in a Montana Métis Community" [Ph.D. diss., University of California Los Angeles, 2000]).

**Wells, Philip F. "The Fox."** (1850-1947)

Philip Wells was the grandson of Duncan Graham, a Scotsman who immigrated to Canada through York Factory as one of the Selkirk settlers. Lured by the profit to be made in furs, he traveled to St. Peters, at the confluence of the Minnesota and Mississippi rivers to establish a post at Mendota. In 1796, he married Philip's grandmother, Susan Pennishon (Istagiwin). Susan was a half-blood Sioux, the daughter of Wapasha I, Chief of the Mdewakanton Sioux. They established the first post at Devil's Lake; he built a stockade on what later became known as Graham's Island. The Indians called him Big Foot and the island was known as Big Foot's Island. He went on to establish a post at the present day Grand Forks in 1812, and a few years later at Fargo.

During the War of 1812, Philip's grandfather, Duncan Graham, fought on the British side and during the battle of Credit Island (September 6, 1814, near Davenport, Iowa). With a force of thirty whites and Indians he defeated Zachary Taylor, the future president, and a force of 334 Americans. Duncan was granted land in Canada by the British for his service, but because of extensive litigation never obtained them. He returned to Grand Forks in the Dakota Territory at the end of the war.

In 1839, Bishop Loras baptized the couple's children, Alexander and Sarah Marie. All told they had four daughters and one son. Daughter Sarah married Oliver Cratte, Lucy married Captain Buisson, Elizabeth married Alexander Fairbault and Jane married James Wells.

Jane and James married at Fort Snelling, Minnesota on September 12, 1836. They had ten children of whom Philip was the eighth. James Wells had fought in the Mexican War and was later a member of the Minnesota Legislative Assembly from 1848 to 1851. After leaving the assembly, he started a trading post at what became known as Well's Lake. Later, at the outbreak of the Sioux wars in 1863, he moved to Okamon where he opened another post. In the spring of 1864, he set out on an expedition to scout for a trading post location in the Black Hills. He took with him his sons, Wallace, Aaron and Phillip along with a Sioux lad he had raised by the name of George and George's wife. They were attacked by a Sioux war party and his father, and George's wife were killed and Philip was wounded.

Philip Wells was born on December 5, 1850 while his parents were on a trading expedition. His mother had sent him to St. Louis for education. But he ran away because he was so much older than the other students and felt out of place. He worked his way home on a steamboat coming up the Mississippi. He did, however, learn to read and write and Sioux learned Ojibway and Winnebago while living in Minnesota. He also learned German and French as well as Plains Indian sign language. This led to a long career as an interpreter as he could converse in seven languages. The Indians called him "The Fox," a name that the Santees had also called his father. It designates a man who is hard to corner and can escape death easily the Sioux equivalent is "Sun gi."

Philip left Minnesota in 1875 and went to the Dakota Territory where he was a hay contractor and interpreter at Fort Yates on the Cheyenne Agency. He then became an interpreter for General George A. Custer. He enlisted in the United States Army on May 5, 1879 at Fort Totten as an Indian Scout; this expired in May of 1880. He was then a government farmer and superintendent of patrol on the Standing Rock Reservation in the early 1880s. Wells supervised one of the last great buffalo hunts in which 2,800 Indians took part. He reported that they took 3,420 buffalo on this hunt. In March of 1881, Wells was an interpreter at the Fort Buford, Montana prison camp that held Sitting Bull's band. In June of 1884, he was transferred to the Turtle Mountain Chippewa Reserve as farmer-in-charge then assistant agent. Ironically, it was Wells who compiled the first tribal rolls there and excluded the Half Breeds. In 1884, the government (Secretary of the Interior) sent him to Duck Lake to investigate Métis activities after the Sioux in the United States had received letters from Gabriel Dumont asking for their assistance. He reported back that many Sioux who had

participated in the Minnesota massacres of 1863 were there. Upon his return the government directed him to effect the arrest of any Riel emissary entering the United States. When he had blocked off the more eastern routes he reported that the emissaries began to enter the United States through the Judith Gap in Montana. Wells was the Army interpreter at Wounded Knee, South Dakota in December of 1890 when the well-known massacre of the Sioux took place.

In his later years, Wells ranched on the White River south of Kadoka while his wife taught school at Pass Creek. They were there until 1932 when they retired to Hot Springs, South Dakota. He died at the Pine Ridge Indian Hospital on January 2, 1947.

#### *Reference*

Wells, Philip F. "Ninety-Six Years Among the Indians of the Northwest." *North Dakota History*, Vol 15, No. 2, 1948: 85-133.

Wells, Philip F. "Ninety-Six Years Among the Indians of the Northwest." *North Dakota History*, Vol 15, No. 3, 1948: 169-215.

Wells, Philip F. "Ninety-Six Years Among the Indians of the Northwest." *North Dakota History*, Vol 15, No. 4, 1948: 265-312.

#### **Welsh, Bernice (McLaughlin).** (19891-1985)

In 1977, Bernice Welsh McLaughlin became the first Métis woman inducted into the Cowgirl Hall of Fame. Bernice was born in Canada and was raised on a working ranch. She and her husband homesteaded in New Mexico. In 1911 Bernice won the Canadian Rodeo Champion High Jump contest, setting a new record. The fact that she did this on a borrowed cowpony is a tribute to her skills as a horsewoman.

#### **Welsh, Christine.** (BA)

Christine Welsh is a Métis<sup>60</sup> from Saskatchewan. She graduated from the University of Regina with a BA in 1986. Her early work included editing documentaries and educational films for agencies like TV Ontario and the NFB, as well as for independent producers. She has lectured and taught extensively, and published several articles on the historical and contemporary experiences of Métis women. She joined the University of Victoria's Department of Women's Studies as an Associate Professor in 1996. At the University of Victoria, she currently teaches courses in Indigenous women's Studies and Indigenous cinema.

Christine Welsh is the writer and producer of *Finding Dawn* (NFB, 2006). This film is a compelling documentary that puts a human face on a national tragedy: the murders and disappearances of an estimated 1,100 plus Indigenous women and girls in Canada over the past 30 years. This film won a Gold Audience Award at the 2006 amnesty International Film Festival. *Finding Dawn* is being shown in conjunction with the *Walking With Our Sisters* project as it tours Canada and the US. This film journeys into the dark heart of Indigenous women's experience in Canada.

#### **Welsh (Wills), Donald.** (b. 1840)

Donald was born on December 20, 1840, at St. Francois Xavier the son of Edouard Wills and Isabelle McGillis. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

His sister Priscille Wills was married to Jerome Lafournaise who also signed this petition.

#### **Welsh (Wells, Wills), Edward Sr.** (b. 1806)

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

Edouard was the son of John Wells (Irish) and Marguerite Grant (Métis). He married Isabelle McGillis in 1829 at SFX. . Edouard Wills Sr. (b. 1812) is listed on the 1850 Pembina Census where Edouard Sr. is shown as a hunter

#### **Welsh (Wills), Edward Jr.** (1837-1919)

Edward fought at the Battle of the Grand Coteau. This battle took place between a Métis buffalo hunting party from St. Francois Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851. His father-in-law was also part of this group as he later married Marie DeMontigny the daughter of Charles DeMontigny and Marie Desjarlais in 1863. His sister Priscille Wills was married to Jerome Lafournaise.

Edouard Wills was born on August 11, 1837 at St. Francois Xavier, the son of Edouard Wills and Isabelle McGillis. He married Marie DeMontigny the daughter of Charles DeMontigny and Marie Desjarlais in 1863. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

His sister Priscille Wills was married to Jerome Lafournaise who also signed this petition.

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<sup>60</sup> Christine Welsh is the great-granddaughter of Norbert Welsh and her great-great-great-grandmother was Margaret Taylor (b. 1805). Margaret Taylor was the mixed heritage wife of Sir George Simpson. After bearing him two sons, she was abandoned by Simpson when he married his English cousin. Margaret then married a French Canadian voyageur, Amable Hogue. Welsh's great-grandparents were among the first Métis families to settle on the flats beside Mission Lake, near the present-day town of Lebret, Saskatchewan.

**Welsh (Wills), Gregory (b. 1853)**

Gregoire Wills was born in April of 1853 at Pembina, N.D. the son of Edouard Wills and Isabelle McGillis. He married Rose Ross, the daughter of Roderick Ross and Marie Delorme. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

His father-in-law Roderick Ross also signed this petition.

**Welsh (Wills), James. (b. 1859)**

James Wills was born on November 29, 1859 at Fort Qu'Appelle, the son of Edouard Wills and Isabelle McGillis. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Welsh, Jennifer. (BA, M.Phil, D.Phil)**

Dr. Jennifer Welsh, BA (Saskatchewan), M.Phil and D.Phil. (Oxon), is a Métis academic from the Qu'Appelle Valley in Saskatchewan. She is a lecturer in International Relations at Oxford University and is the Co-Director of Oxford's Institute of Ethics, Law and Armed Conflict. Previously, she was Associate Director of the Peace and Conflict Studies Program at the University of Toronto, Cadieux Fellow, Policy Planning Staff, Department of Foreign Affairs and International Trade, Ottawa (1993-1994), and Jean Monnet Fellow, European University Institute, Florence (1992-1993). She is presently the United Nations Secretary General's Special Advisor on the Responsibility to Protect.

**Welsh, Joe. (b. 1946)**

Joe Welsh is a Métis author and playwright originally from Lebret, Saskatchewan. His father was Joseph Edmund Welsh (b. 1900)<sup>61</sup>, his mother was Marion Eleanor Amyotte (1911-1950), and he is Norma Welsh's younger brother. He is a direct descendant of Norbert Welsh, the "last buffalo hunter." After his mother died, he and seven of his siblings were raised in an orphanage in Prince Albert, Saskatchewan.

Joe Welsh was born in Lebret, Saskatchewan. He has worked for the Department of Social Services as well as with the Armed Forces. He presently collects Métis stories and works as a writer, actor and workshop leader in Regina.



His written works include:

Joseph Welsh, *Jackrabbit Street*, Saskatoon: ThistleDown Press, 2003, and

Norman Fleury, Gilbert Pelletier, Jeanne Pelletier, Joe Welsh, Norma Welsh, and Janice DePeel, *Stories of Our People: Lii zistwayr di la naasyoon di Michif: A Métis Graphic Novel Anthology*. Saskatoon: Gabriel Dumont Institute, 2008.

**Welsh (Wills), John (b. 1848)**

John Wills signed the 1876 petition from the Métis of Fort Walsh to join Treaty Four. In 1878, John and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land.<sup>62</sup>

John Wills was born on December 27, 1848 at St. Francois Xavier the son of John Wills<sup>63</sup> and Mary McKay. He married Julie Tanner, the daughter of Joseph Tanner and the sister of Chief Yellow Quill at St. Francois Xavier on October 15, 1869. His sister Elise Mary Wills (b. 12856) was married to Daniel Ledoux who also signed the Cypress Hills petition. John had earlier signed the 1876 petition from the Métis at Fort Walsh to join Treaty Four.

John Wills and Julie Tanner had the following children:

- Salomon Wills (b. 1870)
- Marius Welsh (b. 1871)
- Jean Baptiste Welsh (b. 1872)

<sup>61</sup> Joseph Sr. was the son of Francois Xavier Welsh born January 25, 1876 at Cypress Hills. Francois was the son of Norbert Welsh and Cecile Boyer.

<sup>62</sup> Requesting a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis "reserve" land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

<sup>63</sup> John Wills (b. 1799) was the son of John Wills Sr. and Josephte Grant. He married Mary McKay, the daughter of John Richards McKay and Harriet Ballendine in 1842 at St. Francois Xavier. Their daughter Elise was married to another petitioner, Daniel Ledoux.

- Alexandre Welsh (b. 1874)
- Abraham Welsh (b. 1876)
- Mary Athalia Wills (b. 1878)
- Joseph Isaac Wills (b. 1883)

John died on January 19, 1910 at Eagle Hills.

**Welsh, Norbert dit Lallemand.** (b. 1845)

Norbert Welsh was born of Métis parents at Red River on the Assiniboine River on August 15, 1845; his mother was a Charlotte Sauvé the daughter of Jean Baptiste Sauvé and Marguerite (Saulteaux). His father was François Xavier Welsh. Norbert married Cecile Boyer and they moved to Cypress Hills in 1874, Lebret in 1877, and Round Prairie sometime before 1884.<sup>64</sup> His wife was the daughter of Louis Boyer and Madeleine Trottier. His wife's grandfather was the famous buffalo hunter Andre Trottier. Norbert and Cecile were married on May 27, 1867 at St. François Xavier. They had ten children; only five survived past childhood.

Norbert Welsh started out hauling freight between Red River and St. Paul for Andrew Bannatyne, a dry goods merchant and fur trader. Subsequently, Welsh began trading to the west on his own account but still obtained all his trade goods from Bannatyne. As a trader and buffalo hunter, Welsh travelled throughout the West and was able to give narratives full of interesting details about frontier customs and the social life of the time. Welsh participated in his first buffalo hunt in 1862. After the demise of the great buffalo herds, he turned to farming, ranching and freighting.

Norbert Welsh was a signatory to an 1878 Métis petition requesting a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis "reserve" land: a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border and west to the area south of Cypress Hills. This strip was to be fifty miles from south to north. All the buffalo hunting families of the day signed this, the Trottiers, Dumont's, Delormes, Gaddy, Welsh, Brelands, Whitfords and Ouelettes.

When interviewed by Mary Weekes he was living in the house he had built at Lebret in 1878. In her biography of Welsh, he provides insights into some of the people he knew and lived with, including Louis Riel, Gabriel Dumont, Poundmaker, and Sitting Bull. After the Resistance of 1885, Welsh was a successful rancher and merchant who lived at Lebret until 1931. Mary Weekes met Welsh in 1931 when he was eighty-seven. He agreed to have her record his stories; they then spent several months on this task.

During the 1885 Northwest Resistance, Gabriel Dumont, an old hunting companion, tried to get Welsh involved. He sent François Vermette and Napoleon Carrière to Prairie Ronde to bring the Métis and White Cap's Dakota group north to Batoche. They proceeded to Prairie Ronde on snowshoes and presented tobacco to White Cap and Charles Trottier.

Norbert Welsh tells the following story:

I heard a big noise around my house... there were about forty men on horseback surrounding my house. I opened the door and two men, Carrière and François Vermette, tried to enter, but I closed and locked the door. ... the Half-Breeds spoke through the door. They told me that I would hand things out when [my friend] White Cap came along... White Cap had some of his band with him, but most of the crowd was Half-Breeds.<sup>65</sup>

The next morning White Cap returned and Welsh asked if they had orders to get his supplies. Vermette and Carrière replied that Gabriel Dumont and Maxime Lépine had given them definite orders to seize his stores. White Cap and Charles Trottier then forced him to travel north with them toward Saskatoon. There were about forty men in White Cap's brigade and about twenty in Trottier's group. Welsh got away from the group at Saskatoon. When White Cap and Trottier<sup>66</sup> got to their camp two miles past Saskatoon they sent Welsh's brother-in-law Frank Boyer to return and get him, but Welsh declined.<sup>67</sup>

*Reference*

Mary Weekes, *The Last Buffalo Hunter (Account of Norbert Welsh)*. Toronto: Macmillan, 1945. First published in 1939 by Thomas Nelson and Sons and now reprinted, Calgary: Fifth House Ltd., 1994.

<sup>64</sup> Charles Trottier, Norbert Welsh's uncle, was the leader of this settlement in later years and noted that he began living there in 1855 when traveling with his parents to hunt buffalo on the plains. Charles was a trader in the North West Territories, having hunted with Norbert Welsh for many years. He was the son of André Trottier and Marguerite Pacquette. His first marriage was to Marie-Anne Parenteau, his second to Ursula Laframboise. In 1878, Charles and other Métis buffalo hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land.

<sup>65</sup> Norbert Welsh (As told to Mary Weeks), *The Last Buffalo Hunter*. Saskatoon: Fifth House Publishers [reprint], 1994: 157-161.

<sup>66</sup> Charles Trottier was Norbert Welsh's uncle so he really had nothing to fear from him. Welsh's mother-in-law, Madeleine Trottier was the sister of Charles Trottier. Welsh was married to Cecile Boyer, Frank Boyer's sister.

<sup>67</sup> *Op. cit.*

**Welsh, Xavier.** (b. 1842)

This is likely Francois Xavier Welsh, the brother of Norbert Welsh and son of Francois Xavier Welsh Sr. and Charlotte Sauve. His third marriage in 1869 was to Ernestine Page, the daughter of Alexandre Page and Adelaide Lepine. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Wentzel, Alexandre.** (1801-1866)

Born at Ile à la Crosse, he was the son of Willard Ferdinand Wentzel (1777-1832). Alexandre married Anne Laferté, the daughter of French Canadian voyageur Louis Lenoir dit Laferté and Métisse Agathe Caron, in Red River. They lived at St. Norbert.

**Whitford, Donald.** (1843-1927)

Donald Whitford was born June 10, 1843 at Portage la Prairie, the son of James Whitford (b. 1792) and Mary Nancy Spence (Métis). Donald spoke five languages and worked with the Hudson's Bay Company as an interpreter and a fur freighter. His uncle Phillip operated the Hudson's Bay posts at Boss Hill and Tail Creek. Donald and his family were with the Methodist Mission at Pigeon Lake, and along with the McDougall's subsequently went to Morley to establish a mission with the Mountain Nakoda Bands. Their infant son Charles died there in 1873. In 1874 they were at Buffalo Lake with Samson's Band and settled with the Boss Hill Métis community. They were subsequently travelling with the Pigeon Lake band.

Donald married Margaret "Peggy" Cayen born July 5, 1853 in the Rocky Mountains, the daughter of Paul and Marie Cayen,<sup>68</sup> in the spring of 1870 at Victoria Crossing. Peggy was one of many Cree who were placed with the "Edmonton Stragglers" where she was Band member #27. She subsequently left treaty and took Métis scrip.

Donald and Margaret had the following children:

- Colin James, born May 5, 1871 at Victoria, died 1889 at Bears Hills.
- Charles, born 1873 at Pigeon Lake, died 1973 at Morley.
- John, born 1875 at Pigeon Lake, died 1975 at Hand Hills.
- Flora (Chalmers), born 1876 at Tail Creek, died 1963.
- Anne (Foureyes), born 1878 at Battle River.
- George, born November 10, 1888
- William, born 1881 at Pigeon Lake died at Bears Hills 1889.
- Samuel, born December 6, 1890.
- Eliza (Little Voice), born 1883 at Bears Hills.
- Ellen, born May 10, 1893.
- Nancy, born December 25, 1895.

The family was enumerated at Tail Creek during the 1901 Census. In their home were:

Whitford Donald M Head M Jun 10 1843 58, b. MB  
Whitford Margret F Wife M Jul 5 1853 48  
Whitford Ann F Daughter S Jun 4 1872 22  
Whitford Eliza F Daughter S Jul 14 1883 18  
Whitford Catherine E. F Daughter S Jun 12 1885 14  
Whitford George M Son S Nov 10 1888 13  
Whitford Samuel M Son S Dec 6 1890 11  
Whitford Margret F Granddaughter S Aug 1 1899 2  
Whitford William M Grandson S Jan 2 1901 6 mts.  
Whitford Ellen F Daughter S May 10 1893 8  
Whitford Nancy F Daughter S Dec 25 1895 6  
1901 Census of Canada  
Subdistrict: Tail Creek, Alberta, the territories  
District Number: 202  
Subdistrict Number: r(4)

Family Scrip

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<sup>68</sup> Her father was Chief Samson "Kanatasew Sikachim" of Hobbema.

Cayen, Marguerite - Concerning her claim as a head of family - Address, Battle River, Peace Hills - Born, 1853, Rocky Mountains near Calgary - Father, Paul Cayen, (Métis) - Mother, Marie, (Métis) - Married, spring of 1870 to Daniel Whitford at Victoria - Children living, five (names on husband's declaration) - Children deceased, two - Scrip for \$160 - Claim 1020.

Whitford, Donald; heir to his deceased children: James, born: May, 1871 at Victoria; died: 1889 at Bears Hills; Charles, born: May, 1873 at Pigeon Lake; died: 1873 at Morley; John, born: February, 1875 at Pigeon Lake; died: 1875 at Hand Hills; William, born: October, 1881 at Pigeon Lake; died: 1889 at Bear Hills; address: Buffalo Lake; father: Donald Whitford (Métis and deponent); mother: Peggy Cayen (Métis); scrip cert.: form F, no. 1336, James; scrip cert.: form F, no. 1338, Charles; scrip cert.: form F, no. 1340, John; scrip cert.: form F, no. 1342, William; claim no. 3300.

Chalmerson [sic], Flora; address: Buffalo Lake; claim no. 3274; born: 1876 at Buffalo Lake; father: Donald Whitford (Métis); mother: Peggy Cayenne (Métis); scrip cert.: form E, no. 2532.

Foureyes, Anne; address: Bears Hills Reserve; claim no. 3286; born: 1878 at Battle River; father: Donald Whitford (Métis); mother: Peggie Cayenne (Métis).

Little Voice, Eliza; address: Willow Creek; claim no. 3288; born: February, 1883 at Bears Hills; father: Donald Whitford (Métis); mother: Peggy Cayen (Métis); married: May, 1900 on Hobbema Reserve to Little Voice; scrip issued for 240 acres; file ref. 946487 on 127993A.

#### **Whitford, Elzear. (b. 1859)**

Elzear was born on February 6, 1859 the son of James F. Whitford and Marguerite Fagnant. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

#### **Whitford, Francis. (b. 1835)**

Francis was the son of James Whitford Jr. and Mary Nancy Spence. He married Jane Jennie Anderson, the daughter of one of the original settlers at Portage la Prairie, daughter of Thomas Anderson and Catherine Landry at St. Mary's Portage la Prairie in 1859. The couple had twelve children.

#### **Whitford, James Sr. aka Jimmie Francis. (1792-1872)**

James and his son James Jr. fought at the Battle of the Grand Coteau. This battle took place between a Métis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851.

James Whitford was the Métis son of James Peter Whitford (1766-1818) and Sarah (Indian). James married Mary Nancy Spence, the daughter of Magnus Spence and Christiana (Cree) on November 27, 1820 at St. John's. His brother Peter was married to Nancy's sister on the same day. The couple had eighteen children. From 1799 to 1810 James' father was an Inland Trader for the Hudson's Bay Company in the York Factory District. He was probably born at Gordon House in the York Factory District. In 1810 James Jr. became an Apprentice Clerk with the HBC at Carlton House.

#### Children:

- Jane, born, 1821 at St. John's, married Samuel Spence.
- John, born 1824, he married Margaret (Aboriginal) then married Mary Hudson.
- Mary, born 1826 at St. Andrews, she married George Sanderson.
- Philip, born c. 1828 at Swan River, he married Mary Morisseau, then married Rachel Bangs.
- Eliza, born c. 1828.
- James, born 1829 at St. Andrews, he married Mary Robillard.
- Peter, born 1832 at St. John's, he died at age four.
- Sarah, born 1833, she married William Norn.
- Francis, born 1835, he married Jennie Anderson.
- Andrew, born 1839, he married Eliza Gill.
- Margaret, born 1840, she married David Magnus Cusitor.
- Donald, born c. 1848, he married Margaret Cayen.
- Nancy, born 1838, she married Andrew Spence.

After the HBC and NWC amalgamation of 1821, the HBC began to downsize and large numbers of employees were retired and fired; James joined the class of the unemployed. He then relocated to Red River. James and his brother Peter both became Canoe Men at that time, requiring them to leave home. It was probably around 1817-18 that the rest of the family moved to Red River. In 1819 James Jr. spent his last year of HBC service back at Carlton House as a

Labourer. He may have quit so that he could join his distraught widowed Sarah and his siblings at Birsay Village on the Assiniboine River. It was there that James and his brother Peter met, and began to romance the two eldest Spence girls, Nancy and Christie, the daughters of Magnus Spence the founder of Birsay Village. By mid-September of 1819, Birsay Village was abandoned and both the Spence and Whitford families moved east to the Kildonan area settlement along the Red River.

Scrip affidavit for Whitford, James; wife: Mary Whitford (nee Robillard, Métis and Deponent); died: April 16, 1872; father: James Whitford (Métis); mother: Mary Spence (Métis); heirs: widow and children: Mary (widow and deponent); Mary Anne, wife of Henry Charles Desmarais; Euphemia, wife of George Sanderson; James; William Rupert; Andrew; Peter Charles; John and Margaret; claim no: 2345; scrip no: 9685 to 9692; date of issue: May 8, 1876; amount: \$160.

**Whitford, James Sr. (1827-1908)**

Jimmy Whitford was born at St. John's on Jan. 10, 1827, the son of Francois Whitford and Marie Gladue. He married Marguerite Fagnant, daughter of Jean Baptiste Fagnant and Josephte Monet dit Belhumeur in 1852. Their four sons are listed below. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Both James Whitford Sr. and James Whitford Jr. were among the Métis and French of Oak Lake who petitioned Archbishop Taché for a resident priest, noting that they had no one among them to baptize, marry, or bury them, and their children were unable to take catechism.<sup>69</sup>

**Whitford, James Jr. (1829-1872)**

James and his father James Sr. fought at the Battle of the Grand Coteau. This battle took place between a Métis buffalo hunting party from St. François Xavier, led by Jean Baptiste Falcon and the Cut Head (Pabaksa) Yanktonai (Ihanktonwanna), Dakota, led by Chief Medicine (Sacred) Bear, on July 15 to 16, 1851

James Whitford was born in 1829 at St. Andrew's Red River, the son of James Whitford Sr. and Nancy Spence. He married Mary Robillard, the daughter of Peter Robillard and Margaret (Indian) on December 31, 1851 at White Mud River. They had ten children. One of the original settlers at Portage la Prairie, James was born at St. Andrew's. They resided at St. Mary's Portage la Prairie

**Whitford, James Jr. (b. 1854)**

James was born at Pembina on September 14, 1854, the son of James F. Whitford and Marguerite Fagnant. He married Sarah Gladue, the daughter of Antoine Gladue (see above) and Catherine Fagnant. He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

James Whitford Jr. also signed the Cypress Hills 1878 Métis petition for a reserve. In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis "reserve" land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response.

Children:

- Marie Philomene, born 1879 at St. Eustache.
- James, born 1881 at Oak Lake. He married Marie Celina Langer.
- Elzear.
- Joseph, born 1884, he died in 1891.

Scrip application:

Re: Whitford, James; heir to her deceased son, William Whitford; address: Willow Bunch; born: October, 1872 at Moose Mountain; died: 1874 at St. Francois Xavier; father: James Whitford (Métis and deponent); mother: Marguerite Fayant (Métis); scrip cert.: form D, no 120; claim no. 89.

Whitford, Sarah, now Lafontaine, née Gladu, formerly wife of James Whitford, now wife of Louis Lafontaine; for her deceased son, Joseph Whitford; address: Dunseith; born: 8 January, 1884 at Oak Lake; died: November, 1891 at Grande Clairiere; father: James Whitford (deceased Métis); mother: Sarah Gladu (Métis and deponent); heirs: Sarah Lafontaine, Marie Philoméne, Poitras, scrip cert.: form D, no. 3207, James Whitford, Elzear Whitford, Virginie Lafontaine, Rose Marie Lafontaine, Desire Lafontaine, Lena Lafontaine; scrip issued for \$30.00 to each heir; file ref. 795502; claim no. 3497.

This claim was denied as the family was on the rolls of the Turtle Mountain Band.

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<sup>69</sup> Archives of the Société historique de Saint-Boniface, Fonds Archevêché de Saint-Boniface, Petition pour avoir un prêtre au Lac des Chênes, October 8, 1886.

**Whitford, John.** (b. 1846)

One of the original settlers at Portage la Prairie, John was the son of Peter Whitford and Christiana Spence. He married Jane Mary Tate, the daughter of William Tate and Mary Cree Bear in 1867 at Fort Victoria. The couple had ten children.

**Whitford, Louis Napoleon.** (b. 1861)

Louis Whitford signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. He also signed the Cypress Hills 1878 Métis petition for a reserve. In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response.

Louis was born September 8, 1861, the son of James F. Whitford and Marguerite Fagnant. Louis married Marie Rose Lingan the daughter of Jean Baptiste Lingan and Angelique St. Germain. They eventually settled at Willow Bunch.

Children:

- Elzear, born 1883.
- Marie, born 1884 at Moose Mountain, she married Pierre Tobie McGillis.
- Louis Ovilla, born 1901 at Willow Bunch.
- Louis Pierre, born 1902 at Willow Bunch.
- Joseph Maxime, born 1903 at Willow Bunch.
- Jean Napoleon, born 1909 at Willow Bunch, he married Elizabeth Falcon in 1930 at Great Falls, Montana.

**Whitford, Magnus.** (b. 1831)

One of the original settlers at Portage la Prairie, Magnus was the son of Peter Whitford and Christiana Spence. He married Sarah Spence in 1854 at St. Johns, then married Mary Beads, the daughter of John and Margaret Beads in 1862 at St. Marys. He had five children with Sarah Spence and six children with Mary Beads.

**Whitford, Maxime (b. 1856)**

Maxime was born November 16, 1856, the son of James F. Whitford and Marguerite Fagnant. Maxime married Adelaide Campbell the daughter of Louis Campbell and Marie Thomas, on June 8, 1894 at Dunvegan, Alberta.

Children:

- Alexander James.
- Caroline, born c. 1899 near Birch Creek. She married Malcolm Yellowbird Mitchell.
- Mary Jane.

He signed a petition for a Métis reserve in Montana, sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Maxime Whitford also signed the Cypress Hills 1878 Métis petition for a reserve. In 1878, the Half-Breeds living in the vicinity of Cypress Hills petitioned the government for their own reserve. This is a petition requested a re-opening of the buffalo hunt between November 14<sup>th</sup> and February 15<sup>th</sup> each year and the granting of Métis “reserve” land. The request was for a strip of land 150 miles long along the American border beginning where the Pembina River crosses the border, running west for 150 miles into Saskatchewan. This strip was to be fifty miles from south to north. The petition did not receive a favourable response.

**Whitford, Peter.** (b. 1795)

One of the original settlers at Portage la Prairie, Peter was born in 1795, the Métis son of James Peter Whitford (1766-1818) and Sarah (Indian). James married Christiana Spence, the daughter of Magnus Spence and Christiana (Cree) on November 27, 1820 at St. John's. Peter's brother James married Christiana's sister on the same day. The couple had fourteen children.

**Whitford, Peter.** (b. 1836)

One of the original settlers at Portage la Prairie, Peter was born on September 27, 1836 at St. John's the son of Peter Whitford Sr. and Christiana Spence (daughter of Magnus Spence and Christiana (Cree)). Peter first married LaLouise Chaboillez in 1853 at St. Peter's then married Nancy (Indian).

**Whitford, Philip.** (b. 1828)

One of the original settlers at Portage la Prairie, Philip was born circa 1828 at Swan River, the son of James Whitford Jr. and Mary Nancy Spence. He married Mary Mousseau in 1855 at Fairford, then married Rachel Bangs, the daughter of Arthur Bangs and Jessie Kapestah Cardinal in 1868 at Whitefish Lake.

**Whitford, Samuel.** (1821-1911)

Samuel was born on April 21, 1821 at St. Francois Xavier, the son of Peter Whitford (Métis, b. 1795) and Christiana Spence (Métis), the daughter of Magnus Spence and Christiana Cree.

Samuel was employed in the service of the Hudson's Bay Company. He married Mary Henderson, the daughter of Peter Henderson and Charlotte Garston Yorkstone on December 16, 1844 at St. Andrew's. The couple had eleven children, born at St. Andrews, then Portage la Prairie, and finally the youngest at Fort Victoria (Victoria Settlement). He later married Eliza Hope, the daughter of James Hope and Judith Desjarlais in 1870.

Around 1851 with a party led by the Reverend William Cochrane he moved to Portage la Prairie, where a self-governing colony, to be independent of the rule of the Council of Assiniboia, was formed. This new colony, called the Republic of Manitobah, was governed by a council selected by the people, consisting of a police magistrate and four minor magistrates, of which Mr. Whitford was one.

In 1862, the Reverend George McDougall moved his mission from Smoking Lake to Victoria Crossing. In 1865 twenty-five to thirty Métis families including Samuel Whitford, Joseph Turner and Adam House emigrated from the Red River Settlement. Soon 150 Métis (Protestant and English speaking) buffalo hunters and their families moved to this location. Samuel died at Edward, Alberta in November 1911.

**Whitford, Simon.** (b. 1826)

One of the original settlers at Portage la Prairie, Simon was born in 1826, the son of Peter Whitford Sr. and Christiana Spence (daughter of Magnus Spence and Christiana (Cree)). He married Maria Spence in 1849 and later married Frances Hope circa 1874 at Lac la Biche.

**Whitford, William Francis.** (b. 1856)

William was born on September 20, 1856 at St. François Xavier, the eldest son of William Francis Whitford (b. 1830) and Louise Desjarlais, the daughter of Baptiste Desjarlais and Charlotte Cardinal. He married Marguerite Morin on July 15, 1878 at St. Laurent. William was deceased by the time his father, William Sr., applied for scrip in 1886 at Swift Current.

He and his brother Elie were both active in the 1885 Resistance and fought at the battle of Cut Knife Hill. Consequently Elie Whitford was arrested on May 27, 1885, tried by Judge Rouleau and sentenced to six years in the penitentiary, on June 29, 1885.

**Métis Scrip**

Whitford, William; address: Swift Current; born: 1830 at St. Boniface, Man; father: Francis Whitford (Métis); mother: Marie Gladu (Métis); married: 1855 at St. Francois Xavier to Lalouise Desjarlais; children living: Marie, Louison, Elie, Geneviève, Madeline, Jean and Rosalie; children deceased: William, Francois, Caroline, Leon and Joseph; scrip for \$160.00; claim no. 15.

**Wilkie (Fleury), Agathe** (1844-1941)

Agathe was the daughter of Jean-Baptiste Wilkie and Isabella Azure, her sister was Madeleine, married to Gabriel Dumont. Their family was part of the Pembina Chippewa Indian group. They appear under Band # 179 on the Annuity Roll for Little Shell's Band in 1866, and as Band # 144 on the 1867 Annuity Roll for Way-ke-ge-ke-zhick's Band. Her father, Jean-Baptiste Wilkie, took Half-Breed Scrip (# 172) under the Red Lake and Pembina's Bands of Chippewa Treaty of April 12, 1864. Agathe married Patrice Fleury (1848-1943) on December 14, 1862 at Assumption Parish, Pembina. Her husband was on the band list of Way-ke-ge-ke-zhick's Band in 1868. Patrice was one of Dumont's militia captains. After 1885 they fled to Montana and joined the Spring Creek Métis Band.

**Wilkie, Alexandre.** (b. ca. 1831)

The son of Jean Baptiste Wilkie and Amable Azure, Alexandre Wilkie married Louise Gardepie (Gariépy). He applied for land under the 1854 Chippewa Treaty and was hunting on the Milk River by the 1870s. With members of his extended family, Alexandre moved the Judith Basin in 1879. A year later he signed Louis Riel's petition to Major General Nelson Miles requesting land for the Montana Métis.

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

Alexander Wilkie, with a party of friends and relatives, moved back to Belcourt, N. D. in 1886 to be with his aging parents and to take part in negotiations for the proposed Turtle Mountain reservation. Alexander, like his father Métis leader Jean Baptiste Wilkie, was concerned about Métis rights to land that they had hunted on for generations. He believed that he could not effectively fight for the recognition of Turtle Mountain aboriginal land rights from Montana. (Contributed Martha Harroun Foster, this first appeared in “We Know Who We Are’: Multiethnic Identity in a Montana Métis Community” [Ph.D. diss., University of California Los Angeles, 2000]).

**Wilkie, Jean Baptiste.** (1803-1886)

Known as the chief of the Half Breeds in the Pembina/St. Joseph area, Jean Baptiste married Amable Elise (Isabella) Azure (b. 1808). Wilke’s father Alexander was from Scotland and his mother’s name was Mezhekamkijkok. His wife, Amable was the daughter of Pierre Azure and Margaret Assiniboine. The Wilkie’s had a large family:

Jean Baptiste Jr. (b.1824)–married Isabelle Patenude.

Augustine (b. 1828)–married Marie Paquin.

Judith (b. 1830)–married Pierre Berger.

Alexander (1831)–married Louise Gariepy.

Catherine (b. 1834 at St. Boniface)

Elizabeth (b. 1839)–married Antoine ‘Henry’ Fleury.

Cecile (b. 1843)

Agathe (b. 1844)–married Patrice Joseph Fleury.

Marguerite (b. 1846)–married Henry Bousquet.

Antoine (b. 1847)–married Esther Gladue.

Mary (b. 1849)



JEAN BAPTISTE WILKIE.

Wilkie established himself at St. Joseph, North Dakota about 1847. His house was the stopping place for Indians passing through the town. A fatal encounter occurred at his home in 1861 between several Sioux and Chippewas. Several Indians were killed, among them the brother of Chippewa chief, Red Bear.

For many years the hunting parties of the Dakota and the Métis had fought over the same hunting grounds. The Dakota (the people of the “Ten Nations”, some 400 lodges) would typically gather at what was called “Sioux Coulee” near present day Langdon, North Dakota. The gathering place for the Chippewa and Métis was between Cando and Devil’s Lake. Tired of this stand-off, Chief Wilkie as leader of the Métis and Chippewa hunting parties decided to bring some resolution to the situation in the early 1860s. Gregoire Monette of Langdon, North Dakota tells the following story in 1917:

In order to put an end to the suspense, fear and worry of watching the enemy, the Half-Breed hunters and Chippewa Indians under Chief Wilkie decided to send a commission to Washington to interview the president and find out how to obtain peace between these tribes. Chief Wilkie and Peter Grant were the men chosen. So well did they

impress the authorities at Washington that President Lincoln told them they could have all the ammunition they needed for their protection. He asked them at the same time not to induce trouble but to go to them as brothers taking with them the bravest and best to make parley for peace. This was done and Chief Wilkie, Peter Grant, Gabriel Dumont, Joseph LaFramboise, Antoine Fleury, and seven others were chosen. They went direct to the village of the Dakota's or Nadoussioux and direct to the lodge of the chief. This they found surrounded by soldiers. They reported to the chief, and he asked for them to be brought in. The rabble had gathered about the lodge and threatened to kill them, but the soldiers would not allow them to do so saying that their chief was a brave man who would dare to come alone to a hostile camp. The crowd was so envious and angry that with their knives they slashed the tent cloth in the lodges. Although they were admitted to his presence the chief was very austere. They told him their mission, and being very tired and thirsty, Gabriel asked for a drink of water. This was refused which was known to be an indication of trouble. Chief Wilkie became alarmed and sadly dropped his fine bearing. Gabriel, his son-in-law asked him "What is wrong with you?" When the old gentleman told him his fears, he became very angry. He began at once to load his gun, saying "I won't die before I kill my full share," and again demanded water which was brought immediately and due respect was shown their high commission from that time forth.

When asked to fully explain their mission, as spokesman, Chief Wilkie said, "We are enemies wasting the good gift that has been bestowed upon us through nature. We are preventing each other from trapping and killing the animals. There is plenty of room and much provisions. Let us help each other as brothers, let us have peace together." When the council was concluded, the pipe of peace was ordered to be brought. This was a very long pipe, ornamented with human hair so long as to reach the floor, bear claws and porcupine quills were also part of its decoration. The tobacco was cut by his first lieutenant; this was mixed with several herbs, and kinnikinnick. This mixing of the tobacco was to indicate the fusion of their interest and harmony of the whole people. The pipe was then handed to the Sioux chief, who took three draws and passed it to chief Wilkie. In this way it went around the lodge. Three times the pipe was filled and solemnly smoked and peace thereby established.

Chief Wilkie then distributed to them gifts of tobacco, tea and sugar. They were then given a great feast at which they told how sad they were and afraid when they thought they were going to regret their friendship, and asked how they should get safely home. The chief said with great dignity, "I will give you safe conduct; I will send my soldiers with you to your lodge and nothing will harm you. You have seen here some of my bad children and you may meet them on the way, but if they attempt to harm you, kill them and I will protect you." The above took place on Grand Coteau, forty miles west of Devil's Lake. Before leaving, Chief Wilkie invited the Sioux to send a delegation to visit his people, setting the day and hour for their arrival. When the time came near chief Wilkie bearing in front of him a white flag, went a mile out to meet them. About one hundred came, the chief and his staff were quartered in Chief Wilkie's lodge, the common people were scattered so as to get better acquainted. When the time came for them to go, they, as a sign of their friendship and brotherly feeling traded all their horses taking back none they had brought with them. Much good was accomplished, although there were still bad children (perhaps on both sides). (Cited in *St. Ann's Centennial*, 1985: 231-232.)

### **Wilkie (Berger), Judith "Chatka" (b. c. 1825-?)**

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

The Métis established Spring Creek (Lewiston), Montana in 1879. Pierre "Kitikianiapnatch" Berger<sup>70</sup> (b. 1816) and his wife Judith Wilkie are credited with being one of its founders. The Bergers, along with their sons Isadore, Isaie, Jean-Baptiste, and Jacques, as well as some 25 other families, made the trek into the Lewistown area in 1879. Francis Janeaux came with the second group. Janeaux founded the first public schoolhouse in 1883. This date is considered the official "founding" of Lewistown.

On August 6, 1880, Louis Riel petitioned for a Métis reserve in Montana in a letter sent to General Nelson A. Miles. Martha Foster has pointed out that many of the signatories were members of the Spring Creek Métis Band.<sup>71</sup>

Judith Wilkie and Pierre Berger had the following children: (1) Pierre (b.c 1841 or 1842 at Red River); (2) Isaie

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<sup>70</sup> The son of Jacques Berger (Bergis) and Marie Cecile Dumont. The children of Cecile Dumont and Jacques Berger were Pierre (b. 1816) and Louise Berger, who married Henry Munroe Fisher, and then married Jean-Baptiste Patenaude. Cecile subsequently married Joseph Laframboise (b. 1823) and then Joseph Desmarais. Pierre was band member # 148 on the Pembina Annuity Roll, Way ke ge ke zick's Band, in 1868.

<sup>71</sup> Foster, *We Know Who We Are*, 96. A number of family patriarchs led this group, namely, François Amyotte Sr. (b. 1819), Pierre Berger Sr. (b. 1816), William Davis Sr. (b. 1824), Louis Gariépy (b. 1828), Salomon Hamelin (b. 1810), and Pierre Laverdure (b. 1819). Signing the Riel petition for a Montana Reserve were Pierre Berger Sr. and his brother-in-law Alexandre Wilkie as well as the sons of Pierre Berger and Judith Wilkie: Bernard Berger, Isaie François, Isidore, Jacques, Jean-Baptiste, and Pierre Jr.

(b. 1844) married Clemence Gourneau, the daughter of Turtle Mountain Chief Joseph Gourneau and Judith Delorme; (3) Isidore (b. 1846) married Domitilde Laframboise, the daughter of Joseph Laframboise and Marie-Anne Cadotte; (4) Jean-Baptiste (b.c. 1849) married Betsy Keplin, the daughter of Paul "Pishk" Keplin and Marguerite Gourneau; (5) Jacques (b. 1851) married Philomène Ouellette, the daughter of Isidore Ouellette and Marie Bottineau; (6) Amable Azure (b. 1853); (7) Bernard (b. 1855) married Caroline Depousse (Laprose), the daughter of Thomas Laprose; (8) Marie (b. 1857) married François Azure, the son of Antoine Azure Victoire Larivière, and then married Pierre Berger. Graveline, the son of Pierre Graveline and Victoire Girard; (9) Adèle (b. 1859 at Pembina) married Vital Turcotte, the son of Jean-Baptiste Turcotte and Angélique Pacquin; and (10) Catherine (b.c 1862) married William Laframboise the son of François Laframboise and Marie Trottier. She then married Modeste Rocheleau<sup>72</sup> (b. 1854 at St. Norbert), the son of Jean-Baptiste Rocheleau and Marie-Anne Carrière.

Pierre, Judith, and three of their children applied for land as Pembina Half-Breeds under the 1854 Treaty with the Lake Superior and Mississippi Chippewa. Nine years later, under a treaty with the Chippewa of Red Lake and Pembina (1863-1864), the US government issued Pierre and his son, Pierre Jr., scrip, again as Pembina Half-Breeds. Later in the 1860s, Pierre, Judith, and their family, as well as Judith's brother's family (Alexandre Wilkie) were hunting on the Milk River. When the US government and reservation agents pushed the Métis out of the Milk River area, Pierre led a group of families to Spring Creek in the Judith Basin of Montana where they founded the town of Lewistown.<sup>73</sup> The Bergers applied for homestead land in 1883. Their cabin was located three miles east of the trader's establishments along what was later called "Upper Breed Creek." Pierre and his brother-in-law Alexandre Wilkie held the church services in their homes. It is noteworthy that after the 1885 Resistance, Gabriel Dumont temporarily settled three miles east of Lewistown with his wife's brother, Alexandre Wilkie, and his wife's sister Judith Wilkie

#### **Wilkie, Madeleine (Dumont).** (1840-1886)

Madeleine was the daughter of Jean-Baptiste Wilkie and Isabella Azure, born in 1840. Her father was known as Chief of the Métis at St. Joseph, Dakota Territory. Their family was part of the Pembina Chippewa Indian group.<sup>74</sup>

Madeleine married Gabriel Dumont (1837-1906) in 1858 at St. Joseph (North Dakota). Soon after, they moved to the St. Laurent area of present-day Saskatchewan. Madeleine gained a reputation for being hospitable and compassionate to those less fortunate than herself. There is evidence that she and her husband had a very close relationship, and he greatly respected her. The couple had no children but adopted a daughter, Véronique Dumont, who was an orphaned niece, and a boy, Alexandre Fayant.

As well as coping with everyday duties, Madeleine frequently accompanied Gabriel on long trips by snowshoe, Red River cart, and horseback. Indeed, on several occasions she travelled alone from Batoche to Winnipeg to sell the furs that Gabriel had acquired. Her ability to speak English gave her an advantage that Gabriel did not have, although he spoke French and five Indigenous languages. Madeleine also acted as a teacher for the children of Batoche. During the 1885 Resistance, she helped remove the injured from the battlefield, nursed the wounded, and distributed the meager rations and supplies.

Gabriel saw to Madeleine's safety before crossing the border into the United States after the Battle of Batoche. She soon joined him because she could not tolerate the resultant situation in the Batoche area. They lived in the Judith Basin at Lewistown with her sister Judith and husband Pierre Berger. The Bergers lived beside another Montana Métis leader, Ben Klyne. Her health suffered severely in Montana. Madeleine died in October 1885 at Lewistown, Montana, from consumption and complications arising from a fall from a buggy.

#### **Wilkie, Marie.** (b. 1810)

Marie Wilkie was born circa 1810 at St. Laurent, the daughter of Alexander Wilkie (b. 1776, Scotland) and Mezhekamakuikok (born 1781 at Pembina). Marie was the younger sister of the famous Métis buffalo hunt leader Jean Baptiste Wilkie. Marie first married Jean Baptiste Marcellais, they had one daughter Louise born in 1825.

Jean Baptiste Marcellais was one of the warriors with Cuthbert Grant at the Battle of Seven Oaks. Jean Baptiste Marcellais, born circa 1767 was son of Jean Baptiste Marcellais and Angélique (Nakoda). Jean Baptiste is listed in the Red River Census for years, 1827, 1830, 1831-33, 1835. In 1827 he is living with his wife, two sons over 16 and two daughters under 15. They have a house and are farming three acres. By 1933 they are farming 13 acres.

After Jean Baptiste's death, Marie Wilkie was enumerated in the census of 1838 Red River Settlement. #393, Widow Marsailles, age \_, Native, Catholic, 1 unmarried woman, 1 son (-16), 2 daughters (-15), 4 total inhabitants, 1 house, 2 cows, 8 acres. (1838 E.5/9) page 22 (1838C RRS HBCA E5/9, page 22.).

<sup>72</sup> Modeste and his brother Jean-Baptiste were members of Captain Corbet Flamant's company, one of the 19 dizaines led by Gabriel Dumont during the 1885 Métis Resistance. After the 1885 Resistance, Modeste moved south to Montana. He then married Catherine Berger at Lewistown, Montana on August 22, 1886.

<sup>73</sup> See Foster, "We Know Who We Are," Martha Foster, *We Know Who We Are*, and Elizabeth Swan, "A Brief History of the First. Catholic Pioneers of Lewistown, Montana," file. 541, Merrill G. Burlingame Special Collections, Montana State University Library, and in the Joseph Kinsey Howard Papers, MC 27, Montana Historical Society, Helena, Montana. Elizabeth Swan was a grand-daughter of Pierre Berger and Judith Wilkie.

<sup>74</sup> They appear under Band # 179 on the Annuity Roll for Little Shell's Band in 1866 and as Band # 144 on the 1867 Annuity Roll for Way-ke-ge-zhick's Band. Her father, Jean-Baptiste Wilkie, took Half-Breed Scrip (# 172) under the Red Lake and Pembina's Bands of Chippewa Treaty of April 12, 1864.

Subsequently, Louise married Paul Boucher (b. 1821) the son of Paul Boucher and Françoise St. Germain. Marie then married Toussaint Faille dit Faye (b. 1791 Lower Canada), the son of Joseph Faille and Angélique Sancheau Coutre (Indian). They had eight children:

- Toussaint who married Josephite Philippe (b. 1833) the daughter of Jacques Philippe and Marguerite Jolicoeur.
- Angélique
- Madeleine
- Emmanuel
- Guillaume (b. 1835) He married Marie Thomas dit Petit, the daughter of Thomas Thomas dit Petit and Josephite Ouellette.
- Pierre (b. 1843) He married Elizabeth Pepin, the daughter of Antoine Pepin and Marguerite Davis.
- Leon (b. 1852)
- Julienne (b. 1856) She married Joseph Lapointe (b. 1852).

Toussaint Faille died on May 9, 1875 at Baie St. Paul (Saulteaux Village).

**Wills, Rosalie (Hammond).** (b. 1853)

Rosalie Wills was born in Manitoba on August 1, 1853, the daughter of Mary McKay and John Wills Jr. John was the son of John Sr. and Josephite Grant. Mary McKay was the daughter of Edward McKay and Caroline Cook operators of a trading post in the Cypress Hills. Rosalie married Montana trader George Hammond at Fort Benton in 1874.

**Williamson (Dickason), Olive P.** (C.M, BA, MA, PhD, D. Litt) (1920- 2011)

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

Olive Williamson was born in Winnipeg, Manitoba to an English father, Frank Williamson, and Métis mother, Phoebe Philomena Côté, who traced her roots to the bison hunters of the Dakotas. She took her high school by correspondence, because the family was then living north of Winnipeg. She then studied at Notre Dame College at Wilcox, Saskatchewan completing her BA. in 1943. She then worked for three decades as a journalist for a number of papers including the *Regina Leader Post*, the *Winnipeg Free Press*, the *Montreal Gazette*, and the *Toronto Globe and Mail*.

Olive Dickason was dismayed by what she found when delving into Canada's past. While there was plenty written about Canadian politicians, hardly an Aboriginal face or voice could be found in the historical record. At the age of 50, and with her children nearly grown, Olive returned to university to study the history of the relations between French settlers and Indigenous peoples. She received her MA in Canadian History from the University of Ottawa in 1972, and PhD in 1977. Her dissertation, "The Myth of the Savage and the Beginning of French Colonialism in the Americas" was subsequently published by the University of Alberta Press. She then wrote the prodigious, *Canada's First Nations: A History of Founding Peoples*. She was awarded the Macdonald Prize for her work in Canadian historiography. She was a recipient of a Lifetime Achievement Award bestowed by the National Aboriginal Achievement Foundation in 1997, and was a member of the Order of Canada.

While teaching at the U of A, Olive Dickason was a member of the Métis Nation of Alberta and the Women of the Métis Nation of Alberta. She was also awarded the title of Professor Emeritus at the U of A. Dickason filed suit against the U of A, claiming its mandatory retirement policy was a violation of the Canadian Charter of Rights and Freedoms. She won her case in the lower courts, but lost in a 5-4 split at the Supreme Court of Canada. In addition, she has served on the Métis Nation of Ontario Cultural Commission.<sup>75</sup>

**Wilson, Lee.** (b. 1970)

Lee Wilson, 1997-1998 winner of the Taube Medal in chemistry, is the first Métis person to receive a Ph.D. in chemistry from the University of Saskatchewan. His doctoral work resulted in five academic publications and a job with the National Research Council in Ottawa. Wilson was active in forming the Indigenous Summer Science Camps and devoted four summers to this activity. He comes from Lake Francis, Manitoba, a small Métis community located near Lake Manitoba.

**Wiseman, Alfred.** (b. 1936)

In 2016, the Montana Historical Society honored Alfred Wiseman of Choteau, Montana for his outstanding contributions to Montana history and heritage. Wiseman was named a 2016 recipient of the Trustees Heritage Keeper Award. Al Wiseman and his wife Elaine (née Gray) are Michif cultural preservationists who are members of the Michif

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<sup>75</sup> Written with the assistance of notes prepared by the Aboriginal Achievement (now the Indspire) Foundation.

Little Shell community of Montana. They were both born in the Métis settlement in the canyon along the South Fork of the Teton River<sup>76</sup> and live in Choteau, Montana. They also have a cabin on the road into the canyon.



Al Wiseman was one of a group of local Choteau citizens who felt that the famous Old North Trail in Montana along the Front Range should be marked before it totally disappeared. This trail, starting as a footpath over the years, evolved into a dog travois path, a horse travois trail, wagon trail, and in parts a gravel road and paved highway. It was one of America's first highways.

Just west of Choteau, Montana parts of this highway still sit, untouched, in much the same shape as when those First Americans traveled down it. From this main road others branch off like spines into the mountains, through the passes, and into the Westside country of the Rockies. It was in continuous use until the automobile became common place and the roads and highways moved further east onto the flat plains country.

Ancient stone cairn markers still stood in some spots, pointing the winding way through the foothills. And the actual trail made from the travois digging into the earth marked other sections. But the cairns had been torn apart by people looking for treasure under them [which they never found], and the trails were gradually fading away naturally. The committee decided to place boulders with "Old North Trail" marked on them at strategic locations along the trail in Teton County. They had also developed a map of the trail to the Canadian border. This was used by some Métis and Blackfoot people, visiting back and forth, who still traveled by wagon until the 1950's.

The Old North Trail is now marked, but to many it is just scratches in the dirt and piles of rocks. The full story of the trail and its rich bodied history needs pointing out, and for this Al Wiseman is the person to see. Al gives guided tours of the trail and accompanying sites through the Nature Conservancy's Pine Butte Preserve. These are usually free to those interested and can be short tours, or full day expeditions. Since the early people didn't just pass through the area quickly there are sites of tipis ring camps numbering in the hundreds of lodges, eagle catching pits, vision quest sites, and numerous buffalo jumps to see. The buffalo jumps [in many cases corrals rather than jumps] had been in use since prehistoric times with the last one in the area being around 1843. Piskan, in Blackfoot, was the name for these corrals, and they provided a food resource that allowed abundance in the winter months.

In addition to the Native American sites there are those of the Métis settlers. These are the people who had slipped into the nearby foothills to avoid the U.S. government forced removal to Canada in 1883. They used those many canyons just as the early travelers on the trail did. They were ideal places to escape enemies, and not be found.

In 2009 the U.S. Department of the Interior, Bureau of Land Management put up an interpretive panel commemorating the Métis Settlement and Old North Trail. The following is their report of the event.

### **New Interpretive Panel Highlights Métis**

*by Ann Bouchers, Montana State Office, and Rod Sanders, Lewistown Field Office*

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<sup>76</sup> At one time pejoratively called "Breed Town" by outsiders.

Nearly 70 people listened appreciatively to the smooth, sweet sounds of a fiddle and a guitar drifting up through the trees. It was a fitting close to a National Public Lands Day event at the Ear Mountain interpretive site along the rugged Rocky Mountain Front 25 miles west of Choteau.

The July 31 gathering began with a few maintenance projects before moving on to the day's biggest attraction: the dedication of a newly installed interpretive panel about the Métis ("MAY-tee" or "may-TEE") Indians.

The Métis, a distinctive group of mixed blood French/Scottish and Indian people, evolved during the 17<sup>th</sup> century French/Canadian fur trade era. Their ancestral homeland -- then known as "Rupert's Land"-- was a large area which drains into Hudson Bay, including what is now known as the Red River Valley of North Dakota and Minnesota.

In the 1870s, many of the Métis moved into Montana due to conflicts with European and Canadian immigrants, and eventually made their homes in some of the secluded canyons along the Rocky Mountain Front. Until about 1920, there was a thriving Métis village near the Ear Mountain site.

Rod Sanders, outdoor recreation planner for the Lewistown Field Office, researched information for the new panel. Several people contributed to and reviewed his work, including Christi Belcourt, an Ontario, Canada, Métis artist whose work is featured on the state-of-the-art (high pressure laminate) sign. Historical photographs were provided by the Louis Riel Institute in Winnipeg, Manitoba. John Lemieux from the BLM National Sign Center in Rawlins, Wyo., designed the layout of the panel with guidance from Rod Sanders and MSO's interpretive specialist, Ruth Miller. The result is an attractive, informative synopsis of the Métis culture.

The dedication ceremony included remarks from Willy Frank, Lewistown Assistant Field Manager; Richard Hopkins, manager of the First Peoples Buffalo Jump near Great Falls and BLM Great Falls Field Station Manager when the trail and kiosk were constructed; Al Wiseman, a Métis descendant who lives nearby; and Rod Sanders. Jim Fox and son Vince of Harlem closed the ceremony with traditional Métis music on the guitar and fiddle.

Several others also deserve credit, including Zane Fulbright, Lewistown FO archeologist, for securing the funding for the new panel; and Sandra Padilla for organizing the NPLD project itself. Other Lewistown BLM contributors were Stan Benes, Mona Driskell, Benjamin Miller, Lori Montgomery, and Abel Guevara.

The South Fork of the Teton River was home to over 100 Métis, many are buried in the cemetery of the old community. The Wiseman's maintain the Métis Cemetery in the old Canyon Community where they were born in Teton County, northwest of Choteau near South Fork of Teton River on land which is now owned by the Nature Conservancy. The surnames found in this cemetery are Bruno, Collins, Fellers, Gray, Larence, Parenteau, St. Germaine, and Talipson.

Al Wiseman is the son of Cecelia Larence (b.1915) and Albert Dale Wiseman. His Métis grandparents on the maternal side are James Julien Larence (b.1881) and Mabel Clementine Fellers. Clementine was the daughter of Franklin Fellers<sup>77</sup> and Harriet June Gray. Harriet was the sister of James Gray who was the father of Métis political leader, lawyer and rights activist Raymond Francis Gray (1900-1961). Their parents were Michel Gray (1843-1904) and Caroline Campion (1837-1923). Al's great-grandfather was Basile Larence (b. 1860) and his great-grandmother was Madeleine Campion. Elaine Wiseman is the daughter of Marie Carriere (1927-2012) and Alfred Gray. Her maternal grandparents were William John Carriere (b.1885) and Flora Azure (b. 1887).<sup>78</sup>



Al Wiseman, Jim Fox and Vince Fox close out the ceremony dedicating a new interpretive sign about the Métis.

*Photo by Benjamin Miller*

<sup>77</sup> Born 1874 at Dupuyer, Montana. Franklin's parents were Adolphe Fellers born 1837 in France and Emilie Garipey born August 31, 1855 at St. Francois Xavier.

<sup>78</sup> Flora Azure was the daughter of Francois Azure (b. 1862) and Emma LaRance (b. 1862). Emma LaRance was the daughter of Basile LaRance (b. 1831) and Marguerite Desjardins (b. 1837).



Cemetery maintained by Al and Elaine Wiseman of Choteau (Photo by Ralph Thornton)

The Wisemans were also involved in the development of the Choteau Museum and nearby Michif house furnished in Métis traditional style. Métis Elder Al Wiseman is also an archivist of Michif fiddle tunes.

**Wyckstandt, Marguerite (Margaret Head). (1917-2004)**

Margaret Head resided in Cranberry Portage. She was born on May 15, 1917 in The Pas, the daughter of Harriet Buck and Stan Wyckstandt, a Belgian. Her maternal grandfather was Matthew Buck who had trapped in the Cranberry Portage area in the late 1800s. Her father had come from Belgium to work on the Hudson's Bay Line Railway. He left this job to buy a small store and restaurant in The Pas. Her mother was a widow with one child when she came to work for him and in 1916 they were married. In 1919, her mother became sick with influenza and her father sold the store. He then went to work for The Pas Lumber Company. After a few years they moved to Reed Lake with her grand father Mathew Buck, a Métis trapper. Furs had a very good price at that time and her grandfather asked her father to move to Reed Lake to trap with him. At age seven Margaret was sent to the convent at The Pas for schooling as there were no schools at Reed Lake. She spent three years at this school and learned to read and write in French. "Today I remember only very little of the French that I had known as a child," she says. When she was ten or eleven her family moved further north to Burntwood Lake, between Nelson house and Pukatawagan. Here they set up a trading post and general store, and her father trapped. Margaret and her mother would operate the store as he was away for long periods on his trapline. Every summer they would stay in The Pas or Cranberry Portage, then return to Reed Lake for the other ten months of the year. Her mother would tend to people of the community who were ill, taking medicine from the store such as castor oil, camphorated oil and aspirins she would often stay all night with them. She was also a mid-wife to the women there. This is how Margaret learned how to help people and caring for others has remained a value to this day.

At age eighteen, she moved to Cranberry Portage where she married Alfred Head in 1935. They lived with her husband's parents. In Cranberry Portage her husband worked as a fisherman. The following year they moved to Flin Flon and he got a job with the RCMP. After their third child was born, he joined the Army and he was overseas for five years.

After Margaret's youngest daughter started high school, she started taking in children on a temporary basis until foster homes could be found. She was involved with the Friendship Centre in Flin Flon. She also took a job with Social Services interpreting in court and was active in helping them find run away girls.

At age fifty-one her husband became ill, and after coming out of hospital, he returned to school to become a carpentry instructor. He then took work at The Pas, and they moved there.

After thier second year at The Pas, she was elected to the board of the Friendship Centre and took a job freelancing for CBC in the Cree language, broadcasting in Churchill, Thompson and other northern areas. She was elected to the Board of Native Communications in 1970, and later became secretary of the board. They also formed their own MMF Local in the Pas and her husband took over John Morrisseau's position when he moved to Winnipeg and Margaret became a director of The Pas Region of MMF. In all Margaret served on the boards of the Friendship Centre, the Detox Centre, the Crisis Centre, Native Clan Organization, Métis Women's Association and the Manitoba Métis Federation. In recognition of this service she was recognized by MMF for International Women's Year (1975) and was presented with an Honourary Membership of the Métis Women's Association as "Woman of the Year" in 1978.

After her death on May 17, 2004, the family wrote the following reminiscences:

*Mom spent her early years on the trap line with her parents Harriet and Tom Wyckstandt and her grandfather Matthew Buck and grandmother Jeannie (who made the best rabbit skin blankets) in the Reed Lake, Nelson House, Pine Root and the Pas areas.*

*Mom was a strong and proud Métis woman that lived her 87 years in Cranberry Portage, The Pas, and Flin Flon areas. She had a great love for her family and friends; this led to many of her life's accomplishments.*

*Margaret was a pioneer for her time, being the first Aboriginal Cree woman who broadcasted in Northern Manitoba on CBC Radio. She was very instrumental in establishing the first Cree Crisis Line in ThePas. Mom was a founding Board Member of Rosaire House, The Pas. Her involvement in numerous organizations throughout the years demonstrated her strong commitment to the growth of the Aboriginal Community.*

*She was one of the founding board members of Native Communications Inc. and continued her membership for 19 years. One of her most recent accomplishments was to be a member and Elder of the West Broadway Aboriginal Resident Group and a member of the Mothers of the Red Nations. Margaret's beliefin the AA program gave her willingness to assist others in finding thepath of sobriety. In the 1960s and 70s she traveled to numerous northern communities to pass the message of AA and the 12 Step program in the Cree language.*

#### *Reference*

Manitoba Métis Federation, *Reflections: Yesterday and Today*, Manitoba Métis Federation Press, 1979: 55-58.

#### **Yanik, Elsie (1917-)**

Born in Fort Fitzgerald, Alberta in 1917, Elsie Yanik is a very well-respected elder within the Métis communities of the Regional Municipality of Wood Buffalo. She has worked her almost 100 years to help others and is a positive role model for northern Albertans. Widely respected, Elsie Yanik has been active in improving health, educational, cultural services to Indigenous Albertans.

Elsie Yanik was raised by the Grey Nuns. After she finished her schooling, she became a layperson, and moved to Fort Smith to work among the sick particularly those with tuberculosis.

Elsie Yanik has been widely known for her volunteer work. Since 1997, she has been a mentor and elder for Indigenous students attending Keyano College. She was the president of the Voice of Alberta Native Women (now the ESQUOU organization), an advisor on community health for the Nune Health Authority Board in Fort Chipewyan, a long-term member of the Young Offenders Board, and was the first woman to be appointed as Spiritual Director of Northern Alberta/NWT.

Elsie Yanik is also a strong advocate for Indigenous education and Aboriginal women in business, which she discussed with the Northeastern Alberta Aboriginal Business Association and the Regional Aboriginal Recognition Awards.

In 2014, Elsie Yanik received a Lifetime Achievement Award from Indspire. This award has been one of many she has received other the years, including an honorary law degree from the University of Alberta in 2014, a Women of Inspiration Award in 2013, and in 2006, a "Stars of Alberta" award. Other recognitions include receiving the Governor General's Commemorative Medal for Lifetime Achievement for Confederation's 125th anniversary, the St. Joseph Extension Society Award, a blessing from Pope John Paul II for her work within the Catholic Church, a Honourary Diploma for Aboriginal Child and Family Services from Keyano College, the Stars of Alberta Volunteer Walk of Fame, and being selected as an Olympic torch bearer for the 2010 Vancouver winter games.

#### **Yellowhead, Oosawasstequan. (d. 1885)**

Yellowhead was the son of Métis leader Michael Cardinal and his Orkney wife, Sally Whitford. He lived at Riding Mountain and some say he was involved in the Riel Resistance of 1885. He died in 1885 at Riding Mountain. His brother Baptiste Bone married his widow, Kakake, and adopted his two daughters. Yellowhead, along with Baptiste Bone and Gilbert Ross had written to the government requesting a reserve at Pine Creek sometime prior to 1870.

#### **Zace dit Zastre, George Gonzaque (b. 1800)**

Gonzague was born April 05, 1800 in Quebec, the son of Andre Zace and Marie Contray. Gonracque was married to Angeliqne Parisien (b. 1808) the daughter of Jean-Baptiste Parisien and Louise Bercier, on May 28, 1833. One son married Louis Riel's half-sister, Marguerite. Three of their sons married Ross sisters:

Gonzacque, his wife and six children, were members of the James Sinclair-led group of Red River Half-Breed and Métis emigrants for the Columbia River. In the fall of 1841, the group left from White Horse Plains heading to Fort Vancouver, however, the Zastre family abandoned this idea at Edmonton. They then returned to St. François Xavier.

Gonzague his wife and four of their children were part of the Sinclair expedition to the Oregon Territory in 1841. In the fall of 1841 the group left White horse Plains heading to Fort Vancouver however the Zastre family dropped out at Edmonton and returned to Red River.

Their children were:

**Jean-Baptiste Zastre** (b: December 04, 1832)

Jean married Marguerite Riel (b. 1840 at Rainy Lake) the daughter of Louis Riel Sr. and his first wife, a Swampy Cree woman.<sup>79</sup> Marguerite died May 7, 1874 in Winnipeg.

**George Gonzague Zace dit Zastre** (b: 1836)

George married Marie Parisien the daughter of Bonaventure Parisien dit Leger Jr. and Marguerite (Saulteaux b: September 15, 1842).

**Julie Zace dit Zastre** (b: 1837)

Julie married Andre Parisien (b: 1827) the son of Hyacinthe Leger Parisien and Josephthe Carriere

**Genevieve Zace dit Zastre** (b: 1839)

Genevieve married Pierre Allary (b: Abt. 1837)

**Alexis Zace dit Zastre** (b: July 10, 1843)

Alexis married Angeliqne Ross(b: May 07, 1843), the daughter of Hugh Louis Ross and Sarah "Sally" Short.

**Louise Zastre** (b: May 08, 1847)

Louise married Paul Paul (b. 1844) the son of Olivier Paul and Madeleine Gervais in 1860 in St. Eustache. Louise died December 08, 1909 and Paul died October 31, 1931 in San Clara.

**Andre Zace dit Zastre** (b: 1851)

Andre married Mathilda Ross (b. December 11, 1852) the daughter of Hugh Louis Ross and Sarah Sally Short.

**Elise Zastre** (b: May 1851)

Elise married Elzear Thibert (b. 1849) the son of Pierre Thibert and Julie Belcourt.

**Isidore Zace dit Zastre** (b: June 10, 1855)

Isidore married Marie Labine Ross (b 1851) in 1875 at St. Boniface. Marie Labine was born in 1851 at St Boniface. She died in 1876 in St Francois Xavier district. Isidore then remarried to Dometilde Bousquet (b. 1858) the daughter of Louis Bousquet and Elizabeth "Betsey" Fisher on June 05, 1877 in St Boniface. In 1884, he purchased his father's homestead - River Lot #77 in St. Francois Parish district. In 1929, Isidore became the champion Jig-Dancer for the Province of Manitoba, he died in 1932 in St Francois Xavier.

### **Zion, James.**

James Zion is a private consultant living in Albuquerque, researching and writing on Indian court matters, traditional Indian law, and Indian Country justice initiatives. Now an Adjunct Professor in the Department of Criminal Justice at Northern Arizona University, he was Solicitor to the Courts of the Navajo Nation from 1981 through 1983 and 1991 through 2001. He was also a member of the Navajo Working Group for Human Rights.

Zion was an invited expert and speaker during the Aboriginal Justice Enquiry in Manitoba. He also gave presentations at the Dakota Ojibwa Tribal Council, Tribal Courts Symposium, in Winnipeg in 1991.

Jim Zion is an American Métis whose family migrated from Canada to Montana in the mid-1800s. He has worked extensively with the Navajo Tribe. He was their chief court administrator and was general counsel for the

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<sup>79</sup> Riel joined the fur trade with the Hudson's Bay Company in 1838 and was stationed at Rainy River for several years, where he fathered a daughter named Marguerite in 1840. He left the HBC in 1842 and returned to Quebec with the intention of joining the priesthood. He withdrew from this a year later. He returned to the west, settling in the Red River Settlement on a river lot in St. Boniface. He married Julie Lagimodière, daughter of voyageur Jean Baptiste Lagimodiere and his wife, Marie anne Gaboury in January, 1844.

National American Court Judges Association which includes all the tribal judges in the United States. See the article cited below for a *New Breed Magazine* interview with James Zion on the history of the Métis in Montana .

The James Zion reading list:

Marianne O. Neilson and James W. Zion (Eds.) *Navajo Nation Peacemaking: Living Traditional Justice*. University of Arizona Press, 2005.

Zion James W. "Harmony among the people: Torts and Indian Courts." *Montana Law Review* 45, 1984: 269-279.

Zion James W. "The Dynamics of Navajo Peacemaking." *Journal of Contemporary Criminal Justice* 14(1) (February 1998): 58-74.

Zion James W. "North American Indian Perspectives on Human Rights", in Abdullahi Ahmed An-Na'im (Ed.) *Human Rights in Cross Cultural Perspectives*. University of Pennsylvania Press, 1995: 191-220.

Zion, J. W. "The Navajo Peacemaker Court: Deference to the Old and Accommodation to the New." *American Indian Law Review* 11 (1985): 89.

Zion, James. "Working Papers Prepared by the Working Group on Customary Law, Volume II." Regina: *Joint Canada-Saskatchewan-FSIN Studies of Certain Aspects of the Justice System as They Relate to Indians in Saskatchewan*, Volume II: April, 1985.

Zion James W. and Robert Yazzie. "Indigenous law in North America in the wake of conquest." *Boston College International and Comparative Law Review* 20, 1997: 55-84.

Jim has also published several articles in the Native Law Centre of Canada series *Justice as Healing*:

"Punishment vs. Healing: How Does Traditional Indian Justice Work?" Vol. 2, No. 3, 1997.

"Hoist Them on Their Own Petard." Fall 1995.

"The "One Law For All" Myth." Vol. 8. No. 4.

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Claude, Jean-Paul "The American Métis." *New Breed Journal*, July 1984:11-13.

#### **Zenthoefer (Arnott), Joanne (1960-)**

Joanne Arnott—Métis poet, activist, non-fiction writer, essayist, blogger, and mentor—was born on December 16, 1960 in Winnipeg, Manitoba. A mother of six, she presently lives in Salish territories in British Columbia. Her writing explores the many issues faced by Métis women and girls, including poverty, love, childbirth, and at-risk issues. Her volunteer work includes stints with the Writers' Union of Canada is a member of the Authors' Advisory Group of the Writers of Canada. She is the author of seven books, including *Wiles of Girlhood* (1991), which won the Gerald Lampert Award.

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