

# *Metis Dictionary of Biography*

*Volume I*



*Edited By Lawrence J. Barkwell*

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

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

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## *Introduction and Acknowledgements*

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

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

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

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

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

compendium. Heather has also contributed newly researched biographical sketches.

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

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

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

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

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

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

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

# *Metis Dictionary of Biography*

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## *Volume I*

*Edited and Compiled By Lawrence J. Barkwell*

### **L'Hirondelle Sr., Jacques "Wanatou, Wanatew". (1759-1854)**

Jacques "Wanatou, Wanatew" L'Hirondelle Sr. was born about 1759 in Kanawahke. He married Josephte Pilon the Metis daughter of Joseph Pilon and Angelique Normand, in 1792 at Lesser Slave Lake. He was likely a Métis, and was a voyager for North West Company (1804-1818) assigned to Athabasca, in 1818 he became a freeman.

#### Children:

- Catherine L'Hirondelle, b-1793 married in 1808, to Joseph Belcourt Sr. d-1863.
- Jacques L'Hirondelle Jr., b-1807 Lesser Slave Lake joined Hudson Bay Company (1832-1834) out of Fort Edmonton. All we know about Jacques Jr. is that he joined the service of Hudson's Bay Company as middleman at Edmonton House on May 21, 1832. His contract was for two years and in the Northern Department Engagement Register (H.B.C. Arch. B.239/u/1, No.1132), he was recorded as being a native of Lesser Slave Lake, twenty-five years of age at the time of his engagement. He went "Free Inland" at the expiry of his contract.
- Joseph L'Hirondelle, b-1814 Lesser Slave Lake married 1842 Fort Edmonton Marguerite Nepissing Métis b-1823 Lesser Slave Lake.
- Jean Baptiste L'Hirondelle,(1816/17-1876) Lesser Slave Lake joined Hudson Bay Company (1841-1870) married 1845 Lesser Slave Lake to Catherine Loyer Métis b-1828 Jasper House, d-1895. Baptiste L'Hirondelle first joined the service of the Hudson's Bay Company in 1841 when he was twenty-three years of age. He was described as a native of Lesser Slave Lake and entered into a contract for three years as a middleman. His contract was renewed from time to time and in 1855 he left the Company's service. Baptiste L'Hirondelle appears to have re-joined the Company's service as a steersman in 1857 and to have continued in that capacity or as a fisherman until he finally retired in 1870.
- Alexis dit Marteau L'Hirondelle, b-1820 married Josephte Amyotte.
- Marie Angelique L'Hirondelle. b-1822 married at Lac Ste. Anne to Oliver Laderoute (1806-1876)

- Pierre dit Cantera L'Hirondelle, b-1825 Lesser Slave Lake married in 1850 at Lac Ste. Anne to Marguerite Boucher Métis.
- James M. L'Hirondelle, b-1826.
- Rosalie L'Hirondelle, born January 5, 1829 at Lesser Slave Lake, married in 1846 at Lac Ste. Anne to John Cunningham Métis (1818-1870).

Family Scrip:

Cunningham, Samuel; for his deceased brother, John Cunningham; claim no. 318; address: St. Albert; born: 1815 at Manitoba; father: Patrick Cunningham (Irish); mother: Nancy (Métis); married: 1848 at Lac Ste. Anne to Rosalie L'Hirondelle; heirs: Rosalie L'Hirondelle (widow), \$16.00; Samuel Cunningham; John; James; Albert; Edward \$16.00; Daniel; Alfred; Henry; Nancy, wife of George Gamon, \$16.00.

L'Hirondelle Sr., Joseph - Concerning his claim as a head of family - Address, Calgary - Born, November 1814 at Slave Lake - Father, Jacques L'Herondelle, (French Canadian) - Mother, Josephite Pilon, (Métis) - Married, fall, 1842 at Edmonton to Marguerite Nipissing - Children living, eight (names on declaration) - Scrip for \$160 - Claim 215.

L'Hirondelle, Olive - Concerning her claim as a child - Address, St. Albert - Born, 1855 at Lac Ste. Anne - Father, Pierre L'Hirondelle, (Métis) - Mother, Marguerite Boucher, (Métis) - Married, 1875 at St. Albert to John Blandion and fall of 1884 at St. Albert to John Callio - Children living, three, Hercule, St. Pierre and Patrice - Scrip for \$240 - Claim 919.

L'Hirondellee, Andre; for his deceased brother, Alexis L'Hirondelle; claim no. 3106; address: Lac la Nun; born: Fall, 1870 near Battle River; died 2 months old; father: Alexis L'Hirondellee (deceased; Métis); mother: Josephite Amyotte (deceased Métis); heirs: Andre L'Hirondelle, scrip cert.: form D, no. 3269 for \$24.00; Julien L'Hirondelle, scrip cert.: form D, no. 3270 for \$24.00; Laurent L'Hirondelle, scrip cert.: form D, no. 3271 for \$24.00; Cyprien L'Hirondelle, scrip cert.: form D, no. 3272 for \$24.00; William L'Hirondelle, scrip cert.: form D, no. 3273 for \$24.00; Gregoire L'Hirondelle, scrip cert.: form D, no. 3274 for \$24.00; Josephite, wife of Joseph Gray, scrip cert.: form D, no. 3275 for \$24.00 Suzanne, wife of John Chalifoux, scrip cert.: form D, no. 3276 for \$24.00.

L'Hirondelle, Norbert - Concerning his claim as a child - Address, St. Albert - Born, 1865 at Lac Ste. Anne - Father, Jean Baptiste L'Hirondelle, (Métis) - Mother, Catherine Loyer, (Métis) - Scrip for \$240 - Claim 973.

L'Hirondelle, Magloire - Concerning his claim as a child - Address, St. Albert - Born, 1850 at Lac Ste. Anne - Father, Baptiste L'Hyrondele, (Métis) - Mother, Catherine Loyer, (Métis) - Married, 1872 at Edmonton to Euphrasine Beauregard

- Children living, four, Adelaide, Jean Baptiste, Justine and Mathilde - Children deceased, one, Joseph - Scrip for \$240 - Claim 972.

**L'Hyronnelle dit Nesotew, Joseph.** (b. 1814)

Joseph was born at Lesser Slave Lake, the son of Jacques L'Hirondelle (b. 1760) and Josephite Pilon. Joseph married Marguerite Nepissing, the daughter of Ignace Commandant Nipissing and Lizette Elizabeth Courteoreille. His brother-in-law William Campion, married to Marie Nipissing also signed this petition. Joseph signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

L'Hyronnelle, Joseph; heir to his deceased daughter, Melanie; claim no. 1635; L'Hyronnelle; address: Calgary; born: 1873 at St. Albert; died: 2 months old at St. Albert; father: Joseph L'Hyronnelle (Métis and deponent); mother: Elise Thorn (Métis); scrip cert.: form F, no. 554.

L'Hirondelle, Madeleine - Joseph L'Hyronnelle, concerning the claim of his daughter Madeleine L'Hyronnelle, a Métis head of family - Address, Calgary - Born, 1859 at St. Albert - Father, Joseph L'Hyronnelle, (Métis) - Mother, Marguerite Nipissing, (Métis) - Married, 1876 at Edmonton to William Calder - Children living, four, Catherine, William, Joseph and Toulia - Scrip for \$160 - Claim 256

**Labatte, Louis George.** (1786-1872)

Louis was one of three sons of Michel Labatte (1760-1850) and a Menominee Indian Woman. The other two sons were Nicholas Labatte (b: 1780) and Michel (b: 1784). Louis George had two half brothers Francois Labatte (1800–1862 killed in the Sioux uprising) and Archange LaBatte (1803–1861).

Louis George was born in Green Bay Wisconsin in 1786. His first wife was Louisa Cadotte also known as Oh-ge-ke-quah 1795-1850, the daughter of John Baptiste Cadotte (1723-1803) and Catherine Anastasie Equawaice (1740-1776) from the Nipissing tribe. Louis George and Louisa Cadotte were married in 1813 on Drummond Island.

Louis George Labatte was a soldier in the British Army, and a blacksmith by trade. He was at the capture of Mackinaw, and fought in the war of 1812. He was employed with the North West Company and after three years in the British service at Mackinaw, returned to Drummond Island with the soldiers and stayed there eleven years. He then moved to Holland Landing, stayed there two years, then to Penetanguishene, and lastly to Thunder Bay (Tiny), where he died in 1872.

**Labiche, François.** (d. 1829)

Labiche was a Metis of French and Omaha descent. He enlisted as a private with the Lewis and Clark expedition on May 16, 1804 at St. Charles, Missouri. In a Detachment Order dated May 26, 1804, both men were given assignments as boatmen. As Lewis wrote, "Labuche and Crusat will man the larboard bow oar alternately, and one not

engaged at the oar will attend as the Bows-man, and when the attention of both these persons is necessary at the bow, their oar is to be maned by an idle hand on board.”

He was hired because of his translation skills and experience as a river boatman and Indian trader. LaBiche was an expert in English, French and several lower Missouri Indian languages. On August 6, 1804, Labiche was called upon to interpret during a council with the Oto Indians. Chief Petieit Villelu (Little Thief), who apparently had known Labiche during his former trading days, said, “I want ...Mr. La Bieche to make a piece with the Panis Loups [Skiri Pawnees]...he can Speake english & will doe well.” On August 7, Labiche and four others were assigned by Clark to bring Moses Reed, a deserter, back into camp “with the order if he did not give up Peaceibly to (put him to) Death.” Reed confessed that had deserted, and the captains “only Sentenced him to run the Gantlet four times throughn the Party & that each man with 9 switches Should punish him and for him not to be considered in future as one of the Party.”

When the expedition came in contact with the Shoshone Indians at the Great Divide, Labiche was able to translate English into French for Charbonneau, who then translated it into Hidatsa for Sacagewea, who finally translated it into Shoshone. Labiche's translation was again helpful in September 1806 when the expedition passed through Teton Sioux territory.

In late November 1805, while the Corps was attempting to decide on a suitable winter camp location, Lewis, accompanied by Labiche, Drouillard, Colter, Reuben Field, and Shannon, explored the coast of what is now Young's Bay. It was during this trek that the crew discovered an inlet to the Neteul River (now the Lewis and Clark River). After the survey of the river's inland was complete, they determined that the area, with its abundant wild life and vegetation, would be a good place to set up camp. Within the next week-and-a-half, the entire Corps returned, building what would become Fort Clatsop, their winter camp among the Clatsop Indians.

In October 1806, after returning to St. Louis, Labiche and Sergeant Ordway were placed in charge of a pack train that was bound for the East and loaded with whatever “plants, seeds, bird skins, animal skeletons, and furs [that] had not been ruined in water-soaked caches.” The Washington-bound party included Lewis and Clark, Mandan Indians, and Osage Indians.

He was also an excellent hunter. In August of 1804, Labiche interpreted for a meeting with Chief Petite Villelu, “Little Thief,” who had known Labiche when he previously traded with the Otoes. Labiche also interpreted in meetings with the Bois Brule and Teton Sioux. Following the expedition, Labiche accompanied Lewis to Washington D.C. to interpret for President Jefferson and visiting Indian Chiefs. Clark named the River Labiche (now the Hood River) in honour of François Labiche. In October of 1806, Labiche and John Ordway were in charge of transporting the Expedition's scientific evidence to Washington D.C. Labiche was married to Genevieve Flore and they had seven children. He died in St. Louis in 1829.

### **Labombarde, Alexis.** (b. 1803)

In 1835, at Red River Alexis married 25-yearold Nancy Kipling, the widow of Michel Gravel. Her daughter Domitilde Gravel was married to Jean Baptiste Dumont at Batoche. Baptiste and his father Jean “Petit” Dumont were both active in the 1885 Resistance. Alexis and Nancy lived along the upper Missouri River where Alexis worked

as a hunter, guide, interpreter for the Sioux and Blackfoot and labourer. The American Fur Company at Fort Union and Fort Pierre employed him. He was also employed by John Jacob Audubon's Expedition and was an interpreter for the Blackfoot Agency in Montana. ( Sherry Farrell Racette. "Sewing Ourselves Together: Clothing, Decorative Arts and the Expression of Metis and Half Breed Identity." Winnipeg: University of Manitoba, Ph.D. dissertation, 2004: 51, 179.) Elie Gariépy remembered Labombarde as a "large dark man [who] wore his hair long and usually dressed in buckskin." (Ibid. 180.)

Alexis Labombarde worked as Father Alexis Andre's interpreter when he was mediating between the Sioux and the US government in 1862-63. He had witnessed the Cypress Hills Massacre and later served as an interpreter for the N.W.M.P. at Cypress Hills.

In his testimony of August 13, 1885 at the Regina trial Father Alexis Andre says: "Alexis Labombarde is a poor, old almost blind man. He has a wife but no children, eighty-two years of age. I have known him for twenty-five years past. I was sent by the Government as a commissioner to the Sioux in 1862, during the massacre, and this old man was my interpreter at the time. I found him honest, trusty and reliable. He has been acting as an interpreter the greater part of his life, and he is now accused of acting in that capacity between Riel and the Sioux. He did so without any evil intent, and without any idea that he was doing wrong. I know myself that he told the Sioux to be moderate and not to kill; this I know from the Sioux themselves who told me. Now, to punish this old man for acting as an interpreter would be just about as just as to punish a telephone for carrying sound. I do not think the Government of Canada will advance her own glory or the interests of the Dominion by going to the cradle to find criminals, or on the verge of the grave to find victims." (CSP, 1886, Vol. 13, p. 384)

Alexis received a conditional discharge for his part in the 1885 Resistance on August 14, 1885 at Regina. He was 82 years of age at that time.

### **Lacerte, Catherine.** (1843-1922)

Catherine Lacerte was born on October 15, 1843 at Île-à-la-Crosse, the daughter of Louis Lacerte Jr. and Joseph Vandal. Her paternal grandparents were Louis Lacerte and Marie Martin; her maternal grandparents were Joseph Vandal and Marie Lachevrotière *dit* Charette. Louis Lacerte subsequently married Charlotte Lesperance at St. Francois Xavier in 1879. He was a St. Vital delegate to Riel's council at the Convention of 24 in November 1869 and represented Pointe Coupée at the 1870 Convention of Forty.

In 1843, the family was enumerated at St. Boniface and on June 17, 1845 at Norway House. By 1850, the family was enumerated at Pembina, Louis Lasert (sic) was shown as a blacksmith. They then moved with the rest of the Metis to St. Joseph to avoid the annual flooding at Pembina. Later, in 1855, Father Belcourt sent Catherine and another Metis girl to Longueuil, Quebec for instruction from the Soeurs des Saints Noms de Jésus et de Marie and they returned three years later to enter the new group Belcourt had formed, the Soeurs de la Propagation de la Foi. This group disbanded because of an undetermined scandal and Catherine became the school teacher for the mission at St. Joseph. She continued teaching there until she married Joseph Mulaire on November 24, 1862. He was the son of Joseph Mulaire Sr. and Henriette Paul de St. David. Her husband was a mail carrier between Fort Garry and Pembina. The couple settled close to her parents who were now living at Pointe Coupée now known as St. Adolphe, Manitoba.

Her husband died of pneumonia in 1871.

In 1866, Catherine began teaching again at the St. Adolphe School and she continued until 1882 after which she taught out of her home located between St. Adolphe and St. Agathe. From 1893 to 1895 she taught at St. Nicholas and finished her teaching from home, now at Otterburne. At one point she was recognized for winning prizes at the London Colonial Exhibition for some of her pupils' accomplishments.

Catherine died at her daughter's home on April 22, 1922.

Reference:

Diane Michelle Boyd. "The Rise and Development of Female Catholic Education in the Nineteenth-Century Red River Region: The Case of Catherine Mulaire. Winnipeg: University of Manitoba, M.A. Thesis, 1999.

**Lacerte (La Serte), Louis.** (b. 1821)

Louis was a Red River Metis, the son of Louis Lacerte Sr. and Marie Martin. He married to Josephte Vandal (b. 1825) and they had 18 children. In 1843, the family was enumerated at St. Boniface and on June 17, 1845 at Norway House. By 1850, the family was enumerated at Pembina, Louis Lasert (sic) was shown as a blacksmith. They then moved with the rest of the Metis to St. Joseph to avoid the annual flooding at Pembina. The family then settled at Pointe Coupée now known as St. Adolphe, Manitoba. He then married Charlotte Lesperance at St. Francois Xavier in 1879. He was a St. Vital delegate to the council of 1869 and represented Pointe Coupée at the 1870 Convention of Forty. He then served in Riel's Legislative Assembly of Assiniboia in 1870.

**La Claire (LaClerc), Pierre "Pe-a-nish".**

Pierre was a Metis Potawatomi who lived near Fort Dearborn in 1812 and worked for John Kinzie; G.S. Hubbard recalls that starting before daylight, La Claire "... carried the news of the war of 1812 ... sent by Major Robert Forsythe to his uncle, Mr. John Kinzie, ... [walking] from the mouth of St. Joseph River around Lake Michigan, a distance of ninety miles, in one continuous walk," then dining with the Kinzies' before reporting to the officers at Fort Dearborn by 9 p.m.; during the massacre of August 15, he played an important role as interpreter in the surrender negotiations of the survivors.

Early in 1817, Kinzie's account book indicates that Pierre had returned to Chicago. Under the Chicago Treaty of Aug. 29, 1821, as a son of Moi-qua (the name of his Indian father, as listed in the treaty document), he received a section of land on Elkhart River, and at the Treaty of Prairie du Chien of 1829, was awarded a section of land at the Pawpaw Grove.

Pierre married Margaret Pachequetachai (also Pechequetaroai) on Jan. 1, 1827, with John Kinzie, J.P., officiating. In 1832, Pierre served as official interpreter with the Indian Agency, and during the Black Hawk War he served as private in Captain Boardman's Cook County company, then in the company of Potawatomi. In early 1833, by which time he and his wife Margaret had one child, he was an early member of the Catholic congregation and his name, for a family of three, was on the petition by Catholic citizens to Bishop Rosati of St. Louis asking that a priest be assigned to them. Pierre is noted in 1857 as residing in Indian country.

**Lacombe, Father Albert, O.M.I. (1827-1916)**

The first half of the nineteenth century was drawing to a close when a black-robed priest entered the Red River country. For more than seventy years he was to be a powerful force for good in the west, beloved by whites and Natives. While he lived in poverty and worked with remotely located Indians and Metis, his services were sought by clerics of all religions, Prime ministers of Canada, heads of large commercial institutions as well as the most humble citizens.

Albert Lacombe belonged to no political party but was a force within them all. He lived in a hermitage for many years. However, through his speaking tours he brought in hundreds of thousands of dollars to the church although he died a pauper.

Born to a farm family at Saint Sulpice, Quebec in 1827, Albert Lacombe grew up proud of his French culture and the Indian blood he inherited from his mother. Like many other Quebec lads at that time his high school and college training were made possible by the self-sacrifice of his entire family and with the assistance of the parish priest.

While in training for the priesthood he heard Father Georges Belcourt of the Pembina district speak of the need for priests among the Metis and Indians of the west. Enraptured by the western priest, Father Lacombe was determined to go west.

In 1849, he arrived at Pembina as assistant to Father Belcourt. There, being a blood brother of the Metis, he ministered to them for two years on the traplines, in the villages and on the long buffalo hunts.

Determined to do missionary work rather than act as a parish priest he returned to Montreal to become a member of the Oblate Fathers. Arriving back in the west with the newly appointed Bishop Taché, Father Lacombe was immediately assigned to evangelize in the area around Fort Edmonton. It was at this time that the good priest found the first degradations of civilization in the lives of his beloved Metis. He had expected to be transported west on the Saskatchewan River by voyageurs paddling birchbark canoes and singing lustily as their paddles dipped and flashed. Instead he traveled in the notorious York Boat and discovered that the oars were rarely used on rivers. Rather, the voyageurs pulled the boats upstream by means of ropes. His diary vividly describes the misery of the men as they performed the work of oxen and drew the heavy boat against the current, walking in mud, rocks, and the swamp, along cliffs and sometimes in water up to their armpits—and this under a burning sun while black flies and mosquitoes swarmed around them. The priest's heart was torn as he compared the life of these men to the carefree Metis he had ministered to at Pembina. He reflected even then, that with the coming of civilization the Indian and Metis would suffer great hardships.

As a "free lance" missionary the priest traveled throughout the west by canoe, horse, dog team and on foot. When sickness struck the Metis they sent for the "Black Robe Voyageur" as he was first called. At all times he lived in their tents and cabins, shared their food, tended to their ills and arbitrated their quarrels. Some converts were made to Christianity but the numbers were not large. It bothered Father Lacombe little. On one occasion, on a visit to a village with a friend, the entire community greeted him. The friend remarked that they must love their priest as all good Christians do. Lacombe replied that none of that particular village were converts but all were his friends.

In 1903, we find him travelling by canoe to remote Metis settlements. He became very depressed as he compared the worthwhile activities in these villages and the attitudes of pride and self-respect displayed by the inhabitants with the degradation into

which many Metis in the south had fallen. Most prairie cities in those days had a slum area where the dominant group was the Metis. Many could not seem to adapt themselves to this new way of life. Father Lacombe spent much of his time attempting to persuade these people to move to the northern Metis villages and start anew.

Dignitaries from all over the world attended his funeral in 1916. The Royal Northwest Mounted Police provided a mounted guard of honour. The Canadian Pacific Railway assigned a special train to convey his coffin from Calgary to his burial place in St. Albert. Father Lacombe would have been pleased to note that in the vast crowds who lined his funeral route there were a conspicuous number of mourners who had dark skin.

There was no greater force than his in the molding and making of Western Canada. There was no man so loved by the Metis or so revered by the whites. His life was an ideal of personal service in a period when individualism was rampant, and money or high position the popular measure of success. (Reprinted from Bruce Sealey, General Editor, *Famous Manitoba Metis*, Winnipeg: Manitoba Metis Federation Press, 1974:30-34, with permission of Pemmican Publications, successor to MMF Press.)

### **Laderoute, Chrysostôme.** (b. 1847)

Chrysostôme was the son of Jean Baptiste Laderoute and Josephine Larocque. He married Christine Larocque, the daughter of Charles Larocque and Cécile Liberge on April 26, 1870 at St. Boniface. He was one of the men who manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869. Laderoute, Eugene.

Metis fiddler Eugene Laderoute was from Ste. Rose, Manitoba. He learned to fiddle at age seven by listening to his father Dave Laderoute and his Uncles Phil and Azarie, and from Andy Desjarlais records. Andy was his hero. Gene composed 33 tunes one of which is *The Keystone Reel*. Gene died of a heart attack at a fiddle contest at Killarney, Manitoba after he had just won the trophy for first prize. He passed away doing what he loved best with many friends around him. For Gene's funeral, his wife requested that his fiddler friends play. They responded from all over the province and 40 fiddlers played as the coffin was wheeled out of the church.

### **Laderoute, Jean Baptiste.** (1837-1915)

Jean Baptiste Ladéroute was born on October 1, 1837 at St. Vital, the Metis son of Jean Baptiste Ladéroute and Josèphite Larocque (Josephine Roquebrunne). Jean Baptiste was the grandson of Jean Philbert Ladéroute (b. 1778) and Marguerite Pontbriand *dit* Sansregret. He married Marguerite St. Arnaud<sup>2</sup> (1845-1922) on February 4, 1862, at St. Norbert, Manitoba. She was born on April 6, 1845 on the Mackenzie River. She was the Metis daughter of Bonaventure St. Arnaud and Geneviève Contré. They had twelve children together. Jean Baptiste died in 1915 and Marguerite died in 1922, both are buried at Olga, North Dakota.

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<sup>2</sup> The folk tales collected by Marguerite and her husband's journal of events at Red River during the Resistance were passed down to Celina Ladéroute Perron (1873-1963), Marie Anne Josephine Perron (1915-2001) and finally to Marie-Louise Perron who had the memoirs published (see below); and reprinted one of the folk tales, "L'origine des canards gris" in *Metis Legacy Vol. II: Michif Culture, Heritage, and Folkways* (L. Barkwell, L. Dorion and A. Hourie (Eds.) Saskatoon: Gabriel Dumont Institute and Pemmican Publications, 2006: 46-54).

Children:<sup>3</sup>

- Josephine, born May 23, 1863. She married Arthur Chaput and was a widow when she moved with her parents in 1885 to Olga, North Dakota. She taught school in Olga and later remarried to Joseph Perron and moved back to Manitoba.
- Marguerite, born April 17, 1865. She married Ephiphane Ruest (Rouais) at St. Norbert. He was a carpenter. They moved to Olga at the same time as her parents.
- Joseph, born February 17, 1867. He was single, lived with his parents at Olga then moved back to Manitoba in 1915.
- Rosalie, born January 17, 1869. She married Samuel Cross an Olga school teacher businessman in 1892.
- Marie (Minnie), born February 25, 1871. She married Antoine Didier in 1899 at Olga. She was widowed in 1903 and later married Emile Florentin. She died in 1915.
- Celina, born May 16, 1873. She married Pierre Perron in 1894 at Olga. They moved to Saskatchewan in 1914.
- Xerine, born in 1878. She married Herman Grothe after moving back to Manitoba in 1914.
- Alexina, born circa 1879. She married Jean Marion of St. Joseph's in 1901 at Olga.
- Marie Louise Angeline, born October 3, 1880 and died on July 22, 1889 at Olga.
- Marie Anne "Anna", born December 31, 1882 married Albert Keefe in Manitoba.
- Jean Benjamin Ludger, born March 26, 1885. He was a carpenter living in California.
- Louis Stanislas, born July 9, 1887 at Olga. He died on February 16, 1891.

In 1862 Lad route was working as a freighter for the HBC travelling between the Red River Settlement and Riv re au Beuf (now Moorhead, Minnesota). He then freighted to Graham's Fort (Devil's Lake) in North Dakota. He also made several trips from Red River to St. Paul and St. Cloud and various other trading posts. On a trip in 1868 he met Father Genin who was going to build the first mission in North Dakota at Wild Rice. In 1864 Jean Baptiste participated in the buffalo hunt going as far south as Ile aux Morte (now Leeds, North Dakota). Lad route learned the trades of cooper, joiner and carpenter. He built the Catholic Church in Winnipeg at the present site of St. Mary's Church and also built Our Lady of Bonsecours Chapel at St. Norbert.<sup>4</sup>

Jean Baptiste Lad route was a witness and participant in many historic events in Metis history. As shown in the memoir's of Jean-Baptiste Lad route, *Des Troubles du Manitoba*. After work one day in late April 1869, Lad route went to Monchamp's saloon for a drink and met Narcisse Marion, Dr. Walter Brown and Charles Mair. Joseph

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<sup>3</sup> Our Lady of Sacred Heart Centennial Committee. Olga North Dakota: Olga Centennial, 1882-1982. Grafton: author, 1981:154-155.

<sup>4</sup> Op. cit. p. 154.

Genthon and Riel arrived shortly after, and upon being introduced to each other, the men sat down for a friendly chat. Brown had recently taken over ownership of the *Nor'Wester*, the settlement's only newspaper, from Dr. Schultz, and he solicited the group's opinions regarding his editorship. Marion was diplomatic and said there was nothing better in Red River, but Riel was quick to remind Brown that he was "not always correct in [his] newspaper," pointing out the rude remarks that had appeared about Red River women. Brown rightly denied that he had committed such an offence, but Riel dared Brown to accompany him on a visit to Mrs. Bannatyne and have her prove the veracity of his remarks.<sup>5</sup> The conversation quickly turned to the impending transfer of sovereignty of the Red River Settlement to Canada. Riel declared that the political change was not going to happen as had been foreseen. Dr. Brown and Mair asked, "Who is going to stop it?" Riel answered, "It is I who is going to stop it."<sup>6</sup>

His brother Chrysostôme<sup>7</sup> was involved in Riel's efforts to keep William McDougall, Lieutenant Governor designate, from entering the Red River Settlement.

In 1885 the Laderoute family with their eleven children moved to Olga, North Dakota.

### **Laderoute, Joseph.** (1857-1931)

By Brenda Boyer Percell<sup>8</sup> and Lawrence Barkwell

Joseph was born in 1857, the son of Joseph Laderoute<sup>9</sup> (b. 1832) (the son of Jean Philibert Laderoute and Marguerite Pontbriand dit Sansregret) and Marie Larocque<sup>10</sup> the daughter of Baptiste Larocque and Louise Dease. Joseph Laderoute's uncle Antoine Larocque was a signatory to the August 29, 1882 Petition from Simon Blondeau, Augustin Brabant, John Simpson and other Metis from Fort Qu'Appelle concerning Metis land claims [which subsequently the government ignored].

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<sup>5</sup> Written some 43 years after the event, Laderoute's recollections of the Resistance be somewhat lacking in accuracy. For example, Mair's letters were printed in the Toronto *Globe* not the *Nor'Wester*. Riel, therefore, should not have accused Brown of having printed them. However, Riel would not have passed up a chance to needle Mair on his breach of etiquette. Oblats de Marie Immaculée, Province du Manitoba, dossier Louis Riel, Jean-Baptiste Laderoute, *Mémoires des Troubles du Manitoba*, 1869-70, p. 3.

<sup>6</sup> *Ibid.*, p. 5.

<sup>7</sup> Chrysostôme Laderoute. (b. 1847)

Chrysostôme was the son of Jean Baptiste Laderoute and Josephine Larocque. He married Christine Larocque, the daughter of Charles Larocque and Cécile Liberge on April 26, 1870 at St. Boniface. He was one of the men who manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869.

<sup>8</sup> Brenda grew up on her grandparent's farm at St. Laurent in the 1960s. Her maternal grandparents are Edmond Boyer (b. 1923) and Marie Virginie Berthe Louise Laderoute (b. 1900). Great grandparents are Raphael Boyer (b. 1867) and Elise Tourond (b. 1868) and Joseph Laderoute (b. 1886) and Genevieve Dumas (b. 1859). Her great-great grandparents via Raphael and Elise Boyer are William Boyer (b. 1840) and Julienne Bousquet (b. 1847).

<sup>9</sup> His brother Jean Baptiste Laderoute (b. 1798) was married to Josephine Larocque, the daughter of J. B. Rocbrune dit Larocque and Josette (Indian)..

<sup>10</sup> Born on July 1, 1840 on the McKenzie River, N.W.T. and died in 1901.



Joseph Laderoute, Genevieve Dumas, unknown, Christine Dumas Pilon.

Joseph married Genevieve Dumas the daughter of Michel Dumas (a Riel Councilor) and Henriette Landry on January 26, 1886 at St. Boniface. Her sister Christine Dumas (1862-1954) was married to Raymond Barthelemi Pilon a participant in the 1885 Resistance. Her brother Daniel (David) 1843-1923, was married to Elise Ferguson. He too was a Resistance fighter. Her brother Isidore (1851-1928) was married to Pelagie Smith and was a Captain in the 1885 Resistance. Her brother Joseph Patrice (b. 1863) was a Resistance fighter. Her sister Marguerite (b. 1843) was married to Jean Caron, Marguerite's husband and sons, Jean Jr., Theophile and Patrice were Resistance fighters.



Joseph Laderoute (1855-1931), Genevieve Dumas (1858-1929)

Genevieve and Joseph had the following children:

- Agnes Seguin dit Laderoute, married Jerome Parenteau.
- Alexina Seguin dit Laderoute, married Alfred Lafontaine, son of Calixte Lafontaine and Louise Gervais.
- Edmond Seguin dit Laderoute, b. 1899, d. 1902.
- Marie Virginie Berthe Louise Laderoute b. c. 1899, married Joseph Edmond Boyer.
- Louis-Azarie Seguin dit Laderoute, b. 1902.
- Henriette Seguin dit Laderoute, b. 1903.

**Ladouceur, François.** (1864)

François was born on January 4, 1864 at St. Norbert, the son of Isaie Ladouceur (1842-1865) and Helene Gosselin (married January 13, 1863 at St. Norbert. Francois' paternal grandparents were Augustin Ladouceur (b. 1817) and Marie Madeleine Lambert. His maternal grandparents were Francois Gosselin and Suzanne Lafournaise. After the death of her husband in 1865 Helene remarried to John Desmarais, the son of Joseph Desmarais and Adelaide Clermont.

François married Philomene Dumont. Ladouceur was a neighbour and step-son of

Jean Desmarais. They both participated in the Resistance and left the district shortly after. He is not listed among the *dizaines* but does appear on Philippe Garnot's list. Gabriel Dumont notes that at the Battle of Tourond's Coulee young Ladouceur had no gun but was carrying instead a flag of the Virgin Mary.

**Lafferty, Albert, Jason James.** (b. 1964)

Metis leader and advocate Albert J. Lafferty has been an active voice for the preservation of Metis heritage, history and culture in the Mackenzie River District. An inspired descendant of the Beaulieu, Bouvier, St. Germain, and Laferté (Lafferty) families, Albert is fluent in the Mackenzie District Michif French Dialect. Albert was born on August 4<sup>th</sup>, 1964 and he was raised in Fort Providence as were his parents Jim and Margaret A. Lafferty.

He attended Elizabeth Ward Elementary School in Fort Providence and went on to residential school in both Fort Smith and Yellowknife where he completed secondary school. In 1986 Albert received a diploma in Public and Business Administration. He was also certified in Municipal Administration by St. Lawrence College in 1987. He served as municipal administrator for the Incorporated Hamlet of Fort Providence for a number of years and received the NWT Norm Macleod Award in 1990 for outstanding proficiency in municipal administration.

In 1988 Albert became involved in the Metis movement in the Northwest Territories and has served on the Executive of the Fort Providence Métis Council – Local No. 57 since then. Albert's home community (settlement) of Fort Providence on the north shore of the Mackenzie River was founded in 1861 by the family of Métis matriarch Catherine Beaulieu-Bouvier. The Bouvier family guided Brother Karney and Bishop Grandin in the selection of the present day site on higher ground from its previous location up river at Big Island near Great Slave Lake. The first Roman Catholic buildings for the Notre Dame de la Providence Mission at the community's present day site were built by Bouvier and Forcier. In 1867 the first Grey Nun's arrived from Montreal to establish the Mackenzie District's first school at Fort Providence.

Under the guidance and traditional knowledge of Metis Elders Albert continues to work towards the advancement of Métis equality issues, Métis justice and rights reaffirmation in the Deh Cho region of the Northwest Territories. Albert's ongoing research and political work contributes to the region's Deh Cho land claims and self government process with Canada.

Albert remains active at both the community level and region by striving to build partnerships on economic development initiatives between local indigenous Métis, First Nations and industry in the Northwest Territories. He is currently involved in the Deh Cho Bridge Project, a local First Nations and Metis initiative to build a bridge across the Mackenzie River at Fort Providence.

**Lafferty, Albertine (Rodh).** (1931-2006)

Albertine Lafferty was born and raised in the Métis community of Fort Providence, NWT. Fort Providence is situated on the banks of the Mackenzie River which also known as Deh Cho in the local South Slavey language. Albertine primarily spoke Mackenzie District Michif-French until the age of 13 when she began learning English. In 1940, Albertine's parents, Joseph and Celine Laviolette-Lafferty moved their family from Fort

Providence to Fort Simpson in the pursuit of employment.

A descendant of the early Mackenzie District Métis families and the Dene, Albertine made a significant contribution to her community in the North. She served on many public boards; including the Deh Cho Health, Social Services Authority and the Papal visit co-coordinating board in 1984 and 1987. She was also one of the founders of the Native Women's Association of the NWT in the 1970's. In the years that followed the Association helped educate women on fetal alcohol syndrome, AIDS, family violence, foster parenting and other issues of importance to Northern families and women as nurturers and caregivers.

Albertine was also involved with the Métis Nation in the Northwest Territories from the 1970s making significant contributions concerning Métis heritage, culture, families, genealogy and community history in the Mackenzie River District. In the late 1970s Mrs. Rodh served as the Métis Local President on and off again until 2000, for the Fort Simpson Métis Nation – Local No. 52 advocating Métis rights, and equality of treatment for Métis citizens on par with other aboriginal peoples. During this time Albertine traveled across the Northwest Territories attending numerous political meetings and assemblies as well as national Aboriginal meetings in southern Canada as part of the Northwest Territories delegation.

In 1994, Albertine was awarded the Métis Nation's Order of the Shawl, the highest honour that can be bestowed upon a Métis Woman. In 2004, Albertine Rodh was the recipient of the NWT Wise Women Award designated by the NWT Status of Women Council. Albertine was well respected across the North and is described by her daughter as a "friend, confidant, care-giver, listener, leader, elder and healer." Albertine continued give of herself by serving as a Métis Elder advisor until her passing in 2006. (Biographical profile provided by Albert J. Lafferty.)

**Lafferty, Alexis.** (1863-1920)

Alexis was the son of Louison Lafferty *dit* Lenoir. He worked for the HBC and made three York Boat trips to Lac la Loche. He then traded for Heslop and Nagle and became store manager at Fort Resolution, Wrigley and then Simpson in 1903. He worked for Heslop and Nagle until they sold out to Northern Traders. He was then employed for six years as a Fire Ranger. Sons Henry and Jonas both worked as river pilots. Jonas was pilot of the *Distributor* and later became Captain for Yellowknife *Transport*. His son James worked for both HBC and Lamson and Hubbard as an interpreter.

Lafferty, Ed. (1927-1992)

Ed was born at Wrigley, Northwest Territories. His greatest musical influences were family members; particularly his mentor and grandfather "Old Joe" Villeneuve, one of the most accomplished old time fiddlers. Ed played all over the North and at the competitions at Nepean, Ontario. He died in 1992 in his home community of Fort Simpson. His music can be heard on the recently released CD, *Drops of Brandy*. (Saskatoon: Gabriel Dumont Institute, 2001.)

Lafferty, Henry. (1894-1971)

Henry was the son of Alexis Lafferty. He served in the Canadian forces during World War I. He was a trapper in winter and river pilot for Northern Transportation for 25 years.

### *Reference*

Overvold, Joanne. (Editor), *Our Metis Heritage: A Portrayal* (Yellowknife: Metis Association of the Northwest Territories) 1976: 74.

#### **Lafferty, Richard Harold.** (b. 1944)

Richard was born and raised at Fort Providence, Northwest Territories and now lives at Hay River. Richard is one of the most accomplished fiddlers in the Northwest Territories. He plays fiddle tunes learnt from “Old Time” fiddlers and the Métis who traveled up and down the Mackenzie River. His uncle the late Danny Bouvier (b. 1922) of Fort Providence, another top NWT fiddler, was one of his early musical influences and mentors. Richard carries on the musical traditions of the Lafferty family and the community of Fort Providence.

His musical performances and involvement in Northern Aboriginal communities is extensive. Richard was involved for many years as the fiddler for the NWT Métis Reelers. In 1992 he entertained at the inaugural gala of the Television Native Communication Network, which is now the Aboriginal Peoples Television Network.

Some of his other accomplishments include playing for Queen Elizabeth II during the Royal Visit to the North in 1994 and performances at the Canada Games in New Brunswick in 1985, the Aboriginal Pavilion at Expo '86 in Vancouver and playing for the RCMP Musical Ride in 2003. In 1996, Richard was awarded a Metis Sash in the Northwest Territories for by the Métis Nation of the Northwest Territories for his contributions to Métis music and traditional dances.

Richard is featured on the recent Gabriel Dumont Institute video, *Richard Lafferty the Muskeg Fiddler* (Saskatoon, 2002). He also contributed to a combined CD project entitled, “Drops of Brandy: An Anthology of Métis Music: and other Traditional Métis tunes.” The project was recorded by the Gabriel Dumont Institute in 2001. His most recent CD of “Métis style” music was produced and released in 2003. He currently lives with his wife Ruth in Hay River, Northwest Territories. (Contributed by Leah Dorion and Albert Lafferty.)

#### **Lafferty (Laferté), Victor Jean Baptiste.** (1887-1980)

Victor Lafferty, a Métis of French, Cree and Dene heritage was born at Fort Liard on January 4<sup>th</sup>, 1887. His parents were Boniface Laferté and Madeleine Bouvier-Laferté. As a youth Victor lived with his parents in Fort Liard and Fort Nelson while his father worked for local trading companies. At the time there was no school in Fort Liard and Victor could not be accepted at the Sacred Heart School in Fort Providence, as they did not take students who were beyond 14 years of age. In order to attend school Victor was required travel from Fort Liard by boat to Athabasca Landing (Waterways) and then by horse drawn wagon on to the Settlement of St. Albert situated along the Sturgeon River. At the time he was sixteen years of age.

While in the Fort Edmonton area, Victor boarded with his aunt Marguerite Bouvier-Gairdner who had moved from Fort Providence to St. Albert with her husband who was employed with the Hudson's Bay Company. At the request of his family in the Mackenzie District, Victor returned to the community of Fort Providence after attending school in the south for three years.

In 1912, he married Marie Rose Mandeville, a Métis of Chipewyan Dene and French

Heritage who was originally from the Fort Resolution area. They were blessed with nine children, four daughters and five sons. Four of his children died at a young age.

Victor was fluent in both Michif French and Slavey. He also had a working knowledge of the English language. In 1921, Victor served as interpreter for Chief Paul Lefoin and Commissioner Henry A. Conroy who was in charge of the Treaty 11 Commission at Fort Providence. Following the signing of Treaty 11, some Métis families in the Mackenzie District were given scrip cash grants by the Mackenzie Half-breed Commission which was part of the Treaty process in 1921.

Throughout his life Victor provided for his family by hunting, winter trapping, fall fishing, home gardening and wage employment with the Roman Catholic mission and trading companies. In the winters he also did contract work cutting and cording wood fuel for the Mackenzie River steamers as well as transporting mail by dog team from Fort Resolution to Fort Simpson. He was skilled at carpentry and traditional log home construction and is known to have fashioned his own homemade, implements such as paddles and hand made tools.

During his lifetime Victor traveled along the northern water routes from Fort Smith to Fort Good Hope and Fort Nelson while in the employment of the Hudson's Bay Company as an interpreter. His young family lived in, Fort Wrigley, Fort Norman and Fort Good Hope for a few years before returning to Fort Providence. In 1938 Victor's wife Marie Rose passed away leaving Victor to care for his family on his own. During his lifetime Victor witnessed tremendous changes in the development of North; from York boats, tracking along major water routes, river steamboats, to diesel powered river transportation. He saw the arrival of the first mail planes that landed in Fort Providence. He was also witness to the first court session held in Fort Providence following the signing of Treaty 11.

In the 1970s, Victor was interviewed prior to the Paulette case concerning the Aboriginal title and treaty rights of the Dene and Métis of the Mackenzie River District. During this period staff at the Métis Heritage Association and Métis researcher Jean M. LeMouel also interviewed him. Together they provided a series of rare historic photographs for the book entitled, *Our Métis Heritage, A Portrayal* produced by the Métis Association of the Northwest Territories.

Victor was very knowledgeable and carried a wealth of stories relating to Northern history, life experiences and the strong character of many of his contemporaries. He often recounted old time stories about the way of life, enduring traditions, happy times and hardship experienced by his Mackenzie District Métis relatives and the Dene. At the age of 93 years, Victor passed away after a lifetime of contributions to his family, community and the North. (Biographical profile provided by Albert J. Lafferty in collaboration with Jim Lafferty, Albertine Rodh and Irene Lafferty.)

**Lafferty, William "Bill".** (1931-2003)

Lafferty was elected to the Northwest Territories Legislature in 1975 for the riding of Mackenzie-Laird. He served until 1979.

**LaFlesche, Francis.** (1857-1932)

Francis La Flesche was the first North American anthropologist of Aboriginal descent. Francis was the brother of Dr. Susan La Flesche and Susette La Flesche, both

noted below. Francis was a well-educated man and worked as an assistant and interpreter for anthropologist Alice Fletcher in 1881. In 1891, he collaborated with her to produce the publication *Study of Omaha Musi*. Alice actually became like an adoptive mother to Francis. Together they developed a rich ethnographic history of the Central Siouan people. Their 25-year study resulted in a 672-page book on *The Omaha Indians*. He is best known for his colossal work *A Dictionary of the Omaha Language*. The University of Nebraska awarded him an honorary LL.D. in 1926.

Francis was of French, Omaha and Ponca descent, the son of Metis leader Joseph LaFlesche and his second wife, an Omaha woman, Ta-in-ne (Elizabeth Esau). (Contributed by Tanis Thorne.)

### *Reference*

Fletcher, Alice and Francis La Flesche. *The Omaha Tribe*. Extract of the Twenty-Seventh Annual Report of the Bureau of American Ethnology. Washington: Government Printing Office, 1911.

### **LaFlesche, Joseph (Insta Maza).** (1820-1888)

Joseph LaFlesche was the son of a Ponca mother and a French trapper-trader father. His mother was the sister of Ponca chief Standing Grizzly Bear. She left LaFlesche because of his long absences from home and married a full-blood Indian. As a consequence Joseph's uncle raised him until he was old enough to accompany his father on business. During his apprenticeship with his father he learned to speak the Ponca, Ioway and Omaha languages. LaFlesche spoke no English, but did speak French.

In his early adulthood he worked for Peter Sarpy at his Bellevue post. It was here that he met Sarpy's stepdaughter, Mary Gale (Omaha/Otoe/Ioway and Anglo-American). LaFlesche and Gale were married in 1846. They had five children: Suzette (b. 1854), Rosalie (b. 1861), Marguerite (b. 1862), Susan (b. 1865), and Louis who died in childbirth. All of the girls went on to become accomplished and famous (see the entries under their names). Joseph LaFlesche was an early advocate for mainstream education for Omaha children and he supported the missionary's efforts to establish schools among his people. He and his wife also ensured that all their children obtained advanced education.

Joseph had a second wife, an Omaha woman named Ta-in-ne (Elizabeth Esau). They had three children, Lucy, a graduate of the Hampton Institute, Francis, an anthropologist, author and lawyer, and Carey, an Omaha Agency clerk, ceremonial leader and interpreter.

LaFlesche witnessed much violence in his life. After observing the murder of an Omaha at the hands of drunken relatives, LaFlesche became a lifelong abstainer. The Sioux killed his mother in an 1851-52 attack on the Ponca's.

Due to the lack of clan affiliation, the Metis usually did not have political authority as chiefs in the Central-Siouan communities. However, Joseph LaFlesche did gain recognition as a headman. This was because he was wealthy and made constant provision for needy band members. As well as being a merchant-trader, LaFlesche operated a ferry at Council Bluffs and when the Mormons arrived, he made \$2,000 over one winter. He also operated a flatboat on the Elkhorn River.

After being cheated out of his father's inheritance LaFlesche moved away from the

non-Native community and became involved in Omaha tribal politics. In 1848, he bought two horses for \$60 and gave one to Chief Big Elk II. Big Elk then formally adopted LaFlesche by performing a Pipe Dance for him. By this means, Joseph acquired a clan affiliation and he was given the name Insta Maza or Iron Eye. Big Elk II died in 1853, but while on his deathbed he told LaFlesche that he wanted him to become chief. He also placed his young son, Cross Elk, in LaFlesche's care with instructions to make the boy chief when he came of age. However, the boy died and Joseph became recognized as the son of Big Elk. To certify LaFlesche's claim on leadership Big Elk gave him all his peace medals and government documents.

After LaFlesche gave several feasts and distributed presents and horses to the other chiefs they agreed to Big Elk's arrangements for LaFlesche to become interim chief. However, Joseph served as chief for 13 years, 1853 to 1866. (Contributed by Tanis Thorne.)

### **LaFlesche, Marguerite (Diddock). (1862-1945)**

Marguerite was born on the Omaha Reservation, the daughter of Joseph LaFlesche and Mary Gale (see entries under their names). Marguerite was educated at the reservation school then attended the Elizabeth Institute for Young Ladies in New Jersey. Her sister Susette accompanied her there. She completed her course in 1882 and returned to the reserve to take a job teaching at the Mission School. In 1884, Marguerite and Susan returned to the East and enrolled in the Hampton (Virginia) Normal and Agricultural Institute, a school set up for Blacks and American Indians. She studied in the Normal course for one year, returned home, but re-entered school in 1886 and graduated in 1887.

After graduation she began teaching on the Omaha Reservation. While at school she had met fellow student Charles Felix Picotte Jr., a Sioux. Charles was now teaching at the Yankton Agency and in late 1888 they married. Picotte left Yankton to join his wife in Nebraska. Joseph LaFlesche died in 1888 and Charles took on management of the family farm while Marguerite continued to teach. During the winter of 1888-89, Picotte accompanied his sister-in-law Suzette Tibbles and her husband to the Pine Ridge reserve and acted as their interpreter as they reported on the Ghost Dance Movement and the later violence at Wounded Knee. In 1891, he returned to the Omaha Reservation but his health was failing and he died the next year.

Marguerite continued to teach and in June of 1895, she married Walter Diddock who was in charge of the farm and was teaching agriculture to the boys from the school. Together they reared five children.

Marguerite was active as the tribal interpreter and participated in the federal government negotiations leading up to the end of the trust period in 1910. She worked to bring library facilities to the area and she served on the Election Board once the Indians gained the right to vote under the Nineteenth Amendment. She died in 1945 in the Memorial hospital named after her sister Dr. Susan Picotte.

### *Reference*

Parins, James W. "Marguerite LaFlesche Picotte Diddock," in Gretchen M. Bataille (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 149-150.

**LaFlesche, Mary (Gale).** See Mary Gale.

**LaFlesche, Rosalie (Farley).** (1861-1900)

Rosalie was born on the Omaha Reservation, the daughter of Joseph LaFlesche and Mary Gale (see entries under their names). Rosalie was educated at the reservation school. Whereas three of her sisters attended post-secondary schools in the East, Rosalie stayed on the reserve.

Rosalie and her husband Ed Farley her father and sisters other than Susette became active in the movement for self-government for the Omaha's. A government that would be independent of both the State of Nebraska and the federal government. Susette and her husband, Thomas Tibbles were in opposition as they were advocates for assimilation.

To help the band become independent, Rosalie and Ed became managers of a large tract of unallotted land that they leased to white cattlemen to generate revenue. They also managed the allotted lands of some Indians who were not interested in working their own property. Rosalie handled most of the business, negotiations with government and tribe, individual accounts, and contracts. She vigorously defended the tribe's interests against white squatters and land speculators. The self-government issue was settled in 1887 when the Omaha's were made citizens and came under State jurisdiction.

#### *Reference*

Parins, James W. "Rosalie LaFlesche Farley," in Gretchen M. Bataille (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 146-147.

**LaFlesche, Susan (Picotte).** (1865-1915)

Susan was born on the Omaha Reservation, the daughter of Joseph LaFlesche and Mary Gale (see entries under their names). Susan was educated at the reservation school after which she and Marguerite followed their elder sister Susette to the Elizabeth Institute for Young Ladies in New Jersey. She took three years there then returned to teach at the Presbyterian Mission school. In 1884, Marguerite and Susan returned to the East and enrolled in the Hampton (Virginia) Normal and Agricultural Institute, a school set up for Blacks and American Indians. She graduated with honours in 1886 and entered the Women's Medical College in Philadelphia the following October. She again excelled and graduated at the top of her class in 1889. She thus earned the distinction of being the first Native American woman to become a doctor of medicine.

Upon completion of a four-month internship she returned to the Omaha Reservation and worked as a physician at the local school. Shortly thereafter she was appointed as doctor for the entire Omaha Agency (1889-1893). The work included advising, teaching and interpreting and was overwhelming. In 1893 she took leave to care for her infirm mother. Additionally, she was in ill health herself. In spite of this she announced that she intended to marry Henry Picotte, the brother of Charles Picotte, her sister's husband. They married in 1894 and settled at Bancroft, Nebraska, where he farmed and she practiced medicine. They had two sons, Carl and Pierre. Her husband died in 1905 and she took a subsequent appointment as missionary to the Omaha on behalf of the Presbyterian Board of Home Missions, in addition to her medical practice. On top of this, she became politically active and, in 1910, headed a delegation to Washington to address

the Secretary of the Interior on citizenship for the Omaha's. Meanwhile she advocated for better health practices and preventive health care. She campaigned for a hospital and the facility opened in 1913. She was an inspiration to countless young Omaha's until her death in 1915 .

#### *Reference*

Parins, James W. "Susan Laflesche Picotte," in Gretchen M. Bataille (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 147-149.

#### **LaFlesche, Susette (Tibbles).** (1854-1903)

In the 1880s, Susette LaFlesche writing under the name "Bright Eyes," published what is believed to be the first non-legend short story written by a Metis. The story, "Nedawi" was published in *St. Nicholas*, a children's magazine. Susette (Insta Theamba or Bright Eyes) was born on the Omaha Reservation, the Metis daughter of Joseph LaFlesche and Mary Gale. Joseph LaFlesche was the son of a Ponca mother and a French trapper-trader father. His mother was the sister of Ponca chief Standing Grizzly Bear. Susette's mother, Mary Gale, was the daughter of military officer and surgeon, Dr. John Gale and his Omaha wife, Nicomi (Voice of the Waters).

Susette was educated at the reservation school until it closed in 1869. In 1872, she attended the Elizabeth Institute for Young Ladies in New Jersey. Her sister Marguerite accompanied her there. She was an excellent student and excellent writer; some of her school essays were published in a New York newspaper before she graduated in 1875. She returned to teach at the reservation but could not obtain a position until 1877. She continued at the school for three years.

The next years were distressing ones for the Indians. In 1878, the neighbouring Poncas were forcibly removed to Indian Territory in Oklahoma. This alarmed the Omaha's because they felt they would be next, further they had many relatives among the Poncas. In the winter of 1878, Chief Standing Bear led his group back to their traditional home on the Niobara River. He was arrested and brought for trial in 1879. Susette took up the Ponca cause and offered expert testimony at his trial. This appearance and her subsequent reports on the awful conditions among the Ponca people started her career as an orator, writer and advocate of Indian rights.

During 1878 and 1879, Susette and her half-brother Francis went East with Standing Bear to dramatize the plight of the Poncas to the public. Thomas Henry Tibbles, assistant editor of the *Omaha Herald*, organized this tour. For six months they spoke to civic groups, Indian Reform organizations and literary clubs in America's largest cities from New York to Chicago. Susette became the star of the tour and her fame as an orator spread. In December of 1880, she testified before the US Senate on the removal of the Ponca. Her friendship with Tibbles led to marriage after his wife died. She continued to work for Indian citizenship (they did not have the right to vote) and land rights, they also lectured in Scotland and England. Susette was correspondent for *The Omaha World Herald* and contributed to her husband's populist paper, *The Independent*. She continued her advocacy for Indian people right until her death in 1903.

#### *Reference*

Parins, James W. "Susette LaFlesche Tibbles," in Gretchen M. Bataille (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 150-152.

**Lafond, Basil.** (1846-1927)

Basil was born at St. Vital, the son of Amable Lafond and Marie Racette. In 1868, he married Isabelle Durand, the daughter of Paul *dit* Nabair Durand *dit* Dumont and Marie Ahs-Ke-Kah-um-ahtaht (both Metis). The couple had six children. His wife was a member of Beardy's Band. Basil was a HBC employee at Fort Carlton, Fort Pitt then at Battleford. Along with Joseph Nolin, he was arrested on March 29, 1885 at Battleford on suspicion of being a rebel, but were paroled with orders to stay in Battleford.

**LaFond, Jean Baptiste "Tchehasaso."** (1853- 1916)

Jean Baptiste Jr. was born January 25, 1853 at St. Boniface, the son of Jean Baptiste Lafond Sr. and Therese Arcand. His mother's half sister, Adelaide was married to Alexandre Cayen (Kitowehow), the first Chief of Muskeg Lake and a participant in the 1885 Resistance. On December 4, 1876 at St. Laurent N.W.T., Tchehasaso married Josette Meutekumah (Archibuk). Baptiste Lafond Jr. appears as Band Member #60 on the Muskeg Lake Annuity Paylist of 1884. RG 10, Annuity Paylists, 1883-1887.

He succeeded his uncles (Kitowehow and Petequakey) as chief at Muskeg Lake from 1900 to 1914. It is understood that Tchehasaso and the other Muskeg Lake Metis participated in the fighting at Duck Lake and were on the west side of the river during the fighting at Batoche. After the defeat they escaped to the Laboucane Settlement.

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

When they formed the reserve that year, 1876 ...they were going to make the reserve, there were only nine families that they had. And my grandpa's family (J.B. "Tchehasaso" La Fond and his wife Josette), that's my dad (Jean Baptiste born May 20, 1878, later married to Julie Gladu), and them, old Andrew (Andre born August 2, 1880, later married to Madeleine Greyeyes) and Jeremy (Joseph Jeremie LaFond later married to Nancy Letendré) ... anyway, they had no place, they were Metis people. At that time they lived on the road allowance, you know. And they asked him if they wanted to be treaty Indian: "Mr. LaFond, do you want to be a treaty Indian? We need one family." "By all means," he says. So he signed, that's how come we're treaty, see we have French ancestry. (Muskeg Lake Cree Nation, "History of the Petequakey Reserve," [muskeglake.com](http://muskeglake.com), 1991, 1994. Jean Baptiste, Andre and Jeremie were all born at St. Laurent on the South Saskatchewan.)

**Lafontaine dit Faillant, Antoine.** (1849-1889)

Antoine was the son of Calixte Sr. and Charlotte Adam. He was born at St. François Xavier and it was there that he married Madeleine Ross and in 1871 married Marie Delorme at Lebret. In 1878, Antoine and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. He also signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Typical of buffalo hunting families Antoine and Madeleine had children born at

Saskatoon, Wood Mountain, Cypress Hills and Crooked Lake. They were living at Saint Laurent at the time of the Resistance. He was one of the fighters at Tourond's Coulee and at Batoche. He was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance at Batoche.

Antoine Lafontaine noted in 1901: I was married at St. Francois Xavier about thirty-nine years ago [1862]. I had been 'tripping' in the west. . . . I lived in Manitoba in the winter and hunted in the summer. I settled permanently at Oak Lake about twenty years ago [1880-81] and have lived there ever since. . . I resided at Grande Clairiere and Oak Lake twenty-two years. Before that on the Prairies. I left St. Francois Xavier in 1870. . . . I moved to Cypress Hill around twenty-nine years ago (1872). I have always moved about the prairie. I moved to Hartney fifteen years ago [1885-86] and have lived there ever since.<sup>11</sup> His wife Philomene Jannot noted in 1901 that she had lived in St. François Xavier with her parents until she married Antoine Lafontaine in 1862. Following her marriage, she noted, they immediately left for the west. They settled at Oak Lake in 1881. The birth and death places of her 13 children read like a travelogue of the Buffalo plains.<sup>12</sup> The trajectory of Calixte Lafontaine and his family, who settled at Oak Lake between 1877 and 1880, is somewhat different. Calixte, though a plains hunter, retained a residence in St. François Xavier until he sold his river lot in 1877. He then moved to the plains settling at Oak Lake with his large family shortly thereafter. They did not remain long, however, moving to Batoche between 1882 and 1884. After the fighting at Batoche, they escaped to the Metis encampment at Sioux Valley then moved south to Turtle Mountain.

#### **Lafontaine, Baptiste.** (b. 1799)

Baptiste Lafontaine was born in 1799 in the NWT, the son of Jean Baptiste Lafontaine and a Sioux woman. He married Marie Larocque dit Rocheblave on June 6, 1825 at St. Boniface, she died in August of the same year. He then married Madeleine Morin.

Children:

- Francois Shamnais dit Fontaine dit Lafontaine, born before 1825. He married Madeleine Parisien.
- Jean "Baptiste" Lafontaine Jr., born about 1826; married Françoise Martin then Matilde Gariepy.
- Calixte Lafontaine born in the "spring" 1826.

As a teenager Baptiste was part of Cuthbert Grant's group at the Battle of Seven Oaks on June 19, 1816. Baptiste Lafontaine and François Bono were part of Grant's group that were in advance of the main party and returned to the battle scene from Frog Plain. At trial a copy of their oral evidence was placed on record. Lafontaine testified that the causes of the greater number of the English colonists killed, were, that they kept together in a body, whilst the Half-Breeds kept jumping about, throwing themselves down whilst loading, or the enemy aiming at them and were scattered over the ground to

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<sup>11</sup> Various affidavits of Antoine Lafontaine to support the scrip applications of his deceased children in 1900-01. NA, RG 15, D-II-8-c, Vol. 1353.

<sup>12</sup> Ibid., Affidavits of Philomene Lafontaine for the scrip applications of her deceased children.

a greater extent than Semple's men. François Bono stated that he had fallen from his horse and was not present during the battle.<sup>13</sup>

Later he was a renowned buffalo hunter. While at Fort Union on the Missouri River Rudolf Kurz writes:

Baptiste Lafontaine, the father of our new trader was the best buffalo hunter ever known in the region. "He covered one English mile in 6 minutes and shot, in flight, 12 cows—that is, two every minute—notwithstanding that cows run much faster than bulls. Lafontaine weighed 230 pounds, but sat his horse so lightly and comfortably that the beast was not sensible of his weight."<sup>14</sup>

### **Lafontaine, Bernard. (b. 1858)**

Bernard Lafontaine was born on August 13, 1858, the son of Calixte Lafontaine and Charlotte Adam. He was the brother of Antoine listed above. He married Julienne Wilkie, the daughter of Alexandre Wilkie and Louise Gariépy. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

### **Lafontaine, Calixte. (1847-1889)**

Calixte was born at Red River, the son of Calixte "Koolis" Lafontaine *dit* Pilagre<sup>15</sup> and Charlotte Adam. He married Louise Gervais and they lived at St. François Xavier. Later they homesteaded at Oak Lake then moved to St. Laurent on the South Saskatchewan in 1883. Calixte was a Riel supporter but not a member of the Exovédats during the 1885 Resistance. He was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. He died on May 15, 1889 at St. Laurent at age 41.

### **Lafontaine, François "Ka-Ka-Keese". (b. 1847)**

François signed the 1876 petition from the Metis of Fort Walsh to join Treaty Four. In 1878, François and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.<sup>16</sup>

François "Ka-Ka-Keese" Lafontaine was born in 1847, the son of Jean Baptiste Lafontaine and Françoise Martin. He was step-brother to Louis "Mar-yarm-mons" Lafontaine<sup>17</sup> who also signed the Cypress Hills Petition for a Metis Reserve. He married

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<sup>13</sup> "Report of the Proceedings Connected with the Disputes between the Earl of Selkirk and the North-West Company at the Assizes Held at York in Upper Canada, October 1818." Brown and Boucher trial transcript at pp. 249-250.

<sup>14</sup> Rudolph Freiderich Kurz. *Journal: An Account of His Experiences Among fur Traders and American Indians 1846-1852*. Washington: Smithsonian Institution, Bureau of American Ethnology Bulletin 115, 1937: 194.

<sup>15</sup> Calixte Lafontaine Sr. held HBC lots 1457 and 1458 at Red River.

<sup>16</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 Metis "reserve" land (A strip of land 150 miles long along the American border beginning where the Pembina River crosses the border. This strip was to be fifty miles from south to north.

<sup>17</sup> In the 1880s when the buffalo had disappeared, Louis attended the Crooked Lake Agency and tried to get rations with the other Metis and Chippewa-Cree at Cowessess Reserve but was told that he did not belong.

Elise Hughes the daughter of Samuel Hughes and Marguerite Desjarlais in 1868 at St. Francois Xavier. This buffalo hunting family had children born across the prairies at Qu'Appelle, Cypress Hills, Teton River, Touchwood Hills and Lebret. François initially took treaty with Muscovequan Band but withdrew in 1886.

**Lafontaine, Gaspard (b. 1867)**

Gaspard was the son of Antoine Lafontaine Jr. (b. 1844) and Philomène Vestro dit Jannot (b. 1843). Philomene was the daughter of Francois Jeannotte and Madeleine Falcon. Antoine Jr. was the son of Antoine Lafontaine Sr. (b. 1820) and Angelique Gariepy, (b. 1822). He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

RG15 , INTERIOR , Series D-II-8-a , Volume 1322 , Reel C-14929 , Access code: 90

File Title: Scrip affidavit for Lafontaine, Antoine; born: Summer 1844; father: Antoine Lafontaine (Métis); mother: Angelique Gariepy (Métis); claim no: 3001; scrip no: 12563; date of issue: November 10, 1879; amount: \$160.

**Lafontaine dit Faillant, Jean Baptiste. (b. 1825)**

Jean Baptiste was born at SFX, the son of Jean Baptiste Lafontaine Sr. and Marie Rocheblave. He married Françoise Martin, the daughter of Francois Martin and Marguerite Racette in 1845 at SFX. Jean Baptiste was a participant in the battle that took place between a Metis 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.

**Lafontaine, Jean Baptiste.**

During the Metis Resistance of 1885, Baptiste was a Metis serving on the Canadian side. He was a scout and dispatch rider for the N.W.M.P. and Lieutenant-Colonel Otter. All of Otters Scouts were Metis: Josie Alexander, Peter Ballendine, Adam Ballendine, John Todd and John Pasmbrun. Baptiste was captured and believed killed but turned up at Battleford after the surrender to Major Middleton on May 26, 1885.

**Lafontaine, Louis. (1842-1939)**

Louis, also known as Mar-yarm-mons and Moshom Wiizoon was the son of Jean Baptiste Lafontaine and Françoise Martin. He was married to Marie Madeleine Pelletier c. 1867 then Emelie Desjarlais (Kookum Siinpiins) sometime after 1889. Like most buffalo hunters he and his first wife had 10 children born at Qu'Appelle, Lebret, Cypress

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In 1885 he was living at Batoche. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche. After the fighting at Batoche the family moved to Turtle Mountain Reservation.<sup>17</sup> Louis had three children with Emelie Desjarlais. He died there on April 11, 1939. His grandson, Louis F. Lafontaine served on the Turtle Mountain Tribal Council from 1959 to 1961.

Hills, Wood Mountain and Batoche. In 1878, Louis and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

In the 1880s when the buffalo had disappeared, Louis attended the Crooked Lake Agency and tried to get rations with the other Metis and Chippewa-Cree at Cowessess Reserve but was told that he did not belong.

In 1885 he was living at Batoche. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche. After the fighting at Batoche the family moved to Turtle Mountain Reservation.<sup>18</sup> Louis had three children with Emelie Desjarlais. He died there on April 11, 1939. His grandson, Louis F. Lafontaine served on the Turtle Mountain Tribal Council from 1959 to 1961.

**Lafontaine, Louison.** (1850-1931)

Louison, also known as Mar-yarm-mons and Moshom Wiizoon was the son of Jean Baptiste Lafontaine and Françoise Martin. He was married to Marie Madeleine Pelletier c. 1867 then Emelie Desjarlais (Kookum Siinpiins) sometime after 1889. Like most buffalo hunters he and his first wife had children born at Qu'Appelle, Lebret, Cypress Hills, Wood Mountain and Batoche. In 1878, Louis and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. In 1885 he was living at Batoche. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche.

**Lafontaine, Napoléon (b. 1862)**

Probably the son of Antoine Lafontaine Jr. (b. 1844) and Philomène Vestro dit Jannot (b. 1843). He would then be the brother of Gaspard Lafontaine noted above. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Lafontaine, Octave. (b. 1853)**

Octave Lafontaine was born on December 20, 1853, the son of Calixte Lafontaine and Charlotte Adam. He was the brother of Antoine listed above. He married Marie Josephine Wilkie, the daughter of Alexandre Wilkie and Louise Gariepy. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Lafournaise dit Laboucane, Alexandre.** (b.1869)

Alexandre was the son of Gabriel Lafournaise and Louise Landry. He was a member of Captain Antoine Belanger's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Lafournaise dit Laboucane, Elzear.** (b. 1842)

Elzear was born at St. Boniface, the son of Jean Baptiste Lafournaise *dit* Laboucane

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<sup>18</sup> Gail Morin. *Turtle Mountain Chippewa, Pembina Band; Annuity Payments and Census*. Quinton Publications, n.d. p. 51.

and Marguerite Gosselin. He married Agathe Gariepy in 1863. This bison hunting family moved frequently and was one of the founding members of the Laboucane Settlement on the Battle River.

**Lafournaise, Gabriel.** (c. 1816/20-1910)

Sub-Leader British-Canadian Boundary Commission, 1872-73

In 1872, the formal survey of the border between Canada and the United States began. Commissioner Donald R. Cameron chose William Hallett as Chief Scout to recruit a group to protect the British contingent from Sioux Indians or anyone else who might try to molest them. Gabriel Lafournaise was employed as a sub-leader for the British-Canadian Boundary Commission. This group was called the “49<sup>th</sup> Rangers” or “Hallett’s Rangers.”

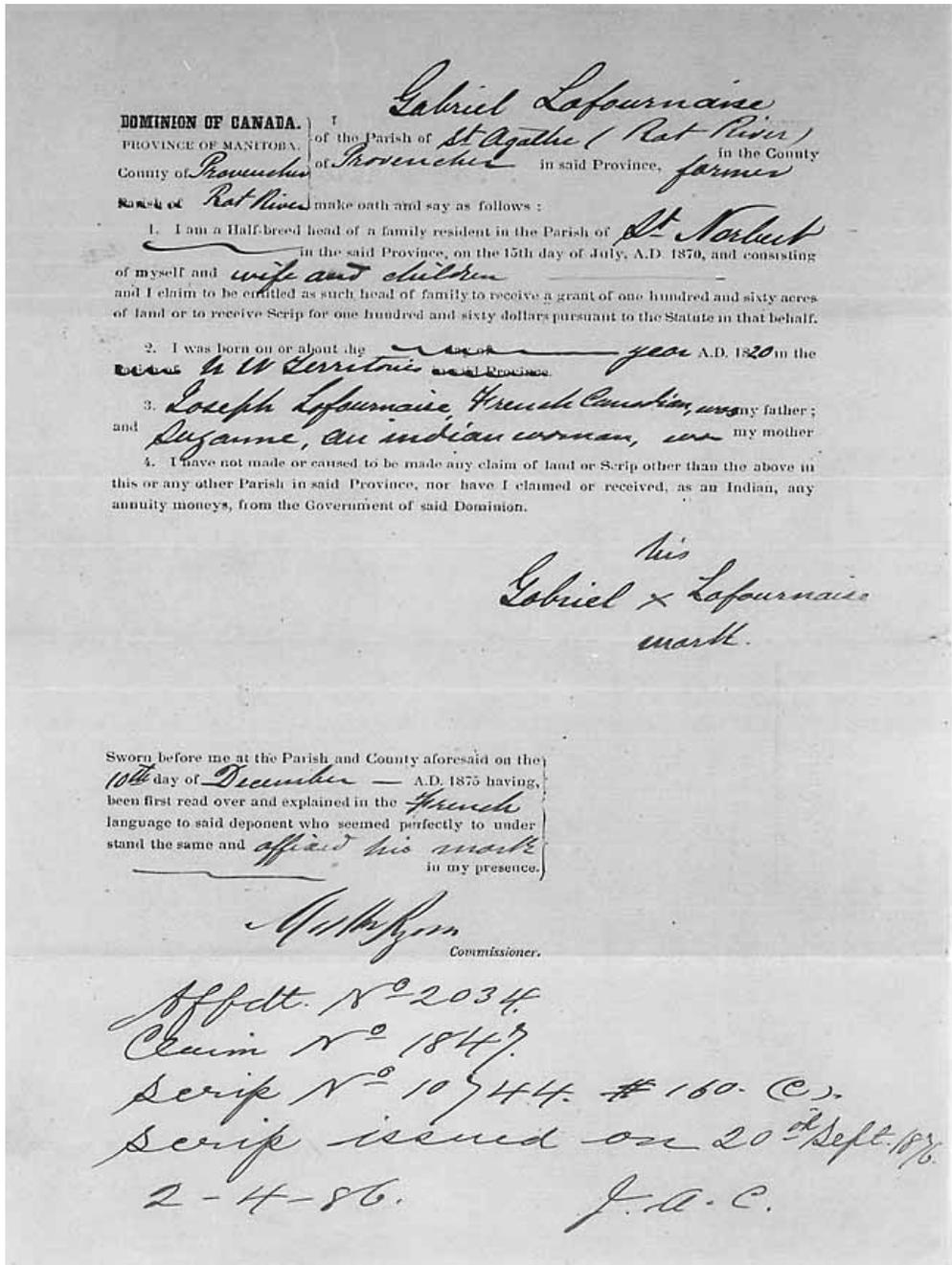
Gabriel was born c. 1816 at Red River, the son of Joseph Lafournaise *dit* Laboucan and Susanne Leclair. His mother was a Nakota Metisse so Gabriel would have spoken both the Assiniboine and Cree languages. His father was a voyageur for the NWC stationed at Fort des Prairies (Edmonton) until 1821. He then became a “freeman hunter for the HBC in the same area. They moved to Red River in 1831. At age seven Gabriel and his parents arrived at the mission of Red River and he was baptized by Mgr. Provencher. Three years later he became one of the first students at Collège de Saint-Boniface. He married Susanne Collin, the daughter of Jean Baptiste Collin and Elizabeth Henry circa 1848, they had nine children. His sister Susanne Lafournaise was married to Francois Gosselin, a leader of the 49<sup>th</sup> Rangers.

Children of Gabriel Lafournaise and Susanne Collin:

- Marguerite, born circa 1848. She married Elie Parenteau.
- Adele, born February 1851 at St. Boniface.
- William, born October 25, 1853 at Lac Qu’Appelle. He married Isabelle Davis.
- Cecile, born circa 1854. She married Alfred Nault.
- Napoleon, born September 17, 1858 at St. Francois Xavier. He married Elise Bruneau.
- Maxime, born January 30, 1860 at St. Norbert., he died on July 3, 1885 at Riviere aux Rose.
- Marie Sarah, born November 11, 1862. she married John Nelson Dease.
- Charles, born April 17, 1866 at St. Norbert. He died on May 11, 1895 at St. Pierre Jolys.
- Jean Baptiste, born November 14, 1868 at St. Norbert. He married Marie Philomene Normand.

Gabriel was a HBC employee and buffalo hunter. He took part in the battle “des la Rivière Outardes” (now Goose River). In 1869-70, he was approached by Louis Riel to become a member of the provisional government but turned this down. In 1872, they were living just south of St. Pierre Jolys on lot # 38. Ten years later they moved to Mosquito Creek just south of St. Malo. Their son William was also a member of the 49<sup>th</sup> Rangers.

Scrip affidavit for Lafournaise, Gabriel; born: 1820; father: Joseph Lafournaise (French Canadian); mother: Suzanne (Indian); claim no: 1847; scrip no: 10744; date of issue: September 20, 1876; amount: \$160.



**Lafournaise dit Laboucane, Gabriel. (1834-1903)**

Gabriel was born at St. Boniface, the son of Jean Baptiste Lafournaise dit Laboucane and Marguerite Gosselin. He married Louise Landry in 1860 at Pembina. As a buffalo hunting family they moved frequently and eventually came to live at Duck Lake then

moved to what became the Laboucane Settlement in what is now Alberta. He and his sons were active in the Resistance.

**Lafournaise dit Laboucane, Guillaume.** (b. 1840)

Guillaume was born at Red River, the son of Jean Baptiste Lafournaise *dit* Laboucane and Marguerite Gosselin. He married Caroline Gariépy. The family lived at Moose Woods then at Duck Lake. In 1878 six brothers of the Laboucane family left White Horse Plain in Manitoba and headed west for the Battle River (Alberta). They were accompanied by members of the St. Germain and Poitras families. Three Laboucane brothers, Jean Baptiste, Gabriel and Elzear settled on land north of the river crossing and the other three, Jerome, Pierre and Guillaume settled on the south side. During the last days of fighting at Batoche, many of the women and children from the Muskeg Lake Metis Band took refuge at Laboucane.

Guillaume played an active role in the 1885 Resistance at Batoche, as did his nephew and his brother. After 1885 they were resident at the Laboucane Settlement later to be known as the Old Duhamel Settlement.

**Lafournaise dit Laboucane, Jean Baptiste.** (1815-1875)

Jean Baptiste was born at Red River circa 1815, the son of Joseph Lafournaise and Susanne Leclair dit Allard. He married Marguerite Gosselin, the daughter of Michel Gosselin and Marguerite Assiniboine Duroleaux. Baptiste as a voyageur for the NWC stationed at Fort des Prairies (Edmonton). He then became a “freeman hunter for the HBC in the same area. They moved to Red River in 1831. Jean Baptiste, Marguerite and their children are shown as family #145 in the Pembina Census of 1850.<sup>19</sup> He is shown as a hunter. His son Gabriel was a sub-leader for the 49<sup>th</sup> Rangers, the Metis Scouts of the 1873-74 Boundary Commission. Their children were:

- Jean Baptiste Jr. (b. 1832)
- Gabriel (b. 1834)
- Joseph (b. 1837)
- Gilbert (b. 1838)
- Guillaume (b. 1840)
- Elzear (b. 1842)
- Marguerite (b. 1844)
- Jerome (b. 1847)
- Genevieve (b. 1848)
- Angelique (b. 1852)
- Cecile (b. 1854)
- Louise (b. 1854)

Jean Baptiste died at Smokey River, Alberta sometime before 1876.

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<sup>19</sup> Listed as “Lafournier”.

In 1850, Major Woods reconnoitered the "North-Western Frontier of the Territory of Minnesota" at the behest of Secretary of War,<sup>20</sup> acting as an advance man for the treaty-making expeditions to come. He described his meeting with the Chippewa Métis Indians at Pembina:

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

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

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

The Metis presented the following names as their elected chiefs and councilors: J.B. Wilkie, Jean B. Dumont, Baptiste Valle, Edward Harmon, Joseph Laverdure, Joseph Nolin, Antoine Azure, Robert Montour, and Baptiste Lafournaise.<sup>21</sup>

**Lafournaise dit Laboucane, Jean Baptiste.** (b. 1832)

Jean Baptiste was born at St. Boniface, the son of Jean Baptiste Lafournaise *dit* Laboucane and Marguerite Gosselin. He married Josette Leclerc dit Allard then was married to Josephte Ledoux. In 1878 six brothers of the Laboucane family left White Horse Plain in Manitoba and headed west for the Battle River (Alberta). They were accompanied by members of the St. Germain and Poitras families. Three Laboucane brothers, Jean Baptiste, Gabriel and Elzear settled on land north of the river crossing and the other three, Jerome, Pierre and Guillaume settled on the south side.

**Lafournaise dit Laboucane, Jérôme** (1847-1903)

Jerome was born in 1847, the son of Jean Baptiste Lafournaise and Marguerite Gosselin. He married Priscilla Wells the daughter of Edouard Wills and Isabelle McGillis. This buffalo hunting family had children born across the prairies at Duhamel, Cypress Hills, Red Ochre Hills, St. Laurent, and Wood Mountain. He was one the Half-

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<sup>20</sup> Major Samuel Woods, *Pembina Settlement*, Executive Document No. 51, House of Representatives, 31st Congress, 1st Session.

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

Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

This was a highly mobile bison hunting family who eventually established the Laboucane Settlement on the Battle River.

**Lafournaise dit Laboucane, Joseph.** (b. 1837)

Joseph was born at Red River, the son of Jean Baptiste Lafournaise *dit* Laboucane and Marguerite Gosselin. He married Madeleine Poitras. Joseph was a member of Captain Antoine Belanger’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Lafournaise dit Laboucane, Pierre.** (b. 1859)

Pierre was born at fort Ellice, the son of Jean Baptiste Lafournaise *dit* Laboucane and Marguerite Gosselin. He married Marie Rose Ross in 1880 at Duck Lake. This highly mobile bison hunting family eventually founded the Laboucane Settlement on the Battle River.

**Lafournaise dit Laboucane, William.** (b. 1840)

Guillaume Lafournaise was the older brother of Jerome a son of Jean Baptiste Lafournaise and Marguerite Gosselin. He married Caroline Gariepy, the daughter of Francois Gariepy and Helene Poitras. They lived at Lebret and duck Lake. In 1878, William and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

**Laframboise, Augustin.** (1844-1885)

Auguste was born at Red River, the son of Jean Baptiste Laframboise and Suzanne Beaudry (Gaudry). He married Louise Ledoux and they settled near Duck Lake, having moved from St. François Xavier. His sister Ursula was married to Charles Trottier the leader of the Prairie Ronde Metis community. In 1878, Auguste and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. He was a Captain of one of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance. His son Edouard 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. His wife and ten children survived him. His wife was Band Member # 27 on the Treaty Paylist of the Petequakey Band at Muskeg Lake in 1884. (RG 10, Annuity Paylists, 1883-1887. Treaties 4, 6 and 7.)

**Laframboise, Daniel.** (b. 1868)

Daniel was the son of Augustin Laframboise and Louise Ledoux. Daniel took discharge from the Petequakey Band on October 13, 1886. In 1878, William and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

**Laframboise, Edouard.** (b. 1864)

Edouard was the son of Augustin Laframboise (above) and Louise Ledoux. In 1886,

at Duck Lake he married Virginie Dumont the daughter of Isidor Dumont and Judith Parenteau. In 1886 he married Flavie Ledoux and in 1896 married Angelique Morand. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

He was a member of Captain Augustin Laframboise’ company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche.

**Laframboise, Francois.** (b. 1802)

Francois "Frank" LaFramboise was born circa 1802 at the Red River Settlement, he was the son of Joseph Laframboise (1770-1848) and Josephte “Shawenaquah” (Assiniboine). He was a hunter trader and trapper at the Old Cedar Fort (Nebraska). In 1823 he first married Betsy “Muskegon”, then Josephte Hamelin in 1823, then Bright Eyes (Dakota) in Nebraska in 1839. In 1865, during the Sioux campaign, traders Francois Laframboise and Charles Galpin acted as scouts and interpreters for General Sully.

**Laframboise, Isidore.** (1882-1952)

Isidore was born on the Milk River south of Davis Lake on March 20, 1882. He was the son of Jean Baptiste Laframboise and Marguerite Cayen *dit* Boudreau. He married Marie Rose Trottier. Isidore was known as a notorious horse rustler and nicknamed “Mexican Pete.” He was imprisoned several times and even escaped from jail to see his newborn son Paddy Laframboise in 1903, however he gave him self up after seeing his son. He was pardoned in 1914 and enlisted to go overseas in 1914 during World War I. He was gassed and wounded twice. After the war he returned to Maple Creek

**Lafromboise, Jean Baptiste** (1806-1870)

Jean Baptiste was a participant in the battle that took place between a Metis 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.

Jean Baptiste Lafromboise was born in 1806, the son of Joseph Laframboise and Josephte (Assiniboine). Joseph was born at Mackinac in 1776. Jean Baptiste was first married to Suzanne Beaudry, the daughter of Joseph Beaudry and Suzanne Latour, in 1827. He then married Angelique Parenteau, the daughter of Joseph Parenteau and Suzanne “Cris” Richard before 1860. He died on May 16, 1870 at St. Francois Xavier. His sister Louise (b. 1807) was first married to John Wills, then married to Isidore Dumont in 1833. His older sister Marguerite (b. 1805) was married to Henry Munroe Fisher then to Jean Baptiste Dumont who was father-in-law to her younger sister Louise. Jean Baptiste Lafromboise fought at the Battle of the Grand Coteau. His telling of the history as passed down in the family to great-grandson Gene Lafromboise<sup>22</sup> at Turtle Mountain Band at Belcourt, N.D.

His story is that Father Laflèche prayed for their deliverance all through the night after the fighting on July 13, 1851 and the next morning there was a thick fog and the

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<sup>22</sup> Gene says that his father told him the story as he had been told it by his grand parents.

Metis were able to escape from the Dakota, who could hear the carts but couldn't precisely locate them. A thunderstorm and heavy mist at the end of the first day of fighting is also mentioned by Father Lacombe.

**Laframboise, Jean Baptiste (b. 1845)**

Jean Baptiste was born on the Souris River, 100 miles south of Brandon, the son of Jean Baptiste Laframboise and Suzanne Beaudry (Gaudry). He married Elise Thomas the daughter of Joseph Thomas (listed later) and Marie Adele Michel. Typical of buffalo hunting families they had children born across the prairies, at St. Peter's Mission, Lebret, St. Laurent, Maple Creek, Medicine Hat and Willow Bunch. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Laframboise, Jean Baptiste. (1850-1944)**

Jean Baptiste was born on March 5, 1850 at Moose Mountain, N.W.T., the son of Francois Laframboise and Marie Trottier. He was baptized at St. Francois Xavier. In 1875, at Blackfoot Crossing, he married Marguerite Cayen *dit* Boudreau, the daughter of Alexandre Cayen *dit* Boudreau and Marie McGillis. This was a buffalo hunting family who had ten children born at Duck Lake, Milk River, Medicine Hat, Willow Bunch and Swift Current.

Jean was a noted hunter and was reputed to have killed over twenty buffalo on one run on at least two occasions. After the demise of the buffalo he continued to hunt elk, deer and antelope. It is said that he killed the last buffalo in the vicinity of Medicine Hat in 1885 at Chapace Lake.

He was working as a scout for General Nelson Miles U.S. Army to locate Sitting bull in 1876 and was the scout who located Nez Perce Chief Joseph. He was employed for eight years with the U.S. government after the construction of Fort Assiniboine in 1879. He lived on the Rocky Boy Reservation during this time. He returned to Canada living at Medicine Hat, Saskatoon and finally Maple Creek.

**Laframboise, Joseph Sr. (1776-1848)**

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

Their son Joseph Laframboise Jr. (*dit* Fafard, aka Leblanc), was born in 1790 on Mackinac Island, Michigan. He married Marie Cecil Dumont, born about 1800.<sup>23</sup> She was the daughter of Jean Baptiste Dumont Jr., also known as Ekapow, a French Voyageur, was born circa 1770 in Montreal, Quebec. In addition to being an HBC employee he was a hunter, trapper, and trader on the Saskatchewan River. He married Josette (Susette) Sarcee born ca. 1770. She was of Sarcee and Crow descent. Their son, Isidore Dumont, born ca. 1800 married Louise Laframboise, born 1807. Her background was French / Saulteau / Ojibwa / Assiniboine. She was the daughter of Joseph

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<sup>23</sup> She had been first married to Jacques Berger.

Laframboise Sr., French / Saulteau / Ojibwa / Assinaboine, and Josephte, an Assiniboine woman. Louise and Isidore were the parents of Gabriel Dumont, born 1837 in St. Boniface, Red River. Gabriel's father Isidore had a sister, Marie-Cecil Dumont - and she married Joseph Laframboise Jr., the brother of Louise Laframboise (who married Isidore Dumont). They were brother and sister of one family marrying another brother and sister.

**Laframboise, Joseph II. (1805-1856)**

Joseph was born at Mackinac Island, the son of Madeleine Marcotte and Joseph Laframboise. His mother is famous as the first businesswoman of Michigan and a very prosperous fur trader. Madeleine had taken control of the family business after her husband was murdered by White Ox for refusing to give him liquor. She sold the business to the American Fur Company (AFC) in 1821. John Jacob Aster, the owner of AFC became Joseph Jr's first employer in 1826. As an agent for the company he opened the Great Oasis, Murray County Post in the early 1830s. He worked in a number of posts as far west as Watertown, South Dakota. Joseph was married first to a Mdewakanton woman. His next two wives were Sisseton Sioux; daughters of Chief Sleepy Eye. Little is known about his fourth wife.

Joseph worked in southwestern Minnesota and eastern South Dakota from the early 1820s until his death in 1856. LaFramboise was a confidant of well-known figures of the time including Henry H. Sibley, George Catlin, Joseph N. Nicollet, and John C. Fremont.

In 1837 he was the interpreter for the Sioux and Chippewa Treaty negotiations. He also interpreted in 1851 for the Traverse des Sioux Treaty. LaFramboise was a third generation Metis who became a catalyst for the removal of the Santee Sioux from their land to facilitate white settlement. He engaged in the first commerce, became an agent for the further acculturation of the Santee Indians, helped establish overland routes, and guided those who mapped the region for subsequent settlers.

**Laframboise (Pepin), LaRose (1857-1932)**

LaRose ("Rose") Laframboise was born on November 15, 1857 at Swift Current (in what is now present-day Saskatchewan), and baptized in 1858 at St. François Xavier. She was the daughter of François Laframboise and Marie Trottier. François Laframboise (b. 1827) was the son of Jean-Baptiste Laframboise<sup>211</sup> and Suzanne Beaudry. Marie Trottier (b. 1831) was the daughter of André Trottier (b. 1784) and Marguerite Paquette. LaRose's grandfather, Jean-Baptiste Laframboise, fought at the Battle of the Grand Coteau in 1851. This battle took place between a Métis bison 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.

LaRose married André (Andrew) Trottier (b. 1861 at St. François Xavier), a first cousin, the son of Michel Trottier (b. 1831) and Angélique Desjarlais. Michel Trottier was the son of André Trottier (b. 1784) and Marguerite Paquette. Michel's younger brother, Charles Trottier, was one of the original settlers of Havre, Montana. Rose Laframboise's mother and André Trottier's father were sister and brother. At some point, her husband deserted her. In her 1900 scrip application, she stated that he was at St. Paul's [Peter's] Mission, in Montana, living with another woman.

LaRose and André Trottier had the following children: William (b. 1881 at Cypress

Hills; d. at 20 days old), Flora (b. 1883 at Maple Creek), and Marie Véronique (b. 1885 at Lebret).

In 1890, at Fort Assiniboine, Montana, Larose established a common-law relationship with Simon Pepin (1840-1914), a rancher, teamster, banker, trader, and landowner. Simon Pepin owned 9,000 acres of land near Havre, Montana. He is considered a founder of Havre since he donated 40 acres to the government for the townsite. In February of 1900, Simon assisted Rose in obtaining her Métis Scrip.

Simon Pepin built a large home in Havre and only allowed the daughter he had with LaRose, Elizabeth and his nieces and nephews to live in it. He and LaRose lived in a log cabin. Upon his death, it was found that he had left the bulk of his estate to his daughter Elizabeth and only \$5,000 for his wife LaRose. Even this was to be administered by Elizabeth, who subsequently had her mother committed to the Catholic Home of the Good Shepherd in Helena “to dry out.” Larose was there for over a year, and then Elizabeth came to get her after the will was probated under condition that she not contest the will.

In 1921, LaRose married Frank Baker (1871-1932). In 1926, her husband and attorney C.R. Stranahan convinced her that she could contest the will and receive her one-third dower share. They won this case in the Havre District Court. However, Elizabeth Pepin appealed and in 1927 the Montana Supreme Court reversed the decision on the basis that Simon and Larose were not “legally” married. (With contributions from Jackie Trotchie)

### **Laframboise, Madeleine.**

See Marcotte, Madeleine.

### **Laframboise, Paddy. (b. 1903)**

Paddy was the son of Isidore Laframboise and Marie Rose Trottier. He was raised by his grandmother Margaret Ledoux who was a Metis-Cree medicine woman. Paddy began riding at an early age and by 14 was a professional rodeo rider. In 1930 he was the Washington State Pony Express Champion and later became Pacific coast Cow Milking Champion and Wild Steer Riding Champion. He retired in 1958 when he married Lucille Stewart. His wife was a nurse and he too took RN training and worked at the Colonel Belcher Hospital.

### **Laframboise (Trottier), Ursule (1842- ?)**

Ursule was born at Havre, Montana, the daughter of Jean-Baptiste Laframboise and Suzanne Beaudry dite Gaudry. She married Charles Trottier<sup>214</sup>, the son of André Trottier and Marguerite St. Denis, on August 21, 1860 at St. François Xavier. Her husband was a member of Riel’s Exovedate at Batoche in 1885.

Ursule’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 Resistance. His son Édouard 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 bison hunters at Cypress Hills wrote a petition asking for a special Métis reserve of land. They requested a re-opening of the bison hunt between November 14th and February 15th 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.

**Laframboise, William.** (b. 1853)

William Laframboise was born in March of 1853, the son of Francois Laframboise and Marie Trottier. He married Marie Rose Wells, the daughter of Edouard Wells and Isabelle McGillis, then married Catherine Berger, the daughter of Pierre Berger and Judith Wilkie on May 10, 1881 at St. Peter’s mission. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880. Both his brother-in-law Edouard Wells and future father-in-law Pierre Berger signed Riel’s petition for a reserve.

**La France, Joseph.** (1707-1745)

La France was born at St. Joseph River near Michilmackinac, the son of a French fur-trader and a Saulteaux woman. He was sent to Quebec for his education then became a trader working with his father and had a varied and extensive training. He travelled down the Mississippi as far as the mouth of the Missouri River.

In 1739, having been refused a license to trade on the grounds that he had been selling liquor to the Indians, he decided to align himself with the English traders at Hudson Bay. Thus, he travelled there following the route through Lake of the Woods, the Winnipeg River and Lake Winnipeg.

La France wintered in 1740–41 in the Lake Winnipeg region. In 1741–42 he wintered further west and north in the region of Lake Winnipegosis and the lower Saskatchewan River. From there he reached York Factory via the Hayes River in 1742. He was traveling with a large band of Indians to trade furs.

La France was sent to England later in 1742. In London he met Arthur Dobbs. La France supplied crude maps as well as much information concerning the geography and demographics of the region as they British were seeking information on a north-west passage. He recommended that the HBC meet growing French competition in the west as it was rapidly developing through the efforts of the La Vérendryes.

Reference:

Tanner, Helen Hornbeck, “The Career of Joseph LaFrance: *Coureur de Bois* in the Upper Great Lakes.” In *The Fur Trade Revisited: Selected Papers of the Sixth North American Fur Trade Conference*, J.S. Brown et al (Eds.) East Lansing, Michigan: Michigan State University Press, 1994: 171-188.

**Lafreniere, Jean Baptiste.** (1828)

Jean Baptiste was a participant in the battle that took place between a Metis 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.

Jean Baptiste was born at SFX, the son of Antoine Lafreniere and Marie Versaille. He married Ursule St. Germain, the daughter of Francois St. Germain and Louise Morand in 1849 at SFX.

**Lagimodière, Elzéar.** (1838-1916)

Elzéar was born on March 3, 1838 in St. Boniface, the son of Jean-Baptiste “Laprairie” Lagimodière and Marie Harrison (the daughter of Louis Thomas Harrison and Josephite (Cree). Elzéar Lagimodière married Sarah Goulet, the daughter of Alexis Goulet and Josephite Severight in 1858. Elzéar died on March 11, 1916 in Lorette, Manitoba. They resided for some time in St. Boniface before moving to Lorette. They had the following children:

- William, b. 1858, married Lucie Alexandrine Genthon. William went on to become a M.L.A. (1888-1907).
- Marie Virginie, b. 1861.
- Achille, b. August 1863, died September 1863.
- Roger, b. October 1864, died March 1866.
- Joseph, b. 1867.
- Lucie, b. 1869, died 1870.
- Anne, b. 1872.
- Marie Isabelle, b. 1874.

Elzéar and Sarah also raised over 30 orphans, most notably, Coucome Charlotte and Johnny le Sioux



On 26 January 1887, approximately one hundred parishioners presented him with a portrait (above) by painter and sculptor Constantin Tauffenbach. Elzéar Lagimodière was an active participant in the 1870 events, one of the founders of the Union nationale metisse de Saint-Joseph and first mayor of Tache Municipality.

Lagimodière participated in the Métis Resistance at Red River in 1869-70, and was a member of the court martial which condemned to death Thomas Scott, prisoner of Riel’s Provisional Government, on March 3rd 1870. Scott was executed by firing squad the following day. Lagimodière and his brother-in-law, Elzéar Goulet, were allegedly responsible for disposing of Scott’s body. He was tried for Scott’s murder along with Ambroise Lépine, but was acquitted. From 1880 to 1884, he was Reeve of the

municipality of Lorette. His son William was elected as a Manitoba MLA.

Lagimodière was among the first settlers at La Petite Pointe des Chênes (Lorette), where he farmed and worked as a freighter on the cart brigades from Fort Garry to St. Paul. In May 1874, he was arrested at his home for his role in the Scott affair, but was released because he had voted against the execution and had offered to escort the prisoner out of the country. He was later elected first reeve of the Rural Municipality of Taché and was a very active member of his community.



Elzéar was the 2<sup>nd</sup> Vice President of L'Association St. Jean Baptiste du Manitoba and a school trustee in 1870 and 1872. In 1880 he was the Reeve of Tache, R.M. and again in 1890. He was the first farmer at Lorette, Manitoba and had a large cattle herd. It was said that he would give new settlers a start by giving them two cattle to start their own herd. He also freighted to St. Paul, Minnesota from Red River.

### **Lagimodière, John.**

John is a great-grandson of Elzéar Lagimodière whose parents were Jean Baptiste Lagimodière Jr. and Marie (Harrison). In 1998, John established *Eagle Feather News* in Saskatoon, Saskatchewan. John also conducts educational workshops on Aboriginal culture and history through his Aboriginal Consulting Services company. John has a Bachelors Degree in Sociology from the University of Saskatchewan. He has also worked for social services with at-risk youth.

### **Lagimodière, William. M.L.A. (1858-1930)**

William was born on 29 April 1858, son of Elzéar Lagimodiere and Sarah Goulet, and the great-grandson of Jean Baptiste Lagimodiere and Marie Anne Gaboury. He was educated at St. Boniface College and was appointed Secretary-Treasurer for the Rural Municipality of Tache in 1880. He took up farming in the Lorette area of Manitoba.

William served as the Secretary-Treasurer of the R.M. of Tache from 1880 to 1902. He was elected to the Manitoba Legislature in the 1888 general election, for the LaVerendrye constituency, serving a single term, then was elected again in 1900 and 1903.<sup>24</sup> In 1880, he married Lucie Alexandrine Genthon, the daughter of Joseph Genthon and Josephte Marion. They had three sons and five daughters. He died suddenly at his home in Lorette, Manitoba on 20 October 1930.

### **Lajimodiere, Denise K. (M.Ed, Ed.D)**

Denise Lajimodiere is a Métis professor, scholar, poet, artist, and dancer, and is currently an Assistant Professor, at the North Dakota State University School of Education. She was born on the Turtle Mountain Chippewa Cree Reservation in northern North Dakota where she is an enrolled band member. From the mid-1970s to 2004, she worked as a middle school teacher, Assistant Principal, and Principal in the Turtle

<sup>24</sup> MLA (1888-1892), MLA (1900-1903), MLA (1903-1907).

Mountain school system at Belcourt, North Dakota. She was the Associate Poet Laureate of North Dakota in 2005, and in 1997, was installed in the Making a Difference Honor Roll Award, by Heidi Heitkamp, North Dakota Attorney General. A long time jingle dress dancer, she enjoys travelling to Pow Wows throughout the U.S.

Denise Lajimodiere completed her doctorate in education in 2006 at the University of North Dakota, Grand Forks. Her dissertation was *Ogichida Ikwe: Native Females and Their Paths to Leadership*. She completed her M.Ed at the same university in 1996.

Denise Lajimodiere has strong ties to the Métis families involved in the 1885 Northwest Resistance. “My grandfathers on my mother’s side—Plante, Azure, Peltier all fought at Batoche. My Lajimodiere grandfathers were split [between] those not wanting to fight and those that did. So, I never heard stories from them, only from my mother’s side of the family. They would sing wonderful songs in French about Riel.”

Denise Lajimodiere is a participating artist in the *Walking With Our Sisters* project.

### **Laliberte, Connie.**

Connie Laliberte, a Metis woman, was the first Aboriginal woman to lead a team to victory in the Ladies World Curling Championship in 1984. Connie Laliberte and her curling team of Chris (Pidzarko-More) Scalena, Corinne Laliberte, and Janet Laliberte-Arnott were inducted into the Manitoba



Connie Laliberte and her team mates Chris (Pidzarko- More) Scalena, Corinne Laliberte, and Janet Laliberte-Arnott

Sports Hall of Fame in 1984. It was their collective effort during the 1983—1984 curling season that earned them the Hall of Fame nomination. Skipped by Connie Laliberte, the team swept through every challenge it faced, won its district in December, the Manitoba championship in February, the Canadian final less than one month later, and the world title in Perth, Scotland at the end of March, and in the process became the first Manitoba and only second Canadian team to win a world title. Connie and her sisters

Corinne and Janet, all learned their craft from their mother, Jean Laliberte who was a Curl Canada instructor.

In 1976, just eighteen months after she began playing, Laliberte earned her first provincial title, playing lead for Patti Vande. She repeated that feat the following year and was a runner-up in 1979 as a third for Laura Rance. In 1980, Laliberte made the transition to lead in the women’s ranks when, as lead for Donna Brownridge, she added a third provincial title to her collection. The following year, Laliberte skipped her own team, which included her twin sister Corinne and older sister Janet, and qualified for the provincial championship, a feat that she repeated from 1982-84. Although 1984 marked her first world title, it was her fourth Canadian championship and sixth provincial title.

Connie Laliberte was inducted into the Canadian Curling Hall of Fame in 2000 and subsequently retired from competitive curling.

Reference:

Sport Manitoba: Manitoba Sports Hall of Fame.

**Laliberte, Rick, M.P.** (b. 1958)

Rick Laliberte was born at Ile-à-la-Croix, Saskatchewan on September 13, 1958. He was first elected to the House of Commons from the Churchill River riding in 1997. He was re-elected in 2000, then defeated in the 2004 election.

**Laliberte, Ronald F. Ph. D.**

Ron is a Métis professor of Native Studies at the University of Saskatchewan. Professor Ron Laliberte is originally from Prince Albert, Saskatchewan. During the early 1970s, he moved to Saskatoon where he attended the University of Saskatchewan. He received his undergraduate and Master's degrees in Sociology in 1987 and 1994 respectively from Saskatchewan. After a term position and tenure-track position, in 1998 he became a tenured faculty in the Department of Native Studies. He completed his doctorate degree in the Department of Sociology at the University of Calgary in 2007. His dissertation research focused on the transition of the migrant labour force from Aboriginal to Mexican workers in southern Alberta's sugar beet industry. He was an editor of *Expressions in Canadian Native Studies* (2000). Professor Laliberte's research focus includes Aboriginal labour and Métis history.

**Lamarre, Seraphin.** (d. 1818):

Seraphim Lamarre was a Métis veteran of the War of 1812 where he fought on the British side and the Battle of Seven Oaks where he was implicated in assisting Cuthbert Grant after the fact.

Seraphin Lamarre was a NWC clerk and interpreter. He was first stationed at Duluth then was an ensign in the regiment of voyageurs during the War of 1812, then was named Major of the Indian tribes and conquered lands, after the surrender of Michilimachinac. From there he was assigned to Red River.

He was at Fort Gibraltar with a number of men who attacked Fort Douglas on June 11, 1815. He and others then burnt down the abandoned houses of the Selkirk Settlers. After the battle of Seven Oaks, he was informed that wild animals were disturbing the poorly buried bodies of the HBC men and he sent two men to properly bury the remains.

On October 1818 he was brought to York to stand trial for aiding the Métis after the battle of Seven Oaks. He died before the trial took place.

**Lambert, Claude.** (b. 1945)

Claude Lambert, a St. Laurent, Manitoba native, started playing senior ball at 14 in St. Laurent, which had two senior teams at the time. In 1975 he joined Warren in Winnipeg Senior League. In seven inning games he had one with 17 strikeouts and another with 16. He was the winning pitcher in the All-star game and the winning pitcher over Quebec in national junior tournament in Winnipeg. Signed by Houston Astros, he played pro baseball in Bradenton, Fla., Salisbury, N.C., Lexington, Ky. Claude pitched

against Nolan Ryan. His professional career was cut short by torn rotator cuff. In 1968 he played outfield with St. Lazare in MSBL, won home-run crown, batting title, and was named to all-star team. In 1969 played with Transcona, representing Manitoba at first Canada Summer Games in Halifax. Returned to play several seasons with St. Laurent, who won several Interlake Senior League championships. Claude was inducted into the Manitoba Baseball Hall of Fame in 2002.

**Lambert, George Joseph.** (b. 1851)

George Lambert was born on March 14, 1851, the son of Antoine Lambert and Isabelle Houle. He married Rose de Lima Rainville, the daughter of Francois Rainville and Marguerite Belgarde. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**Lamirande, Alexandre.**

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

**Lamirande, Alexis.** (b. 1839)

Alexis was born December 5, 1839, the son of Louis Lamirande and Marguerite Danis. He married Marie Pilon. Alexis was a Metis farmer from St. Norbert. Riel imprisoned him in 1869.

**Lamoureux, Dale.**

Dale Lamoureux, from Grand Marais, Manitoba, served in the Canadian forces, PPCLI from 1958 to 1979 in the Belgian Congo, Syria, Israel, Egypt and West Germany (with NATO). On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty's reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

**Lamoureux, Marie-Antoinette (Lemaire).** (1886-1983)

Marie-Antoinette Lamoureux was born in Saint-Norbert, Manitoba in 1886, daughter of Hubert Lamoureux and Marguerite Jolibois. Her father, born in Saint-Jude, Quebec was the son of Louis Lamoureux having emigrated from France. Her mother, born in North Dakota was the daughter of a fur trader with the Hudson Bay Company.

- She belonged to a family of five (three boys two girls) Two of her brothers had died in their youth during the diphtheria epidemic of 1894.

- She was a descendant of Jean-Baptiste Lagimodiere's first family.

She began her studies at the Saint-François de Sales School in a Polish Community four miles south of Saint-Norbert. It was at this early age that she learns to speak both Polish and English. Eight years later she attended the Grey Nun Convent in Saint-Norbert.

Her father farmed land belonging to her maternal grandparents in St. Norbert where

she spent much of her youth. The family then moved to town where her father was a court bailiff and a policeman in Fort Garry. He also owned a restaurant and a billiards hall, which later became the Tourist Hotel.

In 1905 she entered Normal School in SaintBoniface on Masson Street presently situated near the motherhouse of the Oblate sisters. The director of this teacher training school at the time was Roger Goulet.

Her first teaching contract was with the same country school where she began her studies, SaintFrançois de Sales. She has fifty-two students who mainly of English, French-Canadian, Metis and Polish. Following this first two-year experience she then spent seven years teaching mainly Metis students at Laramie School in Saint-Adolph. She then became a school principal and the French teacher in a four-classroom school in Saint-Claude. This was followed by four years in Aubigny for the Provencher School Division. On November 28, 1917 she leaves the teaching profession to marry Paul Lemaire. Born in France, he was the son of Doctor Octave Lemaire of Saint-Norbert. They had three children; Jeanne, Marcelle and Henri. Her profound interest in education was not limited to her family. She was much involved as a school trustee for the Barkman School Division for eighteen years and as its secretary for twenty one years. It was with great pleasure that she took in many schoolteachers with whom she enjoyed sharing her experiences.

When her beloved husband Paul died in 1948 she returned to the profession she loved so very much. It was while teaching with the sisters of Misericordia in Saint-Norbert that she came up with the idea of establishing kinder grade classes in her home for two years. She was then hired as a professor of English at St. John's Ravenscourt for a year and a half. Following surgery, she lost sight of one eye; this prevented her from working full time. After her convalescence, she directed the first kindergarten at École du Précieux-Song (Then a private school) where she taught for fifteen years until her retirement in 1965.

Marie-Antoinette Lemaire received a number of tributes recognizing her untiring zeal of services throughout her lifetime. Marie-Antoinette Lemaire died on October 11, 1983. (Contributed by Gabriel Dufault.)

**Landry, Angélique (Dumont). (1827-1920)**

Angele was the daughter of Joseph Landry and Genevieve Lalonde. She was first married to Martin Jerome dit St. Matte (b. 1828) then married Isidore Dumont Sr. that made her Gabriel Dumont's stepmother. Angele was one of the heroines of the 1885 Resistance.

**Landry (Nault), Anastasie (1832-1914)**

Anastasie was the daughter of Joseph Landry and Geneviève Lalond. She married André Nault sometime before 1851. Anastasie was the mother of resistance activists Napoléon and Élie Nault. Her husband was present on October 11, 1869 when Riel and 18 Métis stopped the surveyors in St. Norbert. He died on December 17, 1924 at Fort Garry, Manitoba.

**Landry, Angélique (Dumont). (1827-1920)**

Angele was the daughter of Joseph Landry and Genevieve Lalonde. She was first married to Martin Jerome dit St. Matte (b. 1828) then married Isidore Dumont Sr. that made her Gabriel Dumont's stepmother. Angele was one of the heroines of the 1885

Resistance.

**Landry, Elie Pierre.** (b. 1835)

Pierre was the son of Joseph Landry and Genevieve Lalonde and younger brother of Angele Landry who married Isidore Dumont. Elie married Genevieve Bruneau. He was a member of Captain James Short's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche.

**Landry, Marie-Marguerite (Trottier).** Spouse, Michel Trottier, (1832-1885).

Marguerite is listed as Marguerite (Indian) Landry in the records. She married Michel sometime before 1877, she was his second wife. In 1876; Michel was issued Scrip # 57 (160 acres) under the Red Lake and Pembina Treaty. In 1878, Michel and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. This family had two children born at Crooked Lake and his wife was on the Treaty Pay list at the Duck Lake Agency. After Captain Boyer was killed, Michel Trottier was named to succeed him.<sup>25</sup> He fought and died on May 12, 1885 in the last battle of the 1885 Resistance at Batoche. He is buried at St. Antoine de Padoue Cemetery, Batoche.

**Langan (Lingan), Jean Baptiste.** (b. 1847)

Jean Baptiste, born July 30, 1842, was the son of Edouard Langan and Marguerite Larocque. Jean-Bapiste Langan and Angelique St Germain<sup>26</sup> were married on February 7, 1865 at St Francois Xavier, Manitoba.

Angelique St. Germain was born on October 1, 1849 at St. Francois Xavier, the daughter of Francois St. Germain (b.c. 1781) and Louise Morand. They went south from St. Francois Xavier and were part of the Turtle Mountain Band before moving north to the Duck Mountain, Boggy Creek area of Manitoba. Francois, Joseph, Francois Jr., Michel and Diome Langan all signed the January 7, 1891 Little Shell Turtle Mountain Petition regarding reserve land.<sup>27</sup>

Children:

- Marie Rose, born January 17, 1867, she married Louis Napoleon Whitford.
- Elise, born September 28, 1869.
- Adele, born March 2, 1872.
- Melanie, born 04 03 1874
- Louisa, born July 8, 1876, she married Patrice Larocque
- Jean Baptiste, born c. 1877, he married Elizabeth Pelletier.
- Bibianne, born January 24, 1879.

All born in St Francois Xavier

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<sup>25</sup> SHM, p. 44.

<sup>26</sup> Her brother Etienne St. Germain (b.c. 1835) married Rose Langan sometime before 1870. He died January 15, 1875 at St. Francoise Xavier. Angelique's sister Philomene, born October 5, 1847 married Francois Langan on February 1, 1869 at St. Francois Xavier.

<sup>27</sup> Drafted by Pierre Laverdure, Henri Poitras and Charles Bottineau

A number of Langan's were enumerated as members of the Turtle Mountain Band in 1889.

- Francois Langan, (b. 1845) and wife Philomene, children; Francois, Joshua, La Rose, Elzear, Elize, Rose, and Isidore.
- Scrip affidavit for Langan, Francois; born: 1846; father: Edouard Langan (English); mother: Marguerite Larocque (Métis); claim no: 1311; scrip no: 10255; date of issue: Aug. 21, 1876; amount: \$160 = 19uu. File.
- Jean Baptiste Langan (b. 1847) and wife Angelique, children; Louisa, Vivian, Jean Baptiste, Patrice and Alex.
- Joseph Langan (b. 1857) and wife Marie, children; Veronique, and Joseph. Scrip Claim: Langan, Mary; address: St. John, North Dakota; claim no. 1676; born: 8 Nov., 1879 at Rock Lake; father: Joseph Langan (Métis); mother: Marie Flammand (Métis); file ref. 15386A. 19uu. File.
- Margaret Langan (b. 1829) widow.
- Michel Langan (b. 1853) and wife Marie (Richard), children; Victoria, Vital, Marie Rose, Pauline, Joseph, Gabriel, and Patrice.
- Scrip affidavit for Langan, Michel; born: 1854; father: Edouard Langan (Canadian); mother: Marguerite Larocque = 19uu. File.
- Scrip Claim: Langan, Vital; address: St. John, North Dakota; claim no. 1016; born: 4 June, 1876 at Qu'Appelle; father: Michel Langan (Métis); mother: Mary Richard (Métis); married: 1900 at St. John to Liza St Germain; scrip cert.: form E, no. 3171.
- Scrip affidavit for Langan, Angelique; born: 1850; wife of Jean Baptiste Langan; father: Francois St. Germain (French Canadian); mother: Louise Saucier (Métis); claim no: 1313; scrip no: 10257; date of issue: Aug. 21, 1876; amount: \$160.

### **Langé (Langer), Jean Baptiste. (b. 1850)**

Jean Baptiste Langer was the son of Antoine Langer and Louise Collin. He married Justine Malaterre, the daughter of Alexis Malaterre and Marguerite Ward at Lebrét in 1876. He was a member of the Turtle Mountain Band. He was one of the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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.

### **Langlade, Charles Michel de. (1729-1802)**

Langlade was born in May 1729 at Mackinac, Michigan, the son of Augustin Mouet de Moras *dit* Langlade, a French fur trader at Michilimackinac, and Domitilde, an Ottawa woman. His mother was the sister of Nissowaquet, an Ottawa Chief who was called La Fourche by the French.

Charles was educated by the Jesuits at Mackinac and might have studied at Montreal as well. At the tender age of ten years, he began his military reputation by accompanying his uncle on a war party against the Chickasaw. This happened because La Fourche had dreamt that he would only succeed if he took his nephew with him. Langlade's father apparently moved a substantial part of his operation to La Baye (now Wisconsin) in 1746 after the Fox Wars. In his teens, Langlade received training in the French colonial forces.

During the late 1740s, tensions were rising between the French and English,

particularly in the Ohio Valley. After a run in with La Demoiselle, a pro-British chief, Langlade (already a cadet in French service) recruited his friend, Chief Pontiac, to mount a campaign against La Demoiselle. In June of 1762, they attacked with 250 Ottawa and Chippewa warriors, torched the village and killed La Demoiselle and an English trader, after which they ate them. Governor Duquesne recommended to the French Foreign Minister that Langlade receive a reward of a 200 livres pension in recognition of his victory. He was also appointed as Indian Agent for the Western tribes.

In 1750, Charles married Agathe, an Ottawa woman. They had a son, Charles Jr., before Charles left this relationship. In 1754, Langlade remarried to Charlotte Bourassa the daughter of a prominent Montreal family.

During the Seven Year's War, Langlade was a fierce French partisan. In 1754, Governor Duquesne asked Langlade to raise an Indian army to defend Fort Duquesne. He joined Contrecoeur, the fort commander, with Pontiac and a force of 637 Indians. They defeated General Edward Braddock and the British who attempted to fight them on unfavourable ground. Although the British had a further 1,000 troops in reserve, Braddock was killed and his forces routed. Although Langlade was not the ranking French officer, he was credited with the success. He fought in many more battles, was promoted to second officer in 1757 and fought in 1759 in the Battle of the Plains of Abraham where two of his brothers were killed. After the French surrendered, his commanding officer wanted him to go to France. However, he did not wish to leave the fur trade, so he took an oath of allegiance to the British. In 1761, he was made superintendent of the Indians for the Green Bay division and made a commander of the local militia. When the Revolutionary War broke out, Langlade fought with the British.

In the end, Langlade has been alternately viewed as a mercenary or as a "Father of Wisconsin," although he died long before Wisconsin became a state in 1848. As a Metis occupying the "middle ground," he would not have been happy with the loss of life style that occurred as the Yankees moved west.

### *Reference*

Sandra J. Zipperer, "Sieur Charles Michel de Langlade: Lost Cause, Lost Culture," *Voyageur, Historical Review of Brown County and Northeast Wisconsin*, Winter/Spring, 1999.

### **Langlade, Charles Jr. (b. 1750)**

Charles Langlade Jr. was the son of Charles Langlade Sr. and his Ottawa wife, "Oo-la-te". This Metis was educated in Montréal, and became an Indian trader and interpreter. He was first employed in the latter capacity in 1782; and having been made ensign in the British Indian department, migrated to St. Joseph's Island with the garrison in 1796. There he was chosen in 1799 as official interpreter, to succeed Lamethe. He aided in the re-capture of Mackinac by the British in 1812, and in the repulse of the Americans in 1814. Charles married Angelique and they had two children, Charles born April 19, 1785; and Marie Angelique born 1796. After the war he retired to Drummond Island, and probably died there.

### **Langlade, Louis**

Louis was the Metis son of Charles Langlade and his Ottawa wife Angelique. His

father was a famous military figure and sometimes called the “Father of Wisconsin” although he died long before Wisconsin became a state. Louis Langlade served at the Battle of Butlers Farm, a plaque at this battle site has an inscription that reads "On the 8th of July, 1813, an outpost of the invading force, encamped near Fort George, was defeated by a band of Six Nations and Western Indians led by Chiefs John Norton and Blackbird and interpreters Michel Brisebois, Louis Langlade and Barnet Lyons. William Wood stated, “Louis Langlade, Noel Annance and Bertlet Lyons, of the Indian Department, were in the action of the 26th and in the affair of the 28th. Their conduct throughout was highly meritorious.”

**Langstaff, Laura.**

Laura is a Metis singer-songwriter of contemporary folk music in the ballad tradition. Laura Langstaff's music is a reflection of the Metis music born of the marriage of two cultures. Laura writes her songs in the ballad tradition of Pierre Falcon, an artistic icon to the Metis. While she has composed music for the past 30 years, it was only within the last ten years, that Laura began sharing her music with more than her family and her immediate Metis community. While public performances until now have been rare, Laura's list of accomplishments is impressive.

In July 1997, Laura performed with an Aboriginal women's vocal ensemble who performed her compositions at Carnegie Hall. She shared a stage with VALDI, Tom Jackson, and Sarah MacLachlin. In August 1999, Laura was Sarah's guest and performed for two days at the Toronto stop of Lillith Fair.

To make her music available to many, Laura as a Canada Council sponsored artist, recorded a small selection of her music in "Summer Sage", released in September 2002.

Laura Langstaff is a Saskatchewan born Metis singer and songwriter. Laura's music is characterized by haunting melodies and lyrics articulating Metis cultural icons and symbols. Original compositions such as Summersage (a prayer song), Mistasini (medicine of the mountain), One Voice (emphasizing unity), and ballad, Brood Ye Black Hills, have captivated audiences across North America. In 1994 Laura Langstaff co-wrote and recorded Coming Home for the documentary film Batoche One More Time, produced and directed by Marjorie Beaucage. (Contributed by Jennifer Brown.)

**LaPierre, Ambroise. (b. 1855)**

Ambroise La Pierre was the son of Antoine LaPierre and Catherine Gagnon. This family appears on the Pembina Census of 1850. Ambroise married Adelaide Rocheblave, the daughter of Thomas Rocheblav and Therese Desmarais in 1879 at St. Peter's Mission, Montana. He was one of the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Lapierre dit Marsant, Antoine (b. 1784)**

Antoine Lapierre (Quebec), born September 17, 1784 married Louise Machegone, the daughter of Misassis Machegone and Mayakameyom “according to the custom of the country” sometime before 1818. Later, they were married formally at St. Boniface on

April 17, 1833. He subsequently married Betsy (Cree) in 1856 at St. Francois Xavier. Antoine died on Maqy 29, 1864 at St. Francois Xavier. Alternastely he was known as Antoine Mercan and Antoine Marsan. The children of Antoine and Louise were:

- Antoine Jr., born circa 1818. He married Catherine Gagnon, he daughter of Joseph Gagnon and Josephte Lapierre. They were enumerated in the 1850 Pembina Census as Family # 92. Antoine Lapierre had been an employee of the Hudson's Bay Co. and had worked as a fisherman from 1825-28 and as a labourer from 1829-43. He had become a buffalo hunter on the prairies of the west The children of Antoine Jr. and Catherine Gagnon were:
  1. Catherine Louise, born 1836, she married Joseph Houle.
  2. Pierre, born 1838 in St. Boniface.
  3. Isabelle, born 1843, married Norbert Assinibloine dit Delorme.
  4. Jean Lapierre was born on December 6, 1845 at St. Francois Xavier, He married Marie Landry, the daughter of Louis Landry and Isabelle Chalifoux on August 28, 1865 at St. Francois Xavier. They had four children Pascal, Jacob Robert, Moses, and Elizabeth. The latter two children were baptized at Sun River, Montana. John and his brother Francois accompanied Louis Riel from St. Peter's Mission to Batoche in 1884. John lost an arm in the fighting.<sup>28</sup>
  5. Moise, born 1848 at St. Francois Xavier, married Angelique Parenteau, the daughter of Joseph Parenteau and Suzanne Richard. Her brother Joseph Dodet Parenteau along with Gabriel Dumont were part of the original 1871 governing committee of St. Laurent on the South Saskatchewan River. Moise also signed the 1878 Cypress Hills Metis petition for a reserve.
  6. Francois Xavier was born on March 19, 1850 at Assumption Parish, Pembina. François married Marie Rose Swain, the daughter of James Swain (Swan) and Marie Arcand on March 25, 1979 at St. Peter's Mission, Montana. François and his brother John accompanied Louis Riel to Batoche in 1884 and participated in the Metis Resistance of 1885. Marie Rose's father and her uncle John also travelled to Batoche with Riel. Her uncle, John Swain, was killed in the fighting. Their children were Therese (b. 1878 at Cypress Hills) and Thaddeus, born 1896 at St. Peter's.<sup>29</sup>
  7. Domtille, born 1853, married Severe Desmarais.
  8. Ambroise, born 1855, Ambroise married Adelaide Rocheblave, the daughter of Thomas Rocheblav and Therese Desmarais in 1879 at St. Peter's Mission, Montana. He also signed the 1878 Cypress Hills Metis petition for a reserve.
  9. Clemence, born 1858, married Samuel Ford (Forque). Sam Forque was a Canadian Metis who moved to the Sun River area of Montana to run cattle

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<sup>28</sup> Art Lapierre, April 3, 1979, Oral History, Little Shell Band of Chippewa, p. 13.

<sup>29</sup> See also: Rosalyn R. LaPier, "'Between Hay and Grass': A Brief Examination of Two Métis Communities in Central Montana in the 1880s." In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 105-120.

for the American Fur company at Fort Benton. Samuel Ford was the son of Henry McCullough and Mary Louise Choquette. Sam changed his name to Ford. He had moved to the Sun River area to run cattle for the American Fur company out of Fort Benton in the 1860s. He married first to a Blackfoot widow, Ellen and in 1866 started their own ranch. She died two years later. He then married a Metis woman named Clementine Lapierre, whose family, along with many other Metis, had moved with their cattle to the Front Range in the 1860s. The couple were married on June 24, 1875 at St. Peter's Mission, Montana. They had five children together. Their home became a gathering place for the whole Metis community. A number of Clemence's siblings<sup>30</sup> lived along Ford Creek, west of what is now Augusta, Montana. Francois Xavier Lapierre, Clemence's older brother, was born on March 19, 1850. He married Marie rose Swain, the daughter of James Swain and Marie Arcand on March 25, 1879 at St. Peter's Mission. The LaPierre clan lived along the creek west of Augusta, Montana. Sam relocated his ranch to that area, now known as Ford Creek. The Ford and La Pierre clans were representative of the numerous Metis communities that formed along the Front Range from Augusta to Heart Butte. (With contributions by Nicholas Vrooman.)

10. Sara, born 1860, married Joseph Mousett Gariepy.
11. Matilda Domichell Lapierre, born May 06, 1859 in Pembina, North Dakota, married Severe Ameline, born circa 1837 in Chippewa Falls, Wisconsin, he died July 28, 1924 in Choteau, Montana. The children of Severe Ameline and Matilda Lapierre are:
  - Joseph Ameline, born circa 1872 in North Battleford; married (1) Annie Whitehouse; married (2) Maggie Della Collins August 28, 1897 in Teton Co., Montana.
  - Francois Ameline, born circa 1874 in North Battleford; died July 05, 1937; married Angeline Thomas April 15, 1923; born November 05, 1865 in Pembina, North Dakota; died October 27, 1946 in Yakima, Washington.
  - Frezine Ameline, born circa. 1874 in North Battlefield, Saskatchewan; died September 22, 1929 in South Fork, Teton Co., Montana; married Joseph Bruneau circa 1888 in St Peter's Mission on Sun River, Montana.
  - Mary Rose Ameline, born circa 1875 in Cypress Hills, Montana; married Alex Belcourt January 17, 1897 in Teton Co., Montana; born circa 1871 in Canada; died December 03, 1918.
  - Norman Ameline, born circa 1876 in North Battleford; died November 29, 1930 in Choteau, Montana.
  - Isadore Ameline, born circa 1884 in Lewistown, Montana; died in Helena, Montana; married Julia Deschon February 14, 1908 in Choteau, Teton Co., Montana; born circa 1889 in Dupuyer, Teton Co., Montana.

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<sup>30</sup> Jean and wife Marie Landry; Moise and wife Angelique Parenteau, Ambroise and wife Adelaide Rocheblanc; and Euphrosine.

-Alfred Ameline, born January 08, 1886 in Haystack Butte, Lewis and Clack Co., Montana; died August 10, 1958 in Choteau, Teton Co., Montana; married Catherine Rose Pambrun 1909 in Missoula, Montana; born October 16, 1894 in Malta, Montana; died October 14, 1963 in Roosevelt, Montana.

-William Henry Ameline, born January 31, 1889 in Choteau, Montana; died December 01, 1939 in Choteau, Teton Co., Montana; married Victoria Swan December 30, 1909 in Choteau, Teton Co., Montana; born March 04, 1897 in Montana; died June 09, 1972 in Helena, Lewis & Clark, Montana.

-Louis Carl Ameline, born circa 1891; died February 28, 1964 in Cascade, Cascade, Montana; married Alice Ursula Monroe.

-Louise Ameline, born June 10, 1892 in Teton Canyon, Montana; died December 02, 1964 in Missoula, Montana; married (1) Barney McKinzey; married (2) Alexander St Germaine October 23, 1908 in Teton Co., Montana; born circa 1883 in Teton Canyon, Teton, Montana.

- Marie, born 1820, married Seraphim Emond.
- Louise, born 1830, married Jean Baptiste Malaterre, then Joseph McLeod, then James Treston. Jean Baptiste Malaterre Jr., 1815-1851, was the son of Jean Baptiste Malaterre Sr. (b. 1781) and Angelique Adam.<sup>31</sup> Jean Baptiste was first married to Therese Comtois, the daughter of Jean Baptiste Comtois and Angelique Vallee in 1839 at SFX. They had three children. Therese died after giving birth to their third child in January 1846. He then married Louise Marchand dite Lapierre, the daughter of Antoine Marsant dit Lapierre and Louise Machegone in 1850 at SFX. They had a daughter Marie, born March 25, 1851. Jean Baptiste was killed at the Battle of the Grand Coteau on July 13, 1851 and reportedly buried either at the site of the battle or along the Sheyenne River. Jean Baptiste Malaterre's youngest sister Marie born March 31, 1839 was the mother of Marguerite Belhumeur dit Monet, the wife of Louis Riel.
- Joseph, born 1832 at St. James, he married Therese Roy then married Charlotte Negre Rouge.
- Euphrosine, born 1832 in St. Boniface, married Louis Malaterre. Louis Malaterre, was born on September 28, 1834, the son of Jean Baptiste Malaterre and Angelique Adam. He was a Turtle Mountain Band member. He married Euphrosine Lapierre in 1853 at St. Francois Xavier. Louis died at Great Falls, Montana, June 25, 1895. On September 7, 1876, Louis and the Metis at Fort Walsh submitted a petition, on behalf of the Metis of the four districts of Assiniboia to join Treaty 4. He also signed the 1878 Cypress Hills Metis petition for a reserve.

### **Lapierre, Antoine Jr.** (b.c. 1818)

Antoine Lapierre Jr., was born circa 1818 the son of Antoine Lapierre (Quebec), born September 17, 1784 and Louise Machegone, the daughter of Misassis Machegone

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<sup>31</sup> Likely the daughter of Jean Baptiste Adam and Josephite "Montagnaise." Her brother Joseph Adam (b. 1792 at Red River) was employed with the HBC as a mail carrier. He lived in St. Norbert.

and Mayakameyom. Antoine Lapierre Jr. married Catherine Gagnon, he daughter of Joseph Gagnon and Josephte Lapierre. They were enumerated in the 1850 Pembina Census as Family # 92. Antoine Lapierre had been an employee of the Hudson's Bay Co. and had worked as a fisherman from 1825-28 and as a labourer from 1829-43. He had become a buffalo hunter on the prairies of the west. The children of Antoine Jr. and Catherine Gagnon were:

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7. Domtille, born 1853, married Severe Desmarais.
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9. Clemence, born 1858, married Samuel Ford (Forque). Sam Forque was a Canadian Metis who moved to the Sun River area of Montana to run cattle for the American Fur company at Fort Benton. Samuel Ford was the son of Henry McCullough and Mary Louise Choquette. Sam changed his name to Ford. He had moved to the Sun River area to run cattle for the American Fur company out of Fort Benton in the 1860s. He married first

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<sup>32</sup> Art Lapierre, April 3, 1979, Oral History, Little Shell Band of Chippewa, p. 13.

<sup>33</sup> See also: Rosalyn R. LaPier, "'Between Hay and Grass': A Brief Examination of Two Métis Communities in Central Montana in the 1880s." In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 105-120.

to a Blackfoot widow, Ellen and in 1866 started their own ranch. She died two years later. He then married a Metis woman named Clementine Lapierre, whose family, along with many other Metis, had moved with their cattle to the Front Range in the 1860s. The couple were married on June 24, 1875 at St. Peter's Mission, Montana. They had five children together. Their home became a gathering place for the whole Metis community. A number of Clemence's siblings<sup>34</sup> lived along Ford Creek, west of what is now Augusta, Montana. Francois Xavier Lapierre, Clemence's older brother, was born on March 19, 1850. He married Marie rose Swain, the daughter of James Swain and Marie Arcand on March 25, 1879 at St. Peter's Mission. The LaPierre clan lived along the creek west of Augusta, Montana. Sam relocated his ranch to that area, now known as Ford Creek. The Ford and La Pierre clans were representative of the numerous Metis communities that formed along the Front Range from Augusta to Heart Butte. (With contributions by Nicholas Vrooman.)

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  - Joseph Ameline, born circa 1872 in North Battleford; married (1) Annie Whitehouse; married (2) Maggie Della Collins August 28, 1897 in Teton Co., Montana.
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  - Frezine Ameline, born circa. 1874 in North Battlefield, Saskatchewan; died September 22, 1929 in South Fork, Teton Co., Montana; married Joseph Bruneau circa 1888 in St Peter's Mission on Sun River, Montana.
  - Mary Rose Ameline, born circa 1875 in Cypress Hills, Montana; married Alex Belcourt January 17, 1897 in Teton Co., Montana; born circa 1871 in Canada; died December 03, 1918.
  - Norman Ameline, born circa 1876 in North Battleford; died November 29, 1930 in Choteau, Montana.
  - Isadore Ameline, born circa 1884 in Lewistown, Montana; died in Helena, Montana; married Julia Deschon February 14, 1908 in Choteau, Teton Co., Montana; born circa 1889 in Dupuyer, Teton Co., Montana.
  - Alfred Ameline, born January 08, 1886 in Haystack Butte, Lewis and Clack Co., Montana; died August 10, 1958 in Choteau, Teton Co., Montana; married Catherine Rose Pambrun 1909 in Missoula,

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<sup>34</sup> Jean and wife Marie Landry; Moise and wife Angelique Parenteau, Ambroise and wife Adelaide Rocheblanc; and Euphrosine.

Montana; born October 16, 1894 in Malta, Montana; died October 14, 1963 in Roosevelt, Montana.

-William Henry Ameline, born January 31, 1889 in Choteau, Montana; died December 01, 1939 in Choteau, Teton Co., Montana; married Victoria Swan December 30, 1909 in Choteau, Teton Co., Montana; born March 04, 1897 in Montana; died June 09, 1972 in Helena, Lewis & Clark, Montana.

-Louis Carl Ameline, born circa 1891; died February 28, 1964 in Cascade, Cascade, Montana; married Alice Ursula Monroe.

-Louise Ameline, born June 10, 1892 in Teton Canyon, Montana; died December 02, 1964 in Missoula, Montana; married (1) Barney McKinzey; married (2) Alexander St Germaine October 23, 1908 in Teton Co., Montana; born circa 1883 in Teton Canyon, Teton, Montana.

**LaPier, Arthur Baptiste. (b. 1905)**

Arthur was the son of Francois Xavier Lapierre (b. 1850) and Marie Rose Swain, the daughter of James Swain and Marie Arcand. His parents were married on March 25, 1879 at St. Peters, Montana.

Arthur Baptiste LaPier, the great-grandson of Antoine LaPierre was born at Ford Creek in 1905 and raised in the Dearborn Canyon. His first languages were French and Cree. He learned the old Métis music and songs from his grandmother Mary Rose (Swain) LaPier and began playing the fiddle when he was twelve. When Art turned 15 in 1920, Frank (formerly Francois) LaPier gave his grandson the fiddle he had brought with him to Montana. It was a fiddle that Francois played at dances at St. Peter's Mission during the 1870's and later at Ford Creek and the Dearborn.<sup>35</sup>

Family scrip;

LaPierre, Francois Xavier; heir to his deceased children; Genevieve, born: 2 June, 1883 at Cypress Hills; died: 1890 on the Prairie; Rosy, born: 13 Sept., 1885 near Cypress Hills; died: 1890 on the Prairie; address: Chateau, Montana; father: Francois Xavier LaPierre (Métis and deponent); mother: Marie Rose Swan (Métis); scrip cert.: form D, nos. 1410 and 1412; claim no. 1477.

Swain, Marie - Concerning her claim as a child - Address, Duck Lake - Born, 3 February, 1862 at St. François Xavier - Father, James Swain, (Métis) - Mother, Marie Arcand, (Métis) - Married, 1878 at Sun River to François Xavier Lapierre - Children living, three - Scrip for \$240 - Claim 1308.

Lapierre, John; address: Augusta, Montana; claim no. 1502; born: 15 Aug., 1881 between Cypress and Wood Mountain; father: Francois Lapierre (Métis); mother: Mary Rose Swan (Métis); scrip cert.: form C, no. 970.

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<sup>35</sup> Rosalyn R. LaPier. Metis life Along Montana's Front Range.

Landry, Therese; address: Augusta, Montana; claim no. 1416; born: Dec., 1878 at Cypress Hills; father: Francois Lapierre (Métis); mother: Marie Rose Swan (Métis)

**LaPier, François Xavier.** (b. 1850)

François was born at Pembina on March 19, 1850. His mother, Catherine Gagnon was from the Red River Settlement and his father Antoine was from Pembina. Antoine LaPierre had been an employee of the Hudson's Bay Co. and had worked as a fisherman from 1825-28 and as a labourer from 1829-43. He had become a hunter on the prairies of the west by the time François Xavier was born. François married Marie Rose Swain on March 25, 1879 at St. Peter's Mission in Montana.

See also: Rosalyn R. LaPier, "“Between Hay and Grass”: A Brief Examination of Two Métis Communities in Central Montana in the 1880s.” In William J. Furdell (Editor): *Proceedings of the University of Great Falls International Conference on the Métis People of Canada and the United States*. Great Falls, Montana: University of Great Falls, 1996: 105-120.

In this paper, LaPier gives an account of her great-great-grandfather François Xavier Lapier born in Montana in 1850. Her family's story illustrates various facets of Metis history and culture, and focuses on the Metis community at St. Peter's Mission, and on the Metis settlement on the South Fork of the Sun River. Oral family history is combined with traditional research to provide a description of Metis cultural, economic, and social history.

**LaPier, Jean.** (b. 1845)

Jean Lapierre was born on December 6, 1845 at St. Francois Xavier, the son of Antoine Lapierre and Catherine Gagnon. He married Marie Landry, the daughter of Louis Landry and Isabelle Chalifoux on August 28, 1865 at St. Francois Xavier. They had four children Pascal, Jacob Robert, Moses, and Elizabeth. The latter two children were baptized at Sun River, Montana. John and his brother Francois accompanied Louis Riel from St. Peter's Mission to Batocche in 1884.

**LaPierre, Moïse.** (b. 1848)

Moise La Pierre was the son of Antoine LaPierre and Catherine Gagnon. This family appears on the Pembina Census of 1850. Moise married Angelique Parenteau, the daughter of Joseph Parenteau and Suzanne “Crise” Richard in 1871 at Duck Lake. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Lapierre, Peter.** (d. 1883)

Peter Lapierre was a HBC employee who worked his way from apprentice labourer in 1846 to Trader and Interpreter in 1864-1869 at the Touchwood Hills Post, Swan River district. He was the son of Louis Lapierre a voyageur and HBC Postmaster. Isaac Cowie describes Louis as a French-Canadien postmaster after whom Lapierre House on the Porcupine Branch of the Yukon River was named. Lapierre acted as Cowie's interpreter with Loud Voice. Peter married Adelaide Boyer (b. 1826), the daughter of Baptiste Boyer

and Lizette Mainville, in 1849 at Fort Francis. Peter died on November 4, 1883.

Cowie describes him as a “brave, well set up, medium-sized man who loved the glorious sport of charging after buffalo.”<sup>36</sup>

Children:

- Thomas, born 1851 at Shoal River.
- Betsy, born 1857 at Touchwood Hills, married Toussaint Galarneau
- Euphrosine, born 1859 at Touchwood Hills.
- Marguerite, born 1861 at Shoal River, married Andrew Stephanson.
- Catherine, born 1864 on Shoal River.
- Adeleine, born 1876 at Swift Current.
- Flora, born 1867 at Touchwood Hills.
- Theophile, born 1871 at Macdonald Hills.
- Daniel, born 1873 at Fort Qu’Appelle, died 1875.
- Joseph
- Madeleine, born 1880 at Fort Qu’Appelle
- Pierre, born 1882 at Fort Qu’Appelle.

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

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

**Lapierre, Thomas.** (b. 1851)

Thomas, his father Pierre Lapierre and brothers Joseph and Theophile all signed the September 2, 1880 petition of the Metis of the Qu’Appelle Settlement to Governor Alexander Morris for land and hunting and trading rights.

Thomas was born in 1851 at Shoal River, the son of Peter Lapierre (b. 1827) who from 1864- 1869 was trader and interpreter at the Touchwood Hills HBC Post. During the Treaty negotiations at Fort Qu’Appelle he was an interpreter for Loud Voice and also

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<sup>36</sup> Isaac Cowie *The Company of Adventurers : A Narrative of Seven Years in the Service of the Hudson's Bay Company during 1867-1874*. Toronto: William Briggs, 1913: 299.

witnessed the Treaty. His mother was Adelaide Boyer (b. 1826). This was one of the Metis families arrested at Fort Belknap for hunting in Montana. November 24, 1878.

In his younger days Thomas drove a dog team for the HBC and transported bales of furs to various posts. He was also an interpreter and a guide as he spoke English, French, Michif, Saulteaux and Plains Cree. It is said that he once broke his leg out on a buffalo hunt and was left on the plains with supplies to wait for his leg to heal. During this time he became an excellent checker player, playing with visitors coming to check on his convalescence. Thomas used his Metis scrip to homestead at S.E. ¼ 18-28-15-W2nd at North Punnichy district in the Touchwood Hills area. In the winter he would sell willow pickets, and would trap. In harvesting season he would join the threshing gang in order to pay for his own threshing. He was distinctively attired in his Metis sash and moccasins. Tommy and his wife had no children but raised a motherless girl, Fanny Mayes and later adopted Lily Lapierre. Tommy died on February 23, 1939.

Lapierre, Thomas - Concerning his claim as a child - Address, Fort Qu'Appelle - Born, 1851 at Shoal River - Father, Peter Lapierre, (Métis) - Mother, Adelaide Lapierre, (Métis) - Scrip for 240 acres of land - Claim 10

No. 233 Form N. A.  
Department of the Interior, Canada.  
NORTH WEST HALF-BREED COMMISSION.  
Fort Qu'Appelle 19 Aug 1885  
This is to Certify that Thomas Lapierre  
a Half-Breed, has proved to the satisfaction of the Commission, that he will be eighteen years of age  
on the 19 day of Aug 1885 that he was residing in the North  
West Territories previous to the 15th day of July, 1870, and under Sub-Clause (B) of Clause 81  
of the Dominion Lands Act, 1888, and the Order in Council of the 80th March, 1885, is entitled  
at the date he becomes eighteen years of age, as recited above, to Scrip to the amount of  
240 acres.  
The Scrip called for by this Certificate, amounting to 240  
acres, redeemable in Dominion Lands open for ordinary Homestead and Pre-emption Entry, by the  
party in whose favor it is granted.  
Chairman of the Commission.

### Lapine, Garry. (1950)

Garry was born at Birtle, Manitoba. His father, Phillippe Lapine, gave him the family fiddle and encouraged his playing when he was less than ten years old. One of his greatest influences was Reg Bouvette who was also a close friend. Garry attends fiddling contests across Western Canada and records his tunes to preserve the Metis style and songs. He can be heard on the recently released CD, *Drops of Brandy* (Saskatoon: Gabriel Dumont Institute, 2001).

### Laplante, Antoine. (b. 1842)

Antoine was born in September of 1842, the son of Antoine Laplante and Josephte

Gagnon. He listed himself as a plains trader. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Laplante, Cuthbert.** (b. 1858)

Cuthbert was the son of Jean Baptiste Laplante and Angalique Paul. He married Elizabeth Piche and they eventually settled at Duck Lake. He was a member of Captain Bernard Paul’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche. Laplante, Jean Baptiste. (b. 1835)

Baptiste was the son of Jean Baptiste Laplante and Madeleine Desfond. He married Angelique Paul and they moved to the Batoche area from St. François Xavier. During the 1885 Resistance he was active in escorting and guarding prisoners.

**Laplante, Guillaume.** (b. 1865)

Guillaume was the son of Jean Baptiste Laplante and Angalique Paul. He married Marguerite Sansregret in 1884. He was a member of Captain Calixte Lafontaine’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Laplante, Jean Baptiste.** (b. 1835)

Baptiste was born circa 1835 at St. Boniface, the son of Jean Baptiste Laplante and Madeleine Desfond. His sister Adelaide was born on August 30, 1855 at St. Francois Xavier. She married Casimir Bouvier. Casimir “Was-sarh-kaish” Bouvier was born at St. Francois Xavier on February 13, 1848, the son of Antoine Bouvier and Genevieve Breland. Adelaide and Casimir were part of the Cypress Hills hunting brigade that signed a petition for a reserve in 1878. Casimir, known in Chippewa as Was-sarh-kaish, his wife Deliah and their eight children appear on the Turtle Mountain Band census for 1889. They eventually moved to San Clara, Manitoba.

Jean Baptiste married Angelique Paul, the daughter of Jean Baptiste Paul and Angelique Godon, in 1856 at St. Francois Xavier. They moved to the Batoche area from St. François Xavier. During the 1885 Resistance he was active in escorting and guarding prisoners. He is on Philippe Garnot’s list of Resistance participants as # 46.

Laplante later stated that he only served under conscription:

I was on a trip when the rebellion broke out to Troy [east of Fort Qu’Appelle] with freight for merchants at Batoche called Walters and Baker. I went no place else: after I delivered my freight I went home. I stayed home only one day, and a man named J.B. Deschamps came and looked for me. Deschamps had a gun, and said “he would take me by force” if I would not come, and “we will take all you have.” There were two of them both armed. They brought me to Batoche and said I must serve like the others.<sup>37</sup>

**LaPlante, Leah. (née Racine).**

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<sup>37</sup> Thomas White, CSP, Department of the Interior, 1887.

Leah LaPlante is a highly respected Metis politician from southwest Manitoba. She was born and raised in the Lake Metigoshe-Turtle Mountain area of Southern Manitoba. She became involved in the politics of the Manitoba Metis Federation in the 1970's and became the Local Chairperson in 1989. She has spent many years researching and studying Metis history. In 1997 she was elected as Vice-President of the Southwest Region of the MMF and moved to Brandon. She is presently in her fifth term and is still committed to the Metis people she represents. She has held many Provincial Portfolios over the years but has been the Minister of Education for the MMF and the Chair of the Louis Riel Institute since 2003. She sits on other Boards and committees related to the MMF as well as many in the larger community as she believes in being involved in making positive change as well as using every opportunity to learn something new and to always have a Metis voice at the table.

She has a passion for preserving and promoting Metis culture and heritage. In 2007, Leah LaPlante was Co-chair of the Canadian Conservation Institute *Preserving Aboriginal Heritage: Technical and Traditional Approaches Symposium*. In September 2007, about 400 people gathered in Ottawa for Symposium 2007 – Professional conservators and Elders, staff from cultural centres and museum managers, community leaders and students, curators and historians, and international experts from North and South America, Australia, Europe, and Africa came to share their expertise, experiences, stories, and commitment. About one-third of them were Indigenous peoples, mainly from Canada (First Nations, Métis, and Inuit). In 2001 she worked with the National Museum of Scotland on an exhibition called *Kildonan to Red River* which included the Metis story. Later she worked with the BBC on a documentary called *Highland Empire* which again captured the Scottish fur-trade story.

Leah has served in the following positions:

- Vice President, MMF Southwest Region
- Minister of Education, MMF
- Chair of the Board of the Louis Riel Institute
- Board of Louis Riel Capital Corporation
- University of Winnipeg Indigenous Advisory Circle
- Brandon University P.E.N.T. (Program for the Education of Native Teachers) Advisory Committee
- Brandon University Foundation Board

Leah received the *Ka Ni Kanichihk* Keeping the Fires Burning Award on June 14, 2012. This award honours *Okijida Ikwe* or “Big Hearted Women.” Big Hearted Women exemplify the seven sacred laws of honesty, courage, respect, humility, sharing, caring and love by sharing their knowledge, talents and experience to help keep their families and communities strong.

Leah is a great-granddaughter of Louis Lee Racine and Celina Morin. Louis Lee Racine, the fourth of the early Métis settlers in the Turtle Mountains, was born in Montreal in 1852. He lived there for only a few years before his family moved west. He met his wife, Celina Morin, in Beauford, North Dakota. They married in the late 1890s and had two children, Louis Jr. and Elizabeth, before moving to Turtle Mountain in 1908.

They claimed the southwest corner of section 10-1-22 and built a log home near Sharpe Lake (then known as Long Lake). Louis paid the taxes on their land by trapping muskrats which were worth only five cents apiece at that time. In the 1920s Celina suffered from an illness which eventually took her life. The family travelled back to Beauford to bury her at the place where she grew up, then returned to Turtle Mountain to live.

Leah's grandparents are Louis Racine Jr. and Alice Madeleine Godon (b. 1912). Alice was a descendent of Louis Godon who was a voyageur with Alexander Henry and the North West Company at Pembina and at Rat Portage before the NWC merged with the HBC. Louis had come with Alexandre Henry from La Pointe on Lake Superior. Louis had married "according to the custom of the country" Louise a Nakota (Assiniboine) woman. Louis Godon also received Halfbreed Scrip under the 1963-64 Red Lake and Pembina Chippewa Treaty.

**Goddon, Louis** [R.L. Scrip #362]

Minnesota Territorial Census, Pembina, 1850, family 42/42, born Red River Br., Hunter.

National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 362 issued April 21, 1874, under the authority of Secretarial Decision, April 18, 1874, delivered April 21, 1874

National Archives, RG 75, Entry 364, "Treaty of April 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 362, dated April 21, 1874, 160 Acres, delivered April 21, 1874, issued to Louis Goddon, delivered to Agt. Douglass

husband of: Gadon, Isabella (1820), born Red River Br.

issue: Gadon, Louis (1836), born Red River Br.

Gadon, Joseph (1838), born Red River Br.

Gadon, Marguritte (1840), born Red River Br.

Gadon, Cathrin (1843), born Red River Br.

Gadon, Gelbert (1846), born Red River Br.

Gadon, David (1849), born Red River Br.

References:

Conway, Mary. *The Lilley Family History: A Manitoba Métis Genealogy*. Winnipeg: Conamara Publications, 2002.

Turtle Mountain–Souris Plains Heritage Association. "Beginning of the Metigoshe Community." <http://vantagepoints.ca/>

**Laplante, Moïse.** (b. 1861)

Moïse was born at St. François Xavier, the son of Jean Baptiste Laplante and Angélique Paul. He married Nathalie Rose Gervais in 1882. He apparently joined his brothers in the 1885 Resistance. His name does not appear on the list of *dizaines* but he is on Phillipe Garnot's list.

**Laplante, Oliver. (b. 1829)**

A Pembina resident, Oliver was the son of Louis Laplante and Joseph LaPierre. He was one of the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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

Metis “reserve” land.

**Laplante, Toussaint.** (1856-1954)

Toussaint was the son of Jean Baptiste Laplante and Angelique Paul. He married Elise Gervais at St. François Xavier and they eventually settled at Batoche. He was a member of Captain Jonas Moureau’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He is on Philippe Garnot’s list of Resistance participants as # 45.

**LaPlante, Virginie (LaPlante)** (1874). Spouse Ambroise Gariépy (b.c. 1862).

Virginie LaPlante, born January 28, 1878, was the daughter of Jean Baptiste LaPlante and Angelique Paul. On January 26, 1892, at Batoche she married Ambroise Gariépy, the son of Philippe Gariépy and Rosalie Parenteau. He and his father were both active in the Resistance and are listed on Garnot’s list as #178 and 179. Virginie’s father and three brothers were involved in the Resistance

**Larence, Baptiste.** (b. 1841)

Baptiste was the son of Jean Baptiste Larence<sup>38</sup> (1785-1854) and Marguerite (Chippewa). They were enumerated in the 1850 Pembina Census as family #70. In 1850 they have children: Marie age 13, Baptiste age 9, Thomas age 7, and Genevieve age 4.

Baptiste married Josephte Jourdain born 1844 at Red Lake, the daughter of Pierre Jourdain<sup>39</sup>, born 1819 at Red Lake and his Chippewa wife Josette. Baptiste received scrip under the Red Lake and Pembina Chippewa Treaty. Baptiste, his wife, and children were members of “Nay ay tow ub’s” Band at Red Lake and were paid annuities.

NAME: Laurence, Baptiste [R.L. Scrip #72]

"HALFBREED"\_LAND\_SCRIP: National Archives, RG 75, Entry 363, "List of Persons to Whom Scrip was Issued under Red Lake & Pembina Treaties...." Halfbreed Scrip No. 72 [notation: "H 70"] issued FEB 12, 1873, under the authority of Secretarial Decision, JUN 12, 1872, delivered FEB 12, 1873

"HALFBREED"\_LAND\_SCRIP: National Archives, RG 75, Entry 364, "Treaty of APR 12, 1864, Red Lake and Pembina Half-Breeds," Scrip Stubs, Number 72 [checked],dated FEB 12, 1873, 160 Acres, delivered FEB 12, 1873, issued to Baptiste Laurence, delivered to Agent E.P. Smith

ANNUITY: MN Historical Society, Microfilm Series M-390 (Rolls 3 & 5),  
U.S. Office of Indian Affairs, Chippewa Annuity Rolls, 1841 - 1907:  
Red Lake Annuity Roll, 1878:772, male, age 37, payment witnessed by C.P. Allen and Paul H. Beaulieu, received OCT 6, 1878, his "x" mark, . . . \$ 68 paid  
[1878], listed with: Lorance, Josette (1838) [1878:773]

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<sup>38</sup> Jean Baptiste had daughter Genevieve (b. 1818) who married Pierre Bottineau. With Louise (Montagnaise) he had son Norbert Larence (b. 1821) who married Josephte Parenteau. With Marguerite he had Marie (b. 1837), Baptiste (b. 1841), Thomas (b. 1843) who married Helene Deschamps, and Genevieve (b. 1846).

<sup>39</sup> Pierre was the son of Jean Baptiste Jourdain and Marguerite Saskaihutewekkwé. Pierre, a voyageur, and Josephte appear as Family #158 on the 1850 Pembina Census.

Lorance, Margaret (1866) [1878:774]  
Lorance, Josette (1868) [1878:775]  
Lorance, Elizabeth (1870) [1878:776]  
(1872) Lorance, Sha-ne-abe [1878:777]  
(1874) Lorance, Mug-ge-dance [1878:778]  
Lorance, Bazil (1876) [1878:779]

NARA\_RG\_75, Series M-595, Films #243-245, 418-424 and 649-654, Red Lake BIA  
Enrollment, 1885:982 "Nay ay tow ub's Band" 1886:433; 1887:583  
grandfather of: Child\_born\_no\_name (1887) [1887]

CENSUS: Minnesota Chippewa Commission (1889-94); National Archives RG 75, Item  
105, Red Lake, 1889:514  
Item 105, Red Lake Signature Rolls, #184, his "X" mark

B.I.A.\_1934\_INDIAN\_REORGANIZATION\_ACT: I.R.A. Council "Red Lake Reservation  
Basic Roll," [10 Nov 1958], Resolution No. 70-60, [transcription by V. Rogers], Red Lake blood  
quantum ½.

### **Larance (Wiseman), Cecilia (1915-1983)**

Cecilia Larance was born on January 20, 1915 at Choteau County, Montana, the daughter of James Julian Larance (1881-1966) and Mabel Clementine Fellers. Clementine was the daughter of Franklin Fellers and Harriet June Gray. James Larance was the son of Basil Emilie Gariepy (b. 1855 at St. François Xavier).

Larance Jr. (b. in 1860 at St. Vital), the son of Basil Larance Sr. and Margaret Desjardins. James Larance was first married to Florence St. Germain (1883-1910), the daughter of Frederick St. Germain and Julia Courtepatte, in 1907. When Florence died, James was left with three young children: Gillis (b. 1901), Marie (b. 1907), and Annabelle Helen (b. 1910). James subsequently married Mabel Clementine Fellers on January 28, 1914 at Choteau, Montana.

Cecilia Larance married Albert Dale Wiseman (1896-1983) in 1931, and they lived in the Métis settlement in a canyon on the South Fork of the Teton River west of Choteau, Montana.

The South Fork of the Teton River was home to over 100 Métis, many are buried in the cemetery of the old community. Cecelia and Dale Wiseman's son Al (Alf) Wiseman and daughter-in-law Elaine (née Gray) 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 now owned by the Nature Conservancy. The surnames found in this cemetery are Bruno, Collins, Fellers, Gray, Larance, Parenteau, St. Germaine, and Talipson.

### **Larance, Gertrude (1895-1994)**

Gertrude Larance was a member of a girls' basketball team that was organized at Fort Shaw School in 1902. She was the team's "mascot." Gertrude "Gertie" Marie Larance was born on July 30, 1895, the Métis daughter of Albert Jackson LaRance and Elizabeth "Liza" St. Germain (b. c. 1873 in what is now Alberta), the daughter of Frederick St. Germain and Marguerite Courtepatte. Albert Jackson LaRance (b. 1867 at what is now Edmonton, Alberta) married Elizabeth St Germain on October 23, 1888 at St Peter's Mission, Montana.

In 1903, the Fort Shaw School team twice defeated the women's basketball team from Montana Agricultural College, once in Great Falls (36-to-9) and again in Bozeman (20-to-0). The Fort Shaw girls defeated nearly every high school and college girls' basketball team in the state, as well as several high school boys' teams. The team ended its first year as undisputed (if unofficial) state champion.

In 1904, school superintendent Fred Campbell agreed to send his girls' basketball team to the St. Louis World's Fair. To fund their trip, the team stopped at numerous points along the way to play exhibition games against other high school and college girls' teams. After each game, the girls donned traditional native ceremonial garb and charged a fee (50 cents) for a program of dance, music, and recitations.

Over the course of five months, more than three million fair-goers gaped at Native American students demonstrating their skills in domestic and industrial arts, drama, and music. However, the almost all-white audience devoted most of its fascination to ten Indian girls playing basketball, and between games, reciting Longfellow's "Hiawatha" in distinctive buckskin dresses.

Part of the United States' pavilion at the World's Fair was a Model Indian School. The girls lived and took classes at the school, and twice a week they held intra-squad exhibitions. The girls also agreed to take on all challengers. The girls departed from Fort Shaw on June 1, 1904. The 11 girls defeated every single team they played over the next five months, earning themselves the title "world champions."

Gertrude Larance married Guy Winifred Parker who was born on September 28, 1891 at Lame Deer, Montana.

References: Linda Peavy and Ursula Smith, "World Champions: The 1904 Girl's Basketball Team from Fort Shaw Indian Boarding School," *Montana: The Magazine of Western History*, Vol. 51, no. 4 (Winter 2001), 2-25, and Peavy and Smith, *Full-Court Quest: The Girls from Fort Shaw Indian School, Basketball Champions of the World*. Norman: University of Oklahoma Press, 2008.

**Larance, Madeleine (Parisien)** (b. 1849). Spouse, Elzéar Parisien, (b. 1849)

Madeleine was the daughter of Basile Larance and Agathe (Iroquois). She married Elzéar Parisien on August 22, 1870 at St. Boniface. They lived on the plains and wintered at St. Joseph, Wood Mountain and Batoche.

His land claim was for the lot he settled in 1875 in Tp. 43, Range 1. This claim was denied in 1884 because he had received American Scrip.<sup>40</sup>

**Larance, Norbert.** (1821-1893)

Norbert was born August 27, 1821, the son of Jean Baptiste Larance and Louise a Montagnaise Indian. He married Josephte Parenteau and they lived at Pembina then at St. Norbert. They had 12 children together. Norbert was superintendent of public works for the Council of Assiniboia and was appointed as Justice of the Peace by Riel's Provisional Government.

**Larance, Thomas. (b. 1843)**

Thomas Larance was the son of Jean Baptiste Larance and Marguerite (Chippewa).

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<sup>40</sup> W. M. Pearce, *Detailed Report upon All Claims to Land and the Right to Participate in the North-West Half-Breed Grant by Settlers Along the South Saskatchewan and Vicinity (Being the Settlements Commonly Known as St. Louis de Langevin, St. Laurent or Batoche and Duck Lake)*. Ottawa: Maclean, Roger & Co., 1886: 16.

His parents were enumerated in the Pembina Census of 1850 as family # 70 when Thomas was 7 years old. He married Helene Deschamps, the daughter of Joseph Deschamps and Josephte "Saulteuse". He received Half Breed Scrip #63 under the Red Lake and Pembina Treaty. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

**(Larence) Lawrence, Basile. (b. 1831)**

Basile was the son of Basile Larence (b. 1795) and Agathe Iroquois. Basile married Marguerite Desjardins before 1852 and they had twelve children. Basile signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

**Larivez, Paul. (b. 1865)**

Paul Desrivieres was born on April 4, 1865 at St. Francois Xavier, the son of Louis Lariviere and Marie Lambert. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Larivière, François. (b. 1854)**

François was the son of Louis Larivière<sup>41</sup> and Marie Lambert. He married Marie Delorme, the daughter of Jean Baptiste Delorme Jr. He was active in the 1885 Resistance and appears on Garnot's list of participants.

**Lariviere, George. (1909-2003)**

Shortly before his death on July 6, 2003, Métis Nation - Saskatchewan President Clem Chartier awarded the President's Award to George Lariviere of Beauval, Saskatchewan, during during the Métis Days celebrations at Ile-a-la-Crosse. George Lariviere received the award in recognition of his many contributions to the Métis community.

George Lariviere was raised by his grandparents in Sagamiak, a traditional Métis community about three miles up the river from Beauval. There he learned to speak Michif and Cree, and began his long life as a traditional resource user - trapping, and fishing. After the sudden death of both of his grandparents, George was taken in by the priests of the Beauval Indian Residential School where he went to school three days per week, learned French, and worked for the school for the rest of the week at their sawmill, bakery and laundry room. As an adult, George gained a fourth language, English, and participated in the rich economic opportunities in northwest Saskatchewan as a commercial fisherman, trapper, and logger. George Lariviere made the first road from Canoe Lake to Arsenault Lake, where he fished commercially, employing many local individuals, until the lands were closed for the establishment of the Primrose Lake Air Weapons Range and George was turned away. George Lariviere is the eldest member of the Primrose Lake Air Weapons Range Negotiations Committee who continues the

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<sup>41</sup> Louis Lariviere held HBC lot 323 at Red River. Francoise hadlot 796.

struggle to gain compensation for displacement from the Air Weapons Range lands and the loss of the economic livelihoods connected to those lands.

George Lariviere passed away at the age of 94 in the Ile-a-la-Crosse Hospital on July 6, 2003. He will be missed by many. (Contributed by Kathy Hodgson-Smith from an article she wrote for New Breed Magazine.)

**Larkman, Marion, MNO Senator.** (b. 1926)

Marion Larkman served in the Canadian Women's Army Corps during WWII from 1939 to the end of the war. On September 27, 2002 the Metis National Council awarded her the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty's reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton, recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

Senator Larkman serves on the Cultural Commission of the Metis Nation of Ontario and is the Chair of the Aboriginal Education Council at Trent University. Marion has been active with Metis organizations since the 1970s, she has retained her Ojibway language and is an expert on tracking, hunting, trapping and tanning.

**Larocque, Alexandre, Kar-kakim-mick.** (1846-1913)

Alexandre, also known as Kar-kakim-mick was born on November 13, 1846 at St. François Xavier, the son of Louis Larocque (1823-1890) and Judith Guilbault<sup>42</sup>, and the grandson of Oliver Larocque and Madeleine Piche. In 1868 Alexandre married Rose Trottier the daughter of Jean Baptiste Trottier and Louise Chalifoux. He subsequently married Rose Sayer, the daughter of Edouard Sayer and Madeleine Delorme on July 1, 1874 at St. Francois Xavier.<sup>43</sup> Edouard Sayer, born 1823, was the son of the famous Metis fur trader Guillaume Sayer. Sayer's trial for illegal trading in 1849 effectively established free trade for the Metis.<sup>44</sup> Alexandre Larocque died at San Clara, Manitoba in 1913.

Children of Alexandre and Rose:

- Moise, born January 28, 1877, died January 5, 1878 at SFX.
- Clemence, born December 13, 1880, married Alfred Paul.
- Veronique, born May 15, 1894 at St. John North Dakota, died 1934 at Birch River.

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<sup>42</sup> The daughter of Joseph Guilbault and Mary Anne (Nakoda). Scrip affidavit for Larocque, Judith; born: January 1827; wife of Louis Larocque; father: Joseph Guilbeault (French Canadian); mother: Marie Anne (Indian); claim no: 1266; scrip no: 10210; date of issue: August 21, 1876; amount: \$160.

<sup>43</sup> [Sayer, Marie Rose \(Daughter of Edward Sayer\) - Scrip number A 11293 - Amount 160.00\\$ - Certificate number C 400.](#) 1900/06/19-1900/08/29. File.

RG15-D-II-8-f. Volume/box number: 1398.

Textual material. [Access: Open]. Government.

Finding aid number: 15-24

Place of issue Fort Qu'Appelle - Applied on the E1/2 30-7-3 W5 00011105494

<sup>44</sup> See, L. Barkwell, "The Sayer Trial at Red River 1849" also on scribd.com.

Alexandre was a fur trader operating out of St. François Xavier. Eva Durnin, tells the following story:<sup>45</sup>

Every year Larocque and his wife, accompanied by Mr. and Mrs. Frank Langan and a Mr. and Mrs. St. Germaine travelled to a central location accessible for trade with a large number of Indians. At this site a log cabin was erected with a sod roof and plastered clay walls and floor. Windows were made of scraped buffalo hides transparent enough for light to filter through. Beds were bunks made of poles and logs, the mattresses stuffed with hay. The cabin was subdivided into three sections to accommodate the three families. Rose gave birth to her first infant in one of these shelters but the child died at four months of age. The men travelled by horseback to engage in fur trade with various Indian tribes. After trading had taken place a horse dragged a travois laden with furs back to the winter quarters.

In Spring the furs were packed into Red River carts and the families returned to their summer homes. The furs were delivered to Rose's paternal grandfather, Mr. [Guillaume] Sayer, in St. Boniface. The Hudson's Bay Company paid Mr. Sayer for the furs in bills of small denomination which remained in a wooden chest until he reimbursed Alex Larocque and his helpers.

Alex and Rose moved to a homestead at St. John, North Dakota in 1882, but they returned to Manitoba with their family in 1906.<sup>46</sup> Accompanied by the families of Frank Langan, Jack Bell and Mike Henry they travelled by wagon train a distance of about three hundred miles from St. John to San Clara, Manitoba. Three open hay racks carried all household effects. Rose Larocque and her three-year-old baby rode in a four-wheeled buggy with a waterproof top and removable side curtains. The daughter of Alex and Rose, Rose aged twenty-four and her cousin, "Besant Larocque" on horseback herded eighteen horses and forty cattle. Enroute the wagon train sojourned for two weeks to look over land prospects at Elphinstone, Manitoba.

In 1906 Alex and Rose took the homestead, fractional section 14, 29-29A in the unorganized territory of San Clara, Manitoba. There were only six families in this area at the time and the only roads were meandering trails. Alex practised mixed farming at this site until his death in 1913. Rose remained there until her death in 1948. Their daughter, Rose, married Thomas Wheeler in 1912. During their working years they farmed at Boggy Creek, San Clara and Happy Lake and for eighteen years they operated a post office and store at Boggy Creek. On their retirement they moved to a cottage at San Clara on the Larocque homestead. Rose died in 1969 and Thomas in 1972. Other descendents of the group who arrived in 1906 still live in the San Clara district.

**Larocque, Baptiste.** (b. 1801)

Baptiste was born in Rupert's Land. Baptiste married Louise Dease. He was one of

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<sup>45</sup> Eva Durnin, "Some Notes on a Pioneer Family – The Larocques of San Clara", *Manitoba Pageant*, Winter 1979, Vol. 24, No. 2.

<sup>46</sup> Their daughter Veronique Larocque was born at St. John N.D. on May 15, 1894.

the men along with Jean-Louis Riel, Pascal Bréland, Louis Battoche, Solomon Hamelin and Urbaine Delorme, among others, who in June of 1849 demanded that HBC Governor George Simpson remove Recorder Adam Thom from office. In the 1849 census, he is shown as owning a large farm (45 acres) and five Red River carts. He was evidently freighting as his purchases show up in Norman W. Kittson's accounts at Pembina in 1848.

**Larocque, Cyrille.** (1846-1898)

Cyrille was the son of Charles Larocque and Cécile Liberge. He married Isabelle Larance, the daughter of Basile Larance and Agathe (Iroquois). He was one of the men who, along with several cousins, manned the barricades on the La Salle River to prevent the entry of Canadian government officials in October of 1869.

**LaRocque, Emma.** (b. 1949)

Emma LaRocque is a Metis from northeastern Alberta, born in the small Metis community of Big Bay. She received her B.A. from Goshen College (Indiana) in 1973, an M.A. in Religion and Peace Studies (1976), an M.A. in History at the University of Manitoba and completed her Ph.D. in History and English at the same institution in 1999. Her widely read education monograph, *Defeathering the Indian* (Agincourt, Ontario: Book Society of Canada, 1975) was written out of her desire to reduce the violence done to Native students in the Canadian education system. This book is a major contribution to Aboriginal decolonization efforts. It contains three major sections; Native heritage and culture, stereotypes and myths about Native people, and media portrayals of Native people.

Since 1977, Emma has been a professor of Native Studies at the University of Manitoba. She is also a well-known poet. Her poetry has appeared in a number of anthologies such as: W.H. New (Editor): *Native Writers and Canadian Writing* (Vancouver: University of British Columbia Press, 1990: 132-152), Jeanne Perrault and Sylvia Vance (Editors) *Writing the Circle: Native Women of Western Canada*. (Norman, Oklahoma: University of Oklahoma Press, 1993: 136-148), and in Joan Turner (Editor): *Living the Changes*. (Winnipeg: University of Manitoba Press, 1990: 76-90). She was interviewed by Hartmut Lutz for the book *Contemporary Challenges: Conversations with Canadian Native Authors* (Saskatoon: Fifth House Publishers, 1991: 181-202).

*Reference*

Donovan, Kathleen. "Emma LaRocque," in Gretchen M. Bataille (Editor). *Native American Women: A Biographical Dictionary*. New York: Garland Publishing, 1993: 152-153.

**Larocque, Francois.** (b. 1847)

Francois was the son of Francois Larocque and Angelique Sayis (b. 1821). Francois married Marianne Patenaude in 1862. Francois signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

Larocque Jr., François - Concerning his claim as a head of family - Address, Victoria or Fort Pitt P.O. [Post Office] - Born 4th December, 1847 at Red River - (lives at Lac la Biche) - Father, François Larocque Sr., (Métis) - Mother, Angèlique Says, (Métis) - Married, July 20, 1862 to Marianne Patenaude - Children living, seven (names on declaration) - Scrip for \$160 - Claim 940

**Larocque, Jean Baptiste.** (b. 1840)

Baptiste was the eighth child of Charles Larocque and Catherine Macon. He married Louise Chartrand in 1862. He was a member of Captain Jonas Moureau's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

Larocque, Charles. (b. 1815)

Charles was second child of Charles Larocque and Catherine Macon. He married Cecile Laberge. They lived at St. Boniface and had nine children. Charles served on Riel's Red River Council in 1870.

**LaRocque, Jimmie.** (1927-2009)

Master Metis fiddler Jimmie LaRocque was the son of Patrice LaRoque<sup>47</sup> and Mary Priscilla Enno<sup>48</sup>. They farmed in the Dunsieith area. Jimmie's father and grandfather were also Michif fiddlers. He began to secretly learn to play on his father's fiddle at age five. After World War II, Jimmie was in the West Coast Grand Old Opry playing backup for Kitty Wells, Ray Price, and with Vassar Clements. He also played in San Francisco in 1997 for President Clinton. Because he didn't fly they paid his mileage out there. He asked them to bring Calvin Vollrath in to play, too."

Jimmie is featured on the album: *Wood That Sings: Indian Fiddle Music of the Americas*. Smithsonian Folkways, 1997. He plays "Road to Batoche" and "Big John McNeill"; a pair of competition-style fiddling cuts from Turtle Mountain. Jimmie LaRocque was also featured at *When They Awake* a Metis cultural festival at Helena, Montana in 1998.

See also:

"Jimmie LaRocque." *19<sup>th</sup> Annual Washington Irish Folk Festival*, Wolf Trap Farm, Vienna, Virginia: May 28, 1995: 39.

This article in the festival program profiles Michif fiddler Jimmie LaRocque, who was a featured performer at this festival. He was accompanied by guitarist/fiddler Gerry McIvor and "jigger" (step dancer) Kim Chartrand both from Winnipeg. He is from the Turtle Mountain Reservation near Belcourt, North Dakota.

Vrooman, Nicholas. "Métis Fiddle and Dance." *The 15<sup>th</sup> Cowboy Poetry Gathering*. Elko, Nevada: Western Folklife Center, January 1999: 8-10.

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<sup>47</sup> 1877-1949, born in St. Boniface, the son of Louis LaRocque and Marie Savoyard Berthelette; he moved to North Dakota in 1900 and to Turtle Mountain in 1910.

<sup>48</sup> 1892-1976, the daughter of Antoine Henault dit Enno dit Canada (b. 1855) and Mary Celine McKay.

This gathering featured Metchif fiddlers Jimmie LaRocque from Turtle Mountain North Dakota, Gerry McIvor from Dinorwic Ontario, four time Métis Red River Jig Champion Brent Potskin-Donald from Edmonton Alberta, and Métis singer songwriter Ian Tyson also from Alberta.

**Larocque, Joseph. (b. 1832)**

Joseph Larocque was born on September 15, 1832, the son of Olivier Larocque and Madeleine Piche. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880. He married Madeleine Fagnant, the daughter of Francois Fagnant and Madeleine Lemire in 1862 at St. Francois Xavier. Madeleine's brothers Moise Fagnant, William Fagnant, Francois Xavier Fagnant and Theophile Fagnant all signed Riel's petition for a reserve.

**Larocque, Joseph Z. (b. 1881)**

Joseph Larocque was the first President of the Saskatchewan Metis Society. While leaders like Jim Brady, Malcolm Norris, Pete Tomkins, Joseph Dion and Felix Callihou were lobbying the Alberta provincial government for the establishment of the Alberta Métis Colonies in the 1930s some concerned Metis based out of Regina such as Joe McKenzie, Joseph Z. Larocque and Joe Ross began the enormous task of organizing the Saskatchewan Metis.

Similar to the Alberta Metis during the 1930s, the Saskatchewan Metis also faced extreme poverty, experienced the loss of their lands due to the failure of the scrip system and had minimal access to education and training. In 1931, a group of Metis met in Regina to talk about these issues affecting the Metis people. The central issue discussed around the table was how scrip failed to provide Metis people with a land base. Finally, in 1937, the group formally incorporated into the Saskatchewan Metis Society (SMS) and elected Joseph Z. Larocque as president. Edmond Klyne, Robert Larocque, James Powless, Jerome Larocque, and Joe Ross were members of the newly elected executive. This group decided to formally take on the enormous challenge of organizing a provincial wide political organization in order to have their grievances addressed by government.

Joseph Z. Larocque was born in 1881 at Lebret, Saskatchewan. His father, Antoine Larocque (b. 1845) was a furtrader from St. Paul, Minnesota. His mother was Rosalie Laplante (b. 1845) from White Horse Plains. Joseph settled his family at Lebret in 1876.

He was a natural leader for the organization because he had a formal education and also spoke both Cree and English. Especially important to the Metis cause was that he possessed first hand knowledge about the failure of the Metis scrip system because as a child Larocque was issued land scrip for 240 acres. Even though he was a minor, organized speculators quickly purchased his scrip for \$300. Consequently, he never received the land like many other Metis families in the Qu'Appelle Valley area. As a result, obtaining land for Metis families became an issue of high priority for Larocque which was clearly stated in a Regina Leader-Post article on May 16, 1939 entitled, "Aid for Metis Claims: Premier Hopes for Early Settlement of Land" which states that:

The proposed plan of settlement of the Alberta Metis problem was cited by Mr. Larocque as one that would well suit the Metis of Saskatchewan, and suggested a permanent committee be appointed by the convention to consult, when necessary, with the government on matters pertaining to the settlement of the Metis question. He advocated a

residential boarding school for the Metis, government supported and directed, Education of the Metis, he said, was of the greatest importance, and possibly the first work that should be undertaken in the settlement work.

In 1938 and 1939, the newspapers in Prince Albert, Saskatoon, and Regina discussed the formulation of the Alberta colonies and the passing of the Metis Betterment Act and leaders like Larocque lobbied to have the Saskatchewan government establish a similar settlement plan. At the time, he tried as much as possible to use his Liberal government connections to get political support for Metis Claims and the SMS. He tried to inform diverse audiences about the Metis cause and even presented to community organizations such as the Yorkton Kinsmen Club to speak about Metis history, claims and culture. Larocque was also a good writer and submitted some articles to the *Regina Leader Post* about Christmas at Lebret and the Metis Buffalo Hunt in order to educate the uninformed public about the Metis.

Eventually, Larocque and the SMS members were quite successful at getting the attention of premier W. J. Patterson on the issue of Metis Claims. On June 15, 1939 a delegation of Metis, including M. Vandale, Provincial President, Joe Larocque, Past President, Jim Larocque, Provincial Secretary, Ed Klyne, J.F. Ross, Mr. Foster, and Mrs. Boivin and Miss Hallhouse (Provincial Delegates) met with the premier in Regina at his office. Unfortunately, the premier felt that the Metis did not have a valid land claim or a legal basis for this claim. At the same time the provincial government was demanding proof that the SMS represented all of the Metis people of Saskatchewan. The province was concerned about going into negotiations for future programs and services with the Metis. They wanted to deal with only one representative Metis political organization. At that point the SMS was a young organization which had a majority of its members based in the south. In order to make the SMS more representative a lot more internal organizing remained ahead of the group if the provincial government was going to take them seriously. In the summer of 1939, shortly after this convention with the premier, Larocque was named an honorary president in recognition of his organizational and lobbying efforts.

After 1939, the SMS faced a major set back as WWII (1939-1945) pulled away a large portion of the SMS membership. However, in 1943 the SMS went through a rebuilding phase and in June 25<sup>th</sup> to 26<sup>th</sup>, at a SMS meeting held in Saskatoon, Larocque was still politically active and passed the following resolution about Metis fishing rights: We understand that some forty odd years ago, the Laurier Government appointed a Commission to investigate the Fishery Industry in Saskatchewan. The Commission consisted of the late Judge McGuire and the late Senator Prince. Their final recommendations were that the Metis of Saskatchewan be allowed to fish much the same as the Indians for food purposes. But when the natural resources were turned over to the Province, this privilege was abolished. It is desirable that these privileges be restored. This resolution was moved for adoption by Mr. A. Pritchard, seconded by Mr. LaRocque and carried.

Even as late as 1954, Larocque was still corresponding with different Metis community leaders about the effects of government sponsored relocation programs to Green Lake and the experimental farms. Today we hear about the North West Metis Land Claim (1994) and the Grumbo case (1998) on Metis hunting rights. It is too easy to forget that leaders like Joe Larocque tried to move on these issues over sixty years ago.

(Contributed by Leah Dorion.)

*For more information see:*

“Metis Struggles of the Twentieth Century: Saskatchewan Metis Society 1935-1950. Part One: Early Beginnings.” *New Breed*. August 1978. pp 16-19.

**Larocque, Louis.**

Louis, his wife Marie (Toussaint), and three children, were members of the James Sinclair-led group of Red River Half-Breed and Metis 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.

**Larocque, Pierre.** (b. 1786)

The 54 year old Pierre Larocque, his Cree wife Marguerite, and three children (Pierre Jr., Louis and Francois Sr.), were members of the James Sinclair-led group of Red River Half-Breed and Metis emigrants for the Columbia. On October 12, 1841, after a 130- day journey the group reached Fort Vancouver on the Columbia River

**Laronde, Louis.** (b. 1825)

Louis, was the Metis son of Louis DeLaronde dit Laronde and Madeleine Boucher. He married Judith Morin then Pelagie Boucher. Louis was the guide for Dr. Rae in his Arctic Expedition then for explorers Milton and Cheadle in 1862-63. This later expedition traveled from Fort Garry up the Assiniboine River crossing overland to the Touchwood Hills and on to Fort Carlton. They built a cabin north of Prince Albert in what is now Prince Albert National Park. After wintering there, the party returned to Carlton.

**Laronde, Louis Jr.** (1854-1892)

Louis was the son of Louis Laronde Sr. and Judith Morin. He attended college at Red River and was later employed as a mail carrier between Winnipeg and Edmonton. He then worked for the N.W.M.P. as a guide and interpreter. During the Metis Resistance of 1885 he was on the Canadian side working as an interpreter for Crozier. He was one of the men who captured Kahwechetawaymot (Big Bear's brother) at Battleford.

**Larose dit Deguire, Alexis.**

The Americans attempted but failed to retake the fort on Mackinac in August of 1814. About eighty Menominee warriors and a dozen traders from Green Bay helped the British in their defense of the fort. Before the Americans' attack, however, a canoe arrived at Mackinac with the word that the Americans were building a fort at Prairie du Chien on the Mississippi. A British force recruited to take the new American fort left around June 21 under the command of Lt. Col. William McKay. Listed on the muster role of a company of sixty-seven “Canadian voyageurs” volunteering for the enterprise was Alexis Larose, son of Jean-Baptiste Deguire dit Larose.<sup>49</sup>

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<sup>49</sup> Robert L. Hall. “Roses by another Name: A French Family in Old Green Bay.” Wisconsin French

**Larose dit Diguire, Ignace.**

On April 3, 1815, Ignace Deguire dit Larose and his brother-in-law were drowned in a canoe accident while crossing the Mississippi River from the fort, now renamed Fort McKay. Ignace Deguire, or Larose as he was known to the British, had been appointed a lieutenant in the Western Indian Department of the British Army and was an interpreter who had earlier served Colonel Dickson against the Americans in Ohio.

**Latreille (LaTray), Jean Moise. (b. 1846)**

Moise Latreille, a childhood friend of Ben Klyne was connected to the Wilkie family through Charlotte Pelletier's family. They were all founders of Spring Creek (Lewistown) Montana. He built homes and the Post Office at Lewistown. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean, known as John Mose Latray was born on 23 September 1846 in St Norbert, Manitoba, the son of Felix Lalonde *dit* LaTreille<sup>50</sup> and Marguerite (Maggie) Jolibois.<sup>51</sup> He died on 15 April 1938, aged 91, in Zortman, Montana and was buried in Lewiston, MT.

John Mose LaTray married Suzanne Perreault *dit* Morin. Suzanne was born on 4 July 1852 the daughter of Joseph Perreault *dit* Morin and Josephte Langer. Suzanne died on 17 March 1926, aged 73. They had thirteen children.

Moise spoke five Indian languages as well as Michif, English and French. He worked as a "Woodhawk", in his early days in Montana, cutting cordwood for the Missouri River steamboats. Mose LaTray hued the timbers and erected Lewistown's first Post Office, called Reed's Fort, in 1881. He built homes in Lewistown, Gilt Edge and Maiden. At Fort Maginnis he was an undertaker and interpreter.

Moise LaTray came from St. Norbert to Fort Benton, in 1866. They were part of the first Metis group to establish themselves at Spring Creek (Lewistown). In 1873, he worked cutting cordwood and lived near the present site of the Fred Robinson Bridge. He would accompany the steamers to Fort Benton and help to unload cargo. His wife, Susan, and small son, John, would remain at their campsite.

In September of 1876, a river steamer grounded on a sandbar at Cow Island because of low water, Moise LaTray helped unload the cargo and the four men manning the boat attempted to haul it free of the sand, to no avail. It was decided that two men would stay to guard the cargo and the other two men then took a little skiff to St. Louis to get a stronger boat to help free the steamer from the sand.

**Lavallée, Bernadette (Ballantyne). (b. 1935)**

Bernadette was born on November 3, 1935 at the Metis community of Pine Bluff, Manitoba, the youngest child of Mōise Lavallee and Marie Ducharme. Pine Bluff was located about 70 miles down the Saskatchewan River from The Pas. At the time there

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Library.

<sup>50</sup> Felix moved to St Joseph-Leroy, Dakota Territory around the end of the 1840s, when he helped build the SJ-L parish. He was also a postal carrier in the 1850s from Leroy to St Paul.

<sup>51</sup> Marguerite Goulet dit Jolibois was the daughter of Jean Baptiste Jolibois and Louise Versailles. She is believed to be the sister of Jean Baptiste Jolibois Jr. who married Marguerite Robillard.

were about fifteen Metis families who lived there, working at trapping and fishing and some limited mixed farming. Bernadette relates that:

When I was a child, when I was brought up in Pine Bluff, what I remember is we had a good life. We had big gardens... it was an island in the middle of the river. My dad had a garden out there. We had another garden close to the house. We used to have all kinds of things... vegetables, strawberries and rhubarb.... We used to have a cellar in our house underneath. That's where we used to keep our potatoes. They put hay around the potatoes, cabbage and all the other vegetables we didn't can. We canned in jars. We also had cows and pigs. We used to have cream separators. That's one thing they don't have nowadays, they don't make cream anymore.

Pine Bluff had a one-room school but no church. Bernadette recalls that the sisters [Nuns] were the teachers there. When the Nuns left there was no school and many of the families then relocated to The Pas. Her family moved there after her father's death in 1943. Those without children had to leave Pine Bluff after hydroelectric development flooded most of the community.

Bernadette left school after grade six and started to work at The Pas. She then moved to Winnipeg where she worked for Consolidated Fruit. At the request of her brother Frank and his wife Joanne, Bernadette then moved to Cedar Lake to help their family when Joanne was expecting their sixth child. It was there that she met and married Solomon Ballantyne, who was from Grand Rapids but was a trapper at Cedar Lake.

Solomon built their first home at Grand Rapids with the help of his friend Alex George Daniels. However they did not stay there on a year-round basis. Solomon began trapping and she accompanied him on his trapline. She did this until their son Ronnie was five and had to begin school. Of this experience Bernadette says:

Marilyn and Ronnie are only a year apart. I remember once we were coming home (from the trapline) for Christmas. It was the twenty-third of December, and we went over at Nahapawin Bay, just me and Solomon and the two kids. ... we were short of everything. No milk for Marilyn, no cereal. The only thing we had was a piece of bannock and some sugar, not even any tea. So next morning we got up and oh, it was just blowing. It was really windy and snowing. So we took off from over there. Solomon made a trail in the front for the dogs with snowshoes. I was on the sleigh, like, in the back, and Marilyn and Ronnie were inside the carryall [cariole], it was called. Ronnie started to get restless. We stopped over there and I changed Marilyn's diaper there by the fire. And that was December, eh! Solomon held the blanket behind me so the heat would come where I was sitting... Then we left there and we ate a little of that bannock.

...We got to Cross Lake. It stopped snowing. Ronnie was getting restless... trying to get mad...like he was about close to two years old... he wanted to get out. So Solomon took him out of the sleigh and made him stand out there..."If you're going to get mad, walk." You could see him running... in his little green pants. He looked so funny. Well, we weren't planning on leaving him, but just to show that he should be satisfied that he was riding. We left that place [Nahapawin Bay] at about eight o'clock in the morning, and we didn't get here until about ten o'clock that night. Oh it was rough.

But funny, we weren't hungry, and Marilyn didn't have milk. When we left there I put boiling water in the bottle with a little bit of sugar. That's all she had all the way. Just that one bottle. But she didn't cry or anything. And she didn't even finish that bottle when we got here.

I really enjoyed this part of my life.

When her youngest child was four years old, Bernadette became chief of the Grand Rapids Band, as far as she knows the first woman to do so. The ladies of the community had asked her to run for chief. She served as chief from 1972 to 1974, she felt that was long enough in the job. However, she did serve as councilor for another two years.

Although she believes in modern schooling, Bernadette and her husband both worked to ensure that their children spoke Cree as well.

I used to speak French when I was small. When I get around my sisters and brothers I talk French mixed up with Cree [the Michif language of the Metis]. I kind of lost my French because there was nobody for me to talk to here. When I got married there was nobody. So that's when I learned to talk Cree. I never talked Cree before that. Me and Solomon would always talk Cree to the kids. So now they know how to talk Cree.

Solomon fished and trapped; he had also worked on the *S.S. Kenora* before their marriage. He drove taxi for 15 years and was a bus driver for 22 years. Unfortunately he was a diabetic and passed away in 1994. Bernadette has twenty-two grandchildren.

Reference:

Ballantyne, Bernadette and Raymond M. Beaumont, (Editor), *Grand Rapids Stories*, Vol. I. Winnipeg: Frontier School Division No. 48, 1996: 2-14.

**Lavallee, Charles Martin Sr.**<sup>52</sup> (1832)

Charles was the son of Martin Lavallee<sup>53</sup> and Marie Lambert dit Robert. He married Marguerite Courchene. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28)

He and his sons were active in the Resistance and appear on Philippe Garnot's list. Charles was wounded during the resistance fighting.

**Lavallée, Charles Jr.** (b. 1858)

Charles Jr. was the son of Charles Lavallee and Marguerite Courchene. He married Rosalie Delorme. He was active in the Resistance along with his father and brothers. He was wounded during the fighting at Batoche.

**Lavallee, Darren.**

Darren, from St. Ambrose Manitoba, has been dubbed the Marvelous Metis. He was raised surrounded by music, dance, and the Michif language and is strongly traditional when it comes to his Metis roots. The Lavallee family made their living fishing, farming and ranching at the South Basin of Lake Winnipeg, Manitoba. Growing up in a large family when work was done, the family enjoyed their free time singing, dancing and fiddling. Church was a major influence and it is reflected in their deep roots, values and solid foundation. Darren is diverse when it comes to instruments, not only can he play a mean fiddle but he also plays the acoustic guitar, lead guitar, bass guitar, drums, etcetera. Powerful, soulful and full of emotion, a true professional, is the only way to describe Darren be that when he is singing up a storm or playing the fiddle and entertaining his

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<sup>52</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>53</sup> Martin Lavallee held HBC lots 257, 709 and 713 at Red River.

audience. He was a featured performer at the 4<sup>th</sup> Annual Metisfest at Killarney, Manitoba in 2012. He has also been nominated for numerous awards including his show-stopping performance at the 2004 Aboriginal Music Awards in Toronto, Ontario of The Disco Jig. "Let it be said that once you have heard him sing or play, he'll be in your heart forever". Darren has over 25 years of performance experience and has five CDs to his credit. In 2007, Darren swept the fiddle categories at the Aboriginal Peoples Choice Music Awards and the Canadian Aboriginal Music Awards with his Backroads Fiddlin' album.

**Lavallée, Emile.** (b. 1931)

Emile was born on February 8, 1931 at the Metis community of St. Laurent, Manitoba. He was the son of Jérôme Lavallée<sup>54</sup> and Florence Lafreniere. At age five he learned to play a fiddle given to him by his father. Music is a way of life for him. He was part of the Laurentian Valley Boys Band and represented the Metis during a performance in Ottawa in 1992. The interested listener can hear his fiddling on the CD, *Drops of Brandy* (Saskatoon: Gabriel Dumont Institute, 2001). In 2011, he was a Manitoba Fiddle Association "Wall of Fame" inductee. Emile played for twelve years at *Festival du Voyageur*. Emile's first violin is currently on exhibit at the *National Museum of the American Indian*, Washington D.C.

Later he built a dance hall and to further his career, he studied music for three years with Pete (Emilien) Couture, an instructor who played with the Winnipeg Symphony Orchestra. He was honoured when he was asked to represent the Métis Nation at the Parliament Buildings in Ottawa in 1992. He also played at Government House, the Legislative Buildings, Folklorama, Le Festival du Voyageur, Louis Riel House, (Louis Riel Anniversary) and at the St. Boniface Cathedral.

Emile has used his musical talents on the violin to promote fund raising events and presently plays in the "Country Pride" and "Shindig" bands and in 2000 recorded a CD for "The Neil Gaudry Foundation". He was Manager of the sewing factory from 1967 to 1977 and Development Officer for the



Western Interlake Planning District Board from 1979 to 1986. He further served as Councillor and Deputy Reeve until 1995. He has also served on the Parish Council and on many sub-committees of council. He is a member of the Knights of Columbus and was actively involved with St. Laurent's induction in the Smithsonian National Museum

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<sup>54</sup> Interviews with Jerome are posted on the Virtual Museum of Metis History and culture (metismuseum.ca) As part of a large body of interviews conducted by Father Guy Lavallée with the Metis residents of St. Laurent.

of the American Indian in Washington, DC. Emile was honoured in 2002 when he received the Queen's Gold Medal on the occasion of her Majesty's Golden Jubilee for his contribution towards the community of St. Laurent.

In 2001, St. Laurent was chosen to represent the Métis Nation of Canada in the Smithsonian National Museum of the American Indian in Washington, DC. Emile was one of the five co-curators to organize the project. "Our Lives" which will feature the history and current lifestyle of the community. In August 2004, he made a CD which is displayed in Washington, DC among his 3 others. His first violin is also displayed in the exhibits at the museum. Emile was presented with the "Prix Riel" award for arts and culture from the Société franco-manitobaine, the Manitoba francophone society, in March 2009. He resides in St. Laurent with his wife Marcelle.

**Lavallée, Guy O.M.I. (1939-)**

Père Guy Lavallée, was a Métis Oblate priest born at St. Laurent, Manitoba, the son of Pierre Lavallee (b. 1884) and Madeleine Beauchamp (b.1891), both from St. Laurent. He is the youngest of fourteen children. Both parents spoke Saulteaux and Michif French. In addition, his father spoke Swampy Cree and was often brought in to Winnipeg hospitals to act as an interpreter for northern Cree speaking patients. His father was a hunter, fisherman and blacksmith.

Père Guy is affectionately known as "Pchi Père." He has a lifelong concern with preservation of the Michif language and collecting Elders' historical and lifeways accounts. He grew up in St. Laurent, Manitoba where he attended elementary school. He went to the Juniorat de Saint-Boniface and Le Collège Mathieu in Gravelbourg, Saskatchewan for his high school and classical course. In 1960, he entered the Oblate Father's novitiate in St. Norbert, Manitoba. He studied Philosophy and Theology at the Scholasticate in Lebret, Saskatchewan and at St. Paul's University in Ottawa. Father Lavallée was ordained as an Oblate priest in his home parish on July 6, 1968. Early in his career he ran Winnipeg's core area St. John Bosco Centre and served as a director of the Winnipeg Indian and Metis Friendship Centre, where he was honoured by having his picture posted on their "Wall of Fame." Father Guy was a founding member of the Manitoba Metis Federation; he and the Reverend Adam Cuthand were elected as the first two board members from the Winnipeg Region. He is also a founding member of the Native Council of Canada and the World Council of Indigenous People (1974). In 1992, he was named the official priest for the Metis National Council.

Father Guy has served in numerous country and urban parishes over the years. He holds a Master's degree in Cultural Anthropology from the University of British Columbia and has taught Native Studies at several Canadian Universities. He is the author of, *Prayers of a Métis Priest: Conversations With God on the Political Experiences of the Canadian Métis, 1992-1994* (St Boniface, Manitoba: Author, 1997) and *The Metis of St. Laurent, Manitoba: Their Life and Stories, 1920-1988* (St Boniface, Manitoba: Author, 2003).

**Lavallée, Harry. (b. 1923)**

Harry was born on February 12, 1923 to Metis parents in the town of Stonewall, Manitoba. The family moved to Winnipeg in 1934. When war broke out Harry joined the Royal Winnipeg Rifles in 1940. He shipped out to England in October 1941 with the

Royal Canadian Ordinance Corps. After spending three years in England he transferred to the Queen's Own Highlanders Infantry and fought on the front lines in France. In 1945, the unit returned to Canada and Harry married ten days later. He subsequently worked for the City of Winnipeg, then for the post office in Vancouver. He was a good ballplayer and he pitched for a team that won the Vancouver Softball championship ten years in a row. By this time alcoholism was interfering with his ability to function and he thus joined AA and quit drinking on July 4, 1961.

At an AA meeting Harry met people who invited him to join the Vancouver Indian Centre, subsequently he was elected to the board of directors. After three years, he moved to Squamish First Nation as a social worker, he became involved in court work and set up his own legal aid system. Next, he became executive director of the B.C. Association of Non-Status Indians before joining the Native Courtworker and Counselling Association. He subsequently established two halfway houses for alcoholics and became a prison liaison worker.

Now retired, Harry was a founder of the National Aboriginal Veterans Association (1986).

**Lavallée, Irene Christine.** (b. 1924)

Sister Irene Lavallée was born in St. Laurent, Manitoba on December 6, 1924, the ninth of fourteen children, nine girls and five boys, born to Madeleine Beauchamp and Pierre Lavallée. She was brought up in St. Laurent and was taught by the Sisters of the Franciscan Missionary's of Mary who were then in charge of the St. Laurent School. During her high school days she felt the call to become a missionary Sister. In 1941, she left St. Laurent for a year of studies with the Sisters of the Franciscan Missionary's of Mary at Rigaud, Quebec. In September of 1942, she entered their novitiate at Quebec City for two and one-half years training.

Her first assignment was to the Philippines; however, due to visa delays she was given an interim assignment at a Convalescent Home for Cardiac children in Long Island, New York. In January of 1947, she and three other Sisters began their long journey to the Philippines. They traveled by train to San Francisco, then by boat to Shanghai, Hong Kong and Manila, Philippines. At Manila she worked as Assistant to the Superior at a 1,000-student school with an affiliated orphanage with 150 children (until 1951). She pronounced her final vows on March 19, 1948. From August of 1951 until February of 1957 sister Irene was at Sariaya, Queson, serving in a school with 600 students and providing Catechetical Instruction in the surrounding rural areas. She was Sister Superior for the community's 15 Sisters. In this capacity she taught Religion in the high school as well as taking responsibility for the community's financial management and administration.

During 1957 to 1963, Sister Irene was assigned to the Leper Colony at Tala, Rizal. She was Superior at this location as well. The colony had over 1,000 lepers. Their Order was responsible for all the children from birth to five years of age. Her next assignment was as Superior at the school and boarding school at Cebu City. This school had about 200 students and also operated a community soup kitchen. In late 1966 early 1967, she made her first return home to Canada in twenty years.

In 1967, she returned to work at Quezon City in the Philippines, then at Singapore in 1968 and Australia in 1969. She was Directress and Administrator at a retreat centre,

Cursillo Days of Studies, in Brisbane, Australia. In 1972, she took a one-year sabbatical leave to Canada and used this time to complete her Grade XII and obtain a Diploma as a Medical Secretary from the Herzing Institute.

In 1974, Sister Irene returned to Brisbane to work at the Xavior Hospital for Handicapped Children as a supervisor. She then opened a new convent at Deception Bay, Queensland. In July of 1977, she returned to Canada. At Prince George, British Columbia she worked at a half-way house for alcoholics, and then taught Theological courses at St. Paul's University in Ottawa, and did pastoral work in Toronto and St. Boniface, Manitoba. In 1987, she was assigned as assistant to the Superior at Ste. Anne de Beaupre, Quebec, then moved to Ottawa where she supervised a day care centre and handled the Community's finances.

In 1991, she was assigned to the Mother house in Rome, Italy and celebrated her Golden Jubilee as a sister in 1993. She was privileged to attend the Mass celebrated by Pope John Paul II, received communion from him and shake his hands. In May of 1993, she returned to St. Laurent, Manitoba after 52 years of absence. There she performed pastoral work in the parish and taught Religion at the St. Laurent School. In February of 1999, the Convent was closed and sold to the Community Development Corporation who transformed it into the St. Laurent Living Centre and St. Laurent Community Health Centre. She then returned to Ottawa and then to Ste. Anne de Beaupre, Quebec. (Contributed by Father Guy Lavallée.)

### **Lavallee, Jacqueline**

Jacqueline Lavallee is a Métis athlete and educator. She was inducted in the Saskatchewan Sports Hall of Fame in 2014. Earlier in 2013, she was the recipient of the University of Saskatchewan (U of S) Alumni Award of Excellence in Athletics. She is a teacher, athlete, and mentor. She has earned a Bachelor of Arts and Bachelor of Education degree from the U of S, graduating from the Saskatchewan Urban Native Teacher Education Program in Saskatoon in 2002. As a U of S student athlete, she played both women's soccer and basketball, and was named three-time Canada West all-star midfielder, three-time Canada West All-star, one-time All-Canadian, and received the CIS TSN Sylvia Sweeney Award. Jackie has taught grades 9 to 12 at Oskayak High School in Saskatoon.

Jacqueline Lavallee came out of Holy Cross High School, where she won three provincial soccer titles, and played three other seasons. She became a two-sport star with the U of S. She played for the women's soccer team from 1996 until 2001, was a three-time Canada West all-star midfielder and an All-Canadian in 1999. In basketball, she also played five seasons, was a three-time Canada West point guard and an All-Canadian in the 2001-2002 season. In her senior year, she was second in Canada West scoring and third nationally. She was a regional recipient of the Tom Longboat award, recognizing outstanding Aboriginal ability in 2000 and the national Sylvia Sweeney award in 2002. She played internationally for Team Canada and represented Canada twice at the World University Games in China and Spain. She has also played Division 1 basketball in a German professional league.

Jacqueline Lavallee has been coaching basketball for the past 14 years. She was named to the Métis National Council (MNC) National Métis Youth Role Model Program in 2003. She was inducted into the Saskatoon Sports Hall of Fame in 2008 and received

the 2008 National Aboriginal Coaching Award.

Jacqueline Lavallee created and is still head coach of a program called “Team Spirit,” an Indigenous girls’ basketball program. Other awards include the Tom Longboat Award, recognizing outstanding Aboriginal athletic ability; Huskie Athletics Female Athlete of the year (1999-2000); Huskie Athletics Female All-Around Athlete (2001-2002); Holy Cross High School Wall of Honour (2005); National Aboriginal Coaching Award (2008); and the Saskatoon Sports Hall of Fame (2008). In 2010, she was also made a member of the Order of Gabriel Dumont and was an Official Saskatoon 2010 Olympic Torch Bearer.

### **Lavallee, J.J.**

J.J. Lavallee was born and raised in the small town of St. Ambroise, Manitoba. Part of a large Métis family that includes many accomplished musicians. JJ started singing at the age of six and by the age of nine had picked up his first guitar. When JJ turned sixteen, he found himself playing regularly with his Uncle Dave Lavallee. This talented family includes such groups as “The Lavallee Tradition” and the “Darren Lavallee Band”. At the age of 16, his Uncles took JJ under their wing and introduced him to the music industry, playing Métis festivals, family gatherings, and a variety of concerts. After branching off from his family, JJ has become an accomplished musician in his own right, releasing 3 CDs, capturing nominations and winning an APCMA award for best fiddle album in 2006, and opening up for country music stars like Charlie Major, Johnny Reid, Marty Stewart, Jesse Ferrell, and Shane Yellowbird. JJ was a winner at the 2010 Aboriginal Peoples Choice Music Awards for Best Fiddle CD – *A Fiddle Bit of This & A Fiddle Bit of That*

### **Lavallee, John Joseph. (b. 1933)**

John Lavallee was born in Hodgson, Manitoba on May 26, 1933, the son of Alexandre Lavallee and Emma Monkman. He is a veteran of the Korean Conflict. He joined the Black Watch (Royal Highland Regiment) on February 10, 1953 and took training at Camp Aldershot in Nova Scotia, advanced training at Camp Wainwright in Alberta, then shipped to Korea on the *USS Marine Lynx*. After his return to Canada 11 months later, John served at Camp Aldershot, Camp Borden and Camp Gagetown in New Brunswick. He was discharged from the forces on February 10, 1956. He received the UN Korean Medal, UN Volunteer Medal & UN Service Medal. John’s father, Alexandre Lavallee and two uncles Alfred and Adrian served in WWII. Adrian was wounded twice. John’s family farmed a quarter section, near Ericdale and Bird Lake, this was a cattle operation. Although this family originates at St. Francois Xavier, his grandparent’s Marie Justine Jannot and Pierre Martin Lavallee lived at Starbuck, Manitoba. Pierre was born on January 3, 1854. He married Marie Jannot, the daughter of Alexandre Jannot<sup>55</sup> and Marguerite Page on March 1, 1881 at St. Francois Xavier. Pierre was the son of Pierre Martin Lavallee Sr. (b. 1829) and Elise Deslauriers, the daughter of Antoine Deslauriers and Genevieve Gelinas dit Lacourse.

John remembers his grandmother singing Pierre Falcon’s songs in French. Marie Jannot would also tell him stories of the last buffalo hunt of 1885, when the St. Francois

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<sup>55</sup> Alexandre Jannot was the son of Francois Jannot and Madeleine Falcon and the grandson of Pierre Falcon and Marie Grant.

Xavier hunters were down along the Souris River near Minot, North Dakota. She told him that the buffalo would create shallow depressions in the ground for sleeping at night. Source: Interview with John Lavallee, Winnipeg: May 14, 2018.

**Lavallée, John.** (1852)

John was the son of Charles Lavallee and Marie Lambert. He married Florestine Ross. He and his father were both active in the Resistance. And appear on Garnot's list.

**Lavallée, Josephthe.** (b. 1838)

Josephthe was born in November 1838 at St. Boniface, the daughter of Martin Lavallee and Marie Lambert. She was married to Maxime Lépine and was one of the heroines of Batoche. The couple had five children: Celestine, married to Octave Regnier, Josephthe married to Norbert Turcotte, Maxime Jr., married to Marie Margaret Boucher, Virginie married to Alex McDougall Jr. and Patrice married to Alicie Nolin. Maxime served on Riel's Exovedate. Her grandson, Médéric Zéphirin McDougall, C.M., was a founder of the Metis Society of Saskatchewan and received the Order of Canada in 1986.

**Lavallee, Pierre "Mac."** (b. 1860)

Pierre was born c.1860, the son of Charles Martin Lavallee and Marguerite Courchene. Pierre married Philomene Laplante on June 3, 1884 at Duck Lake and later married Helene Belanger in 1893 at St. Laurent. The two younger Lavallee's were part of the last stand in the graveyard trenches at Batoche with Edouard Dumont, Philippe Gariépy Elzéar Parisien and one Cree.

**Lavallée, Louis Philippe.** (1863-1898)

Louis Philippe was born on February 10, 1863 at St. Boniface, the son of Charles Martin Lavallee and Marguerite Courchene. The family also lived at St. François Xavier and Duck Lake where Charles died in 1893. The two younger Lavallee's were part of the last stand in the graveyard trenches at Batoche with Edouard Dumont, Philippe Gariépy Elzéar Parisien and one Cree. Later Louis married his sister-in-law, Justine Laplante on January 1888 at Duck Lake.

**Lavallee, Louis .** (1852-1935)

Louis Lavallee was a well-known Metis farmer, municipal official, and community activist. Louis<sup>56</sup> was born on his parents' homestead located on what are now the grounds of the Riverview Health Centre on 10 February 1852. He was the son of Pierre Ayotte dit Lavallee Jr.<sup>57</sup> and Marie Emerice Plante; he was educated at the St. Boniface College. On February 2, 1875, he married Octavie Riel<sup>58</sup>, the daughter of Louis Riel Sr. and Julie Lagimodière, Louis Riel's fourth sister. The couple had six children: Pierre "Pedro"

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<sup>56</sup> Louis Lavallee was born on February 10, 1852, St. Francois Xavier, to Pierre Ayotte *dit* Lavallee Jr. born October 1, 1828, (Pierre was the son of Pierre Ayotte *dit* Lavallee Sr., born circa 1805, a French Canadian and Catherine Gaudry a Métis, the daughter of Joseph Gaudry and Lisette Chatelain) Pierre Jr. married Marie Emerice Plante, the daughter of Basile Plante and Genevieve Gelinas dit Lacourse.

<sup>57</sup> Scrip affidavit for Lavallée, Pierre; born: 1 October 1828; father: Pierre Lavallée (French Canadian); mother: Catherine Gaudry (Métis); claim no: 1272; scrip no: 10216; date of issue: 21 August 1876; amount: \$160.

<sup>58</sup> Octavie was born in 1852; died December 6, 1890.

Lavallee (c. 1878), Joseph Lavallee (March 23, 1880), Louis David Lavallee (April 30, 1889), Marie Adelaide Lavallee (December 19, 1875), Marguerite Lavallee (c. 1882), and Moise Lavallee (c. 1884). Below we have transcribed an interview with Joseph Lavallee which describes their family home.

Louis was active in the Riel Resistance of 1885 in that he, along with Charles Sauvé, were sent by the Metis National Committee to bring his brother-in-law Louis Riel's body from Regina, Saskatchewan home to St. Boniface for burial.

Louis worked briefly as a merchant, after which he took up farming on Lot 50, the lot that beside Julie Riel's home on Lot 51, in the Rural Municipality of St. Vital. He made his residence east of Riel House near what is now St. Anne's Road. An officer of the Metis National Union and patron of the Metis Historical Society, he was active in municipal affairs in St. Vital and the Rural Municipality of Ritchot and also served as Secretary-Treasurer of the St. Vital School District for 27 years.

He died at his St. Vital home on 9 June 1935 and was buried in the St. Boniface Cemetery. He was commemorated by Lavallee Avenue and Lavallee School No. 1538, 548 St. Anne's Road.

Obituary: Monday 10 June 1935 *Winnipeg Free Press*:

“Death of Louis Lavallee Recalls Stirring Times In Early Days of West.”

Louis Lavallee, Sr., brother-in-law of Louis Riel, and lifelong resident of Manitoba, died Sunday morning at his home St. Anne's Road, St. Vital, a short distance from the place where he was born 83 years ago.

He was one of the two men, who after Riel was hanged at Regina went west and brought the body back here for burial.

He was born in 1852, the son of Pierre Lavallee and Emerence Plante, on his father's homestead, the site of King Edward hospital, Fort Rouge.

Mr. Lavallee was educated at St. Boniface College and spoke French with a purity that was found remarkable by a Parisian professor who visited him a short time ago.

Married Riel's Sister

In 1875 he married Octavie, fourth sister of Louis Riel and 10 years later, when the great Metis leader was hanged, Mr. Lavallee and Charles Sauvé were sent to Regina by a national committee of the Metis to bring back the body.

Always prominent in the activities of the St. Vital pioneers, he was one of the patrons of the Metis National Union and the Metis Historical Society. He was keenly interested in the welfare of his people and in the Metis History, a book which will be ready for publication within the next two months.

Lavallee Avenue and Lavallee School in St. Vital were named after him. He was active in public life, having been reeve of the municipality of Ritchot and secretary treasurer of St. Vital school district for 27 years.

For several years he had been a merchant at St. Francois-Xavier and later at St. Vital, near Riel's home, Lot 51. Later he took up farming on Lot 50, St. Anne's road where he spent the remainder of his life.

#### Six Children Survive

Surviving are six children, Marie and Marguerite at home; Pedro of Grande Pointe, Man; Joseph and Louis of St. Vital, and Moise, of St. Boniface; five sisters, Mrs. Alex. Pagee, St. Vital; Mrs. Anicet Pagee, Guynemer, Man; Mrs. William Hogue, New Osgoode, Saskatchewan; Mrs. Gilbert Todd, Starbuck, Man; Mrs. Louis Lesperance, St. Boniface; two brothers, Maxime, Starbuck, and Joseph, Pine Falls, Man.

The Death and Funeral Announcement from the same newspaper is as follows: "A funeral service for Louis Lavallee, Sr., brother-in-law of Louis Riel, who died Sunday at his home, St. Anne's road, aged 83 years, will be conducted at St. Vital Roman Catholic church at 9.30 a.m. Tuesdays. Rev. A. Brunette will officiate and burial will be made in St. Boniface cemetery. The Coutu Funeral home are in charge of arrangements."

An interview with Joseph Lavallee son of Louis Lavallee:<sup>59</sup>

'Miller of Seine's' millstones recalls days of Louis Riel

By Lillian Gibbons

*Winnipeg Tribune*, July 19, 1949

The millstones that belonged to Louis Riel's father, "the miller of the Seine," now lie in repose under the elms at the home of Louis' nephew, Joseph Lavallee, Bruce Road, St. Vital.

Made of red granite, the four stones that equaled a pair of upper and nether millstones, rest within hailing distance of where they ground wheat into flour. Their original location was on the bank of the Seine at river lot 50. The reconstructed house on the property is numbered today 539 St. Anne's Rd., the home of Henry Lagimodiere. Across the road, the annual Metis picnic was held July 3. "The field was covered up with cars," reported Mr. Lavallee. "There was a platform for Red River jigs, fiddler contests but no speeches this time."

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<sup>59</sup> Joseph Lavallee married Eugenie Jourdain, the daughter of Joseph Jourdain and Elizabeth Bruce on July 15, 1902. Joseph was the son of Jean Baptiste Jourdain and Marguerite Bear (Cree), and the grandson of Jean Baptiste Jourdain and Marguerite Saskaihutewekkwé. Elizabeth Bruce born 1856, was the daughter of Louis Bruce and Rosalie Delorme.

Bruce Road is the first cross street south, and Mr. Lavellee's home is the second house to the left down the street. Bruce Road gets its name from John Bruce, a Metis who served as president of the Committee of Protection, with Louis Riel as secretary, in the days of the survey dispute, October, 1869. In December Riel formed his provisional government.

Mr. Lavallee's mother was Octavie Riel, Louis' fourth sister. His father, Louis Lavallee, was one of two men appointed by the National Metis Association to go to Regina in 1885 to bring home the body of Louis Riel. It was transported in a box car, under armed guard of the two watchers, and buried in St. Boniface cathedral churchyard while one of the greatest assemblies of people ever to gather in St. Boniface looked on. To them Riel was a patriot who sacrificed himself for the self-government of the new province. Fr. Morice called him 'father of Manitoba.'

The white house with maroon painted shutters that stands inside the white picket fence guards the mill stones. Like the stones, the house was moved to its present location from the river bank about 35 years ago, says Joseph Lavallee.

The miller of the Seine, as he is always referred to, was Jean-Louis Riel, who married in 1843 Julie Lagimodiere whose parents came to Red River from Quebec in 1806. Jean-Louis was a hunter and farmer who later set up his mill on the Seine. Some say it was the first flour mill in Manitoba. In 1849 he won fame as leader of the Metis, taking an armed band of French speaking Half Breeds to the HBC trial of the free-trader, Sayer. The trial ended in acquittal.

Louis, eldest son of the miller, born Oct. 22, 1844, was a bright boy who started his education at St. Boniface College and continued it at Montreal under the patronage of Mme. Masson, a Montreal widow whom Bishop Tache interested in the boy. He was in Montreal eight years.

While Louis was still studying in 1864, the miller died. Louis did not return to his mother but wrote her an affectionate letter full of his concern for her with many references to 'my dear Papa.' It was 1868 before Louis returned on a river boat, to be met at St. Boniface by his mother, his sisters Marie and pretty Octavie, says the record. Octavie became Mr. Lavallee's mother. Another sister was already a nun at the convent; Louis kissed her hand reverently while he embraced his other relatives.

When he appeared next Sunday after mass at St. Norbert some people did not know who this strange handsome man of 24 years was. Then word went around, "It is the miller's son."

The Riel family moved from the Seine to the Red River, to a three room log house now the Riel P.O. In it is the coffin in which Riel's body was brought from Regina. The body was secretly transferred to another coffin in which he was

buried in St. Boniface. In the cupboard with the up-ended coffin are Riel's grandmother's little sad iron and his grandfather's sword, presented to him by Lord Selkirk for his warning message to Montreal.

It is 80 years ago this fall since the "trouble" of 1869. The sight of the millstones recalls it all. Louis is buried to the left of the main entrance of St. Boniface cathedral besides his grandfather, Jean Baptiste Lagimodiere who in 1815 went on snowshoes to Montreal to warn Lord Selkirk the Red. River settlement was threatened with extinction; and her grandmother Marie Anne Gaboury Lagimodiere who lived to be 95. On the centenary of Riel's birth a small bronze plaque was put on the left front entrance of the cathedral: "Champion of the Rights of Western Canada" is the tribute.

There are no closer relatives today than Mr. Lavallee, nephew. Riel's wife, Marguerite Belhumeur whom he married while he taught in St. Peter, Montana, was brought to the Red River house after his death. She died the same winter. Their daughter died at eight and their son at 21. The Louis Riel who lives now on De La Giclais is the son of Louis' youngest brother, Alex.

#### Scrip Records:

Scrip affidavit for Lavallée, Pierre; born: 1 October 1828; father: Pierre Lavallée (French Canadian); mother: Catherine Gaudry (Métis); claim no: 1272; scrip no: 10216; date of issue: 21 August 1876; amount: \$160.

Scrip affidavit for Lavallée, Marie; born: 11 April 1832; wife of Pierre Lavallée; father: Basile Plante (French Canadian); mother: Geneviève Lacourse (French Canadian)

#### **Lavallée, Pierre (b. 1849)**

Pierre Lavallee was born on August 8, 1849 at St. Francois Xavier, the son of Pierre Lavallee and Marguerite Bercier. He married Joseph Henault, the daughter of Antoine Henault and Catherine Davis on November 28, 1870 at Lebret. He was one of the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

#### **Lavallee, Pierre "Mac." (b. 1860)**

Pierre was born c.1860, the son of Charles Martin Lavallee and Marguerite Courchene. Pierre married Philomene Laplante on June 3, 1884 at Duck Lake and later married Helene Belanger in 1893 at St. Laurent. The two younger Lavallee's were part of the last stand in the graveyard trenches at Batoche with Edouard Dumont, Philippe Gariépy Elzéar Parisien and one Cree.

#### **Lavallée, Rosemarie (McPherson). (b. 1954)**

Rosemarie is the Spokesperson for the Métis Women of Manitoba, which is dedicated to assisting Métis women throughout Manitoba. She is also the President of the

Metis Women's Secretariat of the Metis National Council.

Rosemarie was raised in Duck Bay, Manitoba by her grandparents, Guidion Lavallee and Marie "Baby" (Ducharme) Lavallee. Her grandfather was a fisherman and farmer. Gideon spoke French and Saukteaux, Marie spoke English, Michif, Saukteaux, Plains Cree, and Swampy Cree

Rosemarie was born in Winnipeg. Her mother was diagnosed with tuberculosis at that time and admitted to a sanatorium for the next five years. Shortly after her birth, her grandfather had an uneasy feeling about the baby in Winnipeg. He hitchhiked to Winnipeg where he then learned that Children's Aid was about to apprehend their granddaughter. He then removed her from the hospital and returned to Duck Bay with Rosemarie. The local Priest, Father Debertine, then assisted them in obtaining custody of Rosemarie. Married to husband Doug for 28 years, Rosemarie has raised three daughters; Sherry, Amy and Stephanie, she also has one granddaughter.

Rosemarie attended the local parochial school, run by Nuns, for her elementary education. She received her Grade 12 diploma from the Frontier School Division residential school at Cranberry Portage, Manitoba in 1972. She then earned her Adult Education Diploma from Brandon University. She has also completed numerous workshops and seminars in leadership training and counselling skills development.

From 1974 to 1978, Ms. McPherson worked as a Training Officer for the Manitoba Department of Northern Affairs in The Pas, Manitoba. She then became a Coordinator for an Outreach Program until 1981.

Since then, she has been an Aboriginal Court Worker for the Department of Justice in Dauphin, Manitoba. She is a member of seven non-profit organizations, and helped establish the Métis Family and Community Institute, an umbrella organization for Métis Child and Family Services. Ms. McPherson is fluent in English, Michif, Saukteaux, Plains Cree, and Swampy Cree, and assisted in the design, development, and implementation of the Michif Language Programs offered through the Manitoba Métis Federation. She is a member of Heritage Canada's Task Force on Aboriginal Languages and Cultures. (Contributed by her daughter, Amy McPherson.)

**Lavellier (Levellier), Pierre.** (b. 1840) See Pierre Léveillé.

**Laverdure, Alexis.** (1765-1850)

Alexis was born circa. 1765 in Quebec, and died on April 17, 1850 in Pembina district. He married Angelique "Kisi-kawpskup" Montour in 1797 in the North West Territories, they were married according to "the custom of the country". She was the daughter of Nicolas Montour and "Oom-na-ho-wish" (Swampy Cree). She was born circa 1780 in Pembina district.

The children of Alexis Laverdure and Angelique-"Kisi-kawpskup" Montour are:

- Marie, born 1810 in Lake Superior district, North West Territories; married Francois St. Pierre son of Francois St. Pierre Sr. and Angelique.
- Louis, born 1814 at Pembina.

- Joseph, born 1816 at Turtle Mountain. He married Therese Villebrun the daughter of Jean Baptiste Villebrun dit Plouffe and Joseph Godon before 1835, then married Madeleine? He died in 1888 at Turtle Mountain.
- Josette, born 1818 in Pembina.
- Pierre “Pierriche”, born 1819 in Riviere Sale; died March 18, 1902 in Lewistown, Fergus County, Montana. He married Catherine Charette in 1832 at St Boniface Parish Church. They are identified in the 1850 Pembina Census, as residing in House #108 in Pembina. Catherine was the daughter of Jean-Baptiste Charette Sr. and Charlotte Sansreget. She was born July 1815 in La Chapelle area. She died October 2, 1907 in Lewistown, Fergus County, Montana.
- Susanne, born 1820 in Northwest Territories married Joseph Poitras the son of Andre Poitras and Marguerite Grant.
- Isabelle, born 1826 in Ste Agathe Parish District, Red River Settlement; married Louis Decouteau Jr. the son of Joseph Descouteau and Lizette.

The children of Pierre/Pierriche Laverdure and Catherine Charette are:

- Jean-Francois-Xavier, born 1843 in Pembina District. He married Marguerite Lafontaine (b. 1845) in 1864 in the Red River District Catherine, born 1845 in Pembina District; died 1867.
- Pierre, born August 22, 1847 in Pembina District, died as an infant.
- Eliza, born 1848 in Pembina District. She married Francois Dagneau (b. 1844) in 1866 in Red River District.
- Jean "Baptiste", born June 16, 1850 in Pembina District. He married Marie-Anne Azure (b. 1852) on September 27, 1871 in St Joseph's Church.
- Francois, born March 11, 1853, near Pembina; died 1888 in Lewiston, Fergus County, Montana. He married Marie Turcotte (b. 1861) January 15, 1879 in St Peter's Mission, near Havre, Montana. She passed away about age 27.
- Joseph, born March 11, 1853 in Pembina District. He married Marie Alexina Welsh dit Wells (b. 1876) on April 10, 1893; Lebret Mission.
- Virginie, born March 11, 1856 in Pembina District. She married Francois Avila Juneau/Janeaux (b. 1854) on November 26, 1872 in The Lebret Mission, Qu'Appelle Valley.
- Louise, born 1858 in Pembina District, died in 1858 in infancy.
- Daniel, born December 16, 1859 at Devil's Lake; died September 2, 1939 in Lewistown district, Montana. He married Marie Natalie Wells (b. 1865) on April 10, 1883 in St Peter's Mission, near Havre, Montana.
- Caroline, born April 25, 1860 in Pembina District.
- Alphonsine, born May 18, 1863 in Pembina District.
- LaRose, born 1865 in Pembina District.
- St-Pierre, born August 22, 1867 in Pembina District.

### **Laverdure, Daniel. (b. 1859)**

Daniel Laverdure was born on December 16, 1859 at Devil's Lake, the son of Pierre Laverdure and Catherine Charette. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

He married Mary Natalie Wells, the daughter of Edouard Wells and Marie Demontigny, on April 10, 1883 at St. Peter's Mission, Montana. He died on September 2, 1939 at Lewistown.

**Laverdure, David Jr. (b. 1860)**

David Laverdure was born on April 16, 1860, the son of Joseph Laverdure and Marie Martel. The family appears on the Pembina Census of 1850. David married Elise Laframboise, He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Laverdure, Daniel. (b. 1859)**

Daniel Laverdure was born on December 16, 1859 at Devil's Lake, the son of Pierre Laverdure and Catherine Charette. H He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

He married Mary Natalie Wells, the daughter of Edouard Wells and Marie Demontigny, on April 10, 1883 at St. Peter's Mission, Montana. He died on September 2, 1939 at Lewistown.

**Laverdure, Francois Xavier. (b. 1843)**

Francois Xavier Laverdure was the son of Pierre Laverdure and Catherine Charette. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

He married Marguerite Pelletier, before 1859. They had five children.

**Laverdure, George. (1916-1999)**

George Laverdure was born on January 25, 1916 at Dooley, Sheridan County, Montana, a descendent of Pierre and Eliza (Primeau) Laverdure, who were members of the last group of Metis buffalo hunters on the plains of the Upper Missouri and Canada. (See entry under Pierre Laverdure, below.).

George graduated from Dooley High School in 1937 and the Haskell Institute in Lawrence, Kansas in 1939. He began work for the Bureau of Indian Affairs as a clerk and married Lillian St. Cyr on July 6, 1940 at Dakota City, Nebraska. He served in the Navy in World War II. After the war he resumed his federal career at Winnebago and eventually retired as the Superintendent of the Crow Agency in Montana in 1975.

**Laverdure, Léon. (b. 1844)**

Leon Laverdure was born at Pembina Mountain, the son of Joseph Laverdure and Therese Villebrun dit Plouffe. He married Nancy Latergrass, the daughter of Jean Baptiste Lattergrass and Nancy Daniel before 1871. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Laverdure, Narcisse. (d. 1884)**

Narcisse was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

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,” 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 Metis of stealing cattle and horses. These men were accused of stealing seven horses. One month later the armed posse hung Sam McKenzie, another Metis. (Contributed by Marty Foster.)

**Laverdure, Pierre.** (b. ca. 1815)

Pierre was born in 1815 at Pembina and was married to Eliza Primeau (b. 1847 at Pembina). They had ten children and were one of the last Metis buffalo hunting families on the plains of the Upper Missouri and Canada. Laverdure’s parents were Joseph Laverdure and Theresa Villebrun.

They originally traveled to Montana from Fort Benton with Fancis Daignon and Francis Janeaux and joined up with the Spring Creek Band of Metis hunters in 1869. The family settled at the mouth of Big Casino Creek and was located there for many years.

Pierre Laverdure appears on the Pembina census of 1850 as #108 and the 1863-64 Chippewa Treaty as #396. He was a signatory to Riel’s August 20, 1880 petition to Major General N.A. Miles requesting support for the Montana Half-Breeds. He later made a homestead application in Montana in 1883. (Contributed by Marty Foster.)

**Laverdure Pierre “Nap-pah-kee-tche-quonish” Sr.** (1819-1902)

Pierre Laverdure was the son of Alexis Lavedure (b. 1776) and Angelique “Kisi-kawpskup” Montour. They were married according to the custom of the country in 1797, she was the daughter of Nicolas-Jean Menard Montour and “Oom-na-ho-wish” (Swampy Cree). She was born circa. 1780 in Pembina district. Pierre Laverdure inherited his father’s farm on Rivière Sale upon his death in 1850 and apparently abandoned it in 1855. He died in 1902 at Lewistown, Montana.

Pierre was a signator to a petition letter from James Sinclair et al. to Alexander Christie, Governor of Red River Settlement on August 29, 1845. James Sinclair tried to establish The Metis right to export from Red River and on 29 August 1845, in an attempt to clarify matters with the Hudson’s Bay Company, he presented a petition to Alexander Christie, Governor of Assiniboia, inquiring about hunting, trapping and trading rights of the native sons in relationship to the company and to the settlement. He wanted to confirm the rights of the Native Born as compared to British subjects. Fourteen men signed this petition. Pierre was also a special constable upper Fort Garry (10 Feb 1868); farmer, buffalo bone collector, plains hunter after 10 February 1868.

Pierre married Catherine Charette circa 1836 in St Boniface Parish Church, Red River District (either in Manitoba or North Dakota) Their family is identified in the 1850 Pembina Census, as residing in House #108 in Pembina. Catherine was the daughter of Jean Baptiste Charette and Charlotte Sansregret. She was born July 1815 in LaChapelle area, in the Pembina district, and died October 2, 1907 in Lewistown, Fergus County,

Montana.

He and Catherine Charette were enumerated in the census in 1880 Judith Basin, Meagher County, Montana. They had the following children:

- Francois Xavier, b. 1843, married Marguerite Pelletier.
- Catherine, b. 1845, died 1867.
- Eliza, b. 1847, married Francois Dagneau (Daniels).
- Pierre b. 1847.
- Jean Baptiste, b. 1850, married Marie Anne Azure.
- Joseph, b. 1853, married Marie Alexina Welsh (Wells).
- Francois, b. 1853, married Marie Turcotte.
- Virginie, b. 1856, married Francois Janeaux.
- Louise, b. 1858, d. 1858.
- Daniel, b. 1859, married Mary Natalie Wells.
- Caroline, b. 1860.
- Alphonsine, b. 1863.
- St. Pierre, b. 1867.
- Larose, b. 1868.

Born in Pembina around 1819, Pierre applied for scrip as a Pembina Half-Breed under the 1854 and 1863/64 (#396) Chippewa Treaties. He and Catherine are found in the 1850 Pembina census (Family #108)<sup>60</sup>, and, by the 1870s, were on the Milk River. In 1880, Pierre signed Louis Riel's petition to Major General Nelson Miles requesting land for the Montana Metis. A year earlier, as members of a group of Metis families, he, his wife Catherine Charette, and several of their married and unmarried children settled near Spring Creek and founded the town of Lewistown, Montana. Their daughters Virginia and Eliza had married traders Francis Janeaux and Frank Daniels (Eliza), who were among the first to apply for homesteads in the Spring Creek settlement. Pierre is still celebrated today as a community pioneer. (Martha Harroun Foster, "We Know Who We Are': Multiethnic Identity in a Montana Metis Community" (Ph.D. diss., University of California Los Angeles, 2000).

Pierre Laverdure states: "I lived at Riviere Sale until the age of 40 years, then three years at Pembina then I changed my residence very often..... I followed the buffaloe until 1870 when I came back to Pembina River. In 1871 I was at Wood Mountain and then I lived in Montana."

He was also known as Peter and as Nap-pah-kee-tche-quonish. He was enumerated in the census in 1843 Red River Settlement:

#326, Pierre Laverdure, age \_\_, Ruperts Land, Catholic, 1 married man, 1 married woman, 2 sons (-16), 4 total inhabitants, 1 house, 1 stable, 3 horses, 3 mares, 2

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<sup>60</sup> He and Catherine Charette were enumerated in the census on 10 September 1850 Pembina, Minnesota Territory. Also in the family: Eliza Laverdure, Catherine Laverdure, Francois Xavier Laverdure, and Jean Baptiste Laverdure. 108, 108, Peter Laverdure; age 31, M, Hunter, b. Pembina; Catherine, age 30, F, b. Pembina; J. Savier, age 7, M, b. Pembina; Catherine, age 5, F, b. Pembina; Eliza, age 3, F, b. Pembina; Baptiste, age 1, b. Pembina (1850Ci-MN, page 29, Dwelling 108, Family 108.). He was a hunter on 10 September 1850 Pembina,

oxen, 1 cow, 2 calves, 4 carts, 3 acres. (1843 E.5/11) page 14 (1843C RRS HBCA E5/11, page 14.).

He and Catherine Charette were enumerated in the census on 10 September 1850 Pembina, Minnesota Territory. Also in the family: Eliza Laverdure, Catherine Laverdure, Francois Xavier Laverdure, and Jean Baptiste Laverdure. 108, 108, Peter Laverdure; age 31, M, Hunter, b. Pembina; Catherine, age 30, F, b. Pembina; J. Savier, age 7, M, b. Pembina; Catherine, age 5, F, b. Pembina; Eliza, age 3, F, b. Pembina; Baptiste, age 1, b. Pembina (1850Ci-MN, page 29, Dwelling 108, Family 108.). He was a hunter on 10 September 1850 Pembina, Minnesota Territory (1850Ci-MN, page 29, Dwelling 108, Family 108.).

Treaty: Pierre Laverdure #396, Bad, Ft. McLeod, "Sioux or Assiniboine" (1863-64 Pembina Treaty.). Treaty: Laverdure, Pierre: May 18, 1865, Pembina, Dak., E. M. Wilson, Dec. 10, 1868, Pembina, Dak., Kerr & Collins, Jan. 6, 1871, Pembina, Dak., E. W. Brenner, Approved. Is the uncle of Pierre, Jr.; is a Pembina half-breed Chippewa; lives at Saint Joseph; has lived there and Pembina many years. P. Bottineau. I know but two Pierre Laverdures. J. B. Bottineau (page 209) (1863-4T.).

He was special constable upper Ft. Garry (10 Feb 1868); farmer, buffalo bone collector, plains hunter after 10 February 1868. He and Catherine Charette were enumerated in the census in 1880 Judith Basin, Meagher County, Montana. Also in the family: Daniel Laverdure, St.Pierre Laverdure, and Alphosine Laverdure. #53-54; Peter Lavurger, Indian, Male, 65, Head, married, Farmer, cannot read, cannot write, born Canada; Catherine, Indian, Female, 50, Wife, Keeping house, cannot read, cannot write, born Canada; Daniel, Indian, Male, 20, Son, single, Hunter, cannot read, cannot write, born Dakota; Peter, Indian, Male, 13, Son, single, Hunter, cannot read, cannot write, born Dakota; Hoson [Alphonsine], Indian, Female, 16, Daughter, single, At Home, cannot read, cannot write, born Dakota. (page 429A) (1880C-MT-LS.) (1880C MT, page 429A, 53-54.).

Obituary of Pierre Laverdure from *Fergus County Argus*, 19 March 1902:

"CROSSED THE DIVIDE-Pierre Laverdure, a French-Canadian Halfbreed, Dies at the advanced age of One Hundred and Eleven Years-

Pierre Laverdure, aged 111 years, who has been a resident of Fergus County since 1876, died at his home on the outskirts of the city yesterday morning at 4 o'clock.

He had many friends among the old timers in this section of the county who were familiar with him when he was a vigorous and hearty old man in the early seventies. His unusual longevity is no doubt due to the simple and invigorating life led by the early pioneers who hunted and trapped for a living and were, perforce, removed from many of the enervating influences which are attendant upon a modern civilization.

Pierre Laverdure leaves a wife and many children to mourn for one who has always treated his family with kindness. The following account of the life of the deceased was published in the Pictorial Edition of the Argus, issued last year:

A man who has lived in three centuries resides on the outskirts of Lewistown. His name is Pierre Laverdure, and he is 109 years old. He inhabits a white-washed log cabin, which his good wife, 85 years of age, keeps clean as a plate glass window. Mr. Laverdure is a French and Indian half breed. He is tall, and even in his advanced age is as straight as the proverbial arrow. Think what it means to walk the earth for more than a century!

This man has lived through the terms of all presidents of the United States from George Washington to William McKinley. He was a slender youth with the skin of a wild animal around his loins during the war of 1812. He was full of fire and vigor and hope when Perry met the enemy on Lake Erie and they became his. He was approaching the prime of life when Napoleon was marching over Europe conquering nations, and he was still in his 20's when that great military genius stepped aboard the Bellephoron for transportation to St. Helena. He was an old man when the "Johnnies" fired on Fort Sumter, and was an old man yet, when the battleship Maine was blown up in the harbor of Havana: When Dewey destroyed the Spanish fleet and knocked the tar out of Cavite he let out a whoop that echoed in the surrounding hills. The old man was seized by the war spirit, and it was only his age and feeble health that prevented him presenting himself for enlistment in the Lewistown company that went to the Philippines. If he had lived in civilization he would have gazed on Washington, Putnam, Cornwallis, Benedict Arnold, LaFayette, Lincoln, Andrew Johnson, and Robert E. Lee; he would have heard Nelson sing and Ole Bull awaken the wonders of the violin; he would have stood in front of the newspaper offices, read the bulletins from Waterloo that came by the first ships, and been torn with sympathy when Wellington sighed: "Would God that Blucher or night would come!"

He was roaming the prairies of the Dakotas when Stanley first burrowed into Africa, and he was paddling his own canoe on the little Missouri when Barbara Fritchie violently threw up the window sash and made herself immortal in verse. He took part in the Riel rebellion, has been an Indian trader and trapper, the blood of the brave Dakotas and the French-Canadian pioneer in his veins, and he has cut ice on Hudson Bay in the summer time. He was born in what is now North Dakota, and came to the vicinity of Lewistown in 1876 when buffalo, elk, and deer browsed in the valleys.

Mr. Laverdure is now deaf and almost blind. He can see a little in the day time but is quite sightless at night. During the confinement of the last few years, incident to his advancing age, he has grown more feeble, and this winter has been sick a good deal. Impatient at restraint he is closely watched to prevent him slipping out of the house and wandering away. During a recent blizzard he went out at midnight and was found on the hills only in time to save him from freezing to death. His father lived to be 112 years old and his mother 120."

Obituary of Pierre Laverdure in the *Fergus County Democrat*, 21 March 1902:  
"Death of Pierre Laverdure.

In a log cabin on the south side of the city, on Tuesday morning at four o'clock died Pierre Laverdure, a half breed French and Indian who had lived in Fergus County for more than twenty-five years. It is not known just how many years Pierre Laverdure had participated in the joys and sorrows incumbent upon an existence on earth, but his age was without a doubt more than a hundred years and has been variously estimated at from a hundred and six to a hundred and eleven. The early pioneers of this section who have known him since he first settled in the vicinity of Lewistown say that he showed traces of extreme old age when they first knew him, and beyond a doubt with the passing Pierre Laverdure ended the life of one of the oldest persons in the world. His life had all been passed on the frontier and with the spread of civilization westward he moved with the advance guard of hunters, voyagers and trappers until old age unfitted him for a life of activity and as a fitting ending to such a life he chose his last camping ground in a country where frontier customs and scenes are still fresh memories. Pierre Laverdure was an uneducated man and consequently was not able to leave behind him an account of the vast panoramic changes which he must have witnessed in a life so generously blessed with years, and it is to be regretted that no one has ever recorded the story of his career as a frontiersman in the time when those that are now called the pioneers of our great state were still babes in arms. He was a fair-sized boy when the Lewis & Clark expedition passed through Montana, and hunted and trapped on the mountains and plains of the northwest before the establishment of a military post had been even dreamed of, or the country had been looked upon as a land other than one which would remain in its primitive wilderness for all time to come. He was born in the country that now forms the state of North Dakota, his father being a Canadian Frenchman and his mother an Indian woman. He was always known as a quiet, inoffensive man and was respected by all with whom he came in contact. For some years past he had been almost blind and the cause of his death was due to the exhaustion from long usage of the machinery constituting the human body. Funeral services were conducted from the Catholic church Wednesday afternoon and interment was made in the Catholic cemetery."

**Laverdure, Pierre“Beau-blé”.** (1838-1916)

Pierre Laverdure was born on June 1838 in Pembina district, the son of Joseph Laverdure and Therese Villebrun.<sup>61</sup> His paternal grandparents were Alexis Laverdure and Angelique “Kisi-kawpskup” Montour. Pierre died on September 5, 1916 in Belcourt, North Dakota. He married Agnes Parenteau (b. 1850)<sup>62</sup> in 1866 at the Assumption Mission. They had fifteen children.

- Jean Baptiste, born 1870, died 1884.
- Angele, born 1870 at Duck Lake, died 1873.
- Stanislas, born 1872, married Marguerite Peppin, then Rosina Lizotte.

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<sup>61</sup> Joseph, born 1804 in Pembina district, died August 16, 1888 at Turtle Mountain, near Belcourt, North Dakota. He married Therese Plouffe Villebrun in 1833 at Pembina, the daughter of Louis Villebrun and Marianne Collets (Chippewa). She was born circa 1810 – 1811.

<sup>62</sup> She died on August 19, 1923 at Belcourt, North Dakota.

- Elise, born 1873, Duck Lake.
- Cecile, born 1873 at Duck Lake.
- Eustache “Leon”, born 1874.
- Melanie, born 1876, died 1878 at St. Laurent.
- Isidore, born 1877, married Francoise Lavallee, daughter of Pierre Lavallee and Joseph Henault in 1899.
- Armyil, born 1878.
- Michel, born 1879.
- Isabelle, born 1882 at Lebret, married Patrice Morin.
- Marguerite, born 1885, married Jean Baptiste Davis.
- Adele, born 1887, married Alexander Davis, then Joseph R. Allard.
- Pauline, born 1899, married Albert Montour.
- Moses, born 1899.

Pierre’s brother was Joseph “Tchee-zo-zay” Laverdure Jr., born July 1834. He married Marie Martel on September 14, 1858 in the Assumption Mission, near Pembina. His sister was Marie Laverdure, born circa 1837 in Pembina district. She married Antoine “Wip-saki-ickam” Pocha dit Paquin on June 8, 1858 in the Assumption Mission

His father, Joseph Laverdure held HBC lot 1313 at Red River and Pierre had lots 1310, 1311, 1312, 1313 and 1315. This was a Turtle Mountain buffalo-hunting family. Pierre appears on the Minnesota Territorial Census for Pembina County in 1850 as part of family #51. On May 20, 1874 he received Half Breed Scrip pursuant to the 1864 Treaty with the Red Lake and Pembina Bands of Chippewa Indians (Scrip # 396). Pierre (#638), his brother Joseph (#652), and sons Stanislas (#640) and Isidore (#641) were signators to the Turtle Mountain Chippewa Treaty of October 8, 1904.

As already noted, Pierre married Agnes Parenteau, the daughter of Joseph Dodet Parenteau, one of the original St. Laurent Metis settlers. Pierre is noted in Gabriel Dumont’s account of the fighting on April 24, 1885 at Tourond’s Coulee. In Cloutier’s journal he is credited with killing one of the cannoniers.

It was close to noon when the soldiers placed the cannon. Pierre Laverdure killed the cannon operator. Before sunset, one half hour after the battle, some Metis saw the brain of the cannon operator on the prairie; Elie Dumont, Gilbert Breland, Moïse Ouellette all saw him. We measured from the cannon to the site from which Pierre Laverdure had shot: it was thirty paces.<sup>63</sup>

Isidore Dumas says that at the battle for Batoche:

On one occasion, Philippe Gariepy and Pierre Laverdure were both seen kneeling down on the hillside and coming out in the open to shoot. When one led, the other would follow; and between them existed a sort of rivalry as far as courage was concerned. “You are going to get killed!” shouted the Metis. But they would not listen.<sup>64</sup>

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<sup>63</sup> Cloutier, *op cit*, Vol. 2: 4.

<sup>64</sup> SHM, p. 61.

On December 8, 1885, James Anderson wrote to Lieut. Governor Dewdney and indicated that there were about 16 Half Breeds refugees living at Turtle Mountain in North Dakota and these families were Resistance participants from the South Saskatchewan. He names the Laverdure brothers (Joseph and Pierre) and Ouellette.<sup>65</sup> On May 13, 1866 Nichol wrote to Dewdney from St. Johns that:

(He) was told by a French Man that the Breeds from Batoche had left for Pembina, he also told me that their names were Laverdure and Kennedy and that there was another with them named Vesture.<sup>66</sup>

They had apparently arrived from Batoche via Qu'Appelle, Fort Ellice and Rock Lake to St. John's and were then going on to Pembina and St. Boniface and "were working up the Breeds, and that the Blackfeet and Blood Indians were going to join them and that they would make a bigger fight than they did last year."

**Laverdure, St. Pierre "Ah-zhow-e-ge-shig." (b. 1860)**

St. Pierre was born in 1863, at Little Rocky Mountains, the son of Joseph Laverdure and Marie Martel. He married Veronique Ross, the daughter of Charles Ross and Marguerite Allard, then married Eliza Primeau, the daughter of Jeremie Primeau and Marguerite Allard. This family appears in the Turtle Mountain Band census. He signed the 1892 McCumber Agreement. In 1878, Leon and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

**Laviolette, Charles. (b. 1859)**

Charles was the son of Charles Laviolette and Therese Moreau. He married Marie Arcand and they lived at Duck Lake. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Laviolette, Jean Baptiste. (1826)**

Jean Baptiste was a participant in the battle that took place between a Metis 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. Jean Baptiste was born at SFX, the son of Charles Laviolette and Elizabeth (Cree). He married Nancy Paul, the daughter of Francois Paul and Marguerite Grant in 1848 at SFX.

**Laviolette (Schmidt), Justine (1853-1934)**

Justine (b. January 16, 1853 at St. François Xavier) was the daughter of Charles Laviolette (b. 1794) and Thérèse Moreau dite Ducharme (b. 1829 in Dakota Territory).

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<sup>65</sup> Glenbow Institute, Edgar Dewdney fonds, Series 22, Riel Rebellion, James Anderson's Reports – 1885, M320.

<sup>66</sup> Nichol, St. John's, to Dewdney. -- May 7 -May 30, 1886. -- Report on Half B reeds in Montana and Dakota. Dewdney fonds, pp. 1290-1297.

Charles, the Governor of Trois-Rivières, had entered Hudson's Bay Company (HBC) service in 1815, and served at York Factory and English River before retiring to Red River in 1841. Justine married Louis Schmidt dit Laferté (b. 1844) in 1872. They moved to St. Louis de Langevin (near Batoche) in 1880.

In 1881, Louis Schmidt drafted a letter from the local residents to the Minister of the Interior regarding their land. In the summer of 1883, he acted as secretary for the large public meetings held at St. Laurent to assert Métis rights. In 1884, the couple moved to Prince Albert when he obtained work in the lands office. Justine's sister Apolline was married to resistance activist Alcide Legaré.

On May 6, 1884, Schmidt was secretary of a meeting of settlers and Métis at Lindsay School to discuss Métis grievances. This was when the decision was made to send to Montana for Louis Riel. He was to travel to Montana with the delegates, but stayed behind because of his appointment to the Lands Office on May 12. He continued to make the Métis grievances known by publishing editorial reports in *Le Manitoba*. Subsequently, Schmidt split with Louis Riel over religious views and the resort to arms. He also split with his uncle, Riel supporter, Alexis Lespérance, over the same issues. Schmidt was arrested and detained by the government forces when he did not show up for local militia duty.

Justine's brother Charles (b. 1859) was married to Marie Arcand, and they lived at Duck Lake. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Resistance. Justine's brother Modeste (b. 1855) was also active in the Resistance. 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. He was also a member of Captain Ambroise Champagne's company. Élie Dumont mentions Modeste Laviolette as a member of a group of seven men fighting as a unit on the fourth day of battle at Batoche.<sup>233</sup> The group consisted of Élie Dumont, Patrice Tourond, Baptiste Deschamps, Edward Fitcall, Modeste Laviolette, Patrice Dumont, and Salomon Boucher.

Justine Laviolette and Louis Schmidt had five children: (1) Charles Paul Pantaléon (b. 1881 at St. Laurent). He married Delima Boucher, the daughter of Jean-Baptiste Boucher and Caroline Lespérance. He became an Indian Agent at Duck Lake; (2) Rose, married Willie Boyer, the son of Magloire Boyer and Marguerite "Maggie" Bremner; (3) Louis (b. 1878) married Cora Bigelow; (4) Louise; and (5) Joseph (b. 1872 St. Boniface).

**Laviolette, Marie Apolline (Legaré)** (b. 1864). Spouse, Alcide Legaré, (b. 1857).

Apolline was the daughter of Charles Laviolette and Therese Moreau. She married Alcide Legaré, a French Canadian, on January 27, 1880 at St. Francois Xavier. They lived at St. Louis de Langevin. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. Alcide is named on Garnot's list of Resistance participants.

Apolline's sister Justine was married to Riel's former schoolmate Louis Schmidt, they lived at Prince Albert.

**Laviolette, Modeste.** (b. 1855)

Modeste was the son of Charles Laviolette and Therese Moreau. He was also a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by

Gabriel Dumont during the 1885 Metis Resistance.

**Lawe, Rachel** (Grignon) (1808-1876)

Rachel Lawe was the daughter of John Lawe, a member of Green Bay's commercial elite, and Sophia Thérèse Rankin of Lac du Flambeau.

Like many Metis in the Great Lakes area, Rachel strengthened the ties within her community by marrying Pierre Breland Grignon, a member of another prominent Great Lakes Metis family and a relative of her mother's first husband.

Rachel's mother, Sophia or "Neckickoqua," was the daughter of David Rankin, a British trader, and Thérèse, the granddaughter of Ashawabemy. Ashawabemy was an Ottawa from Mackinac Island who had married into a prominent Menomini family and settled in Green Bay among the French speaking Canadiens and Metis during the late 1700s. Ashawabemy arranged for marriages of his daughters and granddaughters to white traders and voyageurs and granted them each a portion of his properties along the west bank of the Fox River. By 1807, Sophia Thérèse and John Lawe were living as man and wife, after she separated from her first husband, Charles Louis Grignon, who she had married in 1802. Grignon had been a commercial rival of John Lawe. Sophia and John never did legally marry, but lived together until her death in 1842. (Contributed by Cheryl Troupe, Gabriel Dumont Institute.)

**LeClaire, Antoine.** (December 15, 1797 - September 25, 1861)

LeClaire was an interpreter for the U.S. Army, landowner, businessman, philanthropist and the principal founder of Davenport, Iowa.

Antoine LeClaire was born on December 15, 1797 in present-day St. Joseph, Michigan. His father was Francois LeClaire a French Canadian who came to the Americas with Lafayette. His mother was from the Pottawatomie tribe. He was educated in Michigan and opened his own trading post in Milwaukee. He fought on the side of the United States in the War of 1812. He was captured by the British in Peoria, Illinois and held as a prisoner in Alton, Illinois. There he met General William Clark who was impressed with LeClaire's faculty with languages.

After his release, LeClaire was sent to school to learn how to speak proper English, and he entered government service. LeClaire spoke English, French, Spanish and a dozen Native American dialects. He was assigned to Fort Armstrong in 1818 where he became the interpreter for Col. George Davenport. He then moved to Peoria, where he met and married his wife Marguerite LaPage in 1820. She was born on October 16, 1802 in Portage des Sioux, Missouri, the daughter of a French Canadian, Antoine LePage, and the granddaughter of the Sac chief Acoqua. After Peoria the LeClaires spent a short time in Arkansas before moving back to Fort Armstrong in 1827.



In 1832, at the end of the Black Hawk War, LeClaire was present at the peace treaty signing as an interpreter. Because he was respected by the Native Americans, the LeClaires were given three parcels of land. One of the parcels was at the head of the Rock Island Rapids on the west side of the river. The second was given to Marguerite by Keokuk, the Sac chief. It was also located on the west side of the river and had been the location of the Mesquakie village. Keokuk stipulated that LeClaire build a house on the spot where the peace treaty was signed, or lose the land. After Congress approved the peace treaty in 1833, LeClaire built a house, which became known as the Treaty House. His third parcel of land was given by the Potawatomie on the Illinois side of the river where present day Moline is situated.

LeClaire was named the postmaster and the justice of the peace in 1833. He was responsible for resolving disputes between the Native Americans and the white settlers. In 1834 he established the area's first ferry service across the river. LeClaire also served as Black Hawk's stenographer when the Sac warrior wrote his memoirs.

**Ledoux, Alexis.** (b. 1839)

Alexis Ledoux was born at St. Francois Xavier, the son of Pierre Ledoux and Susanne Short. In 1861 he married Madeleine Chalifoux and then in 1872 he married Clemence Fleury. The family lived at Fort Ellice and Duck Lake. Alexis Ledoux's name appears on Phillippe Garnot's list of Resistance participants.

**Ledoux, Catherine (Dubois)** (1856-1886). Spouse, Maxime Dubois, (1853-1920).

Catherine was born in 1856 at Moose Mountain, the daughter of Eusebe Ledoux and Louise Desjarlais. She married Maxime Dubois on November 17, 1874 at St. Laurent. They had seven children. They were evidently a plains hunting family as their children were born at St. Albert, Fort Qu'Appelle, Swift Current and Batoche. Her sister Helene was married to One Arrow's Headman.

Her husband was wounded during the fighting at Duck Lake. He was sentenced to 7 years imprisonment for his role in the Resistance. He served part of this prison sentence and was released sometime before 1887. Catherine applied and received her scrip at Fort Qu'Appelle in August of 1885 while Maxime was in jail. Unfortunately she died the following spring at age 30. The three Ledoux sisters were married to Resistance fighters and had relatives in both the One Arrow and Muskeg Lake (Petequakey) Bands.

**Ledoux, Daniel. (b. 1848)**

Daniel Ledoux was the son of Eusebe Ledoux and Louise Desjarlais. He married Elise Mary Wills, the daughter of John Wills and Mary McKay in 1869 at St. Francois Xavier. His father, Eusebe Ledoux had worked for Antoine Desjarlais at Fort Desjarlais in the Souris River Valley in the 1840-50s. He was one of the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Ledoux (Zoldy), Grace** (1933-)

Grace was born on December 13, 1933 at Camperville, Manitoba, the daughter of Louis Ledoux and Solange Pangman. Her maternal grandparents were Patrice Pangman

and Isabelle Ledoux. Her paternal grandparents were Félix Ledoux and Melvina Richard. Grace speaks Michif, Cree, and Saulteaux. Her parents spoke these languages as well as French. Grace can trace her Métis ancestry back to Bostonais Pangman and Pierre Falcon. She attended Christ the King School in Camperville up to grade eight. They took school in English, but retained their Saulteaux language because the church used Saulteaux for sermons, prayers, and hymns.

Grace married Gaspar Zoldy and had three children, two girls and a boy. She has six grandchildren and one great-granddaughter. Grace worked for seven years at the sanatorium at the Pas in the kitchen and dining room. After two years of training, she became a Home Advisor for Northern Affairs, a job she held for ten years.

Grace has been involved with the Manitoba Métis Federation (MMF) from its earliest days in the 1960s when Fortunate Guiboche organized the first local council in Camperville. She has served the MMF in elective office as Spokesperson of Métis Women of Manitoba. Grace has been a passionate advocate for preservation of Michif. She was an informant for Peter Bakker when he did his seminal study of Michif.

For more than a decade, she was involved in the MMF's Michif Language Program. She has participated in national heritage language focus as well as in the National Michif Speaker's group formed in 2006.

For a number of years, Grace has participated in a Michif language immersion program, perhaps the only one in Canada. This unique program has been implemented in Camperville, Manitoba. Language activist Heather Souter and two community elders, Grace Zoldy and Rita Flamand, modeled the program on the Masters-Apprentice Program concept, an innovative and successful language program originating in Indigenous communities in California. Grace and Rita visited California to learn from Indigenous people who were actually delivering the program. It is a complete immersion program where the speakers, usually elders, commit to teaching the language on a one-on-one basis in the home and in the community. It is a community-centred approach that allows speakers to effectively pass on their language to learners without classrooms, books, or language experts. Several people have now completed this program, including Trish Logan, a one-time employee of the National Aboriginal Health Organization—Métis Circle, who apprenticed with Grace.

In 2003, Grace wrote *Li Livr Oche Michif Ayamiawina—The Book of Michif Prayers*. Sixteen Michif prayers are included in this booklet; including The Lord's Prayer, The Apostle's Creed, The Holy Rosary, The Prayer to the Holy Spirit, The Beatitudes, and a Bedtime Prayer. Grace did all of the translations using the double vowel writing system for Michif is used. She also provided prayers to other books as well. Osvaldo Baigorria, a journalist and researcher, teaching at the Universidad of Buenos Aires, has used Grace's prayers in a collection of Romance language prayers.

### **Ledoux, Helene (Dumont) (b. 1850).**

Helene was born at Baie St. Paul, the daughter of Eusebe Ledoux and Louise Desjarlais. She married Vital Cayole dit Dumont on December 9, 1871 at St. Laurent (his third wife).

Vital's mother was Marguerite Laframboise, his father was Henry Munroe Fisher both from Prairie du Chien. His mother married Jean Baptiste Dumont at St Boniface on April 14, 1834 when Vital was about four years old, thus he took the Dumont surname.

On October 4, 1852 at Pembina, Vital married Adelaide Gagnon. On December 9, 1871, he married Helene Ledoux at St. Laurent on the South Saskatchewan on December 9, 1871. He was also known as Vital Creole or Kayole. A Metis, he had taken treaty status and was living on One Arrow Reserve as a Headman and Band member # 56.<sup>67</sup> He was a member of Captain Antoine Belanger's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Vital died on December 6, 1895. He is buried at St. Antoine de Padoue Cemetery, Batoche.

Helene's stepsons, Francois and Louis (by Vital's first wife Adelaide Gagnon) were also active in the Resistance. Vital was a Headman of the Band. This family lived on One Arrow Reserve but escaped to Montana after the fighting.

The three Ledoux sisters were married to Resistance fighters and had relatives in both the One Arrow and Muskeg Lake (Petequakey) Bands.

**Ledoux, Isidore.** (b. 1873)

Isidore's family was part of the Petequakey Band [a Metis group who had taken treaty] and resident at Muskeg Lake during the 1885 Resistance. The men from this band fought at Duck Lake and also at Batoche where they were evidently placed on the west side of the South Saskatchewan River. Isidore, 11 years old at the time, gives the following account of the battle for Batoche:

At Batoche all the fighting took place across the river. I heard a lot of shooting but saw nothing. There was a steamboat, which kept blowing its whistle adding to the noise of the battle going on across the river. Shells were exploding over our heads but as far as I know, no one was hurt. Just a lot of noise but nothing else. This went on for three days or more then stopped. We moved from there to a place called the Laboucane Settlement (on the Battle River). There were several houses crowded with women and children. We were there for about a week when the men began straggling in. They said the rebellion was over. My father, whom I had not seen for at least two weeks also turned up. He said Gabriel Dumont and many other Metis had fled to the States and that Riel was captured and taken away by the police. ("Rebellion Stories of the Petequakey Reserve," Muskeg Lake Cree Nation, muskeglake.com)

The Muskeg Lake families known to have been involved are the, Cayen *dit* Boudreau, LaFond, Laframboise and Ledoux families. Phillipe Garnot's list contains three Ledoux men, Semoque, Joseph and Alexis Ledoux.

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

When they formed the reserve that year, 1876 ...they were going to make the reserve, there were only nine families that they had. And my grandpa's family (J.B. "Tchehasaso" La Fond and his wife Josette), that's my dad (Jean Baptiste born May

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<sup>67</sup> The treaty payroll of 1884 indicates that "Vidal Dumond, Kayau" was a Headman of One Arrow Band. He was paid for his wife, 2 boys (Alexandre and Alfred) and three girls (Elise, Marie Athalie and Melanie). There is a note that one boy is married at Qu'Appelle (Henri Cayole dit Dumont) and son Joseph (Cayole 'Dodet')Dumont is discharged from treaty (# 92856). PAM Reel C- 7146, RG 10 Annuity Paylists, 1883-1887, Treaties 4, 6, and 7.

20, 1878, later married to Julie Gladu), and them, old Andrew (Andre born August 2, 1880, later married to Madeleine Greyeyes) and Jeremy (Joseph Jeremie LaFond later married to Nancy Letendre) ... anyway, they had no place, they were Metis people. At that time they lived on the road allowance, you know. And they asked him if they wanted to be treaty Indian: "Mr. LaFond, do you want to be a treaty Indian? We need one family." "By all means," he says. So he signed, that's how come we're treaty, see we have French ancestry. (Muskeg Lake Cree Nation, "History of the Petequakey Reserve," [muskeglake.com](http://muskeglake.com), 1991, 1994. Jean Baptiste, Andre and Jeremie were all born at St. Laurent on the South Saskatchewan )

Isidore was the grandson of Pierre Belanger<sup>68</sup>, better known as Chief Mistawasis. Isidore says:

You see, we were French Half-breeds, but still we were Treaty Indians, and Mistawasis was my grandfather, my mother was a Belanger, you see? He had two brothers; there were two brothers that came from Fort Gary to Batoche. And one of them married an Indian woman (Julie Mashe-na-sho-wishk) and he followed her ways. I don't know how but at the time of the first treaty – Treaty Six – they made Mistawasis chief. He used his influence to enter my mother and my father into Treaty – they were poor people- you know. I suppose that was because it was my father's idea to enter us in there, and we became Treaty Indians. (Mistawasis) he was a Belanger. He was a Half-breed. He could talk French just as well as I could. And read and write French! He's not the only one – there were others that turned Native. I know one – Lafond: he turned Native.<sup>69</sup>

### **Ledoux, Jean Baptiste. (b. 1830)**

Jean Baptiste Ledoux was born in 1830 at Fort Ellice, the son of `Jean Baptiste Ledoux and Francoise Lacouture. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

He married Marguerite Breland, the daughter of Alexandre Breland and Emelie Wells.

### **Ledoux, Jerome. (b. 1844)**

Jerome was born September 28, 1844 at St. Francois Xavier, the son of Pierre Ledoux and Susanne Short, his older brother Alexis is listed above. He married Angelique Morand dit Morin (b. 1843) at St. Francois Xavier on September 16, 1867. The family lived at Duck Lake.

### **Ledoux, Joseph. (b.c. 1845)**

Joseph was the son of Baptiste Ledoux and Francoise Lacouture of St. Norbert. Joseph was married to Isabella Belanger (daughter of Mistawasis) at St. Norbert on June 2, 1868. Both were band members of the Petaquaky Band in 1885. His name appears on Philippe Garnot's list of Resistance participants as # 191. His son Isidore gives an account of the battle for Batoche in the entry above. Two of his brothers-in-law, Abraham

<sup>68</sup> Pierre Belanger was a hunter for Carlton House 1852- 1853 and working as a Freeman in 1854 (HBCA B.239/u/2, fo. 12). HBCA notes that Perre Belanger was the name of Treaty #6 Chief Mistawasis at Carlton House (Fort Carlton Journal B.27/a/9, fo. 20d).

<sup>69</sup> Saskatchewan Archives Board, Interview with Isadore Ledoux, July 21, 1973, Transcript disc 23.

and Bernard Belanger, were also active in the Resistance. Joseph applied for scrip on September 21, 1875 at St. Francois Xavier and received certificate No. 10224 for \$160.

**Ledoux, Louise (Laframboise)** (1844-1890). Spouse, Augustin Laframboise, (1844-1885).

Louise was the daughter of Jean Baptiste Ledoux and Louise Desjarlais. She married Augustin Laframboise the son of Jean Baptiste Laframboise and Suzanne Gaudry dit Beaudry in 1862 at St. Francois Xavier. Augustin was a Captain of one of Dumont's companies of militia. Her son, Edouard, married Virginie Dumont the daughter of Isidore Dumont and Judith Parenteau. In 1886 he married Flavie Ledoux and in 1896 married Angelique Morand. He was a member of Captain his fathers company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance at Batoche.

**Ledoux, Marie Ann, (Morrissette)** (1859-1963).

Marie Ann was the daughter of Joseph Ledoux and Isabelle Belanger. She married George Morrissette, the son of Norbert Jean Morrissette and Betsy Branconnier, in 1888. His brother Norbert was married to Judith Starblanket, daughter of Chief Starblanket (Antoine Chatelain). Marie-Anne's uncles Norbert and Abraham Belanger fought in the Resistance Her cousin Pierre was also active in the 1885 Resistance. Her cousin Louise was married to Augustin Laframboise, a member of Muskeg Lake band. He was killed during the fighting at Duck Lake. Her cousin Helene was married to Vital Dumont *dit* Cayole a Resistance activist from One Arrow's band. The Ledoux women were married to Resistance fighters and had relatives in the Mistawasis, Starblanket, One Arrow and Muskeg Lake (Petequakey) Bands.

George and Marie-Ann lived on Beady's Reserve and he is buried there. Marie-Ann was 25 years old during the 1885 Resistance at Batoche, when she was a cook for the Metis troops.

**L'édoux (Ledoux), Napoléon.**

Napoleon was the son of Eusebe Ledoux and Louise Desjarlais. He married Caroline Roussin in 1875. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

**Ledoux, Pierre.** (b. 1861)

Pierre was born on October 22, 1861 the son of Eusebe Ledoux and Louise Desjarlais. He married Helene Poitras, the daughter of Ignace Poitras and Helene McGillis in 1881 at Batoche. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land. He was active during the Resistance; the family's claim for damages was turned down because they were classed as "rebels."

**Ledoux, Rose Alvina. Senator MNS.** (1939- 2000)

See entry under Rose Alvina Flamont.

**Lee, Alice.**

Alice Lee is a Metis poet from Saskatchewan; her work has been published in *New Breed* and *Sanskrit*. Her poetry has been broadcast on the CBC programs *Ambience* and *Homestretch*.

**Lefort, Boniface.** (1857)

Boniface was the son of Francois Toussaint Lefort and Eliza Laplante. He married Marie Rosine Ross at St. Francois Xavier in 1878, they had four children. She died in 1886 at age 26. He then married Josephite Gervais and had two more children. He was a member of Captain Edouard Dumont's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. His father-in-law, Donald Ross, was a member of Riel's 16 man Council (Exovedate) at Batoche.

Lejour, Gregoire.

Gregoire was the son of Baptiste Sakapan Lejour and Genevieve Brabant. He married Cecile Pilon and they lived at Duck Lake. Gregoire was a member of Captain Bernard Paul's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Legacé (Work), Josette** (1809-1896)

Josette (or Suzette) Legacé Work was a Métis country wife left a lasting mark on the history of British Columbia. Josette Legacé was born about 1809 in the Oregon Country, the daughter of Pierre ("Old Pierre") Legacé, a French Canadian voyageur and a Nez Perce woman. In 1825, Josette and John Work entered a country marriage at Fort Colville in the Oregon Country. Work was then the Hudson's Bay Company (HBC) clerk in charge of that fort. He was in his early thirties, while his new bride was only sixteen-years-old. Josette and John eventually had eleven children, three sons and eight daughters.

John Work was a prominent HBC employee. In 1830, he was promoted to Chief Trader in charge of the Snake Country Expedition in 1830. Even though she was pregnant, he took Josette and their children on the Snake Country Expedition. Their daughter Letitia was born on June 15, 1831 in what was to become Idaho. Josette and the children also traveled with him and his crew the following year on another trapping expedition. During this 1832-33 Expedition, they went southward into what is now California. This was often dangerous territory as many Indigenous tribes saw the HBC as interlopers.

In the fall of 1834, Work was sent to Fort Simpson on McLoughlin Bay in what is now northwest British Columbia. He was placed in charge of the coastal trade. Josette and their children stayed at Fort Vancouver until they were reunited with him at his new posting. However in late 1836, Josette and her younger children joined him in Fort Simpson. Two older daughters were left behind to attend school.

During the thirteen years that Josette was at Fort Simpson, she gave birth to six of their children—three boys and three girls. John Work was devoted to Josette and his Métis children as is revealed by several letters that he wrote to various HBC colleagues.

Josette was sympathetic to the Indigenous women at Fort Simpson, teaching the girls and young woman how to cook, clean and keep themselves and small children neat.

As her influence grew, she decided to use it to persuade the First Nations groups to give up slavery, a practice that was prevalent among many in the area. Josette was also an expert taxidermist. She was treated with the deference as a Chief Trader's wife. As an example, Josette had staff prepare meals for her and her family.

John Work was promoted as a Chief Factor in 1846 and continued his service with the HBC at Fort Simpson where he was in charge of the coastal trade. Josette, John and their family lived in Fort Simpson until 1849. In order that his younger children could attend school, he took Josette and the children to live in Fort Victoria in that year. Until then they had been schooled at home.

In Victoria Josette renewed her old acquaintance with Amelia Connolly Douglas, her Métis friend from Fort Vancouver. Amelia's husband James Douglas was then the HBC's Chief Factor at Fort Victoria, and later became the Governor of Vancouver Island. The close friendship between Josette and Amelia at Fort Victoria would last for many years.

Despite having a country marriage for 23 years, John and Josette had Reverend R. J. Staines marry them in a religious ceremony in Victoria on November 6, 1849. A short time later their older daughters were married. Sarah married Roderick Finlayson (who later became a Chief Factor of the HBC); and Jane wed another HBC official, Dr. William Fraser Tolmie.

After their daughters' weddings, John Work returned to Fort Simpson as District Manager where he remained until 1852. That summer, he moved to Victoria to rejoin Josette and the younger children. They purchased a large tract of farmland on which they built a substantial home which they called "Hillside". It was located at a distance from Fort Victoria in what is today the Hillside District of the City of Victoria.

Josette's husband carried on his functions as a HBC Chief Factor and in 1858, he was appointed to the HBC Board of Management headquartered at Victoria. Josette and John Work entertained at their Hillside home on many occasions.

The presence of their attractive daughters did not take long to draw male suitors to their Hillside home. In due course, all of their eight daughters were married, but their three sons died without issue. Mary Work was married in 1860 to James Allen Grahame the Chief Commissioner of the HBC. Josette and John's youngest daughter Suzette, who was born at Fort Victoria in 1854, married Edward Gawler Prior in 1878. After the death of Josette's son-in-law Roderick Finlayson in 1892, Edward replaced his deceased brother-in-law as one of the trustees of the Work Estate. Prior was later to become Premier of British Columbia in 1902 and its Lieutenant Governor in 1919.

Josette and John Work were the grandparents of a future Premier of British Columbia. Simon Fraser Tolmie was one of the children born to their daughter Jane and her husband William Fraser Tolmie. Simon was to become Premier of British Columbia on August 21, 1928. He served in that capacity for over five years.

Josette's beloved husband John died in Victoria in December 1861. At the time of his death, he was not only one of the colony's wealthiest men and largest landowners, he was also one of its most highly respected citizens. Josette was a widow for 35 years. She lived out her life as a matriarch of Victoria society and continued her long and close friendship with her fellow Métis, Lady Amelia Connolly Douglas. Their close ties came to an end with Amelia's death on January 8, 1890.

Josette was sometimes referred to as Suzette. On August 18, 1874 she entered into

an Indenture with the Registrar General of British Columbia in which she signed her name Suzette Work rather than Josette Work. Her signature was in good and legible handwriting. There is a photograph of Josette in her later years in which she is sitting in a chair dressed like, and appearing similar to, pictures of Queen Victoria from the same time period. In this photograph, her demeanor is that of a self-assured lady and matriarch.

On January 30, 1896 Josette died. She was 87-years-old. She is buried in the Ross Bay Cemetery in Victoria. On her tombstone her name appears as Suzette Work. On the day after her death, the British Columbia Legislature paid a special tribute to this Métis matriarch. Premier John H. Turner stated that Josette was an honored pioneer of British Columbia. He referred to her sympathy to those in sickness and in trouble and her kind works and charitable actions. The Legislature then adopted the following resolution:

*That the Members of this Legislature having heard with regret of the death of Mrs. Work, wife of the late Hon. John Work, a member of the Council of Vancouver's Island from 1853 to 1861, who before her demise was the oldest resident of British Columbia, and who will be remembered for her usefulness in pioneer work and many good deeds, beg to express their sympathy with the relatives of the deceased.*

Josette Legacé's life in British Columbia had spanned several eras—from fur trade society of the frontier outposts through colonial times to provincial status. She was a true pioneer who had participated in and contributed to the growth of the West. (Contributed by George and Terry Goulet.)

### **Lejour, Gregoire.**

Gregoire was the son of Baptiste Sakapan Lejour and Genevieve Brabant. He married Cecile Pilon and they lived at Duck Lake. Gregoire was a member of Captain Bernard Paul's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

### **Lemaire, Jeanne (Perreault).**

Jeanne is the eldest of three children of Paul Lemaire of Vire Normandy in France and Marie Antoinette Lamoureux a Metisse from St. Norbert, Manitoba.

Jeanne was well known among the students as Madame Perreault. As she spent over 50 years of her life as a teacher with the last 35 years at St. John's Ravenscourt. She will be long remembered for her great devotion to many organizations. Jeanne served for over 55 years on National, Provincial and Regional committees namely: Parish council of the Catholic Women's League, president of Heritage St. Norbert which was founded to protect and promote the heritage of St. Norbert – where Manitoba began. In 1977 she was a school trustee for the Seine River School Division and was the one responsible for the establishment of the first all French public school in Manitoba. (Ecole Noel Ritchot) She served on the Fort Garry Library board leading the establishment of the first bookmobile and since 1974 she offers volunteer services to Pregnancy Distress.

She is the recipient of many awards: George Young Memorial Trophy from the Fort Garry Legion (1979), Order of the Sash to a citizen who helped the cause of Metis Women's Rights (1985), Prix Riel from Francofonnes for cultural implications (1989),

Life membership Manitoba Liberal Party (1990), Federal Government 125<sup>th</sup> Anniversary Medal (1993), Prix Manitoba (1995), Union National Metisse award (1997), Two Queen's Jubilee Medals from the Honorable Reg Alcocks (Federal) and Marcel Laurendeau (Provincial) respectively for her services to the community, the City and the Country.

In 1985, Madame Perreault was mayor of the Metis Pavillion. Madame Perreault served on the board of Heritage Winnipeg- promoting heritage, culture and historical buildings. Promoting among others the Trappist Monastery, Rivers and its Hotel now the St. Norbert Arts Centre. Her outstanding achievements always highlighted an appreciation of heritage in Metis, Francophone and Anglophone Communities. She always thought that what one did was great and therefore made them feel special. Madame Perreault's favorite thought "one hundred years from now, it won't matter what my bank account was, what sort of house I lived in or the clothes I wore, but the world may be different because I was important in the life of a child". (Contributed by Gabriel Dufault.)

LeMouel, Jean Marie. 1911-2004

Jean was born in Ft. Rae on August 23, 1911 to Joachim LeMouel and Marie Rose Bouvier. He had six brothers (Joe, Napoleon, George, Edward, Lawrence and Pat) and two sisters (Dora and Louise). Jean married Elizabeth Edji in Fort Simpson in 1939 and had two children, Marie and Joseph. Due to illness, his wife and children died in the early 1940's.

During his life, Jean held many occupations. He worked as a fireman and deckhand on the paddle steamers, worked for the Roman Catholic missions and was a boiler man at Giant Mines for many years. Even after retiring, Jean could not sit still and became employed with the Department of National Defence in Yellowknife as a custodian until 70 years of age. He also learned all the traditional ways of Metis life such as trapping, hunting and fishing which he continued to practice throughout his long life. Nothing gave him greater pleasure than teaching his nephews to snare rabbits, set traps and nets and hunt.

While working at Giant Mines as a boiler man, Jean began to study mathematics with the assistance of a co-worker. This became a passion for him and he was able to calculate most mathematical equations in his head. This unique ability led him to study astronomy that absolutely fascinated him. He would often have his family come outside and he would calculate the exact time and location that a satellite would cross the sky. Sure enough, right on schedule, you would see the satellite traveling slowly in the horizon. Jean was always abreast of current events and could debate any issue with the most intellectual of people.

Jean, a proud Metis, loved the history of his Metis ancestors. In the early 1970's, he began researching his ancestry and in 1973 completed a booklet on the "Bouvier's and Laferte's—Early Pioneers of the Mackenzie". "The reasons", he said, "is to get the histories and family trees of my ancestors and many others before it is too late". All research, which took place in Ft. Rae, Ft. Providence, Ft. Simpson, Ft. Resolution, Ft. Smith, Winnipeg and St. Albert, was carried out at his own expense and time.

His booklet clearly illustrates the strong character of the Metis and the importance they played in developing the Mackenzie. Many were traders, boatsmen, hunters, trappers, carpenters, farmers and fishermen. The women also played important roles not

only in the cooking, cleaning and sewing aspects of daily life, but also in other areas such as tanning hides, snaring, trapping, berry harvesting, nursing the sick and midwifery.

Jean Marie also recounts the many sacrifices made by the Metis people of the Mackenzie in assisting the missionaries in evangelizing the North. Metis would act as interpreters in the English, French and Dene languages and also act as guides for the missionaries. Because of their strong Christian beliefs, they thought nothing of using their dog teams to take missionaries on long journeys to Dene camps. They would also assist the church in establishing permanent missions by providing labour, hauling logs for construction, and providing the missions with firewood, meat and fish and vegetables from their gardens.

Much of Jean Marie's narrative chronicles the transition of the Metis from the province of Quebec to the Red River area in Manitoba and eventually into the Northwest Territories. These mighty pioneers settled in communities such as Old Fort Rae, Ft. Rae, Ft. Providence, Ft. Resolution, Ft. Simpson and Fort Good Hope where their numerous descendants still live today. Some of the surnames mentioned in the "Early pioneers of the Mackenzie" include the Lafertes, Bouviers, Beaulieus and Gairdiners.

Today, Metis organizations such as the North Slave Metis Alliance use his research to prove ancestral ties and inherent rights to the North Slave Region. In recent years, the Metis Local of Ft. Providence wished to partner with the North Slave Metis Alliance and give recognition to Jean for all of his outstanding work. Jean, a very private and humble person, told his family that he did not wish any type of recognition or publicity as that was not the Metis way. Jean continued to share his ancestral knowledge with relatives right to the end. Jean did not forget about his French relatives and in 1950 traveled to France for three months to meet and visit many of them. Upon returning to Canada, he toured the United States before returning back to the North.

Jean often spoke of the terrible flu epidemic that hit the north in the 1930's and how it was through the prayers and perseverance of the priests, brothers, nuns and Metis that more people did not perish. He recounted how his sister Dora, at only 21 years of age, died during this epidemic and how he, with other family members, had to bury her.

Jean was also gifted with the ability to learn languages. He could speak and understand English, French and Slavey and understand some Chipewyan and Dogrib. After the death of his brother Joe in 1987, he missed speaking French on a daily basis. He was always happy when a relative from Ft. Providence or another community was in town to whom he could converse in his beloved French.

Jean's life was not all work. He enjoyed music and played the guitar, fiddle and harmonica. He also wrote several songs in his lifetime and had them copyrighted. He was very proud of this and shared his songs with most members of his family. He loved to listen to country music by artists such as Hank Snow, Hank Williams, Kitty Wells and the Carter Family. Jean also loved the sport of boxing and knew all of the heavy weight boxers and recalled every major fight.

Jean was a very devout Catholic who attended mass daily right to the end of his life. He was not afraid to speak about right and wrong, had extremely strong convictions and always prayed for world peace. Jean was most happy when he would hear that one of his nieces or nephews were being baptized, making their first communion or getting married. He was always in attendance at these very important Christian milestones in each

person's life. These types of family gatherings were an integral part of his life especially in later years.

At the age of 92, Jean's memory was absolutely amazing and he knew ancestral dates that would stump most historians. In the 1970's, Jean assisted in marking the area he believed to be the old cemetery site in Fort Providence that was used from 1868-1929. This site was ploughed over in the 1930's by the Roman Catholic Church and used as a potato field. One of the archaeologists remarked that Jean did a "remarkable job" based simply on memory.

Jean passed away suddenly and peacefully on Sunday, February 29, 2004 at the age of 92. His work in recording Metis history, for which he was so passionate, will be his legacy for generations to come. (Contributed by Albert J. Lafferty.)

### **Le Maire, Chs. Pierre (b. 1860)**

Pierre Lemire was born on December 28, 1860, the son of Pierre Jarvis Lemire and Therese Pelletier. He married Sara Delorme in 1882 at Cypress Hills. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

### **Lemire, Francois. (b. 1817)**

Francois was born at Lesser Slave Lake, the son of Pierre Lemire and Marie (Blackfoot). Francois married Susanne Boucher, the daughter of Joseph Boucher and Marguerite dupuis in 1853 at Fort des Prairie. The couple had twelve children. Francois signed a September 19, 1877 Petition from John Munro and other Metis at Blackfoot Crossing that was presented to Lieutenant-Governor David Laird Lieutenant Governor, N.W.T. In this petition they asked for farming implements and seed to begin to settle and till the land. They also requested hunting rights.

Lemire, Francois; address: Battleford; claim no. 854; born: 1817 at Lesser Slave Lake; father: Pierre Lemire (French Canadian); mother: Marie Salvois (Métis); married: 1853 at Lac Ste. Anne to Suzanne Boucher; children living: Angele, Adele; Angelique, Mathilda, John, Maria; children deceased: Victoire, Sophie; Marie Louise, Francis, Marie & unnamed; scrip for \$160.00.

Lemire, Francis; heir to his deceased children; claim no. 994; Marie, born: 1880 at Cypress Hills; died: July, 1898 at Chinook; Norman, born: 1885 near Qu'Appelle; died: 1881 at Saskatchewan Landing; address: Eagle Lake; father: Francis Lemire (Métis and deponent); mother: Françoise Burston (Métis); scrip cert.: form D, no. 998, Marie; scrip cert.: form F, no. 330, Norman. "Piscon"

### **Lemire, François. (b. 1844)**

Francois was born at St. Francois Xavier the son of Joseph Lemire and Julie Martin. He married Françoise Birston in 1865 at St. Francois Xavier. They had at least one child born at Cypress Hills. He became a Band member of Muscovequan Band (# 14) but left treaty after 1885. He was one the Half-Breeds living in the vicinity of Cypress Hills who

petitioned the government in 1878 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 Metis “reserve” land.

**Le Mair (Lemire), Joseph. (b. 1834)**

Joseph was born at St. Francois Xavier, the son of Joseph Lemire and Julie Martin. In 1868 he married Clemence Boyer (in 1862 he was married to Susanne Lepine). He and Clemence had four children born at Qu’Appelle, Moose Jaw and Cypress Hills. Norbert Welsh was his brother-in-law as they had married Boyer sisters. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Le Maire (Lemire), Pierre Jarvis. (b. 1830)**

Pierre is one of four brothers listed here, Their last name is spelled in a variety of ways. Pierre was born near Fort Pelly, the son of Joseph Lemire and Julie Martin. In 1857 at St. Francois Xavier he married Therese Pelletier, the daughter of Charles Pelletier and Suzanne Bercier They had eight children born, typically for buffalo hunting families they were born at a variety of locations; at St. Francois Xavier, Long Lake, Moose Jaw, Poplar Point, Wood Mountain, Swift Current and Fort Walsh. Pierre LeMire took discharge from the Muscovequan Band on April 28, 1886. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Lemire, Xavier. (b. 1851)**

Xavier was born at Red River the son of Joseph Lemire and Julie Martin. He married Clemence Birston at Qu’Appelle. He became a Band member of Muscovequan Band (# 15) but left treaty after 1885. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

**Lépine, Athanase. (b. 1850)**

Athanase was born at St. Boniface, the son of Jean Baptiste Lépine and Isabelle Parenteau. He married Marie Belanger. He was a member of Captain Isidore Dumont’s company. One of the 19 companies led by Gabriel Dumont during the 1885 Metis Resistance.

**Lépine, Ambroise-Didyme. (1840-1923)**

Ambroise was born in St. Vital, he was the son the son of Jean Baptiste Berard dit Lepine and Julia Henry (Métisse), he was the brother of Jean Baptiste Lepine (b. 1824) and Maxime Lepine (b. 1837).

Ambroise married Cecile Marion (1842 - 1908) the daughter of Francois Marion and Angelique Deschamps Moreau. Their children were Albert, James, Louis Gonzague, Narcisse, Cleophine, Edmond (George), Marie, Marguerite and adopted son Pierre

Cadotte the son of Joseph Cadotte and Mariejean Emma (Cree). Cecile passed away on 22 May 1908 in Forget, Saskatchewan. Ambroise died on June 8, 1923 at St. Boniface.

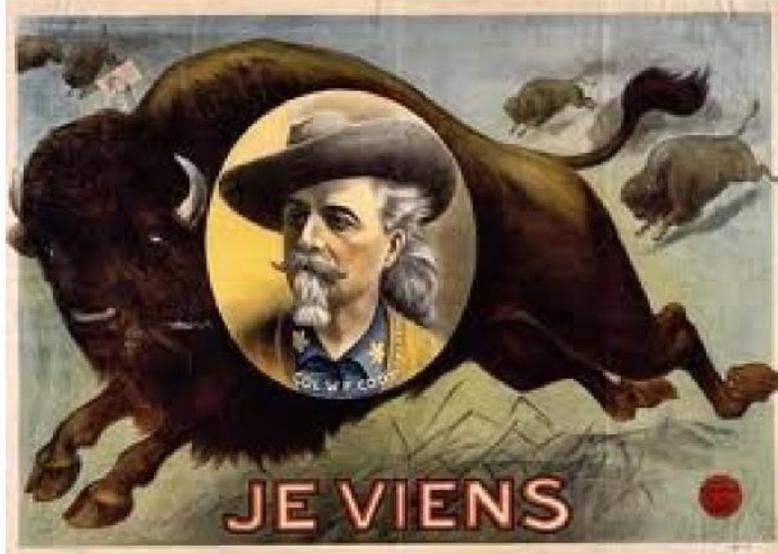
From the beginning of the Red River Resistance, he was Louis Riel's military lieutenant and chief enforcer. He led the armed party that ordered Lieutenant Governor McDougall out of the settlement in October 1869. He was prominent in the surrenders of the Schultz Canadian party in December 1869 and of the Boulton party in February 1870.

His appearance in 1870 was described by Roderick MacBeath as: "a man of magnificent physique, standing fully six feet three and built in splendid proportion, straight as an arrow, with hair of raven blackness, large aquiline nose and eyes of piercing brilliance; a man of prodigious strength, a skilled roughrider. ..."



Lépine was subsequently arrested and tried for the murder of Thomas Scott in 1874. He was found guilty by a jury, but was granted an amnesty by the Governor-General of Canada with the provision that he lose his civil rights (five years banishment from Her Majesty's Dominions). He died at the St. Boniface General Hospital on 8 June 1923. He is buried in the churchyard of the St. Boniface Cathedral next to Riel. He is commemorated by Lepine Avenue in Winnipeg.

Ambroise Lepine appeared in the 1889 Exposition Universelle (Paris Worlds Fair) with Buffalo Bill Cody. Maxime Goulet, along with Maxime Lepine, Michel Dumas and Jules Marion were presented as French-Canadian trappers with teams of Eskimo sled dogs. Lepine left St. Boniface on March 30, 1889, with Maxime Goulet, Michel Dumas and Jules Marion on the way to the Paris World's Fair to take part in the Wild West Show. They took two Red River Carts, two trains of dogs and a buffalo gun. They built a Metis log cabin at the Fair.



In the finale at the Wild West Show their log cabin was set on fire and they were depicted as trappers under attack by Indians who are rescued by Buffalo Bill and his men. The Wild West Show took two Metis dog teams, twenty buffalo and 200 horses with them to Paris.

**Lepine, Celestine (Regnier)** (b. 1860), Spouse, Octave Antoine Regnier.

Celestine was the daughter of Maxime Lepine and Josephte Lavallee. She married Octave Antoine Regnier on November 25, 1879 at St. Francois Xavier. They then moved to the North West Territories and held River Lot 8 (T45-28-2) in the St. Louis de Langevin settlement. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28) On May 20, 1884, he had written to Riel:

Cher Ami: None of us feels capable of undertaking so great a protestation against a despotic authority. Altogether we turn our regards towards you in whom are our dearest hopes and our greatest confidence, excepting some sore heads of Prince Albert who wish to pass for great minds and who fear to be ruled by you. We therefore elect you as our chief. We call on you loudly to come to our help, appreciating you as the only one able to defend us. Not only the Metis in general beg you to hear their prayers, but also those of other nations who do not know you beg us to convey to you the same wishes<sup>70</sup>.

Octave was arrested on July 17, 1885 and on August 14, 1885 at Regina he received a three year sentence for his part in the 1885 Resistance. Celestine's father Maxime was one of the Resistance leaders. Her sister Josephte was married to Resistance activist Noel Turcotte. They escaped to Turtle Mountain after the fighting.

<sup>70</sup> PAC, Dewdney Papers, Vol. 6, pp. 2284-2287, May 20, 1884.

### **Lépine, George.**

George is a former member of the Provisional Council of the Metis Nation of Ontario, and now sits on the board of directors at the Native Canadian Centre of Toronto as vice-president. He is also the treasurer of the Ontario Aboriginal Sports Circle and Secretary of the North American Indigenous Games (NAIG) International Council. On top of all this he is a National Delegate for Transport Canada's Diversity Council and is Master 5<sup>th</sup> Degree Black Belt (WTF) for the International Haikido Federation and the NAIG Ontario Taekwondo team's coach. He also holds a 6th Degree Black Belt in Taekeukdo-Hapkido (CTA). September 30, to October 6, 2003 he was one of many martial artists invited to the 6<sup>th</sup> Annual World Martial Arts Festival held at Chungju, Korea. He still finds time to volunteer for many other things within the Aboriginal community.

George has travelled internationally training, demonstrating and competing in the martial arts. He still teaches martial arts at the Native Canadian Centre in Toronto. He serves on the Metis Nation of Ontario's Cultural Commission and is President of the Toronto Metis Council.

### **Lépine, Jean-Baptiste. (1824-1879)**

Jean-Baptiste, the son of Jean-Baptiste Bérard *dit* Lépine and Julia Henry, was the brother of Ambroise and Maxime Lépine. He was married to Isabelle Parenteau and they lived in St. Norbert. He was an active supporter of Riel during the 1869-70 Resistance. In March of 1870, he was a member of the council which convicted Thomas Scott, although he voted against the death penalty. In 1871, he traveled to the American border with Andre Nault to head off reported Fenian threats. He disappears from the historical record soon after this .

### **Lépine, Maxime, M.L.A. (1836-1897)**

Maxime was born in St. Boniface, the son of Jean-Baptiste Bérard *dit* Lépine<sup>71</sup> and Julia Henry. Maxime married Joseph Lavallée, also of St. Boniface, in 1857. They had six children who lived to adulthood. He lived at St. François-Xavier in the 1870s ran a freighting company that used Red River carts to transport goods as far west as Carlton and Isle-à-la-Crosse and south to Pembina and St. Paul.

He was a brother-in-law by marriage and a close friend of Louis Riel. Both Maxime and his brother Ambroise-Didyme were members of Riel's first provisional government in 1869. After Manitoba entered Confederation in 1870, Maxime managed to escape reprisals from the Ontario Orangemen (unlike Goulet and his brother). He was a founding member of the Metis organization Union Saint-Alexander in 1871.

Maxime was elected to the Manitoba Legislature on December 23, 1874 as MLA from St. François-Xavier and served until 1878. Disillusioned by the influx of settlers and erosion of Metis land rights, he left the province in 1882, and moved to St. Louis de Langevin, on the South Saskatchewan (Lot 5, T45-28-2). There he operated a ferry from his river lot and farmed. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company.

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<sup>71</sup> Baptiste Lepine held HBC lots 272 and 785 at Red River.

He was a member of Riel's Council (Exovedate) at Batoche during the 1885 Resistance. Along with his two sons, he fought at Tourond's Coulee in April 1885 and at Batoche in May. Regarding the fighting at Tourond's Coulee, Lepine reported:

I had fun to watch James Short and Salomon Boucher firing: they fired like they were sighting pheasants—taking their time.<sup>72</sup>

Around 4:30 of the 25 of April, there was a ceasefire from the soldiers, several soldiers surrounded and watched. Max thought they were going for supper, outfit their bags with bullets, and come (back) get them, attack them. He related this idea he had and said: "Keep your guns fully charged and when they arrive we will make sure to shoot each one—and we have to think of dying, to reconcile with God, we have a religion that is losing us—Let us ask for the grace of a perfect contrition so that we will be saved"—"Ah yes, that's good" says Jos Delorme, "But we have to think of saving ourselves here then," and they said the rosary.

Charles Trottier arrived to us, and we said we must prepare to make a breach, a road for tonight—Trottier left and went to count the people—We will get together and when the darkness will come, we will attack all together; some will be killed but some will get out of it—Trottier arrives and reported that 44 Metis men were there.<sup>73</sup>

During the fighting at Tourond's Coulee Maxime Lepine had a Christ statue in one hand and a gun in the other. However, he never fired a shot because his shotgun was defective. Isidore Dumas reports that:

Maxime Lepine avait un fusil à 2 coups, crevé d'un bord mais un fusil qui n'avait pas de chien et de l'autre bord le chien ne partait pas.<sup>74</sup>

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

Maxime Lépine I know well. He was a leading man in Manitoba before he came to the Saskatchewan. He was in favor of constitutional agitation to secure the rights of the Half-Breeds, but was positively opposed to violence of any kind, and it was only by compulsion he was kept among the Riel people. He opposed himself to Riel in every way he could, and prevented a great deal of violence and mischief by his determination. He was always very moderate and peaceful in his conduct. He has a wife and six children, and is about fifty years of age. (CSP, 1886, Vol. 13, p. 383)



<sup>72</sup> Cloutier, *op cit*, Vol. 2: 19.

<sup>73</sup> *Op. cit.* p. 18.

<sup>74</sup> "A hammer was missing on one side and didn't work on the other side." Cloutier, Gabriel, P.A., V.G. Journal de l'abbé Cloutier, Vols. 1 and 2, 1885. Archives de l'Archevêché de Saint-Boniface (AASB), Vol. 2: 9.

Lepine was arrested on May 19, 1885 and sentenced to seven years in prison on August 14, 1885 at Regina, but was released on March 16, 1886. His brother Ambroise-Didyme was Riel's military commander during the Resistance of 1869-70. Maxime died in 1897 at St. Louis de Langevin.

Lepine's grandson, Medric McDougall, was a founder of the Metis Society of Saskatchewan and received the Order of Canada in 1986.

*Reference:*

Payment, Diane. "Maxime Lépine." *Dictionary of Canadian Biography*, Vol. XII (1891-1900). Toronto: University of Toronto Press, 1990: 554-555.

**Lépine, Maxime, Jr.** (1866-1928)

Maxime was born at St. François Xavier on September 12, 1866, the son of Maxime Lépine Sr. and Josephte Lavallée. He married Marie Marguerite Boucher and they had seven children. They lived at St. Louis de Langevin, on the South Saskatchewan. Both his father and father-in-law Jean Baptiste were members of Riel's 16 man Council (Exovedate) at Batoche during the 1885 Resistance. He fought at Tourond's Coulee and Batoche.

**Lépine, Patrice Tobie.** (1868)

Patrice was born at St. François Xavier on September 12, 1866, the son of Maxime Lépine Sr. and Josephte Lavallée. He married Lucie Nolin (daughter of Charles Nolin) in 1892. At the time of the Resistance he was living with his father at St. Louis de Langevin, on the South Saskatchewan. He fought at Tourond's Coulee and Batoche.

**Lépine (Nolin), Rosalie** (1849-1927)

Rosalie was born on January 2, 1849 at St. Boniface, the daughter of Jean-Baptiste Lépine and Isabelle Parenteau. She was first married to Godfroy Lagimodiere, the son of Romain Lagimodière and Marie Vodrey. They had one child, Jean-Baptiste Lagimodière who married Marie Dumont (b. 1874).

After being widowed, Rosalie married Charles Nolin, the son of Augustin Nolin and Helene Cameron on August 27, 1878 at Ste. Anne. Their adopted boy, Andrew "Fidler" Nolin was the son of a First Nations father and a Métis mother. The family lived at Ste. Anne des Chênes while Charles Nolin was a member of the Manitoba Legislative Assembly in 1878. In June 1879, he was found guilty of charges arising from the election of 1878 and he was severely reprimanded. Later that year, humiliated and debt-ridden, he left for the Touchwood Hills (in present-day Saskatchewan), where they lived for three years on a homestead. Their property consisted of a house, stable, store, storehouse, and small schoolhouse. In 1881, they had 12 acres under cultivation. Nolin farmed, traded in furs, and operated a school for the scattered Métis settlers of the district. The family moved north to a farm halfway between Saint Laurent de Grandin and Saint Louis de Langevin (near Batoche) in 1883. With Rosalie's uncle, who was a neighbour, he operated a ferry service. Both Rosalie's husband and adoptive son were resistance participants. Her uncle, Maxime Lépine, was on Riel's Exovedate.

Rosalie Nolin was gravely sick before the outbreak of the 1885 Resistance and

almost died. According to family oral tradition, she was “miraculously” cured by holy water put on her by her two and three-year old sons. Out of relief and gratitude, Charles Nolin pledged a promise to Father Fourmond and Brother Piquet, who provided the holy water, to do what they asked of him. They asked Nolin to testify against his cousin Louis Riel at the latter’s treason trial.

In the church’s account, Charles Nolin, sought out Father Fourmond and Brother Piquet in Saint-Laurent and explained to them that, for ten years, his wife had been suffering from a mysterious stomach ailment and was spitting blood. She was also suffering from chest pains, insomnia, loss of appetite, and blurred vision. On the suggestions of the priests, Nolin left the mission convinced that water from Lourdes would cure his wife if she made a Novena to Our Lady of Lourdes. On December 16, 1884 the Novena began. Nolin promised to pay for a statue for the Saint-Laurent shrine if his wife was cured. Since Rosalie Nolin did indeed experience a miraculous recovery, her husband kept his promise and donated a statue of Our Lady of Lourdes. It now replaces the icon put in the tree by Father Fourmond and still greets visitors to Saint-Laurent to this day. This statue was erected on November 1, 1885.

After her husband’s death, Rosalie went to live with her step-children at Onion Lake. She died on May 22, 1927 at Onion Lake.

Rosalie and Charles Nolin had the following children: (1) Charles Marie (b. 1880 at Touchwood Hills); (2) Gabriel (b. 1882 at Batoche); (3) Rosalie (b. 1884 at St. Laurent, d. in 1889); (4) Maxime Octave (b.1886 at Batoche); (5) William (b. 1889 at St. Laurent.) He married Christine Pratt at Onion Lake; and (6) Alexandre (b. 1890 at Batoche and d. 1891 at St. Laurent).

**Lépine, Patrice Tobie.** (1868)

Patrice was born at St. François Xavier on September 12, 1866, the son of Maxime Lépine Sr. and Josephite Lavallée. He married Lucie Nolin (daughter of Charles Nolin) in 1892. At the time of the Resistance he was living with his father at St. Louis de Langevin, on the South Saskatchewan. He fought at Tourond’s Coulee and Batoche.

**Lepine, Rosalie (Nolin)** (1849-1927). Spouse, Charles Nolin (1838-1907).

Rosalie was born on January 2, 1849 at St. Boniface, the daughter of Jean Baptiste Lepine and Isabelle Parenteau. She was first married to Godfroy Lagimodiere the son of Romain Lagimodiere and Marie Vodrey. She then married Charles Nolin the son of Augustin Nolin and Helene Cameron on August 27, 1878 at St. Anne. Their adopted boy Andrew “Fidler” Nolin was the son of an Indian father and Metisse mother. Both her husband and adoptive son were Resistance participants. Her uncle, Maxime Lepine, was on Riel’s Exovedate. The couple had six more children. After her husband’s death, Rosalie went to live with her step-children at Onion Lake. She died on May 22, 1927 at Onion Lake.

**Lepine, Virginie (McDougall).** Spouse Alexandre Peter McDougall (b. 1869).

Virginie was the daughter of Maxime Lepine and Josephite Lavallee. She married Resistance activist Alexandre McDougall (b. 1869) on February 9, 1891 at St. Boniface. He was a member of Captain Baptiste Boucher’s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Alexandre appears on Philippe

Garnot's list of Resistance participants as #174. Their son, Alexandre Jr. married Maxime Lepine's daughter Virginie. Her father and father-in-law were both Resistance leaders. Her grandson, Médéric Zéphirin McDougall, C.M., was a founder of the Metis Society of Saskatchewan and received the Order of Canada in 1986.

### **LeRat, Zacharie. (1858-1928)**

Zacharie LeRat dit Pitwewekijik was the son of Francois LeRat dit Pitwewekijik and Rosalie Comptois. Francois died in 1887 on the Turtle Mountain Reservation. Rosalie died on Cowessess reservation. His grandfather was Chief Black Duck *dit* Makadeshib. Stump Lake, North Dakota was the site of Black Duck Village. Black Duck was a sub-chief of the Turtle Mountain Band. In 1878, Zacharie and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land. Zacharie became "Chief of the Half Breeds" at Cowessess where his relatives still live. He married Marie Landry the daughter of Pierre Landry and Madeleine Chadron.

His sister Genevieve LeRat was married to Jean Baptiste Sparvie, another Metis who signed the Cypress Hills petition in 1878. They too became members of the Cowessess Band before she withdrew from treaty. Genevieve took discharge from treaty on June 13, 1890.<sup>75</sup>

### **Le Roy, Angelique (Vieau). (d. 1862)**

Angelique presents a good case study of how French fur trader marriages to Metis or other Native women furthered their careers.

Angelique was the daughter of Joseph Le Roy, a French trader and his wife Marguerite, who was the daughter of Ah-ke-ne-pa-weh (Standing Earth), an important Menominee tribal leader from the La Baye, Wisconsin area. Her maternal uncle, O-nau-ga-sa was a Menominee leader of the Potawatomi at Milwaukee, Wisconsin.

In 1786, Angelique married Jacques Vieau who was born May 5, 1757 at Montreal. He was a Northwest Fur Company employee who went to Mackinac with his brother in 1776. They then went to the company's post at La Pointe, on Madeline Island, and by 1782, Jacques had been put in charge of this post. Jacques became clerk there when Ogilvie, Gillespie & Company out of Montreal opened a post at Green Bay. Subsequently he and his family established their first "jackknife" trading post at the mixed Menominee-Potawatomi village at Kewaunee. This is the first example of where Angelique's tribal lineage proved advantageous. Jacques left one of his men in charge and moved south along the west shore of Lake Michigan. He established posts at Gibson and near Indian villages at what became "Two Rivers," Manitowoc, and Sheboygan again making use of his wife's connections and leaving men at each location. He moved on to establish other sites, the most significant being at the ancient Menominee village at present day Saulkville, Wisconsin. He, his family and entourage eventually arrived in the Milwaukee harbour in August of 1795. Here a large number of Potawatomi, many who were relatives of Angelique warmly welcomed Jacques and his family. They remained at that location for the winter and continued to spend each winter there over the next three years. Six of their eleven children would be born at Milwaukee.

Each May after collecting furs and buying as much of the Indian maple sugar as they

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<sup>75</sup> Sherry Farrell Racette, . "Sewing Ourselves Together: Clothing, Decorative Arts and the Expression of Metis and Half Breed Identity." Winnipeg: University of Manitoba, Ph.D. dissertation, 2004: 59.

could, the Vieaus left for Mackinac. The job of the clerks left behind was to plant the potatoes and corn that would sustain them through the next winter. Similarly, they would stop at each of the jackknife posts on their way back to collect the furs and sugar. The family always considered Green Bay, where their farm was located on the west bank of the Fox River, and where several of their children had been born, to be their true home.

Jacques died in 1852 at 95 years of age. Angelique died some ten years later at the home of her son Joseph in Lawrence, Wisconsin. Angelique's grandson, Joseph Juneau (son of Josette) went on to become the co-founder and namesake of Juneau, Alaska.

*Source:*

Boatman, John. "Jacques" Vieau: A Son of Montreal and a Father of European Wisconsin - Another Perspective on the French and Native Peoples." University of Milwaukee, 1997:

[weba.uwgb.edu/wisfrench/library/articles/boatman.htm](http://weba.uwgb.edu/wisfrench/library/articles/boatman.htm)

**Lespérance or L'Espérance, Alexis.** (1797-1890) See Bonami, Alexis *dit* Lespérance.

**Lespérance, Caroline (Boucher)** (1842-1910). Spouse, Jean Baptiste Boucher Sr. (1838-1911).

Caroline was the daughter of Alexis Bonami Lespérance and Marguerite Grenon. Her father was a leader of the HBC La Loche boat brigades and was a strong Riel supporter in the 1869-70 Resistance. Although not active in 1885, Alexis was a Riel supporter. Alexis died at St. Francois Xavier on December 11, 1890, age 94. Caroline Lesperance was the aunt of Louis Schmidt, a boyhood friend of Riel, who sent numerous petitions of Metis grievances to Ottawa from St. Louis in 1883-84, and first suggested that the Metis send for Riel in Montana.

Caroline married Jean Baptiste Boucher. He was a member of Riel's Exovedate. Caroline accompanied her husband, Charles Nolin, Maxime Lepine, Gabriel Dumont, Baptiste Boyer and Louis Riel to the first meeting with the English Metis at the Lindsay School House. Her husband was wounded at the Battle of Batoche. Their daughter Marie Marguerite married Maxime Lepine Jr. Caroline died at St. Louis on May 11, 1910.

**Lespérance (Falcon), Marguerite** (1861-1942)

Marguerite Lespérance was born on January 20, 1861 in Fort Benton in what is now Montana to Joseph Bonami Lespérance and Marie Lavallée. Not much is known about her childhood, but before she reached the age of eighteen, she married Onésime Falcon, the grandson of Pierre Falcon, "The Bard of the Plains." They were married on October 22, 1878 in St. François Xavier, Manitoba. By 1893, they had moved their little family to Star-buck, Manitoba.

Marguerite Falcon was a midwife and delivered many babies in the town of Starbuck, while Onésime bought horses, nursed them back to health, trained them, and resold them. When he went out to buy horses, he carried large amounts of money with him. While on one of his horse-buying trips, he was attacked, hit on the head, and thrown over the Seine River Bridge, in St. Boniface. Onésime was murdered just before their youngest daughter Eugenie was born in 1901, and Marguerite was left to raise her family alone. Marguerite had 13 children including Onésime's children from his first marriage as well as their own. She often referred to the children she delivered as hers.

Now alone to support her family, Marguerite went to work for a Mr. Stinson who was the banker in Starbuck. One day while washing overhauls, she accidentally cut her hand on one of the buckles on the shoulder straps of the overhauls. The cut got infected and blood poison set in. Marguerite was first treated with traditional medicines, but nothing seemed to work and her hand was amputated. That was unsuccessful; the blood poison kept creeping up her arm. It was finally halted when they amputated her arm at the elbow. Having only one arm did not prevent Marguerite from carrying on with her life. She needed help with some of her household tasks but she could still tend to her garden and was able to roll her own cigarettes with one hand.

Marguerite Falcon was a devout Catholic, and was a good-hearted woman who cared for the ill and infirm. Her granddaughter, Florence remembers going to the church late at night to pray, and make the way of the cross in the dark. She cared for her daughter Eva who was bedridden, visited the sick, and it was not surprising, that at the age of 69, when her youngest daughter Eugénie died in 1930, that she took over the care of her two little granddaughters, Florence and Eva.

Marguerite moved to Haywood, Manitoba with her two granddaughters. However, she was still on call to go and deliver babies for the Henry Lavallée family in Starbuck. When the girls were old enough to attend a convent that trained girls to become maids, they moved back to Winnipeg, where they took up residence on Hargrave St. Whenever, Marguerite went to visit relatives and ailing friends she would walk to their homes. She couldn't ride the streetcars, because it made her sick. It wasn't unusual for them, grandmother, and the girls, to walk to Fort Garry and St. Boniface. They would also walk to St. Norbert and take the ferry to St. Vital to visit Madame Anna Guiboche to look after her and keep her company.

Marguerite always wore long black dresses and kept her hair in a bun. She was a good cook and some of their favourite foods were bannock and "li boulette" soup with macaroni. These were the meals they enjoyed most often because they couldn't afford much else. When she had more leisure time in her advancing years, Marguerite enjoyed playing cards. Her game of choice was Whist. Marguerite lived long enough to see Eva and Florence married, and to see two great-grandchildren born. Marguerite passed away in 1942 and was interred in the St. Boniface Cemetery.

Contributed by Frances Pulscher and Florence Hayes. Reprinted from *Buffalo Trails and Tales*. The Métis Culture and Heritage Resource Centre, with permission.

**Lespérance, Rosalie.** (1838)

Rosalie was born August 13, 1838 at St. Boniface, the daughter of Alexis Bonami *dit* Lespérance and Marguerite Grenon. She married Duncan McDougall the son of Duncan Sr. a Factor with the Pacific Fur Company.

**Letendré, Alexandre.** (b. 1865)

Alexandre was the son of André Letendré Sr. and Catherine Godon born near Humboldt, February 12, 1865. In 1884 he married Ellen Sinclair from Little Saskatchewan (Minnedosa). He was active with his father and brothers during the Resistance. Subsequently he moved to Montana and died at Havre, Montana October 26, 1946. On his 1885 claim for Half Breed Scrip he states:

I was living at the Big Point near Humboldt previous to and on the 15<sup>th</sup> July 1870 with my parents and I have always resided in the Territories ever since along the South Branch of the Saskatchewan...I was compelled to join the rebellion after the Fish Creek fight, but I did not take part in any of the fights.<sup>76</sup>

This claim was reserved because of his participation in the Resistance and later allowed on October 6, 1886.<sup>77</sup> (The Deputy Minister of the Interior instructed (June 11, 1886) that all claims disallowed because of Resistance activity would now be allowed.)

**Letendré, André “Petchis”. (1837-1885)**

André Letendré was born in 1837 in St. Boniface parish, at Red River, in the future Province of Manitoba. He was the son of Marie Julie Hallett and Louison Letendré *dit* Batoche. He was also known as Andre Batoche. He married Catherine Godon at the Parish of Assumption in Pembina, Dakota Territory, on June 7, 1859. Catherine was born in St. Boniface parish at Red River on December 28, 1841. She was the Métisse daughter of Louison Godon and Isabella Elizabeth McDonald. The Letendré's followed the hunt. André and Catherine with six children and twelve horses, wintered at St. Laurent de Grandin Mission in Saskatchewan in 1871. The Mission was near the site of the future town of Batoche which was founded by his elderly parents at about that same time. André and Catherine had a total of 14 children. The last one was born four months after his father's death. There are hundreds of living descendants of this couple.

André was a member of Captain Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. Fighting the might of the Canadian Government and General Middleton's Army, André was killed near his brother Xavier's store during the Battle of Batoche on May 12, 1885. He was buried in St. Antoine de Padue Roman Catholic cemetery at Batoche two days later. His name is on the monument to those valiant Metis slain during the North West Resistance in the St. Antoine de Padue Cemetery. Catherine claimed \$1,443.00 for property lost during the Rebellion, but was not compensated because of Andre's involvement in the fighting. Ironically, Andre was awarded \$240.00 posthumously in 1886 to settle his Aboriginal land claim. Catherine was issued Scrip from St. Boniface, Manitoba [on 26 June 1876]. She had applied a year earlier. Catherine Godon Letendré and five of her children are listed in the 1901 census, at Batoche [dwelling and household number 20]. Catherine is listed as a farmer. She lived another 51 years and died at the age of 95 in 1936. She was buried near her husband. (Contributed by Heather M. Hallett.)

*References,*

Otipemisiwak, by Diane Payment, St. Boniface Parish Roman Catholic Church records. 1901 Canadian Census. Northwest Half-Breed Scrip records, National Archives.

**Letendré, André Jr. (b. 1862)**

André was the son of André Letendre Sr. and Catherine Godon. He married Marie (unknown). He was a member of Captain August Laframboise's company, one of the 19

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<sup>76</sup> RG 15, D II (8) (b).

<sup>77</sup> The Deputy Minister of the Interior instructed (June 11, 1886) that all claims disallowed because of Resistance activity would now be allowed.

*dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Letendré, François-Xavier.** (1841-1901)

François-Xavier dit Batoche<sup>78</sup> was born in Manitoba on March 8, 1841,<sup>79</sup> the son of Marie Julie Hallett and Louison Letendré dit Batoche. Francois-Xavier married Marguerite Parenteau (born 1843) in the parish of St. Norbert, Red River on May 19, 1863. Marguerite's parents were Pierre Parenteau and Joseph Delorme. Pierre was a Justice of the Peace for St. Norbert.

Francois-Xavier and his father were the founders of the settlement of Batoche. It was a few miles upstream from the Oblate Church headquarters at St. Laurent. They were very good businessmen. Francois-Xavier dealt heavily and very successfully in furs, and became a very wealthy man. He built the finest house west of Winnipeg before the North West Resistance in 1885. After established himself at the crossing on the South Saskatchewan River 1872, he built a trading post and ferry at this location. The place became known as Batoche's Crossing or simply Batoche. His ferry competed with that of Gabriel Dumont located about 15 kilometres south. In 1878, Letendré sold his ferry to fellow merchant Alex Fisher. At that time, he was proprietor of one of the largest trading posts in the North-West. The whole community was also prospering by then.

Letendré operated a store at Batoche, Saskatchewan and along with the Vennes 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 Metis as farm labourers and cowboys to raise horses and cattle at his ranch in the Minichinas Hills south east of Batoche. Letendré's trading activities took him to Winnipeg, St. Paul and Montreal.

Francois-Xavier and his wife donated money to help build the Roman Catholic Church of St. Antoine de Padue at Batoche. He also paid for the famous "Bell of Batoche".

He did not participate in the Resistance, however his home was used as Louis Riel's headquarters. Francois-Xavier left Batoche with this wife and several children and went north to another one of his posts in the Carrot River region of Saskatchewan before the Resistance began.

Francois-Xavier suffered great losses from the Resistance. He claimed \$32,972.44 in damages to his house and store. He was later compensated by the Rebellion Losses Commission for over one-half of the cash value of the property he lost. He returned to Batoche after the Resistance and farmed until his death in 1901. (Portions contributed by Heather Hallett.)

*Reference*

Payment, Diane. "François-Xavier Letendre, dit Batoche." Dictionary of Canadian Biography, Vol. XIII (1901- 1910). Toronto: University of Toronto Press, 1994: 595-596.

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<sup>78</sup> Both father and son were called Batoche.

<sup>79</sup> Although his Scrip Application says he was born November 1838

**Letendré, Hugh Victor. C. M. (1925-2006)**

Victor Letendré was born on March 4, 1925, the son of Wilfred Letendré and Marie Anne Philomene Loyer, at one of the oldest Métis settlements in Western Canada, Lac Ste Anne, Alberta. He was the second born of seven children.

Victor joined the Canadian army on February 17, 1944, and served on the front lines of England, France, Belgium, Holland, and Germany. He was voluntarily discharged on July 17, 1945, at the age of twenty.

On April 2, 1949, at the age of twenty four, Victor married a Métis woman from Rosemary, Alberta, Georgina Dumont. Victor and Georgina had five children:

Victor held a number of jobs in the sheet metal and roofing industries, until he purchased a roofing consulting company in 1975, BUR Roofing, which he ran until his retirement. Throughout his life, Victor volunteered his time to numerous organizations:

- Aboriginal Veterans Society of Alberta (AVSA)
- he was a founding board member of the Edmonton Canadian Native Friendship Centre in 1962, and was also President of the organization from 1990-1992.
- The Native Seniors Centre.
- Victor was one of the original members of the Edmonton Native Youth Justice Committee, which was formed in 1995, and was previously President of the Committee
- Trustee of the Lac Ste Anne Pilgrimage Board
- Member of the Elders Circle of the Edmonton Urban Aboriginal Accord Initiative with City of Edmonton.

In recognition of his involvement in the Métis community, Victor was presented with a Métis Sash from the Métis Nation of Alberta in 1993. In 2003, the Métis National Council honoured Victor with a Queen's Golden Jubilee medal, and on December 10, 2004, he was made a Member of the Order of Canada by the Governor General of Canada.

**Letendré, Louis Eugene.<sup>80</sup> (1832-1911)**

Louis was the son of Louis Sr. (b. 1801) and Marie Hallett. He first married Marie Beauregard *dit* Champagne, Angelique Dumas then Julie Delorme. They lived on River Lot 7 (T45-28-2) at St. Louis de Langevin. Louis was the older brother of Francois-Xavier and Andre. Edouard Dumont, Charles Thomas, Moise Parenteau and Emmanuel Champagne were his brother's-in-law. On November 19, 1883 he had signed a petition protesting the 1883 Order in Council transferring the Metis lands at St. Louis to the Prince Albert Colonization Company. (CSP, 1886, No. 45, pp. 25-28)

Isidore Parenteau and Louis Letendré were sent 120 miles on snowshoes to the Eagle Hills in the Battle River district to enlist Assiniboine reinforcements. Louis was a member of Captain Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He died in 1911 at Batoche. He is buried at St. Antoine de Padoue Cemetery, Batoche.

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<sup>80</sup> A signator of Gabriel Dumont's petition (dated St. Antoine de Padoue, 4<sup>th</sup> September, 1882) to the Prime Minister for a survey and land grants.

**Letendré, François-Xavier.** (1841-1901)

François-Xavier dit Batoche (Both father and son were called Batoche.) was born in Manitoba on March 8, 1841, (Although his Scrip Application says he was born November 1838) the son of Marie Julie Hallett and Louison Letendré dit Batoche. François-Xavier married Marguerite Parenteau (born 1843) in the parish of St. Norbert, Red River on May 19, 1863. Marguerite's parents were Pierre Parenteau and Josephite Delorme. Pierre was a Justice of the Peace for St. Norbert.

François-Xavier and his father were the founders of the settlement of Batoche. It was a few miles upstream from the Oblate Church headquarters at St. Laurent. They were very good businessmen. François-Xavier dealt heavily and very successfully in furs, and became a very wealthy man. He built the finest house west of Winnipeg before the North West Resistance in 1885. After established himself at the crossing on the South Saskatchewan River 1872, he built a trading post and ferry at this location. The place became known as Batoche's Crossing or simply Batoche. His ferry competed with that of Gabriel Dumont located about 15 kilometres south. In 1878, Letendré sold his ferry to fellow merchant Alex Fisher. At that time, he was proprietor of one of the largest trading posts in the North-West. The whole community was also prospering by then.

Letendré operated a store at Batoche, Saskatchewan and along with the Vennes 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 Metis as farm labourers and cowboys to raise horses and cattle at his ranch in the Minichinas Hills south east of Batoche. Letendré's trading activities took him to Winnipeg, St. Paul and Montreal.

François-Xavier and his wife donated money to help build the Roman Catholic Church of St. Antoine de Padue at Batoche. He also paid for the famous "Bell of Batoche".

He did not participate in the Resistance, however his home was used as Louis Riel's headquarters. François-Xavier left Batoche with this wife and several children and went north to another one of his posts in the Carrot River region of Saskatchewan before the Resistance began.

François-Xavier suffered great losses from the Resistance. He claimed \$32,972.44 in damages to his house and store. He was later compensated by the Rebellion Losses Commission for over one-half of the cash value of the property he lost. He returned to Batoche after the Resistance and farmed until his death in 1901. (Portions contributed by Heather Hallett.)

*Reference*

Payment, Diane. "François-Xavier Letendre, dit Batoche." Dictionary of Canadian Biography, Vol. XIII (1901- 1910). Toronto: University of Toronto Press, 1994: 595-596.

**Letendré, Jean Baptiste.** (b.c. 1866)

Baptiste was the son of Louis Letendré and Marie Beauregard. He married Marie Parenteau at Batoche on May 26, 1891 and later married Alice Primeau at Batoche on January 10, 1910. He was a member of Captain Ambroise Champagne's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Let Letendré, Joseph « Battosh ».** (c.1800-1816)

Joseph Letendre, a Metis, was the only member of Cuthbert Grant's party to have been killed at the Battle of Seven Oaks on June 19, 1816. Joseph was the youngest son of Jean Baptiste Letendre also known as Okimawaskawikinam and "Batoche" and Josephthe (Cree). The NWC agreed to pay Mme. Josephthe Letendre compensation for the unfortunate accident that led to her son's death because of the "good character her husband always bore."

James Bird was on his way to Carlton House when he stopped at "Upper Nippoe" now known as Nipawin on the Saskatchewan River, and visited the Jean Baptiste Letendre dit Batoche, the father of the NWC man that was killed at the Battle of Seven Oaks. He records in his journal: Dec.14 1816: "The Canadian Master of this place, Battoche, is father of the young Halfbreed who was killed in Red River.<sup>81</sup> Having heard that the old Gentleman always disapproved of his Sons' joining in that affair and that he had reproved Mr. Hughes, even in the hearing of our people with all the bitterness of parental grief, for having occasioned the death of his Son, I sent for him with a view of ascertaining his real sentiments regarding that event and of the cause in which his son had fallen. He did not sit long before he adverted to the subject in Question loading Masters Hughes and Halden with the severest reproaches. It was them [sic] said the old Man with great warmth who deprived me of my Son; By flattering promises and artful insinuations they induced him for the first time in his life to disregard my advice and to act in direct opposition to my wishes; I never, continued he, would consent to his going to Red River because I believe the business he was to be engaged in to be both cruel and unjust, a sufficient proof of which was, the Northwest Proprietors themselves refraining from taking a part in it. Who was it, he exclaimed, that sent for my Son? Mr. Alexander McDonnell and Mr. Duncan Cameron I answered. It is on one of those if I ever see them, said he, that I will be revenged.

I praised the old Gentleman's discernment and liberality and assured him that the day is not far distant when he will have reason to congratulate himself for having acted with such regard to the duties of a civilized being and for having scorned to be made a wretched tool of the Northwest Company."<sup>82</sup>

**Letendré, Louis "Oiseau" dit Batoche.** (1826- c.1879)

Louis was the son of Jean-Baptiste Letendré Jr. and his Cree wife Josephthe. Louis

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<sup>81</sup> Jean Baptiste Letendre (also known as Okimawaskawikinam and "Batoche"), born August 30, 1762 in Sorel (Que.), he married *circa*. 1785 à la façon du pays Josephthe "Crise," a member of the Cree nation, in the Northwest. He died in or after 1827, probably in St Boniface.

Jean-Baptiste Letendre, *dit* Batoche, came to the northwest in the 1780s. In 1785–86 he was employed by the North West Company in the Athabasca department as a "devant" or bowsman. He is listed as an interpreter in the region of Fort des Prairies (Fort-à-la-Corne, Sask.) in 1804. Marie-Anne Gaboury and Jean-Baptiste Lagimodiere, who spent some time in the area in 1808, are reported to have met the Canadian Batoche and his Cree family. In 1810 Letendre or his son, who was also called Jean-Baptiste, was with the explorer David Thompson. In his diary Thompson mentions that Letendre and his family arrived from the region near Beaverhill Lake (Alberta), bringing a hundred or so beaver pelts. That year Letendre or his son went with Thompson to explore the Athabasca River as far as the Rockies but quit the expedition in January 1811 at the camp on the Canoe River (B.C.), a tributary of the Columbia.

In the 1810s and 1820s Letendre engaged in the fur trade on his own account as a "freeman." Along with his family he owned a trading post called Batoche at Muskootao Point, west of Fort-à-la-Corne on the north bank of the Saskatchewan. The Letendres also stayed for a time in the Red River Settlement during this period. On 19 June 1816 one of their sons was killed [likely Joseph Letendre dit Batoche born ca. 1800] in the engagement at Seven Oaks, known in historical writings by the Métis and French of the west as La Grenouillère. The NWC agreed to pay Mme Letendre compensation for this unfortunate accident because of the "good character her husband always bore."

<sup>82</sup> 1M19 B.27/a/6 HBCA microfilm numbers: Reel 1M257 B.239/b/69

was the brother of Angélique who was married to Martin Jerome. Louis was married to Julie Delorme, the daughter of Joseph Delorme and Brigitte Plouffe dit vile Lebrun. They had eight children one born at St. Agathe and the rest at Pembina..

**Letendré, Louis.** (1832-1911)

Louis was the son of Louis Sr. (b. 1801) and Marie Hallett. He first married Marie Beauregard *dit* Champagne then Angelique Dumas. They lived on River Lot 7 (T45-28-2) at St. Louis de Langevin. Isidore Parenteau and Louis Letendré were sent to the Battle River district to enlist Indian reinforcements. Louis was a member of Captain Baptiste Vandal Sr.'s company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance. He died in 1911 at Batoche.

**Letendré, Louis.** (1832-1911)

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**Letendré, Louison *dit* Batoche.** (1797-1883)

Louison dit Batoche was born at St. Boniface between 1797 and 1805, the son of Jean-Baptiste Letendré from Quebec and Josephte "Crise" (Cree). Louison's father and Emmanuel Lussier were among the twelve men who were with David Thompson when he crossed the Rockies to the Columbia River in the winter of 1810-11.

Louison married Marie Julie Hallett at Fort Carlton in 1821. They were living at Red River in 1823, they tried farming and had thirty acres under cultivation. They left Red River after 1829, and spent a number of years following the buffalo hunt and living as traders. They are listed in the 1850 Minnesota Census at Pembina and Louison appears on the Chippewa of Lake Superior and Mississippi treaty list in 1854 and again on the Taylor Falls, Minnesota treaty list of 1870.

Louison was a celebrated buffalo hunter and trader. Sometime during the 1860s, he had established a number of small trading posts on the South Saskatchewan River and permanently settled in what became known as Batoche in 1871. He is shown as part of the original 1871 St. Laurent on the South Saskatchewan governing committee. Some of Louison's uncles and his brother and their families went west to settle around St. Albert and Lac Ste. Anne just north of Edmonton.

**Letendré *dit* Batoche, Marie.** (b. 1823)

Marie was the daughter of Louison Letendré *dit* Batoche and Marie Julie Hallett. She was married to Emmanuel Champagne and was one of the heroines of the 1885 Resistance.

**Letendre (Dumont), Sophie** (1846-?)

Sophie was the daughter of Marie-Julie Hallett and Louison Letendre dit Batoche. She married Édouard Dumont in 1865. Édouard was one of Dumont's militia captains. Their daughter, Louise (b. 1871 at Tourond's Coulee) died in December 1885 at age 14.

After the fighting had stopped at Batoche, Édouard brought his family back home. They hid until the police left the area and then continued working in the potato fields. After a month, he left for Montana. His family joined him in the fall.

Sophie's horse was exhausted when she met up with Patrice Fleury and his wife along the way. Patrice gave her a fresh horse, and they travelled together to the Milk River where Gilbert Breland told her that Édouard was at Fort Assiniboine. She then rejoined him, there.

**Letendré, Victor.** (b. 1925)

Victor Letendré, the son of Wilf and Mary Ann Letendré, served in the Calgary Highlanders Infantry during WWII. He was in France, Belgium, Holland and England. On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty's reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton, recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

Victor is a past president of the Edmonton Indian and Metis Friendship Centre president of the Edmonton Native Youth Justice Committee and president of the Alberta Veterans Society.

**Letendré, William.** (b. 1859)

William was the son of Louis Letendre and Marie Beauregard. He married Melagie Fagnant. He was a member of Captain Calixte Lafontaine's company, one of the 19 *dizaines* led by Gabriel Dumont during the 1885 Metis Resistance.

**Létourneau, Henri.** (1907-2002)

Henri was the first Curator of the St. Boniface Museum and was a noted preservationist of old Metis songs and stories. He died in Winnipeg on November 28, 2002. Henri was born at Sainte-Delphine, Saskatchewan. He gives the following family history in 1979.<sup>83</sup>

My dad was never satisfied, we were always on the move. I was born in the File Hills district of Saskatchewan, a place that was called Sainte-Delphine. This small village does not exist anymore. Very few have heard about the place.

My dad was born in Saint-Boniface in 1883 and my mother was born in the same year, but in Saint-Pierre. My family was known as the Saint-Eustache "Letourneaus." My grandfather Frederique, a tinsmith, had moved with his family and with his father, who was then a very old man from Saint-Boniface to Saint Eustache in 1885. He worked at his trade, he had a shop and also operated a general store and he was the Postmaster.

My father learned the tinsmith trade. But like I said, my father could not find a place to suit him. When I was born, there were no doctors in Sainte Delphine, so an Assiniboine mid-wife brought me into this world.

Father had a good job. This was in 1907. They were building the Grand Trunk

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<sup>83</sup> *Reflections Yesterday and Today*, Winnipeg: Manitoba Metis Federation Press, 1979: 69-75.

Pacific Line and Sainte-Delphine had the water tank, and the trains, on their way going by, would stop to fill their water tender at the tank. My dad's job was to keep the water tank full.

According to my parents the people living in that district were Metis who had come from Manitoba in the days of the buffalo hunt, and when the buffalo disappeared, the hunters settled in the district. Eventually we moved to a place called Wolseley and then to Qu'Appelle; later to Indian Head and then to Willow Bunch (in the Wood Mountain district). Our home was a homesteader shack situated in a ravine. Sometimes when playing outside I would have an audience. The Sioux women would squat on the ground and watch me. They used to call me "Lolay Washta" (The White One) because I had long blonde hair. One particular morning I was playing alone and something appeared to be bothering Mother. She was looking up the hillside and there was an Indian coming down the hill waving what appeared to be a large knife. She took me inside and bolted the door. A few minutes later there was a knock at the door, she opened it and there stood a very old Indian, his face was a mass of wrinkles, his ears were pierced with babiches (leather thongs) through the lobes of his ears. Attached to the leather thongs were huge bone buttons. The weight of the buttons had extended his ears, the lobes almost touched his shoulders! What he carried in his hand was the wing of a grey goose that he was using as a fan! When waving the fan to his face the sun would give the wing a metallic sheen. All that Shia-Ka wanted was a drink of water. That night when she told Dad he just laughed and said that "Old Shia-Ka" (the Pleasant) was harmless.

Dad left Willow Bunch to go back to Manitoba, Mother, my brother and I followed by wagon. The drivers or teamsters were Metis from the Wood Mountain district, they were loaded with farm and ranch produce, and on their way back they would bring supplies for the stores and hotels as well as farm machinery. The teamsters were a happy lot, in no hurry to get to Moose Jaw. They would make camp at 5:00 PM and would hit the road around 8:00 AM in the morning. They never left the horse harness on the ground. They would put them on top of the wagons. They claimed that if left on the ground the prairie dogs would get at them and gnaw the leather to get at the bright rings and snaps. Was that true? I do not know. Eventually we got back to Manitoba. We stayed a few years at Saint-Eustache and then moved all over Manitoba. When I was a boy you could see rabbits, usually after 5:00 PM right in the centre of the village, and they were not small cottontails, but big snowshoes! In wintertime, early in the morning, you could see prairie chickens (pileated) roosting in the trees around the houses right in the middle of the village, sleeping with their heads tucked down under their wings.

My old friend, Dan, showed me how to catch prairie chickens. We took a slender pole about twelve to fifteen feet long and attached a small horsehair loop with a slipknot on the end. We would gently push one of the prairie chickens on the side with the end of the pole. When he pulled his head out from under his wing to see why his neighbour is pushing him, you slip the horse hair loop over his head, pull gently, then with a jerk you bring him down. You might pull down two or three before the noise wakes them up. I know quite a few Metis tales; this might sound like a tall tale but its not. The Metis used to call a man known to tell tall tales a "flècheur" and believe it or not, this word is French slang and it's not possible to translate this into English. The closest would be "he who shoots the arrow."

In the early 1920s and during the depression years there were crews of men repairing

roads and cleaning out the ditches, work done before harvest, then in the fall there would be dyking along the Assiniboine River. Most of the men employed in this work were Metis. In the evening, the men would sit around the campfire and tell tales. They might be adventures of long ago. The days of the buffalo hunts. The words "buffalo hunt" bring back memories to the old Metis of sixty years ago of the "Golden Age of the Metis," the New Nation proud of its fighting strength. The men of the plains known as true allies by the friendly Indian tribes and feared by enemies, by those that were hostile to them. I collected those campfire tales on the Assiniboine, on the Red, in the Riding and Duck Mountains, the tales of the fishermen of Lake Manitoba, in the Qu'Appelle Valley, in the Wood Mountains, in the Cypress Hills, on the banks of the North and South Saskatchewan, Batoche, Duck Lake, the File Hills, on the Battle River and the Battlefords, to mention a few.

A few years ago, I began thinking that the young Metis people do not know those old stories and songs, I was helped by the Saint-Boniface Museum, where I am employed and by the "Foundation CKSB." They gave me two grants amounting to two thousand dollars and by skimping and penny pinching, I collected a lot of Metis songs and stories. I even collected songs and stories from Metis in the Turtle Mountain District of North Dakota! A lot of those songs and stories have been transcribed, thanks to grants from the "Foundation CKSB."

I negotiated with the Arts Council of Canada to do an audio-visual collection of songs and stories but they said they could not see the value to these recordings, so they were sorry, but no grant.

I should mention our museum. I have worked very hard to collect most of the artefacts it contains. I started collecting artefacts three years before the museum opened. The Board allowed me \$500.00 a year in expenses. In 1967, for the \$500.00 that I had spent, I had 1,000 artefacts, from a piano to an ox yoke. An average of 50 cents an artefact, and I must say that this is a record! I picked up artefacts at the right times, just before there were any antique shops in Winnipeg. On the first of January, 1968, I was hired by the Board to work as curator of the museum. I was the first and only full-time employee for four years. Mr. Benoist, who was hired in January 1968, was a part-time employee until 1972. We have the biggest collection of French-Canadian and Metis artefacts in the West. I am very proud of our collection.

I have worked hard all my life, I had to leave school at 14. I had to earn my living, but I have traveled so much all over the West and worked wherever I found work, so I have known many people and seen many things. All this in itself was an education. The three years I spent on the old '76 ranch in Piapot, Saskatchewan would be quite a story if written, and I will write it soon.

Even riding the freights in the Dirty Thirty's was something! But there is one thing that I don't like, it is the Metis people selling their lands! They should have hung on to their lands during the depression years. Everybody was poor, but to me they were happy years. I remember my Mother telling me, "Poor, you are rich! Everybody is rich. This is your country. Four generations of your family are buried here in Saint-Eustache. You are a westerner. Your grandparents on both sides left the east and adopted this country, your father and I are Manitoba born, you are Saskatchewan born and I am sure that your children and grandchildren will be born here in the west." My Mother was right! "This is a beautiful country! It is ours. Those beautiful sunrises and sunsets are ours and what

about the Northern Lights which dances and shivers above our heads. They are ours! So is the call of the Canada goose, when it comes back in the spring. And soft warm spring breezes that caress your face! Its yours, they are all our things, too numerous to mention, and don't forget son, that nobody can take those treasures away from you."

I remember the old Metis lady who had gone visiting people in Oakville about eight miles southwest of Saint-Eustache. She was gone for a day and when she got back home (she was our neighbour) before she climbed down from the buggy, she said, "Gee, its nice to be home! You know, when we left Oakville to come back, I could see that above SaintEustache, the sky was so clear."

Well Grande-Marie loved the place where she was born, she loved the country and she would not give the country to nobody – It was hers.

### **Leveille, Gabriel (1841-1883)**

Gabriel was born December 1, 1841 the son of Pierre Leveille Sr. and Julie McKenzie. He married Elize Cyr dit Poitras (b. 1844). She was the daughter of Pierre Poitras and Marie Bruyere. He was with his parents at the Battle of the Grand Coteau in 1851 when he was only eleven years old. Gabriel was accidentally killed by his nephew, Paul Caplette on April 8, 1883.

Children of Gabriel Leveille and Eliza Poitras:

- Patrice, born 1865, married Marie Rose Gariepy in 1886 at Duhamel.
- Florestine, born 1868, married Philippe Paul in 1885 at Duhamel.
- Elise, born 1870, married Noel Salois in 1885 at Duhamel.
- Octavie, born 1872, died 1873.
- Theophile, born 1874, died as an infant.
- Pierre, born 1875, Cypress Hills, died 1876.
- Marie Eleanore, born 1877, married John Gariepy.
- Gabriel, born 1880, married Clara Johnson.
- Joseph, born 1882, Red Deer River, married Marie Rose Lafournaise.

Gabriel and his brother Pierre were with the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government for their own reserve in 1878.<sup>84</sup> 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 Metis "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.

One Métis family, the Leveille family of Maple Creek, has a unique history. Their mother was Julia MacKenzie, half-breed daughter of the explorer Alexander Mackenzie. In 1874, Louis Leveille (b. 1828, son of Pierre) and some of his brothers met the North West Mounted Police at Old Wives Lake south of present day Moose Jaw and acted as their interpreters and guides. This association lasted for 30 years, staying firm through the Riel Rebellions.

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<sup>84</sup> Canada Sessional Papers, No. 45, 1886: 10-12. Received through the North-West Council, not dated, covering letters from the Lieut.-Governor of the North-West Territories, dated 30 September 1878.

A legend told by Gabriel Leveille, son of Louis Leveille, provides evidence of the faith the Métis held in their priests. One day Lestanc and a First Nations guide were being hotly pursued by a war party of Blackfoot. After riding all day, they were forced to stop and camp for the night. Rolling himself in his blankets, Lestanc was soon peacefully asleep. The guide, however, was restless and fearful until he rose from his bed and found the reason for the priest's calm. Before retiring, Lestanc had waved his arm and had created a lake around the hill on which they were camped, thus protecting them from their enemies. Any listener doubting this story would receive such a withering look from Gabriel that one would hastily agree that the good father must indeed have possessed great medicine.

### **Léveillé, Isaiah.**

Ignace Leveille was the son of son of Louis Léveillé and Marguerite Gervais. He married Marie Justine Ouellette, the daughter of François Ouellette and Amable Azure Berger. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land.

### **Leveille, John Johnson (1852-1909)**

John was born on November 16, 1852 at St. Francois Xavier, the son of Pierre dit Trouch Leveille and Julie MacKenzie. Pierre was a white settler from Quebec. Pierre was a soldier in Napoleon Bonaparte's army, fought with Napoleon in the Battle of Waterloo. He settled in Red River country in 1817 and married Julie MacKenzie, daughter of Sir Alexander MacKenzie the Canadian explorer and his Inuit wife. They were married on September 6, 1873 at SFX. John married Eliza Breland (b. 1842), the daughter of Maria Grant and Pascal Breland. His brother was Pierre Leveille Jr.<sup>85</sup> In 1873, Pierre was one of the Metis scouts for the North West Mounted Police trek west to Fort Walsh. They tell of him being a big man, over six feet, weighing about 300 pounds. He was legendary for being one of the best scouts and leader, speaking three native languages besides English. Pierre played a major role in getting the police out west in their March to Cypress Hills in 1873.

The children of Eliza Breland and John Leveille are:

- Marie Rose Leveille, b. January 06, 1878; d. December 08, 1952, Kennedy, Sask.
- Marie Elsie Priscille Leveille, b. June 01, 1874.
- John James Leveille, b. May 10, 1876.
- Victor Napoleon Leveille, b. December 15, 1879.
- Rose de-Lima Leveille, b. June 25, 1882.
- Jean Robert Leveille, b. October 26, 1883.
- Marie Justine Leveille, b. December 17, 1884.

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<sup>85</sup> Pierre Jr., b. January 14, 1829; d. February 16, 1884; m. Genevieve Fagnant; b. 1834; d. 1841.

- Marie Virginie Leveille, b. September 25, 1885.
- Alfred J. Leveille, b. October 03, 1887.
- John Joseph Leveille, b. 1888.
- Gabriel Leveille, b. 1889.
- Marie Louise Leveille, b. November 02, 1891.
- Helene Leveille, b. September 10, 1895.

**Léveillé, Joseph. (b. 1843)**

Joseph Léveillé; born circa 1843 at St. Boniface; married Sophie Grandbois, daughter of Michel Grandbois and Marguerite Landry on 11 January 1858 Assumption, Pembina, Dakota Territory. He was the son of Pierre Léveillé, born June 1783 at La Bois-St.Paul, Comte Charlevois, Quebec and Julie McKenzie, the Metis daughter of Alexander McKenzie and his wife Marie. He and Sophie Grandbois were enumerated in the census on 1 July 1886 Turtle Mountain, Dakota Territory. Also in the family: Joseph Léveillé and Julie McKenzie. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

Scrip affidavit for Leveille, Joseph; born: 1843; father: Louis Leveillee (French Canadian).; mother: Julie McKenzie (Métis); claim no: 1302; scrip no: 10246; date of issue: Aug. 21, 1876; amount: \$160

**Léveillé, Paul**

Paul Léveillé was born on October 10, 1858 at St. Francois Xavier, he was the son of Louis Léveillé and Marguerite Gervais. He married Rose Gariepy, daughter of J.B. Gariepy and Marie Fagnant at Fort Benton in 1879. He then married Rosalie Pelletier, the daughter of Alexis Pelletier and Louise Houle circa 1885 at Maple Creek. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis “reserve” land.

Leveille, Paul; for his minor children: Louis Paul, born: 5 Dec., 1885 at Fort Walsh; unnamed boy, born: 1880 at Fort Walsh; TWINS died 6 months old; unnamed girl died 3 months old; address: Maple Creek; father: Paul Leveille (Métis & deponent); mother: Rosalie Pelletier for Louis Paul; Rose Garriepy for the twins; (Métis); scrip cert.: form C, no. 718, Louis Paul; scrip cert.: form D, no. 1124, unnamed son heir; scrip cert.: form F, no. 340, Unnamed girl; father: Paul Leveillee; claim no. 1138.

**Léveillé, Pierre. (1829-1884)**

Pierre fought at the Battle of the Grand Coteau. This battle took place between a Metis 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 1878, Pierre Sr. and other Metis buffalo hunters at Cypress Hills wrote a petition asking for a special Metis reserve of land.

Pierre Léveillé; born 14 January 1829 St. Francois Xavier; married Genevieve Fagnant, daughter of Jean Baptiste Fagnant and Josephite Monet dit Belhumeur on 15 September 1856 St. Francois Xavier. He was the son of Pierre Léveillé, born June 1783 at La Bois-St.Paul, Comte Charlevois, Quebec and Julie McKenzie, the Metis daughter of Alexander McKenzie and his wife Marie. He died on 16 February 1884 at St. Francois Xavier, at age 55. Pierre II, became a fur trader in the west. He had his own train of Red River carts. He thus became familiar with the routes across the prairies prior to 1873. By all accounts Pierre was an influential Metis of Red River. He temporarily opposed Riel in 1869-70 and kept Riel from obtaining the credentials of Donald A. Smith. He helped negotiate the treaty with the Metis and Saulteaux Indians at the Lake of the Woods in 1873. Pierre was apparently renowned for his size and strength. He was an “influential colonist” of the Red River, according to historian Alexander Begg. At the provisional government’s November 16, 1869 Convention of 24, Pierre Léveillé was a delegate, chosen to represent St. Francois Xavier. Pierre Léveillé from St. Francois Xavier was the guide who led the advance party of the newly-formed NWMP on their westward trek in 1874. After several weeks of traveling they arrived at Old Wives Lake (now named Johnson Lake, Saskatchewan). There they met Pierre’s brother Louis, family. Louis Léveillé took Pierre’s place and Pierre returned to Fort Garry.

Pierre Léveillé Sr. and Julie McKenzie<sup>86</sup> had nine children:

- Marie Louise Leveille; born circa 1826; married Pierre “Tche-mar-nay” Falcon, son of Pierre Falcon dit Divertissant and Marie Grant, on 3 February 1845 at St. François Xavier.
- Louis Léveillé; born circa 1828, married Maguerite Gervais the daughter of Jean Baptiste Gervais and Madeleine Bonneau, on 31 May 1854 at St. Francois Xavier.
- Pierre Léveillé; born 14 January 1829 St. Francois Xavier; married Genevieve Fagnant, daughter of Jean Baptiste Fagnant and Josephite Monet dit Belhumeur on 15 September 1856 St. Francois Xavier. He died on 16 February 1884 at St. Francois Xavier, at age 55.
- Jean Baptiste Léveillé; born circa 1838 SFX; died 4 January 1844 St. Francois Xavier.
- Francois Léveillé; born circa 1839 (SFX; died at age 22 10 May 1861 at St. Francois Xavier, buried 11 May 1861.
- Anonyme Léveillé; born 1 December 1841 St. Francois Xavier; buried 3 December 1841 St. Francois Xavier.
- Gabriel Léveillé; born 1 December 1841 St. Francois Xavier; married Eliza Poitras, daughter of Pierre Poitras and Marie Bruyere on 3 November 1864 at St. Francois Xavier. He died 8 April 1883 on the prairie at age 41. Gabriel was accidentally killed by his nephew, Paul Caplette.
- Joseph Léveillé; born circa 1843 at St. Boniface; married Sophie Grandbois,

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<sup>86</sup> Julie McKenzie was born circa 1806. She was buried on 12 April 1846 at St. Francois Xavier, Manitoba. All that is known of her is that she was born out west.

daughter of Michel Grandbois and Marguerite Landry on 11 January 1858 Assumption, Pembina, Dakota Territory. He and Sophie Grandbois were enumerated in the census on 1 July 1886 Turtle Mountain, Dakota Territory. Also in the family: Joseph Léveill  and Julie McKenzie.

- Nancy L veill ; born 4 March 1844 St. Francois Xavier; married Jean Baptiste Beaudry, son of Joseph Beaudry and Louise Ladouceur on 14 April 1863; died April 1869 at St. Albert, at age 25.

Pierre II, became a fur trader in the west. He had his own train of Red River carts. He thus became familiar with the routes across the prairies prior to 1873. By all accounts Pierre was an influential Metis of Red River. He temporarily opposed Riel in 1869-70 and kept Riel from obtaining the credentials of Donald A. Smith. He helped negotiate the treaty with the Metis and Saulteaux Indians at the Lake of the Woods in 1873. Pierre was apparently renowned for his size and strength. He was an “influential colonist” of the Red River, according to historian Alexander Begg. At the provisional government’s November 16, 1869 Convention of 24, Pierre L veill  was a delegate, chosen to represent St. Francois Xavier.

After Lieutenant Governor designate William McDougall was stopped at Pembina by the Metis, led by Ambroise Lepine and Toussaint Lucier, McDougall sent his 350 rifles and 10,000 rounds of ammunition to Georgetown (now Grand Forks, N.D.). On the 25<sup>th</sup> of November 1869, McDougall wrote to Joseph Howe, the Secretary of State noting that he had received information from his spies that the Metis intended to send horsemen to burn the HBC warehouse at Georgetown and destroy these arms. He then took immediate action to send the rifles and ammunition to Major Hunt (U.S. Army) at Fort Abercrombie, about 40 miles from Georgetown.

McDougall’s next move was to have Col. Dennis and Major Wallace enlist the Indians in a military move against the Metis. Pierre L veill  was instrumental in thwarting these plans as reported by the local newspapers.

## THE SIOUX!

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## WINNIPEG IN ARMS!

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## THE FIRST APPEARANCE OF THE CANADIAN ALLIES

On Friday last, news reached the town that a large band of Sioux, well armed and equipped, were on their way from Portage la Prairie for the purpose of attacking the French [Metis] soldiers at Fort Garry, and subsequently making a descent upon the town. A meeting of all citizens was at once called, and a company formed to act in unison with the military under President Riel. The following officers were appointed: Capt., H. S. Donaldson; 1<sup>st</sup>. Lieut., H. F. Olone; 2<sup>nd</sup>. Lieut., H. M. Robinson. The company were at once armed,

and supplied with ammunition from the Fort, scouts sent out, sentinels posted and every precaution taken to guard against night attack. On Friday morning the Sioux had reached the residence of James McKay, where they were met by the French guard, and a council called. During their deliberations the Sioux exhibited new English silver medals, with the British coat of arms upon the one side, and a medallion of the Queen upon the other. To account for their coming in, they stated that Fox, chief of the Crees at Lake Manitobah, had urged them repeatedly to join in the war against the Half Breeds—that they had received presents from the English and Canadians to do this—and that they had been armed and supplied with ammunition and clothing on condition of aiding in the establishment of Canadian rule. A lengthened parley took place, when having learned that our people were well-armed and determined to clean them out, they consented to return.

We learn from Mr. Cowley that they threaten to revisit soon, and remain longer. Mr Pierre L'Eveille [Léveillé]<sup>87</sup>, one of the French scouts—a gentleman of undoubted veracity, and perfectly acquainted with their language, reports having met the party on this side of Mr. House's place, and having endeavored to induce them to return. The chief received a present of tobacco, and expressed his readiness to go back, but the braves contended that, after the payment they had received, they were in duty bound to proceed, and refused to return. Mr. L'Eveille informs us that they are better supplied with arms than any Indians he had ever seen—some of the squaws carrying guns. All their powder-horns were filled, and their clothing and blankets perfectly new.

Advices from the Portage area to the effect that there are encamped in that neighborhood about 500 Sioux—some of them belonging to the party that came here after the Minnesota massacre, and the remainder being late arrivals from Mouse River, Dacotah Territory. All the statements concerning them, go to show that these Indians have been brought over by Canadian agents. The officers upon the staff of Gov. McDougall do not pretend to deny it, but even go so far as to justify the action, on the ground that if they did not receive this allegiance, the Half Breeds would.

Major Wallace, one of the Governor's party, mentioned in the course of conversation, that there had been expended upon the Sioux, at the Portage and its vicinity, some £200 worth of provisions, clothing, arms, and ammunition; and the expenses of the Stone Fort Indians, enlisted by Col. Dennis, are reported at £700<sup>88</sup>. That governor McDougall kept two Chippewas in his residence at Pembina is publicly known<sup>89</sup>; and that he made every attempt to procure the services of that tribe, in addition to his attempt to enlist Americans, can be proved beyond a doubt.

When Canada selected a governor for this Territory, she chose Mr. McDougall, as having been connected with the Administration in various capacities for over twenty years, and as one who, having conducted the negotiations for the purchase of the country between the Dominion and the Hudson's Bay Company, understood perfectly the policy the government intended pursuing towards us. The Press of Canada openly asserts that the instructions of the Governor left at his own option the measures he should employ to establish his authority. It is safe therefore, to conclude that his act of calling upon the savages to aid in his filibustering raid, and his persistent efforts to create civil war in our midst, was not only countenanced by

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<sup>87</sup> Pierre Léveillé from St. Francois Xavier was the guide who led the advance party of the newly-formed NWMP on their westward trek in 1874. He and his brother Gabriel were sons of Pierre Sr. and Julie McKenzie the illegitimate daughter of Sir Alexander Mackenzie.

<sup>88</sup> On December 2, 1869, Col. Dennis raised a force of 70 to 120 Indians from Chief Prince's Band at the Lower Fort. Major Boulton, his second in command met with the Sioux at Portage, later on his way to Pembina Dennis also met with them. (SP, 1870, Vol. III No. 12, "Correspondence and Papers Connected with Recent Occurrences in the North-West Territories." Memorandum of Facts and Circumstances. J.S. Dennis to Wm. McDougall, Stone Fort, Lower Settlement, Dec. 2, 1869. )

<sup>89</sup> Enos Stutsman, a lawyer and member of the Territorial Legislature from Pembina, swore before a clerk of the U.S. district Court in Pembina that "I saw within the stockade surrounding said post, one F.D. Bradley, Deputy collector of Customs under the government of the Dominion of Canada at North Pembina in the act of enrolling, and arming a number of Chippewa Indians belonging north of the International boundary line..."

Canada, but that he was supplied with money to accomplish, and official orders to guarantee, his purpose. That in this enlightened age, any Power should use such means for the accomplishment of its designs, is criminal enough, but it is only a hellish insanity which could induce the use of such means against a people whom they should have sought to conciliate.

*The New Nation*  
January 7, 1870, pg. 2.

During a memorable episode in the troubles of 1870, L veill  played a role as leader of the opposition to the authority of President Louis Riel. Mr. Donald A. Smith had arrived as the senior officer of the Hudson's Bay Company, when in reality he was the representative of the Canadian government. Riel would have liked to see Smith's letter of credentials and other official papers before their contents were divulged, in order to be able to know what course to take, based on the instructions contained in them. However, Smith had deliberately left these papers at Pembina, outside the territory of Assiniboia. In an effort to discover if Smith indeed had the power to negotiate, Riel sent one of his men to accompany Smith's messenger to get the papers. But William MacTavish, governor of the Hudson's Bay Company, feared that Riel's man would seize the papers for his leader, so he sent L veill  and an Englishman to prevent such a thing from happening.

Returning from Pembina, MacTavish and Riel's representatives arrived at Saint-Norbert with the precious papers, accompanied by fifty or so Metis whom L veill  and his companion had enlisted en route. Riel, who had just joined up with them, wanted to take the lead, in order to arrive first at Fort Garry and intercept the dispatches. But L veill  threatened him with a pistol and the president had to keep to the second rank of the procession formed by the sleds. He succeeded, however, in being the first one to enter the fort and had the doors immediately closed behind him. After some negotiation, Riel ended up allowing the messengers to enter with Smith's documents, and L veill  wanted to remain there with his friends to assure their security until they were read before the population that had assembled to hear them on 19 and 20 January 1870.

L veill  later became one of Riel's most ardent partisans, and to erase the memory of the above-mentioned episode, he even gave Riel a rifle that cost \$300. When W. B. O'Donoghue, General John O'Neill, General Thomas Curley and Colonel J.J. Donnelly launched the so-called Fenian Raid into Manitoba in October of 1871 L veill  was present at October 5<sup>th</sup> and 6<sup>th</sup> meetings at Riel's house in St. Vital to decide whether the Metis were going to support the government against O'Donoghue. Ambroise L pine, Pierre L veill , Elz ar de la Gimodi re, l'honorable Dauphinais and Angus McKay sided with Louis Riel in deciding to convince the Metis people to support the government.<sup>90</sup>

When it was time to conclude the treaties with the Indian tribes of Manitoba and the Northwest, he assisted Joseph-Alfred-Norbert Provencher in his negotiations with these tribes in 1873, and according to Alexander Begg, "He rendered great services and helped assure [the treaties] final success." (Father A. G. Morice (1908) *French Canadians of the West*, Peter Gagne's translation 323-324.)

When it became necessary to maintain law and order in the West due to troubles caused by the American whiskey traders on the south side of the newly set 49th parallel, the North West Mounted Police Force was organized in 1873-74 in the East. Three

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<sup>90</sup> A.G. Morice, *Aux Sources de L'Histoire Manitobaine*. Qu bec: L' v nement, 1907 : 107-109.

groups came West to Fort Garry. The 1873 force, after leaving Fort Garry had a trek of some 600 miles in order to reach their overland destination. Commissioner George A. French was in charge, and Pierre Léveillé was his guide and interpreter. As ox carts loaded with supplies formed a portion of the party, their progress was slow. After several weeks of traveling they arrived at Old Wives Lake (now named Johnson Lake, Saskatchewan). There they met Pierre's brother Louis, family. Louis Léveillé took Pierre's place and Pierre returned to Fort Garry.

Louis Léveillé was a hunter in the Old Wives Lake area, he and his family had wintered at Fort Benton, Montana. They were heading east towards Fort Garry, when they met his weary, sun scorched cavalcade of N.W.M.P. near the above mentioned lake. Louis as guide took them to the Cypress Hills and to the spot where Fort Walsh was established in 1875. Louis acted as guide until his death May 29, 1888. Louis led Commissioner Irvin and Major Walsh on all their trips connected with the arrival and stay in Canada of the Lakota Sioux under Four Horns and Sitting Bull.

**Léveillé, Pierre.** (b. 1840)

Pierre was influential at Red River and renowned for his size and strength. He temporarily opposed Riel during the 1869-70 Resistance. He was a delegate to the November 1869 Council from St. François Xavier. Pierre was one of the treaty negotiators with the Saulteaux at Lake of the Woods and was a scout and guide for the North West Mounted Police during their famous western trek of 1874.

**Léveillé, Pierre.** (b. 1856)

Pierre Léveillé born March 20, 1856 at St. Francois Xavier was the son of Louis Léveillé and Marguerite Gervais. He was one the Half-Breeds living in the vicinity of Cypress Hills who petitioned the government in 1878 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 Metis "reserve" land. He also signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

He married Pelagie Beauchamp. Pelagie Beauchamp was born on October 10, 1860, the daughter of Jerome Beauchamp and Genevieve Parisien, She married Pierre Leveille on April 29, 1877 at Lebret.

The six children of Pierre Leveille and Pelagie Beauchamp were as follows:

- i. Françoise Leveille born circa 1878 at Lewistown, Montana, married Bernard Laverdure, the son of Francois Xavier Laverdure and Marguerite Pelletier on February 15, 1897.
- ii. Marie Therese Leveille; born 1879 Fort Walsh; died January 1896 Milk River, Montana.  
She had a scrip application: circa 1900 Fort McGinnis, Montana,: Leveille, Pierre, heir to his deceased daughter, Marie Therese; #1074; Address: Fort McGinnis, Montana; Born: Jul 1879, Fort Walsh; Died: Jan 1896, Milk River; Father: Pierre Leveille (HB); Mother: Adelaide Beauchamp (HB) (HBSI.).
- iii. Rose Leveille; born May 8, 1883 Fort Walsh; she married John LaTray

Latreille), the son of Moise Latreille and Suzanne Perreault dite Morin on February 26, 1900 at Giltedge, Fergus County, Montana; she died 27 February 1966 Big Sandy, Montana, at age 82

She was also known as Rose Lavallee. She had a scrip application: circa 1900 Fort McGinnis, Montana,: Leveille, Rose; #1067; Address: Fort McGinnes, Montana; Born: 8 May 1883, near Fort Walsh; Father: Peter Leveille (HB); Mother: Adelaide Beauchamp (HB) (HBSI.).

- iv. Louis Leveille; born 15 November 1885 Saskatchewan Landing.  
He had a scrip application: circa 1900 Maple Creek, (Saskatchewan), Canada,: Leveille, Peter, for his living son, Louis Leveillee; #1090; Address: Maple Creek; Born: 15 Nov 1885, Saskatchewan Landing; Father: Peter Leveille (HB); Mother: Adelaide Beauchamp (HB) (HBSI.).
- v. Justine Leveille; born circa 1894; married Peter Putra, son of Ignace Poitras and Rosella Schwartz, before 1909.
- vi. Georgeline 'Lena' Lavallee; born 28 October 1904 Havre, Blaine County, Montana; married James F. Damon, son of Charles Nels Damon and Louise Boyer, before 1921.

**Lewis, Joseph.** (d. 1820)

During the late 1700s and early 1800s there was intense rivalry across the West between the Hudson's Bay Company and various Eastern based companies. In 1795, George Sutherland noted in the Cumberland House journal "...there are no less than three different Companies besides our Honour's servants (employees) up the Saskatchewan competing for the trade." Journals indicate that it was usual for disgruntled employees to leave their employers and gain employment with a rival company. One such employee was Joseph Lewis. Like many others he came west, married according to the custom of the country and thus founded a Metis family that would eventually make its way to the Red River. Details are rather sketchy but are to be found in the Hudson's Bay Archives and early Church records.

On the 17th of December 1795, George Sutherland in the Cumberland House Journal noted that, "Joseph Lewis (sic) a Mulatto (sic) had left his Canadian employer and expressed a wish enter your Honour's service." On the 23rd of December 1795, Joseph left Cumberland with a group of Canadians going up river. He carried a letter from Cumberland to a Mr. James Bird at Carlton House instructing Bird to consider Lewis as an employee, if he expressed his wish to join the Hudson's Bay Company. Mr. Bird was not to settle any terms since Sutherland had discussed these with Lewis. He clarified that Lewis had come West with the new Canadian Company, which has built a post at Pasquia (The Pas).

On the 2nd of July 1796, a contract was signed (X) by Joseph Lewis alias Levy Johnson of Manchester, New England as a Steersman for a period of three years at £20 per annum. Witnesses were Joseph Colen, George Sutherland, and Robert Longmoor. The following notes accompany the contract: "This person belonged to one of the New Canadian Companies from Canada; offered his services to Mr. Sutherland on June 1st. He conducted a canoe from Cumberland House, and is considered an excellent Steersman; a sober and steady man."

All subsequent contracts would list him as Joseph Lewis alias Levy Johnson and gave his home as Canada. In May 1797, Mr. Angus Shaw was still attempting to negotiate the return of Joseph Lewis to the North West Company in exchange for a former Hudson's Bay Company employee. In a July reply, in part, Joseph Colen of the HBC wrote, "I hope you do not consider the human species as an article of Traffic in this free country, humanity forbids it."

Joseph's career with the Hudson's Bay Company would continue until 1814. He served under Charles Isham at Jack River House from 1797 to 1799. He appears in the historical record for 20th of August 1797; when Donald McKay who was travelling from Albany noted that on arrival at Jack River House, Charles Isham master with five men and a Negro from Canada.

Various journal entries indicate that Joseph also served under Peter Fidler during the hazardous establishment of Bolsover and Greenwich Houses. On the 20th May, 1801, the Governor and committee sent a communication to Wm. Tomlison and Committee at York Factory, "...to Joseph Lewis (also known as Louis) for his meritorious conduct in resisting the persuasions of refractory men we give five pounds (currency) which is to be placed in his credit, in his account in our books."

Joseph appears to have taken a sabbatical 1802/1803 but there is no indication that he left the west. An 1804/1805 entry states, "...this man being engaged inland his name omitted being given in."

Joseph remained in the Saskatchewan District until 1810. In 1810, he accompanied Joseph Howse (also House) on an expedition over the Rockies - the last expedition until after amalgamation. They wintered near present day Kalispel, Montana. They returned to the Saskatchewan District. Joseph retired at the end of the 1813/1814 season.

Joseph probably remained in the west. We find two further mentions of him in the Edmonton journals. Oct. 16, 1814: "...Joseph Lewis also arrived..." May 29, 1820: "...about 10:00 am James Bird Jr. arrived... He informed me that one of our Freemen (Joseph Lewis) was killed by a young man belonging to a tribe of Indians commonly known as the Blackfoot tribe...."

Joseph's three children, a son James and two daughters Margaret and Mary (possibly also known as Polly) migrated to the Red River. They all married and while the daughters died young and seemingly without issue, James fathered a large family. The three children were beneficiaries of Joseph's estate.

The reader should note that the family name Lewis is also spelled Louis at various times during Joseph Lewis' tenure with the HBC and in church records in Red River at a later date. (Contributed by Nellie Larocque, reprinted courtesy of the Metis Resource Centre Inc.)

### **Lightfoot, William, Kakookeechin.**

Kakookeechin was a Metis also known as William Wolf. He was a Headman in Red Pheasant's Band of Cree and Metis, Band member No. 4. He withdrew from Treaty on July 7, 1885. Lightfoot participated in the battle of Cut Knife Hill and signed Poundmaker's letter to Louis Riel on April 29, 1885. He was arrested and on August 23, 1885 Judge Rouleau sentenced him to two years penitentiary time for Treason-felony.

### **Lilley, Gladys Rose (Conway, Jury). (b. 1912)**

By Mary Conway

Gladys Rose Lilley, was born in 1912 at Sandy Lake, Manitoba. She was the daughter of James Lilley and Anne Stevenson, who had come from St. François Xavier to homestead in 1907. Her grandparents, James Lilley Sr. and Marie Catherine Perreault *dit* Morin were born in St. Francis Xavier.

Her father, James Lilley(1842-1919), known in later years as Mushroom Buckey, was born in 1842 and baptized in St. John's Anglican church at the Red River Settlement. His father, Daniel Lilley was an Englishman who worked for the Hudson's Bay Company as a carpenter and had come to Moose Factory in 1822. He married Marianne Richard and upon retiring from the HBC he received Lot 171 at Red River. He later purchased HBC Lot 172. This couple had eight children. Marianne died in 1847 and Daniel in 1858.

James was baptized as a Roman Catholic. He married Marie Catherine Perrault *dit* Morin in 1863 at St. François Xavier. She was the daughter of Louis and Marguerite Malaterre. The couple's twelve children were born in that community. The youngest, Mary Jane, was born in 1885. At that time conditions were difficult for the Metis, as the Battle of Batoche had taken place in the spring of that year, and Louis Riel was hung in November 1885 at Regina. Ontario settlers were pouring in to Manitoba forcing the Metis to move further and further to the outer edges of unsettled land. James and his family moved to the St. Daniel area near his brother William, and in the summer of 1887, they then relocated to the St. Alphonse area.

In 1900, James Sr. and Marie Catherine moved to Crawford Park near Clear Lake and squatted along Clear Creek. The government ordered them off the land and paid them \$300 to relocate. Family members, Daniel, and Zack moved with their wives and children to Dunseith, North Dakota near relatives of Daniel's wife, Esther McLeod. They farmed near Bottineau, North Dakota for a few years then returned to homestead at Sandy Lake. In 1907, James Jr. moved to Sandy Lake followed by James Sr., Dan, and Louis and took homesteads in 1908. James Sr. died on March 14, 1919 and Marie Catherine on February 8, 1922.

In 1931 Gladys Rose Lilley married Henry Conway, son of James and Minnie Conway who had moved from Ontario to the Turtle Mountains in 1899. In 1907, James and Minnie homesteaded in the Turtle Mountain. Gladys and Henry raised their 8 children, six boys and two girls on this land. Henry died in 1971, and Gladys Rose then married Tom Jury who died in 1987. She died in 1997.

Gladys was a great homemaker. She loved to cook, garden and made quilts for many of her children. She canned fish, garden produce and wild berries and sewed for her children. She often provided a spot for anyone needing a home, watching over nieces and nephews living nearby without a mother. She taught her older sons the art of homemaking. She enjoyed having a lot of people around her, the more the merrier. Nobody was ever turned away without a coffee or a meal.

### **Lilley, James Sr. (1842-1919)**

James Lilley, known in later years as Mushroom Buckey, was born in 1842 and baptized in St. John's Anglican church at the Red River Settlement. His father, Daniel Lilley was an Englishman who worked for the Hudson's Bay Company as a carpenter and had come to Moose Factory in 1822. He married Marianne Richard and upon retiring from the HBC he received Lot 171 at Red River. He later purchased HBC Lot 172. This

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### **Lilley, Jane (Canada Conway)**

By Mary Conway

Jane Lilley was born in 1905 at Somerset, Manitoba, the 6<sup>th</sup> of 11 children born to James and Anne Stevenson Lilley. Her family homesteaded at Sandy Lake, Manitoba in 1907. She went to Sandy Lake School. Her grandparents, James Lilley Sr. and Marie Catherine Perreault *dit* Morin were born at St. Francis Xavier.

In 1925, Jane she married Andrew Canada, born 1898 at Carman, Manitoba the son of Pierre and Lenore Canada. Jane and Andy had seven children, one died of pneumonia. In 1937, Andy was killed in a car accident. Jane buried Andy in the cemetery west of Sandy Lake and returned home with her family, to live with her parents on the family homestead.

In 1939, Jane bought the homestead for back taxes. She lived there until 1944, then moved her family to the Turtle Mountain, south of Deloraine. In 1945 she sold the farm.

In 1950 Jane married Howard Conway. They bought a small farm and built a large log house with an upstairs for their growing family. In 1964 they built a house on the Road Allowance of PTH. 450. They lived there until 1978 and then leased a lot at Lake Metigoshe. Howard died in 1983 and Jane in 1986.

Jane was a great homemaker. She canned, gardened and sewed. For many years she dressed up in an orange hunting suit and went with Howard as he shot her deer for her and she tagged it. She cared for her mother during her last years, and provided a home for any family member needing help. Jane, more affectionately known as Grandma Conway or Auntie Jane found great delight in her children, grandchildren, her many nieces and nephews and her friends. She enjoyed their many visits but Grandma especially enjoyed the regular ball games at Holiday Hills Resort where her children and grandchildren were participants.

She was an excellent role model for her children, grandchildren, nieces, nephews and daughter-in-laws. Her home was the hub of the family, all holidays and celebrations were

held in her home. For a number of years she attended the weekly service at the Turtle Mountain Chapel. Dearly loved and greatly missed.

**Logan, Jim.** (b. 1955)

Metis painter and mixed media artist Jim Logan was born at New Westminister, British Columbia and raised primarily at Port Coquitlam. His mother painted in her spare time and encouraged her son to draw and paint. He took graphic design training from David Thompson University and then moved north to work on the *Yukon Indian News*.

In the Yukon he encountered the realities of the poverty, despair and dislocation of Native communities. Jim Logan documents these social realities in his enticing and colourful paintings. Finding inspiration in his mother who was a painter, Logan has traveled extensively to study the works of other influences such as Van Gogh. He views himself as a social commentator, painting Native society in relation to the mainstream. Many of his pieces reflect poverty, oppression, alcoholism and abuse in Aboriginal communities. (Artist Statement, *INDIGENA*, p.142.) In his words "... the goal I have as an artist is to raise the conscience of mainstream Canadian society to the situation of the Aboriginal peoples in our country." (From, *Jim Logan: Artists Statement* on the Bearclaw Gallery website.) At the same time, his art reminds viewers that balance is required, as there is always a time to laugh and a time to weep. Logan has participated in numerous group and solo exhibitions, and his work can be found in private and public collections all over North America. Logan is a founding member and captain of the Métis Art Council and former co-chair of the Society of Canadian Artists of Native Ancestry. (Contributed by Catherine Mattes.)

*Reference*

Deborah Burett. "Jim Logan." In Roger Matuz (Editor): *Native North American Artists*. Toronto: St. James Press, 1998: 315-318.

**Longbottom, Ted.**

Ted is a seventh generation descendant of John Peter Pruden (1778-1868), a HBC Factor at both Norway House and Carlton House. Ted is a well-known Manitoba folk singer and children's entertainer. On his first CD, Longbottom, brought together 12 songs celebrating the courage, adventurous spirit, skills, hard work and tenacity of Métis traders, buffalo hunters and veterans. Ted's co-writer is his uncle, Greg Pruden, another descendant of Peter Pruden. Greg works as a teacher/historian.

Cuts from his CD have aired on folk-oriented radio programs across Canada, in the U.S., Australia and Ireland. Ted's music can also be heard on the History Channel's Quest for the Bay series, and on the Discover Channel's Great Canadian Rivers. His second CD, River Road, honours the English-speaking Métis of Red River." Cuts from his CDs have aired on folk-oriented radio programs across Canada, in the U.S., Australia and Ireland. Ted's music can also be heard on the History Channel's Quest for the Bay series, and on the Discover Channel's Great Canadian Rivers. Now based in Selkirk, Manitoba, he has performed at many venues across the country, including Toronto's Harbourfront Centre, the Winnipeg Folk Festival and the Canada Day celebrations on Parliament Hill. But his favourite audiences are children. To teach young people about the history of the Canadian West from an Aboriginal perspective, Ted has developed an

entertaining school program in song and story called “Buffalo Tales.” In traditional Metis clothing, he brings the fur trade era to life in schools, and at children’s festivals Canada-wide. His greatest delight is when Aboriginal children come up to him after the show and proudly announce their heritage.

Max served with the Canadian Army for five years in Belgium, France, Holland and Germany during the Second World War. He has been a long time Metis activist.

On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty’s reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton, recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

**Longmore, John Sr.** (b.1850)

John, “Johnny Saskatchewan” Longmore was born at Fort Pitt, Saskatchewan, the son of William Longmore and an unknown Metis woman. In 1808 at Lac laBiche he married Rosalie Moise dit Cardinal, the daughter of Baptiste Cardinal (Moise), called Ka-ka-ke-ka-mik in Cree, of Ahtahkakoop’s Band near Fort Carlton. Longmore was famous as a guide, trader and freighter. He was a guide for the Marquis of Lorne during his western tour of 1881. During the Metis Resistance of 1885, John served on the Canadian side in the Battleford Home Guards Company No. 1 and worked as a scout for the N.W.M.P.

**Lougheed, Peter.** PC, CC, AOE, QC. (1928-2012)

(Edgar) Peter Lougheed is the first person of Metis ancestry to become Premier of the Province of Alberta (1971).

Peter was born on July 26, 1928, the son of Edgar Donald Lougheed and Edna Alexandria Bauld. His grandmother was Isabella Clark Hardisty (1864-1936), the Metis daughter of William Lucas Hardisty<sup>91</sup> (Metis) and Mary Ann Allen (Metis)<sup>92</sup>. His grandfather was Senator James Alexander Lougheed, who married Isabella Hardisty on September 16, 1884 in Calgary.

Peter Lougheed’s grandmother, Isabella, was the daughter of Chief Factor William Lucas Hardisty and Mary Ann Allen. She married Senator James Alexander Lougheed on September 16, 1884 in Calgary. Her husband, a lawyer, was appointed to the senate in 1889. This was the result of the death of Isabella’s uncle, Senator Richard Hardisty. Lougheed was appointed to fill the vacant seat. He remained a Senator for thirty-six years. During his tenure, he also served as Conservative Leader of the Senate from 1906 to 1921. Senator Lougheed was knighted in 1916 and Isabella was then known as “Lady Belle.” She was the first president of the Southern Alberta Pioneers and Old Timer’s Association and was active in the Children’s Aid Society and the Victorian Order of

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<sup>91</sup> Metis Scrip claim: Hardisty, William Lucas; address: Winnipeg; claim no. 2078; born: 7 Oct., 1872 at Fort Simpson; father: William Lucas Hardisty (Métis); mother: Mary Allen (Métis); married: 1896 at Winnipeg to Winnifred Heakland; file ref. 1404822.

<sup>92</sup> Metis Scrip claim: Hardisty, Frank Allen; address: Winnipeg; claim no. 750; born: 8 April, 1886 at Fort Simpson; father: William Lucas Hardisty (Métis); mother: Mary Allen (Métis); file ref. 1404822.

## Nurses

Isabella's brother Richard Hardisty (1862-1885), Peter Lougheed's great-uncle is but one example of Metis men who because of their employment were fighting against their cousins during the 1885 Resistance. Richard served for the British during the Nile Expedition (1884-1885) and on his return was sent with Middleton's troops to Batoche. He was killed on May 12, 1885, the last day of fighting, at age 22.

Peter Lougheed was a lawyer, a former politician and Canadian Football League player. He served as the tenth Premier of Alberta from 1971 to 1985, and is widely considered one of the great premiers in Canadian history. In 1950, he received a BA degree, and in 1952, he received an LL.B. degree, both from the University of Alberta. While in Edmonton as a student, he played football for the Edmonton Eskimos for two seasons, 1949 and 1950, and served as President of the Student's Union. In 1954, he received an MBA degree from Harvard University.

In 1965, he was elected leader of the Alberta Progressive Conservative Party. The party won the 1971 provincial election, with 49 of the 75 seats in the legislature, defeating the social Credit Party. Lougheed established a Tory dynasty in the province that has continued uninterrupted since then.

This article was written with contributions from Robert Lougheed, Isabella's great-grandson.

## **Lucier, Toussaint.** (b. 1828)

Toussaint was born June 8, 1828 at St. Boniface, the son of Pierre Toussaint Lucier and Josephte Lachevrotiere a métisse. He was married to Louise Brazeau in 1855. She was the daughter of Louis Brazeau and Louise Desbiens. Together they had five sons and five daughters. In Manitoba, he held HBC lots 554 and 557. The family was enumerated at St. François Xavier in 1870 and filed a scrip application there in 1875.

Toussaint was a Riel supporter in both 1869-70 and 1885. He took part in the Metis Resistance of 1885, was captured and held at the Regina Jail. He was reputed to have been the strongest man in the Northwest.

W. G. Fonseca, reports that Lucier was manning the St. Norbert barricade on October 20<sup>th</sup>, 1869.

The man, Lucier, one of the guards, is a Hercules. His enormous strength is irresistible. I saw him, when on a return trip from St. Paul, place a barrel of alcohol containing forty gallons [350 lbs.] on his shoulder without assistance, cross a submerged bridge when the pathway of logs were afloat on stringers, requiring prodigious strength, and repeat the feat six times.<sup>93</sup>

It is reported that Toussaint would perform strongman exhibitions at country fairs, lifting a pony over his head. In the 1890s he and his wife operated a hotel at Snake Plain, near present day Mont Nebo, Saskatchewan.

The bush hotel is a wooden farm-house, consisting of two rooms: the kitchen, and a dormitory above it. Toussaint Lucier, an old French Half-Breed, and his Indian wife,

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<sup>93</sup> William G. Fonseca, "On the St. Paul Trail in the Sixties." *Manitoba Historical Society Transactions*, Series 1, No. 56, January 25, 1900.

are the proprietors, and a fine stalwart row of tall sons and daughters, and a few grandchildren, still live under the family roof. The walls of the kitchen are adorned with some Roman Catholic pictures, and it had the general appearance of a peasant's house in France; but the French-Canadians, mixed with Indian blood are a much stronger-looking, handsomer race, than any class in France; they lead a healthy outdoor life, fishing and shooting; and as timber can be had for the cutting, they need never suffer from cold indoors. The Indian wife had fallen into the French style, except that in the evening she consoled herself furtively in a corner with a pipe; and she, like all the family, spoke very good French. She was sixty-two, and had not a white hair among her thick black tresses.<sup>94</sup>

### **Lucier, Max.**

Max Lucier of Prince Albert, Saskatchewan served in the Canadian Forces during WWII in Belgium, France, Holland and Germany. On September 27, 2002 the Metis National Council awarded him the Golden Jubilee Medal. The Metis National Council was provided with 20 Golden Jubilee Medals by the Governor General of Canada, commemorating the 50<sup>th</sup> Anniversary of Her Majesty's reign. They chose to award these medals to 20 Metis Veterans who accepted them on behalf of themselves, their fallen comrades and their fellow Metis Veterans across Canada. The ceremony, held in Edmonton recognized the outstanding contributions of Metis Veterans to their fellow citizens, their community and to Canada.

### **Lussier, Antoine S. (b. 1947)**

Antoine was born at St. Eustache, Manitoba in June of 1947. Professor Lussier studied at the University of Winnipeg (BA) and the University of Manitoba where he obtained an Associateship in Education, a Bachelor of Education, a Certificate of Français Proficiency and a Master's of Education. He was Chairman of the Native Studies Department at Brandon University where he taught Metis History. He was Director of Keewatin Community College and also taught at the R.C.M.P. Academy at Regina. His best known publications are *Louis Riel and the Métis*. (Winnipeg: Pemmican Publications, 1979), Antoine S. Lussier with A.L. Getty, (Editors). *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. (Vancouver: University of British Columbia Press, 1983), and with Bruce Sealey (Editors). *The Métis: Canada's Forgotten People*. (Winnipeg: Manitoba Metis Federation Press, 1975).

Last, the trilogy with Bruce Sealey: *The Other Natives: The/Les Métis*. Volume One – Tome Premier (1770-1885). (Winnipeg: Manitoba Métis Federation Press, 1978), *The Other Natives: The/Les Métis*. Volume Two – Tome Deux. (Winnipeg Manitoba Métis Federation Press, 1978.) and *The Other Natives: The/Les Métis*. Volume Three – Tome Troisième. (Winnipeg: Manitoba Métis Federation Press, 1980).

### **Lyonnaise dit Delauney, Jean Marie. (b. 1858)**

Jean Doney was born on January 20, 1858 at St. Norbert, the son of Joseph Delauney and Josephite Henry dit Allery.<sup>95</sup> This was a buffalo hunting family enumerated at

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<sup>94</sup> Catherine L. Johnstone. *Winter and Summer Excursions in Canada*. London: Digby, Long & Co. 1894: 65-66.

<sup>95</sup> Josephite was the daughter of William Henry (b. 1783) and Agathe Letendre. William was the son of Alexandre Henry (the Elder) and Agathe was the daughter of Jean Baptiste Letendre dit Batoche.

Pembina in 1850. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Jean married Virginie Lafontaine the daughter of Calixte Lafontaine and Charlotte Adam, on 21 February 1879 St. Peters Mission, Cascade County, Montana

**Lyonnaise dit Delauney, Joseph. (b. 1844)**

Joseph Lyonnais dit Doney was born at St. Norbert, the son of Joseph Delauney and Josephite Henry. This was a buffalo hunting family, his parents were enumerated at Pembina in 1850. He signed a petition for a Metis reserve in Montana that was sent by Louis Riel to General Nelson A. Miles, August 6, 1880.

Joseph married Philomene Lafontaine, the daughter of Calixte Lafontaine and Charlotte Adam

**Lyonnais dit Delauney, Olive (Brown). (1849 - 1884)**

Olive was born at LaSalle River, the daughter of Joseph Lyonnais dit Delaunay and Josephite Henry (Allery). , Olive married “Kootenai Brown,” an Irish-born adventurer on September 26, 1869, at St. Joseph’s Church near Pembina. Brown served in the British army, then emigrated to Canada where he worked as a gold prospector, fur-trader, US Army mail carrier and scout for the North West Mounted Police. After their marriage they moved to Fort Totten. Brown and Olivia (as he called her) then joined the band of Metis hunting in the area delineated by the Milk and Saskatchewan Rivers for three years. They wintered twice on the Milk River and once upon the Maria in US territory. Brown then earned a living as a “wolfer” in Montana, but left the USA after knifing a man to death. They then established themselves between the Upper and Lower Waterton Lakes. Olive died in 1884. The couple had three children. After his wife’s death Brown placed his son Leo in the mission school at St. Albert through the help of Father Lacombe. Brown is credited with having the government make the Waterton Lakes into a national park.