
Historic Métis Settlements in Manitoba and Geographical Place Names



Compiled by Lawrence Barkwell,

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

Historic Métis Settlements in Manitoba And Geographical Place Names

Edited and Compiled by Lawrence Barkwell

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

Many communities were established around the earliest fur trade forts, at important transportation stopping points and at the wintering sites of the Métis plains hunters. Other settlements were located at important fishing locations. The numerous Métis road allowance communities denotes the dispossession and dislocation of the Métis after 1870. After the 1869-70 Resistance the Métis became largely invisible. The influx of settlers drove the Métis further and further west. The government records from the mid to late 1800s are repleat with dozens and dozens of petitions from the Métis communities of the Old Northwest Territory seeking title to their lands. These petitions were effectively ignored. The flood of incoming settlers renamed most of the historic Métis communities. The Michif, Cree, Ojibwe and French names the Métis used to identify their settlements soon disappeared.

The government of Canada dealt with the Métis on an individual basis rather than group negotiation via the *Manitoba Act* (Sec. 31 and Sec. 32) and Northwest Scrip Commissions that issued land to the Métis under the *Dominion Lands Act*. They ignored the Métis rights to the use of the Commons except for a small amount of Hay Lands Scrip issued in Manitoba. This well-documented assimilation policy resulted in Métis people being dispersed widely in their homeland. However, high percentages of Métis can still be identified living in the vicinity of their historic settlements.

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

As Métis studies has developed as an academic discipline numerous Métis groups, aided by historians and anthropologists, have conducted interviews with Elders in order to document the Métis homeland and the historical viewpoint of Métis people. These community remembrances delineate a fundamental theme of Métis history—diversity of experience. Each Métis community, despite a commonly held culture and life experiences similar to other Métis communities, has a unique history, and slightly different cultural practices. This was amply demonstrated when individuals from a variety of Métis communities submitted reports to the Royal Commission on Aboriginal Peoples.

Over the last decade the Métis have also endeavoured to mark out their territory.

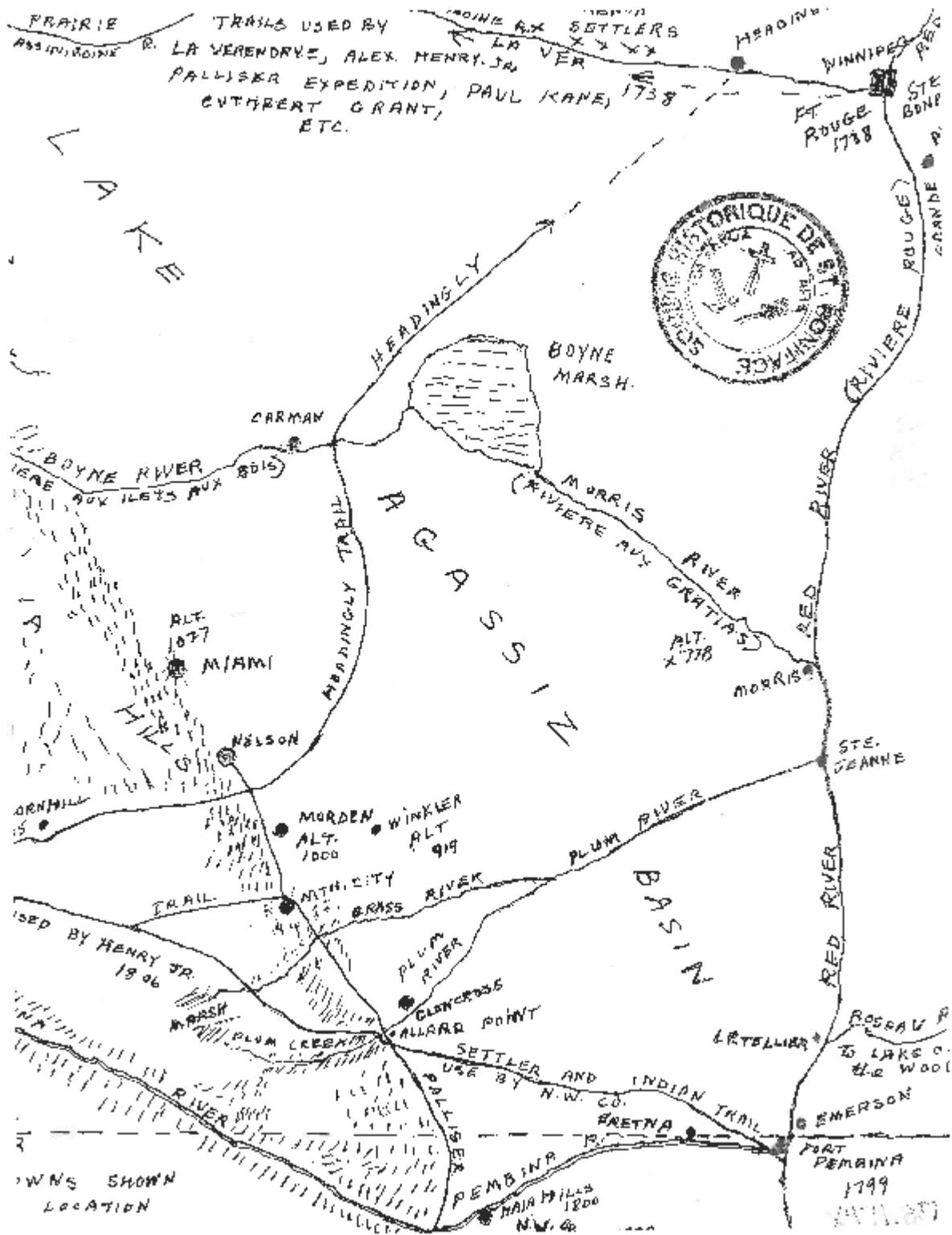


This sign, erected on the south side of St. Norbert on highway 75, welcomes visitors to St. Norbert on behalf of the local, as well as, the Manitoba Métis Federation. The event was attended by President David Chartrand, Mr. Andrew Carrier, Winnipeg South MP, Mr. Rod Bruinooge, and St. Norbert MLA Dave Gaudreau (2013).

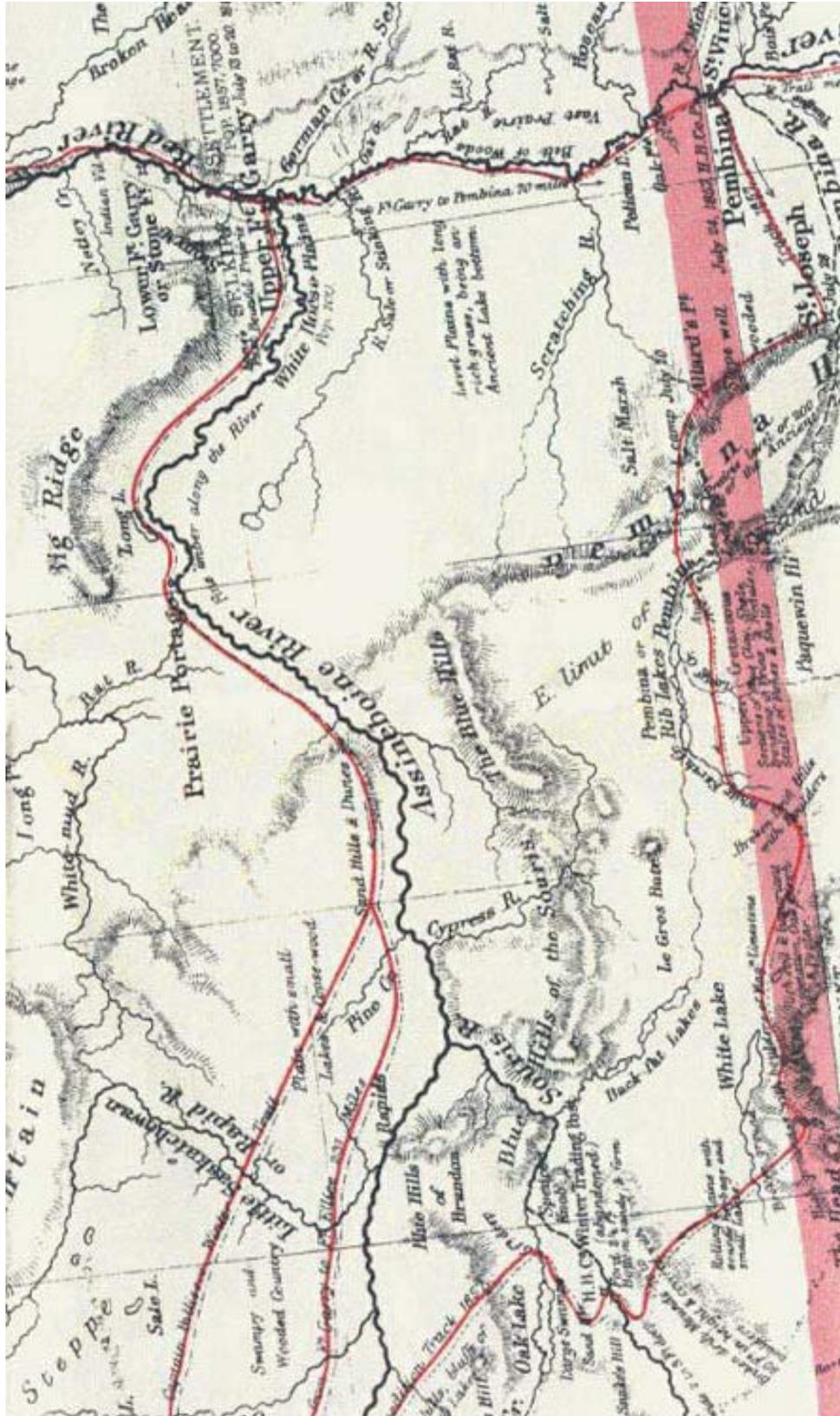
Two new books document the history and lives of the Métis of Ste. Madeleine, Manitoba. Métis Elder George Fleury has contributed *Kanawayihtamaahk li taan paassii: Preserving Our Past—Ste. Madeleine, Manitoba*.¹ This book documents his family's displacement as a result of the Community Pasture Program development under the Prairie Farm Rehabilitation Act of 1937. Trevor Herriot and Elder Norman Fleury deal with the same issue in *Towards a Prairie Atonement*.² Travelling with Métis Elder Norman Fleury, Trevor Herriot finds himself visiting one corner of the Great Plains—Ste. Madeleine—and all the history that comes with it. With the desire to protect native grasslands on community pastures, Herriot finds himself recruited into the work of reconciliation and conservation

¹ Fleury, George M. *Kanawayihtamaahk li taan paassii: Preserving Our Past—Ste. Madeleine, Manitoba*. Winnipeg: Louis Riel Institute, 2016.

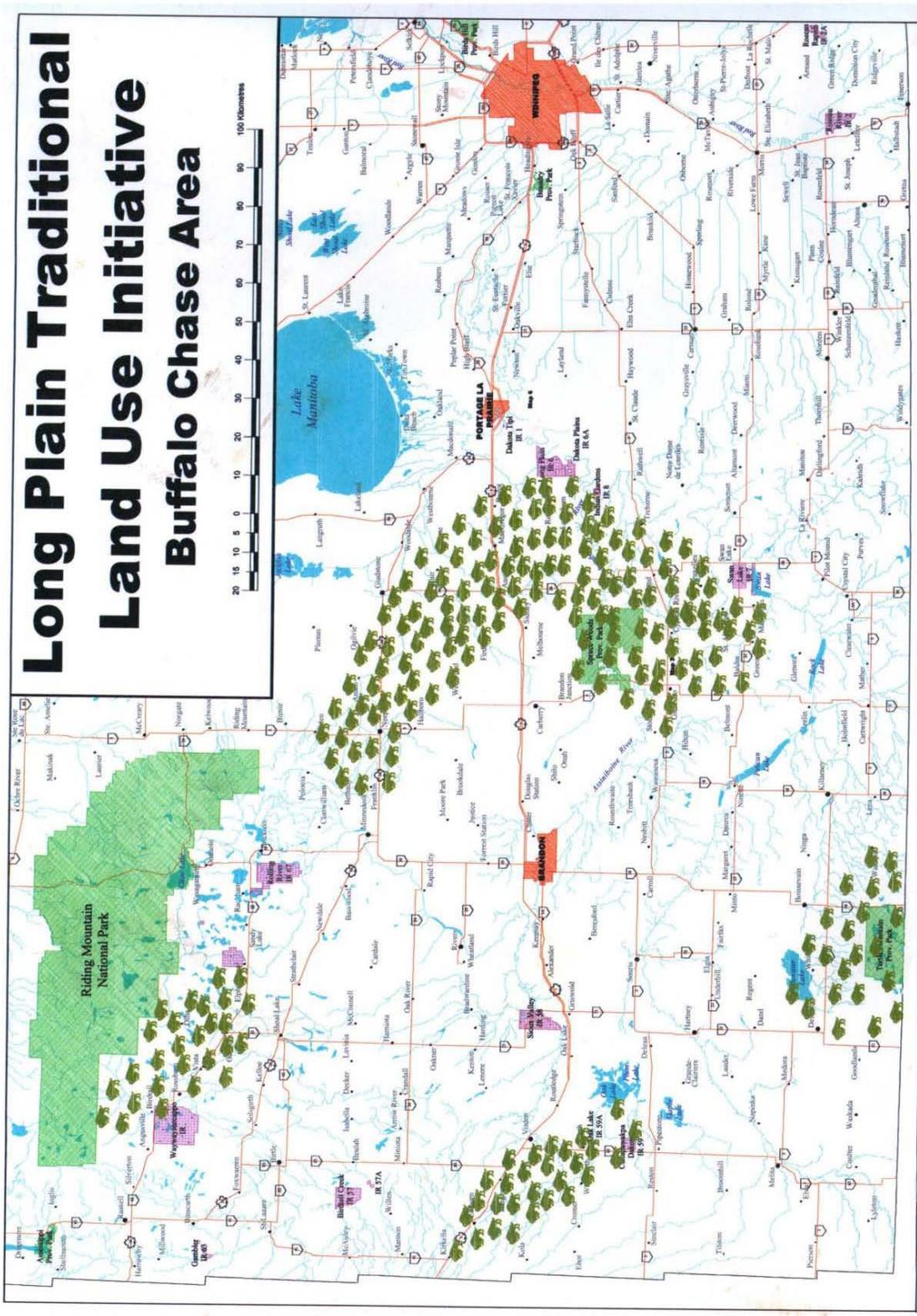
² Harriot, Trevor and Norman Fleury. *Towards a Prairie Atonement: With an Afterword by Norman Fleury*. Regina: University of Regina Press, 2016..



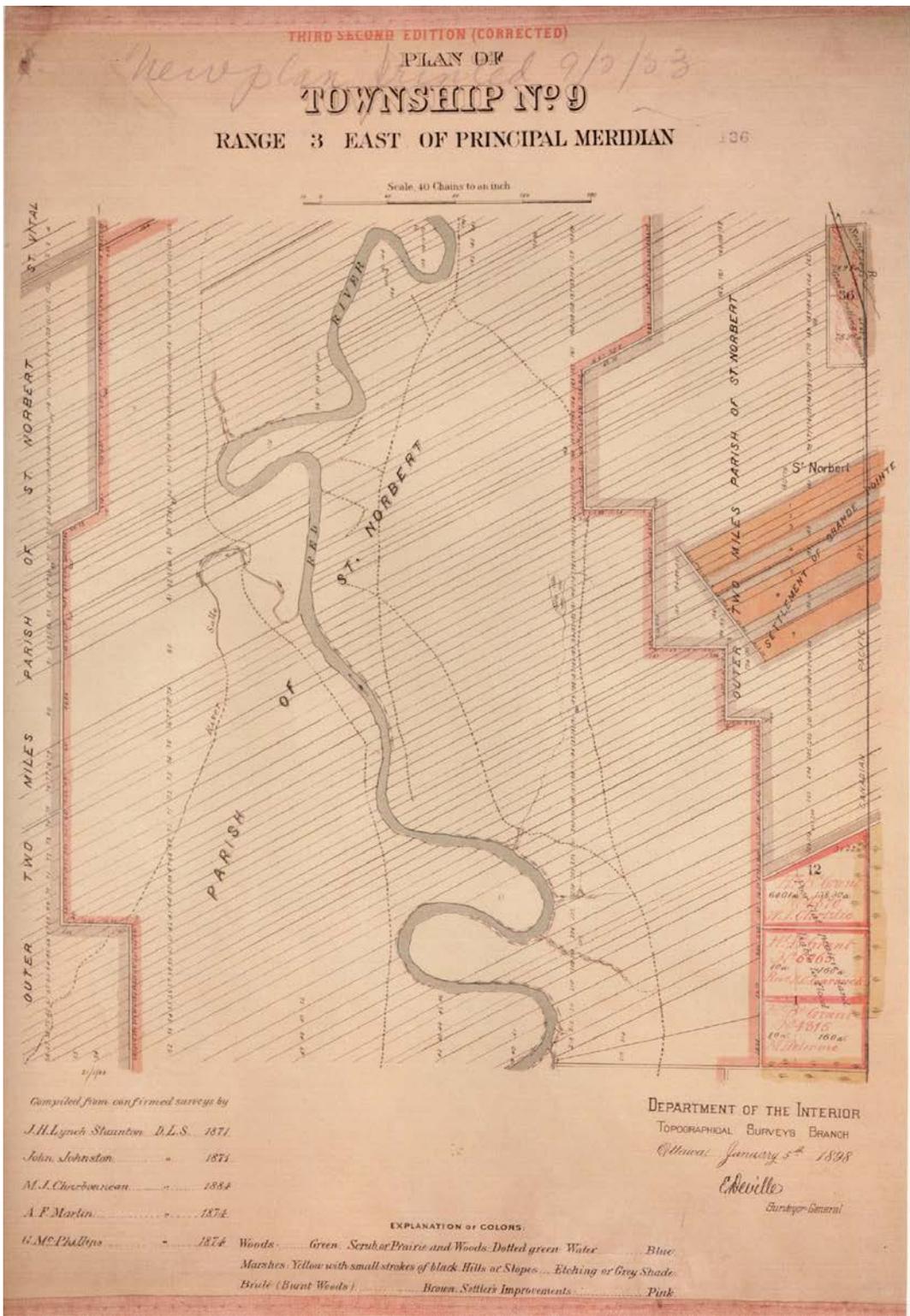
This is a map of Red River Cart routes west of the Red River. Source: St. Boniface Historical Society (X971.27)



The Old Yellowquill Trail



Historical buffalo hunt areas.
Source: Long Plain First Nation Traditional Knowledge Report



Cart Trails through St. Norbert Parish.

Ash House, (Fort de la Frèniere), Manitoba:

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

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

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

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

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

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

Bacon Ridge (Reedy Creek, Ebb and Flow), Manitoba :

Bacon Ridge is located south of Lake Ebb and Flow and its associated Reserve. In the 1959 census Bacon Ridge had a Métis population of ninety and the town of Ebb and Flow to the west had a Métis population of 77.

Baie de Canard: See Duck Bay.

Baie St. Paul, Saulteaux Village, Manitoba:

Baie St. Paul was a French-Métis parish of the Red River Settlement located west of Fort Garry on the Assiniboine River between the French-Métis parish of St. François Xavier and the English-Métis parish of Poplar Point to the west. Baie St. Paul was located about eight kilometres east of today's St. Eustache, Manitoba. This community dates back to 1832 when

Father Georges Antoine Belcourt established a mission on the south side of the Assiniboine River.

In July of 1832 Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Métis gathered in the spring. The mission was to be named under the protection of Saint Paul, Apostle of the Gentiles. Belcourt then returned in the spring of 1833 with Bishop Provencher's approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. Bishop Provencher, concerned for the safety of the priest and the continued success of his work, had the mission re-located closer to St. Boniface.³

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

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

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

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

Stories of Belcourt's work at Baie St. Paul spread quickly among the Aboriginal people of the West. In 1836 a group from the Rocky Mountain Saulteaux tribe journeyed all the way to Red River to meet the priest who was said to be a man of great wisdom and kindness. They were favourably impressed by his facility with their language and the work he had done among the

³ The exact location of the first mission, known as St. Paul des Saulteaux, is difficult to pinpoint. Two reliable sources locate it on the left bank of the Assiniboine, some eighty to ninety-five kilometres from St. Boniface. If measured in river distance, the site would have been situated somewhere near St. Eustache, but if measured as-the-crow-flies, it would have been located in the vicinity of Portage la Prairie.

Saulteaux. The delegates left, assuring Belcourt those members of their tribe would return to Baie St. Paul in the spring. Indians from other regions also travelled to and from the mission, carrying with them stories about the priest whose heart had been made by the “Great Spirit”.

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

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

In 1882 there was extensive flooding and part of the cemetery at Baie St. Paul slid into the river and many houses were destroyed. Many of the residents became discouraged and followed their parish priest, Cyrille Saint-Pierre in relocation to North Dakota. Later Bishop Tache sent missionary Thomas Quevillion to find a new location for the church. The new location was St. Eustache established in January of 1898. This name was chosen because St. Eustache is the Patron saint of hunters.

Reference:

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

Balsam Bay, Manitoba:

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

Barrows (Baden, Powell, National Mills and Red Deer Lake), Manitoba :

This area was settled by the Métis in the late 1700s. Barrows is the largest of five associated Métis communities on the edge of the Porcupine Forest. Barrows served as a quickly constructed lumber town for the Red Deer Lumber Company, although the sawmill closed around 1926 or 1927. The former Fort Red Deer River or Fort Rivière la Biche was a north West

Company trading post on the Red Deer River about 20 miles upriver from Red Deer Lake. It was founded in 1794 by Hugh McGillis. Barrows is located on PTH #77 between Mafeking and the Manitoba-Saskatchewan border. The PTH is the approximate northern boundary of the Porcupine Forest. Barrows is the approximate centre of a group of five communities, including Baden, Powell, National Mills and Red Deer Lake. In a 1959 census the Métis population of these towns was: Baden, 130; Barrows, 40; National Mills, 20 and Red Deer Lake, 59.

Bas de la Rivière, Pine Falls, Fort Alexander, Manitoba:

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

Berens River, Manitoba:

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

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

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

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

Big Eddy Settlement, Manitoba:

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

Birds Hill, Manitoba:

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

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

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

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

Birsay Village or Orkney Town:

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

Peter Fidler suggested that these Orkney freemen were servants who had been dismissed for various misdemeanors and acts of insubordination, rather than servants whose contracts had expired. For example, John Lyons was set free in August 1816 for refusing to accompany James Inkster on a trip to Indian Elbow on the upper Assiniboine. Humphrey Favel was set free on account of his bad behaviour toward John McLeod at Red River in 1815; Thomas Favel, a Métis (1780-1848), was released because of his refusal to go with Peter Fidler to Jack River at the northern end of Lake Winnipeg in 1815; Magnus Spence, in service since 1783, became free in 1815 as well. Jack Spence, son of Magnus Spence, was sent to explore Red River for possible sites for an Orkney Colony. He was the one who selected the Birsay site, three miles above the White Horse Plain, or twenty-two miles above the forks.

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

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

Reference:

R. Dick Garneau, "Métis Culture 1818-1820."

<http://www.telusplanet.net/dgarneau/metis38a.htm>

Blood River Post (1794 - 1795), Bloodvein River:

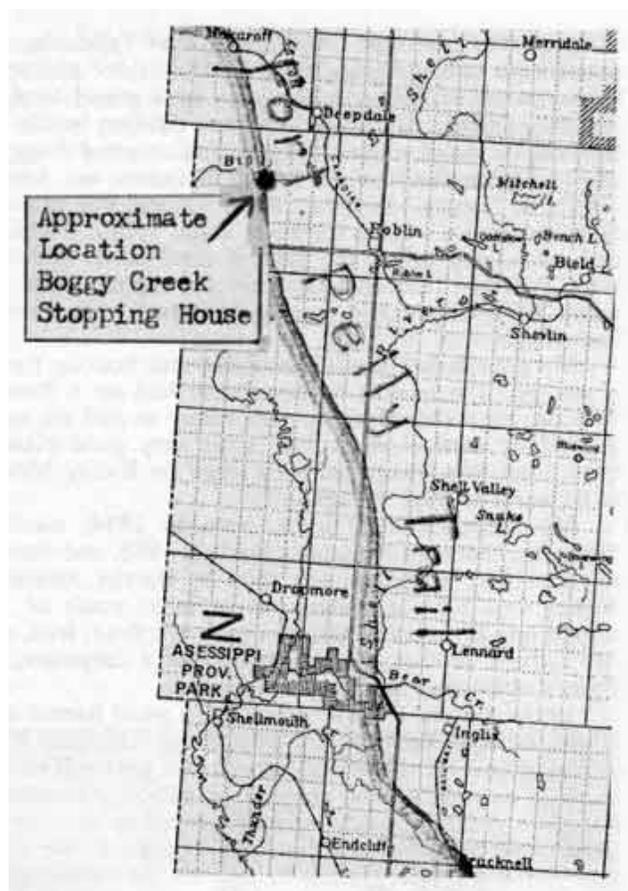
The Blood River Post was, a Hudson's Bay Co. post located at the mouth of the Bloodvein River at Lake Winnipeg, also known as Bloodvein River Post.

Blueberry Patch, Manitoba:

The Province of Manitoba, has included the traditional blueberry picking grounds of First Nations and Métis people within the Swan Pelican Provincial Park and the surrounding area is are within “unoccupied Crown lands.” This patch was traditionally used by the First Nations and Métis of Pine Creek, Camperville and Duck Bay.

Boggy Creek and San Clara, Manitoba:

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



Brandon House, and Fort Assiniboine Manitoba:

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

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

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

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

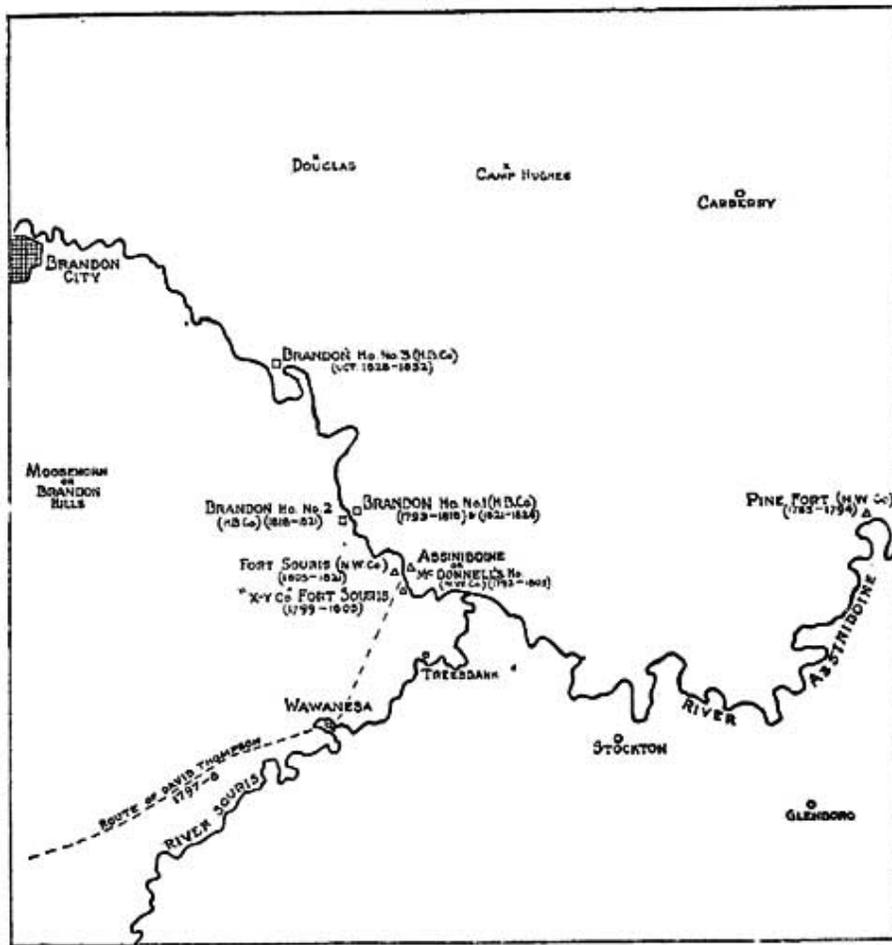
Saturday 21st ... I set out on foot for Fort (Pine Fort) distant ten leagues and arrived at it, two hours before sunset. Starvation worse at the Fort than along the road. The people who were out in various directions looking for Indians with

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

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

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

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



MAP OF THE ASSINIBOINE RIVER IN THE SOURIS-MOUTH AREA SHOWING THE SITES OF EARLY TRADING POSTS

from Stewart

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

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

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

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

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

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

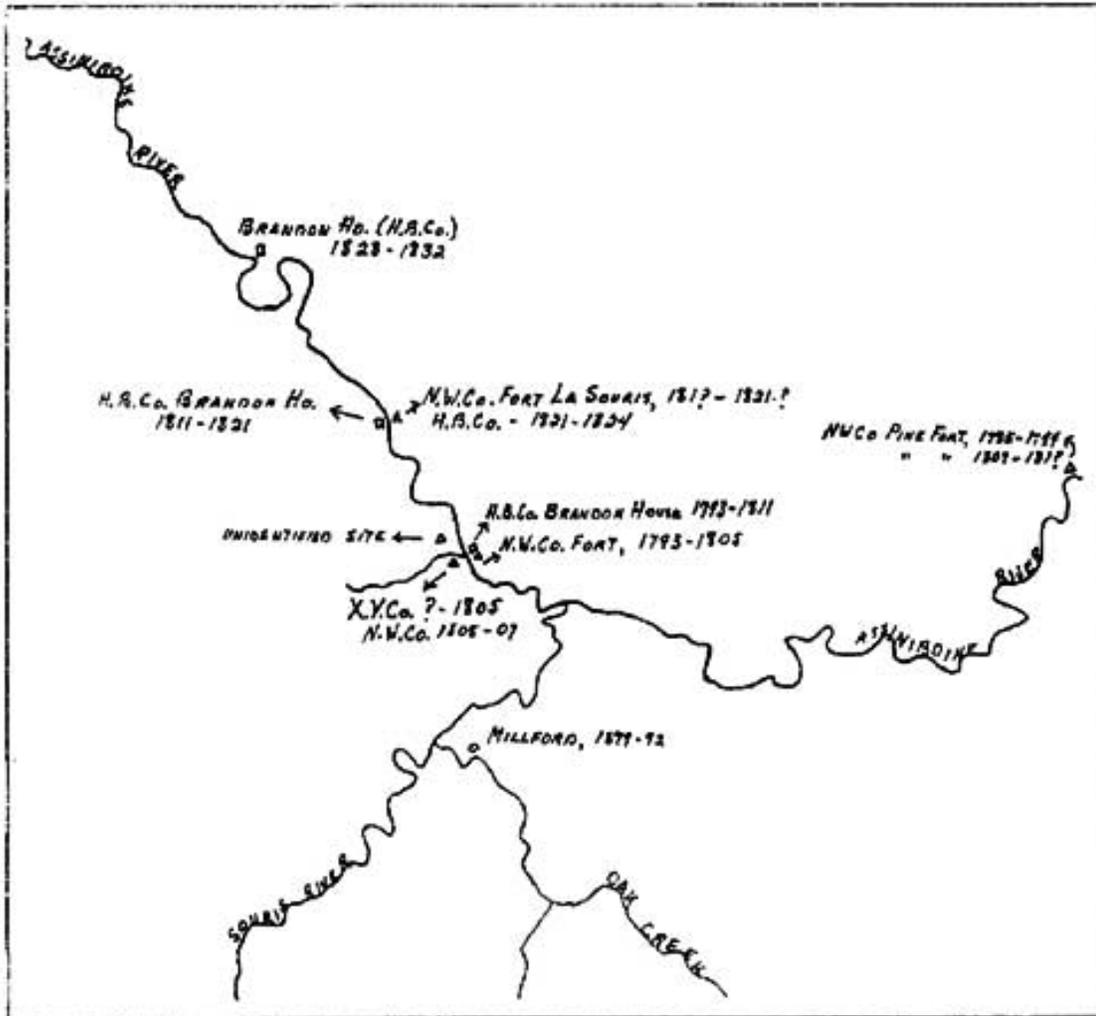
The following winter, Robert Goodwin, who succeeded Donald McKay in the position of Post Master at Brandon House writes on January 6, 1795: "We are four houses here, and very little made at any of them yet."

William Yorstone was the man in charge at Brandon House in mid-May of 1810 (when the journal begins), at which time, the postmaster, John McKay, lay dying. McKay's death and burial are duly recorded in the entries for July 5, 6 and 7. Yorstone continued in charge of the post; and his daily journal, faithfully kept, continues until May 23, 1811 when the Selkirk Papers copy ends. From it we learn that the North West Company did not return to compete in the area until sometime after the spring of 1811, but remained at their Pine Fort location to which Larocque had transported them in 1807. This post is mentioned frequently in this 1810-11 Brandon House Journal, and their gregarious Mr. John Pritchard was a visitor at Brandon House on several occasions. The rival companies seemed to enjoy an era of peace and co-operation in these years,

for a Hudson's Bay official for the district wrote directing the men at Brandon House to have some work done by the blacksmith at Pine Fort, as the Nor'westers owed them a favour.

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

Fidler's account of the post's location reads: "Brandon House - 6 miles above the Souris River on the south side ..." In providing further details about the establishment, he says that it is in "a ruinous state occasioned by the war brules in 1816", and goes on to say that "a small new house was built here last summer 30 x 14 ft. There are a smith and coopers shops also a trading room, provisions stores and 2stables with houses for men and Indians when they came to the Houses to trade."



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

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

"That on the evening of the 31st day of May last 1816, Alexander Macdonell, a partner of the North West Company accompanied by Several Canadians and men commonly called halfbreeds (that is the sons of Canadians by Indian Women and born in the Indian Countries) arrived at the Trading house of the North West Company called Riviere la Sourie, and situated opposite Brandon House at the distance of about two hundred yards. That on the following morning a body of about 48 men composed of Canadians, Halfbreeds and a few Indians armed with Guns, Pistols, Swords, Spears, and Bows and Arrows, appeared on Horseback in the Plain near to the Hudson's Bay Company's trading house (called Brandon House) of which he the deponent was then Master and Trader for the said Hudson's Bay Company, that this body of men, beating an Indian drum, singing Indian Songs and having a Flag flying rode towards the North West Company's trading house, that on a sudden the said body of men turned their horses and rode

on a gallop into the yard of Brandon House, where they all dismounted, erected their flag over the gate of the house and deliberately tied their horses to the stockades. That then Cuthbert Grant, a halfbreed and clerk in the service of the North West Company who appeared to be the leader of the party come to the Deponent and demanded the keys of the House that on the deponent refusing to deliver up the keys, a halfbreed called McKay (son of the late Alexander McKay formerly a partner of the North West Company) assisted by several of his companions broke open the doors of the Hudson's Bay Company's Warehouse and plundered the property consisting of trading goods, furs and other articles to a considerable amount, which together with two boats belonging to the H.B.Co. They carried away. The deponent further saith that when the said McKay and party had finished plundering the Houses of the Hudson's Bay Company the whole body of Canadians, halfbreeds and Indians, crossed the River and went to the North West Company's House taking with them the plundered property ..."

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

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

At the place where the early group clustered only one site is clearly identifiable on the north side, although there are two known locations on the south side. This single north-side site is large, long-used, well located, undisturbed, and comparatively little-decayed or overgrown. Whose fort was it? From a comparison of the size of the founding parties as they are reported in John Macdonell's journal, we can see that Brandon House was almost certainly larger from the outset, and from Larocque's comments it was larger and better staffed in 1806-07 when Macdonell ordered the Nor'westers to pull out and relocate at old Pine Fort.

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

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

Calf Mountain (Tete de Boeuf), Little Dance Hill, Manitoba

Calf Mountain, called Tete de Boeuf, Buffalo Head, and Pilot Mound, is just south of Darlingford, Manitoba. It has an elevation of 1550 feet. Pilot Mound was in the heart of Indian country in the days of the Hudson's Bay Company. The Plains Indians called the Mound "Little Dance Hill," Mepawaquomoshin. They came great distances to hold their ceremonial dances on its summit.

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

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

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

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

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

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

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

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



Mount Nebo

Camperville, Manitoba:

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

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

Salt deposits are located eight miles north of the present-day town of Winnipegosis and also across the lake at Salt Point. It was here that some of the Métis remained to prepare salt by an evaporation process for the Hudson's Bay Company. This area was given the name La Saline, and some present residents remember evidence of the “cribs” at Flett's Point in the 1920s. Early permanent settlement resulted from this enterprise, as many of these Métis married Cree and

Saulteaux wives and remained there. On August 28, 1871, an Indian treaty was signed at Manitoba House, which created Pine Creek Reserve.

One of the early missionaries, who traveled in this area, using St. Laurent as a starting point, was the Rev. C. J. Camper. By that time the Hudson's Bay Company had established a post at present-day Camperville on what is now Lot 6, under the management of a Mr. McKenzie. Isaac Cowie, in his book *The Company of Adventurers*, states that in 1867, "there was an outpost of Shoal River at Duck Bay on Lake Winnipegosis." With the encouragement of Father Camper, more Métis from the St. Laurent area began to settle there. Eventually this settlement became known locally as Camperville in honor of the ministrations of Father Camper. However, it wasn't until around 1914 that this name was used on the map rather than the previous designation as Pine Creek. The Hudson's Bay Company store was on Lot 6 in Camperville, but it was sold to Magloire de Laronde in 1908.

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

Carlton Trail, Métis Stopping Points:

As the Métis freighted west to Edmonton along the Carlton Trail a number of stopping houses were established and became small Métis settlements. These were: High Bluff, Totogan, White Mud now Westbourne, the Third Crossing, later called Palestine then Gladstone, and Tanner's Crossing.

Carman, Manitoba: See Îlets de Bois.

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

Catfish Creek, Manitoba:

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

Cayer, Manitoba:

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

Cedar Lake (Chemanawawin) Manitoba Métis Settlement:

This settlement was on the west shore of Cedar Lake which is on the Saskatchewan River above Grand Rapids. Due to the development of the Grand Rapids Hydro Project these residents were flooded out and lost their livelihood. The Cree of Chemawawin Reserve and the Métis community were moved to Easterville in the early 1960s. In all, 55 families were moved, 43 First Nations and 12 Metis. They were provided with new homes and buildings on what was deemed a townsite unsuitable for subsistence. Financial compensation for the band was only \$20,000. The community received only vague promises from the Provincial Government to maintain the income of the people and improve the economy and to undertake studies with regard to economic development. Even these promises went unfulfilled. Note that at this time the Métis had no provincial political representation as the Manitoba Métis Federation did not yet exist. The people of the area were at a great disadvantage, most of the Cree and Métis population did not speak English and they were not provided with technical support for the negotiations. In 1958 a census documented 87 Métis living at Cedar Lake. See also, Martin Loney, "The Construction of Dependency: The Case of the Grand Rapids Hydro Project," *Canadian Journal of Native Studies*, Vol. VII, No. 1, 1987: 57-78. In 1958 a census documented 87 Métis living at Cedar Lake.

Cold Lake, Kississing, Manitoba:

Cold Lake, or Kississing in Cree, was a Métis road allowance community located south of Sherridon, Manitoba (then a mining town) on Kississing Lake, 800 km. northwest of Winnipeg. Senator Ed Head of Manitoba Métis Federation recalled: "My parents were married in The Pas. They went to Cranberry Portage and from there walked to Cold Lake, Manitoba (just south of Sherridon)." "The place we lived was nicknamed 'Moccasin Flats.' That's where the Métis lived, and it was always the way the Métis lived. They called us 'Road Allowance Indians'," Ed explains. They had settled there because Ed's grandfather had moved there. His father did odd jobs for Sherritt-Gordon then was hired as a miner. Ed's grandfather had a guiding business and guided the Sherridon Mine Manager into the mine, overland from Cumberland House. "Cumberland House was the main juncture going into the North in the late 1800's," says Ed. "Eldon Brown, the prospector who discovered the ore body at Sherridon came through Cumberland House and needed a guide. My great-grandfather was busy, so my grandfather, James Sayese, met up with Brown and became his guide. He worked for Brown as a personal guide for a long time. Later he went to work for Sherritt-Gordon." Ed recalled that often they would be asked to move from the road allowance but would just move further down the road and cut more logs to rebuild their homes

Cooks Creek, Manitoba:

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

St. Peter's Anglican Mission was started at the Cook's Creek location in 1833 by Reverend William Cochrane on land donated to the CMS by Chief Peguis. The first church was built in 1836, Chief Peguis was baptized there in 1838. By 1850 there were about 500 residents with 230 acres of land under cultivation on narrow river lots adjoining the church. The present day stone church, St. Peter Dynevor, was constructed 1852-54.

Cormorant, Manitoba:

Cormorant is on the east shore of Cormorant Lake about 80 kilometres north of The Pas. The area is a historic Indigenous campsite and fishing and trapping area. The census of 1959 counted 169 Métis residents in this community.

Cranberry Portage

Cranberry Portage important part of the pre-European contact trade routes of the Cree and Assiniboine peoples long before the fur trade with the Bay and during the fur trade era, this location was used as a campsite and portage between Grassy River, at the head of a number of well-used routes from Hudson's Bay, and Lake Athapapuskow, which connected to the Saskatchewan River system. The three-kilometre portage between First Cranberry Lake and Lake Athapapuskow has been used for over 2,000 years.

Trader Joseph Smith is believed to have used that route and reach Lake Athapapuskow was the in 1763. In 1774, explorer Samuel Hearne paddled up the Grass River to Cranberry Portage and into Lake Athapapuskow en route to establishing Cumberland House. This route became known as the "Upper Tract" fur trade route. The North West Company established the Cranberry Portage Post in 1804.

Métis trapper David Collins from nearby Baker's Narrows is acknowledged to have shown Tom Creighton the claim that was the basis for the Flin Flon mines. Collins is said to have received only several dollars' worth of flour, lard and tea as compensation.

Crane River, O-Chi-Chak-Ko-Sipi , Manitoba:

Crane River is located on the west shore of Lake Manitoba (north end), and borders the Crane River First Nation. In the census of 1959 the Crane River community had 259 Métis residents. Historically the Métis and First Nations people collected salt at Crane River on Lake Manitoba, and Turtle River on Lake Dauphin.

Crescentwood, Manitoba:

With no bridge connecting the land that lay south of the Assiniboine River to Winnipeg, the area that was to become Crescentwood saw very little development before 1870. Most of the lots contained Métis farms, land belonging to the Roman Catholic Church, and others were used as wood lots, taking advantage of the mature oak tress of the river bottom forest. In 1880, a bridge was built across the Assiniboine at Main Street, and Winnipeg's first real suburb, Fort Rouge,

began to take shape. West Fort Rouge, the area that was to become Crescentwood, River Height and Tuxedo, was still largely inaccessible, and until the construction of the Boundary (Maryland) Bridge in 1896, there were only a few homes in the area. Crescentwood began to take its present form in 1902 through a combination of need and boosterism. Winnipeg's wealthy had traditionally lived in the city in neighbourhoods like Point Douglas and Armstrong's Point. By 1900, however Point Douglas was becoming a downtown industrial area, and Armstrong's Point was fully developed. Crescentwood was the logical choice for those with wealth who were seeking an alternative to downtown. As the area developed the Métis were displaced moving south and west toward what was to become known as Rooster Town (see separate entry).

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

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

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

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

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

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

Curling River Post, Manitoba:

The Curling River, now called Rolling River flows into the Little Saskatchewan River above Minnedosa. In 1817, Peter Fidler sent his son Charles to establish a trading post on this river north of present Rolling River Reserve and the Town of Elphinstone. This post was sometimes

called Charles Fidler's House. The North West company countered with a post near present day Minnedosa and another post called Desjarlais House very near to Charles Fidler's House.

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

Dog Head Settlement, Manitoba:

The Dog Head Settlement was located on the east shore of Lake Winnipeg across from Matheson Island. The Hudson's Bay Company Post was located on dog's Head Point. The Métis of this area were quite itinerant. In 1901, Louis Simard Sr. says he was three years at Dog Head then eleven years at Bad Throat River then three years at Fisher River. He married Betsy Cochrane the daughter of Thaddeus Cochrane and Mary Stevenson. His wife was a member of Fisher River Band and left treaty commuting her annuity one year after they were married. Louis was a prospector and his claims included The Big Chief, Ketchener (Eclipse) and the San Antonio/Bissett area shafts.



Hudson's Bay Company Post, Dog Head [Point], Lake Winnipeg, Man.
National Archives of Canada/PA-050764

Dog Patch, Winnipeg, Manitoba:

This was a Métis road allowance community located in the vicinity of the CPR Weston shops, just north of Logan Ave.

Duck Bay, Baie de Canard, Zhiishiibi-Ziibiing, Manitoba:

Duck Bay is called Zhiishiibi-Zhiibiing (Duck River) by the Métis and Saulteaux. The present town of Duck Bay is located on a peninsula on the northwest shore of Lake Pittowinipik (Winnipegosis). For centuries this location was a fall gathering place for Aboriginal people. The neighbouring marshes provided for spring and fall migratory bird hunts and there was also a large fall fishery. The salt springs of the area were also a developed economic asset. In the 1800s Duck Bay became a wintering area for Métis hunters, fishers and traders. In 1839, Father Belcourt made his first visit to the community. Duck Bay House (1859-1887) at the south end of the bay was established by the Hudson's Bay Company

Surrender of Duck Bay Reserve:

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

Namely:

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

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

Subsequently the Duck Bay Reserve was surrendered by Headman Jean Baptiste Napakisit⁴ signing on behalf of the Band, in 1899. Jean Baptiste was elected as Headman for a three year term on August 7th, 1886. Thus a new Reserve was created at Pine Creek.

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

⁴ Jean Baptiste was married to Eliza Mikish. Their daughter Isabelle (Flatfoot) Napakisit was married to Louis Pelletier.

The Indian Affairs documentation of this surrender is shown below.

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

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

Signed this 24 day of
December in the A.D. 1856
in presence of having been
first read over and explained
in the Sauteux language

(Sgd) Hermas Chartrand
Teacher
(Sgd) Michel Chartrand

(Signed) J.B. ^{his} x ^{mark} Kivivisim's
Auntchui ^{his} x ^{mark}
Auntay ^{his} x ^{mark} patch
Nea per ^{his} x ^{mark}
Bonpoie ^{his} x ^{mark} Nopakisit
Oaire ^{his} x ^{mark} M. Kwanakipen
William ^{his} x ^{mark} Nopakisit

Copy

16192

1914

N^o 180

Wapinito nah poh Agency,
The Narrows Lake Manitoba
30th December 1886

Sir,

In reply to your letter of the
11th July last N^o 114369, in which you enclose
"a copy of your letter to the Department"
"with enclosures approving of Father Du-"
"pont's recommendation regarding the"
"granting of a Reserve at Pine Creek,"
"to the remnant of Indians of the Duck"
"Bay Band and suggesting the giving"
"the Duck Bay Reserve to the Half Breeds"
"living there who have withdrawn from"
"Treaty to obtain scrip: and to observe"
"that the Superintendent General objects"
"to granting a Reserve at Pine Creek to"
"any others, but the remaining portion"
"of Indians still belonging to the Duck"
"Bay Band, and not to Indians of"
"other Bands who may desire, or be in-"
"duced to settle there as proposed by"
"Father Campier in 1854; and to ascertain"
"from the Indians of the Duck Bay Band"
"as well from the Roncan, Kothobé, Missini"
"Society - whether or not your recom-"
"mendation amended by the Super-"
"intendent-General's suggestion will"
"meet the views of all parties concerned."

E. M. Coll Coy
Supt of Indian Agencies
Minneapolis

Y^{rs}

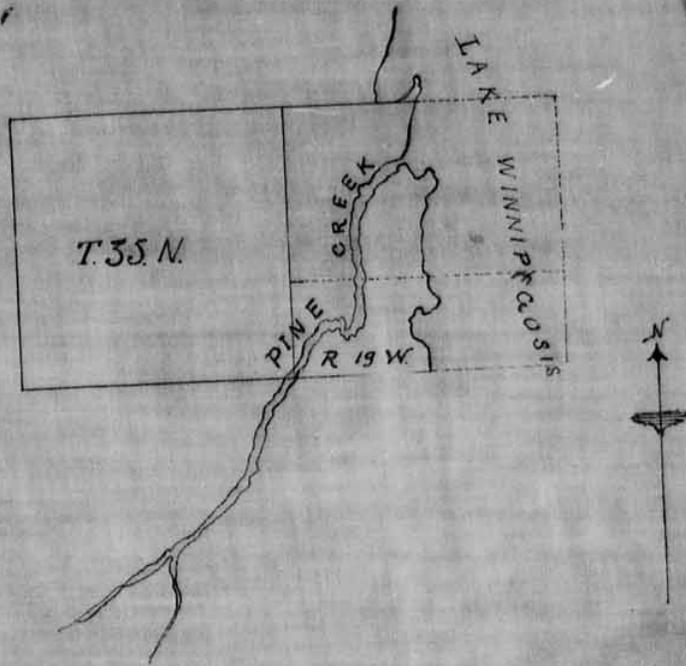
Indian Affairs (RG 10, Volume 3574, File 197)

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CANADA

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

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

I have the honor to be
Sir
Your obedient servant
(Sgd) A. M. Martineau
Indian Agent.



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



~~Copy~~
N^o 10,551

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

15.801

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

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

C. McCall Esq^r
Inspector of Ind. Agencies.
Winnipeg.
Man.

Easterville, Manitoba: See Cedar Lake Métis Settlement.

Eddystone, Manitoba:

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

Fairford Settlement, formerly “Pinaymootang” (Partridge Crop), Manitoba:

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

Fond du lac, now St. Laurent, Manitoba:

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

St. Laurent History: By Audreen Hourie.

St. Laurent is located on the south-eastern curve of Lake Manitoba, forty-seven miles northwest of Winnipeg. The population of St. Laurent is approximately 1,100, about three-quarters of whom are Metis. In 1824, a group of Metis, forced to leave Pembina as it had become American territory, settled at what is now St. Laurent. Other Métis families driven out (of Winnipeg) by the Red River flood of 1826 also chose to settle in this area. By 1850, twelve Métis families resided in the vicinity; among them were Charles Lambert, Norbert Larance from North Dakota, a Chartrand from Duck Bay, and the Lavallées and the Ducharmes. Many Métis settlers were

attracted by the abundance of fish and the wooded land nearby that abounded in game and wild fruit.

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

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

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

Fort Alexander, Sagkeeng, Manitoba: (1793 - 1801, 1822 - 1860)

Fort Alexander was built by the Hudson's Bay Co. on the Winnipeg River to counter the North West Co.'s Fort Bas-de-la-Rivière that was nearby. It was originally located upriver at and known as Pointe au Foutre House (on the north bank) in 1795. It was palisaded for defense in 1796 and relocated downstream in 1798 closer to the NWC post. It was abandoned circa 1801, then reestablished in 1822 within the former North West Company (NWC) Fort Alexandre.

During the fur trade era, La Vérendrye built a trading post, named Fort Maurepas, on the north side of the Winnipeg River; this post was abandoned near the end of the French period. In the year 1792, a clerk for the North West Company, Toussaint Lesieur, built a post on the south side,

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

Fort Dauphin:

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

This post was attacked by Indians in 1743 and rebuilt on a site further upriver. It was abandoned by the French about 1758. A second Fort Dauphin was built in 1767 on the north shore of Lake Dauphin, so both the fort and the lake had the same name. Alexander Henry joined the North West Company (NWC.) in 1791, trading at both the Whitemud River and Fort Dauphin. He then went to Pembina in 1801.

A second Fort Dauphin was built in 1767 on the north shore of Lake Dauphin, so both the fort and the lake had the same name. Peter Fidler, Hudson's Bay Company fur-trader, explorer and cartographer died at Fort Dauphin on December 17, 1822.

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

Fort de la Rivière Tremblante (Grant's House, Aspin House).

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

Fort des Épinettes, Manitoba:

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

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

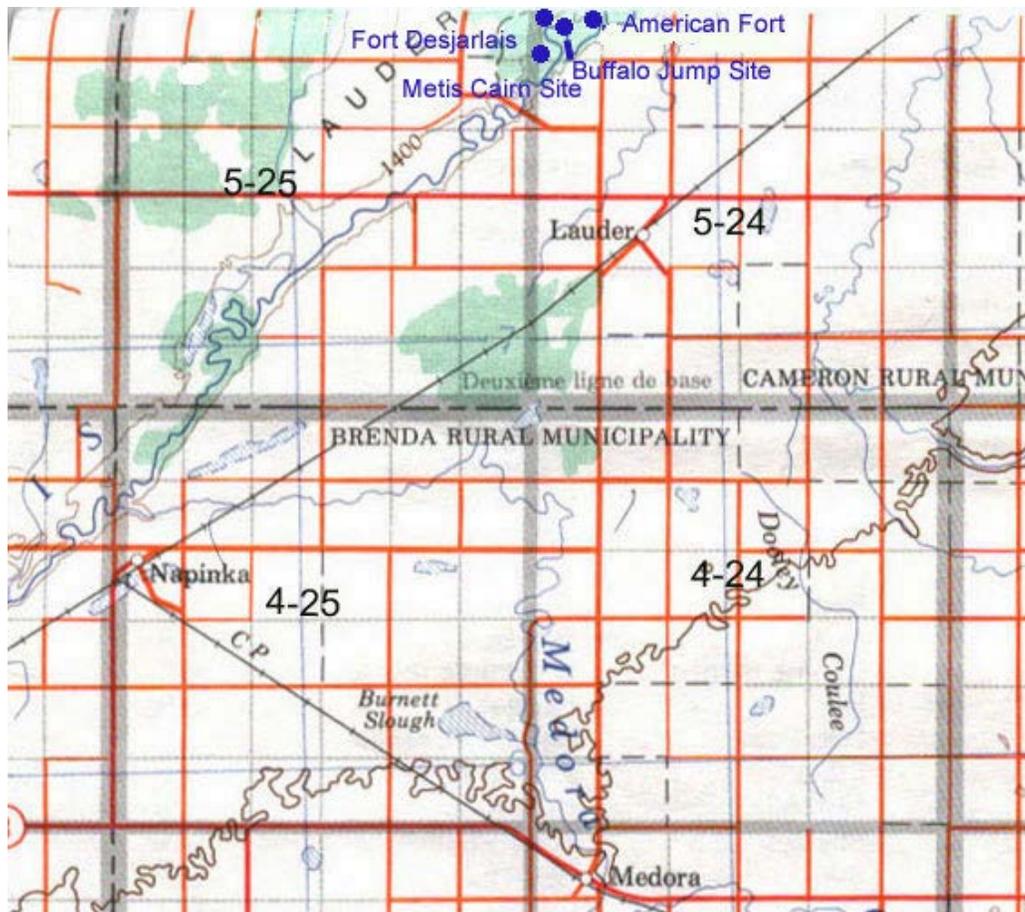
1785-1794: The second post was established by the North West Company about three quarters of a mile upstream. Because it was near the head of easy navigation and in the buffalo country which provided pemmican it became a major depot for the trade in the Assiniboine area. In 1790 Peter Pond noted that there was trade with the Mandans who were twelve days away on horseback. In 1794 it was threatened by a group of 600 Sioux. The master, one of the McKays, bought them off with 200 made beaver worth of trade goods. In 1794 the post was closed in preference to the new NWC post of fort assiniboine..

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

Fort Desjarlais:

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

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



Joseph Desjarlais was the son of Jean Baptiste Desjarlais⁵ born 1787 at St. Paul des Saulteaux (Saulteaux Village) and Lizette Charlotte Cardinal and was the grandson of Joseph Desjarlais Sr. from Contrecoeur, Quebec (b. 1764)⁶ and his Chippewa/Métis wife Okimaskwew. They married in 1785 in Manitoba. The Desjarlais family established one post on the Souris River, near Lauder, and another small post on the Souris near present-day Minot, North Dakota. The northern post was operated by Joseph and Antoine (b. 1793)⁷ with their brother Marcel (b. 1803)⁸, brother Baptiste⁹ and sons-in-law Charles DeMontigny, Eusebe Ledoux and Simon

⁵ Baptiste 'Nishecabo' Desjarlais was born ca 1787. Baptiste 'Nishecabo' died in Little Fork, Qu'Appelle Lakes, NWT, in winter 1871; he was 84. In 1815 when Baptiste 'Nishecabo' was 28, he first married Charlotte "Lizette" Cardinal, in Baie St. Paul, Red River Settlement.

⁶ Joseph died in Swan River, Manitoba, on 22 Oct 1833; he was 79. Joseph also had a son called Joseph (b. 1791). On 4 Nov 1844 Joseph married Joseph Cardinal, the daughter of Joseph "Matchi-Pa-Koos" Cardinal and Louise "Maskekostkoesk" Frobisher, in Lac La Biche.

⁷ Antoine died in Mar 1870. Antoine first married Suzanne "Catherine" Allary born ca 1787. Suzanne "Catherine" died in Lebret, Saskatchewan, on 17 Jan 1878; she was 91. Jean-Baptiste Desjarlais, Antoine's son, who was with his Uncle Joseph at the post, married Cuthbert Grant's daughter Julie.

⁸ Marcel "Gwiwisens" married Brigitte Cardinal.

⁹ Baptiste 'Nishecabo' Desjarlais was born ca 1787 in Lac La Biche, NWT. Baptiste 'Nishecabo' died in Little Fork, Qu'Appelle Lakes, NWT, in winter 1871; he was 84. In 1815 when Baptiste 'Nishecabo' was 28, he first married Charlotte "Lizette" Cardinal, in Baie St. Paul, Red River Settlement.

Blondeau. The elder Joseph may have been a fur trader; licences for 1783 included one for a Joseph “Desjarlais.”

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

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

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

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

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

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

References:

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

Fort Ellice, Manitoba:

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



Fabian Leclair and Armand Jerome beside the Fort Ellice Cairn.

Fort Gibraltar:

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

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

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

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

On March 17, 1816, Fort Gibraltar was captured and destroyed by HBC employee Colin Robertson, a former NWC employee who became a leader of the colony. This then culminated in the Battle of Seven Oaks on June 19, 1816 when Semple attacked Cuthbert Grant's party trying to bypass Fort Douglas with pemmican for the brigades from Fort William who were further down the Red River.

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

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

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

Fort la Reine, now Portage la Prairie, Manitoba:

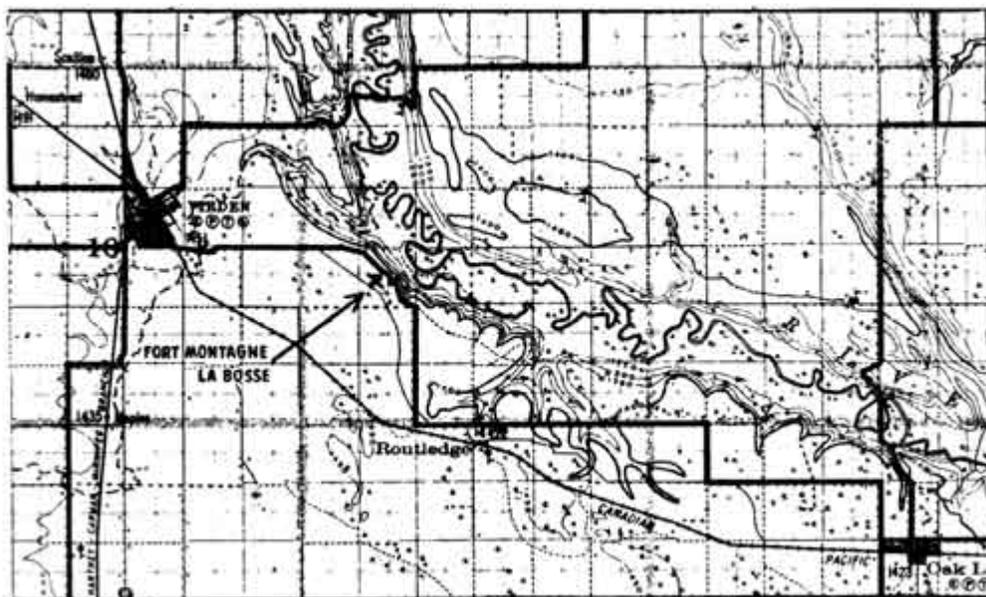
La Verendrye and his sons established this fort in 1738. It was on the edge of Long Plain, a site of buffalo and deer hunting. This was also the starting location for the portage from the Assiniboine River to Lac des Prairies (now Lake Manitoba). Fur traders would use this portage for their journey up the lake to the Dauphin River and Fort Dauphin. The location on the river was also the site of a good sturgeon fishery. The Métis community of High Bluff was established nearby. Portage was the home of Métis Chief Peichito Tanner. He and his sons operated 250 Red River carts between St. Paul, Minnesota and Edmonton.

Fort de la Rivière Tremblante (Grant's House, Aspin House).

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

Fort Montagne à la Bosse.

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



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

October 26th, Friday - 1804 - Agreeable to Mr. Chaboillez's instructions on the 6th Inst. in company with Mr. La Roque & an Indian who served as Guide, left this place a Horse back to go to Montagne a la Basse, our course being nearly South over a Plain Country and on the 9th we reached Riviere Qui Appelle (Qu'Appelle River) where the North West & X.Y. Coys. have each a fort and where we passed one night with Monsr. Poitras who has charge of the Post, and the next morning we continued our march, always in beautiful Plains till the eleventh in the afternoon when we arrived at Montagne a la Basse where we found Messrs. C. Chaboillez & Charles McKenzie &c. &c. This is a well built Fort and beautifully situated on a very high bank of the Red River (the Assiniboine River is meant), and the Country all around a level Plain, but as the Fort stands on a much more elevated place than the Country on the opposite side of the River we can from the Fort Gate (as I am informed) at almost all seasons of the year see Buffaloe Grazing or Deer & Cabri bounding across the Plains. All of which cannot fail to render this a very pleasant situation. And here I passed eight Days in the company of the above mentioned Gentlemen, and had not a little satisfaction in their conversation. At times all of us would mount our Horses to take a ride out into the Plain, and frequently try the speed of our Beasts. However on the 19th I left that enchanted abode, accompanied by Messrs. Chaboillez & McKenzie &c. & the Day following arrived at Riviere qui Appelle, where we found our people waiting our arrival and as the Canoes go no further up the River, owing to the shallow water this Season, the Goods intended for Alexandria will be taken there on Horses backs. We therefore gave out such things as we thought necessary and sent the People off and the Day following Mr. Chaboillez &c. returned home and I accompanied by Mr. McKenzie, and a Mr. Allen McDonell (my X.Y. Neighbor) set off for this place where we arrived this afternoon, after making a pleasant jaunt of twenty one Days. Here I have to pass the Winter with me, Mr. Goedike two Interpreters, twenty labouring Men fifteen Women & as many children.

On April 10, 1805, Harmon reports:

April 10, Wednesday - 1805 - On the 24th Ult. I accompanied by one Man a Horse back sat off for Montagne a la Basse, and when we were arrived there we were not a little surprised to find the Gates shut and about eighty Lodges of Crees & Assiniboins encamped about the Fort, who threatened to massacre all the White People who were in it, and those blood thirsty Savages had the boldness to throw Balls over the Palisades & tell our People to gather them up, as they might probably want them a few Days hence. I after having past several Days there sat off to return home but as I got out of the Fort Gate, three rascally Indians stepped up towards me, one of whom laid hold of my Horses Bridle and stopped my Horse, in saying that he belonged to him and added that he would take him from me. However I told him that he had sold the Beast to Mr. Chaboillez, and he had given him to me, therefore he must go and speak to that Gentleman about the Horse as I had nothing to do with him, but the rascal would not let go of the Bridle, and when I saw that, I gave a pretty good blow with the butt end of my whip on his knuckles and then another to my Horse, which made him spring forward & leave the Indian

behind, & so I continued my route. But the villain with one of his companions followed us nearly half of the Day, but after that we saw them no more. On my return I remained four Days at Riviere qui Appelle where I passed my time very agreeably in the company of Messrs. John McDonald & Thomas McMurray (both for the X. Y. Company) and Andrew Poitras - but in leaving that place I had the River to cross, and at that late Season the ice was bad, so much so that my Horse with me upon him fell through twice, and the last time I was very nigh going under the Ice, but kind Providence spared me once more.

Fort Mr. Grant

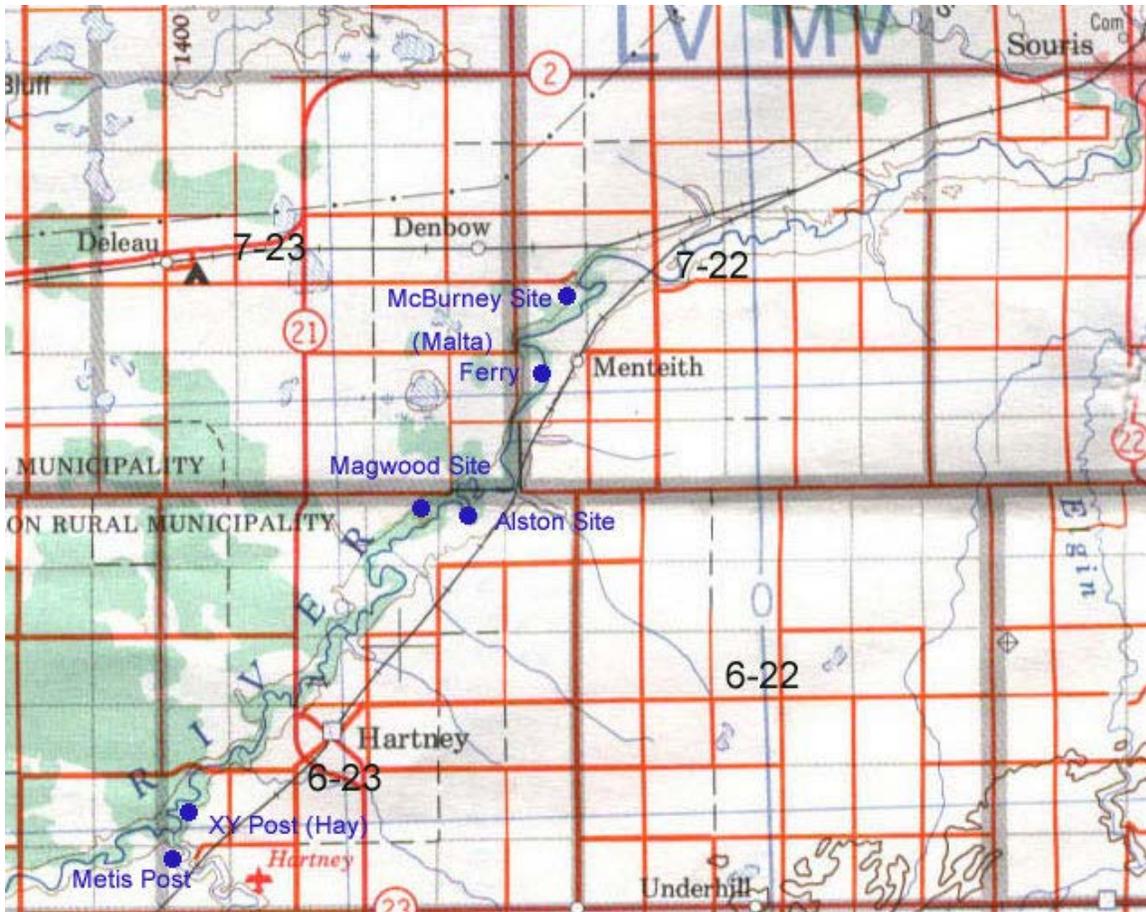
Fort Mr. Grant was built by Cuthbert Grant after the Hudson's Bay Company closed Brandon House in 1824. It was located on the Souris River about two miles south of present day Hartney, Manitoba (Section 7, Township 6, Range 23).

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

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

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

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



Fort Pinancewaywining, Manitoba.

Fort Pinance-way-wining, “On the way down to the ford,” was located on *Crique de cheval mort* (Dead Horse Creek) about two miles south-west of where Morden now stands.

This fort was built by Alexander Henry the Younger and his Métis employees in 1802. Henry entered the service of the North West Company in 1792 as a fur trader and established Fort Pembina. In 1802, Henry established Fort Pinancewaywining on Dead Horse Creek near present-day Morden. This post traded with local Nakoda, Cree, and Saulteaux peoples. It was supplied with goods hauled by the first Red River Carts coming out of Pembina. After leaving southern Manitoba, Henry moved on to Fort Vermillion on the North Saskatchewan River in 1808.

Fort Rouge and Crescentwood, Manitoba:

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

- Sarah Harkness, Métis (nee Stevenson) widow of former HBC employee Andre Harness. Lot 41, along the Assiniboine River, originally an HBC reserve of land.

- James Mulligan, husband of Françoise Ducharme (b. 1846) Metis, daughter of Baptiste Ducharme and Marguerite Jolicoeur. Lot 30
- Catholic Mission. Lot 32
- Daniel Carey, previously owned by Baptiste Bruce (Metis). Lot 33
- Sisters of Charity, previously owned by John McTavish (Metis) and Maxime Lepine (Metis). Lot 32
- Baptiste Berard Lot 31.
- Hon. Henry J. Clark, previously owned by Joseph Bruce (Metis) and Joseph Poitras (Metis) Lot 30.
- Baptiste Morin (Metis) Lot 29.
- James Morrison. Lot 28
- Illegible. Lot 27
- James Galarneau (Metis) son of Louis Galrneau Canadian and Marie Crebassa (Metis) Lot 26.
- Henry Genton (Metis) previously owned by Charles Genton, son of Maxime. Maxime Genton (Genthon), husband of Marie Louise Jerome (Metis). Lot 25
- Joseph Genton (Metis), son of Maximilian Genton (Canadian) and Louise Jerome (Metis) Lot 24
- Lots 24-30, previously owned by Joseph Genton (Metis),Honore Pariseau (Metis).

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

Fort Rouge is a district of Winnipeg, Manitoba. Located in the south-central part of the city, it is bounded on the north by the Assiniboine River, on the east and south by the Red River, and on the west by Stafford Street and Pembina Highway. Few detailed histories of Fort Rouge and its neighbourhoods have been written. Fort Rouge had been part of the Parish of St. Boniface and before its incorporation into the city of Winnipeg, it was known as St. Boniface West. Beginning in about 1835, the Hudson's Bay Company divided the area into river lots for fur trade employees released from service with the amalgamation of the Northwest and Hudson's Bay companies. River lots extended two miles back from the river, with river frontage providing access to the main avenue of transportation for the Red River Settlement. While the few existing explorations of the development of Fort Rouge acknowledge the first longlot surveys, they do not identify this as a Métis history and they also do not explore the mechanisms through which the Métis lost ownership of this land.

Fort St. Charles:

There is an old Fort called Fort St. Charles, which was located 122 miles south of Winnipeg. It is in the United States near Warren, Minnesota. It can only be accessed by road through Sprague Manitoba. It is now a Retreat for Catholic Priests, which is available free of charge. It was Pierre La Vérendrye who built the fort in the early 1730's in his explorations of the West.) The Société Historique de Saint Boniface discovered the ruins of Fort Saint Charles in 1902. Digs were made and they found the remains of the 21 French, including the remains of one of La Vérendrye sons and Father Aulneau. The remains were brought to St. Boniface and stored at the College De St.

Boniface, which burned in 1922. The charred remains of the bones are now interred under a bronze statue in the St. Boniface Cathedral Cemetery. The Fort was built in the early 1730's and probably used till the end of the French regime in late 1750. The fort itself was rebuilt sometimes in the 1950's by the Minnesota Knights of Columbus.

Fort Souris, Manitoba:

The first Fort Souris was on the Souris River near its confluence with the Assiniboine River. It was built in 1793 for trade with the Mandan Indians. It was abandoned when the HBC built Brandon House. The second fort was built by the X. Y. Co. circa 1800 near Brandon House. It became a NWC fort after the fusion with the X.Y. Co. in 1804. note that the Souris or Mouse River was called the St. Pierre River by LaVerendrye.

Frog Plain, La Grenouillère, Manitoba:

Frog Plain called Grenouillère (Frog Marsh) by the Métis was a traditional meeting place along the Red River north of Seven Oaks. It is located along the Red River just north of Chief Peguis Trail and denoted by Frog Plain Drive in Winnipeg. In the early 1800s, on an annual basis, the North West Company partners from Fort William would travel west down the Winnipeg River and Lake Winnipeg, then up the Red River to meet their western brigades bringing pemmican supplies that were to be used by the voyageur brigades traveling to Athabasca country.

Fouillard Town Métis Road Allowance Settlement: See The Corner, Li Kwayn, Manitoba.

Grand Marais, Manitoba: (By Audreen Hourie)

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

Grand Rapids, Red River:

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

Grand Rapids, Saskatchewan River

Grand Rapids is geographically located at the mouth of the Saskatchewan River¹⁰ where it enters Lake Winnipeg at its north eastern end. Grand Rapids was a base for many Métis “free traders” or “pedlars” from Canada during the mid 1700s through mid 1800s who intercepted Indian fur traders on route to Fort York. The HBC had positioned a fort to the west at Cedar Lake in 1857 however, to further counteract the activities of “free traders”, the HBC relocated this post to Grand Rapids in 1864. The rapids were a gathering place for seasonal sturgeon fishing.

Pere Emile Petitot's observed in 1862 that there were groups of Saulteux Michif Catholics, from Duck Bay and Swan River, who had come to Grand Rapids to fish for sturgeon. Other Métis families such as the Dorion and Chartier families, moved to Grand Rapids, probably from Cumberland, to work for the HBC. The Halcrow's from The Pas also worked for the HBC at Grand Rapids. It is noted in the Grand Rapids scrip files that the Chartier's, Dorion's, and François Mercredi, Sr. and Jr., were all discharged from Treaty.

¹⁰ In the 1770s called Riviere de Bourbon, Pasquayah or Sascatchiwaine River.



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

In 1862 When Pere Emile Petitot, a representative of the OMI (Missionary Oblates of Mary Immaculate), passed through Grand Rapids in 1862 en route for the Mackenzie District Roman Catholic missions, he reportedly saw a large camp of "Savanais" (Swampy Cree) on the south shore of the Saskatchewan River. McCarthy writes that free traders were also beginning to congregate at Grand Rapids at that time, and suggests that their presence may have attracted some of the Cree. McCarthy quotes Petitot as saying he found groups of "Sauteurs Catholics, from Duck Bay and Swan River, who had come to Grand Rapids to fish for sturgeon."¹¹

¹¹ Emile Petitot, *En route pour la mer claciale*, (Paris: Letouzey et ane):1887:229 CMS A83 cited in Martha McCarthy, *Papers in Manitoba History*, p 18; *Ibid.*; *Ibid.*

1872: A census of the Cumberland District in the HBC report on the Saskatchewan District indicates that at Grand Rapids there were eight adult “Halfbreeds” and thirteen “Indian” children at the post establishment. In addition, there were 20 adult “Halfbreeds” living around Grand Rapids and 67 “Indians,” 20 of which were said to be adults. At the Moose Lake Post establishment there were 2 adult “white” persons, 8 adult “Halfbreeds” and 20 “Indians” four of which were said to be adults. There were also two “Halfbreeds” living in the surrounding area as well as 181 “Indians,” 92 of which were said to be adults.¹²

Grande Pointe, Manitoba:

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

Grantown, Manitoba:

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

¹² Glenbow Archives. Richard C. Hardisty fonds, Papers relating to the Saskatchewan District Posts, Series 10, file Census 1871-72:2 .

St. James (now part of Winnipeg). This mill failed due to frequent dam bursts and Grant then established a wind powered grain mill at Grantown.

Grassy Narrows House, Manitoba:

Grassy Narrows House was one of four outposts operated on Lake Winnipeg by the HBC at Lower Fort Garry, namely; Grassy Narrows, Dog Head, Indian Settlement, and Broken Head River. Grassy Narrows was located on the west bank of the Hecla channel just to the north of the Whitemud River now called the Icelandic River and Lake Winnipeg.

James Whiteway worked at this post. James (b. 1826) was the son of HBC Interpreter James Whiteway (b.c. 1778) and Ann or Nancy Monkman (Metis). He married Chloe Spence, the Métis daughter of Andrew Spence (Metis) and Margaret Tausand (Cree). James was employed with the HBC from 1875 to 1887 as a clerk at Whitemud River, Cumberland, then Broken Head River, then as a clerk, Lake Winnipeg, 1894-96.

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

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

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

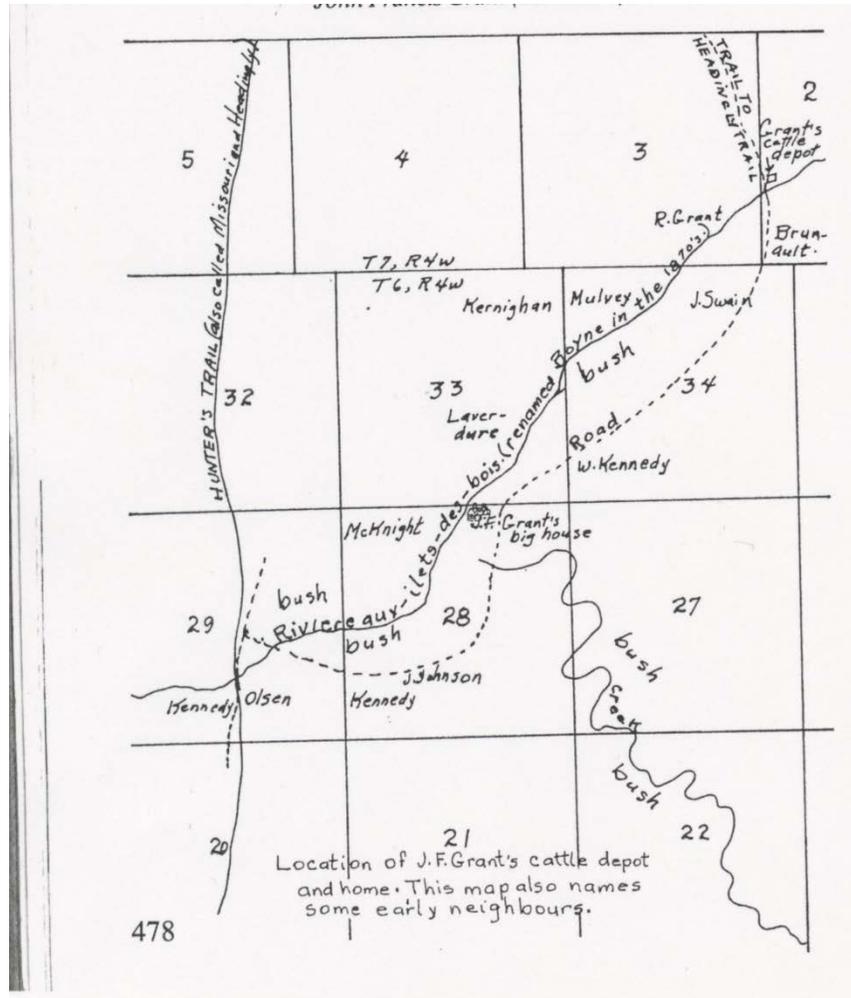


Hair Hills or Pembina Mountains, Manitoba:

The Hair Hills or Pembina Hills are actually a set of terraces (escarpment) rising on the western slope of the Red River Valley. They were called the Hair Hills because of the large amounts of buffalo wool rubbed off on the trees of the area. The Hair Hills were a circular area, approximately 40 miles in diameter, with its midpoint slightly west of the intersection of the 49th parallel and the 98th meridian, and roughly fifty miles southwest of Winnipeg, Manitoba, Canada. In terms of contemporary geographic boundaries, the Hair Hills would now be divided, almost in half, by the international boundary dividing the United States and Canada, with the northern half of the Hair Hills in the lower central region of Manitoba, and the southern half in the northeast region of North Dakota. Noting that the location and description of the Hair Hills has varied, Coues (in Henry, Vol. I, p.82) observed that, 'the Hair hills or Pembina mountains, more properly so called, lie nearly N. and S., mainly in the Dakotan counties of Nelson, Grand Forks, Walsh, Cavalier, and Pembina, and extend thence into the district of Lisgar in Manitoba.'

Îlets de Bois now Carman Manitoba

Shortly after the Métis established St. François Xavier a number of Métis started to trek southwest to look for more suitable land for their homes. This district was well known, even before the Métis settled here, as this was the first stopping place of the Buffalo hunters, where they repaired their Red River Carts, before resuming their journey on the Missouri Trail over the Pembina Hills. They crossed the La Sale River near the present day Starbuck and followed the western edge of the Big Marsh. They emerged at its southwestern end and came upon a piece of land that seemed to have suited them. This land was situated north of the Tiger Hills and the north side of the Rivière aux Îlets-de-Bois, named because of the many sharp curves and bends of the river, on which grew stands of maple, oak, elm, ash, and basswood



Map showing Johnny Grant's home and Cattle Depot
 From the R.M. of Dufferin (community history) 1982: 478.

Îlets de Bois was located on the western extension of the Missouri Trail out of Red River: the Missouri trail left the main Fort Ellice Trail – roughly where Highway 1 is now, just east of Headingly, where it forded the Assiniboine River, and headed in a south-westerly direction crossing the Rivière Îlets de Bois (Boyne River) then headed southwest to Nelsonville through what is now Starbuck. From there it went South and West keeping to the east edge of the Boyne marsh and headed towards the present site of Carman. It crossed a river there about half a mile

east of the present center of Carman, and then continued south to Tobacco Creek and paralleled Highway 3. The Trail was kept in public use until after 1900, and was 66 feet in width. The trail then proceeds west to the Marsh gives way to oak and elm groves, to what was then known as Rivière aux Îlets de Bois. This was a favourite location for the Red River cart builders from St. François Xavier. Prior to settlement numerous Métis used to come in the spring from St. François Xavier to the Îlets de Bois, to tap the big maples to make sugar. Later, the famous Johnny Grant and his wife Clothilde Bruneau would establish a home and cattle depot in the area.

Jack River Post, Manitoba:

This was an HBC post which operated south of Norway House. It was eventually replaced by Norway House. This was site for relocation of the Selkirk Settlers in 1815 when Cuthbert Grant drove them north from the Forks.

In 1796, Robert Longmoor was sent from York Factory with supplies to establish a post in the vicinity of Jack River. The HBC had been receiving reports of "Canadian" fur traders intercepting fur at this location. Henry Hallet was left in charge of Jack River. For the next three years Mr. Hallet attempted to thwart the activities of "Canadian" fur trader William McKay. In 1798 HBC officer Charles Thomas Isham instructed Sabbeston, who was located at Jack River, to "settle a house towards the Sea River Lake." Due the discontent amongst the HBC men at Jack River concerning scarcity of provisions and a lack of fur trading, HBC officer William Tomison order the post closed in 1799.

In 1801, the five-year old Jack River House HBC post was relocated, and in 1814 that post was closed and a new one located at Mossy Point. In 1817 the post was again moved, this time to Warren's Landing. When this post burned in 1824, the HBC constructed yet another Jack River Post near the outlet of Gunisao River in 1825. In 1827 the post was finally moved to the present day location of Norway House.

Kettle Stones, Manitoba:

Kettle Stones Provincial Park is on the north side of the Kettle Hills, in the Swan-Pelican Provincial Forest. Visitors are greeted by the fragrances of jack pine, spruce, trembling aspen, juniper, birch and ground cedar. Only 4 km² in size, the park features sandstone concretions known locally as the kettle stones. Its open areas, or meadows, have Manitoba's and possibly Canada's, most northwestern patches of big bluestem - a grass associated with the tall grass prairie. Located 70 km (45 mi.) northeast of the town of Swan River.

Noted on early maps as "Kettle Hill" this prominent high point near the southeast shore of Swan Lake, rises 83.5 m (274 ft.) above the lake level. The foot of the slope is a short distance south of the shore; the slope to the top is a series of six "steps" or terraces-beach ridges-formed by Lake Agassiz. The kettle stones are on the second highest of the terraces, about 61 m (200 ft.) above the lake level.

Kettle Hills, Swan Lake and Pelican Lake were always traditional harvesting areas for the first Nations and Métis people of Pine Creek, Camperville and Duck Bay. The people hunted for food all year long and gathered their medicines. In the summer they picked many types of berries; cranberries, pin cherries, goose berries, moss berries, and saskatoon's. Blue berries were the most common of the many berries they picked because they could sell them. All types of berries were used to make jams. In the winter they trapped, some of the fur and hides were used for clothing, the rest was sold.

Kinosota, Manitoba: See entry under Manitoba House.

La Chevulure Montagne Post, Hair Hills Post, Manitoba:

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

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

Lake Metigoshe Métis Settlement, Manitoba:

Lake Metigoshe is located on the west side of Turtle Mountain and straddles the USA-Canada border. Metigoshe is derived from the Chippewa expression Metigoshe Washgum meaning Clearwater Lake surrounded by oaks. This area was an ancient camping place for Indigenous people and later became a wintering site for the Métis buffalo hunters from Baie St. Paul and St. François Xavier who hunted on the Souris Plains. The first Métis settlers to take up permanent residence were Louis Lee Racine, Elzear "Zero" McLeod, Peter McLeod and Billy Gosselin. During the 1930s Metigoshe Lake State Park was created by the US Works Program Administration.

Lane's Post—St. François Xavier:

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

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

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

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

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

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

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

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

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

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

Lizzie [Eliza] b.ca. 1862 (PAM, 1870 Census; PAM, M10); Request for assistance in RG2/7/451)

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

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

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

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

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

Quinn, 21 Dec.1903 (Lane Family Bible)

William Douglas Lane Collection, 1843-1875 in University of British Columbia Archives (3 lin.ft.).
 Includes alpha index. (Microfilm copy PAM, MG 1 D11 Reels M99-M102 and PAC, MG 19 A40)

Search file: 'Lane, William D'



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

Lido Plage, Manitoba:

Lido Plage was a favourite recreation area for Métis people. It is located alongside the Assiniboine River west of Headingley and south of the TransCanada highway. This area has undergone many transformations over the years. It began as a race track in the early 1900s, featuring sulky races. From 1906 to 1931, the area was used as a gated horse pasture that doubled as picnic grounds (for a 25 cent fee to open the gate).

In 1931, the area was developed into a resort area with a beautiful beach, trees, small store and gas pump. It was at this time the official name of Lido Plage was bestowed — Lido for a town in France and Plage meaning beach.

The area proved to be very popular and a dance hall with live music, restaurant, picnic areas, outdoor entertainment venues, and cabins were developed and in use until the early '70s. Lido Plage held an annual Old Timers & Pioneers Picnic that raised money in support of the Canadian Red Cross (beginning in 1939) for almost 30 years. Some of the favorite contests were Red River jigging, old-time fiddling and square dancing. In 1959 the Métis population of Lido Plage was 14.

Little Britain, Manitoba:

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

Little Grand Rapids House, Manitoba:

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

Little Saskatchewan River, Manitoba:

Originally called Sas-kaw-je-wun river, the Little Saskatchewan River originates in Riding Mountain National Park at Sah-kee-gun (now Lake Audy) and flows about 65 miles (105 km) south through the communities of Minnedosa and Rapid City. Its approximate length is 185 km. It joins the Assiniboine River about 6 miles (9.7 km) west of Brandon. This river was called Rivière St. Pierre by LaVerendryes' men in 1734. This was later changed to Rivière Rapide on David Thompson's map..

Longbody Creek, Kenepikiniwewe, Manitoba:

Longbody Creek runs west into Bloodvein Bay on the east side of Lake Winnipeg. The name is a direct translation of Kinepikiniwewe Sipisis (Snakelike) meaning longbody in Saukteaux. In 1972 the Bloodvein Band Council ordered the Métis living on reserve to move because of a shortage of housing. The Manitoba Métis Federation acted quickly to establish an off-reserve Métis community located at Longbody Creek. At one time the mayor was Eric Kennedy, he was a

NACC president. Most of the people went C31 under the Indian Act and returned to Bloodvein. The community was near the confluence of the creek and the Bloodvein River. Subsequently, many of these people took Treaty Status under Bill 31 and returned to the reserve. To set up the community the Provincial Government passed By-Law No. 2/88, Northern Affairs (Community of Longbody Creek) Road Allowance Closure; between Sections 23 and 26-32-6 EPM. Within about five years the community had dispersed.

Loon Straits, Manitoba: This is a Métis community on the eastern shore of Lake Winnipeg about 50 km. north of Manigotagan, Manitoba. This places it in the South Basin of Lake Winnipeg; in fact it is only about 25 miles south of the narrowest point. The geography of Loon Straits consists of two parallel peninsulas jutting out into Lake Winnipeg from the southeast to the northwest, with a large island at the tip of the eastern peninsula. Apart from one home on the western peninsula called Moose Point, the residents mostly populated the eastern peninsula, with a few families living on the island.

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

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

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

The location of Loon Straits resulted in an almost tide-like phenomena: with prevailing northerly winds, water would be pushed into the South Basin and rise by several feet, or prevailing southerly winds, when water would be pushed into the North Basin and water could follow by several feet. This always helps the local resident fishermen and boaters remember where the reefs were, as they would then be exposed. Lake Winnipeg is a very shallow lake, some say 70 feet deep at its maximum, which means that storms can whip up waves of 15 to 20 feet in no time. This always created a barrier for coming to or leaving the community until the latter part of the 20th century. One always had to cross the lake, which was about 8 miles wide at that point, to the west side, where the highway from Riverton to Pine Dock and Matheson Island was located. Some residents of Loon Straits even built permanent garages at the spot where they would embark, or disembark as the case was. There was actually a small fishing establishment here with a dock large enough for the small lake Winnipeg fish freighters to stop at; it was called Calder's dock.

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

At the base of the large bay, named Loon Bay, to the east of the peninsula, which was about 2 miles wide, was a large marsh through which a creek ran through sandbars into Lake Winnipeg. Just up the Eastern shore from this marsh was the mouth of the Loon River. This was a small river which had several rapids, some with granite cliffs adjacent to them, in its upper reaches. These were popular spots for catching fish going upriver to spawn in spring.

Lorette, Manitoba: See entry under Petit Point du Chenes.

Mallard (Ennishop), Manitoba:

Skownan, Rock Ridge and Mallard are the Métis communities associated with the Skaownan Band. Early settlers moved to Mallard in 1895. They moved to Mallard due to the abundance of wild game such as moose, deer, ducks and fishing. They dug Seneca root, picked wild berries such as saskatoons and raspberries. There was also plenty of hay land, they had hunted, fished and farmed cattle and horses. The community was named after a small lake that was within 2 kms. of the community, known as Ennishop Lake which means Mallard Lake. See also the entry under Skownan and Rock Ridge.

Manigotagan, Bad Throat River, Manitoba

Manigotagan is on the east side of Lake Winnipeg on the river of the same name. Manigotagan is a Saulteaux, Mannuh-Gundahgan, which means "Bad Throat". The place where the waterfall makes a noise is like a bad sound in the throat. The Indian legend is that this eerie sound came from Wood Falls, some three miles from the mouth of the river.

In 1881, Manigotagan, which was formerly part of the District of Keewatin, became part of the Province of Manitoba. However, it wasn't until 1901 that this area was surveyed into townships. In 1904 the settlement was surveyed into 18 river lots or homesteads. These 160 acre lots were laid out along both sides of the river with a narrow river frontage. In 1959 the Métis population of this settlement was 173. The Métis of the area fished, trapped and were employed by the local lumber mill. A number were also employed in prospecting and mining.

Manitoba House, Kinosota, Manitoba:

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

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

Mapleton, Manitoba:

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

Matheson Island, formerly Snake Island, Manitoba:

Matheson Island is a small island, 3.5 by 1.5 miles, located at the Narrows of Lake Winnipeg, around 100 miles north of Winnipeg. Matheson Island had been a natural stopping place for the Hudson's Bay Company York boats since it became a subsidiary post in 1867. The Matheson

Island Métis people descend from Norwegian, English, and Icelandic settlers who had intermarried with Indians.

Once called Snake Island because of its abundance of garter snakes, the island was renamed Matheson Island in 1903 in honour of Daniel Matheson¹³ one of the earliest settlers. Daniel came to the Lake Winnipeg Narrows in the 1880s from York Factory where he was a HBC caretaker. His brother Jesse (b. 1840) lived at Big Bull Head where he operated a stopping place. Daniel lived on Black Bear Island just north of Matheson Island, where he had erected a lighthouse and was its first keeper. He was also a fisherman and a farmer. Because of the lighthouse the passage between Matheson Island and Black Bear Island was the preferred route for boat travel.

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



MacGregor, Manitoba a Métis Road Allowance Community:

¹³ Daniel was the son of Hugh Matheson (b.1816) and Susanna Lloyd (b. 1818).

McGregor is located on Beaver Creek, 36 km west of Portage la Prairie. Jean Lagasse gives the Métis population of MacGregor as 48 in 1958.¹⁴

Roger Roulette who was born and raised at McGregor says that as the town developed along the rail line the Métis and first Nations people were displaced to the north and south of the townsite. Their traditional harvesting territory was south to Turtle Mountain and north to the south shore of Lake Manitoba.¹⁵ The last remnant of the Métis road allowance community was located on the north side of #1 highway just where it curves.

In the 1870s "The Reserve," as it was known, comprised townships 11 and 12, range 9, and was set aside by the Federal Government for Métis claims. Because of delays in land distribution many of these folk sold their rights to the land. Even before this land was thrown open for public sale "speculators" had bought and resold much of it. After a lobbying effort led by Alfred Roulette, the RM of North Norfolk set aside 30 acres of land for Indian-Métis housing in 1961. The federal and provincial governments provided housing materials for the people to build their new homes.

Meadow Portage, Manitoba:

Meadow or Plain Portage is located on a narrow strip of land between Lake Manitoba and Lake Winnipegosis, about 16 kilometres south of Waterhen and 48 kilometres to the east of Winnipegosis. The Hudson Bay Company had a trading post near the shore of Lake Manitoba. The fur trade was an important economic activity in the area. In the early 1900s Meadow Portage developed as ranching and agricultural activities took place in the area. In 1959 the Métis population was 100 people.

Métis Island, Manitoba:

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

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

Moose Lake Settlement, Manitoba:

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

¹⁴ Jean Lagasse. "The Métis in Manitoba" *Manitoba Historical Society Transactions*, Series 3, 1958-59 Season.

¹⁵ Roger Roulette, personal communication, April 25, 2017.

Netley Creek, Rivière aux Morts, Manitoba:

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

Northern Manitoba Métis Road Allowance Communities:

The Northern Halfbreed Association was formed in Manitoba in the early 1930s to represent the Métis and Non-Status Indians of the Métis settlements near The Pas, Moose Lake and Cedar Lake. The settlements were: The Thomas Settlement, Wooden Tent (Metikewap), Pine Bluff, Moose Lake, Big Eddy, Young Point, Rall's Island¹⁶ and Umphreville.

Talk of a railway to Hudson Bay began in the 1870s with the earliest charter issued in 1881. Political manoeuvring between the federal and provincial governments delayed further activity until the commercial demands of the Finger Lumber Company, and its owner, provided the impetus for a branch line from the Canadian Northern Railway to The Pas in 1908. Herman Finger, an industrialist from Wisconsin, pushed for the development of a townsite at The Pas for his lumber mill as well as for the relocation of the Pas Band's mill to the north side of the river. This had the effect of putting the Band's mill out of business. Finger and his cronies owned considerable land in the townsite and benefited from the subsequent survey of the land into lots.

The treaty with The Pas Band, an adhesion Treaty Number 5, was signed in 1876 registering 599 persons. By 1906, prospects for an economic boom became apparent. The Canadian government purchased land on the south bank of the river for the future town site from the Indians who were then moved across the river to the present site. In 1910 a town site plan was laid out and lots were placed on the market. The Crown declined to survey the nearby Métis communities. The white population consisted of six families. By the time of incorporation in 1912 there were about 500 people, and in a Board of Trade census one year later the total was 1,509.

The first Chief of the Northern Halfbreed Association was Robert Thomas. The Association was active in protesting the leases the government was giving to the HBC and the Lamb family for muskrat ranching at the Summerberry Marsh, on the land they traditionally trapped. They also lobbied to have the Crown land surveyed so they could gain title to their land and homes. When the town of The Pas was incorporated, the nearby Métis road allowance communities of Big

¹⁶ Laura Hyrich, a current Board Member of MMF from The Pas Region, informs us that Rall's Island was founded by her grandfather Charles who homesteaded there in 1915. He was a northern prospector (from Red River) who when passing through the area, felt it would be a good place to build a home. He later returned with his wife Elizabeth (Knight) and did just that.

Eddy, Young Point, Rall's Island and Umphreville were left outside its boundaries, thus denying the Métis services such as water and sewer.

Norway House and Rossville, Manitoba:

Norway House and Rossville are Métis communities located where the Nelson River enters Little Playgreen Lake (north of Lake Winnipeg). This was a HBC fur trade post as well as a storage and transshipment depot during the heyday of the fur trade.

Present day Norway House is located 30 km (19 miles) north of Lake Winnipeg, on the bank of the eastern channel of Nelson River. In 1816 Lord Selkirk sent out a band of Norwegians to build a road from York Factory to Lake Winnipeg and a series of supply posts. They built Norway House at Mossy Point (west side of outflow) in 1817 replacing the former Jack River post¹⁷ at that location.

Norway House is geographically situated on Little Playgreen Lake/East Nelson River Channel, the first lake chain system north of Lake Winnipeg. The immediate hinterland area of Norway House generally includes the north shore of Lake Winnipeg, Playgreen Lake, Little Playgreen Lake, Whiskey Jack, and the Nelson River East Channel. It was known as a centre for the building of York boats. Norway House was in the District of Keewatin and did not become part of Manitoba until 1912.¹⁸ Present day Norway House is located 30 km (19 miles) north of Lake Winnipeg, on the bank of the eastern channel of Nelson River. In 1816 Lord Selkirk sent out a band of Norwegians to build a road from York Factory to Lake Winnipeg and a series of supply posts. They built Norway House at Mossy Point (west side of outflow) in 1817 replacing the former Jack River post¹⁹ at that location.

The immediate hinterland area of Norway House generally includes the north shore of Lake Winnipeg, Playgreen Lake, Little Playgreen Lake, Whiskey Jack, and the Nelson River East Channel. The HBC built its first inland post in 1796 at Jack River House, near present day Norway House. This post was situated on what was then called Jack River now called the Gunisao River. It was built to appose the North West Company presence at the site and to

¹⁷ Jack River (1801 - 1814), a Hudson's Bay Co. post replaced by Norway House. In 1756, the HBC sent two men (Joseph Smith and Joseph Waggoner) inland from the Bay. They camped at the site termed Jack River, Jackfish River, and later Norway House. This was a stopping point before making the crossing westward over the northern end of Lake Winnipeg, to the mouth of the Saskatchewan River at Grand Rapids, thence on to Cumberland House.

¹⁸ The Manitoba boundary extension of 1881 did not match the original demands of the provincial government, it did expand the area of the province to 189,327 square kilometres, or to five times its original size. The boundaries were set in the west at the twenty-ninth range of townships, which is Manitoba's present western border, in the north at 52° 50' latitude or south of Grand Rapids, and in the east at the "western boundary of Ontario." The latter definition was, of course, confusing as Ontario's western border had remained in dispute since 1874. Still at issue was the area known as Rat Portage (today's Kenora) which fell into the disputed area of Ontario's boundary claim. During 1882-83, the town was incorporated by both Manitoba and Ontario. In 1912 the Manitoba boundary was extended to 60° north latitude.

¹⁹ Jack River (1801 - 1814), a Hudson's Bay Co. post replaced by Norway House. In 1756, the HBC sent two men (Joseph Smith and Joseph Waggoner) inland from the Bay. They camped at the site termed Jack River, Jackfish River, and later Norway House. This was a stopping point before making the crossing westward over the northern end of Lake Winnipeg, to the mouth of the Saskatchewan River at Grand Rapids, thence on to Cumberland House.

protect the HBC's inland transportation route. The HBC maintained a post at Norway House almost continuously from 1796 through the early 1900's and beyond.

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

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

Ray Shirritt-Beaumont of Frontier School division investigated the origins of the Norway House people and concludes that most of the original families that were residing at this location circa 1815 were "mixed ancestry" people, that is, the offspring of HBC servants and "Indian" women and second generation families from these unions, who had migrated from York Factory and Severn River beginning in 1811-1812. Beaumont surmises that the traditional values which had kept the Cree society intact were eroded by alcohol abuse, and this in combination with resource depletion in and around York Factory, led to many of the Home Guard Cree migrating to places such as Cross Lake, Norway House and Swan River.²⁰

Frank Tough states that the Norway House people, the "Indians" and "Metis" essentially lived together as one cultural group. He writes; "Real communities were forming around posts and missions, but the Indian Act and scrip commissions interrupted this process and communities were fractured."²¹

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

²⁰ Raymond Morris Shirritt-Beaumont, "The Rossville Scandal, 1846: James Evans, the Cree, and a Mission on Trial." A Thesis submitted to the Faculty of Graduate Studies in partial fulfilment of the requirements for the degree of Master of Arts in History Joint Master's Programme University of Manitoba and University of Winnipeg in January 2001.

²¹ Frank Tough, *As Their Natural Resources Fail: Native People and the Economic History of Northern Manitoba, 1870-1930*. Vancouver: University of British Columbia Press, 1996:144.

which they belonged and to continue to enjoy as such as such all treaty privileges.’ This observation suggests that individual decisions were often based on economic concerns.”²²

In the 1850's, the HBC was having difficulty engaging the “Halfbreeds and Indians” at Norway House for summer brigade work for terms of more than one or two years. By the mid 1800s most residents at Norway House were engaged to transport furs, provisions and correspondence from Norway House to Red River and York Factory. The Métis and Indians were also employed around the post in a variety of jobs. The journals [HBC] throughout this period report that, among other jobs, Indians were engaged to haul and cut wood, repair dams on the Echimamish River, retrieve furs and make hay.

By the 1870's, the HBC was a major employer at Norway House. The 1870 “Index of Officers” reported that there were 38 clerks and post masters, 186 servants, and 7 tripmen employed that year. Similar wage opportunities were available in the late 1880's, for example the 1888 Canada Sessional Papers reports the economic activities as including hunting, fishing, working on the steamboats and working in “voyaging, freighting, building houses, boats, and it was also noted that they Indigenous men were employed as fur traders and interpreters for the Hudson’s Bay Company and the missionaries.

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

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

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

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

²² Ibid, p. 19.

have a freezer, and buy all sorts of fish.”²³

Oak Lake (Lac des Chênes, also Flat Creek) Métis wintering Sites:

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

Oak Point House and Oak Point, Manitoba:

Oak Point is located on the east shore of Lake Manitoba north of St. Laurent and south of Lundar, Manitoba. It is on a point of land on Lake Manitoba. In the 1860s and 1870s it was a trading post and wintering place for the HBC cattle. Many Métis employees took HBC lots here. It is located on the northern border of the old “postage stamp” province of Manitoba.

Opaskweyaw now The Pas, Manitoba:

For many centuries this location on the Saskatchewan River was a meeting and rendezvous place (just before spring breakup) for the Cree hunters and gatherers operating on the Saskatchewan River delta. They would wait here for the spring waterfowl return and the onset of the major fish spawning runs. Their fish weirs were maintained into the summer when sturgeon became a major food source. The first permanent settlement in the area was constructed in 1741. The sons of the explorer La Verendrye established Fort Paskoyac, an important fort that was at the confluence of three rivers (Carrot, Oskatask Sipi in Cree, literally “river of the wild carrot”, Pasquia and Saskatchewan rivers). The fort served the local trappers and fur traders for decades. Seeding a few acres of grain around the fort in 1754, Captain de la Corne became Manitoba's first farmer. With the advent of fur trade posts Métis settlements were established at Carrot River Valley (Pasquia Settlement), Young's Point, Big Eddy, Umpherville, and Ralls Island. Big Eddy and Umpherville are small settlements located north of The Pas. The Young's Point settlement is located just south of the Pas in the Pasquia Settlement. Ralls Island lies east of the Town of the Pas, and was settled in the early 1900's as a farming area. In 1743 Laverendrye built the first Fort Paskoyac on behalf of the French on the southwest shore of Cedar Lake. A fort was also built in 1749 at the location of present day Town of The Pas and named Fort Pasko yak. Another major influence in the change of way of lifestyle of the Band's ancestors came with the coming of the Missionaries. In 1840 the Church Missionary Society established Devon Mission at The Pas. The Reverend Henry Budd (a Metis) established the mission and from that date forward The Pas area has had a resident priest. The Reverend Budd and his successors drew a good number of Indian

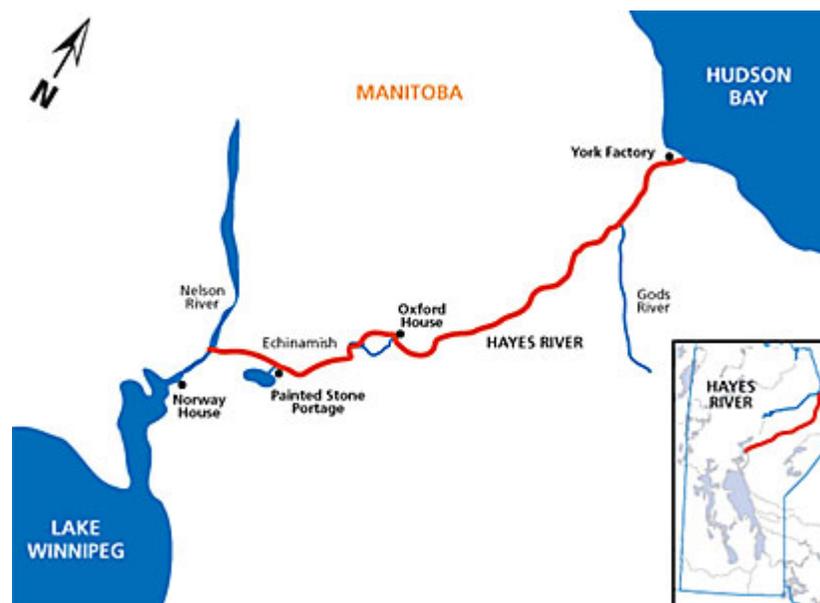
²³ Appendix 4-32: CSP, No. 27, Report of the Deputy Superintendent-General of Indian Affairs, 1903:128.

people from the area to their mission and by the late 1960's there was a sizeable settlement at The Pas. There continued to be seasonal migration to areas where hunting and fishing was good. The Northern Halfbreed Association was formed in the early 1930s to represent the Métis and Non-Status Indians of the Métis settlements near The Pas, Moose Lake and Cedar Lake. The settlements were: The Thomas Settlement, Wooden Tent (Metikewap), Pine Bluff, Moose Lake, Big Eddy, Young Point, Rall's Island²⁴ and Umphreville. The first Chief of the Association was Robert Thomas. They were active in protesting the leases the government was giving to the HBC and the Lamb family for muskrat ranching on the land they traditionally trapped. They also lobbied to have the Crown land surveyed so they could gain title to their land and homes.

Oxford House:

Oxford house is on Oxford Lake at the mouth of the Hayes River. Oxford House was established in 1798 as an HBC fur trading post on the fur trade route between York Factory on the Hudson Bay and Norway House. The Carrot River enters on the northwest and allows a portage to Cross Lake on the Nelson River.

In 1798, William Sinclair was promoted to the position of a Master Trader, and Joseph Colen, the HBC chief factor at York Factory instructed him to build the post that became Oxford House, located along the Hayes River trade route (see map below), midway between Norway House and York Factory. William remained at Oxford House for the next 14 years during which he became the Chief Trader in charge of the York Inland District. William Sinclair raised 12 Métis children at Oxford House. Later his Métis grandson would work at Oxford House from 1864 -1890. He rose to the position of Chief Trader for the district.



²⁴ Laura Hyrich informs us that Rall's Island was founded by her grandfather Charles who homesteaded there in 1915. He was a northern prospector (from Red River) who when passing through the area, felt it would be a good place to build a home. He later returned with his wife Elizabeth (Knight) and did just that.

Petit Point de Roches, Manitoba:

Petit Point de Roches was a Métis community located on the Red River just north of the present town of Ste. Agathe (previously called Pointe à Grouette and Petite Pointe à Saline). From the mid-1800s the river lots in this area were inhabited by Métis buffalo hunters, freighters and farmers.

Petit Point du Chênes now Lorette, Manitoba:

Lorette, 26 km south-east of Winnipeg, was settled in the 1850s by Métis from St. Boniface, St. Norbert and St. Vital. It was first known as Petit Point des Chênes and was settled by Métis farmers, freighters traders and buffalo hunters. The majority of the residents were voyageurs and hunters whose cattle grazed along the Seine River. The first baptisms were performed there in 1870. The first families to settle there were, François Béreau, Toussaint Vaudry, Romain and Elzear Lagimodiere, Andre Gaudry, Maxime Dumais, Norbert Landry, Collin McDougall, and François Flamand. The name was apparently changed by Bishop Taché to honour a priest in France who had made a considerable gift to the St. Boniface Cathedral.



McDougall Family home in Lorette.

Pine Bluff, Manitoba:

This was a Métis settlement located on the Saskatchewan River east of The Pas near Cedar Lake. There is evidence that people settled in Pine Bluff as early as 1874. Life in Pine Bluff was hard nonetheless the close-knit Métis community was productive and self-sufficient. The local economy consisted of hunting, trapping, fishing and farming. The community established a school, church, a fur trading post, and stores. The families of Pine Bluff were strongly entrenched in the community but unfortunately the development of the dam at Grand Rapids flooded the area and forced the relocation of the residents, of which most moved to The Pas.

Throughout the 1800s the Métis of Fond du Lac used the entire Interlake region of Manitoba for their hunting trapping and fishing economy. They utilized the Duck Bay area extensively and travelled from there to the muskrat marshes just east of The Pas, Manitoba (part of the Territory of Keewatin at that time). This Pine Bluff camping site appears as a named site on a map in 1884. Around 1910, some of these Métis families decided to permanently settle at Pine Bluff, 50 miles southeast of The Pas along the Saskatchewan River. This gave them easy access to the resources of the Summerberry Marsh and the trapping areas right down to Grand Rapids on the Saskatchewan River. It is reported that the Métis had a fine sturgeon fishery on Cedar Lake. This high ground was also a stopping point when travelling between the Pas and Cedar Lake. The family names common to Pine Bluff were, Campbell, Chaboyer, Chartrand, Ducharme, Nabess, Azure, Lambert, Bourgoise, Lagimodiere, Beauchamp and Lavallee. The community had a small school from 1938 to 1942. The building of the Grand Rapids Dam meant the demise of this community since the flooding destroyed the fishery and trapping along the river and Cedar Lake. Many Métis lost both their fishing nets and all of their traps when the fore bay flooding began. The Métis had never received title to their land because the province refused to survey that area.

Pikwitonei, Manitoba:

Pikwitonei is located on the Hudson Bay Railway²⁵ which reached the community in 1914 and served as a division point until 1972. Railway employment is now limited to track maintenance. The community is located 304 kilometres (km) by rail northeast of The Pas and 48 km southeast of Thompson.

In this paper we list three Bay Line Métis Communities, Pikwitonei, Thicket Portage and Wabowden. Before the railway was built the Métis were integral to the transportation system of the north. They operated the York Boats, the dog teams and horse teams that transported goods.

²⁵ The HBC Railway was built between the Pas and Churchill between 1912 and 1929. This affected the traditional patterns of operation for the Company. New posts were established to act as depots along the railway or to attempt to head off the increased competition that the rail inevitably brought into remote areas (Wabowden, Mile 137 and Gillam, Mile 327). In spite of early attempts to eliminate the difficulties of York boat transport by using horse teams from Norway House in the winter (HBCA, A.74/44), dogs continued to power most of the winter pack trains. The use of horses resulted in the goods arriving in better condition but the cost of feeding horses was prohibitive.

They were then involved in building the rail line and responsible for its maintenance. At the same time they were hunters, fishers and trappers in the same area.

The Métis of Pikwitonei hunted, trapped and fished commercially below Kelsey Rapids. This was part of the Nelson River sturgeon fishery. They would also catch sunfish (freshwater drum) and jackfish (northern pike) in their sturgeon nets. In 1959 there were 106 Métis living at Pikwitonei.

The Dauphin Herald, Oct 11, 1923 –“Trip to Hudson’s Bay” records:

We arrived at mile 214 (*Pikwitonei*) on the Bay Line , which is the terminus of the H.B.R. Express at 11:30 a.m. Sept. 13th. Here we found a thriving little village of about 75 inhabitants with four trading houses, a school house and post office, and the school is open too. Here we put ourselves into the hands of Luke Clemons, a Metis, the general manager and superintendent of the Kettle Rapids, Ltd., a gas car which operated between Mile 214 and Kettle Rapids, the end of the steel.

Pine Dock, Bullhead Manitoba:

The Métis community of Pine Dock is located on the west shore of Lake Winnipeg in the Narrows region of the lake. It is about 16 kilometres south of Matheson Island, and historically known as Bullhead on navigation maps.

Pine Fort, Manitoba:

This was a North West Co. fort on the north bank of Assiniboine river west of Pine Creek, 18 miles below junction of the Souris and Assiniboine Rivers, in the N. E. quarter of Section 36, Tp.8, R.14, west of principal meridian, about 8 miles south of Carberry Junction on the Canadian National Railway. It was built in 1784/1785. It was abandoned by the North West Co. 1794 when the Hudson's Bay Co. built Fort Souris 20 miles by land higher up the river in 1793. Pine Fort was the lowest post of the N.W. Co. on Assiniboine River and was the chief trading post of the Mandan Indians. It was reopened by the Hudson's Bay Co. about 1821 after the coalition. Henry and Harmon visited the remains of this fort in 1805. It was sometimes called Fort Des Epinettes, des Pins, or des Trembles.

Pointe Coupée now St. Adolphe, Manitoba:

St. Adolphe located on the Red River south of the Red River Settlement was founded by the Métis in the early 1800s and originally known as Pointe Coupée. It was renamed after Adolphe Turner made a large donation to the church there. Pointe Coupée features in the 1869 Métis Resistance. In June of 1869, John Snow and his survey party went there to cut wood, dig a well, and make survey measurements in defiance of a Métis warning that the land belonged to them. In July, the Métis pulled out all the survey stakes, burned the wood and filled in the well.

Pointe à Grouette, previously Petite Pointe à Saline now St. Agathe:

From the mid-1800s the river lots in this area were inhabited by Métis families who were buffalo hunters, freighters and farmers. There was also a salt making enterprise there. Prior to 1872 the community was known as *Pointe a Gouette* and the 1870 District of Assiniboia census lists only two non-Métis inhabitants out of 157 people. However after 1870, due to government mismanagement of the scrip system and the transfer of title to those Métis who held Hudson's Bay company river lots most of the Métis were disenfranchised. Sainte Agathe was inaugurated as a parish in 1876. By 1900 the community was known as the village of Sainte Agathe and most of the Métis had moved to the United States or further west in Canada. The present-day community of Ste. Agathe is located on the Red River about 20 miles south of Winnipeg. The Métis property owners prior to 1865 were: Berthelets, Houles, Larocques, Morins Vennes, Vandals, Laberges, Landrys and Lafertés.

Pointe des Chênes or Grande Pointe des Chênes now Ste. Anne de Chênes:

This area was purchased by Métis and French settlers in 1852 from Na-sa-kee-by-ness (Flying Down Bird) also known as *Grands Oreilles* the Chief of the Roseau River Band. This was a preferred location for woodcutting because of the large oak groves along the banks of the Seine River. Father LeFloche, the priest from St. Boniface who ministered to the Métis at this location changed the name to Ste. Anne, a patron saint in Brittany, France. Later there was a road allowance tent community called Tuyau (pipe), Stovepipe, in the Ste. Anne area. This was inhabited by the families of woodcutters working in the forests to the east of the community.

Poitras House, Manitoba:

Poitras House named after the Métis trader, was located on the Assiniboine River near Brandon in 1807. It was two miles east of Oak Creek.

Poplar Point, Manitoba:

In the early 1850s Reverend William Cockran, sponsored by the Church Missionary Society, established a settlement and church community at Portage la Prairie, naming it St. Mary's. The farms along the river became popular and river lots began to fill up between Headingly and Portage. East of Portage two Anglican churches were built by the local people themselves over a period of years. These were St. Margaret's, High Bluff, and St. Anne's, Poplar Point. The old log church surrounded by a graveyard still stands at Poplar Point near the river. The logs, laid down in the Red River frame construction, are covered with clapboard on the outside and plaster in the interior. After working for three winters the settlers completed the church in 1864. The bell was brought down from York Factory where it had been used as the public timepiece.

Prairie à Fournier:

"Prairie à Fournier" (Baker's Prairie) on the left bank of the Assiniboine River, about thirty-seven kilometres from St. Boniface and about eight kilometres east of today's St. Eustache, Manitoba. The site included a tract of land with eight kilometres of river frontage three kilometres in depth, a gift from Governor George Simpson of the Hudson's Bay Company (HBC). In July of 1832 Father Belcourt selected a site for his mission of St. Paul des Saulteaux

along the Assiniboine River where a large number of Indians and Métis gathered in the spring. Belcourt then returned in the spring of 1833 with Bishop Provencher's approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. The mission was then moved to the east.

Rabbit Point (Princess Harbour)

The Métis community of Rabbit Point formerly called Point du Lièvre and now known as Princess Harbour is positioned on a small peninsula on the east shore of Lake Winnipeg. The community is near Bloodvein Bay approximately 304 air km north of Winnipeg, 24 km north-west of Long Body Creek and 65 km by air south of Berens River.

Rall's (Rahls) Island Métis Settlement, Manitoba:

This was a Métis road allowance community located on the Saskatchewan River downstream from The Pas. It is named for Charles Rall, a prospector from Red River, who married Elizabeth Knight (Metis). A 1958 census documented 10 Métis living at Rall's Island.

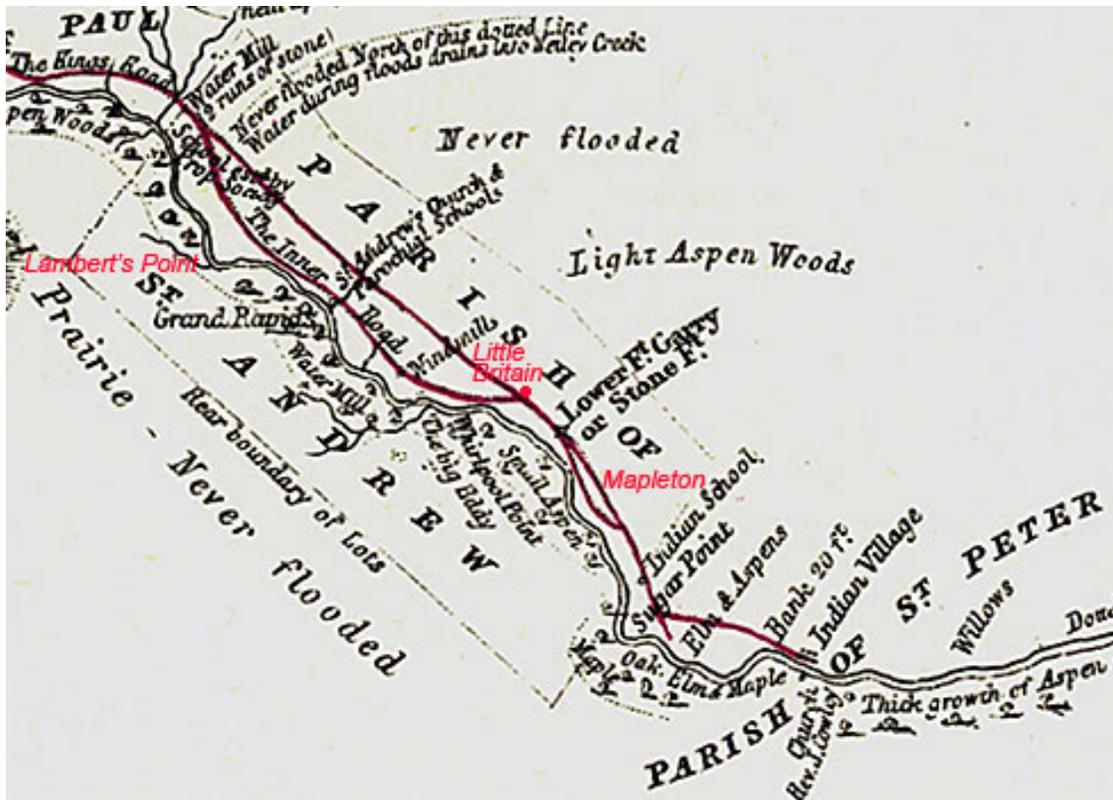
Rat River, Rivière aux Rats, Manitoba:

Rat River or Wasushk Watapa, was a Métis wintering site located where the Rat River flows into the Red River. After the boundary line left Pembina in the United States many of the Métis relocated in Canada. When it was clear they could not get a U.S. missionary they had the Bishop of Juliopolis, on March 2, 1825 write to Robert Pelly the Governor of Assiniboia for land at Rat River near la Saline. The Rat River Métis Settlement surrounded the present day community of St. Pierre Jolys. The area had plentiful hay lands and wood for making Red River carts.

Red Deer Lake, Manitoba:

This area was settled by the Métis in the late 1700s. The former Fort Red Deer River or Fort Rivière la Biche was a North West Company trading post on the Red Deer River about 20 miles upriver from Red Deer Lake. This area later became known for its lumber operations. Barrows is the largest of five associated Métis communities on the edge of the Porcupine Forest. Barrows served as a quickly constructed lumber town for the Red Deer Lumber Company, although the sawmill closed around 1926 or 1927. See also the entry under Barrows, Manitoba.

Red River Settlements North of Upper Fort Garry:



Part of Henry Hind's Map based on his observations of 1857.
 Narrow river lots extend two miles east and west of the river.
 West is at top of map, East to the bottom, North on right.

Riding Mountain:

Riding Mountain was originally called the Manitouapau Hills by the First Nations and Métis people. The hills are along the Manitoba escarpment and reaches an elevation of 457 metres (1,499 ft) It has many lakes, the largest of which is Wasagaming, also known as Clear Lake. The area was also called Wagiwing describing the terrain, and also known as the "Hill of the Buffalo Hunt" (Naowawgunwodju) after the hunts that took place just south of the mountain. On the east side of the mountain there is an elk jump area along the escarpment. On the west side there is an elk migration route where the elk passed through on their migrations between the Duck Mountains to the north and the Carberry Sand Hills to the south. Bone Hill or the "Elk Sacred Grounds" where the elk went to die is located just off their migration route.²⁶

Rivière Gratchias now Morris, Manitoba:

This Métis community, originally known as Rivière Gratchias (in Michif) or Scratching River. Its location, where the Gratiass River enters the Red, was a resting point for the cart trains making their way south along the Red River to St. Paul, Minnesota. It was named Gratiass or Gratchias after the type of burdock that grew in abundance all along this river. Every year the people from

²⁶ Reference: Marilyn Peckett. "Anishnabe Homeland History: Traditional Land and Resource Use of Riding Mountain, Manitoba". Winnipeg, University of Manitoba, MA Thesis, 1999.

this location would join the Métis from St. Norbert to journey up the Rivière Sale and on to the buffalo hunting groups along the Missouri River.

Rivière aux Islets de Bois now Carman, Manitoba:

This river once called Rivière aux Islets de Bois now called the Boyne River was on the route to the plains followed by the Métis buffalo hunters. This Métis settlement of Islet de Bois began in the early 1800s and it is certain that the Métis from St. François Xavier had established a settlement here in 1825. The location was good for shelter, fuel and timber and the soil was good for growing potatoes and barley. It had long been a location where the Métis from Grantown had their sugar lots. Even Métis from as far away as St. Andrews Parish had sugar lots in this area. They had utilized these maple groves along the river near the present day Carman since the early 1830s. Maple sugaring takes place in the spring of each year (mid-April) and starts before the snow has melted. Each family had its own sugar bush and would leave their pots and kettles on these lots until their return the following season. In 1868, a number of Métis from Johnny Grant's Montana group staked claims in the area. Grant reports: "As soon as spring opened I went in search of a place to locate. I selected the Carman District which was then called Rivière aux Islets de Bois. Three other families who had come from Montana with me also settled there. The men were Alex Pambrum, Thomas Lavatta, David Contois and Bill Cosgrove. I took up land that I thought would suit myself and family and located [land] also for two boys whom I had adopted."²⁷

Rivière Sale now St. Norbert, Manitoba:

"Nine miles above Fort Garry, La Rivière Sale joins the main stream. The buffalo hunter's trail to the great south-western prairies on the Grand Coteau de Missouri passes up the south side of this river for a distance of thirty miles, cutting across the large and winding bends of the valley." Henry Youle Hind, *Narrative of the Canadian Red River Exploring Expedition of 1857 and of the Assiniboine and Saskatchewan Exploring Expedition of 1858*. London: 1860:208.)

This area south of the Red River Settlement at the point where the Rivière Sale (Dirty River) enters the Red River was, in the 1700s, a seasonal gathering place for Métis because it was the best fishing area in the country. In July and August it was swarming with burbot, jackfish, carp and catfish. The community became a year-round establishment between 1822 and 1825 by former fur trade employees who settled there with their Métis families. For many years their primary occupations were the buffalo hunt, subsistence farming and cartage via the cart routes that radiated out in all directions from the Red River Settlement.

Every year the people from the surrounding area would join the Métis from St. Norbert to journey up the Rivière Sale and on to the buffalo hunting grounds along the Missouri River. They would travel as far as the first range of the Rocky Mountains. They would then return along the Sheyenne River in North Dakota and at the point it joins with the Red River head north

²⁷ Lyndel Meikle (Ed.) *Very Close to Trouble: The Johnny Grant Memoir*. Pullman, Washinton: Washinton State University Press, 1996: 184-185. When Grant left Montana there were 62 wagons and twelve carts with 500 head of horses (200 belonging to Grant). There were 106 men in the party besides the women and children. The men were divided in squads often with a captain over each squad. (pp. 171-172)

again. In the winter this same group would travel to the west to the Lauder Sand Hills on the Souris Plain, a wintering spot for bison. Many of the St. Norbert families also had homes at Oak Lake, just north of the sand hills. In 1857 Msgr. Tache established the St. Norbert area as a parish, which he named in honour of Msgr. Norbert Provencher, the first bishop of St. Boniface.

When the parish was formed its population was about seven hundred. Henry Youle Hind says there were 101 Catholic families and no Protestants. He notes that the location was the starting point for the great buffalo hunts.

It was in St. Norbert that Louis Riel organized the first Métis resistance movement of 1869-70. The Rivière Sale was also renamed as the La Salle River after René Robert Cavalier de la Salle who explored in the Louisiana area and up the Mississippi River.

La Barrière: Métis Resistance at St. Norbert

St. Norbert is a Métis settlement dating back to 1822. St. Norbert was the center of the early events connected with the Red River Resistance. It was here, on October 19, 1869, at a public meeting held at St. Norbert Roman Catholic Church, that the Métis elected the *Comite national des Métis* with Louis Riel as secretary.

On October 20, 1869 the Métis learned that Lt. Governor designate McDougall was heading north with a large quantity of rifles and ammunition. On the following day, October 21, 1869, Riel and several councilors went to St. Norbert to discuss this development with Abbé Ritchot and Abbé Dugas. They were joined by a number of men who Ritchot described as armed with “a musket, a revolver, a powder horn, a bag of cartridges, with a dirk or hunting knife.” Among these men were National Committee members Paul Proulx, Amable Gaudry and Prosper Nault. As their first act the *Comite national des Métis* sanctioned the erection of a barrier across the Pembina Trail to keep out unwanted emissaries of the Canadian Government This barrier was constructed just north of where the road from Pembina crossed the Rivière Sale. The *Comite national des Métis* also drafted a notice to McDougall ordering him not to enter the North West Territory without the express permission of the Committee. They gave this notice to Jean Baptiste Ritchot *dit* Janvier with instructions to personally deliver it to McDougall. On October 22, Ritchot set out for Pembina accompanied by Benjamin Nault, Jean Baptiste Nault, Martin Jerome and some other young men. It is noteworthy that Ritchot and the two Naults had been with Riel when he stopped the surveyors on October 11, 1869.

On the 22nd of October, Walter Hyman, a tanner and Canadian party member, complained to Dr. Cowan that on the afternoon of October 21st, about forty armed men had billeted themselves in houses adjoining Rivière Sale near the Pembina road, where they lay in wait for Governor McDougall, in order to turn him out of the country, while another party, mounted and comprising perhaps twenty men were patrolling the highway and country about Scratching River with the same intention.²

Alex McArthur, a HBC employee reports:

...on a cold raw morning in the last days of October, 1869, I was approaching the River Salle (sic), some nine or ten miles south of Fort Garry...when word came from a house on

the wayside that we should be stopped before crossing the river. When within a few hundred yards of the bridge an obstruction, something like a pole fence, appeared across the whole width of the road, which on either side was here bounded by poplar woods.

A few men with guns in their hands were standing on the other side of the barricade. One of their number was dispatched to a tannery which stood in a hollow close by the bridge, and in a few minutes returned with someone having authority. After a few questions some poplar poles were thrown aside from the slight construction in front of us, and we were allowed to pass through. ... we were told that the rather simple looking obstruction across the road was intended to keep out Governor McDougall and his whole retinue and, strange as it may seem, it effected this purpose. (Alex McArthur, "The causes of the Rising in the Red River Settlement, 1869-70" *Manitoba Historical and Scientific Society, Publication No. 1*, 1882: p. 1.)

Near the present church stands the Riel-Ritchot Monument. The rear of the monument provides a summary of the events that took place at St. Norbert. Across the street from the church is La Chapelle de Notre-Dame-du-Bon-Secours, built by Ritchot and his parishioners in 1875 to thank the Virgin Mary for her divine assistance in 1869.

Alex McArthur goes on to give a description of the Métis warriors who gathered at La Barrière on October 21, 1869 to defend Métis lands and rights:

Although one might laugh at the simple barricade at River Salle, one could not but see that there was among the men gathered round it on that cold October morning an appearance of indignation and earnestness which boded no good for the cavalcade which was wending its way along the old fur trail in Minnesota or Dakota.

These men, as well as those afterwards who joined them, were almost without exception of Indian-French extraction. They possessed and presented more distinctive features of a separate race than did the Half-Breeds of English-Indian origin. In size they were beyond the English average, in height as well as in build generally. The hair, although finer than that of the Indians, was equally dark and glossy and worn tolerably long. The hair of the face was allowed to appear in its natural condition, except where here and there some young man who might have been educated with a view to the priesthood still showed his respect for clerical usage by shaving. The beards were neither long nor full. The complexion, it could be seen, was a blending of both the original races—a swarthy hue, much of which was due to constant exposure to sun and snow. The eyes were dark, large and keen. They all dressed well and usually in cloth of dark or blue shades; of good quality. Their clothes were made in England, and the styles well became them. Vests, however they cared little for; a heavy woolen shirt, loosely buttoned at the chest, supplied the place of that garment.

It was the fashion to wear leggings ornamented slightly, and these being wide, took somewhat from the wearer's height, particularly if only worn from the knee downward, as it cut the leg in two. As cold weather was coming on many of those on the River Salle wore their winter caps; those were quite martial in their appearance being made of the

whole fur of the red fox. The skin was merely turned round the wearer's head and the fox tail was then jauntily thrown back over the top.

So far, you have the material out of which no one can doubt good soldiers ought to be made, but when you consider further that all of them had already been accustomed to a semi-military discipline administered by captains of their own selection; that under these leaders they each year went in bands hundreds of miles over the prairie to hunt buffalo, that each man was furnished with arms of the most approved and deadly kind with which he brought down the buffalo at a gallop and that each rode his own horse, it will be seen that no matter what Mr. McDougall may have thought of their ability to keep him out, they may be excused if they thought of trying it (Ales McArthur, page 7).

To mark this success, Father Ritchot placed a rudimentary cross on this spot where the Métis had built their wooden barricade on the road. On the cross was a Latin inscription that read "Digitus Dei est hic" or "God's finger is here." This wooden cross was eventually replaced by a cement cross. In 1906, to commemorate the raising of the barrier or "La Barrière", *L'Union Nationale Métisse de St. Joseph* erected a stone cross near the site of the original barrier by the La Salle River. Today this monument can be seen at Place Saint-Norbert. Across the La Salle River from St. Norbert, at St. Norbert Provincial Heritage Park.

Rivière Esturgeon now St. Charles, Manitoba:

St. Charles was the Métis community of Rivière Esturgeon until 1854. It was located on the north and south banks of the Assiniboine River to the west of Sturgeon Creek. Currently it is a community within Winnipeg. By the early 1850s there were 200 French Métis and a smaller number of English Métis living at St. Charles. After the flood of 1852 more people moved to this location in search of higher ground. There was a buffalo crossing and later a ferry at this location. From the early 1800s hunters would gather at this location on a seasonal basis to get buffalo as well as for the sturgeon fishery. This parish had a population of about 200 Métis in the 1840s, the original community was formed by about 60 families of Plains buffalo hunters. By 1856, the parish of St. Charles had a population of 348, two-thirds Roman Catholic and one-third Protestant. Bishop Taché changed the name to honour his superior, Monseigneur Charles de Mazenod (OMI).

Rivière St. Pierre: See Little Saskatchewan River.

Rock Lake, Lac des Roches, Manitoba:

Rock Lake is west of Pilot Mound, it is the source of the Pembina River. Many of the historic Métis of Rock Lake were descendants of Alexander Henry's Métis employees living at Pembina. He had trading posts in the Pembina or "Hair" Hills as well. Many of these people were intermarried with the Nakoda and Turtle Mountain Chippewa Cree people.

Rooster Town, Pakan Town, Manitoba:

Originally called the French Settlement by outsiders, Rooster Town is the last known Métis Road Allowance Community in Winnipeg. It was situated between what is now Grant Ave. and the CNR railway line which runs south of what is now Taylor Ave.

The Métis residents used to call this area Pakan Town (Michif/Cree) after the abundance of hazelnuts that grew in the area.²⁸ The historical record indicates that there were Métis families, some of whom were squatters, living south of Corydon Avenue between Wilton on the east and Cambridge on the west in 1900. As south Winnipeg developed around Corydon Avenue, and the Grand Trunk and Pacific Railway built track down what is now Grant Ave. in 1908, a thriving Métis road allowance community grew up just north of the Grand Trunk²⁹ and between the two sets of railway tracks—the Grand Trunk and Pacific on the north, and the CNR on the south. These homes had no electricity, running water or sewage systems.

With no bridge connecting the land that lay south of the Assiniboine River to Winnipeg, the area that was to become Crescentwood saw very little development before 1870. Most of the lots contained Métis farms, and others were used as wood lots, taking advantage of the mature oak tress of the river bottom forest. In 1880, a bridge was built across the Assiniboine at Main Street, and Winnipeg's first real suburb, Fort Rouge, began to take shape. West Fort Rouge, the area that was to become Crescentwood, River Height and Tuxedo, was still largely inaccessible, and until the construction of the Boundary (Maryland) Bridge in 1896, there were only a few homes in the area.

Crescentwood began to take its present form in 1902 through a combination of need and boosterism. Winnipeg's wealthy had traditionally lived in the city in neighbourhoods like Point Douglas and Armstrong's Point. By 1900, however Point Douglas was becoming a downtown industrial area, and Armstrong's Point was fully developed. Crescentwood was the logical choice for those with wealth who were seeking an alternative to downtown. As the area developed the Métis were displaced moving south and west toward what was to become known as Rooster Town.

In the book *Reflections, Yesterday and Today* (MMF Press 1979), Jim Day of St. Laurent says, "I was born and raised on the outskirts of Winnipeg in a place known as Rooster Town. This place was situated where Grant Avenue is today." This community existed until the late 1950s.

Métis people who lived in Rooster Town in the 1940s and 1950s tell me that it was located west of Wilton Ave., as far west as Lindsay St., between the two railway lines but was basically centered where the Grant Park Shopping Centre and Grant Park School are now located. There was a single water pump at present day Wilton and Grant that provided the water supply. Just to the east of this the Grand Trunk water tower for steam locomotives was located at what is now the corner of Grant Ave. and Guelph St. In the mid-1950s the Grand Trunk line (now owned by CNR) sank and had to be repaired between Pembina Highway and Cambridge Street. The track

²⁸ Frank Sais, personal communication October 11, 2016. Frank says that they harvested hazelnuts, blackberries and saskatoons in the area.

²⁹ The 1911 Census shows Métis families living along Mulvey, Corydon, Fleet, Jessie, Rosser (now Wardlaw) and "in the bush" near these streets.

was later declared surplus and sold to the City. The tracks were removed, ground redone, the street was expanded to include a service road and renamed Grant Avenue.

In the early years of the depression of the 1930s a number of homeless families, many of whom were destitute Métis built small shacks illegally on the Canadian National Railway property adjoining city owned land just off Grant Boulevard. As well, as suburban development advanced in River Heights, other shack dwellers re-located to this area. The area, now roughly between Weatherdon Avenue and the tracks from Cambridge to Rockwood Streets became known as Rooster Town.

Over the next quarter century the number of squatters varied with economic conditions. By the 1950s at least 30 to 50 people clustered there in more than a dozen shacks.³⁰ Many owned their homes, but some paid \$15 to \$20 per month rent. Most of the men worked as seasonal labourers, cutting sod, delivering coal, or performing other casual work, and collected relief from the city when unemployed. Their wives raised their children in two to three room shacks without running water, sewer connections or other services.

After 14 children came to school with the skin disease impetigo in late 1951 the Winnipeg Tribune reporter wrote: "Whatever you do... don't touch the Rooster Town children. You might get a skin disease. So the teacher calls for a group game and tells the children to join hands. Nobody would dare join hands with the Rooster Town children."³¹

In response the City directed Public Health nurses and social workers to the community. Alternate housing was found for six or seven families in 1952, but many preferred to stay where they were. In the summer of 1959, the city offered the last families cash payments of \$50 to \$75 to move or face eviction proceedings. With the school opening of Grant Park School in September 1959 and plans for a surrounding park area Rooster Town and its social problems had no place in Winnipeg's suburbs."³²

Salt Point Métis Settlement, Manitoba:

Salt Point is a community stretching along a five km section of the east shore of Lake Winnipegosis. A gravel road from PR #276 north of Waterhen provides access to the community. In the 1800s the Monkman family operated a large salt making enterprise at Salt Point. This point of land is across the lake from the town of Winnipegosis. A 1958 census documented 62 Métis living at Salt Point.

Sandy Bay, Manitoba:

Sandy Bay's original roots began after the signing of Treaty 1, in 1870 in Portage la Prairie. In 1871, the Ojibway/French mixed-bloods of the Portage Band (originally called the White Mud

³⁰ Some of the Métis family names were Sais, Lepine, Birston, Cardinal, Parisien, Conway, Roussin, Marcoux and Laramee. Many of the men from these families held seasonal employment in bush camps.

³¹ *Winnipeg Tribune*, December 20, 1951. "Heard of Rooster Town? Its Our Last Suburb."

³² David G. Burley, *City and Suburb Housing in 20th Century Winnipeg*. Winnipeg Real Estate Board, 100th Anniversary, 2003.

Band) who were separate from the Portage Band of Chief Yellow Quill requested a reservation be set aside for them, the request is accepted, but the Half-breeds were required "...to move North, not nearer than 20 miles" where the town of Westbourne is now located. The new half-breed reserve is named Whitemud. In 1873, the reserve and its members are relocated again. This time straight North. In 1877, the residents of Whitemud are told to move again after the surveyor told them he made a mistake. This time just one mile southeast where Sandy Bay currently is today. The Ojibway/French mixed-blood reserve is renamed Sandy Bay. Thus, the Sandy Bay Ojibway First Nation is situated on Reserve No. 5, a 16,456 acre site on the western shore of Lake Manitoba. It is 165 kilometers northwest of Winnipeg and 90 kilometers from Portage la Prairie.

Métis Withdraw from Treaty

The history of the exchange of land for scrip is clouded. In July 1885, the Indian agent told Band members that mixed-blooded people could withdraw from the treaty and be entitled to scrip or land ranging from 160 to 240 acres in size. At an ensuing meeting, the agent was said to have set the restriction that anyone who had even a drop of white blood would not be entitled to annuity payments. Most Band members were of mixed ancestry, and they also were worried that elderly widows would not be allowed to receive scrip. The agent, who had brought a man named Sifton with him who offered to exchange trading goods for the value of scrip, said that those who choose to withdraw from the treaty would receive \$50 for their share of the reserve. Many Band members felt they had no choice, so they took the scrip and immediately sold it for goods. Within a week, their names were struck from the annuity list.

On April 26, 1886, François Desjarlais, on behalf of the Half Breeds at Sandy Bay who have left treaty, writes to the Prime Minister, to ask that the Reserve be opened for settlement. They state that there are no Indians left living on the Reserve. See the actual petition appended below.

The men who signed the April 26, 1886 Petition are:

Beaulieu, Alexandre	Lacouette, Jean Baptiste	
Beaulieu, Antoine	Lacouette, John	Richard, William Sr.
Beaulieu, Baptiste	Lacouette, Louison	Roulette, Ambroise
Beaulieu, Jean Baptiste	Lacouette, Napoleon	Roulette, Louison
Beaulieu, Michel	Lepasseur, Alexandre	Roulette, Michel Jr.
Beaulieu, Pascal	Lepasseur, Augustin	Roulette, Michel Sr.
Boulette, François	Lepasseur, John	Roulette, Pierre
Desjarlais, François	Lepasseur, Joseph	Spence, Baptiste
Desjarlais, Isidore	Lepasseur, Michel	Spence, George
Desjarlais, Joseph	Mousseau, Antoine Jr.	Spence, Jean Baptiste
Desjarlais, Patrice	Mousseau, Antoine Sr.	Spence, John
Desjarlais, Pierre	Richard, Antoine	Spence, Louison
Houle, François	Richard, Francis	Spence, Nicholas
Houle, Joseph	Richard, John William	Spence, Samuel
Lacouette, Augustine	Richard, Joseph	Star, Stanislas
Lacouette, Baptiste	Richard, William Jr.	West, William

Subsequently, on August 6, 1886, Kakousance and Baptiste Metneaywewind write to Inspector E. McColl to reverse the withdrawal from treaty. They say that they were deceived by agents (Mr. Martineau) into taking Métis Scrip. They had apparently been told that any Band members who had Métis ancestors or any white blood would lose everything, thus they should take scrip. This letter is attached below.

On August 29, 1886, Robert Tweddell writes to Inspector E. McColl indicating that Kakousance was well aware of what he was doing when the April 26, 1886 petition was signed and in fact Baptiste Spence was not involved in this August 6, 1886 request and told him he was “not sorry but that he was glad (to leave) because, said he, I am my own master now and can go where I like.” Similarly others he talked to were quite satisfied.

Copy

13939
29721
Sandy Bay on Lake Manitoba

26th April 1886



To the
Right Honorable
Sir John MacDonalld
Ottawa, Ont.
Honorable Sir.

We the undersigned
half-breeds have the honor to
petition the Dominion Government
of Canada to throw open this Sandy
Bay Indian Reserve for settlement
as there are no Indians now left
on this Reserve. We being the
only Treaty half-breeds who com-
posed the Sandy Bay Band of Indians.

Most of us had taken up and
broken up land, built houses and
stables before this place was
surveyed and recognised as an
Indian Reserve for our own
benefit, and now that we have
withdrawn from the Indian Treaty
We humbly beg the Dominion Govern-
ment of Canada to take this our
petition under favorable consideration
and grant our request, allowing us
to keep our old homes by giving us
this land. We have the honor to be,

your most obedient servants,
Francis Desmarais
mark

Copy

13939
Sandy Bay on Lake Manitoba

29721

26th April 1886.



To the
Right Honorable
Sir John MacDonalld
Ottawa, Ont.
Honorable Sir.

We the undersigned
half-breeds have the honor to
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Bay Indian Reserve for settlement
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posed the Sandy Bay Band of Indians.

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broken up land, built houses and
stables before this place was
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Indian Reserve for our own
benefit, and now that we have
withdrawn from the Indian Treaty
We humbly beg the Dominion Govern-
ment of Canada to take this, our
petition under favorable consideration
and grant our request, allowing us
to keep our old homes by giving us
this land. We have the honor to be,

Right Honorable Sir,
your most obedient servants,
Francis Pedernais ^{per} mark

Baptiste Spence	his mark
Augustin Lacomette	his mark
Baptiste Lacomette	his mark
Louison Lacomette	his mark
John Lacomette	his mark
Napoleon Lacomette	his mark
J. Baptiste Lacomette	his mark
Samuel Spence	his mark
John Spence	his mark
Louison Spence	his mark
J. Baptiste Spence Jr.	his mark
George Spence	his mark
Antoine Beaulieu	his mark
Michel Beaulieu	his mark
Alexandre Beaulieu	his mark
Baptiste Beaulieu	his mark
J. Baptiste Beaulieu	his mark
Pascal Beaulieu	his mark
Pierre Desgerlais	his mark
Joseph Desgerlais	his mark
Patrice Desgerlais	his mark
François Desgerlais	his mark
Raidore Desgerlais	his mark
John William Richard	his mark
Francis Richard	his mark
Joseph Richard	his mark
Pierre Ronlette	his mark

Ambrose Boulette	his mark
Louison Boulette	his mark
Michel Boulette Sr	his mark
Michel Boulette Jr	his mark
William Bochette	his mark
William Richard Sr	his mark
William Richard Jr	his mark
Joseph Lepasseur	his mark
John Lepasseur	his mark
Quatin Lepasseur	his mark
Michel Lepasseur	his mark
Alexandre Lepasseur	his mark
William West	his mark
Francois Houle	his mark
Joseph Houle	his mark
Stanislas Starr	his mark
Antoine Richard	his mark
(Signed) Nicholas Spruce Jr	
(Signed) Antoine Rousseau Sr	his mark
Antoine Rousseau Jr	his mark
Francois Boulette	his mark

Copy
E. McColl Esq
Insp. of Ind. Agents
Winnipeg.

Portage La Prairie
6th August 1886.

Sir,
We the undersigned Indians
of the Sandy Bay Indian Reserve
beg most respectfully to inform
you that we have been al-
together deceived and misled
in order to induce us to make
application for scrip and with-
draw from Treaty. Our Agent
Mr. Martineau informed us early
in the spring that the Government
passed an order in Council giving
each half breed an opportunity to
withdraw from Treaty and get
scrip; when our agent made
this statement, we with the large
majority of the Band refused
to leave the Treaty telling him
that we did not wish to leave.
The Agent then told us if we
did not leave the Treaty that
everyone of us who had a drop
of white blood in us would lose
every thing, both the Reserve treaty
money and all. The Agent also
said to us that you have white
blood in you and you must
go out of Treaty. We then asked
our

Indian Affairs. (RG 10, Volume 3742, file 29187)

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CANADA

our Agent what would become of our old women if we left the Treaty, and he informed us that he did not know yet but that in a year or two they would get fifty dollars, and in a week after the Agent came and struck our names out of the books without our consent and without ever having asked many of the old women whether they were willing to go out or not. The school teacher also said to us that all the Indians who would leave the Treaty would be well off and have a good name and if we did not go out we would be nothing and would not have the Reserve. During nearly the whole time that our Agent was speaking to us about coming out of the Treaty he was accompanied by one Sifton who brought goods with him and offered to buy our scrip if we would leave Treaty. And I Kakausause one of the undersigned do declare that Mr Martineau our Agent asked me to sign a paper binding me to sell my scrip to Sifton for one hundred and eleven dollars (\$111.⁰⁰/₁₀₀) and when I refused to do so he said I would
be

Indian Affairs. (RG 10, Volume 3742, file 29187)

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CANADA

be obliged as it was a decret
made by Baptiste Spence the
spokesman and those that
first agreed to come out of
Treaty. This same Sifton bought
a large number of scrips. A
day or two ago Baptiste Spence
the Chief spokesman sent me,
Kakoucaill, word that he was
very sorry at what had happen-
ed that he was led astray and
not only himself is sorry for
what was transpired but also
all my people are very much
enjoyed and grieved on account
of the way they have been deceived
for the purpose of getting them
out of the Treaty. It would be
better to try if possible and
get back again to the Reserve
as it was. Trusting that you
as our friend will make
enquiry into the matter and
do justice in the premises.

We are,
Sir,

Your obedient servant
(sgd) Kakoucaill ^{his} mark

.. Baptiste ^{his} X Metruaywenind.
mark

Indian Affairs. (RG 10, Volume 3742, file 29187)

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CANADA

Copy

14-934

33067

Sandy Bay

August 29th 1886.

G. M. Coll Esq.
Inspector of Ind. Agencies.
Winnipeg.

Sir,

In reply to your letter 14.660 dated the 19th August I have to inform you that I do not believe that any of the Indians were deceived in order to make them leave the Treaty as they were informed by the Agent Mr Martineau at the Treaty Payments of 1885 that any had pleased now taking Treaty could withdraw therefrom and become a citizen of Canada also he would be entitled to a scrip of 160 acres or 240 acres according to age. This matter they had under consideration from July the 9th 1885 until February 1886. I also spoke to a large number of them on the subject during that time and explained the thing to them as well as I could and I believe that they fully understood what they were doing when they made their application for discharge from Treaty. I never heard Mr Martineau say to any Indian

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CANADA

or Halfbreed that he had white blood in him and would have to leave the Treaty or he would loose every thing, neither did I ever hear him insinuate any thing that would lead them to believe that he meant so re the old owners, I know nothing about them. But as to striking their names of the books without their consent I know to be a lie as I was present when a great number of them made their application for discharge and those to my knowledge were not struck of the pay sheets until their discharge was received by the Agent, as I assisted him several times in striking them off.

Re the buying and selling of scrips I am aware that Moor & McDonald bought quite a few also that Sifton bought some 50 or thereabouts for which he paid satisfactorily as I never heard any complaints until after Mr Brown's visit to Sandy Bay. Re this Kakousance he told me time and again that he was more of a Halfbreed than a great many that were leaving the Treaty.

When

When he first wanted to leave (which he did as soon as he saw all the rest leaving) he could not produce proper witnesses so Mr Martinian would not take his application so he then walked all the way to Westbourne and got one Peter Garroch to witness for him that he might get a scrip the same as the rest and not until then did Mr Martinian accept his application. As for the Agent asking him to sign a paper binding him to sell his scrip to Sifton, I know that to be an untruth as I was present at the time he sold his scrip to W.^m Sifton and it was about twenty days after that he was taken before Mr Martinian to sign his power of Attorney and Halbreed declaration. The decree business is quite unknown to me as every man has disposed of his scrip or kept it just as he chose. I do not believe that Baptiste Spence ever sent such word to Kakancause as I have asked. Baptiste several times whether he was sorry for leaving the Treaty and he told me that he was not sorry but that he

was

was glad because, said he, I am my own master now and I can go where I like. I also believe the majority of those people to be quite satisfied. Of course there are always some grumblers and this Kakancause is one of the worst in the place, of course it would be very nice for him if he could get back into Treaty now after he and his family have received some \$1100.⁰⁰ from Sifton. The other party whose name is signed to the letter I believe the cause of his grievance is that he got his discharge from Treaty before he knew that he could not receive a scrip if he had already sold any land. And I believe that he has already sold land to the amount of \$500.⁰⁰ therefore he would not be entitled to receive a scrip, this is all I know about him.

Re - Mr Brown's letter he says there is great dissatisfaction among the natives, he is right there, it is because they are so greedy that they would like to receive Treaty and scrip both. We heard nothing about this dissatisfaction until they came

saw the provisions that were left
in the school house at Treaty
time. Re - the Reserve being
broken up they all understood
that if they remained in Treaty
the Reserve would not be mo-
biled but they were afraid
that if they all left the Treaty
the Government would not
allow them to retain their
land, that is what they mean
by the Reserve being broken up.
It would seem to me only
a proper thing for the Dom-
inion Government to give them
the right to homestead the land
they are on as they have quite
a lot of improvements and I
do not know of one Indian
to claim the Reserve.

I have the honor to be,
Sir,

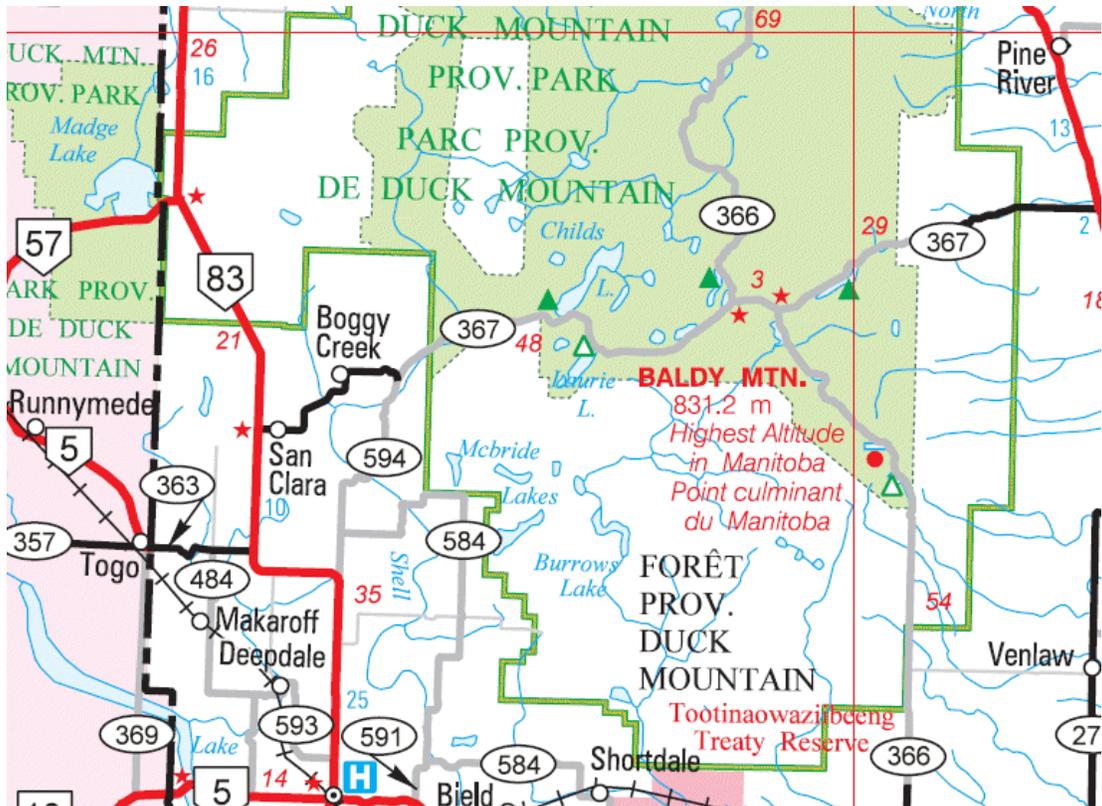
Your obedient servant,
(Sgd) Robert Sweddel.

Indian Affairs. (RG 10, Volume 3742, file 29187)

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San Clara and Boggy Creek, Manitoba:

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



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

The limestone rapids on the Red River south of Selkirk was the site of early Indian and Métis settlements since this is higher ground than at the forks, and not subject to flooding. The Selkirk Settlers changed the name to honour the patron saint of Scotland.

Selby Town, Road allowance Settlement, Manitoba:

This was a Métis road allowance community south of Binscarth. The Métis from Ste. Madeleine were resettled here in 1939 after their homes and personal possessions were burned and they were displaced from Ste. Madeleine which was located to the west across the Assiniboine River. This community was sarcastically called Selby Town, after one of the municipal officials responsible for the loss of Ste. Madeleine. It was located to the south of another similar community called The Corner or Fouillard Corner. With the

loss of the Belliveau School the Métis were forced to attend school in Binscarth or the St. Hubert Mission School on Gambler Reserve. With the loss of the Mission of Ste. Madeleine Church many of the Métis began attending services at the home of Joe Bushie (Boucher), he donated four acres of land where they built St. Hubert Church, using what they could of logs from the Ste. Madeleine church. A 1958 census documented 170 Métis living in the Binscarth area.

Seven Oaks, Sept Chênes, Manitoba:

This is the site of the Battle of Seven Oaks called La bataille de la Grenouillère or Paashkiyaakaan daan la prayrii di la Goornouyayr (We Won at Frog Plain) by the Metis. At this site, on June 19th, 1816 HBC Governor Robert Semple confronted the NWC brigade led by Cuthbert Grant. Semple's militia men opened fire on the Métis killing 16-year-old Joseph Letendre dit Batoche and wounding Joseph Trottier. In the ensuing battle Semple and 20 of his men were killed. Seven Oaks was located on Seven Oaks Creek along the Main St. Trail going north from Winnipeg. Seven Oaks Creek later became Inkster Creek after John Inkster who established a trading post to the east on the creek near the Red River. Seven Oaks is commemorated by a monument located at Main Street and Rupertsland Boulevard in the Winnipeg district of West Kildonan.

Shoal River House, Manitoba:

Shoal River House was located on Pelican Lake, part of the Shoal River system. Pelican Rapids was a Métis settlement at the mouth of the Shoal River.

Skownan, Rock Ridge and Mallard Métis Settlements:

Skownan is on the south shore of Waterhen Lake, between Lake Winnipeg and Lake Winnipegosis. Skownan is a Cree name meaning "to turn around the point or turning point", originally the name of the Indian reserve. At the treaty 2 signing the name Waterhen or Waterhen River band was used by the commissioner. This was a mixed Saulteaux-Métis Band. Rock Ridge is situated along Provincial Road 276 south of the Skownan First Nation reserve and 12 kilometres north of Waterhen. See also the entry under Mallard, Manitoba.

South Indian Lake Métis Settlement:

This is a community located on the southeast shore of South Indian Lake, about 130 km (81 mi) north of the city of Thompson. The Hudson's Bay Company established a post here in 1803 and the North West Company opened a competing post in 1805. These posts closed sometime after 1824. This area was historically used by the First Nations and Métis people from the Footprint Lake area, later Nelson House. In the 1930s the HBC re-established a post on South Indian Lake. This lake was flooded by the Churchill River Diversion Project. This devastated the fishing and trapping economy of the area. A 1958 census documented 101 Métis living in this community.

St. Adolphe, Manitoba: See entry under Pointe Coupée.

St. Ambroise, Manitoba

St. Ambroise is located on the southeast tip of Lake Manitoba; it is a small Métis community. The St. Ambroise Community Centre hosts a number of events throughout the year, beginning in July with the Annual Saskatoon Berry Festival, later the Annual Métis Festival takes place in October.

Nicole St. Onge³³ has reported on Donald Gunns observations of the Métis on the south end of Lake Manitoba in his 1867 report to the Smithsonian Institute:

In this region there are at present three small villages; one at Oak Point, containing 10 to 15 dwellings, called houses of the most primitive kind; another at what is called the Bay [Saint-Laurent] consisting of seven or eight houses, and favored as the residence of the Catholic priest. A third village is rising two or three miles to the south of the latter [Isle de Pierre—the future Saint-Ambroise].

He describes these Métis as mixed-blood Indians:

The population of these villages is composed of Indians, of half, three-quarter, and of seven-eight Indians, with a very few aged French-Canadians.

After 1870, many Métis who still resided in the old parishes along the Forks of the Red and Assiniboine rivers decided to relocate. The search for new homelands led to areas spurned by Ontarians and immigrant groups in search of prime agricultural lands. These Métis founded new communities such as Richer, Ste. Genevieve, St. Ambroise, Ste. Amelie, Toutes-Aides and Ste. Madeleine. Mostly located on “scrub land,” the farms provided only a basic livelihood but offered independence and self-sufficiency. Lake side communities such as St. Ambroise relied on fishing since the October run of whitefish into the shallow gravel shoals to spawn yielded good catches. Cattle and horses were raised by a few of the more prosperous Métis ranchers, but most eked out a living as farmhands for white settlers, or they hauled cordwood, trapped furs and dug seneca root for a small cash income.

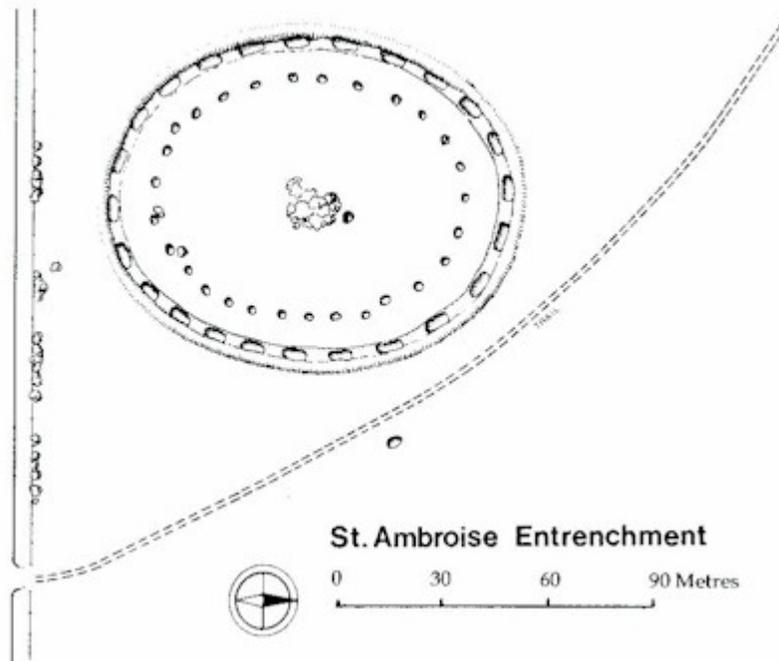
St. Ambroise Dakota Entrenchment, Historic Site

(Designated Date: December 7, 1954.)

Although there is no clear evidence that the St. Ambroise Entrenchment was ever used defensively, it may have been. Historical documentation indicates that a group of Dakota, led by a man called “The Leaf,” moved onto Lake Manitoba in February of 1864 to fish. Early one morning during the last week of April or the first week of May, their camp was attacked by a group of Chippewa (Anishinabe) bounty hunters from Minnesota. Six Dakota were killed outright and several succumbed to serious wounds shortly thereafter.

³³ St. Onge, *Saint-Laurent, Manitoba: Evolving Métis Identities 1850-1914*. Regina, Canadian Plains Research Centre and University of Regina, 2004: 24.

The May 10, 1864 issue of *The Nor'Wester* reported this raid and noted that the Dakota were “busily engaged in fortifying their present encampment by digging rude earthworks and rifle pits.” Although it is not known if the St. Ambroise fortification was built in the spring of 1864, it did exist in 1873, when a “stone mound of Indians” was recorded at this location by William Wagner during his land survey of the shoreline of Lake Manitoba. The St. Ambroise Entrenchment is a continuous circle, 114 metres in diameter, containing several interior pits and an earthen embankment around its outer edge. Two circular pits are located outside the entrenchment—a larger one, 64 metres to the northwest, and a smaller one 20 metres to the east. The purpose of these pits is unclear; some have suggested that they were wells or, perhaps, observation posts.



The eastern Dakota (Sioux) of Minnesota traditionally built *čunkaške* (pronounced “choonkashkay”)—wooden palisades, piles of stones and earthen entrenchments—around their camps and villages for protection against the elements, wild animals, and potential enemies. One group was even referred to as the Cunkasketonwan: Nation of the Forts.



Flee Island Entrenchments (2010)

In the summer of 1862, many Dakota openly rebelled against the intolerable treatment they had received from American authorities. As a result, several hundred moved north to the relative safety of the Red River Settlement. In the spring of 1864, following an attack by Chippewa bounty hunters from Minnesota, the Dakota constructed fortified camps in the Portage la Prairie district. Each camp was enclosed by a circular trench and embankment behind which armed defenders could position themselves. Inside this circle was a ring of pits where the women and children could take refuge in the event of an attack. The remnants of one such *ćunkaške*, known as the Flee Island Entrenchment, are located in the area near a marker at this site

Source: <http://www.mhs.mb.ca/docs/sites/fleeislandentrenchments.shtml>

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

St. Anne de Chênes, Manitoba:

This community is along the Seine River about 50 kilometers southeast of Winnipeg. To the east of Pointe des Chênes is a large swamp and forest, called l'épinetière by the Métis, which extends east to Lake of the Woods. This area provided good game hunting as well as lumber for the Métis people who were the early residents. Many of these families were itinerant buffalo hunters. A permanent settlement began in the 1850s and this increased after the 1852 flood when many Métis moved to the higher ground at Pointe des Chênes. The early families were headed by Jean Baptiste Perrault *dit* Morin, François and Charles Nolin, J.B. Sapoint, and August Harrison. In 1861 Taché founded the Mission of St. Alexander at Pointe des Chênes. A chapel was opened in 1866 and a church was built in 1867. Within six months the church was renamed St. Anne because Père Lefloch suggested that St. Alexander would be a more appropriate name for the mission at Fort Alexander. It should be noted that Père Lefloch was a Breton and St. Anne was the patron saint of the Bretons. Métis from this community were the labourers on the construction of Dawson road from Lake of the Woods to Red River. In 1868 John Snow was hired to construct this road. He enraged the residents by ignoring the property boundaries laid out by Roger Goulet for the Council of Assiniboia. Further, he claimed to have bought the land on which they lived from the Saulteaux. The residents evicted Snow and he was charged with two counts of selling liquor (for land) to the Saulteaux at Pointe des Chênes.

St. Boniface, Manitoba:

This community takes its name from the parish named by Bishop Provencher. It is named after an English missionary who worked among the Germans and was martyred. Provencher said of his Métis parishioners, "It would take the faith of a Boniface to work among these people."

St. Charles, Manitoba: See entry under Rivière Esturgeon.

St. Eustache formerly Baie St. Paul:

In July of 1832 Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Métis gathered in the spring. The mission was to be named under the protection of Saint Paul, Apostle of the Gentiles. Belcourt then returned in the spring of 1833 with Bishop Provencher's approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. Bishop Provencher, concerned for the safety of the priest and the continued success of his work, had the mission re-located closer to St. Boniface.³⁴

³⁴ The exact location of the first mission, known as St. Paul des Saulteaux, is difficult to pinpoint. Two reliable sources locate it on the left bank of the Assiniboine, some eighty to ninety-five kilometres from St. Boniface. If measured in river distance, the site would have been situated somewhere near St. Eustache, but if measured as-the-crow-flies, it would have been located in the vicinity of Portage la Prairie.

The new mission, Baie St. Paul, was established in 1834 at “Prairie Fournier” (Baker’s Prairie) on the left bank of the Assiniboine River, about thirty-seven kilometres from St. Boniface and about eight kilometres east of today’s St. Eustache, Manitoba. The site included a tract of land with eight kilometres of river frontage three kilometres in depth, a gift from Governor George Simpson of the Hudson’s Bay Company (HBC). Baie St. Paul was to be Belcourt’s official residence as long as he remained under Bishop Provencher’s jurisdiction.

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

In 1882 there was extensive flooding at Baie St. Paul and part of the cemetery slid into the river and many houses were destroyed. Many of the residents became discouraged and followed their parish priest, Cyrille Saint-Pierre in relocation to North Dakota. Later Bishop Tache sent missionary Thomas Quevillion to find a new location for the church. The new location was St. Eustache established in January of 1898. This name was chosen because St. Eustache is the Patron saint of hunters.

St. François Xavier, Manitoba:

Grantown or St. François Xavier, was one of the western parishes of the Red River Settlement. It is located on the Assiniboine River. Cuthbert Grant established this community in 1823. Many of his Métis friends and relatives followed him here from Pembina. The village was called Grantown until 1854. Father Destriosmaisons held Church services in the Grant home from 1823 to 1827. In 1828, a log chapel was built and in 1834 the mission became a parish. In 1850, the Grey Nuns of St. Boniface arrived to start a school. On July 16, 1854, Cuthbert Grant died and his ashes were buried under the alter of the chapel. The Hudson’s Bay Company had Lane’s Post located nearby. This post opened in 1856 and closed in 1883. St. François Xavier was the first industrial site in Manitoba. Because of the abundance of oak wood, Red River Carts were constructed there.

St. Laurent, Manitoba: (By Audreen Hourie)

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

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

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

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

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

Ste. Madeleine, Manitoba:

For many decades prior to 1938, Ste. Madeleine was a traditional Métis community with over twenty large families. The Métis had homesteaded the land at Ste. Madeleine and the nearby Pumpkin Plain, north of St. Lazare, Manitoba since the 1870s. A mission had been set up there in 1902. However, under the Prairie Farm Rehabilitation Act, this land was designated to become community pasture, thus the community lost its town. Historically, the town was formed when Métis left the Red River area due to the actions

of Wolseley's Red River Expeditionary Force. Other Métis moved to the area from Saskatchewan and Alberta after the Resistance of 1885.

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

St. Mary's, Portage la Prairie:

In 1853, with everything going well at St Peters Mission on the Red River, Reverend William Cockran (1798-1865) left with his family to start a mission at Portage la Prairie. At the same time about 12 other families from Middlechurch and St Andrews settled in Portage as members of the first St. Mary's congregation. These people included John and Thomas Anderson; Baptiste and John Desmarais and Peter and Simon Whitford. Almost all of the good river lots along the Red and Assiniboine rivers had been taken up, and many sons and daughters of the early settlers had to move westward along the Assiniboine river with their families to find farmland.

St. Pierre, Manitoba:

This settlement located on the Rat River was an early fur trading location. It was also a wintering location for cattle from St. Norbert and St. Vital. It was later renamed St. Pierre-Jolys in honour of the first resident priest, Father J.M. Jolys. See also the entry under Rat River.

Ste. Rose du Lac, Manitoba:

This community is located southeast of Dauphin Lake thus the du Lac in the name. The sons of Jean Baptiste Spence Senior served as guides for a group of Métis Settlers who left St. Vital in 1889, to establish Ste Rose du Lac on the Turtle River. In the spring of 1889, a few Métis from St Vital, seeing a need to go further afield to find the necessary

haylands to be able to overwinter their animals, decided to go on an exploratory trip to the west of Lake Manitoba and possibly to Lake Dauphin some 190 miles North West of Winnipeg. An old trapper by the name of John Desmarais used to tell of the lands nurtured by the Turtle River, which he had crossed on his way from the Buffalo Hunt. He told of large hay meadows, rivers full of fish and abundant wildlife such as beaver, muskrat, elk, moose, wild ducks and geese in great numbers! So it was that in June 1889, a group, among whom were John Desmarais, Patrice Neault and Louis Ritchot, left to go to the Turtle River and Lake Dauphin. On the way, at Baie St. Paul they met up with Firmin Hamelin and Napoleon Bonneau, also from St. Vital and also looking for haylands. They joined up together and travelling along the west coast of Lake Manitoba, they made their way following old Indian Trails to Sandy Bay and Ebb and Flow. From there, they angled to the west and were soon at their destination; that is Lake Dauphin and the Turtle River. Upon arriving at the site where at present is the Ste Rose du Lac Cemetery; they saw a tall oak cross, casting a shadow on two or three graves. The grandfather of the Spences and a child or two had been buried there. John Spence was building a house. John, Louison and Jean Baptiste Spence had come from Sandy Bay Reserve and had decided to build and reside at the Turtle River that year. And so our group of travellers from St. Vital finding the area suitable to their demands, went back to St. Vital, to return on the 19th of August 1889 to establish themselves as the first residents of what was to be known as Ste. Rose du Lac. Of the group of first settlers we have the families of Benjamin, Jacques, Patrice and Joseph Neault from St. Vital, Vital and Amable Neault from St. Pierre Jolys; Gonzague and Napoleon Zastre, Joseph Sutherland, John Desmarais, Louis Ritchot and Thomas Vandale from St. Vital. They were very busy mowing and storing hay, cutting logs to build houses and barns that first year before winter fell. (Compiled with research by Ida Spence.)

St. Vital, Manitoba:

This area was the site of early Métis river lots of the boatmen and buffalo hunters. After 1824, the Métis population spread south of St. Boniface along both sides of the Red River. About eight kilometers south of the Cathedral the parish of St. Vital developed along the broad elbow of the Red River. The Métis asked Archbishop Tache named the school and parish St. Alexander after his own patron Saint but he preferred to name it St. Vital in honour of auxiliary Bishop, Rev. Vital Julian Grandin. The Grey Nuns opened a school in St. Vital in 1860. The most famous residents of St. Vital were the Riel, Nault and Bruce families. Up until 1856 these residents attended church at St. Boniface but subsequently went to St. Norbert. A small school and chapel were established on September 12, 1860, but there was no resident priest until 1912. Sister L'Esperance Youville was the first teacher at the school.

Stony Mountain, Manitoba:

Stony Mountain, known as "Snake Indian Hills," was a significant area for Métis and other settlers seeking refuge from the many floods that plagued the Red River Valley in the late 1700's and early 1800's. The Native tribes had established well-traveled paths through the area that eventually became fur trading and cart trails used by settlers. The

Faith Trail led from Winnipeg to Stony Mountain, and brought settlers into the region by ox-drawn Red River carts. The first recorded homestead in the area was that of James Isbister, who located in Stony Mountain in 1870. Building upon century's old cart trails, the railway opened up the region to settlement by connecting Teulon, Stonewall, Stony Mountain, Gunton and Balmoral to a direct line to Winnipeg.

Stovepipe (Tuyau) Métis Road Allowance Settlement: See the entry under Pointe des Chênes or Grande Pointe des Chênes.

Sugar Island, Lake Manitoba:

Sugar Island in northern Lake Manitoba, is an historic maple sugaring site for First Nations and Métis people who lived around the present day Ebb and Flow (Gaa-gwekwekojiwang) First Nation and the Métis community of Bacon Ridge. In 1980, the National Film Board released *Nonoonse Anishinabe Ishichekewin Ka Kanawentank*: For forty years Nonoonse's grandmother brought her to Sugar Island, Manitoba; since then Nonoonse has returned every spring to gather maple syrup. Nonoonse is both a clear description of sugar-making and a statement on the importance of the tradition to the Saulteaux and Métis of the region.

Summerberry Marsh, Manitoba:

This area is named after the Summerberry or Moose Lake River and is east of The Pas, Manitoba in the Saskatchewan River drainage basin. Trapping in the area was ruined by the development of the Grand Rapids Dam forebay.

In 2016 the Manitoba Métis Federation has reached an agreement with Manitoba Hydro that provided for the payment of compensation to identified trappers whose commercial trapping on the Summerberry Marsh was impacted by the operation of the Grand Rapids Generating Station.

There were five communities that were the management authority for Summerberry trapping. These communities were Grand Rapids, Easterville, Moose Lake, Cormorant and The Pas. The claims by trappers for the communities of Grand Rapids, Easterville and Moose Lake were settled first. A subsequent agreement will settle the claims for Summerberry trappers in the communities of Cormorant, The Pas and other trappers from across Manitoba who were invited by the management authority to trap on the Summerberry Marsh.

Swan Creek, Manitoba:

Swan Creek enters Lake Manitoba about 30 km. north of St. Laurent and just south of Monkman's Point. The creek runs west of Lundar to the south-west before entering the lake. The Métis living at this location, the majority of whom were Monkman's and their relations, eventually moved down to St. Laurent. On August 21, 1871, Souseuse (Little Long Ears), signed Treaty 2 for the Swan Creek and Lake Manitoba Indians.

Swan River, Manitoba:

In 1790, the HBC had Charles Isham (the family now called Asham) open a post a few miles upstream on the Swan River above its outlet into Swan Lake. Its main purpose was to trade for birch bark for canoe-making. Cuthbert Grant also built a trading post here. The names of the men operating this post reflect present day Métis families living in the Lake Manitoba area—James Whitford, William Sebastian, Thomas Halcrow, William Garrioch, James Sutherland, Charles Goulait, François Houle, Antoine Desjarlais and Baptiste Lavallee.

Swan River House:

William Bruce trading out of Montreal first established a post on the Shoal River outlet of Swan Lake. In 1787, the NWC moved in and Robert Grant built Swan River Fort on the north bank of the Shoal River, eleven miles above Swan Lake. In 1790 the HBC sent Charles Isham³⁵, the Métis son of James Isham (who had been Chief Factor at York Factory) to establish Swan River House one-half mile above the NWC fort. As trademoved toward the prairies, Isham outdistanced the competition by establishing another post across the short portage to the Upper Assiniboine River, and built Marlboro House near the elbow of the Assiniboine River. Cuthbert Grant Sr. of the NWC in competition built Bird Mountain House fifty miles upstream from Marlboro House near the mouth of Thunder Creek in 1793. By 1795 the NWC had established posts next to HBC Swan River House and Somerset House. In response to this Charles Isham and Peter Fidler went 15 miles west of this to establish Carlton House. The Swan River valley was trapped out by the late 1790s and the HBC closed Swan River House. However, it was briefly reopened under Peter Fidler in the 1807-08 season.

Tanner's Crossing, now Minnedosa, Manitoba:

In 1869, John Tanner built a ferry across the Little Saskatchewan River on the Carlton Trail. He also operated a store and post office at this location. The area was a centuries old trapping and hunting area for the bison that wintered at Riding Mountain and moved down the valley to the plains in the summer. In 1877, Tanner and J.S. Armitage accumulated land and laid out a town site in the river valley. Armitage changed the name to Minnedosa in 1883. (1839-1932)

³⁵ Charles Thomas Price Isham (or Asham) was born around 1754, probably at York Factory, the son of James Isham and Ruehegan (Cree Homeguard). In May, 1789 Isham: Contracted as "Inland Trader & Supervisor of Canoes in Swan River" at £30 annually plus "premium on all the made Beaver I can procure." From 1789 to 1797 he was Master at Swan River House, Marlborough House (near Fort Pelly) and, Somerset House (near Swan River). From 1797 to 1799 he was at Jack River House south of Playgreen Lake on the Nelson River. In 1812 he became an interpreter for the Selkirk Settlers under Miles Macdonell at Red River.

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

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

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

The Corner, Li Kwayn, Manitoba:

The Corner was a Métis road allowance community near Binscarth on the Northeast Quarter of Section 34-19-29. The Métis from Ste. Madeleine were resettled here after their homes and personal possessions were burned and they were displaced from Ste. Madeleine which was located to the west across the Assiniboine River. This community was sarcastically called Fouillard Corner and another road allowance community set up to the south of this was called Selby Town, after the municipal officials responsible for the loss of Ste. Madeleine. With the loss of the Belliveau School the Métis were forced to attend school in Binscarth or the St. Hubert Mission School on Gambler Reserve. With the loss of the Mission of Ste. Madeleine Church many of the Métis began attending services at the home of Joe Bushie (Boucher), he donated four acres of land where they built St. Hubert Church, using what they could of logs from the Ste. Madeleine church. A 1958 census documented 170 Métis living in the Binscarth area.

The families who were moved onto the Northeast Quarter of Section 34-19-29 were: Ambroise Fisher, Jimmie Ledoux, the Morrissettes, John (Jean) Fleury, Jack Boucher, George Boucher, Joe Venne, Pete Ducharme, William Smith, the Pelletiers, Louis Fleury, Mrs. Joe Bercier, and Nap Vermette.

This land where The Corner was established was originally part of Gambler Indian Reserve. It was sold to private hands and then the Council took it over before 1920 and operated a gravel pit there until the Métis were resettled onto this quarter in 1939. The Fouillard Special School built in 1946 and set up by the Special Services Department was located on this quarter section. This replaced the St. Hubert Mission School on Gambler reserve that the Métis had attended. With the deterioration of the St. Hubert Mission Church a project was launched to move the church bell to the Ste. Madeleine Cemetery in October of 2016.

The Passage, Charleswood Manitoba:

Early in the 19th century, Charleswood was the location of the “The Passage”, a natural ford for buffalo and Red River carts at the foot of Berkley Street, where the Assiniboine River was shallow enough to cross. On the south side of the river it was located on Lot 59, Jean Baptiste Beauchemin’s land.

The Passage was frequently used by Métis buffalo hunters travelling to Pembina, and independent traders wanting to bypass the Forks in defiance of the H.B.C.’s monopoly. In 1857, the H.B.C. surveyed and divided land on both sides of the Assiniboine into narrow river lot farms, extending two miles from the riverbank. The original river lots were extended to a depth of four miles in 1880 to provide for hay lands. Among the earliest settlers on these river lot farms were the Beauchemin, Hogue, Morrissette, and Branconnier families.

Around 1865, a river road was cut through the dense woodland along the south bank of the Assiniboine River to Baie St. Paul. A ferry was established at the Passage in 1870 linking Berkley Street with Rouge Road in St. Charles on the north side of the Assiniboine. The ferry was run by Jean Baptiste Beauchemin until 1884, then by Antoine Hogue up until 1908 when it was moved upstream to deeper water.

The Pas, Manitoba: See entry under Opaskweyaw.

Thicket Portage, Manitoba:

Thicket Portage is located on the Hudson Bay Railway line, between Landing Lake to the south and Wintering Lake to the north. The community is about 48 km south of Thompson and about 256 km Northeast of The Pas. The community was originally known as Franklin Portage after the Franklin expedition. It is one of the portages in the route used to connect the Nelson River system with Wintering Lake. Thicket Portage Metis, went Sturgeon fishing camping at "The Fiddle". In 1959 there were 167 Métis living at Thicket Portage.

Tin Town, Métis Road Allowance Community, Winnipeg, Manitoba:

This was a Métis road allowance community located to the south of Rooster Town. Tin Town was south of Fort Rouge near today’s McGillivray Boulevard which runs west off

Pembina Highway. It was named for the metal used by the squatters to build their shanties. It was reported that baseball games were held between the residents of Rooster Town and Tin Town.

Thomas Métis Settlement, Manitoba:

This was a Métis road allowance community located outside of The Pas. It was named after the Thomas family.

Totogan, Manitoba: See White Mud River Settlement, Rat Creek.

Totogan was located at the junction of Rat Creek and the Whitemud River. Extreme flooding of the area in 1881 and 1882 led to its abandonment. A railway spur line to the west side of the Whitemud River, near this site, was used into the early 20th century to offload gypsum brought down Lake Manitoba from a mine near The Narrows.

Turtle Mountains:

The Turtle Mountains are located in southwestern Manitoba and northwestern North Dakota. They were home to many Metis. The abundance of game and shelter from the elements made them a favorite wintering spot. Many Métis also lived around Whitewater Lake just north of Turtle Mountain.

Turtle Mountain House:

This post, on the northeast of Turtle Mountain is thought to be the successor to Lena House, it was established in 1846 and operated until 1855 by Antoine Desjarlais.

Umphreville or Humphreville Settlement, Manitoba:

This was a Métis road allowance community on the north bank of the Saskatchewan River northeast of The Pas. It was named after John Umphreville (1820-1883), the son of “Great” Thomas Umpherville, grandfather of all the Umphervilles from Moose Lake to Prince Albert. Thomas was married to Hannah Turner, both were Metis. John Umphreville married Mary Brass (1821-1904) also Metis. A 1958 census documented 35 Métis living in this community.

Upper Fort Garry:

This was a Hudson’s Bay Company trading post at the forks of the Red River and Assiniboine River in the heart of present day Winnipeg. The fort was established in 1822 near the site of the North West Company Fort Gibraltar established by John Wills³⁶ in 1810, and destroyed by the HBC on March 17, 1816 during the Pemmican Wars. Fort

³⁶ John Wills was married to Cuthbert Grant’s sister Josephite Grant. Wills died on January 6, 1815.

Garry was named after Nicholas Garry, deputy governor of the Hudson's Bay Company. It served as the administrative and military centre of fur trade within Rupert's Land.



In 1826, a severe flood destroyed the fort. It was rebuilt in 1835 by the HBC and named Upper Fort Garry to differentiate it from “the Lower Fort Garry,” situated 32 km downriver; established in 1831. Throughout the mid-to-late 19th century, Upper Fort Garry played a minor role in the actual trading of furs, but was central to the administration of the HBC and the surrounding settlement. The Council of Assiniboia, an appointed administrative and judicial body of the Red River Colony run by Hudson's Bay Company officials, met at Upper Fort Garry.

In 1869, the Hudson's Bay Company agreed to surrender its monopoly in the North-West, including Upper Fort Garry. In late 1869 and early 1870, the fort was seized by Louis Riel and the Métis during the Red River Resistance. The fort was the site of the meetings of the Legislative Assembly of Assiniboia in 1870. This Assembly led by Louis Riel brought Manitoba into Confederation. Manitoba is the only province in Canada brought into Confederation by Aboriginal people.³⁷ After the Resistance, the area around the fort continued to grow; mainly in what is now known as the Exchange District north of the present day Portage and Main intersection. This district, north of the fort, developed on the edge of what were HBC reserve lands. In 1873, the city of Winnipeg was established and the name Fort Garry was no longer used. In 1881-1884 the majority of the fort was demolished to straighten Main Street (it was at Main Street and Assiniboine Avenue).

Only the main gate (below) of the fort remains today, the area has now been designated as a Provincial Park and the “Friends of Upper Fort Garry” are raising funds to rebuild aspects of this historic site. The area of Winnipeg running along the Red River south of

³⁷ The Assembly's elected representatives were 82% Métis and the population of Manitoba at the time was 85% Metis.

the original fort is called Fort Garry. The hotel beside the fort is called the Fort Garry Hotel. It was originally constructed for the Grand Trunk and Pacific Railway company. The two streets on either side of the hotel are Fort Street and Garry Street.



Wabowden, Manitoba:

Wabowden, situated near the geographic centre of the province, was first located at Setting Lake which is part of the historic Grass River fur trade route. With the arrival of the railway in the 1920s, the community relocated to its present site on Bowden Lake. Because of its existence for some 100 years, family structures are well developed and social functions are continual. The community finds strength in being populated by people of many diverse backgrounds, although the Métis culture is dominant. Many families originated from Cross Lake, so there are strong historic ties to that community.

Commercial fishing continues to be one of the major sources of employment. The Wabowden fish station serves the communities of Wabowden, Nelson House, Thicket Portage, Cross Lake, Snow Lake, Pikwitonei and Herb Lake Landing, all of which have access to the Nelson and Grass River watershed areas. In 1959 there were 209 Métis living at Wabowden.

Waterhen River, Rivière de la Poule d'Eau, Manitoba:

This river is the primary outflow for Lake Winnipegosis as it flows into Lake Manitoba. From Long Island Bay at the southeast end of the Lake Winnipegosis the West Waterhen and Little Waterhen rivers flow north about 16 kilometres (10 mi) into Waterhen then the Waterhen River flows south 22 kilometres (14 mi) into Lake Manitoba. The area was a hunting territory for the Métis and Saukteaux and the transportation route from St. Laurent to Duck Bay.

Wheat City, Manitoba.

Métis Genealogist Rosemary Morrisette-Rozyk who works for Manitoba Métis Federation is a descendant of the Branconnier and Morrisette families who lived at Wheat City. Wheat City was a Métis community in St. Charles, now Charleswood located close to the present day Perimeter Highway bridge on the west side of St. Charles, it had existed there since the 1820s, located next to a buffalo crossing that later was the site for the ferry. It was situated on what was later surveyed as River Lot 73.

Many Métis families lived here but the primary families living there were those of Jean Baptiste Branconnier and Pierre and Adelaide Morrisette. The community history recorded by the La Fleche family says: “Many Métis families lived here, and they worked for the surrounding farmers, especially during harvest. Some of them were ferrymen at St. Charles.” Branconnier had lived in a log cabin near the river on Lot 73. Jude LaFleche (living on Lot 74) bought the rights to the Branconnier property on northern part of lot 73 in 1885. Branconnier then moved further south on Lot 73. At that time the Morrisettes were already living there.

Louis LaFleche recalled that old Mrs. Morrisette remembered the flood of 1826, when the only dry areas were Bird’s Hill, Stony Mountain and St. Charles. The Métis families had livestock, chickens and pigs. They cut cord wood to supplement their income.

Wekusko (Herb) Lake, Manitoba.

In the 1700s, this area, called the Grass River corridor, was part of the Upper Track fur trade route. Herb Lake was initially the domain of trappers until, in 1914, Richard Woosey and M. J. Hacket discovered a vein of gold-bearing quartz on the east shore of Wekusko Lake that contained “free gold.” This precipitated a rush of prospectors into the area, and in a short time the whole shore of the lake north of the initial claims had been staked. Initially a number of promising claims were made in the area, but as the region’s inhabitants would eventually discover, these finds were not representative of the area’s generally low-grade, unprofitable ore. Former MMF president Ed Head worked as a diamond-driller in this area, and the Bartlett family operated one of the local stores.

Herb Lake developed along the east shore of Wekusko Lake, near present day Snow Lake, 150 km northeast of The Pas. Herb Lake was similar to many early mining towns. It was a supply centre that sprang up suddenly to provide the materials and services needed by the many prospectors and miners that flooded into the region after the Great War. As various prospects were developed along the east shore of the lake, tents, shacks and mining camps sprang up within the vicinity of the town’s first gold discovery. It was these mining camps that provided the nucleus for wider, more permanent settlement of the town between 1918 and 1925.

White Mud River Settlement, Rat Creek, and Totogan:

The 1870 census of these communities counted 150 Métis residents. Westbourne was first named “White Mud River Settlement”, later changed to “Wahputunestee Seepee,”

then named for the area's first missionary, Reverend John West. The Whitemud River is a small winding river in southwest Manitoba. It begins at the junction of Stony Creek and Boggy Creek in and flows east to Arden, Gladstone, Westbourne and enters Lake Manitoba at Lynch's Point. Its total drainage area is about 2,500 square miles (6,500 km²). Other major streams feeding the river include the Big Grass River, Pine Creek, Squirrel Creek, Westbourne Drain and Rat Creek.

Alexander Henry (1799) referred to it as Rivière Terre Blanche meaning White Earth or Mud River. Geographic Board of Canada correspondence from a Mr. Garrioch of Portage la Prairie in 1905 indicates that White Mud River got its name from the colour of the clay and soil along its banks.

In the 1870s, Totogan was a community at the junction of the Whitemud River and Willow Bend Creek (formerly Rat Creek and before that Musk Rat Creek), approximately 25 kilometres northwest of Portage la Prairie and some six kilometres west of Lake Manitoba.

Totogan met the need for the establishment of a suitable depot on the southern shore of the lake to process the fall fishery in bulk by either drying, smoking or salting. It also provided opportunity for the shipment of salt from the salt springs on Lake Winnipegosis to Totogan and onward to Winnipeg, as well as the movement of limestone building material from the north shore to the south shore of Lake Manitoba.

The site was first frequented by Indian and Métis hunters and their families. The Métis once occupied a small village with a church and burial ground on the banks of Rat Creek near Totogan. It was once touted by developers as the future "New Chicago," a title that was later pinned upon Winnipeg by equally enthusiastic civic boosters. An appreciation of one of the drawbacks of the community comes from the translation of its name. First Nations people originally called the place near where the Whitemud enters Lake Manitoba at the extreme west side of Delta Marsh, *Totoganung*, which in English means "low, swampy land." This was later Anglicized as Totogan. In 1881, 1882 and 1883, flood-waters rose on Lake Manitoba and northerly winds drove water over the banks of the Whitemud at Totogan. The flooding inundated some buildings and caused others to float away. It was at this time that the lumber mill was abandoned and many settlers decided to pull up stakes and leave while they could.

MacDougall's Illustrated Guide reported in 1882 that Totogan's population was just 30, though it still possessed a saw mill, a church, a store, a hotel and a post office. Further blows to Totogan came when a bridge was built over the Whitemud River at Westbourne in 1878, followed by the arrival of the Westbourne and Northwestern Railway, now the CPR, in Westbourne in the early 1880s. More importantly an even bigger blow to Totogan was when the steamboat builder Peter McArthur established a landing on the Whitemud upstream from the village near Westbourne for his vessels. The new steamboat port gained a further advantage when the Manitoba and North Western Railway built a spur to McArthur's Landing. Steamers such as the 125-foot

Saskatchewan built by McArthur in 1883, made their home at McArthur's Landing and by travelling down the Whitemud to Lake Manitoba bypassed Totogan.

Whiteway Point:

This point is on the west side of the north entrance to the narrows on Lake Winnipeg. It is named after the Hudson's Bay official who established and was in charge of the HBC post there. It is shown this way in Hind's map of 1859. It is now called West Doghead Point.

Winnipegosis, Manitoba:

The name "Winnipegosis" comes from the [Cree](#) word meaning "Little Muddy Water". La Vérendrye's records on May 12, 1742, the establishment of Fort Dauphin, which was founded in the autumn of 1741 at the west side of the mouth of the Mossey River. This site is in the present day town of Winnipegosis. The founder of this fort was La Vérendrye's son, Chevalier. This post was attacked by Indians in 1743 and rebuilt on a site further upriver. It was abandoned by the French about 1758. The peak of the community's economic boom occurred during the settler-era fur trade and 20th century timber and fishing industries. The community was originally incorporated as a village in 1915. In 1959 the Métis population of Winnipegosis was 140.

Wooden Tent (Metikewap), Métis Settlement, Manitoba:

Metikewap was a Métis road allowance settlement on the Saskatchewan River east of the Pas, Manitoba. Wooden tent was the name for the original bark covered tee-pees.

York Factory:

From the 17th through late 19th century, the depot at York Factory and its predecessors were the central base of operations for the Hudson's Bay Company's control of the fur trade. York Factory is situated on a low-lying narrow peninsula that separated the mouth of the Hayes River from that of the Nelson to the northwest, York Factory was built in 1684.

The first three HBC posts were established on James Bay. In 1684 Fort Nelson was established at the mouth of the Nelson River. The company also built a second fort on the Hayes River, naming it after the Duke of York. Between 1788 and 1795 the company constructed an octagonal star fort of stone and brick on the site. The choice of material was poor, however, as the stone and brick could not stand up to heaving permafrost, and in 1831 the stone fort was razed. The three-story center section of the current compound was completed that same year, with the two-story wings finished within the two years that followed.

The establishment of these forts provoked a response from New France via the Hudson Bay expedition of 1686. The French marched overland from Quebec and captured all the posts on James Bay. During King William's War France several times sent a naval force

to Hudson Bay to capture or destroy the fort. In 1694 Pierre Le Moyne d'Iberville captured the factory and renamed it Fort Bourbon. English forces returned the next year and retook the fort from its small French garrison. In 1697, d'Iberville won the Battle of Hudson's Bay the largest northern naval battle in North American history. Fort Nelson was held by the French until 1713, when it was returned to the British in the Treaty of Utrecht. After 1713, the headquarters was relocated to the current site on the mouth of the Hayes River. The post was finally closed in 1957.

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

This was a Métis road allowance community located nine kilometres just south of the Pas in the Pasquia Settlement. It was named after Josiah Young (Metis). He was the son of Edward Young (Cree) and Isabelle Constant (Metis). A 1958 census documented 42 Métis living at Young's Point.

Appendix 1

The Métis-First Nation Band at Upper Fort Garry

By Lawrence J. Barkwell

For many years in the mid-nineteenth century there were mixed Saulteaux-Métis Bands living on the camping grounds at Upper Fort Garry on a semi-permanent basis. The men of this group were sometimes employed as trip-men and casual labourers by the Hudson's Bay Company officers at the fort. They became known as the Fort Garry Band and in 1870 when Manitoba entered confederation they were led by Chief Na-sha-ke-penais, who signed Treaty No. 1 in 1871 on their behalf.

Na-sha-ke-penais was the son of Le Premier, who was also known as Old Grandes Oreilles who signed the 1817 Selkirk Treaty.³⁸ In 1817, Old Grandes Oreilles was one of the chiefs who ceded the strip from Fort Douglas south to Pembina. The Red river businessman Andrew McDermott noted that "Grandes Oreilles wished to have the area south of Point Douglas where his relatives were buried as his river access after the Selkirk Treaty." Historian Laura Peers has also noted "While the Saulteaux men might gather at Fort Douglas en route to war expeditions in the summer, their seasonal visits to the Forks, with additional visits to Métis kin in the settlement, to settlers to sell country produce, to bury their dead in the burial ground on Point Douglas, and to the fort to request gifts of tobacco, continued even after the building of Lower Fort Garry, which was much closer to the Peguis Indian Settlement, in the early 1830s."

Historian David Burley has noted the existence of the Fort Garry Band and its occupation of the environs of Upper Fort Garry at mid-century: "While they never settled permanently there, the Saulteaux and Cree Nations of southern Manitoba area regularly visited the forks of the Red and Assiniboine Rivers. Their seasonal encampments, religious ceremonies, and trading in and around Winnipeg in the 1860s and 1870s were sufficiently common for settlers to consider "the Fort Garry Band," numbering about five hundred in 1871, a nuisance and, until they signed Treaty One, a potential danger."

Historian Sheldon Krasowski (2011) has identified the band as the Oak Point Nation. He appears to have chosen this name as an appropriate way to describe a seasonal encampment on the Seine River, at present-day Sainte-Anne-des-Chênes. By 1852, a sizable settlement had been established at Pointe-des-Chênes that included both original Métis settlers and newcomer individuals and families. That year, the people at Pointe-des-Chênes entered into a formal purchase agreement with Saulteaux Chief Grandes Oreilles [son of Les Grandes Oreilles]. Krasowski suggests that these Saulteaux were part of the Roseau River Band and that Grandes Oreilles had insisted the agreement be made in order to accommodate the expansion of his group in the area. Grandes Oreilles,

³⁸ Canada Sessional Papers #20, A, 1871, 34 Victoria pp. 18-19, September 21, 1870, Archibald to the Secretary of State for the Provinces. Na-sha-ke-penais or Flying Down Bird also was known as Grandes Oreilles after his father.

according to Krasowski, was also known as Na-sa-kee-by-ness (Na-sha-ke-penais/ 'Flying Down Bird) of the Oak Point Nation. The expansion probably did occur because by 1856 Pointe-des-Chênes had a trading post, hotel, general store, and a jail.

Historian and archaeologist Norman J. Williamson offers details on the next phase of the band's history, placing it in the context of the machinations to remove Indigenous people from Winnipeg:

In the fall of 1867, a swarm of locusts had settled on the Red River and when their eggs hatched in the following spring they stripped the country bare, threatening the entire region, colony, Indians and all, with starvation. Money for relief was raised in Canada, London and the United States and the Canadian government took advantage of the situation to use a make work relief scheme, as an excuse to build a military access road from Fort Garry to the Lake of the Woods in order to facilitate the annexation of the Hudson bay Company territories.

The road was one of McDougall's public works patronage schemes but when Snow, the appointee boss of the project, got to Red River, he, John Schultz and a third Canadian, Charles Mair went into partnership in a fraud scam.

John Schultz set up a store at Oak Point on the west end of the construction. Then Snow would only pay the men [Métis and Indians] working on the road, who were getting paid at a rate of £3 a month, on orders at Schultz's store. Shultz then overcharged the crews. For example he was charging the labourers £3. 12 shillings for a £3 barrel of flour (Stanley 1963: 51).

Furthermore Schultz and his Canadian mob which included Col. Dennis, a government spy Snow and Charles Mair began to stake the best property in a land grab along the Dawson road. Because of the over hunting by the population of the Red River settlement the Indians of the region, known as the Fort Garry Band were starving and it was easy for Schultz at Oak Point to get them to sign away land for food for their children. (Williamson, n.d.)

During the negotiations of Treaty 1 in 1871 officials made a concerted effort to remove the First Nations and Métis Bands from the Upper Fort Garry area. According to Diane Payment, Parks Canada historian, the Kakekapanais (Bird Forever) and Na-sha-ke-penais (Flying Down Bird) bands, of which a good number were Métis or Half-breeds, were told to take up reserves around Fort Alexander and Brokenhead respectively. (Payment, p. 62.)

The Fort Garry Band led by Na-sha-ke-penais (Flying Down Bird, Grandes Oreilles) negotiated and signed Treaty 1 at the was paid at the Stone Fort or Lower Fort Garry in the summer of 1871. In the records of the negotiations there appear two entries dated August 4th and 5th 1871:³⁹

³⁹ Report of the Indian Branch of the Secretary of State. Ottawa: 182:26. The Indians were paid \$3.00 per head, thus, 142 received the first payment and 215 received the second payment.

1 st payment Fort Garry Band	\$426.00
2 nd payment Fort Garry Band	\$645.00

It appears that the followers of Chief Na-sha-ke-penais were to be allotted land on the Roseau River originally, which was considered good farming land. However, the Fort Garry Band wanted land that was good for hunting and fishing and chose the Brokenhead River. The Indian Band refused to move to Roseau and refused annuity payments until the location of the Reserve of their choice was granted. The authorities complied with the wishes of the Chief and band and granted them land on the Brokenhead River. The Fort Garry Band merged with that of the Broken Head Band⁴⁰ and Chief Na-sha-ke-penais and a group of 204 moved to Brokenhead River.⁴¹

In commenting on the payments for both Treaty Number 1 and 2, the Commissioner found:

". . . most notably in the Indian Settlement and Broken Head River Band a number of those residing among the Indians are in reality Half-breeds, and entitled to share in the land grant under the provisions of the Manitoba Act."

"I was most particular, therefore, in causing it to be explained generally and to individuals, that any person now elected to be classified with Indians and receiving the Indian pay and gratuity would, I believed, thereby forfeit his or her right to another grant as a half-breed, and in all cases where it was known that a man was a half-breed, the matter, as it affected himself and his children was explained to him, and the choice given him to characterize himself. "A very few only decided upon taking their grant as Half-breeds. The explanation of this apparent sacrifice [emphasis added] is found in the fact that the mass of these persons have lived all their lives on the Indian Reserves (so called) and would rather receive such benefits as may accrue to them under the Indian Treaty than wait the realization of any value in their half-breed grant."⁴²

The annual report on Indian Affairs for 1875 noted, "The Fort Garry Band, now better known as the Broken Head River Band, had formerly selected their Reserve on Rousseau [Roseau] River, near Pembina. At their request this Reserve has been transferred to the mouth of the Broken Head, on the shores of Lake Winnipeg ... This Band had for a long time been in the habit of spending the greater part of their time in the vicinity of the settlements, seeking a living a little by hunting and fishing, and at other times begging."

⁴⁰ The Broken Head River Annuity list for 1875 shows the following Métis band members: William Bear with a family of nine, four Flett families and one Stove and one Hope family. William Bear Jr. later becomes a councillor to Chief Raven.

⁴¹ St. Clements Heritage, "**Brokenhead Indian Reserve no. 4 (submitted by felix keuhn/slh)** www.stclementsheritage.com/index.php/heritage-articles/political-a-community-organizations/brokenhead-reserve.

⁴² Alexander Morris, "The Stone Fort and Manitoba Post Treaties", in *The Treaties of Canada with the Indians of Manitoba and the North-West Territories*. Toronto: Williams & Williamson, 1880: 42.

Sarah Carter (1989) has noted: “One segment of the Broken Head band took great interest in farming. This was the group officials called the “heathen” or Fort Garry Band. The Chief Nasekepanis worked diligently on his own farm and appointed one of his councillors to oversee the farming of other band members. The Christian faction of the band did not show as much progress.”

Neither “Oak Point” nor “Fort Garry,” the frequently used band names for those who followed Chief Na-sha-ke-penais was an accurate label. The terms were based on two sites among many that were used by the First Nation community. The people themselves moved through territory stretching eastward from the Red River through much of what is now southern Manitoba.

The names of their two chiefs should be returned to a place of honour in local history. Grandes Oreilles signed the treaty of 1817 between the Saulteaux and Lord Selkirk. And his son, Chief Na-Sha-Ke-Penais (sometimes Na-Sa-Kee-By-ness and other spellings, Flying Down Bird, or Grandes Oreilles as he was known to the local Métis and Europeans), signed Treaty One. Today, the only recorded use of the name in public circulation is a small reserve, vacant, just outside Winnipeg in East St. Paul, the Na-sha-Ke-Penais Indian Reserve. Though 60 kilometres from the main reserve, at Brokenhead, the Baaskaandibewiziibiing (Brokenhead Ojibway Nation), this fragment of land preserves the memory of two prominent 19th century First Nation leaders.



Saulteaux Indians, Fort Garry, ca. 1857-1858, by William Napier
PAC No.: C-146728

Napier was hired as an engineer on Hind's expedition to Red River. Trained as a topographical artist, he sketched a number of scenes while en route to Red River, as well as different winter activities around Fort Garry where he spent the winter of 1857-1858. In this watercolour, Napier depicts local Indians in their traditional clothing.



"South Gate, Upper Fort Garry 1857" This painting is by William Napier [1829-1894]



Fort Garry Band at Oak Point 1914

Posted on Norman J. Williamson: <http://everlastingexile.weebly.com/>

This band appears in the report of the Indian branch of the Department of the Secretary of State for the provinces in 1872 as having been paid at the Stone Fort on Aug 4 and 5th 1871. "Because of the embarrassment their claim to the city of Winnipeg lands outside the Selkirk survey and their reservation within that survey were to Canadians like Schultz who was the largest land owner in Winnipeg they were scattered among other bands by the Canadian government. Today they are ignored at places like "the Forks", which was the camping ground by which they took their name, for the same reason." (Williamson, "Canada's Hero of the West." n.d..)



From Mission to Partnership Collection, "Saulteaux Indian (Bungay)," 93.049P1772N, *United Church of Canada Archives - Digital Collections*, accessed November 7, 2016, <http://uccdigitalcollections.ca/items/show/1359>.

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Appendix 2

Manitoba Métis Road Allowance Communities

These communities are characterized as ones where the Métis lived on unused Municipal or Crown land or on the road allowances. In a 1959 report Jean Lagasse refers to “Métis living on the fringe of white settlements” where the communities are unwilling or unable to provide housing for the Métis population.⁴³ These Road Allowance communities were characterized by racial segregation, the nearby community refusal to provide adequate education by voting against money by-laws or by sending their own children to be educated elsewhere; and high mobility of Métis moving in and out of the community. The communities were characterized by inadequate housing, little no collection of taxes, and scarcity of Municipal or Provincial services.⁴⁴

Each White community had pejorative and colorful appellations for these Métis fringe communities. Names such as Melonville, Bannock Town, Rooster Town, Stovepipe, Dog Patch, Tuyau (pipe), Little Chicago, China Town, Mud Flats, Shaughnessy Heights, Fort Rouge, La Coulée, Pumpville, Tintown, Turkey Town, or The Flats were just some of the terms used in referring to these settlements.

The Lagasse report did not study the living situation of Métis living within large predominantly white communities such as Selkirk (1,500 Metis), Portage la Prairie (616 Metis) Carman (197 Metis), Cranberry Portage (197 Metis), Dauphin (125 Metis), Kinostota (250 Metis), Gypsumville (132 Metis), Lunder area (220 Metis), Ste. Rose du Lac area (211 Metis), The Pas (612 Metis), Winnipegosis (140 Metis), Woodridge (140 Metis) and Winnipeg (3,500 Metis).

1958 Survey of Métis Road Allowance Communities on Fringe of White Settlement

Community	Métis on Road Allowance	Community	Métis on Road Allowance
Amaranth	157	Onanole	12
Binscarth	170	Ochre River	40
Bissett	82	Pigeon Lake	29
Bowsman	10	Pine Falls	300
Buchan	58	Roblin	55
Cowan	61	Ste. Anne	135
Deloraine	54	St. Claude	75
Gladstone	56	Ste. Eustache	434
Glenboro	20	St. Lazare	220
Great Falls	20	Swan River	100
Langruth	85	Wekusko Falls	8

⁴³ Social and Economic Research Office, *A Study of the Population of Indian Ancestry Living in Manitoba*, under the direction of Jean H. Lagasse. Vol. I. (Winnipeg, MB: Department of Agriculture and Immigration, 1959) pp.68-71.

⁴⁴ Water, sewer, electricity, roads, telephone, fire department, and garbage

Mafeking	75	Young's Point	42
McGregor	48		
National Mills	20	Total	2,535

1958 Survey of Métis Road Allowance Communities on Fringe of Indian Reserves

Locality	Métis Population	Indian Reserve	Indian Population	No Road Access
Anama Bay	47	Little Saskatchewan	50	X
Bacon Ridge	90	Ebb and Flow	261	
Berens River	131	Berens River	449	X
Big Eddy	125	The Pas	675	
Bloodvein	5	Bloodvein	176	X
Brochet	99	Barrens Land	286	X
Cedar Lake	87	Chemawawin	194	X
Cross Lake	101	Cross Lake	1,050	X
Ebb and Flow	77	Ebb and Flow	261	
Elk Island	18		27	X
Elphinstone	84	Keeseekoowenin	198	
Erickson	29	Rolling River	185	
Fisher Bay	53	Fisher river	261	
Hodgson area	244	Peguis	1,270	
Gods Lake	23	Gods Lake	631	X
Grand Rapids	236	Grand Rapids	174	X
Hollow Water	48	Hollow Water	293	X
Little Grand Rapids	30	Little Grand Rapids	351	X
Moose Lake	282	Moose Lake	164	X
Nelson House	37	Nelson House	657	X
Norway House	428	Norway House	1,308	X
Oxford House	5	Oxford House	555	X
Peguis Reserve	40	Peguis Reserve	1,270	
Pelican Rapids	200	Shoal River	311	X
Pickerel Narrows	10		55	X
Poplar River	25	Poplar River	241	X
Red Sucker Lake	2		160	X
Scanterbury	25	Brokenhead	293	
Shamattawa	10		257	
South Indian Lake	101	(O-Pipon-Na-Piwin Cree Nation)	230	X
Timberton	20	Valley River	249	
Umpherville	35	The Pas	675	X
Vogar	152	Lake Manitoba	301	
Total	2,899			

Note: In 1958, the Métis of Elk Island, Pickerel Narrows, Red Sucker Lake, Shamattawa and South Indian Lake were living beside Indian Settlements that were not yet reserves.

In northern Manitoba there were numerous Métis living in unorganized territory where the land was not yet surveyed, thus they could not purchase the lots on which they were living.

1958 Survey of Métis Communities along the Hudson's Bay and Lynn Lake C.N.R. Lines

Locality	Métis Population	Locality	Métis Population
Amery	9	Lyddal	2
Arnot	6	Lynn Lake	164
Athapap	14	McClintock	1
Atik	1	McVeigh	3
Atkameg Lake	3	Odhill	2
Bird	11	Patterson	11
Bylot	10	Pikwitonet	106
Churchill	310	Ponton	8
Cormorant	163	Pukatawagan	1
Cromarty	10	Rafter	9
Drybrough	3	Root Lake	1
Dunlop	6	Ruddock	4
Fay Lake	3	Silcox	6
Garraway	1	Schist Lake	3
Gillam	52	Sherridon	132
Halcrow	7	Snow Lake	64
Heaman	4	Split Lake	3
Heming Lake	4	Stitt	5
Herchmer	11	Thicket Portage	167
Hone	3	Turnberry	1
Ilford	22	Wabowden	209
Jetait	1	Wekusko	13
La Perouse	24	Westray	1
Lawledge	4	Wivenhoe	5
Luke	2	Total	1,605



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