
Metis Firsts in North America

Many Little Known Facts About the Metis



Compiled by Lawrence Barkwell

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Front cover: Roger “King Trapper” Carrière. (Louis Riel Institute photo collection). Roger was a member of the team that won the longest canoe race ever held. As part of Canada's centennial year events in 1967, Roger paddled in the Centennial Canoe Race for Team Manitoba. Following the watery trail of Canada's famous voyageurs, they raced more than 4,800 kilometers across Canada from Rocky Mountain House, Alta., to Montreal. Roger paddled in the fourth seat — the power seat — for the duration.

Library and Archives Canada Cataloguing in Publication

Barkwell, Lawrence J., 1943-

Metis firsts in North America: many little known facts about the Metis / compiled by Lawrence Barkwell.

Includes index.

ISBN 978-0-9865369-5-3

1. Métis--Miscellanea. 2. Métis--History. I. Louis Riel Institute II. Title.

FC109.B375 2011

971.004'97

C2011-902621-X



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Metis Firsts in North America

Academy Awards

Buffy Sainte-Marie became the first North American Aboriginal person to win an Oscar when “Up Where We Belong,” won an Academy Award for best song in 1982 (from the movie, *An Officer and a Gentleman*). She is perhaps even better known for her peace anthem “The Universal Soldier.” Sainte-Marie is a Métis/Nehiyaw from Saskatchewan. She was orphaned as an infant and was adopted and raised in Maine. Her adoptive mother (part Mic’mah) spent many hours teaching her Native history. In the book, *The Metis People of Canada: A History* (Alberta Federation of Metis Settlements), Buffy is asked if she thought it was all right for people to call her a Half Breed. She said she did not want to be called a Half Breed because she is a Double-Breed, with the best of two races in her.

Agricultural Society

James Francis Sanderson, (1848-1902) became the founder and the first president of the Alberta Agricultural Society in 1894. James was born March 23, 1848 at Athabasca Landing, Alberta, He was active in local community activities and was president of the local Stock Grower’s Association (1896-1898), and headed the Irrigation League in 1894.

Alberta Legislature

Pearl Calahasen, was first elected to the Alberta Legislative Assembly for the riding of Lesser Slave Lake in 1989 and in 2001 was re-elected to her fourth term. She was the first Metis woman ever elected in that province.

All-American Girl's Baseball League

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

The All-American Girls Baseball League scouted in Canada and six Manitoba women were selected. At the time she was scouted Yolande was playing for the St. Vital Tigerettes. In 1945, her team, the Fort Wayne Daisies, finished second (62-47 record) to the league champion Rockford Peaches. The Rockford Peaches have been immortalized in the movie “A League of Their Own.” Yolande notes that they converted from softball players to hardball. The ball used in the All-American Girls Baseball League was somewhat larger than a regulation hardball used by the men’s professional leagues.

Yolande was inducted into the Canadian Baseball Hall of Fame in June of 1988. Also in 1988, the National Baseball Hall of Fame in Cooperstown, New York honoured the AAGBL with a permanent display and listed the names of each player. Similarly, the Manitoba Baseball Hall of fame inducted Yolande in 1988.

Anglican Priest

Henry Budd (“Sakacewescam”) was the first Metis and Aboriginal North American to be ordained a deacon and then a priest by the Church of England.

Anthropology

Francis La Fleshe (1857-1932) was the first Aboriginal anthropologist. Francis was the brother of Susette La Fleshe noted above and Dr. Susan La Fleshe noted below. Francis was interpreter for anthropologist Alice Fletcher in 1881, and in 1891 he collaborated with her to produce the publication *Study of Omaha Music* and later wrote *The Omaha Tribe*. He is best known for his colossal work *A Dictionary of the Osage Language*. The University of Nebraska awarded him an honorary LL.D. in 1926.

Arctic Exploration,

Pierre St. Germaine (1790-1870), a Métis voyageur of mixed Dene and French-Canadian ancestry, served for nine years with the North West Company, two and one-half years (1819-1822) with the first Franklin Arctic Exploration Expedition and then twelve years with the Hudson's Bay Company. He then retired to the Red River Settlement in 1834.

Authors

Short Stories;

Susette La Fleshe (1854-1903) writing under the name "Bright Eyes, published what is believed to be the first non-legend short story written by a Metis. The story, "Nedawi" was published in *St. Nicholas*, a children's magazine. Susette was born on the Omaha Reservation, the Metis daughter of Joseph LaFlesche and Mary Gale. Joseph LaFlesche was the son of a Ponca mother and a French trapper-trader father. His mother was the sister of Ponca chief Standing Grizzly Bear. Susette's mother, Mary Gale, was the daughter of military officer and surgeon, Dr. John Gale and his Omaha wife, Nicomi (Voice of the Waters).

Novel

In 1927, Christine Quintasket (1888-1936), writing under the pen name "Mourning Dove," published *Cogewea the Half-blood*, some fifteen years after she wrote her first draft. This book considered to be the first novel published by an Aboriginal woman in the twentieth century. Known by the pen name Mourning Dove, Christine was born near Bonner's Ferry, Idaho. Her non-Aboriginal father was Joseph Quintasket and her mother, Lucy Stutkin was a Salishan speaker from the Colville Confederated Tribes of eastern Washington State. Christine collaborated with her publishers to portray herself as Indian although she was Metis.

Resistance literature

D'Arcy McNickle (1904-1977) published *The Surrounded*, considered to be the first novel of the Native American Resistance in literature. McNickle is of Cree, French and Irish mixed-blood. *The Surrounded*, reflects explores the interrelationships between Indians and whites, and between full-bloods and mixed-bloods, and ultimately self-discovery and self-acceptance. From 1966 to 1971 McNickle worked at the University of Saskatchewan, Regina campus, where he established a small anthropology department.

Baseball Hall of Fame

Yolande Teillet was the first Metis woman inducted into the Canadian and American Baseball Halls of fame in 1988. See also *All-American Girl's Baseball League*.

Bible Translation

Joseph Renville or Ranville (1779-1846), the son of a Dakota woman and a French Canadian fur trader, translated the entire Bible into the Dakota language in 1837. He was born in 1779 at what is now St. Paul, Minnesota.

Boer War: Metis Soldiers (1899-1902)

On October 12, 1899, the South African, or Boer War, began. This conflict was the culmination of several years of bitter strife and controversy, as Great Britain colonized and expanded their holdings in the Cape Colony and into the neighbouring Boer States of the Transvaal and the Orange Free State. This expansion was strongly resented and resisted by the Boer settlers.

Great Britain enlisted support from Canada, New Zealand and Australia for their war effort. While many English-Canadians supported Britain's cause in South Africa, most French-Canadians and many recent immigrants from countries other than Britain did not. Out of concern with maintaining national stability and political popularity, Prime Minister Sir Wilfrid Laurier did not want to commit his government. As a compromise, Laurier agreed to send a battalion of volunteers to South Africa.

Most of the Metis who participated were members of the various regiments of the Canadian Mounted Rifles. Two hundred and forty-two Canadian soldiers were killed. One of these was a Metis soldier from Manitoba, Charles Edgar Hallett (1879-1901). Charles was born at St. Charles (Red River) the son of John Henry Hallett and Martha Ann Stodgell. He enlisted at Winnipeg and was a Trooper, South African Constabulary, "F" Squad. He died in South Africa of wounds on May 31, 1901 at Reitfontein.

Charles was the grandson of William Peter Hallett, one of the Metis leaders who opposed Louis Riel in 1869-70 and was imprisoned at Fort Garry. William Hallett was for many years a leader of the Red River Buffalo Hunt and later led the "49th Rangers" a group of 30 Metis armed and mounted scouts employed by the Boundary Commission (1872-1875).

Boxing

In 1964, Claude Petit became the only Canadian to win the British Army Heavy-weight Boxing Championship. Mr. Claude Petit was recognized for his individual excellence and outstanding contributions to the social, cultural and economic well-being of the province and was awarded The Saskatchewan Order of Merit on October 30, 2002. Claude served with the Canadian Armed Forces for sixteen years in Canada, Korea, Germany and Alaska. The Saskatchewan Order of Merit is the most recent of Mr. Petit's awards and decorations. Claude was inducted into the Canadian Boxing Hall of Fame and received the Citizen of the Year Award in Saskatoon in 1994. During his boxing career, one of Claude's most notable achievements was being the only Canadian to win the British Army Heavy-weight Championship in 1964. Mr. Petit was President of Saskatchewan amateur Boxing Association for nine years and has been active in other sports, such as being a founder of the Western Canadian Native Minor Hockey Championship in Saskatoon. Claude organized the Metis celebration, Back to Batoche, for 23 years. Claude Petit remains very involved with Aboriginal Veterans in Canada.

Business Woman

Madeleine Laframboise (née Marcotte) is considered to be Michigan's first business-woman. She was a Metis matriarch of early nineteenth century Mackinac, Michigan where she traded in the summer and Dansville (now Lowell, Michigan) where she operated a fur trading post from 1806 to 1821. Madeleine Laframboise was a businesswoman, who managed several brigades of Metis, Canadien, and Indian voyageurs. She was so affluent that she owned slaves.

Madeleine was the daughter of French-Canadian fur trader Baptiste Marcotte and his Ottawa wife Marie Neskech. Although illiterate until she retired she was fluent in the Ottawa, French and English languages. In 1896, at age 14 she married Joseph Laframboise. They had two children, Josette and Joseph who she sent to Montreal for schooling. Upon returning to Mackinac Josette married Captain Benjamin Piece the Commandant of Fort Mackinac. Her brother-in-law Franklin Pierce became President of the United States in 1852. Together Madeleine and Joseph built a large fur-trading business; they had posts at Mackinac Island and Grand River.

In 1806, White Ox, an Ottawa Indian, murdered Madeleine's husband because he refused to give him liquor. Thus at age 26, Madame Laframboise became sole proprietor of the business. She was extremely competent and was said to earn as much as \$10,000 per year whereas other fur traders considered themselves successful if they earned \$1,000. She retired in 1822 and divided her time between Montreal and Mackinac Island. She died there on April 4, 1846.

Canadian House of Commons, Member of Parliament

In the 1870 federal election, Pierre Delorme, (M.L.A., M.P. 1832-1912) became the first Metis elected to the House of Commons.

In the first provincial election of December 1870, Pierre was elected as MLA for St. Norbert. He was elected as a federal MP in 1871, for Provencher riding, defeated in the next election (1874) and re-elected in December of 1878 by acclamation. As a Captain of the Metis he captured Major Boulton and others when they attempted to take Upper Fort Garry on behalf of the Canadian Party. In 1871, he was elected a Captain of the Metis from Pointe-Coupée to defend Manitoba against Fenian invasion from the United States.

He contested the 1870 election, running as a Conservative and won the seat of St. Norbert South, which he held until defeated in 1874. In 1871 he ran federally in the Provencher riding and became one of Manitoba's first members of the House of Commons. From 1873 to 1875 he served on the Council of the North-West Territories. He nominated Riel for the seat in 1872, but it was withdrawn so he could nominate George-Étienne Cartier, who had been defeated in his Montreal riding. Cartier was elected by acclamation. After Cartier's death in 1883, Delorme was again active in attempts to nominate Riel and have him elected for Provencher.

Canadian Senate

Richard Charles Hardisty, (1832-1889) was Canada's first Metis Senator. Hardisty was the son Chief Factor (also Richard) of the Hudson's Bay Company (HBC) and Margaret Sutherland (a Métis). After nine years at the Red River Academy he joined the HBC and later assumed charge of Cumberland House then in turn became Factor in charge of the Edmonton District in 1873. Hardisty's daughter Isabella married Donald Smith who rose to

become Governor of the HBC. He ran in the first general election for the District of Alberta but lost. Part of his election platform was upholding the rights of the Métis. On February 23, 1888 he was appointed to the Senate of Canada as the first senator from the District of Alberta.

William Albert Boucher became the first 20th century Metis appointed to the Canadian Senate on January 3, 1957. Previously, he was elected to parliament as the M.P. from Rosethorn, Saskatchewan in the by-election of October 25, 1948. He was re-elected in the general election of 1949.

In 1997, Thelma Challifoux (Villeneuve) became the first Metis woman ever appointed to the Canadian Senate.

Caribou and Moose Hair Tufting

Madeleine Bouvier was born in 1862 at Fort Simpson, N.W.T. She was the inventor of caribou hair tufting. Twisting moose and caribou hair for decorative uses is an old Athapaskan art form, but the technique of tufting these hairs was a new art form created by Madeleine Lafferty, née Bouvier, a Metis woman of Fort Providence, Northwest Territories. Madeleine taught moose hair tufting to her daughter-in-law Celine Lafferty (née Laviolette), who in turn taught the technique to Sister Léduc at the Fort Providence Mission School. Via Sister Léduc it was then passed to almost every Metis and Dene community in the Northwest Territories.

Cowgirl Hall of Fame

In 1977, Bernice Welsh McLaughlin (1891-1985) became the first Metis woman inducted into the Cowgirl Hall of Fame. Bernice was born in Canada and was raised on a working ranch. She and her husband homesteaded in New Mexico. In 1911 Bernice won the Canadian Rodeo Champion High Jump contest, setting a new record. The fact that she did this on a borrowed cowpony is a tribute to her skills as a horsewoman.

Father of Confederation

Manitoba has officially recognized Louis Riel as a father of confederation. Riel negotiated Manitoba's entry to Confederation via the Manitoba Act of 1870. He was elected three times as a Member of Parliament for Manitoba and was known as a strong defender of minority rights.

Festival du Voyageur

In 1970, the *Festival du Voyageur* in St. Boniface, Manitoba was co-founded by George Forest (1924-1990). George was a Metis language rights activist and insurance agency owner, Forest engaged in a long struggle to restore French as an official language in Manitoba. He started this litigation over an English parking ticket he received in 1979 and eventually succeeded in 1985.

Fiddler's Hall of Fame

In 1969, Mary Briere (Trotchie) was the first Metis woman elected to the Fiddler's Hall of Fame in Weiser, Idaho. Mary Bruyere (Briere) was born at Whitewater, Montana, the daughter of Gregoire Bruyere and Alphonsine Mary Allary. Her father was born in 1872 at St. Francois Xavier and her mother Alphonsine, the daughter of Andre Allary and Josephte McGillis dit Hamelin, was born in June 1877 at Wild Horse Lake. Mary married George Edward Trotchie the son of Andre Trottier and Susie Wallace; he was a descendant of Charles Trottier who led the Metis fighters from Prairie Ronde in the 1885 Metis Resistance at Batoche.



First Teacher of English in Japan

In 1848, Ranald Macdonald was determined to visit Japan, which at the time was a closed country. Foreigners were prohibited from entering the country. He shipped from Hawaii on the whaler *Plymouth* and arranged to be dropped off, appearing to be a shipwrecked sailor, near the west coast of Ezo, Hokkaido. The Japanese authorities took him to Nagasaki as a prisoner. During his confinement in a Temple he met Einosuke Moriyami, an official interpreter of the Japanese shogunate and became the first teacher of English in Japan when he was asked to teach Moriyama and the other government interpreters.



A monument commemorating Ranald MacDonald in Nagasaki, Japan

Ranald was born on February 3, 1824 at Fort George (Astoria, Oregon), the eldest son of Hudson's Bay Company fur trader Archibald Macdonald and his wife Raven (Sunday) the daughter of Chinook Chief Comcomly. His mother died shortly after his birth and Ranald was raised by his stepmother Jane Klyne (also Metis). He and several of his step-siblings were sent to the Red River Academy at Fort Garry for their education. Later he was sent to St. Thomas, Upper Canada to train in banking under the tutelage of his father's friend Edward Ermatinger. Ranald had collected an impressive library of books which he

had taken with him to Japan and this greatly aided his teaching efforts. (Contributed by David N. Cooper.)

Flags of the Metis

The Metis Infinity Flag

The Metis infinity flag was flown for the first time in 1816. This national flag of the Metis has a white infinity sign on a field of dark blue. Although the Metis have had many symbolic flags, this one has evolved as the universally recognized symbol of the Metis Nation. It has two meanings: the joining of two cultures, and the existence of a people forever. This flag has depicted Metis political and military force since as early as 1816. Peter Fidler, in the Journal of Brandon House, made the first written record of the flag. This was occasioned by an attack on Brandon House by Cuthbert Grant and his men in retaliation for the destruction of their nearby Northwest Company post.



Metis Infinity Flag

The Metis infinity flag is based upon one of the world's oldest flags, the Saltire flag of Scotland, traditionally dating back to the 9th century. The flag of Scotland features a white saltire, a *crux decussate* (X-shaped cross) representing the cross of the Christian martyr Saint Andrew, the patron saint of Scotland, on a blue field. It is named the Saltire or the Saint Andrew's Cross. In heraldic language, it is called a blazoned Azure, *a saltire argent*. However, history records that the Saltire was used on both red and blue backgrounds.



Flag of Scotland

The Glasgow *Herald* of writes about the Metis flag in its review of the BBC documentary called *Highland Empire*:

The documentary covers the history of the fur trading industry in Canada when droves of highlanders, many of them wealthy chiefs of the old clan system, fled from Scotland after their Culloden defeat¹ and created the North West company, which struggled for supremacy with the English-run Hudson's Bay Company. The men were entrepreneurial, and the women they chose as partners for these frontier ventures were the natives of the north-west region, the Cree, Ojibwa and Saulteaux people who lived in hunting communities. The children they sired were the Metis, of whom more than 400,000 now exist in Canada.

And they are still fiercely proud of their Scottish heritage which has survived in their fiddle music, the soft bannocks that they make and their own blue and white flag, based on the Saltire but with a looped infinity symbol instead of a cross.²

In 1385 the Scottish Parliament decreed that Scottish soldiers should wear the saltire as a distinguishing mark. The earliest surviving Scottish flag consisting solely of the saltire dates from 1503: a white cross on a red background. By 1540 the legend of King Angus had been altered to include the vision of the crux decussata against a blue sky. Thereafter, this saltire design in its present form became the national flag of Scotland.

According to Metis history, the North West Company partners at the Qu'Appelle Valley gave the infinity flag to them in the fall of 1815. Peter Fiddler describes the Metis flying the blue infinity flag on May 31, 1816:

At half past noon about 48 Halfbreeds, Canadians, Freeman and Indians came all riding on Horseback, with their flag flying blue about 4 feet square and a figure of 8 horizontally in the middle, one beating an Indian drum, and many of them singing Indian songs, they all rode directly to the usual crossing place over the river where they all stopped about two minutes, and instead of going down the bank and riding across the river they all turned suddenly and rode full speed into our yard—some of them tied their horses, others loose and fixed their flag at our door, which they soon afterwards hoisted over our East Gate next the Canadian house—Cuthbert Grant then came up to me in the yard and demanded of me to deliver to him all the keys of our stores warehouses and I of course would not deliver them up—they then rushed into the house and broke open the warehouse door first, plundered the warehouse of every article it contained, tore up part of the cellar floor and cut out the parchment windows without saying what this was done for or by whose authority - Alex. McDonell, Serephim, Bostonais, and Allan McDonell were at their house looking on the whole time.³

James Sutherland provides the first recorded instance of the Metis flying the infinity flag. This flag had a red background:

In the fall of 1815, I sent John Richards McKay to the Qu'Appelle with 15 men and an assortment of goods, they arrived there sometime in the beginning of October,

¹ April 16, 1746.

² *The Herald*, "Sailing on in the bold battle for equality": May 18, 2007.

³ H.B.C.A. B/22/a/19, p. 36.

previous to their arrival all the houses they had occupied the preceding year were burnt to the ground and otherwise destroyed. This act was supposed to have been done by the servants of the NWCo., but no proof could ever be got to confirm this supposition (however)... the NWCo.'s interpreter named Murray, who had passed the summer there, informed McKay that he himself had cut down the stockades as they intercepted his view from the NW House.

Mr. McKay and his men immediately commenced building houses and erecting stockades on the old foundation. They got up a temporary store when Alexander McDonnell, partner of the NWC arrived with a great parade of 40 or 50 Canadians, Freeman and Half-Breeds forming two distinct companies. McDonnell led one of these consisting of Canadians with colours flying. The other company were Half-Breeds headed by Cuthbert Grant... this tribe had another Flag hoisted of what Nation I know not. it is red with a figure 8 placed horizontally in the middle of it and is said to be present from the NWC along with some swords and a few pairs of pistols to these deluded young men, the Half Breeds as a recompense for their exertions against the colony, [in the] Spring of 1815.

McDonnell sent a message to McKay telling him to desist from building as he was determined no house should be erected on that spot, it being in front of his fort. This threat had not the desired effect, Alexander Fraser a Half-Breed and clerk to the NWC, came to McKay and ordered him to depart from the place immediately with all his men and property, adding that the country round the Red River belonged to the Half-Breeds and they were determined none of the HBC's servants should remain on it as they only came to procure provisions for the support of the colony.

McKay gave evasive answers and said he could not remove, as he had neither carts nor horses to remove the property. Fraser replied that the carts and horses would be furnished by the NWC if they would remove off quietly. McKay then said he would not comply with such an order until he had consulted his men. Fraser on hearing this got in a violent passion and told McKay that he would give them that night to prepare themselves for the journey and that if they were not off early next morning he and his countrymen would kill every one of them and sweep the earth with their dead bodies and leave their carcasses for the wolves to eat...before the sun appeared a message was sent to McKay to know whether he intended to remove or not. All our men said they were determined to remain whatever might be the result. As soon as this was known to the NWC House, the Half-Breed flag was hoisted, a great number of men assembled in arms before the gate of the NWC House, one of the colony's field pieces was put in the blockhouse, the other in the gates and both pointed at our people... by this time the sun had risen and objects became distinct, and the NWC people to their great disappointment observed that several Indians were intermixed among our people.

When A. McDonnell saw this, he thought it dangerous to commence hostilities, as it would be the means of bringing on an Indian war. He therefore sent for McKay to meet him between the houses, which he did. He then wished to make McKay prom-

ise that none of the provisions procured at that place would be given to the Colonizers. This McKay could not agree to. They however arranged matters so that our people were permitted to go on with their buildings until I arrived, then all differences were to be settled... This was the state of affairs as I found it on the 8th of December.⁴

The Montana Metis Flag

The official flag of the Little Shell Tribe was officially adopted on July 4th, 1978 at a meeting in the Camp Creek Park, Zortman, Montana. Bob Van Gunten designed it and Denise Lyant constructed it. The parts of the flag are: a Green Shamrock that signifies the support from the Irish during the Metis Resistance of 1885; a *Fleur de lis* that signifies the French influence in the culture of the Little Shell people; a red background that symbolizes the Indian heritage in the culture; and a white background that symbolizes the Caucasian heritage of the people.

Fraser River

The first recorded journey down the Fraser River involved Jean Baptiste Boucher *dit* Waccan, a French-Cree-Metis from the Athabasca district. He arrived at site of Fort St. James with Simon Fraser in 1806 and accompanied Fraser on his first journey down the Fraser River in 1808. He was an interpreter, “policeman,” provisioner, and the right hand man for a succession of Fort St. James Factors.

Freshwater Seals

In 1818, at Upper Seal Lake George “Sneppy” Atkinson II, a Metis born at Eastmain House, made the first scientific observations of freshwater seals. George was employed as a whaler with the Hudson’s Bay Company.

Girl’s School in Western Canada

In 1829, two sisters, Angelique and Marguerite Nolan, began teaching at the first school for girls in western Canada. These two Metis women made a valuable contribution to education in the Canadian West. Angélique and Marguerite were educated outside of Red River. They came from Sault Sainte-Marie to Red River with their parents and sisters in 1819. Their mother, Marie Angélique, was Métis and their father, Jean-Baptiste, was a Canadien fur trader and merchant. He was well respected and held a privileged position in Sault Sainte-Marie, where the family had lived before coming to Red River. Jean-Baptiste Nolin and Marie Angélique Couvret were married in 1770. They had five daughters and five sons. The girls had received an excellent education in Montreal and completed studies with the Sisters of the Congregation of Notre-Dame in Montreal. The Nolin family was a prominent one around Sault Sainte-Marie (they lived in what is now the USA). This is where Lord Selkirk first met them. Selkirk became impressed with the family and frequently suggested to the ailing Jean-Baptiste that he move his family to Red River. Lord Selkirk and Father Joseph Provencher expressed the view that the two young women of the Nolin family could make a valuable contribution to the intellectual life of the settlement.

⁴ P.A.M., Selkirk Papers, James Sutherland’s Narrative, pp. 1946 - 1947.

Great Nemaha Halfbreed Tract

In 1830, treaty provision was made for the Sioux, Otoe and Missouri Metis by setting aside lands in Nebraska as the Great Nemaha Half Breed Tract: When the Otoe and Missouri Indians ceded a portion of their lands in Nebraska they negotiated Article 10 to provide for the establishment of the Nemaha Half Breed Reservation. This happened because the Omaha's, Iowa's, and Otoe's, on their own behalf and on behalf of the Yankton and Santee Sioux bands requested that some provision be made for their Half-Breed relations. Thus when the 1830 Treaty with the Otoes was drawn up the other groups agreed to pay the Otoes the sum of \$3,000 to put aside a Half Breed reservation out of the Otoe land allotment. The Nemaha Half Breed Tract was a strip of land in southeastern Nebraska along the Missouri River. This land extended along the river inland for a distance of 10 miles between the Little Nemaha River on the north and the Great Nemaha River to the south (near Falls City), in total about 138,000 acres. Although there were about 200 Half-Breeds living on this land by 1833, a Half-Breed eligibility list had not been established nor had the land been surveyed. In 1854, the government started to draw up an eligibility list. By 1858, this list had 445 names of eligible people who were to receive 320 acres each. In the meantime the situation was complicated because white squatters were occupying their land. The allotments (now 314 acres) were not finalized and patents issued until September 10, 1860.

Grey Nuns

Marguerite Connolly (1830-1904) was the first Metis woman to enter the Order of the Grey Nuns (1845).

Sarah Riel (1848-1883), sister and soul mate of Louis Riel, joined the Order of the Grey Nuns, The Sisters of Charity in 1866 and made her vows in 1868. She was the first Metis to enter this branch of the order. After teaching school in St. Norbert she taught at Ile a la Crosse from 1871 until her death there in 1883.

Guggenheim Fellow

Metis novelist and historian D'Arcy McNickle (1904-1977) became a Guggenheim Fellow in 1963, the first Metis to receive this honour. Later, he was to serve as the founding director of the Newberry Library's Center for the History of the American Indian, which was later named after him as the D'Arcy McNickle Center.

Indigenous People's Counsel

On October 18, 2002, Paul L.A.H. Chartrand was presented the prestigious Indigenous People's Counsel (I.P.C.) award by the Indigenous Bar Association of Canada. This award recognizes Aboriginal lawyers for outstanding achievements in the practice of law. Paul is the third person (first Metis) to receive this award.

Institute of Indigenous Government

In 1995, Paul L.A.H. Chartrand became the first President and CEO of the *Institute of Indigenous Government* in Vancouver (1995-96). He has been a consultant and advisor to many Aboriginal organizations and governments. His distinguished record of public service includes service on advisory committees to the National Judicial Institute and the Canadian Race Relations Foundation. He was appointed by the Prime Minister of Canada as a Commissioner on the Royal Commission on Aboriginal Peoples (1991-1996), was a

founding director of the board of the Aboriginal Healing Foundation (1998-1999), and one of two commissioners on Manitoba's Aboriginal Justice Implementation Commission (1999-2001).

Iowa Metis Reserve

In 1824, the first Metis reserve in Iowa was created as the Sac-Fox Half Breed Tract. In 1824, a treaty was negotiated with the Sac-Fox Indians, at that time, land was set aside separately for their Half Breed relations in the Wisconsin Territory. This land was in what is now Lee County, Iowa and was afterwards known as "The Half Breed Tract." This reserve was a triangular piece of land containing 119,000 acres. This land lay between the Mississippi and Des Moines Rivers, on the north the boundary was a prolongation of the northern line of Missouri, which struck the Mississippi at Fort Madison. Again, because of delays, land speculator practices and changes in the law, lots were not assigned until October 6, 1841. This was to be a recurring pattern when it came to Metis land allotments, whether in the USA or Canada.

Judge

Todd Ducharme became Canada's first Metis judge when he was appointed to the Ontario Superior Court of Justice on May 7, 2004. Todd Ducharme, a Métis lawyer from Toronto, has a B.A. from McGill University, an M.A. from Yale University, an LL.B. from the University of Toronto and an LL.M. from Yale Law School. He is certified as a specialist in criminal law by the Law Society of Upper Canada and has practiced both as a defence counsel and as a standing agent for the Department of Justice. In 1999, Mr. Ducharme was the first Aboriginal person elected as a Bencher of the Law Society of Upper Canada. Mr. Ducharme is very well regarded in the legal community. This was evidenced by the fact that in the 2003 Bencher Election he received the most votes of any Toronto candidate, becoming the Regional Bencher for Toronto, and received the second highest amount of votes in the province as a whole. Mr. Ducharme has also been very actively involved in Toronto's Aboriginal community over the last decade. He was the first Clinic Director of Aboriginal Legal Services of Toronto and currently serves as a Director of Native Child and Family Services of Toronto. (Contributed by the Metis National Council)

Juneau, Alaska

In 1889, Joseph Juneau co-founded Juneau, Alaska, which was named after him. Metis prospector Joseph Juneau was born at Milwaukee in 1826, the son of François Xavier Juneau *dit* Latulippe and Marguerite Thiffault. His cousin Solomon Laurent Juneau, (August 9, 1793 – November 14, 1856) was a fur trader, land speculator and politician who helped found the city of Milwaukee. Joe worked in the mines of Montana before going to the Cassair District of British Columbia in the 1870s. From there he and Richard Harris went to Sitka in 1879. George Piltz engaged them to prospect for him in 1880-81. They found rich ore along the Gastineau Channel near where the city of Juneau (named after Joseph) is now located. In spite of this find, Juneau was penniless again by 1883. Juneau was married to a Tlingit woman, Ka-ye-ka-ha, they had no children. At the time of the Klondike gold rush he went to Dawson, Yukon and died there in 1889 at age 63.

Kansa Halfbreed Tracts

The Kansa Half Breed Tracts. When a treaty was negotiated with the Kansa Indians on the Lower Missouri, in the 1840s, land was set aside separately for their Half Breed relations near Topeka, Kansas. Julie Gonville-Pappin received "Half-Breed Reservation No. Four" under this arrangement. The land was located directly across the river from the Kansas capital, where she and her husband ran a profitable ferry business. Julie's Metis grandson, Charles Curtis, went on to become a Congressman, Senator and eventually Vice-President of the United States (1929-1933).

Ladies World Curling Championship

Connie Laliberte, a Metis woman, was the first Aboriginal woman to lead a team to victory in the Ladies World Curling Championship in 1984. Connie Laliberte and her curling team of Chris (Pidzarko- More) Scalena, Corinne Laliberte, and Janet Laliberte-Arnott were inducted into the Manitoba sports Hall of Fame in 1984. It was their collective effort during the 1983- 84 curling season which earned them the Hall of Fame nomination. Skipped by Connie Laliberte, the team swept through every challenge it faced, won its district in December, the Manitoba championship in February, the Canadian final less than one month later, and the world title in Perth, Scotland at the end of March, and in the process became the first Manitoba and only second Canadian team to do so.

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

Lake Pepin Halfbreed Tract

1830, was the first time that the Metis were granted lands under treaty in Minnesota. These were set aside as the Lake Pepin Half Breed Tract: At the time the American government was negotiating the Dakota land cessions in the Minnesota Territory, a tract of land along west side of Lake Pepin (part of the Mississippi River) south of St. Paul, near Red Wing, was set aside for the Dakota Half Breeds. In 1830, during the congress of tribes at Prairie du Chien, the M'dewakantonwan Dahkotas made a treaty which conveyed to their Half Breed relatives a portion of land around Lake Pepin which became known as the "Half Breed Tract." The boundary began just below the village of Chief Red Wing, running back 15 miles, then in a line parallel with Lake Pepin and the Mississippi for 32 miles to a point opposite the Au Boeuf River, then 15 miles to the "Grand Encampment." This area is in what is now known as Wabash County.

Law Society of Upper Canada

In 1999, Todd Ducharme became the first Aboriginal person elected as a Bencher of the Law Society of Upper Canada. Please see the entry under 2004 when Todd was appointed as Canada's first Metis judge.

Lewis and Clark Expedition

The Metis Men of the Lewis and Clark Expedition 1804-1806

In 1804, the Louisiana Purchase led to interest in expansion to the west coast. A few weeks after the purchase, President Thomas Jefferson, an advocate of western expansion, had the Congress appropriate funds for an expedition. In a message to Congress, Jefferson wrote: "The river Missouri, and the Indians inhabiting it are not as well known as rendered desirable by their connection with the Mississippi, and consequently with us. ... An intelligent officer, with ten or twelve chosen men ... might explore the whole line even to the Western Ocean." Jefferson wished to open a trade route to the Pacific as well as evaluate the potential interference of Hudson's Bay Company and Metis hunters and trappers who were already well established in the area. Clark began by recruiting some good hunters and guides, accustomed to the woods and with good physical endurance. Thus, many of the men hired were Metis. The most skilled of these was George Drouillard, an excellent hunter with many linguistic skills.

Toussaint Charbonneau. (1767-1840)

Toussaint Charbonneau was born on March 22, 1767 near Montreal. He was part Iroquois. Toussaint was a fur trader who had previously worked for the NWC at the Pine Fort on the Assiniboine River. He was discharged from their service near the Mandan villages and had been living for about eight years among the Mandan and Hidatsa tribes along the Missouri River in what is now North Dakota. This is when he met Meriwether Lewis and William Clark in November of 1884. Lewis and Clark recognized that one of Charbonneau's wives, the sixteen-year-old Sacagawea, would be useful as an interpreter for the Shoshone language. Thus, they agreed to hire Toussaint as an interpreter "through his wife." Charbonneau had no particular wilderness skills nor was he a skilled boatman. The only favourable reference to him in the Expedition Journals concerns his cooking skills. He made a fabulous blood sausage (*boudin blanc*), which Lewis declared to be "one of the greatest delicacies of the forest."

At the conclusion of the expedition he received a voucher for \$500.33 in payment for his services. He and all the enlisted man were given land warrants for 320 acres each. Since he and his wife wished to return to the Upper Missouri, he sold his land to Clark for \$100 and took employment with the Missouri Fur Company. He and his wife then travelled to Manual (in what is now South Dakota) and worked at the trading post there. Sacagawea died there on December 20, 1812, after the birth of their daughter Lisette. In 1813 Lisette and Pomp were both officially entrusted to Clark in an Orphan's Court hearing in St. Louis on August 11, 1813. Clark also employed Charbonneau over a number of years as an Indian Affairs interpreter for various visiting dignitaries. In 1833-34 he interpreted for Prince Maximilian of Wied, Germany while he wintered on the Upper Missouri.

Pierre Cruzatte.

Pierre was a Metis of French and Omaha Indian heritage. He was a descendant of the Cruzatte family who were early settlers of St. Louis. For a number of years he worked as a trader on the Missouri River for the Chouteau fur interests. He was fluent in French, Omaha and Indian sign languages. He enlisted as a private with the Lewis and Clark expedition on May 16, 1804 at St. Charles, Missouri. At the time he was hired he was an experienced voyageur and Indian trader. He was employed as both interpreter and bowman for the keelboat, given his knowledge of the Missouri up to the entry of the Platte River.

He was nicknamed “St. Peter” by the other expedition members. He is described a small, wiry, one-eyed man.

Cruzatte was an excellent fiddle player, this along with his language skills, were instrumental in maintaining good relations with the Indians they encountered. Thus was born the descriptor–“Fiddle diplomacy.” His skills were particularly useful in an 1804 encounter with the Bois Brule Teton Sioux, when the Sioux took the expedition’s pirogues (boats). Cruzatte was able to smooth over the situation and gain the expedition’s peaceful entry into the Upper Missouri region. Clark named Crusats River (now the Wind River) in honour of Pierre Cruzatte.

Pierre Dorion, Sr. (d. 1812)

Pierre Dorion Sr. was largely based in the trading town of St. Louis and lived some twenty years among the Yankton Sioux near the Des Moines and James Rivers.

Pierre Sr., like Joseph Dorion, was involved in strategic marriage alliances as he was married to both a Yankton Sioux and an Iowa woman. Polygamy was an excepted cultural practice by most of the French-Canadians and Indians in the Missouri region. Pierre had four mixed-descent Yankton Sioux children with Holy Rainbow Woman: Pierre Jr., Louis, Margaret, and Baptiste. According to French custom, these children were all given French-Catholic names and the first born son was usually named after his father.

Pierre’s children were in great demand as labourers and interpreters in the Missouri trade system as they had valuable cultural, social and political knowledge. The family had many diverse cultural traits, which were important in the formation of the middle ground. In the late 1790s, Pierre Sr. was appointed the interpreter to the Yankton Sioux and his son Louis Dorion became the government interpreter to the Ioway. According to Tanis Thorne, “even though they were public servants, the Chouteaus, Dorions, and Mongraines did not cease their private trade in furs and hides, but rather used their government jobs as a complementary activity” (Thorne, 1996: 118).

Pierre Sr. interpreted for the famous American Lewis and Clark Expedition in 1804-1806. Author Richard Dillion (1965) explains the political and diplomatic importance of the Métis guides and interpreters in the Lewis and Clark Expedition he claims that, “Dorion had lived with the powerful Sioux or Dakotas for twenty years and was a confidential friend of theirs. Lewis hoped to use him as an entrée to Siouxdom as well as an interpreter.” Dillion also quoted excerpts from Lewis’s journal about the important role of Maurice Blondeau with states that, “Also a very active, intelligent man who was also in the employment of the British merchants, by the name of (Maurice Blondeau), who had much influence with the Sauks and Foxes. This man has more influence with the Sauks and Foxes, or rather possesses their confidence to a greater degree, than any man in the country. These persons, with Old Dorion, I have sent up the Mississippi some weeks since to commence the work.”

Interpreters such as Pierre Dorion Sr. were instrumental in gathering ethnographical and geographical data for the Lewis and Clark expedition. His Métis children, Pierre Jr. and Baptiste, became directly involved with the Lewis and Clark expedition in 1804-1806. His son, Pierre Dorion Jr. was involved in the Yankton Sioux councils in August of 1804. There are many available primary sources from the Lewis and Clark journals that indicate how important the Dorion family was in the diplomacy of the expedition, especially Pierre Sr. who was called “Old Dorion.” Below are excerpts from the journals:

August 29. In the afternoon, Sgt. Pryor and Old Dorion, with his son, Pierre Jr., who happened to be trading with the Sioux, arrived and brought with them sixty Indians of the Sioux nation. They appear to be friendly and camped on the opposite shore. Sgt. Pryor and young Dorion carried over to them some hominy, kettles, tobacco, etc. Sgt. Pryor anxiously reported that the women in the Sioux village are mostly old and homely. Drouillard killed a deer, and we caught many large catfish. The pirogue was repaired, and she was reloaded. The men are making a tow-line out of the green elk hides. When Sgt. Pryor first found the Sioux camp they presented him and his party with a fat dog, already cooked, of which they heartily partook and found well flavored. Capt. Clark is engaged in writing a speech, as the Indians are to meet with us tomorrow. The young warriors had killed two elk and six deer enroute, which they use to feed themselves.

August 30. We prepared some presents and medals which we intend to give to the Indians. We sent Old Dorion over in a pirogue for the chiefs and warriors to bring them to our council. At 12 o'clock we met, and Capt. Lewis delivered a speech in which he explained the change in government, enjoined them to make peace, and invited them to send a chief to our President in Washington to receive his good counsel. We smoked the pipe-of-peace and gave them presents of clothes, tobacco, a flag, medals, cocked-hats and uniforms. The chiefs retired to divide their presents, while Captains Lewis and Clark went to dinner and to consult about other matters. Old Dorion was displeased that he was not invited to have dinner with them, and the captains were sorry that they had overlooked inviting him.

August 31. The Indians remained with us all day. They want Old Dorion and his son to stay with them so that he could accompany their chief to Washington. The chiefs returned with an eloquent account of their dire poverty, etc. They said they would make peace with the Pawnee and Omaha, and said one of them would visit our President next spring. They also wished the captains would give them something for their squaws. The captains told them we were not traders, but had only come to make the road open for the traders who would follow, and who would supply their habits and customs, which we collect for our Government. The captins gave them more tobacco and corn to take to their lodges. We commissioned Old Dorion to make peace with all the chief nations in the neighbourhood. We gave him a flag and some clothes. He received this with pleasure and promised to do all that was necessary. The chiefs sent their young men home, while they stayed to wait for Mr. Dorion. We gave Dorion a bottle of whiskey, and he and his son-with the chiefs-crossed to the other side of the river to camp. (Clarke, 1970: 100).

After the expedition, Pierre Sr. agreed to remain with the Yankton Sioux to maintain good relations and encourage peace with the Omaha peoples. The Lewis and Clark Expedition records refer to him as "Old Dorion." Records indicated that Pierre Sr. Dorion could speak Yankton Sioux, possibly Algonquin, French and English and was literate in English. Unfortunately, no written material is available from the perspective of Pierre Dorion. Pierre Sr. died in April of 1812 near Brownsville, Nebraska. (Contributed by Leah Dorion.)

George Drouillard. (1775-1810)

Born in 1775 in the present day Windsor/Detroit district, he had a French Canadian father, Pierre Drouillard, and a Shawnee mother by the name of Asoundechris. George migrated with his mother's people to Ohio, working in the Cape Girardeau area on the west bank of the Mississippi river.

Pierre Drouillard was from the Sandwich (Ontario) and Detroit (Michigan) area. Pierre Drouillard was a trapper and an interpreter for the Wyandot Indians and had accompanied their delegation to Congress to petition for assistance for a trip they planned to France.

At the turn of the nineteenth century, the United States War Department set up a mission led by Meriwether Lewis and William Clark, called the Corps of Discovery. The expedition to the Pacific made Lewis and Clark leaders in disciplines such as botany, cartography and ethnology. George Drouillard's skills as a hunter and sign language interpreter made him arguably one of the most important members of the expedition from 1803 until September 1806. George was living on the Spanish side of the Mississippi River as part of the dispossessed community known as the Absentee Shawnee when Lewis and Clark met him at Fort Massac, Illinois on the Ohio River, where he joined the expedition.

It was Drouillard's knowledge of the Aboriginal people and their sign language that had prompted Captain Daniel Bissell to recommend him to the Corps. He was fluent in several Indian languages, English and French as well as a master of the Indian sign language of the plains. Captain Lewis recruited him in November 1803, and Drouillard was no disappointment to the team – he became an extremely valued member. As a member of the Corps, Drouillard received a \$30 advance and a \$25 monthly salary. He often travelled with Lewis, demonstrating his bravery and skill. He was said to be the most competent hunter on the expedition and led many hunting trips. He also negotiated trade with the Aboriginal people to gather food for the expedition's survival.

Drouillard was also responsible for moderating many of the encounters the Corps had with different Aboriginal groups, including the Otos, Missouris and Mandans. From these negotiations, the Corps spent the difficult winter of 1804-1805 with the Mandans. He also led the group during an attack by the Dakota/Lakota. His leadership and courage enabled the Corps to hold its ground and survive the attack. In February 1805, over 100 Dakota Indians, who stole two horses and several weapons, attacked the party. Drouillard advised the party to hold their fire, giving the Dakota a small victory and saving much loss of life. Later in 1805, when the party split, George accompanied Lewis up the Missouri south fork to Great Falls. On this trip Lewis commended him in his diary for being able to communicate via sign language with the Shoshones they encountered.

Drouillard's participation in Lewis's 1806 expedition to Montana helped determine the northern boundary of the Louisiana Purchase territory. Lewis trusted Drouillard to deliver to the postmaster the letters of the expedition that were later passed on to President Jefferson.

When the Corps of Discovery reached St. Louis in 1806 it was Drouillard who was entrusted to take the expedition reports to the postmaster at Cahokia to be forwarded to President Jefferson.

Once the Corps disbanded, he lived for a few years at Cape Girardeau, Missouri. He bought the land warrants of John Collins and Joseph Whitehead, which, along with other land, he sold in April of 1807 for \$1,300.00. He made a return trip to the Rocky Mountains and gave William Clark topographical details of the mountain country that Clark later incorporated into his map of the Northwest.

Drouillard returned to Three Forks on the Upper Missouri in 1810, and became part of Manuel Lisa's fur trading ventures on the upper Missouri River and the Yellowstone River

where he helped establish the Missouri Fur Company, at Three Forks, in Wyoming. While trapping near the Three Forks in May of 1810, George Drouillard was killed by an attacking war party, believed to be Blackfoot. (Contributed by Morgan Baillargeon, a descendant of George Drouillard.)

François Labiche. (d. 1829)

Labiche was a Metis of French and Omaha descent. He enlisted as a private with the Lewis and Clark expedition on May 16, 1804 at St. Charles, Missouri. He was hired because of his translation skills and experience as a river boatman and Indian trader. He was also an excellent hunter. In August of 1804, Labiche interpreted for a meeting with Chief Petite Villelu, "Little Thief," who had known Labiche when he previously traded with the Otoes. Labiche also interpreted in meetings with the Bois Brule and Teton Sioux. Following the expedition, Labiche accompanied Lewis to Washington D.C. to interpret for President Jefferson and visiting Indian Chiefs. Clark named the River Labiche (now the Hood River) in honour of François Labiche. In October of 1806, Labiche and John Ordway were in charge of transporting the Expedition's scientific evidence to Washington D.C. Labiche was married to Genevieve Flore and they had seven children. He died in St. Louis in 1829.

Etienne Malboeuf. (b. 1775)

Etienne was born at Lac de Sable, Canada. He was the son of François Malboeuf, who had at least seven children with various Indian women. Etienne was living at Kaskaskia when he signed on with Lewis and Clark's Expedition of Discovery in 1804. He accompanied them as far as the Mandan villages where he wintered before returning to St. Louis in 1805.

Peter Pineau. (b. 1776)

Pineau was the son of Joseph Pineau and an unnamed Missouri Indian woman. He was a member of the Lewis and Clark's Expedition of Discovery in 1804, but is not mentioned in the journals after that year. He had probably returned to St. Louis with Pierre Dorion's returning raft crew.

Pierre Roy (Roi, LeRoy).

Pierre was another Half-Breed who was part of the Lewis and Clark Expedition, he travelled as far as their first wintering quarters at the Mandan Villages. He apparently then returned to St. Louis and is not mentioned in the journals after February 28, 1805.

One child, Jean Baptiste Charbonneau, was born during the expedition:

Jean Baptiste Charbonneau. (1805-1866)

Charbonneau was born February 11, 1805 at Fort Mandan, the son of a French Canadian interpreter, Toussaint Charbonneau and Sacagawea, a Shoshone Indian. The Lewis and Clark Expedition of 1804-1806 employed his mother and father as an interpreter team. He was born while the expedition was wintering at Fort Mandan. He was nicknamed "Pomp" by the expedition staff. Pomp means First Born in the Shoshone language. Due to a fatherly affection toward Pomp, Clark offered to raise him as his son. Consequently, Toussaint and Sacagawea left Jean Baptiste with Clark in April of 1811.

Jean Baptiste completed his schooling in St. Louis then returned to frontier life. In 1823, he met Prince Paul Wilhelm of Germany at the mouth of the Kansas River. The

Prince was impressed with the 18 year old's frontier skills and cultured manner and had him join the scientific mission he was on. Jean Baptiste then accompanied Prince Paul back to Germany and remained at the German court for six years. He became fluent in four more languages during this time.

Jean Baptiste returned to America in 1829 and was employed at hunting, guiding, trapping and exploring in the West. During 1846-1847 he was employed as a scout for the Mormon Battalion as they traveled from New Mexico to California. After his discharge he was appointed Alcade (Magistrate) of San Luis Rey Mission. He was troubled by the abuse of the Indians by landowners, resigned his position and joined the California gold rush. He was not successful in this, and headed for the gold fields of Montana. Enroute he died of pneumonia and was buried at Danner, Oregon. In 1973 his gravesite was entered into the National Register of Historic Places.

Lieutenant-Governor of Manitoba

In January 1993, W. Yvon Dumont was appointed by Prime Minister Brian Mulroney as the lieutenant governor of Manitoba, becoming the first Metis to ever hold that position. Dumont is also the youngest Native North American to enter into Native political leadership. At the age of sixteen (1967) he was elected secretary-treasurer of the St. Laurent local of the Manitoba Metis Federation. At twenty-one he became president of the Native Council of Canada.

Mackinaw Jackets

Mackinaw jackets were invented by Metis women in 1811, when John Askin, an Upper Great Lakes fur trader asked them to design and sew woolen jackets for the army. They were all to be blue, but when this colour ran out they used red then the plaid cloth that we associate with the jackets of today. Askin was fulfilling a contract he received from Captain Charles Roberts at Fort St. Joseph. The term later spread to be universal, and in Canada the "Mac" is regarded as a marker of national identity and working-class values.

These jackets were later made famous by American loggers in the northern part of the midwest in the mid-19th century logging boom.

Mackinaw is a heavy dense water-repellent woolen cloth, such as Melton cloth. It was used to make a short coat of the same name, sometimes with a doubled shoulder. The name Mackinaw likely originates from the Straits of Mackinac in present day Michigan, USA. This area was an important trade artery during the 1700s and 1800s, and Mackinac is one of the earliest Metis communities. Heavy woolen cloth traded through this area may have been described as Mackinaw cloth.

Mayor of Milwaukee

In 1846, Solomon Juneau, a Metis, was elected as the first mayor of Milwaukee. His nephew Joseph was the founder of Juneau, Alaska where he had discovered gold.

Metis Bill of Rights

In 1849, Metis lawyer Alexander Isbister presented the first *Bill of Metis Rights* to the Colonial Office in London. Louis Riel subsequently presented a fourteen point Bill of

Rights to Canada in 1869 as part of his provisional governments negotiations to bring Manitoba into confederation.

Metis Deportation from USA

The spring of 1875 marks the first mass deportation of Metis out of the United States. One of the largest Metis communities in Montana was on a portion of the Milk River known as the Big Bend, or Medicine Lodge, near where Frenchman's Creek enters the Milk River and northeast of present day Malta, Montana. As the US Army prepared for the Sioux war of 1876, they became concerned that the Metis might be trading arms to the Sioux. Therefore, in the spring of 1875, General Alfred Terry ordered Colonel John Gibbon to break up this traditional Metis settlement and send them back to Canada (although many had in fact been born in the United States).

In 1879 there was another mass deportation for much the same reason, although the ranchers and other citizens of Montana had long been asking that the so-called "Landless Indians of Montana" be removed. General Nelson Miles moved against the mixed-bloods from the Big Bend area in the summer of 1879, sending them northward across the border in railway cars.

Metis National Council

In 1983, the Metis split from the Native Council of Canada, a pan-Aboriginal coalition, to form MNC as a Metis-specific representative group. This was the first Canadian national Metis-specific political organization. The founding affiliates of the Metis National Council were: the Metis Association of Alberta, the Association of Metis and Non-Status Indians of Saskatchewan, the Manitoba Metis Federation, the Louis Riel Metis Association of British Columbia, the Robinson-Superior Metis Association and the Alberta Federation of Metis Settlement Associations. The current affiliates of MNC are the Metis Nation of Ontario, the Manitoba Metis Federation, the Metis Nation - Saskatchewan, the Metis Nation of Alberta, and the Metis Provincial Council of British Columbia.

Metis Recognized in the Canadian Constitution

In 1982 the Aboriginal rights of Metis people were recognized and entrenched in Section 35 of the Canadian Constitution. The late Harry Daniels is credited with the Metis inclusion in this section.

Michif Language Dictionary

In 1983, Pauline Lavendeur and Ida Rose Allard, two Michif women living on the Turtle Mountain Reservation in North Dakota wrote the first dictionary of the Michif-Cree language as it is spoken at Turtle Mountain. This book, published by Pemmican Publications Inc. in Winnipeg is now out of print.

Miss Canada

In 1966 Diane Landry of Lorette, Manitoba became the first Metis woman to hold the Miss Canada title. For financial reasons, this competition was discontinued in 1992.

Missouri Metis Reserve, the Osage Halfbreed Tracts

1825 marks the creation of the Osage Half Breed Tracts: In 1825, a treaty was negotiated with the Osage Indians, for their lands in Missouri. At the same time land was set aside separately for their Half Breed relations. Two reserves were allotted to the Half Breeds, one along the Marais de Cygnes River in Western Missouri and the other at the Three Forks of the Arkansas River, were established in the 1825 treaty ceding the Osage's remaining lands in Missouri. Each of these reserves was near a Protestant missionary establishment as well as a trading post operated by the sons of treaty commissioner Pierre Chouteau. In the same month, the Kansa tribe negotiated a similar treaty, listing "half-breeds" of their nation to whom they wished to donate a reserve. Thirty-eight Osage "half-breeds" and twenty-three Kansa are enumerated. The year before the Sac-Fox had made a similar provision for their "half-breeds" at Keokuk; here several families lived clustered around the American Fur Company's store and the tavern and farm of mixed-blood Maurice Blondeau.

William Clark (who had taken on the education of Baptiste Charbonneau, the son of Sacajawea and Toussaint Charbonneau) defended the special treaty entitlements for mixed-bloods: "Each of the treaties contains several reservations of a mile square in favor of half breed Indians and their children. Reserves of [this] kind have been heretofore made in behalf of such persons and in my opinion have a good effect in promoting civilization, as their attachment is created for a fixed residence and an idea of separate property is imparted without which it is in vain to think of improving the minds and morals of the Indians, or making any progress in the work of Civilization."

In addition to allegedly promoting the cause of civilization, the reservations recognized preemptive rights of traders' mixed-blood families and those of their loyal employees in the vicinity of the post establishments. In the Osage treaty, these were the Chouteau family's loyal friends, relatives, and employees. By insisting on reserves for these persons in the Osage treaty, Commissioner Pierre Chouteau, Sr., reinforced the loyalties of the important mixed-blood lineage's to Chouteau interests, one of the many manifestations of reciprocity that characterized the paternalistic role that the Chouteaus maintained with their mixed-blood retainers and allies (Contributed by Tanis Thorne).

Montana Recognizes the Little Shell Tribe

On May 1, 2003 the Montana Supreme Court affirmed the sovereignty of the Little Shell Tribe, a Chippewa-Cree-Metis group.

Montana State Legislature

In 1924, Richard Throssel was elected as Yellowstone County's representative to the nineteenth session of the Montana State Legislature, one of the first Metis to hold elected office in Montana at the state level. He declared his candidacy only one month after gaining the vote himself after Congress granted citizenship and voting rights to all non-citizen North American Indians born in the United States.

Mountain Climbing

One year before his death, John Norquay made the first ascent of the peak that carries his name. Mount Norquay is a 2522 metre Mountain located in the Canadian Rockies near the town of Banff, Alberta.

National Historic Sites

Batoche Historic Site

The Government of Canada recognized the importance of the Batoche site and the events that occurred there in 1885 by designating Batoche a site of national historic importance in 1923. Many Canadians know Batoche as the site of the armed conflict between the Métis Provisional Government led by Louis Riel and the Canadian government in 1885. More importantly, Batoche was the home to a thriving Métis community, a proud and vibrant settlement with their unique culture and traditions.

Johnny F. Grant Ranch

In 1972, the Grant-Kohrs Ranch in Montana was established as a National Historic Site. This is the original home and ranch of Johnny F. Grant (1831-1907). Grant had sold the ranch to Conrad Kohrs when he returned to Canada and established himself in Manitoba. This is the first Metis ranching site to be so designated in North America.

National Hockey League

In the 1990-1991 hockey season Theo Fleury, a Metis player born at Ox Bow, Saskatchewan, became the smallest NHL player to score 50 goals in one season. He was listed as being 160 pounds and 5' 6'' tall.

National Hockey League Hall of Fame

Bryan Trottier, a Metis, born in Val Marie, Saskatchewan, was inducted into the National Hockey League's Hockey Hall of Fame in 1997. He is one of the greatest hockey players to ever come out of Saskatchewan. From 1972 to 1974 Bryan played for the Swift Current Broncos, and moved with the Broncos to Lethbridge for the 1974-75 season to finish his junior hockey career. That same year he was Most Valuable Player in the Western Hockey League. He was drafted by the New York Islanders in 1974. In 1975, at age 19 he made the jump to the National Hockey League. At the Islanders home opener that year he scored three goals and had five points. He went on to lead the New York Islanders to four Stanley Cups and played on two Pittsburgh Penguin Stanley Cup winners. He is seventh on the NHL all time players list with 1,279 games played, 524 goals, 901 assists and 1,425 total career points. In 1998, he received an Aboriginal Achievement Award for Sports.

Native Council of Canada

The Native Council of Canada was formed in 1971. Tony Belcourt, a Metis from Lac St. Anne, Alberta, was the first president of the Native Council of Canada (1971-1974). Previous to that he was vice-president of the Métis Association of Alberta (1969); currently he is president of the Métis Nation of Ontario.

The Nile Voyageurs 1884-1885:

Manitoba Metis and Indians of the Nile Expedition

The Nile Expedition marked the first time that Canadian soldiers had been sent overseas. In the early 1880s, Britain was being reluctantly drawn more and more into the internal affairs of Egypt through their need to protect access to the Suez Canal and the Red Sea route to India. The stability of the Egyptian government was being threatened in the south-

ern part of the country, namely in the Sudan. There, Mohammed Ahmed claimed to be a long anticipated messianic figure, the *Mahdi*, and declared himself a representative from God. He preached Sudan's independence and began attacking the Egyptian troops stationed in the Sudan.

Britain eventually sent General Charles "Chinese" Gordon to oversee, as governor-general, the withdrawal of the Egyptian garrisons and the establishment of a responsible government in the Sudan. However, before Gordon's plans could be carried out, followers of the Mahdi besieged the capital Khartoum. British pride required and demanded that everything possible be done to save Gordon, a British war hero. General Garnet Wolseley of the Canadian Red River Expeditionary Force, sent into Manitoba after Riel's Resistance of 1869-70, was put in command of the English expedition charged with saving his old friend Gordon.

Wolseley's use of Native and French-Canadian *voyageurs* to bring his forces from Thunder Bay to the Red River in 1870 had inspired great admiration for their abilities to navigate difficult waters. Since an overland route to Khartoum through vast stretches of desert would prove too difficult to supply and maintain, Wolseley recommended moving an army up the Nile. This plan was predicated on the skills of Canadian voyageurs.

In Manitoba, 45-year-old Lieutenant-Colonel William Kennedy was responsible for enlistment. A member of the 90th Winnipeg Battalion of Rifles, he was a Red River veteran and a prominent lawyer and politician. Kennedy was tasked with raising a force of 50 men from Winnipeg (later increased to 92). He ran the following newspaper advertisement:

Wanted Immediately

50 MEN

to accompany

GORDON RELIEF EXPEDITION

in Egypt to take charge of small boats
on the rapids of the Nile

Must be good boatmen. Men who were
in Red River expedition preferred.

Wages from \$30 to \$40 per month and
expenses. Applications will be received
by the undersigned until the
6th Prox. Expedition leaves Quebec for
Liverpool on the 13th Inst.

W. N. KENNEDY.

The following Aboriginal men from Manitoba served on the Expeditionary force:

Cochrane, Adam: (1849-1933): Adam was from the St. Peter's Reserve. He served on the Nile Expedition under Chief William Prince.

Cochrane, Alex: (1845-1927): Alex was from the St. Peter's Reserve he served on the Nile Expedition under Chief William Prince.

Hardisty, Richard: (1862-1885) Richard Hardisty was a Metis, born June 6th, 1862, the son of William Lucas Hardisty and Mary Ann Allen, grandson of Richard Hardisty (c. 1790) and Margaret Sutherland. He served on the Nile Expedition and upon his return was sent with Middleton's troops to Batoche. He died on May 12, 1885 at Batoche (Private in the 90th Battalion). Middleton reported:

Our total loss since Saturday last is dead, James Fraser and Richard Hardisty of the 90th, Lt. A. W. Kippen, of a surveyors Corps, Lt. W. Fitch, and Private Moore of Grenadier's Corps. E.T. Brown, of Boulton's Horse. Gunner William Phillips, of A Battery, and Captain John French of Seventh.

Henderson, Richard: Richard was from St. Peter's Reserve. He served on the Nile Expedition under Chief William Prince. The contingent sailed from Montreal on Sept. 14, 1884, bound for Alexandria in Egypt. The Canadian contingent arrived at Alexandria, Egypt, on Oct. 7, 1884. Prior to its arrival, the contingent recorded its first loss, a Manitoba Ojibwa named Richard Henderson who was buried at sea after succumbing to an illness on September 26, 1884.

Hodgson, Henry Rosser: A Metis, born November 17, 1861 at St. Andrews, the son of John Hodgson and Catherine Davis, married Charlotte Stevenson (1880) then Margaret McDonald (1885).

Kirton, Charles: (b. 1863) Charles was born at Poplar Point in 1863, the son of Betsy Boucher and Peter Kirton (both Metis).

McDonald, Alexander: (b. 1853) Alexander was the son of John McDonald and Nancy Ferguson, a Half-Breed Scots family living at St. Andrews.

McDonald, Donald: (b. 1860): Donald was the son of John McDonald and Nancy Ferguson, a Half-Breed Scots family living at St. Andrews.

McDonald, John: (b. 1856) John was the son of John McDonald and Nancy Ferguson, a Half-Breed Scots family living at St. Andrews.

McDonald, William: (b. 1855): William was the son of Alex McDonald and Ann Tait, a Half-Breed Scots family living at St. Andrews.

Moore, John R.: (b. 1860) A Metis, John Moore lived at the St. Peter's settlement.

Pratt, John: John Pratt was a member of the St. Peters Reserve. He served on the Nile Expedition under Chief William Prince.

Pratt, Thomas: (b. 1868) Thomas Pratt was a member of the St. Peters Reserve. He served on the Nile Expedition under Chief William Prince.

Prince, William: William was a Chief from the St. Peter's Reserve, he is believed to have been a son or grandson of Chief Peguis. He was hired as a foreman for the Nile Expedition.

Settee, George: George had Half-Breed Scrip claim 4367 and 2283 (File HB 5109)

Reference:

Stacey, C.P. *Records of the Nile Voyageurs, 1884-1885: The Canadian Voyageur Contingent in the Gordon Relief Expedition*. Toronto: Champlain Society, 1959.

North Dakota State Legislature

Dan Jerome was elected to the North Dakota State Legislature in 1990, the first Native American ever elected to the North Dakota State Senate. He served until 1994. He became a master flute maker and always had a deep appreciation of his Metis and Ojibwa heritage.

Dan Jerome was born January 13, 1930 at Belcourt, North Dakota. He is the son of Ferdinand and Emilie Laframboise Jerome, the fourth oldest of twelve children. He took his grade school education at St. Ann's Mission and the Turtle Mountain Community School. From 1954 to 1959 he attended North Dakota State University and upon completion of his degree taught school at Caron, Fortuna and Halliday, North Dakota. He then taught at the BIA school in White Shield, N.D. He became social worker in Belcourt in 1964 and in 1967 was appointed Administrative Assistant for the Belcourt High School. In 1969 he became the first Metis/Ojibwa school superintendent of the district.

Olympic Games

Metis politician and United States Vice President Charles Curtis officially opened the 1932 International Olympics held at Los Angeles. To date he is the only Aboriginal person to open the games.

Order of Canada

On April 19, 1991, Metis author Anne Anderson, C.M., LL.D, was appointed as a member of the Order of Canada. Subsequently, Metis historian Olive Dickason, C.M., Ph.D., D. Litt. was appointed on November 15, 1995 and John B. Boucher, Senator of the Metis Nation-Saskatchewan was appointed on May 1, 2002.

Outlaw

Gilbert Godon, a Metis from the Red Lake district of the Minnesota Territory, has gone down in history as Manitoba's first official outlaw when he killed Benjamin Marchand during a drinking brawl in 1872.

Godon was in many fights and usually nothing serious happened until the night of October 10th 1872. Godon and a group of drinking buddies arrived at the Fort Dufferin home of A.J. Fawcett who was selling liquor illegally, when Fawcett refused to serve the new arrivals he was pushed and threatened by Benjamin Marchand. Godon, in defense of Fawcett, intervened and chased Marchand outside. Marchand's son (Benjamin Jr.) retaliated by grabbing a shovel and banging Godon on the head. The fight was then joined by Godon's father and brother and the Marchand's retreated to the backyard. They then attacked the Godon's for a second time and were again repelled.

After the victory, Fawcett remembered that he did have some whiskey hidden, and began serving the victors of the fight. An hour later Gilbert went outside for fresh air and ran into young Benjamin in the yard. Fearing another attack, he grabbed Marchand and dragged him inside. Her then knocked him down several times and began striking him on the head with the back of an axe head. Before his family and friends could intervene, Godon struck Marchand in the head with what was to later prove to be a fatal blow from the blade.

Fawcett then went to the nearby headquarters of the Boundary Commission (help at Fort Garry was 95 km. north). He returned with fifteen men led by Sergeant James Armstrong of the Royal Engineers. Benjamin died shortly after their arrival so they detained Godon. However, the officer in charge of the Boundary Commission refused to accept responsibility for him and he was released. He then fled across the border into Dakota Territory. Subsequently, a coroner's jury found Gilbert to be responsible for Marchand's death and on November 12, 1873, a grand jury brought a charge of murder against him and a warrant was issued for his arrest.

Six months after arriving in North Dakota Godon was involved in another fight and jailed at Pembina. Manitoba's chief constable, Richard Powell, learned of this and traveled to Pembina to return Godon to Winnipeg. On June 19th, 1874, Godon appeared in court and plead not guilty. The following Monday, his trial was held, the jury deliberated for thirty minutes, found him guilty and he was sentenced to hang on August 26th.

Godon, however, still had the sympathy of one man, bartender Dugald Sinclair, whose life Godon had saved in 1870. Sinclair began a campaign for clemency and in response to these petitions, the government commuted Godon's sentence to 14 years imprisonment. He was then transferred to the provincial prison at Upper Fort Garry. On the morning of September 23, 1876, Godon bolted from the work gang he was on, grabbed a small boat and took off across the Red River. He then collected his wife and his horse and again fled to the Dakota Territory. He lived back and forth between Pembina and his brother's place at Emerson.

In 1877, Bradley, the Justice of the Peace at Emerson sent a posse to pick Godon up at his brother's house. Godon met them with a revolver in each hand, then in the melee caused by his mother and sister-in-law he again escaped.

In February of 1880 he was again arrested for a brawl at Pembina, locked up again only to escape soon after with Frank La Rose. He and LaRose were reported to be in a Half-Breed camp on the Missouri River five months later. LaRose died shortly after their arrival of hunger and exposure. Gilbert Godon survived, never to be seen in Canada again.

Pembina and Turtle Mountain Metis Treaty

The "Ten Cent Treaty." for the Pembina and Turtle Mountain Metis. The 1863 Treaty with the Chippewa of Red Lake and Pembina Bands made provisions for their Metis relations. The balance of Chippewa and Metis traditional hunting territory, was subsequently ceded in what came to be known as the "Ten Cent Treaty" because one million dollars was paid for the ten million acres of land. The treaty was intended to cede a 30-mile-wide strip on either side of the Red River (5,634,820 acres in North Dakota and 4,156,120 acres in Minnesota). This formally titled "McCumber Agreement" of 1892 was eventually negotiated by what became known as the Committee of 32 (16 full-blood Indians and 16 mixed-blood Michif). It was ratified in April of 1904. The roll compiled by Senator McCumber consisted of 1,739 mixed-blood and 283 full bloods. The treaty was said to exclude another

1,476 mixed-bloods many of whom were considered to be Canadian Metis and many who were born in the United States but were considered ineligible. In addition to the monetary settlement, this treaty had allotments of 160 acres for each adult on the roll. The allotments located on the Turtle Mountain Reservation were given to the older full-blooded Indians and some of the older mixed-blood Michifs. The remainder of the lands were allotted on the public domain in Montana and Western North Dakota. As with most negotiations with Aboriginal people, this agreement was not implemented immediately, as everyone did not accept McCumber's roll. When it was finally completed and approved in 1943 (after a huge scandal of numerous deaths of band members through starvation), the band list consisted of 7,317 members, 160 of who were full-blood Indians.

During the bitter debate to settle with the Pembina/Turtle Mountain group, chief Little Shell who led a large group of Michif and Chippewas, had withdrawn to Montana and the group led a wandering existence in that territory. They were unsuccessful in negotiating their own reserve nor was the government able to have them accepted on other reserves in Montana. This problem exists to this day.

Photography

Professional Photographer

In 1909, Richard Throssel became the first Metis in North America to be employed as a professional photographer when he was appointed as a field photographer in the American Indian Service. He held this position until 1911, when he moved to Billings, Montana to establish his own studio, the Throssel Photocraft Company. Throssel's Metis roots were in Red River. His Metis grandparents, Janet (Tait) and Alexander Birston along with his mother, Mary Birston, were part of the Metis emigrant party that travelled to the Columbia River in Oregon Territory in 1841 in a 1700 mile expedition lead by James Sinclair. In 1902, for health reasons, Richard joined his brother Harry who was working on the Crow Reservation in southeastern Montana. Richard became a clerk with the Indian Service. Later, he and his brother were both adopted by the Crow Tribe.

European Exhibition

In 1994, Murray McKenzie was asked to exhibit his photographs in Munster's Westphalian Museum in Germany. Murray was the first Native photographer to hold a European exhibition. Murray's work has been published in the *Toronto Star*, *Photo Life*, *US Camera* and *Time Magazine*. One of his most famous photographs was also selected as a national poster by the Canadian Cancer Society, and as a selection in the Ford Motor Company's "Faces of Canada Exhibition."

Physicians

Men

In 1818, Metis physician and surgeon John Bunn (1802-1861) became the first native-born doctor to practice medicine in the Red River Settlement. John was the son of HBC employee Thomas Bunn and his Metis wife Sarah McNab. John's grandfather was HBC Chief Factor John McNab. In addition to being a professional fur trader, John McNab was also a surgeon, and he assuredly influenced his grandson's choice of career. Although not much is known about the rest of Bunn's childhood, he did go to school in Edinburgh, Scotland and began medical school at the University of Edinburgh around 1817.

Medicine as a profession was still in its infancy during Bunn's 1817 sojourn in Edinburgh. Although a sharp division had previously separated surgeons from physicians—those who dispensed physic or medicine as opposed to the surgeon who was concerned with the “art” of cutting into the body, by Bunn's day medical students studied both physic and surgery at the University of Edinburgh—as opposed to their English counterparts—if they wanted to become general practitioners. Bunn probably followed suit, with his curriculum being similar to that in 1832 when he was examined in anatomy, surgery and pharmacy.

John McNab was still looking out for the welfare of his grandson, and he planned for him to follow in his footsteps by becoming a surgeon for the Hudson's Bay Company. McNab sent a letter dated December 10, 1818 to the London head office of the HBC to request that John be considered for a position. The minute book recorded that “if a Surgeon is wanted, the merits of his Grandson will be taken into consideration.” McNab must still have had some influence because a position soon became available, and John Bunn left Scotland for Hudson Bay aboard the Eddystone the next spring. Bunn's entire career would be spent in the HBC's Southern Department, in a series of posts strung between Lake Superior and James Bay. He appeared not to have had much ambition to stay with the Company. He left York Factory shortly before Christmas in 1824, and arrived in Fort Garry on February 2, 1825 in the company of three men with dogs and sleds. He came to Red River to settle with his father, Thomas Bunn, who had arrived in the settlement a few years earlier, after leaving the Company's employ under somewhat controversial circumstances. Dr. Bunn probably moved in with his father and soon after began his occupation as the doctor for the colony. He most likely replaced a Mr. Cuddie, who had received a £150 annual salary with a £50 allowance for living expenses in 1823, with it being understood that he was to attend to the poor who were unable to pay him. Twenty-eight years later Governor Eden Colvile was paying Dr. Bunn £100 for his services, which was not as much as Mr. Cuddie received, but by 1851 there were two doctors in the settlement and Bunn's remuneration might have reflected that fact.

Being the doctor of the Red River Colony was a huge undertaking. As the elder Bunn wrote to Nancy, his son was “much harassed by his business, & is obliged to keep 2 Horses. You will not be surprized at that when I tell you that the Settlement is upwards of 60 miles in length & there is no other medical man in it.” In the summer he patrolled the 60-mile length of the settlement on horseback, and in winter he drove along the road in a parchment cariole. In 1831, Dr. Bunn returned to the University of Edinburgh to upgrade his training. Although John Bunn did not graduate in his second crack at medical school, he did pass enough examinations to become a Licentiate of the Royal College of Surgeons. (Contributed by Todd Lamirande)

Women

In 1889, Susan LaFlesche (1865-1915), gained the distinction of being the first Native American woman to become a doctor of medicine. Susan was born on the Omaha Reservation, the Metis daughter of Joseph LaFlesche and Mary Gale. Joseph LaFlesche was the son of a Ponca mother and a French trapper-trader father. His mother was the sister of Ponca chief Standing Grizzly Bear. Mary Gale was the daughter of military officer and surgeon, Dr. John Gale and his Omaha wife, Nicomi (Voice of the Waters). It is interesting to note that Susan's father, Joseph, became a chief of the Omahas. As Metis, his children were all given land grants on the Great Nemaha Half Breed Tract, however, most of them sold this land and lived on the Omaha reserve. Susan was educated at the reservation

school after which she and Marguerite followed their elder sister Susette to the Elizabeth Institute for Young Ladies in New Jersey. She took three years there then returned to teach at the Presbyterian Mission school. In 1884 Marguerite and Susan returned to the East and enrolled in the Hampton (Virginia) Normal and Agricultural Institute, a school set up for Blacks and American Indians. She graduated with honours in 1886 and the following October entered the Women's Medical College in Philadelphia. She again excelled and graduated at the top of her class in 1889. She thus earned the distinction of being the first Native American woman to become a doctor of medicine. Upon completion of a four-month internship she returned to the Omaha Reservation and worked as a physician at the local school. Shortly thereafter she was appointed as doctor for the entire Omaha Agency (1889-1893). The work included advising, teaching and interpreting and was overwhelming. In 1893 she took leave to care for her infirm mother. Additionally, she was in ill health herself. In spite of this she announced that she intended to marry Henry Picotte, the brother of Charles Picotte, her sister's husband. They married in 1894 and settled at Bancroft, Nebraska, where he farmed and she practiced medicine. They had two sons, Carl and Pierre. Her husband died in 1905 and she took a subsequent appointment as missionary to the Omaha on behalf of the Presbyterian Board of Home Missions, in addition to her medical practice. On top of this, she became politically active and in 1910 headed a delegation to Washington to address the Secretary of the Interior on citizenship for the Omahas. Meanwhile she advocated for better health practices and preventive health care. She campaigned for a hospital and the facility opened in 1913. Until her death in 1915 she was an inspiration to countless young Omahas.

Postmaster

The Council of Assiniboia appointed William Ross the first Post Master for Red River in 1855. William Ross was the Metis son of Alexander and Sarah Ross. He operated the postal service from his house near the Red River at the foot of Market Avenue. This house was built in 1851-52 by Hugh Mattison, the husband of his sister Margaret. It was located near the river on the eastern part of the original Ross estate. Upon arrival at Red River, Alexander Ross was granted 100 acres by the HBC in recognition of his service and success in the Snake country. This grant was located on the bank of the Red River with a frontage between William Avenue on the south and Logan Avenue on the north. It then ran back for two miles from the Red River to the vicinity of the present day Sherbrook Street.

In 1949, the Manitoba Historical Society along with the City of Winnipeg took possession of the historic Ross House building and moved it to Higgins Avenue, across from the CPR Station. In 1984, it was moved to Joe Zuken Heritage Park on Meade Street.

Premier of Manitoba

John Norquay was elected by acclamation to Manitoba's first legislature in 1870. He first became minister of public works and later minister of agriculture. In 1878, upon the resignation of the premier of Manitoba, he became the first Metis premier of a province in Canada. He served as premier until 1887.

Presbyterian Minister

In 1865, John B. Renville or Ranville (d. 1903) became the first Metis and Aboriginal North American to be ordained a minister by the Presbyterian Church. He was the son of Joseph Renville who translated the bible into the Dakota language (see above).

Prince Albert, Saskatchewan

James Isbister (1833-1915) founded Prince Albert, Saskatchewan in 1862. Isbister, a fur trader and farmer, was born on November 29, 1833 at Oxford House the son of John Isbister; an Orkneyman employed with HBC and Francis Sinclair an English Metis.

James was a leader of what were then known as the “English Half-Breeds.” He obtained his education at the Red River Settlement and was a noted linguist, fluent in English, Gaelic, Cree, Chipewyan and Michif languages. He entered Hudson’s Bay Company service in 1853 and spent his entire working life in the Cumberland and Saskatchewan districts, mostly around Cumberland House and Nepowewin, where he married Margaret Bear in 1859. They had 16 children. He rose in the Company from labourer to interpreter, to postmaster and finally clerk. He retired briefly in 1862-64, 1867-68 and finally in 1871.

He and his wife established a farm on the Lower North Saskatchewan River, June 3, 1862 and were the first settlers in this area, originally known as the Isbister Settlement. However, a Presbyterian minister James Nisbet established a church nearby and renamed the place Prince Albert. History has subsequently ignored the fact that it was Isbister who settled the area.

Professional Women’s Golf

In July of 2002, Leila Chartrand became the first female Metis professional golfer when she made her debut as a professional at the Whirlpool PGA Women’s Championship at the St. Catherines Country Club in St. Catherines, Ontario. Leila is the daughter of Paul Chartrand a former professional baseball player, and Diane (Plowman), a former Canadian track star. Her father, Paul Chartrand, was the first Aboriginal North American to play on the national baseball teams of two countries, Canada and Australia

Queen’s Council, Kings Council

The first Metis Q.C. was James McKay, the son of William McKay II a Chief Factor at Fort Ellice. James was created a Queen’s Counsel in 1891 when Saskatchewan was still the District of Assiniboia in the Northwest Territories. In 1906, the Province of Saskatchewan made him a King’s Counsel. His brother, Thomas McKay, became the first mayor of Prince Albert in 1886 and for 12 years was an M.L.A. in the territorial government of the Northwest Territories.

Red River Cart

On November 15, 1801, Alexander Henry records the Metis invention of the Red River Cart in his diary. His employees at the Pembina trading post developed the cart. The cart, based on an ancient French design, had technology and innovations that made them particularly useful for travel on the plains of the old North American Northwest. With this development traders were no longer confined to the waterways. As Henry noted, “the country being so smooth and level we can use them in every direction.”

The legacy of the Red River cart is still found in cities such as Winnipeg, Manitoba that have very broad roadways. Portage Avenue in Winnipeg is wide because it is an original cart trail west, and carts used to travel from three to twenty carts abreast. The cart, drawn by either an ox or horse, was used to transport meat, buffalo hides, pemmican, trade items and personal belongings to and from the bison hunt and centres of trade in the United States. The cart could carry 300 to 400 kilograms of freight. It was made entirely of wood with two large rawhide covered wheels, 1.5 metres in diameter. The versatility of the cart was unmatched. When crossing water, the wheels were removed and lashed to the bottom to form a raft without having to unload any freight. In winter, the frame could be used as a sled pulled by a horse.

The French Canadian traders and the Métis developed a wide network of trading routes across the Prairies using routes that were based on the Indian trails, which often followed buffalo trails. Crucial to the expansion of these trade routes, Métis craftsman of Red River settlements created a unique cart: the Red river cart. This cart is the best-known symbol of Métis culture. It is a symbol of the ingenuity, their nomadic way of life, and their trade skills that contributed in the development of the Prairies economy. Carts are still being made today by the Red River Metis Heritage Group at St. Norbert, Manitoba.

The Metis were responsible for the development of the versatile Red River cart used to transport goods over the prairie terrain. In effect, the Metis commercialized the buffalo hunt with the invention of the Red River cart. Today, the Red River cart is one of the best-known symbols of Metis culture. The legacy of the Red River cart is still found in cities such as Winnipeg, Manitoba, which have very broad roadways. Portage Avenue in Winnipeg is wide because it is the original cart trail west, and carts used to travel from three to twenty carts abreast. The cart, drawn by either an ox or horse, was used to transport meat, buffalo hides, pemmican, trade items and personal belongings to and from the bison hunt and centres of trade in the United States.

As the West developed, settlements sprang up far away from the river transportation routes. Red River carts, which had been used for years by the Metis, became the chief mode of land transport to service these otherwise unreachable communities. As the need for larger and stronger carts increased, they became more refined. A much lighter spoked wheel gradually replaced the solid wheel. Made in a dish shape, these new wheels did not sink as far into the earth, making them easier to pull. The rawhide (green shaganappi) which bound the entire cart together became as tough as steel when dry and so strong, it would support a 450-kilogram load. One drawback to the carts was the loud noise the carts made because of the screeching of wood rubbing against wood as the wheels turned on unlubricated axles. Grease could not be used because this would pick up dust and dirt, which would wear out the hub and axle in no time.

On November 15, 1801 at Pembina in the Minnesota Territory, Alexander Henry reports that his Metis employees are using carts with solid one-piece wheels. By September 20, 1802 they have:

"...a new sort of cart which facilitates transportation, hauling home meat, etc. The wheels are about four feet high and perfectly straight; the spokes are perpendicular, without the least bending outward, and only four to each wheel. These carts carry about five pieces (of 90 pounds), and are drawn by one horse."⁵

⁵ Elliot Coues (éd.), *The Manuscript Journals of Alexander Henry and David Thompson, 1799-1814*, Minneapolis, Ross & Haines Inc., 1965, p. 191.

By March of 1803 the men were building carts with more spokes and larger dished wheels of French-Canadien design. Cart making itself became a Metis industry and being a teamster replaced employment as a voyageur in the boat brigades. From the early 1800s to the advent of the railways in the west the Metis dominated the transportation industry. A number of Metis families in the Selkirk and Pembina districts began raising oxen to haul Red River carts. In the mid-1800s, the number of carts in use had increased as trade increased.

"[Metis] caravans or trains have annually increased in number, and now two hundred carts make the yearly pilgrimage across the prairies, six hundred and fifty miles, to St. Paul...They are laden with buffalo hides, pemmican, peltries, fur, embroidered leather coats, moccasins, saddles, &c. these they sell or exchange in St. Paul and return again to their secluded home..."⁶

The size of Metis commercial operations was huge. Metis buffalo hunts were of colossal size. In 1865, Alexander Ross, a settler in Red River, reported in detail on an expedition that left the Red River Settlement on June 15, 1840. When the role was called at Pembina, 1,630 people were present with 1,210 Red River carts. In 1869, it was reported that at least 2,500 carts had passed through St. Cloud, MN carrying 600 tons of freight for the Hudson's Bay Company.⁷

The versatility of the cart was unmatched. With its high wheels, the cart could transverse the rutted prairie, be disassembled and floated as a raft across streams, or covered with waterproof hide and transformed into a boat. The wheels were simply removed and lashed to the bottom to form a raft. At day's end, the cart could then be both covered with hide and used to provide shelter for the traveler, or when dozens were encircled, form a portable corral for livestock. In winter, the cart frame could be used as a sled pulled by a horse. The first Mace used in the Manitoba Legislature was constructed from part of a Red River Cart axle with the hub on the end.

The most experienced Metis freighters could handle ten carts, provided they were in a caravan. Normally, one man would handle six carts, with three being the minimum. In contrast, a teamster could only handle two wagons with ease.

George Dawson, a member of the 1872-1875 Boundary Commission, made notes on the difficulties met when traveling over the prairies in the vicinity of the Milk River:

"Red River Country Carts are little use in this part of the country to anybody but the Half-Breeds. When broken there is no hard wood to repair them and from the stony and rough character of the "roads" breaks are necessarily frequent. The sand and grit also rapidly wears away the axles unless iron bushes are used and then a poplar axle has to be substituted at risk of breakdown any moment. The extreme dryness of the air causes them to split and crack in all directions, especially the hubs, and when this happens the spokes work loose and nothing will save the wheel. By keeping the wheel always wet this may be avoided but water is scarce. With the Half-Breeds time is no object and cheapness is everything. They put on light loads and travel in large trains so that if one cart breaks down the load may be distributed and the fragments retained for future repairs."⁸

⁶ Frank Blackwell Mayer, *With Pen and Pencil on the Frontier in 1851: The Diary and Sketches of Frank Blackwell Mayer*, St. Paul, Minnesota Historical Society Press, 1986, p. 237-238.

⁷ *Alexandria Post*, 7 août 1869.

⁸ George M. Dawson, "General Diary and Note Book", 1874, p. 44. [\[On line\]](#) (Consulted on Novembre 20, 2007).

By 1812 there were cart trails all across the west and the Metis were able to provide the provisions, without which, the Selkirk Settlers would have starved. Later, the major commercial trails were Pembina to Red River and Pembina to St. Paul, Minnesota, Red River to Fort Ellice, Red River to Carlton and Fort Carlton to Fort des Prairies (now Edmonton).

With the demise of the great buffalo herds and the arrival of the railway, the Metis were reduced to using their carts to pick buffalo bones. These were sold for processing sugar and making fertilizer and buttons.

Renville's Soldiers and the Renville Rangers **The "Tokadantee" or "Prairie Dogs."**

In the early 1800s, Joseph Renville II maintained a squad of 15 to 25 guards for his farm and trading post and Reverend Williamson's Mission at Lac Qui Parle, Minnesota. These guards were known as Renville's Soldiers also known as the "Tokadantee". Joseph Renville II adopted Gabriel Renville after Gabriel's father was killed in 1833 leading a Dakota war party against the Ojibwe.

Later, his nephew Gabriel Renville would evolve the "Tokadantee" group into what became known as the Renville Rangers. The Renville Rangers, largely made up of Dakota-Metis men, worked on the government side during the great Sioux outbreak of 1862.

Joseph Renville II. (1779-1846)

Joseph was the son of a Mdewakaton Dakota woman, Miniyehe, and a French Canadian fur trader, Joseph Renville Sr. (Joseph de Rainville or Renville). Joseph II married Marie "Tonkanne" Little Crow, a daughter of Chief Little Crow's sister. He was a Captain with the British forces in the War of 1812. He later established a fur trading post at Lac Qui Parle where he resided until his death. He maintained a squad of 15 to 25 guards for his post and Reverend Williamson's Mission. These were known as Renville's Soldiers. Later, his nephew, Gabriel Renville would evolve this group into what became known as the Renville Rangers. In 1822, Joseph along with other experienced traders and trappers formed the Columbia Fur Company with Joseph as the firm's leader. He is also known for translated the entire Bible into the Dakota language in 1837.

Joseph was born in 1779 at what is now St. Paul, Minnesota. In 1804, Joseph Jr. married Marie "Tonkanne" Little Crow, the daughter of Petit Carboneau and the niece of Chief Little Crow.

Joseph was educated in Canada. Before he was 10 years old Joseph was taken to Canada to receive an education, it was here that he became proficient in the French language. Upon the death of his father in 1795, Joseph returned to Kaposia village where he was born. From then on he lived with the Gens du Large (Sioux of the Prairie). At age twenty-six he left Prairie du Chien and worked as a guide and interpreter for Zebulon Pike during his exploration for the source of the Mississippi. During the War of 1812, he attained the rank of captain while acting as an interpreter for the British. He was commander of the Dakota warriors at the siege of Fort Miesse. After the war he traded for the HBC at the headwaters of the Minnesota or St. Peter's River. After the 1821 amalgamation of the HBC and NWC, he helped establish the Columbia Fur Company with headquarters at Lake Traverse in the Minnesota Territory.

In July 1823, Joseph joined Major Stephen H. Long's Expedition to the source of the St. Peter's River. He was highly valued and was chosen by Colonel Dickson to command the Sioux contingent of the expedition at the rank equivalent to a captain in the British Army.

By the time the American Fur Company bought the Columbia Fur Company, Joseph was established at Lac qui Parle and maintained an army of warriors known as the "Tokadantee" or "Prairie Dogs." This group later evolved into the Renville Rangers under one of his sons (i.e. Gabriel Renville, who he had adopted). The Lac Qui Parle Mission was established in 1835 largely through the influence of Joseph Renville. A Native Christian Church was established there in 1837. Renville's greatest work was in assisting the missionaries at Lac Qui Parle to translate the Bible, books of hymns and other material into the Dakota language. Joseph died at Lac Qui Parle on March 18, 1846 and buried on a hill by the stockade.

Gabriel Renville was born at Sweet Corn village on the west shore of Big Stone Lake in April, 1825. He was the son of Victor "Ohiya" Renville and Winona Crawford. His father was the son of Joseph and Miniyehe Renville and his mother was the daughter of Ta-tanka-mani (Walking Buffalo). He spoke French and the Dakota language of which he was a recognized expert. He made several trips to Washington to assist the Dakota in their negotiations. He acted as a guide for General Sibley on his expedition to Devil's Lake and became a chief of the Sisseton Sioux.

Biographic Sketch of Chief Gabriel Renville .

By Samuel J. Brown⁹

The subject of this sketch was born at Big Stone Lake about April 1825, and died at the residence of the writer at Brown's Valley, Minn., on August 26, 1892, being in his sixty-eighth year at the time of his death. Gabriel's father was a full and only brother of the noted Bois Brulé, Joseph Renville (for whom one of the counties of the State is named), and was called in Sioux Ohiya, and in English Victor—the latter a translation of the Sioux name. Ohiya or Victor Renville was born and reared among the Sioux, and, though a mixed-blood, was, it is said, in appearance, language, habits, and feelings, a full-blood Sioux. He was a warrior of considerable note, and while on the war-path against the Chipewas was killed and scalped in the neighborhood of what is now Fort Ripley about the year 1832, shot dead in his canoe while coming down the Mississippi.

Gabriel's mother, Winona Crawford, also a mixed-blood, was the grand-daughter of Ta-tanka-mani, or Walking Buffalo, mentioned by Lieutenant Pike in 1805, and also described in Neill's History of Minnesota as a "Sioux chief who was the principal man at the treaty of Portage des Sioux [near the mouth of the Missouri river] in 1815," and was the daughter of a Sioux woman (Ta-tanka-mani's daughter) and a Mr. Crawford, a prominent British trader in the Northwest prior to and during the War of 1812. She was also born and reared among the Sioux, and, though married, always retained her father's name. She lived for some time with the family of the noted Colonel Dixon, the "red-headed Scotchman" and trader at lake Traverse, who figured so prominently among the Indians of the Northwest in the war with England in 1812. She was married about 1819 to Narcisee Frenier, a Bois Brulé and Indian trader at lake Traverse, who, shortly after his marriage went over to

⁹ Brown, Samuel J. "A Biographic Sketch of Chief Gabriel Renville," November 18, 1903. From *Collections of the Minnesota Historical Society*, Vol. 10, Part 2, 614-618.

the Missouri river to look for a location for a trading post, was taken sick on the trip, and, as is supposed, died, for he never returned. By this union there was born a daughter, Susan, who became the wife of the late Joseph R. Brown, and who is still living, and now residing with her son, the writer, at Brown's Valley, Minn.

After Frenier's death, Winona married Ohiya, or Victor Renville, and by this union there was born a son, the subject of this sketch. About three years after the death of Gabriel's father she married Akipa, a full-blood, who later was given a white man's name and called Joseph Akipa Renville, and who was always prominent in the councils of his tribe, and who died at Sisseton Agency, South Dakota, in 1891. By this union there were born two sons, Charles Renville and Thomas Renville, both of whom have in late years added "Crawford" to their name, and who are now living at Good Will, South Dakota, the former being pastor of the Presbyterian church there. Winona Crawford died at Sisseton Agency, S. D., in 1897, aged about ninety-two years.

Gabriel Renville never attended school, except for about a month in Chicago, and except also when he was learning to read and write his own language from the missionaries. When he was about sixteen years old, my father, then living at Grey Cloud, after cutting his hair and dressing him in white boys' clothes, took him to Chicago and placed him in school there; but school-room confinement and association with strangers speaking an unintelligible and strange tongue did not agree with him or suit him, and in about a month he ran away and traveled on foot across the prairies of Illinois and through the woods of Wisconsin back to his home in Minnesota. He could never be induced to return, but in later years always upbraided my father for not giving him a sound thrashing and sending him back.

He spoke no English, but was a thorough master of the Sioux tongue. He possessed an unlimited command of the language, was an easy speaker, and was never at a loss for words. The writer was intimately associated with him for many years—acted as his interpreter on many a visit to the Great Father at Washington, and had therefore ample opportunities for judging—and can say that in his opinion Gabriel Renville had no superior—no equal, even—as to ability in the use of the Sioux language. He knew the use of it so well and so completely that his every word was a sledge hammer, always clear, homely but strong, and to the point. The writer well remembers that on one occasion when in Washington he was asked by a high official if he would be pleased with an Eastern man for Agent. His answer was, "No, give us a Western man. Eastern men are wise and good, but they can't tell an Indian from a buffalo calf."

In personal appearance Chief Renville was a striking figure—broad-shouldered, tall, straight, sinewy, and athletic looking. He would command attention anywhere. As to his services and conduct during the Sioux outbreak of 1862 and the war following the outbreak, as well as the estimate placed upon his character and worth by prominent men who knew him, the writer can do no better than to give extracts of letters and papers from Gen. H. H. Sibley, Major Joseph R. Brown, Gen. John B. Sanborn, Senator C. K. Davis, all of Minnesota, and Prof. C. C. Painter, formerly of Fisk University, Tenn., and afterward agent of the Indian Rights Association at Washington, D. C.

General Sibley, in a communication to the Commissioner of Indian Affairs, dated June 22, 1868, said:

Mr. Renville was among the most trusted and reliable of the mixed-bloods employed by me, while I was prosecuting the campaigns against the hostile Sioux in 1864 and 1865. Indeed, so well pleased was I with his fidelity, energy, and intel-

ligence, that I appointed him Chief of the scouts to whom the outer line of defences of the frontier of this State, and of Dakota Territory, was entrusted; and he signalized himself by unremitting and distinguished services, in that important position.

Mr. Renville was instrumental in saving the lives of many white captives, taken by the Indians in 1862, by his influence and determined efforts in their behalf; and he lost a large amount of property, including horses, appropriated by the hostile savages, or destroyed, in consequence of his opposition to their murderous course.

In fact he was reduced from a position of comfort and comparative opulence, to depend upon what he could earn by his daily exertions, for the subsistence of himself and his family, and he was not included in the award of the \$7,500 appropriated by Congress to be apportioned among those who had remained faithful to the government, by some strange and unaccountable omission.

I have appealed many times to the Interior and War Departments in behalf of the Indians and mixed-bloods who exposed life and property in defending the whites against the outrages and massacres to which so many were subjected, during the outbreak referred to, but no one individual is entitled to more consideration than Gabriel Renville, and I trust it will be in the power of your Bureau to make ample amends to him for the losses he has sustained, and the sacrifices he has made, in maintaining the power of the government against the organized and almost universal disaffection and violence of his own kindred and people.

Major Brown, in a communication to the Commissioner of Indian Affairs, dated March 5, 1870, said:

Those organized for an armed resistance to the hostilities of the hostile bands were largely of the relations of the Chief, and were organized and operated under his exertions and authority. By the exertions of those Indians hundreds of whites were saved, and many of the hostile bands were punished. During the month of May, 1865, thirteen men who were on their way to depredate upon the whites were killed at different times by those friendly Indians, while acting as scouts for the protection of the frontier under the immediate command of Gabriel Renville, their chief.

Professor Painter, in a letter to Dr. Edward Everett Hale, of Boston, dated in September, 1888, said:

Renville is a fine specimen of the "noble red man;" stately, dignified, reticent, intelligent, straightforward and manly in his bearing, impressing those with whom he meets as possessing great reserved force which could easily be called into action if his good sense and perfect mastery of himself consented. During the winter I had many interviews with him, and was impressed always increasingly by the quiet dignity and greatness of the man. He told the story of his great wrongs in an unruffled, dispassionate calmness, which almost appeared to be indifference, but there were now and then flashes of lightning in his eye which revealed reserves of strength and feeling which were under the control of a master mind and will.

General Sanborn, in a note to the writer dated September 16, 1892, said:

Renville's death was a great loss to his people, and to all his acquaintances. He was one of the best, if not the best man I ever knew, if good and benevolent actions done from good and benevolent motives constitute true goodness, which I think all concede. He was also a man of great mental force, capable of doing a great deal of good or a great deal of evil. It was fortunate both for the Indians and the whites that his influence and power was always used and always found on the side of right and justice. The Sissetons cannot expect to see his like again.

Senator Davis, in the course of a speech in the United States Senate, according to the Congressional Record of February 8, 1899, said:

I knew Gabriel Renville well. He first called my attention to this subject when I was governor of Minnesota, in 1874 and 1875. He was a great man in his way, and was a good man from any point of view. His men fought on our side in the Indian war. He rescued many white women and children from the hands of Little Crow and his band, then waging war against us. He sent his young men into the armies of the United States during the war of the rebellion.

The writer is in possession of many other letters and papers from many other prominent men, among them Bishop Whipple, Dr. Daniels, and Major Rose, all of whom knew him well, all speaking in the highest terms of the man; but space will not allow of their reproduction here, and so will content himself by simply saying that he believes that the brains of Gabriel Renville saved many whites during the Sioux outbreak of 1862, that no person in the friendly camp made greater exertions for the preservation of the whites than he and that the combination of friendly Indians and mixed-bloods, through which the white captives were obtained from the hostile Indians and delivered over to General Sibley, originated with and was organized by him. So deeply and so thoroughly was the Department of the Interior impressed with Renville's abilities and general usefulness that at the close of the Indian war, at its suggestion, he was made Chief of the Sisseton and Wahpeton Sioux of lake Traverse, and remained as such chief until his death.

This rambling and imperfect sketch, already too long, must be brought to a close. But before doing so the writer would add that Minnesota owes much to Gabriel Renville, and that the least it ought to do for him would be to cause a suitable monument to be erected to his memory; and that in his opinion the shaft so to be erected should stand not only on the soil of the State he loved and served so well, but also on the spot where his forefathers lived, on the "old Sioux reservation," which was confiscated by Congress, and which he labored so hard to have restored to the scouts and soldiers of his tribe, on the spot where General Sibley camped for a week with his whole army in 1863, preparing for a dash across the plains to the Missouri, and where Renville was then consulted and advised with so often, and where he and his scouts were accustomed to bivouac while "chasing the Little Crow," and where the old chief died, between Big Stone and Traverse lakes. Let this be done that we may show to her sister states, and indeed to the world, that Minnesota can honor a worthy son, even though a mixed-blood Indian.

Browns's Valley, Minn., Nov. 18, 1903 .

August 3, 1862: Gabriel Renville organized the Metis and other employees of the Sioux agency to form the Company of Civil War Volunteers known as the Renville Rangers.

August 13, 1862: The Renville Rangers began to march to Fort Snelling near St. Paul. Big Eagle was surprised that the whites had asked the Metis for help.

August 19, 1862 The Renville Rangers, composed mostly of Metis, rushed to Fort Ridgely from St. Peter. This increased the defending contingent from 22 untrained men to about 180 well-trained frontier men. Fifty men each, of company B & C, 50 Rangers and 25 citizens. Attacks on Fort Ridgely on August 20, 22 and 23rd were repelled.

Subsequently, the Renville Rangers, under Lieut. James Gorman, bore the brunt of the Ridgely, Birch Coulee (September 2, 1862) and Wood Lake battles.

September 26, 1862, Gabriel Renville secures the release of 107 white and 162 Metis prisoners.

Chief Little Crow, in a letter to Brig. Gen Henry H Sibley after peace overtures were made following the Battle of Birch Coulee, wrote:

For what reason we have commenced this war, I will tell you. It is on account of Maj. Galbraith. We made a treaty with the government, and beg for what we do get, and can't get that till our children are dying with hunger. It is the traders who commenced it. Mr. A.J. Myrick¹⁰ told the Indians that they would eat grass or dirt. Then Mr. Forbes told the Lower Sioux that they were not men. Then Roberts was working with his friends to defraud us out of our moneys..."

Roman Catholic Priest

Edward Cunningham (1862-1920) became the first Canadian Metis from Alberta to be ordained as a Roman Catholic Priest. The son of Metis parents from St. Albert, Alberta, Edward was ordained by Bishop Grandin. He was born at Edmonton, Alberta on July 5, 1862, into a family of eleven children. He began school at St. Albert and took his post-secondary education at the University of Ottawa from 1882 to 1885. He served his novitiate at Lachine, Quebec and was ordained by Bishop Vital-Justin Grandin on March 19, 1890. Most of his service was amongst the Metis and Piegan people of Alberta. He was a renowned speaker who served missions at McLeod, Beaumont, Hobbema, Saddle Lake and Lac Ste. Anne. He died at Edmonton on July 20, 1920.

Scientific Publication

Alexander Kennedy Isbister (1822-1883) was the first Metis to publish in a scientific journal. Isbister was born at Cumberland House in 1822. His father was Thomas Isbister an Orcadian clerk at that post, his mother was a Metis, Mary Kennedy, sister to Captain William Kennedy.

¹⁰ On August 18, 1862 the war started at the Redwood Agency with the killing of James W. Lynd (he had abandoned his Dakota Sioux wife and two mixed blood (Metis) children for another Dakota girl), then they killed Andrew Myrick, the trader who was hated by the Dakota, especially for the infamous "let them eat grass or dung" when they were starving. Myrick had grass stuffed in his mouth.

At a young age, Alexander traveled to the Orkney Islands to receive his basic education, he returned to the Red River District in 1833. He attended St. John's School, and then in 1838 joined the ranks of the Hudson's Bay Company. For three years, he worked up north, quitting the Company to further his studies. He enrolled at the University of Edinburgh (M.A.) and then University of London (LL.B.). He became a teacher in London, and at the same time wrote many school texts. In 1872, he was appointed Dean of a teacher training college in London. He was also editor of the *Education Times*, for 20 years. His scientific contributions in the area of geology include "On the Geology of the Hudson's Bay Territories and of Portions of the Arctic and North-Western Regions of America," which appeared in the *Quarterly Journal of the Geological Society of London* in 1855.

Smithsonian Institute

William Lucas Hardisty (1822-1881) is the first Metis known to have done research for the Smithsonian Institute. Hardisty was the son of a Chief Factor of the Hudson's Bay Company (also Richard) and Margaret Sutherland (a Métis). His brother was Senator Richard Charles Hardisty. William was born at Waswanipi House. After education at the Red River Academy, he too entered the service of HBC. Until retirement, he was Chief Factor of the Mackenzie District. He was author of "The Loucheux Indians." (Washington: Smithsonian Institute Annual Report, 1866: 311-320.) For many years he collected specimens for the Smithsonian. In 1878 he retired to Winnipeg but soon moved to Lachine where he died on January 16, 1881.

Stanley Cup Winners

Tony B. Gingras, who played right wing, was a top scorer for the Winnipeg Victorias. In 1901, the Vics won the Stanley Cup and the national championship against the Montreal Shamrocks in a best of three series. He was also with the Victorias when they won the Cup in 1902 by defeating the Toronto Wellingtons. Two other Metis, brothers Roderick and Magnus Flett, played with Gingras on the 1901 and 1902 Victorias.

Suffrage Act of the Minnesota Territory

In 1849, by the Suffrage Act of the Minnesota Territory, the Metis gained the right to vote. The act provided that "all persons (male) of a mixture of white and Indian blood and who shall have adopted the habits and customs of civilized men, are hereby declared to be entitled to all the rights and privileges" of voting. In the gubernatorial election of 1857, Joe Roulette from Pembina supported Sibley in winning the governorship by defeating Ramsey. Due to his efforts Henry Sibley got 316 votes in Pembina County and 228 in Cass County to none for Ramsey. A commentator of the day, in a slur against the Metis, pointed out that Half Breeds "who shall have adopted the habits and customs of civilized men," accounted for this lopsided vote in the two counties. He said that the election judges interpreted the "civilized men" requirement to mean that Half Breeds wearing trousers filled the requirement and that Roulette had one pair of pants do service for swarm of men who would put on the trousers, vote, pass the garment over to the next man, and so on.

Sundance

It was the early 1820s. The Cree, Assiniboine, Chippewa (Ojibway/Saulteaux), and Michif came together at Buffalo Lodge Lake, in what is now northwest North Dakota, but

then open indigenous buffalo pasture, to form one of the most significant alliances ever to occur at the center of the continent. It was land that had been contested between the United States and England as belonging to (in their terms, respectively) either Louisiana or Rupert's Land. It resides along the border region that ranges from Manitoba, Minnesota, and Ontario convergence to Montana's Rocky Mountain Front, now referred to by peoples of pre-Euroamerican nationalism as the Medicine Line. The political and economic circumstance at the heart of the North American landmass was volatile, unpredictable, and full of jeopardy. New ways of working together needed to be crafted; building new alliances became critical for the survival of the many individual groups then on the Plains. Common interests and shared heritage created the strongest bonds. The Cree, Assiniboiné, and Chippewa's were intermarried. The Michifs shared the blood of them each from their mother's side.

The Fur Trade was trapping out in the Woodlands by the late 1700s. Assiniboiné (Nakota), or Stony Sioux, had already split from their Dakota and Lakota relations to the south and east and moved to the west to become Plains people many generations earlier. The Anishinabe (Chippewa/Ojibway/Saulteaux) were pushing west from the Great Lakes, competing with the Sioux and forcing them out onto the prairie. There the Sioux formed alliance with the Cheyenne who were then the inhabitants of the land between the Red and the Missouri Rivers. The Anishinabe, from the east, had been coming out onto the Plains for a generation. Their Cree cousins, from the northeast, had been on the Plains for a hundred years.

Already, by the mid-18th Century there was a distinct society of Mixedbloods at the Forks of the Assiniboiné and Red Rivers. Some were Bungi, the offspring of Orkney Viking fathers (the first employees of the Hudson's Bay Company dispatched to the hinterlands after 1670) with various Algonkian speaking tribal women in the area. Others were French stock descendants of La Verendrye's men who came to the territory in the 1730 and 40s and married within the same maternal tribal groups of the country as the Orkneys. A third group, who would come to comprise the most numerous and politically and economically savvy current within that newly forming mixedblood society, were themselves a mixture of the southern Great Lakes and the Mississippi/Missouri River Métis. These Métis were the descendants of the Old French Régime in North America, left dispossessed in the United States after the French and Indian War ended in 1763. These folks had been mixing within the diverse tribal milieu of the southern Great Lakes and east of the Mississippi, and among themselves, for the previous 150 years.

The Assiniboiné, Cree, Ojibway, and Michif were squeezed between the Sioux and Cheyenne in the south, and the Hudson's Bay and Nor'westers to the north. By 1812 the Selkirk Settlers had moved in. Then in 1816 the Michif had solidified their clan-based society and national identity on the Northern Plains following the Battle of Seven Oaks. When in 1821 the HBC and NWC combined to become one, and the Sioux to the south increased their push on extending territory, the need for a formalized alliance between the Assiniboiné, Cree, Ojibway, and Michif became paramount.

As the Ojibway and Michif were the newest comers to the territory, they needed to be brought in on the workings of the Great Mystery in that part of the world. A Thirsty Dance was called, where the ceremony would be given to the newcomers. The Ojibways were Midewiwin out of the Woodlands, and the Michifs were Romish (Catholic), but now they also needed to have the 'medicine power' of the Plains, their new home. Some were to take on both traditions inclusively, with many Ojibways holding onto their Midewiwin well into the twentieth century, and Michifs remaining strong in their Catholicism.

The Buffalo Lodge Lake Thirsty Dance would form a bond between these peoples that would create a unified front when dealing with any of their indigenous enemies to the south and west, as well as the HBC and other Euroamerican fur trade outfits. The singular impetus, the defining incident that crystallized the need for an alliance between these four distinct, yet mutually supportive groups, was the murder of the women and elders, and kidnapping of the Ojibway children, while the men were away hunting. The Sioux, after a starvation winter where they lost most of their children, were forced to seek youngsters to build back up their tribe. Children were the most important resource in sustaining a future for any and every tribe or group of people. Word went out to the four groups that if this can happen to one of them, it can happen to each of them. There was a call to gather at Buffalo Lodge Lake to solidify the unity of the people.

Many Eagle Set was the Cree leader of the dance. It is said it was the largest Sun Dance ever to occur on the Northern Plains. There were fourteen center poles and fifteen hundred dancers comprised of the four groups. Many Eagle Set had a medicine relationship with the Thunder Beings. He received a song from Gishay Manitou, the Creator, to commemorate the Unity of the People and symbolize the alliance made through that Thirsty Dance at Buffalo Lodge Lake. That song was sung to the people there, and lives on through Francis Eagle Heart Cree (b.1920) a Thirsty Dance maker and a spiritual and cultural leader of the Turtle Mountain people.

Francis Cree's great grandfather was Broken Arm, of whom Many Eagle Set was a close family friend. Broken Arm was at that dance. In later years, Many Eagle Set gave this song and the right to put up Thirsty Dances to Broken Arm's grandson, Standing Chief, who is Francis' uncle. It is from Standing Chief that Francis Cree received the right to make Many Eagle Set's Thirsty Dance and sing his song. This song is sung and the story is told every year on the Turtle Mountains commemorating the alliance between the Assiniboine, Cree, Ojibway and Michif, which has remained intact since the dance at Buffalo Lodge Lake.

The song came to Many Eagle Set from the Creator, through the Thunder Beings. It symbolizes for all time the historical bonds among the four distinct peoples and allies and commemorates the transfer of the Thirsty Dance to the Chippewas and Michifs.

On the morning of Wednesday, August 11th, 2004, a rare and magnificent ceremony took place on the Turtle Mountain Reservation in North Dakota. The event celebrated the transfer of the living legacy of Many Eagle Set's ceremonial song of the alliance between the peoples at Buffalo Lodge Lake. The keeper of the song, Francis Eagle Heart Cree, formally gave the song to Tony Belcourt, holder of the International Relations Portfolio for the Metis National Council and President of the Metis Nation of Ontario. This event was the culmination of a two-year search by Mr. Belcourt for a traditional Michif song that he could bring to a ceremony to commemorate a Nation-to-Nation relationship, which had recently been forged between the Metis Nation and the Anishinabek Nation in Ontario.

The song transfer was also part of the life work of Francis Cree to protect the song and perpetuate the stories and meanings of the original alliance made at Buffalo Lodge Lake, that distinct and separate peoples are only made whole through the unity shared by all peoples who live by the tenets of love and respect. That the Metis of Canada would seek out a song to bring to an alliance ceremony with the Anishinabek, then find their way to the Turtle Mountains to be given a song that already exists and symbolizes the age old relationships between these people, that was now finding need of being reaffirmed in contemporary life, is too much to be coincidence. For Francis Cree, who is of Ojibway, Metis, Cree,

and Assiniboine heritage, and speaks the languages of each, this is proof of the unified theory of existence and the medicine power of the song.

The recent transfer of the song took place at the old-style ceremonial log structure named the Round Hall, north of Dunseith. In the traditional manner, Nicholas Vrooman made welcoming words for the visiting Metis. There was a traditional telling of the origins of the song and the meaning of the Buffalo Lodge Lake alliance by Richard 'Braids' LaFromboise of Rocky Boy, Montana and Turtle Mountain heritage, who is son-in-law and right-hand man of Francis Cree. Francis passed the rights of the song by the 'giving' ceremony to Tony Belcourt and those present including: members of the Provisional Council of the Metis Nation of Ontario; Paul Chartrand, the Metis Nation Ambassador to the United Nations; Rosemarie McPherson, Spokesperson for the National Metis Women's Secretariat; Norman Fleury, Michif Cultural Leader; and elders and representatives of the Manitoba Metis Federation. In addition to Braids LaFromboise, Francis Cree was assisted by his 82-year-old brother Louis Cree, and nephew Gordon Henry of White Earth, Minnesota and Turtle Mountain heritage. Members of the extended Cree family, as well as supporters from the Ojibway community in Michigan, were present. In addition to the transference of Many Eagle Set's song, Braids LaFromboise performed a naming ceremony for Gary Lipinski, Chair of the Provisional Council of the Metis Nation of Ontario, in honor of and preparation for his many accomplishments and challenges before him. Lipinski's name as given is Little Bull Buffalo. Following the ceremonies, the Metis furnished a lunch for all in attendance.

On the next morning, Francis Cree took the Canadian Metis group to Buffalo Lodge Lake, southwest of the Turtle Mountains about 50 miles as the crow flies. There Francis related the story of Buffalo Lodge, told the genealogy of Many Eagle Set and how Francis had received the song and rights to the Thirsty Dance. The group stood in the presence of the Thirsty Dance Lodge that Francis had put up the year before (2003), fulfilling a life-long dream to have the Dance return to Buffalo Lodge Lake. It was the first time the Thirsty Dance had been performed there since the alliance of the 1820s.

That afternoon the group traveled to the Many Eagle Set Thirsty Dance Grounds in the Turtle Mountains where a pipe was shared and Louis Cree, Braids LaFromboise, Gordon Henry, Two Dog, and Nicholas Vrooman assisted the Canadian Michifs in practicing and gaining full usage of the song. (Contributed by Nicholas Vrooman.)

Television License

Suzanne Rochon-Burnett, C.M., is the first Metis woman in Canada licensed by the Canadian Radio and Television Commission to operate a private radio station. In 1995 she purchased C-HOW 1470 in the Niagara Peninsula (Welland). Rochon entered broadcasting when she was 19 soon she was producing and hosting a daily women's program and became public relations director of CKJL in Saint-Jerome, Quebec, from 1954-1960. As a freelance journalist and broadcaster she worked for radio stations in Canada and in Europe. In the 1970s she was a frequent guest on CBC's *Morningside*. She also acted as broadcaster for "Chanson a la Francais, syndicated and aired weekly on 22 AM and FM stations in Ontario.

In 1998, C-HOW moved to the FM dial rather than cut their power as an AM station. Suzanne has served on the boards of TV Ontario, the Ontario Arts Council, Canada Council for the Arts, the Crafts Council, and the Canadian Council for Aboriginal Business. She currently is a member of the Metis Nation of Ontario and serves on their Cultural Commis-

sion. She was recipient of the Governor General's Medal, the Order of Ontario, the Award for Meritorious Service from the Ontario Native Friendship Centres and in 2002 was appointed to the Order of Canada.

Treaty of Metis and Dakota

Treaty of the Metis and Dakota: For many years the hunting parties of Dakota and Metis had fought over the same hunting grounds. The Dakota (the people of the "Ten Nations", some 400 lodges) would typically gather at what was called "Sioux Coulee" near present day Langdon, North Dakota. The gathering place for the Chippewa and Metis was between Cando and Devil's Lake. Tired of this stand-off Chief Wilkie as leader of the Metis and Chippewa hunting parties decided to bring some resolution to the situation in the early 1860s. Gregoire Monette of Langdon, North Dakota tells the following story in 1917:

In order to put an end to the suspense, fear and worry of watching the enemy, the Half-Breed hunters and Chippewa Indians under Chief Wilkie decided to send a commission to Washington to interview the president and find out how to obtain peace between these tribes. Chief Wilkie and Peter Grant were the men chosen. So well did they impress the authorities at Washington that President Lincoln told them they could have all the ammunition they needed for their protection. He asked them at the same time not to induce trouble but to go to them as brothers taking with them the bravest and best to make parley for peace. This was done and Chief Wilkie, Peter Grant, Gabriel Dumont, Joseph LaFramboise, Antoine Fleury, and seven others were chosen. They went direct to the village of the Dakota's or Nadouissieux and direct to the lodge of the chief. This they found surrounded by soldiers. They reported to the chief, and he asked for them to be brought in. The rabble had gathered about the lodge and threatened to kill them, but the soldiers would not allow them to do so saying that their chief was a brave man who would dare to come alone to a hostile camp. The crowd was so envious and angry that with their knives they slashed the tent cloth in the lodges. Although they were admitted to his presence the chief was very austere. They told him their mission, and being very tired and thirsty, Gabriel asked for a drink of water. This was refused which was known to be an indication of trouble. Chief Wilkie became alarmed and sadly dropped his fine bearing. Gabriel, his son-in-law asked him "What is wrong with you?" When the old gentleman told him his fears, he became very angry. He began at once to load his gun, saying "I won't die before I kill my full share," and again demanded water which was brought immediately and due respect was shown their high commission from that time forth.

When asked to fully explain their mission, as spokesman, Chief Wilkie said, "We are enemies wasting the good gift that has been bestowed upon us through nature. We are preventing each other from trapping and killing the animals. There is plenty of room and much provisions. Let us help each other as brothers, let us have peace together." When the council was concluded, the pipe of peace was ordered to be brought. This was a very long pipe, ornamented with human hair so long as to reach the floor, bear claws and porcupine quills were also part of its decoration. The tobacco was cut by his first lieutenant, this was mixed with several herbs, and kinnikinnick. This mixing of the tobacco was to indicate the fusion of their interest and harmony of the whole people. The pipe was then handed to the Sioux chief, who took three draws and passed it to chief

Wilkie. In this way it went around the lodge. Three times the pipe was filled and solemnly smoked and peace thereby established.

Chief Wilkie then distributed to them gifts of tobacco, tea and sugar. They were then given a great feast at which they told how sad they were and afraid when they thought they were going to regret their friendship, and asked how they should get safely home. The chief said with great dignity, "I will give you safe conduct; I will send my soldiers with you to your lodge and nothing will harm you. You have seen here some of my bad children and you may meet them on the way, but if they attempt to harm you, kill them and I will protect you." The above took place on Grand Coteau, forty miles west of Devil's Lake. Before leaving, Chief Wilkie invited the Sioux to send a delegation to visit his people, setting the day and hour for their arrival. When the time came near chief Wilkie bearing in front of him a white flag, went a mile out to meet them. About one hundred came, the chief and his staff were quartered in Chief Wilkie's lodge, the common people were scattered so as to get better acquainted. When the time came for them to go, they, as a sign of their friendship and brotherly feeling traded all their horses taking back none they had brought with them. Much good was accomplished, although there were still bad children (perhaps on both sides). (Cited in St. Ann's Centennial, 1985: 231-232.)

Treaty Three

This year marks the first and only numbered treaty (adhesion) between Canada and the Metis, Treaty Three: In Ontario, mixed-ancestry people were dealt with in several ways. The Métis community at Fort Frances, which is now part of the Coochiching First Nation, signed an adhesion to Treaty 3 in 1875 as "half-breeds". In 1871 Nicholas Chatelain (a Metis HBC trader, manager and interpreter) was hired by the federal government as an interpreter and was present at the treaty negotiations with the Ojibway and Metis at Lake of the Woods (Treaty No. 3). It was Chatelain who requested that the Metis be included in Treaty No. 3, Morris refused this request but indicated that those Metis that so wished could sign an adhesion to the treaty.

On September 12, 1875 Chatelain, acting on behalf of the Metis of Rainy Lake and Rainy River signed a memorandum agreement with Thomas Dennis. This agreement, known as the "Half-Breed Adhesion to Treaty No. 3," set aside two reserves for the Metis and entitled them to annuity payments, cattle and farm implements. Unfortunately the Department of Indian Affairs did not ratify this agreement and over the following ten years the Metis sought to receive the promised benefits. In August of 1876 Chatelain informed Thomas Dennis that the promises had not been kept. The matter was referred to Indian Affairs who declared that they would only recognize the Metis if they agreed to join the Ojibway band living nearby. Evidently some interim annuities were paid. A further attempt to obtain treaty rights was made in 1885 when Chatelain on behalf of "The Half-Breeds of Rainy Lake" petitioned the department for annuities, in the amount of \$782 for forty-six people. They also requested the cattle and farm implements they had been promised. Since this followed on the heels of the 1885 Resistance, the government relented and back payments from 1875 were granted. Chatelain and others continued after 1886 to lobby for the full compensation due, but the department would not move any further and considered the matter closed.

United Nations Ambassador

In 1997 the Metis National Council was granted NGO Consultative Status with the United Nations Economic and Social Council. The MNC's first ambassador to this group was Clément Chartier.

Vice President USA

In 1929, Metis politician Charles D. Curtis (1870-1936) became the first and only person of Native ancestry to hold the office of vice president of the United States. Charles was raised by his maternal grandmother, Julie Gonville-Pappin who had received "Half-Breed Reservation No. Four" when the Kansa Indians took treaty. This land was located directly across the river from the Kansas capital. She and her husband ran a profitable ferry business there. It was Julie who encouraged her grandson, Charles Curtis, to continue his education. It is reported that he only spoke French and Kansa before attending school. He completed a law degree and went on to become a Congressman and Senator before he became Vice-President of the United States in the Hoover administration (1929-1933).

Victoria Voltigeurs (Infantrymen)

The Victoria Voltigeurs were a mobile force of Metis militia hand-picked by Governor James Douglas¹¹ in 1851.

In 1845, the territorial dispute between the British and the Americans on the west coast (called the Oregon Crisis) was settled by extending the border along the 49th parallel to the Pacific, with the exception of Vancouver Island, which remained British territory.

It then became the job of the Royal Navy warships to defend the interests of England on the Pacific coast since the British army had no military garrison there. Due to an agreement with Chile, the British navy had a base at Valparaiso as of 1837, and from there the HMS Pandora was assigned to Vancouver Island in 1846. Two years later the HMS Constance used the excellent Esquimalt Harbour as a temporary base.

Immediately following the Oregon Crisis of 1845, it became important for the British to have a real colony on the west coast to counter any American or Russian claims. In 1849 Vancouver Island was turned over to the Hudson's Bay Company on the basis of a commitment to settle the island. The capital became Victoria, a trading post erected by the company in 1843, and the government appointed a royal governor who was independent of the company. At this point the British navy began its frequent patrols along the west coast.

The royal governor, James Douglas, did not have any troops to enforce regulations or to perform guard duty when needed. Thus, in mid-1851 Governor Douglas formed the Victoria Voltigeurs. This was a small corps of Metis men intended to lend an occasional hand in enforcing justice. The Voltigeurs were mostly French-Canadian voyageurs or "Half-Breeds" - Métis of French-Canadian and Iroquois descent - who were mobilized as circumstances required. Their numbers varied considerably from a half dozen to 30 or so. They were paid and fed for their periods of service and were given trade guns and a company "uniform." Their uniform was a sky-blue Canadian capote with a red woolen sash.

The Voltigeurs lived in a village on Colquitz Creek near the junction with Swan Creek; this was also called "Potage Inlet." Each of the Voltigeur settlers was given a free

¹¹ James Douglas was the son of a Scottish sugar planter and a free Creole West Indian; his wife Amelia Connolly was the Metis daughter of a North West company fur trader and his Cree wife.

grant of 20 acres of Hudson's Bay Company land. Some of the Metis men given these grants were: Nicholas Auger, Jean Baptiste Jolibois and John Lemon.

Around the mid 1850s, detachments of Victoria Voltigeurs frequently accompanied Royal Navy expeditions to intimidate any hostile First Nations people. These volunteers were well disciplined and proved to be reliable. In 1853 Governor James Douglas praised them highly, reporting that they "imitated their noble example,"¹² speaking of the seamen and marines of the HMS Beaver on a punitive expedition to the mouth of the Cowichan River. This first military unit and police force in British Columbia existed until March 1858.

The killing of a Scottish shepherd near Victoria by a few Cowichans and Nanaimos in November 1852 led Governor Douglas to organize an expedition to capture the killers. In January 1853, 110 seamen, 20 naval infantry soldiers and 20 Victoria Voltigeurs arrived at the Cowichan settlement and took the guilty men, immediately trying and hanging them. This same forceful response was used three years later when a chief killed a colonist. To counter any resistance by the approximately 1,400 First Nations warriors, 437 officers, seamen and naval infantry soldiers, as well as 18 Voltigeurs, appeared in the Cowichan Valley.

On January 6, 1853, Douglas stood to face the hostile Indians in advance of his armed and ready-to-shoot marines.

*On landing they (the relatives and friends protecting the accused) made a furious dash towards the point which I occupied a little in advance of the Force, and their demeanor was altogether so hostile that the marines were with difficulty restrained from opening fire upon them.*¹³

The sailors and the Voltigeurs did hold their fire, negotiations took place and with this show of strength, the Amerindians turned over the troublemakers, who were once again tried and hanged on the spot.

Winnipeg City Hall

In the early 1870s William Ross Jr. donated the land used for Winnipeg's first city hall. The site, a former creek bed, was donated on condition that it should always be used for the city hall and market place or it would revert to the Ross family. William Ross was the Metis grandson of Alexander and Sarah Ross.

Wisconsin Metis Reserve

In 1826, the Half Breeds at Prairie du Chien and Green Bay received their treaty lands. This treaty was first negotiated at Prairie du Chien, Wisconsin on August 5th 1826 and at a subsequent meeting at Green Bay in February of 1827, made necessary because everyone could not attend the first meeting. Under Article 4 of this treaty the Chippewa Half Breeds were given a reserve of 640 acres on the islands at St. Mary's River (near Sault Ste. Marie), to be surveyed in the manner of the old French river lots, bounding not less than six arpens or more than ten arpens, upon the river, then running back for quantity (an arpen is an old French measure for land, about five sixths of an English acre). The Half Breeds

¹² B. A. McKelvie, and W. E. Ireland, "The Victoria Voltigeurs," in *British Columbia Historical Quarterly*, XX, 1956, p. 228.

¹³ Op. cit.

entitled under this treaty included the families of John Falcon Tanner, John Baptiste Cadotte, Michael Cadotte, John Johnson and the children of Lyman Warren and Mary Cadotte.

Women: First Lawyer

In 1914, Marie Louise Bottineau (Baldwin) 1863-1952, became Washington College of Law's first Native American (Metis) student to graduate.

- Marie Louise was the daughter of Jean Baptiste Bottineau, enrolled Turtle Mountain Band member and lawyer for the band. Her mother was Marguerite Renville (b. Jan. 13, 1842 at Pembina), the daughter of Francois Renville and Marguerite Belgarde. They married on November 17, 1862 at St. Joseph.
- Marie Louise Bottineau-Baldwin was the first woman of color to graduate from the Washington College Law School.
- The WCL student organization, raises funds to support the Marie Bottineau Baldwin Scholarship, which honors her achievement.
- Her great grandfather, Charles [Joseph] Bottineau Sr. was with the Lewis and Clark expedition [1803-1806].
- Her paternal grandparents were Genevieve "Jennie" Larence, born 1818 in the North West Territories, and Pierre Bottineau, son of Charles Bottineau and Marguerite Machequayzaince Son-gabo-kiche-te (Clear Sky). He was born January 1, 1817, at Bear Point, Turtle River. They were married on December 1, 1836 at Red River Settlement.



World Council of Indigenous People

In 1988, Clément Chartier became the first Metis person to become President of the World Council of Indigenous Peoples.

York Boat

The York boat, based on an Orkney Islands-Viking influenced design, was invented in the early 1800s, by the Metis working for William Sinclair, a Metis Chief Factor from York Factory. The Metis made York Boats to traverse larger bodies of water. These large flat-bottomed boats were up to 13 meters long, could hold up to six tons of cargo, and employed a crew of eight men. In addition to their superior capacity, these boats required less maintenance. Both oars and a square sail powered them.

49th Rangers

British-Canadian Boundary Commission, 1872-73

The Metis Armed Escorts and Scouts of the 49th Rangers

In 1872 the formal survey of the border between Canada and the United States began. Commissioner Cameron chose William Hallett as Chief Scout to recruit a group to protect the British contingent from Sioux Indians or anyone else who might try to molest them. The scouts provided their own horses and were provided with Spencer carbines. They were intended to act as guides, hunters and herdsmen. The budget was £4000 per year for the thirty men who were recruited. Hallett assigned Adam McDonald as deputy commander and Francois Gosselin, Guillaume Lafournaise and William Gaddy as sub-leaders. D'Arcy East took over with Crompton as deputy when Hallett died in the winter of 1873. The newspapers of the day were quite supportive of the use of Metis interpreters and scouts:

INTERNATIONAL BOUND COMMISSION

We understand that the English Boundary Commission have been in communication with Mr. Wm. Hallett, of this place, in relation to the raising of a number of Half-Breeds to go across the plains with the expedition. Their services would, probably, be required as guides, interpreters and scouts. Before reaching the Pacific, and finally locating the International Boundary line to that point, it is surmised that from two to three years may elapse, and persons going with the Commissioners are to be engaged for some such lengthened period of service. A force of between one hundred and two hundred men accompanies the expedition, as all may not be plain sailing across the plains. The presence of such a force, well kept in hand, will no doubt have a good effect on the tribes through whom they may pass. But more potent still will be the presence of men such as William Hallett, John Grant, George Flett, or some of the Leveilles, Delormes, or Gentons, who know every inch of the ground between this and the mountains, can converse with the Indians in their native Tongue, and are thoroughly conversant with their habits. Men like these we have named, and others we could name, will do more towards carrying such an expedition safely through, than all the troops that will accompany it; and for

the sake of the speedy settlement of this boundary line dispute, we hope that an important point like the engagement of men familiar with Indian life and character, to navigate over the plains, will not be neglected.

Manitoban and Northwest Herald, January 18, 1873

The Boundary Survey

The English Boundary Commissioner, Capt. Cameron, has engaged some thirty English and French Half-Breeds to go with the Boundary Commission, which is expected to start on the 25th inst. These men will be on horseback and under the leadership of Mr. William Hallett, who will, we are sure, prove most efficient in anything he undertakes. The party are under engagement for five months, about which time the Commission will probably be seeking its winter quarters.

The Commission will, necessarily, travel very slow, not making, in all probability, more than about 300 miles during the season.

Manitoban and Northwest Herald, May 17, 1873

It took four separate treaties to establish the U.S.-Canadian border. The Treaty of Paris of 1783 ended the American Revolution and established boundaries between the U.S. and colonies of British North America. The boundary consisted of 17 segments, and extended only as far west as the Lake of the Woods. The Treaty of 1818 established the boundary from the northwest corner of the Lake of the Woods south to the 49th Parallel, thence west for 853 miles to the Rockies. The Anglo-Russian Treaty of 1825, between Russia and Great Britain, established an ambiguous 1,476-mile boundary between Canada and Russian America (Alaska), including the southern panhandle and north along the 141st Meridian. In 1846 the Oregon Treaty divided Oregon Country between British North America and the U.S. by extending the 49th Parallel to the Pacific Coast.¹⁴

¹⁴ From American Surveyor Magazine, Marc Cheves, July 1, 2006.

