
The History of the Manitoba Métis Federation



**Includes
Memorable Métis Personalities of Manitoba**

By Lawrence J. Barkwell

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Foreword

This textbook was written to provide a primer on the socio-political events relating to the Métis struggle for sovereignty in self-governance in Manitoba. The focus is on the creation of the Manitoba Métis Federation (MMF) as the political representative of the Métis Nation in Manitoba. The second half of the book features biographies of the Métis people who worked to establish MMF and other memorable Métis people who have contributed greatly to the life of the Métis community in Manitoba. This is in effect an overview of “Métis history through biography.” This text was specifically written to support the MMF staff training in Métis History and Culture that has been developed over the past ten years.

The genesis of this work was begun some thirty years ago when David Gray and I were engaged by the MMF Board of Directors as technicians to prepare MMF’s submission to the Aboriginal Justice Inquiry (AJI).¹ At this point (1988) the MMF and the Métis National Council (MNC) had been moving strongly into a Métis-specific approach in our relationships with the other levels of government. This entailed:

- A Métis rights-based approach, rather than requests based upon “needs”.
- A Métis specific approach which rejected the pan-Aboriginal approach taken by the federal, provincial and municipal governments of the day.
- The principle that matters affecting Métis people should be decided by Métis people.

¹ Barkwell, Lawrence, David N. Gray, Ron Richard, David Chartrand, and Lyle Longclaws. *Research and Analysis of the Impact of the Justice System on the Métis: Submission to the Aboriginal Justice Inquiry*. Winnipeg: Manitoba Métis Federation Inc., November 1989.

The research and report to the AJI were then published in the book, *Struggle for Recognition: Canadian Justice and the Métis Nation* (1991). The second project was a Canada Millennium project of the Louis Riel Institute, the Gabriel Dumont Institute and Pemmican Publications Inc. to produce *Métis Legacy: A Métis Historiography and Annotated Bibliography* (2001).

As a result of the implementation of the AJI recommendations the Métis were given a mandate to deliver Child and Family Services in Manitoba. From 2002 – 2003, I was asked to be an instructor for the Métis Heritage and Culture Course of the Métis *Child, Family and Community Services Diploma Program* of the Louis Riel Institute and Red River College of Applied Arts Science and Technology. Since there was no textbook for Métis heritage and culture, with the assistance of our Elders, we developed one for the educational program. The book *Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways*, was then published in 2006 by the Gabriel Dumont Institute, and Pemmican Publications Inc.

The greatest impediment to the implementation of Métis self-governance has been the way in which federal and provincial governments have interpreted Section 91 (24) of the Constitution Act.² Whenever the Métis asserted that government had a duty to provide for the welfare and protection of the Métis people the provinces would assert that the federal government had this responsibility and the federal government would assert that the Métis were a provincial responsibility. One of the answers to this problem was the establishment of a table for tri-lateral negotiation; the Tripartite Self-Government Negotiation process was initiated in 1987.

Section 91(24) of the Constitution Act, 1867 provides the Parliament of Canada with “exclusive Legislative Authority” in relation to the classes of subjects “Indians, and Lands reserved for the Indians.” This reflected the nation-to-nation relationship that characterized dealings between Aboriginal peoples and the Crown in British North America since contact. From the outset of Crown-Aboriginal relations in British North America, the Crown found itself responsible for protecting Aboriginal peoples and their lands from the encroachment of settlers and exploitation by colonial governments. Until 1982, section 91(24) was the only reference to the Aboriginal peoples of Canada in the Canadian Constitution. The enactment of section 35(1) of the Constitution Act, 1982 recognized and affirmed the Aboriginal and treaty rights of the Aboriginal peoples of Canada existing in 1982.

Section 91(24) applies to Aboriginal people generally, whether on or off reserve, status or non-status. Section 91(24) also incorporated the Inuit, and not until the court decision in the Daniel’s case (April 24, 2016) was it resolved that the Métis people of Canada fall under the authority of section 91(24). See a discussion paper on the Daniel’s case in Appendix D.

The Supreme Canada has held that the class of subjects “Lands reserved for the Indians” in section 91(24) “encompasses not only reserve lands, but lands held pursuant to Aborig-

² This section deals with the separation of powers between the federal and provincial governments.

inal title as well.” In keeping with the historical origins of the provision, the Court has also acknowledged that the federal Crown bears unique “responsibilities flowing from s. 91(24) of the Constitution Act, 1867.” In its broadest terms, the federal Crown alone bears the responsibility “to provide for the welfare and protection of native peoples” in Canada. This broad federal responsibility embedded within section 91(24) represents the continuation of the nation-to-nation Crown-Aboriginal relationship that existed prior to Confederation.

Over the years I have been occupied with two major questions:

Who are the Métis and other questions to do with Métis identity?

How did the Métis express their sovereignty?

The Métis are a polyethnic, multilingual Indigenous people. They shared kinship, military, political and harvesting relationships with other groups living in the same geographical territory. The historic homeland of the Métis Nation is the area once called the Old Northwest of the northern United States and western Canada.

The Métis have a distinct syncretic language (Michif), cosmology and religious repertoire, distinctive dress, cuisine, architecture, vehicles, music, dance; clan based quasi-military political organization, flag, bardic tradition, folklore and national history.³

The Métis symbols of sovereignty predate those of Canada as a country.

- A Nation with its own Bill of Rights (1849, 1869)
- A Nation with its own unique language (1790)
- A Nation with its own national flag (1816)
- A Nation with its own national anthem (1816)

Métis history of self-governance dates back to the 1700s.

Métis history of lawmaking dates from the 1700s. Métis oral and custom law dates back to the rules of the voyageur boat brigades and the Métis Laws of the Hunt. The Métis history of democratic election of leaders dates from the early 1800s. In Métis governance, the military is always subject to civilian control. The basic unit of Métis governance is the family, then clan, then community. This is expressed through the establishment of:

- Community Councils (Locals)
- Regional Councils
- Provincial Annual General Assemblies
- National Assemblies

Manitoba is the only province brought into Confederation by Indigenous people—the Métis. The apex of Métis statesmanship and governance was achieved July 24, 1870 when the Legislative Assembly of Assiniboia voted to join Canada. The motion was made by Louis Schmidt and seconded by Pierre Poitras (both Métis). The Assembly had

³ Note that this is a cultural/historical definition that does not allude to blood-quantum or the “myth” of races of people.

28 elected members, 21 of whom were Métis. These 28 elected members represented a population that was 82% Métis. All but two of the Executive officers of the Assembly were Métis. Louis Riel was the President of the Legislative Assembly of Assiniboia.

The Métis have always asserted their sovereignty and rights. Listed below are examples:

- June 15, 1815, Treaty with Selkirk Settlers.
- June 17, 1816, the Victory at Frog Plain (Battle of Seven Oaks).
- Feb. 12, 1845, the Dakota accept Cuthbert Grant's Treaty terms
- 1849, Métis lawyer Alexander Isbister petitioned the Colonial Office in London for Métis Rights.
- 1849, Métis trading rights were asserted at the Pierre Guillaume Sayer trial.
- Sept. 20, 1851 the Métis, led by Jean Baptiste Wilkie, *le chef de Métisse*, negotiate with Governor Ramsey at Pembina, U.S.A. for land rights in the United States.
- July, 1851, the Métis defeated Dakota at The Battle of the Grand Coteau.
- Oct. 1869, Louis Riel stopped the Canadian government survey, and also stopped the Canadian Lieutenant Governor designate from entering Manitoba.
- May 12, 1870, Riel negotiates Manitoba's entry into Confederation.
- May 1885 the Métis fight for their land rights at Batoche
- Sept. 19, 2003, Supreme Court confirms Métis Harvesting Rights
- March 8, 2013, Supreme Court rules in favor of the MMF Land Claim.

Writing protocols: Over the years the Métis National Council, MMF and the other affiliates of MNC have had several changes in the use of the accent aigu (é) in spelling Métis. The current protocol is to use the accent aigu, and I have done so in this publication. However, I will sometimes use the terms Michif and Métisse as alternatives. The current protocol is not to italicize Michif, Cree, Ojibway and French words. Métis heritage languages should not be "othered" by putting them in italics. This is a convention that many Métis writers and academics are starting to adopt.

All errors and omissions in this book are mine.

Lii Michif ashpaymook.
Believe in Michif.

Lawrence Barkwell
Winnipeg, MB.

Socio-Economic Conditions Prior to the Founding of MMF

In the 1950s the Métis in Manitoba were experiencing high unemployment, a lack of educational opportunity, inadequate housing, inadequate health services and lacked effective political representation at all levels of government. The best example of Métis impoverishment was the number of people who were living along the road allowances or squatting on Crown land.

Manitoba Métis Road Allowance Communities

These communities are characterized as ones where the Métis lived on unused Municipal or Crown land or on the road allowances. In a 1959 report Jean Lagasse refers to “Métis living on the fringe of white settlements” where the communities are unwilling or unable to provide housing for the Métis population.⁴ These Road Allowance communities were characterized by racial segregation, the nearby community refusal to provide adequate education by voting against money by-laws or by sending their own children to be educated elsewhere; and high mobility of Métis moving in and out of the community. The communities were characterized by inadequate housing, little no collection of taxes, and scarcity of Municipal or Provincial services.⁵

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

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

1958 Survey of Métis Road Allowance Communities on Fringe of White Settlement⁶

Community	Métis on Road Allowance	Community	Métis on Road Allowance
Amaranth	157	Onanole	12
Binscarth	170	Ochre River	40
Bissett	82	Pigeon Lake	29

⁴ Social and Economic Research Office, *A Study of the Population of Indian Ancestry Living in Manitoba*, under the direction of Jean H. Lagasse. Vol. I. (Winnipeg, MB: Department of Agriculture and Immigration, 1959) pp.68-71.

⁵ Water, sewer, electricity, roads, telephone, fire department, and garbage

⁶ Legasse, Vol. 1, 1959: 69.

Bowsman	10	Pine Falls	300
Buchan	58	Roblin	55
Cowan	61	Ste. Anne	135
Deloraine	54	St. Claude	75
Gladstone	56	Ste. Eustache	434
Glenboro	20	St. Lazare	220
Great Falls	20	Swan River	100
Langruth	85	Wekusko Falls	8
Mafeking	75	Young's Point	42
McGregor	48		
National Mills	20	Total	2,535

1958 Survey of Métis Road Allowance Communities on Fringe of Indian Reserves⁷

Locality	Métis Population	Indian Reserve	Indian Population	No Road Access
Anama Bay	47	Little Saskatchewan	50	X
Bacon Ridge	90	Ebb and Flow	261	
Berens River	131	Berens River	449	X
Big Eddy	125	The Pas	675	
Bloodvein	5	Bloodvein	176	X
Brochet	99	Barrens Land	286	X
Cedar Lake	87	Chemawawin	194	X
Cross Lake	101	Cross Lake	1,050	X
Ebb and Flow	77	Ebb and Flow	261	
Elk Island	18		27	X
Elphinstone	84	Keeseekoowenin	198	
Erickson	29	Rolling River	185	
Fisher Bay	53	Fisher river	261	
Hodgson area	244	Peguis	1,270	
Gods Lake	23	Gods Lake	631	X
Grand Rapids	236	Grand Rapids	174	X
Hollow Water	48	Hollow Water	293	X
Little Grand Rapids	30	Little Grand Rapids	351	X
Moose Lake	282	Moose Lake	164	X
Nelson House	37	Nelson House	657	X
Norway House	428	Norway House	1,308	X
Oxford House	5	Oxford House	555	X
Peguis Reserve	40	Peguis Reserve	1,270	

⁷ Legasse, Vol. 1, 1959: 67.

Pelican Rapids	200	Shoal River	311	X
Pickrel Narrows	10		55	X
Poplar River	25	Poplar River	241	X
Red Sucker Lake	2		160	X
Scanterbury	25	Brokenhead	293	
Shamattawa	10		257	
South Indian Lake	101	(O-Pipon-Na-Piwin Cree Nation)	230	X
Timberton	20	Valley River	249	
Umpherville	35	The Pas	675	X
Vogar	152	Lake Manitoba	301	
Total	2,899			

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

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

1958 Survey of Métis Communities along the Hudson's Bay and Lynn Lake C.N.R. Lines⁸

Locality	Métis Population	Locality	Métis Population
Amery	9	Lyddal	2
Arnot	6	Lynn Lake	164
Athapap	14	McClintock	1
Atik	1	McVeigh	3
Atkameg Lake	3	Odhill	2
Bird	11	Patterson	11
Bylot	10	Pikwitonet	106
Churchill	310	Ponton	8
Cormorant	163	Pukatawagan	1
Cromarty	10	Rafter	9
Drybrough	3	Root Lake	1
Dunlop	6	Ruddock	4
Fay Lake	3	Silcox	6
Garraway	1	Schist Lake	3
Gillam	52	Sherridon	132
Halcrow	7	Snow Lake	64
Heaman	4	Split Lake	3
Heming Lake	4	Stitt	5
Herchmer	11	Thicket Portage	167

⁸ Legasse, Vol. 1, 1959: 76.

Hone	3	Turnberry	1
Iford	22	Wabowden	209
Jetait	1	Wekusko	13
La Perouse	24	Westray	1
Lawledge	4	Wivenhoe	5
Luke	2	Total	1,605

1958 Survey of Métis living in predominantly Métis Communities⁹

Locality	Métis Population	Locality	Métis Population
Belair	28	Herb Lake	14
Baden	130	Layland	73
Balsam Bay	112	Loon Strait	79
Barrier	27	Mallard District	59
Barrows	40	Manigotogan	173
Beaconia	56	Marchand	80
Bellsite	49	Matheson Island	175
Big Black River	32	Meadow Portage	100
Camperville	655	Pine Dock	100
		Little bullhead	
Cayer Area	150	Red Deer Lake	59
Clements Point	10	Richer	422
Craig Siding	72	St. Ambroise	363
Crane River	259	St. Laurent	949
Duck Bay	518	San Clara Boggy Creek	950
Grand Marais	230	Skownan	23
		Warren Landing	22
Total			6,009

⁹ Legasse, Vol. 1, 1959:72.

The Early History of the Métis Political Organization

Long before MMF was formed there were Métis organizations in The Pas, Norway House, Thompson, Camperville, Berens River, Fort Ellice (St. Lazare) and the John Boscoe Local in Winnipeg. By 1964 a joint Métis and First Nation committee had been formed in Churchill. Their only vehicle for meeting together had been the annual Indian and Métis Conference in Winnipeg. In 1964, the Métis delegates met separately and called for better organizing of Métis communities in order to strengthen their voice at the annual conferences.

The Northern Halfbreed Association was formed in Manitoba in the early 1930s to represent the Métis and Non-Status Indians of the Métis settlements near The Pas, Moose Lake and Cedar Lake. The settlements were: The Thomas Settlement, Wooden Tent (Metikewap), Pine Bluff, Moose Lake, Big Eddy, Young Point, Rall's Island¹⁰ and Umphreville.

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

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

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

¹⁰ Laura Hyrich, a former Board Member of MMF from The Pas Region, informs us that Rall's Island was founded by her grandfather Charles who homesteaded there in 1915. He was a northern prospector (from Red River) who when passing through the area, felt it would be a good place to build a home. He later returned with his Métis wife Elizabeth (Knight) and did just that.

ville were left outside its boundaries, thus denying the Métis services such as water and sewer.

The Formation of the Manitoba Métis Federation

Prior to the incorporation of the MMF in 1967, the primary organization for social action for the Native people in Manitoba was the annual Indian and Métis Conference (founded in 1954) which was sponsored by the Community Welfare Planning Council of Winnipeg. The MMF had its start in the 1950s when these annual conferences began to apply pressure on the senior levels of government for housing programs. Whereas the federal government (DIA) had introduced housing programs on reserves, the Métis were ineligible for housing assistance. The Métis formed several housing associations in order to pressure the Province of Manitoba for Métis housing programs. Subsequently, these housing associations amalgamated to form the Manitoba Métis Housing Association. At the March 1967 annual Indian and Métis Conference this association tabled the results of housing surveys in 16 Métis communities and a list of eleven resolutions and proposals. This included a proposal that the Province of Manitoba address the issue of housing in remote areas.

The Indian and Métis Conferences:

At the end of the 1964 meeting of the Indian and Métis Conference thirteen Métis people submitted a “Report of a Meeting of the Manitoba Métis Association.” In this report they noted that Métis issues did not receive a full hearing at the annual conference and they were encouraging members to hold meetings of Métis people in their respective areas on a monthly basis. The Métis who presented this report were:¹¹

William Hart – Cedar Lake
James Moar – Crane River
John P. Fiddler – The Pas
George McKay – Berens River
Henry Chief – Duck Bay
George Beauchamp – Pelican Rapids
Edward Campbell¹² – Norway House
Oliver Monkman – Norway House
Charlie Arthurson – Norway House
Leo Laflour – Camperville
Alfred Settee – Cross Lake
Percy Laubmann – Churchill
Percy J. Bird - Winnipeg

¹¹ Community Welfare Planning Council, 1964 p. 44. Cited in Daniel Jacob-Paul Voth, “The Devil’s Northern Triangle: Howard Adams and Métis Multidimensional Relationships with and within Colonialism.” Vancouver: Ph.D. dissertation, University of British Columbia, 2015: 148. Voth gives a complete description and analysis of the Indian and Métis Conferences in Chapter 4 of his thesis, “Breaking Bad: The Breakup of the Indian and Métis Conference and 20th Century Zero-Sum Politics,” pp. 132-181.

¹² Ed Campbell served on the MMF Board from 1978-1980.

In 1967, at the annual meeting of the Indian and Métis Conference, a number of Métis attending the meeting realized that the distribution of delegates to this conference was designed to favour First Nation's delegates and the Métis decided they could only make their concerns heard if they had an independent voice. Because of these concerns the conference was extended for an additional day. The Métis subsequently met in private and decided to form a Federation of Métis people. When the conference reconvened the First Nations delegates voted to form an organization open only to Treaty people, reorganize the Manitoba Indian Brotherhood and elect new leadership. The Métis then passed a resolution to form their own organization. Thus, the official result was to form two separate organizations, the Manitoba Indian Brotherhood and an organization (unnamed) to represent the Métis.

A committee of two was chosen to look at the formation of a provincial Métis association. When delegates were discussing the formation of the MMF, a lawyer who happened to overhear the conversation, volunteered to draw up a constitution for them. That lawyer was Dale Gibson, who later became a law professor at the University of Manitoba and who was also the lawyer who initiated the Daniel's Case,¹³ although he was later replaced as counsel.

Three months later the Métis delegates again assembled in Winnipeg and formally incorporated. The application to incorporate the Manitoba Métis Federation was delivered to the Provincial Secretary of Manitoba on December 28, 1967. The application was signed by Reverend Adam Cuthand, Joe Keeper and Alfred Disbrowe¹⁴.

Ferdinand Guiboche recalls the founding of MMF:

I first met Angus (Spence) seated across from me at a large table in the Marlborough Hotel. It was fall of 1967. The Chair of the meeting was the Chief of Hollow Water a gentleman by the name of [George] Barker. He said a few words as I was sitting on his left when turned to me and said, "OK you're next." I responded I am not sure I'm in the right place because I was Métis and did not speak an Indian language. Then I asked if anyone there were Métis. A few people raised their hands one of whom was Angus another George McKay. Shortly afterward we broke for coffee.

Angus Spence made his way over to me and introduced himself noting he was Métis. I was immediately impressed so we went for lunch to talk about who we were, what our thinking was and the clear need for an organization to represent us. We agreed our people must come together to decide their future. As soon as the group reconvened Angus stood up to address the Assembly. He was a very good speaker pointing out the need for us to meet. The Chair then asked him to make a Motion

¹³ In this case the Federal Court on January 8, 2013 : declared those persons who are Métis and those who are non-status Indians as set forth in the Reasons for Judgment are "Indians" within the meaning of the expression "Indians and Lands reserved for the Indians" contained in s 91(24) of the Constitution Act, 1867.

¹⁴ Alfred Disbrowe served on the MMF Board from 1967 to 1969.

which he did and inquired if he had someone to second it. "Yes" he said at which point I stood to introduce myself.

A room was set up for us and the rest is history. Some of the others attending were Adam Cuthand, Joe Keeper, Mary Guilbault, Herman Burston and Tom Eagle (Joe Keeper may still have minutes of the meeting). So I describe Angus and myself as co-founders of the modern day Métis movement.

Fortunat Guiboche, April 12, 2006

Thus the Manitoba Métis Federation was founded on October 1, 1967 and incorporated as a non-profit association under the Companies Act of Manitoba in December of 1967. Those present at the initial deliberations, who can be called the founders of MMF, were Reverend Adam Cuthand, Ferdinand Guiboche, Joe Keeper, George Munroe, Elizabeth Isbister, Ed Simard, Mary Guilbault, Tom Eagle, Ed Sanderson and Angus Spence. The first provisional board was elected to hold office until the first annual meeting, at this time Adam Cuthand was president and the vice-presidents were Joe Keeper and Alfred Disbrowe.¹⁵

In April of 1968 at the Fourteenth Annual Indian and Métis conference the Indians and Métis met separately for the first time. There were 119 delegates at this first founding convention of the MMF. The Manitoba Métis Housing Association now became the Housing Committee of the MMF. The Federation was subdivided into six provincial regions: Norway House, The Pas, Dauphin, Interlake, Southern and Winnipeg. After adoption of a Constitution the first elected board of directors were: Reverend Adam Cuthand¹⁶ (President), Ferdinand Guiboche (Dauphin Region), John Fiddler (The Pas Region), Ed Simard (Southern Region¹⁷), and Tom Eagle from Winnipeg served as Honorary President. Originally each region was represented by a vice-president was elected every two years at a regional conference of delegates from all locals within the region. The first MMF budget was for \$57,000. At first, MMF operations were supported by funding from various churches, businessmen's donations and a provincial contribution. At this first meeting the delegates voted to pursue the Métis Land Claim.

The MMF represents a federation of several organizations at the community level known as locals (local chapters or councils). Many of these were in operation for years before the MMF came into existence as local housing associations or cultural organizations. The first constitution was structured to allow any Métis organization willing to accept the constitution of the MMF to become part of the federation simply by passing a resolution and forwarding it to MMF. For example, the St. Laurent Local was originally a

¹⁵ Emile Pelletier, in *The Other Natives: The Métis, Vol II*, Antoine Lussier and D. Bruce Sealey (Eds.), 1978: p. 158, says that an "Oldtimer" named the founders he could remember as: Mrs. Mary Spence, Art Carrière, Joe Delaronde, Tom Eagle, Cliff Richard, Rev. Adam Cuthand, Ernie Guilbault, Norville [sic] Desjarlais and Elie Mousseau.

¹⁶ At that time Reverend Cuthand was the Anglican Church director of Indian-Métis services for Rupertsland.

¹⁷ Winnipeg and what is now Southeast were originally together as a Region.

branch of the L'union nationale Métisse Saint-Joseph du Manitoba.¹⁸ The rest of this organization remained independent. It is reported that long-time member Jean René Allard, the MLA for Rupert's Land objected to MMF when it was first formed. He disliked the use of the name "Métis" because he felt it should be restricted to people of French and Indian origin who were Roman Catholic and most of the MMF founders did not meet these criteria. For more detailed information on L'union nationale Métisse Saint-Joseph du Manitoba see Appendix A.

Locals were also free to leave the federation, for example several locals who had been part of the Northern Halfbreed Association in The Pas Region left MMF to form their own non-status Native organization.¹⁹

The first MMF office was located at St. Matthews Anglican Church on Maryland St. in Winnipeg. Along with President Cuthand the MMF had staff members, Joe Keeper (Executive Director), Percy Bird (Consultant) and Valerie Klyne (Secretary). There were also four field workers: Andrew Kirkness (Thompson Area), Joe Cooke (Grand Rapids), Angus Spence (Dauphin Area) and Joe Thomas Jr.²⁰ (Traverse Bay Area).

The MMF Winnipeg Region Office was located at the St. John Boscoe Centre at 87 Isabel St. The chair of the Winnipeg Region local was Norval Desjarlais. The MMF field organizers at the Boscoe Centre were Cliff Richard, Albert Houle, Ralph McDougal, Joe Breland and Allan Dumas. For more information of the St. John Boscoe Centre see Appendix B.

Elder George Fleury recalls that his was elected to the board of MMF when the next elections held prior to the annual general meeting convened in January of 1969. He says there were six regions (Winnipeg was part of Southeast):

Angus Spence: President
Connie Thomas Eyolfson: VP Southeast Region
George Fleury: VP Southwest Region
Alfred Head: VP Pas Region
Ben Thompson: VP Thompson Region

¹⁸ On July 17, 1887 a group of Métis patriots gathered at the St. Vital home of Joseph St. Germain to form a new Métis cultural and historical organization. L' Union Nationale Métisse Saint-Joseph du Manitoba was incorporated on the 1st of March 1888. Its main purpose was to restore Métis pride and thus create meaning for their identity. In 1891 they erected a monument on Louis Riel's tomb in the St. Boniface Cathedral cemetery. The group provided an altar to honour St. Joseph, the patron Saint of the Métis in the Saint-Boniface Cathedral in 1909. In 1910, they created a Metis national flag. It consisted of a white background with a Union Jack in the top left-hand corner and three gold *Fleurs-de-lis* in the other corners. In the same year they also formed a history committee to correct the anti-Métis bias of most history books. This culminated in the publication of A.H. de Trémaudan's book: *La Nation Métisse dans l'Ouest Canadien* (1935). See Appendix A.

¹⁹ The Northern Halfbreed Association was formed in Manitoba in the early 1930s to represent the Métis and Non-Status Indians of the Métis settlements near The Pas, Moose Lake and Cedar Lake. The settlements were: The Thomas Settlement, Wooden Tent (Metikewap), Pine Bluff, Moose Lake, Big Eddy, Young Point, Rall's Island and Umphreville.

²⁰ Joe was the brother of Connie Eyolfson who was elected as the first Vice President of Southeast Region.

Walter Menard: VP Northwest Region
Howard Asham: VP Interlake Region

Early Membership Rules

At the time of the founding of most of the Métis political organizations in western Canada the activists were made up of Métis and Non-Status Indians. Many of the Non-Status Indians could easily identify with Métis because their mothers or fathers were married to a Métis spouse or they had grandparents who were Métis. Many of the women involved with the Manitoba Métis Federation development had lost their First Nations status when they married Métis men. Elizabeth Isbister and Mary Guilbault are examples of these women. At the time the MMF constitution allowed membership of enfranchised Indians – i.e. anyone who had lost their treaty rights or who had given up his/ her treaty rights.

When MMF was first formed the voting age was set at 13 years of age. In 1981 the age was changed to 16 and then during Yvon Dumont's presidency the age was raised to 18 years.

Métis Membership Rules in 1978

Tony Lussier writing in 1978, states: Today a Métis is defined by the MMF as:

- A person of mixed blood - Indian and European (no matter what amount) The Manitoba Métis Federation Constitution states, a non-registered person of Indian descent. M.M.F. Constitution, 1976, Article III, Sec. (A).
- One who considers himself as a Métis
- An enfranchised Indian - one who has given up or lost his/ her treaty rights. See *Indian Act*, Section 108, 109, Queen's Printer, Ottawa, 1951.
- One who received land scrip during the 1870s. In the *Manitoba Bar News* of August 1968, Mr. W. P. Fillmore discusses the issue of Half-Breed Scrip. In this article, he maintains that at the time of issuing of scrip a "Half-Breed" was apparently any person who could claim to have any ancestor of White blood," p. 124.
- One who is identified with a group that identifies as Métis . A Native but not a registered Indian. In some Manitoba Métis Federation locals, a non-native can belong to the M.M.F. provided he/she is married to a Métis. For the sake of administrative records of the organization, that person is counted as a Métis. (Manitoba Métis Federation Constitution, 1976, Article III, Sec. 2(b).)

MMF and the Native Council of Canada:

The Native Council of Canada arose out of a November 16, 1970 meeting of the Métis Associations of Manitoba, Saskatchewan, and Alberta with the British Columbia Association of Non-Status Indians at Victoria, British Columbia. Several subsequent meetings led to the official launch and opening of a NCC national office in Ottawa in April of 1971.

Prior to the holding of the constitutionally guaranteed First Minister Conference to further identify and define the rights of the Aboriginal peoples of Canada, it became apparent that the Métis Nation needed to be able to once again represent itself at a national level through its own voice - a Métis voice. The pan-Aboriginal structures of the Native Council of Canada (now known as the Congress of Aboriginal Peoples) and its affiliates did not allow the Métis Nation to effectively represent itself.

As a result, in March 1983, the Métis Nation separated from the Native Council of Canada to form the Métis National Council (MNC) - its own Métis-specific national representative body. The presidents of NCC up to the MNC split were; Tony Belcourt (1971-1972), Kermit Moore (1972-1973), Gloria George (1973-1975), and Smokey Bruyere (1981-1983). The Native Council of Canada continued its operations until 1994, when it changed its name to the Congress of Aboriginal Peoples. It is now an alliance of Non-Status Indians from across the country and Métis from areas such as Labrador and the Maritimes and other Eastern Provinces.

As a sidebar to the NCC discussion; in 1983 Walter Menard formed a competing group called the Métis Confederacy of Manitoba of which he was president (while still holding his VP position with MMF). After MMF left NCC, the Métis Confederacy of Manitoba held the two Manitoba seats in NCC. After MMF under President Don McIvor did away with delegate voting for elections in favour of one-person-one-vote in 1983, the Métis Confederacy of Manitoba dissolved.

MMF and the Métis Constitutional Alliance:

This Alliance was formed in Winnipeg on October 7, 1982 when the Manitoba Métis Federation and the Federation of Métis Settlements (Alberta) declared their independence from the Native Council of Canada with the goal of pursuing Métis constitutional issues at the upcoming Section 37 Constitutional Conference. The MCA proclamation was signed by Elmer Ghostkeeper on behalf of FMS and Don McIvor on behalf of MMF. At an NCC meeting on January 13-14, 1982 it was clear that the NCC emphasis was on representing the needs of Non-Status Indians to the detriment on Métis concerns.

The Métis wanted both NCC seats at the conference and NCC offered to split them. As a result Jim Sinclair resigned as chairman of the NCC Constitutional Committee and Sinclair along with Elmer Ghostkeeper, Don McIvor and Sam Sinclair left the NCC meeting. On the 18th of January 1983 the MCA telexed Prime Minister Trudeau to announce their withdrawal from NCC and their demand that NCC be decertified as a Métis representative at the constitutional conference.

On January 22, 1983 over 100 elected Métis representatives met in Edmonton to discuss formation of a new national Métis political group. However, they could not solve the issue of structure, but agreed to formalize an alliance called the Métis Constitutional Conference (MCC) for the purposes of representation at the constitutional talks. This group was composed of the three prairie provincial associations and the FMS with the under-

standing that the Métis from British Columbia and northwestern Ontario would join later. Jim Sinclair then negotiated with NCC for one seat their seats to be assigned to MCC at the constitutional talks. Elmer Ghostkeeper took the MCC seat for the talks in February 1983. On February 28 under pressure from AFN and ICNI the federal Justice Minister announced that they would only recognize NCC as the Métis representative and MCC was effectively expelled from the talks. On March 3, 1983 representatives of MMF, AMNSIS and MAA reached an accord on a national Métis representative body. The boards of the charter members then met and the Métis National Council was officially formed on March 8, 1983. Notably, FMS had been left out. The delegates also decided to establish a position for a national representative to attend the first minister's conference. Clément Chartier was elected to that post. He signed the 1983 Constitutional Accord on behalf of MNC.

MMF and the Métis National Council:

As noted, on March 3, 1983 representatives of MMF, AMNSIS and MAA reached an accord on a national Métis representative body. The boards of the charter members then met and the Métis National Council was officially formed on March 8, 1983. Notably, FMS had been left out. This completed the Métis split from the Native Council of Canada, a pan-Aboriginal coalition, to form MNC as a Métis-specific representative group. The charter members were the Métis Association of Alberta, the Association of Métis and Non-Status Indians of Saskatchewan and the Manitoba Métis Federation. The delegates also decided to establish a position for a national representative to attend the First Ministers Conference. Clément Chartier was elected to that post. He signed the 1983 Constitutional Accord on behalf of MNC. After the first ministers conference of 1983 the MNC dealt with requests for admission by the other Métis associations contiguous with the three Prairie Provinces and the Louis Riel Métis Association of British Columbia, and the Northwestern Ontario Métis Federation were admitted. The assembly also eliminated the position of national representative but continued with a small lobby office in Ottawa. A committee under Clem Chartier including Elmer Ghostkeeper from FMS was to steer policy development in the interim. In the constitutional conferences of 1985 the MNC decided that only the Provincial affiliate presidents would sit at the table for MNC.

At the annual MNC assembly of October 16, 1988 the boards of the member affiliates elected W. Yvon Dumont from Manitoba as MNC president. Dumont served as president until 1993; successor presidents are Gerald Morin (1993-2003, suspended, January 12, 2003), Audrey Poitras (January 12, 2003 interim President and National spokesperson), Clément Chartier (October 2003 to present). The current affiliates of MNC are the Métis Nation of Ontario, the Manitoba Métis Federation, the Métis Nation - Saskatchewan, the Métis Nation of Alberta, and the Métis Nation British Columbia.

The Presidents of the MMF

The successive presidents of the MMF have been; Dr. Adam Cuthand (1967-1970), Angus Spence (1970-1973), Connie Eyolfson (1973-1974), Ferdinand Guiboche (1974-1975), Edward Head (1975-1976), John Morrisseau (1976-1981), Don McIvor (1981-

1984), W. Yvon Dumont (1984-1993), Ernie Blais (1993-1994), Billyjo DeLaRonde (1994-1997) and David Chartrand (1997 to the present).

President David N. Chartrand

David N. Chartrand, O.M., LL.D. (*Hons.*) (b. Jan. 23, 1960)

David Chartrand was inducted into the Order of Manitoba on July 15, 2013. David received an Honorary Doctor of Laws degree from the University of Winnipeg at the Ninety-Seventh Convocation of the university on October 21, 2012. In 2012 he also received the Queen Elizabeth Diamond Jubilee Medal from the Hon. Philip S. Lee, C.M., O.M., Lieutenant Governor of Manitoba. He was presented with the Order of the Métis Nation in 2013.



David Chartrand is a descendant of the Saulteaux-Métis followers of Chief Ow-tah-pee-ka-kaw (“He Who Unlocks” or “The Key”). He is the great-great-grandson of Sophie Genaille (Chenaille) who was a member of this band. She married William Chartrand, a member of the Duck Bay Band in 1873 about two years before the Shoal River Band signed Treaty Four.²¹ William Chartrand is described as a ‘merchant’ at Duck Bay. His

²¹ The Key First Nation – Most of the followers of Chief Ow-tah-pee-ka-kaw (“He Who Unlocks” or “The Key”) were residing along the Shoal River in western Manitoba in the mid-1800s. The Shoal River drains Swan Lake into Dawson Bay, at the northwest extremity of Lake Winnipegosis. The band included Saulteaux, Saulteaux-Cree, and Saulteaux-Orkney Métis individuals when The Key signed adhesion to Treaty 4 September 24, 1875.

cousin Michel Chartrand (b. 1853)²² who was married to Isabelle Ledoux,²³ was a clerk with the Hudson's Bay Company in the Duck Bay Area.

William Chartrand born 1853, was the son of Jean Baptiste "Opishkwat" Chartrand dit Attick koway (b. 1810 in Duck Bay) and Louise Stevens. Baptiste "Opishkwat"²⁴ Chartrand was the son of Paulette Joseph Chartrand born circa 1785 in Ile de Montréal, Québec, and Louise "Lizette"²⁵ He was married to Louise Stevens in 1840. In 1850, he married Mary Stevens born in 1830 at Oxford House. They were the daughters of Robert Stevens and his Cree wife.

David's mother, Martha Chartrand,²⁶ was the daughter of Joseph Chartrand (b. 1907) and Albina Genaille. Joseph Chartrand was the son of Michel Chartrand and Helen Leclerc. David's mother, Martha Chartrand, was raised by her grandparents Michel Chartrand and Helen Leclerc after Sophie died.

David was born and raised in the small Métis community of Duck Bay, Manitoba; the son of Martha Chartrand. David is the fourth child in a family of eight and was raised by a single mother who instilled a strong sense of family commitment in all of her children and grandchildren. For many years David was estranged from his father, the late Nelson Lamirande, however they had reconciled over the last years of his life at David's initiative. As a young man David hunted and fished to contribute to the well-being of his family. The traditional values of his community played a major role in his belief that people are the cornerstone of the Manitoba Métis Federation. David's first language is Saulteaux. David was preceded in Métis politics by his older brother Elbert Chartrand. Elbert was the executive director of the Swan River Indian and Métis Friendship Centre served as MMF Vice President from Northwest Métis Council region. He has been succeeded in this position by their younger sister Frances Chartrand.

David was first elected to the Manitoba Métis Federation Board of Directors, from the Winnipeg Region in 1988, and was re-elected four successive times to that position. In 1997, he was elected to the presidency and was re-elected in 2018 for his seventh term as President of the Manitoba Métis Federation. He is on leave from his position as Executive Director of the Manitoba Aboriginal Courtworker Program (appointed January 1990). Before that appointment, he worked as a Probation Officer (1985-1990). During that time he completed his post-secondary education with the Manitoba New Careers Program. From 1981 to 1985 David was manager of the Manor Hotel in Winnipeg; from 1979 to 1981 he was Recreation and Community Action Coordinator for the Winnipeg Indian Council.

²² Michel was the son of Pierre Chartrand (b. 1827) and Marie Pangman (b. 1828).

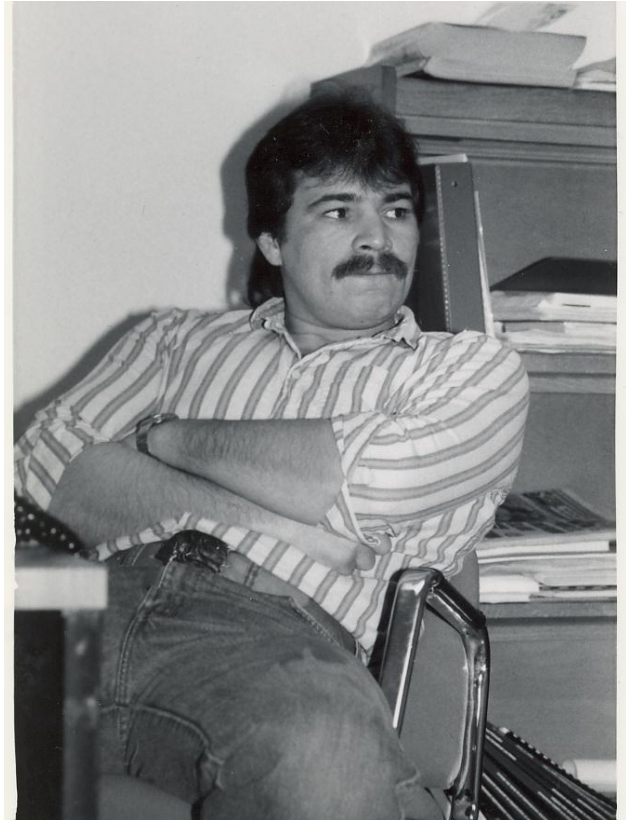
²³ Isabelle was born on November 14, 1854 at St. Francois Xavier, the daughter of Antoine Ledoux and Marie Falcon.

²⁴ Opishkwat means fish bladder.

²⁵ Paul "Paulette" Joseph Chartrand born circa 1785 in Ile de Montréal, Québec, was married to Louise "Lizette" Jenwah'bik'ahbik or Mazinakkamikak (Saulteaux). Paul and Louise Chartrand are listed as Family #9 in the 1840 Census of Saulteaux Village, later known as Baie St. Paul.

²⁶ Born April 5, 1930 and died August 10, 2013.

David Chartrand has always been involved in community organizations. He was politically active from his early years. He participated in the March 1981 occupation and sit in at the Department of Indian Affairs Regional office in Winnipeg protesting the lack of funding of programs for urban Aboriginal people.²⁷



David in his early years as a Probation Officer, photograph by Lawrence Barkwell c. 1985.

David has held numerous volunteer positions including, Vice-President of the Indian and Métis Friendship Centre of Winnipeg, President - Manitoba Association of Friendship Centres, President of the National Association of Friendship Centres and, a founding director and President of Beat the Street, an adult literacy program in Winnipeg. He has served on the board of the Northern Justice Society (Simon Fraser University) and as President of MMF serves on the Board of Governors of the Métis National Council. He represented the Métis Nation internationally at several Ambassador Forums in Canada and in Peru during a Team Canada trade mission.

David has also been recognized for his community work and has received the “Golden Eagle Award” from the Indigenous Women’s Collective, the Eagle Feather from the Friendship Centres of Ontario, and his picture has been placed on the Honour “Wall of Fame” at the Indian and Métis Friendship Centre of Winnipeg. In November 2002, Peter

²⁷ Participants were from the Winnipeg Indian Council, the Four Nations Confederacy and the Manitoba Métis Federation.

Liba, the Lieutenant Governor of Manitoba awarded David a Golden Jubilee Medal, commemorating the 50th Anniversary of Her Majesty's reign. This medal, awarded at a ceremony held in Winnipeg recognized his outstanding contributions to fellow citizens, the community and to Canada. Throughout his service as President of MMF David has been a staunch supporter of "Winnipeg Christmas Cheer Board" and the MMF has held Christmas concerts as annual fundraisers for the Christmas hamper program.

David has been a contributing writer to several journal articles appearing in the *Canadian Journal of Native Studies* and has contributed to the books, *Struggle for Recognition: Canadian Justice and the Métis Nation* (Pemmican Publications, 1991), and *Past Reflects the Present: The Métis Elders' Conference* (Manitoba Métis Federation, 1997). In 1996 he was asked to address the international Winter Cities group at the Winnipeg Winter Cities '96 Conference where he presented a paper entitled "Sustainable Housing."

As Métis National; Council minister for Veteran's Affairs, David was able to negotiate a memorial to Métis Veterans who had fought in Europe. On November 11, 2009 a memorial to the thousands of Métis Nation citizens who served in the World Wars was dedicated at the Juno Beach Centre in Courseulles-sur-Mer, France. A delegation of Métis Nation veterans, youth and dignitaries joined Clément Chartier, President of the Métis National Council (MNC), David Chartrand, President of the Manitoba Métis Federation and MNC Minister for Veterans Affairs, and the Honourable Chuck Strahl, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians for the dedication ceremony.

Of course, David's crowning achievement as President of the MMF was when he led the Métis to victory in their historic land claims case. On March 8, 2013, in a six to two decision the Supreme Court ruled in favour of the Manitoba Métis Federation's claim that the government had failed to implement the provisions of Section 31 of the Manitoba Act of 1870. The Court confirmed the Manitoba Métis Federation's standing in a collective claim for declaratory relief for the purposes of reconciliation between the descendants of the Métis people of the Red River Valley and Canada.

David is married to Métis businesswoman Glorian Yakiwchuk. Glorian is originally from Cranberry Portage, Manitoba. During the 1990s Glorian was very active with Métis National Council – Métis Youth.

MMF Program Development

MMF Education Program: This program was established and incorporated on June 15, 1970 and was funded by the government of Manitoba. It provided bursaries for secondary and post-secondary students and a history and culture program called Métis Pride. The first director of the education program was Al Chartrand.

MMF Housing Program: In 1969, the MMF initiated a housing program for 50 homes to be built in 1970. The CMHC put up 75% of the funding and Manitoba Housing Corp. 25%. People wanting homes had to pay \$200.00 down in money or in labor. The monthly rent was to be based upon ability to pay. The program was sponsored by the Manitoba Department of Health in consultation with the MMF. This was the first program of its kind in Canada. In 1972, the MMF obtained a \$200,000 CMHC grant for housing from Ron Basford, the Minister of State for Urban Affairs.

The MMF operated a Rural and Native Housing Program from 1974 to 1977. This was then redeveloped as the Housing Branch of MMF under a contract with Canada Mortgage and Housing. The program delivered new houses under Section 40 of the National Housing Act, a housing rehabilitation program (RRAP) the Residential Rehabilitation Assistance Program providing loans and grants to owners of older homes, and the Emergency Repair Program (ERP).

Newspaper Program: This was funded in large part by Secretary of State Canada. It first operated as Manitoba Métis Federation News, edited by Stan Fulham. In 1974, the name changed to *Le Métis*.

The Manitoba Métis Federation Press: In 1971, Emile Pelletier set up the Manitoba Métis Federation Press as the first Métis publishing house in Manitoba. The first book published was Stan Fulham's book "In Search of a Future" in 1972. In order to solicit First Nations' manuscripts as well as Métis manuscripts, in 1980 the MMF Press changed its name to Pemmican Publications, as it is known today.

Another architect of the publishing program was Bruce Sealey, a University of Manitoba professor, historian and author. He became the first editor. In 1978 they began publishing French language books under the imprint of Éditions Bois-Brûlés. These organizations later became Pemmican Publications Inc.

Indian and Métis Tennant's Association: This Association was formed at the Indian & Métis Friendship Centre on December 1, 1971. The founders were: Celestine Guiboche, Gilbert Ducharme²⁸, Mary Ranville and Bill Lamirande.

²⁸ Gilbert Ducharme was born in the Métis community of St. Laurent, Manitoba, the son of Joseph Ducharme and Alice Lavallee. His brother George Ducharme was the long-time cultural coordinator for MMF after he retired from the CNR.

Employment Development Program: This program became effective in February 1977 as an Outreach Program of Canada Manpower. In 1990, a new Aboriginal Employment and Training Strategy called "Pathways to Success" was established. It was a partnership between Aboriginal groups and the former Employment and Immigration Canada, later named Human Resources Development Canada. It guaranteed that Aboriginal human resource development activities would be delivered, managed and controlled by aboriginal people.

Manitoba Métis Land Commission: This program began operation on May 3, 1977 and was set up to investigate how the Métis lost their Aboriginal title to the land. They also studied federal and provincial programs operations in dealing with the Métis. This became an essential part of the MMF Land Claims research.

Métis Credit Union of Manitoba Ltd. The Credit Union was established as part of the thrust towards economic development for the Métis people of Manitoba. It was incorporated in 1978. It later became Median Credit Union. In 1978, MMF staff started soliciting memberships at \$5 a share, to set up the Métis Credit Union. Angus Spence bought the first membership, becoming member #1. Then in the early 1980's, the Métis Credit Union, to help attract First Nations bands funds, changed its name to the Median (Métis and Indian) Credit Union, as it is known today.

Manitoba Métis Development Corporation: This Corporation was established in 1972 to promote and develop business opportunities for Native people and to develop management and leadership skills. It went dormant in the late 1970s and was revived in 1978 as part of MMFs economic development thrust. For information on this program see *Currents of Change: Métis Economic Development*.²⁹ This book lists the MMF board members involved with the Métis Economic Development and Training Program from 1982 to 1986.

Alix, Stella (VP)	Flemming, Jack (VP)	Malo, Bella
Allarie, Miles	Fleury, Wallace	McIvor, Marcel
Belhumeur, Alma	Genaille, Martin	McPherson, Jack (VP)
Blais, Ernie	Goertzen, Janet (VP)	Nabess, Gary
Bruce Jr., Edgar	Guiboche, Ferdinand	Potoski (Scott), Bernice
Chartrand, Roy (VP)	Guiboche, Stan	Ranville, Gordon
Chartrand, Ted	Gus, Joyce	Simard, Ted

²⁹ MEDTP Inc. *Currents of Change: Métis Economic Development*. Winnipeg: Pemmican Publications Inc. 1986.

Dumont, Willie (VP)	Head, Alfred	Sinclair, Hubert (VP)
Dumont, Yvon (Pres.)	Head, Ed (VP)	Spence, J. Angus (VP)
Erickson, Ron (VP)	Klassen, Celia	Taylor, Violet
Flamand, Bill (VP)	Lundmark, Freda	

Louis Riel Institute: In December of 1985, the Manitoba Métis Federation Inc. appointed a “working group” to study the feasibility of establishing an institute which would serve as a vehicle to deal with the educational concerns and aspirations of the Métis people of Manitoba. The institute would be known as the Louis Riel Institute."

The province of Manitoba was invited, and agreed to participate in a joint working group. Provincial members were appointed by the Minister of Education and the task was begun. The feasibility of the Louis Riel Institute was researched by the joint working group during 1986, supported by a contribution of \$2,500.00 from the Minister of Education. Agreement as to the feasibility of establishing the institute was reached in January of 1987. The purpose of the institute, the goals, and the objectives were defined and agreed to by the joint working group with recommendations for further developmental work including: research, development of infrastructure, a library/resource centre, publishing and eventual program development.

Subsequent to the agreement and recommendations of the joint working group, the Manitoba Métis Federation Inc. proposed in 1987 to enter into a bi-lateral agreement with the Province of Manitoba to continue the development of the "Louis Riel Institute." This initial proposal would have set the parameters and financial resources necessary to bring the institute from a concept to reality.

The Memorandum of Agreement was submitted to the Province of Manitoba in January of 1987, with no substantive response and no agreement concluded.

The Manitoba Métis Federation Inc. continued working during 1987 although resources were depleted. The Louis Riel Institute was incorporated in February of 1988 and would operate under provincial legislation. In May of 1988, a new submission was prepared to ensure that staffing and development of infrastructure would take place and that the institute would become operational.

The Louis Riel Institute Inc. was granted tax-exempt status as a registered charitable organization by Revenue Canada as of April 1, 1988. The tax-exempt status is based on the objectives and activities set out in the submission to the Minister of Education for 1988-89, relating to the ability of the LRI Inc. to conduct research, provide advocacy and develop programs.

The Institute was created by an Act of the Manitoba Legislature, which received Royal assent on November 3, 1995. As a charitable non-profit organization, the institute promotes the educational and cultural advancement of Métis People. The Louis Riel Institute is also responsible for promoting awareness of the values, culture, heritage and history of the Métis people in Manitoba.

The objectives of LRI as outlined in Provincial Statute are:

Objects

In furthering its purpose, the Institute may

- (a) promote, undertake and support research into Manitoba history and into the culture, education and languages of the Métis people;
- (b) establish, conduct and support educational and training programs;
- (c) act as an advocate for the Métis people and others in the area of education and training;
- (d) establish and administer scholarship programs for Métis students;
- (e) provide advice and reports to the Government of Manitoba about education and cultural matters relating to the Métis people, either on its own initiative or at the request of the Government;
- (f) act as a resource centre and archives for written and other materials concerning Métis education, history, heritage, culture and languages and provide and publish written and other materials relating to education curriculum development;
- (g) further the educational and socio-economic development of the Métis people in Manitoba.

Métis Family & Community Institute (MFCD): This institute was established after the signing of an historic MOU was signed in 2000 with the Province of Manitoba for Métis Child and Family Services.

Métis Child, Family and Community Services Agency: This agency was incorporated in 2003 and marked the full devolution of child welfare services to mandated Indigenous agencies. This year also marked the first graduating class of the Métis, Child, Family and Community Services Program. This training was provided by Red River Community College in partnership with the Louis Riel Institute.

Métis Justice Institute: In 2003 the Métis Justice Institute was established to negotiate the delivery of Community Corrections services in the Province of Manitoba. The Memorandum of Understanding (MOU) for provision of community corrections services was signed on May 31, 2005.

Métis Child and Family Services Authority: This agency was launched in 2004 as the oversight authority for services delivered by the Métis agencies.

Métis Harvesting: The Métis in Manitoba have constitutionally protected Aboriginal rights to hunt for food and domestic use. Manitoba courts have affirmed the existence of Métis natural resource harvesting rights in most regions of the province. This requires Manitoba's regulatory regime to recognize the Métis right to harvest.

Following the direction of the Métis People, on September 9th 2004 the MMF issued the first Métis Harvester Identification Card. See Appendix E for the Harvesting areas

Manitoba Métis Heritage Fund Inc.: The mission of this fund is to support the citizens of the Manitoba Métis Community by raising charitable funds in order to enhance their lives. This support includes the delivery of programs and services such as housing, youth, education, human resources, health and economic development.

Tripartite Self-Government Negotiations: The first TSN agreement was signed with Canada and the Province of Manitoba in 1987. The latest agreement was signed in 2003.

Directors since inception:

- Ron Mazur
- Paul Chartrand
- Stephanie Eyolfson
- Paul Chartrand
- Grant Anderson
- Jeff Cyr
- Jeff Betker
- Stephanie Eyolfson
- Al Benoit
- Georgina Liberty

Federal participation in tripartite self-government negotiations for Métis and off-reserve Aboriginal people began in 1985, as part of a parallel track to the multilateral constitutional discussions on the Aboriginal right to self-government. These processes were known as the "community self-government arrangements" and the "tripartite self-government negotiations". The federal government affirmed that it is prepared to enter into negotiations with provinces and Métis and off-reserve Aboriginal groups residing off a land-base, which live south of the 60th parallel.

The federal government's commitment to this approach was reaffirmed and strengthened with the release in August 1995 of the Federal Government's *Approach to the Implementation of the Inherent Right and the Negotiation of Aboriginal Self-Government*.

Recognizing the right of Aboriginal people to govern themselves reflects two essential principles of Canadian society:

1. self-government in various forms as basic elements of Canadian democracy; and
2. the unique place of Aboriginal people in Canadian society.

This recognition is critical to the support of a strong community base from which Aboriginal people will both contribute to, and benefit from, a renewed Canada.

In considering self-government for Métis and off-reserve Aboriginal people, the challenge is to arrive at self-government structures that adequately address their particular circumstances. Only a small proportion of Métis and non-status Indian people reside on a land base. The majority of Métis and non-status Indian people live off a land base, often-times in urban centres. To move forward with representative organizations, there is a need to establish arrangements capable of dealing with the administrative realities of a constituency that may be distributed across a wide geographical area.

As a result, in establishing the tripartite process for Aboriginal peoples living off a land base, the federal government identified the following parameters:

- Government approval will be sought for new expenditures and major program/policy changes;
- The tripartite process is one of several policy discussions with the goal to improve socio-economic conditions of Métis and non-status Indian people; therefore, it is not a forum for negotiation of constitutional change, treaty and Aboriginal rights, and land claims;
- Land will only be discussed if it is deemed necessary and complimentary to the management of a federal program or service that is transferred to a Métis or non-land based Indian group;
- Arrangements must: conform to established principles, jurisdictions and institutions of governance in Canada including the *Charter of Rights and Freedoms*; contain provisions to establish the representation and accountability of institutions of governance; recognize and be congruent with the established jurisdictions of federal and provincial governments and provide for the recognition of the rights of redress of citizens.
- The federal government is willing to participate only in self-government negotiations that are fully supported and cost-shared by the respective provincial government.

The agenda for tripartite negotiations is flexible and, depending on priorities identified together by the three parties, may include a wide-range of items including housing, economic development, health care, justice, social services, education, training, and language and culture.

INAC Archive: <http://www.aadnc-aandc.gc.ca/eng/1100100014398/1100100014399>

January 27, 1988

COMMENCEMENT OF TRIPARTITE NEGOTIATIONS
ON METIS SELF-GOVERNMENT IN MANITOBA

Yvon Dumont, president of the Manitoba Metis Federation, Elijah Harper, Manitoba Northern Affairs Minister and Minister responsible for Native Affairs, Roland Penner, Minister responsible for Constitutional Affairs and Ray Hnatyshyn, Minister of Justice and Attorney General of Canada, today announced that tripartite discussions on Metis self-government have commenced in Manitoba.

The tripartite negotiations are intended to define and establish, pursuant to tripartite agreements, self-government institutions for Manitoba's Metis people. The negotiating process will focus on measures by which the Metis people can exercise greater control in the administration of and decision-making on programs and services directly affecting them. By providing a practical context for addressing Metis self-government aspirations, the tripartite process may serve to advance aboriginal constitutional objectives.

Dumont, Harper and Hnatyshyn emphasized the collaborative nature of the tripartite negotiations process. The negotiations offer an opportunity to forge a new and more satisfactory relationship between the federal and provincial governments and aboriginal peoples, they said.

The Manitoba Metis Federation initiated the tripartite self-government negotiations process by writing to the Premier of Manitoba and the Prime Minister of Canada, requesting both governments to participate. Subsequently, Premier Pawley wrote to the Prime Minister in June to request the participation of the federal government. The federal government responded positively, and the three parties then began meeting to establish the objectives for and structure of the self-government negotiations.

Harper and Hnatyshyn also announced that the Governments of Manitoba and Canada will each contribute an equal share towards the costs of the negotiations process.

Dumont, Harper and Hnatyshyn expressed the hope that through the tripartite negotiations, progress will be made in achieving self-government aspirations for Manitoba's Metis people.

- 30 -

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MMF Head Office Locations:

1967: St. Matthews Anglican Church St. Matthews and Maryland where Adam Cuthand had his office.

1969: 301- 374 Donald

1970: 453 Notre Dame Ave, just west of Gertie St.

1974: 301 – 374 Donald

1978: 275 Portage Ave.

1981: 100-211 Portage Ave.

1982: 215-504 Main St. Winnipeg Region office opened by Angus Spence.

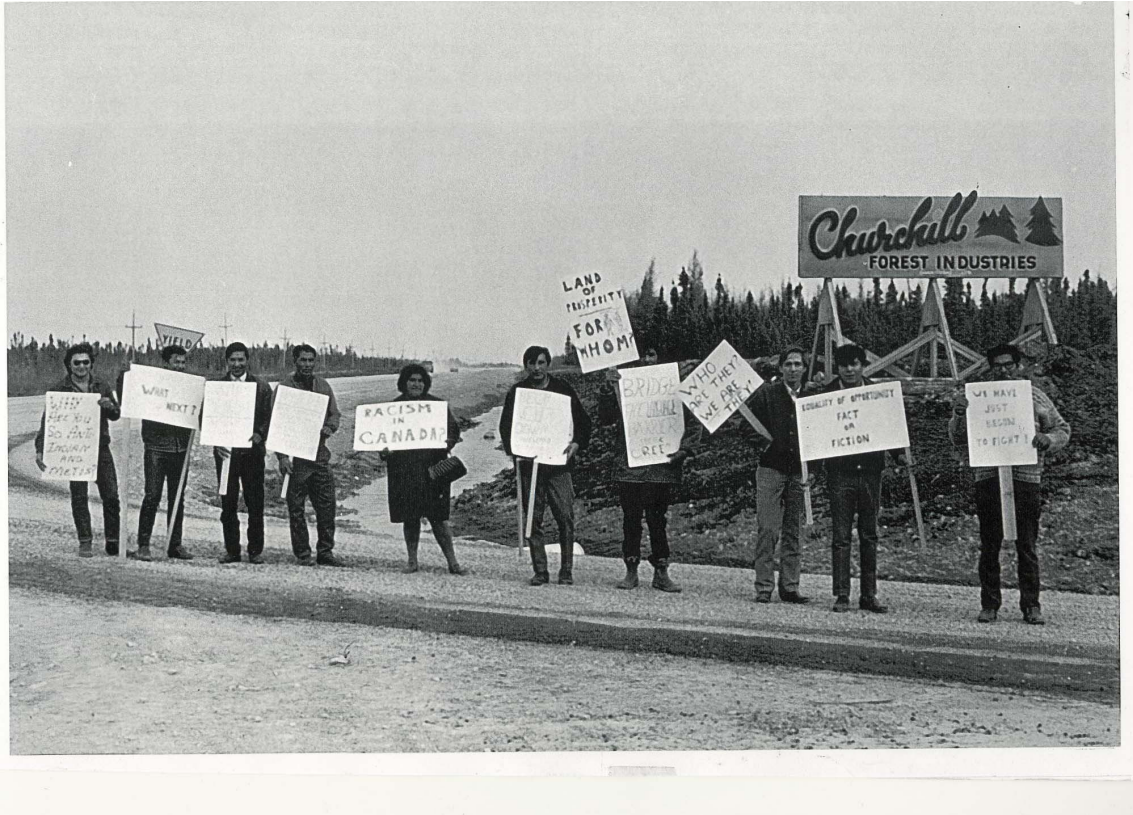
1983: 7th floor 310 Broadway Ave. at Donald St.

1988: 680-504 Main St. Now the Red River College Paterson Global Foods Institute, building.

1989: 408 McGregor Ave. at St. John's St.

2000: 150 Henry Ave.

Métis Resistance and the Fight for Social Justice in the 1970s



Métis at The Pas Manitoba protesting discrimination and racism at Churchill Forest Industries (c. 1971-72). Robert Ericson, chair of the Cranberry Portage MMF Local is 5th from right.

CPR Sit-In 1975



Métis protesters on CPR tracks in Dauphin being removed by the police (1975). These were CPR employees protesting racism and discrimination.

Pickets at Canada Manpower

"In the 70s and 80s, Métis people wanted out of the marginalized existence they had known for so long and it was a time of sit-ins and protests," Morrissette recalled. "Ed Head put himself out in front at a few of these gatherings. He was always up for a battle."



April 9, 1979: Manitoba Métis picket Canada Manpower offices on Lombard Ave. Donna and Randy Ranville with hat. Randy was the Chair of the Winnipeg North Local which he has now chaired for over 35 years, at this time he had 48 employees doing Manpower work. (The local currently has 1,600 members)

Canada Manpower Sit-In



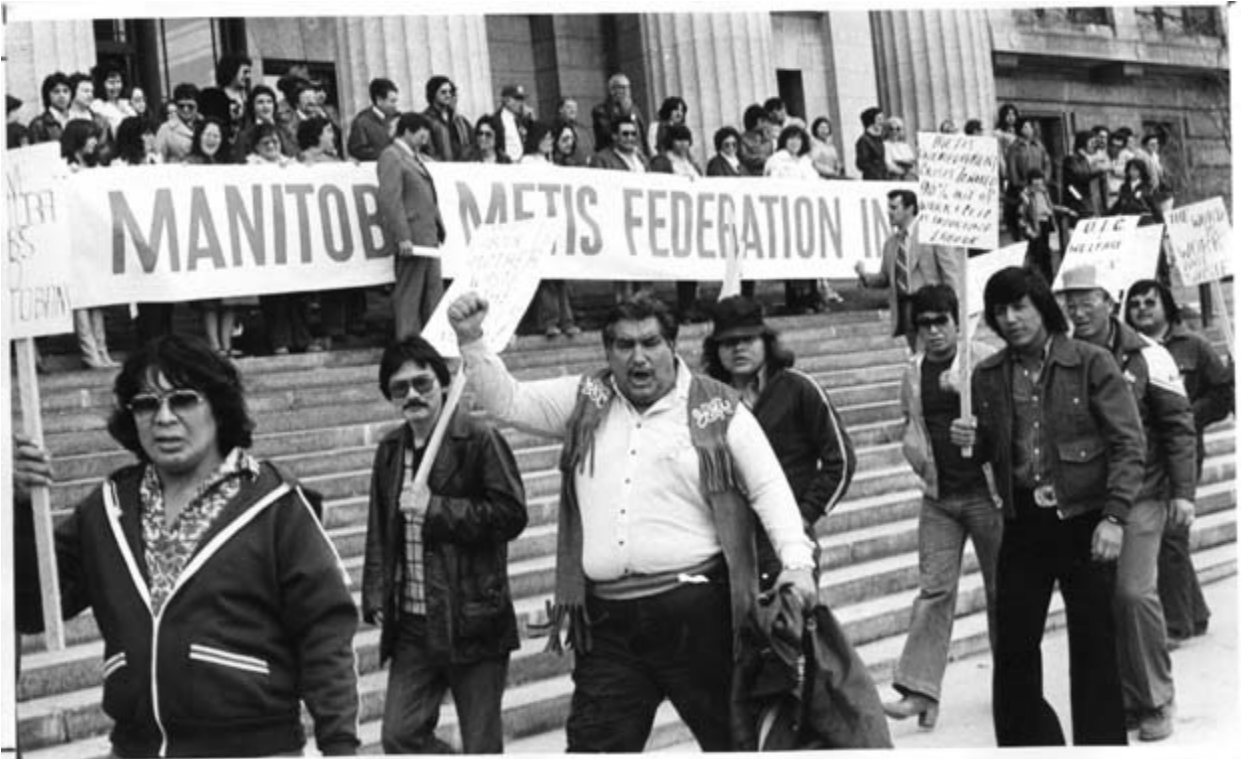
April 9, 1979: Edward Ballantyne, Jack McPherson and Ed Head talking to Ottawa from the Manpower office.

“Another time we were demonstrating for jobs at Manpower. Someone called city police and they were starting to haul us out of the building, but Edward (Head) wasn't about to go easily. For a big man, he could move fast. He ducked under the big table in the board room and tied himself to it. He had his little grandson, Ernie, with him, and he imitated his grandfather by tying himself to the other table leg. Well, we didn't want to laugh at the little guy, but it was so funny. You could have picked up that table with Ernie tied to it and not even known he was there he was so little.”



April 10, 1979: MMF members on picket outside Manpower office in Grain Exchange building. Randy Ranville on left, Audreen Hourie centre talking with Mary Ranville (Randy's mother). They have just brought food for the protesters.

Manitoba Legislature Building Sit-In 1979



April 17, 1979: Ed Head (centre) leads Métis protesters in a march at the legislative building to demand provincial job-creating initiatives. Rene Ranville 2nd from left, Cecil Asmus 2nd from right, Lawrence Merasty (Brochet) is in foreground in front of Cecil.

At one particular demonstration at the Manitoba Legislature in the early 1980s, the call for Métis rights had continued for more than a month with no response from officials, but Head refused to abandon the issue. Finally, authorities called for an end to the protest, so security staff began clearing people out of the building.

"Edward decided to tie himself to a post in the rotunda so he couldn't be removed. Now, you just don't easily carry a man like him out of a building when he decides he's not going to move."

Proceedings came to a standstill until a stretcher was located and Head was coerced to lay on it.

"He felt sorry for the people who had to struggle with carrying him, but he also had a good time yelling at them not to drop him," Morrissette said.

He founded Native Communications Inc. (NCI) along with Don McIvor.

He joined a group of community members who wanted a broadcaster that could speak directly to Aboriginal people all over Manitoba regardless of geographic or language barriers. Station staffing and programming has evolved steadily since NCI began broadcasting in 1971 in northern Manitoba and Head helped ensure a board of directors of Aboriginal descent guided its growth.



April 14, 1979: Occupation of Manpower. Teddy Boy Houle is on fiddle and Audreen Hourie on guitar as Métis protesters enjoyed an Easter dinner and live music as the occupation ended its first week. Marlene Patrick (Land Claims Dept.) and Muriel Parker are dancing.



April 16, 1979 sign carrying Métis at Manpower.
Marlene Elder on left, Gord Ranville in centre with sunglasses.



August 8, 1979: Métis protest lack of aid for projects.
Alfred Guimond, standing centre, Glen Head standing on right.



August 8, 1979: Norway House Métis plan to continue the sit-in at the Legislature until they receive more government aid.



August 13, 1979: six-year-old Lisa Head, granddaughter of Angeline and Ed Head from Sherridon, in Winnipeg for the Métis demonstration.

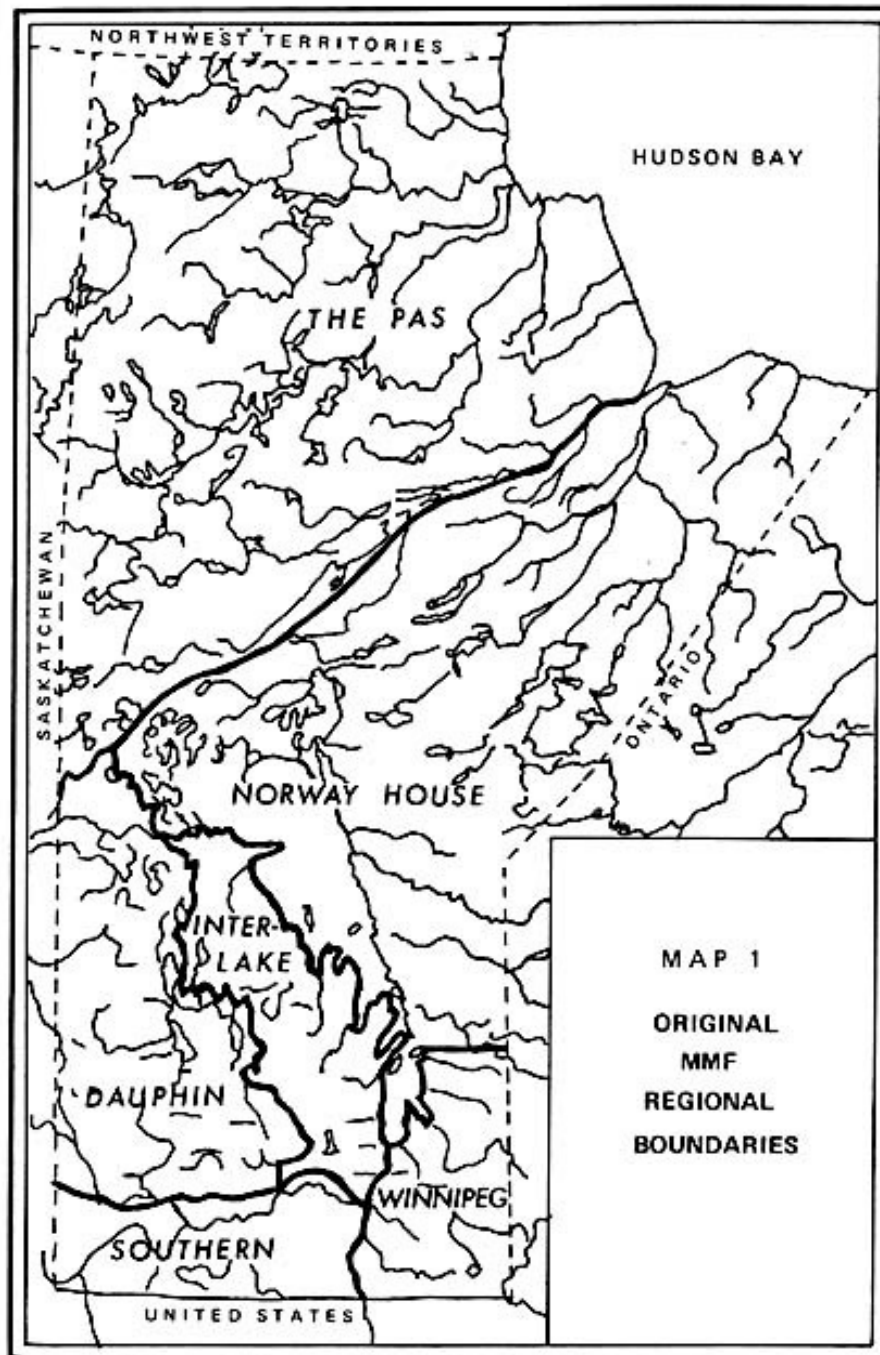


August 30, 1979: MMF President John Morrisseau talking to a crowd of about 70 Métis at the Legislature.

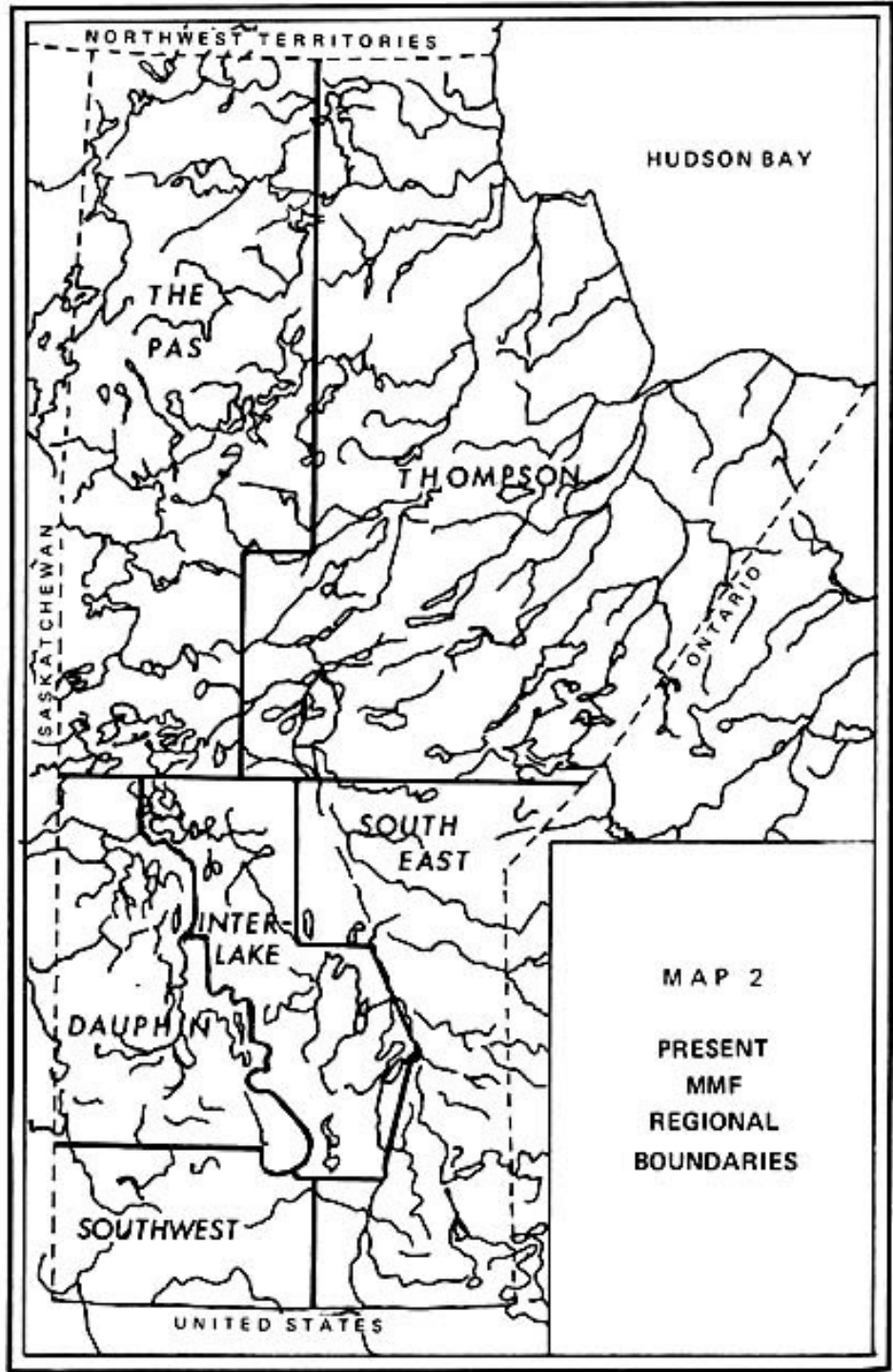


August 30, 1979: Demonstrators break down in tears after Métis leader John Morrisseau conceded defeat. Jack McPherson back left, Joe Breland beside him wearing white hat, (?) Sanderson centre standing.

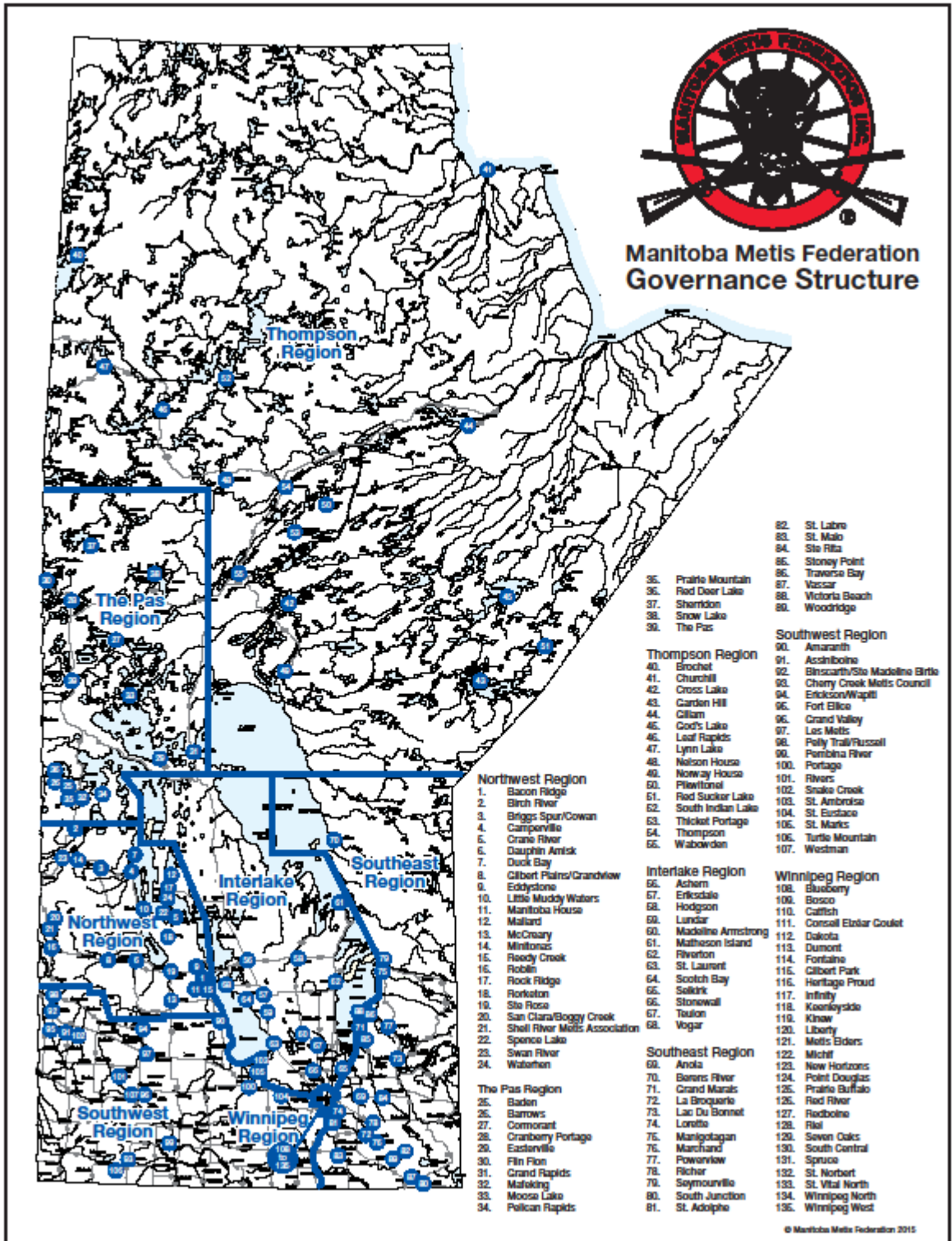
Manitoba Métis Federation Regions



Original boundaries of the six provincial regions.



1969 redrafted boundaries



Current regional boundaries

MMF was initially a member of the Native Council of Canada which was formed as a result of a November 16, 1970 meeting of the Métis Associations of Manitoba, Saskatchewan, and Alberta with the British Columbia Association of Non-Status Indians at Victoria, British Columbia. Several subsequent meetings led to the official launch and opening of a NCC national office in Ottawa in April of 1971. In 1983 the Métis split from the Native Council of Canada, a pan-Aboriginal coalition, to form MNC as a Métis - specific representative group. The presidents of NCC up to the MNC split were; Tony Belcourt (1971-1972), Kermit Moore (1972-1973), Gloria George (1973-1975), and Smokey Bruyere (1981-1983). The Native Council of Canada continued its operations until 1994, when it changed its name to the Congress of Aboriginal Peoples. It is now an alliance of Non-Status Indians from across the country and Métis from areas such as Labrador and the Maritimes and other Eastern Provinces.

Youth and the Early MMF

Some of the earliest youth members of MMF in 1967 were students who were attending the IMPACTE (Indian and Métis Project for Careers through Teacher Education) and PENT (Program for the Education of Native Teachers) programs at Brandon University. In 1968, some of these of students with the assistance of Sister Ida Spence formed the first MMF local in Brandon, the Grand Valley Local. The first members were: Norman Fleury (Chair), Archie V. Nabess (Vice-chair) Leonard and Jane Amyotte (Secretary Treasurer), Rene and Alice Houle (née Belhumeur), Allan and Mariah Ross and Sister Ida Spence (1923-2008).³⁰

Norman Fleury who was 18 years of age when the Grand Valley Local was formed later served on the MMF Board of Directors 1993 to 1997. Archie Nabess was the chair of the Canadian Native Justice League in the 1970s. Rene Houle became an MMF senator, and was vice-president, and president of the MMF in Brandon. Allan Ross later became Chief of the Norway House Band.

³⁰ Ida's brother, Angus Spence (1919-1985) was President of the MMF from 1970 to 1973.

Biographies of the Founders and Memorable Métis Personalities of Manitoba 1920 to 2018

Arnold Asham. (b. 1950)

Métis entrepreneur, Arnold Asham owns and operates Asham Curling Supplies (founded in 1980), which is the leading curling supplier in the world. He was a professional curler for many years and founded the World Curling Players Association in 1989 and co-founded the World Curling Tour in 1992 (the original tour founders included Ed Lukowich, Ray Turnbull, Arnold Asham, and James Furgale).

In 1995, he received the Aboriginal Business Leadership Award from Industry Canada. In 2006 he was awarded the Aboriginal Entrepreneur of the Year by the Asper School of Business. He leads the dance group, “Asham Stompers.” This group captures and preserves Métis history through traditional dancing of jigs, reels and square dancing. Each year Arnold hosts a three-day *Asham Stomperfest* in September at the former Asham family farm at Reedy Creek, on the west side of Lake Manitoba. He serves on the board of directors of the Métis Economic Development Fund.

In August of 2018, as President of the *Asham Stompers*, Arnold reinstated the Métis Pavilion at *Folklorama* after an eight year absence.

Flight Sergeant Clifford Howard Asham. (1914-1998)

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

Howard Asham joined the R.C.A.F.A. in 1940 in Winnipeg. He went overseas in February of 1943 and was stationed at Topcliffe, Yorkshire, servicing Wellington bomber planes. After three months he was transferred to Africa in the Sahara Desert servicing the Wellington's that were bombing in Italy. He then returned to England and was stationed at Skipton, Yorkshire until the end of the war. After six months he rejoined the Air Force. He was stationed variously at Watson Lake, Yukon, Churchill, Tacoma, Washington and involved with the American Air force taking troops to Korea. He then returned to England, was then stationed at Lachine and ended up at Rivers in charge of quality control until he retired in 1964. He was actively involved in the Hodgson Legion and was President of Legion # 158 from 1967 to 1975 and again from 1978 to 1981, and then was immediate past president.³¹

³¹ A. Brian Cyr CD. *Métis Veterans of Manitoba: From Buffalo to Battlefields*. Winnipeg: Manitoba Métis Federation, 2010: 75.

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

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

Judith G. Bartlett, (MD, MSc, CCFP, FCFP) (1952-)

Judith G. Bartlett is a Métis physician, researcher, and health administrator. Dr. Bartlett worked for a decade in First Nations health, and for the past decade has focused her research and health administration work in her own Métis community. She has an active research program in Manitoba and internationally. Dr. Bartlett was honored as the 2003 recipient of the National Aboriginal Achievement Award for Health and Medicine.

Judith was born in Flin Flon, Manitoba in August 1952, the daughter of Alexander Bartlett and Claire Cote. Both of her parents are descendants of Métis from St. Laurent, Manitoba (father's ancestry—Chartrand, mother's ancestry—Ducharme; both sets of ancestors came from female Lavallées). Judith lived in Herb Lake Town, Manitoba (on Wekusko Lake) until age five, and then in The Pas, Manitoba after which (in her late teens), she migrated on her own to Winnipeg, Manitoba.

Dr. Bartlett completed her MD in 1987 and Family Medicine Certification (CCFP) in 1989. Working in the north, then in health programs administration for a decade, she completed a Master of Science in Community Health in 2004, and additionally was designated as a Fellow of the College of Family Physician of Canada (FCFP), also in 2004.

Judy Bartlett has been employed as the Director, Health and Wellness Department at the Manitoba Métis Federation; an Associate Professor, Department of Community Health Sciences, Faculty of Medicine, University of Manitoba; an Adjunct Scientist, Manitoba Centre for Health Policy, Department of Community Health Sciences, Faculty of Medicine, University of Manitoba; a Family Physician, Aboriginal Health and Wellness Centre of Winnipeg; and as CEO and Co-owner of JADE Enterprises, an aerospace manufacturing company.

Dr. Bartlett has also served on many Boards and Committees: The Advisory Panel for Mid-Point Evaluation of Saskatchewan Health Research Foundation Ten Year Strategy (Jan-Jun 2010); National Aboriginal Health Organization (NAHO) (2006-2012); National Aboriginal Health Organization Métis Centre Governing Committee (2006-2010); Manitoba Health Research Council (2007-2010); Winnipeg Poverty Reduction Council (2007-2009); United Way of Winnipeg Aboriginal Relations Council (2005-08); Indigenous Physicians Association of Canada (2006-08); National Aboriginal Health Organization (2000-04); Institute on Aboriginal Peoples Health (2001-06); United Way of Winnipeg (1998-2004); Canadian Health Network (2002-05); Aboriginal Health and Wellness Centre of Winnipeg (1993- 2002); and Inter-professional Education for Collaborative Patient Centred Practice (2003- 06).

Senator Elsie Bear née Hourie.³² (1921-2002)

Elsie Bear was born on December 13, 1921 in Grand Marais, Manitoba, the daughter of Peter and Mary Hourie. Peter was a fisherman and Mary was, like her mother, a mid-wife. Elsie had six brothers and three sisters.

From the age of 18, Elsie worked in fishing camps cooking, which not many girls did back then. While working in the camps she met a young man, Sam Bear, from Selkirk. Elsie and Sam later married and had four boys, Doug, Gary, Marlo and Gerald. When the boys reached school age, Sam and Elsie moved to Selkirk, Manitoba. Elsie worked in town cleaning offices for twenty years while raising her family. She also volunteered for the Indian and Métis Friendship Centre and the Manitoba Métis Federation (MMF). Elsie and Sam really loved children and together they helped raise over forty of them. The most children that they had in their house at one time were nine.

Christmas was a special time of sharing for Elsie Bear and her family. They always had a large Christmas celebration. Often, Elsie and Sam opened their home to feed needy families in the community. In 1972, they moved the Christmas dinner from their home to the Indian and Métis Friendship Centre in Selkirk to serve over 300 Christmas dinners. People came together on this special day with donations of food and help.

Sam passed away in 1989, and Elsie continued her work in the community and with her family.

Following her extensive involvement with the Selkirk Friendship Centre, the MMF and the St. Peter's Anglican Church, her list of affiliations grew. Upon retirement, she quickly became involved with the Manitoba Association of Friendship Centres, the Indigenous Women's Alliance, the Selkirk & District Arts Council, and the Selkirk Branch of the NDP. She also became a Senator for both the National Association of Friendship Centres) and the MMF. However, it was her work with the Selkirk Friendship Centre where Elsie's contributions were most noticeable.

Elsie Bear was involved with the Selkirk Friendship Centre for nearly 25 years. She initiated some of the Centre's most important events. As noted above, for many years, *she coordinated the Annual Christmas Dinner for the Needy*, which fed more than 250 people every year. To honour this work, the MMF home office at 150 Henry Ave. in Winnipeg named its cafeteria "Elsie Bear's Kitchen."

Elsie Bear received many honours in her life. In 1987, she was designated as Woman of the Year, and was selected to be on the Wall of Honour at the Winnipeg Indian and Métis Friendship Centre, and was made an MMF Senator. The most prestigious honour she received was in 1992, when she was given "The Order of The Buffalo Hunt," Manitoba's highest honour given for community service.

Elsie was very proud of being is Métis. She died on March 5, 2002 after a lengthy illness. She was 80 years of age. She will be remembered as one of the original pioneers of the Friendship Centre Movement.

Percy J. Bird. (1933-2010)

³² Contributed by Lorraine Freeman and Audreen Hourie.

Percy Bird was one of the delegates at 1964 meeting of the Indian and Métis Conference who presented the report of the Manitoba Métis Association at the close of the conference. Percy Bird was born on November 30, 1933 and died on October 22, 2010. Mr. Bird was a residential school survivor and respected Elder; he visited schools and community gatherings to share healing through stories. He also volunteered helping seniors who were struggling with addiction. After retiring from the federal government, Mr. Bird served on the Manitoba Council on Aging for four years.

Thanks to Bird, there were several organizations established to help Aboriginal people. He studied theology at the University of Saskatchewan. He was instrumental in establishing the Winnipeg Indian Council, Main Street Project, Neeginan, and four treatment centres. He also worked toward establishing Thunderbird Lodge.



Photo: Glenbow Archives File number: PA-2218-470

Percy Bird of Winnipeg, Manitoba, at Beaver Lake, Saskatchewan, August 1951.

Percy Bird was an expert at filleting fish. He was with Manitoba Community Development Services in Grand Rapids, Manitoba, in 1963.

Harvey Bostrom, M.L.A. (b. 1946)

Harvey Bostrom is a Métis from Manigotogan, the son of Joseph “Joe” R. Bostrom (1900-1991) and Norma Eleanor Meade (1917-1994). His father was born in Sweden and worked in Manitoba as a trader and fur trapper until purchasing and running the store in Manigotogan. Harvey’s Métis grandparents are William Richard Meade and Mary “Minnie” E. Perry, the daughter of Mary Fox³³ and Frank Perry.

Mary Meenish and Richard Stevens (1796-1872), an Englishman. In the summer of 1861 Charles Fox erected a water-powered mill in St. Peter’s parish (Indian Settlement). The *Nor’Wester* commented that “It is to be placed on a stream or rivulet which runs all winter—a very important advantage and will have a circular saw attached for planks, boards, shingles etc.” Charles Fox died in 1868, After her husband died Widow Thirza and her children moved to River Lot 107, which is located just north of her father’s

Harvey is a past president of the Northern Association of Community Councils, and was a New Democratic member of the Legislative Assembly of Manitoba from 1973 to 1981. He is an Economics graduate of the University of Manitoba, and worked as a teacher and economist. Bostrom is currently Deputy Minister of Manitoba Aboriginal and Northern Affairs.

Bostrom was appointed to the cabinet of Edward Schreyer on December 23, 1974, being named as Minister of Cooperative Development with responsibility for Lands and Renewable Resources. He was named Minister of Renewable Resources and Transportation Services on October 15, 1975, and held this position until the Schreyer government was defeated in the election of 1977. Bostrom himself was re-elected in the 1977 election, with a reduced majority. In 1979, he supported Howard Pawley's successful bid to succeed Schreyer as party leader. He did not seek re-election in the 1981 election.

Harvey entered the civil service after leaving politics, and became the executive director of Manitoba's Native Affairs Secretariat (later renamed the Aboriginal Affairs Secretariat) in 1990. He was appointed acting deputy minister of Aboriginal and Northern Affairs by NDP Premier Doer in 2001, and was given full deputy minister status shortly thereafter.

Harvey currently chairs the Governing Council of University College of the North. He also sits on the board of directors of the Friends of Upper Fort Garry.

Oliver Boulette. (b. 1951)

Oliver was born in 1951 in the Métis community of Manigotogan, the son of William Joseph "Joe" Boulette (1915-1998) and Grace Wood. Oliver's maternal grandparents were John Wood and Mary Bruce. John Wood moved to Manigotogan in 1876 to start a sawmill. The falling water at Wood Falls powered the mill. This mill operated until his death in 1893. Oliver's paternal grandparents were Joe Boulette and Mary Jane Young, Mary Jane was from Bloodvein.³⁴

Oliver was an excellent guitarist before taking up the fiddle at age 22. Oliver Boulette grew up watching his grandfather play the fiddle in Manigotogan, Manitoba, and learned the art from him as a young man; he started to play when he was given his grandfather's fiddle. His great-grandfather was also a fiddler. Oliver credits his fiddle teachers, Tommy Knott, Wilfred Seymour and Rod Raven for his fiddling skills. Now Oliver shares this vibrant Métis tradition of fiddle music in a variety of community settings.

home (where the Lockport Bridge and Stevens Avenue are located today). In 1899, granddaughter Mary Elizabeth "Minnie" Perry married in Winnipeg to William Richard Meade (1876-1962). They took up residence in St Paul Parish (Middlechurch). In the census of 1901 Widow Thirza FOX (now 77 years old) was recorded living with them there. (Source: <http://www.redriverancestry.ca/FOX-CHARLES-1820.php>)

³⁴ The early Manigotogan settlers were Joseph Boulette at Lot #2 and John Wood at Lot #9.



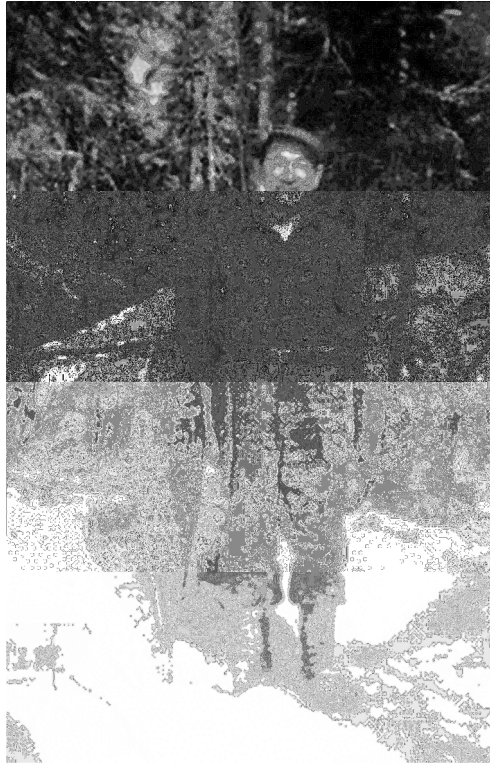
Oliver Boulette and Charlie Nabess play Métis kitchen music at Riel House National Historic Site (2013).

Oliver attended Residential School at Cranberry Portage, Mb. from 1966-1971. It was there that he met his future wife Laura Sanderson of Fairford, Mb. After high school Oliver worked for the Community Development Corporation, the local pulp and sawmill, the Co-Op store, then as a diamond driller, and underground miner in Red Lake Ontario at the Campbell Mine. Oliver Boulette began what would eventually be a long career as a civil servant by serving as a member of town council at Manigotogan.

He returned to school and completed his B.A. at the University of Manitoba. He then worked from 1982-98 in Thompson as a field worker for Northern Affairs, then director for Aboriginal and Northern Affairs. He then came to Winnipeg and who served as Deputy Minister of Aboriginal and Northern Affairs, as well as Deputy Minister of Energy and Mines. After retiring from government in 2000, he answered the call to serve the Métis people and was Executive Director of the Manitoba Métis Federation from 2004 to 2010.

Oliver provided a chapter on fiddle music and the Red River Jig for the book, *Métis Legacy*.³⁵ He is also featured in Dr. Arthur Ray's book *Telling It to the Judge: Taking Native History to Court*. Oliver appeared as an expert witness at the *Regina vs. Belhumeur* harvesting rights trial in Saskatchewan. To convey the unique nature of Métis culture he talked about the history of Métis music and demonstrated Métis fiddle style in court, playing his instrument for the judge.

³⁵ Oliver Boulette, "The 'Red River Jig': A Fiddle Tune and Dance That Defines the Métis." In L. J. Barkwell, L.M. Dorion and A. Hourie. *Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways*. Saskatoon, Gabriel Dumont Institute, Winnipeg: Pemmican Publications, 2007: 161-164.



March 1964, Joe Boulette of Manigotogan, Manitoba, at Clarke Lake, near Wabowden, photograph by James Brady.

Reg Bouvette.

In 2000, Reg Bouvette was inducted into the Porcupine Awards Hall of Fame which recognizes great Canadians who have done their share to preserve and protect our cultural heritage. Our heritage is the real folkloric, living tradition of the people of Canada. Reg was inducted as a fiddler who extended the lineage of the “Red River Valley Style” of playing. In 2006, Reg Bouvette and Andy Dejarlis were inducted into the Manitoba Aboriginal Music Hall of Fame. Reg became a legendary fiddle player and wrote over 200 fiddle tunes.

Reg Bouvette toured most of Canada’s major cities playing at rodeos, concerts, dances and special events, such as the Commonwealth Games, Klondike Days, The Pas Trapper's Festival and the Call of the Wild Festival. Reg found his match when he met Beryl Knott in 1972 and they were married in 1982. This would be Beryl’s second marriage, having raised two sons and four daughters from her previous union. She was that person when they say “behind every good man there is a good woman”. Beryl and Reg Bouvette performed at countless summer and winter festivals for nearly a decade. Starting in the early 80’s Reg played the fiddle and Beryl played the guitar they were on the road for many months a year playing all over the country. *Back to Batoche* and *Festival du Voyageur* were two of the many venues that they played at. The Bouvette’s were warmly accepted at all festivals, and were invited back every year to play. Touring took the Bouvette’s throughout Canada from coast to coast and as far north as the North West

Territories, as well as throughout the United States. Beryl also released her own recording “Sincerely Yours” with her husband Reg when he was still alive.

Reg has to his credit many albums recorded by Sunshine Records, these recordings feature many of his own compositions. The albums are titled *Home Brew*, *Red River Jig*, and *Looking Back*. Reg Bouvette was a four-time Manitoba fiddling champion, a winner, participant and judge at numerous National and International fiddling contests. Hailed as a major contributor to Canadian country music, in 1967, Reg renewed his career professionally with the release of a single called *Reginald's Waltz*. This waltz was later recorded by Don Messer and Andy Dejarlis. In 1968, Reg was playing pubs with a group called the Rhythm Rangers and running his own trucking firm as well, In 1972 Reg sold his business and began playing full time. In 1973-1975 Reg won the Manitoba Fiddling Championship for the first time.

Beryl Bouvette née Knott.

Beryl Bouvette was born and raised in the Métis community of Grand Marais, MB with two brothers and two sisters. The children of Wilfred and Christine Knott (née Sinclair) were all musical and several members of the family, including Beryl, are recognized as prominent figures within Métis musical and cultural community today. Beryl remembers her father as a very industrious man, worked as a commercial fisherman on Lake Winnipeg for 65 years; she loved helping her father with fishing. Beryl hand-made fishing nets for 15 years, and she and her sister and her sister’s husband made a special presentation to the formally called Museum of Man and Nature of how these nets were made, and this information was recorded for preservation.

After her husband passed away 1992 from diabetes Beryl took a long break from playing. She retired from her job and was bored so she was convinced by many of her friends and family members to get back to what she loved the best and that was country music. After five year’s she started playing music again. She started with Gary Lepine who had known the Bouvette’s for many years. Beryl has also been a judge for many contests for fiddle square dancing and jigging competitions within the province.

Later on Beryl joined up with her family sister Marcella and her brother Tom who was also a well-known fiddle player and they started the group called *The Why Knott Band*. They released two CD’s with Gospel Music. The *Why Knott Band* has played at many socials and senior homes throughout Manitoba. In the midst of her music playing she still finds time to sit as a volunteer Board of Director for the Indian & Métis Friendship Centre of Winnipeg and now she sits as an elected Senator for the Indian & Métis Friendship Centre. Along with her volunteering experience she has been the Entertainment Chairperson for Folklorama for the Métis People’s Pavilion for a number of years. She is following in the footsteps of her mentor and Auntie, Elsie Bear. Elsie was also a Senator for the Manitoba Métis Federation and she volunteered for the Selkirk Friendship Centre for 25 years.

Barbara Bruce.

Barbara Bruce, a Michif-French-speaking Métis entrepreneur, was born in St. Laurent, Manitoba. The middle child of eleven children, she is the daughter of Jeanne Per-

rault and Arthur Bruce. Her father provided for his family by trapping, fishing, and gathering Seneca root, and by construction work. Her mother, Jeanne stayed home, raising the children until her later years when she became the community's postmistress, a position she held for several years. As a young girl, Barbara entered a Roman Catholic mission school that did not support Métis culture or traditions. However, she was proud of her Aboriginal ancestry. At age fifteen, Barbara contracted tuberculosis, and had the disease in her bones and, following a one-year stay in what was then the Rehabilitation Centre in Winnipeg, spent several years recuperating.

As a young woman, she attended the University of Winnipeg and Red River College. She worked for several years with the Manitoba Métis Federation (MMF), where she held several positions, including Executive Director. She also co-founded Northern Traditions and Northwinds Art Wholesale Company, both of which specialized in selling Aboriginal art and handmade crafts. In 1997-98, she was part of an eight-member team to organize "Spirits in the Sun," the first Canadian Aboriginal Arts Festival, held in the United States, in Scottsdale, Arizona.

An entrepreneur at heart, Barbara Bruce is currently a founding and managing partner of AMR Planning & Consulting Inc., founder of All My Relations Inc. and part owner of Bruce Boivin Consulting Group Inc. She was formerly employed as Vice President of Operations and Marketing at Tribal Councils Investment Group of Manitoba Ltd. (TCIG), and was the President of the TCIG Charitable Foundation, from 2006-2008. Her previous professional positions include: Co-Owner and Director of Blue Sky Planners and Consultants, President of Winds of Change Consulting.

Her civic mindedness has led her to participate on many boards. In 2004, she was appointed as a member of the National Aboriginal Economic Development Board. In 2009, she was appointed to the board of the Manitoba Gaming Control Commission, and in 2010, she became a jury member for the PAR program for the Canadian Council for Aboriginal Business. For several years, she was a board member of the Province of Manitoba's Communities Economic Development Fund and eventually was appointed its chair. She has also served on over two dozen other boards or committees, including serving as a board of director for the prestigious Top 40 under 40 National Awards, the National Board of the Canadian Council for Aboriginal Business, and as a jury member of the National Aboriginal Achievement Awards.

Barbara Bruce has been given the name "Flies High Thunder Bird Woman." She is unwavering in her commitment in walking in the traditional way of life, and incorporates spirit and ceremony into her daily personal and professional life. One of her major accomplishments led her to work with the Métis Women of Manitoba to organize several retreats/facilitation processes to help almost 100 women heal from their residential school experiences. The end result was a final report titled *Needs Assessment of Residential School Experiences of Métis Women in Manitoba*.

Barbara Bruce has also received innumerable awards. In 1993, she received the Manitoba Human Rights Achievement Award for her work in employment and cross-cultural training. She was also recognized by Sagkeeng First Nation for her work in economic development for Aboriginal people and was presented with an eagle feather at that honouring ceremony. She received the *Ka Ni Kanichihk* Keeping the Fires Burning Award on June 14, 2012. This award honours *Okijida Ikwe* or "Big Hearted Women," which exemplify the seven sacred laws of honesty, courage, respect, humility, sharing,

caring, and love. She has conducted cultural capacity building workshops as far away as Fiji and Australia. Her commitment to social justice was acknowledged internationally in 1994, when she was asked to be part of a team of peace monitors and election observers during the South Africa elections. In her leisure hours, she earned a second degree Black Belt in Tae Kwon Do and was one of the first Aboriginal women to instruct that discipline.

Anita Campbell née Lamirande.

Anita Campbell is a Métis woman from the community of Duck Bay. She is the daughter of William Lamirande and Ida Chartrand. She spent her childhood and teenage years in the City of Winnipeg and after high school moved to Thompson, where she lived and worked for 35 years. Anita is engaged to Mike McIvor and has a blended family of three sons, two daughters and two grandchildren. She enjoys spending quality time with her family and friends, reading, travelling. Anita received her education at Red River College business Management Program. She has also taken supplemental training in many workshops and seminars.

Anita has deep roots in Duck Bay. She is the great-great granddaughter of Baptiste Opishkwat Chartrand dit Attick koway (born 1810 in Duck Bay) and Marie Stevens (born at Oxford House). Their family is listed as #7 on the Duck Bay Band annuity lists. Baptiste and Marie applied to leave treaty and take Métis Scrip on February 2, 1887.³⁶

Anita Campbell is a long-time Board Member of the Manitoba Métis Federation (2003- present) and the Spokeswoman for Infinity Women's Secretariat. Anita is currently works with the Manitoba Métis Federation in the position of Chief Administrative Officer, as of September 1, 2016. Previous to this, Anita was employed with the Ma-Mow-We-Tak Friendship Centre for 35 years and held the position of Executive Director for the last 23 years. Anita has played a major role in the development of programs and services that address the social, education, cultural, employment and training issues throughout the province, and strives to ensure that programs and services are offered to assist Aboriginal People with gaining a better quality of life.

In addition to managing multiple programs and services, Anita also oversaw the operation of several properties and a staff complement of 65+ individuals. Under the direction and leadership of Anita Campbell, the Ma-Mow-We-Tak Friendship Centre has taken on a number of projects which have become self-sustaining within the City of Thompson including Thompson Urban Aboriginal Strategy, Thompson Neighborhood Renewal Corporation, Futures and the Nanatowiho Homeless Shelter to name a few. Anita's leadership and encouragement also gave Ma-Mow-We-Tak Friendship Centre the "push" it needed to realize its dream of a "One-Stop-Shop" where people can access programs and services from one location so that the needs of urban Aboriginal people can continue to be addressed.

The dream of a new Friendship Centre came to fruition under Anita's leadership and held its Grand Opening in May of 2011. In addition to her work with the Friendship Centre, Anita has held a variety of positions on various Boards and committees relevant to

³⁶ Their daughter Louise (b. 1842) was married to Jean Baptiste Larocque. They were living at Carlton during the 1885 Northwest Resistance. During the Resistance Jean Baptiste was a member of Captain Jonas Moreau's Company of Metis soldiers.

Human Resources/Finance Management; Policy Development; Employment, Education and Training; Community Development; Economic Development; and Women's Issues including: Past Chair of the City of Thompson's Housing Task Force; Past Member of the National Urban Aboriginal Strategy; Past Chair of the Thompson Urban Aboriginal Strategy; Past Board of Director of the Spirit Way Inc. (Wolves Project); Past Chair of the MMF Provincial Management Board and Thompson Local Management Board to name a few, with many organizations and groups at the municipal, provincial and national levels, in addition to promoting the retention of the diverse Aboriginal culture, values and traditions.

Her public service includes—founder, Spokeswoman & CEO for Infinity Women Secretariat Inc.; Caucus Member for the Manitoba Métis Federation; Minister of Finance and Human Resources for the Manitoba Métis Federation; Board of Director of the Louis Riel Capital Corporation; Board of Director for Métis Economic Development Corporation; and National Board of Director & Treasurer for Les Femmes Michif Otipemisiwak - Women of the Métis Nation; Member of the MMF – Human Resources Development Committee; and Previous Provincial Board Member for the Apprenticeship and Certification Board of Manitoba; and member of the previous Premier's Economic Advisory Council and previous member of the Manitoba Action Group on Exploited and Vulnerable Women.

For her commitment to working with the community, Anita was presented the provincial award for Community Development from the Original Women's Network in 2001 and the Interprovincial Association on Native Employment (IANE) Bill Hanson Award in 2007, the Thompson Trail Breakers Award for Community Leadership in 2011 and received the Governor General of Canada's Sovereign's Medal for Volunteers in recognition of outstanding Indigenous Leadership in June, 2017.

Ann Charter, Muskeek Mahingan Iskwew, née Ferguson. (1946-2005)

University of Manitoba Social Work professor Ann Charter, "Muskeek Mahingan Iskwew" (Medicine Wolf Woman) was the daughter of Rene Ferguson of Wakaw, Saskatchewan and Winifred Shaw of Surrey, England (a war bride). Her husband was Wes Charter, a Nakota, from Carry the Kettle First Nation. Ann was a long time resident of Niakwa Park in St. Vital, Manitoba. She was a member of the Manitoba Métis Federation and from time-to-time did consulting work for MMF.

Ann was born in 1946 at New Malden, Surrey. Her father joined the Canadian Armed Forces as a teenager at the start of World War II and he served in the Signal Corps. He returned to Wakaw in 1946. Winifred and Ann followed when Ann was three or four months old. When they arrived Rene was away and they found their dwelling was a shack, which had 14 people living in it. There was a lean-to on the back with an open fire pit where the family patriarch Joseph Isidore Ferguson (Petit Grand-Père) lived. The first thing the family did was to take them to Joseph. Winifred was shocked to meet this Indian looking man with his hair in long braids and a large knife at his side. He spoke Michif and did not understand English. Her first fear was that they would be killed and scalped by this Indian. The first meal she was served was corn on the cob and bologna; this was a great insult, because in England corncobs were used as cattle feed.

Rene Ferguson was the son of Joseph Ferguson, born 1886 at St. Laurent (buried at Batoche) and Justine Parenteau. His maternal grandparents were Mathias Parenteau (b. Nov. 1, 1867) and Marie Levina Febrine Boucher the daughter of Jean Baptiste Boucher and Caroline Lesperance. Mathias was the son of Pierre Parenteau (b. 1843) and Helene Normand (b. 1842 at St. Norbert).

Ann Ferguson grew up speaking the Michif language. She lost this language during the years she attended residential school at St. Louis, Saskatchewan. She said that she was shocked to learn she did not speak French when she was almost laughed out of the elementary school at Wakaw, Saskatchewan for speaking her Michif language.

Ann's great grandfather, Mathias Parenteau was Louis Riel's guide and cart driver during the 1885 Resistance. Later, he worked as a guide for Red River carts travelling from Fort Garry to the Battlefords and to Cumberland House. Ann's great-grandfathers, Leon Ferguson (b. 1857) and Mathias Parenteau were both active during the 1885 Métis Resistance at Batoche.

Due to a lack of other employment Rene kept re-enlisting in the Canadian forces, as a result, Ann grew up at the bases of Rivers and Shilo in Manitoba. She recalls that her father was the first one in the family to own an automobile. After an 18-hour trip to Wakaw, Saskatchewan from Rivers, Mathias asked how long it took them and when told said (doubtfully) "You must have a good team of horses!" When they took him for his first car ride he was at first scared, but then realized they really had covered the distance in 18 hours. He did not know where Rivers was but when they described the sand dunes and quicksand sinkholes he remembered the place from his carting days.

Ann recalled that no one would admit that they were Métis from Batoche because of the stigma that was still attached to this. When she was young the religious services at the grotto at Batoche were a front for the Métis to meet. The real Indian services were held back in the bush. They all feared the R.C.M.P.; her father told her that it was dangerous to go to Sun Dance ceremonies because the police would shoot you if they caught you. She was told of incidents of people being killed for this reason.

Ann was one of the first Métis to obtain a Social Work degree when she graduated from the University of Regina with a BSW in 1979. She had previously completed her BA at Regina in 1974. She worked as a Social Services worker first with the Regina Public School Board (1973-1977) then with the Saskatchewan Department of Social Services (1978-1979). She holds the distinction of being the first Métis social worker in Saskatchewan. She then went on to complete her M.Ed. at St. Francis-Xavier University in 1994. She began teaching at the University of Manitoba in 1983 and was the founding director of the University of Manitoba's Northern Social Work Program in Thompson, Manitoba and also taught at the Winnipeg Education Centre satellite program. She was a Professor at the Fort Garry campus of the University of Manitoba until illness forced her to leave teaching. Ann is the co-author of *Aboriginal People and Social Work* (Winnipeg: University of Manitoba, Continuing Education, Distance Education, 1996.). She most recently co-authored, "Counselling Aboriginal Students: Bridging of Conflicting Worldviews." This appeared in K.P. Binda and Sharlilyn Calliou's book *Aboriginal Education in Canada: A Study in Decolonization* (Mississauga: Canadian Educator's Press, 2001) and "An Aboriginal Worldview of Helping: Empowering Approaches" in the *Canadian Journal of Counselling /Revue canadienne de counseling* / 2001, Vol. 35:1, pp. 63-73. Ann was a traditional Métis woman whose spirit name was Medicine Wolf Woman. She was also a

pipe carrier. She and husband Wes Charter had many custom adopted children and grandchildren. Their home was the Friday night practice location for the Birds Hill Sun Dance Drum Group. Ann was a consulting Elder for the *Métis Legacy* series of books. Ann died on March 1, 2005 in St. Vital.

Elbert Chartrand. (1952-2012)

Elbert was a highly respected Métis leader. He was known for his wisdom, quiet manner, dry wit and humour, and helping ways. Elbert was the son of Joe Delaronde³⁷ and Martha Chartrand. Elbert grew up speaking the Saulteaux language; he completed his high school education at Cranberry Portage, Manitoba (1967-1970). Elbert and his school mates such as Muriel Hansen Parker, Donald Roulette, Rosemarie Lavallée McPherson and Oliver Boulette, have spent their adult lives fighting for Métis rights, developing services for Métis people, and preserving Métis culture and heritage.³⁸ Elbert was renowned as a Métis hunter.

Elbert worked at the Swan River Friendship Centre for 30 years, 29 years as the Executive Director. During that time he initiated the Aboriginal Head Start Program delivered at both Swan River and Duck Bay. He was also noted for his work on Métis housing. He has served on the Executive of the Manitoba Association of Friendship Centres as well. He was also active with the National Association of Friendship Centres and served as Vice-President of this organization.

In the late 1970s Elbert was the Mayor of Duck Bay, and participated on the Northern Association of Community Councils. Elbert was first elected to the Board of the Manitoba Métis Federation in 1984 and represented the Northwest Métis Council Region for over eleven years as Vice President. He was a long-time Finance Minister in Manitoba Métis Federation and also represented MMF on the Board of Governors of the Métis National Council.

Elbert was the grandson (on his maternal side) of Joseph Chartrand (b. 1907) and Sophie Genaille. Joseph Chartrand was the son of Michel Chartrand and Helen Leclerc. Elbert's mother, Martha Chartrand, was raised by her grandparents Michel Chartrand and Helen Leclerc after Sophie died. Elbert's great-great grandfather was William Chartrand born 1853. William was the son of Baptiste "Opishkwat" Chartrand dit Attick koway (b. 1810 in Duck Bay) and Louise Stevens. William Chartrand married Sophie Genaille born 1853 at Shoal River on February 9, 1873 at St. Laurent, Manitoba. Sophie was the daughter of Pierre Genaille born in St. Philippe, Montreal, QC, and Charlotte Gagnant Meraste Lafleur born 18 May 1824 in Ile-a-la-Crosse, SK. Charlotte was the daughter of Pierre Lafleur born 30 April 1811 in St. Michel, Yamaska, QC, and Charlotte Matchain born in Cree Lake, SK.

William Chartrand was originally a member of the Duck Bay Band which entered Treaty Four. On his scrip application he says that he has withdrawn from Treaty. He later petitioned to re-enter treaty in 1893 but this was refused.

Paul L.A.H. Chartrand. (b. 1943)

³⁷ Joe Delaronde, from Barrows, Manitoba, died in a vehicle accident as a young man.

³⁸ Don Roulette attributes this to the inspiration they received from Jack Orchard, the principal at Cranberry Portage. He was from Barrows, Manitoba.

Paul L.A.H. Chartrand is a retired professor of law and a historian who resides in his home community of St. Laurent on Lake Manitoba on a part of the land that was originally allotted to his great-grandfather pursuant to the Manitoba Act 1870. Paul is a former Commissioner of the Manitoba Aboriginal Justice Implementation Commission (1999-2001) and the Royal Commission on Aboriginal Peoples (1991-1996).

Paul is a proud Michif speaker from St. Laurent, Manitoba. As he has pointed out: Moins, ch'tin Michif—ipi—in Michif di St. Laurent apor di ca!³⁹

A noted baseball pitcher, Chartrand has competed and won at national championships in both Australia and Canada, and played on the Australian national baseball and ice hockey teams. He also participated nationally and internationally in ice hockey competitions. Has been inducted into the Manitoba Baseball Hall of Fame and the Saskatoon Sports Hall of Fame. In 2004, when Paul Chartrand was inducted into the Manitoba Baseball Hall of Fame they give the following description of his achievements:

Chartrand was a right-handed pitcher who played for fifteen teams over thirty years (1961-91) in Canada and Australia, including three Prairie Provinces. He played on Team Manitoba in First Canada Summer Games at Halifax (1969) and again in 1972 when the Canadian championships were in Brandon. He played for St. Laurent Alouettes, Warren, Balmoral, Transcona Atomic, St. Lazare Athletics, Ste. Agathe Bisons, and McAuley Blazers from 1961-74. Chartrand played in Brisbane Major Baseball League on the Queensland State Team and Australian National Team (1974-82). Chartrand led Queensland with two wins in tri State series in 1974 at Sydney N.S.W. He pitched a 20 strikeout no hitter on October 21, 1979 against Ipswich Musketeers. Chartrand had a 15-3 record with 1.51 ERA in first year 1974-75. In 1983 he played for the Saskatoon Patrick Liners, who won bronze medals at the Canadians in Sudbury. From 1984-91 Chartrand played for the Teulon Cardinals and Elmwood Giants in Redboine Senior League, struck out sixteen batters in a five-inning tournament game at annual Kenora tournament game. Chartrand had a 6-2 record with the Calgary Giants in 1974. Paul Chartrand is now a teacher and law professor at the University of Saskatchewan in Saskatoon.

Paul Chartrand, I.P.C., was born and raised in the Métis community of St. Laurent, Manitoba. He is one of twelve children of J. Aimé Chartrand and Antoinette (Bouvier). Paul's first language is French-Michif. His father was a trapper and fisherman, who quit trapping around 1955, after which he worked as a carpenter until retirement. He was a house builder and built a number of homes in what is now the St. Charles area of Winnipeg. Paul and his brothers helped him.

On his paternal side Paul is the great-grandson of Jean Baptiste Larence (born 1794, died January 20, 1854) who is buried in the Métis cemetery at Pembina, North Dakota. Jean Baptiste's daughter Clarisse Larence married Paul's grandfather, Jean Baptiste Chartrand (b. 1870). His great-grandfather, Pierre Chartrand was married to Marie Pangman the daughter of Marguerite-Angélique (Wewe-gekabawik) and Pierre 'Bos-

³⁹ Me, I am a Michif—and—a Michif from St. Laurent on top of that!

tonais' Pangman Jr. (b. 1794). Pierre Chartrand was the son of Baptiste Chartrand and Jenwah'bik'ahbik also a Saulteaux woman. Pierre Chartrand's brother Michel was married to Marie's sister, Marguerite Pangman. The Chartrand family is one of the four founding families of Fond du Lac, Manitoba (now St. Laurent) on the southeast shore of Lake Manitoba. The other founding families of this community were the Pangmans, La-vallées and Sayers.

Paul's early education was with the Franciscan Missionary Nuns at St. Laurent. He graduated from Manitoba Teachers College in 1964, and completed an Arts degree at the University of Winnipeg in 1972, while teaching school. He later graduated with honours from the law school at Queensland University of Technology in Australia (LL.B. Hons.) and obtained a Master's degree in Laws (LL.M.) at the University of Saskatchewan.

Paul has numerous publications in Aboriginal law and policy. One of his books, *Manitoba's Métis Settlement Scheme of 1870*, published by the Native Law Centre of the University of Saskatchewan in 1991, is the seminal piece of research on the basis for Métis land claims in Manitoba. He is noted for other written works such as *Who Are Canada's Aboriginal People? Recognition, Definition, and Jurisdiction* (Saskatoon: Purich Publishing Ltd., 2002) and *Pierriche Falcon, the Michif Rhymester: Our Métis National Anthem: The Michif Version* (Saskatoon: Gabriel Dumont Institute, 2009). This latter CD and book are a commentary on Falcon's song (most commonly known as "The Battle of Seven Oaks"), the Michif language and Métis nationalism, with Michif translations of Falcon's other songs.

Paul Chartrand was a pre-eminent Métis lawyer associated with the Métis National Council. He has served as their Ambassador at the United Nations, and was a senior advisor during the First Ministers Conferences on Aboriginal Constitutional Reform in the 1980s. He formerly taught public school at St. Laurent Manitoba, and has held teaching and other academic positions in universities in Canada, Australia, New Zealand and the United States. He is a re-known public speaker and is frequently invited to conferences in many countries. He was head of the Department of Native Studies at the University of Manitoba from 1982 to 1991, and was 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). Paul was awarded the Outstanding Alumni Award of QUT, School of Law, Brisbane, Australia in July, 2001. He was Visiting Scholar at the National Centre for Indigenous Studies, college of Law, Australian National University, Canberra, Australia (2007-08). Paul participated in the development of the United Nations Declaration of the Rights of Indigenous Peoples. He has been awarded an Eagle Feather by the Anishinabeg of Sagkeeng First Nation.

Yvonne Chartrand.

Yvonne Chartrand is a contemporary choreographer and dancer as well as a national award-winning master Métis jigger and instructor. She is Artistic Director of the Vancouver-based contemporary and Métis dance company, Compaigni V'ni Dansi where the Louis Riel Métis Dancers perform traditional Métis dance and selected contemporary dance.

Yvonne Chartrand is the daughter of Jules Chartrand⁴⁰ and Anne Stoesz of St. Laurent, Manitoba. In 2003, Jules Chartrand appeared and recited Louis Riel's poetry in "A Poet and a Prophet" production of the Compaigni V'ni Dansi. Yvonne's uncle, Paul Chartrand, is a former Commissioner of the *Royal Commission on Aboriginal Peoples*.

Yvonne Chartrand began her dance career with the Gabriel Dumont Dancers in 1986 while attending the Fine Arts Program at the University of Manitoba. She has trained with contemporary dance in Winnipeg, Vancouver, Toronto, Montreal, New York, and the Banff Centre for the Arts. She graduated from Main Dance Place in Vancouver in 1998 and trained for three years with the Full Circle Ensemble, as part of Margo Kane's Company, Full Circle: First Nations Performance. In 1999, Yvonne Chartrand created *Marguerite*, a solo performance honouring Métis women.

Compaigni V'ni Dansi produced *A Poet and Prophet; Gabriel's Crossing* and *The Crossing*, celebrating the first annual Louis Riel Day in 2006. *The Crossing*, produced in collaboration with Métis writer Maria Campbell, inspired two community projects including performances at the Batoche National Historical Site of Canada. In 2008, the Batoche project received a Tourism Saskatchewan award for creative excellence. Yvonne Chartrand's most recent solo contemporary work *Stories from St. Laurent* premiered in Vancouver, where she currently resides. *Cooking it up Métis* is in development and is set to premiere in March 2012. On June 22, 2011, Yvonne Chartrand won the Canada Council for the Art's Victor Martyn Lynch-Staunton Award for dance.⁴¹

Catherine L. Cook. (MD, MSc, CCFP, FCFP)

Catherine Cook is a Métis from Matheson Island, Manitoba. She is the Associate Dean for First Nations, Métis, and Inuit Health at the University of Manitoba (U of M). Dr. Cook received her medical education at the U of M (1987), certified in Family Medicine in 1989, with an MSc through the Department of Community Health Sciences, in 2003.

Prior to her appointment in March 2010, as Vice President of Population and Aboriginal Health for the Winnipeg Regional Health Authority (WRHA), she was the Executive Director of Aboriginal Health Programs at the WRHA, where she was responsible for the ongoing development and implementation of the Aboriginal Health Strategy. In July 2009, she was appointed by the Province of Manitoba as the Aboriginal Health Advisor on H1N1 issues for Manitoba. Dr. Cook practiced as a family physician in remote northern nursing stations for several years before focusing on public health practice. She

⁴⁰ Yvonne Chartrand's paternal grandparents are Aime Chartrand and Antoinette Bouvier. She is the great-great granddaughter of Jean Baptiste Larence (b. 1794, d. 1854) who is buried in the Métis cemetery at Pembina, North Dakota. Jean-Baptiste's daughter Clarisse Larence married her great-grandfather, Jean-Baptiste Chartrand (b. 1870). Her great-great-grandfather, Pierre Chartrand was married to Marie Pangman the daughter of Marguerite Angélique (Wewe-gekabawik) and Pierre "Bostonais" Pangman Jr. (b. 1794).

⁴¹ Compaigni V'ni Dansi. <http://www.vnidansi.ca>.

has held positions of Associate Director of the J.A. Hildes Northern Medical Unit; Regional Director of Health Programs for First Nations and Inuit Health, Manitoba Region; Regional Medical Officer of Health for the Nor-Man and Winnipeg Regional Health Authorities; Director of the Centre for Aboriginal Health Education; Co-Director of the Manitoba First Nations Centre for Aboriginal Health Research; and Co-Chair of the “Changes for Children” Implementation Team—a process for systemic change within the Child Welfare system in Manitoba.

Rita Cullen née Vivier. (1936-)

Rita served on the Board of Directors of the Manitoba Métis Federation from 1994 until 2006. Rita was born at Portage la Prairie, Manitoba in 1936, the daughter of Gordon Vivier⁴² and Beatrice Sanderson.⁴³ The family lived in a road allowance house at High Bluff until her mother separated from Gordon, and took the children with her to live in Portage la Prairie. There, she supported the family by doing housework for such notables as Dr. Armstrong and Judge Forney. In 1954, Rita married Tom Cullen, and they had five children.

Rita Cullen had a long career in administration with the Brandon School Division. She served on the Board of Directors of the Manitoba Métis Federation and represented the South West Region on the board for ten years. From 1983 to 1998, she served on the board of the Brandon Indian and Métis Friendship Centre. She was the president of the board for 13 of those years. As chairperson, Rita Cullen organized cultural activities like youth drop-in programs and Métis music and dance groups. The Métis community recruited her for these positions because of her long service history as a community volunteer on things like the March of Dimes and the local community centre (where she ran the bingo fundraisers for many years). She was appointed chairperson for the board of the Métis Child and Family Service Authority in 2006. On June 16, 2011 *Ka Ni Kanichihk* presented a Keeping the Fires Burning Award to Rita. This award honours *Okijida Ikwe* or “Big Hearted Women.”

⁴² Gordon Vivier was born at Walhalla, North Dakota in 1897. Her paternal grandparents were Andrew Henry Vivier and Philomene White. Andrew or Amboise Vivier was the son of Alexandre Vivier (b. 1842) and Julie Wells, the daughter of Jean-Baptiste Wells and Angélique Chalifoux. The family moved to High Bluff when the American authorities took all of their children and placed them in the Indian residential school. In response, her grandfather went to the school, kidnapped the children, and moved to Canada. Rita’s father and grandparents were all Michif speakers.

Scrip claim: Vivier, Philomene May; address: Winnipeg; born: 15 Aug., 1881 at Duck Lake; father: Charles White (Métis); mother: Josephite or Suzette Lecuyer; (Métis); married: 1896 at St. Eustache to Andrew Vivier; claim no. 1794.

⁴³ Beatrice Sanderson was born in 1906 at Fairford, Manitoba. She was the daughter of Frank Francis Sanderson and Louisa Sanderson (two unrelated Sanderson families). The family lived at Reedy Creek where Frank was a farmer and lime-maker. He was also a lay Baptist (subsequently Pentecostal) preacher. Frank spoke Michif, Cree, Saulteaux, and Sioux and was in demand for his ability to preach in the Indigenous languages.



Rita and her siblings at their road allowance house near High Bluff, Manitoba

Reverend Adam Cuthand. (1913-1994):

Dr. Adam Cuthand was born in 1913 on the Little Pine Reserve of the Battleford Agency in Saskatchewan. He is the grandson of a Chief involved in the Battle of Cutknife Hill during the 1885 Resistance. He studied theology and arts at the University of Saskatchewan then taught school from 1938-1941 on the Little Island Reserve. In 1940 he gave up his treaty status and became enfranchised in order to vote provincially and federally. In 1941, he joined the Canadian Armed Forces as a radar technician and rose to the rank of Staff Sergeant. After discharge in 1945 he became an ordained Anglican Priest and was assigned to work with Aboriginal people in the diocese of Rupert's Land.

Always active in Native politics, he was involved with the National Indian Council and the National Métis Society and elected President of the latter group in 1968. Adam Cuthand served as President of the Indian-Métis Federation of Manitoba and was a founding member of the Manitoba Métis Federation and was the first appointed president of Manitoba Métis Federation in 1968. The University of Winnipeg awarded him an Honorary Doctor of Divinity Degree in 1970. In 1970 Canon Cuthand also received Man-

itoba's Centennial Medal. He died at Saskatoon, Saskatchewan on 11 November 1994 and was buried in Little Pine Cemetery.

Billyjo DeLaRonde. (b. 1953)

Billyjo DeLaRonde, from Duck Bay, Manitoba, is a former President of the Manitoba Métis Federation and a former Chief of Pine Creek First Nation. At one time he ran for the presidency of the Métis National Council but was defeated by Clement Chartier.

Billyjo DeLaRonde is a descendant of the Saulteaux Métis followers of Chief Ow-tah-pee-ka-kaw ("He Who Unlocks" or "The Key"). He is the great-grandson of Sophie Genaille (Chenaille) who was a member of this band. She married William Chartrand, a member of the Duck Bay Band (previously the Duck Bay Band) in 1873 about two years before the Shoal River Band signed Treaty Four.⁴⁴ William Chartrand is described as a merchant' at Duck Bay. His cousin Michel Chartrand (b. 1853)⁴⁵ who was married to Isabelle Ledoux⁴⁶ was a clerk with the Hudson's Bay Company in the Duck Bay Area.

Billyjo is the son of Magloire DeLaRonde⁴⁷ and Lizzy (Elizabeth) Campbell. Magloire Laronde was born on February 8, 1870 at St. Laurent, Manitoba. His paternal grandparents are Louis DeLaRonde dit Laronde (b. 1825) and Judile Morin (b.c. 1835⁴⁸) the daughter of Antoine Morin (b. 1739) and Pelagie Boucher. Louis was a trader at St. Laurent. Billyjo's paternal great-grandparents were Louis DeLaRonde dit Laronde (French Canadian b. 1803) and Madeleine Boucher (Métis).

Billyjo's maternal grandparents are Elizabeth Richard and John Campbell, born March 24, 1880 at Kinosota and baptized at St. Laurent, the son of Joseph Alexander Campbell (b. 1860 at Manitoba house) and Marie Paul dit St. Mathe. Billyjo's maternal great-grandparents are William Richard called "Menogeesick" (b. 1836) and Madeleine West (Métis, born 1838 at Baie St. Paul); they married in 1856 at Portage la Prairie. William and Madeleine both left treaty to take Métis scrip.

Billyjo took his high school education at Cranberry Portage, Manitoba, a provincial residential school. He held numerous positions in the Indigenous community: Board of Directors Manitoba Métis Federation: 1986; President of Manitoba Métis Federation: 1994-1997; Executive Director, Winnipeg Indian Métis Friendship Centre: 2003; Chief of Pine Creek First Nation: 2004-2008. He has also served on West Region Child and Family Services Committee (2005-2008) and on the board of the Frontier School Division. Billyjo is best known for returning the Bell of Batoche on July 20, 2013 during "Back to Batoche" days.

André "Andy" De Jarlis. (1914-1975)

⁴⁴ The Key First Nation – Most of the followers of Chief Ow-tah-pee-ka-kaw ("He Who Unlocks" or "The Key") were residing along the Shoal River in western Manitoba in the mid-1800s. The Shoal River drains Swan Lake into Dawson Bay, at the northwest extremity of Lake Winnipegosis. The band included Saulteaux, Saulteaux-Cree, and Saulteaux-Orkney Métis individuals when The Key signed adhesion to Treaty 4 September 24, 1875.

⁴⁵ Michel was the son of Pierre Chartrand (b. 1827) and Marie Pangman (b. 1828).

⁴⁶ Isabelle was born on November 14, 1854 at St. Francois Xavier, the daughter of Antoine Ledoux and Marie Falcon.

⁴⁷ Magloire was one of twelve children born to Louis and Judile DeLaRonde.

⁴⁸ Judith died on May 23, 1875 at St. Laurent.

Andy De Jarlis was born on September 29, 1914 at Woodridge, Manitoba, the son of Henriette St. Germain (b. 1870) and Pierre Desjarlais (b. 1867). His paternal grandparents were Antoine Desjarlais,⁴⁹ born 1842 at St. Francois Xavier and Marie Anne Melanie Falcon,⁵⁰ born 1849 at Baie St. Paul. His maternal grandparents were Andre St. Germaine (b. 1837) and Elise Short (b. 1847) both from St. Francois Xavier.



Andy Desjarlais (right) and Leonide Charpentier, Woodridge Manitoba,
Photo courtesy of Terrance Delorme.

DeJarlis, who won his first fiddling contest in 1935, was one of the most popular entertainers on the Prairies, performing 1935-43 on Winnipeg's CJRC radio and touring 1937-43 in northern Ontario, Manitoba, and Saskatchewan. His band was known initially as the *Red River Mates* and later as the *Early Settlers*. Though less active 1948-54, due to poor health, DeJarlis had won over 20 fiddling contests in western Canada by 1952. He later appeared on *Don Messer's Jubilee* and was featured 1962-3 on CFTM-TV in Montreal. In 1965 he returned to Winnipeg.

Andy Dejarlis was one of Manitoba's best-known Métis fiddlers and bandleaders. He was born near Woodridge, Manitoba in 1914 and named Joseph Patrice Ephreme Desjarlais. He comes from a family of Métis fiddlers. One of his ancestors, Pierre Falcon, was called the "Red River Bard." Andy Dejarlis was introduced to the violin at the age of 15.

⁴⁹ Antoine was the son of Antoine Desjarlais Sr. (b. 1818) and Louise Richard (b. 1826). Antoine and his family appear as #4 on the Saulteaux Village census of 1840. Saulteaux Village (Baie St. Paul) was established in July of 1832, when Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Métis gathered in the spring.

⁵⁰ Marie-Anne was the daughter of Jean Baptiste Falcon (b. 1826) and Marie Nolin (b. 1828). Jean Baptiste, son of Pierre Falcon, was the buffalo hunt leader from St. Francois Xavier when the Métis fought the Sioux led by Chief Medicine Bear in the Battle of the Grand Coteau in 1851.

He came to Winnipeg in 1934 and won his first fiddling competition in 1935. He was a regular on the radio (CJRC) from 1937 to 1948 and in the 1960s appeared on CBC television with the Don Messer show. He came out with 25 LP's containing 175 original songs, and sold over half a million records.

Andy came from a long line of fiddlers; his father, Pierre Desjarlais, was a good player. Andy changed the spelling of his name from "Desjarlais" to Andrew Joseph Patrick Ephreme "Dejarlis," because radio announcers couldn't say his name correctly. At an early age his father would take him along to various fiddling jam sessions, where his fiddler fiends were artists such as Frederick Genthon and Pete Payette. DeJarlis began recording in 1956 for Quality Records and in 1959 for the London label - the latter released some 25 LPs featuring many of his more than 175 songs, fiddle tunes, and dance pieces. Most of his compositions, like his various 'Red River' pieces and his Manitoba Waltz (1967), are named for specific locations. His publishers included Broadland Music and DeJarlis Music. In 1962, Andy was signed by London Records and asked to go to Montreal to record. While there he was hired by Channel 10 TV to lead off a weekly music show with his band, The Early Settlers. In 1965 Don Messer asked him to join the network show in Halifax. After a sojourn in Winnipeg Andy returned to the on Messer show in 1967. In 1968/69, he received an award for Best composer of Old time Music and Canada's Best Seller of Old Time Music. In 1969, he also became the first Canadian to win the annual Broadcast Music Canada Inc. prize.

When he died in 1975, Andy Dejarlis had more than 200 musical compositions to his credit (jigs, reels, polkas and waltzes) as well as 38 records. In the Winnipeg Free Press (25 Jun 1966) Don Messer was reported to have called DeJarlis "one of the greatest exponents of old time music in Canada". DeJarlis is particularly remembered for his way with waltz music and his synthesis of Messer's 'down east' style with Native and Métis repertoires. (Contributions by Terrance Delorme and the late Marcel Meilleur a long-time friend and fiddling partner of Andy DeJarlis.)

Catherine "Myrtle" DeMeulles née McCauley. (1941-)

Myrtle DeMeulles, the daughter of Joseph and Margaret McCauley, grew up on the trap line in Cumberland House, Saskatchewan, before moving to The Pas and subsequently Churchill, Manitoba in 1956. She has been a volunteer with countless community events in Churchill. She has been a member of the Manitoba Métis Federation for more than 30 years and served as president of the Churchill Local for 14 years. Now an elder at the Local, she has been a valued storyteller for the past 15 years, helping to keep Métis culture alive. After raising her family, she turned to the Indigenous art form of caribou hair tufting and began to create unique pieces of art by sculpting in three-dimensional layers to achieve a new look and new form now known as "Myrtle's Caribou Hair Sculptures." Her works of art, which celebrate scenes of the north, have been sold around the world. She received the Order of Manitoba in 2008. Myrtle was presented with the Order of the Métis Nation by presidents Clem Chartier (MNC) and David Chartrand (MMF) in June of 2018.

Myrtle DeMeulles's trademark artwork, "caribou hair sculpting," on which she holds the patent, was inspired by the wildlife and landscapes of the Churchill area. These things are all found in Wapusk National Park, and she has shared her love of the land with Parks

Canada by giving a workshop on her sculpting method to the students involved in the park's "Leaders for our Planet" youth leadership camp.⁵¹

Verna DeMontigny née Fleury. (b. 1951)

Verna DeMontigny has made outstanding contributions to the preservation of Michif language and culture. She has taught the Michif language at all levels; from Aboriginal Head Start to high school, to Métis community groups and university level courses at Brandon University. On a regular basis she provides Métis cultural displays at events such as Winterfest held each year in Brandon. She is an accomplished weaver and demonstrates Inkle loom weaving of Métis sashes and hat bands. In 2018, the Manitoba Aboriginal Circle of Educators recognized this extensive educational work by presenting Verna the *Honouring Our Elders Award*.

Verna was born at Li Kwayn (The Corner) near Binscarth, the daughter of Jean Louis Fleury and Marie Josephine Ledoux. Verna has one daughter, four sons and 10 grandchildren. Her paternal grandparents were William Fleury (b. 1859) and Cecile Julie Gendron (b. 1854).⁵² Her maternal grandparents are Jean Ledoux and Veronique Lapointe. Her great-grandfather Alexis Ledoux (b. 1836) who lived at Duck Lake fought in the 1885 Northwest Resistance. The Fleury and Ledoux families were among the Métis families who lost their homes and lands at Ste. Madeleine, Manitoba during the government evictions in the 1930s.

Verna has operated her own business, Verna's Cleaning for ten years and also worked for Fleeceline Ventures and Cresting Unlimited (embroidery). For many years she worked in day care and personal care homes. She worked for the MMF Southwest Regional office for nine years and retired in 2010.

In 2009, Leah Laplante, the MMF Vice President for Southwest Region obtained funding from Heritage Canada to deliver a Michif Language Program in that region. Verna DeMontigny was coordinator of this program from 2010 to 2015 Verna organized and managed and taught in this program which delivered Michif language programs in six southwest Manitoba communities. These communities were; Brandon, Portage la Prairie, Minnedosa, Turtle Mountain (Boissevain), Binscarth and St. Ambroise. The model Verna developed was to teach two hours of Michif classes twice per week between September and March each year. Verna arranged for two Michif Elders, one to teach and one to assist in each location. Verna is also a visiting Elder for Assiniboine Community College. She hosted and taught two students in the Master-Apprentice Michif language program in 2017.

Verna also assisted Heather Souter and Nicole Rosen in developing the Michif language teacher's manual *Piikishkweetak aa'n Michif!* published by the Louis Riel Institute. Verna also contributed to an Olivia (Sammons) Cox journal article "Leaving Ste. Madeleine: A Michif Account", in the *Canadian Journal of Native Studies*, Vol. 33, No. 2, 2013: 149-164.

⁵¹Laura Glowacki, "A vision led to 30-year career for Churchill artist," *CBC News Manitoba*. <http://www.cbc.ca/news/canada/manitoba/a-vision-led-to-30-year-career-for-churchill-artist-1.2970498>.

⁵² William was the son of Louis Fleury Sr. (b. 1820) and Marguerite Trottier (b. 1825). Marguerite was the daughter of André Trottier who was with Cuthbert Grant at the Battle of Seven Oaks. In the 1911 William, Cecile and their five children are shown on the census as Family # 25 in Township 18 (Ste. Madeleine).

In the late 1990s early 2000s Verna DeMontigny was an Elder for the National Task Force on Aboriginal Languages and Cultures. Verna taught Michif at Aboriginal Head Start for over 15 years and taught Level I and Level II Michif at Brandon University from 2014 to 2016. For the last two years she has taught Michif as a credit course for the Brandon School Division.

Ethel Deschambault née McKenzie.

The late Ethel Deschambault worked for many years as a highly respected social justice activist and Probation Officer in the Thompson Region of Manitoba. Ethel was born on the road allowance outside of The Pas, Manitoba along the Carrot River Valley road. Her first cousin Anne Carrière Acco describes her as one of the most caring persons she has known. Ethel's brother was Murray McKenzie, an accomplished photographer, whose art has been displayed and published in local, national and international venues. He regularly freelanced for the *Winnipeg Free Press* and his work has been published in the *Toronto Star*, *Photo Life*, *US Camera* and *Time Magazine*.

After leaving school Ethel worked as a Certified Nurses Aid at the Clearwater Lake Sanatorium and was also their Cree Interpreter. She then worked at the Thompson General Hospital. She was the Chair of the Thompson Local of Manitoba Métis Federation and active with the Catholic Women's League where she served on their Social Action Committee.

After working for one year as a volunteer to find housing for sixteen homeless families squatting on the outskirts of Thompson she was hired as a Domestic Counsellor with Manitoba Health and Social Development. Subsequently, she joined Probation Services (Manitoba Justice, Community and Youth Corrections). She completed her Post-secondary education with the New Careers Program. Ethel and her husband Barney Deschambault raised five sons.

Community participation:

- 1974-75 Member of the Northern Judicial Task Force.
- 1975 Mother of the Year.
- 1977 Nominated Woman of the Year, Thompson Y.W.C.A.
- 1980-81 Thompson Crisis Centre Board of Directors.

Ethel was one of the visionary leaders who were instrumental in the establishment of the Louis Riel Institute. At the legislative hearings for the Louis Riel Institute Act, MMF President Billyjo DeLaRonde paid tribute to Ethel:

When this vision came out first about a Louis Riel Institute, it started many years ago. One lady who is not with us today was instrumental in developing this idea, a lady from northern Manitoba by the name of Ethel Deschambeault [sic]. She died

of illness shortly after this thing started. I am sure she would be very proud to see that this dream has progressed this far.⁵³

Reference:

Sandy Greer, "Ethel Deschambault: The Defender," *The Pemmican Journal*, October 20, 1982: 9-12.

Alfred Disbrowe. (b. 1906):

Alfred Disbrowe was born on February 22, 1906 at Little Grand Rapids, Manitoba, the son of Frederick Augustus Disbrowe (1852-1963) and Caroline Berens. Alfred was married to Grace McDonald of Berens River, the daughter of Roderick and Sarah McDonald. Grace was born on Sigurdson Island and was raised in Berens River. Alfred died on November 29, 1988. His father Fred Disbrowe was a fish buyer and clerk for Dominion Fish Companies at various outposts around Lake Winnipeg. In the 1880s Fred met William Berens at Bullhead on Lake Winnipeg and they became good friends. William's father was Chief Jacob Berens and William went on to succeed him as chief, in 1916. After Frederick's first wife Maria (Cree, b. 1874) died he married Caroline Berens. Fred became one of the first school teachers at Poplar River.

Alfred Disbrowe served on the original board of the Manitoba Métis Federation from 1967 to 1969. John Morrisseau recalls that Alfred was from Berens River but lived in Winnipeg at the time.

William Dumont. (b. 1928)

Willie Dumont was born at Perigord, Saskatchewan on March 24, 1928, the son of Alphonse Dumont (b. 1900) and Anna Claire Louise Chartrand (b. 1904). His paternal grandparents were Xavier Dumont (b. 1870, d.1949) and Alexandrine Thibault (b.1878).

Willie married Therese Chartrand, born February 23, 1926, the daughter of Maggie Devlin and Ludovic Chartrand. The couple had twelve children. Willie was an auto mechanic and started his own service garage. He started a beach resort-campground at St. Laurent on what is now Lake Manitoba Estates. In 1971 he started with the provincial government working for planning and priorities committee of cabinet. He then became a community development officer, Agriculture, for St. Laurent. He subsequently owned the Laurentia Café and Tri-Star Construction.

Willie was one of the founding members of the Manitoba Métis Federation. He was on the board of directors 1976-1977; 1979-1981 and 1983-1984 and was a Vice-President for Interlake Region for several years. He was one of the men who recruited John Morrisseau to become an organizer for MMF in the early years. John then went on to become President of MMF. Willie's son Yvon followed him into politics and served MMF from 1985 to 1993. Yvon was also the founding vice president of the Native council of Canada then President of the National Métis Council. He was appointed Lieutenant Governor of Manitoba in 1993 and served until 1999.

⁵³ Hansard: Bill 12--The Louis Riel Institute Act, Legislative Assembly of Manitoba the Standing Committee on Law Amendments, Tuesday, October 24, 1995 (p. 1930).

The Honourable W. Yvon Dumont O.M.

In January 1993, W. Yvon Dumont was appointed by Prime Minister Brian Mulroney as the lieutenant governor of Manitoba, becoming the first Métis to ever hold that position. He held this position from 1993 to 1999. 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 Métis Federation (MMF). At twenty-one he became president of the Native Council of Canada.

Yvon was born January 21, 1951 in the town of St. Laurent, Manitoba. St. Laurent is located on Lake Manitoba about 47 miles northwest of Winnipeg, with a population of 1,100, three-quarters of which is Métis.

Yvon was a founding vice-president of the Native Council of Canada and is a past president of the Manitoba Métis Federation and the Métis National Council (MNC) He was MNC President from 1988 to 1993. He has been awarded an Honorary Doctor of Laws and was Governor of the Métis National Council. He was the first Chief Executive Officer of the Louis Riel Institute and was appointed to the Aboriginal Healing Foundation board. He was recipient of a National Aboriginal Achievement Award for Public Service in 1996.

His family has a history of political involvement. His mother Therese came from the Chartrand family who were involved in negotiating Métis land agreements at the time Manitoba joined Confederation (1870). His father, Willie Dumont, helped to form the Manitoba Métis Federation in the 1960s.

In 1967, at the age of 16, Yvon was elected Secretary/Treasurer of the MMF, St. Laurent Local. In 1972 he was elected to the MMF-Interlake Region board and was also elected as Vice-President of the Native Council of Canada. In 1973 he served as Executive Vice-President of MMF. He was elected President of MMF in 1984 and held this position until 1992 when he was appointed to serve as the Lieutenant-Governor of Manitoba. He subsequently held the appointment of Governor of the Métis National Council.

In 1972, Yvon was elected as a director of MMF for the Interlake Region and became Vice-President in 1973. He served as MMF President from 1984 to 1992. He ran again for the presidency in 2003 but was defeated by the incumbent David Chartrand.

Mr. Dumont has served on the Board of Governors of the University of Manitoba and was honoured with the title of Knight of Justice within The Most Venerable Order of the Hospital of St. John of Jerusalem in September of 1995. His efforts at cleaning up Winnipeg Seine River earned him a Community Service Award from the Canadian Society of Landscape Architects in 1995. In 2001 he was appointed Co-Chair of the North American Indigenous Games held in Winnipeg in 2002. In 2001 he was appointed to the Order of Manitoba.

Norbert Thomas Eagle:

Tom Eagle was a founder of the Manitoba Métis Federation (1968), the National Indian Brotherhood (1967) and the Native Council of Canada. He was also responsible for the revival of the Assembly of Manitoba Chiefs. Tom Eagle from Winnipeg was made an Honorary President of MMF in 1968 while Adam Cuthand served as President.

Tom Eagle was born at Skownan Manitoba on June 6, 1932. He was raised at Tootinaowaziibeeng (Valley River), Manitoba. He attended the Pine Creek residential school. He enlisted in the Canadian Army at age 19 with hopes of being assigned to the Korean conflict, however, he was sent instead to Germany as part of the NATO peacekeeping force. Within six months he was promoted to Corporal and later while serving with the United Nations peacekeeping force in Cyprus, he became a platoon commander and attained the rank of Sergeant.



In 1955, Tom married Margaret Muriel Strynadka and over the next six years they had five children. Tom was later stationed in Victoria, Winnipeg and Yellowknife. While in Winnipeg he became actively involved in Aboriginal issues and helped to form many Aboriginal organizations.

Between 1968 and 1969, Tom acted as chief spokesman for Métis people at the Federal Housing Task Force, the House of Commons and Senate Committees for Constitutional Reforms and the Senate Committee on Poverty. As a result of this he was successful in developing the government of Manitoba's Remote Housing Program in 1969. He was also responsible for the development of the Kinew Housing Corporation in Winnipeg.

While in Winnipeg Tom became involved with the Indian and Métis Friendship Centre movement. He served as a director of the Winnipeg centre from 1965 to 1970. He later became involved in developing Friendship Centres throughout Canada's north. He headed up the Tree of Peace Friendship Centre at Yellowknife as executive director from 1979 to 1984, and then again from 1986 to 2002. After he became chair of the Northwest Territories/Yukon Friendship Centre Association, he helped establish centres in Fort Smith, Fort Simpson, Hay River, Fort Providence, Rankin Inlet and Behchoko.

Of all his accomplishments, Eagle was especially proud of his military career. He joined the Canadian Army in 1951 at the age of 19, and was honorably discharged with the rank of sergeant after a 25-year career that included two tours of military duty in West Germany and service with the United Nations peacekeeping force in Cyprus.

His awards and honors include the Canadian Forces Decoration, Queen's Jubilee Medal, Citation from the Government of Canada for his contribution to community work and the Veteran's Affairs Commendation. After a short illness, Tom passed away on September 29, 2009.

Constance Eyolfson née Thomas. (1936-2002)

Connie was the daughter of a commercial fisherman, Joseph (Josie) Thomas⁵⁴ and Elizabeth Maud (Jennings)⁵⁵. She was born at Traverse Bay, Manitoba on May 10, 1936. At sixteen she left school to earn a living as a housekeeper, first in Winnipeg, then at Pine Falls.

From 1954 on, she served for three years with the Royal Canadian Air Force as an aircraft-refinishing technician where she met Gerald Eyolfson. In 1957, at age 21, she married Gerald and they subsequently had nine children. When first married they moved to Pine Falls where she began working at the hospital. During 1967-70, she was employed at a clothing factory, then at Children's Home of Winnipeg at their summer camp at Hillside Beach. Later, when Children's Home closed this camp, Connie bought it to serve as the site for Strong Earth Woman's Lodge.

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

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

In 1980, with nine children, Connie attained her Bachelor of Arts from the University of Manitoba. Her career, which included work for Children's Home of Winnipeg, the Manitoba Métis Federation, the Alcoholism Foundation of Manitoba, Anishinabe School, and the Government of Canada Secretary of State Department, was more than a series of job titles; indeed, it was a testament to her belief in the Métis and First Nations people.

Until her retirement, Connie was a long-term employee of the Canada Secretary of State department. She was involved as a volunteer for many other community groups. She served on the Board of Directors of the Family Planning Association of Manitoba; the Executive Committee of the Pregnancy Distress Service; the Fisherman's License Appeal Board; and the Remote Housing Committee. After retirement, in 1992, she established "Strong Earth Woman's Lodge," a healing center south of Grand Marais, Manito-

⁵⁴ Joseph Thomas was born on May 3, 1901 in Balsam Bay, Manitoba, and died July 29, 1978 in Pine Falls, Manitoba. He was the son of George Thomas and Adelaide Morin. Josie married Maude Jennings on June 17, 1926 in Sturgeon Landing, Saskatchewan.

⁵⁵ Maude Elizabeth Jennings, was born July 2, 1909 in Cumberland House, Saskatchewan; died February 24, 1985 in Selkirk, Manitoba. She was the daughter of William Henry Jennings and Mary Magdalene McKay.

ba. Then, for over a decade, she helped countless people, families and communities to find their own path to healing their spirits

Liza Rita Flamand. (1931-2016)

Rita was born in Camperville, Manitoba, the daughter of Peter (Chi'pit) Flamand (b. 1886) and Ste. Anne de Lima Fagnan (b. 1905). Peter was born at St. John's, North Dakota (near Turtle Mountain), the son of Joseph Flamand (b. 1860) and Agathe Fleury (b. 1862). Peter was an excellent linguist and spoke Michif, French, English, Nakawēmowin (Saulteaux), and Ukrainian. Her mother was born in Camperville; and her maternal grandparents were Joseph Fagnan (b. 1883) and Catherine Chartrand (b. 1882). Catherine was from Montagne de Lima (File Hills). Her paternal grandparents were Joseph Flamand and Marie Thorn, both from Baie St. Paul, Manitoba. After the 1870 Resistance, many Métis families had left Manitoba. Around 1887, the Flamands went to the US where they had relatives, and this is how her father came to be born in North Dakota.

Rita Flamand was an excellent linguist, and spoke Michif, Plains Cree, Nakawēmowin, and English. At one time, she taught Michif and Nakawēmowin at Camperville, and also taught Michif at the Métis Resource Centre in Winnipeg. She was an informant for Dr. Peter Bakker⁵⁶ when he did his seminal study of the Michif language. She contributed chapters to *La Lawng: Michif Peekishkwewin: The Heritage Language of the Canadian Métis*, Vol. 1.⁵⁷

Her Michif lessons, Michif Conversational Lessons for Beginners, appeared on the Métis Resource Centre website.

As a nurse, Rita Flamand moved around Manitoba and across the country, from James Bay to Vancouver. She is a past president of the Métis Women's Association and developed the Métis Academy, a forerunner of the Louis Riel Institute. She was also a Magistrate in Camperville. Rita had eight children. Her son Keiron is a noted Métis author, illustrator, and artist. In her later years, she attended Red River College and took the Aboriginal Language Specialist program, which was a program designed to train fluent Algonquian speakers (Cree, Nakawēmowin, Oji-Cree, and Michif) in translating and interpreting in a variety of settings. As a result of this background, Rita developed a double-vowel system for writing the Michif language.

In 1975, Rita was featured in the book, *Speaking Together: Canada's Native Women*. Rita has been a role model, teacher, community volunteer, and cultural preservationist for many years. In 2001, Rita provided the Michif translation for *Li Minoush*, written by Bonnie Murray. This book is part of Pemmican Publications *Michif Children's Series*. Subsequently Rita provided Michif translation for the rest of the books in this series.⁵⁸ Rita also provided a Michif translation for Leah Dorion's children's book, *Relatives with Roots*⁵⁹ and for Christi Belcourt's *Medicines to Help Us: Traditional Métis Plant Use*:

⁵⁶ Peter Bakker, *A Language of Our Own: The Genesis of Michif, the Mixed Cree-French Language of the Canadian Métis*, Oxford University Press, 1997.

⁵⁷ L. Barkwell, ed. *La Lawng: Michif Peekishkwewin: The Heritage Language of the Canadian Métis* Winnipeg: Pemmican Publications, 2004, 35-46.

⁵⁸ *Thomas and the Métis Sash / Li Saennchur Fleshii di Michif; Thomas and the Métis Cart / Tumaas ek-wa li Michif Sharey*; and *Thomas and The Métis Flag / Li Paviyon di Michif*.

⁵⁹ Leah Marie Dorion, *Relatives with Roots* Saskatoon: Gabriel Dumont Institute, 2011

Study Prints and Resource Guide.⁶⁰ Rita has participated as member of the National Michif Speakers Association Steering Committee.

For a number of years, Rita Flamand has participated in a Michif-language immersion program, perhaps the only one in Canada. This unique program has been implemented in Camperville. Language activist Heather Souter and two community elders, Grace Zoldy and Rita Flamand, modeled the program on the Masters-Apprentice Program concept, an innovative and successful language program originating in indigenous communities in California. It is a complete immersion program where the speakers, usually elders, commit to teaching the language on a one-on-one basis in the home, and in the community. It is a community-centered approach that allows speakers to effectively pass on their language to learners without classrooms, books, or language experts. Trish Logan, an employee of the National Aboriginal Health Organization—Métis Circle apprenticed in this program. In 2009, she provided an essay for the Aboriginal Healing Foundation.⁶¹

William “Wild Bill” Flamond. (b. 1944)

William was born in The Pas, Manitoba on November 14, 1944. He was elected as a board member of Manitoba Métis Federation in 1985.

"Wild Bill" began his radio career in 1962 in Dauphin, Manitoba. He went on to become one of the best known Métis radio personalities and entertainers in Canada. He has worked at stations in Manitoba, Saskatchewan, Alberta, Arizona, and Texas. Besides being an on-air personality, he held positions as program director, news director, sports director, music director and public relations director. Bill's knowledge of classic country music, as well as the stars behind the music, is second to none.

For over 40 years, Bill performed and/or staged many productions as a singer/emcee. Add to that his comedic talents, and you have the recipe for an entertaining, fun-filled stage show. He's appeared at countless events where audiences have numbered in the thousands. Bill has shared the stage with such notable country stars as George Jones, Merle Haggard, Waylon Jennings, Mel Tillis, Buck Owens, Hank Snow, Kitty Wells, Charlie Pride, Sawyer Brown, Nitty Gritty Dirt Band, Tommy Hunter, Al Cherny, and many other recording and non-recording artists. Bill's interviews with the legends, such as the likes of "The Tall Texan" Billy Walker and wife Bettie, "Whisperin" Bill Anderson, Charlie Louvin, Ernie Ashworth, Stu Phillips, Hank Locklin, Stonewall Jackson and Porter Wagoner have proven to be always informative and entertaining.

Bill also tried his hand at acting, having appeared in the National Film Board production of "Guns For Life" starring Chief Dan George, as well as a starring role alongside Tantoo Martin-Cardinal in "New Days, New Horizons."

Bill has met and interviewed many of Canada's Prime Ministers back to the days of John Diefenbaker. In 1967, as a news reporter, Bill was privileged to have accompanied the Royal Family on the Manitoba portion of their Centennial Tour of Canada.

⁶⁰ Christi Belcourt, *Medicines to Help Us: Traditional Métis Plant Use: Study Prints and Resource Guide* Saskatoon: Gabriel Dumont Institute, 2007.

⁶¹ Rita Flamand, "Truth About Residential Schools and Reconciling this History: A Michif View," In Greg Younging, Jon Dewar and Mike DeGagné, eds. *Response, Responsibility, and Renewal Canada's Truth and Reconciliation Journey*. Ottawa: The Aboriginal Healing Foundation, 2009, 73-81.

Bill's other career achievements, as an elected or appointed official, include:

- President - Indian and Métis Friendship Center, Winnipeg
- President - Indian and Métis Tenants Association, Winnipeg
- Treasurer - Winnipeg Native Club
- Strategist/Advisor/Press Secretary - National Indian Brotherhood
- Regional Vice-President - Manitoba Métis Federation (Thompson)
- Director, Federal/Provincial Relations - Manitoba Métis Senate
- Founding Member - Limestone Aboriginal Partnership Directorate
- Community Advisory Committee - Northern Nurses Ed. Program
- Community Advisory Committee: Brandon University .Northern Teachers Education Program.
- Community Advisory Committee - Northern School of Social Work
- Community Advisory Committee - Inter-Universities North
- Fed/Prov Advisory Board - Northern Development Agreement
- Chairman - Northern Métis Investments Inc.
- Chairman - Manitoba Métis Federation Child Care & Family Support Program
- Chairman: Manitoba Métis Federation Constitution Committee (Canada)
- National Chairman - Aboriginal Peoples Summit on Constitutional Matters
- Member - Continuing Committee of Deputy Ministers on the Constitution.
- Nominated for the 2003 "Golden Voice Award" in the radio Personality of the Year category in Nashville Tennessee

At one time Bill hosted "NCI at Noon" Monday to Friday from noon to 1:00 P.M. Bill's deep voice was also Manitoba's news source from 2:00 -5:00p.m. In 2017 at the 21st NCI Jam, NCI recognized Bill Flamond and Ray St. Germain for their contributions to broadcasting. (Contributed by NCI Radio, Winnipeg, Manitoba.)

George Fleury. (b. 1935)

George Fleury is one of the founders of the Manitoba Métis Federation. In the first election in 1968 he was elected as Vice President from the South West Region.⁶² He went on to serve on the MMF Board of Directors until 1979. The SW Region Board worked out of Minnedosa for three years then in 1971 George opened the first MMF office in Brandon.

George is the great grandson of Louis Fleury (b. 1820) and Marguerite Trottier (b. 1825) who lived on River Lot #199 at Baie St. Paul, Manitoba. George Fleury is also the great-great grandson of Métis leader Andre Trottier (b. 1791) and Marguerite St. Denis dit Paquette (b. 1787). Both of these men were well-known buffalo hunters. Andre Trottier was better known as being one of Cuthbert Grant's men during the Battle of Seven Oaks in 1816. It is noteworthy that George Fleury was born within 110 miles of where his great-great grandfather (Andre Trottier) died and within 25 miles of where his great grandfather (Louis Fleury) died. It is quite possible that when George and his father Jean Edouard Fleury were picking buffalo bones in the 1900s, they were picking the bones of buffalo that were actually shot by their grandfathers in the 1800s.

⁶² Steve Lavallee and Rita McTavish were elected as members at large from SW Region in that election.

George was born at Ste. Madeleine, Manitoba on March 12, 1935. He is the son of Jean Edouard Fleury (1900-1974) and Anne Ledoux (1902-1964). His paternal grandparents are Louis “Frank” (Francois Xavier) Fleury⁶³ (b. 1860) and Mathilde Ledoux (b. 1878); his maternal grandparents were Jean Baptiste Ledoux (b. 1874) and Claudia Fisher (b. 1868). The family lived at Ste. Madeleine until their home and land was expropriated by under the Prairie Farm Rehabilitation Act and turned into community pasture. George first attended Balmarina School near Binscarth after the family had moved onto Wilbur Rice’s land at Binscarth. George returned to school for grade two when Family Allowances were established and children had to attend school for mothers to get the allowance. He then had to walk six miles to school; located at Fouillard’s Corner. George was out on his own working as a seasonal worker from age fifteen.

Like most Métis, George is multilingual; he is conversant in the Michif, Cree, Saulteaux and French languages. Since his retirement in 1999, George has been dedicating his time to his music and has begun to sing some of the old songs in Michif. He remembers many songs from his youth. George has been very active working to preserve the Michif language and speaks fluently. He has served on the Council of Language Elders for the Aboriginal Languages of Manitoba board of directors, and has worked with the Michif Language Committee for the MMF. He is teaching Michif classes across the province.

George married Edith Leaming in 1957. They were living in the valley at Binscarth and moved to Minnedosa in the 1960s. After George overcame an alcohol addiction problem he went on to have a long career as a counselor with the Addictions Foundation of Manitoba, having started with them in 1980. Since his retirement in 1999 he has dedicated himself to music, reviving the old Michif⁶⁴ songs and has been a long-time member of the MMF Michif Language Committee. He is the Michif Elder for the Manitoba Aboriginal Languages Strategy, a provincial committee committed to preserving and strengthening Aboriginal Languages in Manitoba. George sings and plays guitar. His father Jean Fleury was a well-known Métis fiddler. For several years George has served as an Elder for the *Shawane Dagoiwin Aboriginal Education Research Forum*.

Their son John Fleury has followed his father into politics and is a member of the MMF Board of Directors. He was first elected in 2000 and has held major portfolios in the Métis government. He also serves on the Board of Governors of the Métis National Council. Their daughter Georgina Liberty is the Director of Métis Tripartite Self Government Negotiations for the Manitoba Métis Federation.

Norman Fleury (b. 1949)

Norman Fleury currently teaches Michif language for the University of Saskatchewan in Saskatoon, Saskatchewan.

⁶³ Louis always went by the name Frank, which distinguished him from his father and grandfather also named Louis.

⁶⁴ George refers to his Métis language as “Cree” as do most of the older Michif speakers.

Norman Fleury is the son of Flora Fleury⁶⁵ and stepfather Joseph Edward Fleury. His mother's maiden name was Leclair; her parents were Jean Baptiste Leclair⁶⁶ and Flora Lepine.⁶⁷ Norman's great-grandfather was Joseph Fleury Sr. born 1829 at St. Boniface. He was the older brother of Patrice Fleury, one of the Métis leaders during the 1885 Resistance at Batoche. Patrice was a member of Way-ke-ge-ke-zhick's Band of Chippewa Indians and appears on the annuity rolls in 1868 as Band # 176. His wife, Agathe Wilkie and her father Jean Baptiste Wilkie had been members of the Little Shell Band then Way-ke-ge-ke-zhick's Band of Chippewa Indians during the 1860s. Agathe was Gabriel Dumont's sister-in-law.

Norman has travelled throughout Canada, the United States, and the world (Japan and the Scandinavian countries) to educate people on the intricacies and history of the Michif language. Norman has also worked with the Louis Riel Institute and the Gabriel Dumont Institute to do numerous book translations into Michif and to provide a spoken record of Michif on the CDs that accompany these publications.

Norman Fleury was the Director of the Manitoba Métis Federation Michif Languages Program and National; Co-chair of the Métis National Council's Michif Language Revitalization Program. Norman credits his 101-year-old mother and her mother with teaching him the importance of the Michif language. "When you went to her (grandmother's) place and spoke to her in English, she'd say, 'Speak to me in our language. I don't understand you. I'm not an English woman and my language is Michif.' My grandmother looked at our language as a spiritual language, a God given language." Norman was born and raised St. Lazare, Manitoba close to the historic HBC, Fort Ellice on the Carlton Trail.

Norman took teacher's training through the IMPACTE program offered by Brandon University. He was the director for the drug and alcohol abuse program of the Dakota Ojibway Tribal Council, a health liaison worker and a Life Skills Coach at the Oo-Za-We-Kwun Centre at Rivers, Manitoba. Norman taught Michif Language at Brandon University for the 2012-2013 and 2013-2014 academic years. He also taught the Cree language for the 2013-14 academic year. In addition he taught Michif to community groups in southwest Manitoba.

As a youth, Norman was active in the MMF. Some of the earliest youth members of MMF in 1967 were students who were attending the IMPACTE (Indian and Métis Project for Careers through Teacher Education) and PENT (Program for the Education of Native Teachers) programs at Brandon University. In 1968, some of these of students with the assistance of Sister Ida Spence formed the first MMF local in Brandon, the

⁶⁵ Florence "Flora" LeClair born June 22, 1902 in the Rural Municipality of Ellice, near St. Lazare, Manitoba; married Joseph Edward Fleury born circa 1902 in St. Lazare district, Manitoba. They were married on November 6, 1923 in St. Lazare. Joseph was the son of Edouard Fleury and Natalie "Rose" Boyer. Norman's father was Bernard Fleury son of Jean Fleury and Marie Vermette.

⁶⁶ Jean-Baptiste-"John"-LeClair-LeClaire, LeClerc was born September 2, 1878 in Swan Lake District, near Boggy Creek, Manitoba d: in St Lazare, Manitoba, the son of Joseph LeClair and Louise Bousquet. Jean Baptiste married Flora Lepine b: November 1881 m: July 30, 1901 in Ellice, near St. Lazare, Manitoba.

⁶⁷ The parents of Flora Lepine (1888-1972) were Jean-Baptiste Lepine and Julie Fleury. Jean Baptiste Lepine was born February 7, 1844 at SFX, the son of Jean Baptiste Lepine Sr. (b. 1820) and Suzanne Gariépy. Julie Fleury born 1845 was the daughter of Louis Fleury (b. 1820) and Marguerite Trottier.

Grand Valley Local. The first members were: Norman Fleury (Chair), Archie V. Nabess (Vice-chair) Leonard and Jane Amyotte (Secretary Treasurer), Rene and Alice Houle (née Belhumeur), Allan and Mariah Ross and Sister Ida Spence (1923-2008).⁶⁸

Norman Fleury was 18 years of age when the Grand Valley Local was formed, subsequently, when he was working at the Oo-Za-We-Kwun Centre in Rivers, Manitoba, in 1977 he started the Rivers Local of the MMF. He later served on the MMF Board of Directors 1993 to 1997. Archie Nabess was the chair of the Canadian Native Justice League in the 1970s, Rene Houle became an MMF senator, and was vice-president, and president of the MMF in Brandon. Allan Ross later became Chief of the Norway House Band.

Norman has served as a Chairman of the MMF Local at St. Lazare and the Grand Valley Local in Brandon. He was a Manitoba Métis Federation director from Southwest Region (1993-1997). For many years Norman served on the Advisory Board of the Aboriginal Court Work Program. He also served for many years on the Elder's Advisory Council of Brandon University. Norman has also worked with the Turtle Mountain Chippewa Indian Tribal Council at Belcourt, North Dakota on development of Michif Language curriculum.

Besides French and English, Norman speaks seven of the Aboriginal languages common to the Métis. Norman is author of *La Lawng: Michif Peekishkwewin: The Canadian Michif Language Dictionary* (Winnipeg: Métis Resource Centre and Manitoba Métis Federation, 2000). In March of 2004, Peter Bakker and Norman Fleury completed *Learn Michif: Kishkeehtha Michif*. This language CD is intended to assist the student to learn Michif by listening.

Stanley A. Fulham. (1923-2010)

Stan was born in the St. Lazare area of Manitoba. In 1971, he became Executive Director of the MMF, initially working as a volunteer for President Angus Spence. He was in the R.C.A.F. during WWII and while serving as a bombardier, his Halifax bomber was shot down over Germany. Stan was interned in several P.O.W. camps in Eastern Europe and survived a forced march back into Germany before being liberated at the end of the war. After the war, Stan returned to Winnipeg where he studied at St. Paul's College. He re-enlisted in the air force serving on bases in Canada, the United States, and Europe in NORAD. He retired from the military in 1971 at the rank of Captain. Stan then served from 1971 to 1974 as executive director of the Manitoba Métis Federation, before becoming Manager of Kinew Housing Inc. (1974-1981), a non-profit Aboriginal housing company providing housing to low income Aboriginal families. Kinew was initially sponsored by the Indian and Métis Friendship Centre of Winnipeg as a demonstration project of CMHC. The Institute of Urban Studies and the Winnipeg Foundation were also original partners. Kinew started as a rent-to-own housing model but this changed to a rental model due to CMHC restrictions. After retiring from Kinew Housing, Stan continued to keep busy doing research and writing books.⁶⁹

Marie-Thérèse Goulet (Courchaine).⁷⁰ (1912-1970)

⁶⁸ Ida's brother, Angus Spence (1919-1985) was President of the MMF from 1970 to 1973.

⁶⁹ See Stanley A. Fulham, *In Search of a Future* (Revised, fourth printing). Winnipeg, Kinew, 1981.

⁷⁰ With Contributions from the Métis Resource Centre.

Marie-Thérèse Goulet was born in St. Boniface on May 27, 1912. Her parents were Roger Goulet⁷¹ and Marie Ernestine Olympia Gauthier. Roger married Lumina Philomène Gauthier, the daughter of Jean-Baptiste Gauthier and Rosalie Germain on December 5, 1896 at St. Boniface. Marie-Thérèse Goulet's grandmother, Rosalie Germain was the first teacher at Ste. Anne, Manitoba in 1862.

Marie Thérèse was the granddaughter of Hélène Jerome and Elzéar Goulet, the close collaborator of Louis Riel in 1870. Elzéar Goulet was stoned to death by Colonel Wolseley's soldiers.

Manie-Tobie (her pen name) was noticed early in school at the St. Adolphe Convent for her quick ability to learn languages. She received her secondary education at St. Joseph's Academy. Marie received a bursary for having the highest marks in French throughout the province. She received her teacher's degree from the Normal School of Manitoba. She taught for a time before she married Joseph H. Courchaine from St. Adolphe, Manitoba.

The Courchaines raised a family of four daughters and one son. Marie-Thérèse taught when she could through the Depression of the 1930s to help relieve the hardship of the time. Marie taught in the public school system for ten years. Later, she spent another twelve years teaching in the Indian and Métis schools directed by the Oblate Fathers. She later worked for CFRC—a radio station in Gravelbourg, Saskatchewan.

By 1966, Marie lost a leg to diabetes and was losing her eyesight as well. With the loss of her eyesight she devoted her time to writing articles in English and French newspapers such as *La Liberté*, *L'Ami du Foyer*, *Le Travailleur*, *The Indian Record*, *Sunday Herald*, and the *Kamsack Times*. Some of her articles were: "Manitoba, C'est toi que j'aime" (Manitoba, it's you that I love), "La Mitsasse Rouge," (The Red Leggings) "Le Ramasseur de Chiffons" (The Rag Collector), and "La Veillee" (The Social Gathering). *La Liberté*, a weekly newspaper published her articles for years. One of the last articles from Manie-Tobie was "Comment j'écris sans mes yeux," (How I write without my eyes).

Manie-Tobie, her most fitting pen name, died in 1970. It was said that Marie-Thérèse "wrote with her heart." She left a heritage to her family that they still proudly share with those who will listen. And, to Métis people and all Canadians, she taught love of language and learning.

Senator Joseph Phillippe Guay, M.P. (1915-2001)

⁷¹ Roger Goulet (1867-1946) was born on January 14, 1867 at Pembina, Red River, the son of Elzéar Goulet and Hélène Jerome. He was educated at the Collège de Saint-Boniface. He then received a BA and MA from the he became the inspector of bilingual schools for Manitoba and principal of the St. Boniface Normal School. They had eleven children. In 1900, he became the inspector of bilingual schools for Manitoba and principal of the St. Boniface Normal School. He was also an historian producing the reports: "Report Respecting Claims by Half-Breeds." *Canada Sessional Papers*, Jan. 12 1887; and, "Les Métis Français dans l'Ouest canadien." Congrès de Québec, *Le Devoir*, juin 1912. In 1909, he was elected president of the Union Nationale Métisse.

Métis politician Joseph Guay was born in Saint Vital, Manitoba on October 4, 1915; the son of Phillippe Guay and Alexandrine Dupuis. He was educated at Ste. Anne des Chenes and Winnipeg. He served in the Royal Canadian Army for approximately five years as an instructor and Acting Regulating Petty Officer. Joseph married Marguerite Bouvier of Mayronne, Saskatchewan on October 4, 1941. She was a graduate nurse (Gold Medalist) from Misericordia Hospital School of Nursing. Together they raised six children and an adopted nephew.

Joe was the owner of Guay's Shoes in St. Boniface and a representative of Alfred Lambert Inc. for 14 years. He became politically involved in 1956 when he was elected to represent Ward 3 in the city of St. Boniface. He was returned by acclamation two years later. He became chairman of the city property committee for four years and was elected Mayor of St. Boniface in 1960. He served as mayor from 1961 to 1968. Joe also served on the Metropolitan Planning Commission of Greater Winnipeg (1956-60), the Metropolitan Civil Defense Board, the Rivers and Streams Protection Authority, and was vice-chairman of the Winnipeg-St. Boniface Harbour Commission. He was also active on the boards of the John Howard and Elizabeth Fry Society and the St. Boniface Taché Hospital.

In 1968, he was elected as a Member of Parliament for St. Boniface. After re-election in 1972, he became Parliamentary Secretary to the Minister of Transport. He served as minister of national revenue before being named to the Senate in 1978. Guay retired in 1990. (Portions reprinted from Bruce Sealey, General Editor, Famous Manitoba Métis, Winnipeg: Manitoba Métis Federation Press, 1974: 77-79, with permission of Pemmican Publications, successor to MMF Press.)

Ferdinand Guiboche, (b. 1934)

Ferdinand was born at Camperville, Manitoba in August 1934. He has been a life-long resident of Camperville with the exception of three years (1953-1956) in the army with the Royal Highland Regiment, "The Blackwatch." He served for one year in Korea. After fishing in the north, he worked in the general store in Camperville. He eventually bought this store which was originally owned by his grandfather, Mr. Desrochers. He started the Camperville Métis Association in 1966 and went on to serve as a founding member and the third President of MMF (1974-1975). Ferdinand served as a Senator on the short-lived MMF Senate. He was also a school trustee for three years in the Duck Mountain School Division and Chairman of the Town Council. He was instrumental in the formation of the Northern Association of Community Councils in Manitoba. For a number of years he held an appointment to the Multi-Cultural Council of Canada.

Mary Guilbault née Bowers. (1930-2013)

Mary Bowers and her late husband Ernie Guilbault were pivotal in the founding of the Manitoba Métis Federation (MMF). For 26 years, she worked with the Manitoba Department of Health and Social Services. Born on June 19, 1930 in Fisher River, Manitoba, she was the daughter of Elijah and Priscilla Bowers. She grew up speaking Cree on the Fisher River First Nation. She spent much of her childhood on the land with her parents and grandparents, trapping, hunting, and fishing. In the fall of 1943, the Indian Agent whisked her away to Residential School, first at Brandon for several years, then to

Birtle, Manitoba where she completed high school. She met Ernie Guilbault shortly after completing school, and they married on June 23, 1950. They settled in Winnipeg and raised five daughters, all of whom completed post-secondary education and obtained employment in various professional fields. She is the grandmother of nine grandchildren and thirteen great-grandchildren. Mary Guilbault's contributions to the community include developing a housing study that resulted in the Lord Selkirk Park Housing Development; implementing a nationally-recognized upgrading program; helping to develop the Aboriginal Court Communicators Program; establishing the Prince of Wales/Princess Ann Bursary for Métis students; establishing counselling and tutoring services for the faculties of Nursing, Education, and social Work at Brandon University and the University of Manitoba; establishing Assiniboine College and Keewatin College and the Median Credit Union; and being a President of the Board of Kinew Housing in 1970 and being a board member for the MMF (in the education portfolio), the Métis Women of Manitoba, the Elizabeth Frye Society of Manitoba, the All Nations Traditional Healing Centre Inc; and the Louis Riel Institute.

In 2008, the *Mary Guilbault Métis Bursary*, a Métis student bursary at the University of Winnipeg has been set up to assist Métis youth in attending post-secondary education in Manitoba. In her last few years, she was also a presenter and Elder at the *Shawane Dagoiwin: Aboriginal Education Research Forums* in Winnipeg. She also served on the Louis Riel Institute's Board of Directors until her passing in 2013.

Mayor Horace D. D. Halcrow. (1882-1945)

Horace was born at Cumberland House on February 9, 1882, the Métis son of Gideon Halcrow (Scot) and Margaret McLeod (Cree Métisse). Horace Halcrow (1882-1945) was a clerk with the Hudson's Bay Company at Ile-a-la-Crosse from 1899 to 1907. Upon retirement he moved to the Pas. He was a mining prospector and developer and a fur buyer. He served for eight years on The Pas municipal council and was elected Mayor of The Pas in 1922. Horace's father entered service with the HBC on January 14, 1869 at York Factory. After postings at Pelican Narrows, Reindeer Lake, Norway House, Fort a La Corne, Cumberland House, Grand Rapids, and finally The Pas where he served as Clerk from 1896 to 1909 before he retired.

Horace was married to Laura Halcrow née Heurd. She was born February 9, 1882 at Warroad, Minnesota and died on October 8, 1945 (aged 63) at The Pas. She is buried at Saint Michael's and All Angels Cemetery, Big Eddy, Opaskwayak Cree Nation.

Horace worked for the Hudson's Bay Company for eight years before coming with his family to The Pas in 1895. He started in business for himself in 1907. He served for eight years on The Pas municipal council and was elected Mayor of The Pas in 1922. He was on the executive of the Dog Derby and one of the originators of it, for the better breeding of dogs, and was its President in 1925. He died at Winnipeg on 8 October 1945 and was buried in the St. Michaels and All Angels Cemetery, Big Eddy, Opaskwayak.

Métis Scrip record:

Halcrow, Horace Duncan Donald (Son of Gédéon Halcrow) - Scrip number A 1036 and A 2543. 31/12/1900. File.

RG15-D-II-8-j. Volume/box number: 1417. File number: 593726.
Textual material. [Access: Open]. Government.
Receipt Number 10497 ; Number of Acres 240 ; Certificate number E 645
00011243333.

Halcrow Margaret (Daughter of John McLeod and wife of Gedeon Halcrow) -
Scrip number 3887 - Amount 240.00\$ - Certificate number NWT. 1889/07/19.
File.

RG15-D-II-8-f. Volume/box number: 1395. File number: 167741.
Textual material. [Access: Open]. Government.
Applied on Lot 294 Ste. Agathe 00011091583.

Alfred R. Head. (b. 1915)

Alfred Head was born on November 15, 1915 at The Pas, Manitoba. His father, Thomas Head, was a trapper and voyageur, born at Kinistino, Saskatchewan. His mother, also born at The Pas, was Lizzette Marcellais (1879-1955). Alfred's parents left The Pas to follow the boom years at Sturgeon Landing and Flin Flon, later settling at Cranberry Portage. Thomas died at an early age and Lizzette remarried James "Caribou" Smith from Montana. James had been a water boy for Buffalo Bill Cody. James freighted in the north with dog and horse teams, then settled in Cranberry Portage where he ran a draying business. He died in 1954 at age 95.

Alfred attended Residential School for a number of years, and then took his first job as a commercial fisherman before becoming a shaft miner at Elbow Lake in 1938. At Cranberry Portage he met and married Margaret Wyckstandt (also a Métis) in 1935. They lived with his parents in Cranberry Portage while Alfred worked as a fisherman. The following year they moved to Flin Flon and he got a job with the RCMP working as a special constable, guide and interpreter in northern Manitoba. He also worked for a time for Hudson's Bay Mining and Smelting. After their third child was born, he joined the Army and was overseas for five years.

During World War II, Alfred served in the Canadian Army in the Mediterranean Theatre and in northwest Europe. Six of Alfred's brothers were in the Armed Forces, three in the First World War and three in the second. Following the war, he worked from Ontario to the Yukon as a diamond drill operator. He then returned to school and became an instructor in woodwork and carpentry at Keewatin Community College in The Pas.

Alfred was elected as Vice President for The Pas Region of the Manitoba Métis Federation and served as a political leader from that area up until his retirement. He was also a director of The Pas Indian and Métis Friendship Centre, a Board Member of Native Clan Organization, the first President of the Cranberry Portage Canadian Legion and a member of the Manitoba Human Rights Commission.

Edward Head, MMF Senator. (1931-2009)

Ed had many nicknames, as a youngster he was called "Moose" by his family. When he became politically active he was called "The Voice of the North," and later "Kitchi Piyesiw." Edward Head was born in Granville Lake Manitoba (west of Thompson), the

son of Thomas Charles Head from The Pas and Mary Sayese of Cumberland House, Saskatchewan. His maternal grandparents are James Sayese and Veronique Fosseneuve. His paternal grandparents are Charles Thomas Head and Lizzette Marcellais a Cree woman.

Ed's parents were married in The Pas, they went to Cranberry Portage and from there, walked to Cold Lake (just south of Sherridon). "The place we lived was nicknamed 'Moccasin Flats.' That's where the Métis lived, and it was the way the Métis always lived. They called us 'Road Allowance Indians'," Ed explains. They had settled there because Ed's grandfather had moved there. His father did odd jobs for Sherritt-Gordon then was hired as a miner. Ed's grandfather had a guiding business and guided the Sherridon Mine Manager in to the mine, overland from Cumberland House. "Cumberland House was the main juncture going into the north in the late 1800s," says Ed. "Eldon Brown, the prospector who discovered the ore body at Sherridon came through Cumberland House and needed a guide. My great-grandfather was busy, so my grandfather, James Sayese, met up with Brown and became his guide. He worked for Brown as a personal guide for a long time. Later he went to work for Sherritt-Gordon."

Ed took two years of schooling between the ages of 10 and 12. As a youngster he fished and trapped. "We spoke Cree with a lot of little bits of French thrown in. We ate a lot of wild meat and a lot of fish. I remember that one of my delicacies that I liked to eat was Maria (Burbot) liver, the liver of the Maria fish that was very rich in oil. They'd fry it and put it on my bannock and it was just like butter. My mother did a lot of canning, a lot of preserving. There were a lot of cranberries, blueberries and raspberries. We used to paddle out with grandpa and his family, a whole bunch of us, we had an 18 foot freighter canoe, we had that filled with blueberries when we came back."

For many years Ed trapped with his uncle, Val Couchee (an Ojibway from Ontario). Then Ed worked for sixteen or more years as a diamond driller, this work took him all over the north. His time spent mining was at the mines at Thompson and Leaf Rapids. Ed also worked for over 25 years as a guide at Lake Kississing. In the late sixties he became active in Métis politics. He was a Manitoba Métis Federation Vice President from Thompson Region and was elected President of the MMF in 1975-1976. He is now a Senator of the Métis Nation in Manitoba.

Ed married Angeline Lapensée, from Brochet on August 7, 1952. They have 12 children, 40 grandchildren and 38 great grandchildren at the time this was written. Angeline is the daughter of Wilfred LaPensée, a French man, and Philomene Merasty, a Cree woman. Ed and Angeline celebrated their fiftieth wedding anniversary in August of 2002.

During the time Ed was Vice-President of MMF at Thompson, he and Don McIvor, then the Mayor of Wabowden, worked together to set up Native Communications Inc. (radio). Don got an initial grant of \$75,000 from the government. Early on they traveled to Alberta to consult with Adrian Hope (a President of the Métis Nation of Alberta) who was instrumental in starting Native Communications in Alberta. For many years Ed served on the Board of Directors of NCI.

When Ed was MMF President, the housing program was separately incorporated. Stan Guiboche was the President of the corporation Rancom Corp; the board was made up of one member elected from each MMF region.

Ed attributes his loss of the MMF presidential election in 1977 (to John Morrisseau) to the fact that he wanted to downsize the MMF board to one member from each region, a vice-president and a president. In this way he felt the board would be more mobile and able to respond quickly to issues in whatever region, “rather than having to drag 23 people around,” as Ed explains.

In October/November of 2000, Ed chaired the Western Commercial Fisheries Conference which was held in Winnipeg. Currently, Senator Head chairs the MMF Commission for the Métis Laws of the Hunt. This commission will do the foundation work for the negotiations for Métis hunting and fishing rights in Manitoba. Ed notes that the structure of the game laws in Manitoba has often forced the Métis to be poachers. He says, “The Métis always took game when it was in its prime for eating, for example we always hunted ducks when they came up from the south in the spring, they are fat and delicious at this time. Moose were only hunted after they had been at the salt licks and moved from eating tree buds to feeding from the lake and stream bottoms. Seeing the water lily flower open fully usually signifies this time. The moose are then prime eating until the rut, and are never hunted after the first week of the rut.” It is of note that the government dictated hunting season has no correspondence to traditional Métis hunting periods.

Edward Head, who was a founding member, and former President and Vice-President of the Manitoba Métis Federation, passed away Oct. 27, 2009.

Audreen Hourie (1943-)

Audreen Hourie is a Métis, born in the Métis community of Grand Marais, Manitoba, on the southeast side of Lake Winnipeg. Audreen was a founding board member of Pemmican Publications (1980), and became its managing editor in March 2000. She retired from this position in June of 2004. She had previously worked for the Manitoba Métis Federation (MMF) in various capacities for well over 25 years, mainly in the areas of research, education, and cultural development. Audreen always involved Métis people in the arts, and was a leader in providing training to Métis people in the book publishing industry.

Audreen Hourie is the daughter of Edward Miles Hourie (b. 1905 at Grand Marais) and May Frances Orvis (b. 1910 at Balsam Bay).¹⁹³ She was the youngest of six children. The Michif language was once spoken in the Orvis family, but died out with Audreen’s mother’s generation. Audreen’s father was a commercial fisherman who also trapped, but did not like to hunt. Her mother, May owned all the guns in the home. She did all the hunting for the family, and taught her boys to be hunters. She was also an excellent horsewoman; she loved riding and would compete in horse races, and often won. Her mother gave Audreen the gift of music and dance. Over the years, Audreen gave numerous seminars and workshops to Métis youth on Métis music and the art of jigging.

Audreen Hourie was the MMF’s former Provincial Education coordinator and she was its interim president while John Morrisseau was on sick leave. She was also Vice-President of the Native Council of Canada (1981-1982). As a lead up to the MMF land claim court case against the federal government, she worked on the land claims research team, both in Ottawa and in Manitoba.

In 1979, Audreen Hourie organized and participated in sit-ins at the provincial legislature protesting the high unemployment rates among Indigenous people. In April of 1979, Audreen and other protesters took over the Employment and Immigration Canada offices in Winnipeg and stayed there for nine days. When the government didn't follow through with their promises, they did a sit in at the Legislature. There were eight leaders from Norway House and 36 other supporters. This protest lasted 28 days. When the government returned to sit in session, they passed what was dubbed "The Norway House Law," which changed the regulations for peaceful sit-ins. After this experience, Audreen took up writing to tell the Métis story, and she continues to be active on the frontline of those speaking out for the Métis people.

Always active in the preservation of Métis culture, Audreen worked with the Manitoba Museum on the development of the Parklands Gallery. She travelled throughout Manitoba to do interviews and collect the artefacts that are exhibited in the "Métis Kitchen" display. Over the years, Audreen has volunteered to teach Métis culture to Métis youth and numerous other groups. She was the managing editor of *Pemmican Publications* from 2000 to 2004. She was also a co-editor for *Métis Legacy II*.¹⁹⁴

On July 7, 2004, Ka Ni Kanichihk presented a Keeping the Fires Burning Award to Audreen. This award honours Okijida Ikwe or "Big Hearted Women" who exemplify the seven sacred laws of honesty, courage, respect, humility, sharing, caring, and love by sharing their knowledge, talents, and experience to help keep their families and communities strong. Audreen is now retired and living in British Columbia.

Elizabeth Isbister née Crowe. (1920-2009)

Elizabeth Isbister was born on May 12, 1920, the daughter of Mr. and Mrs. Benjamin Crowe. Her father was from the James Bay area and her mother was from Big Trout Lake. When she was four they were at Island Lake when her mother died. She was then adopted by storekeeper and trader Harry D'Arcy. They then moved to God's Lake where she spent most of her youth. Elizabeth took her schooling at the residential school at Rossville where she spent seven years. She was active in CGIT at school and attributes this experience to the leadership skills she developed. She went on to develop a new mother's group at God's Lake and started an organization to get a school for Métis children at God's Lake. She then married Charles Isbister who worked with medical services. By marrying a Métis man she lost her Indian status.



They lived at God's Lake until 1960 when illness forced Charles to move to Norway House for medical treatment. At Norway House she continued to be very active in Manitoba Métis Federation as well as being active in organizing numerous family and community programs to assist Métis people. In the late 1960s she was a vice-chairman of MMF; in 1972, she was on the Norway House Community Council, serving as mayor. She was a member of the National Anti-Poverty Organization, the National Native Women's Organization, and the Indian Rights for Indian Women Organization (which led to

the Bill C-31 legislation). Into her late 70s she continued to serve on the Regional Health Authority board, child and family services, the board of the Norway House radio station and the board of the senior's residence. She also sat on the provincial Aboriginal Advisory Committee to the RCMP.

Elizabeth died on March 22, 2009, a woman who was loved and cherished by her family and friends. Elizabeth passed away at her home in Norway House in the early hours of March 22. Left to mourn her passing were her children, Donna (Det), Judy (Jim), Darlene, Wanda, Cameron (Jane), Dennis (Maggie), Michael, William (Winnie) and Keith (Brenda), her sister Frances Valiquette (Marcel), 21 grandchildren, numerous great-grandchildren and great-great-grandchildren, many relatives and friends in Norway House and beyond. She was predeceased by her parents Mr. and Mrs. Benjamin Crowe, her husband Charles, her sons, Jimmy Crowe, Brian, Russell, a stillborn infant son, her grandson Gene and seven nephews.

Joseph Irvine Keeper, C.M., B.A.:

Joe Keeper was a founder of the Manitoba Métis Federation and also served as its Executive Director in 1969. Joseph I. Keeper was born on October, 1928 in Norway House the son of Christina McLeod and Joseph B. Keeper. His father, Joseph B. Keeper, attended the 1912 Olympics as a long distance runner where he placed 4th in the 10,000 meter race.

Joe began school at age six and later graduated from Portage Collegiate High School in 1946. After serving 14 months in the Korean War until 1957, Joe worked as a surveyor in northern Canada for Canadian Nickel, a subsidiary of Inco.

In 1959 Joe married Phyllis Beardy, an Anglican priest. In the 1950's Joe saw change coming for his people. Shortly afterwards he began employment as a Community Development Worker in Aboriginal communities. He says, "In 1960 the Grand Rapids Four Bay project was starting. Because a hydro dam was to be built, the native people had to be relocated. I worked at this for 3 1/2 years." In 1971 Joe began working on a federal level; grant processing was his area of expertise for 4 years. This proved a stepping stone for employment on the Northern Flood Committee. The Northern Flood Agreement was signed in 1977 and in 1990 a Proposed Basis of Settlement was signed.

Joe was a major contributor to native community development and self-government, helping to improve economic conditions for his people. Joseph I. Keeper was a founding member of the Manitoba Métis Federation and the National Indian Council and in 1992 was appointed to the Order of Canada.⁷² Their statement at his investiture on April 21, 1993 said: "A founding member of the National Indian Council, he created several important Native institutions and is best known for his significant role in the Northern Flood Agreement. He has made major contributions to Native community development and self-government, helping to improve social and economic conditions for his people."



⁷² Source: *Portraits of the North* <http://www.portraitsofthenorth.com/portrait/josephkeeper.html>

Former actress from CBC's *North of 60* series, and Member of Parliament,⁷³ Tina Keeper is Joe's daughter.

Margaret McTavish Konantz, née Rogers, MP. (1899-1967)

Margaret was a politician, who represented the electoral district of Winnipeg South in the House of Commons from 1963 to 1965. She was the first woman of elected to the House of Commons from Manitoba. Margaret was of Métis ancestry, the granddaughter of Lydia Catherine Christie (Métis) and Donald C. McTavish (Métis) Chief Factor of the Hudson's Bay Company at Norway House, and the great granddaughter of Sir George Simpson, Governor-in-Chief of the Hudson's Bay Company and his wife Betsy Sinclair (Métis).

Margaret was born in Winnipeg on April 30, 1899, the daughter of Robert Arthur Rogers⁷⁴, a businessman, and Edith McTavish Rogers, the first woman ever elected to the Legislative Assembly of Manitoba⁷⁵. She was educated at the Winnipeg Model School, Bishop Strachan School (Toronto) and Miss Spence's School (New York). She married American businessman Gordon Konantz in 1922.

During World War II, Margaret Konantz was an active volunteer for the Patriotic Salvage Corps, Bundles for Britain and the Women's Volunteer Services. In 1944, she was one of four women sent to Great Britain by the Canadian government to work with the Women's Voluntary Service. She was awarded the Order of the British Empire post-humously for her volunteer work in the war effort. Following the death of her husband in 1954, she volunteered for UNICAF and travelled extensively around the world on behalf of the organization.

She originally stood as the Liberal candidate for Winnipeg South in the 1962, but was defeated by Progressive Conservative incumbent Gordon Chown. When the minority government of John Diefenbaker fell the following year, Konantz defeated Chown in the 1963. In 1964 she was the only woman on a committee of 15 MPs selected by Prime Minister Lester Pearson to choose the new Canadian flag. She served as an MP until the 1965 election, when she was defeated by Progressive Conservative candidate Bud Sherman.

In 1963, she was a delegate to the United Nations Third Committee on Social, Economic and Humanitarian Problems. Following her electoral defeat in 1965, she became national chair for UNICEF Canada. She undertook several further international tours until her death in 1967.

⁷³ Tina was elected as a Liberal in Manitoba's Churchill riding.

⁷⁴ Robert Rogers was managing head of the Crescent Creamery Company, which he organized in 1915, R.W. Rogers was prominently identified with the development of Western Canada. Born in Franklin Centre, Que., in 1862, he entered the Exchange Bank of Canada at Parkhill Ont., at the age of 16, and in 1882, formed a partnership with his brother, T.L. Rogers, under the firm name of the Parkhill Banking Company. Coming to Winnipeg in 1890, Mr. Rogers first started business as a wholesale dealer in fruits and provisions, later organizing the Crescent Creamery Company.

⁷⁵ Edith Rogers was an ardent and successful advocate of the passage of the Child Welfare Act, and its concomitant Mothers' Allowance Schedule, intended to alleviate child poverty and passed in 1922. A supporter of bills on issues of particular interest to women such as public health nursing, she also supported legislation to give widows increased power over their late husbands' estates (dower rights), and to incorporate the Winnipeg Foundation, a charitable funding organization.

Jennine Krauchi née Meyer. (1956-)

Jennine Krauchi is a participating artist in *Walking with Our Sisters* project. Her latest commission was to produce part of the Métis artistic exhibit for the Canadian Museum of Human Rights, which opened in Winnipeg, Manitoba on September 20, 2014. Jennine created a 26-foot high beaded Métis Octopus Bag which is embroidered with the names of nine representative Métis road allowance communities. Jennine was assisted in this work by her mother, Jenny Meyer. Maria Campbell provided the narrative description of the Métis dispossession from their homes and land. She has made several public presentations with regard to her exhibit at the Canadian Museum of Human Rights: “Métis Rights Through Art: *Shawane Dagošiwīn: Aboriginal Education Research Forum*. Winnipeg, on May 20, 2015 and “Métis Rights Through Art,” two presentations at the *Canadian Museum for Human Rights* in April, 2016.

Jennine Krauchi’s Métis roots go back to her mother’s grandparents, Pierre McLeod (b. 1859) and Jane Monkman (b. 1854) who were original residents of the Métis community of Oak Point, Manitoba. Their names appear on the 1870s public notice broadside listing the “children of Half Breed heads of families” admitted for Scrip distribution in the Parish of St. Laurent.

Jennine was born May 3, 1956 in Winnipeg. Her mother is Métis and her father is Dutch. She initially learned beadwork from her mother and sewing from her father, who ran a shop making a variety of Aboriginal clothing including mukluks, moccasins, beaded jackets, fur parkas, etc. She loves doing beadwork, porcupine quillwork, and making clothing with a focus on First Nations and Métis design. She has made coats for several Métis leaders and First Nations chiefs as well as for former Prime Minister Paul Martin. She also has several items in The Manitoba Museum and elsewhere.

Recently, she worked with her mother, Jenny Meyer, on a beaded vest, which is now on display in Kelvingrove Art Gallery and Museum in Glasgow, Scotland. They both participated in North American Aboriginal material culture workshops held at the Marischal Museum (University of Aberdeen, Scotland) in April 2007.

In 2008, Jennine Krauchi made a considerable number of pieces of her clothing creations and beadwork available to the Red River College, School of Indigenous Education for “A Métis Fashion Show.” Pictures from the resulting show appeared in a 2009 “Métis Fashion Calendar” which was sold as a fundraiser for the Aboriginal Student’s Association.

Over the years, Jennine Krauchi has been active in producing historically accurate beadwork and clothing for Parks Canada (Métis, Cree, Ojibwa, and Sioux styles) for their interpretive displays. She has also worked at Riel House National Historic Site for many years as an interpreter, providing demonstrations of bead working at the same time. She has offered many classes in introductory and intermediate bead working to students at the Métis Resource Centre, Riel House, the Manitoba Museum and at the Louis Riel Institute.

Jennine Krauchi is recognized as one of the very finest Aboriginal clothing designers and beadworkers in Canada. Her mother and late father have kept the traditional Aboriginal decorative arts alive by teaching these arts. She also unselfishly assists those wishing to learn these art forms.

Jennine Krauchi has made many of the beautiful presentation shawls that are awarded to Aboriginal women at the Ka Ni Kanichihk; Keeping the Fires Burning Awards, which honours Okijida Ikwe or “Big Hearted Women.” She often donates her designer beadwork to groups to use in fundraising projects within the Aboriginal community. In 2012, Jennine Krauchi produced Christmas-themed items for the Hudson’s Bay Company (HBC), namely, the HBC Signature Collection Blanket Beaded Stocking.

Connie Laliberte, (1960-)

Connie Laliberte, a Métis 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 1983-1984 curling season that earned them the Hall of Fame nomination. Skipped by Connie Laliberte, the team swept through every challenge it faced, won its district in December, the Manitoba championship in February, the Canadian final less than one month later, and the world title in Perth, Scotland at the end of March, and in the process became the first Manitoba and only second Canadian team to win a world title. Connie and her sisters Corinne and Janet, all learned their craft from their mother, Jean Laliberte who was a Curl Canada instructor.

Leah LaPlante née Racine.

Leah LaPlante is a highly respected Métis political leader from southwest Manitoba. She was born and raised in the Lake Metigoshe-Turtle Mountain area of southern Manitoba. She became involved with the Manitoba Métis Federation (MMF) in the 1980s and became a chairperson for a local. She has spent many years researching and studying Métis history. In 1997, she was elected as Vice-President of the MMF’s Southwest Region and moved to Brandon. She is presently in her sixth term and is still committed to the Métis people she represents. She has held many Provincial Portfolios over the years but has been the MMF Minister of Education and the Louis Riel Institute Chair from 2003-2012. She is now the MMF Minister of Economic Development. She sits on other boards and committees related to the MMF as well as many in the larger community.

Leah LaPlante is a great-granddaughter of Louis Lee Racine and Selina Moren. Louis Lee Racine, the fourth of the early Métis settlers in the Turtle Mountains, was born in Montreal in 1852. He lived there for only a few years before his family moved west. He met his wife, Selina Moren, in Beauford, North Dakota. They married in the late 1890s and had two children, Louis Jr. and Elizabeth, before moving to Turtle Mountain in 1908 or 1910. They claimed the southwest corner of section 10-1-22 and built a log home near Sharpe Lake (then known as Long Lake). Louis paid the taxes on their land by trapping muskrats which were worth only five cents apiece at that time. In the 1920s, Selina suffered from an illness which eventually took her life. The family travelled back to Beauford to bury her at the place where she grew up, then returned to Turtle Mountain to live.

Leah LaPlante’s grandparents were Louis Racine Jr. and Alice Madeleine Godon (b. 1912). Alice was a descendent of Louis Godon who was a voyageur with Alexander Henry and the North West Company at Pembina and at Rat Portage before the North West

Company merged with the Hudson's Bay Company. Louis had come with Alexandre Henry from La Pointe on Lake Superior. Louis had married "according to the custom of the country" Louise à Nakota (Assiniboine) woman. Louis Godon also received Halfbreed Scrip under the 1963- 64 Red Lake and Pembina Chippewa Treaty. References: Mary Conway, *The Lilley Family History: A Manitoba Métis Genealogy*. Winnipeg: Conamara Publications, 2002 and Turtle Mountain—Souris Plains Heritage Association. *Beginning of the Metigoshe Community*, <http://vantagepoints.ca>.

Leah LaPlante has a passion for preserving and promoting Métis culture and heritage. In 2007, she was on the Steering Committee for the Canadian Conservation Institute's *Preserving Aboriginal Heritage: Technical and Traditional Approaches* symposium. She also worked with the Royal Museum of Scotland on an exhibit that recognized the Métis culture and the Scottish connections, which led to her being involved in a BBC documentary, entitled *Highland Empire* on the same topic.

Leah LaPlante has served in the following positions: Vice President, MMF Southwest Region, MMF Minister of Education, Minister of the MMF Constitution, Chair of the Board of the Louis Riel Institute, Board of Louis Riel Capital Corporation, University of Winnipeg Indigenous Advisory Circle, Brandon University P.E.N.T. (Program for the Education of Native Teachers) Advisory Committee, Brandon University Foundation Board, and Chair of the Métis Economic Development Corporation. Leah LaPlante received the *Ka Ni Kanichihk* Keeping the Fires Burning Award on June 14, 2012. This award honours *Okijida Ikwe* or "Big Hearted Women."

Irene Christine Lavallée.⁷⁶ (1924-2012)

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

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

⁷⁶ Contributed by Father Guy Lavallée, O.M.I.

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

In 1967, she returned to work at Quezon City in the Philippines, then at Singapore in 1968, and Australia in 1969. She was Directress and Administrator at a retreat centre, Cursillo Days of Studies, in Brisbane, Australia. In 1972, she took a one-year sabbatical leave to Canada and used this time to complete her Grade XII and obtain a Diploma as a Medical Secretary from the Herzog Institute.

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

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

Guy Lavallée, O.M.I. (1939-2014)

Father Guy was a founding member of the Manitoba Métis Federation; he and the Reverend Adam Cuthand were elected as the first two board members from the Winnipeg Region. He was also a special assistant to Angus Spence, the President, at the provincial level. He is also a founding member of the Native Council of Canada and the World Council of Indigenous People (1974). In 1992, he was named the official priest for the Métis National Council and served for many years in this position.

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

Father Lavallée was ordained as an Oblate priest in his home parish on July 6, 1968. Early in his career he ran Winnipeg's core area St. John Bosco Centre (1968-1971)⁷⁷ and served as a director of the Winnipeg Indian and Métis Friendship Centre, where he was honoured by having his picture posted on their "Wall of Fame." During the summer of 1971 he was Director of the Indian Pavilion at *Man and His World—Expo '67*, in Montreal. Following this he went to St. Mary's church at Fort Frances, Ontario. He then returned to Montreal and from 1972-74 was Director of the Catholic Foreign Missions Office and working part-time for the National Indian Brotherhood. From 1974 to 1977 Fr. Lavallée was pastor at Oo-za-we-qwan Training Centre at Rivers, Manitoba, and also served as pastor to the Rolling River and Sioux Valley Reserves.

Father Guy was a founding member of the Manitoba Métis Federation; he and the Reverend Adam Cuthand were elected as the first two board members from the Winnipeg Region. He was also a special assistant to Angus Spence, the President, at the provincial level. He is also a founding member of the Native Council of Canada and the World Council of Indigenous People (1974). In 1992, he was named the official priest for the Métis National Council.

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

Don McIvor.

Don McIvor was a founding member of the Manitoba Métis Federation. In 1967 he became involved at the grass roots level of the MMF. Don was born and raised at God's Lake, Manitoba. He spent his childhood trapping and hunting with his father. Later he worked on the railroad and on construction crews. He and his wife Rebecca moved to Wabowden, Manitoba in 1958. There they had twelve children. He became the mayor of Wabowden in 1970 and introduced better housing, running water, a sewage system, a recreational complex, a new school and a trailer court for the community. At the same time he became involved with Native Communications Incorporated in developing radio services in the Cree language.

In 1971, Don formed a body of directors to pilot the program. NCI developed daily broadcasts in Cree heard on CHTM Thompson, CJAR The Pas, CFAR Flin Flon and NCI community radio stations at Cross Lake CFNC and Norway House CJNC. NCI also assisted Brochet, Shamatawa and Pukatawagan to develop their own stations. For a number of years NCI published *The New Nation* —the only Native newspaper in Manitoba. Through his efforts, Don helped to procure 87 television satellite licenses in Manitoba. . Senator Ed Head of the Manitoba Métis Federation recalls that he and Yvon Dumont as directors of NCI consulted with Adrian Hope in Alberta when they were planning to set up NCI Radio in Manitoba. In the mid-1960s, Adrian Hope, Eugene Steinhauer and other

⁷⁷ In 1971 the Winnipeg Regional office of the MMF was located in the St. John Bosco Centre, the director was Norval Desjarlais assisted by field organizers Ralph McDougal, Joe Breland and Allan Dumas.

members of the Alberta Métis Settlements started a Native radio program and then founded what became The Alberta Native Communications Society.

Don McIvor served as the President of MMF from 1981 to 1984. In 2004, he and his son Greg made presentations to the Manitoba Clean Environment Commission Hearing on the Wuskwatim Generation and Transmission Project and its potential effects on their trapping area—Trap Line 18.

Reference:

Leo Sawchuck, "Don McIvor: A Man of Action." *The Pemmican Journal*, Spring, 1983: 18-20.

George Edmund McKay. (b. 1904)

George McKay was one of the delegates at 1964 meeting of the Indian and Métis Conference who presented the report of the Manitoba Métis Association at the close of the conference. George McKay was the son of John James McKay (b. 1885) and Catherine McKay⁷⁸ (b. 1884). His grandparents were Angus McKay (b. 1836), the brother of the Honourable James McKay, and Virginie Rolette the daughter of Joseph Rolette and Angelique Jerome of Pembina.

George was a pioneer from Berens River, about 200 air miles northeast on Lake Winnipeg. He was a lifelong fisherman and at age 73 (in 1979), he would still wander down to the river every now and then to fish. George and Marie Louise McKay had fourteen children. Mr. McKay initiated the Manitoba Métis Federation Local in Berens River and remained an active member. In March of 1978 at the Regional Conference, he was awarded an honorary plaque and a Métis Sash symbolizing an appreciation for his many years of service and dedication to local residents. He spoke fluent Saukteaux and English and understands a little Cree.

In 1979, he related the following stories: "Half-Breed was the most commonly used word for us in the early days because in the history of the Métis people, after the Riel Rebellion, they gave the "half-breeds" the land settlement. At that time they called it the Half-Breed Land Act. Now they call it the Scrip Land Act. I don't fancy the word "Métis" because it doesn't really give us an identity; to me, Métis means to be half-French only. To be a half-breed means you can be part anything."

"My granduncle was the Honourable James McKay, one of the early pioneers of Winnipeg. For some reason or other, he learned four or five languages. At one time, he owned all of the area where Silver Heights is now. He was the first to herd (domestic) buffalo in that area. He built a lodge where Deer Lodge now stands. That's how it got its name."

"James McKay was taken on as an interpreter for the government because he knew all these languages. He toured through all of the Lake Winnipeg area and helped make treaties with the Indians. In the meantime, my grandfather, Angus McKay, took a homestead at White Horse Plains and started a maple farm. His house later burned and his brother, James McKay, gave him the position of the first Indian Agent. He started his work at Fort Garry and travelled through surrounding areas where he'd be away all summer."

⁷⁸ His mother's father was a Goosehead (changed to Berens) from Little Grand Rapids.

“During his travels, Grandfather McKay went to Berens River and decided to stay. He asked to transfer his family there. This was granted, so he raised his family there. My father, who was raised in Berens River, met and married my Indian mother there. I’m very proud to be a Half-Breed because now it’s hard to find a real Half-Breed. Blood has been all mixed up as the centuries passed. My grandchildren have six or seven races of blood in them.”

“Today at 73 years of age, I am the oldest non-treaty resident in Berens River. We live alongside treaty people who call us outsiders, meaning we’re like White people because we’ve always had privileges such as voting. We’re non-treaty. We’re outsiders. If you live among White society, the White man calls you an Indian, so we’re right in the middle. We’re neither White nor Indian. I am very proud to be a Half-Breed because I have the instincts and knowledge of an Indian and the cunning and knowledge of a White man.”

“If the White society calls you down as an Indian, just tell them you’re a Half-Breed and proud of it. There’s a lot of discrimination, but maybe not so much with the younger generation as before. It’s too bad that children growing up in the city don’t learn their Native language.”

Reference:

Manitoba Métis Federation. *Reflections Yesterday and Today*, Winnipeg: Manitoba Métis Federation Press, 1979: 80-81.

Raoul McKay, Ph.D. (1934-2014)

Raoul McKay was awarded an Aboriginal achievement Inspire Laureate in 2010 for education. They describe his contributions in this way:

Dr. McKay dedicated his life as a bi-lingual educator influencing thousands of Aboriginal and non-Aboriginal high school and university students and earned four university degrees including a Ph.D. in history from the University of Toronto. He developed Indigenous programs and courses at Trent University, Lakehead University, and McMaster University and was the founding head of the Department of Native Studies at the University of Manitoba. In consultation with Indigenous communities, he established programs such as the Pre-Medicine Program for Native People and social studies programs for public schools.

Dr. McKay has assisted First Nations and Métis communities in their aspirations by promoting sovereignty, enabling them to narrate their own history and creating educational, political and economic systems for the betterment of their citizens. In addition, Dr. McKay is an influential documentary film producer. His work includes two 13-part series’ entitled *La Voix des Mechif* parts I and II (aired on APTN).

Raoul completed high school at St. Paul’s College in 1953 and later received BA (1965) and BEd (1966) degrees from the University of Manitoba. He taught at Elphinstone School and was a high school teacher at Shilo Manitoba and later the founder and head of Native Studies at the University of Manitoba. He taught courses in Native

Studies at Brandon University in 1972, then joined the Department of Native Studies at Trent University (Peterborough, Ontario) and went on to teach at Lakehead University and McMaster University. Raoul completed his Ph.D. thesis entitled “Fighting for survival : the Swampy Cree of Treaty No. 5 in an era of transition, 1875-1930,” at the University of Toronto in 1991.

Raoul McKay and his wife Iris incorporated First Voice Multimedia in 1997. He uses his knowledge on the history and life of Native people from both the written and oral tradition of the Metis and First Nations people. He has done a number of television and radio shows as well as interviews on a variety of themes regarding Native people. The couple produced over thirty documentaries on Aboriginal themes broadcast on CTV, APTN, and the Saskatchewan Communications Network, including *La Voix des Michif*, *The Life and Work of the Woodland Artists*, and *The Life and Work of Daphne Odjig*, *St. Laurent Goes to Washington* (the story of a Metis community's participation at the National Museum of the American Indian), and *Standing Tall* (a production depicting the history and community involvement of the Louis Riel Institute's Standing Tall program in two Winnipeg inner city schools). He received the Manitoba Metis Federation's Distinguished Leadership in Education Award (2009). Raoul passed away on August 24, 2014.

Rosemarie McPherson née Lavallée.⁷⁹ (1954-)

Rosemarie McPherson was first elected to the Board of Directors of the Manitoba Métis Federation in 1991 and held office for various terms over 20 years. She was also elected as the Spokesperson for the Métis Women of Manitoba, an organization which is dedicated to assisting Métis women throughout Manitoba. She was also the President of the Métis Women's Secretariat of the Métis National Council.

Rosemarie was raised in Duck Bay, Manitoba by her grandparents, Gideon Lavallée and Marie “Baby” (Ducharme) Lavallée. Her grandfather was a fisherman and farmer. Gideon spoke French and Saulteaux, and Marie spoke English, Michif, Saulteaux, Plains Cree, and Swampy Cree

Rosemarie was born in Winnipeg. Her mother was diagnosed with tuberculosis at that time and admitted to a sanatorium for the next five years. Shortly after her birth, her grandfather had an uneasy feeling about the baby in Winnipeg. He hitchhiked to Winnipeg where he then learned that Children's Aid was about to apprehend their granddaughter. He then removed her from the hospital and returned to Duck Bay with Rosemarie. The local priest, Father Debertine, assisted them in obtaining custody of Rosemarie. Married to husband Doug for more than 30 years, Rosemarie has raised three daughters; Sherry, Amy, and Stephanie. She is also a grandmother.

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

⁷⁹ Contributed by her daughter Amy McPherson.

From 1974 to 1978, Rosemarie McPherson worked as a Training Officer for the Manitoba Department of Northern Affairs in The Pas, Manitoba. She then became a Coordinator for an Outreach Program until 1981. Since then, she has been an Aboriginal Court Worker for the Department of Justice in Dauphin, Manitoba. She is a member of seven non-profit organizations, and helped establish the Métis Family and Community Institute, an umbrella organization for Métis Child and Family Services. She is fluent in English, Michif, Saulteaux, Plains Cree, and Swampy Cree, and assisted in the design, development, and implementation of the Michif-language programs offered through the Manitoba Métis Federation. She was a member of Heritage Canada's Task Force on Aboriginal Languages and Cultures.

Norman Meade (b. 1944)

Norman was born in Bissett, Manitoba and raised in Manigotagan. He is the son of John Meade (1914-1993)⁸⁰ and Dorothy Favel (1922-2006).⁸¹ Norman has been the Metis Elder in Residence at the University of Manitoba since September 2015. In 2018, the Manitoba Aboriginal Circle of Educators (ACE) recognized Norman Meade's extensive educational work by presenting him with the *Honouring Our Elders Award*.

Norman married Thelma Barker from Hollow Water First Nation in 1965. They have two children and six grandchildren. Norman took his theological training at the Canadian Mennonite University, became an Anglican Church Deacon in 2008 and was ordained as an Anglican Pastor in 2015. Thelma, an educator, has taught for Frontier School Division, and Winnipeg #1 School Division. She subsequently got into adult training and counselling in Winnipeg through the Core Area Initiative. She then started a private training program, the Kikinamawin Centre, which she operated for 12 years. There are thousands of Aboriginal and immigrant men and women working throughout the country who have benefited from Thelma's programs. Later, she went on to found the Aboriginal Seniors Resource Centre where she is the Executive Director.

In the 1960s Norman worked as a miner with the San Antonio Gold mine in Bissett. He then worked for the Wanipagow Producer's Coop in Manigotagan first as a pulp cutter, then as the manager. In 1974, he was asked by a representative of the provincial government to set up an employment consulting office. He was good at his job and worked in both the Hollow Water region and in the city for the next six years. Then, he went back to school, enrolled in a four-year program in governmental affairs at the University of Manitoba. When he graduated he went back to the government and worked in five different departments over the next 21 years. During that time he was seconded to the Northern Association of Community Councils as a field worker and became Executive Director of NACC 1982-83. He was also seconded to the Manitoba Metis Federation as a Metis Services Officer for two years.

From 2007 to 2012 Norman served as the Program Coordinator for the Mennonite Central Committee Manitoba Aboriginal Neighbours Program. In this capacity he be-

⁸⁰ John Meade was the son of Allan Douglas Meade born in 1879 at Fort Garry and Elizabeth Thomas born in 1898 at Traverse Bay, Manitoba. Allan and Elizabeth settled in Manigotagan around 1907. Allan worked at the local saw mill, logging camp and fished. Allan and his wife, Elizabeth, had 13 children.

⁸¹ Dorothy Doreen Favel was the daughter of Tom Favel and Harriet Thaddeus, Dorothy was born at Black Bear Island in 1922.

came very active in his home community and divided his time between his coordinator's role and co-pastoral duties at the Manigotagan Community Fellowship. It was at this time that he started working together with an Aboriginal couple who were Anglican ministers, and eventually they asked if he was interested in being ordained as a deacon in the Anglican Church.

Norman has a long time passion for curling, and when he was Mayor of Manigotagan managed to have a two sheet rink built there. Norman is a founder of the Winnipeg Aboriginal Curling League.

Andrea Menard. (1971-)

Andrea Menard is a Métis actress, jazz singer, and playwright, born in Flin Flon, Manitoba. Her best known body of work includes *Moccasin Flats* (2003-2006) and *Rabbit Fall* (2007-2008) in which she played Indigenous police officers. Her acting credits also include a role in *Hard Rock Medical* (2013), *Wapos Bay: The Series* (2005-2010), and guest starring roles on *Arctic Air* and *Motive* among many others. More recently, she had roles in the following films: *Two 4 One* (2014) and *The Switch* (2015).

Andrea Menard is also well known and talented jazz singer. *The Velvet Devil*, her one woman play about a jazz singer from a Saskatchewan road allowance community, was released to rave reviews in 1998. In 2002, its 18-song soundtrack was released, and in 2006 a film based on the play aired on CBC. In 2005, she was featured, along with 15 Canadian jazz singers, on the compilation CD, *Real Divas—Torch Light Vol. II*. Her music has been used in a number of international TV shows. For instance, the hit television show *Queer as Folk* used her gender-bending song "If I Were a Man" in an episode. For Saskatchewan's centennial in Confederation, in 2005, she played a command performance before Queen Elizabeth II.

Andrea Menard's second CD, *Simple Steps*, was released on December 3, 2005. She released her third album, *Sparkle*, in 2008. She toured this holiday-oriented CD across Canada, performing her *Little Spark Tour* while spreading the message of unity to children across the country. This tour led to her writing and starring in the APTN holiday special *Sparkle: An Evening with Andrea Menard* (2010), which airs during the holiday season. The program was nominated for a 2011 Gemini Award. In 2014, her fourth CD *Lift* was released. Andrea Menard has been a long term cast member of Saskatchewan's Kinsmen Telemiracle marathon.

Walter Menard. (b. 1934)

Walter Menard is the son of Aime Menard (b. 1903) and Flora Flett. Aime worked on his father's farm until he took a homestead in Camperville. He married first Susan Ne-pinak in 1930. She passed away one year later. He then married Flora Flett in 1932. They lived in Camperville District until 1938 when they moved to St. Eustache, MB. They moved to Winnipeg for a while and returned to Camperville in 1950 where he successfully farmed on NE 9-35-20. Aime and Flora had 10 children, 8 boys and 2 girls. Flora Jean Flett was the daughter of Henry Flett and Madeleine Brunette. She was born 1912 in Camperville, Manitoba.

In 1967 Walter assisted in organizing the Manitoba Métis Federation for the Northwest Métis Council Region. Walter went on to have a very colourful political career. He

served as vice president for the region 1972-1974 and 1977-79. Walter's wife, Grace Menard also served on the MMF board from 1997-2000. Walter's younger brother was the late Winston Menard (1942-2008).⁸² Winston was President of the Swan River Friendship Centre for 25 years, he also served as the provincial board member of the Manitoba Association of Friendship Centres (MAC). At the NAFC's 34th Annual General Meeting (AGM), held July 5-8, 2005 in Grande Prairie, Alberta, Winston was honoured and awarded an Honourary Lifetime member of the NAFC.

Both men ran horse ranches and had PMU operations at one time. During the 1960s Walter and his brother Albert played guitar in a country band called the "Prairie Pals". Their singer was "Little Joe" Chartrand, other members were Albert Sutherland, Roderick Ross, Fred McKay and Gordon Chartrand.

In the late 1970s and early 1980s Walter was a Vice President of MMF and had numerous battles with MMF President John Morrisseau. The MMF placed the Regional MMF office under receivership and initiated an audit when the provincial organization filed suit against the local vice-president, Walter Menard. Walter formed a competing group called the Métis Confederacy of Manitoba of which he was president.

In 2008-09 Walter became president of the Indigenous People's Confederacy, a Congress of Aboriginal People's affiliate in Manitoba. In January of 2009 the Congress of Aboriginal Peoples suspended its entire Manitoba wing only days before Walter as the provincial president planned to go public with allegations of sexual harassment against the national chief, the Conservative-appointed Senator Patrick Brazeau. Mr. Brazeau was then re-elected to a four-year term. As a result, no congress members from Manitoba were allowed to attend the annual general meeting and the allegations did not become public until they were later published in *The Globe and Mail*.

Ovide Mercredi. (b. 1946)

Ovide was born on January 30, 1946, at Grand Rapids, Manitoba. Ovide is the son of Louisa Turner and George Mercredi. Louisa Turner's brother John Turner⁸³ is a former Chief of Grand Rapids. Ovide is a former national chief of the Assembly of First Nations.

A Michif/Cree, Ovide Mercredi lived outside the reservation because his mother was stripped of her Indian status when she married a Métis. Before regaining his Treaty Status Ovide held membership in the Manitoba Métis Federation and as an elected Métis political leader served on the MMF Board of Directors from 1979 to 1981.

After receiving a law degree in 1977 from the University of Manitoba, Mercredi practiced criminal law. He was appointed a member of the Manitoba Human Rights Commission, and in 1989 he became the Assembly of First Nations' vice-chief for Manitoba. During his first term as Chief of AFN, Mercredi played a major role in the Charlottetown Accord constitutional discussions. He was re-elected as National Chief in 1994, and served until 1997. As National Chief, Mercredi addressed the United Na-

⁸² Winston also lent his leadership skills to the LGD of Mountain, the Manitoba Métis Federation (MMF), Northwest Local Management Board, Bigstone MMF Local, the Dauphin Plains Credit Union and the Swan River Head Start Advisory Committee.

⁸³ The Turners are a Métis family who took Treaty status under Treaty Five. Many Treaty Five Métis later left treaty to take Métis Scrip.

tions in both Geneva and New York. He also led a Canadian delegation to the troubled area of the Mexican state of Chiapas.

Mercredi became a leading advocate for native peoples' rights. He was involved with the Cree of Northern Quebec in their efforts to stop the Great Whale hydroelectric project, which would have dammed the Great Whale River, in northwestern Quebec, and diverted two smaller rivers into it. In June 1990 he was one of the tacticians who helped Manitoba legislator Elijah Harper defeat the Meech Lake Accord because it did not address the rights of native people. On June 12, 1991, Mercredi was elected national chief of the Assembly of First Nations. While acting as a mediator in confrontations between the government and Indians at Oka in Quebec (1990) and at Gustafsen Lake in British Columbia (1995), he argued against the use of violence.

In 1993, he co-wrote, with Justice Mary Ellen Turpel Lafond, the book *In The Rapids: Navigating the Future of First Nations*. On Friday June 12, 2009, Ovide Mercredi received an honorary Doctor of Letters degree from Athabasca University. Ovide Mercredi, Chief of the Misipawistik Cree Nation in Manitoba, was installed as the first chancellor of the University College of the North, in November 2007.

Oliver Monkman. (b. 1938)

Oliver Monkman was one of the delegates at 1964 meeting of the Indian and Métis Conference who presented the report of the Manitoba Métis Association at the close of the conference. Oliver Monkman Jr. is the great-great-great grandson of James and Mary Monkman⁸⁴. Oliver became an elected Vice-President (Interlake 1994-2003) for the Manitoba Métis Federation. In 2003, Oliver retired from Métis politics after serving the Métis people for 35 years.

Oliver Monkman was born on May 25, 1938, probably in St Peters Parish (Manitoba), the son of Elizabeth (nee Kipling) and Ernest Monkman (1911-1954). This is a Cree speaking family. In 1954 Oliver's father, Ernest Monkman, died by drowning in the Red River. Oliver was about 16 years old at that time. His mother, Elizabeth Kipling (1912-2012), remarried to George Edward Carlson 1885-1959).⁸⁵ Ernest Gifford (Clifford) Monkman was born in January of 1911, son of Mary Agnes Smith and Robert James Monkman (1877-1956). After the death of his father Oliver worked as a fisherman on Lake Winnipeg with his uncle who was based out of the Matheson Island area. Oliver also worked with the Monkmans working out of Hay River in the North West Territory.

A 1977 article in the Free Press about the Manitoba general election indicates that Oliver Monkman (Liberal), "a 38 year old Métis transport company operator from Norway House whose quixotic campaign has been characterized by Pimpernell-like elusiveness - " On Oct 11, 1977 the election was held. Results for the Thompson Constituency

⁸⁴ James Monkman. (b. 1793): James married Mary (Cree) at Severn House. They lived at Severn House, Big Trout Lake and Island Lake before moving to the Red River Settlement in 1816. Their Métis children all born in northeastern Manitoba were; Harriet, James (b.c. 1807), Anne Nancy (b.c. 1807), Joseph (b. 1810), and Ernest (b. 1811). Their son Joseph (Old Joe) Monkman was also an HBC employee and worked from 1854 to 1858 as a Middleman. Children born at St. John's were: Mary (b. 1816) Jane (b. 1822) and John (b. c. 1823). James Monkman died 17 August, 1865, age 91; and is buried at St. Peter's Church. The Métis children and grandchildren of James and Mary Monkman have been Métis harvesters, predominantly fishers, on Lake Winnipeg and east of Lake Winnipeg for well over 100 years.

⁸⁵ Red River Ancestry: <http://www.redriverancestry.ca/Monkman-Oliver-1938.php>

indicated Ken MacMaster (PC) 3947; Ken Dillen (NDP) 3031; and Oliver Monkman (L) 283.

On April 11, 2003, the Red River Local of the Manitoba Métis Federation (MMF) hosted a retirement social honoring Mr. Oliver Monkman, former Vice-President of the Interlake Region of MMF. He was retiring from Métis politics after 35 years of serving our Manitoba communities.

Beatrice Mosioner. (1949-)

Beatrice (Culleton) Mosioner, a Manitoba Métis author, was born in St. Boniface, Manitoba to Louis and Mary Clara Mosioner. She was the youngest of four children in a dysfunctional and broken home. At age three, she was taken away from her parents and raised in a series of foster homes, away from her family and Métis heritage. Taunted and increasingly abused, she began to deny her Indigenous heritage and embraced Euro-Canadian values. Her personal identity was badly damaged as she moved from foster home to foster home. Such experiences destroyed two of her sisters who ended their lives in suicide.

Beatrice Mosioner eventually settled in Toronto, and trained as an accountant, never thinking that she would become a writer. However, the pain of her sister's suicide motivated her to begin writing. Her first novel, *In Search of April Raintree* was published in 1983. Contrary to what is commonly believed, she did not write this groundbreaking book from an autobiographical perspective. "I wrote this book for myself; for answers after a second suicide in my family. I didn't want to write about the real people around me."

April Raintree illustrates how a light-skinned Métis girl, for whom assimilation into Euro-Canadian society seems a possibility, is convinced by her teachers, foster family, and social workers that Indigenous people are responsible for their own disempowerment, and that their social positioning is unalterable. This book has been used extensively in Canadian high schools and in universities.

Exploring trauma further, her second novel, *In a Shadow of Evil* published in 2000 was inspired by her molestation by a priest at age three. Further personal hardships were explored in her 2009 memoir, *Come Walk with Me*.⁸⁶

Beatrice Mosioner also written several children's books—*Spirit of the White Bison* and *Unusual Friendships* and a film script called *Walker*, and *Night of the Trickster*, a play for the National Film Board that was produced by the Native Earth Performing Arts in the spring of 1992. She also worked as managing editor of Pemmican Publications at one time, and was a recipient of Manitoba's Order of the Buffalo Hunt in 1985. She has acted as playwright-in-residence for Native Performing Arts.

John Morrisseau. (b. 1939)

John Morrisseau is a residential school survivor and esteemed Métis leader from Grand Rapids, Manitoba. He currently serves as a member of the Indian Residential

⁸⁶ Scurfield, Maureen, "Mosioner details experiences in plainspoken memoir," *Winnipeg Free Press*. February 12, 2014. <http://www.winnipegfreepress.com/arts-and-life/entertainment/books/mosioner-details-experiences-in-plainspoken-memoir67901097.html>.

Schools Survivor Committee He was the Director of Public Participation for the Royal Commission on Aboriginal Peoples.

Morrisseau has served the Manitoba Government in the capacity of Assistant Deputy Minister and Deputy Minister and was Manitoba Métis Federation as President from 1976 to 1981. Mr. Morrisseau is considered a Métis historian and is a recipient of the Order of the Métis Nation in recognition of his dedicated service to his people and Nation (2006).

John was born on August 18, 1939 at St. Rose du Lac, Manitoba, the son of Bella Moar and Ernest Morrisseau. His mother, born at Kinostota, was the Michif-Ojibwa daughter of John Moar and Louisa Asham. His father, born at Spence Lake, was the Ojibwa-Michif son of Jean Baptiste Morrisseau (St. Francois Xavier) and Cecile Nault (St. Rose du Lac).

John took grade eight then was a fisher and trapper at Crane River. He also worked on an extra gang and a surface driller at Thompson. In 1960, John married Nellie Sinclair from Grand Rapids. John entered the Canadian Forces at age 18 and served for six years, leaving in 1964. He worked for Indian Affairs at Fort McMurray. He then began working as a truck driver, came back to Manitoba and also worked for Manitoba Highways as a grader operator.

In 1966 John became politically active. Since John was truck driving he worked at this from Mondays to Thursdays, then for the rest of the week worked as a Métis political organizer with Howard Asham and Willie Dumont, going to organizing meetings. In 1967, Adam Cuthand asked him to organize a Métis local at Grand Rapids.

Mr. Morrisseau recalls in 1976, the Liberal government under Pierre Trudeau was willing to provide federal dollars to fund mutual claims research on land claim issues such as outlined under the Manitoba Act. His team including Harry Daniels and Sam Sinclair began the task to put together a proposal. The proposal would require people to go through the archives to search for material to support the claim but the issue was there were no Métis with the skills to do the job. Doug Sprague who had the skills and is a well-known historian, was hired to train Métis. After working with different government departments in drafting the proposal, it was presented to the Trudeau government for consideration.

Through intense negotiation, they were able to secure research funding through 1981 which allowed for intensive examination of church, and Hudson Bay Company records. Mr. Morrisseau says Trudeau staff clearly saw the land claim like a treaty believing an opportunity existed to repatriate the Constitution.

In 1981, MMF President John Morrisseau told the Métis and Non-Status Indian Constitutional review Commission: “We can’t draw up the rights of a new constitution when our rights entrenched in the Manitoba Act of 1870 are still outstanding. We’re only putting ourselves back and giving them another way out. First of All, let’s settle the issue that’s there, that’s the issue of land claims.”

Moreover, the absence within the patriation resolution of a requirement for Métis consent to constitutional amendments affecting them raised the real possibility of government removing the Métis land rights sections of the Manitoba Act that the MMF intended to make the subject of major litigation. Mr. Morrisseau said “If the Government of Canada was to repeal section 31 and 32 of the Manitoba Act through an amending pro-

cess, we would consider such a maneuver to be the greatest breach of faith in Canadian history.”



John Morrisseau, March 3-4, 1981,
speaking to the Métis and Non-Status Indian Constitutional Review Commission
in Winnipeg, Manitoba.

On April 15th, 1981, the Native Council of Canada joined the Manitoba Métis Federation in a major land claims suit against the federal government and the Government of Manitoba. The Statement of Claim *MMF v. Canada* challenged the unfulfilled treaty promises made to the Métis people promising 1.4 million acres of land under the Manitoba Act, 1870.

After leaving the MMF in 1981, Mr. Morrisseau joined the Howard Powley NDP government as an Assistant Deputy Minister hoping by working inside government, he could continue his valuable work for the Métis. He rose to become Deputy Minister of Northern Affairs, a position he left on March 31, 1987.

Mr. Morrisseau says “The work to file the land claim helped to re-ignite pride in Métis. It was time to lift our heads again to feel good about ourselves and it helped us to build strong Métis communities.” Now retired, John Morrisseau currently lives in Grand Rapids, Manitoba and serves as mayor of that town. He and his wife Nelly are celebrating 46 years together. They have two daughters and 4 sons, and 4 grandchildren.

Marielee Nault née Sherrard. (1944-2015)

Marielee was first elected to the Board of Directors of the Manitoba Métis Federation in 1994. Marielee Nault and her husband, Elmer of 50 years, raised five children; Terrance (who passed away at age 7), Terri, Troy, Tammy and Shawn and were foster parents to many children over the years. She has numerous grandchildren and great grandchildren. Marielee was a champion for Métis children in care and it was a subject that was very close to her heart. For over 20 years, Marielee was a foster parent

to numerous Métis children and it was her true passion in life. Marielee was actively involved in the field of Métis health with the Manitoba Métis Federation. She served on the Board of Directors of the Manitoba Métis Federation for 20 years, from 1994 to 2014.

As the MMF's Minister of Health Marielee served on several boards and committees including the Canadian Aboriginal AIDS Network and the Winnipeg Regional Health Authority. She has also worked with the Manitoba Aboriginal AIDS Task Force and Nine Circles Community Health Centre, with each for about nine years. Marielee also served on the Royal Canadian Mounted Police, "D" Division, Aboriginal Advisory Committee, and Manitoba Métis Federation, Southeast Region, Boards of Directors; both for 20 years. Marielee very much enjoyed singing with the family band, "Backroads Country," and playing "good old Métis music."

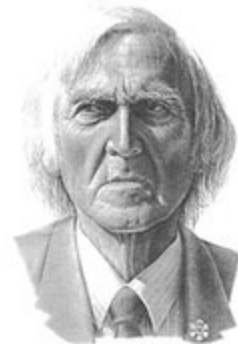
In May of 2014 at the Métis National Council (MNC) Annual General Assembly (AGA) in Winnipeg, Marielee Nault received the Order of the Métis Nation at a special dinner in her honour (2014). The Métis National Council "Order of the Métis Nation" is the highest award of honour and recognition that can be bestowed upon individuals who have made a significant contribution to the Métis Nation. Marielee Nault passed away on July 17, 2015. President David Chartrand and Cabinet honoured Marielee Nault with the Manitoba Order of the Sash at the Manitoba Métis Federation Annual General Assembly in September 2015.

Her son Shawn has followed in her foot steps and is currently a Board of Director for the Southeast Region.

Brian Orvis C.M. (1931-2010)

Brian Norman Orvis was born on 22 April 1931, the son of John "Jack" Orvis (1902-1984) and Catherine Cooper (Métis, 1903-1997) from Balsam Bay, Manitoba. Brian is the grandson of John Benson Orvis and Isabella Irving (1861-1944); and great grandson of William Irving (b. 1831) and Elizabeth Louis (b. 1839) on his paternal side. On the maternal side he is the grandson of Charles Cooper (b. 1878) and Jane Mary Halcro (b. 1837). His great-grandfather Jeremiah Cooper was born in 1842 at St. Andrews and married Catherine Thomas who was born at Lac Brochet in 1846.

Before completing junior high school, Brian became an organist, choirmaster and piano teacher. After studies in Arts, Theology, Music and Education, he taught in remote communities such as Fort Severn, Big Trout Lake and Lac Suel in Ontario as well as Norway House in Manitoba. While at St. John's Ravenscourt School he created its first choir. His Métis Children's Choir, from Patricia Beach, perform part of J. S. Bach's Cantata 147 in Cree, with harpsichord accompaniment at the grave of Chief Peguis, on July 15, 1970, in the presence of the Royal Family. He was a founding member of the Harpsichord Association of Manitoba.



Brian served as Chairman of the Board of the Selkirk Friendship Centre, Secretary of the Board of the Manitoba Association of Friendship Centres and Secretary of the Board

of the National Association of Friendship Centres. Later he became a Member of the Board of The Pas Trappers' Festival.

He provided leadership in a variety of roles in the native community, largely through his writing, broadcasting and organization skills. For three years he was a CBC editorialist on Native Affairs. For 20 years he was a regular volunteer at the Manitoba Museum of Man and Nature.

For nine years, he was on staff at Manitoba's Cultural Development Branch where he provided liaison with the Aboriginal Community of Manitoba. For six years he taught for the New Careers Branch in its Recreation Leadership Development Program. His northern experience and work with Aboriginal communities helped the government of Manitoba to change the Education Act allowing the use of heritage languages for instruction, replacing a 90 year English-only policy.

In 1969, he was called upon by the Premier of Manitoba to work with the Centennial Corporation to involve the Aboriginal community in all major celebrations of Manitoba's year-long 100th birthday. He guided the founding of the Harpsichord Association of Manitoba.

He was inducted into the Order of Canada on April 7, 1976 in recognition of his work in creating understanding between Indians, Métis and other Canadians. Other honours and awards included Life Membership in the Selkirk Friendship Centre, Life Membership in the Winnipeg Friendship Centre, a Special Award from the Métis Community of Manitoba, the Winnipeg Centennial Medal, Manitoba Centennial Medal, two Manitoba Games Medals (Administration), the Folklorama Volunteer Award, the Queen Elizabeth Jubilee Medal, and Canada's 125th Birthday Medal.

Muriel Parker née Hansen.

Muriel Parker served on the Board of Directors of the Manitoba Métis Federation from 1990 to 1999. Muriel and her husband have been married for over 30 years and have raised three sons together. She and Laurie have operated their very successful logging company since their marriage. Muriel is responsible for the bookkeeping of the company. Prior to her marriage Muriel worked with several different organizations: Manfor in The Pas, NCI in Thompson and with the Government of Canada, Churchill, Outreach Worker for the CEC in the Barrows/Mafeking area, and the Postmaster of Mafeking for 15 years.

She has volunteered her time coaching kids hockey, she was the Secretary/Treasurer for the Royal Canadian Legion Branch No. 93 for 19 years, and was an elected member of the Manitoba Métis Federation Board of Directors for 10 years. She has been Chairperson for the Louis Riel Capital Corporation for the past 19 years. Muriel is a past President of the Manitoba Association of Friendship Centres. She was the Chairperson on the Swan River Friendship Centre Board of Directors for 5 years and is currently the Vice-Spokeswoman for the Infinity Women Secretariat.

Bernice Potoski née Guibeault. (1943-2006)

Bernice Potoski was first elected as a Board Member of the Manitoba Métis Federation in 1990. Bernice was born and raised in the small Manitoba Métis fishing village of

Pine Dock (on Lake Winnipeg). She is the daughter of Gordon Guibeault and Margaret Collins. Her grandparents, Alexander (Sandy) Guibeault and Eva Stevenson lived at York Factory and Churchill where Sandy was an HBC employee from 1873 to 1890.

Bernice served MMF as a volunteer for over 26 years and was a member of the Board of Directors for over 14 years. She raised her sister's boy and four children of her own. Bernice also cared for numerous foster children, then actively parented First Nations children who moved from the north to Riverton to go to school. After completing New Careers training Bernice worked for Family Services as a Home Aid for 27 years. She retired due to her diabetes. Bernice was a founder of the Riverton Indian and Métis Friendship Centre. She is known for her pride in being Métis and her love of cooking. In March of 2003 she was awarded the Order of the Shawl by Métis Women of Manitoba.

Clifford Felix Richard. (1933-1988)

Clifford Richard was an early MMF organizer and a regional Vice President. He served on the MMF Board in 1988. He was the son of Michael Richard (1905-1974) born at Oak Point and Elizabeth Marie Chaboyer. His grandfather was Michel Richard, born 1851 at St. Laurent and his grandmother was Caroline Chartrand, the daughter of Paul Chartrand and Madeleine Malette. Cliff's great grandparents were Pierre Richard born in 1817 at St. Laurent and Isabelle Chartrand, the daughter of Paul Chartrand and Louise Mazinakkaminkak. Cliff Richard started the first Sports Department out of MMF Head Office.

Mary Richard, OM. (1940-2010)

Mary Richard was a Métis activist and politician from Winnipeg. She was born to a Métis family in Camperville, Manitoba. She was active for many years in promoting language retention, housing, training, cultural awareness, and business enterprise among and for Manitoba's Indigenous population. She became the director of the Manitoba Association of Native Languages in the 1980s, and held this position for almost a decade. In 1997, she was appointed by Winnipeg Mayor Susan Thompson to co-chair the North Main Task Force, examining social problems in north Winnipeg's Aboriginal community.

Mary Richard was active with the Aboriginal Council of Winnipeg, and was the first Chief Executive Officer (CEO) of Thunderbird House in north Winnipeg, which opened in 2000. Under her leadership, Thunderbird House became active in programs to assist Indigenous youth escape solvent abuse, gang life, and the sex trade. She was also the former executive director of the Indian and Métis Friendship Centre of Winnipeg. She also owned the Teepee Restaurant in Winnipeg.

In 2000, Mary Richard was named to the Order of Manitoba. She campaigned for the Progressive Conservatives in the 1999 Manitoba election. The winner was George Hickes of the New Democratic Party. The following year, she ran a Liberal in Winnipeg North Centre for the 2000 federal election. She finished second against New Democrat Judy Wasylycia Leis. In 2003, Mary Richard received a National Aboriginal Achievement Award (Community Service).

Vera Richards née Hunt. (1913-2002)

Vera Clara Richards was the Métis daughter of Robert Larned Hunt and Mary Anne Kirton. Her grandfather was Frank Larned Hunt who married Henriette Gunn on November 29, 1860.

Vera was born and raised in the town of Poplar Point, near Portage la Prairie. After finishing high school she moved to Winnipeg where her first job was at the Canadian National Institute for the Blind. She met her husband Gordon Alexander Richards there and eventually worked at several other jobs including; a supervisor at the Manitoba Home for Girls, a social worker at the Manitoba Métis Friendship Centre, a social worker in the law courts and finally at the Manitoba Health and Social Services where she retired. Later years were spent enjoying her grandchildren and her many hobbies such as quilting.

Vera Richards was a delegate to the 1964 meeting of the Indian and Métis Conference where thirteen Métis people submitted a “Report of a Meeting of the Manitoba Métis Association.” Vera Richards was involved with Amy Clemons in the early years of the founding of the Winnipeg Indian and Métis Friendship Centre. She and Earl Duncan worked out of the Friendship Centre in the mid-1960s as Aboriginal Courtworkers employed by the Attorney General’s office. She was the first woman in this position. When the National Native Women’s Association of Canada was formed in 1973 she became the acting chair.

The family, through Vera’s grandfather Frank Larned Hunt⁸⁷, has ties to Louis Riel’s provisional government during the 1869-1870 Red River Resistance. She was the custodian of a Louis Riel letter to John Bruce of St. Boniface. Following the news, announced in the *Le Nouveau Monde* on October 2, 1869, that William McDougall the Lieutenant Governor Designate from Canada was coming to the Red River colony, Louis Riel wrote this letter inviting John Bruce to a meeting at Baptiste Amable’s on October 20, 1869. The envelope that accompanies the letter contains an entry by Frank Larned Hunt: “Within is a letter from Riel to John Bruce — it may in the future be not amiss in the Records of some future Historical Society of Manitoba — F.L. Hunt.” Vera’s sons Francis and Gordon Richards donated their great-grandfather’s letter to La Société historique de Saint-Boniface in 2011.

Reference:

Canada, Secretary of State, “Vera Richards” in *Speaking Together: Canada’s Native Women*. Ottawa: 1975: 70-72.

Francis “Frank” Richards, Vera’s son, personal communication, September 25, 2014.

Edith Florence Rogers née McTavish. (1876-1947)

⁸⁷ The only newspaper to send a correspondent to the Treaty Four negotiations was *The Manitoban* which sent F.L. Hunt who was at that time married to a Cree/Assiniboine woman named Kah-nah-nah-Kah-po-mit (Harriet Fox). Hunt and Kah-nah-nah-Kah-po-mit were hosted in the Indian camp by her brother Okanese, as their father Chief Mahkaysis (The Fox) had recently passed away. Mahkaysis (Fox) was a son of Le Sonnant and younger brother of Kahkewistahaw (He who Flies Around). He was a renowned hunter, peacemaker, and linguist who was head chief of the eastern Cree by mid-century. Okanese and Pasqua, who were both sons of Mahkaysis, signed Treaty No. 4, made at Fort Qu’Appelle in 1874, as did their uncle Kahkewistahaw. Reference: LAC, RG10, Volume 3612, File 4012, “Frank L. Hunt to Lieutenant -Governor Alexander Morris, Qu’Appelle, September, 1874. F.L. Hunt, “The Indian Treaty! Scenes en Route. The Fair Valley of the Qu’Appelle. Letters From Under a Cart” *The Manitoban*, September 26, 1874.

Edith Florence McTavish was born at Norway House, Manitoba on April 26, 1876, the daughter of Lydia Catherine Christie (Métis) and Donald C. McTavish (Métis), Chief Factor of the Hudson's Bay Company (HBC).⁸⁸ Edith's mother Lydia Christie was the daughter of William Christie (Métis) and Mary Sinclair (Métis). She is not usually identified as being Métis. Similarly, her grandfather, William Christie, although he identified as a Métis, is usually identified as Scottish rather than Métis.⁸⁹ She was also the granddaughter of Sir George Simpson, Governor-in-Chief of the HBC and his wife Betsy Sinclair (Métis).

Edith McTavish spent her early years in the north at Norway House and Rupert House. She was educated in Montreal. She settled in Winnipeg after marrying Robert Arthur Rogers (d. 1929) in 1898, raising her four children, and taking up social life as the wife of a prominent businessman. Edith and Robert's children were Margaret McTavish Rogers⁹⁰ who married Gordon Konantz, Jean Rogers (b 1901) who married Arthur Lawson), Enid Rogers (b 1903), and John A. Rogers who married Mauriel Bremner.

Edith Rogers was a prominent philanthropist. After the outbreak of World War I, she worked for the Patriotic Fund, which distributed money to the families of soldiers fighting overseas, and became known for devoting several hours to personal consultations with family members. She also worked with the Salvation Army, the Canadian Red Cross, the Land Settlement Board, and other groups.

In 1920, Edith Florence McTavish Rogers was the first Métis woman elected to the Manitoba Legislature, representing Winnipeg as a Liberal. In fact, she was the first woman, after women got the vote in Manitoba in 1917, to serve in the Manitoba government. She served in the Legislature until 1932. She did not seek re-election that year. In 1921, she introduced the legislation that incorporated the Winnipeg Foundation—a charitable organization. She was an ardent and successful advocate of the passage of *The Child Welfare Act* and its concomitant Mothers' Allowance Schedule, intended to alleviate child poverty, and passed in 1922. A supporter of bills on issues of particular interest to women, such as public health nursing, she also supported legislation to give widows increased power over their late husbands' estates (dower rights).

During the Second World War, she continued her volunteer work, serving as chair of the Provincial War Council of the Red Cross. She retired in 1942, moved to Ontario, and died at Colborne on April 19, 1947.

⁸⁸ William Joseph Christie (b. 1824) was the Métis son of Alexander Christie Sr. and Ann Thomas, the Métis daughter of HBC officer Thomas Thomas (Sr.). William Joseph was educated at Marischal College, University of Aberdeen, Scotland and graduated in 1838. On his return to Rupert's Land, he entered the service of the HBC. Christie was a Métis who spoke French and English and Cree. In 1862, Father Émile Petitot met Christie at Portage la Loche. He quotes William Joseph Christie, then the Chief Factor at Fort Edmonton, as saying in perfect French "I am myself a Métis. By George! We are almost all Métis in the Company. Among the Chief Factors there is not a single Englishman, and maybe not ten Scots with pure blood." (Translation). He was first posted to Lake Superior, then Rocky Mountain House, York Factory and in 1848 he was placed in charge of Fort Churchill. He married Mary Sinclair, the Métis daughter of William Sinclair II and Mary McKay Sinclair in 1849 at York Factory.

⁸⁹ As shown in the Métis scrip application for his son. Scrip affidavit for Christie, John George; born: 27 June, 1857; father: Hon. William Joseph Christie, Scot; mother: Mary Sinclair (English Halfbreed).

⁹⁰ Margaret McTavish Konantz was the Liberal MP for Winnipeg South from 1963 to 1965. In 1965, she was elected national chairman of UNICEF. She was the first woman from Manitoba elected to the House of Commons.

Donald A. Roulette. (b. 1950)

Don Roulette was born near Bigstone and raised at Duck Bay, Manitoba, the son of Alexandre Roulette and Flora Richard. His maternal grandparents were Angele Allary⁹¹ and Joseph Richard of St. Laurent. His maternal great grandparents are Theophile Richard (b. 1853) and Angelique Roulette/Mattewewenin (b. 1854) from Whitemud River/Sandy Bay.⁹² Donald is the great-great grandson of Pierre Richard⁹³ (b. 1813) and Isabelle Chartrand. Pierre Richard, born May 30, 1813, married Isabelle Chartrand (b. 1826), the daughter of Paul Joseph Chartrand and Louise Mazinakkamikak⁹⁴. They were also residents of Baie St. Paul (Saulteaux Village), where Paul Chartrand appears as no. 9 on the 1840 census.

Baie St. Paul was located about eight kilometres east of today's St. Eustache, Manitoba. Baie St Paul was established in July of 1832 when Father Belcourt selected a site for his mission along the Assiniboine River where a large number of Indians and Métis gathered each spring. The mission was to be named under the protection of Saint Paul, Apostle of the Gentiles. Belcourt then returned in the spring of 1833 with Bishop Provencher's approval. He erected a chapel during the summer, but in September the site, sixty kilometers west of Red River was attacked by a group of Gros-Ventres Indians from the south. Bishop Provencher, concerned for the safety of the priest and the continued success of his work, had the mission re-located closer to St. Boniface. The new mission, Baie St. Paul, was established in 1834 at "Prairie Fournier" (Baker's Prairie) on the left bank of the Assiniboine River, about thirty-seven kilometres from St. Boniface and about eight kilometres east of today's St. Eustache, Manitoba.

Pierre Richard and Isabelle Chartrand are documented on the list of Hudson's Bay Company Servants and Free Traders at Fort Pelly, 1863-1864. Later they held Lot #18 at St. Laurent. Don is also the great-great grandson of Jean Baptiste Mattwaywenin (b. 1825) and Angelique Jacques dit Plourde (b. 1823) of Pembina. They were enumerated as family # 4 at Pembina in the 1850 census. Jean Baptiste is listed as a buffalo hunter. Later, this family was part of the Totogan "Kaw-wee-ka-ton-gack" White Mud River Band. Jean Baptiste's parents were enumerated at Pembina as family # 3 in the 1850 census.⁹⁵

⁹¹ Angele Allary's grandfather was Antoine Allary (b. 1833); Antoine's brother Jean Baptiste Allary (b. 1840 at Bair St. Paul) was one of the Métis who signed Louis Riel's August 6, 1880 petition for a Métis Reserve in Montana.

⁹² His great-great-great-grandfather Francois Richard (b. 1783) is listed on the 1840 census of Baie St. Paul Saulteaux Village on the Assiniboine River as no. 22, 60 years of age. Francois Richard's son Pierre (b. 1817) married Isabelle Chartrand (b. 1826), the daughter of Paul Chartrand and Louise Mazinakkamikak. They were also residents of Baie St. Paul Saulteaux Village, where Paul appears as no. 9 on the 1840 census.

⁹³ Pierre was the son of Francois Richard and Marguerite (Saulteaux). Francois Richard (b. 1783) is listed on the 1840 census of Baie St. Paul Saulteaux Village on the Assiniboine River as no. 24, 60 years of age. He married Maguerite (Saulteaux) before 1802. He died in 1871 at St. Laurent. Marguerite the wife of Francois Richard, died August 24, 1858, around 70 years old, and is buried at St. Francois Xavier. His son Francois Richard Jr. (b. 1806) is listed as #22 on the Saulteaux Village census.

⁹⁴ Paul "Paulette" Joseph Chartrand, born circa 1785 in Ile de Montréal, Québec, was married to Louise "Lizette" Jenwah'bik'ahbik or Mazinakkamikak (Saulteaux). Paul and Louise Chartrand are listed as Family #9 in the 1840 Census of Saulteaux Village.

⁹⁵ Both families were enumerated as "Matwein".

Don's first language is Saulteaux; he attended residential school at Cranberry Portage, Manitoba for his high school education.

Don is the Executive Director of Manitoba Métis Federation (MMF) and was a board member, elected first from Northwest Métis Council (Dauphin) Region 1984-1986 and then from the Winnipeg Region 1986-1990. While on the board he served as a Manitoba Métis Federation representative on the Manitoba Aboriginal Courtworker Program Advisory Board. Don is one of the named litigants on the Manitoba Métis Federation Land Claims lawsuit against Canada and Manitoba. As Executive Director he negotiated the MMF's purchase of the former CPR office building at 150 Henry Ave. to serve as the home office for the Métis Nation in Manitoba.

Previously Don ran his own construction company in Manitoba and British Columbia and is a former Executive Director of the Native Alcoholism Council of Manitoba.

Ray St. Germain. (b. 1940)

On June 10, 2010 it was announced that Ray St. Germain was to be inducted into the Canadian Country Music Hall of Honour by the Canadian Country Music Association. Ray is one of Manitoba's best known Métis singers and songwriters. He is the Program Manager at NCI-FM and hosts both a "drive home" music program and the Métis Hour on NCI (Native Communications Incorporated) Radio. He has cut dozens of albums and been a regular TV and radio host on shows like *Big Sky Country* and *Music Hootnanny*.

Ray is proud to be Métis. He is a great-great nephew of Pierre St. Germain (b. 1830), a member of the 49th Rangers, the armed Métis scouts who accompanied the British-Canadian Boundary Commission when they surveyed the international boundary between Canada and the USA (1872-1874). He is also a descendant of Anne McGillvray⁹⁶ the daughter of Simon McGillvray a North West Company partner and the man who initiated the amalgamation of the North West Company and the Hudson's Bay Company in 1821. Anne McGillvray was married to Joseph St. Germain (b. 1820) and Joseph was the brother of Pierre St. Germain of Boundary Commission fame.

Ray, through Rose Hamelin⁹⁷ (b. 1857 and married to Simon St. Germain), is a descendant of Solomon Hamelin (1810-1893) who was a member of the first—and only—Legislative Council of Manitoba, appointed in 1871 and abolished five years later. He is also a relative of Pierre St. Germain (1790-1870), a Métis voyageur of mixed Dene and French-Canadian ancestry who served for nine years with the North West Company, two and one-half years (1819-1822) with the first Franklin expedition and then twelve years with the Hudson's Bay Company.

Ray started in show business at the age of 14, entertaining people at talent shows and singing wherever they would let him. When he was 16 he was asked to join a travelling radio show western band. At 18 Ray won a Cross Canada CBC Television Talent Contest called "Talent Caravan." He notes, "That started me on a career hosting television shows for the CBC that lasted for more than 10 years." Ray released his first two singles — *She's a Square* and *If You Don't Mean It* — in 1958.

In 1978 Ray wrote, produced and hosted a series of television shows for Global Television which won the Can-Pro Gold Award for "Best New Variety Show." The series

⁹⁶ His great-great Grandmother.

⁹⁷ His great Grandmother.

was renewed every year up to 1990, some 200 shows over thirteen years and it was syndicated nationally. Ray was the writer-host of the "Time For Living" series on CBC's National Network, he has numerous other CBC credits as singer, writer, producer and host. The "Ray St. Germain Show" was asked to entertain the troops overseas, travelling to Germany, Israel and Cyprus, Ray continue to perform live shows at Casinos, Fairs & Exhibitions.

In all, he has participated in over 500 television shows, done an Armed Forces Tour under the auspices of the United Nations and toured 34 Aboriginal communities on two separate occasions. He won the Can-Pro Gold for the best variety television show in 1978 and the Aboriginal Order of Canada has honoured him for his contributions. He is a recipient of the Métis Order of the Sash from several Métis communities. He has won many awards from the Manitoba Academy of Country Music Arts Inc., including, Top Recording Artist (1978) Entertainer of the Year (1978 and 1980), Best Male Vocalist and Best Song (1989) and received their Award of Excellence in 1986. He is well known for giving freely of his time and talent to many charitable causes and their telethons.

Some of the awards presented to Ray St. Germain are:

- Aboriginal Achievement Award
- Aboriginal Wall of Honour - Winnipeg Friendship Centre
- Order of the Sash - Saskatoon and Prince Albert
- Manitoba Association of Country Arts (MACA) - Entertainer of the year - Song of the year - Male Vocalist - Recording Artist.
- Manitoba Music Hall of Fame 2005

His autobiography, *I Wanted to Be Elvis, So What Was I Doing in Moose Jaw?* was published by Pemmican Publications in 2005. Ray currently works as the Program Manager at NCI-FM and hosts two radio programs, "The Road Show", and, "The Métis Hour x 2". He can also be seen hosting the "Rhythms of the Métis", on the Aboriginal Peoples Television Network (APTN). He also provides the voice of the bear on the childrens series "Tipi Tales" for Meeches Productions, which aired on the Treehouse Network and APTN.

Senator Gerry St. Germain, PC (b. 1937)

Senator Gerry St. Germain was born on November 6, 1937 at St. Boniface, Manitoba. He was a pilot, building contractor, police officer and poultry farmer. He was first elected to the House of Commons for the riding of Mission-Port Moody (British Columbia) in 1983 and re-elected in 1984. He was appointed to the Canadian Senate on July 23, 1993.

Gerry St. Germain had the distinction of being one of the few Métis to be members of the federal Cabinet; he is now a Senator from British Columbia. He is currently the senior Senator for British Columbia. He was first elected to the House of Commons in a 1983 by-election, re-elected in 1984. He was sworn to the Queen's Privy Council when appointed Minister of State (Transport) March 31, 1988. He was also appointed Minister of Forestry October 1988. He was appointed to the Senate June 23, 1993.

Senator St. Germain grew up in the Métis community of “Petit Canada”, across the Assiniboine River from St. Francois Xavier, Manitoba. The Senator is a descendant of Cuthbert Grant. He is a graduate of St. François Xavier High School and St. Paul's College (Winnipeg). St. Germain had various jobs prior to entering politics working variously as a Royal Canadian Air Force pilot, an RCMP officer, a building contractor and a poultry farmer and horse ranch operator in B.C.'s Pemberton Valley.

St. Germain was president of the Progressive Conservative Party of Canada in the 1980s and was elected to a seat in the Canadian House of Commons in 1983 through a by-election on the same day that Brian Mulroney was elected. He was re-elected in 1984 and served as National Caucus Chair, then as Minister of State for Transport and later as Minister of State for Forestry. He was appointed to the Senate in June 1993 just prior to Mulroney's retirement. St. Germain has served on various committees in the Senate including the chair of the Senate Standing Committee on Aboriginal Peoples.

Edwin “Ed” Sanderson. (1908-1984)

Ed Sanderson was one of the early field organizers for the Manitoba Métis Federation and is considered one of the founders of MMF. From 1967 to 1972 he did field organization work for Rev. Adam Cuthand and Angus Spence. He would visit the Métis at Grand Rapids, Easterville, Fisher Bay, Pine Dock, Matheson Island, Fairford, St. Laurent and Vogar, assist in the formation of locals and bring reports in for the annual Indian and Métis Conference in Winnipeg. Ed Sanderson and Nora Buck were responsible for getting a school in Grand Rapids.

Edwin was born in 1908 at Fairford (Partridge Crop) Manitoba, the son of John Henry Sanderson (born April 20, 1870 at Fairford) and Jane Mary Anderson (born December 13, 1875 at Fairford). His paternal grandparents are William Anderson Sr. (b. 1838) and Anne Venn of Manitoba House (Kinosota).

Ed fished on Lake Winnipeg. He contracted TB and was hospitalized for two years at the Ninette Sanatorium, then two years in the St. Boniface Sanatorium. He subsequently married Marie Gillis (b. 1929), the daughter of Angus Gillis (b. 1892) and Edith Tanner (b. 1894). Edith Tanner was the daughter of James Tanner (Métis b. 1864) and Anne Elizabeth Sanderson (Métis). James Tanner was born at Lac du Flambeau (Torch Lake) Wisconsin. He was the Métis son of Reverend James Tanner (b. 1805 at Sault Ste. Marie) and Margaret “Maggie” Gunn also born at Lac du Flambeau. Rev. Tanner was a martyr of the 1869-70 Resistance, having been killed after a political meeting at High Bluff. Elizabeth Sanderson was the Métis daughter of John Sanderson and Anne Elizabeth Smith. Marie Gillis's family farmed at Muir, just south of Gladstone, Manitoba. Edwin and Marie Sanderson had nine children. They lived and fished at Fairford, Manitoba. In 1974 Edwin and Marie moved to the new housing built for the Métis at St. Laurent, Manitoba.

Compiled from an interview with Marie Sanderson and her son Richard Sanderson, March 23, 2016.

D. Bruce Sealey. (1929-2005)

Metis educator Bruce Sealey was born at Pine Creek, Manitoba. He completed his high school at Arden and his Teacher's Certificate at the Provincial Normal School. He is a founding board member of Manitoba Metis Federation Press, now Pemmican Publications. He was a professor at the faculty of Education, University of Manitoba, where he worked on the preparation of teachers going into Indian and Metis communities. He is a former schoolteacher, principal and consultant to both the Manitoba Department of Education and the Manitoba Métis Federation (MMF). He also served as a member and Vice-Chairman of the Manitoba Police Commission. His other areas of experience include work as a fisherman, freighter, volunteer worker and organizer for the Manitoba Metis Federation. He served on the MMF board as a representative from South East Region and was later the first MMF Director of Education. He established the MMF Order of the Sash to honour outstanding service to the Federation. Bruce obtained his B.A. in 1963, his B.Ed. in 1967 and his M.Ed. in 1972. He died on September 2, 2005.

The Bruce Sealey reader:

- *Cuthbert Grant and the Métis*. Agincourt, Ont.: Book Society of Canada, 1977, c1976.
- *A study of the statutory and aboriginal rights of Metis people in Manitoba*. (Ed. Bruce Sealey). Winnipeg: Manitoba Metis Federation Press, c1975.
- *The Métis: Canada's forgotten people*. (Eds. D. Bruce Sealey, Antoine S. Lussier); ill. by Real Bérard. -- Winnipeg : Manitoba Métis Federation Press, c1975.
- *Indians without tipis : a resource book by Indians and Métis / edited by D. Bruce Sealey and Verna J. Kirkness for Project Canada West*. Winnipeg: W. Clare (Manitoba), c1973.
- *Statutory land rights of the Manitoba Metis / D. Bruce Sealey ; cover and maps by Real Berard*. Winnipeg: Manitoba Metis Federation Press, c1975.
- *Cuthbert Grant et les Métis / D. Bruce Sealey ; traduction française, Gérard N. Houle*. -- Agincourt, Ont: Société canadienne du livre, c1979.
- *The Other natives, the Métis / Antoine S. Lussier and D. Bruce Sealey, editors ; Brassier, T. J. ... [et al.] authors*. Winnipeg: Manitoba Métis Federation Press: Editions Bois-Brûlés, c1978.
- *Questions and answers concerning the Metis / editor Bruce Sealey ; cover and ill. by Tom Chartrand*. Winnipeg: Manitoba Metis Federation Press, c1973.
- *Thomas George Prince / D. Bruce Sealey and Peter Van de Vyvere*. Winnipeg: Peguis Publishers, 1981.
- *The education of native peoples in Manitoba / D. Bruce Sealey*. Winnipeg: University of Manitoba, c1980.
- *Stories of the Métis / editor, Bruce Sealey*. 2nd print., rev. Winnipeg: Manitoba Métis Federation Press, 1975.
- *The Mounties and law enforcement / D. Bruce Sealey*. Agincourt, Ont.: Book Society of Canada, c1979.
- *The Other natives : the-les Metis / Antoine S. Lussier and D. Bruce Sealey, editors*. Winnipeg: Manitoba Métis Federation Press, 1978.

- *The Métis: Canada's forgotten people / D. Bruce Sealey, Antoine S. Lussier; illustrations by Real Bérard.* Winnipeg: Pemmican Pub., c1975 (1981 printing)
- *Riel rebellions: Louis Goulet, Metis trader / Bruce Sealey.* Toronto: Grolier, 1989.

Yolande Schick née Teillet.⁹⁸ (1928-2006)

Yolande Teillet, from St. Vital, Manitoba, was one of the first Métis women to play professional baseball in the United States and is in the Baseball Hall of Fame in Cooperstown. A catcher, she was a Canadian member of the All-American Girls Baseball League (AAGBL) from 1945 to 1947. Teillet played in the league for three years, with the Fort Wayne Daisies (1945), the Grand Rapids Chicks (1946) and the Kenosha Comets (1947) before returning home to retake her spot with the Tigerettes, whose home park was located at the present site of Glenlawn Collegiate.

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

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

Yolande noted that they converted from softball players to hardball. The ball used in the AAGBL was somewhat larger than a regulation hardball used by the men’s professional leagues. Yolande was inducted into the Canadian Baseball Hall of Fame in June of 1988. Also in 1988, the National Baseball Hall of Fame in Cooperstown, New York honoured the AAGBL with a permanent display, and listed the names of each player. Similarly, the Manitoba Baseball Hall of fame inducted Yolande in 1988. Yolande died in Winnipeg on January 26, 2006 at age 78.

Edward “Ed” Simard. (1929-1992)

Ed was born on July 30, 1929 at Manigotogan, the son of Esther and François Simard (b. 1889). François was the son of Louis Simard (Seymour) 1855-1920 and Elizabeth “Betsy” Cochrane (b. 1871).⁹⁹ They were married at Fort Alexander in 1917. Ed married Harriet Swain (1928-2001), the daughter of Peter and Alice Swain. Harriet was the survivor of the serious accident that claimed the life of her husband in 1992.

⁹⁸ This biography is based on interviews with Yolande Schick (née Teillet) and her niece, well-known Métis lawyer Jean Teillet.

⁹⁹ Betsy was the daughter of Thaddeus Okewakahpo Cochrane and Nancy Stevenson of the Fisher River Band.

Edward was a founder of the MMF and was elected to represent the Southern Region in the first MMF election in 1968. He served on the board until 1992. Ed was a commercial fisherman for over 50 years. He also loved to hunt and trap. For many years Ed ran the Simard Corner Store and gas station on Highway 304 in Manigotogan. He was known for his generosity and never turned away anyone who was in need of food or shelter. Ed died on November 24, 1992, at age 63.

Senator Murray Sinclair, LL.B., DU, DCL, LL.D. (Hons).

Justice Sinclair was appointed to the Canadian Senate on April 2, 2016. Senator Sinclair, formerly Manitoba Associate Chief Judge, a Court of Queen's Bench Justice, and chairperson of the Indian Residential Schools Truth and Reconciliation Commission is a Métis from the Interlake area of Manitoba. His grandfather was an enfranchised Indian from Peguis Band. His mother died while he was an infant and he was raised by his grandparents. His Granny Simard¹⁰⁰ was a Saulteaux-French Métis from the Fort Alexander area. It was from Granny Simard that he learned to speak Michif-French. He has now retrieved the ability to speak his Ojibwa language as well. Murray Sinclair's Ojibway name is Mi-zhana-Gheezhik - The One Who Speaks of Pictures in the Sky. He is a member of the Three Fires Society, and a Second Degree Member of the Midewiwin (Grand Medicine) Society of the Ojibway.

Murray completed his grade 12 at age sixteen. He was class valedictorian and athlete of the year in 1968. He went right on to university but after two years there he took a job as administrator at the Selkirk Indian and Métis Friendship Centre. In 1971, he was elected as Vice President for the Interlake Region of Manitoba Métis Federation where he served for a year and one half. He left in 1973 to work as a Special Assistant for Howard Pawley the Attorney General of Manitoba for two years. At age twenty-six he entered Law School. He attended the Universities of Winnipeg and Manitoba and, in 1979, graduated from the Faculty of Law at the University of Manitoba. From 1977 to 1981, Murray chaired the MMF Annual General Assemblies.

He was awarded the A. J. Christie Prize in Civil Litigation in his second year of law and articulated with a law firm in his home town. He was called to the Manitoba Bar in 1980. Had his own law office in Selkirk, left to take post as counsel with Four Nations Confederacy in 1981. He was also counsel to the Treaty and Aboriginal Rights Research Project Inc. He then joined Savino & Company where he worked with Vic Savino, City Councilor Joe Zuken Q.C., Professor David Deutscher and Bill Armstrong.

In the course of his legal practice, Justice Sinclair practiced primarily in the fields of Civil and Criminal Litigation and Aboriginal Law. He represented a cross section of clients but by the time of his appointment, was known for his representation of Aboriginal people and his knowledge of Aboriginal legal issues.

He became Manitoba's first Aboriginal Judge in 1988. He was appointed as a Provincial Court Judge, then Associate Chief Judge of the Provincial Court of Manitoba. Shortly after his appointment as Associate Chief Judge of the Provincial Court of Mani-

¹⁰⁰ Catherine Smard was the daughter of Louis Simard Sr. (b. 1855) a French Canadian married to Betsy Cochrane (Métis). Catherine's older brother's scrip record is shown below: Simard Jr., Louis; address: Dog Lake; born: August, 1883 at Moose Creek; father: Louis Simard (Whiteman); mother: Betsy Cochrane (Métis); married: 1900 to Mary Cochrane; scrip cert.: form C, no. 2248; claim no. 784.

toba in 1988, Justice Sinclair was appointed Co-Commissioner, along with Court of Queen's Bench Associate Chief Justice A. C. Hamilton, of Manitoba's Aboriginal Justice Inquiry. In November 2000, Justice Sinclair completed the "Report of the Pediatric Cardiac Surgery Inquest," a study into the deaths of twelve children in the pediatric cardiac surgery program of the HSC in 1994.

He was appointed as a Justice on the Court of Queen's Bench of Manitoba in 2001. He also served as an adjunct professor of Law and in the Faculty of Graduate Studies at the University of Manitoba. He is a recipient of a National Aboriginal Achievement Award and three Honourary Degrees for his work in Aboriginal justice. The University of Manitoba awarded him an LL.D. (Hons), on May 30, 2002.

On June 10, 2009 – The Indian Residential Schools Truth and Reconciliation Commission (TRC) appointed The Honourable Justice Murray Sinclair as Chairperson of the Commission.

Murray Sinclair has given much back to his community. He and Justice Hamilton were speakers at the Manitoba Métis Federation's *Métis Elder's Conference* in 1995. He was involved in swearing in the very first Aboriginal Youth Justice Committee in Winnipeg at the Mamawiwichiitata Centre and has been the guest speaker for many Aboriginal youth justice conferences in Manitoba. Judge Sinclair and his wife Katherine established the Abinochi Zhawayndakozhuwin Inc., an Ojibway Immersion Nursery School program in Winnipeg, which delivers an educational program completely in Ojibway. Justice Sinclair contributed an essay to the recent 2011 anthology *Manitowapow* (James Sinclair and Warren Carriou (Eds.)).¹⁰¹

In 1994, he was honoured with the National Aboriginal Achievement Award. He is the recipient of many other community service awards, as well as three Honourary Degrees for his work in the field of Aboriginal justice. He is married to Katherine "Animiki" Morrisseau, a Métis whose family is descendant from Michel Dumas a hero of the 1885 Métis Resistance. They have four children, Manon (Miskodagaginquay) Beaudrie, James (Niigonwedom) (and his partner Lorena Sekwan Fontaine), Déne (Beendighay-geezhigoquay), Gazheek (Gazhegwenabeek), and one granddaughter Sarah (Nimijiien Niibense) Fontaine-Sinclair.

Joseph Angus Spence:

Joseph Angus Spence was born on July 8, 1919 at Eddystone, Manitoba, the youngest son of Joseph and Nancy Spence. He attended school at the Eddystone School District #1873. In the early 1960's he upgraded his education to a Grade 10, and he attended the Manitoba Institute of Technology in Winnipeg (now RRC) to take a meat-cutting course. He was fluent in two languages, English and Ojibway.

When still a young man at home Angus worked with his father trapping in the spring and digging Seneca roots in the summer. He worked as a hired hand for area ranchers. As a young adult, he went to Winnipeg and worked for a time at a meat-packing plant.

¹⁰¹ Murray Sinclair. "Suicide in First Nations People." In *Manitowapow*, James Sinclair and Warren Carriou (Eds.) Winnipeg: Highwater Press, 2011: 235-244. This is a reprint of a speech he gave in 1992 to the Canadian Association for Suicide Prevention.

On Sept 29, 1948, he married Antoinette Zastre. They adopted a son Donald in 1953 and a son Jackie in 1954. In 1955, their children began to arrive. They had seven children in 10 years: Kenny, Marie Rose, Roger, Glen, Gerald, Gloria, and Norma.

Angus and Antoinette began their ranch with just one cow. By 15 years they had one of the most successful ranches in the area, with 250 head of cattle. They were one of the first families in Eddystone with electricity and a television set. By 1967 Angus and Antoinette were able to purchase a brand new house from the Co-op in Ste. Rose. They were one of the first households in Eddystone with running water. His wife Antoinette wrote, "The only running water we had before then was when I ran for it."

A Pioneer - A Man of Firsts

In the mid-1960's after his ranch was well established, Angus looked around at the larger community and became concerned with how Métis people were faring. He attended the Indian and Métis annual conferences in Winnipeg. At that time the only Aboriginal organization established in Winnipeg was the Indian and Métis Friendship Centre of Winnipeg, the first of its kind in Canada, established in 1958 to help Indian and Métis families relocate to Winnipeg.

At the 1967 Indian and Métis Conference, Métis attendees including Angus Spence became frustrated because Conference agenda items did not address Métis concerns. The Métis had no voice at the Conference. At that Conference a number of Métis, including Angus, walked out to a different room, to discuss Métis concerns. From that split at the 1967 Conference the Manitoba Indian Brotherhood and the Manitoba Métis Federation were formed.



The Manitoba Métis Federation was incorporated on December 28, 1967. Rev. Adam Cuthand was appointed its first President. In 1970 the MMF had its first elections, and Angus Spence became the first elected President. He was re-elected in 1972.

Angus Spence hired Stan Fulham as Executive Director. They worked without pay for about six months until the first MMF funding came through. Angus opened the first MMF office at 301 - 374 Donald Street in Winnipeg. He hired Valerie Klyne Lamirande as Secretary. Later on, Al Chartrand became the Education Director. In 1971, Stan Fulham drafted the first MMF Constitution.

On the national level, in 1971 Angus worked with the Métis organizations from three western provinces to establish the Native Council of Canada so that there would be a national voice for the Métis people of western Canada. He was the first Secretary-Treasurer of NCC. Since March of 1983 the Métis National Council represents the Métis of the western provinces.

In 1971, Emile Pelletier set up the Manitoba Métis Federation Press. The first book published was Stan Fulham's book "In Search of a Future" in 1972. In order to solicit

First Nations' manuscripts as well as Métis manuscripts, in 1980 the MMF Press changed its name to Pemmican Publications, as it is known today.

In 1978, MMF staff were soliciting memberships at \$5 a share, to set up the Métis Credit Union. Angus Spence bought the first membership, becoming member #1. Then in the early 1980's, the Métis Credit Union, to help attract First Nations bands funds, changed its name to the Me-dian (Métis and Indian) Credit Union, as it is known today.

Angus Spence also helped the Manitoba Native Pathfinders to get started. This training and employment agency started out serving Winnipeg, Selkirk, Portage la Prairie, Brandon, and Dauphin. When it began to serve Winnipeg clients only, its name was changed to Winnipeg Native Pathfinders. In 1981 Angus was hired as an Employment Counsellor. In 1983, Winnipeg Native Pathfinders changed its name to Native Employment Services, then later on to the Aboriginal Training and Employment Services, and finally to the Centre for Aboriginal Human Resource Development (CAHRD), as it is known today.

After the Manitoba Métis Federation, Winnipeg Region, was re-formed in 1982, the Winnipeg Locals appointed Angus Spence as their first Vice-President. Angus opened his office at 215 – 504 Main Street and hired Claire Riddle as Secretary. He invited all Aboriginal organizations that serve Aboriginal people in Winnipeg to his office for several networking meetings. Committees were formed from these organizations, including a Winnipeg Region Child Care Committee. This Committee, formed from many Aboriginal organizations in the City, branched out on its own and evolved, to start the Ma Mawi Wi Chi Itata Centre as it is known today.

From 1966 to 1985, Angus Spence served on many boards and committees. The following is a partial list of his voluntary service on federal, provincial, private, and non-profit boards:

- Kinew Housing
- Native Alcohol Council of Manitoba
- Native Clan Organization
- Winnipeg Native Industrial Centre
- X-Kalay
- Oozawekwun Centre
- Communities Economic Development Fund
- LEAP Review Board
- Manitoba Human Rights Commission

On Oct. 12, 1982, Angus was formally elected to the position of Vice-President, MMF Winnipeg Region, for one year. The next spring, he was re-elected for the two-year term 1983-85. In 1985, one hundred years after the death of Louis Riel, he assisted the Winnipeg Region Cultural Committee to start Métis Arts of Manitoba, which set up cultural activities all over the City that year to celebrate the life of Louis Riel. That year the Cultural Committee and Métis Arts of Manitoba also set up the first Métis Pavilion, Folklorama. After a busy three years as Vice-President, MMF Winnipeg Region, in 1985 Angus retired from Métis politics. Angus Spence passed away at the Victoria Hospital on August 15, 1985, not living to see the first Métis Pavilion that August. The Indian & Mé-

tis Friendship Centre of Winnipeg inducted Angus Spence posthumously to their IMFC Wall of Honour.

Brian Orvis, who wrote Angus' eulogy, stated "Mr. Spence will be remembered by thousands of Manitobans in all walks of life as a kindly man, a friend and associate whose dedication and strong beliefs led him to move mountains on behalf of Native people. He never compromised his deep and abiding faith in what is fundamentally right and most of his life was devoted to the social and economic advancement of the Métis people." (This article was contributed by Ida A. Spence, his niece.)

Jean Teillet.¹⁰² (BFA, LLB, LLM) (1953-)

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

A former modern dancer, she left that profession to attend law school and pursue a career in Aboriginal rights law. She was vice-president and secretary-treasurer of the Indigenous Bar Association of Canada. As a legal consultant to the Métis National Council, Jean Teillet has been involved in the ongoing Métis legal battles with the Government of Canada concerning Métis land rights, harvesting rights, commercial harvesting, and self-government. Jean Teillet was awarded the first ever Lincoln Alexander Award in 2002 by the Law Society of Upper Canada. This award recognized her outstanding contributions and commitment to the legal profession and to community service. In 2005, she received the Aboriginal Justice Award from the Native Law Students of the University of Alberta, which recognized her outstanding contributions to Aboriginal Justice Initiatives. In 2007, the University of Windsor Faculty of Law created the *Jean Teillet Access to Justice Scholarship*. Her publication, *Métis Law in Canada*¹⁰³, updated regularly since 1999, is the most comprehensive resource on Métis legal matters.

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

Jean Teillet produced live staged events for corporate and theatrical sponsors such as Major League Baseball, Toyota, Ontario Place, Kellogg's, and Owl TV. She also produced musicals, puppet shows, plays, dance, and even a circus. The venues included theatres, stadiums, auditoriums, schools, and outdoor amusement parks. She also produced records, books, musical scores, and merchandise in support of these productions. In a

¹⁰² Resume of Jean Teillet at www.pstlaw.ca/resources/Jean_Teillet-Resume.doc.

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

long career as a visual artist, she has had several shows and her work is in private collections in the United States and Canada. One of her pieces, "The Two Row Wampum Belt," hangs in the Law School of the University of Toronto.

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

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

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

Roger Teillet served in the Legislative Assembly of Manitoba as a Liberal-Progressive from 1953 to 1959, and in the Canadian house of Commons as a Liberal from 1962 to 1968. Teillet was a cabinet minister in the governments of Lester Pearson and Pierre Elliott Trudeau. He served in the RCAF as a Flight Lieutenant during World War II (1939-1945).

Red River Métis Roger Teillet was a great nephew of Louis Riel, being the grandson of Louis Riel's younger brother, Joseph Riel. He was born on August 12, 1912 in St. Vital, across the road from the present Riel House historical site. He attended College Saint-Boniface but was forced to leave after two years because of the Depression. He apprenticed at the Banque Nationale then joined the Royal Canadian Air Force 17 days before Canada entered World War II. He served as a navigator in the 35 Squadron and was shot down while on his 25th night bombing raid (August 23, 1942). He parachuted behind German lines at Recy, France thus becoming a member of the "Caterpillar Club" for airmen saved by parachute on land. He evaded capture for 15 days before he was taken prisoner. He was imprisoned at Stalag III (Sagan, Germany). During the Great Escape from this camp, later immortalized in movies, Roger was number 136 on the escape list. Seventy-six men got out before their escape tunnel was discovered. Seventy-three of these men were recaptured and the Germans shot fifty of those. When the Russians entered Germany in January 1945, the prisoners were herded back and forth across Germany and many perished on the "death marches." The British liberated Roger and his group on May 6, 1945, Roger weighed only 127 pounds when liberated. Subsequently, he always wore his Bird in a Cage pin, the symbol of imprisoned flyers.

Upon returning to Winnipeg, Roger opened an insurance agency and settled down with his wife Jeanne. He then ran in the provincial election and served as a Liberal MLA under Premier Douglas Campbell. As an MLA, Prime Minister Lester B. Pearson made him minister of Veterans Affairs in April of 1963. In 1968, after Pierre Trudeau's election call, Teillet lost the Liberal nomination to Joe Guay by 100 votes. Trudeau subsequently named Teillet as head of the Canadian Pension Commission and gave him a mandate to reform veterans' pensions. He always said that this was his proudest accomplishment. Roger retired from the commission in 1980 and continued to live in Ottawa. His wife Jeanne predeceased him in 2000. (Reference: Teillet, Kathleen, "A Manitoba native son is laid to rest." *Winnipeg Free Press*, May 12, 2002: A4.)

Denise Madeline Thomas née Sanderson. (b. 1948)

Denise is the elected Vice-President of the South East Region of the Manitoba Métis Federation, Minister of the Tripartite Self-Government Negotiations, Associate Minister of the Land Claims and alternate to President Chartrand on the Métis National Council Board of Governors.

Denise Madeline Thomas was born at the St-Boniface hospital, to Edgar and Madeline Sanderson. Madeline Sanderson (nee Chartrand) was the daughter of Marie-Anne Chartrand (née Lajimodiere) who was a first cousin to Louis David Riel. Denise is also a descendant of the Chartrand family of “Saulteaux Village” later St. Paul des Saulteaux and then Baie St. Paul, Manitoba.

Denise grew up on a small farm near Inwood, Manitoba with seven sisters and two brothers. She speaks the Michif French of the St. Laurent Métis community. In 1968 Denise and Wayne Leslie Thomas married, and later had two sons, Randal Leslie Thomas and Bryon Wayne Thomas. Denise obtained her first job when she was 18 years old working as a cashier. She also previously worked as an EA at Walter Whyte School and drove a disability bus for the Lord Selkirk School Division.

Both of Denise’s parents were heavily involved with the Manitoba Métis Federation at the time it was established (1967). Madeline Sanderson (Denise’s mother) used to send her write ups that were in newspapers regarding the MMF, which had sparked Denise’s interest. In 1984 Denise started volunteering at the Grand Marais Manitoba Métis Federation Local as a Vice Chairman, and in 1987 Joyce Gus (Vice-President at the time) recruited Denise as a Liaison officer for the Tripartite Self-Government. Denise then ran for the board in 1988 and won her election; soon later in 1990 she won as Vice President of the South East Region.

Denise has maintained an active involvement in the Manitoba Métis Federation since the 1988 election. She has served on many boards and committees at the provincial and nation level, and has been a very active member of the Manitoba Métis Federation board, having served two years as a board director and twenty-six years as Vice President of the South East Region, winning most of her terms by acclamation. She has negotiated the LRI Act, established the first board and was Minister for the first five years. She was also one of the founding members of LRCC. Denise received the Diamond Jubilee Award in 2012 and the Grandmothers Keeping the Fires Burning Award in 2016.

Currently Denise is on her 30th year of service with the MMF board of directors and twenty-sixth year as the Vice President of the South East Region. She resides in Grand Marias Manitoba. She now has five grandchild, Dylan Randal Thomas, Tyler Neil Thomas and Alyssa Madeleine Thomas born to Randal Leslie Thomas (Susan Thomas), and Skyler Faye Thomas and Shay-Lynn Thomas born to Byron Wayne Thomas. Denise enjoys sharing Métis culture and history with her grandchildren and encourages them to be involved in the Métis community. (Contributed by Alyssa Madeline Thomas, granddaughter.)

Benjamin “Benny” Thompson

Ben Thompson was the first MMF Vice President elected in the Thompson Region in 1968. He was originally from Duck Bay and worked as a miner for Inco. Ben was born at Duck Bay, the son of Louis Thompson and Jane Lamirande. Jane was the daughter of Albert Lamirande and Mary Jane Chartrand. Ben was married to Linda Flamand, the sister of Rita Flamand and daughter of Peter Chi'pit Flamand (b. 1886) and Ste. Anne de Lima Fagnan (b. 1905).

Daniel Vandal. MP (b. 1960)

Dan Vandal was elected as a Member of Parliament for the St. Boniface riding in Manitoba in 2015. Dan Vandal was born April 18, 1960, at St. Jean Baptiste the youngest of eight children. Historically, the Vandal's resided on the old Métis River lots of St. Jean Baptiste, Manitoba and on the Turtle Mountain Reserve at Belcourt, North Dakota.

From 1995, Dan Vandal represented the ward of St. Boniface as a Winnipeg City Councilor for all but two years. In 1998, Mr. Vandal was appointed as a member of the Executive Policy Committee as Chairperson of Protection and Community Services; he held that position for 2 years. In 2000 Mr. Vandal was appointed Chairperson of Planning, Property and Development on November 5th, 2003, in addition to Councilor Vandal's duties as Chairperson of Property and Development. In 2003, he was appointed as Deputy Mayor for the City of Winnipeg and subsequently ran unsuccessfully for Mayor of Winnipeg in 2004. He briefly served as acting mayor of Winnipeg following Glen Murray's resignation.

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

Prior to attending the University of Manitoba to obtain his degree in Social Work, Mr. Vandal was a professional boxer for 5 years. In 1983 Mr. Vandal was ranked #1 in middleweight in Canada. In 1984, Vandal fought Alex Hilton for the Canadian title in front of 18,000 fans at the Montreal Forum. Dan Vandal currently resides in the historic St. Boniface with his wife Brigitte Léger and their four children. (Reference: David O'Brien, "A councilor rediscovers his Métis roots", *Winnipeg Free Press*, 12 November 2002: A11.)

Iris Vitt née Walters (b. 1931)

Métis historian and Elder Iris Vitt lives in Selkirk Manitoba. Iris is the daughter of Frank Walters (b. 1898) and Minnie Foord (b. 1911). Iris is a Métis genealogist and historian who is preserving her father's studies and research on the Bungee (Bungi) language of the Métis. Iris has donated her father's research tapes to the Gabriel Dumont Institute and the Louis Riel Institute. She has also donated considerable historical material to the Red River local in Selkirk, Manitoba.

Iris was a participating artist in the *Walking with Our Sisters* project. Walking With Our Sisters is an installation art project of 1,700 pairs of moccasin tops or "vamps" commemorating and representing an estimated 824 Aboriginal women and girls who have been murdered or gone missing in Canada since 1961.

Her father, Frank Walters, was a Métis historian and cultural preservationist with a particular interest in the Bungee (Bungi) language of his wife's family. This language was spoken by the so-called Orkney-Cree Half Breeds who lived in the parishes along the Red River north of the Forks and up to Lake Winnipeg. It was the language of his wife's grandparents and great grandparents.



Moccasin Vamps created by Iris Vitt for Walking with Our Sisters.

Franks best known article on the Bungee language is “Red River Dialects: Bungee as She is Spoke” which appears in his book *Pieces of the Past*, Winnipeg: Bindery Publishing House, 1993: 68-71. This book contains many anecdotes and historical vignettes from the St. Andrews parish of Manitoba. It is an update of:

Walters, Frank J., *Pieces of the Past: A Collection of Tales of Old Red River*. West Selkirk, Man: F.J. Walters, c1989.

At the time the book was written it was estimated that less than 200 people were able to understand, explain, or write Bungee. Previously, Frank had published his Bungee article in the journal of the Red River Historical Society. Frank spent his later years telling his stories to classes of children in the Lord Selkirk School Division.

Walters, Frank J. “Bungee As She Is Spoke.” *Red River Valley Historian and History News. The Quarterly Journal of the Red River Valley Historical Society*, 3 (4), 1969–1970: 68-70.

Grace Zoldy née Ledoux. (b. 1933)

Grace Ledoux Zoldy is a former spokeswoman of Métis Women in Manitoba. She still speaks the Michif, Cree and Saulteaux languages despite her time in the residential school system. Grace was born on December 13, 1933 at Camperville, MB, the daughter of Louis Ledoux and Selange Pangman. Her maternal grandparents were Patrice

Pangman and Isabelle Ledoux. Her paternal grandparents were Felix Ledoux and Melvina Richard. Grace speaks the Michif, Cree and Saulteaux languages. Her parents spoke these languages as well as French. Grace can trace her Métis ancestry back to Bostonais Pangman and Pierre Falcon. Grace attended Christ the King School in Camperville up to grade eight. They took school in English but retained their Saulteaux language because the church used Saulteaux for sermons, prayers and hymns.

Grace married Gaspar Zoldy and had three children, two girls and a boy. She has six grandchildren and one great granddaughter. Grace worked for seven years at the Sanatorium at the Pas in the kitchen and dining room. After two years of training she became a Home Advisor for Northern Affairs, a job she held for ten years.

Grace has been involved with MMF from its earliest days in the 1960s when Fortunate Guiboche organized the first local council in Camperville. She has served MMF in elective office as Spokesperson of Métis Women of Manitoba. Grace has been a passionate advocate for preservation of the Michif language. She was an informant for Dr. Peter Bakker¹⁰⁴ when he did his seminal study of the Michif language.

For over two decades Grace has been involved in the Manitoba Métis Federation's Michif Language Program. In the late 1990s early 2000s Grace was an Elder for the national Task Force on Aboriginal Languages and Cultures. She has participated in national heritage language focus groups hosted by Heritage Canada as well as the National Michif Speaker's group formed in 2006.

Over the years Grace has participated in a Michif language immersion program, perhaps the only one in Canada. This unique program was first implemented in Camperville, Manitoba. Language activist Heather Souter and two community elders, Grace Zoldy and Rita Flammand, modeled the program on the Masters-Apprentice Program concept, an innovative and successful language program originating in indigenous communities in California. Grace and Rita visited California to learn from Native people who were actually delivering the program. It is a complete immersion program where the speakers, usually elders, commit to teaching the language on a one-on-one basis in the home and in the community. It is a community-centered approach that allows speakers to effectively pass on their language to learners without classrooms, books or language experts.

In 2003, Grace wrote *Li Livr Oche Michif Ayamiiawina – The Book of Michif Prayers*. (Camperville, Manitoba: Camperville Michif Cree Ritual Language Project, 2003). Sixteen Michif prayers are included in this booklet; it includes The Lord's Prayer, The Apostle's Creed, The Holy Rosary, The Prayer to the Holy Spirit, The Beatitudes and a Bedtime Prayer. All of the translations are by Grace. The double vowel writing system for Michif is used.

Grace was a contributor to the book *Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways*, by L. J. Barkwell, L.M. Dorion and A. Hourie (Eds.) Saskatoon, Gabriel Dumont Institute, Winnipeg: Pemmican Publications, 2007. She provided two prayers in the Michif language, *Ton Periinaan* (The Lord's Prayer) and *Kigichiiteiimitiinaann* (Hail Mary). Osvaldo Baigorria, a journalist and researcher, teaching at the Universidad of Buenos Aires, has used Grace's prayers in a collection of Romance Language prayers. She can be seen on the videos taken at the Michif languages conferences in 2006 and 2008 (GDI Virtual Museum of Métis Culture and History) and also appears in the *Michif*

¹⁰⁴ Peter Bakker. *A Language of Our Own: The Genesis of Michif, the Mixed Cree-French Language of the Canadian Métis*, Oxford University Press, 1997.

Resource Guide: Lii Michif Niiyanaan, aan Michif biikishwanaan, Laura Burnouf, Norman Fleury and Guy Lavallee (Eds.) Saskatoon: Gabriel Dumont Institute, 2007.

On July 18, 2019, Ka Ni Kanichihk presented a Keeping the Fires Burning Award to Grace. This award honours Okijida Ikwe or “Big Hearted Women” who exemplify the seven sacred laws of honesty, courage, respect, humility, sharing, caring, and love by sharing their knowledge, talents, and experience to help keep their families and communities strong.

Memorable Events

Winnipeg Indian Council, Four Nations Confederacy, and MMF Occupation of Indian Affairs office, March 3, 1981

DIA SIT-IN BY WINNIPEG INDIANS: March 3, 1981

By Greg Bannister

<http://newspaperarchive.com/ca/manitoba/winnipeg/winnipeg-free-press/1981/03-03/page-7>

The Winnipeg Indian Council (WIC), with the support, of the Four Nations Confederacy, staged a four day sit-in at the DIA Regional office in Winnipeg.

The sit-in, which started March 2nd, was initiated by WIC president John James.

The WIC is a recognized urban tribal council representing Winnipeg's 10,000 status and treaty Indians.

James stated that "the WIC has been in existence since the early 1970's. We had been, up until about a year ago, a volunteer organization. But the need of Winnipeg's Indian community surpassed the services we could provide as a volunteer group. Last December we had a commitment from the Minister of Indian Affairs for funding which the regional office in Winnipeg later reneged on."

What started as a one man protest in Regional Director Brian Veinot's office became a peaceful sit-in by members of the Indian community, when DIA officials threatened to forcibly remove John James from the premises.

MMF members David Chartrand, Audreen Hourie, Ed Head, and Randy Ranville took part in this sit-in in solidarity with the Indians. President John Morrisseau organized the logistics of bringing in food etc., during the sit-in.

On March 6th the police were called in to remove the protesters on the request of Deputy Minister Paul Tellier. Since the incident there have been several meetings with DIA officers and John James said that "the original commitment for funds has come through. We feel we have opened a lot of doors for off-Reserve status and treaty Indians."

Lyle Longclaws left and John James at Indian affairs where James says he plans to stay until his demands are met. Indians plan appeal to cabinet. Four Nations Confederacy to bypass bureaucrats in quest for more funds.

The Four Nations Confederacy has decided to take its complaint of inadequate funding for Manitoba Indians to an Ottawa committee of Liberal cabinet bypassing civil servants in the Indian affairs. In a related development John James of the Greater Winnipeg Indian Council began occupying the office of Brian regional director general of the Manitoba

Indian affairs in an effort to draw attention to his organizations funding James told reporters the off reserve Indians in Winnipeg have been denied funding and he will not leave Vienot's office or eat food until federal officials agree to fund off reserve Indians.

James is also demanding the removal of deputy Indian affairs minister, his assistant deputy minister and the five directors at the Manitoba office of Indian affairs and the information officer at the regional office.

Brian Vienot, director of local government at the regional level, said because it was not a federal building he could not evict. He said he had notified the building's owner Leo Cholakis (couldn't be reached for comment)

Eardley said staff members would _____ Bill Norrie opposed to change in funding for job program. The city shouldn't have to raid Core Area Initiative Program Funds to finance an existing program as suggested by the provincial.

Mayor Bill Norrie said the city will be pressuring the province to provide half the Community Service Workers Program budget to match its own financial input Norrie said in an interview. The civic recreation and social services committee yesterday endorsed Nome's opposition to the provinces decision to discontinue funding for the program. In a letter to Labour and Manpower Minister Ken Norrie said the provinces decision to end funding for the program causes some great concern and asked him to reconsider funding for the program. The concept of the Core Area Initiative Program was that this was to be new money directed at new programs. It was certainly not my nor do I believe that of your colleague Minister of Urban Affairs Gerry Mercier that we would get into a series of shuffles redirecting funds on a variety of different Norrie It is most important the city be on guard to ensure that million core initiative shared funding is used for its intended purpose to rehabilitate Winnipeg's inner city said the mayor. When asked what would happen if the province to refuse funds for the Norrie said the city would have to make that decision when we get word from the province. The city will have information on shared program funding from the province by the end of the he The Community Service Workers Program employs welfare recipients in community service said Russ deputy director of the civic social assistance. The workers provide important services working in community in return they receive pre-employment training and a work he said. Of those who have been enrolled in the 65 per cent have found work while 18 per cent have returned to social assistance. The average education for those in the program is Grade 7.

April 15, 1981 MMF launches Land Claims Suit (See Appendix C for the complete timeline of this historic court case.)

- In this suit, the MMF sought a declaration that some federal and provincial legislation that purported to amend provisions of the Manitoba Act, 1870 are unconstitutional.

- On the basis of winning the MMF may proceed with another claim (or negotiations) for compensation (a financial settlement) for the losses the Métis suffered as a result of the unconstitutional activities of the government.
- The plaintiffs on behalf of the Manitoba Métis Federation Inc., were: Yvon Dumont, Billy Jo de la Ronde, Roy Chartrand, Ron Erickson, Claire Riddle, Jack Fleming, Jack McPherson, Don Roulette, Edgar Bruce Jr., Freda Lundmark, Miles Allarie, Celia Klassen, Alma Belhumeur, Stan Guiboche, Jeanne Perrault, Marie Banks Ducharme and Earl Henderson.

Manitoba Métis Federation in Receivership: 1986

The competing sides:

DAVID CHARTRAND, MAURICE SAINT-CYR, CECIL ASMUS, MARCIE JOHNSON, MURIEL PARKER, ELBERT CHARTRAND, ROSEMARIE McPHERSON, RON ERICKSON, RITA CULLEN, NORMAN FLEURY, BERNICE POTOSKI and OLIVER MONKMAN

VS.

BILLYJO DE LA RONDE, ROBERT GAUDRY, DENISE THOMAS, MARIELEE NAULT, ROBERTA CARRIERE, LIONEL ALLARD, SANDRA DE LA RONDE, FORTUNAT GUIBOCHE, WALTER MENDARD and IVONNE GUDMUNDSON,

MMF was incorporated in 1967 as a non-share corporation and its purpose is to carry out programs for the benefit of the Métis people of Manitoba. Its main programs are child and family services and a sports and recreation program. There are several affiliated corporations, including Manitoba Métis Housing Development Inc., which provides a housing program as well as seven associated regional organizations throughout Manitoba. To a great extent MMF is dependent on funding from the government and revenue generated within its housing program. Funding is provided by MMF to the regional organizations. At the time of the appointment of Deloitte as receiver and manager, MMF had 66 employees in Winnipeg and the seven regional offices.

Since 1993 MMF has been involved in extensive litigation between two opposing groups claiming the right to direct and manage the affairs of MMF. In 1996 the dispute made its way to a hearing before my colleague, Smith, J. (Court of Queens Bench).

The dispute involved two organizations: MMF and another unincorporated entity of the same name. The application before Smith, J. sought numerous remedies pursuant to *The Corporations Act*, R.S.M. 1987, c. C225, but did not specifically seek the appointment of a receiver or receiver and manager.

Deloitte was appointed receiver and manager of all the undertaking, property, and assets of MMF by order of Smith, J. pronounced May 6, 1996 and signed May 14, 1996 for the purpose of the orderly liquidation and dissolution of MMF.

Because there was an issue as to a pending meeting of members that had been called by one of the parties, by further order pronounced May 16, 1996 and signed May 24, 1996, Smith J. ordered that no annual or extraordinary general assembly of MMF be held until further order of the court. There were also questions as to the applicability of the receivership to the regional offices. Smith, J. also ordered that the directors and other responsible persons of the regional offices deliver to Deloitte information, documents, and records requested by Deloitte so that Deloitte could report back to the court on this aspect of the organizational structure.

The orders of Smith, J. were appealed to the Court of Appeal. Pending the hearing of the appeal the portions of the order dealing with the dissolution of MMF were stayed on May 17, 1996 by the Court of Appeal.

On June 18, 1996 the Court of Appeal set aside the orders of Smith, J. and on June 27, 1996 Nurgitz, J. signed a consent order appointing Deloitte to act as manager of MMF until further order of the court “to take control of and manage the assets and affairs of Manitoba Métis Federation Inc. (‘M.M.F. Inc.’) in the same role, and consistent with the same manner and fashion as Deloitte & Touche Inc. has managed the affairs and assets of M.M.F. Inc. since its original appointment ...” as receiver and manager.

This order was by consent of the applicants and the respondent De La Ronde, the leader of the respondent group.

Finally, by order of Nurgitz, J. on July 9, 1996, the assets of MMF were turned over to a representative of MMF.

By supplemental reasons issued September 25, 1996 the Court of Appeal ordered that Deloitte should proceed to present its account for services rendered for taxation and payment by MMF. This was upheld by the Court of Appeal on February 13, 1997 after allowing MMF’s application to be heard on the issue of payment of the account by MMF.

The Manitoba Métis Federation emerged from receivership with a debt of over \$500,000.00. The subsequent administration paid all of MMF’s creditors in full, although this took some time to accomplish.

Sit-Ins: The fight for Social Justice.

At one particular demonstration at the Manitoba Legislature in the early 1980s, the call for Métis rights had continued for more than a month with no response from officials, but [Ed] Head refused to abandon the issue. Finally, authorities called for an end to the protest, so security staff began clearing people out of the building.

"Edward decided to tie himself to a post in the rotunda so he couldn't be removed. Now, you just don't easily carry a man like him out of a building when he decides he's not going to move."

Proceedings came to a standstill until a stretcher was located and Head was coerced to lay on it.

"He felt sorry for the people who had to struggle with carrying him, but he also had a good time yelling at them not to drop him," Morrisseau said.

Ed Head founded Native Communications Inc. (NCI) along with Don McIvor. He joined a group of community members who wanted a broadcaster that could speak directly to Aboriginal people all over Manitoba regardless of geographic or language barriers. Station staffing and programming has evolved steadily since NCI began broadcasting in 1971 in northern Manitoba and Head helped ensure a board of directors of Aboriginal descent guided its growth.

The Aboriginal Justice Inquiry

The Aboriginal Justice Inquiry was commissioned in 1988, with its final report presented in 1991. Its stated purpose was "to examine the relationship between the Aboriginal peoples of Manitoba and the justice system." The Inquiry was created in response to two incidents:

- the trial in November 1987 of two men for the 1971 murder of Helen Betty Osborne in The Pas. Allegations were made that the identity of four people present at the killing was known widely in the community shortly after the murder.
- The death (March 1988) of J.J. Harper, executive director of the Island Lake Tribal Council, following an encounter with a Winnipeg police officer. Many people, particularly in the Aboriginal community, believed many questions about the incident were left unanswered by the police service's internal investigation.

The Commission of Inquiry was composed of Alvin Hamilton, former Associate Chief Justice of Manitoba of the Court of Queen's Bench, and Murray Sinclair, then Associate Chief Judge of the Provincial Court, and currently a Justice of the Court of Queen's Bench.

The Inquiry issued its report in the fall of 1991.

In late November 1999 the Aboriginal Justice Implementation Commission was created to develop an action plan based on the original Aboriginal Justice Inquiry recommendations. Commissioners Wendy Whitecloud and Paul Chartrand reviewed the A.J.I. report, with the assistance of Elder advisers Eva McKay and Doris Young, and produced suggestions and recommendations for implementation. They presented their report to government on June 29, 2001.

The most important outcome from the work of this commission was the implementation of a plan to restructure the child welfare system in Manitoba. An essential feature of this restructuring was the expansion of off-reserve authority for First Nations and the establishment of a province-wide Métis mandate.

Métis Federation oust Blais - election in new year

Author: Don Langford, Contributor, Winnipeg

Windspeaker Volume: 11, Issue: 20, 1993: 3,

In what might be described as a reluctant kamikaze mission, board of directors for the Manitoba Métis Federation voted to remove president Ernie Blais and stand for re-election themselves at a Dec. 8 board meeting in the Pas.

Having unsuccessfully tried to remove Blais last month for misconduct, board members voted almost unanimously to put their seats where their mouths were and dissolve the politicized board, as Blais had earlier challenged.

While the decision to return to the polls comes only two months after the last general election, all parties agreed a new mandate was necessary to end the high-pitched political in-fighting.

General manager John Morrisseau will now formally ask the chief electoral officer of Manitoba to conduct the new election, which he estimates will not take place until early April.

In an interview conducted two days before the Board meeting in the Pas, Blais attributed the federation's political problems to a dispute over the board's role.

"I see the board as policy makers and I think that's what the board's supposed

to be doing - policy-making," he said. "Some of the board members see themselves as administrators having control over the federation and everything else, but they don't. Board members are not administrators and they shouldn't have been trying to be administrators."

In the past, some board members became de facto administrators through individual committees, Blais said.

The recent political conflict erupted, according to Blais, when he began to talk of restructuring and removing these powers.

David Chartrand, who put forward the motion to remove Blais for misconduct and the subsequent motion in the Pas, disagreed with Blais' assessment.

Chartrand accused the former president of refusing to meet with board members, share financial information or consult the board before making controversial agreements with the Métis National Council.

"What we're after is a leader that's going to be leader, not a boss," he said. "We're there to represent our people and represent our regions. He's got to understand there's two different things here - he's not running a company and we're not paid members of his staff."

The vote to disband the board follows a November 24 Court of Queen's Bench decision restraining some MMF board members from removing Blais.

Blais applied to Manitoba provincial court November 16 for an injunction restraining certain board members from continuing to deny him the presidency after the board voted 13 to 9 to impeach him and locked him out of the Métis' Winnipeg offices.

Board members Chartrand, Denise Thomas and Dianne Henry and federation member Bill Flamand wanted Blais removed from the presidency under Section IX(1) of the MMF Constitution. That article allows the board to remove "any officer" from office for behaving contrary to the federation's best interests.

The four argued the Métis board of directors had the right to remove Blais under the MMF Constitution and that the court had no basis on which to intervene.

But Judge J. Monnin ruled that there was no proof Blais violated the article. Although that section can be used to remove the president, it was incorrectly applied in Blais' case, he said.

In his decision, Monnin also suggested if there was a serious policy dispute, the board or the president should "have the courage and integrity" to use Sections IX (2) or X(5) in the Métis Constitution to disband the entire assembly and call for a new election.

Although Blais stated he intended to run for re-election in the event he was removed from power, he also pointed out that such a contingency was a problem with the federation's present constitution.

"When we talk self-government. I think we have a big flaw in our constitution when 13 people can take you out," he said. "Personally, I think we have to change our constitution. I don't think it is appropriate that board members have the power to over rule the people."

According to Morrisseau, existing social programs operated by the federation will continue to operate normally.

While he regretted the decision of board members to force a new election, he acknowledged the result was probably inevitable given the respective positions of the board and president.

In a more recent interview, Blais vowed to lead a new election to restore power to the people and that he will be working toward constitutional change before the new election, and warned that reform was necessary to avoid a repeat of what happened in the Pas.

The MMF is not the only Métis society in political turmoil. The Métis Nation of Alberta was also in tatters this fall after some of its board members tried to oust President Gerald Thom over allegations of political misconduct during the election.

RCMP say they are currently investigating several individuals associated with the MNA.

Appendix A

Union Nationale Métisse Saint-Joseph du Manitoba

L'Union nationale métisse Saint-Joseph du Manitoba was founded on July 17, 1887, in St. Vital, Manitoba. It was founded by 23 Métis patriots at the residence of Mr. Joseph St-Germain. However, the origins can be traced to earlier in the history of western Canada. On September 24, 1884, at Batoche, in the presence of Louis Riel and Gabriel Dumont, the Métis founded the Association nationale métisse. That is when Louis Riel chose St. Joseph as the patron saint. Shortly afterwards, the name was changed to L'Union nationale métisse. In any case, our origins can be traced to Batoche.

The founding members were: Pierre Delorme; Alfred Nault; Ambroise Didyme Lepine; Benjamin Nault; Francois Frobisher; Charles Genthon; Abraham Guay; Auguste Harrison; Martin Jerome; Elzear Lagimodiere; Pierre Lavallee; Louis Lepine; Francois Marion; Joseph McMullen; Jean-Baptiste Plouffe; Francois Poitras; Alexandre Riel; Joseph Riel; Joseph St. Germain; Joseph St. Germain (son); Pierre St. Germain; Henri Tourond; Antoine Vermette; and William Vermette.”

In Saskatchewan in 1887, the Métis at Batoche organized a society named for their patron saint, St. Joseph. This society was a focal point for property damage claims arising from the 1885 Northwest Resistance. They also began an annual observance of the Resistance, the forerunner to the present day “Back to Batoche” celebrations.

On July 17, 1887 a group of Métis patriots gathered at the St. Vital home of Joseph St. Germain to form a new Métis cultural and historical organization. L' Union Nationale Métisse Saint-Joseph du Manitoba was incorporated on the 1st of March 1888. Its main purpose was to restore Métis pride and thus create meaning for their identity. In 1891 they erected a monument on Louis Riel's tomb in the St. Boniface Cathedral cemetery. The group provided an altar to honour St. Joseph, the patron Saint of the Métis in the Saint-Boniface Cathedral in 1909. In 1910, they created a Métis national flag. It consisted of a white background with a Union Jack in the top left-hand corner and three gold *Fleurs-de-lis* in the other corners. In the same year they also formed a history committee to correct the anti-Métis bias of most history books. This culminated in the publication of A.H. de Trémaudan's book: *La Nation Métisse dans l'Ouest Canadien* (1935).

In the L'Union nationale métisse Saint-Joseph du Manitoba constitution of 1910 there was a narrowing of the definition of who belonged to the Métis Nation. To be an active member one had to be a practicing Roman Catholic, to be a French-Canadian Métis, or linked to the Métis by way of family, to speak the French language, and to have a good reputation and be of good morals. French Canadians who arrived in the west before 1870 and their descendants were also admitted as members.¹⁰⁵

¹⁰⁵ Gerhard Ens and Joe Sawchuk, *From New Peoples to New Nations*. Toronto: University of Toronto Press, 2016: 114-118.

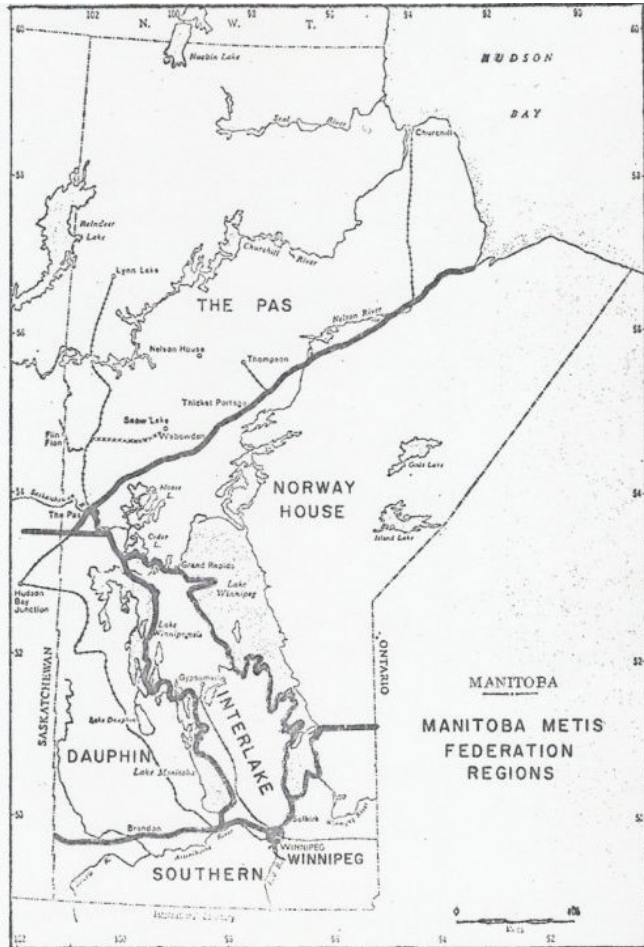
In February of each year the organization participates in Festival du Voyageurs activities through its relay; L'Auberge du violon, in collaboration with Conseil Elzéar Goulet, which is the French local of the Winnipeg Region of the Manitoba Métis Federation.

L'Union nationale métisse Saint-Joseph du Manitoba commissioned Bernard Bocquel to write *Les Fidèles à Riel: 125 ans d'évolution de l'Union nationale métisse Saint-Joseph du Manitoba* (St-Vital : Les éditions de La Fourche, 2012). Bocquel took four years to do the research and to write the book, which is 700 pages long. It is a true encyclopedia about the Métis in Manitoba and in western Canada.

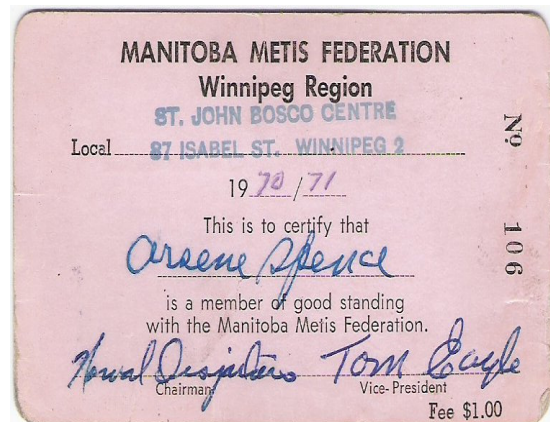
Appendix B

History of the MMF Bosco Local

By Ida A. Spence



When the Manitoba Métis Federation (MMF) was incorporated on December 28, 1967, the next item of business was organizing the Métis of Manitoba into MMF Locals, one Local per community. The community of Winnipeg had one Local same as all the other communities. Every Métis in Winnipeg was a member of the one Local in Winnipeg. Norval Desjarlais was the first Chairman of this Winnipeg Local.



The next item of MMF business was dividing the Province into Regions. Five Regions were formed – The Pas Region, Norway House Region, Dauphin Region, Interlake Region and Winnipeg (Southern) Region. Tom Eagle was the first Vice-President of the Winnipeg Region.

The St. John Bosco Local was the first and only Local in the City of Winnipeg, included in the Winnipeg Region. In the early 1970's, the Winnipeg Region was split into the Southeast and Southwest Regions. Cards \$1.00/yr.

This Winnipeg Local in the late 1960's usually held meetings at the St. John Bosco Centre, 87 Isabel Street, Winnipeg. For this reason it soon became known as the St. John Bosco Local. Many of our Winnipeg MMF pioneers attended these meetings - Ernie and Mary Guilbault, Herman and Lydia Burston, Cliff and Joan Richard, Emile and Mary Ranville (Dad's sister) and their son Brian Ranville, and many others too numerous to mention. There were hundreds of members in this Local in the beginning. By 1970, Angus Spence (Dad's brother) had been elected President of the Manitoba Métis Federation. Angus Spence and the first Executive Director of the MMF, Stan Fulham, attended

these Local meetings too. Our father Arsene Spence became involved in the St John Bosco Local after he moved to Winnipeg in the summer of 1970.

Around when the Winnipeg Region was split into two Regions, that is, the Southeast and Southwest Regions, more Locals were formed in the City of Winnipeg. All that was needed to form a Local were nine members and then acceptance at the next Regional Meeting. All the Winnipeg Locals became part of the MMF Southeast Region.



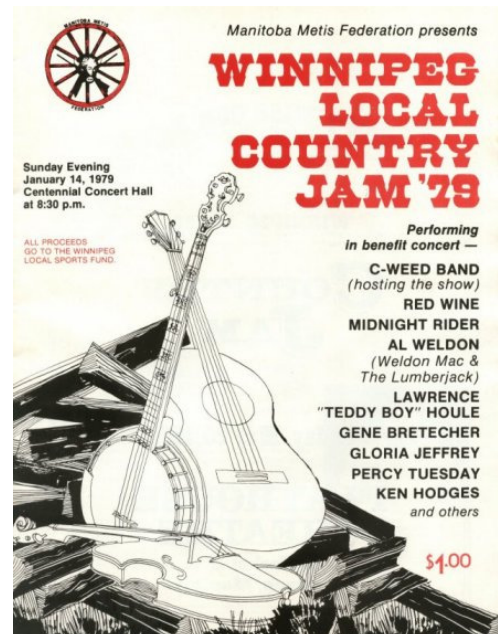
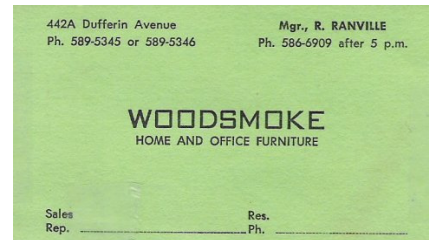
Arsene, Steve in back, and Ida Spence, St John Bosco Local, at Mar/71 meeting, Balmoral Hotel.

Arsene Spence became Chairman of the St. John Bosco Local by March 1971. Membership in the once huge Local dwindled down to the Spence, Campbell, Ranville, and Zastre families, and whoever else my father could reach to buy a membership card. Remember at this time, membership cards were sold at \$1.00 a card and you had to buy a new card every year. Not everyone came back every year to buy a card. My father had to look for them when it became time to renew the memberships. Arsene Spence was Chairman, Steve Spence was Vice-Chairman, and Ida Spence was Secretary-Treasurer throughout the early 1970's.

In early 1978, the St. John Bosco Local applied for and received funding to run two projects. One was a LEAP project called Woodsmoke, a furniture and cabinet-making project. The other was a Summer Student project, database work.

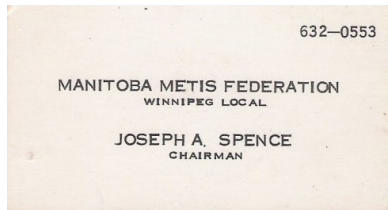
About this time, MMF Head Office started a Sports Department headed by Cliff Richard. All the Métis youth and sports teams that wanted to participate in the MMF Head Office sports programs had to become MMF members, so a large number of Métis youth came to the St. John Bosco Local and signed up as MMF members.

St. John Bosco Local became quite large once again, with project staff and sports youth teams involved. At the March 1978 St John Bosco Local meeting, the Local members elected a new Executive. Arsene Spence was re-elected as Chairman. Errol Ranville became Vice-Chairman and Donna Ranville became Secretary-Treasurer. At this or the next Local meet-



ing, the Local members changed the name of the St. John Bosco Local to the Winnipeg Local.

The Winnipeg Local became quite active with social functions. For example, they set up the sports fundraiser “Winnipeg Local Country Jam ‘78” and other fundraising events such as the 1978 social at the Winnipeg Native Club.



In 1979, the large Winnipeg Local divided into three Locals - the Winnipeg North Local, the Red River Local, and the Seven Oaks Local. Winnipeg Local became Winnipeg North Local. Around this time Arsene Spence lost his position as Chairman of Winnipeg North Local.

Arsene Spence got to work again, travelling around Winnipeg by bus, gathering memberships. He went to Southeast Regional Office with his membership list and reactivated the St John Bosco Local. This time he dropped the “St. John” and since then the Local has been called the Bosco Local. It was full of Spences and Arsene’s relatives and friends, so he easily won the Chairmanship at the Bosco Local elections. The Executives for the Bosco Local were Arsene Spence, Chairman, Steve Spence, Vice-Chairman, and Frances Spence McKay, Secretary-Treasurer. Most of the members came from the original St. John Bosco Local, so we have always seen Bosco Local as a continuation of the old St. John Bosco Local.

Appendix C

Manitoba Métis Federation Land Claim

Timeline

On April 15th, 1981, the Native Council of Canada joined the Manitoba Métis Federation¹⁰⁶ in a major land claims suit against the federal government and the Government of Manitoba. In this suit, the MMF was seeking a declaration that some federal and provincial legislation that purported to amend provisions of the Manitoba Act, 1870 are unconstitutional. On that basis the MMF may proceed with another claim (or negotiations) for compensation (a financial settlement) for the losses the Métis suffered as a result of the unconstitutional activities of the government.

The two sides went to court in January, 1987. The federal government tried to get the case thrown out. The government argued that the Métis land claim is a dead issue because it was settled a century ago.

In February 1987, a Manitoba court ruled in favor of the Métis and cleared the way for the full land claim to go to trial. However the federal government appealed the ruling, so the case went to the Manitoba Court of Appeal. The appeal took just two days to hear. A majority of the Manitoba Court of Appeal agreed that it should be struck.

The MMF then appealed this ruling to the Supreme Court of Canada. In 1990, the Supreme Court of Canada affirmed the MMF right to seek a declaration that Canada and Manitoba had, by unconstitutional measures, undermined the rights conferred by Sections 31 and 32 of the Manitoba Act of 1870.”

MMF trial in Manitoba Court of Queen’s Bench opened on April 6, 2006. On December 7th, 2007 the Queen’s Bench judge handed down his decision. He denied all aspects of the MMF claim.

The MMF then appealed this decision at the Manitoba Court of Appeal. This case began on February 17th, 2009. On July 7th, 2010, this court also ruled against the MMF.

The MMF appealed this decision to the Supreme Court of Canada¹⁰⁷. On February 10, 2011 the motion to file a memorandum of argument and the application for leave of appeal for the Manitoba Métis Federation land claims case was granted in Ottawa by the Supreme Court of Canada.

On December 13, 2011 the case was heard by the Supreme Court.

¹⁰⁶ The plaintives on behalf of the Manitoba Métis Federation Inc., were: Yvon Dumont, Billy Jo de la Ronde, Roy Chartrand, Ron Erickson, Claire Riddle, Jack Fleming, Jack McPherson, Don Roulette, Edgar Bruce Jr., Freda Lundmark, Miles Allarie, Celia Klassen, Alma Belhumeur, Stan Guiboche, Jeanne Perreault, Marie Banks Ducharme and Earl Henderson

¹⁰⁷ Counsel: Thomas R. Berger Q.C., James R. Aldridge Q.C., Harley I. Schachter, and Joseph Magnet.

On March 8, 2013, the Supreme Court handed down their decision:

“That the federal Crown failed to implement the land grant provision set out in s. 31 of the *Manitoba Act, 1870* in accordance with the honour of the Crown.”

In a six to two decision the Supreme Court ruled in favour of the Manitoba Métis Federation. The Court confirmed the Manitoba Métis Federation’s standing in a collective claim for declaratory relief for the purposes of reconciliation between the descendants of the Métis people of the Red River Valley and Canada.

Background

Funded by grants from the Secretary of State, the Manitoba Métis Federation conducted several research projects to determine whether or not the Canadian government administered sections 31 and 32 of the Manitoba Act in a legal and morally responsible manner.

One such project was D. Bruce Sealey’s work entitled: *Statutory Land Rights of the Manitoba Métis* , published in 1975.

Sealey, D. Bruce. *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba. Volume 1: Statutory Land Rights of the Manitoba Métis* . Winnipeg: Manitoba Métis Federation Press, 1975.

This book documents and analyzes land holding patterns in the West prior to 1870, the lands granted to the Métis after 1870, and the impact of the new settlers on the Métis people.

_____ *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba: Volume 2; Aboriginal Rights*. Winnipeg: Manitoba Métis Federation Press, 1975.

_____ *A Study of the Statutory and Aboriginal Rights of the Métis People in Manitoba. Volume 3; The Exploitation of Métis Lands*. Winnipeg: Manitoba Métis Federation Press, 1975.

This was followed by Emile Pelletier’s *Exploitation of Métis Lands*, which listed 6267 allotments of 240 acres made under section 31. Pelletier then categorized the sale of each grant as legal, illegal, ambiguous or speculative. In doing so, he found that 529 land grants covering 126,960 acres were sold illegally while 580 sales involving 139,200 acres were ambiguous cases. 590 land grants covering 141,600 acres consigned to Métis children were obtained by land speculators for resale who earned profits for themselves of 100 percent to 2000 percent.

Although Pelletier did not characterize the administration of sections 31 and 32 as blatant illegality, the reader was left with the impression that the federal government made a concerted effort to dispossess the Métis . Drawing from the works of Sealey, Pelletier and others, the Manitoba Métis Federation published an official statement in 1978 in

which the native political organization concluded that the federal government's record in the treatment of Métis concerning river lots and scrip was racist. According to their findings, "all elected representatives as well as members of the bureaucracy knew that the Métis were being exploited and indeed they contributed to the exploitation." Findings of the Association of Métis and Non-Status Indians of Saskatchewan confirmed those of the Manitoba Métis Federation and its paid consultants.

Pelletier, Émile. *Exploitation of Métis Lands*, 2nd Edition. Winnipeg: Manitoba Métis Federation Press, 1979.

First published in 1975, this book provides an analysis of the land granted to Métis children born prior to July 15, 1870. *The Manitoba Act* provided for 240 acres for each Métis child. An extensive research program is the basis of this analysis. This book will be of special interest to people tracing original owners of certain sections of land surrounding the City of Winnipeg.

"Although the government went through the motions of ensuring that everything was legal, its real objectives were not to protect the interests of the native people, but to get their land away from them in a way that was expedient, which cost the government little, and which would stand up in a British Law Court ... [S]uch action would create a cheap and surplus supply of labour necessary for development activities such as the construction of the railway ... One can only conclude that where the government was concerned with issues such as economics, settlement and development, these considerations took precedence over ethics and morality."¹⁰⁸

In 1978, the Manitoba Métis Federation hired Professor Douglas Sprague, a historian at the University of Manitoba, to undertake research into Métis land claims. Sprague began to lay the foundation of what has been called the dispossession thesis. In two articles published in 1980, "The Manitoba Land Question, 1870-1882," and "Government Lawlessness in the Administration of Manitoba Land Claims, 1870-1887," Sprague argued that the Manitoba Act was "nothing more than a gesture," that the Métis were victims of a deliberate conspiracy in which John A. Macdonald and the Canadian government sought to prevent the Métis from claiming title to the land they were to receive under sections 31 and 32 of the Manitoba Act. Acting under pressure from Ontario interests, the federal government dispossessed the Red River Métis in the following way.

"Every acre of Manitoba was taken as Dominion land and the policy for its distribution was altered by legislation on no fewer than eleven occasions between 1873 and 1884. More than half of these 'supplementary laws' were actually amendments to sections 31 and 32 in the sense that the supplemental bill altered substantive portions of the original statute. Two of the eleven were less dubious in their constitutionality but still doubtful since they provided means for delivering the

¹⁰⁸ Association of Métis and Non-Status Indians of Saskatchewan, *A Discussion Paper: Speculation in Half-Breed Land and Scrip* (December 28, 1979), pp. 21-22.

promises of sections 31 and 32 using precedents that tended to rob both sections of their intended meaning.”¹⁰⁹

Sprague, Douglas N. “The Manitoba Land Question 1870-1881.” *Journal of Canadian Studies*, 15 (3), 1980: 74-84.

Douglas Sprague examines how the federal government failed to effectively deal with Métis land claims in Manitoba from 1870-1881. This article discusses the barriers and obstacles which prevented Métis people from obtaining their lands in Manitoba. Sprague claims that Canada did not uphold the original constitutional agreement under the *Manitoba Act*, which helped facilitate the loss of Métis lands in Manitoba. Sprague believes that the Canadian government's strategy was to avoid dealing effectively with Métis land claims in order to disperse the Métis and open their lands up for incoming settlers. He condemns the federal government for controlling all aspects of the Métis land allotment scheme. Federal control over the Métis populations was evident in their refusal to allow the Lieutenant Governor of Manitoba to implement section 31 and 32 of the *Manitoba Act* soon after the act was passed in 1870. This article provides important background information about Métis dispossession and dispersal from Manitoba.

_____ “Government Lawlessness in the Administration of Manitoba Land Claims, 1870-1887.” *Manitoba Law Journal*, 10, (4), 1980: 415-441.

_____ “Métis Land Claims.” *Native People and the Constitution of Canada: Report of the Métis and Non-Status Indian Constitutional Review Commission*. Ottawa: Mutual Press, 1981: 51-68.

In 1981, one year after the publication of Douglas Sprague's articles, the Manitoba Métis Federation and the Native Council of Canada, which at the time represented both Métis and non-status Indians across Canada, filed a statement of claim with the Manitoba Court of Queen's Bench contending that amendments to the Manitoba Act between 1873 and 1884 were illegal alterations of the law. Thomas Berger was the lawyer for the MMF.¹¹⁰

The Métis were forced to litigate at this time because their talks with the governments of Manitoba and Canada to achieve a land base and self government had not produced results.

While taking action in the courts, the Manitoba Métis Federation continued to fund the research of Douglas Sprague. The result of this financial support was a study entitled *The Genealogy of the First Métis Nation*, completed by Sprague and Ronald Frye in 1983. Through extensive use of census returns, parish registers, surveyors' field notes, Half-

¹⁰⁹ D. N. Sprague, “Government Lawlessness in the Administration of Manitoba Land Claims, 1870-1887,” *Manitoba Law Journal*, Volume 10, Number 4 (1980), p. 68.

¹¹⁰ Former leader of the NDP in British Columbia, Justice Berger was appointed to the Supreme Court of British Columbia in 1972, he served on the bench until 1983. He may be best known for his work as the Royal Commissioner of the Mackenzie Valley Pipeline Inquiry which released its findings on May 9, 1977. His co-counsel on the MMF case is Jim Aldrich.

breed Commission records and genealogical affidavits collected by Canadian government officials in 1865, Sprague and Frye compiled six genealogical tables of the Red River Métis from 1820 to 1870.

In 1985, Douglas Sprague collaborated with Philippe R. Mailhot to publish an article entitled “Persistent Settlers: The Dispersal and Resettlement of the Red River Métis , 1870-1885.”

Mailhot, P. R. and Sprague, D. “Persistent Settlers: The Dispersal and Resettlement of the Red River Métis , 1870-1885.” *Canadian Ethnic Studies*, 17, (2) (1985): 1-30.

Using quantitative techniques of family reconstitution to document the relocation of both French and English Métis from Red River to the Saskatchewan Valley, Mailhot and Sprague argued that by 1870, the Métis were committed settlers but various forms of pressure from the federal government drove them off the land. According to their statistical evidence, 550 of 938 Métis families in the 1870 census were overlooked by land surveyors between 1871 and 1873. Of that total, 501 did not receive patents. Similarly, 400 of 844 native English families were missed, 341 of which did not emerge as patentees. In their opinion, this was a result of land surveyors being “more interested in boundaries than in counting people or their improvements.”

The consequences of this action were devastating as less than 10 percent of overlooked Métis were able to pass improvement standards imposed by the Dominion government’s administration of the Manitoba Act. Métis discouraged by federal government delays and non-patentees who could not provide sufficient evidence of occupation or improvements left the province in search of available, free river front property. To Mailhot and Sprague, land-loss was a prelude to migration.

“A closer look at St. Laurent [Saskatchewan] underscores the importance of landlessness as the critical ‘push’ factor in the migration process ... [M]ore than 80 percent of the St. Laurent settlers who were heads of Manitoba families in 1870 were landless in their homeland before emigrating to the North-West. Instead of remaining as a class of landless labourers or attempting to make a complete break with the established custom of settling on river frontage by taking up section land on bald prairie, they sought continuity by migrating west and north.”

During the same year in which Mailhot and Sprague’s article was published, the Manitoba Métis Federation and the Native Council of Canada, which represented Métis nationally, sued the Canadian government on behalf of all present day Métis living in Manitoba. Known as the Dumont case, after Manitoba Métis Federation President Yvon Dumont, this lawsuit was filed to correct what they viewed as “a major inequality of law over the past 120 years.” While pursuing Métis land claims through the courts, the Manitoba Métis Federation also continued to finance the research of Douglas Sprague. This led to the completion of *Canada and the Métis , 1869-1885*, published in 1988.

Sprague, Douglas N. *Canada and the Métis , 1869-1885*. Waterloo Ontario: Wilfrid Laurier University Press, 1988.

Historian D.N. Sprague asserts that the federal government systematically deprived the Manitoba Métis of their land base following the creation of the new province of Manitoba and that the Métis had little choice but to disperse to the Saskatchewan Country. He therefore argues that the federal government did not honour the promises made to the Métis people in the *Manitoba Act*.

For the uninitiated, Sprague has also provided a useful historiographical essay, which discusses all the classical monographs on the 1869-70 and 1885 Resistances. Such succinct summaries are also useful for professional students of Métis Studies who may not have the fortitude to read several hundred pages of dated and often lurid prose by such scholars as Giraud or Stanley. For an opposing view, consult Thomas Flanagan's controversial *Riel and the Rebellion: 1885 Reconsidered* (1983), and its re-edition (1999).

_____ “Interprétation des droits des Métis : les points de vue historiques et juridiques.” Dans Gilles Lesage (Editeur): *Riel et les Métis canadiens*. Saint-Boniface, Manitoba: La Société historique de Saint-Boniface, 1990: 59-62.

_____ “Dispossession vs. Accommodation in Plaintiff vs. Defendant Accounts of Métis Dispersal from Manitoba, 1870-1881.” *Prairie Forum*, Vol. 16 (2), 1991: 137-155.

Sprague uses research on Métis land claims and Métis migration during 1870-1881 to counter the work of Gerhard Ens and Thomas Flanagan, whom argue in their journal articles that the Manitoba Métis were not disenfranchised of their land base by the Canadian government.

_____ “Métis Land Claims.” In K. Coates (Editor): *Aboriginal Land Claims in Canada: A Regional Perspective*. Mississauga, Ontario: Copp Clark Pitman Ltd., 1992: 195-213.

Sprague, Douglas N. and R.P. Frye. *The Genealogy of the First Métis Nation: The Development and Dispersal of the Red River Settlement, 1820-1900*. Winnipeg: Pemmican Publications Inc., 1983.

Genealogy has long had a fascination for the general public. Certainly, Métis people are not immune to this desire to want to better understand their ancestors' past or to know where they came from. This was the first book to provide early census information and fur trade employment lists for the Red River Métis. Others such as Gail Morin have taken up this quest. Nonetheless, this is perhaps the most useful and accurate book. Sprague and Frye have alphabetically arranged the names of Métis and some non-Métis individuals in five tables. Looking through these tables provides an opportunity to see how certain families were particularly prominent in the fur trade or the locale of their land holdings. This book also introduces the history and development of the original Métis people who settled in the Red River district and deals with their subsequent dispersal to points further west. It contains a compilation of families with names, identification and

employment records; a record of lands which were held in the district; and what happened to those lands once the Red River district became part of Canada. This is a useful source for those searching their genealogy or as a guide to Métis land claims.

Sprague's work was followed up by Paul L.A.C. Chartrand:

Chartrand, Paul L.A.C. *Manitoba's Métis Settlement Scheme of 1870*. Saskatoon: Native Law Centre, University of Saskatchewan, 1991.

This book is a re-edited version of Paul Chartrand's LL.M. thesis. This work is a study of the constitutional provision of Section 31 of *The Manitoba Act* and is based upon the historical foundation provided by Douglas Sprague (*Canada and the Métis*, 1869-1885, 1988). Chartrand, a former commissioner for the Royal Commission on Aboriginal Peoples, provides readers with the most thorough legal analysis of the Manitoba Métis land question to date. In this treatise, the author uses legal precedents, statutes, and newspaper accounts of Manitoba's entry into Confederation and politicians' private papers to demonstrate how Section 31 of the *Manitoba Act* failed to preserve the Métis land base after 1870.

His argument is structured on an analysis of who qualified for the Métis land grant in the *Manitoba Act* (Section 31), how the land was actually allocated to the Métis, whether or not Métis corporate (group) rights are guaranteed in the Constitution and how the federal government failed in its obligation to adequately and fairly distribute land to Manitoba's Métis population. In addition, this book contains many useful appendices, including various government acts and parliamentary speeches. This work also reviews the evolving Canadian judicial principles that subtend from the court cases which clarify language rights and the Canadian Charter of Rights and uses these principles to analyse the application of the *Manitoba Act* to the Métis people. In his words:

As a matter of legal construction, the scheming designs of government policies to dispossess the Métis of their land base must be measured against the growing sensitivity to native rights. This approach requires avoiding the sanction of "sharp dealing" on the part of the Crown's ministers and requires interpretations that will not bring dishonour to the Crown whose duty it is to uphold the law (p. xii).

Court Actions:

In a preliminary move, the federal government applied to have the claim struck out of court. A majority of the Manitoba Court of Appeal agreed that it should be struck. They said that the legislation had not negatively affected Métis rights and that s. 31 of the *Manitoba Act* did not create a communal interest in land for Métis, but rather individual rights. They went on to say that because of this the MMF did not have a case. O'Sullivan J.A. dissented:

The problem confronting us is how can the rights of the Métis people as a people be asserted. Must they turn to international bodies or to the conscience of human-

ity to obtain redress for their grievances as a people, or is it possible for us at the request of their representatives, to recognize their people claims as justiciable? ...

In my opinion ... the rights of the Métis people must be capable of being asserted by somebody. If not by the present plaintiffs, then by whom?

It must be noted that the existence of the Métis people is asserted in the Constitution as of the present, not simply as of the past...

... I think it is important to accept that the claims asserted by the plaintiffs in the present action are justiciable and not merely political ... in the end, in my opinion it is in the development of law to deal with claims of “peoples” that lies the best hope of achieving justice and harmony in a world full of minority rights.

The amendments to the MMF’s statement of claim were significant and included:

1. that Métis are Indians within the meaning of s. 91(24) of the Constitution Act, 1867;
2. that the Crown has breached its fiduciary obligations to the Métis, which it owes to them by virtue of ss. 31 & 32 of the Manitoba Act;
3. that there was a treaty between Canada and the Provisional Government in the Red River Colony which was ratified by the Legislative Assembly of Assiniboia on June 24th 1870.

Early in 2003, the MMF plaintiffs filed a motion to discontinue the action on behalf of the individual plaintiffs. This prompted a motion by one of the individual plaintiffs to have separate counsel.

The MMF subsequently withdrew its motion and the Court dismissed the motion for separate counsel. In so doing the Court held that there is no entitlement to personal representation in a representative case, particularly where the order sought is declaratory. The Court also noted that the matter was almost ready for trial.

The Court agreed with Canada that there had to be a remedy, but did not agree with any of the remedies suggested by Canada. In particular, the judge did not want to usurp the function of the trial judge to admit or reject evidence at trial. Also, he did not agree with any order that might preclude new representatives from bringing forward the same claim. In the result, the judge stayed the proceedings until otherwise ordered by the Court. The plaintiffs can only lift the stay when they promise to disclose immediately all the materials. The defendants, Canada and Saskatchewan, have leave to apply to dismiss the action or for summary judgment. Costs were awarded to the Defendant Canada. Canada then filed (unsuccessfully) for discontinuance of the action.

The MMF trial finally opened on April 6, 2006. In his opening remarks MMF legal counsel, Thomas Berger, stated that the action was on behalf of the Manitoba Métis community and was not an action brought by any individual to vindicate individual interests in land. The case was presented in an unusual manner. The plaintiffs, the MMF and

the named individuals, are not calling any experts to speak to the historical documents. Instead, they argued that the documents (over 1000) speak for themselves. The plaintiffs made a lengthy opening statement, had the documents admitted on consent, and will make a closing statement. Canada and Manitoba called expert witnesses.

In December of 2007, the Queen's Bench judge handed down his decision. He denied all aspects of the MMF claim. The plaintiffs claimed that the Métis were to have received a land base under the Manitoba Act, 1870. They asserted that they suffered an historic injustice in not receiving such land base and sue Canada and Manitoba for certain declaratory relief. The plaintiffs did not claim any specific land, nor did they bring any claim for individual or personal relief. The plaintiffs asked for the following declarations:

- (1) that certain enactments, both statutes and Orders in Council, were ultra vires the Parliament of Canada and the Legislature of Manitoba, respectively, or were otherwise unconstitutional;
- (2) that Canada failed to fulfill its obligations, properly or at all, to the Métis under sections 31 and 32 of the Act, and pursuant to the undertakings given by the Crown;
- (3) that Manitoba, by enacting certain legislation and by imposing taxes on lands referred to in section 31 of the Act prior to the grant of those lands, unconstitutionally interfered with the fulfillment of the obligations under section 31 of the Act; and
- (4) that there was a treaty made in 1870 between the Crown in Right of Canada and the Provisional Government and people of Red River.

The QB Judge found that the MMF itself did not have standing to bring the action but recognized that the 17 individual plaintiffs, who are members of the Manitoba Métis community today and descendants of persons who were entitled to land and other rights under sections 31 and 32 of the Act did have standing in this action.

The judge found that the claim was statute-barred. In other words the plaintiffs were too late in bringing their suit to court. The events that founded the claim occurred from 1869-1890. The Métis leaders were knowledgeable and active and fully conversant with the rights given under the Act, including those provisions (sections 30 to 33) which pertained to the lands of the Province. Because the Métis were, according to the judge, aware of their rights and of the ability to commence action in respect of any denial of their rights, the Limitation of Actions Act applied to. The judge held that there was a "grossly unreasonable and unexplained delay on the part of the plaintiffs in the commencement of this action". Because declaratory relief is equitable relief it must be applied for promptly. Bringing the case at this date was, according to the judge, unreasonable.

The plaintiffs argued that the result of the negotiations between the Red River delegates and Prime Minister Macdonald and his colleague Cartier was a treaty or agreement. The

QB judge disagreed and held that there was no treaty or agreement. It was an Act of Parliament, which is a constitutional document and would be interpreted as such.

The judge held that as at July 15, 1870, the Métis did not hold or enjoy aboriginal title to the land and were not Indians within the meaning of s. 91(24) of the Constitution Act, 1867. The judge said that the Métis were not looked upon by those in the community as Indians and did not want to be considered as Indians. Rather, they wanted to be full citizens of the Province, as they previously had been of the Red River Settlement, a status that Indians at the time did not enjoy.

The judge held that – because Métis were not “Indians” and had no aboriginal title, there could be no fiduciary relationship existing between Canada and the Métis. Therefore, the doctrine of honour of the Crown was not implicated. Rather, Canada owed a public law duty to those entitled under sections 31 and 32 of the Act.

The plaintiffs attacked the legislation enacted by Manitoba and the legislation and Orders in Council enacted by Canada on the basis that they were unconstitutional. The Manitoba Act is part of the constitution and the argument was that statutes cannot amend the constitution. The judge did not agree.

The MMF case was appealed to the Manitoba Court of Appeal. The Congress of aboriginal Peoples and the Treaty One First Nations sought to intervene at the Court of Appeal. Their intervention applications were denied on the basis that they would expand the scope of the issues before the court and with respect to the Congress’ application, because it was too late.

Land Claim: Manitoba Court of Appeal, 2009

The Manitoba Court of Appeal heard the appeal in February of 2009. The court sat five judges instead of the usual three, which is an indication of the legal importance of the case. The Court of Appeal agreed with the trial judge’s disposition of the action and dismissed the appeal. They found the following:

- The entire action is barred by the combined operation of the limitation period/laches/mootness;
- The trial judge’s determination not to grant the declarations sought should not be interfered with;
- The Court of Appeal did not determine whether a fiduciary duty was owed by Canada with respect to s. 31 of the *Manitoba Act*; but even if the duty existed, the MMF failed to prove that there was a breach of that duty;
- No fiduciary duty was owed pursuant to s. 32 of the *Manitoba Act*.

Limitations/Laches/Mootness

Limitations periods set out in statutes are the means the law uses to bring closure to specific matters. They set forth the maximum time after an event that legal proceedings based on that event may be initiated. The events at issue in this trial, with respect to the disposition of land pursuant to ss. 31 and 32 of the *Manitoba Act* took place between 1869 and 1890. The trial judge noted that the Métis had undertaken actions with respect to other provisions of the *Manitoba Act* (ss. 22 and 23) in the 19th Cen-

tury. Citing the fact that the Supreme Court of Canada has emphasized that limitations periods apply to aboriginal claims in the same way as to other causes of action, the Court of Appeal affirmed the trial judge's ruling that the claim for breach of fiduciary duty with respect to ss. 31 and 32 was statute barred. However the plaintiffs also sought declarations of constitutional invalidity of law, which the court found was not subject to any statutory limitation periods.

Laches refers to the idea of unreasonable delay in bringing an action. As the Court of Appeal noted, (para. 329) courts of equity have "always refused its aid to stale demands, where a party has slept upon his right and acquiesced for a great length of time." The time lapse is considered together with whether current circumstances make it inequitable to enforce the claim. The Court of Appeal cited the Supreme Court of Canada ruling that "the doctrine of laches does not apply in a constitutional division of powers case" and ruled that laches would not bar the claims against Manitoba, which all pertained to division of powers. However, the court then expressed the view that this rule might not apply to the kind of constitutional claim made by the plaintiffs, which was one of constitutional interpretation.

Mootness arose because Manitoba argued that the legislation at issue had long been repealed [in 1969] making the case academic.

Manitoba submits that in the case at bar, there are no legal reasons to rule on the constitutionality of legislation that has been repealed for decades. The role of the courts is to adjudicate real disputes. The courts should not be co-opted to fulfil a political agenda.

The Court of Appeal found that the case was moot and declined to exercise its discretion to decide the moot constitutional issues because the plaintiffs were "essentially seeking a private reference regarding the constitutionality of certain spent, repealed provisions." The Court held that there had been no live legal controversy or concrete dispute with respect to the validity of Manitoba's statutes for decades. The court especially appeared to be concerned with the precedent that would be set that might allow other spent or repealed constitutional statutes to be reviewed thus creating legal uncertainty on a grand scale.

Honour of the Crown

The general rule is that the honour of the Crown is always at stake in its dealings with aboriginal people. Treaties and statutory provisions are to be interpreted in a manner that maintains the integrity of the Crown and it is always assumed that the Crown intends to fulfil its promises. No appearance of "sharp dealing" will be sanctioned.¹⁵¹ The Court of Appeal found that the Métis are aboriginal people and that the honour of the Crown provides the foundation for determining whether or not fiduciary obligations are owed and whether they were breached. The honour of the Crown does not give rise to a freestanding fiduciary obligation.

Evidentiary Issues

In making its findings, the Manitoba Court of Appeal had cause to comment on the evidence in the case. They began, (para. 16-18) by quoting one of the trial experts who noted that “all of the surviving sources need to be read in the light of the biases of their authors.” The Court also drew attention to the fact that “essential context” for various historical documents was lacking. It noted that some of the sources were incomplete and that there were gaps - “some extensive” - in the documentary trail “leaving unanswered questions in many instances.” This is the beginning of a running commentary throughout the reasons for judgment with respect to the quality of the evidence at this trial.

Standing

As noted above, Manitoba and Canada had previously argued in a pre-trial motion that the MMF should be denied the ability to be a plaintiff in this case. There was no objection to the seventeen named plaintiffs. As noted above, the motion to the Supreme Court of Canada was whether or not the issue could be litigated at all. It was coupled with the Crowns’ objection as to MMF’s standing. The Supreme Court of Canada did not address the MMF standing issue, which left the Crowns free to raise it again before the trial judge. The trial judge did not grant MMF standing because it did not meet the public interest test for standing. In the test for public interest standing the plaintiff must show that it is directly affected by the legislation or has a genuine interest in it. There seemed to be no problem with this part of the test. Clearly the MMF had a genuine interest in the case. The problem was with the part of the test that asks whether there is another reasonable and effective way to bring the issue before the court. Here, since there were seventeen named individual plaintiffs, it was clear that the case could proceed through them. The trial judge had the discretion not to grant standing to the MMF and in the absence of clear error in that regard, the Court of Appeal is to give deference to that decision. In the event, the Court of Appeal declined to interfere with the trial judge’s finding. Therefore, the MMF was denied standing

Fiduciary Relationship

The Court of Appeal recognized that the relationship between the Crown and the aboriginal peoples of Canada is fiduciary in nature. However, that does not mean that every aspect of the relationship gives rise to a duty. The relationship is not the same thing as the obligations. The trial judge found that there was no fiduciary relationship between the Métis and Canada. The Court of Appeal held that this was an error. The court accepted (paras. 443) that Métis are included in the Crown-aboriginal fiduciary relationship.

... both precedent and principle demonstrate that the Métis are part of the sui generis fiduciary relationship between the Crown and the aboriginal peoples of Canada.

The court cited Brian Slattery’s argument that the source of the fiduciary relationship does not lie in a “paternalistic concern to protect” primitive people. Instead the source was the necessity of persuading aboriginal people that it was in their interest to rely on the Crown rather than exercising military action or “self-help”. The history of the

Métis in Manitoba in 1869, as the court notes, fits this concept. The Métis were a powerful political and military force and led by Louis Riel they were exercising their version of “self-help”. The Court of Appeal also commented that the *Powley* case applied the fiduciary relationship to the Métis in the context of the justification test, where the government must demonstrate that its actions are consistent with its fiduciary duty towards aboriginal peoples.

Fiduciary Duty

Whether a fiduciary has a duty in any given circumstance is a different question from whether there is a fiduciary relationship. The test for determining whether a fiduciary duty exists within a Crown/aboriginal relationship is twofold. First, is there a specific or cognizable aboriginal interest. Second, has the Crown assumed discretionary control, in the nature of a private law duty over that interest.

In *MMF*, the trial judge assumed that the specific aboriginal interest had to be the existence of aboriginal title, which the Métis had not proven. The Court of Appeal disagreed and noted that even in Indian case law, the Supreme Court of Canada has recognized a fiduciary duty could arise with respect to interests in land that are not aboriginal title interests. The Court of Appeal also found, following *Guerin*,¹⁵² that language such as “for the benefit of” in a statute does not create a fiduciary duty, but rather recognizes the existence of such a duty.

The Court of Appeal declined to decide what might be a specific Métis interest that might ground a fiduciary duty, noting that this was the first time such an issue had come before the courts, that there was little guidance to be found, and that there had been no “focused argument” on this component of the fiduciary duty test. Previous cases looking at the specific interest required to found a fiduciary duty had all dealt with Indian Bands, usually reserve lands. Because the Court of Appeal held (paras. 504-509) that it was not necessary for the Métis interest in land to be aboriginal title, they declined to decide whether Métis had aboriginal title.

The Métis are aboriginal people, some of whom were being allocated land in a process that was at the discretion of the Crown.... what the Métis have ... is the statement in s. 31 of the Act that it was enacted “towards the extinguishment of the Indian Title to the lands in the Province...” Some significance might be accorded to the fact that that section purports to give the Métis children land grants in return for the extinguishment of Indian title. It is far from clear what interest the Métis of Red River actually had prior to s. 31 being enacted, if any, but their ability to claim aboriginal title was lost (or at least seriously impeded) through its enactment. The Métis of Red River had an interest of some kind sufficient to be recognized, at least for political purposes, as having been extinguished through the Act. Nor should it be forgotten that the Act was enacted in the process of nation-building, and evolved from negotiations between Canada and the delegates... this means that it is possible that the Métis could have an interest in land sufficient to ... establishing a fiduciary duty... The question of exactly what does constitute a cognizable Métis interest, and whether one exists in this truly unique case I leave

for another day... it is neither necessary nor desirable to determine whether they had a cognizable aboriginal interest sufficient to ground a fiduciary duty; all the more so since focused argument on whether or not this critical component of a fiduciary obligation existed has not taken place.

The Court of Appeal did find that the Crown had assumed discretionary control over the administration of s. 31 of the Manitoba Act and that this satisfied the second part of the test.

Standard of Conduct and Content of Fiduciary Duty

In order to prove that there has been a breach of a fiduciary duty, the court examines the standard of conduct, which refers to the “general description of how a fiduciary is obligated to act.” The content of that duty varies. The general standard is to act as an ordinary person would act – with prudence and in the best interests of the beneficiary.

The fulfillment of fiduciary duties generally requires that fiduciaries act honourably, with honesty, integrity, selflessness, and the utmost good faith ... towards the best interests of their beneficiaries.153

The plaintiffs said Canada breached its duty in five ways:

- by failing to grant land to 993 children – all Métis children were supposed to receive land grants
- with its undue delay in granting the lands
- by distributing the lands by means of a lottery
- by permitting sales of interests before grant
- □by permitting sales before the children reached the age of majority.

The Court of Appeal found that there were evidentiary gaps that forced the conclusion that the plaintiffs had not proven the factual foundation of their claim. For example, the court was troubled by the fact that with respect to the claim that 993 children did not get land grants, but instead received scrip, only three examples were before the court. The court was also troubled by the lack of expert evidence from the plaintiffs who took the perspective throughout that the document evidence was sufficient despite the fact that they acknowledged that it did not provide context or proof that what the documents said happened, actually did happen. Given that the Crowns did provide expert evidence for context, this appears to have put the plaintiffs at a severe disadvantage in providing the required proof for their claims. The Court particularly refers to the lack of evidence with respect to the issue of undue delay in granting the lands. In the end, the trial judge concluded that the plaintiffs had not proven the factual foundation of their claim and the Court of Appeal noted that “the trial judge did the best he could with the documents available” and found that in light of that, his conclusions were reasonable and supported by the evidence.

The final breach of fiduciary duty asserted by the plaintiffs is that Canada stood by and did nothing while Manitoba passed legislation that was beyond its jurisdiction and which facilitated sales before grant and before the children reached the age of

majority. The Court of Appeal found that this issue was moot because the legislation had long been repealed. However, it commented in *obiter* that it was “far from persuaded that Manitoba’s impugned legislation was constitutionally invalid”. No discussion was provided for this opinion. The Court of Appeal also asked, in *obiter*, what action Canada might have taken if Manitoba’s legislation was *ultra vires*. The court dismissed the idea that Canada might disallow Manitoba’s legislation as a “quintessentially political act”, while noting that Canada had previously taken just such action.

The Manitoba Métis Federation has asserted in the press that it will seek leave to appeal to the Supreme Court of Canada.

Supreme Court of Canada: Métis Land Claim Decision, March 8, 2013

In a 6 to 2 decision the Supreme Court of Canada ruled in favour of the Manitoba Métis Federation. The Court confirmed the Manitoba Métis Federation’s standing in a collective claim for declaratory relief for the purposes of reconciliation between the descendants of the Métis people of the Red River Valley and Canada.

At paragraph [44]: This collective claim merits allowing the body representing the collective Métis interest to come before the court. We would grant the MMF standing.

At page five of the decision:

Section 31 of the *Manitoba Act* is a solemn constitutional obligation to the Métis people of Manitoba, and it engaged the honour of the Crown. The immediate purpose was to give the Métis children a head start over the expected influx of settlers from the east. Its broader purpose was to reconcile the Métis’ Aboriginal interests in the Manitoba territory with the assertion of Crown sovereignty over the area that was to become the province of Manitoba....

Although the honour of the Crown obliged the government to act with diligence to fulfill s. 31, it acted with persistent inattention and failed to act diligently to achieve the purposes of the s. 31 grant. This was not a matter of occasional negligence, but of repeated mistakes and inaction that persisted for more than a decade, substantially defeating the purpose of s. 31. This was inconsistent with the behaviour demanded by the honour of the Crown: a government sincerely intent on fulfilling the duty that its honour demanded could and should have done better.

And at paragraphs;

[155]

“That the federal Crown failed to implement the land grant provision set out in s. 31 of the *Manitoba Act, 1870* in accordance with the honour of the Crown.”

[156]

“The appellants [Manitoba Métis Federation et al] are awarded their costs throughout.”

Appendix D

Supreme Court of Canada Decision in the Daniels Case

By George & Terry Goulet

Supreme Court Ruling:

On April 14, 2016 the Supreme Court of Canada (SCC) delivered its unanimous decision in the Daniel's Case. The SCC ruled that Métis and non-status Indians are "Indians" under Section 91(24) of the *Constitution Act, 1867 (Canada)*. This decision settles the tug-of-war between the Provinces and the Federal Government as to which government is legally responsible for jurisdiction with respect to Métis and non-status Indians.

The SCC definitively ruled that the Federal Government has jurisdiction with respect to ALL Métis and non-status Indians. In addition the Decision confirmed that the Federal Government has a fiduciary duty and consultation responsibility with respect to the Métis and non-status Indians.

1. "INDIANS" IN S. 91(24) INCLUDES MÉTIS AND NON-STATUS INDIANS

The prime issue in the Daniels Decision was to determine whether the Métis are "Indians" within the meaning of section 91(24) of the *Constitution Act, 1867 (Canada)*. The Supreme Court granted a declaration that Métis and non-status Indians are "Indians" under s. 91(24). The following are some of the reasons and effects of this Ruling:

The term "Indian":

In the constitutional context the term "Indian" or "Indians" has two meanings (i) a broad meaning, as used in s. 91(24), that includes both Métis and Inuit and can be equated with the term "aboriginal peoples of Canada" used in s. 35 of the *Constitution Act, 1982 (Canada)*; and (ii) a narrower meaning that distinguishes Indian bands from other Aboriginal peoples. The Court stated that it would be constitutionally anomalous [abnormal] for the Métis to be the only Aboriginal people to be recognized and included in s. 35 yet excluded from the constitutional scope of s. 91(24). [Paragraph 35]

All Aboriginals are "Indians under s. 91(24):

This broad understanding of "Indians" means that "there is no need to delineate which mixed-ancestry communities are Métis and which are non-status Indians. They are all "Indians" under s. 91(24) by virtue of the fact that they are all Aboriginal peoples. The Supreme Court stated:

"A broad understanding of "Indians" under s. 91(24) as meaning 'Aboriginal peoples', resolves the definitional concerns raised by the parties in this case. Since s. 91(24) includes **all** Aboriginal peoples, including Métis and non-status Indians, there is no need to delineate which mixed-ancestry communities are Métis and which are non-status Indians. They are **all** "Indians" under s. 91(24) by virtue of the fact that they are **all** Aboriginal peoples." (P. [46] Emphasis added)

Duty to Legislate:

The Court further ruled that finding Métis and non-status Indians are “Indians” under s. 91(24) does NOT create a duty to legislate, but it has ...the benefit of ending a jurisdictional tug-of-war in which these groups were left wondering about where to turn for policy redress.(P. [15] Emphasis added.) However this does not prohibit the Federal Government from passing legislation, or from expanding existing programs and services for “Indians” to include Métis and non-status Indians where legislation is not required to do so.

No Consensus as to who is Métis :

The Court pointed out that there is no consensus on who is considered Métis or a non-status Indian, nor need there be. Cultural and ethnic labels do not lend themselves to neat boundaries. It further quoted the following

“There is no one exclusive Métis People in Canada, any more than there is no one exclusive Indian people in Canada. The Métis of eastern Canada and northern Canada are as distinct from Red River Métis as any two peoples can be. . . . As early as 1650, a distinct Métis community developed in LeHeve [*sic*], Nova Scotia, separate from Acadians and Micmac Indians. All Métis are aboriginal people. All have Indian ancestry.” ([P. 17]).

In effect the Supreme Court decided that when it comes to Métis identity there is “no one size fits all.”

Restrictive Métis Criteria of Powley Set Aside:

The Supreme Court stated that the definition of who is Métis under s. 91(24) has been made broader than the restrictive definitional criteria for Métis under the *Powley Case* of 2003. (P. [47] and [58]). This restrictive criteria in *Powley* was developed specifically for purposes of applying s. 35, which the Court said was about protecting historic community-held rights. Section 91(24) serves a very different constitutional purpose, it is about the federal government’s relationship with Canada’s Aboriginal peoples. (P. [49]). [P. is the abbreviation for “paragraph” in the Supreme Court Decision in the Daniels Case.]

The Court indicated that the Métis membership base should be broader and there is no principled reason for excluding certain Métis from Parliament’s protective authority on the basis of the third criterion, a “community acceptance” test. P. [49]. The Court set aside the exclusion of those Métis who do not meet the Powley criteria for inclusion in s. 91(24). (P. [58]).

Ethnic Label of ‘Métis ’:

In its Decision the Court stated “There is no doubt that the Métis are a distinct people”. (P. [42]). This means that under the Daniels Decision they are “Indians” for the purposes of s. 91(24), but they retain their Métis identity as a distinct people just as the Inuit do. The Court further stated:

“Cultural and ethnic labels do not lend themselves to neat boundaries. ‘Métis’ can refer to the historic Métis community in Manitoba’s Red River Settlement or it can be used as a general term for anyone with mixed European and Aboriginal heritage. Some mixed-ancestry communities identify as Métis, others as Indian.” P. [17]

No Ruling on Marriage, Intermarriage, Mixed-Ancestry and Adoption:

The Court did not provide a Ruling with respect to marriage, intermarriage, mixed-ancestry and adoption. In the case of intermarriage and mixed-ancestry it did provide guidance when it stated that there were “jurisprudential imprints that assist in deciding whether Métis are part of what is included in s. 91(24) intermarriage and mixed-ancestry do not preclude groups from inclusion under s. 91(24).” The *Eskimo* Case of 1939 “establishes that the fact that a group is a distinct people with a unique identity and history whose members self-identify as separate from Indians, is not a bar to inclusion within s. 91(24).” (P. [41])

2. FIDUCIARY DUTY OF THE CROWN TO MÉTIS AND NON-STATUS INDIANS

The second declaration sought in the Daniels Case was to recognize that the Crown owes a fiduciary duty to Métis and non-status Indians. In this Case the Court stated that prior Supreme Court decisions have determined that Canada’s Aboriginal peoples have a fiduciary relationship with the Crown.

The Supreme Court stated in the Daniels Case with respect to the second declaration that the Crown owes a fiduciary duty to Métis and non-status Indians and that this declaration was restating “settled law”. Consequently the declaration was not granted by the Court because it was restating “settled law” (P. [53] and [57].)

With respect to the fiduciary relationship that the Federal Government has with Métis and non-status Indians, all parties may look for guidance, in part, to a paper titled “The Crown’s Fiduciary Relationship with Aboriginal Peoples” (Parliamentary Research Branch, Aug. 2000; Rev. Dec. 2002). This paper states that a “fiduciary relationship is one in which someone in a position of trust has ‘rights and powers which he is bound to exercise for the benefit’ of another”.

3. GOVERNMENT DUTY TO CONSULT AND NEGOTIATE WITH MÉTIS AND NON-STATUS INDIANS

The third declaration sought in the Daniels Case was that Métis and non-status Indians have the right to be consulted and negotiated with, in good faith, by the Federal Government on a collective basis **through representatives of their choice**, respecting all their rights, interests and needs as Aboriginal peoples. With respect to this third declaration, the Court stated that prior Supreme Court decisions recognized a context-specific duty to negotiate when Aboriginal rights are engaged. (Emphasis added)

The Supreme Court stated in the Daniels Case the third declaration with respect to consultation and negotiation by Métis through representatives of their choice would be a restatement of the “existing law”. As a result the third declaration was not granted by the Court because it was a restatement of “existing law” (P. [2]; [54]; [56] and [57].)

WHAT THE DANIELS DECISION MEANS FOR THE MÉTIS

We are providing our analysis with respect to the Decision, and not a legal opinion. However this Case has opened up great opportunities for the future benefit of the Métis . It does not mean that the Métis are Indians for any other purposes. They continue to be a separate and distinct people with their own history, heritage and culture. They are not status Indians, and are not entitled to benefits under the *Indian Act*. For example they are not entitled to live on a reserve, have tax-free status and are not entitled to other benefits and laws flowing from that Act.

The Daniels decision has ruled that the Federal Government has jurisdictional responsibility for all Métis . Consequently pursuant to this Supreme Court decision it has a fiduciary duty and is obligated to consult and negotiate, in good faith, with all Métis through representatives of their choice respecting all their rights, interests and needs. The Federal Government has a fiduciary duty to expand and implement its existing programs and services for Aboriginals to include all Métis where applicable. We are of the opinion that this would also be consistent with equality rights in s. 15 of the Canadian *Charter of Rights and Freedoms*.

Since the Constitution is binding on both the Federal Government and the Provinces, this decision must also be followed by the Provinces, and by Federal and Provincial employees. Consequently, the Federal Government has an obligation to inform its employees and the Provinces of the Daniels Decision.

The Federal Government has the fiduciary duty to provide programs, services, and intangible benefits to all Métis not only on the federal level but also to ensure the implementation and funding, where applicable, of programs, services, and other benefits for Aboriginal peoples that are managed on their behalf at the Provincial level. Examples of programs, services, and benefits that need to be extended by the Federal Government to all Métis are education, health, housing, heritage, culture, employment, children and family services, and other appropriate items.

The Daniels Decision does not in any way change the responsibility and requirements that Métis and Métis organizations have with respect to obeying and following applicable Provincial laws. An exception to this is if a conflicting Provincial law significantly adversely affects Métis rights and privileges under the Constitution. In that event the Constitutional rights of the Métis will override conflicting Provincial laws since the Constitution is supreme.

The Court did not deal with some potential future issues. Although the Decision with respect to s. 91(24) applies to all Métis, the Court did not give precise guidance with respect to who qualifies as Métis nor was it precise in tying it to any specific connection to Métis culture and heritage. However if a dispute occurs, the Court did state that “Determining whether particular individuals or communities are non-status Indians or Métis and therefore “Indians” under s. 91(24), is a fact-driven question to be decided on a case-by-case basis in the future.” (P [47]) This would be very expensive.

The Federal Government has a duty to meet and negotiate with the Métis to implement the requirements of the Daniels Case. This duty is not only existing law. It is also grounded in the honour of the Crown, which is always at stake in dealing with Aboriginal

Peoples. This is especially necessary with respect to Métis individuals and organizations that have been denied programs, services and benefits due to restrictive membership requirements by existing Métis organizations. However it is necessary for these excluded Métis to be represented. In order to do so they must take the initiative to have representatives of their choice meet with the appropriate Government officials.

The Court also pointed out that reconciliation with *all* of Canada's Aboriginal peoples is Parliament's goal. (P. [37]; see also P. [1]). In addition the current Government has announced its intention to implement the recommendations contained in the *United Nations Declaration on the Rights of Indigenous Peoples*.

Legacy of Harry Daniels:

There are only two men in the history of the Métis People who were the prime instrumental forces in having the Métis enshrined in Canada's Constitution - Louis Riel in section 31 of the federal 1870 *Manitoba Act* and Harry Daniels in section 35 of the *Constitution Act, 1982*, and now in section 91 (24) of the *Constitution Act, 1867*.

LONG LIVE THE MÉTIS .

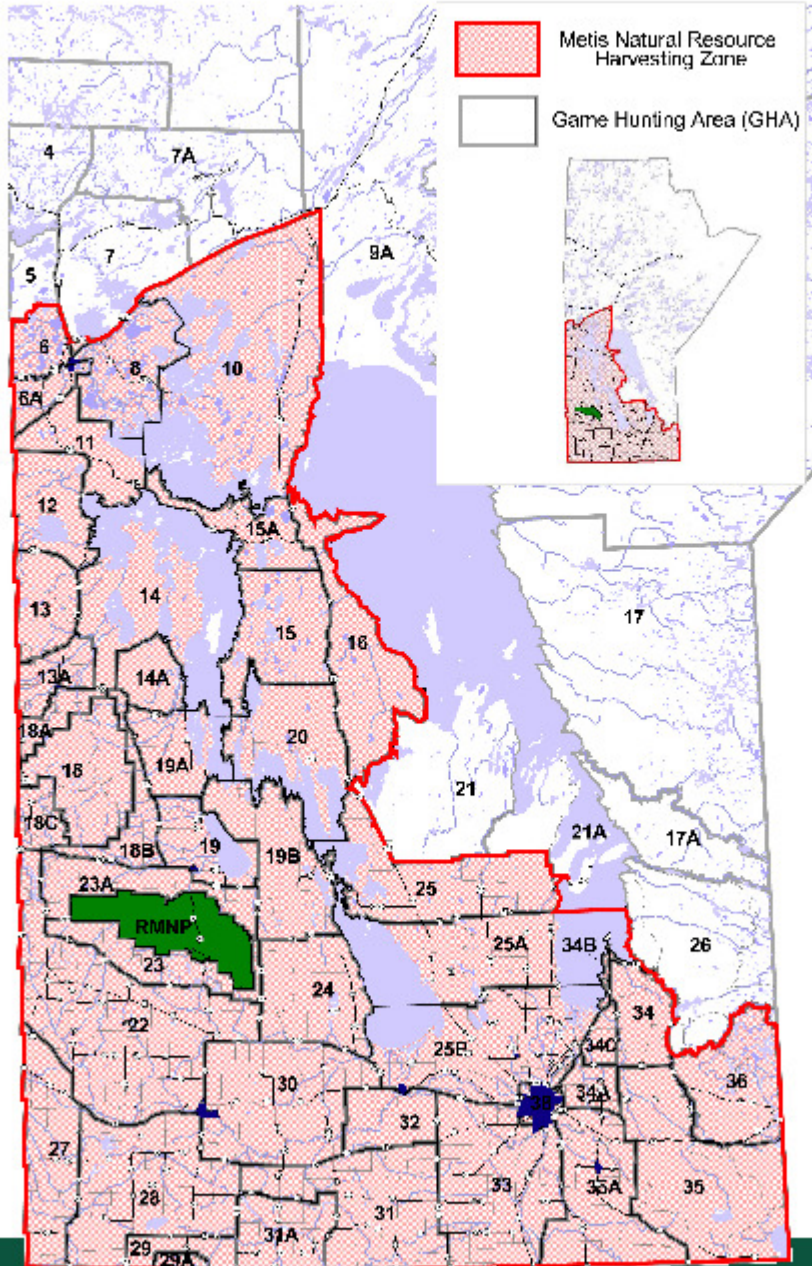
LONG LIVE THE MEMORY OF LOUIS RIEL AND HARRY DANIELS.

May 2016

© George and Terry Goulet

Appendix E

Recognized Areas for Metis Natural Resource Harvesting



Manitoba 

Appendix F
Metis on the Wall of Fame
Winnipeg Indian and Metis Friendship Centre

Chartrand, David
Dumont, Yvon
Flett, Walter John
Gaudry, Neil
Guilbault, Ernie
Guilbault, Mary
Jackson, Tom
Lavallée, Guy
McKay, Raoul
Ranville, Errol “C Weed”
Richard, Mary
Sinclair, Murray
Spence Arsene
Spence, Angus
St. Germain, Ray

Appendix G

MMF Annual General Assemblies & Board of Directors Lists 1974-1989

1974

6th Annual Assembly, Oo-Za-We-Kwun Training Centre, Rivers, MB, February 1-3, Angus Spence – President
Ed Campbell– Chair of the Annual Meeting¹¹¹

Garry Nobess – Vice-President Thompson Region
Alfred Head – Vice-President The Pas Region
Walter Menard – Vice President Dauphin Region
Howard Asham – Vice-President Interlake Region
George Fleury – Vice-President Southwest Region
Connie Eyolfson – Vice-President Southeast Region

1977

9th Annual Assembly Oo-Za-We-Kwun Training Centre, Rivers, MB, May 19-22, 1977
John Morrisseau – President
Murray Sinclair – Chair of the Annual Meeting

Howard Asham – Vice-President Interlake Region
Ernie Blais – Vice-President Southeast Region
George Fleury – Vice-President Southwest Region
Hubert Sinclair – Vice-President The Pas Region
Walter Menard – Vice President Dauphin Region
Edward Head – Vice-President Thompson Region

1978

10th Annual Assembly, Gimli Industrial Park, June 8-10, 1978
John Morrisseau – President
Murray Sinclair – Chair of the Annual Meeting

We only have minutes of the Motions at this Assembly.

1981

13th Annual Assembly, Rorketon, MB., Rorketon Centennial Park
August 6-8, 1981
John Morrisseau – President
Murray Sinclair – Chair of the Annual Meeting

Ferdinand Guiboche – Vice President Dauphin Region
Bernie Wood - Vice-President Southeast Region
Janet Goertzen – Vice-President Southwest Region

¹¹¹ Ed Campbell was President of the Native Association of Community Councils.

Willy Dumont – Vice-President Interlake Region
Don McIvor – Vice-President Thompson Region
Joe Nabess – Vice-President The Pas Region

1982

14th Annual Assembly, Thompson, MB, July 1-4. 1982
Don McIvor – President
Brian Orvis - Chair of the Annual Meeting

Bill Constant - Vice-President Thompson Region
Willie Dumont - Vice-President Interlake Region
Ferdinand Guiboche - Vice President Dauphin Region
Janet Goertzen – Vice-President Southwest Region
Bernie Wood - Vice-President Southeast Region
Hubert Sinclair – Vice-President The Pas Region

1983

15th Annual Assembly, University of Manitoba, June 4-5, 1983
Don McIvor – President

1984

16th Annual Assembly, Western Manitoba Centennial Auditorium, Brandon, MB, May
10-11, 1984
Don McIvor – President
Brian Orvis - Chair of the Annual Meeting

Stella Alix - Vice-President Southeast Region
Janet Goertzen – Vice-President Southwest Region
Bernard Wood – Vice-President Winnipeg Region
Garry Nabess – Vice-President Thompson Region
Alfred Head – Vice President The Pas Region

1985

17th Annual Assembly, Winnipeg, MB, November 13-15, 1985
Yvon Dumont – President
Harry Daniels - Chair of the Annual Meeting
Billy Jo Delaronde – Co- Chair of the Annual Meeting

Ron Erickson Vice-President Southwest Region

- Alma Belhumeur – Board Member
- Celia Klassen – Board Member

Southeast Region

- Ed Simard - Board Member Southeast Region
- Bella Malo - Board Member Southeast Region

Cliff Richard – Vice-President Winnipeg Region

- Gordon Ranville – Board Member Winnipeg Region

Bill Flamand - Vice-President Thompson Region

- Freda Lundmark – Board Member Thompson Region
- Miles Allarie - Board Member Thompson Region

Jack McPherson - Vice-President The Pas Region

- Stan Guiboche - Board Member The Pas Region
- Hubert Sinclair - Board Member The Pas Region

Jack Fleming – Vice President Dauphin Region

- Wallace Fleury – Board Member Dauphin Region
- Ted Chartrand – Board Dauphin Region

Roy Chartrand – Vice-President Interlake Region

- Violet Taylor – Board Member Interlake Region
- Edgar Bruce Jr. – Board Member Interlake Region

1986

18th Annual Assembly, Brandon, MB, May 10-11, 1986

Yvon Dumont – President

Brian Orvis - Chair of the Annual Meeting

Ron Erickson Vice-President Southwest Region

Jack McPherson - Vice-President The Pas Region

Stella Alix – Vice-President Southeast Region

Jack Fleming – Vice President Dauphin Region

Bill Flamand – Vice–President Thompson Region

Claire Riddle - Vice-President Winnipeg Region

Roy Chartrand – Vice - President Interlake Region

1987

19th Annual Assembly, Clearwater Lake, Evergreen Lodge, The Pas, MB, June 26-28, 1987

Yvon Dumont – President

Ron Richards - Chair of the Annual Meeting

Ron Erickson - Vice-President Southwest Region

Jack McPherson - Vice-President The Pas Region

Stella Alix – Vice-President Southeast Region

Jack Fleming – Vice President Dauphin Region

Bill Flamand – Vice–President Thompson Region

Claire Riddle - Vice-President Winnipeg Region

Roy Chartrand – Vice - President Interlake Region

1989

21st Annual Assembly, Marlborough Inn, Winnipeg, MB., November 16-18, 1989.

Yvon Dumont – President

Bill Flamand - Chair of the Annual Meeting

Edgar Bruce Vice - President Interlake Region

Robert Gaudry – Board Member
Bruce Lavallee – Board Member
Joyce Gus – Vice-President Southeast Region
John J. Lavallee - Vice-President Southwest Region
Hubert Sinclair- Vice-President The Pas Region
Elsie Lajambe – Board Member
Cecil Asmus – Board Member
Buddy Meade – Vice-President Thompson Region
Claire Riddle - Vice-President Winnipeg Region
David Chartrand – Board Member

Historic MMF Documents

Manitoba Métis Federation. Margaret Sealey and Bruce Sealey (Eds.), *Six Métis Communities*. Winnipeg: Manitoba Métis Federation, 1974.

Manitoba Métis Federation. *Reflections: Yesterday and Today*. Winnipeg: Manitoba Métis Federation Press, 1979.

This book contains thirty-six short biographies of a cross-section of Métis Manitobans. The school students who interviewed and wrote this material were sponsored by a Secretary of State project.

Manitoba Métis Federation “Position Paper on Child Care and Family Services.” Winnipeg: Manitoba Métis Federation, 1982.

Manitoba Métis Federation. *Métis Anouch: Manitoba Métis Rights: Constitutional Consultations: Final Report*. Winnipeg: Manitoba Métis Federation, Constitution and Land Claims Secretariat, 1983.

This document constitutes the community feedback received during the constitutional consultations held by the Manitoba Métis Federation. Five half-hour radio programs were broadcast into Métis communities via C.B.C. radio and the constituents were asked to phone in with their views.

Manitoba Métis Federation “MMF Inc. Position Paper on Child Care and Family Services (May 15, 1982).” *Native Studies Review*, Vol. 2 (1), 1986: 125-139.

Manitoba Métis Federation *Métis Land Claims Case, Vol. 1*. Winnipeg: Manitoba Métis Federation Inc., 1986.

Manitoba Métis Federation. *The Rights of the Métis People*. Winnipeg: Manitoba Métis Federation Inc., 1987.

Manitoba Métis Federation. Barkwell, L.J., Gray, D.N., Richard, R.H., Chartrand, D.N., and Longclaws, L.N. *Research and Analysis of the Impact of the Justice System on the Métis*. Winnipeg: Manitoba Métis Federation Inc., 1989.

Manitoba Métis Federation “Proposal for Research into “Métis Customary Law and Social Control.” Winnipeg: Manitoba Métis Federation, 1990.

Manitoba Métis Federation. English transcription of the “Petites Chronique de St. Laurent.” NAC, MG 17, A17. Translated by Evelyn Légaré. Winnipeg: Manitoba Métis Federation, 1990.

Manitoba Métis Federation. S.W. Corrigan and L.J. Barkwell (Eds.) *The Struggle for Recognition: Canadian Justice and the Métis Nation*. Winnipeg: Pemmican Publishers Inc., 1991.

Manitoba Métis Federation *Final Report and Recommendations of Pathways to Success*. Winnipeg: Manitoba Métis Federation, 1991.

Manitoba Métis Federation *Transcripts of the Métis Elders' Conference*. November 28 - December 1, 1991. Winnipeg: Manitoba Métis Federation, 1992.

Manitoba Métis Federation Facilitators Reports from the Métis Elders' Conference. November 28 - December 1, 1991. Winnipeg: Manitoba Métis Federation, 1992

Manitoba Métis Federation "A Report on Métis Self-Governance in Urban Manitoba." Research study prepared for the Royal Commission on Aboriginal Peoples. Winnipeg: Manitoba Métis Federation 1995.

Manitoba Métis Federation *The Métis Charter of Rights and Freedoms*. Winnipeg: Manitoba Métis Federation Press, 1995.

Manitoba Métis Federation: Barkwell, L.J. and Fred Shore. (Eds.) *Past Reflects the Present: The Métis Elders Conference*. Winnipeg: Manitoba Métis Federation, 1997.

Manitoba Métis Federation. *Implications and Options: The Federal Transfer of Social Housing of the Rural and Native Housing Program to Manitoba*. Winnipeg: Manitoba Métis Federation, August 1998.

For many years, the Canada Mortgage and Housing Corporation (CMHC) had agreements with the Manitoba Métis Federation Inc. and its successor housing authority, Community Housing Managers of Manitoba, to operate some 1,700 units under the Rural and Native Housing Program. In spite of this agreement, the CMHC unilaterally decided to transfer their 75% of the program to the Province of Manitoba.

Manitoba Métis Federation. Barkwell, L.J. (Ed.) *Claiming Our Inheritance: Métis Youth Labour Awareness Conference, Benchmark Report*. Winnipeg: Manitoba Métis Federation, 1998.

Manitoba Métis Federation. *They Are Taking Our Children From Us: An Inside Look at How the Manitoba Child and Family Service System Deals with Métis Children and Families*. Winnipeg: Manitoba Métis Federation, 1999.

This ground-breaking document is the first published "inside look" at the workings of the Manitoba Child and Family Services system, from the perspective of Aboriginal individuals who see the real life results of the removal of Métis children from their homes and families. The document explains the flaws in the legislative scheme,

in the policies and practices of agencies mandated to help these children and families, and the failures of successive governments to rectify long-standing, well-documented grievances. Illustrative examples are given from documented cases. Suggestions for reform are outlined with specific recommendations and reference to international law. Since this documentation was produced the Manitoba Métis Federation signed a Memorandum of Understanding (MOU) with the Manitoba Department of Family Services on February 22, 2000. This MOU calls for the development of a mandated Métis child and family service system. This is the first Métis agreement of its kind in Canada.

Manitoba Métis Federation. *Economic Development Planning Study*. Winnipeg: Manitoba Métis Federation, August 1999.

This comprehensive study gives recommendations for the development of Métis business and employment in three specific economic sectors: Information Technology (Technological Communications), Ground Transportation (specifically freight haul trucking), and Tourism. Over 1,000 Métis businesses, organizations and individuals were surveyed using a full participatory community research approach.

Manitoba Métis Federation, Paul Chartrand, Audreen Hourie, Yvonne Dumont, and Louise Chippeway. *The Michif Languages Project: Committee Report*. Winnipeg: Manitoba Métis Federation Inc., 1985.