

NOTES ON THE METIS PEOPLE OF THE NORTH

EXTRACTED FROM THE WRITINGS OF

EMILE PETITOT O.M.I.

Donat Savoie,
Northern Social Research Division,
Department of Indian and Northern Affairs.

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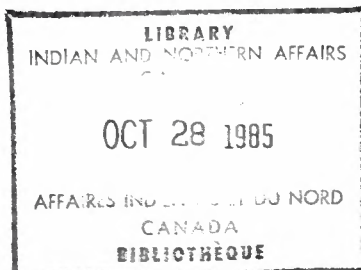
CROSS-BREEDING

Petitot, 1889, p. 11

During my stay at Fort Simpson, I had the good fortune of meeting a little old Orcadian gentleman by the name of Nichol, who had taken part in the Dease and Simpson expedition in search of the famous Northwest Passage. Having started out as a simple fisherman making twenty-four pounds sterling a year, he had managed to reach the grade of clerk at one hundred pounds sterling per annum. For a number of years, Mr. Nichol was lord and master of Fort Norman...

Small, slightly obese and a bit odd, always with spots of tobacco juice on his face, Mr. Nichol ended up by growing tired of living for rather long and tedious periods with Indian women without benefit of the clergy. At 60 years of age, he decided to settle down and got himself a mail-order wife from the United States.

Year: 1864



Métis Sketches

(Petitot's arrival at Fort Good Hope)

The French who were living at Fort Good Hope having, in the meantime, arrived unexpectedly to welcome me...

There were only three of them, however: Mrs. Marie Gaudet, wife of the head clerk, a Métis woman, part French, part Irish and part Beaver Indian, considered French in every sense of the word; Norbert Lebeau, also known as Carreau, the clerk's cook, a french half-breed born in Canada; and finally the old Coureur de bois Jérôme Saint-Georges de Laporte, a French-Irish Canadian from an old family, no more able to read and write than the other two, he was very much of a sinner in the eyes of the Lord, the general factotum of Fort Good Hope, and as funny a man as could be.

Year: 1864

CROSS-BREEDING (Possibility)

Petitot, 1889, pp. 38-39

At Fort Good Hope the following succeeded one another as clerks or fur traders: Bell, Mr. d'Eschambault, Mr. Dease, the latter being the late Mr. Flint, Messrs. Adam Mac-Beth, Onion-Camsell and Mac Farlane, predecessor of the current factor at the fort, Mr. Charles-P. Gaudet. (1864)

CROSS-BREEDING

Petitot, 1889, pp. 39 to 47

Story of the clerk, Flint (pseudonym)

Under the rule of Flint, the Irishman, the population was treated with cruelty. Flint, a hard, violent and debauched man, was the cause of some of the most terrible crimes. I have known and attended, in my capacity as priest, several of their perpetrators and witnesses...

...before Flint was given command of the fort, famine had never been terrible enough to drive the Indians to cannibalism. Flint alone was to be credited with this, a man whose carrings-on with the wives of his hunters and other Indian women were the reasons behind the heinous event that resulted in the death of eighty human beings set upon as prey by the hatchets and guns of their relatives and friends. Such is often the unforeseen consequence of immorality and debauchery.

Mollified by repeated gifts, oblivious to any notion of Christian morality, the hunters of Fort Good Hope shut their eyes to the licentiousness of this Arctic Don Juan, who made them remain near his dwelling in order better to satisfy his excessive appetites. Instead he should have sent the Indian hunters, these natural and indispensable providers, out into the steppes where reindeer were abundant. (pp. 39-40)

When autumn arrived, the Mackenzie Hareskins and the Rocky Mountain Hareskins were sent from the fort without any munitions or supplies for the winter...

(They)...therefore had to stay close to Fort Good Hope, unwilling to venture any farther from the area. They pleaded with their master to give them the bare essentials with which to survive, at least what they needed to hunt hares in the areas surrounding the fort, but to no avail... The sybarite of the North turned a deaf ear to their plea... The despicable Flint hoped to keep his victims amused...until the first sleds arrived with supplies of dried meat... But alas, the

sleds never came.

Soon Flint had to put his servants and himself on rations, as well as the women he kept. (p. 40)

The Indians who were outside the fort were reduced to the most drastic means in order to survive the oncoming spectre of famine...

For the tenth time, they pleaded with Flint to give them the necessary hunting gear so that they could leave as soon as possible.

The coward made sure not to give in...

The only means left to them was the most horrible cannibalism. (p. 41)

Flint therefore hastily prepared to flee from Fort Good Hope during the night; he and his entourage made their way to Fort Norman, then on to Fort Simpson; he later left for good.

For the sake of the decent offspring of this monster, I have used a pseudonym to conceal his real name, a name to be loathed by the entire human race. (p. 44)

While leaving, Flint naturally abandoned his mistresses to the same wretched fate as the others. (p. 44)

Place: Fort Good Hope

Year: About 1844 (cf. note at bottom of page 45)

CROSS-BREEDING

Petitot 1889, p. 44

The only French Canadian to remain at Fort Good Hope was Saint-Arnaud, whose wife was a Hareskin, and who still had some influence over the Indians because of the compassion he felt for them.

Year: about 1844.

SKETCHES

Petitot 1889, p. 53-54

...at Fort Good Hope were three Métis of Chipewyan descent, William Charles Burke, Henry Sanderson and Peter Trindell, in whose veins there was not a single drop of Frankish or Norman blood. They nevertheless had distant links with the Gallic race on their paternal side and had embraced Catholicism. They were proud to call themselves French and aligned themselves with France.

Year: 1864

My first two volumes, En route pour la mer Glaciale and Autour du Grand Lac des Esclaves, first mentioned the story of Burke, the Maskégon Métis.

MENTION OF METIS

Petitot 1389, p. 54

Peter Trindell married a Slave from Fort des Liards, a woman of remarkable beauty, who first taught me Eskimo.

Henry Sanderson was an odd sort of character who had married a Chipewyan woman from Great Slave Lake. Sanderson's eccentricities were often very amusing...

Year: 1864

SKETCH

Petitot 1889, pp. 55-57

Francis Houle, brother of William and Antoine (with whom my readers are already familiar), acted as Déné interpreter and helmsman in summer and voyageur in winter. He was a Métis, part French, part Beaver, who had spent his childhood on the western slopes of the Rocky Mountains. He had lived at Fort Selkirk, travelled on the Lewis River and, by way of the Strikin River, managed to reach the shores of the Pacific.

His major shortcoming or virtue - however you wish - was his love of glory. Francis was ambitious and his ambition carried him away in the prime of life. When setting out on a journey, he would not be content with a load of five hundred pounds, he was satisfied only when he could add on another two or three hundred. He trained his dogs to pull heavy loads so well, that once he was able to transport a thousand pounds of fresh meat... (p. 55)

In summertime, no rapids, however formidable, could unnerve this hardy traveller. One day, he got it into his head to ravel down the great Noyés rapids along the Slave River, a turbulent stretch of water considered impassable until then.

His success at such a feat made him a veritable legend in his own time...

There were those who believed him to be a sorcerer, which is always the case with influential men who have no fear of anyone or anything. The fact is that Francis would often journey in extremely cold weather (forty to fifty-two degrees below zero) wearing only a thin cloth coat over a single flannel shirt.

The mere sight of him made me shiver. It was impossible for him not to suffer the bitter cold in such attire, but not once did he ever admit it.

Around his small feet he wound a soft flannel strip and wore fine moose hide moccasins...

One day, while chopping wood, Houle stepped on a knot from a fir tree and the sharp object pierced the sole of his foot. He pulled out the knot himself, but, in all probability, left a small splinter in the wound. The cut did not heal properly; he cut open the wound I do not know how many times. He did not rest, but continued to roam and travel about, although he was able to walk only on the ball of his foot. (p. 56) He died soon after, at the age of forty, after having spent his entire life surpassing his peers. Had this intelligent and ambitious man been born in France, he would have been a hero. In the far reaches of the Canadian North, he was merely a fool who made his life miserable, a life that was short-lived without any significant compensation.

Place: Fort Good Hope

Year: 1864 and after

1193971 G.L.

CROSS-BREEDING

Petitot 1889, pp. 57-58

A completely different character was half-breed Norbert Lebeau, the commandant's cook and spouse of "mine own", for this was what, for some strange reason, he called his dear wife, the most homely Loucheux woman ever beheld. She was, however, the kindest, most polite creature on earth, as mannered and affected as a civilized church-goer, and so capable when it came to work!

Lebeau said that his father was a Parisian who had come to Canada and married his mother, a half-breed from New Orleans.

Such were the interesting conversations (of the La Palice variety) that I had with this naive Canadian. When he talked, his face wore a terribly earnest and sanctimonious smile as if to assure himself that what he was telling you was going to cause a burst of admiration and enthusiasm. (p. 57).

Though he was somewhat of a bore, he was nevertheless one of the Lord's good little sheep, with no more malice than a child and about as much wit as a chicken.

And yet with all that, he had a bone-crushing handshake; after all, he was once the terror of the Canadian lumber camps. (p. 58)

Place: Fort Good Hope

Year: 1864 and after

SKETCH

Petitot, 1889, pp. 70, 73 and 74

Mr. Poker, factor at Fort Halkett, was part French, part Bellabella...

Poker was not blessed with a happy disposition... He had a wild, lean and hungry savage look when he had nothing to eat; at that time, his head would spin with wicked thoughts. (p. 70)

...Poker, a man of good nature but somewhat improvident, lazy and disordered, had the uncanny ability to starve himself and all those around him wherever he stayed. (73)

...Poker was as lavish and wasteful in times of affluence as he was hard and enraged in times of famine. (p. 74)

Year: during the construction of Fort Halkett (about 1844 ?)
(account of St. George de Laporte)

Summary:

Petitot relates the story told by St. George de Laporte of two Canadians who were eaten in the fall at a remote post in the Rocky Mountains. Their factor was in fact the one who ate them. His name was Mr. Poker and he was not a clerk, he was a postmaster who was neither Scottish nor English. He was a Canadian Bois-brulé... his father was a Parisian who had married an Indian... their son, a white windikouk, people-eater, looked very distinguished and Parisian... he was a handsome boy.

... After his terrible adventure, he was made to leave the country and went to Canada. People felt sorry for him since it was starvation that had driven him to this madness... he had the ability to make his victims appear like cannibals.

Petitot had concealed the name of the wretched and tragic heroes of this story in order to honour the last years of his life which were irreproachable, and above all, the reputation of his honourable and hard working children. (pp. 96-97)

The account is found in chapter V (pp. 99-112).

... Between Fort Francis and Fort Halket was built a small auxiliary supply fort with the vague name of Fort de l'aut'bord de la Montagne (Fort Other Side of the Mountain).

Poker, then postmaster, was assigned to the fort, although he had already been suspected of murdering another Métis of Scottish descent named Leith, a man he did not like. The incident had taken place, I think, the year before.

Poker, chosen by his chief to accompany Leith and carry the mail to Fort Halket, refused, claiming that he did not get along well with Leith. Forced to carry out the order since there was no other man available, he left with the unfortunate Leith who was never to arrive at Fort Halkett. (pp. 103-104).

Poker claimed that he did not know what happened to Leith...those who knew Poker, however, were convinced that Leith had been pushed or dragged into one of the many whirlpools of the Courant-Fort River.

... The only thing against Poker, could be reproached with, was his hatred of Leith. The whole affair, however, was never investigated.

Poker had two servants at the fort, Baptiste Dubois and Joseph Frobisher, both French Canadians. In the area immediately surrounding the post, however, were five slave Indians, hunters and traders, and their families.

By the fall of 1848, the fort was already beset by a terrible famine.

Instead of taking himself and the others back to Fort Halkett or Fort Francis, Poker, like Flint, the Irishman, stubbornly refused to leave. (p. 104).

...Poker held firm and did not want to allow his hunters to try their luck elsewhere.

The main reason for this irrational behavior was the postmaster's inordinate lust for the unfortunate wives of his Chipewyan hunters. He preferred exposing all his subordinates and the unfortunate Indian women to certain death rather than control his wild passion and send these wretched people back to the woods.

...One day, Dubois, his servant, disappeared, in much the same way Leith had... A search was conducted but Dubois was nowhere to be found. The strangest aspect was that none of his footprints could be found anywhere.

The whole affair was shrouded in mystery. (p. 105)

Le Gaucher, an Indian, unwittingly discovered the truth... He caught Poker unawares, a scalping knife in his hand, a wild look in his eyes... There was fresh blood on his table and on the blade of his knife.

... Poker soon realized that he had been found out. He tried to distract the hunter's attention and allay his suspicions. "... It's blood from the beaver's pelt that I was scraping", said Poker. (p. 106)

To Le Gaucher, this one lie was proof that Poker had killed Dubois. The Indian had caught Poker by surprise as he was cutting up one of the arms or legs of his victim to make a stew. (pp. 106-107)

... During the night, however, the small group of Slave Indians to the Rocky Mountains and never came back.

... The only ones to stay behind at the fort were the old grandmother and others whose infirmity prevented them from following the band. They eventually disappeared and nothing has been heard of them since.

Long before (sic) this incident, however, back in March 1849, mail from Europe arrived at the fort, delivered by Mr. Stewart, the clerk at Fort Simpson and two Canadians, one of whom was Jérôme Saint-George. (p. 107).

... "Of all the people at the fort", Saint-George told me, "we only found Mr. Poker." (p. 108).

Summary of pp. 109 to 111

In reply to the question from the two Canadians on the fate of Dubois and Frobisher, Poker said that Dubois had gone insane and ran off into the forest and that Frobisher had died of starvation and he, Poker, had buried him under a fir tree. Under the tree, the two Canadians found only the clothing and blanket of Frobisher. Under the floor of the servants' cabine, they found the remains of human bones that had been boiled, hacked up or partially cooked.

It was then decided to abandon Fort Francis and Fort de la Montagne. Poker was brought to Fort Halkett, then to Fort Simpson where he was forced to leave the Mackenzie Valley region. (p. 109).

Poker's version (p. 100)

The beginning of his story agrees with that of Laporte, except that he did not acknowledge his criminal lust for the legitimate wives of his hunters. Poker said that he had caught Frobisher by surprise cooking some fresh meat, and noticed that there were human bones. He accused Frobisher of having killed Dubois and eaten his cadavre. According to Poker, Frobisher died of starvation later on, and it was Poker who had buried Frobisher's body under a fir tree. (pp. 110-111).

p. 112: In any event, Mr. Poker left the country, married and fathered a large family. The character of his wife and children is such that their names will not be dishonoured here.

CROSS-BREEDING (Possibility)

Petitot 1889, p. 82

A subsequent journey was to bring me to Great Bear Lake. Never had a missionary or a Frenchman ventured into these parts.

Year: ? after 1865

CROSS-BREEDING

Petitot, 1889

... Jérôme St-Georges de Laporte, (sic) general factotum of Fort Good Hope, was quite an intelligent fellow. He was sixty-five years of age, rather tall and blessed with a most distinguished profile.

... his youngest child was only four years old.

Saint-George was a walking chronicle. The many moving and humorous stories surrounding his visits could fill a book. He had accompanied Richardson, Pullen and Hooper on their expeditions to the Glacial Sea in search of the famed Northwest Passage. (p. 58)

... Although he was of French descent, mind, language and religion, as well as Canadian by birth, Laporte was more Redskin than European; this stemmed from a certain compatability that had developed between Laporte and the primitive life. Like myself, his aspirations had led him to wilderness, at the age where young people seek the spicy pleasures and amusements of the big city. And since it is easier to fall down the social ladder than it is to climb it, Jérôme had become a primitive in every sense of the word, at least in the Chipewyan meaning of the word. (pp. 59-60)

This place would have been taken for a pigsty and its inhabitants for friendly and affectionate two-footed swine. But no, it was the hotel of Mr. Jérôme Saint-George de Laporte, (sic) fisherman, trapper and Coureur de bois alternately or concurrently. An Indian, Petit-Rognon, acted as his aide. They were surrounded by their families. (p. 94)

... Laporte's spouse, Marie Tralawéssini, was a Hareskin...his son Jérôme, then thirteen years of age and a veritable "chip off the old block"... (p. 94)

Place: Fort Good Hope

Year: 1864

CROSS-BREEDING (Possibility)

Petitot, 1889, pp. 82-83

Winter is the harshest test a European can experience in the Arctic.

Woe to the missionary who is isolated and without support. Woe is he who does not cherish the study of languages, who has no taste whatsoever for the natural sciences, art work, or at least some form of manual labour. Woe is he who does not have a sound vocation: he will soon learn to count and regret the days he spent being virtuous.

CROSS-BREEDING

Petitot 1889, p. 52

What I also find astonishing is that the learned doctor (Sir John Richardson) makes the Hareskins out as being so timid and fearful that once they fled into the woods upon sighting the boat he was in. If these Indians did, in fact, run away when the English boats arrived, it was because they wanted to protect their food from the rapacious Iroquois and Canadian crews, but especially, they wished to guard the women of their tribe against certain individuals who, in their duty to accommodate their master, recalled all too well the Rab Saris of the Babylonian kings, or ministers who saw to their master's intimate pleasures.

CROSS-BREEDING (Possibility)

Petitot, 1889, p. 99

... in about 1844, M. Campbell requested and received authorization to build trading posts in these areas remote from the Mackenzie and recently added to the fur trade circuit. Campbell was given helpers who were young, strong and courageous, part Orcadian and part Canadian or Burntwood.

Place: Western valleys of the Rocky Mountains

MISCELLANEOUS

Petitot, 1889

p. 123: During the fall of 1867, the Far North was ravaged by a scarlet fever epidemic that had come up from the United States by way of the Red River.

p. 166: In short, within approximately one month during that terrible year, the population of the Athabasca-Mackenzie Region was reduced by a quarter, one thousand lives being lost to the epidemic. Very few Whites or Métis, however, perished at the time, indeed a phenomenon as inexplicable as the first.

1193971 GL. B. 6

CROSS-BREEDING

Petitot, 1889, pp. 142-143

Then, in the month of March, when the earth began to warm again, I put on my snowshoes and set out for Fort Anderson, accompanied by M. Gaudet, factor at Fort Good Hope, who took this opportunity to visit for the first time the most remote fort on the North American continent.

I was going to preach the Gospel to the Tchiglit or Eskimos of the Glacial Sea. I was to be the first apostle, the first French explorer ever to go there.

Year: 1865

CROSS-BREEDING

Petitot, 1889

... the Canadian, François Maillard, Mr. MacFarlane's servant...
(p. 171)

Place: Fort Anderson

Year: 1865

(there were many scarlet fever victims at Fort Anderson; Maillard told Petitot of his remorse:

"Ah! To think that I contributed to having several of those women, those young girls die, that I was instrumental in their..."

He did not finish. ... And yet those sad words he spoke told me more than was necessary about the hideous drama that had just taken place at Fort Anderson, about the tragic end of these people driven to despair, surprised by death in their debauchery and licentious ways. Maillard, this wretched young man, free in morals as any man his age in a primitive environment such as this one, but no less pious than any other Canadian, seemed to have become the personification of inconsolable remorse. I did all in my power to bring peace once again to his soul, but to no avail.

He left Fort Anderson in the spring of 1866, never to return. He must have been terribly guilty towards these unfortunate victims to be so terribly tormented. (p. 175)

(Another reference to Maillard's remorse)

p. 198 "... It seems that I always see at my heels those unfortunate married women whom I had led into evil, whom I had seen die in the throws of despair."

CROSS-BREEDING

Petitot, 1889, pp. 178-179

The Savages (sic) of this small tribe of Dindjié were scattered between the Anderson River and Great Eskimo Lake, Richardson. I was to explore a region in which no other white man had yet set foot.

Year: 1865

CROSS-BREEDING

Petitot, 1889, p. 189

(Petitot tells of cases of religious madness or hysteria, such as that experienced by the young widow Kundataktsi).

She would have willingly agreed to anything, nothing short of seraphic, had the Lord wished to be a party to it.

One can imagine the truly attractive role such a creature, who was not without a certain amount of charm, would have offered to any not-too-unscrupulous priest willing to play without shame the role of the Good Lord. I have seen others, younger still, who did not stop at singing in order to induce me to carry out these divine duties.

Place: Dindjié camp at Lac du Milieu

Year: 1865

CROSS-BREEDING

Petitot, 1889, pp. 200, 204

... Beforehand, La Hache (an Indian) pointed out to me all the lakes, hillsides and rivers that we would have to cross to reach Lake Simpson, never before had a white man set foot in these parts. (p. 200)

Year: 1865

I learned from the Gens du Bout-du-Monde (Ends-of-the-earth people) that there were other Indians of their tribe three to four days' walk further inland, near the shores of Great Lake.

... The proposition was a tempting one, for it afforded me the opportunity to further help these natives and at the same time complete my exploration of a land no White had yet penetrated, nor, probably ever would, should Fort Anderson be abandoned. (p. 204)

Year: 1865

MISCELLANEOUS

Petitot, 1889, pp. 228-229

(How a young Indian widow of twenty, belonging to the Gens ou Vieux de la Mer Tribe, (sea people) views the white man; Petitot tells of a conversation she had with her younger sister):

"Superior men? The French? How unlikely! Do you know that they are not circumcised; sister; they are strangers with pale eyes, green or grey, the eyes of an owl or of a phantom; they are strange, unknown beings with red or yellow hair, with the skin of a corpse and the high-pitched voice of young birds in distress. And these are superior men, you say? They are people who sell us guns and powder but who cannot kill a reindeer, who die of hunger surrounded by cariboo; who pretend they are masters of the land, but who cannot take one step without us, who become lost only steps away from their dwellings; people who would die of hunger when we're not around to provide for them. You call these men superior? See here! You have contempt for your own race, my little sister."

... "If you had gone to the forts, as I did when my man was still alive, you would know if these foul-smelling men are as great as you think they are; they're just womanizers, that's all.

... "The praying ones (priests) are different. Only they are good; they are French in the true sense of the word.

The people I am speaking of are these Métis, these Canadians, who go everywhere, who fear nothing, who try in every way to plunder our food and supplies. Yes, they are foul-smelling, the smell of the weasel, the skunk, malodorous beasts."

Place: In a dwelling of the Gens du Bout-du-Monde, on Great Lake.

Year: 1865

BOB 7

METIS SKETCH

Petitot, 1889, p. 256

The French-Métis interpreter, Baptiste Boucher, was mocking and sardonic.

Place: The Arctic Red River or Tsikka-tschig

Year: 1870

METIS SKETCH

Petitot, 1889

p. 227: On board the boat was Mr. Saint-Pol, a Métis of Scottish and Chipewyan descent from the Red River, second employee at Fort Yukon. ... He was a strange character, one of those people whose very appearance inspires loathing and mistrust. He was a tall and thin man, all skin and bone, without an ounce of fat on him; his weasel-like face with whiskers as sharp as a knife, save for a small whitish-blond beard that came to a point on his chin. He had shifty, pale-blue eyes, red-rimmed, without lashes. He had the mouth of a satyr, its corners upturned, and long, flat, red hair, combed back behind his cauliflower ears stuck close to his skull. His receding forehead was topped with one of those flat, scottish caps that the Iroquois thought looked like cow pats.

... Mr. Saint-Pol was raised among the French-Métis of Manitoba and spoke good French (pp. 277-278).

(Petitot) was to make his way to Fort Yukon with Saint-Pol and his men. Saint-Pol was cordial and polite with Petitot, but nevertheless tried to prevent the missionary's departure. When this failed, he plotted to have Petitot and his two Hareskin servants thrown into the water. He constantly made threats against Petitot during the expedition to Fort Yukon, causing a great deal of hardship and inconvenience for the good Father (cf. pp. 279-80-81-82-85-86).

p. 288: No sooner had they arrived at the encampment of the Rhône Kuttchin Tribe, that Méphistophélès (Saint-Pol) suddenly disappeared. A good while later, he came back leading behind him with a rather confused look on his face, a woman of some forty years, whom he had sit down in the boat next to him. His Dindjié mistress did not appear to be ill at ease.

p. 289: I now began to understand why Saint-Pol had heaped so many affronts upon me. He was forced to give himself away in front of me in his behavior towards his mistress. Without feeling obliged to curry favour with him, however, I acted as if she were his wife in order to save my dignity, and at the same time spare them the shame of their relationship.

Year: 1870

p. 296-297: I have said, however, that this compromising and compromised Métis (Saint-Pol), was very soon after forced to leave the Yukon and the Mackenzie region. He even left the Hudson Bay Company altogether to begin trading on his own account. Somewhere in the south, he married another obese woman who, like the first, was older than he, but did not have a pierced nose. This decent woman brought him a dowry of nine children from a previous marriage.

CROSS-BREEDING (Possibility)

Petitot, 1889, pp. 303-304

A significant fact, and one that was not a credit to either the clerks or servants of "Plenty Room" (name which Petitot called Fort Yukon of the Hudson Bay Company; the fort no longer existed when Petitot arrived, the Americans having chased the English out: with the exception of a Loucheux from Plumée River and the great chief Sa-viah or Sun Ray, not one of the Indians from the west had carried off with him a woman or girl.

Place: former site of F-ort Yukon - Hudson Bay Company

Year: 1870

CROSS-BREEDING

Petitot, 1889, pp. 312-313

On June 26 and 27, 1870, several Dindjié Indians came to see me without my having made any overtures whatsoever.

They asked me to pray...others, who did not go as far, came to me with revelations concerning their Anglican pastor that were far short of flattering...

... "he is setting an example in adultery and fornication..."

Place: during the trip to Fort Yukon

Year: 1870

METIS SKETCH

Petitot, 1891, p. 10

As evidence of our veracity, Charbonneau the Loucheux, a young Métis who was as cock-eyed as a mole and silly as a chicken, brought back to the Indian, on behalf of his master, a piece of red cloth with which to make shoes and unmentionables. (p. 10)

Year: December 1862

Place: The fisheries of Desmarest Islands - Fort Big Island

On March 24, I had reached Saint-Joseph with Charbonneau the Loucheux, my one and only travelling companion (p. 46).

Year: 1863

Place: St. Joseph Mission on Moose Island

METIS SKETCH

Petitot, 1891, p. 31

We found only three people left at the mission: the prelate who was acting as administrator and two Métis children. The people at the mission had moved out leaving behind them a pile of debts, despite the efforts of the mission director.

Two days before, we had met near Slave Lake the last of the Déné servants who had left, Jean Beau-Chemin and his wife, Marianne Wentzel, a Métis (p. 31)

Year: 1862

Place: Moose Island Mission, near Fort Resolution

Mr. Wentzel, clerk at Fort Providence working for the Northwest Company, during Franklin's visit in 1820, was the father of Marianne, wife of Jean Beau-Chemin, my Chipewyan servant on Moose Island in 1863. (p. 80)

INDIAN PRACTICES AMONG THE METIS

Petitot, 1891, pp. 41, 42 and 44

One night, we were awakened by the piercing screams of a woman, repeated calls for help, the sound of blows and the voice of an enraged man; we recognized the latter as belonging to Flanquet, a savage Métis who was our hired hand. Since the dwelling our servants lived in contained several families, we were not overly worried about the commotion; similar goings-on were common among Indians, a people that was yet not difficult to subdue. (p. 41)

The following day, we learned that Flanquet grabbed his sick wife (she was having a menstrual period) who had been sitting on his bed and seized her by the hair dragging her outside in the thirty-degree cold to spend the night in the snow; this was to teach her once and for all the hygienic rule of temporary separation during a woman's menstrual period.

I severely reproached the Indian for his excessive barbarism.

- "That is the way all Déné act" he told me. "If sick women stay with us, we may die". (p. 42)

This was what Flanquet's wife, the Slave Indian, was aware of, the rule that she should never have violated on the pretext that her husband, although brought up as a pure Native, was a christian Métis living with priests. Our Métis themselves are just as serious about that as true Indians are.

Year: winter of 1862-63

Place: Moose Island mission, near Fort Resolution

BOB 8

METIS SKETCH

Petitot, 1891, pp. 53-54

(Accounts of spirit manifestations)

After a while, these phenomena spread to the outside of the master's dwelling. They were also experienced in other parts of the fort. At that time, there was at Fort Yukon a Métis-French interpreter by the name of Antoine Houle, a nasty individual who was a public bigamist and avowed renegade. One day, Houle was alone in his master's kitchen when all of a sudden, he said, there appeared before him a middle-aged man all dressed in black, whose sad, yellow countenance was drawn and wizened...

At the sight of the spectre, Houle fainted and fell to the floor. When he finally came to, he was stone deaf and remained that way for several days... According to the painting that Antoine made of what he saw, everyone agreed that it resembled the father of Mr. Loon, whose portrait had been taken away.

Year: 1862

Place: Fort Yukon

METIS SKETCH (1)

Petitot, 1891, pp. 57-60

(Accounts of curious facts told by Father Séguin)

(Among the Highlanders at Fort Yukon) was a Maskigon Métis, a Wesleyan Methodist, by the name of William-Charles Burke, whom his young wife Annie, my travelling companion since Red River, had gone to meet. Both of them had some Scottish blood. They were both Sauts-en-arrière, with very dark faces; they were, however, the kindest, most affectionate and honest of Indians. Their very appearance inspired confidence and the Indians agreed that Ouyam gave them only good advice.

Whether they were of real or illusory, innocent or wicked spirits, the manifestations that had occurred around Burke at Fort Yukon shook his Methodist views considerably (p. 57).

One evening before dinner in December, Burke was talking by the chimney-corner. His companions saw him suddenly lift up his head with a stunned yet not horrified expression on his face. He stared at the ceiling just above his bed and sat there gaping at the spot for several minutes. He then sighed and remained as if in a dream for the remainder of the evening. The Algonquin is not expansive by nature. In vain did Burke's companions question him about his odd behavior.

Client: Sauts-en-arrière - impossible to find proper definition.

and refused to eat; he then went over and dolefully threw himself onto his bed.

He later spoke when he was alone with his wife...

- "Ah! Annie, if you only knew what I saw..."
- "What you saw?..."
- "Yes, what I saw, just before dinner...there...over there, above our bed..."

The young woman started, in terror.

- "Oh! don't be afraid, Annie, it was nothing so terrible. On the contrary, it was rather consoling. Up there on the ceiling, appeared a beautiful woman suspended in mid air, holding in her arms a child as beautiful as the newborn day. She held a rosary out to me, while the child held a prayer book written in Cree; in the book I recognized one of the prayers the Catholic priests distribute to neophytes.

Everything I'm telling you is true, Annie. I am not lying. Could it have been Mary and the Child?"

Annie listened in disbelief and with a mocking air. She shrugged her shoulders and let out a terribly jeering laugh and accused her husband of having visions, of being mad (58). William, however, was convinced that he had received a merciful sign from Heaven. He spoke about it to my confrère, Mr. Séguin: he then began studying the teachings of Catholicism, requested to be baptised according to the rites of the true Church, and received the sacrament only after having renounced the Wesleyan sect.

As for Annie, she stubbornly remained Protestant, more faithful than ever to the preachings of Reverend M., despite the fact that he was

not Methodist but Anglican. Sometime later, however, it was this decent and simple woman's turn to request baptism into the Catholic Church. Her own change of spirit was as sudden and bizarre as that of her husband, though she credited her "revelation" to something quite different.

- "Last night", she said to her husband, "I had a very unusual and frightening dream. I found myself near a river, alone and upset; the riverbank was dry and terrible and I was prey to such a dread that I shall not soon forget.

"All of a sudden, I saw you, Willie, on the other side. You were there with our children, joyful and gay, in a land that was rich and magnificent. I held out my arms for you to come and fetch me; but instead, you shouted to me: "No, no! You come over here with us..." At that instant, I awoke, soaked with perspiration and gripped by an indescribable restlessness. I soon understood the meaning of my dream. My doubts have now disappeared. I no longer want to belong to Wesley, but rather to Jesus Christ. I shall be happy only when your faith becomes mine.

And so it was this most singular manner in which these two decent beings were called to the true faith. Some may deny any miracle here. There were no such miracles for those other than the rightful ones; but the truth is that these two beings, one awake, the other in a sleep, did receive a sign from above...

The two Maskegons put up no resistance whatsoever to this call from Heaven; to this humble submission of their spirit, they owe the happiness of their household and the joy of possessing the truth.

I knew and visited William and Annie Burke at Fort Good Hope, they never once betrayed the opinion others had of them at Fort Yukon. (p. 60)

Year: about 1862-63

Place: Fort Yukon

CROSS-BREEDING

Petitot, 1891, pp. 61, 68, 105, 142

My four servants shared my solitude... One was the Canadian, Narcisse Pépin, factotum of the mission and father of six ... (p. 61)

I studied Chipewyan with Pépin's eldest daughter... (p. 68)

Year: 1863

Place: St. Joseph Mission on Moose Island, Fort Resolution

Several days later, Nancy Pépin, a Chipewyan Métis, wife of my Canadian servant and daughter of Beaulieu, the old patriarch, came to see me (p. 105).

Year: 1863

Place: Mission on Moose Island

... mail from the North leaving for Europe had just arrived at Fort Resolution, brought by two English clerks; ... these gentlemen, caught in a blizzard on the lake, had left stranded there the prelate who was our acting superior and the eldest son of Narcisse Pépin, his manservant, both of whom had taken advantage of their trip to Rapide to pay us a visit (p. 142)

Year: 1863

Place: St. Joseph Mission, Fort Resolution

METIS SKETCH

Petitot, 1891, p. 76

François Beaulieu, an old French-Métis patriarch of the region, had cherished the memory of these two expeditions (p. Pond, 1780, Great Slave Lake; 1789, A. Mackenzie, expedition upriver as far as the Arctic Sea). During one of his visits to Moose Island during the summer of 1863, he related to me, in Chipewyan, the detailed account of the Canadian explorers' arrival at Great Slave Lake. It was one of his favourite stories. He would tell it to all the new missionaries. I wrote it down as he related it to add to my growing collection of "Indian traditions of the Canadian Northwest."

Beaulieu was more than 101 years old when he died.

METIS SKETCH (1)

Petitot, 1891, pp. 76-78

At Great Slave Lake, I once again made the acquaintance of two septuagenarians of French and Déné descent. One of them, Louis Cayen, was the son of a Parisian who had arrived among the Chipewyan unbeknownst to anyone. I would have recognized him anyway by the quality of his spoken language (his French was better than that of most other Métis and his accent pure), but more particularly, by his skepticism. Physically speaking, this white-haired old gentleman was a sort of Voltaire. His was an intelligent-looking countenance, with, however, a touch of roguery about it, cunning and grimacing. His obsequious politeness was accompanied by the sardonic and mocking smile of a street urchin, a smile impertinent in its implied superiority.

The wretched man had sold himself to the Protestants three years earlier. He had renounced the faith of his fathers, his baptism and the religion of his children for a bit of tea, flower and sugar. He was doing all he could to serve the cause of the Anglicans and won over to their side Chipewyans, regular Christians as well as catechumens.

By a contradiction sometimes found in certain individuals, Cayen combined the greatest devotion to the Rosary and the blessed images with his outward profession of irreligion. While he was staying at Fort Resolution, he would forcibly remove rosaries, crosses and medals from the Indians and drag these poor souls over to see the Minister; then he would later pray to God on his knees in the privacy of his cabin praying the Blessed Virgin on his rosary.

This was what many people had discovered. His was the devotion of a Neopolitan rascal.

And so, Louis Cayen, twice excommunicated, apostate and persecutor of the faith, died like a predestinate. He confessed his sins with piety and compunction and, as soon as he saw the priest enter to give him the last rites, he threw himself down on his knees at the foot of his bed like Leonardo da Vinci and insisted on remaining so on the floor of his humble cabin to receive his Savior. He died piously reciting his rosary like a Dominican. (p. 77)

Both Métis and Indians said of him:

- "There is one who swindled his way into Heaven. If he is there, then we shall all go there, to be sure".

Such was his funeral oration. (p. 78)

Year: between 1862 and 1864

Place: Moose Island Mission

METIS SKETCH

Petitot, 1891, p. 78

(Another French-Loucheux Métis, in his seventies, whom Petitot met at Slave Lake):

Another was Louis Cayen's brother-in-law, Baptiste le Camarade de Mandeville, a Métis of Norman descent. Much more ignorant and much less intelligent than Cayen, his nature was nevertheless open, upright and deeply Christian. His five sons were the models of virtue, especially his eldest, Baptiste de Mandeville a man with astonishing naïveté, yet possessing the wisdom of a sachem.

(he)... was interpreter for Sir John Franklin during the latter's first expedition from 1820 to 1823; later, both he and Cayen helped Mr. MacLeod build Fort Reliance, for the Sir George Back expedition, at the far eastern end of Great Slave Lake.

Year: between 1862 and 1864

Place: Moose Island Mission

CROSS-BREEDING

Petitot, 1891, p. 78

The very presence in this subarctic region (Great Slave Lake) of very elderly French-Métis, native to this land, such as Beaulieu, Poitras, his brother-in-law, Cayen, Le Camarade, Lafleur, de Charlois, the Touranjeau brothers and others, was proof that our compatriots indeed outrivalled our good neighbours across the channel in the "uplands". Unfortunately, these were soldiers without fortune, obscure coureurs de bois, men without letters or goals, who never once cared to claim the honour and glory of having discovered this remote and inhospitable land, and become its first inhabitants.

Year: 1862-64

USE OF METIS

Petitot, 1891, p. 79

Franklin (1819-20)... had brought from Lower Canada sixteen French "travelers", who, at that time, were still considered essential to the success of any undertaking in this new land. Nowadays, the Métis have replaced them to good advantage.

MÉTIS SKETCH

Petitot, 1891, pp. 79-80

Franklin (1819-20)... also had four interpreters with him, two of whom were used for the Déné dialects, Pierre Saint-Germain and Jean-Baptiste Adam, two Chipewyan Métis... (p. 79-80).

(Among the sixteen travelers with Franklin, there was) ... an Iroquois Métis by the name of Michel Téroahante (p. 80).

USE OF METIS

Petitot, 1891, p. 82

(Sir George) Back...had Fort Reliance built...Mr. MacLeod, clerk for the Northwest Company, was overseer of the work carried out by a group of French-Métis and a corps unit of English soldiers.

Year: 1833

Place: Back Bay, Great Slave Lake

METIS SKETCH

Petitot, 1891, p. 84

On June 7, 1834, Sir George Back and Dr. Richard King set out with the French-Métis, de Charlois, as guide (the name de Charlois is a corruption by the Métis of the name Desjarlais). They went down the Whale River all the way down near its mouth...

Point of departure: Fort Reliance

USE OF METIS

Petitot, 1891, p. 86

Although the subarctic region had become fundamentally English, the geographic names remained French. This was because officers of the Hudson Bay Company were forced to meet the requirements of their position and enlist the services of Canadians and French-Métis as interpreters, guides, travelers and carpenters.

MÉTIS AND INDIAN VERSUS FRENCH AND ENGLISH (1) Petitot, 1891, pp. 86-88 and 91

Several English writers have expressed a certain indignation over the apparent infaturation French-Métis have with the French. They have been accused of stubbornly insisting to speak and act as if they were still French subjects, as if the Northwest were still part of the New France of yesteryear.

This reproach is frivolous. The Métis speak of France as their country precisely because it is that of their forefathers, because they are and always have been French in mind and spirit, though, of course, British subjects by the brutal fact of conquest. That is all. What could be more legitimate? One hears good Métis call the wild, wet snow of autumn "French snow", because of its resemblance to the snow their forefathers knew in the old country. They call the rainbow-throated mallard, which migrates from Chesapeake Bay or from Florida, the "French duck", because it is the same bird that their forefathers had hunted in the marshes of la Sologne. The solid but scarcely elegant shoes they receive from Glasgow or Edinburgh, compared with the thin Déné laced boots, they call "French shoes", because of the resemblance between these and those worn by their forefathers, the "French from the old country". (p. 86)

Is there anything in all this that might wound the pride of their conquerors and earn the Métis the contempt of a Thomas Simpson? If there is, it is their ignorance and simplicity, not their self-conceit. One day I heard a Métis ask his English "master" quite ingenuously, "is England, Sir, as big as Paris" or is it another town in the old country of France"...

In any event, I must admit that the Déné give our Canadian or Métis compatriots a name that is, for their English masters, an implicit and constant insult thrown at them.

This name is "Banlay", a shortened form of "Ba-ni-oplay" (he for the land is he to whom the land belongs). All the way from Portage des Grenouilles to the shores of the Eskimo land, the name given to the French has the same meaning whatever the dialect. This is a good way of irritating those whom these same Indians call "Stone house dwellers", a very commonplace name indeed. Never have I heard an Indian bestow praise on himself by saying that he resembled an Englishman or an American. Instead, his comparison will always favour the French.

- "Si, Banlay lasttè si!" (I am a true Frenchman)... And they experience no false shame whatsoever in repeating this in front of the English themselves to whom they then applied, as a compliment, the epithet of Frenchman (p. 87).

The Déné, however, do not stop there. They are discourteous enough to their new masters to use them as a means of a unflattering comparison in cases where wit, shrewdness or ability are not involved. This is absurd and untrue, but what can we do? (p. 88)...

Employees of the Hudson Company, however, had attempted the impossible, to have the Indian population use the name "Banlay" or "Frenchman" to refer to the British, who were jealous of it. They no longer called their new servants (from the Scottish Islands or the Orkney Islands) by any other name save this honorable epithet. Since then, all the English and Scotsmen in the Far North have become Frenchmen, namely, "Banlay". They preferred, and rightly so, to come over to our side, rather than rebel with bitterness against those, who for a long time had enjoyed the confidence of Red Skins. (p. 91)

THE HUDSON BAY COMPANY VERSUS METIS AND CANADIANS (1) Petitot, 1891, pp. 88-91

What were the Hudson Company officers to do with such a situation (namely, the opinion the Indians had of the English), a situation that gave English merchants an inferior reputation with respect to their own French subordinates? They began by removing from their boats all Iroquois Métis, the bravest of all the half-breeds. The rest of them were gone by 1862. Next to go were the French-Canadians. They finally refused to have enter the Northern districts any Métis from Manitoba, being quite content to recruit for their boats Chipewyan or Maskegon crews who were protestant, half civilized and managed by Orcadian or Scottish Métis. These are virtually the only types one finds today on the boats that go from Fort Garry to Portage La Loche.

Since, however, they remained in the Northwest and as far as the most remote forts in the Mackenzie region a cluster of decent Canadian or Métis families of French descent, who were born there and did not want to abandon their frigid and remote country, the Company, or rather the head officer in Manitoba, ordered that, as of 1866, the Company would no longer provide a daily sustenance except to males who were able to work and had completed their job. All others, including women, children and old people, were to be fed only if they worked for their respective fort.

So far, this does not run counter to fairness. Nowhere are idlers fed for nothing.

But the Company exceeded its rightful powers in its ignoble attempt to discourage the sons of France and force them to leave the region by forbidding all the young men working for the company to marry, under penalty of immediate dismissal ipso facto.

This decision was immoral and tyrannical; it encouraged licentiousness and precluded the growth of the region's population.

Métis had, for a long time, been accustomed to good food and pay, for little work. This absurd system was the doing of several factors from the mother company, who forgot the interest of their enterprise too quickly in order to increase their popularity. The Métis thus were unable to see themselves reduced to bare essentials by the International Finance Company (which succeeded the old Hudson Bay Company) without their indignation being aroused somewhat.

It was because of their pastors that they yielded to this new law whose fairness they could not easily perceive in view of the bad habit they had acquired so easily. But after all, it is true everywhere in the world that only working people are fed. Why should they alone be the exception? They soon got over their plight by carrying on some illicit trading with the Indian purveyors working for the trading posts. These purveyors, through personal interest as much as good will, secretly provided the Métis with the supplies required by their families, and that was that. (p. 89)

Meanwhile, the women bravely set about to work. Instead of lolling and dreaming about all day long, or slaving away on useless embroideries, they went fishing for burbot and pike, chopped firewood or fetched deadwood. They would go snare hosts of Arctic hare so abundant in the forests. They would satisfy their masters by carrying out a variety of small household chores and in this way, would earn a handsome living.

No one heeded the law prohibiting marriage. It was considered unfair, as well as null and void. Encouraged by their clergymen, young people continued to marry as before, knowing full well that, even if they temporarily made the factors angry, the latter could not help but take

them on, as in the past, because of their special natural skills.

Since the Hudson's Bay Comapny's new regulations could not dissuade the French Métis employees, the Company decided to flood the northern districts with Orcadian and Scottish sailors and fishermen.

These "Little Englishmen", as they were called by our Métis, all of whom were of Gallic blood, were so friendly and good natured with the Métis and Indians, despite an often questionable morality, that they soon won everyone's favour.

Hardy men of the North as they were, however, they did not long enjoy their stay in the Canadian Northwest. There, they could not take root nor begin raising families. (p. 90) Sailors and fishermen are indeed poor travelers on foot. It is only as sailors and fishermen that they can truly exhibit their indisputable skills. It was especially these poor young men, forlorn and homesick, pitied by the Métis themselves, that the Déné (who were often discourteous) called "Mansila" (green horn or novice). This was because they always had the misfortune of freezing, cutting themselves or getting lost, when they were starving to death. A number of them, however, did demonstrate the qualities that make for the ideal man of the North.

In short, these unfortunates, who had been deceived by the Company when they were hired, remained in the Northwest for only two or three years, and by 1872, began to leave en masse. (p. 91)

With regard to cross-breeding, I must again mention, for the Great Slave Lake and Mackenzie Valley regions, what I said about Canada and Louisiana. The French mixed with the Redskin race by marrying Déné women and founding Métis families that inherited the name, characteristics, religion and customs of the French.

The English, on the other hand, have made use of the race only for their own interests or material and transitory pleasure, without considering establishing families.

Métis families in the Northwest are therefore French, or if not, at least Catholic. The Métis, who live alone in the woods with their Indian mothers, or who are brought up as Indians, are virtually all castoffs of the British, or at least portestant, bourgeoisie. I could name names, but it would be improper on my part. In any case, those who have lived and worked in the far Northwest know quite well that this is the case.

The reputation and generosity of the Englishman, however, has won him the respect of the Indians, even though he left them with a vivid memory of his virtues and breeding. The Frenchmen, on the other hand has won the Indians' friendship, by remaining among them after their assimilation. The English stay for some time, and eventually leave. The French remain. It is therefore, the French alone (p. 92) who shall always bear the glorious title of "Banlay", he to whom the land belongs.

This is a true case of conquest! (p. 95)

METIS SKETCH (2)

Petitot, 1891, p. 108

In truth, the name of one of the legendary Déné heroes, "Bettsinnouli", the moon man, appears to include the concept of a God creator. Cayen, the old Métis, divided the name thusly: "Bé ttsen ni ounli", meaning he by whom the earth is created. The Indians, however, told me that they have never thought of this, that they had never conceived of such a deification. They were glad nevertheless that I had brought this concept to their attention so that they also may be proud of having a creator of their own as did their good friends, the White men.

Year: 1862-64

Place: Moose Island Mission, Fort Resolution

CROSS-BREEDING (Possibility)

Petitot, 1891, p. 137

But when a stranger of distinction was welcomed into the tent of a Déné, the host, out of courtesy, would yield his place and have his guest sit in the center, opposite his wife. Before becoming a Christian, he would even yield to his guest his wife, his daughter or his youngest spouse. Hospitality made him forget propriety.

METIS SKETCH

Petitot, 1891, p. 146

At the break of dawn, Louison Lanoie and Pierre Beaulie, two French-Métis servants of Mr. Loon at Fort Resolution, despite their master's orders, which I have never been able to understand, harnessed their dogs to their sleds, loaded on provisions and warm clothing and set out over Great Slave Lake (p. 146) (to look for the prelate and Pépin's son, his manservant).

Year: 1863

Place: Moose Island Mission, Fort Resolution.

METIS REMEDY

Petitot, 1891, p. 184

But the best and least dangerous of all the remedies for snow blindness is that used by the Métis - the tongue of a healthy person who does not smoke. The tongue is passed over the eyeball, carrying with it all the caustic vesicles. Similar results can be obtained with a small feather.

METIS SKETCH

Petitot, 1891, p. 193

Three days later, on May 9th, I left Fort Rae" with my new acquaintances, the Water-Anus people, despite warnings from the Métis, who were somewhat jealous. They made peacock-like cries.

Year: 1864

METIS SKETCH

Petitot, 1891, p. 265

At three o'clock the next morning, we met up with the tribe (Flat Sides of Dogs or Dogribs) on the shores of Lac du Gros-Ventre, "Bes-tchonhi". Jacques Beaulieu, known as Nadé, a French-Dogrib Métis who was chief of the tribe and son of Beaulieu, the old patriarch, welcomed me cordially and pointed out a tent in which I could spend the night.

Year: 1864

METIS SKETCH

Petitot, 1891, p. 277

By midnight, we reached the flat and barren islands covered by a thick layer of guano which gave off the strong odour of ammonia. Neither the Métis nor the Indians realized the value of this guano as a fertilizer, even the Company's officers never spoke to me about it. The small islands were named after Sir George Simpson.

Year: 1864

METIS SKETCH

Petitot, 1891, p. 278

I admired the self-assurance of our helmsman Louison Lanoie, a Chipewyan Métis. He was a courage different from that of William Houle, and displayed such confidence and knowledge of his itinerary as would make a consummate sailor proud.

Year: 1864

Place: Crossing the Slave River

METIS AND INDIAN VERSUS THE WOLVERINE Petitot, 1891, p. 319

(Petitot tells of the Indians' feelings toward the wolverine) the Indians consider the animal a shrewd and cunning evil; he is the younger brother of the devil, who does his utmost to do deliberate harm; it must serve as an example.

With such a conviction, an Indian or a Métis will never kill a wolverine without first subjecting it to torture.

CROSS-BREEDING (Possibility)

Petitot, 1893, p. 2

Ever since the Sir John Franklin expedition left Bear Lake in 1827, the fort was abandoned, then was burned piece by piece by the Indians and by the herring fishermen whom the Hudson's Bay Company sent there every autumn. It was in the cabin of one of these fishermen that Lieutenant Hooper, of the Pullen expedition, spent the winter of 1849-50.

CROSS-BREEDING (Possibility)

Petitot, 1893, p. 3

At that time, the abandonment of Fort Anderson forced me to seek a new location; I therefore headed towards Great Bear Lake, a region that no Frenchman or missionary of any denomination had yet visited or seen.

Year: 1866

CROSS-BREEDING (Possibility)

Petitot, 1893, p. 4

They only knew that the shortest way to reach this fresh water sea was to proceed up the Hareskin River; no white man had ever ventured up river.

Place: Great Bear Lake

Year: 1866

I was welcomed with open arms by the postmaster, Mr. Nichol Taylor, a decent man from the Orkneys nearing sixty, who had arrived in the region after having taken part in expeditions undertaken to discover the Northwest Passage, and remained there as fisherman. He had almost always lived at Great Bear Lake to supply Fort Simpson, the district's principal outpost. Finally, his intelligence and the services he rendered had earned him a promotion to the position of postmaster and the Hudson's Bay Company had entrusted little Fort Norman to him, after the departure of Mr. Brisebois, clerk at the post.

His Canadian-Métis French was quite satisfactory and perfectly intelligible.

Year: 1866

"When I was a young man" was an expression often used in the wonderfully woven and expertly embellished tales told by Mr. Taylor, who was known as a joker among his colleagues on commission, and who, as many of the other Hudson's Bay Company employees, enjoyed talking about his humble beginnings as seaman, fisherman, and how he had mastered these endeavours, in his exciting life of "self-made man".

METIS SKETCH

Petitot 1893, p. 53

Among those with him were three Catholic French Métis who all shared the same first name: François Gendron, François Richard and François Nadaud. All three were helmsmen and from time to time would also serve as fishermen, travelers, pitsawyers and builders.

Place: Fort Norman

Year: 1866

CROSS-BREEDING (Possibility)

Petitot, 1893, p. 53

Four Presbyterian Scotsmen, all bachelors, completed the staff of this small supply post.

Place: Fort Norman

Year: 1866

CROSS-BREEDING

Petitot 1893, p. 54

Mr. Taylor was not there by himself. He had with him Jenny, his daughter by his first wife, a Mackenzie Slave, and also Laura Collins, daughter by his second wife, an American whom he had lost the previous December after one year of marriage. The unfortunate woman had died giving birth to a small boy whom the old gentleman was raising with the help of his daughter Laura, the baby's sister, who had to take the place of their mother.

CROSS-BREEDING (Possibility)

Petitot 1893, p. 54

Sir John Franklin, who spent the winter of 1825 and part of the following one at Great Bear Lake during his second expedition in search of the Northwest Passage, assigned positions at the winter fort he had had built by Mr. Dease and his group of Canadians only five minutes away from the present Fort Norman...

CROSS-BREEDING (Possibility)

Petitot 1893, p. 55

Dease Bay was named after a Hudson Bay clerk whom Franklin had taken to Great Slave Lake. This was the same Mr. Dease who built Fort Franklin where he remained clerk in charge of supplies and who, afterwards, built Fort Confidence (1836) at the eastern end of the bay that has borne his name ever since. He was either brother or cousin to Mr. Charles Dease, factor at Fort Good Hope, whom Franklin visited in 1825...

At that time, it was the most remote trading post in North America, and was for the sole use of the Loucheux or Dindjié Indians. Never had the Canadians working at the fort ventured beyond the rivière de la Traite, which since then has borne the name of Canadien Travaillant, the Rallougou-tschig of the Loucheux.

CROSS-BREEDING (Possibility)

Petitot 1893, p. 57

Mac-Vicar Bay was named by Franklin in honour of the factor in charge of Fort Resolution in 1825. This new trading post had only just replaced the former Fort Moose-deer and Fort Providence, visited by Franklin in 1819.

CROSS-BREEDING

Petitot, 1893, p. 68

The oldest document I own in this regard comes to me from the old French Métis Beaulieu, who was the Chipewyan interpreter and regular hunter for Sir John Franklin at Great Bear Lake, where there are natural children of his who still bear his family name.

CROSS-BREEDING (Possibility)

Petitot 1893, pp. 69-70

In the spring of 1799, namely, ten years after the discovery of the Mackenzie River another Mackenzie, who also belonged to the Franco-Scottish Northwest Company and whom the Canadians had nicknamed Grand-Cou (big neck), to distinguish him from the adventurer and explorer, Sir Alexander Mackenzie, built the first trading post on the west side of Keith Bay...

Mr. Mackenzie (Grand-Cou), who was a factor, had a French-Canadian under his command by the name of Mr. Leblanc. He had also brought with him a group of Canadian men who disliked him intently because of his arrogance and his callousness.

... one of the Canadians by the name of Desmarest answered him without insolence...

CROSS-BREEDING

Petitot 1893, p. 71

"I am only a Métis", continued François Beaulieu, "and a Métis born and bred in the woods like a pure Indian, without baptism or religion, like a Sybarite, like a desert sultan; but I am also a son of France, and I am filled with a tremendous desire to avenge any wrong done a compatriot."

CROSS-BREEDING (Possibility)

Petitot 1893, p. 73

This post was named Fort Franklin even before the captain's arrival; he had planned to call it Fort Reliance. He spent two winters there (1825 and 1826) with fifty other people, including three British naval officers, Back, Kendall and Richardson, Mr. Dease, nine French-Canadians, nineteen sailors or marines and Beaulieu, the interpreter, as well as four Chipewyan hunters, two Eskimos, three women, six children and a young Dogrib.

Place: Great Bear Lake

MÉTIS (mention)

Petitot 1893, p. 75

...after having been assigned as interpreter by Mr. Charles Dease, postmaster of Fort Good Hope at Yéhkfwé, Baptiste Boucher, the French Métis whom I had known and associated with at Fort Mac-Pherson.

Year: 1825

CROSS-BREEDING (Possibility)

Petitot 1893, p. 78

Lieutenant Sir Georges Back, accompanied by Dr. Richardson, an Eskimo by the name of Oglibouk, and seven sailors, explored the eastern shores of the Glacial Sea and returned to Great Bear Lake by way of the Hearne Copper River and the Dease River which flows into the lake.

CROSS-BREEDING

Petitot 1893, p. 79-80

Mr. Nick Taylor of Fort Norman took part in this expedition as fisherman; both at Great Bear Lake and at Fort Good Hope. I knew a good many Indians who had been born in the vicinity of Fort Confidence at the time their families were hunting for the two Scottish explorers.

Métis (mention)

Petitot 1893, p. 80

On September 15, 1847, the two explorers wintered at Fort Confidence and had as their guide a French Métis by the name of Baptiste Brousse, whom I had had the advantage of seeing at Portage de la Loche in 1862.

CROSS-BREEDING (Possibility)

Petitot 1893, pp. 80-81

Finally, in 1849-50, Lieutenant W.H. Hooper of Commander Pullen's expedition spent the winter at Great Bear Lake in a cabin owned by Nick Taylor, fisherman, before returning to England by way of the Mackenzie River and Manitoba.

CROSS-BREEDING (Possibility)

Petitot 1893, p. 93

Two male voices answered their call and, some moments later, John Hope, the Maskegon and Mac-Dougall, the Scotsman, arrived at the shelter carrying with them the packet from the North for Fort Simpson.

CROSS-BREEDING

Petitot 1893, p. 97

They would have remained at the fort, were it not for the indecent attacks made by the Scottish and Orkadian sailors working for Mr. Taylor. These young troublemakers would not allow one Indian woman to pass by without molesting her; I therefore had to act as a police officer at the entrance to my cabin just before services began, until the last Indian woman had entered.

Place: Great Bear Lake

Year: 1866

CROSS-BREEDING

Petitot 1893, pp. 101-102

No longer having anything else to do but pray and entertain themselves, the Indians did not hesitate to show their scorn for the sarcastic remarks of the young sailors over whom Mr. Taylor did not have enough influence to prevent their carryings-on. For a long time, the situation was tolerable. At religious services, I would police the entrance to my house, and my presence was enough to impress these over-jovial Englishmen whose terribly bawdy stories made them gross and sadistic. Aside from the fact that this sentry duty was incompatible with my personal dignity, the young Scotsmen made so bold as to wait for the Indian women when church, or rather my school, let out, by which time the young sailors' behavior had lost all respectability.

The Déné could no longer tolerate this:

- "Farewell", they told me, "we are leaving. We do not want to stay here any longer with these people. True, they do us no harm, they do not beat us nor do they get angry; they are gentle and like to laugh. With them, however, there is no virtue possible for our women and our daughters. They are satyrs. We are in no way like them, even in the woods!..."

Seeing that I was getting nowhere with the old boy, as flighty and gallic as my servants, the three Métis at the fort and I came to an agreement and built a small cabin for meditation some 300 steps from Fort Norman.

But this was the only way to have the Indians continue to see me and at the same time keep them from the fort, where each day public morals were ostensibly outraged.

Year: 1866

CROSS-BREEDING

Petitot 1893, p. 162

Neither Tèlé (Mr. Taylor) nor his young Englishmen who would act that way, they , whose only aim is to make pagans out of us and who come here only to make love to our women and daughters, to turn our dwellings upside down and to help themselves to whatever they please.

Place: Great Bear Lake

Year: 1868

CROSS-BREEDING

Petitot 1893, p. 162

"In the four winters that you have been visiting us, they have sent us to protestant ministers and two schoolmasters, to make protestants of our children. What have we done, we whom they call slaves? We have coerced them into leaving by our indifference and contempt. You were not there; they did as they pleased. Well, they weren't able to convert any of us. They took three of our children by force, among whom was Klèlé, your servant. They had claimed him for he was the natural son of one of their bourgeois, Mr. Brisebois."

Place: Great Bear Lake

Year: 1868

MÉTIS (mention)

Petitot 1893, p. 173

I spent ten whole days at this camp; the maternal uncle of my servant, Paul Klèlé Brisebois, a French-Dogrib Métis, lived there. His name was Yakkay, the Muskox. Returning to my cabin, accompanied by this young man who had been raised as a true Indian in the woods, once again I was forced to...

METIS (mention)

Petitot 1893, p. 193

I had stayed with the brother-in-law of this young man, Ttcha-bédéti, the miracle worker, who was the natural grandson of the old patriarch Beaulieu, whose name he used amongst the Whites.

Place: Mac-Vicar Bay

Year: 1868

CROSS-BREEDING (Possibility)

Petitot 1893, p. 285

A celebrated juggler among the Pareskins living near the river... boasted to me about a region parellel to the Mackenzie, located behind the mountain chain on the right bank ...where no White man had yet set foot.

Year: 1870

CROSS-BREEDING (Possibility)

Petitot 1893, p. 298

I christened them with Christian names, those of Mr. Kearney and Mr. Gaudet, two friends at Fort Good Hope.

CROSS-BREEDING

Petitot 1893, p. 418

"At that time," I said, "no White man east of the Mackenzie had gone further than Cape Great Hare (pointe des Gros-Lièvres). Then three Canadian-Chippewa Métis came to Noncéni Bay only to meet with death. This is how it happened:

"All the servants of the Northwest Company were living with Hareskin Indian women whom they had adopted or persuaded to come live with them. There was also a captain who had had a new fort built, and whose men also had mistresses taken among us or the Dogrib tribe.

Place: Great Bear Lake

Year: 1826

MÉTIS (mention)

Petitot 1893, p. 420

I know that the massacre of the eleven Hareskins was perpetrated by three Métis, one of whom was brought to Montreal and hanged there. I saw the second at Fort Isle à la Crosse in 1862 and the third, named Lafleur, at Fort Athabasca where he died suddenly on March 1, 1879.