

# Four Communities

A Study of Hollow Water, Manigotogan,  
Semourville, and Aghaming



Written by Sandy Lindsay

Edited by R. Shirritt-Beaumont

Frontier School Division No. 48

1990, Reprint 2001

## Acknowledgements

(Revised 2001)

This study is a continuation of Frontier School Division's commitment to providing children with material directly related to their experience and community.

Hollow Water Indian Reserve, Mangotogan, Seymourville, and Ahgaming have all played an important part in the development of south-eastern Manitoba. The history their elders experienced and retained in memory needs to be shared with the young people of today, and this study package for middle years students is an attempt to provide them with a basic understanding of that community history.

Special thanks to Manitoba Education and Training for its support through the compensatory programme. And to the Chief and Council of Hollow Water, the Mayors and Councils of the other communities, and the Wampegow School Committee for their support.

Also to Gloria Bushie and Jeanette Cook for their assistance in the community, Sandy Lindsay for researching, compiling, and writing the text, and Raymond Shriatt-Beaumont for editing that text for the printers.

Finally, special thanks to Debbie Ledoux Laubman and Kathleen Eidse-Klassen for layout, typing the text, and making the editorial changes.

Cam Giavedoni  
October 1990

# TABLE OF CONTENTS

## **UNIT I      Our Community: Location and Situation/1**

What is a Community?/1  
Four Communities/2  
Physical Features/2  
Climate/5  
Natural Vegetation and Wildlife/5  
Other Facts About the Four Communities/6  
Land Use/7  
Travel in the Old Days and Today/14  
Summary/14  
Activities/15  
New Words/16

## **UNIT II      Growth and Development in the Four Communities/17**

Early Inhabitants/17  
The Old Schools/18  
The Fur Trade Posts/19  
Turtle Lake Post/19  
Mainwaring Post/21  
The First Sawmill/22  
Treaty No. 5/24  
Wood's Mill/26  
Drake's Mill/30  
The First Store and Post Office/31  
Manigotogan Settlers/32  
Work at the Sawmill/35  
Hollow Water/37  
Duncan Twohearts and the Discovery of Gold/37  
Changing Life at Hollow Water and Manigotogan/38  
The Brick Plant/42  
Boulette's Mill/42  
Schools/44  
Residential Schools/46  
More Changes/47  
A Closer Look at Mining/48  
Where is the Gold Now?/50  
Changes in the Lumber Industry/50  
Changes in Farming and Fishing  
Seymourville at Adams Cove/51  
Aghaming/58  
Churches/59  
Review/60

Old Friendly/63  
Activities/65  
New Words/66

**UNIT III Meeting Needs and Wants in the Community/68**

What is the Difference Between a Need and a Want?/68  
How Can Living in a Community Help us Get our Needs and Wants?/69  
Do we Depend on Others as Much Today to Meet our Needs and Wants?/69  
Can we Meet All our Needs and Wants by Ourselves?/69  
Can we Meet All our Needs and Wants in our Home Community?/73  
Map Work/74  
Activities/80  
New Words/81

**UNIT IV Conflict and Co-operation in the Community/82**

Buddy Quesnel/83  
Activities/85  
New Words/86

**UNIT V Pictures Old and New/87**

Activities/113  
New Words/114

# UNIT I

## OUR COMMUNITY: LOCATION AND SITUATION

### What is a Community?

Find the meaning of the word **community** in your dictionary.

One dictionary says a community is a group of people living together. Another says that a community is a place where people live, work, and play together.

All communities are different. An Indian Reserve is a community. A village is a community. A town is a community. Pine Falls, Fort Alexander, and the City of Winnipeg are three different communities.

Canada and all the people of Canada form a very large community. Other nations are also very large communities.

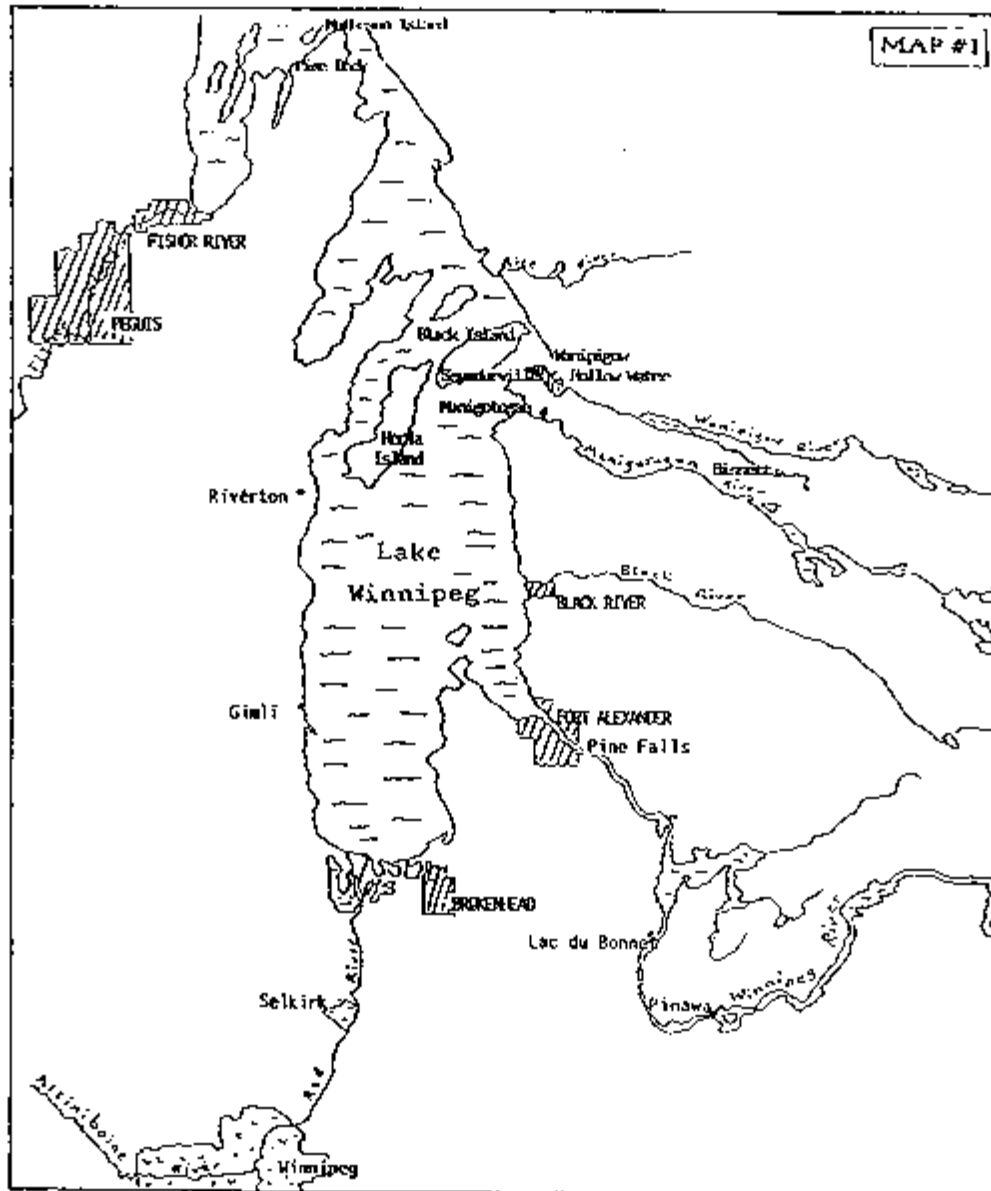
Hollow Water, Manigotogan, Seymourville, and Aghaming are all communities where people live, work, and play together. Each one is different.

Could we say that the school is a community? Do the students and teachers live for a part of the day together? Do they work and play together?

Do you think your classroom is a community? Do you work in your classroom? Do you sometimes play in your classroom?

## Four Communities

Hollow Water, Manigotogan, Seymourville, and Aghaming are four communities that are very close to each other, much like classrooms in a school. The four communities have the same climate and the same land or geography.



## Physical Features

Look at the geography of the four communities (Map #2 on page 4). What do you see? Around and between what rivers are they located? What lakes are they all close to or touching?

Look out your classroom window. Look at the natural features or the geography of the land.

Is the land hilly or flat?

Are there any mountains?

Are there any swamp or marsh lands?

Is the land bare or is it forested?

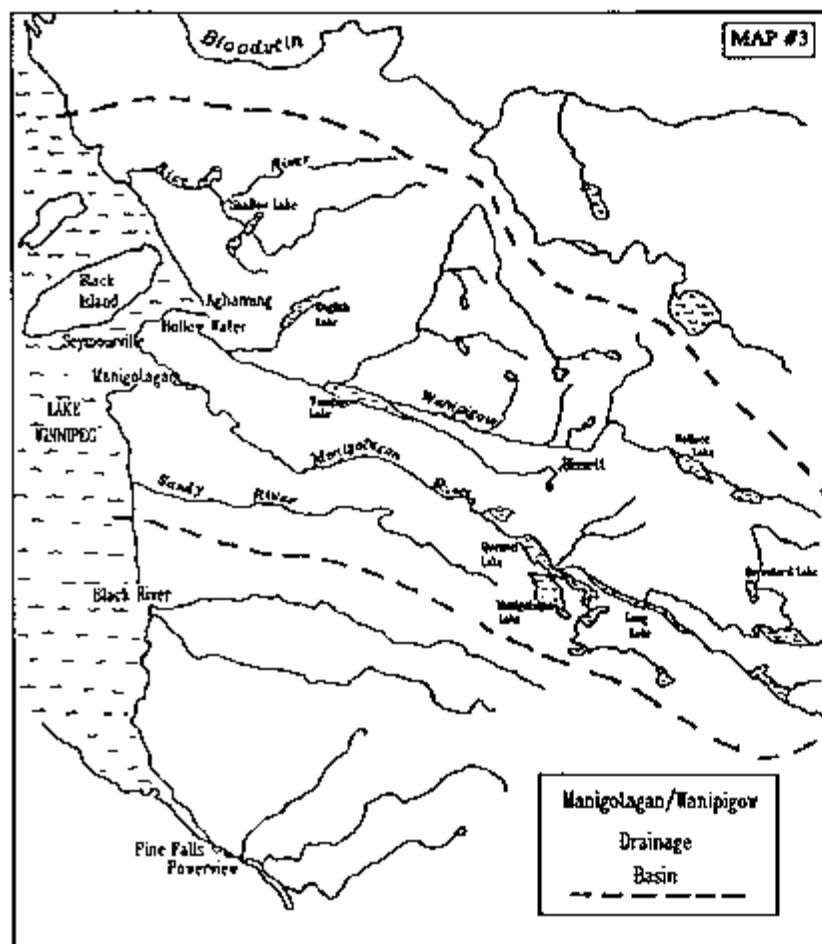
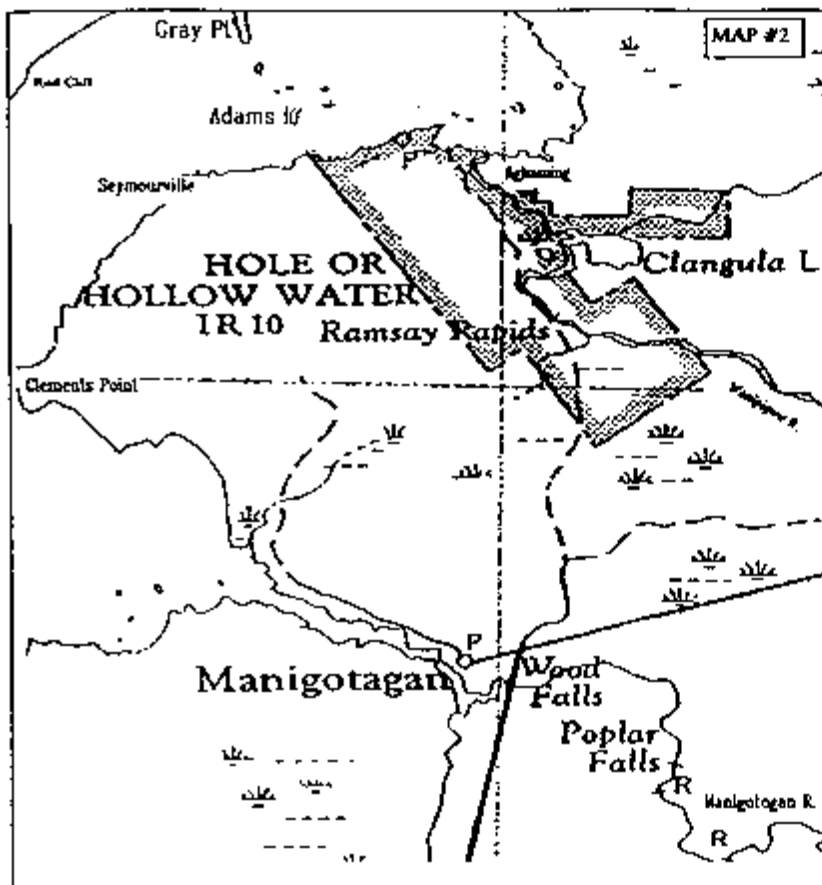
Is the shoreline rocky or sandy or both?

Are there other things about the land we should notice?

The soil in the area of the rivers is good. It can help trees and vegetables to grow. Once a very long time ago all the land was at the bottom of a very large lake called Lake Agassiz. What is left of this lake today is called Lake Winnipeg. Part of the old Lake Agassiz dried up. It left some good soil in places. It left a lot of sand in other places.

Under the soil and sand in this area is a large layer of very hard rock. In some places (several very close to the school grounds) this rock comes up through the soil and the sand. The rock sticking out of the ground is called an **outcrop**. The rock outcrops you see and all the rocks under the ground, under the school, and under your house are together called a **greenstone belt**. Greenstone belts contain many minerals like gold, silver, copper, lead and iron. There are only a few greenstone belts in Canada.





The two rivers, the Wanipigow and the Manigotogan, form a large drainage basin. The basin they drain is huge. It stretches from Shallow Lake or Rice River in the north to Sandy River in the south, then back east into Ontario. All the water from snow, ice, and rain in this large area drains out into Lake Winnipeg through these rivers.



## **Climate**

What does the word **climate** mean?

Communities which are far apart often have very different climates. Communities which are close together like Hollow Water, Manigotogan, Seymourville, and Aghaming have the same climate and the same weather.

What is the climate of the four communities like?

Here are some facts about our climate.

The average daily **temperature** is about +3C.

The temperature on the coldest days of the year (January) are -35C to -40C.

The temperature on the warmest days of the year (July) are between +25C to +35C.

There are 120 days (May to September) when temperatures do not go below the freezing point.

There are between 45 to 50 centimeters of rainfall or **precipitation** each year.

The climate experts call our climate a Cold Continental Climate. Would you prefer to live somewhere where the temperatures are always like the hottest days in summer? Or somewhere where the temperatures are like the coldest days in winter?

## **Natural Vegetation and Wildlife**

The climate and soils of the drainage basin help trees to grow into big forests. The trees that grow best in the soils and climate are: Spruce (White and Black), Pine, Fir, Birch, Elm, and Poplar.

These trees are called the **natural vegetation** of the area. The natural vegetation also includes bushes, shrubs, and small plants like berry plants, wild rice, and grasses.

In these forests you will also find an animal community. It is called the **natural wildlife** of the area. The main animals are the: Moose, Beaver, Deer, Fox, Caribou, and Rabbit.

Can you name some of the other animals that make up the natural wildlife of the area?

### **Other Facts About the Four Communities**

The four communities of Hollow Water, Aghaming, Seymourville, and Manigotogan will fit very nicely into an area of about 100 square kilometers. (See Map #4 on page 7). We call this line around the communities a **boundary line**.

The Hollow Water Reserve is nearly 8.9 square kilometers in area. Manigotogan is much smaller, 6.9 square kilometers. Seymourville is larger at 13 square kilometers. Aghaming has no official boundaries.

Hollow Water has the largest population. There are about 450 men, women, and children living on the reserve. There are about 300 people in Manigotogan, 150 people living in Seymourville, and around 20 people living in Aghaming. What is the total population of the four communities?

The people living in the area use the (100 square kilometers) land in different ways. They have built their homes, cottages, gardens, offices, schools, burial grounds, stores, hotels, garages, community centers, churches, roads, paths, clinics, wharves, rice and fish plants on the land.

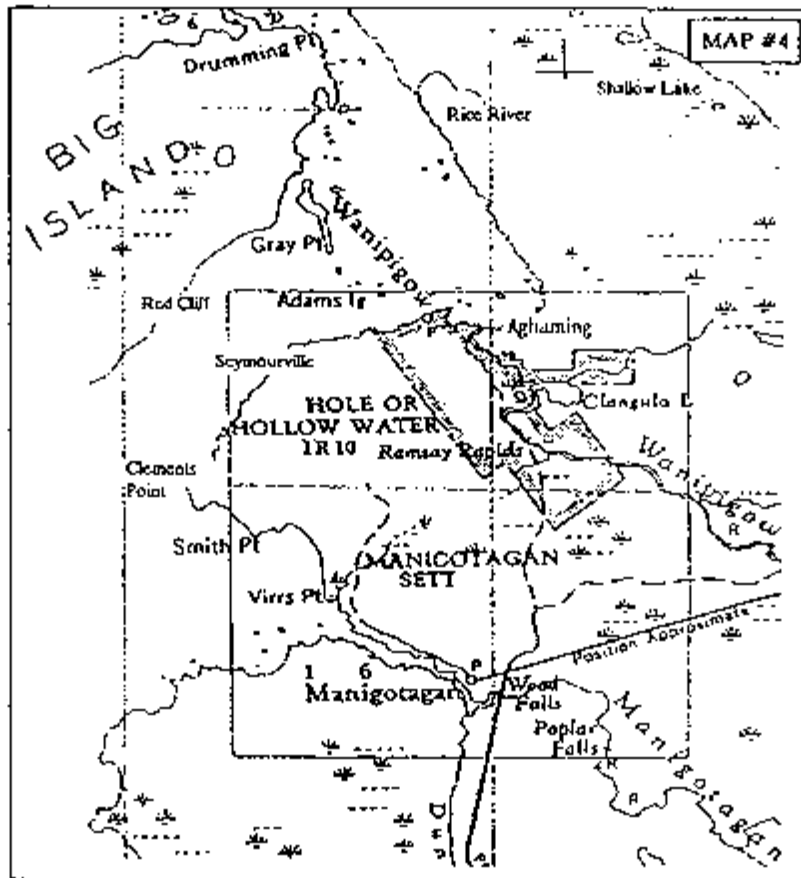
The land or area surrounding a community is called its **hinterland**. The people make use of the hinterland in many different ways. They use the forests for firewood and hunting. The lakes and rivers are used for fishing, transportation, and recreation. There are summer cottages in Manigotogan, and the Hollow Water Reserve is building a marina for boating vacationers.

Different berries, particularly blueberries, are harvested in special berry picking spots.

Is there other land that should be included within the boundaries of the four communities?

In 1876 the Indian people of Hollow Water signed Treaty No. 5. In this Treaty they gave up to the government most of their **traditional lands**. In return, they were given the Hollow Water Reserve, schools, and other things. Treaty money of five dollars each was to be paid to every man, woman, and child. The Indian people were guaranteed the right to hunt and fish their traditional lands.

Look at the maps of the Wanipigow and Manigotogan drainage basin (Map #3 on page 4). The drainage basin marks the boundary line of the Traditional Indian Lands. This is a very large area.

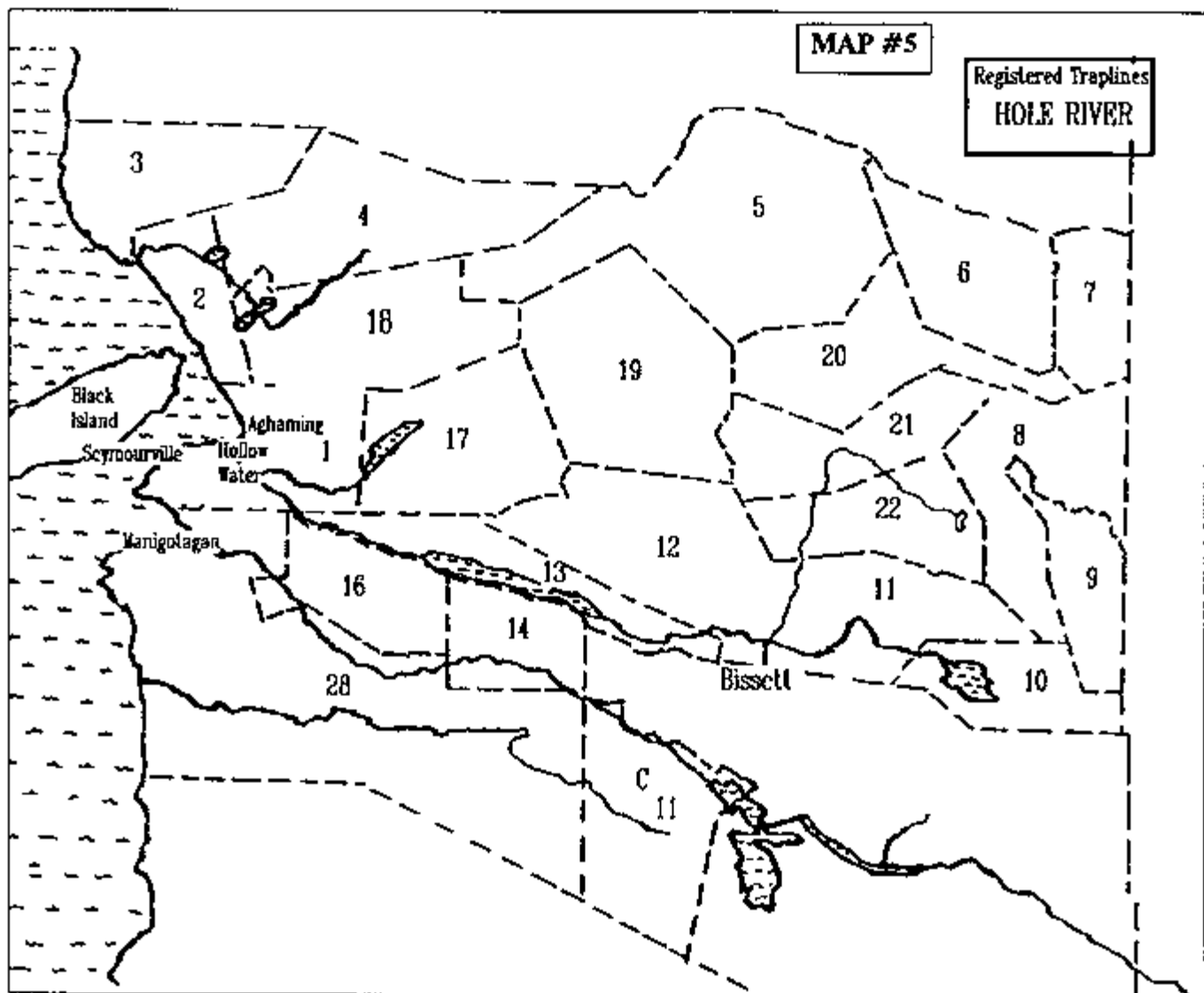


The traditional lands also included Big (Black) Island, Rice River, and Shallow Lake.

### Land Use

How were these lands used long ago?

These lands were a main source of food and shelter for the Indian people of Hollow Water long ago. The lands provided food. Deer, moose, beaver, rabbit, fish, duck, and goose were favorite foods. The beaver, muskrat, and fox provided fur for trade with the Hudson Bay's Company. Moose, deer, rabbit, and beaver provided skins and furs for clothing. Berries were picked and carried in birch bark containers. Rice was harvested in Shallow Lake, at both ends of Lake Wanipigow, at Lake Manigotogan, and at other smaller places. The rice was



stored and carried in birch bark containers.

Fishing, trapping, and rice harvesting are still very important to the Indian people of Hollow Water Reserve and to the Métis people in the other communities.

Long ago people got many of the things they needed from the forest. Can you guess what they were?

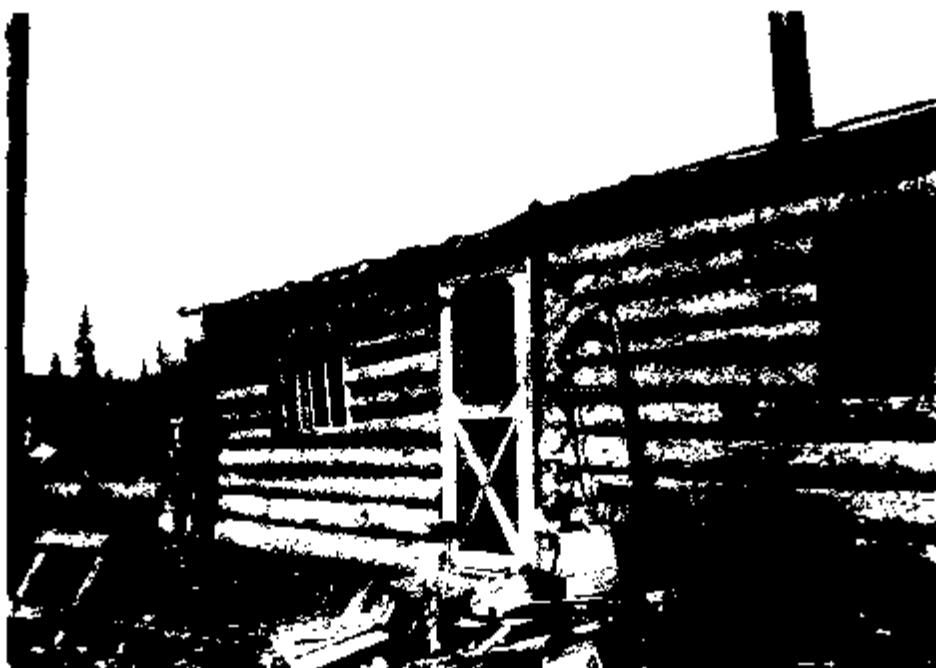
They gathered wood and birch bark for warm shelters called wigwams. They also found in the forest the materials for canoes, snowshoes, and most other things they needed to survive.

Find out how a wigwam is made. How is it different from a tepee? Find out how snowshoes and canoes were made in the old days.

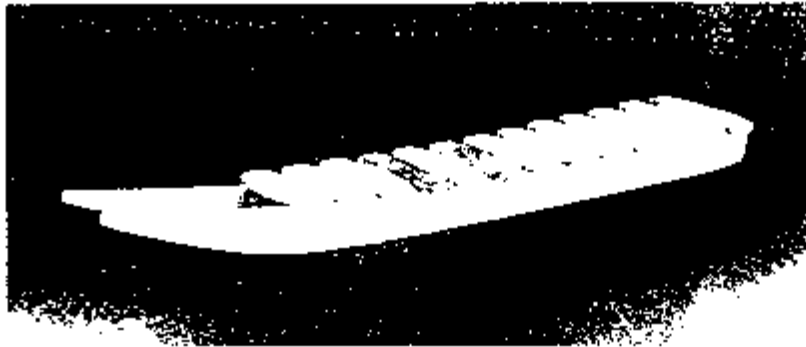
The pictures below show some of the ways people used the forests, the land, and the natural wildlife long ago.



A trapper's cabin being built.



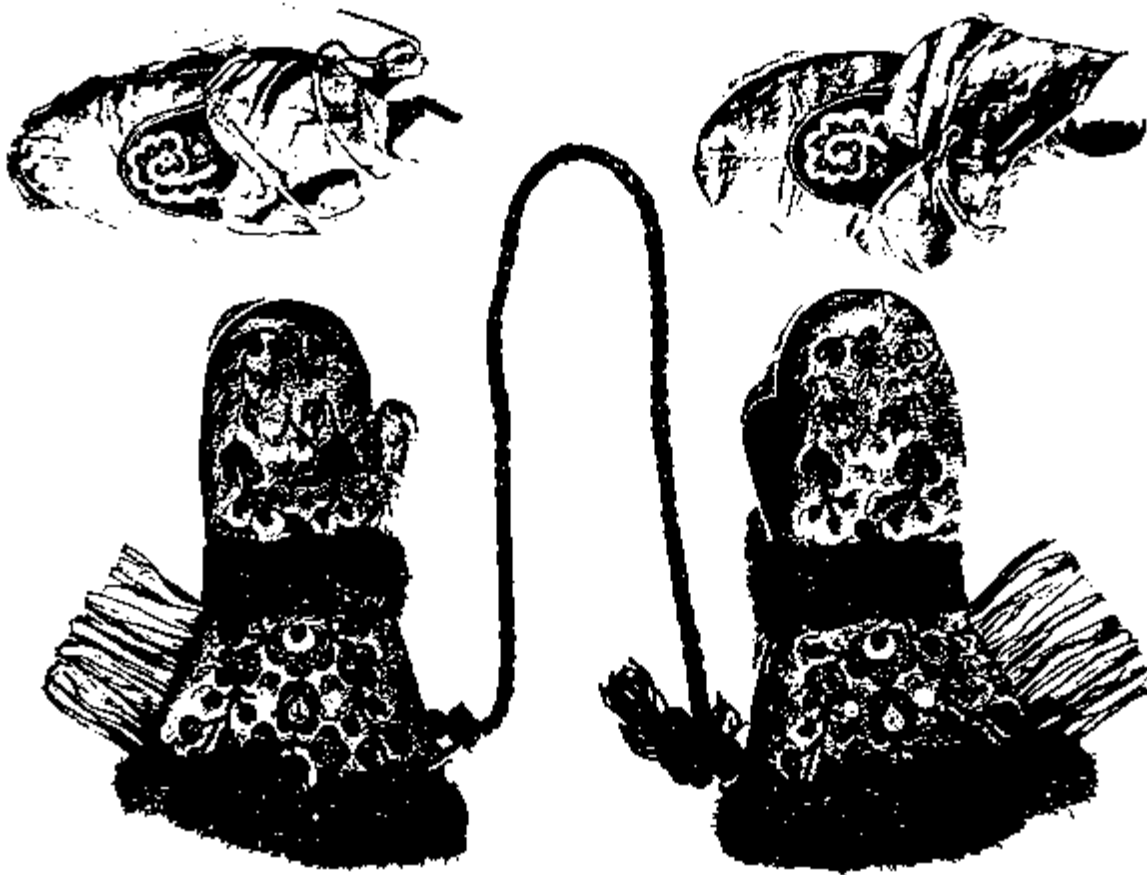
The finished cabin. What material has been used to "chink" the logs?



Toys







Clothes of long ago.



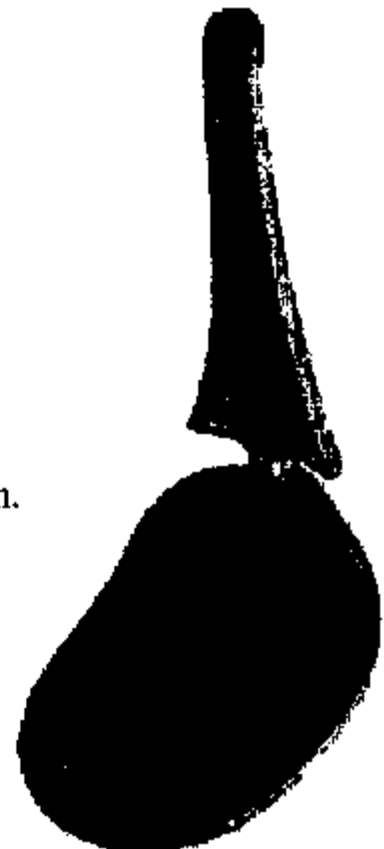




Cabin.



Coat.



Spoon.

## **Travel in the Old Days and Today**

Another thing people did a long time ago was travel. Where would the people travel? Why would they travel?

In traditional times, the people of the Hollow Water Band would travel great distances by canoe. In spring, they travelled downriver to spend the summer fishing, harvesting wild rice, picking berries, and celebrating with other members of their band.

They might travel to the Hudson's Bay Company posts at Fort Alexander or Lower Fort Garry to trade their furs for blankets, flour, guns, pots, and other things. Some may even have travelled to York Factory on Hudson Bay.

In the winter the people travelled by snowshoe to their hunting grounds in the forests.

Such travel is no longer necessary. Today there is a road south to Pine Falls, Selkirk, and Winnipeg, a road east to Bissett and to Nopiming Provincial Park.

Travel has changed a great deal. Today the people in the four communities travel by car or bus. In the winter time they travel the bush by skidoo. In the summer time they travel the lakes in large yawls and the rivers by canoe or motor boat.

### **Summary**

We now know that Seymourville, Aghaming, Manigotogan, and Hollow Water all make one larger community near where the two rivers empty into Lake Winnipeg.

We have learned about the population and climate of the area. We have looked at the geography, vegetation, and wildlife, too.

We saw that the land area is quite large, especially when all the old hunting and trapping grounds are included. We also learned how long ago people used the land, the forests, the wildlife, the rivers and lakes to provide food, clothing, shelter, transportation, and tools.

## **ACTIVITIES**

1. Study the canoe routes of the Wanipigow/Manigotogan drainage basin.

Plan a canoe trip up one river and down the other crossing over (portaging) in the Bissett area.

Which river will be the easiest to travel up?

Which river will be the fastest to travel down?

Which part of a canoe trip will be the most dangerous? Going up or down river?

Which part will be the safest?

2. Gather in small groups of three, four, or five pupils and together list all the things you will take on your canoe trip. Now pretend you were making the same trip at about Treaty Time, over a hundred years ago. What things on your list would not have been around in those days?
3. Plan a birthday party for a friend or a relative. List all the things you would need. Include the things that go into making and baking a cake.  
  
Now plan the same party as if it were a hundred years ago. What things on your list would not have been around in those days?
4. Make a list of all the things you and your classmates like about the way people lived in the old days.
5. Make another list of all the things you and your classmates do not like about the way people lived long ago.

## NEW WORDS

WORD	DEFINITION
<b>Boundaries</b>	The fences, real or imagined, of a large community.
<b>Climate</b>	The temperature, rainfall, and sunshine over a long period, like a year. Weather refers to the temperature, rainfall, and sunshine over a short period of time, like a day or week.
<b>Community</b>	A group of people who live, work, and play together.
<b>Geography</b>	A description of the area in which people live. It can include the land, the rocks, the temperatures, as well as other things.
<b>Geology</b>	The study of the soils and rocks that make up land.
<b>Greenstone Belt</b>	A special kind of rock where minerals are found.
<b>Hinterland</b>	The land around the community.
<b>Minerals</b>	These are valuable substances found in rocks like gold, silver, nickel, copper, even diamonds.
<b>Natural Physical Features</b>	The hills, rivers, lakes, valleys, and swamps of an area. They have been there for a long time. They have not been made by people.
<b>Natural Vegetation</b>	The plants and trees that have always grown in an area. They were not planted by people.
<b>Natural Wildlife</b>	The animals and birds that have always lived in an area. They were not brought there by people.
<b>Population</b>	The number of something. It could be the men, women, and children who live in an area.
<b>Precipitation</b>	The rainfall and/or snowfall of an area. The water that comes from the sky.
<b>Traditional Lands</b>	These are the "Old Indian lands" where the native people lived long ago. The Traditional lands of the Hollow Water Band would be the land contained within the Wanipigow and Manigotogan drainage basin.

## UNIT II

### GROWTH AND DEVELOPMENT IN THE FOUR COMMUNITIES

#### Early Inhabitants

The earliest inhabitants of the area were **Saulteaux**, a branch of the Ojibway people, whose descendants now live on the Hollow Water or Hole River Indian Reserve and in the other three communities as well.

In Unit I, we learned how the first people travelled up and down the rivers. From the mouths of the rivers, they travelled to Big Island where they picked berries and to Shallow Lake where they harvested wild rice. They also travelled south to Fort Alexander to trade their winter fur catch at the Hudson's Bay post. From time to time, they may have travelled to Bloodvein, Berens River, and other places to visit friends and relatives.

We learned that our **forefathers** loved the land because it gave them meat, fish, furs, rice, and berries. It provided a good life.



## **The Old Schools**

**What did the children in the community do long ago when they moved about the forest with their parents? Even though they did not attend school as you do today, they had teachers.**

**Who were their teachers? What did they learn from their teachers?**

**What did they do in their play time? What did they do when their parents travelled?**

**The children who were eight, nine, or ten years old helped paddle the family canoe when the ice had gone. In the winter they helped their mothers pull toboggans bundled with supplies of food, fur, and clothing. They even carried bundles of birch bark for their new shelters. Fathers, grandfathers, and older brothers might be ahead hunting for moose, deer, or caribou.**

**At their trapping grounds, families set up shelters. Children had to gather wood for the fires, haul water, and check the fish holes and rabbit snares close to home. They also helped their mothers prepare food, clean skins, and make clothes.**

**Mothers and fathers, and often grandmothers and grandfathers, too, were the teachers in those days. The forest was their classroom.**

**The boys and girls learned the things they needed to know to become good mothers and fathers when they grew up.**

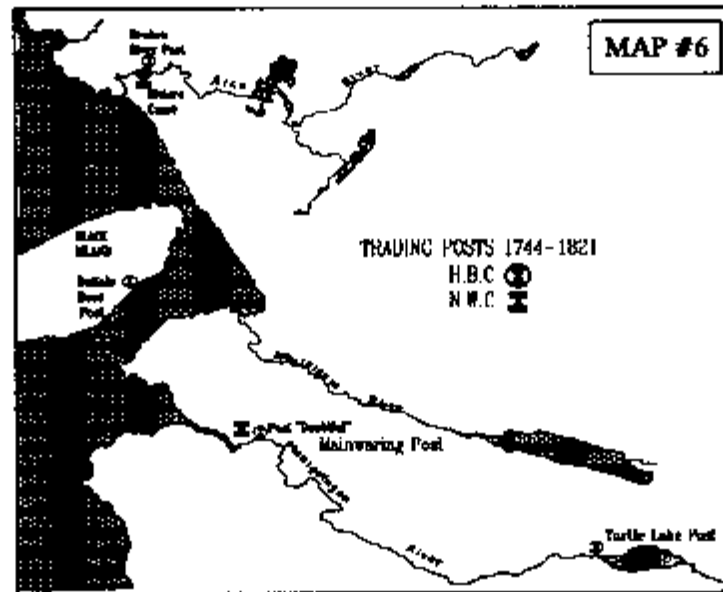
**And so the children lived and worked together in a very small community. But they also played together. They played some of the games you play today, like hide and seek and tag games. Wrestling, swimming, and running were other favorites.**

**In the evening, families gathered around their fires. Fathers might tell how they had hunted the moose. Grandfathers might tell legends. The parents and grandparents' stories were to teach the children. There were no books in those days. Children were supposed to listen and learn.**

**A favorite evening pastime was the shadow game. The children used the light from the fire to make shadows of animals and other things on the walls of the lodge or wigwam.**

## The Fur Trade Posts

Few outsiders had visited the drainage basin of the Manigotogan - Wanipigow Rivers before 1800. Around this time the Hudson's Bay Company and the North West Company set up fur trading posts or stores in the area.



The North West Company had two posts. They had a large one at Riviere Casse. Riviere Casse is called Rice River today. They also had a smaller post at the mouth of the Manigotogan River. The Hudson's Bay Company had four posts in the area. One was on Big Island. It was called Buffalo Head Post. A second, close to the French post at Riviere Casse, was called Broken River Post. A third was located at Turtle Lake. It was called the Turtle Lake Post. The Company had a fourth post at Manigotogan. They called it Mainwaring Post.

These were all very small posts. What were they like?

### Turtle Lake Post

Can you find Turtle Lake Post on the map above? The Hudson's Bay Company post was opened there in 1797, almost two hundred years ago.

Edward Clouston was the manager. He and ten men arrived at Turtle Lake in July 1797. They had a heavy load of trade goods. Trade goods were things the Indian trappers wanted. They wanted metal cups, pots, guns, axes, and knives. They also wanted blankets, buttons, beads, flour, sugar, and salt.

The traders wanted fur, meat, moose hides, wild rice, fish, and berries that the Indian people had.

When the traders arrived at Turtle Lake in 1797 they did four things:

1. They built a log house and store.
2. They cut firewood for the winter.
3. They set nets for fish.
4. They visited the camps of the Indians to trade for furs.

The winter hunting camps of the Indians were all small and far apart. Their summer fish camps were often small, too, but closer to one another. In the summer, there was much travelling and visiting.



The birch bark tepee was replaced by the canvas tent about 1900 and the tent was soon replaced by the log cabin like the one below. The cabin was later replaced by the houses we see in the four communities today.





At the Turtle Lake Post, Mr. Clouston kept a diary of events. Note what he wrote down about those days. Here are some of the things he wrote:

"December 27, 1797 . . . the men playing soccer."

"March 22, 1798, 93 M.B."

"March 25, 1798, 53 M.B."

"March 31, 1798, 60 M.B."

"April 2, 1798, Indians gathering at the post to meet their relatives and to trade their fur."

"April 5, 1798, three sled loads of moose meat brought in by the Indians."

Below are names of some of the best hunters and trappers of long ago.

Their names were:

Catchetway

Nas-hoop

Nac-au-nik-ee-kick

Neta-wash

Mac-king-im-aw, who for some reason was given the nickname "The Bad Governor." He was very proud of his nickname.

In May, 1798, Mr. Clouston, the Bay manager, and his men left with their fur. They had 20 bundles of pelts. Each bundle weighed about 41 kilograms and was worth 61 M.B..

### **Mainwaring Post**

And what was happening at the other Hudson's Bay post in the basin at this time?

It was called the "Manitoba Lake, Mainwaring Post." It was built in Manigotogan in 1801.

The manager was a Mister Thomas Vincent. His post had 10 men. They built a log house and store. They worked hard to get enough fish and firewood for the winter.

Here are some entries from Mr. Vincent's diary:

"October 15, 1801, A nice day. Flocks of geese seen flying south today."

"November 15, 1801, Lake set fast."

"November 28, 1801, Sent three men to the Indian's tents. They returned towards evening with 20 M.B.."

"January 19, 1802, We are entirely short of food."

Each day Mr. Vincent wrote that there was very little food at the post. Yet, when the hunting year ended they had had obtained furs worth 2427 M.B.. So they may have been very hungry, but they did get a great deal of fur.

Four other traders are mentioned by Mr. Clouston and Mr. Vincent. They were close to Manigotogan. They may have managed the posts at Buffalo Head or Riviere Casse.

When the Hudson's Bay Company and the North West Company joined together in 1821, the posts were closed forever. After that, people traded at the posts at Fort Alexander or Lower Fort Garry.

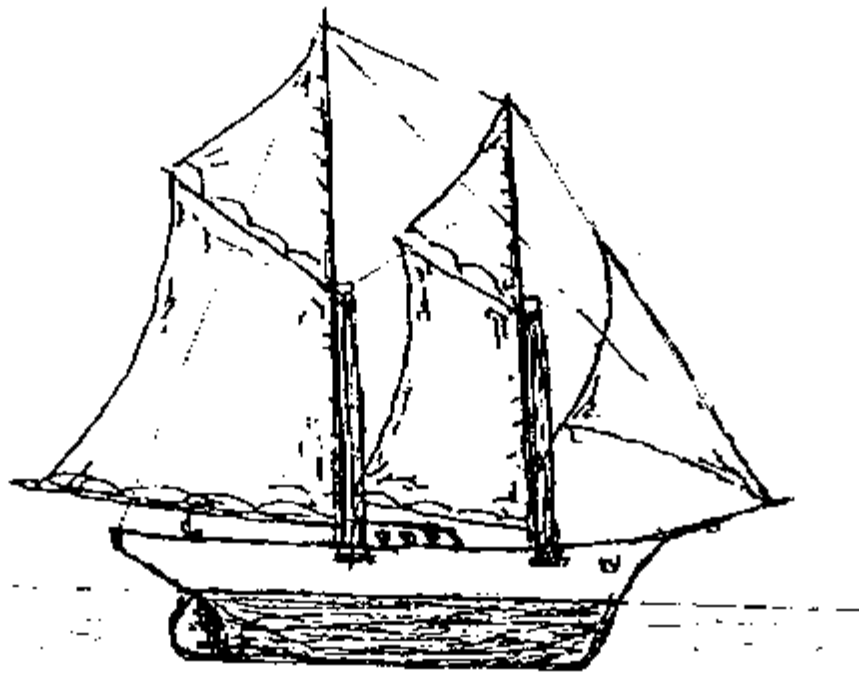
### **The First Sawmill**

In 1868 the first outsider came to Manigotogan. He was Henry McKinney. He started a sawmill.

It was located on Lot 10 of the Manigotogan townsite. Find the site on your map of Manigotogan (see page 33 ). Who lives on Lot 10 today? Does it seem like a good place for a sawmill? What things did Mr. McKinney need for a successful lumber mill?

He brought in a 25 horsepower steam engine. He brought in saws and shingle makers. He had people who could run the saws, and he had people from Hollow Water who could cut and float the logs to the mill.

He also had a sailboat called the "Jessie McKinney" to carry the logs to Winnipeg. The "Jessie McKinney" had a very deep keel.



Winnipeg in 1868 was a small town where the Red and Assiniboine Rivers meet. Winnipeg was where Mr. McKinney intended to sell the lumber cut in his mill.

The Indian people had lived for a long time in the drainage basin of the two rivers, on Big Island, and at Rice River, because the land provided food, clothing, shelter, and all other needs at that time. Did Mr. McKinney build his mill at Manigotogan for the same reasons? Which ones?

Mr. McKinney came to Manigotogan for other reasons, too. What were those reasons? What did he gain by opening the sawmill?

Why did the transportation part of the business fail?

What was it about the land and waters in the basin of the rivers that attracted Mr. McKinney?

The sawmill did not make Mr. McKinney the money he hoped it would. It was closed in 1869 after only two years of cutting lumber.

Can you guess what went wrong?

After Mr. McKinney left Manigotogan things did not change much for about 10 years.

## Treaty No. 5

A treaty is an agreement between people. It is usually written down on paper. All who agree sign their names to the treaty.

In the early 1870s all the Indian bands south and west of Lake Winnipeg had signed treaties with the government. The people in these bands got treaty money every year, and other things, too, like twine for making fish nets and ammunition for hunting.

The bands on the east side of Lake Winnipeg at Look Straits, Bloodvein, Jackhead, and Big Island had not signed a treaty. They were called the Island Bands.

In 1876 a treaty was signed between these four Indian bands and the Government of Canada. The bands agreed to give all their hunting lands to the government. The government agreed to set up reserves of lands for the Indian bands. It also agreed to give them treaty money, ammunition, and other supplies.

Governor Morris was the representative of the Government of Canada. In the spring of 1875 he was met by Thickfoot, the leader of the Loon Straits people. Thickfoot wanted to sign a treaty for his people. Governor Morris said he would have a treaty ready for the "Island Bands" in July 1876. He asked Thickfoot to tell the other bands to be at Dog Head around July 20, 1876. Thickfoot thought that the Governor had made him the Chief for all the Island Bands.

When all the people from the four Bands had gathered at Dog Head in July 1876 there were four leaders, one for each band:

BAND	LEADER	POPULATION
Loon Straits (Dog Head)	Thickfoot	35
Jackhead	Sang-gwa-wa-ka-pow (James Sinclair)	63
Big Island	Ka-tuk-e-pin-ais (Charles Johnston)	74
Bloodvein	Sa-ha-che-wayas (Peter Stoney)	77



Thickfoot claimed he was the chief. The Jackhead and Big Island leaders said they did not want Thickfoot as their chief. Sang-gwa-wa-ka-pow of Jackhead said he would only sign if he were made chief. Ka-tuk-e-pin-ais of Big Island said he would only sign if he were made chief.

Thickfoot felt he was threatened; he went to the Governor for protection. The Governor said the people would have to vote for their chief.

An election was held. Each person voted.

Sa-ha-che-wayas of Bloodvein received the most votes. He was made chief of the Island Bands. The other leaders; Thickfoot, Sang-gwa-wa-ka-pow, and Ka-tuk-e-pin-ais became Head Councillors for their bands.

The Treaty was signed and the treaty money given out along with ammunition, twine, and food.

Everyone was happy. They had a great feast to celebrate.

### **Wood's Mill**

In 1876, John Wood came to Manigotogan to start a sawmill. Mr. Wood built his sawmill at "Wood Falls." He used the falling water to drive the saws. The river was used to carry the logs to the mill at Wood Falls. And the steam tug, the "Lady Ellen," (later the "Granite Rock") was used to haul the lumber to Winnipeg.

From 1876 to 1893, the surrounding forests were used to provide Mr. Wood's mill with the trees for his sawmill. A few more people who worked at the sawmill built homes in Manigotogan. Horses were brought in to skid the logs to the water. Some cleared land was used to pasture the horses. Later on, cows were brought in for fresh milk, butter, ice cream, and cheese.

In 1893, Mr. Wood died and the sawmill closed. But not for long. There were logs to be cut. And houses to be built.



Logs in bush. Ready for floating to the mill.



"Granite Rock" with steam up pulling a log boom.



Wood Falls today from the Park grounds.



The old turbine and the main gear of Mr. Wood's sawmill.





Another tug with a small log boom at the mill in Manigotogan.



Men in the bush ready to roll logs to the water for the log drive to Manigotogan.

Some men have long poles called pikes. Others have shorter poles with hooks on the end. They are for rolling logs. They are called "peevies."



A team used to skid logs. Do you know who the drivers are?

What other work might this team of horses do? Who would plow the fields? Who would pull the mowers and the hay wagons?

### **Drake's Mill**

Six years later in 1896, James Drake built a new sawmill which produced more lumber for homes in Selkirk, Winnipeg, and other places.

Here is what one visitor saw at Manigotogan in 1900 - almost 90 years ago:

- A "large gang" of Métis and Indian workers around the sawmill
- the sawmill, several tents, a stable for the horses and cows
- a hotel-like building where people, mainly workers at the mill lived and ate their meals. It was called "Saint's Rest."
- a good team of horses and some "good looking" cows
- some husky dogs
- a beautiful waterfall with the remains of Mr. Woods old sawmill
- a number of Métis and Indian women and one white woman.

Five years later there were homes on Lots 1 to 11.



James Drake's sawmill in 1904.

In the spring after the log drive, the mouth of the river was so packed with logs that many people could walk across the river on the logs.

Many homes had a team of horses and some cows. There was a hay trail running 3.5 kilometers east of Manigotogan to "Quesnel's Meadow." There were large meadows and hay fields at Hollow Water, too. Do you think the road past Clements Point to Seymourville is an old "hay trail?"

### **The First Store and Post Office**

The sawmill continued to produce lumber. More people came. Arthur Quesnel opened a store for the trappers and the loggers in 1905. He opened the first post office in 1908.

Mail came by boat in the summer and by dog team along the lake shoreline in the winter time. There was mail twice every week.



A dog team driven by Oswald Quesnel, bringing in the mail.

Mr. Arthur Quesnel's post office and store today. Do you see the faded post office sign on the side of the building?

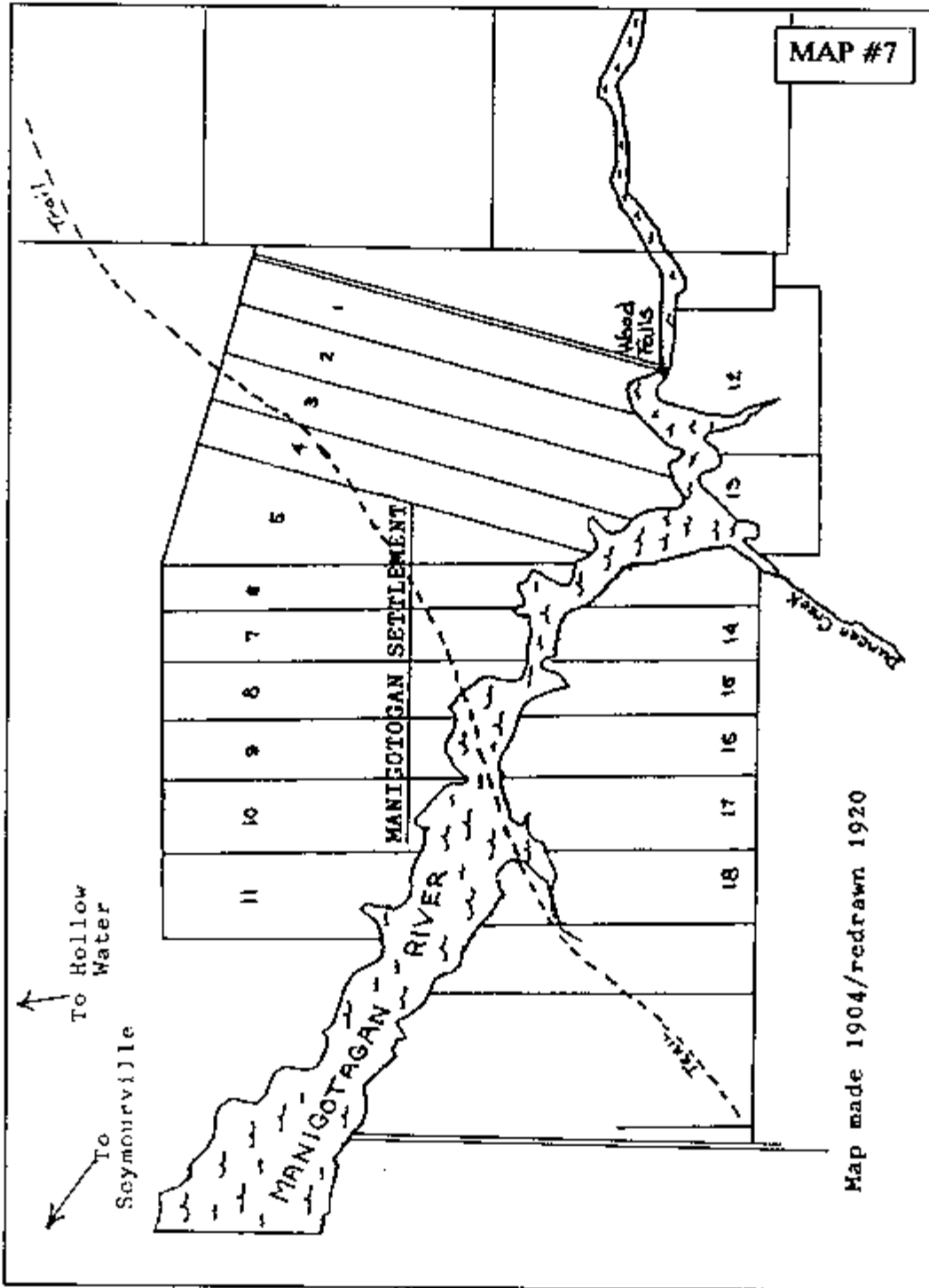


### Manigotogan Settlers

Here is a list of those people who owned land in Manigotogan in those early days.

- Joseph Boulette Lot #2
- William Clarke Lot #3
- Louis Boulette Lot #4
- Arthur Quesnel Lot #5
- Mary Meade Lot #6
- Walter Baker Lot #7
- John Wood Lot #9
- Louis Simard Lot #10
- Henry Boulette Lot #13
- George Giles Lot #14
- George Dickerson Lot #15
- S. Marple Lot #16
- Ryerson Bumstead Lot #17

By 1910, lumbering and settlement at Manigotogan had changed the landscape and the ways of many people.





Mr. and Mrs. William (Billy) Clarke at their home in 1904.



Mr. and Mrs. Oswald Quesnel, early 1900s.

The forests were cut. The land was cleared. Gardens, hay fields, and pasture land had become very important in the lives of the people. They had good farms to help provide the food needed. The same changes had taken place on the Hollow Water Reserve.

So Hollow Water and Manigotogan were similar in some ways. But Manigotogan had also become a busy lumber mill town.

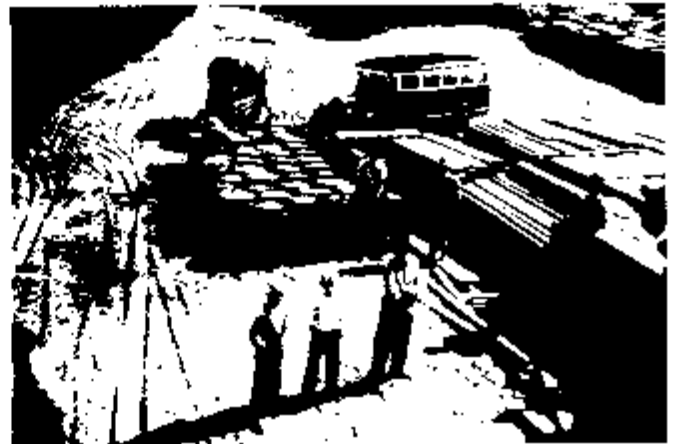
### **Work at the Sawmill**

A whistle blew at six o'clock in the morning telling the workers it was time to get to work. The workers from Manigotogan, Hollow Water, and the bunk house got up, dressed, ate breakfast, and went to work.

They often worked twelve hours every day except Sundays. The work was hard. But the workers were proud of the lumber they made at the mill.

The shore was lined with wharves. These wharves were made with slabs. The slab piles were pushed out into the water, leveled, and covered with boards to form a wharf. An example of this can be seen today at the main wharf below the Manigotogan town hall.

The finished lumber was piled on the wharves ready for boats which carried it to the cities for houses.



As the picture shows, the lumber mill provided boys with a good place to play hide and seek. It was a busy place, too, where boys could meet and talk to people from other places on the lake.



Forests were cut to feed the lumber mill. What could this cutting down of the forest do to the animals which made their homes there? Did this make life harder for the people who lived in the bush during the winter time? Did the mill help the people from Hollow Water?



## Hollow Water

Many people from Hollow Water worked at the sawmill at Manigotogan. Others worked in the bush cutting and skidding logs.

The Indian Agent in the old days made a report every year. He wrote that there were 13 houses at Hollow Water in 1884. But in 1886, he wrote:

"There are 98 persons in the band. They own 18 log houses, 14 tents and 11 stables. They have 6 1/2 acres under cultivation (being farmed). They (the Indian people) are good workmen about the lumber camps and mills and make a living chiefly by fur-hunting. They have a good school house. There are twenty-one children of an age to attend school."

In 1889 they had a new school house that measured 5.4 meters by 7.3 meters. And in 1920 the agent wrote again as he often did, that:

"Hunting, trapping and fishing are the general means of 'making a living.' Some of the Indians are employed part time at lumbering." Others worked on the lake boats. A few lived out as farm workers at harvest time. Still others worked as freighters or on the winter roads.



Prospectors Oswald Quesnel of Manigotogan, Albert Pelletier and Chief Paddy Johnston of Hollow Water.

## Duncan Twohearts and the Discovery of Gold

In 1864 at Rice Lake, an Indian boy named Duncan Twohearts (Ninjmitéhan) was born. He grew up on the family trapline around Turtle Lake. He became a good trapper, married, and raised a family. In 1910, after the wild rice harvest, Duncan Twohearts met two men heading up to Manigotogan. One was an old friend, Alex Spence from Hollow Water, and the other man was a gold prospector named Albert Pelletier. He taught Duncan what gold looked like.



Duncan Nijimitchan (Twohearts)



Major Ephrem Albert Pelletier

Later in the winter Duncan and his son Jean Baptiste (known as the Great Wolf) were out checking their traplines. They stopped for tea and bannock. Their fire melted the snow right down to the bare rock. The rock looked like it might have some gold in it. Duncan and his son put some of this rock into a bag and gave it to Arthur Quesnel, the Postmaster, to send to Pelletier.

When the prospector saw the sample, he set out to join Duncan Twohearts at Turtle Lake. Duncan took him to the place where he had found the gold. The gold prospector, Albert Pelletier, and a friend made claims to the rock containing gold. They called the claim the San Antonio mine. Work started almost at once. Duncan Twohearts was hired to cut a winter trail from Hollow Water to Rice Lake. This trail is still visible in parts.

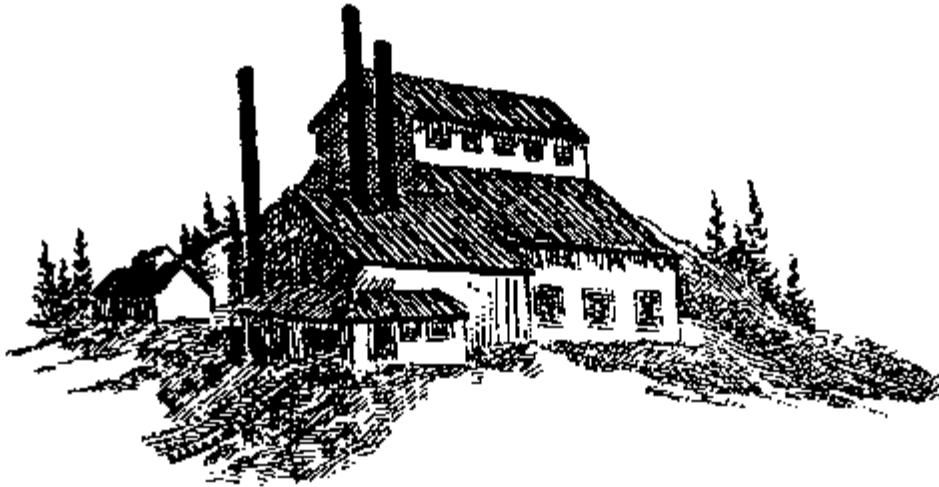
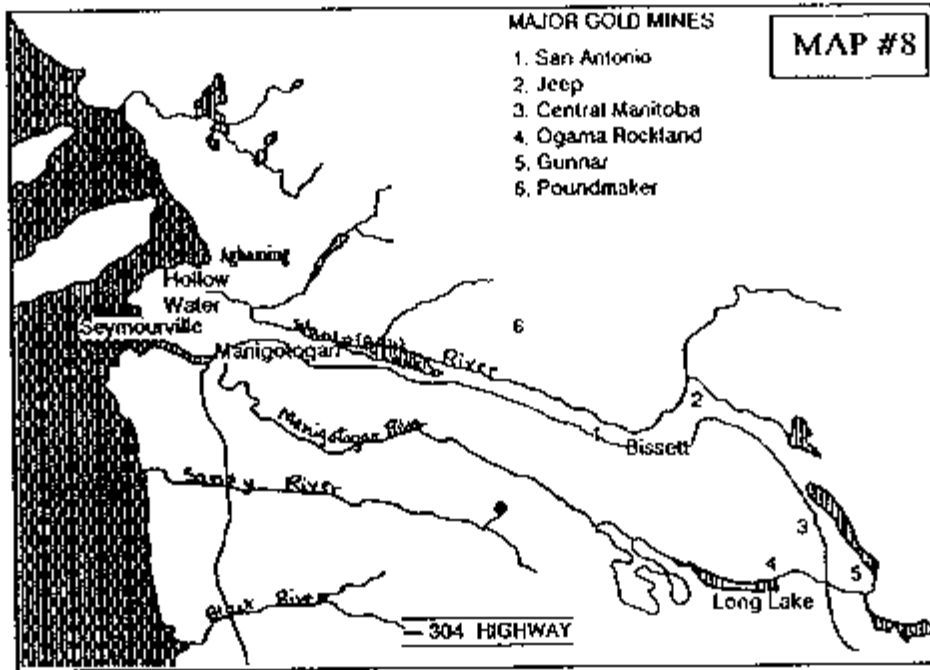
The first Great World War stopped work at the mine. Pelletier went to war. He became an Army officer. After the war, the San Antonio mine became one of the biggest gold producing mines in Manitoba.

The town of Bissett was built near the mine. Later a mine road was built from Bissett through Hollow Water and Manitogotan to Pine Falls. From Pine Falls, one could go by road to Selkirk and Winnipeg.

By 1921, there were over 50 Indian people living at Hollow Water and 50 more at Rice River. There were also about 50 Métis and white people living at Bissett.

### **Changing Life at Hollow Water and Manitogotan**

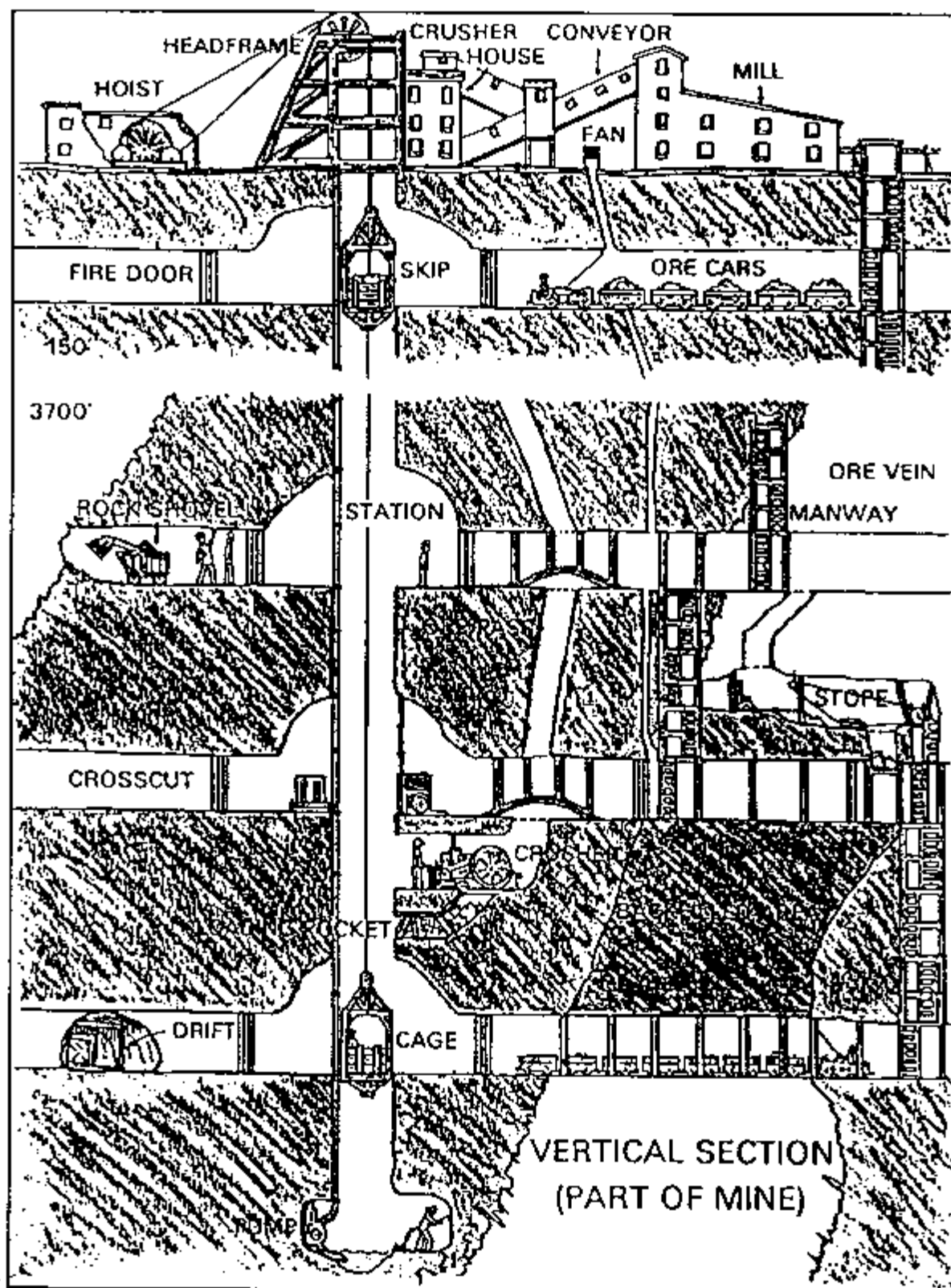
The country was changing. The forests were being cut. There was a settlement at Manitogotan and another at Bissett. There were gold mines, too.



Poundmaker Gold Mine



A crew of miners from Manigotogan, Hollow Water, Seymourville, and Bissett.



Did these changes help or hurt the people? Lumbering and mining both gave people more jobs. Both made hunting and trapping a little more difficult. There were fewer animals because their forest homes were getting smaller. But there were more jobs, more opportunities.

Many Indian people lived as they had lived before the lumbering and mining began. They were fishermen, hunters, trappers, or homesteaders, with small gardens, a few chickens, and some cattle. But things were changing for them, too. Clothing was changing and becoming more and more like the clothing of the white people. People stopped at Mr. Quesnel's store now. They did not need to travel to Fort Alexander to trade furs for new things. There were boats on the lake from May until November, so travel was easier.

Some things stayed the same. The Indian people living at Hollow Water and Rice River travelled to Big Island for berry picking. They went there also for treaty and other celebrations. In the fall they harvested wild rice at Shallow Lake and at other places in the Wanipigow and Manigotogan River Basin. They also prepared fish and meat for the winter and stored the meat in birch bark containers. In the winter they went in small groups to their fur trapping areas. They did not return to the river until spring.

At Manigotogan life was a little different. More people stayed in the community. They worked at the mill and looked after their farms. Groups of men from both communities went daily to the bush to cut trees and to skid them to the waters edge for "break up." All hunted for food.

All shared what they had with their neighbours.



Chief Paddy Johnston with his catch of fox furs, about 16 in all.



A spring catch of sturgeon.

In the spring the people in the bush returned to their old homes with their winter catch of fur. They then fished for sturgeon and pickerel and other species of fish.

### **The Brick Plant**

Many years ago a brick plant was built in Manigotogan to make bricks from the good clay. Have you ever seen the reddish-orange clay that is found in the Manigotogan-Wanipigow basin? If it is left to dry in the sun it hardens into whatever shape you make it.

The brick plant did not last long. The bricks were not as good as bricks made in other parts of Manitoba. So the company failed. Some old bricks made at this plant can still be found in Manigotogan.

### **Boulette's Mill**

Sometimes the mill would catch fire and burn down. Someone else would start up a new mill.

That is what happened around 1914, and that is when Mr. Boulette and his sons started a new mill (See picture page 111). Sometimes this mill would produce 50,000 board feet of lumber a day!

By 1920, Manigotogan had grown into a large community. There were at least 20 families and over 125 people living there.



The sawmill and part of the town of Manigotogan.



Sawmill crew.

		TIME FOR THE				MONTH OF AUGUST 1904				
NO.	NAME	DAYS				HOURS	DAILY			TOTAL
		M	T	W	TH		AM	PM	PER	
1	Bentley Alva Geo.	4	4	4	4	4	4	4	4	4
2	Clarke Stanley	4	4	4	4	4	4	4	4	4
3	Wood Kenneth	4	4	4	4	4	4	4	4	4
4	Lopham William									
5	Hicks Stan	P	P	P	P	P	P	P	P	P
6	Smith Edward	P	P	P	P	P	P	P	P	P
7	Sykes Paul	P	P	P	P	P	P	P	P	P
8	Lord Byron	P	P	P	P	P	P	P	P	P
9	Wood Isaac	P	P	P	P	P	P	P	P	P
10	Lynchman Norman	P	P	P	P	P	P	P	P	P
11	Lord Andrew	P	P	P	P	P	P	P	P	P
12	Ingemar Andrew	P	P	P	P	P	P	P	P	P
13	Brown Frank	P	P	P	P	P	P	P	P	P
14	Brown Alfred	P	P	P	P	P	P	P	P	P
15	Knickerbocker Stanley	P	P	P	P	P	P	P	P	P
16	Knickerbocker Lawrence	P	P	P	P	P	P	P	P	P
17	Brown Edward	P	P	P	P	P	P	P	P	P
18	Brown Alex	P	P	P	P	P	P	P	P	P
19	Ingemar Lawrence									
20	Kenette John									
21	Meach Raymond	P	P	P	P	P	P	P	P	P
22	Wood Walter	P	P	P	P	P	P	P	P	P
23	Abraham Alfred	P	P	P	P	P	P	P	P	P
24	Abraham William	P	P	P	P	P	P	P	P	P
25	Abraham Kenneth	P	P	P	P	P	P	P	P	P
26	Abraham Alex	P	P	P	P	P	P	P	P	P
27	Wood Fred									
28	Burhard Bill									
29	Burhard Joseph									
30	Lord William	P	P	P	P	P	P	P	P	P
31	Smith Norman	P	P	P	P	P	P	P	P	P
32	Sykes Joseph	P	P	P	P	P	P	P	P	P
33	Sykes Alfred	P	P	P	P	P	P	P	P	P
34	Sykes Kenneth	P	P	P	P	P	P	P	P	P
35	Smith Alex	P	P	P	P	P	P	P	P	P
36	Sykes John	P	P	P	P	P	P	P	P	P
37	Sykes Richard	P	P	P	P	P	P	P	P	P
38	Henderson Glenn	P	P	P	P	P	P	P	P	P
39	Sykes Harry									
40	Bentley Fred JR.	4	4	4	4	4	4	4	4	4
41	Lord Andrew									
42	John Sanders									
43	David Paulsen									
44	Felix Smith									
	Wm. Wood									
						250	41	375	14	00

**Schools**

As soon as enough people had settled in Manigotogan, a school was built. A teacher came to teach the children how to read, write, and do mathematics.

This was not the first school in the area. One of the first schools was built over a hundred years ago. In 1881, the Big Island or Hollow Water Indians were building a school. They asked the government to help finish the building. They also asked for books and desks.

After people moved to Hollow Water, a school was built there in 1894. It was run by the Roman Catholic Church. In 1900, a large day school was opened.



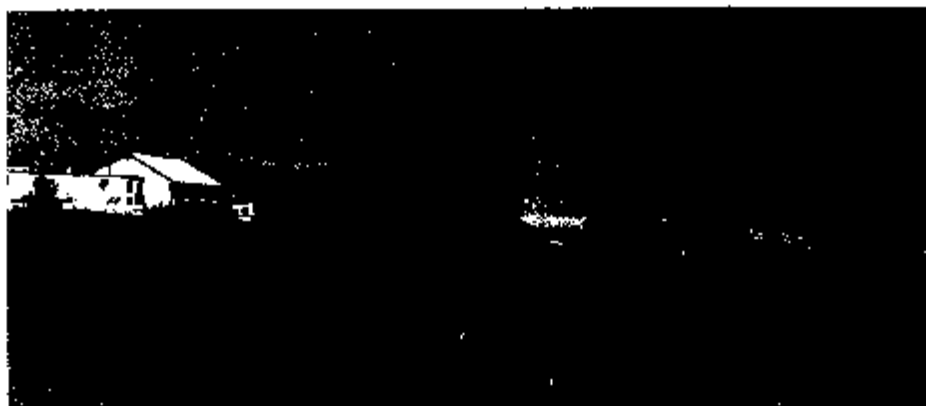
At one time there were people living at Rice River. Here there was a store and a school in the 1920s and the 1930s. The school finally closed and all the people moved to Hollow Water.

In those days, children only attended when their families were living near a school. People moved from the trapline to Hollow Water, then to Big Island for berry picking and ceremonies, then to Shallow Lake for the wild rice harvest, and back to Hollow Water in preparation for a return to the winter trapline. That did not allow much time for school.

All the schools in these early days were one or two room schools. There were no classes beyond Grade 7 or Grade 8. By the time boys and girls reached the higher grades, they were old enough to go to work. And most did.



The old school at Wanipigow. It is the B.U.N.T.E.P. Centre now.



The new school.

In 1952 - 1954, the government had a large four room school built at Hollow Water. It had more teachers and pupils, more grades and books. Mr. Henry

Kalakouski was the first principal of this school. Pupils who remember him say he was very strict. Sometimes he used the strap.

There was a similar school in Manigotogan at the same time.

Was it a good idea to have these small schools? In 1965 the schools were brought together under the control of Frontier School Division. One large new building called Wanipigow School was built. Later it was made even bigger. This is the school you work and play in today. From how far away do children come to this school?

These are some of the changes that have taken place over the years. Can you imagine what it would have been like going to a school at Rice River or Manigotogan in the early 1920s? That is between sixty and seventy years ago. It's perhaps older than your grandfather.

### **Residential Schools**

Many years ago some children went away from their homes and community to attend residential schools. The closest residential school was at Fort Alexander, but there were also schools far away at Portage la Prairie, Birtle, Brandon, and other places. There were many reasons why children went to residential schools:

1. A student who was not really needed to help at home and who had finished Grade 7 or 8 might go on to a residential school.
2. A child whose parents were sick or one whose parents were dead might be sent to a residential school.
3. Parents who wanted more education for a child might send that child to a residential school.

When children went away to residential school they did not see their parents and friends for a long time. They lived right at the school. They ate their meals there, slept there over night, and went to their classes during the day.

There were many chores to do at a residential school. Children had to cut wood, weed the garden, look after farm animals, or prepare meals. Children were often lonely. Everything was strange and different. And sometimes they became homesick.

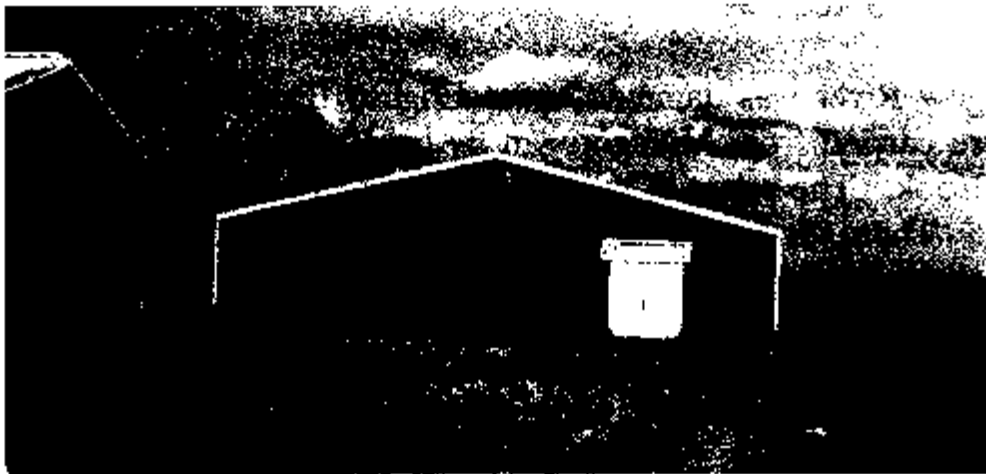
Teachers and supervisors were often mean. One girl remembered having to make all the beds in the large dormitory where she and about ten other girls slept. When the beds were all made, the teacher tore them apart and told the girl to make them all up again. The person being punished might have to make up all the beds five to six times.

There were a few good things about residential schools. Children did learn how to read and write. They made friends from other places, too. But, it was not good that children were away from their families. In time, these schools were closed, and the children sent home. New schools were built in the communities, so that children could go to school nearby.

Would you have liked going to a residential school? Why? Why not?

### **More Changes**

We have already seen why lumbering, mining, and homesteading had begun to make changes in the land (environment) and in the way people lived. Commercial fishing on Lake Winnipeg was to change things for the people, too. It provided jobs during the summer for many people and it still does today.



The fish plant at Hollow Water.



Fishing yawls in Seymourville.

### A Closer Look at Mining

Remember how gold was found by Duncan Twohearts in 1911? And how the mining of gold in the Bissett area started soon after? How long do you think it was before the first gold was taken out?

The answer is that it was not until 1926 that the first gold was shipped out. Bissett grew into a big town just as Manigotogan had grown.

Bissett and the other mines were not on the lake. All supplies needed for these mines had to come by lake steamer to Manigotogan. In order to get supplies to the mine quickly, the first and only canal system in western Canada was built. Here is how it worked.

The Wanipigow River was dammed up at English Brook to raise the water level. Supplies were carried from Manigotogan by land to the government landing dock at English Brook. The supplies were then carried to Currie's Landing at the top of the dam. Then they were loaded into boats for the rest of the journey to Bissett.

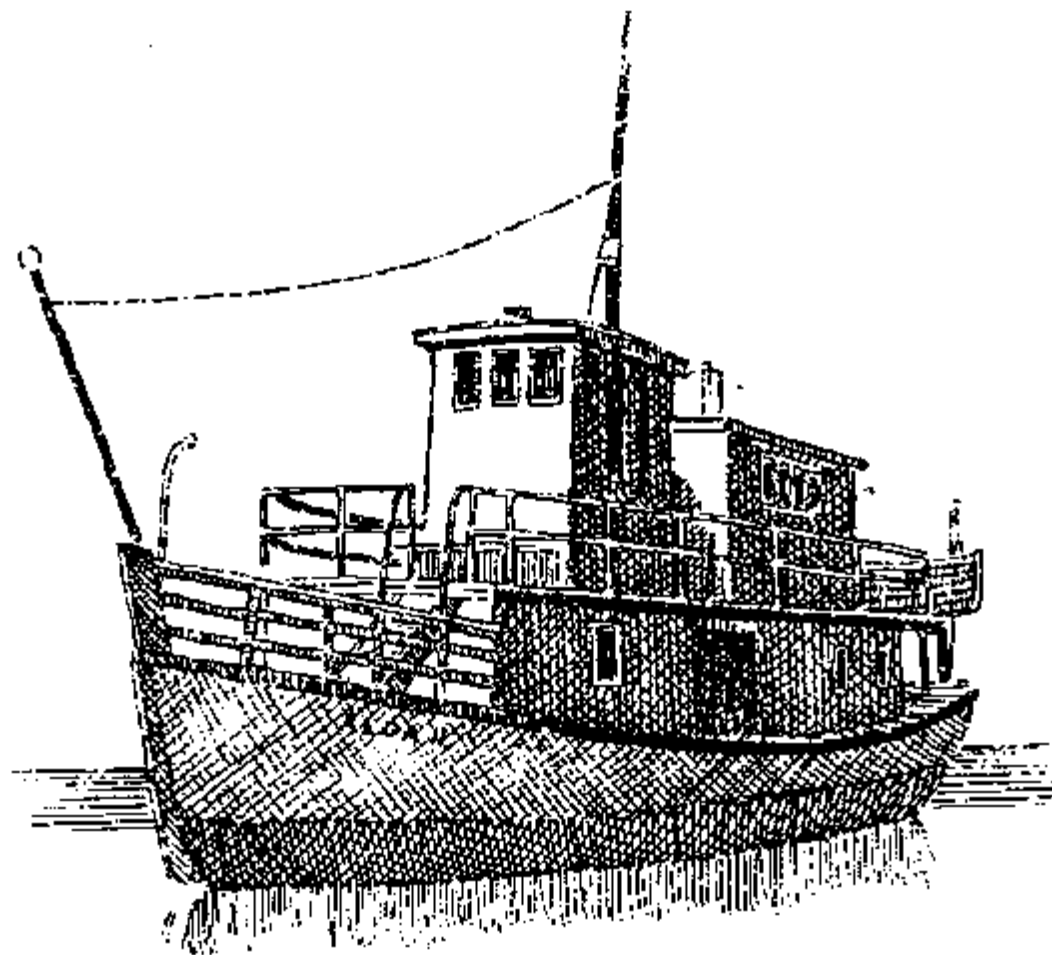
For a long time, before the road to Pine Falls was made in 1953, mail came by plane. It was flown to Bissett and taken by boat to Currie's Landing. Then, it was taken by horse and wagon to Wanipigow post office at Hollow Water. From there, mail was sent to Mr. Quesnel's post office in Manigotogan. In later years, the horse and wagon was replaced by a van.

The road to the post office and then to Manigotogan in those days was called a corduroy road. This road followed the old trail all the way to Bissett.

Why was it called a corduroy road? Feel a piece of corduroy material. Would you like to ride over such a bumpy road?

A real treat in the 1930s was a shopping trip or picnic to Bissett in the summer. People would go to Currie's Landing by horse drawn wagon or van. There they boarded the Nancy E (or the Alda II), a two deck freighter and pleasure boat that would take them up river to another landing nine kilometers from Bissett. From there a van or taxi took passengers to and from Bissett.

It was a real pleasure to go on such a trip. It took all day. When people got home at night, they were tired, but happy.



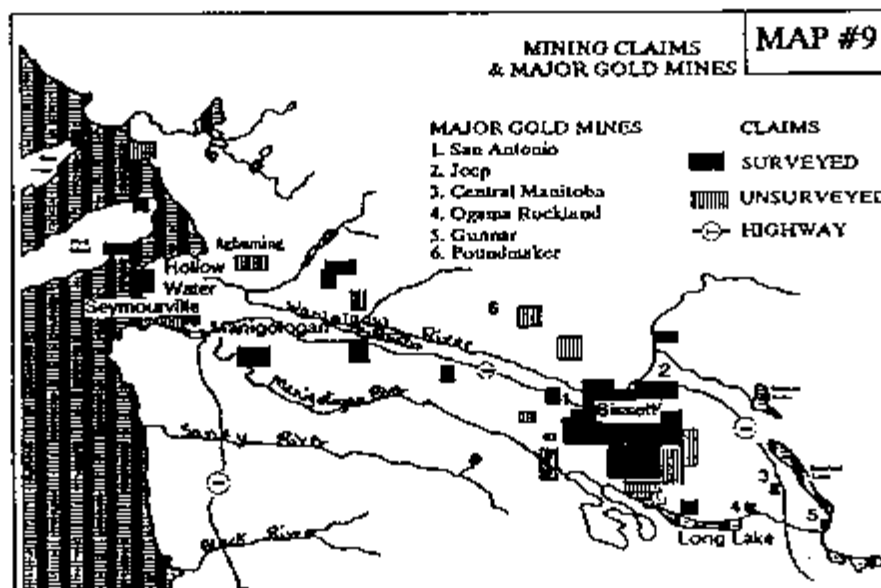
The "Alda II."

## Where is the Gold Now?

Today, mining has nearly stopped in the area. But there is still gold in the ground.

Would you like to know more about the rocks found in the Manigotogan-Wanipigow River basin? If you do, then perhaps you could start a rock collection. You may become a Duncan Twohearts or an Albert Pelletier, the men who discovered gold in the Bissett area.

The sooner you get started on your rock collection the better. There are still prospectors in the bush looking for gold. Here is a map which shows how much land in the Hollow Water-Manigotogan area has been claimed for mining. It also shows the location of the five major mines in the area.



Do you know how much money one ounce (28 grams) of gold is worth today? To find out, check the newspaper or watch the news on television. What would a pound or 16 ounces be worth at that price? What would you do if you found 5 pounds of gold?

The mining development occurred from 1910 to 1940, and the lumber mill at Manigotogan continued to make good lumber for houses, barns, mines, and other construction until the 1970s.

## Changes in the Lumber Industry

Over the years there were many changes. The horses used in the early days were being replaced by tractors by 1930. Chain saws replaced hand saws by 1950.

During the Second World War, most of the men went to better paying jobs in factories, or they joined the Canadian Army. During these years (1939-1945), most of the jobs in the mill were done by women from the communities in the area. Women stoked the boiler fires, rolled the logs into place, cut the logs, stacked the wood, and got rid of the slabs.

Are there reasons why there is no big lumber mill in Manigotogan today? Are the woods still being cut? What happens to the wood when its cut? What is it used for? Is this different?

Do you know what paper is made from? Would you like to make paper? Your teacher has the recipe. A great many trees are cut for the pulp and paper factory in Pine Falls.

### **Changes in Farming and Fishing**

Another thing that has changed is the homesteading or farming that was so important to people years ago, before the roads were built.

Is it necessary now to have your own cows?



Is it necessary to grow your own vegetables for the winter? Is it necessary to dry or smoke your own fish for the winter months?

Do you like to eat baked fish fillet? What kind of fish do you like best? Whitefish? Pickerel? Or some other species? If you were going to go fishing, what would you need to have to catch the fish you wanted? Do you know someone who is a fisherman? What sort of equipment does he have?

Do you know someone who works in the fish plant close to the school? What do

they do in the fish plant? Where does the fish go after it has been through the fish plant?

A long time ago the waters of the lakes and rivers in the Wanipigow-Manigotogan basin were teeming with fish. There were more fish than there are now, and there were more kinds of fish then than now.

The people of Hollow Water used to catch fish in order to feed themselves and their families. They ate fresh cooked fish as a main part of their food during the summer months. They used to smoke their fish over fires or dry it in the hot summer sun. When all the water was out of the fish it was packed in bark containers for later use during the winter or when travelling. Dried fish like dried meat is light and easy to carry. When soaked in water, dried fish is almost as good as fresh caught fish.

Remember Mr. McKinney? He fed his lumber mill workers on fish caught in the Manigotogan River. He also boiled down sturgeon to get lubricating oil for his mill machinery.

The people who settled at Manigotogan used to catch fish for food, too. They caught fish just like the Indian people at Hollow Water, Big Island, and Rice River.

People in Winnipeg wanted to buy and eat fish, too. It was not long before the fishermen from the Manigotogan-Hollow Water area were fishing commercially for the people who lived in Winnipeg and in American cities to the south. The man who seemed to own much of the fishing business was a Mr. Booth. He lived far away in the U.S.A.

Hole River and later Seymourville fishermen spent long hours on the lake fishing.

The nets in the 1930s and the 1940s were made of a string-like material called twine. George Bushie of Hollow Water says these old nets were made of cotton. Nets had to be lifted every other day. Then they had to be taken home to Hole River (or Big Island) to be hung up, dried out, and repaired. Nets had to be 'blue-stoned' to keep them from rotting. This was hard work.

Today's fishermen use nylon nets that stay in the water all the time. They must empty their nets every day. But they don't have to take them out of the water to hang or dry. They don't have to 'blue-stone' them either.





Ice was put in the ice houses and then used to keep the fish fresh. The ice houses were built at fish stations all around Lake Winnipeg. John Raven of Hole River worked at these stations for many years.

The price paid to the fishermen in the old days was just a few cents a kilogram. Today, it sometimes reaches \$4.40 a kilogram. In the 1960s and 1970s government took control of the fishing business. The government set up the Freshwater Fish Marketing Corporation. This corporation buys all the fish caught by the commercial fishermen in Manitoba. The new fish handling plant close to the school was built just a few years ago by the F.F.M.C..

How many kilograms of fish did each fisherman catch last year? What was the price paid for each kilogram of fish caught? How much did the fishermen earn?

See if you can find out who in the area caught the most fish last year.



### Seymourville at Adams Cove

The fishing business in the Hole River area was at least part of the reason for the birth and growth of 'Adams Cove,' now Seymourville.

In the early 1930s, a big Lake Winnipeg steamboat, the 'S.S. Majestic,' used to stop at Adams Cove to pick up firewood. The firewood heated the water in the boiler and made steam for the engine that drove the boat. Firewood in those days was like gasoline in the outboard motors used today.



Seymour Cove, old Adams Cove, is pictured above. It was on the ground to the right of the picture where Mr. Adams piled the firewood for the S.S. Majestic.

In 1935, Frank Seymour and his wife Esther moved to Adams Cove. Wilfred Seymour, his brother, joined him there the same year. The Seymours were very good fishermen and they felt that Adams Cove was a better place than Manigotogan or Hollow Water for fishing. It had a good dock, a safe harbor, and it was close to the best fishing on Lake Winnipeg.

Frank and Wilfred Seymour built log houses, fished, and raised large families. Frank and Esther had six children, and Wilfred and his wife had eleven children. In 1948 there were twenty-one people living at Adams Cove. The boys became good fishermen.

When the sons and daughters grew up, they got married. They built their homes in Adams Cove, now called Seymourville.

In 1968 there were forty-eight people living in Seymourville.

In 1976 there were one hundred people living in Seymourville.

A community council was elected in 1970, and Wilfred Seymour was the first mayor or chief.

The townsite was surveyed and named Seymourville. New roads and houses were built. An administration building was put up. A gas station, a bigger store, a restaurant, and a recreation program made Seymourville a fine little village.



Administration Building/Community Hall.



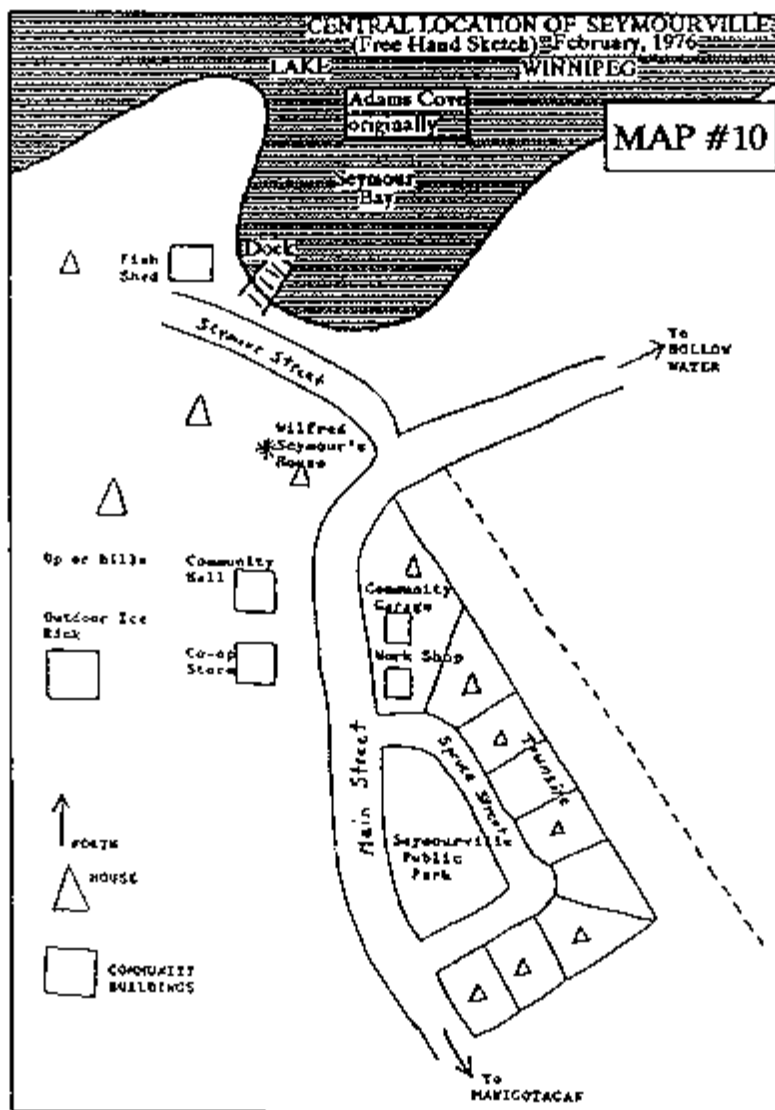
Community Garage.



The Fire Hall today.



A coffee shop on the shore of the Cove.



Fishing is still very important to the people at Seymourville. The old lake boat, the 'S.S. Majestic,' no longer visits Seymour's Cove or Seymourville. Times change and things change.

### **Aghaming**

There is a fourth community called Aghaming in the basin of the Wanipigow and Manigotogan rivers.

It is the youngest of the four communities. There are a number of different stories about the first people who lived 'Across the River.'

One story suggests that Sandy Starr opened a store there many years ago. He had two stores and a fish net building. One store was at Aghaming and one store was on the reserve at Hollow Water. The fish net building was close to the treaty grounds. The trappers coming to Lake Winnipeg from their trap lines would pass his store and trade there. It is quite possible that George Bushie was Mr. Starr's assistant and helped operate the store at Aghaming.

By the 1940s a number of other people had settled in Aghaming. Doug McKenzie, John Cook, and Alexander Thomas built homesteads there.

Olie and Charlie Showgrun also opened and operated a store there in the 1940s.

During the late 1940s and early 1950s the population of Aghaming increased rapidly. Joining those families listed above were William Leferne, Stanley Seymour, Tony Johnson, Stanley Mousseau, Roddy Kennedy, Howard Smith, and Leonard Johnson.

Two young men, Robert Bull and Murray Marchment, were canoeing across Canada in the early 1970s. They stopped at Hole River to rest. They quickly learned to like the place, settled down, and raised families. They built homes across the river at Aghaming.

The story is told that Thomas Cook built one of the first log houses or homesteads in Aghaming. He later sold his homestead to Alf Favel. Mr. Favel moved close to Granite Mill about 1940, and he sold the log house to Doug McKenzie. Over the years the old log house was rebuilt. Today a red structure owned by Stanley and Louis Simard stands where one of the first homes in Aghaming was built.



Looking 'across the river' at Aghaming. Can you see a part of the old bridge and the remains of the winter road across the river?



There are about 20 people altogether living in Aghaming now.  
There are two missions there.

## Churches

There are a number of churches and missions in the four communities. The first Christian missionaries were the Roman Catholics. There was already a large Roman Catholic community at St. Boniface, and they were also at Fort Alexander.

In the 1860s a Father Lestane visited the Hole River people. He stayed with a John Monias. Services were held in John's cabin. Some people were baptized. The priest learned the Saulteaux dialect of the Ojibway language so he could speak and pray with the people.

There were other priests who visited Hole River after Father Lestane. One was Father Allard from Fort Alexander.

In 1929 the first Roman Catholic church was built in Hole River. In 1932 another Roman Catholic church was built in Manigotogan.

Meanwhile other religious groups built churches at Hole River and Manigotogan. The Anglicans, Mennonites, and Presbyterians all had churches in the area by 1965. In the last few years some Evangelical groups have started churches in the area, too.

Before the first Christian missionaries came, the Ojibway peoples had their own beliefs.

According to Ojibway belief, Gitchie Manito is the Great Spirit who made Mother Earth and every living thing in it. Gitchie Manito made the first man from elements in Mother Earth. From this man came the Ojibway people.

The Ojibway religion teaches people to respect Mother Earth and to treat the birds and animals as their brother and sisters. It also teaches that people can receive guidance from spirit helpers throughout their lives, if they are willing to do what is necessary to receive that help.

Drumming Point was an important Indian ceremonial grounds of the Ojibway religion. It is located on Black Island, and you can see it from the shore at the bottom of the school grounds. See what you can find out about the old Indian religious ceremonies that were held at Drumming Point.

## Review

Let us go back now to what life was really like long ago for boys and girls like you.

Long ago the people lived by fishing, hunting, and gathering (berries, etc.). Their homes were birch bark wigwams in hot summer and log cabins in the cold of winter. Moss and clay were 'stuffed' between the logs to keep the cold out. The floor was the ground. It was often covered with branches from evergreen trees. Later log cabins had wooden floors put in. All the heating was with wood. Lanterns and candles were used for light.





#### MORNING STAR

A member of the Hole River Band, who died in 1932. This old man was the last member of the Grand Medicine Lodge (Midewiwin) on Lake Winnipeg.

Trapping and fishing were the main activities. Then things changed. Land was cleared. Lumbering became a big business. Some people became homesteaders and grew crops to feed themselves and their animals. Homesteading was hard work, but people were healthy and happy.

Gold was discovered in Bissett. Water transportation improved. Roads opened the area. Stores were opened; schools and churches were built. Electricity and telephones made life easier. Radios and television made life more enjoyable.

Great changes occurred in the four communities after the roads were opened and after the telephone and television came to the area.

We can see the changes today if we look carefully at what people do in the community.

There are very few trappers and farmers. There are still a few fishermen and pulp cutters.

A number of people work for the Band or Community Councils. Others work in transportation. Still others work in the school, stores, and gas stations.

Lumbering and fishing are still important. Mining is not as important as it once was. Many people have moved away from Bissett. Tourism is becoming more important and may be one of the main businesses in the next ten years.

In what community do you want to live when you grow up? Where do you want to work and play when you grow older? At what job do you want to work to earn money for your family?

## Old Friendly

Boys and girls had plenty of fun in the old days just as they do today. They also had chores to do around the trapline and the homestead.

Here is a story of a boy who lived in the area a long time ago.

Buddy was about ten or eleven years old when his father found a baby moose alone in the forest. Buddy's dad brought the baby moose home. It was very small. It was put with the cows in the pasture. One of Buddy's jobs was to get the cows and milk them. This he did every day.

He and his friends chased and wrestled with the baby moose. Every day that summer they gave the baby moose a 'hard time.' There is a picture below of the boys with the baby moose.



Buddy Quesnel, two friends and the baby moose - Old Friendly.

Buddy's sisters fed the baby moose, scratched its ears, and were very kind to it. They named the moose 'Old Friendly.' They tried to stop the boys from teasing the moose. By September the moose was almost a meter and a half tall. It was big and strong. It now chased and teased Buddy every time he came to get the cows. One day it knocked him down and stomped on him. He rolled under the fence and got away.



The moose was always friendly with the girls.

When the first snow fell, Mr. Oswald Quesnel took 'Old Friendly' far into the forest and let her go. The girls watched the pasture to see if she would come back. Buddy checked each day to make sure she was not in the pasture ready to attack him.

What lesson do you think Buddy might have learned from his experience with Old Friendly?

## ACTIVITIES

1. Choose one of the people you studied and write a story about that person.  
Example: Duncan Twohearts.
2. Pretend you are one of the first fur traders in the area. Write a letter telling a friend about the first Indian people you saw.

OR

Pretend you are one of the Indian trappers and you have just met the first white traders in the area. Describe these strangers to your family.

3. Write a play about the Treaty signing at Dog Head.
4. Make models of:
  - a dog team or a York Boat
  - an early Indian summer/winter camp
  - the first sawmill at Wood Falls
  - a tug boat with a log boom in tow
  - a fishing village like Seymourville in the 1930s
  - a mine.
5. Write a story about the changes in transportation from the canoe to the airplane.  
  
Do not forget that for many years the big Lake boats brought in the store goods and took out fish and lumber for the people in Winnipeg.
6. List the different things people living in your community have done over the years.
7. Of all the jobs listed above, which one would you like to do?

## NEW WORDS

WORD	DEFINITION
<b>Ancestors and Forefathers</b>	People who lived long, long ago. Our relatives who gave us our language and many of the things we believe in today.
<b>Boards</b>	When logs are cut in a sawmill they are made into boards of different sizes which are used to build houses and other buildings.
<b>Corduroy Road</b>	A very bumpy road made of logs laid across the road. Logs were used mainly in places where there was soft wet ground, where the wheels of a wagon might sink and get stuck.
<b>Diary or Journal</b>	A written story of what happens each day.
<b>Drainage Basin</b>	The area drained by a river or a group of rivers. For this study the Manigotogan/Wanipigow Rivers drain the main basin in the area.
<b>F.F.M.C.</b>	Freshwater Fish Marketing Corporation.
<b>M.B. or Made Beaver</b>	Today at the store you pay a dollar for this or seventy-five cents for that. Long ago, at the Hudson's Bay store, there was no money as we know it today. Then a few bars of soap might cost one Made Beaver or a coat cost ten Made Beaver.
<b>Mainwaring River</b>	A name given to the Manigotogan River by the Hudson's Bay Company.
<b>Mission &amp; Missionaries</b>	Missionaries were the people, usually ministers or priests who brought the story of Jesus Christ to the Indian people. The Mission included the church and the house where the missionaries lived.
<b>Residential Schools</b>	Schools where children were sent to live and get an education.

<b>Shingle</b>	A thin piece of wood used on roofs or on the sides of houses.
<b>Skidding Logs</b>	Moving logs to water so they could be floated to the sawmill. In earlier years horses were used to skid logs. Tractors are used today.
<b>Slabs</b>	The round outside part cut off logs to make them square so they can be cut into boards or lumber.
<b>Treaty</b>	An agreement between two or more groups of people. In 1876, the ancestors of the Hollow Water Band signed Treaty No. 5 with the Government of Canada.
<b>Twine and Ammun- ition</b>	Twine and ammunition were given to the Indian people at Treaty time along with their Treaty money. Twine was a strong cord used to make fish nets. Ammunition (bullets) is what is used in a gun to shoot things.

## **UNIT III**

### **MEETING NEEDS AND WANTS IN THE COMMUNITY**

#### **What is the Difference between a Need and a Want?**

Needs are the things we must have in order to stay alive. We need air; without it we die. We need food; without it we starve. We also need water, clothes, and shelter. Needs are things we must have. We could die if we did not have them.

There are other things we need, but we will not die if we do not get them. Can you think of examples?

Suppose your teacher gave you ten addition questions to do for homework. Make a list of the things you would need to do the work. What would happen if you did not have these things?

Needs and wants are very different things. You might want candies, ice cream, or chips to eat. You might want a bike, a hockey stick, or a toboggan.

Wants are usually nice things to have, but things that you can get along without. You will not die if you do not have them. You will not be prevented from doing your work if you do not have them.

Needs are things you must have to live or things you must have if you are to do the things you have to do.

#### **How Can Living in a Community Help us Get our Needs and Wants?**

Do you remember what our definition of a community was? We said it was a place where people lived, worked, and played. It helps people to meet their needs.

Do you remember what boys and girls your age did on traplines long ago?

Boys and girls often shared the work, fetching water and wood, checking fish



holes and snares. Girls often helped their mothers and grandmothers prepare food. They also helped make clothes and look after the babies. Boys helped their fathers and grandfathers hunt, fish, and build shelters. Boys and girls helped as much as they could. Family members depended on each other to meet their needs. The family group was a small interdependent community.

**Do we Depend on Others as Much Today to Meet our Needs and Wants? Do others depend as much on us?**

Think about all the people who help us. Grandparents, parents, storekeepers, miners, loggers, mechanics, and others.

Make a list of all the different kinds of things you use in one day. Who made them? Where did they come from? Did one person or many different people make these things?

We depend on different people to do things for us, and people depend on us to do things for them. This dependence on each other is called interdependence.

Plan a class picnic. Where will you go? What will you need to take? Who will get those things? How will you get to the picnic grounds? How will you get home? What if it rains?

Plan a trip with your dad or your grandfather to get firewood in the winter time. List the things you would need such as a chain saw, skidoo, or matches. Where would you get all these things? Suppose it were Sunday and you had no gas or oil? Could you borrow from a neighbour?

Why do we live in communities? We live in communities so we can meet our needs by sharing things and helping each other.

**Can we Meet All our Needs and Wants by Ourselves?**

Can you describe how you would feel if you were the only person in your classroom? In your school? In your community? In the world? That could be really frightening. It could be very lonely.

Make a list of all the games you would like to play. Could you play any of these games if you were the only person in your school or community?

If you were the only person and you had a toothache, what would you do? What would you do if you ran out of groceries or if your television set was broken?

What would you do in school if you were the only student and there were no teachers? Could you learn very much by yourself?

Do you now know why people live in communities?

Study the pictures below and on the following pages. They seem to show that people want to be together. It is hard to have fun and laugh if you are all alone.



A big wedding with friends and relatives present.  
There are many children present, too.



Working together. Spruce gum being melted by Oswald Quesnel and applied to the birch bark canoe by Mrs. Duncan Twohearts, while Duncan Twohearts takes the pictures.



Men working together to rebuild the sawmill.



Freighting or prospecting as a team with the help of a kicker.



Two young girls dressed for school or church. They will go together, because most things are more fun when they are done with friends or relatives.



Above: Two friends off to hunt ducks. They should have a good time together.



This boy on the ice at Manigotogan seems to be having fun.

Is the boy above alone? Can you see anyone else sitting on the toboggan in front of the driver? Would you want to have a dog team like the one this boy has? What would you have to do to look after the team?

Do the people in Seymourville, Hollow Water, Aghaming, and Manigotogan have hockey or baseball teams? Do they sometimes play against each other? Do you go to some of these games?

Years ago the small community provided for most of the needs and wants of people living in it. Today many things are different.

### **Can we Meet All our Needs and Wants in our Home Community?**

The answer is no. We are much more interdependent today. For example, where does the storekeeper get bananas, oranges, and other things we buy? Where do we buy lumber when we want to build a new house? Many things we need come from far away. Check the labels on the clothing you are wearing and find out where they were made. Check those places on a map.

Long ago people worked at jobs near where they lived. They were trappers, fishermen, farmers, loggers, mill workers, miners, etc. Today there are not enough jobs near by for the people. They often have to travel long distances every day to get to their jobs. Loggers travel into the bush for big trees. People work in Pine Falls or as far away as Selkirk.

Years ago families worked as teams to meet their needs and wants. They were self sufficient and independent. That means they did just about everything for themselves. Now things have changed a great deal.

Today, faraway governments help people build houses, schools, clinics, and hospitals. Governments also help people find jobs. They provide money to people without jobs so they can get those things they need at the store.

We meet our needs and wants by working. Make a list of the jobs a person might work at in Wanipigow, Manigotogan, Seymourville, and Aghaming. Do not forget the seasonal jobs.

### Map Work

Draw a map of your community. Make a key to show your home, the road to school, the stores, nursing station or clinic, homes of your friends, homes of your grandparents, and other important places. Show where you play hockey, where you swim, and where you go for walks and bike rides.

Put the names of important places on your map. Important places like: the rivers, Treaty Point, Seymour Bay, Swail's Meadow, Quesnel's or Peterson's Meadow, Clements Point, Sand Pit, quarry, marina, bridge to Agaming, school, hotel, campsite (Provincial), experimental cattle ranch. Add the places where people work.

The pictures below and on the pages to follow suggest a few of the many activities and different places of work in the area.



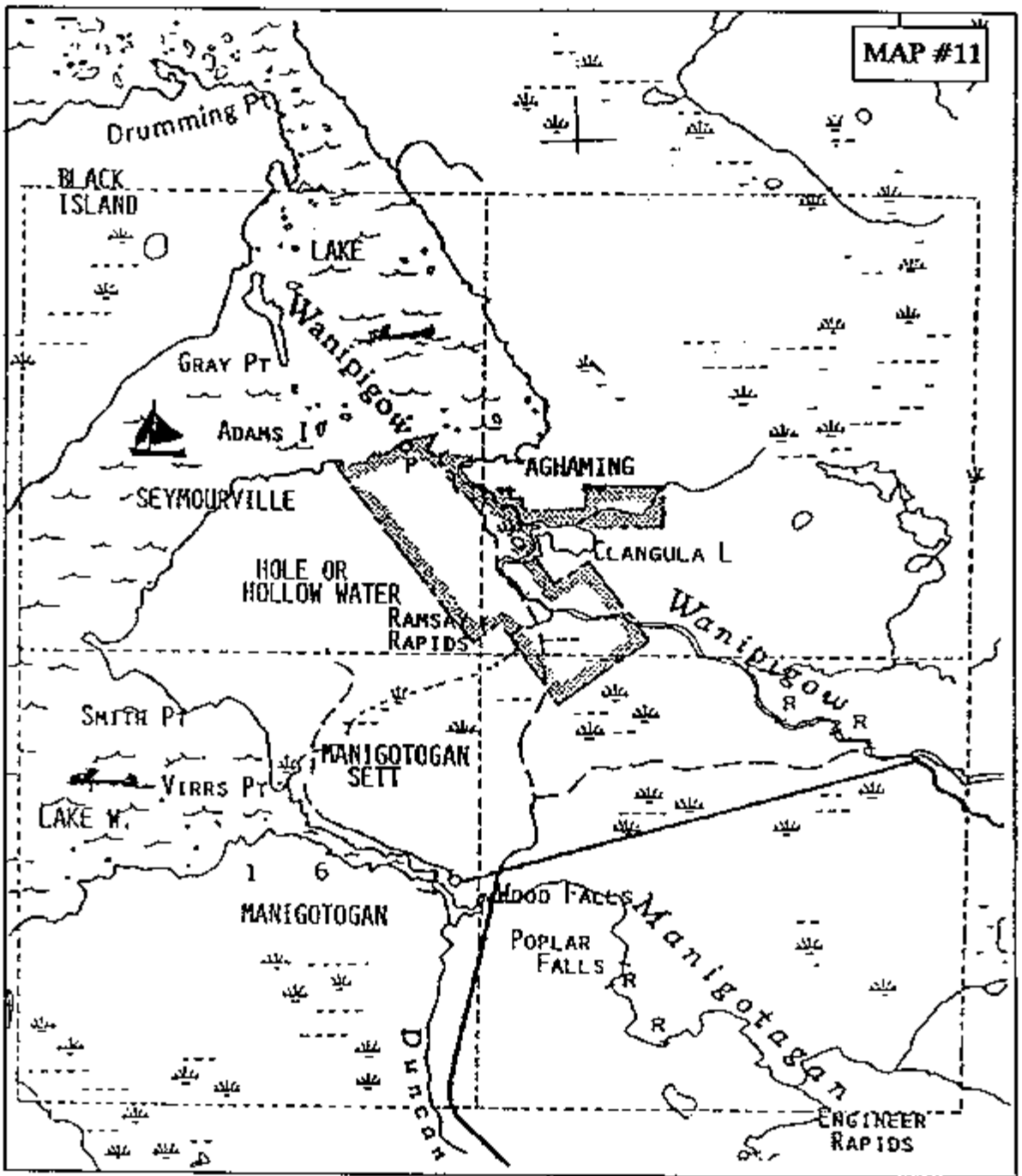
Some of the 'select' or 'special' cattle on the 'experimental farm' in Hollow Water.



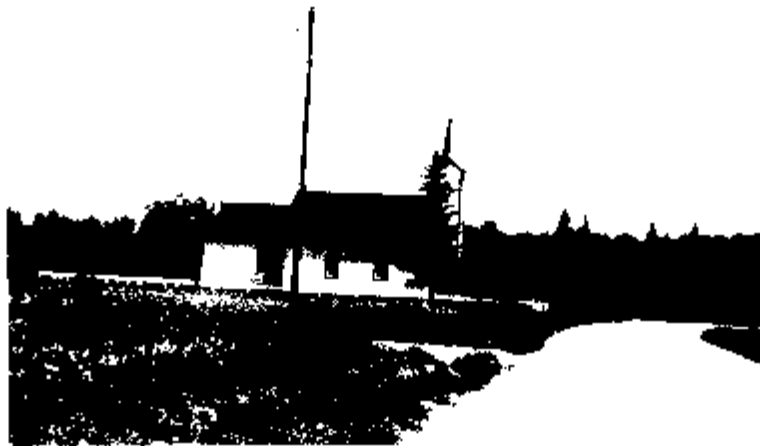
Store and gas pump at Seymourville.



Wharves at fish plant, and children swimming.







Church - Manigotogan.



Treaty Point - Hollow Water.



The beach - Anyone for a swim?



Hay Meadow, Hollow Water.



Wild Rice Plant.



Band Office.



Store - Manigotogan.



The bush.

## ACTIVITIES

1. What needs might a hunter or fisherman have today that he would not have had a hundred years ago?
2. How does living in a community help us with our needs and our wants?
3. Pretend you are all fathers and mothers. Pretend you have three children at home who must be fed, clothed, and protected. What would you do to feed, clothe, and protect your children? Would you get a job? What job?
4. Now pretend you lost both legs in an accident. You have a job as a clerk in a local office about a mile from your home. Do you have new needs now that you have lost your legs? What are those needs?
5. Which do you think change the most as we grow up, needs or wants?
6. How do people in other parts of the world depend on the people at Seymourville, Hollow Water, Manigotogan, and Aghaming?

## NEW WORDS

WORD	DEFINITION
<b>Depend</b>	We must depend on our mothers and fathers for food, clothing, and protection. Fathers and mothers depend on others to meet some of their needs as well.
<b>Independent</b>	When people do not need the help of anyone to live the way they want to live.
<b>Interdependence</b>	All people in a community must depend a little on each other for the things they need and want.
<b>Needs</b>	These are the things we must have in order to live - air, water, food, clothing, and shelter.
<b>Seasonal</b>	Something that happens during a season. Ice fishing happens in winter. But not all jobs are seasonal. The storekeeper works all year long.
<b>Self-Sufficient</b>	When people provide for all the needs and wants of themselves and their families.
<b>Wants</b>	Things we would like to have, but things that we do not need in order to live; television, candy, toys.

## UNIT IV

### CONFLICT AND CO-OPERATION IN THE COMMUNITY

Do you sometimes argue with your sisters or brothers? Do you ever argue with your parents? Do you ever have arguments or fights with other children when you are at school? These are called conflicts.

There are other ways to act. Do you ever help wash dishes at home? Do you ever help clean the blackboards at school? Do you help watch the children at home? Have you ever loaned your skates or hockey stick to a friend? What about lending pencils or erasers? When you do these things you are co-operating.

Pupils at school or at home can get into conflicts over many different things. How could the following cause conflicts?

- the allowance your parents give you
- your toys
- a boy or girl who your friends do not like
- a ball hog or a puck hog
- a person who pretends to be better than you
- a game with many rules
- teasing
- being cruel to those you do not like
- chores at home that are not shared fairly
- someone is praised or rewarded for something which you know they did not do.

When people live, work, and play together in a community, there are bound to be a few conflicts. But there is another side to living in a community, too. People learn to co-operate. They learn to work together for the good of all. Can you give examples of co-operation at home, at school?

There are other ways that people can co-operate. Can you give examples? How can we co-operate to help conserve our natural wildlife? How can we help Smokey the Bear to protect the forest? How might we help tourists who have lost their way?

Can you describe the kind of community you would like to live in? If you were the Chief of Hollow Water or Mayor of Seymourville, what changes would you make to improve your community? Are there things in your community that cause conflict? Look at the topics below. Do any of these lead to conflicts?

- Lack of jobs.
- Alcohol.
- Bingos.
- Nevada tickets.
- Summer cottages.
- Careless campers.
- A road across the reserve to Aghaming.

Are there things in your community that help people to co-operate and work together? For example: the fishermen's Co-op, school bussing, and fire fighting.

Here is a true story of real co-operation long ago. There are many stories like this one that can be told by your fathers, mothers, or grandparents.

### **Buddy Quesnel**

Buddy Quesnel was born in Manigotogan. He was the boy who did not treat "Old Friendly," the moose, in a friendly way. When Buddy was a man he became a prospector and a miner like his father Oswald Quesnel.

Late in the fall, Buddy and a friend from Seymourville set out to find gold north toward the Island Lake area. They went as far as they could by canoe; then, they started walking. They carried all their own food, clothing, bedding, and equipment, so that they could live off the land. While walking, they came to an area that had been severely burnt by a huge forest fire.

They travelled for days and weeks through this burnt forest area. Their packs were heavy. They were always black with soot. There were no animals to hunt, and they were getting hungry. But they did not fight or argue. They shared what food they had. They helped each other. As it was getting colder, snow soon covered the ground. At long last, they came to a green forest area. They decided to make their winter home there and live off the land until spring. They quickly built a bush cabin for shelter and set snares and traps for food. Then they discov-

ered there were no tracks in the snow. They had built their cabin in a small patch of green forest surrounded by land that had been burned. There were no animals.

They were in great trouble, but they did not fight or argue. They decided they would have to go back home across the burnt land because there would be no shelter from the snow and cold.

They set out. Buddy hurt his foot on a tree stump. His friend helped him until he was better. When his friend got tired, Buddy helped carry his pack. Both knew they could not go on much further. They were exhausted. Yet they did not complain or argue with each other.

One morning after they started out, Buddy's friend went ahead breaking trail. Suddenly, he fell through the snow and disappeared. Buddy quickly took off his pack in order to help his friend. Just then, he was startled by a gun shot. His friend appeared out of a snow drift pulling a dead bear. When the snow gave way, the friend had fallen into the sleeping bear's den. Buddy and his friend cooked up a big meal of bear steaks. It was the best meal in months.

Buddy and his friend finally got home. They did not discover gold, but they did discover something much more important. What do you suppose it was?



Buddy Quesnel



## ACTIVITIES

1. Write a class story about community co-operation in:
  - a) fighting a forest fire
  - b) starting a baseball team, swimming team, or soccer team for students under 11 years of age
  - c) building a recreational center for pre-teen kids.
  
2. Have discussion about ways students can co-operate in the community with the:
  - elders
  - local government
  - parents
  - teachers
  - bus drivers
  - etc.
  
3. Are there areas of concern or conflict in the community about subjects such as those listed below:
  - a) jobs
  - b) drinking
  - c) sniffing glue
  - d) dogs
  - e) cost of gasoline
  - f) poor roads
  - g) poor housing
  - h) vandalism.

Can any of these be settled by the community co-operating and working together?

## NEW WORDS

WORD	DEFINITION
<b>Conflict</b>	When we disagree with other people (parents, teachers, friends, neighbours) about things; like going to school, the rules of a game, when and what to eat, when to go to bed, smoking, drinking alcoholic beverages, etc.
<b>Co-operation</b>	When people live, work or play happily together without conflict; we say there is co-operation in the community.

## UNIT V

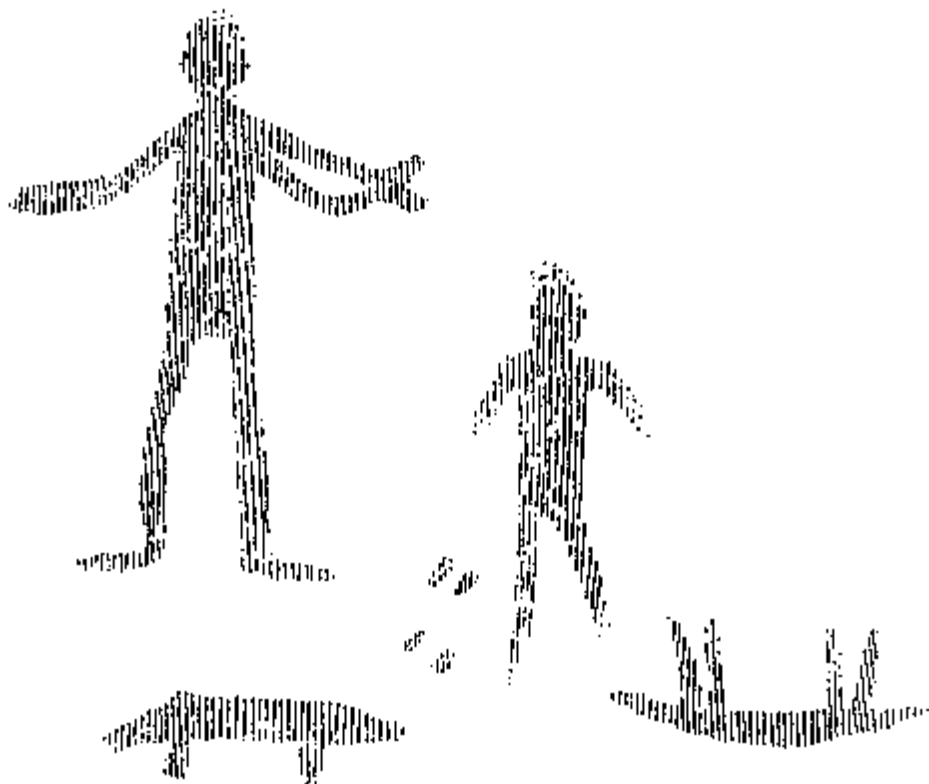
### PICTURES OLD AND NEW

Years ago the people living in the basin of the two rivers did not have pencils, paper, ink, or erasers. So they did not have books as we do today.

But they did have two things that we do not have today.

They had what is called an oral tradition. The story of their lives was passed down from parent to child or from one generation to the next. This was done by talking or telling. A few parts of their story were told in pictographs.

Pictographs are pictures which tell a story. There are pictographs drawn on the rocks along the Manigotogan River. Here is one. The picture tells a story. Can you tell what it says?



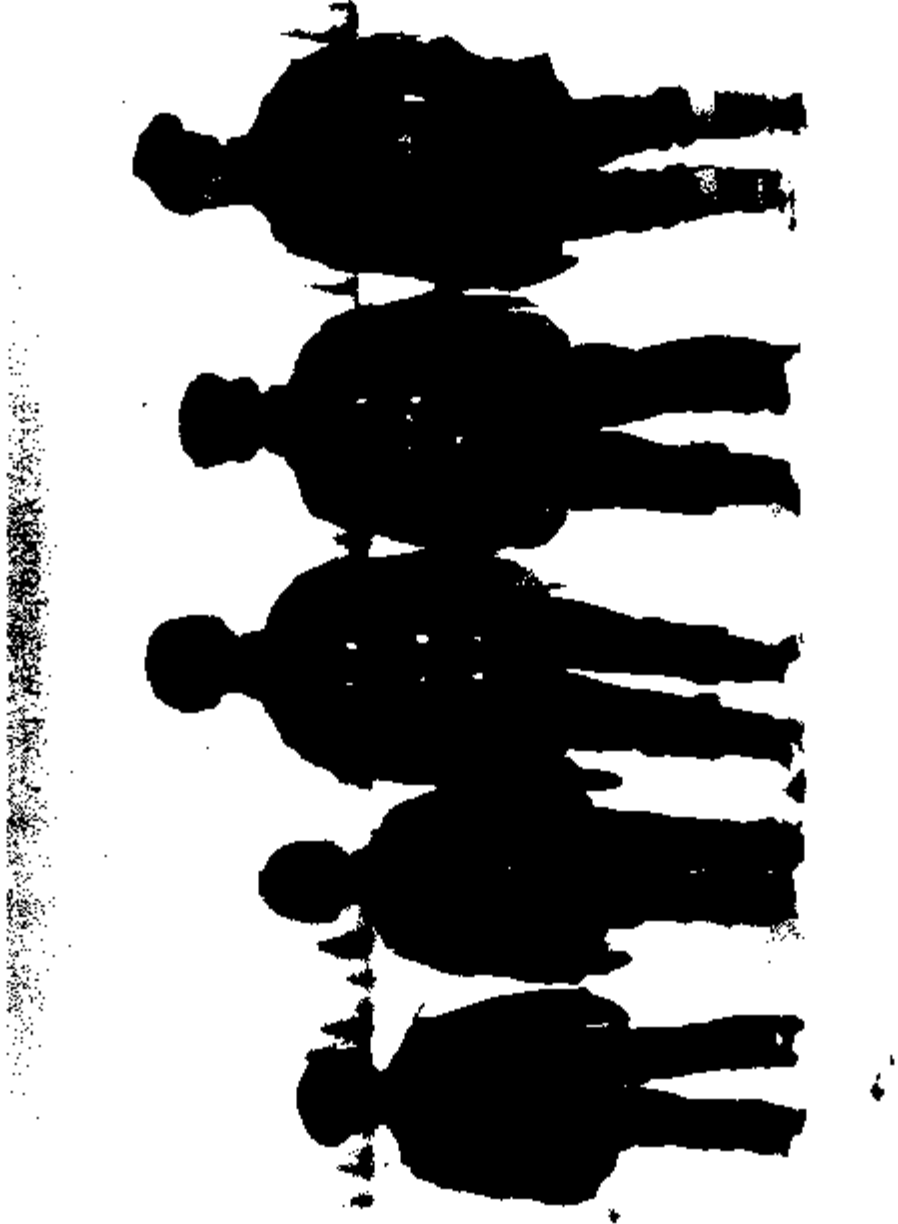
Pictographs may have been drawn as a way of thanking the Great Spirit for food, shelter, or some other good luck.

Today, we have cameras and we take pictures to make a record of things. Or we write down the things that happen using a pencil and paper.

Study the pictures that follow. Some were taken recently, others were taken many years ago. Each tells a story of its own.



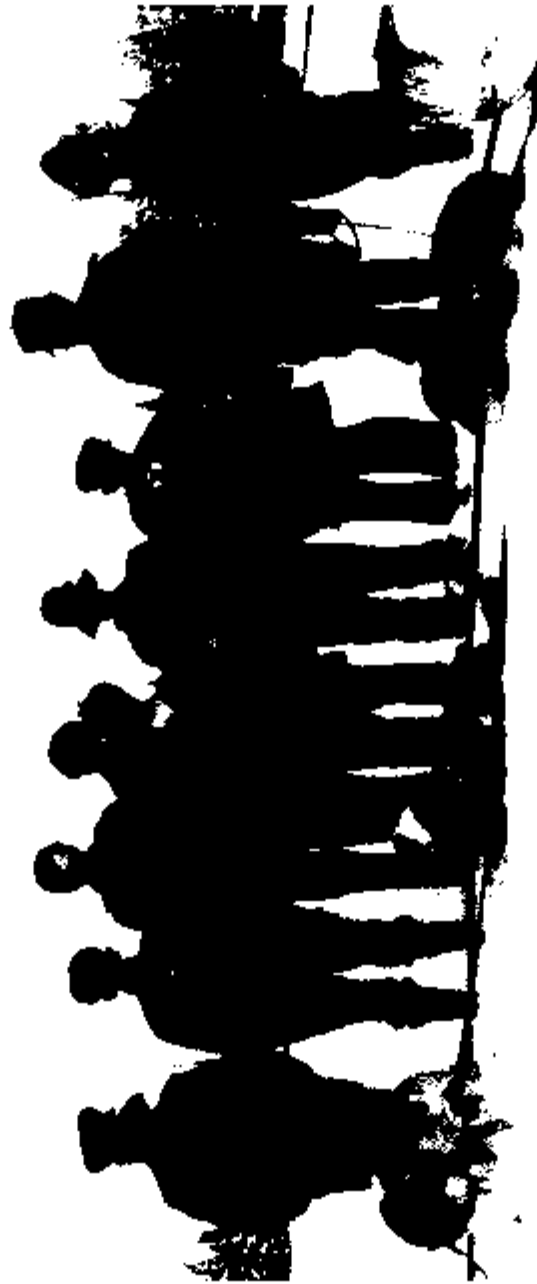
George Clarke on the left, and William Seymour



Anyone for a snowball fight?



Cold, wet, slippery roads.





High tech winter transportation in the 1930s and 1940s.





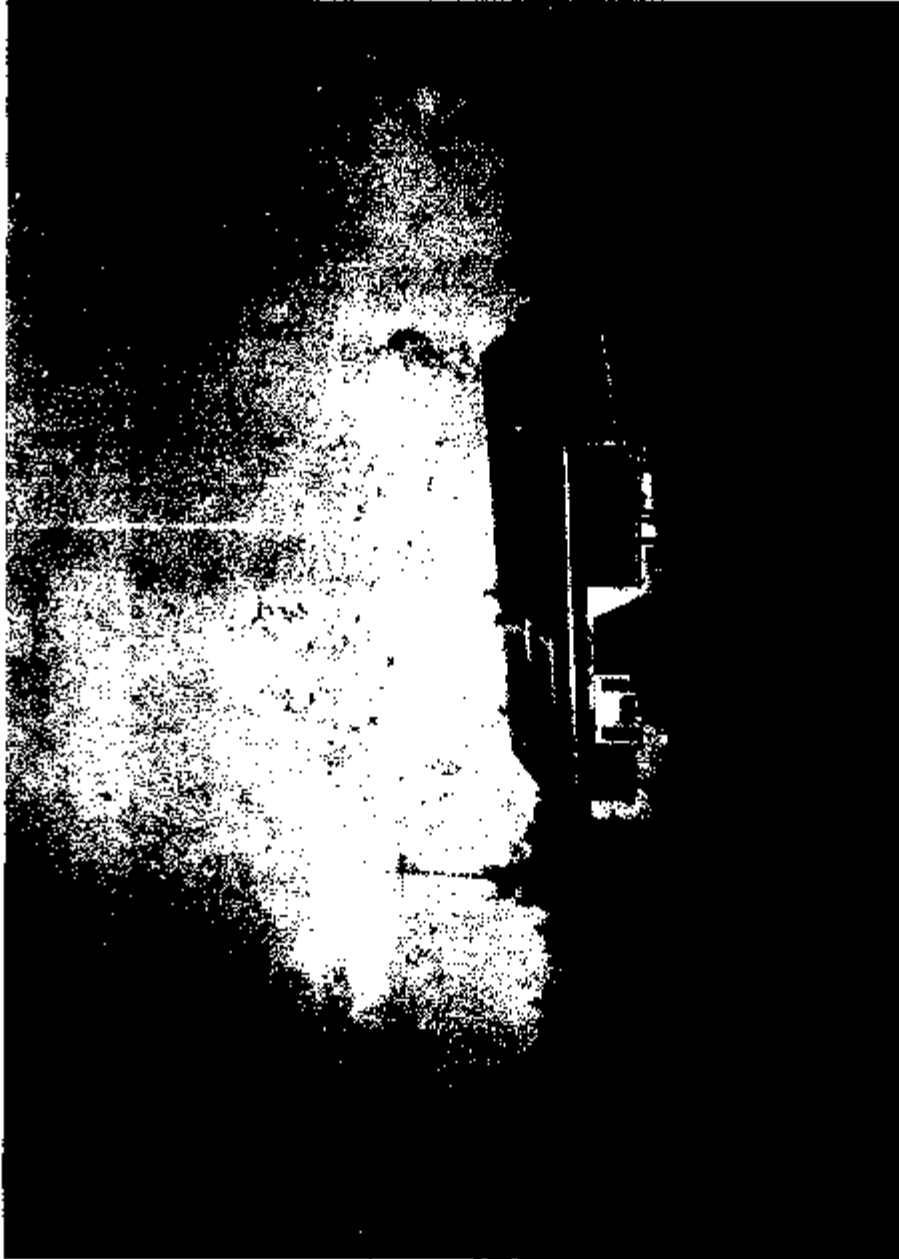
Soldiers in training, 1940s.



A school picnic.



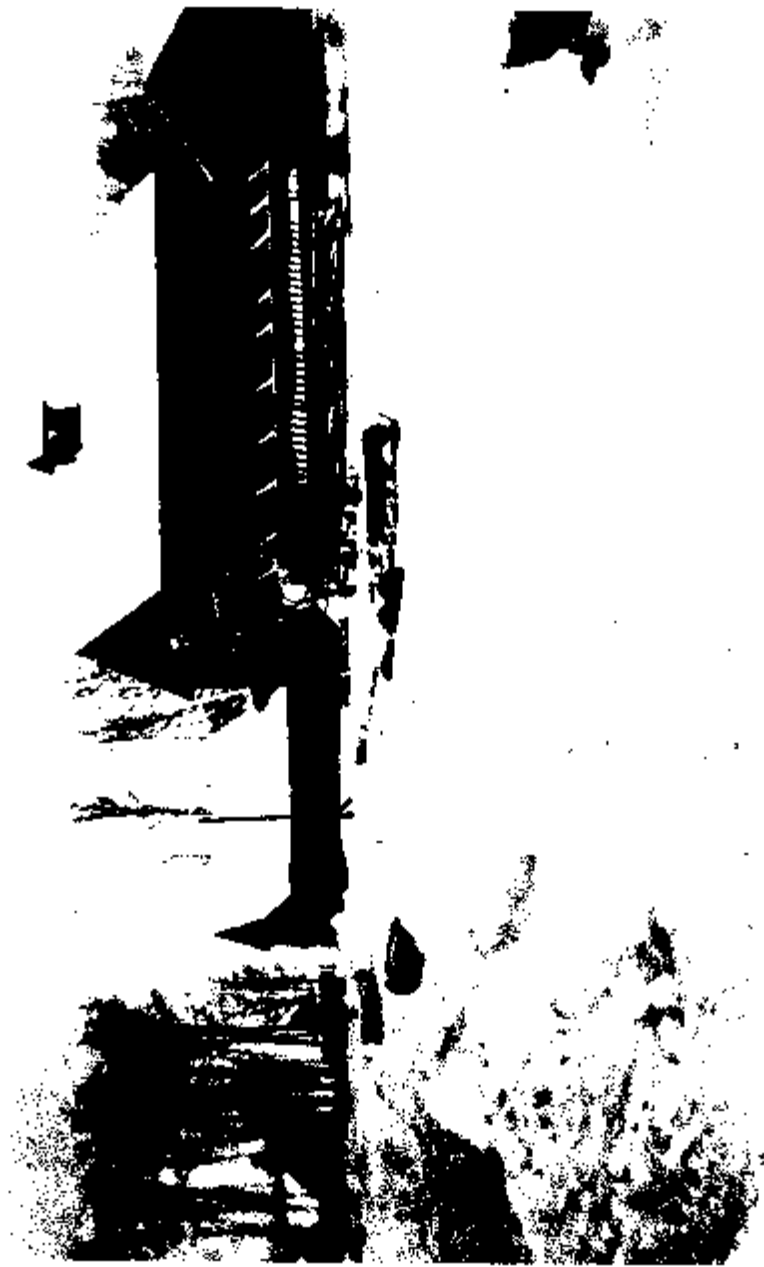
A wedding.



Bad Throat School.



A Family Reunion.



Can anyone identify this picture? It was probably taken in the 1920s at Manigotogan.

SWAMPER WAS HARRY KUTH

BOULET'S EAST SIDE  
OF RIVER  
MANICOTAGUE



A picnic long ago. One child is called 'Swamper.'



"Batter Up!"





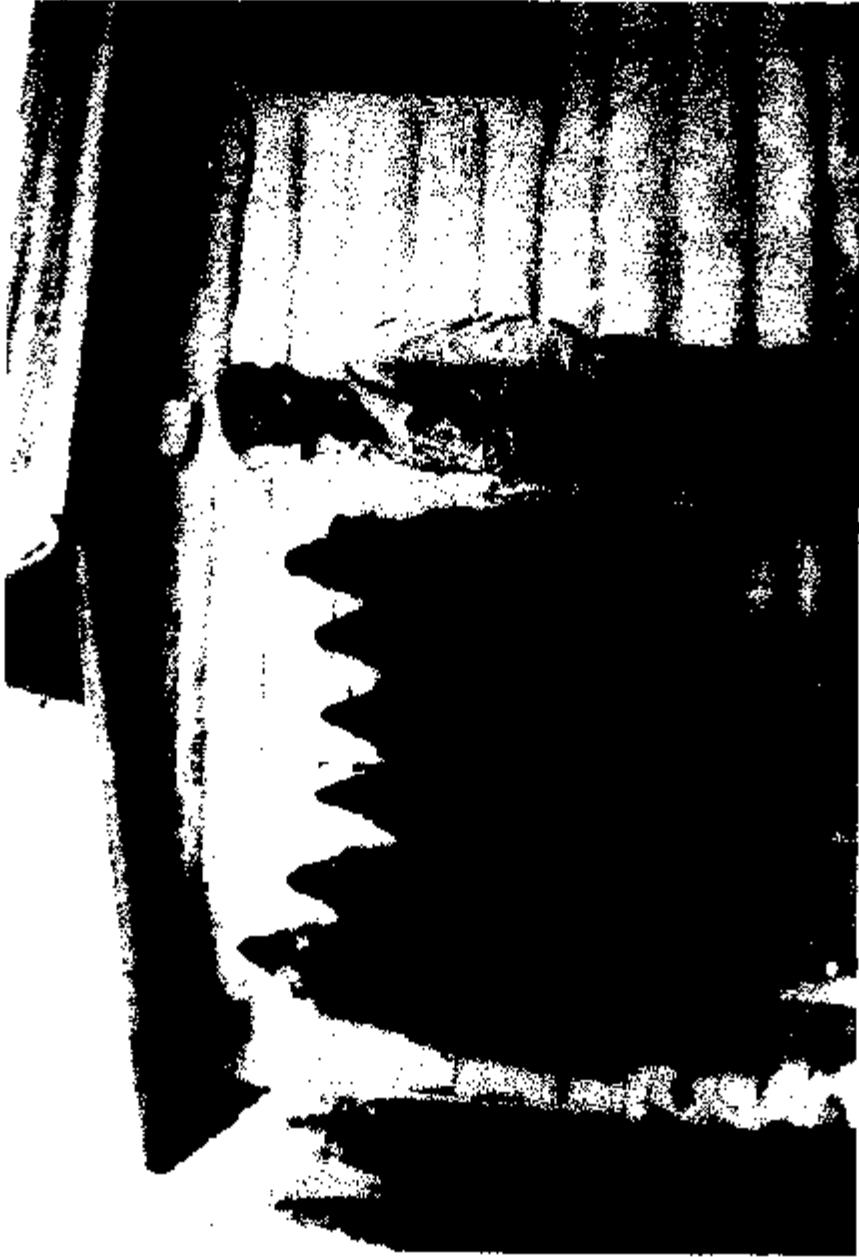
Mill base being readied for cutting operations.



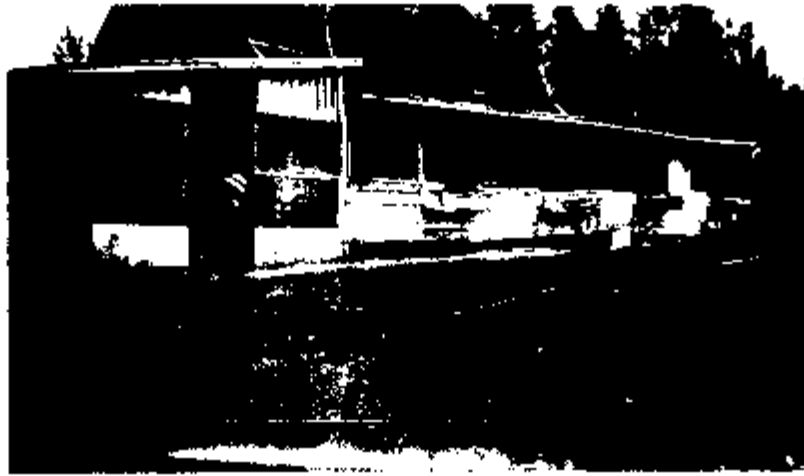
Logs at the sawmill in 1910.



A log camp crew in the late 1930s.



A trapper home in the spring with some fur.



An old house.



An old barn.



An old hay wagon.



And a mower.



An old relic.



Beautiful scenery.



Band construction - Fill for the Marina.



A new house.





Canoe repairs.



Another crew - sports or sawmill?



Saw mill and Main Street,  
Manigotogan, 1920.



Harry Boulette, wife and children.



Logs in front of Mr. Boulette's sawmill.



"Old Friendly" again!

## ACTIVITIES

1. Launch a program to collect old pictures from the community. Identify the pictures, the people in them, the activity and the date if possible. Put them into a picture history of your community.
2. Bring to class one personal picture in which you are doing something. Then draw a pictograph to represent yourself and the activity as shown in the picture.
3. There are many stories told by parents and grandparents. Write up a story that you have heard someone tell.
4. Of all the pictures in this unit which one do you like the best? Why?

## NEW WORDS

WORD	DEFINITION
<b>Bad Throat School</b>	The school in Manigotogan was called the Bad Throat School for many years. The word 'Manigotogan' means bad throat or the sound of a bad throat.
<b>Generations</b>	You belong to the youngest generation in your community, your mother and father belong to the next generation (middle age), and your grandparents belong to the older generation. There is an age difference of about twenty to thirty years between each generation.
<b>Jig Dancer</b>	A person who can dance the jig. The jig is a lively dance to the music of a violin or fiddle.
<b>Moose Hide Coats</b>	Coats made of moose hide. The coats were heavy but very warm. Small children often wore rabbit fur coats. These were lighter and warmer but they did not last long as the fur would come out.
<b>Oral Tradition</b>	The oral tradition refers to the telling of stories and legends. It is common among people who do not have a written language. Everything has to be remembered and passed on in spoken stories.
<b>Pictographs</b>	Drawings scratched on stone long ago. The drawing tells a story.
<b>Snowmobiles</b>	These are vehicles equipped with skis in front and tracks on the back wheels for winter travel.