

FOUR COMMUNITIES

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

TEACHER'S GUIDE



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Edited by Raymond Beaumont

Frontier School Division No. 48

1990

ACKNOWLEDGEMENTS

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, Manigotogan, Seymourville, and Ahgaming have all played an important part in the development of south-eastern Manitoba. The history their elders experienced and retained 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 Wanipigow School Committee for their support.

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

Finally, special thanks to Debbie Ledoux and Kate Friesen for layout, typing the text, and making the editorial changes.

Cam Giavedoni
October, 1990

TO THE TEACHER

Frontier School Division has commissioned production of the attached curriculum materials. The purpose is to provide teachers and students with a coherent body of relevant local knowledge in the Social Studies arena.

"One of society's purposes in requiring formal education for its children is to preserve and transmit to the next generation its history, language, religion and philosophy - to ensure a continuity of the beliefs and knowledge that a people hold of the home community."

Social Studies provides a convenient avenue to the realization of this goal. In areas removed from the Manitoba mainstream, however, the major difficulty is often a lack of accessible information relative to the social and material history of the home community. This Teacher's Guide and accompanying student text were designed to minimize this deficiency.

Teachers and students should find the material a helpful avenue to a meaningful social studies program, especially when used in conjunction with the approved course outline. Note should be made of the fact that the material is not a definitive study. Deletions and additions will, no doubt, be made as classroom use demands.

In addition to the Text and Teacher Edition, a Resource File of other relevant information has been provided.

A glossary of New Words is included in each topic. A textbook approach has been used, but the teacher will discover that every effort has been made to broaden the base so the text does not stand as the only tool.

An attempt has been made through the methodology and suggested activities to encourage the development of students' language and critical thinking skills.

Relevant map work is stressed. Teachers will be aware that a child's perception of both space and time can be quite different from that of an adult. The essential point of community awareness can be effectively promoted through map work.

Note must be made of the fact that certain facts and trends are repeated. The repetition was in part intentional and, in part, necessary in order to maintain continuity in the script.

Certain liberties have been taken to enrich the material content under Topics 1 and 2 of the curriculum outline. The climate, soils, geology, natural vegetation, wildlife and geographic forms have been treated in slightly more detail than would be customary at the same level in a mainstream community. The rationale for this is simple. The oral tradition and the documented records of the people of Wanipigow suggest a much closer affinity to and knowledge of nature and geography than is generally understood. Hence the enrichment attempts to ensure a continuity of the knowledge that a people held in common plus some scientific facts relative to the land. The land has and remains a cardinal feature of aboriginal history.

Topics 3 and 4 of the provincial guide have not been so enriched. Indeed, with respect to these topics (Needs and Wants, and Conflict and Co-operation at the Community level) it was felt advisable to attack topics from the perspective of the student. While subjects for consideration (and hopefully debate) by children have been suggested, child-centered topics based on their perception of needs and wants, conflict and co-operation must take precedence.

Throughout the script of the Teachers' Edition, an attempt has been made to break down the content into suitable topics to facilitate instruction. The author is cognizant that the teacher and pupils must ultimately determine where a topic starts and where it ends.

The School Division is fully aware of the debt owed all those who have contributed to the success of this project. A special 'thank you' is extended to the elders who gave freely of their time and their unique knowledge.

Special recognition must be made here of the excellent research work done by both Gloria Bushie and Jeanette Cook. Without their enthusiasm and input, the text and teacher's edition could not have been written.

The Division must further place on record its indebtedness to the staff of those institutions so vital to such a curriculum undertaking: to the Hudson Bay Company archivists, Ralph Abramson of the Treaty and Aboriginal Rights Research Centre, Mrs. Clarke of the Audio Visual Centre, University of Winnipeg, as well as the principal and vice-principal of Wanipigow School, both of whom provided assistance in terms of contacts. Special mention must be made of Corrine Boulette's generosity in allowing the use of her collection of area photographs. These along with pictures provided by the local research team form the core of the photographs used.

Last but by no means least, recognition must be given of the key role played by Cam Giavedoni, Superintendent, for his persistent pursuit of relevant and meaningful programs for native children; Raymond Beaumont for his sharing of related documents and photographs; Ken Paupanekis for his encouragement, comments and support; and finally Debbie Ledoux for her skill and patience in deciphering, typing and correcting a veritable mountain of 'illegible' script.

Sandy Lindsay
1990

Suggested Supplementary Reading

In order to gain a better understanding of Indian (and Métis) beliefs regarding leadership, legends, wilderness skills, shamanism, and the tribal history of the Ojibway, the following books are suggested:

1. Edward Benton-Banai, The Mishomis Book (St. Paul: Indian Country Press, 1979).
2. Judie Bopp et al., The Sacred Tree (Lethbridge: Four Worlds Development Press, 1984).
3. Thomas Fidler and James R. Stevens, Killing the Shaman (Ontario: Penumbra Press, 1985).
4. John J. Rowslands, Cache Lake Country (New York: W.W. Norton and Company, 1978).
5. William W. Warren, History of the Ojibway Nation (Minneapolis: Ross & Haines, Inc. 1974).

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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?

COMMUNITY

1. What is a Community?

2. Pronounce the word together several times. Animal communities have been examined in Science. These might be reviewed and a pupil definition of the word "community" developed. Students can discuss wolf pack activity, beaver dam and lodge building, and otter or other animal play to help define and understand animal communities.

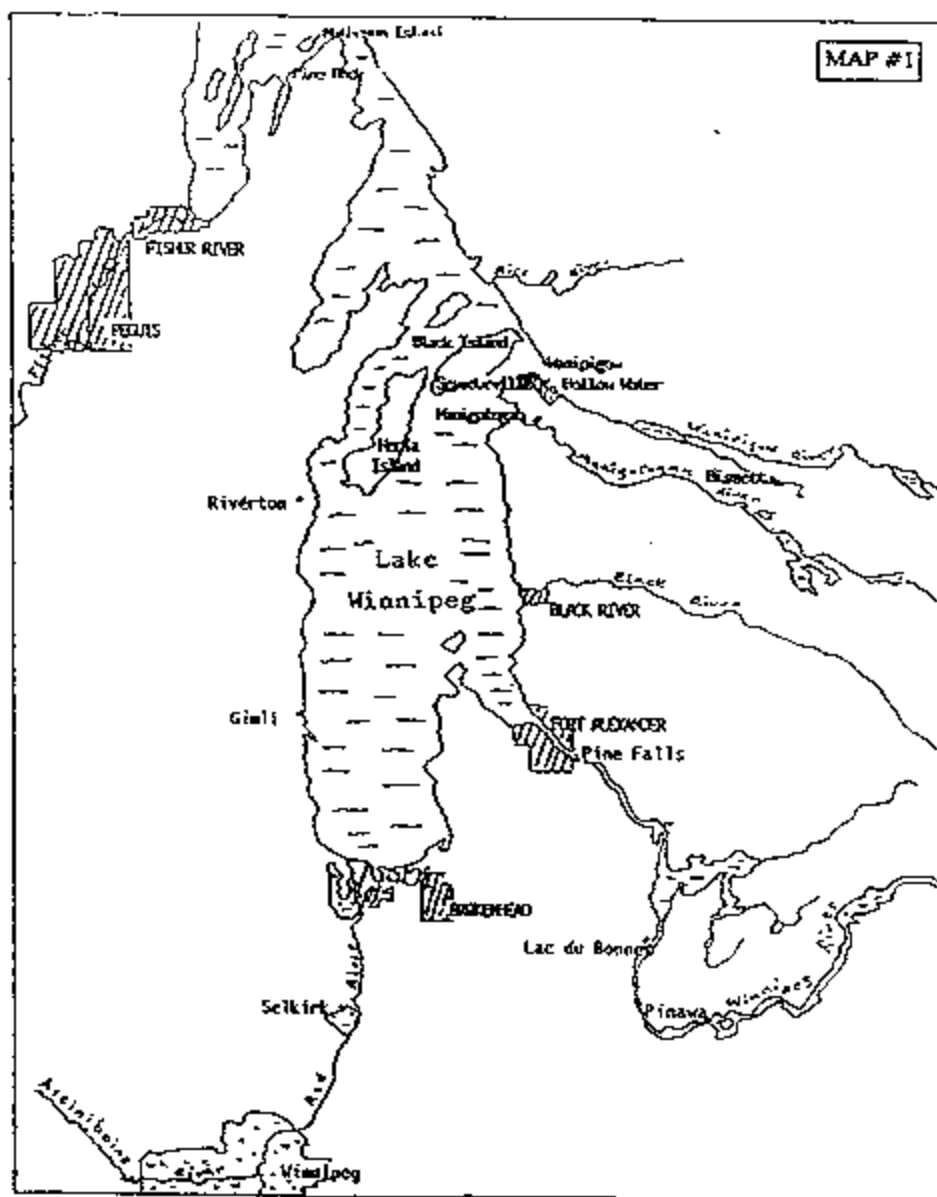
Use map of Canada.

Use a world map or a map of North America to illustrate "national" communities.

NOTE: Manigotogan is the local spelling used throughout the study guide.

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?

Refer to Map #1.

According to the elders, there was a fifth settlement in the area called Sanders Creek. It was located just north of the mouth of Rice River. It was settled by people from the Red River area between 1850 and 1880. It was all but abandoned by the turn of the century.

Use opaque projector. Enlarge so pupils can obtain a better perspective of the four communities and the drainage basin.

Find the communities in the Winnipeg-Manigotogan drainage basin.

Now find Winnipeg, Selkirk, Pine Falls, Bissett, and Riverton.

Find the Peguis, Fisher River, Black River, Hollow Water, Brokenhead, and Fort Alexander Reserves.

Arrange these according to size from largest to smallest in area.

Reserve land area was based on the population at the time of the Treaty signing.

Can we tell which had the largest number of people when Treaty No.5 was signed?

Note physical features of people, size, shape, etc.

Land has physical features. Look at pictures of the:

- Rocky Mountains
- Prairies
- Shield.

Compare features.

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.

Brainstorm: geographic features; rivers, mountains, valleys, plains, lakes, etc.

Have children determine the visible natural land form in the area.

Ask pupils what fruits and vegetables they like to eat:

- strawberries
- blueberries
- potatoes
- wild rice
- carrots, etc.

All these fruits and vegetables can be grown in the area of the river basin.

Shoreline is sandy in places, rocky in others.

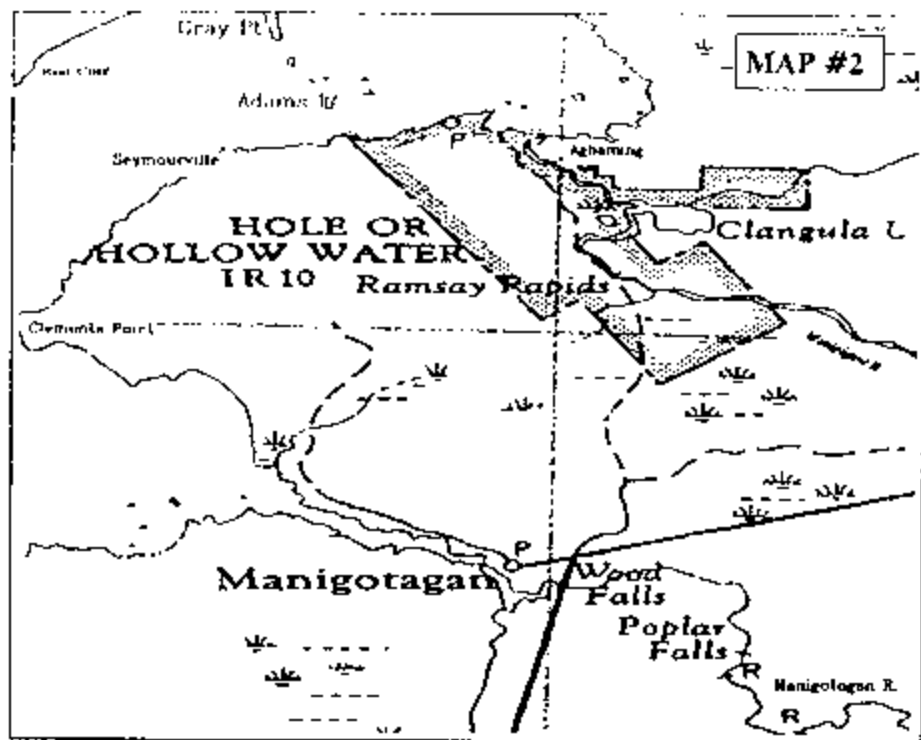
Compare outcrop with a toe sticking through a hole in a stocking.

The word **geology** might be introduced here as the study of rocks.

Two pictures to discuss:

1. Layers of sand and soil left by the drying up of Lake Agassiz.
2. Rock outcrop just up the road from the school.





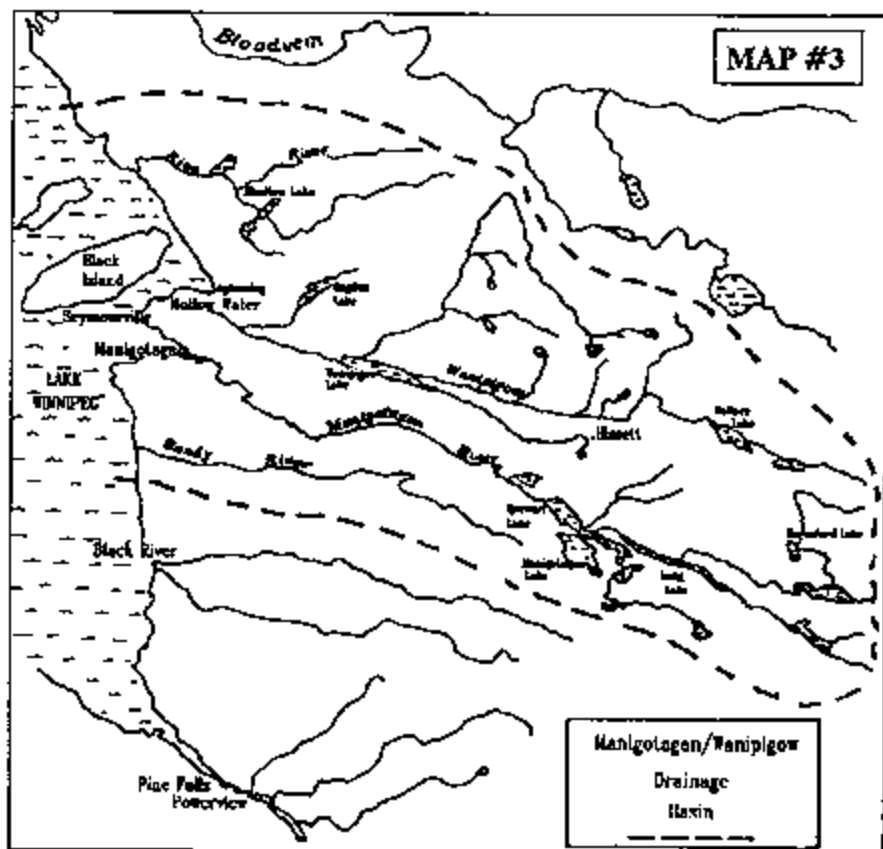
Make a large class model of Map #2 to show main features outlined in the Curriculum Guide, pages 7-10.

What does the map tell people about the physical features of the land?

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.

Fill a sink (basin) with water. Pull the plug. The outlet drains the basin.

Use Manitoba Road Map to obtain a better perspective of the basin.



Have pupils study this map carefully.

What places in the basin area would they like to visit?

Do they know where their family go fishing, hunting, camping, berry picking, etc?

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.

Have pupils make a weather chart for the month of September or October, then another in January. Compare the two.

Have students make a list of words to describe the local "weather" (climate) in spring, summer, fall, and winter.

The best wheat growing areas of the prairies have the same number of frost free days.

The climatic conditions described are very good for growing different kinds of foods and fodder crops.

Read legend from Resource File: "How Summer Came to Canada."

Write (small group) letters to an imaginary friend in an equatorial country describing the climate in his/her drainage basin.

Challenge pupils to describe snow to a person who has never experienced real snow.

Have pupils watch t.v. weather forecast and write a weather forecast.

Ask pupils what natural fruit they like to eat: blueberries, raspberries, strawberries, Saskatoons, etc.

Have pupils collect samples of leaves, needles, or cones of each kind of tree. Have pupils also collect samples of berry plants and wild rice plants if possible.

Other trees, including the Oak, grow in the area. Pupils may wish to see the oak tree growing atop the rock outcrop at the mouth of the Wanipigow River.

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.

What is a boundary? What is a square kilometer?

Show the size of a square meter on the chalk board.

Outside, preferably on a straight stretch of road, measure off one kilometer.

Use opaque projector to enlarge Map #4.

Mark a square 10 by 10 kilometers embracing the four communities. This is a rough boundary of the communities as per Map #4.

Discuss with the pupils the possible origin of:

- Clements Point
- Red Cliff
- Adams Island
- Gray Point
- Drumming Point
- Clangula L.
- Ramsay Rapids
- Poplar Falls
- Wood Falls, etc.

Student research might reveal the origin.

Have pupils graph the four different populations.

NB Aghaming was recognized as an incorporated village March 15, 1983. It should therefore have a given geographic area. Get pupils to research this matter.

Treaty No. 5 was signed July 26, 1876 at Wapang or Dog Head Point, Lake Winnipeg. Find Dog Head Point.

Why would the Queen want the land? According to the Treaty it was for settlement and development.

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.

Challenge pupils to determine the population density. (Density = area/population)

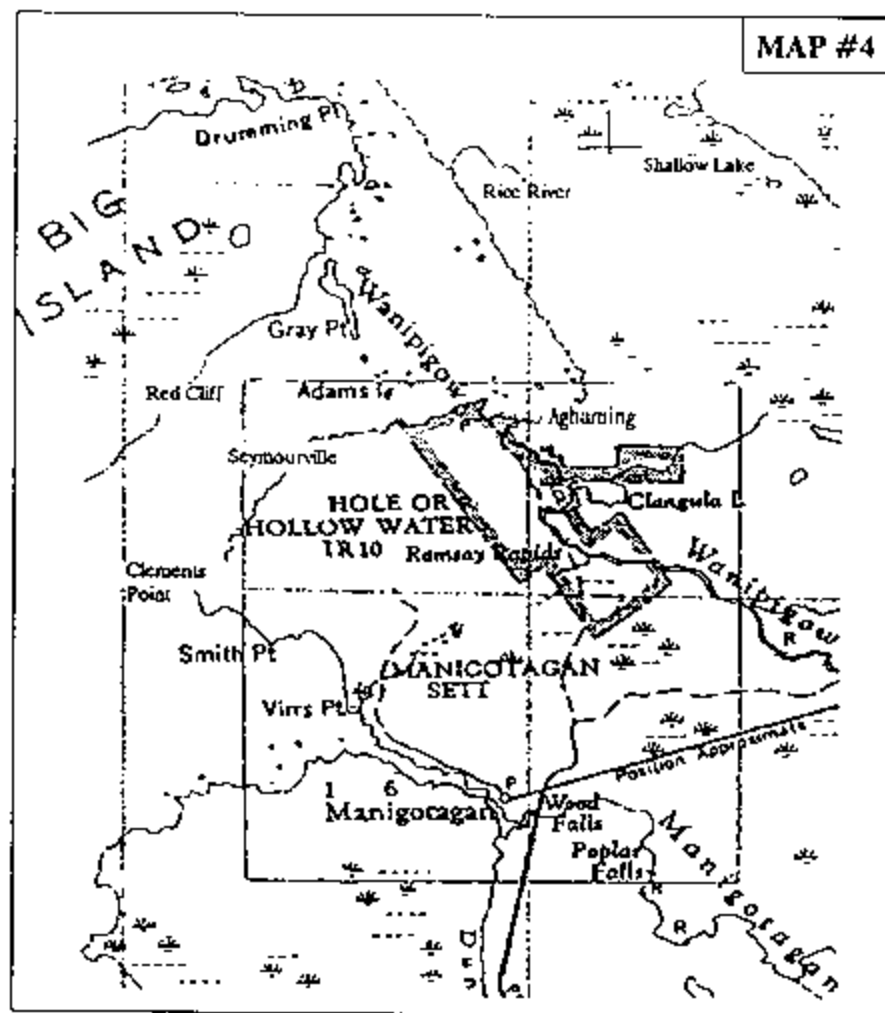
Local pictures for "show and tell," observation and analysis.

Have an elder visit the classroom to discuss berry picking in traditional times.

Map search: Find Rice River, Shallow Lake, Big Island.

Traditional time refers to that period when people lived off the land. It lasted in some cases as late as the 1940s and early 1950s.

Look at trapline map (Map #5). Each area could sustain a family or extended family group. There were little communities in traditional days which only came together as a larger band at certain times of the year, particularly during the summer months.



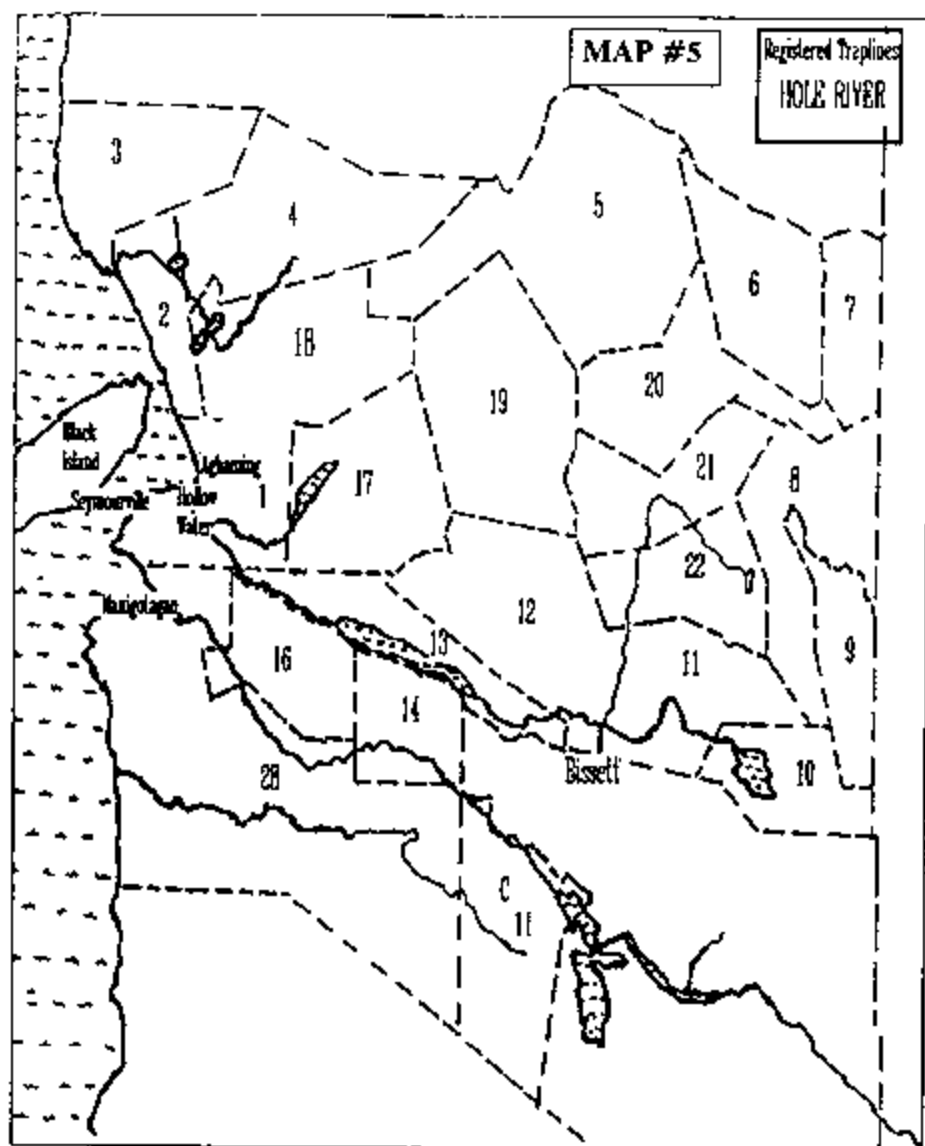
The traditional lands also included Big (Black) Island, Rice River, and Shallow Lake. Use Map #3.

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's Bay 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.

Have an elder visit the classroom in early fall to tell how rice was harvested and stored in birch bark containers long ago.



Traplines:

Does your family have a trapline? Do you know where it is? Will you ask your parents/grandparents where the old family trapline is located?

Have pupils undertake a research assignment. Find the names of the present owners of the registered traplines. Numbers 1-22, 28, and C11.

Note that the traplines below #28, C 11 etc. belong to people from Black River and Fort Alexander, and those above 3, 4, 5, 6, and 7 belong to people from Bloodvein.

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

See Wild Life Producer's Guide in Resource File for natural conditions required for the growth of wild rice.

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.

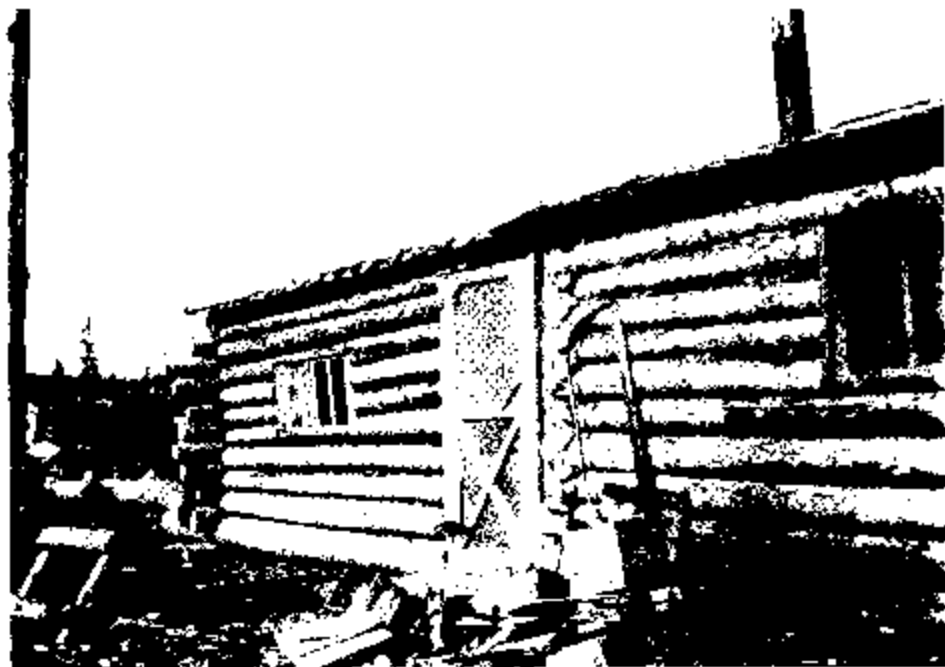
See "Wild Rice in Wanipigow," also in the Resource File, for a comparison of traditional and present-day wild rice harvesting.

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 of Long Ago:



Discuss favorite toys pupils have to play with today. Compare with model toys of long ago.

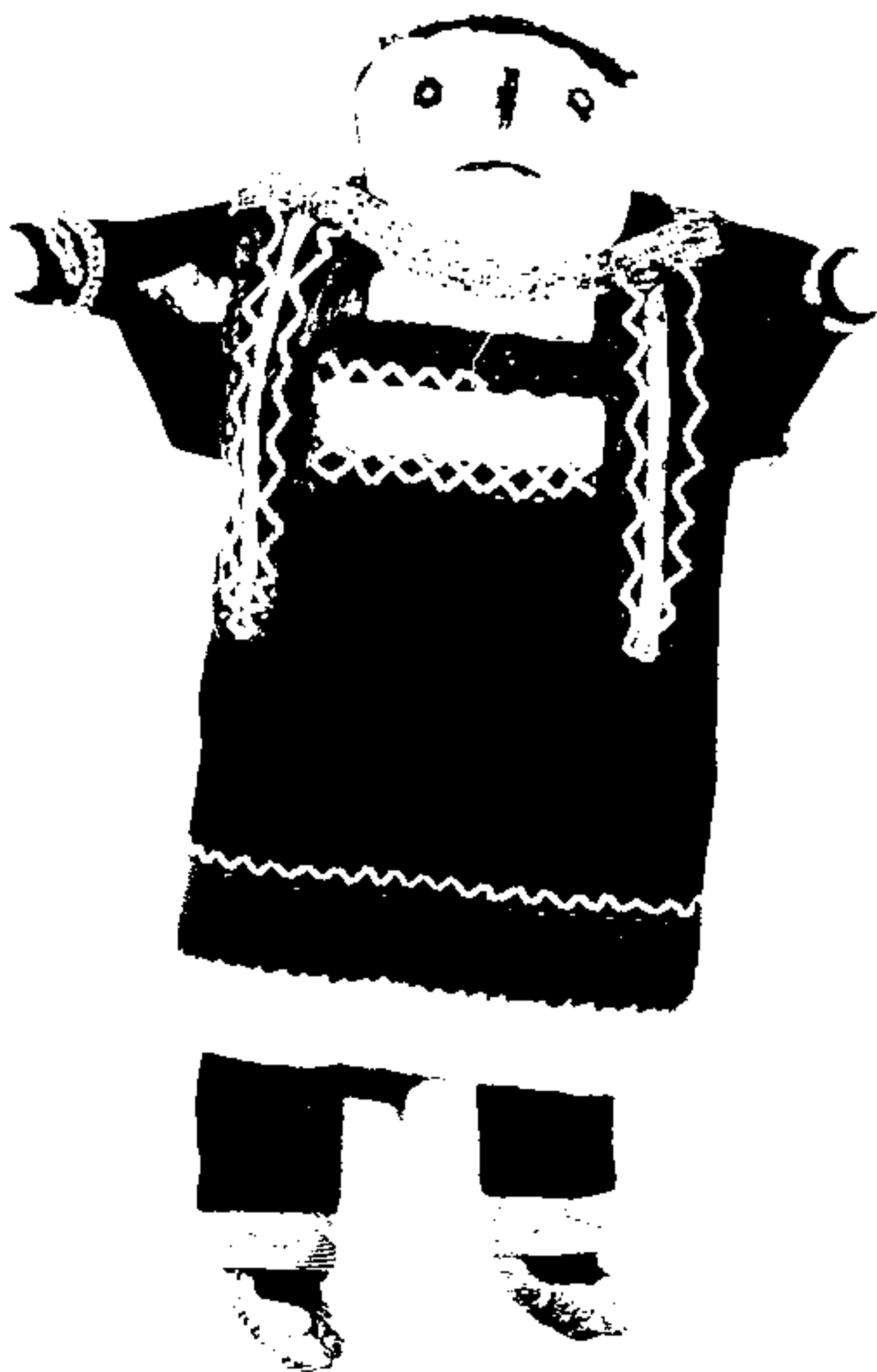
These models are made of wood and birch bark.



Have pupils make up a story of a trip taken on the model sled or the model canoe.

Toys







All these clothes were made from the skins of animals.

Why is there a string joining the mitts?

Clothes of long ago.



A rabbit hat. Did you know that years ago children often wore rabbit fur coats and moose hide coats?



Cabin.



Coat.



Spoon.

A cabin, coat, and spoon all made from local materials.

Pupils should be made aware that all the things people needed came from nature: tools, toys, containers, spoons, cord (roots), spruce gum for sealing things, etc.. People were very proud to provide for their own needs, to be independent, and self-sufficient. Have an elder come in to discuss his pride in being able to provide for his/her family and how he/she, in the old days, provided for his/her family.

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.

Find York Factory on a map of Manitoba. Follow the water route used to get to Hudson Bay. (It followed the Hayes River system beyond Norway House.)

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.
- The Oiseau-Manigotogan Waterways map shows the main canoe routes. A copy can be obtained from Manitoba Department of Natural Resources, Parks Branch, Surveys and Mapping (945-6666).
- The one with the fewest rapids (and portages) and the slowest current, the Wanipigow.
- The one with the fastest current, the Manigotogan.
- It is hard to get hurt going upstream; going downstream one can get caught in fast water above falls.
- What things might you have carried long ago that you would not carry today?
- Ice-cream and icing would have been unavailable. What things would have been used instead? Blueberries, etc.
- Brainstorm: Write ideas/activities or things down on board.

NEW WORDS

WORD	DEFINITION
Boundaries	The fences, real or imagined, of a large community.
Climate	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.
Community	A group of people who live, work, and play together.
Geography	A description of the area in which people live. It can include the land, the rocks, the temperatures, as well as other things.
Geology	The study of the soils and rocks that make up land.
Greenstone Belt	A special kind of rock where minerals are found.
Hinterland	The land around the community.
Minerals	These are valuable substances found in rocks like gold, silver, nickel, copper, even diamonds.
Natural Physical Features	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.
Natural Vegetation	The plants and trees that have always grown in an area. They were not planted by people.
Natural Wildlife	The animals and birds that have always lived in an area. They were not brought there by people.
Population	The number of something. It could be the men, women, and children who live in an area.
Precipitation	The rainfall and/or snowfall of an area. The water that comes from the sky.
Traditional Lands	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.

EARLY YEARS

Use Provincial Road Map to locate and describe the area occupied by the early inhabitants.

Preview, then show CBC production: IKWE, Part I, Daughters of the Country.

There were six trading posts in the area between 1744 and 1821. See page 19.

Historical evidence suggests that the area was occupied by the Cree Indians around 1600. Cree people moved north and west and were replaced by the Ojibway.

What was the attraction that brought people to the area? Brainstorm possible answers. List these. Compare with the text answers.



This is an artist's view of what life in summer time was like at Lake Wanipigow several thousand years ago.

What are the adults doing?

What are the children doing?

What foods did they eat? How do you know?

The people lived in wigwams. How were they made? See if you can find out more about them.

Do you see the clay pots? How would you make pots like these today? It can be done as easily as it was many years ago. What kind of decorations would you put on your pots?

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.

Have community elders visit the classroom to talk about the old days.

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.

Little brothers or sisters were carried in a Tikanagan. Four, five, or six year olds would have to walk like the adults.

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.

Note the similarities between the motorhome and the traditional tepee or wigwam.

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

A ten year old boy would sometimes go with the adults to hunt, trap, or fish. By twelve, most boys were learning the ways of the forest at their father's or grandfather's side.

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.

Select and read a legend to the class.

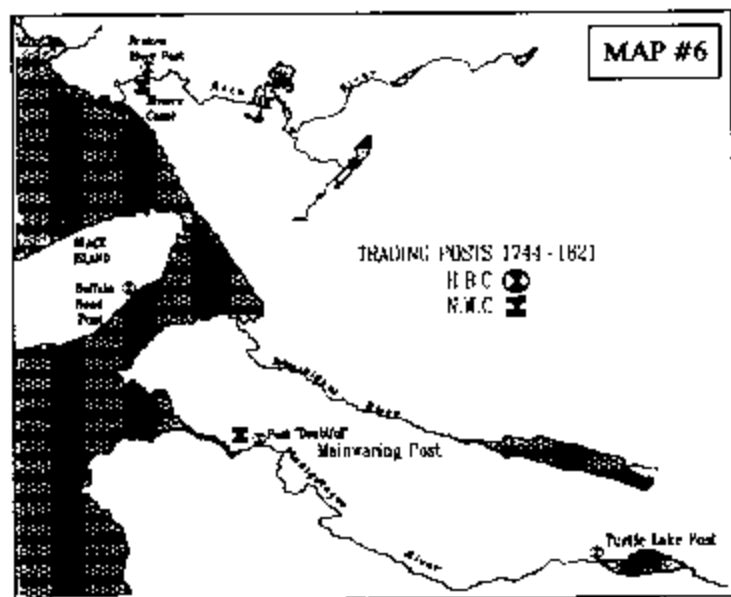
A favorite evening pastime was the shadow game. The children used the light from the fire to make shadows of animals and other things on the walls of the lodge or wigwam.

See Resource File for Shadow Games. Use a flashlight to project figures on the wall. Have the figures talk.

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.

Start a Canada-Hollow Water Time line to give students a better understanding of the length of time back to 1800.

French fur traders from Fort Maurepas no doubt passed by long before 1800.

The Selkirk Settlers had passed on the lake around 1812.

Do the number of posts suggest anything about the wildlife in the area?

Where did the trappers take their fur after the posts were closed in 1821?

Why might Buffalo Head Point on Big Black Island be given that name?

What does the name Riviere Casse or Broken River suggest about Rice River?

Look at the map. Why do you suppose someone would name a post "Doubtful?"

The presence of Buffalo Head Post tends to support the claim of the people from Hollow Water that their ancestors traded there and that their claim to land on the island can be substantiated by this fact. Native people traded at the post closest to their settlement.

H.B.Co. records are not available for Broken River Post or Buffalo Head on Big Island.

The early Manigotogan post was actually called the Mainwaring Post after the name of the river around 1800.

A time line might give pupils a better understanding of 200 years. Show birthdates of students, teacher, and an elder on the time line.

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

"Indian brandy," watered down whisky or rum were also traded extensively, frequently to the disadvantage of the trapper and the advantage of the trader.

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.

These were called "Task Bands." They were usually two or three family groups in each task band of from ten to fifteen people.



This camp has several families, probably three. Each family has a canvas tent. They are all joined at the tepee like area in the center. The main fire for cooking food would be located here. Note the hides and blankets covering the poles.

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.



This cabin is like the one about a kilometer from the school towards Seymourville. It has a pointed roof and it once had glass windows. Trappers' cabins long ago did not have windows. They had a flat roof with a hole to let in the light and let the smoke out. The fire place was made of rocks and clay. Clay was also used to "chink" or plug holes in the walls.

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

Introduce daily classroom diary of events.

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."

The March 1798 entries tell the value of the furs Clouston obtained. He would have given an equivalent value in goods for them. Here you might do a simulation of the trade, so that students understand the meaning of Made Beaver.

Clouston wrote "winter hunt" where text states fur or furs.

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

Manager noted he was just about out of food on April 4.

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

These were written phonetically by the manager as presented.

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.

Have pupils obtain translations of these names by elders.

Pupils might like to write about "The Bad Governor" (who was a respected elder and a good trapper) and how he got 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..

What was the total weight of the furs? How much were they worth in Made Beaver?

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."

Ask students what is means when a lake is "set fast." By looking at the date they should realize that ice had formed. The lake was frozen solid.

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.

Explain Confederation 1867, using map of Canada. Enter on Time Line.

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?

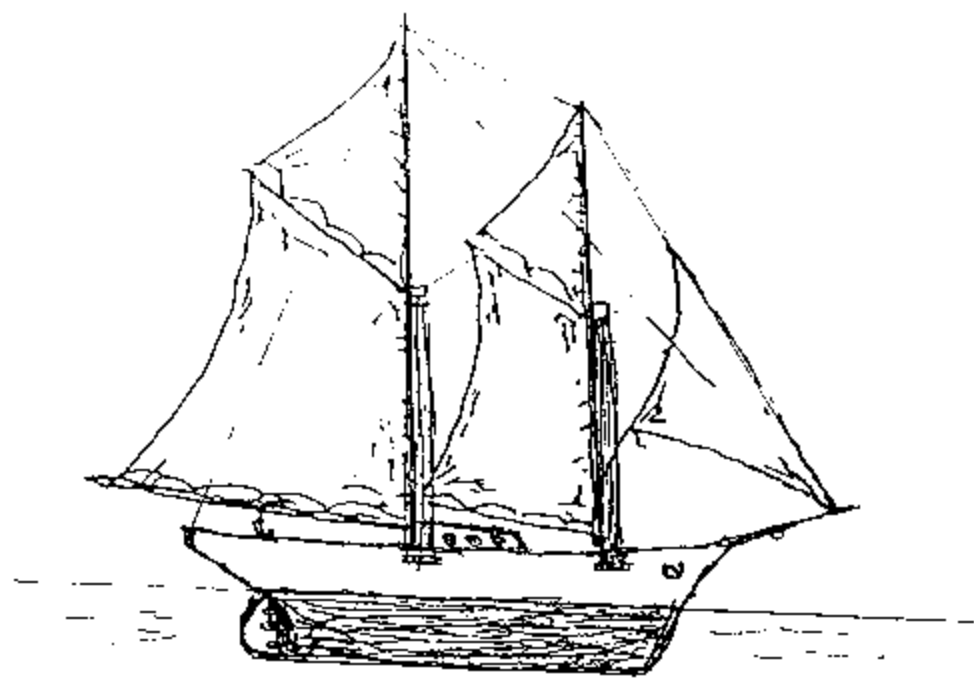
Business Requirements:

1. Capital equipment
2. Labour: workers
3. Land: resources, the trees
4. Markets and Transportation

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.

What is a shingle? Show and tell. Use a roofing shingle if a wooden shingle is not available.

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



On a map find where his sailboat would have sailed.

What is meant by a deep keel? The keel is the lowest part of a boat's frame and extends lengthwise along the bottom from one end of the vessel to the other. A boat with a deep keel lies low in the water and requires deeper water in which to float.

Mr. McKinney's boat was his biggest handicap. The waters of the lake and, in particular, the estuary of the Red River are quite shallow. What problem could this create for a boat with a deep keel? His boat was a sailing vessel. Would the winds always blow a boat up a winding river? Also, would there be enough room on deck to store much lumber? How would you solve his problems?

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.

Stress the importance of the land to the native people.

Mr. McKinney planned to feed his employees on fish and use sturgeon caught in the river for a rich oil for his steam engine and other machinery.

He did not come to live "off" the land in the traditional sense; but in a business sense, he was doing just that, as he used the forests to provide housing for people on the prairies, and money for himself and his family.

See above.

Before 1870 Manigotogan was part of Keewatin Territory. Compare maps of Manitoba before and after 1882 when Keewatin was added to present day Manitoba. Mark on time line.

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

Treaty No. 5 was signed at about the same time as big steamers started travelling from Winnipeg to Norway House. The steamer "Colville" was on its first trip north with Governor Morris and his party to sign Treaty No. 5 at Norway House in September 1875. Steam boats stopped at a number of places along the lake. Have students trace on a large map a trip by one of these steamers. What goods would it have carried?

Find Dog Head Point as well as the location of the four bands. (Loon Straits Band no longer exists.)

Loon Straits was abandoned about 1900. A few Métis families lived there until recently.

Articles of Agreement and Adhesion to a Treaty^{made and}

concluded at Bowen's Hole the 20th Day of September, and at Norway House the 24th Day of September in the year of our Lord one thousand eight hundred and seventy five, between **Her Most Gracious Majesty the Queen of Great Britain and Ireland**, by Her Commissioners, the Honourable Alexander Morris, Lieutenant Governor of the Province of Manitoba and the North West Territories, and the Honourable James MacKay, of the one part, and the **Southern and Swampy Lands** of Indians, inhabitants of the country within the limits hereinafter defined and described by their Chiefs, chosen and named as hereinafter mentioned, of the other part:—

We the Band of Paulteaux Indians residing at or near the Big Island and the other Islands in Lake Huron, and also on the shores thereof, having had communication of the aforesaid Treaty, of which a true copy is herewith annexed, hereby, and in consideration of the provisions of the said Treaty being extended to us, do transfer, surrender, and relinquish to Her Majesty the Queen, Her Heirs and Successors, to and for the use of the Government of Canada, all our right, title, and privileges whatsoever, which we have or enjoy in, the territory described in the said Treaty, and every part thereof, to have and to hold to the use of Her Majesty the Queen, and Her Heirs and Successors forever.

And Her Majesty agrees, through her representatives as hereinafter named, to reserve Reserves of sufficient area, to allow one hundred and sixty acres to each family of five, or in that proportion for larger or smaller families, such Reserves to be selected for said Indians by a Dominion Land Surveyor, or other officer named for that purpose, with the approval of the said Indians, as soon as practicable.

And the said Indians, represented herein by their Chief and Counsellors, presented as such by the Band, do hereby agree to accept the several provisions, payments, and other benefits as stated in the said treaty, and potantly promise and engage to abide by, carry out, and fulfil, all the stipulations, obligations, and conditions therein contained, on the part of the said Chief and Indians therein named, to be observed and performed, and in all things to conform to the articles of the said treaty; as if we ourselves had been originally contracting parties thereto.

In Witness Whereof, the Honorable Thomas Howard, and John Lestock Reid, Esquire, acting herein for Her Majesty, under special authority of the Honorable Alexander Morris, Lieutenant Governor of Manitoba and of the North West Territories, and Chief Superintendent of Indian Affairs for the Manitoba Superintendency; and the said Chief and Councilors have hereunto subscribed and set their hands at Wapang, or Dog Head, Lake Winnipeg, this Twenty-sixth day of July A.D. 1876

Engaged by the Chief and Cornhill
officers named as the presence of the
following witnesses. Brady and O'Brien
although having been tried and
explained to the New York Congress

W. W. Kirkham, Richmond of York
Henry Clarkson Missionary
Alexander Begg
William Leitch
Thomas Dixon Jr.
William A. L. 18

Handwritten signature

Alfred Reid

La. Ka. che. way as h.
 Chief x
 (Blood was Run) mark
 Ka. Kute. e. - tye. - sis tie
 or Throat tie x
 (Big Island) mark
 Thine foot tie
 (off Hand) + mark
 Gang. gun. wa. ka. pa tie
 or James' Indian +
 (Jack Hand) mark
 Greenwillow

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.

Have pupils prepare a script of the argument or CONFLICT. Then cast the play and act it out.

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.

Who do you think will win an election?

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.

Read copy of the Adhesion, page 25.

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.

In 1877 a smallpox epidemic hit the Lake Winnipeg area. Four people from the Hollow Water Reserve, including the chief, died.

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.

How was the land changing as a result of the logging and lumbering operations? What is meant by 'skidding' logs?

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.

Look at pictures of Lake Winnipeg tugs. Have children write stories about travelling or working on tugs like the "Granite Rock"



Find "Wood Falls" on the map, page 33.

Mr. Wood was the first white settler who made his home in Manigotogan.

Wood Falls today from the Park grounds.



Take class trip to the Falls to examine the remains of the "old mill," particularly the turbine.

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



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



See if pupils can find a pike or peevie for show and tell.

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."



Maybe the parents at home can identify these young men and the boy standing on the left. What time of year was it?

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.

Are there relatives of Mr. Wood and Mr. Drake living in the area today? What other places might have obtained lumber from Mr. Drake's mill?

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.

Compare this description and the following pictures with what the children would see if they visited Manigotogan today. What changes have occurred over the years?

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

How many homes would this be?



James Drake's sawmill in 1904.

Compare this sawmill with Harry Boulette's sawmill (page 111).

Although this mill failed it was salvaged in 1907 and started up again.

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.

Would this be very safe?
Would you want to try this?

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?"

What was happening in the rest of Canada at this time? Do a quick map review. Note immigration to the prairies and the arrival of the railway. Alberta and Saskatchewan became provinces in 1905.

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.



Somewhere on the sled there is a sewing machine. Can you find it?

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?



Note that the post office/store was built with saw mill lumber.

The store and fur depot were opened in 1905, the post office in 1908.

Manigotogan Settlers

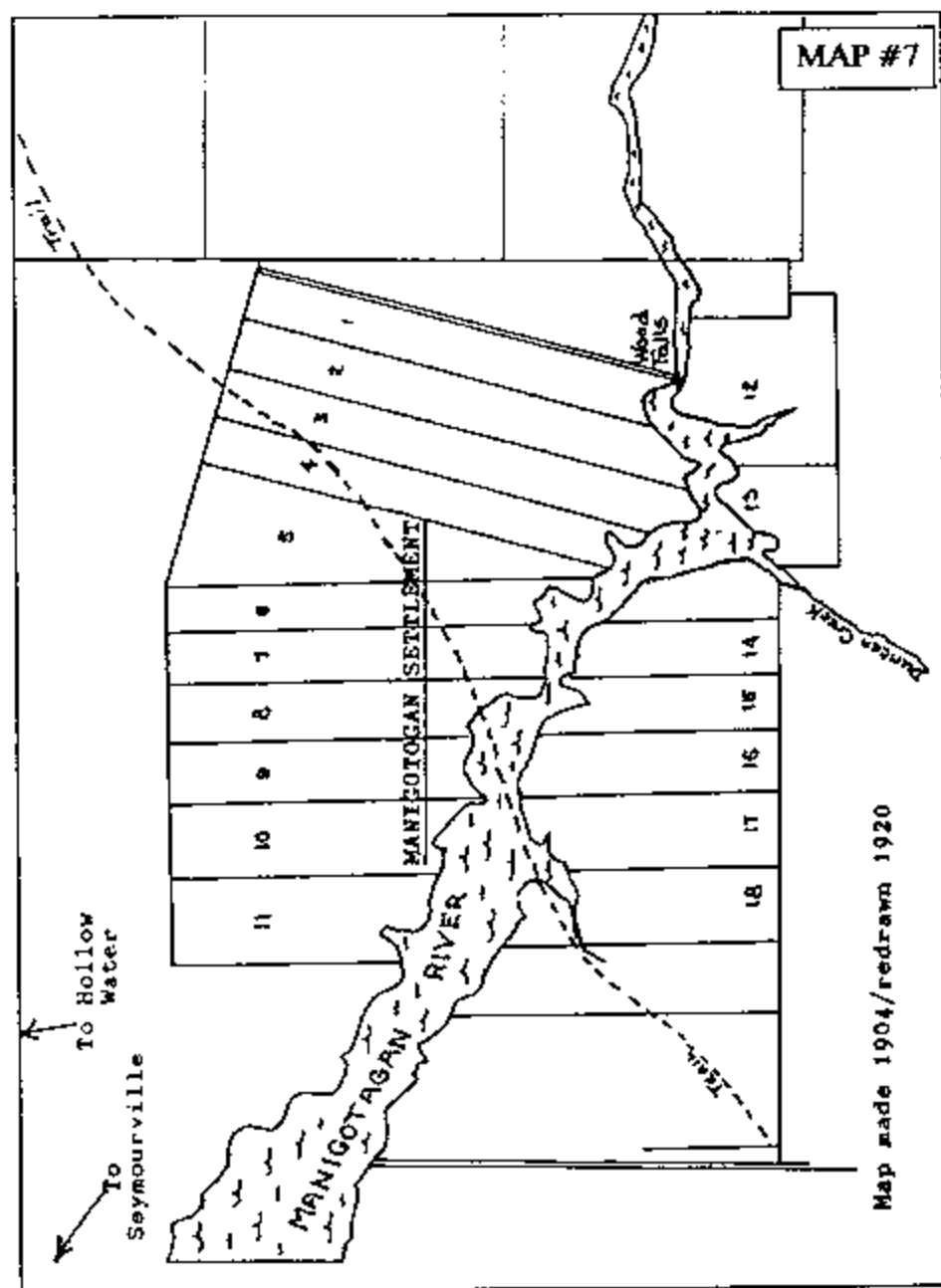
Here is a list of those people who owned land in Manigotogan in those early days.

- 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

Note that there were other people settled in the area but whose lease or title had not been established.

How many of those names are familiar to the students? Are any students related to these people?

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



Double lines were road allowances. There were roads on both sides of the settlement then as now, except they are much better today. There was no road to Pine Falls or Winnipeg.

In 1901 the township was surveyed and in 1904 it was divided into 18 lots as per the map.

One study indicates that there were only 3 families in Manigotogan in 1912. The Provincial Resources Land Branch shows that there were twelve lots leased in 1912. At the same time it was recognized that there were squatting homesteaders on other lots.

Find the 'Trail.' Follow it carefully. When do you think it was used? Why? Where might it be going? Bissett perhaps? Or Winnipeg?



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

On which lot at Manigotogan was this house probably situated?

Note the structure of logs and boards. The roof is made of small poles covered with tar paper.



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

Mr. and Mrs. Quesnel are in the dock area of the sawmill (Note the huge piles of ready to use lumber; note the clothes worn).

Find pictures of Indian, Métis, and non-native dress at the turn of the century.

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

Homestead farming was becoming very important in providing the food needed to sustain life.

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.

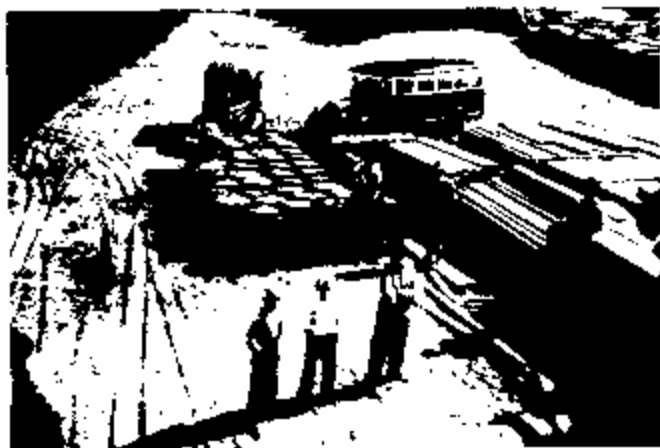
They often worked twelve hours every day except Sundays. The work was hard. But the workers were proud of the lumber they made at the mill.

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.

There was a seven mile bush trail joining Manigotogan and Hollow Water. The workers from Hollow Water either walked, came by horse and sleigh, or in the later years, by bombardier.

Slab is made up of the outside cuts on a log. They become waste material or wood for kindling fires. They can also pollute good water with their oils.



This is wharf area most probably built on slabs. The automobile tracks would suggest that the tracks have been made in the earth, but, in fact, the tracks have been made in the sawdust.

Note the clothes worn by the boys, the shoes, and bare feet. Are those short pants and braces worn by the smallest boy?



The slabs on which these boys are sitting have all been cut in 45 - 60 cm lengths. Why? For what might they be used in a sawmill?

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.

This picture was taken from the top of the smoke stack of the saw-mill shown below.

Have pupils make a list of relics from the past that they have seen. See if any can be collected to be put in a class or school museum.

School ended early in those days. Boys, twelve to fourteen, if they were strong enough started to work as men.

Boys and girls both had chores; cleaning house, cutting wood, looking after the younger children, bringing in the cows, milking, haying, feeding the chickens, etc.

Brainstorm: What sorts of "chores" do boys and girls your age have today? Compare with the chores of long ago.



What season of the year was this picture taken? How can you tell?

What was the tall (smoke stack) pipe used for? Why? What powered the mill in the picture?



Stress can be placed on the role of the northern forests in the growth and development of Winnipeg and the prairies. Forest products were used:

- to heat homes/to cook food
- to build homes, barns, stores
- to fuel the lake boats, transporting furs, people, wood, etc.
- to fuel the sawmills
- for fences.

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.

Mr. John Monias built a permanent year round home at Hollow Water in the early 1900s. He is considered to be the first person to live there full time.

Compare with size of your classroom.



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

Study this picture carefully. Who are these people? What are they doing?

Duncan Twohearts and the Discovery of Gold

In 1864 at Rice Lake, an Indian boy named Duncan Twohearts (Ninjmítéhan) 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.

Find Turtle Lake on map. How far is it from Manigotogan?

Find Rice Lake on the same map. This is not the same as Rice River or Shallow Lake.



Duncan Nijimitchan (Twohearts)



Major Ephrem Albert Pelletier

Duncan Twohearts did not get anything for his discovery. When he was old, he moved to Fort Alexander. A point of land in Traverse Bay has been named Two Hearts Point in memory of his name.

Pelletier came from a small town in the Province of Quebec. He was an R.C.M.P. (N.W.M.P.) officer.

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.

Write a story or legend which tells how Great Wolf got his name.

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.

Have pupils examine a gold ring or preferably a piece of gold ore from the science lab. Write a letter to a gold mine. Ask for a sample of gold ore.

Have pupils trace out the best winter trail Duncan Twohearts could have made. What would the trail have been used for?

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.

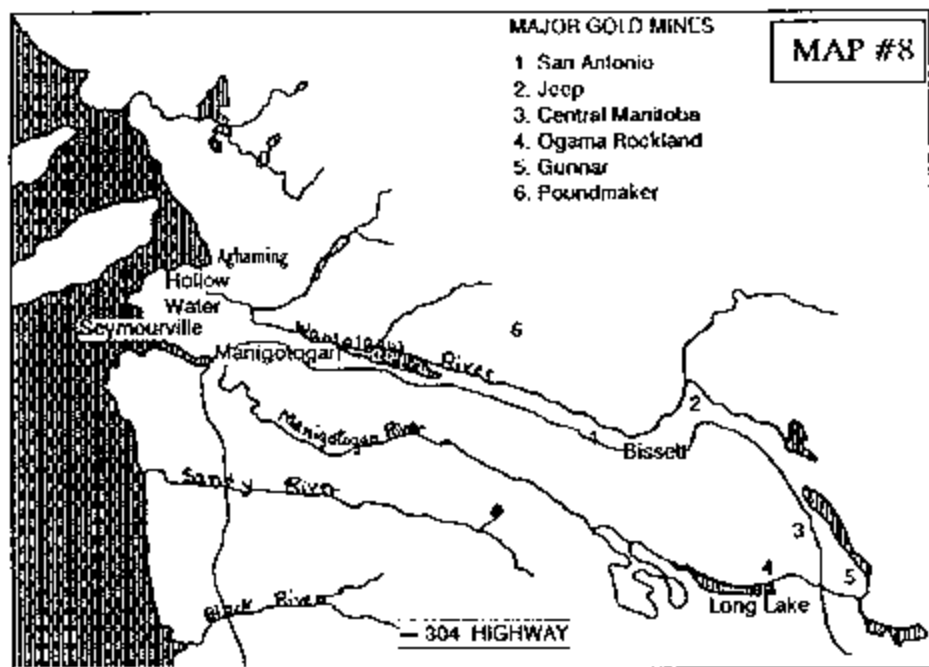
The town of Bissett was built near the mine. Later a mine road was built from Bissett through Hollow Water and Manigotogan to Pine Falls. From Pine Falls, one could go by road to Selkirk and Winnipeg.

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.

There was a serious flu epidemic that spread across Canada in 1918. Thousands of people died. Did anyone die at Hollow Water or Manigotogan?

Changing Life at Hollow Water and Manigotogan

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



Use opaque projector to study main mines. Have pupils ever visited any of these sites? Collect pictures from Bissett area.

Find on the map the:

- San Antonio
- Jeep
- Central Manitoba
- Ogama Rockland
- Gunnar Mines.

These were the major mines developed in the drainage basin between 1911 and 1960.



Poundmaker Gold Mine

The old Poundmaker Gold Mine. See if you can find its location on the map above.



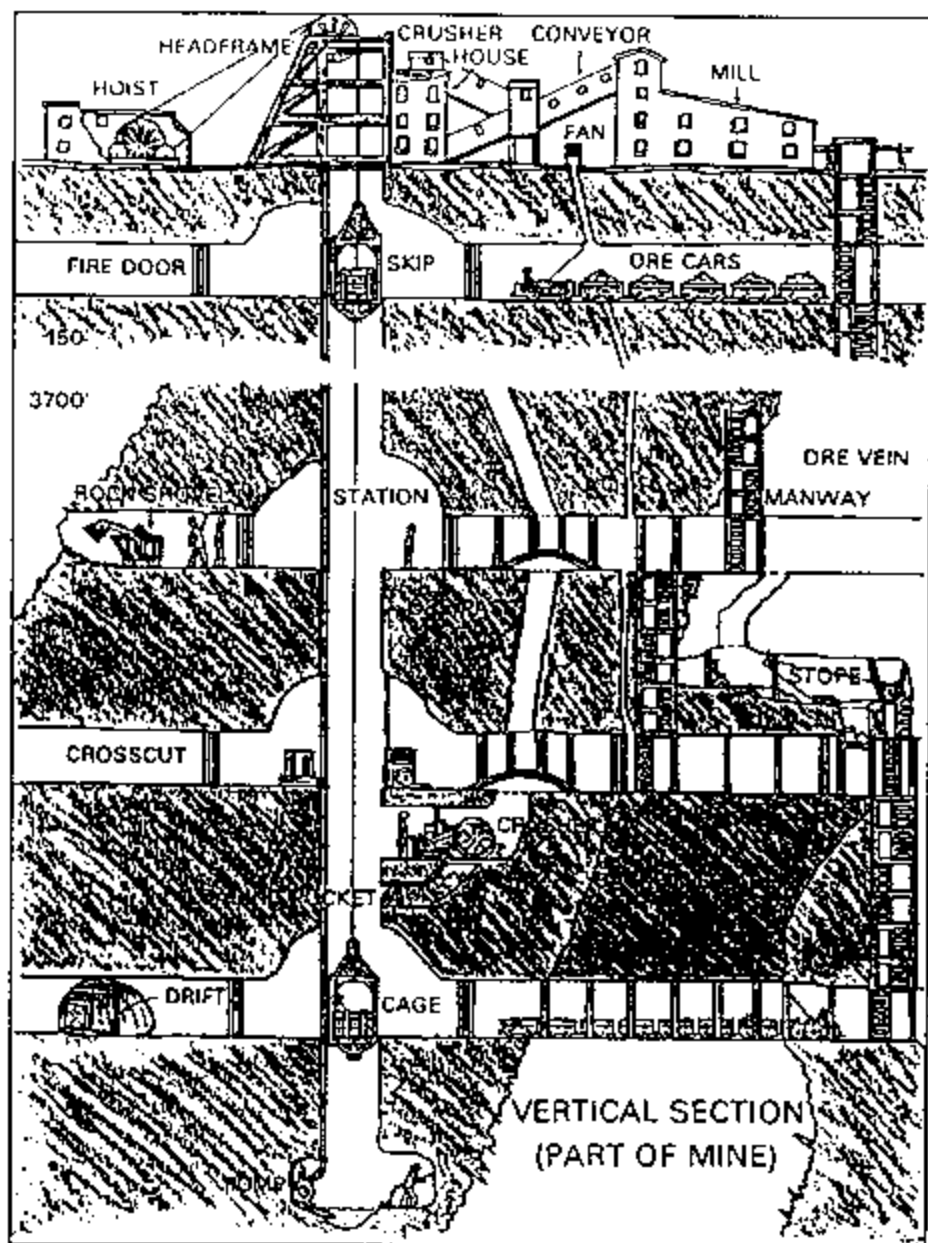
A crew of miners from Manigotogan, Hollow Water, Seymourville, and Bissett.

Challenge pupils to do some research at home. Can you identify any of the miners?

Conflict and Resolutions:

Have pupils discuss the pros and cons of settlement and resource development.

Discuss conservation and what students can do to conserve the natural environment.



Here is a drawing of a mine shaft, typical of ones in the Wanipigow - Manigotogan area.

Use the opaque projector to get a large picture for class study. Explain how the mine operated. Have an old miner from the area visit the classroom to explain what a day in the mine was like.

Look at the picture on page 39. There were many more men working in one mine than there were trapping in the area.

Note changes in lifestyles over the years from trapper/fisherman to homesteader to lumberman to miner.

Which lifestyle would you prefer? What kind of a job do you hope to have when you grow up?

Note Science program encourages rock collecting.

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.

How many of the children's fathers are fishermen today? Have one visit the classroom to talk about his work as a fisherman.

Visit the fish plant close to the school.

List things that might change: food, tools, clothing, housing.

Stress the fact that the people at Hollow Water and Manigotogan were economically self sufficient and independent.

Study pictures of the period. Observe the houses, clothing, etc. Are they the same as today? Have elders discuss life in their communities in the 1920s.

Have pupils do some research on the different kinds of fox found in the area. Present facts to class.



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



A spring catch of sturgeon.

Can any of the men in this picture be identified?

How many sturgeon did they catch?
How long is the largest fish?

Are fish of this species still caught in the area?

Have pupils undertake research on sturgeon and present findings to the class.

What other species of fish did people catch for food?

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!

The kaolin clay had a high lime level and the bricks cracked too easily.

The Indian people at Wanipigow Lake made clay pots and clay containers centuries ago. Collect some clay. Work in water until mixture is smooth but thick. Make moulds, fill with the clay. Allow to harden. Gently remove the mould after two days in the sunlight or two hours in the oven.

The present mill east of the area is only producing 10,000 board feet 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.

What is the approximate date of this picture? How can you tell? What is the age of the car in the picture? 1928-1930? When was the road to Pine Falls opened (1953-54?) How did the car get to Manigotogan?

Note the houses and the store. See if pupils can tell where the shoreline should be.

Logs from the bush went up the steep ramp into the mill for sawing. The finished lumber and the slabs came down on the trolley line between the cattle and the ramp.

Do you think children went for free rides on the trolley?

The wharf holding the wagon and the car is made of slabs. You can see the slabs at the bottom of the picture. The slabs are covered with sawdust and chips. Boats would dock at the edge of the wharf.



Sawmill crew.

NAME		TIME FOR THE	MONTH OF AUGUST 1964	WEEKLY TOTAL		WEEKLY TOTAL
1	Boyle, Alan	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
2	Boyle, Stanley	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
3	Boyle, Kenneth	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
4	Boyle, William	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
5	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
6	Boyle, Edward	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
7	Boyle, Frank	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
8	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
9	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
10	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
11	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
12	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
13	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
14	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
15	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
16	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
17	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
18	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
19	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
20	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
21	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
22	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
23	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
24	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
25	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
26	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
27	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
28	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
29	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
30	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
31	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
32	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
33	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
34	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
35	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
36	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
37	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
38	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
39	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
40	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
41	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
42	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
43	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
44	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20
45	Boyle, John	4	1 1 1 1 1 1	4 1 1 1 1 1	27.15	1.20

This is a copy of the time and pay sheet for the sawmill workers at Manigotogan, in the month of August, 1964 (for a larger copy see Resource File).

Project sheet using the opaque projector. Can pupils "relate" to any of the workers?

Why was the rate of pay for some workers only \$1.00 per hour whereas other workers were paid \$1.15 and \$1.50?

Note the \$1.00 per hour workers are marked P for each day worked. Those paid more than \$1.00 per hour generally have the number of hours they worked marked at 8 hours.

How many days did most workers work each week? Which day or days did they get as a holiday?

Note there was a total of 45 workers in the mill in August 1964.

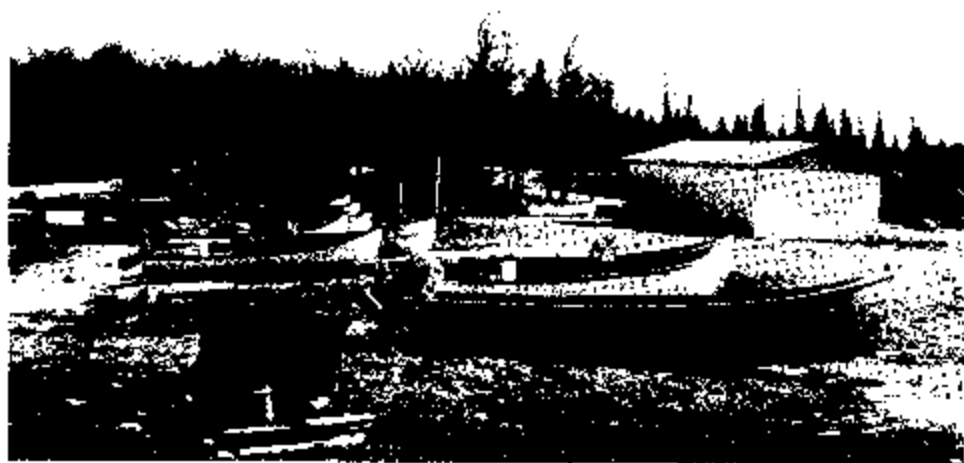
What was the weekly take home pay of a man who worked 6 days, 8 hours per day at a \$1.00 per hour?

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.



Fishing yaws 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.

Six years is considered an average developmental period from discovery to actual production of gold bricks. The San Antonio mine, a good mine, produced the first gold brick in 1931, 20 years after it was discovered.

Three such tests have been drilled on reserve land. These dry tests produce core samples. There are many of these samples about. Bring some for display in the classroom.

Draw a rough blackboard cross-section to show how the canal system worked. Stress the canal system was used to get supplies to the mines and to bring out gold at least until the mid 1950s when the road was built.

Find English Brook on a large map of the area.

Plan a trip to Currie's Landing. Currie's landing is at the top of a long series of white water. There's a foot bridge and a camp ground there today. Pretend you can take this trip today. What would you wear? What would you take? What would you look for?

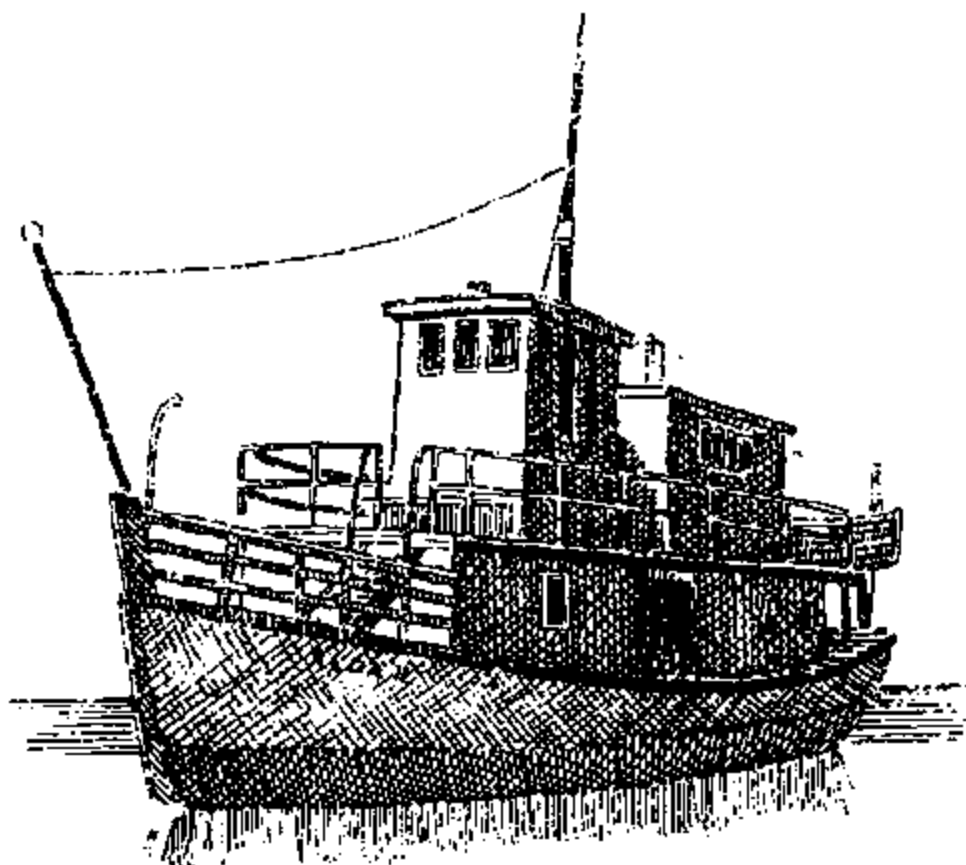
The road to the post office and then to Manigotogan in those days was called a **corduroy road**. This road followed the old trail all the way to Bissett.

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

Logs were laid at right angles to the road in low spots, providing a very bumpy base, thus the word 'corduroy.'

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.



Currie's Transport Company had two boats, the "Alda II" and the "Nancy E." They gave years of service on the Wanipigow River. They were retired to dry ground at the Government Landing. One day, noticing scars of vandalism on the old crafts, their old master decided to put an end to such abuse. He burnt both boats.

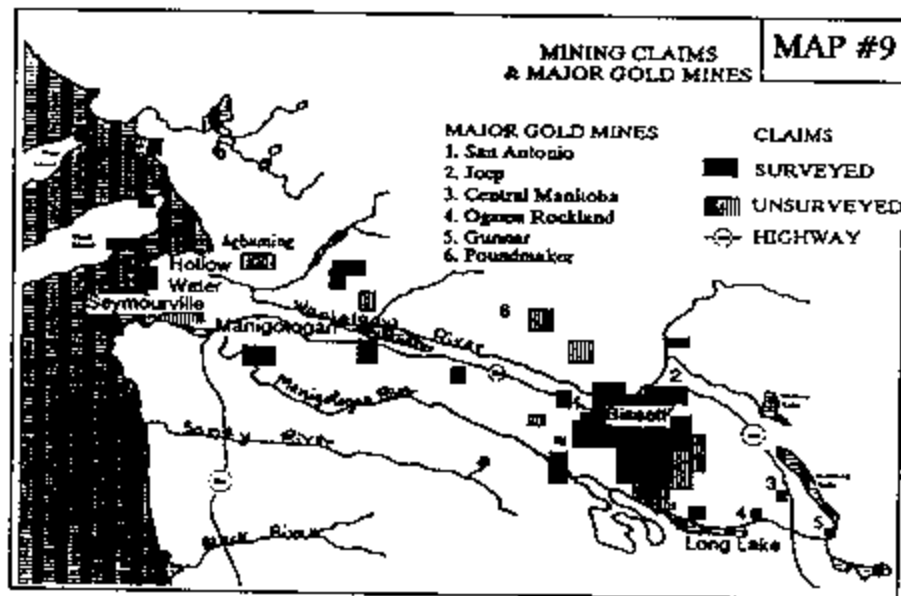
The "Alda II."

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.



Note should be made of the fact that a fairly large granite mill was opened in the 1930s just a few kilometers east of Agaming. It had three pits which can still be seen today.

Ask pupils if they have ever visited the granite quarry. Could they bring in samples? What is granite used for?

Claims are in or adjacent to the major "Greenstone" belt. The belt is generally confined to the land lying between the two rivers.

To help pupils see and understand, use an opaque projector and produce a large wall or blackboard copy.

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?

Gold is not measured in metric on the international gold fixing market. Imperial measure is used instead.

What would you do if you found 5 pounds of gold?

When the mine started generating its own electricity, it went on two ten hour shifts per day.

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.

Forests were originally cut for lumber. They still are cut for lumber, but a lot of trees are cut for pulp.

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

Have the class write a letter to Abitibi Price in Pine Falls for all its literature on the forest industry.

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.

See Resource file: Papermaking by Hand. Organize class period to make paper. Get help from the Industrial Artshop. Older students can make frames for paper making.

Collect some birch bark. Have each child write a short letter on it to a friend or family member.

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?

Meat, fish, dairy products, fresh vegetables, fruit, etc. are available locally because of a modern transportation system which serves the community.

Would people be more self sufficient if they still grew as much of their own food as possible by having gardens, chickens, cows, etc.?

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?

Would there be more work if people did these things?

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? Arrange a guided tour of the 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.

See artist's drawing (page 17) of early native groups on Lake Wanipigow. Do you see the fish drying in the sun?

Fish was also used to feed the dog teams of the trappers and hunters.

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.

Make fish or meat "jerky" as a class project.

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 only thing Mr. McKinney left behind was the old steel pot used to boil down the sturgeon to get the oil. Does anyone know where this old steel pot is?

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.

Have a leading fisherman visit the class to describe fisherman's life in 'the old days.'

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.

Copper sulfate is bluestone. It was used to disinfect and preserve nets.

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.



Can you or your parents identify this fisherman?

Note the rack for hanging the nets.
Also note the floats and the weights.

Why would nets need weights?

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.



If a fisherman caught 1,283 kilograms of whitefish, how long could he feed a family of five, if each ate one kilogram of fish a week?

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.

Adams Cove was named after Fred Adams who provided the firewood for the big lake boats.

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.

What is Adams Cove called today? Why?



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.

Find the location of Wilfred Seymour's house on the map of Seymourville.

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

The name was officially changed in 1966.

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

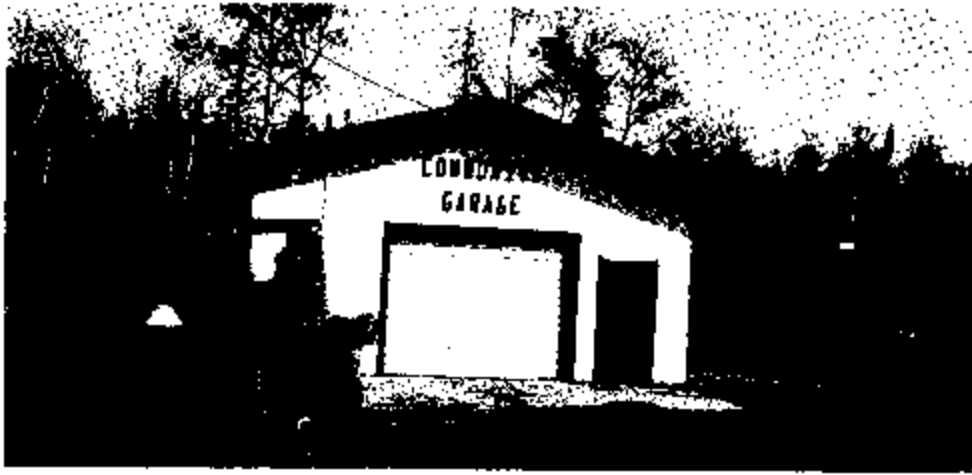
In 1976 there were one hundred people living in Seymourville.

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.



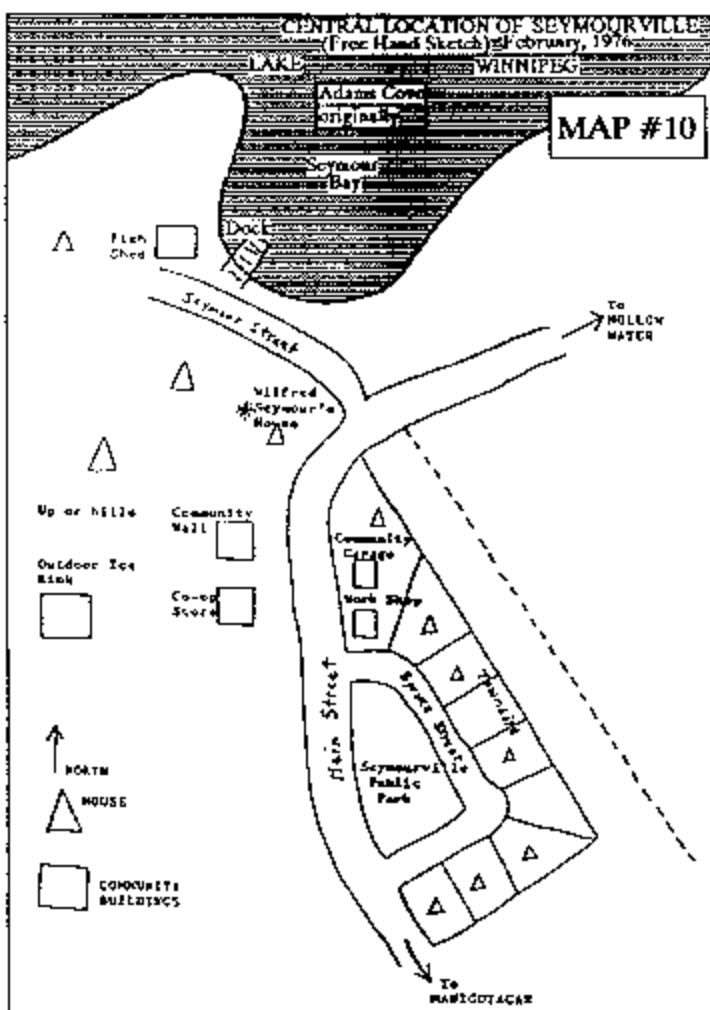
Community Garage.



The Fire Hall today.



A coffee shop on the shore of the Cove.



Make a copy of this 1976 map. Have pupils from Seymourville add the new roads, buildings, houses to show how the village has grown and changed since 1976.

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.

Alex Thomas may have been the first person to homestead at Aghaming.

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

What does the word Aghaming mean? Is the name appropriate?

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.

The fish net building would have been for hanging, drying, and repairing the old nets used by fishermen.

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

George Bushie is believed to have operated Charlie's and Olie's store there. The Showgrun brothers became partners with the Bostrums and traded along the shores of Lake Winnipeg. They travelled with "trade goods" by boat in the summer and by dogsled in the winter.

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

Research Projects:

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.

1. Have students prepare a list of things they would like to know about Aghaming. Use these as a basis for interviewing several elders.

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.

2. Collect and or write up stories about Sandy Starr, George Bushie, Alex Thomas, Thomas Cook, etc.

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.

Study map of area. Why would people settle at Aghaming?



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

Research Project:

Have pupils collect stories about the early missionaries. Read the stories to the class.

About the time of Confederation in 1867, John Moneyas or Monias is believed to be the first person to have a permanent home at Hollow Water.

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.

1929 was the year of the stock market crash and the beginning of the Great Depression.

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.

See Resource File "Medicine-Man Dance on Drumming Point."

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

Have an elder or one of the young community leaders give the class an introduction to the traditional Indian ceremonies.

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.

Read Killing the Shaman and selections from The Sacred Tree for a better perspective of native religion and philosophy.

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.

Show video tape of Black Island Summer Ceremonies 1988.

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.

History of the Ojibway Nation, by William Warren, Minnesota Historical Society.

The Mishomis Book by Edward Benton-Banai is an excellent source of information on Ojibway beliefs.

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.

Have you seen any tourist cabins along the shoreline at Lake Wanipigow and in the Manigotogan 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.

Ask pupils to discuss and decide what led to the greatest change in their community:

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.

- the first fur traders
- the roads
- electricity
- the lake boats
- the mines
- the lumber mill, etc.

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.



Look at the clothes the girls and boys are wearing (on this and the next page). Are the clothes very different from the clothes you are wearing?

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.



Where are the boys hiding? Why are they hiding?

Brainstorm ideas of what might have happened to Old Friendly.

OR

Write a story about Old Friendly after she left Quesnel's pasture.

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?

Brainstorm: Jobs over the years:
Trapping, fishing, mining, logging, farming, guiding, tending store, working the big boats, piloting, freighting, carrying mail, cutting and selling firewood, building houses, schools, churches, wharves, prospecting, building roads, fighting forest fires, teaching school, driving trucks or buses.

NEW WORDS

WORD DEFINITION

Ancestors and Forefathers People who lived long, long ago. Our relatives who gave us our language and many of the things we believe in today.

Boards When logs are cut in a sawmill they are made into boards of different sizes which are used to build houses and other buildings.

Corduroy Road 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.

Diary or Journal A written story of what happens each day.

Use a flip chart to keep a class diary for one week.

Drainage Basin 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.

Note: Pupils might appreciate the fact that the area bounded by the southern part of Manitoba (including the Manigotogan/Wanipigow drainage basin) and west all the way to the Rocky Mountains forms a drainage basin that flows into the Hudson Bay.

F.F.M.C. Freshwater Fish Marketing Corporation.

M.B. or Made Beaver 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.

Although made beaver tokens were sometimes used, the Hudson's Bay Company generally transacted its business by barter. Everything was valued as compared to the worth of a prime beaver skin. Although fifty cents is sometimes used as an equivalent, the value of a Made Beaver varied widely. To have students grasp the simple meaning of Made Beaver, have them simulate a purchase made long ago by a trapper at the H.B.Co. store.

Mainwaring River A name given to the Manigotogan River by the Hudson's Bay Company.

Mission & Missionaries 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.

Residential Schools Schools where children were sent to live and get an education.

Shingle	A thin piece of wood used on roofs or on the sides of houses.	Use an asphalt sample if necessary.
Skidding Logs	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.	
Slabs	The round outside part cut off logs to make them square so they can be cut into boards or lumber.	Diagram the butt end of a log to illustrate.
Treaty	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.	
Twine and Ammunition	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?

Discuss the needs in this case. Are these vital needs? What will happen if you do not do the assignment? Will you die?

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.

Brainstorm wants. Have the pupils prioritize their wants using a number system.

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.

A pupil's list of wants can act as an interest inventory and as such provide the teacher with a guide to relevant and enjoyable reading materials as well as potentially challenging writing assignments.

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.

How do people meet needs and wants (goods, services, employment, play and recreation) within the community?

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

Compare interdependence of life on a trapline with the interdependence of life in the "Old Homesteads" in the 1900s. (Clean barn, water cattle, milk cows, feed chickens, collect eggs, get firewood, split it, etc.)

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 grand fathers 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?

See Resource file. Interdependence exercises, Learning From People. What can you do for yourself? Who helps you to do the things you cannot do for yourself?

Brainstorm: List things from sneakers to a television set.

Make a list of the food, the drinks, the plates/toys, etc. needed for a picnic.

Show how a picnic, fishing trip, birthday party, or a blueberry picking expedition, etc. constitutes a want that can be realized most easily through community effort and interdependence.

Brainstorm the planning and execution of a trip with your mom and dad to get firewood (fish, blueberries, or wild rice) to show the positive and negative aspects of community interdependence.

Let pupils explain the gregarious need of people and how this implies interdependence.

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?

Brainstorm: Activities that require more than one person.

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.

Ask pupils if there could be a wedding with only one person. Or a wrestling match with one wrestler.

There are larger reproductions of some pictures in Unit V.



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.



This may be one of the earliest mills or it may be a rebuilding after a fire. Note the lighter scarred section on the smoke stack. That suggests the height of the old building.

Men working together to rebuild the sawmill.



Note the clothes worn, particularly the hats and the boots.

Could one man portage the canoe and load in the canoe past the rapids?

If you were to go on a canoe trip, would you go alone or would you go with friends, strong ones willing to work hard and do their share?

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



Would going to church be a need or a want?

Note clothes: the length of the dresses and coats, the woolen mitts and tuques or hats. The woman in the rear is wearing a shawl.

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.



Note the clothes worn. Ask pupils if they can see the sawmill smoke stacks in the background. Who are these men?

Would going duck hunting be a need or a want long ago? today?

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



If a boy or girl had a dog team like this one today, how might they use it?

- haul firewood?
- haul water?
- take tourists or friends on trips through the bush?

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?

Dogs and masters are interdependent.

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?

Note interdependence of surrounding communities. Do they share other things like services and goods? Do the people of different communities get together for bingos, carnivals, church picnics, fishing derbies, etc.?

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.

Visit stores and check labels on cans. Mark places where food comes from on map.
See Resource File: Interdependence Exercise, Goods and Services.

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

Show how our interdependence today goes far beyond the boundaries of the local community. Use Provincial Road map. Challenge pupils with this question. Since people must travel some distance

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 Aghaming, 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.

to have jobs today, why don't they move to be close to their place of work?

Vocabulary practice: self sufficient, independent.

See Curriculum guide page 17, Topics for Investigation. When the list is complete, choose one job you would like to do. Choose a friend who is interested in the same job. See if you and your friend can find out more about it.

Suggested visits: fish plant, lumber yard, pulp and paper mill, Abitibi Price, Pine Falls. Questions page 20 of SS Guide.

Take class on short expedition in school and (as per introduction and development topics, page 16 of SS Guide), list and record observations about human activities: also try churches, BUNTEP, band office, rice plant, fish plant, school and bus maintenance buildings, school, teacherages, houses, marina, Agaming Mission.



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

Some of these pictures represent places pupils might visit frequently.

Which places help to meet needs? Wants?



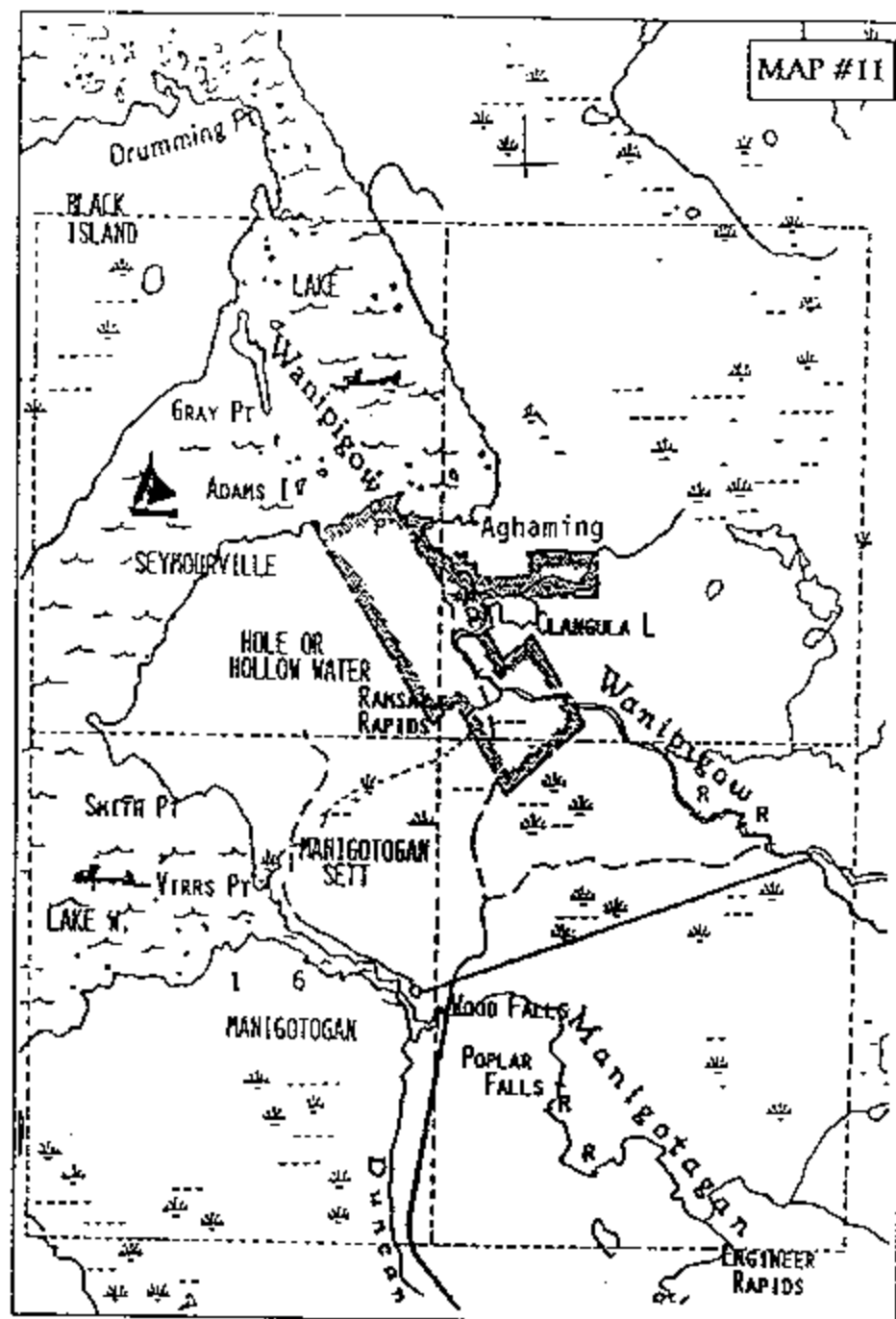
Store and gas pump at Seymourville.



Wharves at fish plant, and children swimming.

List some of the other places pupils like to go.

Are swimming and fishing needs or wants?

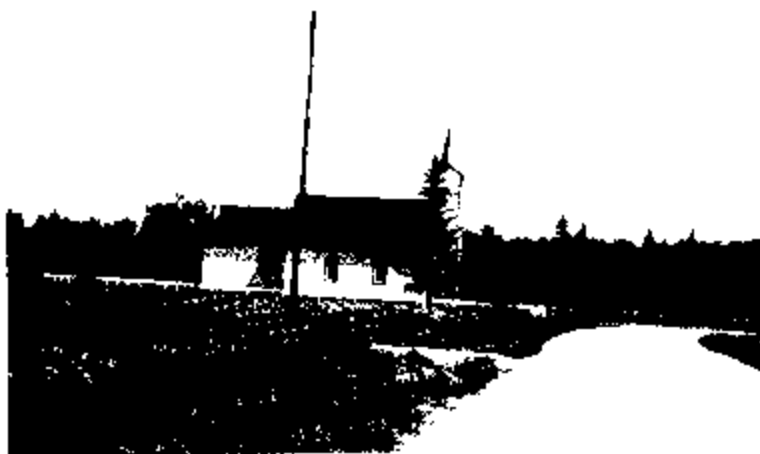


Show the interconnections and interdependence of people living in your community by joining the most frequented places. (Grade 3 SS Guide, pages 16 - 17)

Map may be enlarged using opaque projector and then used (on the blackboard) to show places frequented.

Some places frequented:

- stores
- churches
- post office
- nursing station
- gas station
- beaches, wharves
- hockey rink
- baseball diamond
- curling rink
- provincial park
- graveyard
- town hall or Band hall
- etc.



Church - Manigotogan.

How does the church help us meet needs and wants?



Treaty Point - Hollow Water.



The beach - Anyone for a swim?

Is a picnic a need or a want?

Can walking the beach alone be enjoyable?

Should we ever swim alone?



Why was hay so important to people long ago before the roads were built?

Hay Meadow, Hollow Water.



Is wild rice a need or a want today.

Was it a need or a want years ago?

Wild Rice Plant.



How do we depend on the mayor or chief in our respective communities?

Band Office.



What do we depend on the stores
for?

Store - Manigotogan.



What do we still get from the for-
ests?

The bush.

ACTIVITIES

1. What needs might a hunter or fisherman have today that he would not have had a hundred years ago? How about a skidoo, boat, motor, plastic nets, etc.
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? Pulp wood for paper. Lumber for buildings. Fish for food and fur for clothing.

NEW WORDS

Depend	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.	
Independent	When people do not need the help of anyone to live the way they want to live.	When does a person become independent?
Interdependence	All people in a community must depend a little on each other for the things they need and want.	Name the people you as a student depend on to help you during one day.
Needs	These are the things we must have in order to live - air, water, food, clothing, and shelter.	How are needs and wants satisfied?
Seasonal	Something that happens during a season. Ice fishing happens in winter. But not all jobs are seasonal. The storekeeper works all year long.	List all permanent jobs in the community. Then list seasonal jobs.
Self-Sufficient	When people provide for all the needs and wants of themselves and their families.	How self-sufficient are students? Do they depend on others for school, food, clothing, books, music, gym, shoes, etc.
Wants	Things we would like to have, but things that we do not need in order to live; television, candy, toys.	Things like tools and transportation are considered needs by some today.

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?

Introduce a topic for debate such as: "Girls do more work around home to help parents than boys do."

These are called conflicts.

OR

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?

"Girls are better students than boys."

When you do these things you are co-operating.

Brainstorm causes of conflict. Take examples from classroom experiences. List the examples. Show how each conflict could have been avoided.

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.

Brainstorm for examples of co-operation within the real experiences of the students.

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?

Discuss how people worked together and helped each other during the big forest fires in 1989.

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?

See Resource File, Camping-The State of the Art, and Smokey Bear Reading Club.

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

This could be an enjoyable assignment. Have pupils give the reasons for the changes they propose. Now would all people agree with the changes? Those who disagree would be in conflict with you and your proposals.

Traditional Indian philosophy stressed a lifestyle of living in harmony with the environment and with other people, while conflicts and the antics (loss of temper) of those in a conflict situation were scorned.

Have students list ways they co-operate with parents, teachers, local government, etc. to make the community a better place in which to live.

Assignment:

Have students collect such stories from home. Have them write up a story and then get permission to read it over the P.A. system or at a school assembly.

Find Island Lake. Use Provincial Map.

discovered 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?

Had Buddy and his friend fought and argued with each other, both might have died. But, by working together and helping each other they survived. They did not discover gold, they discovered co-operation, sharing, and helping.



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.

What might be included in the 'rec' center? This may lead to a good example of conflict; boys might want one thing, girls another.

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?

UNIT IV

NEW WORDS

- Conflict** 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. Have pupils give examples of conflicts or differences at home, in the school, in the community.
- Co-operation** When people live, work or play happily together without conflict; we say there is co-operation in the community.

UNIT V

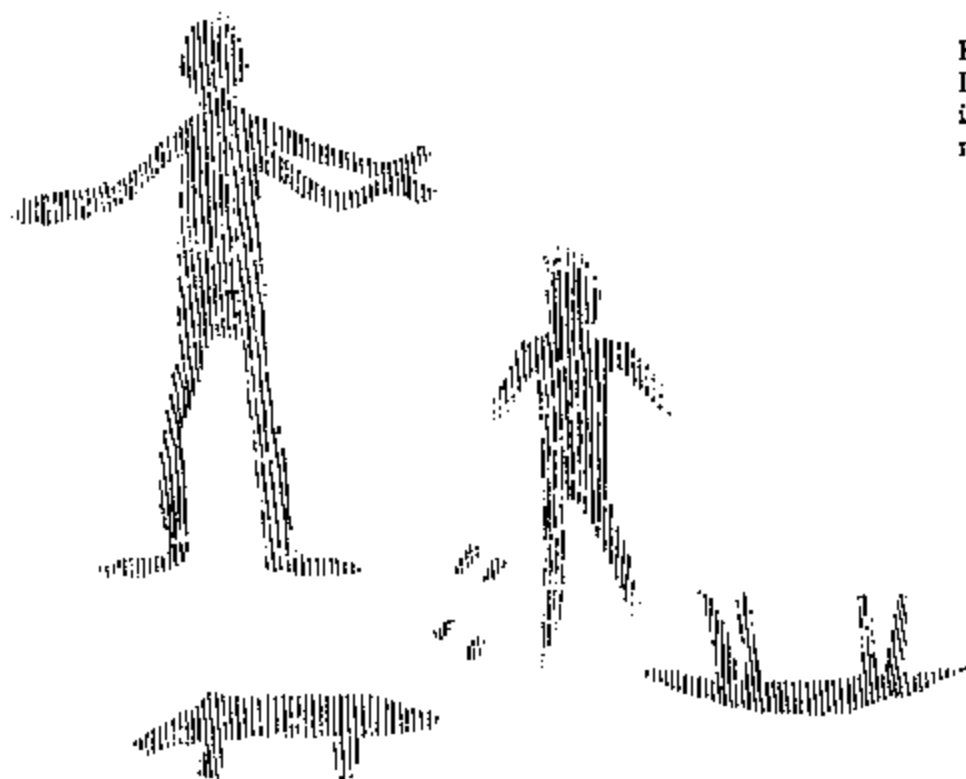
PICTURES OLD AND NEW

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?



Have pupils make up a story. If their story seems plausible, it is acceptable. No one knows the real meaning of the pictographs.

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.

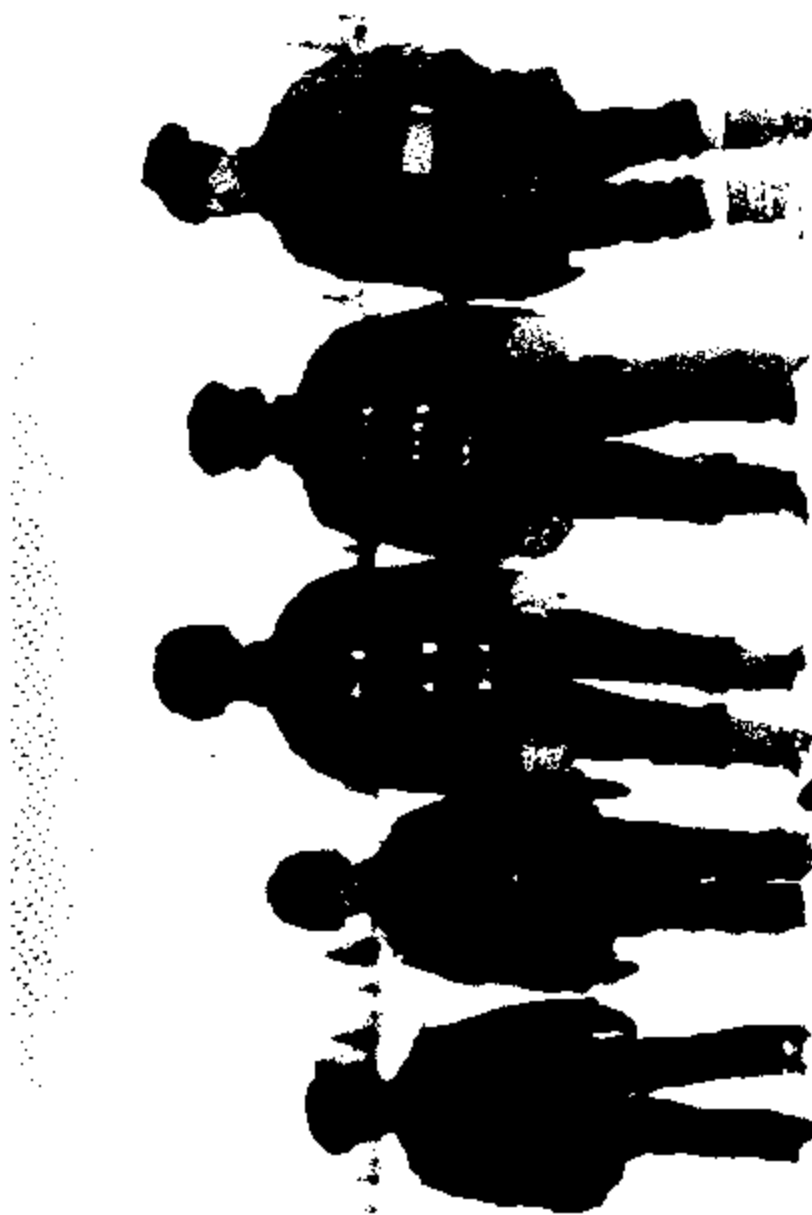
Study the pictures that follow. Some were taken recently; others were taken many years ago. Each tells a story of its own.



See if you can find out more about these oldtimers from the elders.

If they were alive today, what questions about the old days would you ask them?

George Clarke on the left, and William Seymour



Moose hide coats.

Anyone for a snowball fight?

A cold wintery day in Manigotogan.

Where would you like to be on a day like this?

What would you like to be doing?



Cold, wet, slippery roads.



Who are these men? Look at the clothes they are wearing.

How many different kinds of hats can you see?

Do all the men look warm?

How would you like to go for a
drive in this buggy?



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



From left to right, these men are Charles Wayne Jr., and Cabe Clarke.

Soldiers in training, 1940s.



A school picnic.

This is a school picture. At which school was it taken? There is a clue above the door. (The "T" identifies it as Bad Throat School.)

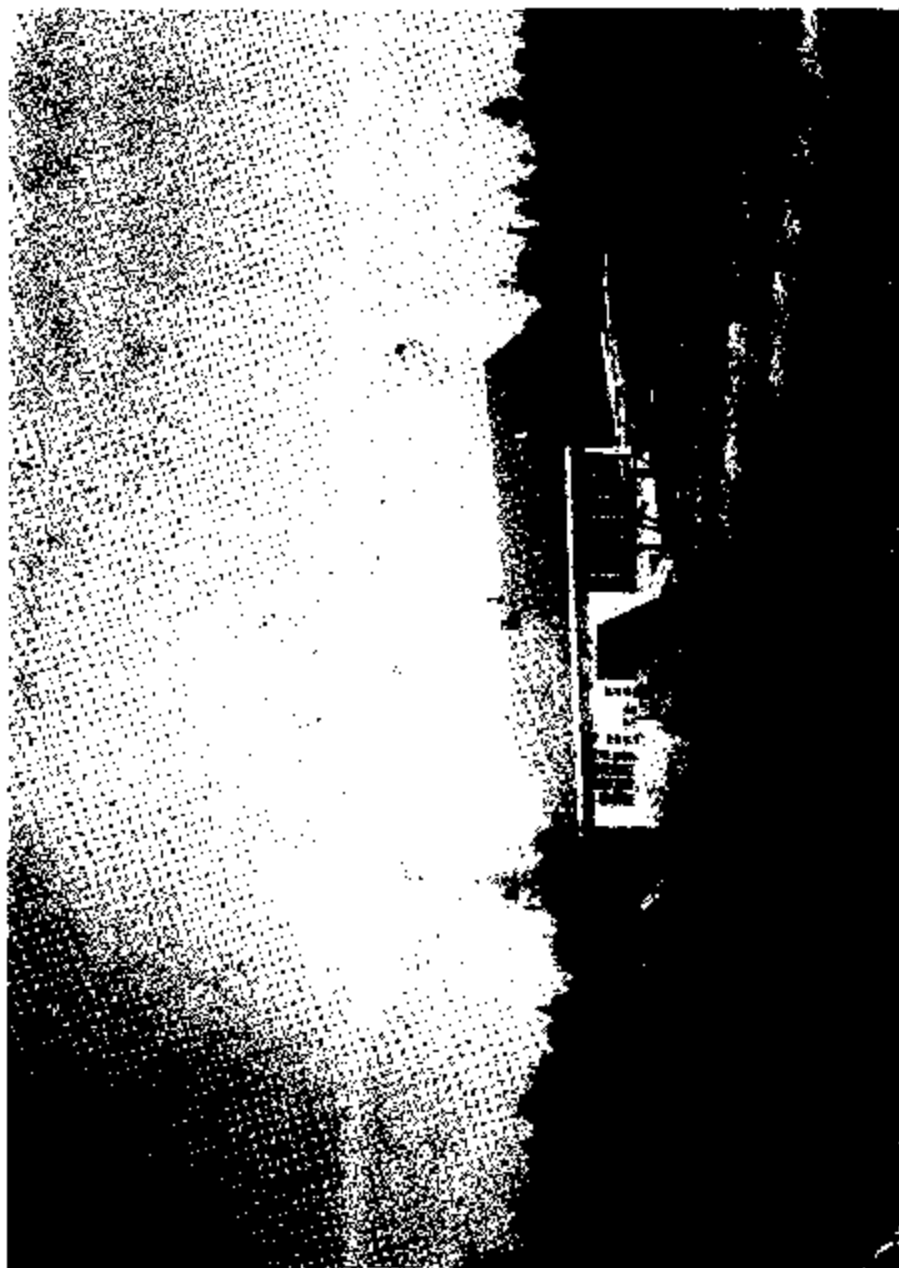


Why are these people gathered together?

Can you find the bride and groom?

Get help at home to identify the people in the photo.

A wedding.



Bad Throat School.

The school at Manigotogan in
the early 1940s.

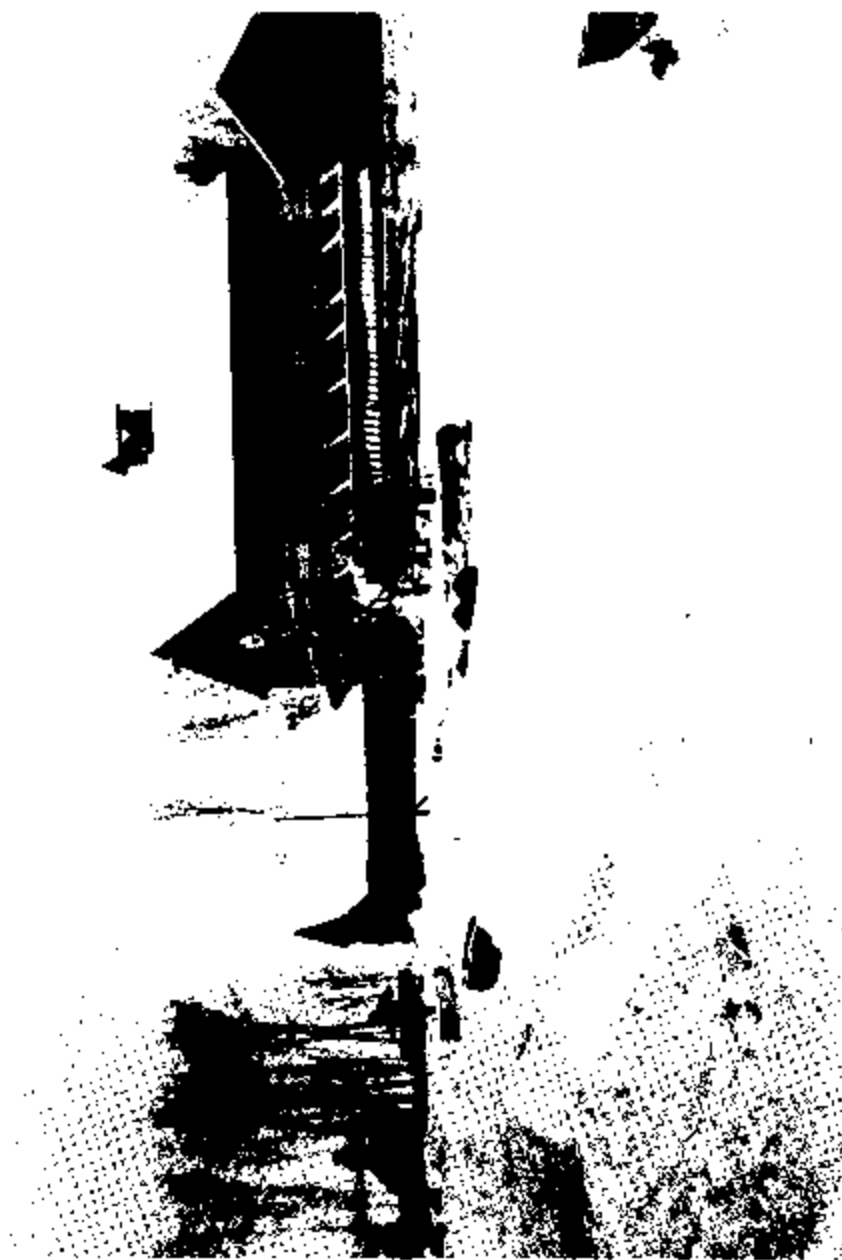


Another picture of a group of people. Give your own reasons why this picture might have been taken.

Can you and your parents or your grandparents identify the people in the picture?

How many generations are present?

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

MANICOTAGAN

MAY
1927



A picnic in 1927.

Can you guess how "Swamper" got his name?

If your name is Boulette you may be related to some of the people in the picture.

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



See if you can identify any of
these baseball players.

"Batter Up!"



Note size of the saw.

Note the wheel for the belt and the lever to put the saw in gear to cut.

The area where the men are standing is covered with a floor and a trolley carries the logs through the saw.

Mill base being readied for cutting operations.

The man with the pike is getting a log ready for "the lift." The log would be hooked and pulled up the ramp on the left and then into the mill to be cut.

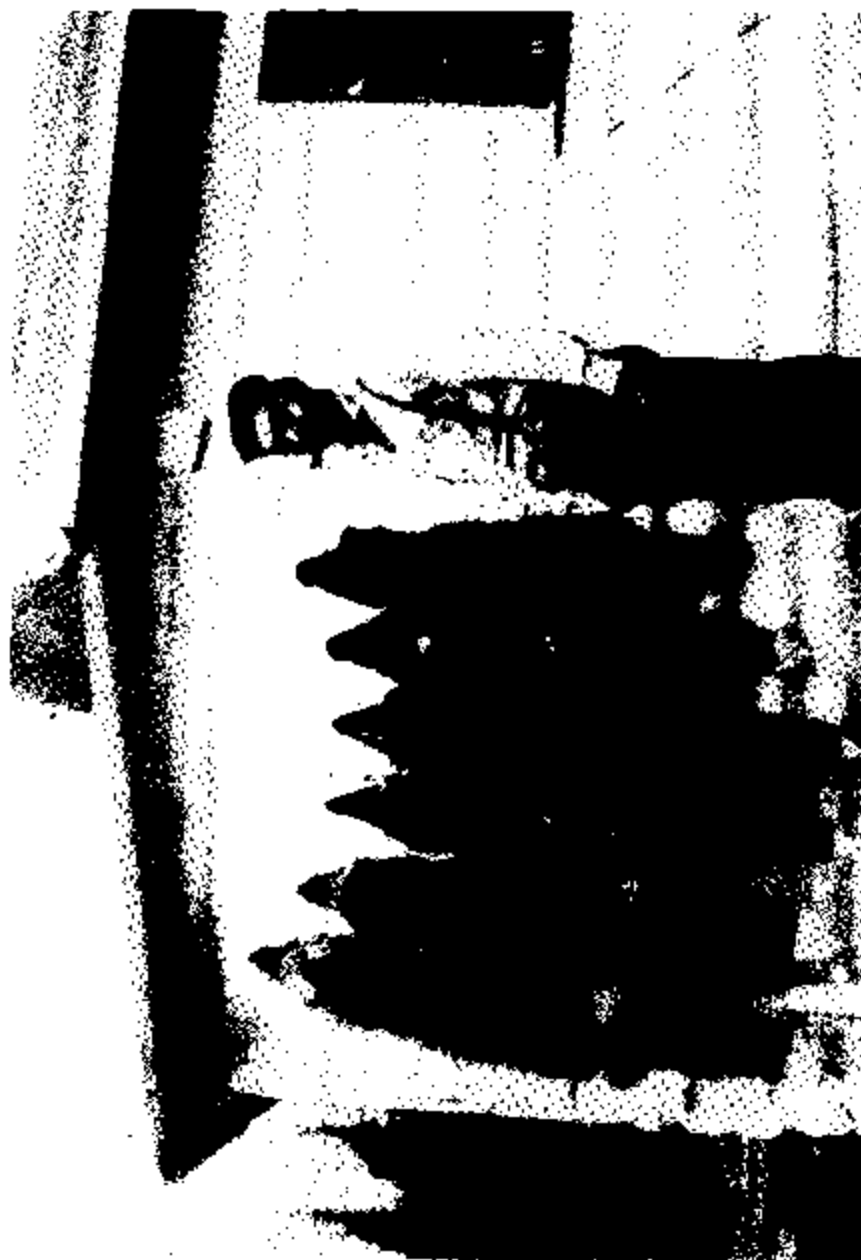


Logs at the sawmill in 1910.



Some of the men are not much
older than boys in Grades 8 or 9!
Note the cross cut saws and axes.

A log camp crew in the late 1930s.

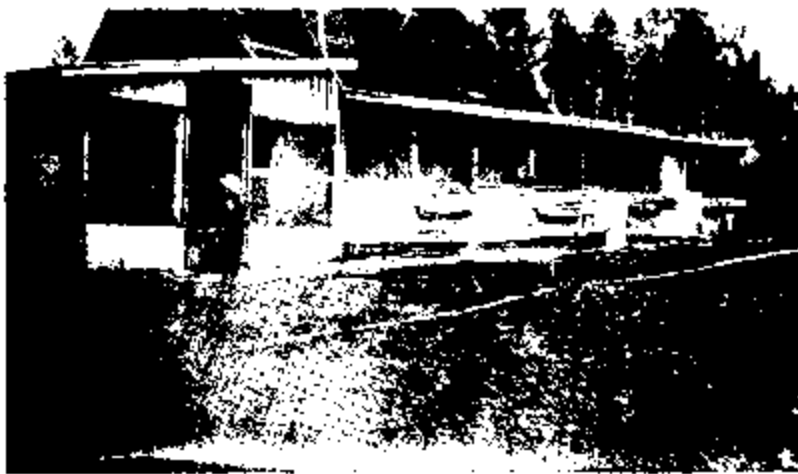


This picture may have been taken in the 1920s when fox furs were extremely valuable.

The trapper had a good catch for those days.

What happens to these furs?

A trapper home in the spring with some fur.



Notice the hat. Can you see the same hat in the picture of the school children on page 94?

An old house.



Can you identify this barn? What is the object just above the top of the barn?

This barn may no longer exist, but grandparents may remember it.

An old barn.



Jeanette Cook and Gloria Bushie
(the women who did some of the
research for this book) standing
beside the remains of an old hay
wagon.

An old hay wagon.



An old mower from homestead-
ing days.

And a mower.



An old steam engine.

An old relic.



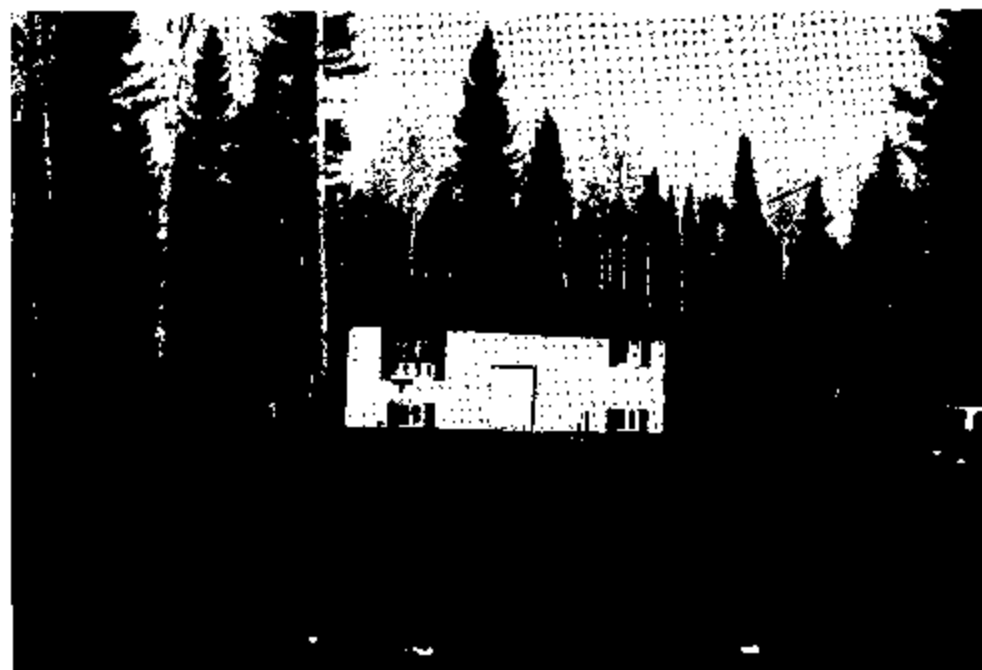
Treaty Point, the fish plant, and
Black Island.

Beautiful scenery.



Construction work today.

Band construction - Fill for the Marina.



A modern C.M.H.C. (Canada Housing and Mortgage Corporation) house in Hollow Water.

Compare with the pictures of the earlier log cabins. See page 9 or 20.

A new house.

What is Mrs. Duncan Twohearts doing? Is she filleting a fish? Or is she repairing the birch bark canoe?

Oswald Quesnel is watching.

Duncan Twohearts took the picture.



Canoe repairs.



Can you identify any of these men?
Who were they? Why were they
gathered together for this picture?

Another crew - sports or sawmill?



Saw mill and Main Street, Manigotogan, 1920.

The mill at Manigotogan, Main street with the "big" store.

Note the mill is without the two stacks. Every now and then new stacks had to be put up when the bricks began to crack or melt with the heat.



Harry Boulette, wife and children.

Mr. Boulette owned and operated one of the last sawmills in Manigotogan. It ran successfully for many long years.

Mr. Boulette is remembered as a very fair and hard working man. He expected employees to work hard, too.



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

- Bad Throat School** 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.
- Generations** 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.
- Jig Dancer** A person who can dance the jig. The jig is a lively dance to the music of a violin or fiddle.
- Moose Hide Coats** 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.
- Oral Tradition** 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.
- Pictographs** Drawings scratched on stone long ago. The drawing tells a story.
- Snowmobiles** These are vehicles equipped with skis in front and tracks on the back wheels for winter travel.

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