

generations

The Journal of the Manitoba Genealogical Society

VOLUME 4, NO. 3

FALL, 1979



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TABLE OF CONTENTS

Editor's Remarks	47
THE METIS By Henri Letourneau	48
NOMINAL INDEX TO THE BIOGRAPHIES IN THE DICTIONARY OF UKRAINIAN CANADIAN BIOGRAPHY BY VLADIMIR J. KAYE with an introduction by Eric Jonasson	56
THE UKRAINIAN CANADIAN RESEARCH FOUNDATION	63
GENERAL LIST OF PARTNERS, CLERKS AND INTERPRETERS WHO WINTER IN THE NORTH WEST COMPANY'S SERVICE WITH THE DATES AND NATURE OF THEIR RESPECTIVE ENGAGEMENTS with an introduction by Eric Jonasson	64
FINDING AID TO THE 1881 CENSUS FOR WESTERN CANADA with an introduction by Eric Jonasson	67

COVER: The Métis are a very important cultural and historical factor in Manitoba. These hardy Manitobans inherited the blood of both the whites and the Indians. Pictured here is a plains Indian, part of the ethnic heritage of the Manitoba Métis. Photograpg courtesy of Eric Jonasson.

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EDITOR'S REMARKS

This issue marks my first complete year as Editor of the Society. In that year, we have gone from being considerably behind in our press rents to being right on time. Many more people are coming out to help collate and mail the journal. However, we are still finding difficulty in attracting people to write articles and print the journal. This might be partly alleviated if we go to printing by offset press, as has been suggested, rather than our present printing method.

I have received a number of complaints due to my biting editorials of the past year. The most notable one was from a woman in Brandon who resented my comments and felt that her membership in MGS was nothing more than a subscription to generations. I would suggest that if this view is common among MGS membership, which I doubt, that this society is in very serious trouble. I would rather, and do, believe that most of our members want to be active in the society, though they might feel intimidated from trying. To these people, I say "Come on out" because we never bite, though we might growl a lot!

I would like to thank the following people for coming out to help collate and mail the last issue:

Ruth Breckman	Gerry Brown
Jean Cowie	Dorothy Brown
Ron Cowie	Lorne Harris
Florence Cox	Stefan Jonasson
John Dobson	Liz Jonasson
Colin Briggs	Eric Jonasson
Larry Haag	Dorothy Wilson

I would like to give a special thanks to Florence Cox, who is largely responsible for the large turnout at the last collating meeting. Her help with the last two issues was invaluable. I can readily say, though tongue-in-cheek, that I hope she is forever condemned to recruiting volunteers for MGS.

To all of the above MGS, particularly those who view their membership as a magazine subscription, owes a great deal of gratitude, for, without people such as these, there would be no generations!

Stefan Jonasson,
Editor.

THE METIS

by Henri Letourneau
Curator, St. Boniface Museum

The word Métis, French for half-breed, is derived from the Spanish 'Mestizo', a person who has the blood of two races, in this case the red and the white.

We find the Métis in Western Canada, but where there such peoples in Eastern Canada? Yes, probably as many, if not more than, in the West. Then, why is it that this name is practically unknown in Eastern Canada and in the U.S.A.? I do believe - and this is my own theory - that in the East, the Métis were always a minority; the children of a white father and an Indian mother would have been called half-breeds, but by the following generation, this would have been forgotten. Some people would have known that So-and-so had Indian blood from way back, but they would not be called half-breeds or Métis. In the West, Louis Riel, who was only one-eighth Indian blood, was known as a Métis. It was due to the great number of Voyageurs coming from Québec (1) and the total absence of white women, (the first one coming in 1806, the wife of Jean-Baptiste Lagimodière,) that the Métis were so numerous. Many of the Hudson's Bay Company bourgeois or factors took Indian wives. Even one of the governors (2) of the H.B.C. did, and of course many of the clerks did the same.

When do we meet the first Métis? I do not believe that it would be possible to locate the first Métis. La Vérendrye and his men were the first whites to visit the West and La Vérendrye was very strict with his men. But then, it would have been easy for some of his men to meet an Indian maiden "en dérouine". But the child would have been just another baby in the band, a baby who had a white father, but would not have been known as a Métis.

A few Coureurs de Bois came after the conquest. But only a few. Amongst the men that came to Red River, some came from the Great Lakes country, posts that had been connected with the fur trade for many years, like Grand Portage, Michilimakinac, Kaministiguia, and Sault Ste-Marie, to name only a few. Now amongst these men, it is very likely that some of them were Métis.

The earliest birth records would be found in the Saint-Boniface Parish records, 1818, and Saint-François-Xavier, 1824. But, when Provencher's cathedral was destroyed by fire on December 14, 1860, the greater part of the records were destroyed. The Saint-François-Xavier records from 1824 to the end of 1833 were kept in Saint-Boniface. So, all records for those nine years are missing. The records of Saint-François-Xavier were opened on December 14, 1833, but the first entry was made on January 5, 1834.

A very interesting entry in the Saint-François-Xavier records in the death of Ambroise Allard dit Leclerc, on March 10, 1846, at

the age of 79 years, 10 months; he would have been born in 1766, the son of Ambroise Allard dit Leclerc and a Cree woman, Lisette Crise. On a partly burned page of the Saint-Boniface records I found that Angelique Dion, age 38, was baptised on December 25, 1825. She was the daughter of Thomas Dion, a voyageur, and a woman of the Crees. She would have been born in 1787. There must have been many such births between those of Allard dit Leclerc and Dion, a twenty-one year interval.

We do not know when the buffalo hunt began on a grand scale, with captains, guides and sub-captains, a well organized hunt with a very strict discipline. Some writers give credit for the discipline and organization of the hunt to Cuthbert Grant, but in all my research I have never found anything to support this assumption. We are sure that Grant did not follow the hunt before 1824, when he was named Warden of the Plains. While some writers assume that that Grant was leader of the hunt after 1829, I did not find anything that would support this theory.

Some of the old Métis of 60 years ago have told me that the way the Métis organized the hunt was based on the Assiniboine Indian way of chasing the bison but with many improvements.

I do believe that, in the early years of the hunt, the Métis were not numerous; meeting the Sioux on the hunting grounds, they were outnumbered and suffered heavy losses; but, eventually, as their numbers increased, they became a formidable force on the prairies.(3)

Alexander Ross gives a list of the number of carts used in the buffalo hunts from year to year:

in 1820, 540 carts,
in 1825, 680 carts,
in 1830, 820 carts,
in 1835, 970 carts,
in 1840, 1210 carts.

That last year, Ross accompanied the hunters. He gives the number of men, women and children as 1630. (4) The rendez-vous was at Pembina and Jean-Baptiste Wilkie had been elected chief of the hunt; 10 guides had been chosen and 10 captains were elected.

The first time a missionary accompanied the hunters was in 1828. Father Jean Harper was with the hunters on the spring run of that year.

When the buffalo were scarce in Western Canada, the Métis hunters would have to do their hunting on American territory. And, across the border, the danger of Sioux attack was always present. The fact that the Métis met the Sioux in many battles and won most of them did not mean that the Métis held the Sioux in contempt. The Sioux were fighters, and the Métis had a certain respect for them.

When the buffalo were scarce, and the Métis had to cross the

border, and of course, Washington did not approve of British subjects hunting on American territories.(5) Many clashes occurred on the Sioux hunting grounds and, after 1840, the Métis always had the upper hand. Being more numerous and well armed, they had decided to retaliate against the Sioux whenever attacked. (6)

I sincerely believe that the Métis under Cuthbert Grant should not shoulder all the blame for the Battle of Seven Oaks (the Massacre, as some have called it) on June 19, 1816. Apparently, Grant and his men were trying to run the blockade. They were hidden from the look-out at the Fort as long as they followed the marsh (La Grenouillère). But, as the water got deeper, the water and the mud reached up to their horses bellies, and as they climbed on higher grounds, the horsemen's silhouettes came clearly into view. The lookout gave the alarm, and Semple and his men left the fort to go and stop them. In the ensuing shootings, Semple and most of his men lost their lives. (7)

In those days, the Métis called themselves the "Bois-Brûlés" (Burnt-Woods), being of darker complexion than their Indian cousins. They even had their own flag. Peter Fidler, who was in charge of Brandon House, in 1816, when it was attacked by the North-West Company men, gives a description of the Métis flag as "flying blue about 4 feet square & a figure of 8 horizontally in the middle".(8) Eventually, the Bois Brûlés took the name Métis and their country became the West; they were the new nation!

So much has been written about the troubles of 1870 - 1885 that I am leaving this part of the Métis history to the historians. But I would mention that calling the troubles of 1870 a "rebellion" is a bit far-fetched considering that the Métis were the majority in their own country.

As the buffalo had disappeared from Manitoba, they moved a long distance south of the border on the American side. This provided complications since, as we have seen before, the American authorities did not approve of the Canadians hunting on American territories. But, by 1869 - 72, the bison were found in great numbers in the Wood Mountain district of Southern Saskatchewan and further west in the Cypress Hills. One band of hunters under Gabriel Dumont had their first wintering camp in 1872 at what was later called Batoche. (9) But a few years earlier, in 1869, a group of 40 families from Saint-François-Xavier had wintered in the Wood Mountains at a place they called La Coulée Chapelle (The Chapel Coulee) due to the fact that they had built a chapel near the coulee. This group of Métis hunters were under Pierre Berger.

This is a very short resumé of the story of the Métis hunters. And, not being Métis myself, I should explain why I have always had an interest in these people.

I was born in Saskatchewan and I barely remember our Indian neighbours who were remnants of the Sioux who had come to the Wood Mountains after the Battle of Little Big Horn. I remember them

calling me "Lolay Washta", the White One, and the long wago trip from Willow Bunch to Moose Jaw, at 85 miles away the nearest railway point. We slept in a tent for - I forget how many - days and nights until we reached Saint-Eustache on the Assiniboine, 30 miles west of Winnipeg.

My grandparents on my father's side lived in Saint-Eustache. My grandfather was the postmaster, though he also had a tinsmith shop and a general store. My grandparents had come west from Hull, Québec, in the spring of 1877. Grandfather had come first, by train to St. Cloud, Minnesota, and then by river steamer to Winnipeg. Grandma came three months later with two children, a boy and a girl, although 15 more were to be born in Manitoba. On my mother's side, her parents had also come west in 1877, from the state of Illinois, where her parents were born. Her grandparents had been born in Québec though. My mother was born in Saint-Pierre and my father was born in Saint-Boniface in the same year: 1883.

Saint-Eustache, where I went to school, was a large Métis settlement and at the local school the majority of the students were Métis. It took a few years before they actually accepted me as a friend; a few had when I started school, but not many. To most of them I was a "rotten Canadien". But eventually, after many fights and arguments, I was accepted as a friend.

As a boy, and later as a young man, I used to question the old people about their stories of the early days, their legends, and their customs. I worked with crews that were mostly composed of Métis: road construction, haying crews, grain harvesting, stocking and threshing crews, lumber crews, and on the ranches of Southwestern Saskatchewan.

There is something about the Métis that does not take long for the stranger to discover - that is how light-hearted and generous they are! No matter how hungry he might be, he would share his last piece of bannock. I would say that he is generous to a fault. If you were a good friend, never compliment him, or show a desire to own something that he considers his prized possession because he would give it to you! The Métis loves the West: he was born here and so were his parents and grandparents - for at least five generations back. I never heard a Métis say, like many whites and first generation Canadians who find the temperature cold, "Let's give this country back to the Indians!" The Métis won't give this country to anyone, it is his! Going back fifty years and more, the homes of the Métis were built of logs. A few would be post on sills, most would be dove-tails, and a few might be small log shacks built in a hurry, in the cats-head style.

Even if the house were only one storey, there was always an attic in the Métis home. There one would find, hanging on the walls, braided ears of corn to be made into sagamity (10), braided onions, dry wild hops, different herbs and roots to be used for medicinal purposes, bags of hazelnuts, pumpkins, and earthenware jars filled with dry saskatoons.(11) In the dugout under the house would be

the potatoes, turnips, cabbages hanging from the beams, and boxes filled with jars of home-made jam and jugs of sarsparilla wine, non-alcoholic and refreshing.

Most of the Métis I have known could play the fiddle. They were not violinists, but fiddlers - they learned by ear and, at parties in their homes, they enjoyed themselves dancing square dances and their famous Red River Jig. If there were many dancers, the jiggling could go on for a couple of hours, "à la relève". As a dancer began to tire, he was replaced by a new one. The auto-harp was one of the musical instruments used to accompany the violin and sometimes, if the people in whose house the party was held had a parlor organ (harmonium), it was preferred to the auto-harp.

Life has changed for the Métis since the last World War. I would say for most of the Métis and probably for the best! They are better educated since up to 1940 they were not in the least interested in having their children go to school. In most cases, the parents could not read or write and their children would drop out of school before reaching the age of 14.

The largest Métis settlements in Manitoba are such places as i) Saint-Laurent, based on stock raising and commercial fishing, ii) Sainte-Claire (San Clara) near the southwestern tip of Duck Mountain which is based on farming and lumbering, iii) Cayer, northeast of Sainte-Rose-du-Lac, a stock farming area, and iv) Camperville, further to the north, to name a few.

The Métis living in the small towns within 50 miles of Winnipeg were the ones most affected by post-war changes. Most of them not being land owners, while farmers did not need farm help due to mechanized farming and cord wood ceased to be used as fuel, the Métis had to find employment in the city. Many lived in the country and travelled daily to their city job, though some began moving into the city.

Many years ago, while travelling to North Dakota, I was surprised by the number of Métis living in the Turtle Mountains. Some 8000 are living on the Belcourt Chippawa Reserve, though none speak the Chippawa language. The old people speak French, English and Cree. I was told that more Métis are living in and near the small towns surrounding the reserve. It is claimed that the Métis population in the Turtle Mountains, including the reserve, was over 20,000. They are descendants of the Métis bison hunters of Red River who were stranded in North Dakota in the early 1880s when the bison disappeared from the plains.

The American government was considering, due to the settler's demands, the opening to settlement of part of the huge Turtle Mountains Chippawa Reserve. The Métis asked for a reserve and were told, in 1883, that any of them who could prove they had Indian blood would be accepted. Some had to go back three generations, usually the grandmother or great-grandmother, but 278 families were accepted.

The Belcourt Reserve is different from other reserves in that, rather than having a chief, they have a chairman and councillors, all elected. They have their own police and judges as well as schools and a community college where the principal and many of the teachers are Métis.

The North Dakota Historical Society have their archives in Bismark. There I found the notes of William Davis, a Red River Métis, and an ancestor of Davis's living in Belcourt. The notes, five small note books, are all written in French and have never been completely translated due to the fact that they are written in Métis French - and words were written the way they sounded in Métis French. Part of the notes dealt with a voyage by York Boat from Upper Fort Garry to the Bay via Portage La Loche, and the making of pemmican. Davis also mentions the discontent of the Métis, complaining that the fur trade was not free, that the Hudson's Bay Company set the prices of the furs and also of the trade goods.

In 1973, I met a descendant of William Davis, by the name of Russel Davis, who was visiting Winnipeg. Russel spoke excellent French and, being born and raised in the Turtle Mountains, I was I was curious as to where he learned his French. His answer was "I was taught French by my grandfather William Davis."

I did a bit of research on the Davis family and I found that Russel Davis' grandfather, William, was born in Saint-Boniface, Manitoba, on June 24, 1845. His wife was Marie Heneault, who was also born in Saint-Boniface on an unknown date. Her mother was a Saulteux, and her father a French Canadian. Now, William's father, also named William, was born in Saint-Boniface on June 28, 1823. He died on April 18, 1904, and was buried in St. Michael's, Ingebretson Township, Rolette County, North Dakota. We will call him William I and his son William II.

I also found in the Saint-Boniface parish records that William I's father was Jean-Baptiste Davis. Jean-Baptiste's wife was Josette Sauteuse, an Indian. Since the Saint-Boniface parish records are incomplete due to the fire of 1860, research is not easy from 1818 to 1860. But on the 19th of July, 1829, Jean-Baptiste and Josette had a daughter who was a year old at the time she was baptized by Rev. Jean Harper, a missionary. Another child born on September 24, 1833 was baptized the next day; he was called Jean-Baptiste. The christening ceremony was performed by the Rev. Jean-Baptiste Thibault (13), a missionary.

In the parish records of La Chesnay, Québec, we find that Pierre Davis and his wife, Angelique Marigny, had a son, Guillaume Elie, baptized September 3, 1781 (Guillaume is French for William). It is quite possible that Guillaume Elie was the father of Jean-Baptiste, husband of Josette Sauteuse. And, going back a bit further, I found that the first Davis in Canada was Jean Davis (Sergeant, 1st Regiment, Royal American) who was garrisoned at St-Jean, Isle d'Orléans, Province of Québec. The said Jean Davis and his wife Marie Balingall, had a daughter, Elisabeth (14),

baptized on September 21, 1761. Was Jean Davis the father of Pierre? I do not know. Apparently, Jean Davis, probably JOHN Davis, did a lot of travelling in Québec.

If Pierre was the son of Jean Davis, and Guillaume Elie the father of Jean-Baptiste, the Davis family tree in a direct line would be: i) Jean Davis, ii) Pierre, iii) Guillaume Elie, iv) Jean-Baptiste, v) William I, vi) William II, vii) John, and, viii) Russel Davis.

When I have the time, I would like to continue this research in the North-West Company list of voyageurs, engagements and contracts. These are in the Hudson's Bay Company Archives, housed at the Provincial Archives in Winnipeg.

NOTES

1. About the year 1800, there were over 5000 French Canadian voyageurs and free men living west of the Great Lakes. The N.W.Co. had, at one time, as many as 1300 employees. For 1777, the records show that over 2431 voyageurs had been hired at different posts. *Petite Histoire du Voyageur, Champagne, D'eschambault, Picton.* Pages 10-11. La Société Historique de Saint-Boniface, 1971.
2. The Little Emperor, Sir George Simpson.
3. J.N. Nicollet, "Report intended to illustrate a map of the Hydrographical Basin of the Upper Mississippi River". Senate Documents. 26th Congress, 2nd Session, Bulletin No. 237. (Washington: Blair and Rives, 1843) Series 380, p. 49.
4. Alexander Ross, *The Red River Settlement*, chap. XVIII, p. 244. Hurtig Publishers, 1972.
5. Amos J. Brule, Indian Agent to His Excellency Gov. John Chambers, Supt. Indian Affairs, Burlington, Iowa Territory. Sept. 15, 1842. Senate Documents. 27th Congress, 3rd session. Volume I, p. 430.
6. J.N. Nicollet, op. cit.
7. Red River Papers, J.B. Coltman to Governor Sherbrook, May 14, 1818; The encounter, wrote Coltman, was "next to certainty" accidental.
8. Sometimes the horizontal 8 would be against a red background. I have heard Métis students claim the "8" represented the Greek letter for eternity. I believe that it represented two links from a chain, one for the Red and one for the White.
9. Father E. Peticot, a missionary, visited Batoche in 1873. The

Métis camp was composed of 72 houses built of logs. The population exceeded 600. Father André, who accompanied them from Red River, was their missionary. De Carlton House au Fort Pitt (Saskatchewan), Neuchâtel Imp. Attinger Frères, 1889. p. 176-177, Tome XI.

10. Sagamity. (Indian) Corn kernels decorticated by soaking overnight in mild solution of lye and water. Rinsed and cooked in boiling water. It was called Blé d'Inde lessivé by Métis and French Canadians, and Hominy in Québec.
11. Saskatoons meant a lot to the Métis. Called "les petites poires" (the little pears), they were the only berry that it was possible to dry and store for later usage. They were sun-dried and looked and tasted like currant raisens. They were put in crocks and stored in a dry place (usually the attic). When needed, lukewarm water was added and they were left to soak overnight. The next day, sugar was added, along with more water, and boiled until cooked. This was called confiture. In the days of the buffalo hunt, in the spring or first hunt, fresh saskatoons were pounded with dry meat when making pemmican. On the second hunt, late in the fall, dry saskatoons and fresh choke cherries were used. When baking bannock, sometimes dry saskatoons were added to the dough, then you would have "pain sucré".
12. Rev. Father Jean Harper, in 1827, took over the parish of Saint-François-Xavier from Father P. Destroismaisons who had been the parish priest since 1824. In 1828 Father Harper accompanied the Métis hunters on the summer buffalo hunt, the first missionary to do so.
13. Rev. Father Jean-Baptiste Thibault had come to Saint-Boniface in 1833 and had started immediately to learn the Cree and Saulteaux (Chippewa) languages. He was ordained priest that fall. The baptism of Jean-Baptiste Davis (September 24, 1833) could have been the first administered by Father Thibault.
14. Elisabeth was baptized at St-Jean, Isle d'Orléans, Québec.
15. Jean was probably transferred a few times and, on being discharged from the army, could have lived in different parts of Québec before finding a place where he lived permanently.

NOMINAL INDEX TO THE BIOGRAPHIES

THE DICTIONARY OF UKRAINIAN CANADIAN BIOGRAPHY

BY VLADIMIR J. KAYE

Many Canadian genealogists are well aware of the enormous value of Cyprien Tanguay's Dictionnaire genealogique des familles canadiennes for those whose ancestral roots reach back to the days when Canada was a French colony. Published in seven extensive volumes, this work records the genealogies of the majority of the French settlers who came to New France, listing their descendants down to the time of the British conquest in 1760. Considering the magnitude of this work, it is not surprising that it has come to be regarded as the "bible" of French-Canadian genealogy.

Although French-Canadians can be proud of the efforts of Tanguay and are indeed very fortunate in having a source of such value, they are not the only Canadian ethnic group so blessed. In 1975, Dr. Vladimir J. Kaye did for Ukrainian-Canadians what Tanguay did for French-Canadian a century before, and in doing so gave them a definite genealogical advantage over all other Canadian ethnic groups.

The Dictionary of Ukrainian Canadian Biography: Pioneer Settlers of Manitoba 1891-1900 is clearly a landmark publication, providing detailed biographies on more than 800 Ukrainian immigrants who settled in Manitoba prior to the turn of the century. In fact, the biographies are so exhaustive that the genealogist is often left with little more to find on his Ukrainian ancestor, something which even Tanguay cannot equal.

With the kind permission of the publisher (the Ukrainian Canadian Research Foundation) the nominal index to the biographies which appear in this work has been reprinted here for the benefit of those who have not already consulted this book. In addition to the index itself, the "Explanatory Notes" have also been included to advise researchers on the sources which were used by Dr. Kaye during his seven years of research; and a sample biography to illustrate the richness of the entries.

The Dictionary is currently available at a cost of \$14.00 from the Ukrainian Canadian Research Foundation, 4 Island View Boulevard, Toronto, Ontario M8V 2P4, Attention: Mr. S. Pawluk, President. A short description of the origins and activities of the Foundation has also been included at the end of this article.

Ukrainian Canadians are truly fortunate to have such a valuable research source available to them, and must be greatly appreciative of Dr. Kaye for his tremendous research and of the Foundation for its foresight in publishing this great work. If only their example was followed by other Canadian ethnic groups, genealogical research in Canada could only flower.

- Eric Jonasson

EXPLANATORY NOTES

The biographical data are arranged in the following sequence:

- (1) Current Number of the Biography.
 - (2) The name of the settlement on the year of application for homestead.
 - (3) The name of the settlement on the year of grant of naturalization.
 - (4) The name of the settlement (Post Office) as listed in the Cummins Rural Directory Maps of 1922 and 1923. If the settler is not listed on the same quarter section in 1922 or 1923, the name of the Post Office and the year are given in brackets.
 - (5) Current spelling of the name of the settler, as found in Cummins Rural Directory Maps, Telephone Directory of Rural Districts of Manitoba, Municipal Dist. of Lamont Maps of 1949 and 1960.
 - (6) The spelling of the name as listed in Homestead Grant Register.
 - (7) The spelling of the name as listed in Naturalization Records.
- The Biography:**
- (1) General Information, year of birth of the settler, name of place of origin, date of death and name of place of death. Name of wife, year of birth, name of place of origin, date of birth and name of place of death. Names and ages of children on landing. Name of boat and date of landing at Halifax or Quebec. Sources: P.A. of Canada. Interior. Sailing Lists 1890-1900. Source not quoted.
 - (2) Homestead Records P.A. Homestead Grant Register Volumes 11-18. Code: HGR. Source quoted.
 - (3) Naturalization Records P.A. Records Centre and Citizenship Registration Branch. Source not quoted.
 - (4) Cummins Rural Directory Maps. Source quoted. Code: CRDM.
 - (5) Under Other Information excerpts from obituary notices. Sources quoted in codes:
- | | |
|--|----------|
| Dauphin Herald, weekly, publ. in Dauphin, Manitoba | — D.H. |
| Carlton News, weekly, publ. in Steinbach, Manitoba | — C.N. |
| Vegreville Observer, weekly, publ. in Vegreville, Alberta | — V.O. |
| Yorkton Enterprise, weekly, publ. in Yorkton, Saskatchewan | — Y.E. |
| Edmonton Journal, daily | — E.J. |
| Edmonton Bulletin, daily | — E.B. |
| Winnipeg Free Press, daily | — W.F.P. |
- | | |
|---|--------|
| Kanadiyskyi Farmer/Canadian Farmer, weekly, Winnipeg | — C.F. |
| (Ukrainian) | |
| Kanadiyskyi Ranok/Canadian Dawn, semi-weekly, Winnipeg, | — C.R. |
| (Ukrainian) | |
| Kanadiyskyi Ukraine/Canadian Ukrainian, weekly, Winnipeg, | — C.U. |
| (Ukrainian) | |
| Holos Spasytela/Redeemer's Voice, monthly, Yorkton, Sask. | — R.V. |
| (Ukrainian) | |
| Novy Shliakh/New Pathway, semi-weekly, Winnipeg | — N.P. |
- The biographical data are arranged in the following sequence:
- (1) Ukrainski Visti/Ukrainian News, weekly, Edmonton, Alta. (Ukrainian)
 - (2) Ukrainsky Holos/Ukrainian Voice, weekly, Winnipeg, Man. (Ukrainian)
 - (3) Sviilo/The Light, monthly, Mundare, Alta., later Toronto, Ont. (Ukrainian)
 - (4) Vistnyk/Herald, semi-monthly, Winnipeg, Man. (Ukrainian) — S. — H. (Ukrainian)
 - (5) Ukrainske Slovo/Ukrainian Word, weekly (form.) Winnipeg. (Ukrainian).
 - (6) The following newspapers have been studied for obituary notices of Ukrainian pioneer settlers:
- | | |
|--|-------------------|
| ENGLISH LANGUAGE NEWSPAPERS: | Volumes 1898-1969 |
| Dauphin Herald and Press, weekly, Dauphin, Man. | 1947-1969 |
| Carlton News, weekly, Steinbach, Man. | 1907-1968 |
| Yorkton Enterprise, weekly, Yorkton, Sask. | 1936-1946 |
| Edmonton Journal, daily, Edmonton, Alta. | 1937-1947 |
| Edmonton Bulletin, daily, Edmonton, Alta. | 1910-1955 |
| Vegreville Observer, Vegreville, Alta. weekly | 1943 |
| Glaslyn Chronicle, weekly, Glaslyn, Sask. Sample volume | 1943 |
| Maidstone Mirror, weekly, Maidstone, Sask. Sample volume | 1943 |
| Wilke Press, weekly, Wilkie, Sask. Sample Volume | 1943 |
| Wasaga Echo, weekly, Wasaga, Sask. Sample Volume | 1943 |
- UKRAINIAN LANGUAGE NEWSPAPERS:**
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| Kanadiyskyi Farmer/Canadian Farmer, weekly, Winnipeg, Man. | Volumes 1947-1970 |
| Kanadiyskyi Ukraine/Canadian Ukrainian, weekly, Winnipeg, Man. | 1911-1930 |
| Ukrainski Visti/Ukrainian News, weekly, Edmonton, Alta. | 1928-1970 |
| Ukrainsky Holos/Ukrainian Voice, weekly, Winnipeg, Man. | 1910-1970 |
| Ukrainske Slovo/Ukrainian Word, weekly, Winnipeg, Man. | 1944-1955 |
| Kanadiyskyi Ranok/Canadian Dawn, weekly, Winnipeg, Man. | 1923-1957 |
| Novy Shliakh/New Pathway, semi-weekly, Winnipeg, Man. | 1942-1953 |
| Sviilo/The Light, monthly, Toronto, Ont. | 1948-1967 |
| Holos Spasytela/Redeemer's Voice, monthly, Yorkton, Sask. | 1923-1969 |
| Vistnyk/Herald, semi-monthly, Winnipeg, Man. | 1924-1950 |
| Svoboda/Liberty, Jersey City, N.J. weekly, later daily | 1893-1906 |

No. 179. Dauphin, Man., 1897; Sifton, Man., 1903; (Zoria, Man. P.O. 1923).
KOKOLSKI Peter, Kocolsky Petro, Kokolski Petro, born 27 January 1869 in Volkivci, distr. Borshchiv, Galicia, Austria, (Western Ukraine), died 6 April 1941 in Fork River. Wife Maria, daughter of Panko Baziuk of Volkivci, born 1872, died 1937 in Sifton. Children on landing: Metro, Nastasia and Paul. Arrived in Canada in 1897. HGR Vol. 15, 1896-1898, No. 68220. Date of Application: 4 June 1897. Name: Petro Kocolsky. Homestead: SW-32-27-21-W.I. M. Applc. No. 2116. Distr. No. 52. List. No. 67. Homestead cancelled. Cancel. Reg. No. 13823. Re-Entry: HGR Vol. 17, 1898-1899, No. 75806. Date of Application: 9 June 1899. Name: Petro Kokolski. Homestead: SE-2-28-21-W.I.M. Applc. No. 3534½, Distr. No. 52. List. No. 163. Patent granted. Naturalization granted 14 Dec. 1903. Dauphin County Crt. Name: Petro Kokolski. Residence: Sifton.

Man. Occupation: Farmer. Former residence: Galicia. Listed on same quarter section in 1923. P.O. Sifton, Man. (CRDM Man. No. 89. 1923).

Peter Kokolski, aged 72 years, died 6 April 1941 at Fork River. He came to Canada 44 years ago (1897) and settled at Sifton where he resided until 3½ years ago when he moved to live with his eldest son Metro. He is survived by four sons and four daughters, Metro of Fork River, Paul of Chicago, Ill., John and Bill of Sifton; Mrs. Nellie Kolechuk of Ethelbert, Mrs. Lena Kolsun of Valley River, Mrs. Anna Swentack of Sifton; 25 grandchildren and 2 great-grandchildren. Peter Kokolski was buried from the Greek Catholic Church. (D.H. 8 May 1941. Obit. of Peter Kokolski).

Mrs. Anna Kokolski, mother of Peter, born 1824 in Volkivci, died 25 July 1912 in Sifton, aged 86.

INDEX OF NAMES

Abraniak (Abraniuk), Michael, 229

Adamik (Adamyk), Nykola, 224

Ambrosiychuk, Ivan, 120

Andreyiw, Ivan, 120

Andrietz (Andrews), John, 229

Andrusyk, Oleksa, 1

Antonichuk, Petro, 120

Antoniuk, Pylyp, 1

Antoniw, Fedko, 229

Antoshkiw, Joseph, 120

Antoshko, Ivan, 1

Arseny, Jacob (James), 120-121

Arseny, Michael, 121

Atamanchuk, Charles, 1

Atamanchuk, Michael, 1-2

Atamanchuk, Stephen, 2

Atamanchuk, Wasyl, 2

Bachynsky, Alexander, 2

Balan, Andrew, 121

Baran, Andrew, 121-122

Baran, Dmytro, 2-3

Baran, Michael, 3

Baraniecki, Ivan, 122

Baraniuk, Mathew, 224

Baraniuk, Michael, 224

Barski, John, 218

Bartko, Nicholas, 3

Basarabowich, Lukasz, 218

Batenchuk, Dmytro, 218

Bayurak (Bajurak), Oleksa, 229

Bednar, Ignacy, 122

Bejzyk, Michael, 199

Bereziuk (Berezuk), Ivan, 199

Bessaraba, Alexis, 3

Bessaraba, Anton, 3-4

Bassaraba, Onufry, 4

Bastchak, Joseph, 4

Bastchak, Nicholas, 4

Batryn, Wasyl, 4

Beyko, Bazil, 4-5

Beyko (Bayko), Dmytro, 5

Beyko (Bayko), Nykola, 5

Beyko (Bayko), Michael, 6

Bazylo, Maxime, 6

Belendiuk, John, 6

Bereluk (Baryliuk), Michael, 6

Beyak, Wasyl, 6-7

Bially, John, 122

Bihun, Eraz, 7

Bilenxi, Ivan, 7

Bilinski, Joseph, 7

Bilinski, Michael, 123

Biluk, John, 199

Biluk, Nykola, 199

Biluk, Wasyl, 199-200

Blonarowicz, Jan, 200

Bobinski, John, 224-225

Bobrowich, John, 200

Bochurka, Thomas, 200

Bockus, Wasyl, 200

Bodnarchuk, John, 7-8

Boguski, Joseph, 8

Boicum (Boitson), Anton, 200-201

Boreyko, John, 8

Boreyko, Samuel, 8

Boyachuk, Andrew, 8-9

Boyasko (Bojeczko), Hryc, 201

Boyasko (Bojeczko), Les, 201

Boyasko (Bojeczko), Michael, 201

Boychuk, Elko, 9

Boychuk, Ivan, 123

Boychuk, Wasyl, 123, 200

Boycum (Boitson), Onufry, 201

Boyda, John, 123

Boyko, Anton, 224

Boyko, Dmytro, 123

Boyko, Jacob, 124

Boyko, Kost, 9

Boyko, Kyrylo, 9

Boyko (Beyko), Michael, 9-10

Boyko, Peter, 10

Braschuk, Andrew, 201-202

Braschuk, John, 202

Brastchuk, Paul, 10

Braschuk, Wasyl, 10-11

Brezden, Hryntko, 11

Branesky, John, 11

Buar (Buyar), John, 11-12

Buchkowski, Wasyl, 202

Budz, John, 229

Bugera, Dmytro, 124

Bugera, George, 124

Bugera, John, 11

Burtniak, John, 12

Bzowy, Joseph, 124-125

Bzowy, Wasyl, 125

Caruk, Metro, 12

Caruk, Michael, 12

Caruk, Nicholas, 12-13

- Chaban, Peter, 13
 Charnetski (Czerniecki), John, 202-203
 Chernetski, Anthony, 13
 Chernetski (Czarnecki), John, 13
 Chernetski (Czarnecki), Joseph, 13-14
 Cherwoniak, Nykola, 203
 Chetyrbok, Wasyl, 14
 Chickoski, Anton, 14
 Chickoski, Nicholas, 14
 Chimchak, Ivan, 204
 Chobotiuik, Dmytro, 203
 Choma, Anton (Tony), 15
 Choma, Joseph, 15
 Chomiak Myketa, 15
 Chorniuk, Jacob, 15-16
 Chornopysky, Wasyl, 125
 Chornoby, Martyn, 16
 Chreptyk, Anton, 203-204
 Chreptyk, Elias, 203
 Chryk, Alexander, 204
 Chuchry, Hryc, 16
 Chubey, Fedor, 125
 Chubey, George (Hrycko), 126
 Chubey, Mykyta, 126
 Chunick (Chunyk), Panko, 17
 Chwaluk (Czwaluk), Ilko, 229-230
 Chwaluk (Czwaluk), Wasyl, 230
 Chwartusky, Louis (Luke), 16
 Chyz, Nestor, 16
 Chyz, Peter, 16
 Chiply (Chipney), Joseph, 16-17
 Cicholski, Wasyl, 14-15
 Ciuch, Fedor, 17
 Ciuch, Michael, 17
 Ciunyk, Ivan, 204
 Cysmistruk (Cesmystruk), Nykola, 126-127
 Daciuk, Nestor, 17
 Danylayko, Andrew, 127
 Danylko, Wasyl, 230
 Danyluk, Peter, 17-18
 Danylyshyn, Metro, 18
 Darchuk, Hrycko, 127
 Darchuk, John, 127
 Darchuk, Michael, 127
 Demchuk, Fred, 18
 Demchuk, Ivan, 18
 Demchuk, Wasyl, 18-19
 Demchyshyn, Nicholas, 19
 Dereniuk, Stefan, 19
 Dereniuk, Wasyl, 19
 Derhak, Andrew, 19
 Derhak, Maxim, 19
 Dichtiar, (Dekur), John, 128
 Diduch, Kost, 127
 Dunytrane, Ivan, 19
 Dolhun, Semion, 19-20
 Dolinsky, Dmytro, 20
 Dolinsky, John, 20
 Doroschuk, Martin, 20
 Dowhan, John, 21
 Drabiniasty, Hryntko, 230
 Drabiniasty, Michael, 230
 Dragan, Stefan, 204-205
 Drewniak, Hryntko, 128
 Drewniak, Kazimir, 128
 Drewniak, Tomko, 128
 Drohomereski, John, 205
 Drohomereski, Nykola, 205
 Drohomereski, Peter, 205-206
 Drozdyk, Roman, 206
 Drui, Fedko, 230-231
 Druzyk, Prokop, 128-129
 Drybnicki, (Drebnisky), Anthony, 21
 Drybnicki, Joseph, 21
 Drozdovich, Oleksa, 21-22
 Dubniak, Kost, 129
 Dubniak (Dowbniak), Petro, 129
 Dumanski, Michael, 129
 Dutchak, Dmytrash, 129-130
 Dutchak, Wasyl, 206
 Dutchishen, Stephen, 22
 Dutchyshen, Jurij, 22
 Dutkiewich, Anton, 231
 Dykun, Hnat, 130
 Dymianyk (Demianyk), Theodore, 130
 Dynic (Dines), Fedor (Theodore), 22
 Dyrbawka, Petro, 231
 Dzaman (Jaman), Petro, 130
 Dzewir (Dziwer) Blaszko, 231-232
 Dzewir (Dziwer), Joseph, 232
 Dzewir (Dziwer), Robert (Bartko), 231
 Dzioba, Nykola, 130-131
 Dziwer (Dzewir), Wojtka (Walter), 232
 Dzumaga (Gumaga, Jumaga), Nicholas, 22
 Dzumaga, Anton, 22-23
 Dzumaga, Thomas, 23
 Eleniak, Ivan, 131
 Eleniak, Petro, 131
 Eleniak, Wasyl, 131
 Evanckuk, Ivan, 131-132
 Evasiuk, George, 23-24
 Ewanyshyn, Yurko, 232
 Ewasiuik, Wasyl, 225
 Ewasiw, Myketa, 232
 Ewasikiw, Michael, 24
 Ewaschysdyn, Peter, 24
 Farion, Andrew, 24-25
 Farion, Frederick, 25
 Fedak, Dmytro, 25
 Fediuk, John, 25-26
 Fedorchuk, Tomko, 132
 Fedorowicz, Paul, 132
 Fedorowich, Vincent, 26
 Fedorowich, Vincent, 26
 Fekula, Harry, 27
 Fekula, Joseph, 27
 Fekula, Michael, 27
 Fekula, Wasyl, 27
 Ferance (Ferenc), Stephen, 27-28
 Ficich, Semen, 28
 Filas, Wasyl, 232-233
 Firman, Oleksa, 206
 Fochak, Yakim, 133
 Fochak (Tochak), Ivan, 132
 Fosty, Michael, 133
 Fosty, Wasyl, 133
 Fosty, Yurko, 133
 Frykas, Ivan, 28
 Frykas, Jurko, 28-29
 Gadzosa, Michael, 29
 Galushka, Hnat, 133-134
 Gara, Peter, 29
 Garlinski, Andrew, 29
 Garlinski, John 29-30
 Garlinski, Joseph, 30
 Garlinski, Michael, 30
 Gayowski, Kazimir, 30-31
 Gayowski, Michael, 31
 Gelleta, Michael, 31
 Genik, Dmytro, 31-32
 Genik, George, 32
 Genik, Jacob, 32
 Genik, Nicholas, 32
 Genik, Nicholas (Iwaniw), 33
 Genik, Stephen, 33
 Genik (Genik), Cyril (Charles), 134
 Genik (Genik), Dmytro, 206
 Gereluk, John, 33
 German, Ilko, 134
 German, Ivan, 134-135
 Glowachuk (Gulywaychuk), Andrew, 135
 Glowatski, Theodore (Todyr), 135
 Gniazdowski (Gniazdoski), Ivan, 33
 Gniazdowski (Gniazdoski), Jacob, 33-34
 Gniazdowski (Gniazdowski), Peter, 34
 Goran, Hrycko, 34-35
 Glowachuk (Gulywaychuk), Dmytro, 135
 Glowatski, Andrew (Andriash), 135-136
 Golecki, John, 136
 Goshuliak (Gushuliak), Nykola, 136
 Goshuliak (Gushuliak), Wasyl, 136
 Goy, Hryhor, 136-137
 Gozowski, Michael, 35
 Grabowski, Leo, 137
 Gresko, Stephen, 35
 Grocholski, John, 35
 Gusczak, Wasyl, 137
 Hafichuk, Michael, 35-36
 Halarewicz, Michael, 225
 Halarewicz, Peter, 225
 Halarewicz, Nicholas, 225
 Halasik, Petro, 137
 Halayko, Stach, 218
 Halicki, Andrew, 137
 Hanusiak, Sawka, 206-207
 Harasym, Ivan, 36
 Hawryluk, Michael, 207
 Hawryluk, Wasyl, 137-138
 Helash, Anton, 36
 Herman, Andrew, 36-37
 Herman, Karol, 138
 Herman, Michael, 138
 Herman, Nykola, 37
 Hladun, Jurko, 218-219
 Hnatiuk, Anthony, 37
 Hnatiuk, William (Wasyl), 37-38
 Holomai, Fred, 38
 Holowka, Wasyl, 38
 Holodya, John, 138
 Holubowich, Emil, 207
 Holynski, Fedor, 207
 Holynski, Nykola, 207
 Homeniuk (Humeniuk), Nykola, 141
 Horbul, Dymian (Dan), 138-139
 Horbul, Michael, 139
 Horbul, Stephen, 139
 Horobec (Horobetz), Fedor, 139
 Horodelsky, Wasyl, 38
 Horodnicki, Karol, 38-39
 Hrushowy, Fred, 39
 Hrushowy, Pantaleimon, 39-40
 Hrabliuk, Trophym, 40
 Hrushka, George, 40
 Hryhor (Hryhoriw), Onufry, 139-140
 Hryhoryshen, Dionizy, 40
 Hryhorczuk, Ivan, 41
 Hrynyk, Stephan, 140
 Hrynyk (Hrenek), John, 140
 Hrushowy, Prokop, 41
 Hryhoryshyn, Wasyl, 41
 Hryncuk, Wasyl, 41-42

- Hudyma, John, 140-141
 Hudyma, Peter, 141
 Humeniuk, Joseph, 42
 Hutsal, Semko, 42
 Huculak, Paul, 42
 Hupalo, Nikita, 42-43
 Huska (Hyska, Heska), Peter, 43
 Hyska, Elias, 43
 Hyska, Harry, 43
 Ignash, Pantalemon, 43-44
 Iwanicki, Ivan, 141
 Iwonchyk, Hnat, 141
 Kacholak (Kochalyk), Theodore (Fred), 44
 Kachkowski, Semen, 44
 Kachkowski, Wasyl, 44
 Kachor, Alex, 44-45
 Kalinchuk, George, 45
 Kalinchuk, Roman, 45
 Kalyniuk (Kalynuk), John, 233
 Kaminski, Albin Michael, 142
 Kaminski, Michael, 141-142
 Kandia, Oleksa (Alexander), 219
 Kantymir, Gabriel, 142
 Kaplinski, John, 142
 Kapy, Wasyl, 207-208
 Kaschak, Demko, 45
 Kekot, Wasyl, 142-143
 Keweryga, Andrew, 143
 Keweryga, Nykola, 143
 Kifiak, George, 143
 Kindrat, Jacob, 45-46
 Kingarski (Kindzierski), Wasyl, 143
 Kingerski, John, 46
 Kiniak, Peter, 46
 Kis, Tymko (Symko), 233
 Kischuk, Ivan, 46
 Klym, Akym, 143-144
 Klym, Joseph, 47
 Klym, Nykyfor, 144
 Klym, Semko, 233
 Kochalik, John, 46-47
 Kobilka, Ivan, 47
 Kohut, Dmytro, 144
 Kohut, Dmytro H., 144
 Kohut, Ivan, 144
 Kohut, Michael, 144-145
 Kohut, Nykola, 145
 Kohut, Theodore, 145
 Kokolski, Peter, 47
 Kolisnyk, Semen, 145-146
 Kolodie, Paul, 208
 Kolodrubski, Dmytro, 146
 Kolodrubski, Ivan, 146
 Kolokichka, Wasyl, 47-48
 Kolomyjec, Michael, 47
 Kolton, Maxime, 219
 Komarnicki, John, 219-220
 Komarniski, Philip, 48
 Komarniski, Wasyl, 48
 Komarnisky, Andrew, 146
 Konopski, Carol, 48
 Konowalchuk, Theodore, 48-49
 Konowalchuk, Hnat, 49
 Korczynsky, Joseph, 146
 Korman, John, 49
 Korol, Dmytro, 146
 Korol, Semion, 146-147
 Koroluk (Korolyk), Joseph, 49
 Korpan, John, 49-50
 Kosek, Michael, 50
 Koshman, John, 50, 147
 Koshman, Stephan, 147
 Koshowksi, Stephen, 50
 Koshowksi (Koshoski), John, 208
 Kosowan (Kossowan), Andrew, 147
 Kosowan (Kossowan), Dmytro, 147
 Kosowan (Kossowan), Elash, 148
 Kosowan (Kossowan), Gregori, 148
 Kosowan (Kossowan), John, 148
 Kosowan (Kossowan), Kirylo, 148
 Kosowan (Kossowan), Kost, 148-149
 Kosowan (Kossowan), Nykola, 149
 Kosowan (Kossowan), Peter, 149
 Kosowan (Kossowan), Wasyl, 149
 Kostiniuk, Frederick, 220
 Kostyniuk, John (Ivon), 149-150
 Kostyniuk, Tanasko, 150
 Kotlarchuk, Fedor, 50-51
 Kotsut (Kocztut), Jan, 108
 Kotyk, Kenstantyn, 233-234
 Kotyk (Cottick), Elko, 51
 Kowalchuk, Denys, 51
 Kowalchuk, Semen, 51-52
 Kowaliuk, John (Ivon), 150
 Kowaliuk, Yakim (Yakiw), 150
 Kozak, Dmytro, 150-151
 Kozak, Ivan, 151
 Kozak, Tanasko, 151
 Kozak (Kosack), John, 220
 Kozar, Alexander, 52
 Kozy, Stephan, 52
 Kozy, Wasyl, 52
 Krawec, Stephen, 151
 Kraynyk, Stephen, 151
 Kretowski (Krytowsky), Andrew, 208
 Kretowski (Krytowsky), Joseph, 208-209
 Kropelnicki, Nicholas, 52-53
 Krupa, Panteley, 53
 Kryworuchka, Hrycko, 53
 Kryworuchka, Myketa, 53-54
 Ksionzyk, Alexander, 54
 Ksionzyk, Basil, 54
 Kulachkowski, John, 152
 Kulcheski, Anton, 54
 Kulcheski, John, 54
 Kulcheski, Martin, 54-55
 Kulcheski, Nicholas, 55
 Kulyk, John, 55
 Kurylowich, Ilko, 55
 Kustra, Michael, 55-56
 Kut, Semen, 56
 Kutulski (Kotulski), Petro, 234
 Kuzniak, John, 209
 Kuzych, George, 209
 Kuzyk, Ignace, 56
 Kwolik, Josef, 56
 Kyryk, Lukasz, 220
 Kyryliuk, Nykola, 152
 Kyska, Jan, 56
 Laba, Yurko, 226
 Laba (Labay), Nykola, 234
 Labiuk, Nykola, 226
 Labiuk (Laba), Mathew, 226
 Lapchuk, Stefan, 152
 Lazinkewich, Michael, 56-57
 Lazorko, Dmytro, 234
 Lebid, Stefan, 57
 Lenyk, Dmytro, 152-153
 Lepischak, Martin, 153
 Lepischak, Michael, 153
 Lepischak, Stanley, 153
 Lesak (Lesack), Fedor, 60
 Lesiuk, Petro, 153
 Leskiw, Michael, 57-58
 Linenko, Isaiah, 58
 Linenko, Lewis, 58
 Linenko, Stephen, 58
 Litowitz, Michael, 58-59
 Litowski, Ivan, 59
 Litowski, Roman, 59
 Litwin, Onufry, 60-61
 Los, Fed, 59
 Lozowski, William, 57
 Lozowy, Fedor, 153-154
 Lukaschuk, George, 209
 Lukianchuk, Ivan, 59-60
 Lukie, Andrew, 60
 Lulashnyk, Wasyl, 60
 Lupichuk, Paul, 209
 Lwiwski (Liwicki), Wasyl, 59
 Lylyk, Semen, 154
 Lys, Mrs. Mary F., 60
 Machnee (Machni), Ivan, 154
 Magas, Ivan, 154
 Makalski, Mike, 209
 Makarowich, Todor, 154
 Maksymchuk (Maxymchuk), Semen, 157
 Maksymchuk (Maxymchuk), Todor, 157
 Maksymets, Jacob, 61
 Malesky (Malickyj), Maxim, 154-155
 Malichen (Malichyn), Wasyl, 209
 Malick, Stephen, 61
 Malicki, Ksawery, 226
 Malkovitch, John, 61-62
 Mally (Maley), Wasyl (William), 155
 Malynyk, Fedor, 155
 Mandzie, Nykola, 155-156
 Mandziuk, Jacob, 156
 Marceniuk (Marciniuk), Ivan, 62
 Marchuk, Ivan, 156
 Maruschak, Wasyl, 62
 Maruschak (Marushchak), Peter, 156
 Martchuk, Andrew, 62
 Maxymchuk, Dmytro, 234
 Maykowski, Joseph, 156
 Maykowski, Peter, 157
 Mazur, Joseph, 62
 Mazur, Wincenty, 157
 Mazuryn, Alex., 62-63
 Mazuryk, Wasyl, 63
 Melnyk, Nykola, 63
 Merenchuk, Feodor, 63
 Mereniuk, Michael, 64
 Merko, Luke, 64
 Metachenko, Peter, 64
 Metz (Myc), Fedko, 234
 Michaluk, Anton, 64
 Michaluk, Feodor, 64-65
 Michaluk, Ivan, 65
 Michaluk, Nykola, 65
 Michaluk, Wasyl, 65
 Michaniuk, Michael, 158
 Mimec (Nimec), Ilko, 66
 Mimec (Nimec), Peter, 66
 Mischanchuk, Achtemiy, 158
 Mokanyk (Mukanyk), Stephen, 158
 Momotiuk, John, 66
 Moroz, Jacob, 66
 Moroz, Lukian, 66-67

- Moshenko, Dmytro, 67
 Moskal, John, 67
 Mukanyk, Todor, 158-159
 Mushka, Stefan, 67
 Mushynski, Metro, 67
 Musey, Nykola, 67-68
 Musey, Ivan, 68
 Myk, Michael, 68
 Myketa (Mikita), Nykola, 209-210
 Myketey, Sandyk (Alexander), 158
 Mymko, John, 68
 Mymko, Michael, 68-69
 Mymko, Peter, 69
 Myroniw, Andrew, 159
 Myska, Onufry, 69
- Nakoneshny (Nakonechny), Daniel, 69-70
 Nakoneshny (Nakonechny), Porfiry (Prokip), 70
 Namaka, Yakim, 70
 Nazarewicz, Ivan, 159
 Nedohin, Ignace, 159
 Nedohin (Nedohan), Yanko, 159-160
 Nedotiafko, Fred, 210
 Negrych, Basil, 72
 Negrych (Negrich), Dmytro, 210
 Negrych (Negrich), Ivan, 160
 Negrych, Ivan Sr., 71
 Negrych, John, 71
 Negrych (Negrich), John Jr., 70-71
 Negrych, Simon, 71-72
 Nicholson (Nykolaishev), John, 160
 Niplanski (Nizalowski), John, 72
 Nirvanski, Dmytro, 160
 Nirvanski, Ozarko, 161
 Nirvanski, Yakim, 160-161
 Nycheck (Nycky), Dmytro, 234
 Nycheck (Nycky), Stephan, 235
 Nychka, Peter, 72-73
 Nykolyshyn, Hryc, 73
- Odokychuk (Odokeychuk), John, 161
 Ogryzlo, Stephen, 73-74
 Okenko, Peter, 74
 Olenichuk (Olienchuk), Joseph, 161
 Olinyk, George, 74
 Olynyk, Fedor, 162
 Olynyk, Ivan, 162
 Olynyk, Stephen, 74
 Olynyk (Olinyk), Dmytro (Domitash), 161-162
 Omicinski, Michael, 220-221
 Onofreychuk, Michael, 210
 Onysko, Michael, 162
 Ordza, Michael, 74
 Ordza, Peter, 74-75
 Orleksi (Orlecki), Theodore, 162
 Ottawa, Mykyta, 162-163
- Pacholok, Kerelo, 75
 Paciorka, Michael, 163
 Panagapko, Andrew, 75
 Panas, Stefan, 235
 Panchuk, Nazarko, 163
 Panchyshyn, Hrycko, 75
 Panisiak, Michael, 163-164
 Pasieka, John, 210
 Paskaryk, Hryc, 164
 Paskaryk, Tymko, 164
 Pasowisty, Mathew, 226-227
 Pasternak, Michael, 75-76
 Pasternak, Stach, 76
 Pawlicki, Ignace, 76
- Pawlicki (Pawliski), Joseph, 76-77
 Pawlicki (Pawliski), Thomas Karol, 77
 Pawliuk, Dmytro (Domitash), 164
 Pawloski, Nykola, 77
 Pawliuk, Michael, 164-165
 Pawloski (Pawlowski), Jacob, 164
 Pawlowicz, Michael, 77
 Pawulski (Pawlowski), Roch, 211
 Pelepczuk, Simeon, 77-78
 Perchaluk, Peter, 78
 Perchaluk, Peter J., 78
 Perepeluk, Ivan, 78-79
 Peron (Perron, Perun), Sawka, 165
 Person (Percan), Constantine, 211
 Philipchuk, Stephen, 79
 Pidhirny, Fedor, 165
 Pidhirny, Semen, 165
 Pidkalny, Joseph, 79
 Podialuk, John, 79-80
 Podolsky, Harry (Hryntko), 165
 Podolski, John, 165-166
 Podolsky, Philip, 166
 Podolsky, Wasyl, 166
 Polischuk, Nicholas, 166
 Polos, George (Harry, Hryntko), 166-167
 Porayko, Wasyl, 211
 Poshtar, Danylo, 167
 Potocki, Paul, 80
 Prasiloski (Prasiloski), Joseph, 80-81
 Predee (Predy), Constantine, 167
 Preyna, Wasyl, 82
 Probizanski, Onufry, 81
 Probizansky, John, 167
 Probizanski, Matviy, 167-168
 Prociuk, Stephen, 168
 Prokipchuk, Elash, 168
 Prokopchuk, Wasyl, 168
 Protz, John, 81
 Protz, Michael, 81
 Procyshyn, Joseph, 81
 Procyshyn, Petro, 81
 Prokipchuk, Fred, 81-82
 Prokopiw, Ilko, 211
 Prokopiw, Wasyl, 211
 Prokopowich, Anton, 82
 Pryrocki, Gregory (George, Hryhory, Harry), 168-169
 Pryrocki, John, 169
 Pryrocki, Nykola (Nikol, Nicholas), 169
 Pshytocki, Michael, 169-170
 Pula, Wasyl, 82-83
 Pundy (Pundij), Peter, 227
- Rehinchuk, Peter, 83
 Rehinchuk, Wasyl, 83
 Rekrut, Onufry, 170
 Rekrut, Wasyl, 170
 Reznoski, John, 84-85
 Reznowski, Joseph, 85
 Reznowski, Julian, 85
 Roga, John, 211-212
 Rojeski, Martin, 212
 Rokosh (Rokush), Nicholas, 84
 Rolski, Tymko, 83-84
 Romanych, Nykola, 212
 Romaniuk, Nykola, 170
 Romaniuk, Stephen, 170
 Romaniuk, Wasyl, 84
 Romaniuk (Romanuk), Nufrasz (Onufry), 227
 Roshko, Nykola, 170-171
 Roshko (Roshka), Wasyl, 171
 Rublowski, Fylyp, 212
- Rudkevitch, Adolf, 84
 Rusack, Jurko, 84
 Rutkowski, Semion, 171
- Sadoway, John, 85-86
 Sadowyk (Sadownik), Danylo, 212
 Sadowyk (Sadownik), Ivan, 212-213
 Safriuk, Ivan, 171
 Salamandyk, Ivan, 171-172
 Salamandick, William, 172
 Salamandyk, Seman, 172
 Salamandyk, Wasyl, 172
 Samborski, Joseph, 172-173
 Sametz, Dmytro, 86
 Sandul, Ivan, 173
 Sandul, Peter (Petrash), 173
 Sapach, Peter, 86
 Saranchuk, Semen, 173-174
 Saranchuk, Stephen, 174
 Saranchuk, Todor, 174
 Sass, Stach, 86
 Sawchuk, Dmytro, 213
 Sawchuk, Michael, 87
 Sawicki, Sylvester (Sylvan), 235
 Sawicki, Joseph, 87
 Scherban, Ivan, 174
 Schykulska, Stefan, 87
 Sejchuk, Iiko, 87
 Semchyshyn, Semko, 87-88
 Semeniuk, Havrylo, 174
 Semeniuk, John, 88
 Semeniuk, Wasyl, 174
 Senyshyn, Demko, 213
 Serediuk, Partemie, 174-175
 Shatkowsky, John, 235
 Shchygelski, John, 175
 Shelep (Shelyp), Jacob, 175
 Shepit (Shypot), Nykola, 176
 Shepit (Shypot), Oleksa, 176-177
 Sheptack, Leon, 88
 Shewchuk, Wasyl, 175
 Shewchyk, Fedko (Fred), 88
 Shewchuk, Stach, 89
 Shkwarchuk, Peter, 175-176
 Shmon, Jacob, 89-90
 Shmyr, Hryntko, 176
 Shumka, Michael, 90
 Shumka, Wasyl, 90
 Shwaluk (Chwaluk), Michael, 235
 Shydłowsky, George (Giorgi), 176
 Shymanski, Leon, 89
 Shymanski, Wasyl, 89
 Sidor (Sydor), Nykola, 185
 Sidor (Sydor), Wasyl, 185
 Sikorski, John, 227
 Siran, Konstantyn, 90
 Sirman, Ivan, 177
 Sirman, Wasyl, 177-178
 Sirman, Yurko, 177
 Skaczyk (Tkachuk), Nazarko, 90
 Skehar, Nykola, 221
 Skolney (Shkolney), Semko, 89
 Skorupa, Hnat, 91
 Skory, Theodosy, 91
 Skrynski, Peter, 178
 Skrypnyk, Andrew, 178
 Szwarc (Szwarc), Daniel, 91
 Slater (Slusarchuk), Prokop, 213
 Slobodzian (Slobogian), Ivan, 91
 Slyziuk, Ivan, 91-92
 Slyziuk, Nicholas, 92
 Slyziuk, Nicholas, 92

- Slyziuk, Wasyl, 92
 Smook, Nicholas, 178
 Smook, Onufry, 178-179
 Smook (Smuk), Semen, 179
 Smylski, Michael, 93
 Smylski (Smelski), Semko, 93
 Sochacki, Andrew, 179
 Sokolowski, Emil, 179
 Sokolowski, Michael, 179
 Sokolyk, Ivan, 179-180
 Sokyrka, Ivan, 180
 Solar, Safat, 93
 Solomon Joseph, 180
 Solomon, Nykola, 180
 Solomon, Panko, 93-94
 Solomon, Peter, 180-181
 Soltis, Hnat, 94
 Sopel, Paul, 94
 Sopiwnyk, Semen, 181
 Soyesky (Rojeski), John, 221
 Stadnyk, John, 94-95
 Standret, Jacob, 95
 Standryk, Wasyl, 95
 Staranchuk, Harry, 95
 Stashyn (Stasyshyn), Maxim, 181
 Stasiuk, Hnat, 95-96
 Stecko, Wasyl, 182
 Stecyk, Nicholas, 221
 Stefaniuk, Andrew, 96
 Stefaniw (Stefaniuk), John, 96
 Stefanowich, Constantine, 182
 Stefanuk (Stefaniuk), Panko, 181-182
 Stefishen, Dmytro, 96-97
 Stefiuk, Achtemiy, 182
 Stefura (Styfura), Wasyl, 182
 Stelmach, Kirilo, 221
 Stokotelny, Paul, 97
 Storoschuk, Gabriel, 182-183
 Storoschuk, George, 183
 Storoschuk, Ivan, 183
 Storoschuk, Michael, 183
 Storoschuk, Prokop, 183-184
 Storoschuk, Wasyl, 184
 Storozuk, Jacob, 97
 Storozuk, Michael, (b. 1875) 97-98
 Storozuk, Michael, (b. 1875) 235-236
 Strilchuk, Wasyl, 98
 Strileski, John, 214
 Strileski, Joseph, 214
 Strileski, Kyrylo, 214
 Strileski, Wasyl, 214
 Strumbicki, Peter, 184
 Struss, Thomas, 221-222
 Struzowski, Daniel, 184
 Stutsky, Frank, 213
 Sulatytski, Nykola, 98
 Swerbyus, Demian, 227
 Swerbyus, Peter, 98
 Swientak, Ignatz, 98-99
 Swirski, Panko, 214
 Swirski, Thomas, 215
 Swistii, Thomas, 215
 Swystun, Wasyl, 236
 Sydor, Bartko, 99
 Sydor, Wasyl, 99
 Symchych, Gabriel, 99-100
 Symchych, Petro, 215
 Syrnick (Syrnyk), Hnat, 100
 Syrnyk, John, 100
 Syrnyk, Wasyl, 100-101
 Syrnyk, Roman, 101
 Syrotuck, Daniel, 101
 Syrotuck, Wasyl, 101
 Syrotuck, Yurko (George), 101
 Sytnick, John, 101-102
 Sytnick, Prokop, 102
 Talpash, Anton, 102-103
 Tanchak, Peter, 103
 Tanchak, Wasyl, 103, 185-186
 Taras, Semen, 186
 Tarasiuk, Samuel, 103
 Tarka, Stefan, 215
 Ternawski (Tarnawski), Maxim, 103-104
 Teron (Tyron), Onufry, 186
 Teron (Tyron), Simeon, 186
 Tkachuk, Ivan, (b. 1842), 187
 Tkachuk, Ivan, (b. 1877), 186
 Tkachyk, Alex, 187
 Tkachyk, Dmytro, 187
 Tkachyk, John, 187
 Tkachyk, Onufry, 187-188
 Tkachyk, Peter, 188
 Tkachyk, Wasyl, 188
 Todorchuk, Ivan, 104
 Todoruk, Ivan, 104
 Tofan, Ivan, 188
 Tofan, Nicholas, 188-189
 Tokar, Joseph, 104
 Tokarchuk, George, 104
 Tomashewski, Alexander, 104-105
 Tomashewsky, Ivan, 189
 Tomichuk, Wasyl, 105
 Tomkow, Luke, 215
 Tomkow, Peter, 215
 Toporowski, Peter, 105
 Towstowaryk, John (Ivon), 189
 Troian, Panko, 215-216
 Trush, Paul, 105
 Turchinuk, Jacob, 105
 Tycholis (Tycholes), Dmytro, 105-106
 Tycholis, Stephen, 106
 Tymchuk, Kirilo, 222
 Tymchuk, Paul, 189
 Tytor (Ktytor), Theodosy, 189-190
 Uhryn (Ohryn), Michael, 106-107
 Uhryn, Prokop, 107
 Urbanowich, Wasyl, 216
 Urbanski, Andrew, 107
 Urbanski, Nicholas, 107
 Velski, Maxime, 107
 Wachna, Dmytro, 190
 Wachna, Theodosy, 190-191
 Wakula, John, 107
 Waly, Ilko, 107-108
 Waroway, Peter, 108-109
 Waroway, Stephen, 109
 Wasyllynchuk, Wasyl, 108
 Wasyllyshen, Dmytro, 108
 Wasyllyshyn, Peter, 191
 Wesolowski, Ivan, 109
 Wesolowski, Maxim, 109
 Wesolowski (Weselowski), Steven, 109-110
 Wesolowski (Weselowski), Theodosi, 110
 Wishnowski, Anthony, 216
 Wiwchar, John (Ivon), 191
 Wiwchar, Yarema, 191-192
 Wiwsianyk, Stephan, 192
 Wiwsianyk (Owsianyk), Andrew, 192
 Wiwsianyk (Owsianyk), Michael, 192
 Wizniak, Nykola, 110
 Wiznowich (Wizinowich), Metro, 191
 Wojciechowski, Paul, 222
 Wolchuk, Anthony, 216
 Wolchuk, Ilko, 216
 Woloshyn, Dmytro, 216-217
 Woloshyn, Fedor, 192
 Worobetz, Hilko, 111
 Worobetz, Stephen, 111
 Worobetz, Wasyl, 111 112
 Woronchak, Alexander, 110-111
 Woroniuk, John (Ivon), 193
 Wysochynski, Nikola, 193
 Yacentiuk, Michael, 112
 Yacentiuk, Nykola, 112
 Yacentiuk, Nykola Kukuruza, 112
 Yaholnicky, Ivan, 112
 Yakimischak, Jacob, 217
 Yakimishen, Alex, 112-113
 Yakovenko, Prokop, 113
 Yakubchuk, Kost, 113
 Yankowsky (Jankowski), John, 193
 Yarema, Josaphat, 113-114
 Yarema, Peter, 114
 Yaremowich, Anton, 194-195
 Yaremowich, John, 194
 Yarmey, Maksym, 236
 Yarmie, Fedor, 193
 Yarmie, Ilash, 193-194
 Yarmie (Yaremey), Michael, 194
 Yaschyshyn, Anton, 114
 Yaschyshyn, Peter, 114
 Yasinski, Nicholas, 114
 Yaskiw, Maksym, 236
 Yatchew, Wasyl, 222
 Yatsyshyn, Tanasko, 195
 Yaworski, Ignace, 236
 Yellowega, John, 114-115
 Yellowega, Michael, 115
 Yercha, Nicola, 115
 Yurkiw, Andrew, 115
 Yurkiw, Michael, 116
 Zabinski, Vincent, 116
 Zagrodny, Jacob, 116
 Zahara, Jacob, 195
 Zahara, John M., 195
 Zahara, Michael, 195-196
 Zahara, Michael (Mihal, Mike), 196
 Zahara, Wasyl, 196-197
 Zaharia, Theodore, 116
 Zahodniak, Ilko, 227
 Zahodniak (Zachodniak), Joseph, 227-228
 Zaherodny, Yurko, 223
 Zaiatz, Ivan, 116
 Zalucki, Andrew, 116-117
 Zaporozan, Ilia, 197
 Zaporozan, Semen, 117
 Zaporozan (Zaporzan), Ivan, 197
 Zarowny, Ludwig, 117
 Zawercowany, John, 117-118
 Zazulak, Prokip, 118
 Zelenetzki, Ivan, 217
 Zolobaniuk, Stefan, 197
 Zubrecki, Nick, 118
 Zuk, Ivan, 217
 Zurawinski, Ivan, 118
 Zurba, Metro, 113-119
 Zurkowsky, Sam, 119
 Zyha, Ardaty (Ordakij), 198
 Zyha, Ivan, 197
 Zyha, Michael, 197-198
 Zyha, Petro, 198

THE UKRAINIAN CANADIAN RESEARCH FOUNDATION

ORIGIN:

The idea to create a research foundation slowly emerged during the early 1950's when it was evident that no serious research was being conducted on Ukrainians in Canada. The lack of scholarly material on the group in Canada came to the attention of Stephen Pawluk, the President of Ukrainian Branch No. 360 of the Royal Canadian Legion in Toronto, who was able to enthuse the Ukrainian Canadian veterans to the need to rectify the situation.

To preserve the history of Ukrainians in Canada, the need for a formally established program and organization to sponsor and pursue research was clearly understood. Thus the idea and the enthusiasm of a sympathetic group merged together to establish the basic principles for a research foundation and program.

The Foundation commenced activity on December 29, 1957 under the name Taras Shevchenko Foundation and was incorporated as a non-profit organization in June 1965.

AIMS OF THE FOUNDATION:

The principal aim of the Foundation is to study the Ukrainian ethnic group in Canada. This is achieved by supporting the research of scholars, publishing research and establishing a library and archives.

ACHIEVEMENTS OF THE FOUNDATION:

1. The major achievement of the Foundation is the sponsorship of the research and publication by the University of Toronto Press of Early Ukrainian Settlements in Canada by Vladimir J. Kaye in 1962. Many reviews praised the book.
2. The second published work of the Foundation relates to the political integration of Ukrainians in Canadian life. This was the autobiography of the first Ukrainian member of the House of Commons, Michael Luchkovich, titled A Ukrainian Canadian in Parliament, and edited by John Gregorovich.
3. Persistence and Change: A sociological study of Ukrainians in Alberta was prepared by the sociology department of the University of Alberta from research funds provided by the Foundation. Professors C.W. Hobart and W.E. Kalbach headed this project.
4. A sociological research project on the Ukrainians in Toronto was sponsored at the University of Toronto.
5. A Dictionary of Ukrainian Canadian Biography: Manitoba Pioneers, was prepared by V.J. Kaye with an introduction by Professor W.L. Morton, and published in 1975.
6. Ukrainian Canadian Participation in Two World Wars is being researched by V.J. Kaye.
7. The History of Ukrainian Canadian Education in Canada is being researched by Borislav N. Bilash.
8. A centennial record of Ukrainians in Canada 1965-7 consisting of 14,000 press and magazine clippings was compiled by the Foundation under the editorship of S. Pawluk. It presents the record of the sharing of Ukrainians in the 1967 Canadian Centennial Celebrations.

CONCLUSION:

As well as sponsoring research projects and publication of research, the Foundation also acts as a source of information on Ukrainians in Canada for students and teachers, as well as participating in various conferences devoted to finding historical information on Canadians of all ethnic origins.

Although it receives substantial grants from the Federal government, the Foundation is always pleased to accept donations and bequests to further its aims and objectives. For further information contact the Foundation at 4 Island View Blvd., Toronto, Ontario M8V 2P4.

GENERAL LIST OF PARTNERS, CLERKS AND INTERPRETERS
WHO WENT IN THE NORTH WEST COMPANY'S SERVICE
WITH THE DATES AND NATURE OF THEIR INDIVIDUAL ENGAGEMENTS

In 1821, the North West Company amalgamated with the Hudson's Bay Company, thereby ending over 40 years of active competition for the furs and pelts of western Canada. Established in 1779 and based out of Montreal, the North West Company began to influence the development of the fur trade in the west almost immediately. Unlike the Hudson's Bay Company, which was content to operate fur posts only on the shores of Hudson's Bay and James Bay and have the furs come to them, the N.W. Co. saw the advantage of going directly to the supplier. By sending their traders inland over a 1500 mile watercourse of rivers and lakes, the N.W.Co. was able to intercept native traders on their way to trade at the H.B.C. posts further north and easily convince them of the advantages of trading at the N.W.Co. inland posts. Ultimately, their success forced the H.B. C. to radically change its trading policy and lead to the establishment of inland posts in direct competition with the Montreal company. Through the active rivalry of the two entities, many parts of the west were explored by their employees in the quest for more furs - areas which would not have been explored so quickly had the rivalry not existed. However, despite its success in attracting a considerable amount of the available trade, the economic aspects of shipping trade goods over the inland waterways was to be the undoing of the N.W.Co. The H.B.C. was able to keep its shipping costs comparatively low because it utilized sea transport as much as possible. The rising costs of inland shipping, on the other hand, continued to increase, eventually taking its toll on the profits made by the N.W.Co. In the end, amalgamation was inevitable.

Although amalgamation was a sound business move, it was not beneficial for the modern genealogist. Because it was absorbed by the H.B.C., the early records of the N.W.Co. were basically unimportant to the administration of the unified company. As a result, this material was not preserved as extensively as those early H.B.C. records were and, today, researchers whose ancestors served with the N.W.Co. find that there are few records to consult.

Some documents, such as the Servant's Contracts (1798-1822) can be found in the H.B.C. Archives in Winnipeg, but even these are few in number. Other diverse records can also be found in the various collection of the H.B.C. Archives and of the Public Archive of Canada. Still others, such as the list of partners, clerks and interpreters for 1804 which appeared in L.R. Masson: Les Bourgeois de la Compagnie du Nord-Ouest 2 vols. (1889-90, reprinted ed., New York: Antiquarian Press 1960) Volume 1: 395-413, can be found in a variety of publications.

The following list of partners, clerks and interpreters for 1798 was originally published in the Report of the Public Archives for the Year 1939 (Ottawa: King's Printer 1940) pp. 53-56, and is reprinted here as originally published.

Other sources for N.W.Co. employees might also be determined by consulting the historical works of the period, notably Marjorie W. Campbell: The North West Company (Toronto: University of Toronto Press 1957; and recently Toronto: Macmillan 1973, paperback) and A. S. Morton: A History of the Canadian West to 1870-71 (London:1939)

- Eric Jonasson

Names	Quality	Where Engaged & date of agree'mt	Time to serve fm 1797	Station				
A								
Auger Joseph Allarie Michel	Interpreter Inter:	3 yrs fm 6 th Aug: 1797	4 Yrs	Red Riv Ft Dau:				
Amiotte Fran ^s Adhemard Jacques	Inter; Clerk	3 years fm 29th July 1798	4 Yrs	Ft Dau; Nip;	Fraser Simon, Senior Fraser Simon, Jr	Mont: 22 ^d My 1792	2 Yrs	Grd Port [*] Ath [*]
Attena Gabriel	Inter:	2 ^y fm 15 th April 1797.	4 Yrs	Lac Oui;	Fraser Alexander		8 Yrs	Eng; Riv;
B								Rd Riv; Lac Quint ^s ; Tenise ^s :
Belleau Pierre Bousquet Charles	Clerk Inter:	1 Yr fm 29th May 1798	1 Yea	F Dau; F. dn Lac	Ferguson Alexander Faicon Pierre Fortin Pierre Faries Hugh Finlay John			Athabasca
C								
Campbell John Duncan	Clerk	Mont: 21st Oct. 1793	1 Yea	U:F des P	Gurnon		1 Yr	Riv La B; Red Riv;
Cameron Duncan Cloutier Zachary	Clerk Interp	2Y ^s fm 12 July	3 Yea	Nip; G:P	Grant Cuthbert Grant Peter Grant Donald Grant Alex ^r Gordon Alex ^r		3 Yrs	Lac L P; Temisc [*] Temisc [*] Temisc [*]
Chatelain Louis	Clerk & Inter	3 Yrs fm 1 st June 1797	3 Yrs	F.P	H			
Cameron Rannald	Clerk	3 Yrs. fm: 4 th Aug: 1797	3 Yrs	Nip:	Henry Alexander Henry Robert		2 Yrs	Mich [*]
Cameron Dugald	Clerk	3 Y ^s fm 29 th July 1798	3 Yrs	Nip:	Henry Robert	6 Yrs fm 1 st My. 1794	3 Yrs	R ^t Riv:
Cameron John	Clerk	5 Y ^s fm: 21 st Mar: 1795	2 Yrs	Lac Oui	Hughes James	3 Yrs fm 30 th July 1797	3 Yrs	F des Pr
Colin Joseph Chenier Leon	Inter; Clerk & Inter;			Re Riv;	Hesse Charles	4 Yrs fm 13 th July 1795	3 Yrs	Riv L:B;
Chaboillez Charles	Clerk & Partner Interp.			Re Riv:	J			
Chevallier Jean Baptiste		2 Yrs fm. 27 th July 1797	Nip:	Jerome Pierre Jessaume René				
Chisholm Roderick	Clerk		Term [*] ;		K			
Cameron Aences Cadotte Jean B ^{te}	Clerk & Inter;	3 Y ^s fm 21 st July 1796	Term [*] ; F ^d du Lac	King James				
Cotton Jean B ^{te}	Clerk & Inter;		F ^d du Lac		L			
Chorette Michel	Clerk & Inter;	3 Y ^s fm 28. Jul: 1797	F ^d du Lac	Laurent (or Lorin) Joseph Livingston Duncan				
Cadotte Michel (Petit)	Clerk & Inter;		F ^d du Lac	Latour Charles				
Cadotte Ignace	Clerk & Inter;	3 Y ^s fm 29 th Ap: 1798	F ^d du Lac	La Rose Jean B ^{te}				
D								
Demarais Jean B ^{te} Delorme	Interpreter Interp:	4 Xrs	Red Riv:	La Guaire Josaub; La Plante				

FINDING AID TO
THE 1881 CENSUS FOR WESTERN CANADA

When the 1881 Census was released in March 1979, there was considerable rejoicing among Canadian genealogists. The years of lobbying and petitioning for the release of this census were over - with the family historian emerging as the winner.

Although the news was enthusiastically received by everyone, non were more so than the genealogists in western Canada. After years of being "outside" of a census, the release of the 1881 census finally provided researchers with census information on those ancestors who had settled in the west at an early date. Granted, there had been western censuses before, but most were restricted to Manitoba and none covered all areas of western Canada. As the 1881 census was the first in which all areas were enumerated, with its release western genealogists can now begin to enjoy a research tool long used and enjoyed in the older settled portions of Canada.

The following extracts have been taken from Census of 1881: Preliminary Finding Aid, compiled by the Public Records Division of the Public Archives of Canada to enable researchers to locate the appropriate microfilm reels covering the areas in which they are interested. Entries are arranged by microfilm reel number, followed by a listing of the areas contained on each. The numbered items refer to the enumeration district (number and name) and the alphabetically listed items refer to sub districts of the numbered enumeration district.

REEL C-13281:

ONTARIO

182. Algoma

- a. Howland, Strawberry,
Lacloche, Haywood Isl'd
- b. Bidwell, Sheguiandah
- c. Assiginack
- d. Sandfield
- e. Tehkumnah
- f. Carnarvon
- g. Billings, Campbell
- h. Allan
- i. Gordon, Mills
- j. Burpee, Robinson, Barrie
Island

REEL C-13282:

- k. Dawson, Cockburn Island
- l. Wookwamakang
- m. Killarney
- n. Spanish River
- o. Mississagua River
- p. Thessalon
- q. Lefroy
- r. Bruce Mines
- s. Plummer

182. Algoma (cont.)

- t. Tarbutt
- u. Garden River
- v. Sault Ste Marie
- w. Korah
- x. Dennis
- y. Vankoughnet
- z. Michipicoten
- aa. Pic
- bb. Nipigon
- cc. Silver Islet
- dd. Prince Arthur
- ee. Fort William
- ff. (and a. of T.) Matawin
- gg. St. Joseph

MANITOBA

183. Selkirk

- a. Assiniboia
- b. Kildonan
- c. Winnipeg
- d. St. Boniface
- e. Springfield

184. Provencher

- a. Morris, West
- b. Emerson, Town

184. Provencher (cont.)

- c. Emerson
- d. Ste. Agathe

REEL C-13283:

- e. Laveyrandrye
- f. Cartier

185. Lisgar

- a. St. Paul
- b. St. Clement
- c. St. Andrews
- d. Rockwood

186. Marquette

- a. Gladstone
- b. Westbourne
- c. Mountain
- d. Burnside
- e. Portage
- f. High Bluff, Poplar Point
- g. Dufferin, North
- h. Dufferin, South
- i. Morris, West
- j. St. Francois-Xavier
- k. Baie St. Paul
- l. Woodlands

Manitoba Extension

- (a. of T.) see 182. ff.
- (b. of T.) Eastern (Keewatin)

REEL C-13284:

- (c. of T.) North Eastern (Lake Winnipeg)
- (d. of T.) North Western (Winnipegosis)
- (e. of T.) Western (little Saskatchewan)
- (f. of T.) South Western (Turtle Mountains)

BRITISH COLUMBIA

187. New Westminster

- a. South
- b. North
- c. Cassiar, Northern Interior
- d. Coast of main land

188. Cariboo

- a. Richfield, etc.
- b. Quesnelmouth
- c. William's Lake, etc.
- d. Keithley
- e. Clinton, Lillooet
- f. Omineca (part)

REEL C-13285:

188. Cariboo (cont.)

- f. Omineca (part)

189. Yale

- a. Yale and Hope
- b. Lytton, Cache Creek, etc.
- c. Nicola, O'Kanagan
- d. Osoyoos
- e. Kootenay

190. Victoria

- a. Yates Street Ward
- b. Johnson Street Ward
- c. James Bay Ward
- d. Victoria
- e. Esquimalt, Metchosin

191. Vancouver

- a. Nanaimo, Noonas Bay
- b. Comox, Alberni
- c. Cowichin, Salt Spring Island
- d. Saanich, South & North
- e. Sooke Lake, Highland, etc.
- f. Western Coast

NORTH WEST TERRITORIES

192. The Territories

- g. Cumberland, South
- h. Qu'Appelle
- i. Wood Mountain
- j. Prince Albert
- k. Battleford
- l. Edmonton
- m. Bow River
- n. York Factory
- o. Oxford House
- p. Norway House
- q. Cumberland, North
- r. Edmonton, North

REEL C-13286:

- s. Peace River
- t. Athabaska
- u. McKenzie
- v. Eastern Rupert's Land
- w. Labrador
- x. Arctic Coast



