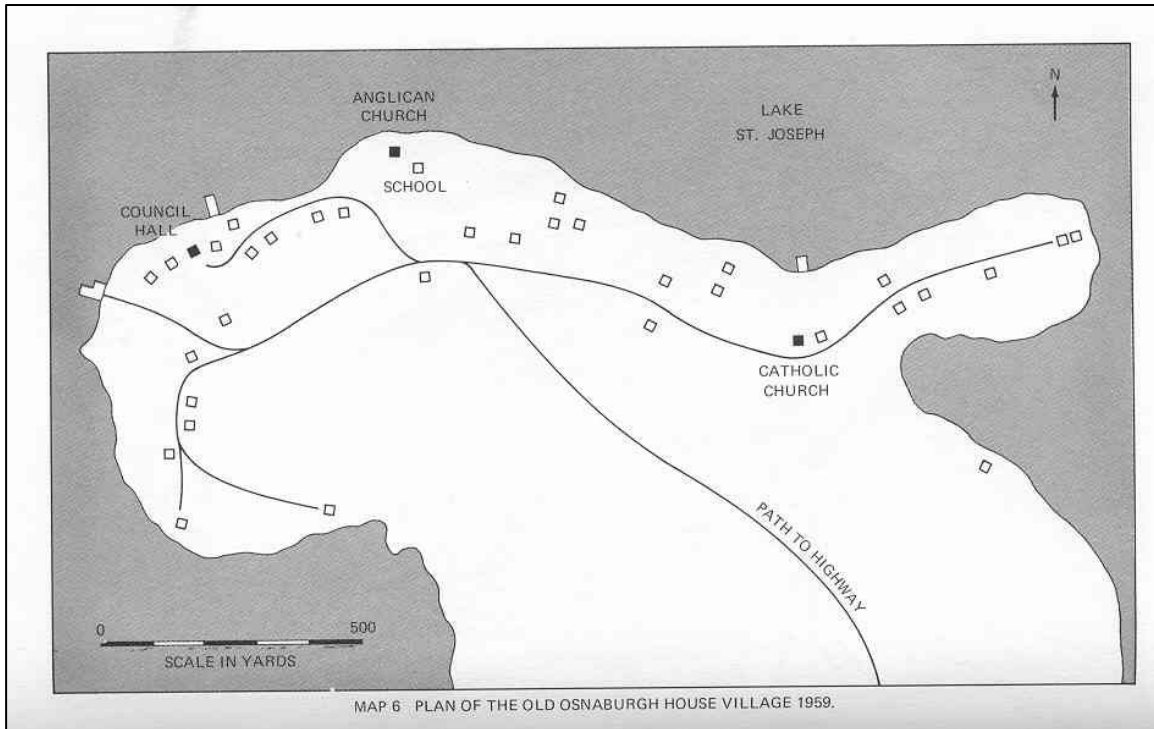


Old Village



1. Did you ever look for shapes in the clouds? Look at the shape of the land on which the Old Village was located. What creatures or objects can you imagine?

2. What year was this map made? _____

3. If the houses faced the lake, what direction did most of them face? _____

4. What connection did the village have with the highway? _____

5. Name the four public buildings in the Old Village.

6. How many docks were there at the Old Village? _____

7. How many houses were there in the Old Village? _____

Writing and Class Discussion

1. The Old Village was moved to its new location at New Osnaburgh on Dog Hole Lake in 1960. Read the attached article about the move. Have you heard any stories about this move? If you have, write what you've heard in the space below. If you haven't, write your opinions and thoughts about the move in the space below.

2. What is the difference between the plan of the Old Village compared to the new one at Dog Hole Lake? (see map on page 5)

Math Challenge:

What is the scale of this map? _____ cm = 500 yards.
A "yard" in the old Imperial system is just a little less than a meter, so for the purposes of this map, translate your answer for #2 directly into meters, e.g. _____ cm = 500 meters. Lay a string along the length of the shoreline of the Old Village on the map, and then measure the length of string. Use the scale to find the approximate length of the shoreline of the Old Village.

_____ m

The Old Village Today

About 2.5 kilometre north of Ten Houses, a road runs into the bush for about 2.3 kilometres, emerging at the dams at Cedar Rapids. A few minutes' boat ride south along the shores of Lake St. Joseph gets you to the site of the Old Osnaburgh Village, now almost hidden by forest. Remnants of the Old Village are still to be found, stretching out for several kilometers along the shore. Beautiful, large, flat rocks mark the shoreline in front of the Old Village. The ruins of an old church are visible from the shore. Its European style of building, with boards, bags of insulation, and drywall, has not stood the test of time. Some nearby log cabins are still largely intact. Their walls are neatly chinked with long slender peeled branches or saplings.

Although the forest is taking over now, it is still easy to imagine the trails that used to link the cabins and churches along the shore.



A log cabin at the Old Village still stands today. (June, 2001 Photo by Marj Heinrichs)

Moving to New Osnaburgh

Late in 1959 and throughout 1960, many people left their homes in the Old Village to move to a spot on the shores of Doghole Lake which is now called the Main Reserve, or Osnaburgh. Chief Ronald Roundhead says that it was not the people's choice to move. He says that the people had not wanted to move, but that the government had moved them. Most community members share this view.

Charles Bishop, in his book *The Northern Ojibwa and the Fur Trade*, says the people initiated the move because of the new road coming through from Savant Lake to Central Patricia in 1954. The road passed two miles east of the Old Village, and Bishop says people increasingly depended on it for transportation and wanted to be located closer to it. Bishop's description of the move:

The road proved to be such an attraction that many Indians began locating their tents near it during the summer, especially near Dog Hole Bay or Rat Rapids. Thus, after a council meeting in 1959, it was decided that the village should be relocated nearer the road. The Indian Affairs Branch did not encourage the move to a new village site, since as late as 1958 a road was being constructed between the highway and the old village. The chief and councilors, however, chose a spot on the shore of Dog Hole Lake near the highway which was cleared of trees by the late fall of 1959 after which the first Indian Affairs houses were built. By 1962, most of the Osnaburgh people who had formerly lived in the old village on Lake St. Joseph had been relocated to the new village.¹

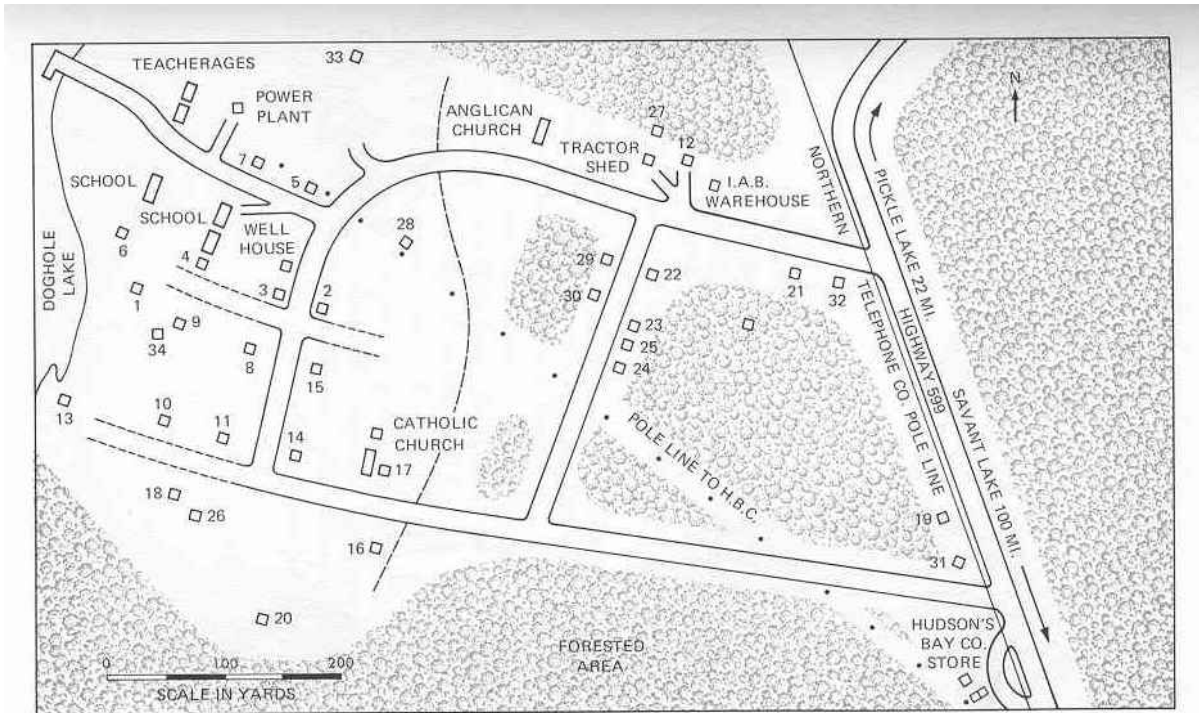
Jock Gibbs, who was the Hudson's Bay store manager in Osnaburgh House at the time, says Bishop's explanation of the move is simply not right. "I was there," he says. He describes how the Indian Agent took him and a young local interpreter to look for a new location for the village. As they drove down the road between Doghole Bay and Pickle Lake, the Agent asked the interpreter whether there was a lake anywhere nearby. The interpreter pointed towards where he knew there was a small lake, and when they arrived there (at what is now called Doghole Lake), the Agent said, "This is it. This is where the new village will be." Jock tried to convince the people not to leave the Old Village, which he says was beautifully located and such a pleasant place to live. But the Indian Agent threatened Jock that if he continued to try to block the move, the government would withdraw its business from Osnaburgh House. The trading post depended heavily on government business for its continued existence. "I guess I backed off," says Jock unhappily, and the government proceeded to force the move. Jock says the people were simply not in a position to argue with the Agent, whom they named "sonya ookeema," which translates as "The money boss."

It was a difficult move. Some people say the people of Mishkeegogamang nearly starved the winter of the move, because the area surrounding the new village site was unfamiliar hunting territory, and people had to go far for partridges and rabbits. Roy Kaminawaish says the flooding that followed the diversion of Lake St. Joseph in 1957 contributed to the problem: "Nothing works when the pattern is disturbed. Something you've always relied on goes astray. In those days there was no welfare."

¹ *The Northern Ojibwa and the Fur Trade* 61

Excerpt from *Mishkeegogamang: The Land, the People, and the Purpose*.

Map of New Osnaburgh (Now called the Main Reserve)



MAP 5 PLAN OF THE NEW OSNABURGH VILLAGE 1966