

0.0 History of Algonquin Use and Occupation of the Ottawa Valley with particular focus on the lower Madawaska system

The Ontario Power Generation's (OPG) Calabogie OPG Generating Station project is located along the lower reaches of the Madawaska River system, which is on the traditional and unceded territory of the Algonquin People. There is an old Algonquin legend about Wakan or Awankan Rock just downstream from Calabogie.

In distant times, when the Algonkins [Algonquins] were at war with the Iroquois, the Madawaska band camped on a sandy plain near the rushing waters which the white man calls the Flat Rapids. The chief had received a complaint about his daughter, a beautiful young maiden. The braves accused her of having an Iroquois lover and of warning him about a planned Algonkin raid on the enemies' encampment. When confronted, she admitted the treason, saying that she did not want her lover to die. The angry father banished her from the band forever. She ran away in anguish. Her weeping and wailing could be heard for a short while, but then it suddenly stopped after a very loud and unnatural shriek. Next morning some women were curious to find out what happened to the girl. They found a large rock exactly where the loud shriek had come from, and where the girl's tracks ended. Since then, the rock was sacred to the Algonkins. They believed that the Great Spirit had set it up as a monument to the love of an unhappy Indian maiden. Wakan Rock can be seen from the path which the white man calls the Flat Rapids Road.¹

Awankan Rock was known as Johnston's Rock by the early settlers. The rock was submerged when the hydro dam was built at Stewartville in the early 1940s. According to legend, "people crossing the Burnstown bridge in summer on a moonlit night, when the water is low, have heard cries and moans coming from the western shore below. Some have said that they've seen the top of the rock rise above and water, always as if in a cloud."²

The Algonquins are an Algonquian³ People who were historically distinct from neighbouring Algonquian groups such as the Ojibwa/Chippewa, Mississauga, Cree and Têtes-de-Boule.⁴ The Nipissing, another Algonquian group, were closely related to the Algonquins, linguistically, culturally and politically. Throughout the eighteenth and nineteenth centuries, the Algonquins and Nipissings who met annually at their village at Lake of Two Mountains (present-day Oka, Quebec) joined together in claiming the Ottawa Valley as their Traditional Territory. Nipissing (a dialect of Ojibwe) became the dominant

¹ Hessel, McNab Township, 1988; Hessel "The Awankan Rock" in The Valley Voice

² Hessel, "Awankan Rock" in The Valley Voice

³ The Algonquian language group includes many nations stretching from the Mi'kmaq in the east to the Blackfoot in the west. Algonquin also appears in records as Algonkin.

⁴ Ojibwa/Chippewa, Mississauga, Cree and Têtes-de-Boule are names that were used historically by Europeans and are the terms that appear in historical records. These nations have reclaimed their own names which they now use, specifically Anishinaabe (Ojibwe, Chippewa, Mississauga), Nishnawbe (northern Ontario Cree and East Cree) and Atikamekw (Têtes-de-Boule).

language spoken by both groups, while, in written records, the group was generally referred to as Algonquin.⁵ Today, however, many families are aware that their ancestors were more specifically either Nipissing or Algonquin, regardless of the common use of the term Algonquin or Algonquin Anishinaabe to describe them.

The predecessors of today's Algonquin People lived in the valleys of the Kichi-Sibi⁶ (Ottawa) and Madawaska rivers for at least the last 9,000 years. Ancient rock paintings, earthenware pottery pieces, stone tools, and bone fragments provide proof of their occupation. From time immemorial, the great Kichi-Sibi, or Ottawa River, served as their main travel route from the St. Lawrence to Lake Nipissing, giving them access to all the tributaries that reached into the interior forests of the Ottawa Valley. Algonquin families followed the creeks, tributary streams, and lakes of the Madawaska system, visiting with kin and managing the rich resources they relied on. Stone material originating from outside the area demonstrates that Algonquins and their ancient ancestors traded with other Indigenous People who lived well beyond Algonquin territory.

Algonquins are known to have first met Europeans in 1603 when Algonquin warriors encountered French explorer and colonist Samuel de Champlain at Tadoussac on the St. Lawrence River, where they were celebrating a victory over the Iroquois (Haudenosaunee) with their Innu (Montagnais) and Maliseet or Wolastoqiyk (Etchemin) allies. Later, at Île d'Orléans, the Algonquins informed Champlain that their home lay up the Kichi-Sibi and that the land of their trade partners, the Huron, was to the west.⁷ When Champlain travelled up the Kichi-Sibi in 1613 seeking a route to Huronia, he noted that the Algonquins were divided into regional groups, each occupying a defined family hunting territory. The "Matouweskariini" dominated the valley of the Madawaska River. Their neighbours and allies, the Nipissing, occupied the land and waters around Lake Nipissing.⁸

Alexander Henry was the first British trader to record his trip up the Kichi-Sibi after The Conquest (when the French surrendered what was then New France to Britain in 1763). Henry, like Champlain 150 years before him, learned that the Algonquin Traditional Territory was divided into family hunting grounds, the boundaries of which were well understood and strictly respected.⁹ This land-holding regime continued throughout the British period. For example, Dominique Ducharme, a long-serving interpreter at Lake of Two Mountains, stated in 1827 that their lands along the Kichi-Sibi were "divided up among the families, who developed them and held them as their own."¹⁰ The principle of family hunting territories was still recognized almost a century later when anthropologist Frank Speck studied Algonquins and their neighbours in the early twentieth century.¹¹ Speck's scholarly explanations mirror the information given by the Algonquin and Nipissing chiefs in 1849:

⁵ Day 1978; Thwaites, 1899

⁶ The Ottawa River, otherwise known as the Big River, has also been referred to in the Algonquin language as "Kichi-Sibi," "Kichissippi," "Kitchissippi" and "Kichissippi."

⁷ Biggar, 1922; Day and Trigger, 1978; Whiteduck, 2002

⁸ Day and Trigger, 1978; Whiteduck, 2002

⁹ Quaife, 1921

¹⁰ D. Ducharme, Interpreter, Indian Department, to Colonel D. C. Napier, August 17, 1827. LAC RG 10 Vol. 20 pp. 14,166-68

¹¹ Speck, 1915a; 1915b

*We held these lands from the first from the hand of the All Knowing, our ancestors, afterward, had made a more or less equal division of it in awarding to each a part carefully marked out by certain boundaries that were supposed to be and which were, in effect since respected as being the property of each family.*¹²

The Algonquins passed down their family hunting territories from generation to generation. Together, extended families formed bands who knew the boundaries of each other's hunting territories. It was the duty of each generation to protect those boundaries, to grant permission to outsiders to pass over their lands, and to manage their territory's resources to ensure an ongoing livelihood for their people. The chiefs further explained that the family heads of each band

*Nurs[ed] their Beavers and otters in the following manner viz. by dividing the portion belonging to the band into two equal parts which were still very extensive and hunting and changing alternately every two or three years from one part to the other.*¹³

Contact with Europeans brought many influences and changes to the traditional Algonquin way of life. The French established the fur trade, encouraged military alliances against the Iroquois and their English allies, and vigorously pursued religious conversion of Indigenous Peoples. Conflict between the Algonquins, their allies, and the Iroquois, was greatly increased by the fur trade. Algonquins suffered heavy losses in the ensuing wars. Those deaths and the devastating diseases introduced by contact with Europeans disrupted seasonal patterns of travel, trade, and occupation of their territory. During this period, many Algonquins retreated to Roman Catholic missions along the St. Lawrence River and some sought refuge as far west as Lake Nipigon.¹⁴

As the threat of conflict waned, many Algonquin families reoccupied the Ottawa Valley. Algonquins continued to congregate during the summer months at the Sulpician mission at Lake of Two Mountains which had been established for Algonquins, Nipissings and Iroquois in 1721 and attracted converts from other St. Lawrence missions. Here they occupied seasonal villages separate from the Iroquois. The Algonquins and Nipissings continued to rely primarily on hunting, trapping, fishing and gathering, while their Iroquois neighbours depended mostly on horticulture. They spoke completely different languages and their cultures were distinct from each other. Algonquin trappers brought their furs and goods to the mission to trade in the late spring. During their visits, they cultivated small gardens, met in council to conduct Nation and family business, and met with government officials. They also engaged the missionaries to marry couples, baptize their children, and bury their dead. In late summer, they returned to their Traditional Territory in the Ottawa Valley including the lands watered by the Rideau, Mississippi, Madawaska and Bonnechere rivers. Here they followed their usual pursuits of hunting, trapping, fishing, and gathering resources. While many families came to the Lake of Two Mountains mission annually, others stayed on their traditional hunting grounds for years at a time, rarely making the long trip to the mission.

¹² Chiefs to James Bruce, Governor General, August 30, 1849. LAC RG 10 Vol. 179 pp. 104095-100

¹³ Chiefs to James Bruce, Governor General, August 1847. Seminaire de St. Sulpice, Montreal No. 68 S8A

¹⁴ *Whiteduck*, 2002

By 1847 Nipissing had become the dominant language spoken by both Algonquins and Nipissings who visited the mission at Lake of Two Mountains. Despite their distinct tribal identities, the Algonquin and Nipissing chiefs acted together as a united group in their efforts to protect their rights in the Ottawa Valley. Individuals were often identified as either Algonquin or Nipissing in Lake of Two Mountains mission records; sometimes their identify shifted from one to the other. In general, the two groups became known as Algonquin in written records.¹⁵

The Algonquins never ceded their hunting grounds to the Crown nor entered any treaty agreeing to allow others to use their lands. Still, lumber companies and settlers moved onto their lands and the Algonquins gradually lost the capacity to protect their family hunting territories.

While their hunting grounds were being overrun and their game destroyed, the Algonquin and Nipissing chiefs petitioned government from their village at Lake of Two Mountains, asking for protection of their rights. They reminded the Crown that the Royal Proclamation of 1763 gave them exclusive rights to their hunting grounds. Furthermore, they recalled that they had been promised land “as remuneration for their services, and to reward the valour and exploits of their young men in different engagements” during the War of 1812.¹⁶ In addition, they stated that Sir Guy Carleton, then governor of the Province of Quebec, had given them all the islands in the Kichi-Sibi from Île aux Tourtes to Lake Nipissing.¹⁷ The request for protection of their rights was repeated every year or two until the end of the nineteenth century. The chiefs repeatedly asked government to grant them a secure tract of land upon which they could settle and not be disturbed by newcomers.¹⁸

First, in 1834, they asked for a township or seigneurie “above Grand Calumet Portage” with an island in front. The proposed area was well above the last settled area at that time.¹⁹ Two years later, they expressed their intention to abandon the village at Lake of Two Mountains and establish themselves there.²⁰ Their desire to secure Allumette Island and to have squatters removed or obliged to pay rents was repeated over the following years.²¹ The government’s Executive Council recommended setting aside land for them.²² It was estimated that 140 families might be willing to move there and that 14,000

¹⁵ Day 1978; Thwaites, 1899: *Lake of Two Mountains mission registers: L'Annonciation de La Bienheureuse-Vierge-Marie Oka Co. Deux-Montagnes P.Q.*

¹⁶ Algonquin and Nipissing Chiefs, Lake of Two Mountains, to Lord Dalhousie, Governor of Lower Canada, September 2, 1820. LAC RG 1 L3L Vol. 110 pp. 53, 990-92

¹⁷ Île aux Tourtes was located at the west end of Montreal Island. It was the site of a Nipissing mission from 1704 to 1727. When the mission closed, the Nipissings joined the Algonquins at the mission of Lake of Two Mountains on a seasonal basis. Algonquin and Nipissing Chiefs, Lake of Two Mountains, to Lord Dalhousie, Governor of Lower Canada, September 2, 1820. LAC RG 1 L3L Vol. 110 pp. 53,990-92

¹⁸ Joan Holmes & Associates, 1992

¹⁹ James Hughes, Superintendent, Indian Department, to Lt. Colonel Napier, Right Arm and Secretary of Indian Affairs, February 15, 1834. LAC RG 10 Vol. 88 pp. 35,066-68.

²⁰ James Hughes, Superintendent, Indian Department, to Lt. Colonel Napier, Right Arm and Secretary of Indian Affairs, January 1, 1836. LAC RG 10 Vol. 91 pp. 45,683-84

²¹ Algonquin and Nipissing Chiefs, 1836 LAC RG 10 Vol. 63 pp. 62,346-62,348; Hughes to Napier, January 19, 1836 LAC RG 10 Vol. 91 pp. 45,683-84; Napier to Givens, January 28, 1836, and Givens to Civil Secretary, February 15, 1836 LAC RG 10 Vol. 596 pp. 45,694-45,699 and 45,740-749, respectively; Hughes to Napier, April 10, 1839 LAC RG 10 Vol. 97 pp. 40,059-63

²² Report of a Committee of the Executive Council to Sir John Colborne, Governor General, Jun 17, 1839. LAC RG 1 E1 Vol 42 State Book “N” pp. 297-30

acres on the banks of the river opposite Allumette Island would be required for their settlement.²³ Again, officials recommended selecting a tract of land fronting on the Kichi-Sibi for them.²⁴ However, their request was rejected due to lack of funds.²⁵

Unable to obtain a grant in the vicinity of Allumette Island, Algonquins began searching for land elsewhere in the Ottawa Valley along the Rideau, the Bonnechere, and the upper Madawaska rivers.²⁶ Despite not obtaining a land grant, they continued to live and harvest resources in the area, supplementing their subsistence activities by work in the timber trade and performing casual labour.

Algonquins struggled to practice their seasonal rounds and conservation practices even though their lands were being encroached upon. During the summer months, large family groups congregated in preferred locations, such as productive fishing lakes, near confluences of major waterbodies, or at religious missions. As winter approached, individual families would travel inland to their family hunting grounds. Here, they would spend the winter hunting, trapping, fishing, and manufacturing domestic goods, such as snowshoes, toboggans, clothing, moccasins, and household utensils. They used all available resources. Many species of timber had special uses: birch bark, cedar, and ironwood were used for building canoes; birch bark, cedar, and ash were used for basketry; spruce root for binding and lashing; basswood for constructing shelters; leatherwood for snares; the sap and gum from pine and spruce were both a sealant and a medicine. The Algonquins used local clay to make pots. They knew the medicinal and spiritual uses of many local plants including sage, mosses, spruce tips, sweetgrass, jack-in-the-pulpit, red alder, and dogwood. In the late winter, they collected maple syrup and made maple sugar for trade and family use. The Algonquins' reputation as healers increased the value of the leaves, roots and saps they gathered. They habitually visited sacred sites where they conducted spiritual rituals and observances.²⁷

Families who used the Madawaska as their primary travel route and had their family hunting territories on both sides of the river are well-known from historic petitions, exploration records, and the registers of churches. Many individuals who took part in baptisms, marriages and burials at the Lake of Two Mountains mission during their summer visits were identified in church registers as being from the Madawaska River.²⁸

Algonquins of the Madawaska repeatedly asked for land at the headwaters of the Madawaska, particularly in the townships of Lawrence, Nightingale and Sabine and were known to have family settlements in the township of Herschel especially at Baptiste Lake, formerly Kaijickmanito Lake, and around the villages of Maynooth and Bancroft. They habitually travelled up and down the Madawaska and were also known to use and settle lands along the lower section of the river. By 1848 many of those

²³ Extract of Proceedings of a Council at Lake of the Two Mountains, Algonquin and Nipissing Tribes and James Hughes, Superintendent, Indian Department, September 4, 1841; Lt. Colonel Napier, Right Arm and Secretary of Indian Affairs, to T. W. Murdoch, Chief Secretary, January 14, 1842. LAC RG 10 Vol. 6 pp. 2,902 -2,922

²⁴ Lt. Colonel Napier, Right Arm and Secretary of Indian Affairs, to George Vardon, Assistant Superintendent General, March 13, 1847 LAC RG 10 Vol. 593

²⁵ T. W. Murdoch, Chief Secretary to the Governor General, to Lt. Col. Napier, Secretary of Indian Affairs, January 20, 1842 LAC RG 10 Vol. 597 pp. 46,104-106; George Vardon, Superintendent General of Indian Affairs, to Lt. Colonel Napier, Right Arm and Secretary of Indian Affairs, March 18, 1847 LAC RG 10 Vol. 607 pp. 49,637-38

²⁶ Joan Holmes & Associates, 1992

²⁷ Joan Holmes & Associates, 1992; Whiteduck, 2002

²⁸ *Lake of Two Mountains mission registers: L'Annonciation de La Bienheureuse-Vierge-Marie Oka Co. Deux-Montagnes P.Q.*

people were obtaining religious services at the church at Mount St. Patrick and then at Brudenell from 1864. They were also recorded visiting missions at Black Donald Lake in Brougham Township; Calabogie in Bagot Township; and the Griffith Mission in Matawatchan Township, proving their frequent and continued use of the lower Madawaska area.²⁹

Algonquin families are noted in the church and census records as being in Calabogie and Bagot townships. The Roman Catholic Church at Mount St. Patrick was one of the earliest churches in the region to record the baptisms, marriages and burials of Algonquins.³⁰ One hundred and twenty-three events were recorded in official documents for Algonquins from 1848 to 1923. Families using this church include: Buckshot, Commanda, Constant/Consta, Dufond/Desfonds, Fisher, Green, Jacob, Jacquot/Jocko, Kickicons, Leclair, Paul, Vincent and Whiteduck. This data shows that there was a small settlement of Algonquins around Calabogie, Brougham and in Griffith and Matawatchan townships.³¹ Constant Creek, which flows between the village of Mount St. Patrick and Dacre, was named either for Simon Constant, who lived in the area until his death in 1899 or for Chief Pierre Louis Constant Pinesi.³²

Many of the prominent chiefs had a presence along the lower Madawaska, including François Wabekikek, Pierre Shawanipinesi, Pierre Louis Constant Pinesi (Pynency), Joseph Pekekasiketch, Louis Nikik, Louis Mississainakoette, Ignace Jean Baptiste Kijicomantou, and Antoine Amikons/Tanaskon.

Other historical records make mention of Algonquin presence in the area. In February 1840 the Rev. William Bell, a well-known Presbyterian clergyman, travelled from Perth to Arnprior and other settlements in McNab Township. As he crossed the Madawaska River near the present Stewartville, he observed an Indian encampment: "They had been successful in the hunting, for six large carcasses of deer were laid up on a stage near their wigwams, beside others they had cut up and sold."³³ This may have been the "Indian Encampment" reported by Andrew Wilson who settled new Stewartville before 1827. He recounted the settlements and trails running through the forest to their hunting grounds.³⁴ Beginning in the late 1820s the Crown began financing surveys of the territory between Lake Huron and the Kichi-Sibi. Many of the surveys focused on the Madawaska, its tributaries and connecting rivers and streams. Algonquin individuals often shared their extensive and detailed knowledge of the area with surveyors and offered suggestions for preferred routes. Sometimes they transported crews and goods from camp to camp, fed survey crews, and sold them canoes. Details on these relationships with surveyors follow in the paragraphs below.

When Lt. Briscoe of the Royal Engineers surveyed the watercourse from Lake Simcoe to the Kichi-Sibi in 1826 he received information from an "Indian" he met about 15 miles from the source of the

²⁹ Church registers recording baptisms, marriages and burials created at Mount St. Patrick Parish Roman Catholic Churches, 1846 to 1908, and Notre Dame des Anges Roman Catholic Church, Brudenell, 1863-1895. Canada census records for Brougham Township, Bagot and Blithfield Township, Brudenell, Lyndoch and Radcliffe Townships, Horton Township, Matawatchan Township, 1861 to 1901. Vital statistics documents (birth, baptism, marriage, death and burial records) provided by Algonquin families. All records on file with the Enrolment Officer for the Algonquins of Ontario.

³⁰ A survey plan shows the RC church and cemetery at Mount St. Patrick. At the time of survey in 1864 it was located in Concession XV of Admaston Township on the boundary with Brougham Township (Concession XIV). See "Plan of part of the County of Renfrew Showing the Proposed Site for a Branch Road leading from Springtown on the Madawaska to the Opeongo Road Being the 2nd Section of the Projected Madawaska Road, June 20, 1864" AO B-18-03 11598 Folio F005358

³¹ Canada census and church registers

³² Graham, "Early days in Mounts St. Patrick and Dacre," *The Madawaska Highlander*

³³ Hessel, McNab Township, 1988 citing Bell 1840

³⁴ Hessel, McNab Township, 1988 citing McLean 1939

Madawaska.³⁵ Later Briscoe met another “Indian” as he descended a branch of the Madawaska “who had been a month coming from the Chats he informed us the [sic] it would take us 3 weeks to arrive there by the Madawasca in consequence of the extreme lowness of the Water.”³⁶

Surveyor Greenfield surveyed the Madawaska from the western boundary of Blithfield Township (upriver from Calabogie) to the headwaters in 1847. He encountered a man who provided a sketch map and information about the territory. The man’s hunting ground was from Blackfish Bay, east of Lake Keminisseg to the headwaters of the Madawaska River. Greenfield based his assessment of the land west of Big Opeongo Lake on the information he received from the “Indian”:

[My assessment] is further grounded on the information I received from a decent intelligent Indians [sic] who knows the Country and in which his hunting ground lays who made me a map shewing the River with its different Branches and pointing out where the pine ended and where the good land commenced which plan takes in from Blackfish Bay on the 58th mile East of Lake Keminisseg to the source of the River and which I found fully as correct as any of the Kind done without scale and compass, and I found a similarity in the [illegible] after I laid down the river from course and distance and his description of the land and timber turned out remarkably correct.³⁷

Greenfield bought a large canoe from “the Indians” and got the old one fixed, likely east of Lake Kamanisseg and Bark Lake.³⁸

In 1847 surveyor Elmore visited Algonquin encampments on the upper Madawaska, where he obtained information about the country and engaged the services of several men.³⁹

Alexander Murray surveyed the Madawaska, Bonnechere and Petawawa rivers in 1853 for the Geological Survey of Canada. Murray met “Chief Kaijick Manitou” for whom he named the lake near the headwaters of the Madawaska.⁴⁰ Kijicomaniou supplied Murray with valuable information:

Lumbering operations have already extended nearly up to Kaijick Manitou Lake, and I was informed by the chief of a tribe of Indians I met there, that preparations were about to be made to bring timber down from the country above Papineau Lake. The name of Kaijick Manitou was

³⁵ Bill Allen, “The Nesswabic (Petawawa River Watershed)” Arch Notes 16 (2) March/April 2011, p. 11.

³⁶ Henry Briscoe to Commander of Royal Engineers, October 16, 1826 LAC RG 8-I Vol. 428 Reel C-2945

³⁷ Duncan McDonell Greenfield, DPS, to D.B. Papineau, Commissioner of Crown lands, November 29, 1847 AO RG 1-59 File ‘Madawaska River, D. McD. Greenfield, 1847’ MS 924 Reel 13

³⁸ Diary of the Survey of the River Madawaska by Duncan McDonell Greenfield, from the 5th April to the 29th November 1847 inclusive, November 21, 1847 AO RG 1-59 File ‘Madawaska River, D. McD. Greenfield, 1847’ MS 924 Reel 13

³⁹ Diary kept by Publius V. Elmore P.L.S. while on the survey of a line of Road, and Exploration, from the N. East angle of the township of Lake, in the Victoria District, towards the Ottawa River, under instructions from the Hon. D. B. Papineau C.C.L. bearing date July 8th 1847, August 1848 AO RG 1-59 File ‘Madawaska River, P.V. Elmore, 1848’ MS 924 Reel 13; Pay list of [persons] employed under Publius V [Elmore] P.L.S. in the years 1847 & 1848 in surveying a line of exploration and road in [illegible] of the Victoria District, ca. 1848 AO RG 1-524-2 File 1.17 Reel MS 10827; Elmore to Price, August 1848 AO RG 1-59 File ‘Madawaska River, P.V. Elmore, 1848’ MS 924 Reel 13

⁴⁰ Lake Kaijick Manitou was renamed several times becoming Loon Lake, then Long Lake, and finally Baptiste Lake.

*given the lake in honour of this Chief, who proved of great service to us by this description of the country we were about to travel through at the height of land.*⁴¹

Murray noted that the Little Mississippi flows into a marsh on the Shawashkong (aka York, South-West Branch or Mishawashkong – river of marshes) and was used to access the Mississippi River. This water route facilitated contact between Algonquins using the Madawaska and those on the Mississippi and surrounding territory. He noted several Algonquin encampments around the upper Madawaska system.⁴²

Surveyor Snow conducted an extensive survey of the upper reaches of the Madawaska and York Branches in 1853-54. Before surveyor Snow began his survey of the York branch and upper reaches of the Madawaska he made a plan based on a general plan of the country and “an Indian sketch.” Once again, this surveyor noted encampments on the upper Madawaska, obtained information about the country, purchased provisions, employed men and noted trails in the region.⁴³

Of all the land sought by Algonquins in Ontario, only a small tract was set aside as a reserve at Golden Lake in 1873. It is now known as the Algonquins of Pikwakanagan First Nation. Several Algonquin reserves were established in Quebec beginning with the setting aside of a reserve at Maniwaki, now Kitigan Zibi, and at Lake Timiskaming in 1851. Additional land was set aside in Quebec during the twentieth century. Aside from the reserve at Golden Lake, no other land was secured for Algonquins in Ontario. Most Ontario Algonquin families continued to live off-reserve throughout their Traditional Territory. Today, in addition to the members of the Algonquins of Pikwakanagan First Nation, the descendants of the original Algonquin families in Ontario belong to the Algonquin communities who are part of the Algonquins of Ontario. Those primarily from the Madawaska area are members of Kijicho Manito Madaouskarini, Whitney and area, as well as the communities of Bonnechere, Greater Golden Lake, Snimikobi, Shabot Obaadjiwan, Ottawa, and Mattawa/North Bay.

⁴¹ Alexander Murray, “Report for the Year 1853, February 1, 1854” AO 550 Geological Survey of Canada Report of Progress 1853 pp. 59-99 incl. LAC RG 45 Vol. 168 File 2703 Reel T-20212

⁴² Murray, GSC, 1853 pp. 59-99 incl.

⁴³ Snow to Russell, July 16, 1854 AO RG 1-59 File 'Madawaska River, J. A. Snow, 1854' MS 924 Reel 13; Plan of Part of the Madawaska River, ca AO O-1102 Box B164193; Bill Allen, “Nineteenth Century Aboriginal Farmers of the Madawaska River,” James S. Molnar, ed., Partners to the Past: Proceedings of the 2005 Ontario Archaeological Society Symposium, Ottawa: Chapter of the Ontario Archaeological Society, 2007, p. 58

0.0.1 Historical / Archival Research Methods

Research was conducted to document two centuries during which Algonquin and Nipissing leaders tried to convince the British and Canadian governments to recognize their rights under the Royal Proclamation of 1763. After Ontario and Canada accepted the claim for negotiation in the early 1990s, the focus of the research shifted to building a deeper understanding of Algonquin and Nipissing use and occupation of the Ontario side of the Kichi-Sibì watershed and to identifying the Algonquin and Nipissing families who resided there through time.

The background research was conducted in secondary, printed primary, and scholarly sources. This research was enhanced by primary archival documents obtained from the official records of French, British, and Canadian governments, with an emphasis on records created by the Crown Land Department, the Department of Indian Affairs, and their predecessor and successor agencies, as well as from collections generated by explorers, missionaries, and fur trade companies. Residence and land use patterns for Algonquin/Nipissing families were traced through time based on census tracts and genealogical records, such as birth, baptism, marriage, death and burial records. The bibliography provides a list of the key secondary sources that were drawn upon in this narrative.

0.0.2 Conclusion Regarding Historic Algonquin Use and Occupancy

The foregoing historical archival research indicates long-term and ongoing occupancy and use of the area in the vicinity of the Calabogie GS Refurbishment project by Algonquin people -specifically family groups which occupied traditional family hunting grounds in the area of the project, and whose ancestors are part of the contemporary Algonquins of Ontario. It furthermore presents evidence of the gradual and continual encroachment on the unceded lands of the Algonquins of Ontario by French and English colonists, and later by various entities permitted by the Government of Canada or Province of Ontario to do so. Specific to the Calabogie GS Refurbishment project, there are various references to encroachments related to flooding and modification of the Madawaska River for waterpower development, and for the Algonquins, the subsequent loss of access to land, traditional livelihoods, and cultural heritage.

0.0.0 Secondary Sources

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