



Algonquins of Ontario

Newsletter

**A JOURNEY OF SURVIVAL,
REBUILDING AND SELF SUFFICIENCY**

Issue 2 - June 2023



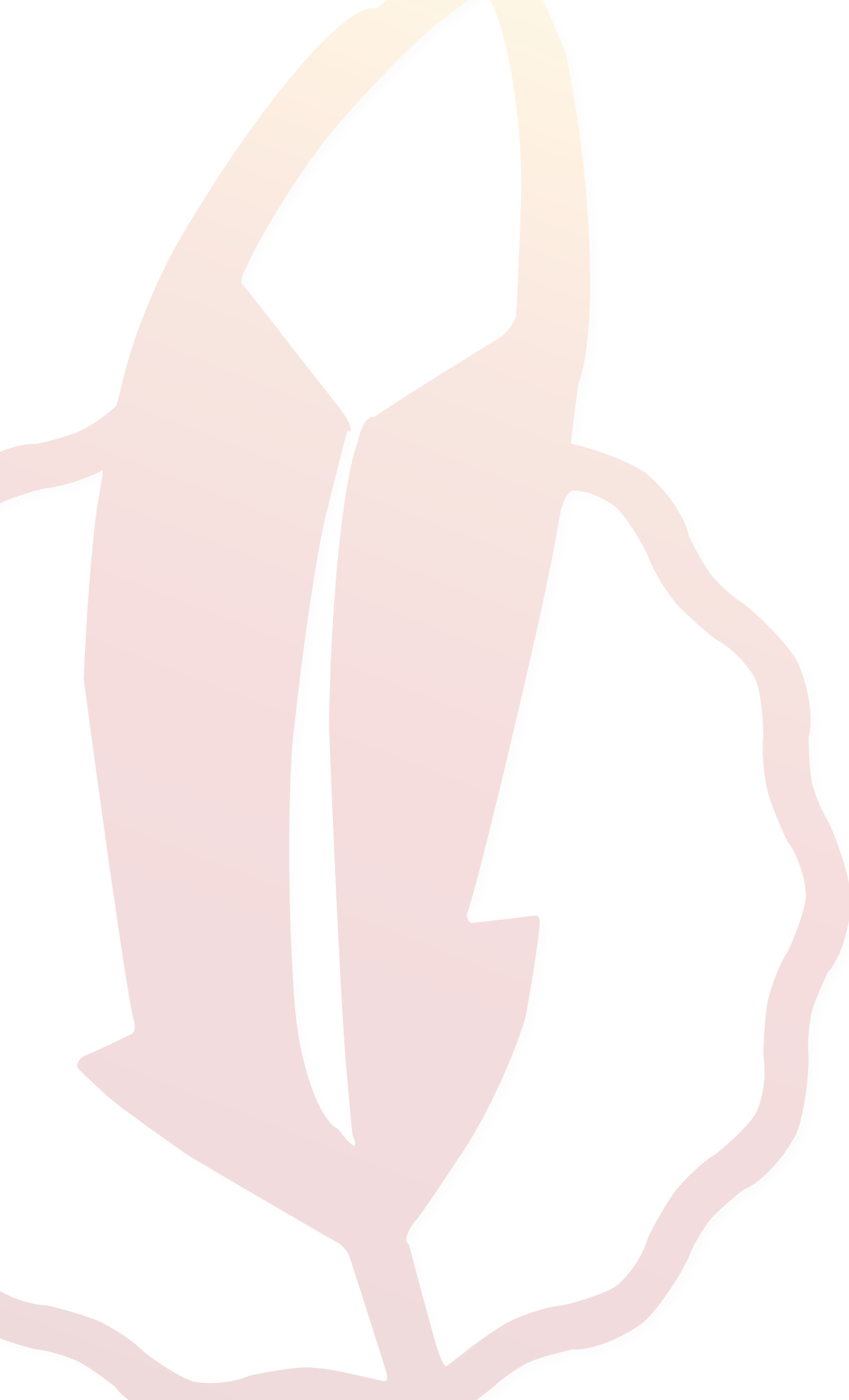
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AOO Welcomes New Chief and Council Members from Pikwakanagan First Nation

Since our last newsletter, there has been a general election for the Chief and Council of the Algonquins of Pikwakanagan First Nation. On behalf of the AOO staff and the other Algonquin Negotiation Representatives I would like to extend our congratulations to Chief Greg Sarazin and returning Councillor Merv Sarazin as well as newly elected Councillors Dale Benoit, Cathy Bernard, Joseph Bilodeau, Sherry Kohoko and Vicky Two-Axe. At the same time we must also acknowledge and add our sincere thanks and gratitude to Wendy Jocko, Jim Meness, Dan Kohoko, Angelina Commanda, Barb Sarazin, Steve Benoit, and Lynn Clouthier for their dedication and contributions as ANRs over the past few years. In addition, we must make a point of honoring Stephen Hunter, ANR whose recent demise came as a profound shock. He has been succeeded by his brother Robert as ANR for the Kijicho Manito Madaouskarini community in Bancroft.

It is worthy to note that Greg Sarazin previously served a term as Chief and also has served on Council as well as acting as the Chief Negotiator for Pikwakanagan, the Algonquin Nation Negotiation Interim Directorate and the Algonquin Nation Negotiation Directorate. He is also a successful businessman, providing on-reserve employment for many First Nation members.

The election of so many new faces will necessitate an extended period of briefing before the new Chief and Council can take their place at the table with their fellow Algonquin Negotiation Representatives (ANRs).

On behalf of the AOO staff and the other ANRs, I look forward to their three year term, during which time we hope to finalize a Treaty with Canada and Ontario and commence a new era of prosperity and opportunity for the Algonquins of Ontario.

Robert J. Potts
Principal Negotiator and
Senior Legal Counsel



Algonquin Tribunal – Conducting Ancestor Inquiries

The Algonquin Tribunal is conducting inquiries to determine whether certain historical persons should remain on the Schedule of Algonquin Ancestors. This effort is being undertaken to ensure that those enrolled as proposed beneficiaries are Aboriginal rights bearing Algonquins. The Algonquin Tribunal is made of Algonquins that originate from the various communities that make up the AOO. The Algonquin Tribunal is committed to carrying out its mandate in a fair and transparent way and to treat participants with dignity and respect.

The key issue that the Tribunal must determine is whether the historical persons at issue are identified in a historical record or document dated on or before December 31, 1921, in such a way that it would be reasonable to conclude that either or both of them was considered to be an Algonquin or Nipissing, or a sibling of such a person. “Sibling” in this context is defined as a person with a common Algonquin parent.

The Tribunal has already completed its inquiries into several Algonquin Ancestors and will be completing hearings in June.



its hearing schedule can be found on the Tribunal website:

www.tanakiwin.com/tribunal/

The Algonquin Tribunal welcomes any questions related to the Tribunal's work.

The Tribunal's registry can be reached by email at: **tribunal@tanakiwin.com**, or by phone at: **613-401-1209**.

May 5, Red Dress Day

On May 5th, Members of AOO joined with The Circle of Turtle Lodge Indigenous Hub for the walk to honor the MMIWG2S. Every year on May 5th, we mark Red Dress Day and the National Day of Awareness for Missing and Murdered Indigenous Women, Girls and Two-Spirited People. The day began in 2010 and was inspired by a project by a Metis artist, Jaime Black, based in Winnipeg, Manitoba. The idea was to confront people with the violence that Indigenous women are experiencing, to create a space to tell their stories. Red dresses are hung from windows, trees, and other public spaces. On this day we give a voice to those who no longer have one. The spirits that have passed see bright colours the best, red in particular. So, hanging red dresses helps lost spirits find their way home to their loved ones. We need to call for faster action to reduce the violence perpetrated against Indigenous women and girls.



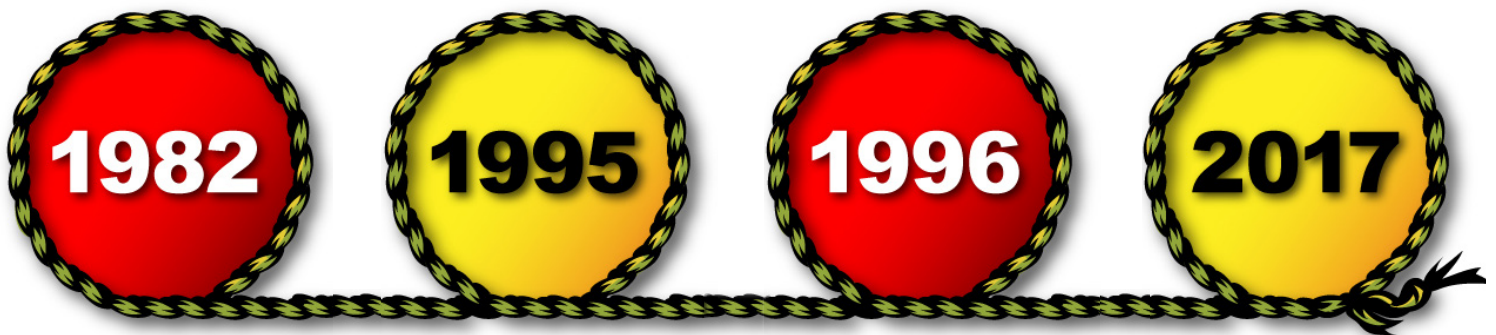
More about Red Dress Day can be found at info@thecircleofturtlelodge.ca and www.statcan.gc.ca/o1/en/plus/905-red-dress-day-remembering-loss-looking-justice

June 21 is National Indigenous Peoples Day

National Indigenous Peoples Day is June 21, 2023. A day to recognize, celebrate and appreciate the unique heritage, diverse cultures and contributions of First Nations, Algonquin, Inuit and Métis peoples. also known as Indigenous peoples. These Indigenous peoples/communities share many similarities, but each have their own distinct heritage, language, cultural practices and spiritual beliefs.

June 21 was chosen because for generations many Indigenous peoples and communities have celebrated their culture and heritage on or near this day due to the significance of the summer solstice as the longest day of the year. It is a day to celebrate solidarity with all the Indigenous communities across Canada. National Indigenous Peoples Day is a great step forward and opportunity to ensure the foundation for lasting reconciliation.

For more on the history and significance of National Indigenous Peoples Day, please visit www.rcaanc-cirnac.gc.ca/eng/1100100013718/1534874583157



National Indian Brotherhood (now the Assembly of First Nations) called for creation of National Aboriginal Solidarity Day.

The Sacred Assembly called for a national holiday to celebrate Indigenous Peoples. The Royal Commission on Aboriginal Peoples recommended a National First Peoples Day.

Governor General of Canada Romeo LeBlanc declared June 21st of each year as National Aboriginal Day.

Renamed National Aboriginal Day to National Indigenous Peoples Day.

Information taken from www.chiefs-of-ontario.org/event/indigenous-day



Louis Nikik – Chief on the Upper Madawaska in the 1860s

By Joan Holmes

Louis Nikik was also known as Noui Ochkinawens dit Nikik, Neegek, Negigue or The Otter. He was a chief on the Upper Madawaska in the 1860s. One observer described him:

“[The Otter] was well known to the lumbermen of that day and was a man of immense size and tremendous physical strength, and the members of the clan as a whole were considerably above average height and of heavy build”.

Louis was born around 1800. He married Elizabeth Wabimangokwe at the mission at Lake of Two Mountains in August 1821. Both the bride and groom were described as Nipissings. Paul Tchimaganih or Somogneche, who was later described as the High Chief of the Algonquins, was one of their witnesses.

Louis and Elizabeth had six known children between 1823 and 1834. Two of their daughters, Susie Nagrite and Veronique Onawatisekokwe, survived childhood.

Their four sons died in the early 1830 during a cholera outbreak. The epidemic also took their mother Elizabeth Wabimangokwe who died less than five months after giving birth to her youngest daughter, Susie Nagrite. A year after Elizabeth's death, Louis married an Algonquin woman, Elizabeth Naokijikokwe. Amable Défond and Michel Pizendawatch witnessed their marriage. The Defond family had hunting grounds south of the Mattawa; the Pizendawatch family settled around Golden Lake.

Interestingly, Louis's first wife Elizabeth Wabimangokwe had adopted a young girl named Elizabeth Gagnon dit Nipinekijikokwe who was born in 1814 and given up by her mother, a woman from St. Regis (now Akwesasne). When she was 18 years old, Elizabeth Gagnon dit Nipinekijikokwe married Francois Antoine Nijikwiwisens at the Lake of Two Mountains mission in August 1835. Antoine Nijikwiwisens was the Nipissing chief who held lands on the north side of the Mattawa River. This marriage joined two prominent families from different parts of the territory held jointly by the Algonquins and Nipissings.

Louis and Elizabeth's daughter Veronique Onawatisekokwe, born 1823, married the Nipissing widower François Ekwidjikapawithc in July 1837. Louis witnessed his daughter's marriage along with renowned chief Amable Pakwakona, a cousin of the groom, Michel Wabikwans, and Pierre Minens. François was the son of Joseph Pekekasiketch and Cecile Panosinokwe. Two of the sons of Veronique and François are known to have had children; those descendants used the family name Fransway, François or Guidignibo.

Louis and Elizabeth's daughter Mary Susan Negrit (aka Maire Josephte 8abimangok8e) married the widower François Sharbot (aka François Niciminanak8at) at the Lake of Two Mountains in August 1850. François' brother Pierre Nananjikijik (aka Peter Sharbot) and Susie Negrit's father Louis Nikik witnessed the marriage. François and Susie's descendants used the family name Sharbot and concentrated their activities around Sharbot Lake.

While Louis was raising his family he worked from time to time for the Hudson's Bay Company. For example, in 1832 Louis Nikik was hired at the mission to join a canoe brigade transporting trade goods from Montreal to the post at Coulonge on the Ottawa River.

Louis Nikik was one of 24 Algonquin and Nipissing chiefs and family heads that signed a petition sent to the United Parliament of the Province of Canada in 1851. The leaders recounted their loyalty to the Crown since the cession of Canada to the British, writing;

...[we] have shown at all times the same attachment [to the protection of the colony], have defended the government in the american wars, hoping always as your petitioners hope still, that they would find happiness, peace and ease, with guarantees of permanence and progress, in the religious, political and social institutions which it has always been their desire to attach themselves to and conform to, and which were represented to them as more than equal to the loss of their sovereignty and their primitive freedoms.

The chiefs acknowledged the assistance and instruction received at the mission at Lake of Two Mountains, which they had been visiting for a century and a half, however:

[the petitioners] cannot but represent energetically to your honourable House that neither the government nor any other body or authority, nor the mass of the European inhabitants, have done anything to help come to pass for them the awaited advantages of the civilized state; that having stripped them in fact of the land which was their inheritance, nothing has been given them in exchange, and that they have often been brought to believe as a result that the principles of religion and humanity that civilized men profess, are not well rooted in their hearts.

Less than a decade later, after receiving no satisfactory reply or assistance from the government, Louis Nikiik petitioned for land on the York Branch of the Madawaska. His request was rejected.

The York Branch was called the Shawashkong or Mishawashkong meaning marshy river or river of marshes. A number of surveyors traversed the area and recorded their remarks about this region. Lieutenant J. Walpole covered the route from Baptiste Lake to Negeek Lake on the Madawaska, which was most certainly named, for Louis Nikiik. In 1853 Alexander Murray surveyed the Madawaska, Bonnechere and Petawawa rivers for the Geological Survey of Canada. He ascended the Bonnechere to Round Lake and crossed to Lake Kamaniskiik on the main branch of the Madawaska. He then

descended the Madawaska to the York or South-West Branch (aka Shawashkong or Mishawashkong) and followed it up to the head. Murray noted that the Little Mississippi flows into a marsh on the Shawashkong and was used to access the Mississippi River. Algonquins living around Sharbot Lake reached the Madawaska through this route. Surveyor Snow conducted an extensive survey of the upper reaches of the Madawaska and York Branches in 1853-54. Before 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" of the York & Madawaska River."

Three years after Nikiik made his request for land on the Shawashkong, Algonquin and Nipissing leaders petitioned the Governor General for protection of their lands. They described their hunting grounds as being "watered by the Madawaska and adjoining streams about 150 miles from their village at Two Mountains". Their lands had become thickly settled and rendered useless as hunting grounds and they are unable to make a living. They lamented that they were fading away as a people and those that remained were reduced to poverty. In response the government reserved the southeast quarter of Lawrence Township from sale. Unfortunately, the Algonquin and Nipissing families had no right to the merchantable timber on the land and they were only allowed to use it as long as the Crown permitted. Their right of occupation could be withdrawn at any time.

Chief Peter Sharbot (aka Nananjikijik), the brother of Louis Nikik's son-in-law François, continued his Louis' work by petitioning for land in lieu of the temporary tract in Lawrence Township. He wrote five petitions from 1886 to 1897, suggesting alternate locations in the townships of Nightingale and Sabine where Algonquins had encampments. He also made a trip to Ottawa with Chief Joseph Partridge of Golden Lake in 1895 to ask for land. No land was granted to the people of the Madawaska. The creation of Algonquin Park and the needs of timber companies and settlers were more important to the Canadian government than the security of the Algonquin families. The Crown lands official wrote:

The formation of a settlement of Indians upon the borders of a territory of this kind would, in my opinion, be attended with great danger to the preservation of the game in the Park. You know the predatory habits of these people, how they roam about, and how difficult it is to keep watch of their movements in the forest or to get them to recognize that a law which applies to white people, with respect at any rate to the killing of game, should be made to apply to the Indian, who depends for his livelihood in a great measure upon what he can kill in the forest.

Algonquin families were forced to abandon their camps and leave Algonquin Park. Trappers and hunters continued to go secretly into the park to harvest but risked arrest. If caught by the game wardens, they would be fined and have their game, firearms, and traps confiscated.

What is now the panhandle of Algonquin Park was once a preferred area for the Algonquins of the Madawaska.

The descendants of Louis Nikik and Elizabeth Wabimangokwe have spread across the entire Algonquin settlement territory and belong to the communities of Shabot Obaadjiwan Kijicho Manito Madaouskarini, Greater Golden Lake, Pikwakanagan, Mattawa, Ottawa, Whitney and Snimikobi.



Joan Holmes has been managing research projects on Aboriginal land claims and litigation since 1983. Joan has conducted multiple historical studies for the Algonquins of the Ontario treaty negotiations. As Enrolment Officer, Joan and her team at Joan Holmes Associates have amassed a significant collection of genealogical records related to Algonquins.



BAFN Cultural Centre

Algonquins of Ontario (AOO) is pleased to announce the development of an exciting new project – The BAFN Cultural Centre. Richard Zohr ANR has been working tirelessly to see this development come to fruition.

“Following a substantial amount of hard work, it is with great satisfaction that we can announce the creation of the Bonnechere Algonquin First Nation Indigenous Cultural Centre. The partnership between the Algonquin Community and the Town of Renfrew is a testimony to the friendship, respect and trust that we have built up together and has made this project possible. The creation of the Cultural Centre will provide the tools needed to further help us understand our shared and common values, as we continue to build on the awareness of our traditional customs, we can work together to address the challenges of reconciliation.”

Richard Zohr ANR



“Through the incredible commitment of financial support provided by our federal and provincial government partners, the Town of Renfrew will see the creation of a community hub that provides a central access point for a range of much needed health, cultural, recreational and green spaces to nourish community life. Our relationship with our Algonquin friends is a long-standing one, and so I’m pleased that today’s announcement makes possible the creation of the Bonnechere Algonquin First Nation Indigenous Cultural Centre which will nurture bi-cultural awareness through the sharing of traditions, customs, values, spirituality and the life-sustaining resources of the land.”

***His Worship Don Eady,
former Mayor of the Town of Renfrew***



The BAFN Cultural Centre is a development of significant importance and value to the entire Community.

Highlights of the facility include:

- Hockey Arena (Two rinks)
- Basketball Court (Multi-Purpose space)
- Fitness Facility (including track and equipment rooms)
- Cultural Centre / Medicine Wheel
- Office spaces (Leasable)
- Storage facilities
- Gift Shop
- Viewing area
- Daycare
- Radio Station

For more on this development be sure to visit bafn.ca/bonnechere-algonquin-first-nation-indigenous-cultural-centre/





Algonquin Log Cabin in Deep River

The AOO has been supporting the research work and conservation efforts surrounding an Algonquin log cabin located in Deep River, Ontario.

The existing log cabin is the only remaining piece of the once “Indian village”, which was destroyed by the creation and development of the Town of Deep River.

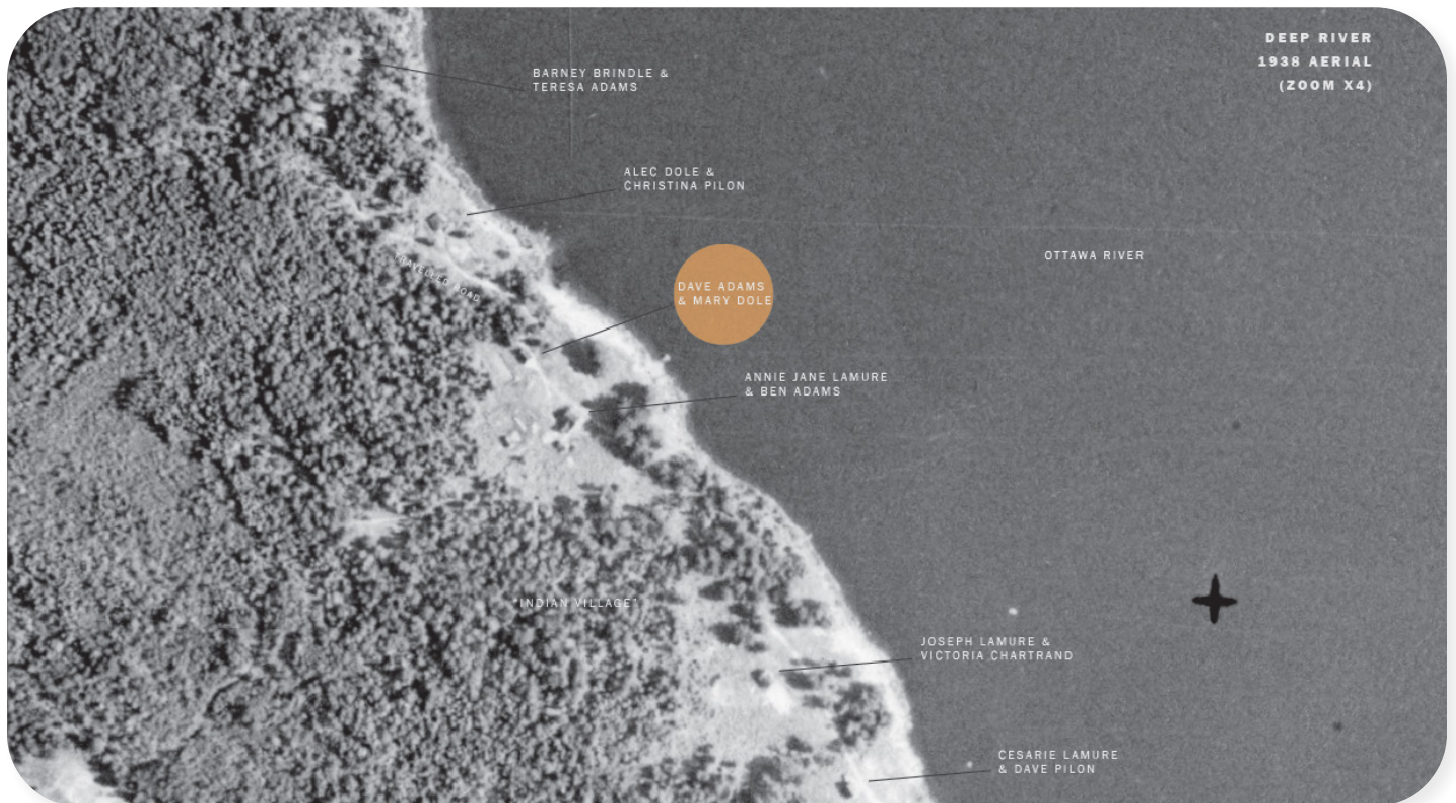
The Village originally consisted of 9 cabins located along the shores of the Kichi-Sibi (Ottawa River), inhabited by Algonquin families. In 1945, Atomic Energy of Canada Ltd. (AECL) expropriated the cabins for the creation of the Town of Deep River to house and support the workforce of the nuclear laboratories located in Chalk River, Ontario.

The “Indian Settlement” consisted of a number of families:

- the Lamures (descendants of Baptiste Lamure),
- the Doles,
- the Adams/ Lucas and
- Pilon,
- Brindles and Paquette

The one remaining cabin is located behind the tennis courts at the Deep River Yacht and Tennis Club. It was once home to the Adams family. Pictured on the right are Dave Adams/ Lucas and his wife Mary Dole with possibly Mary Adams, their youngest child. Dave Adams/ Lucas built the cabin for Mary Dole in 1931.

If you or anyone you know lived in or has knowledge of this village prior to expropriation in 1945, please contact Kathleen Forward, Cultural Heritage Advisor, AOO Consultation Office, at kforward@tanakiwin.com.



Tewin

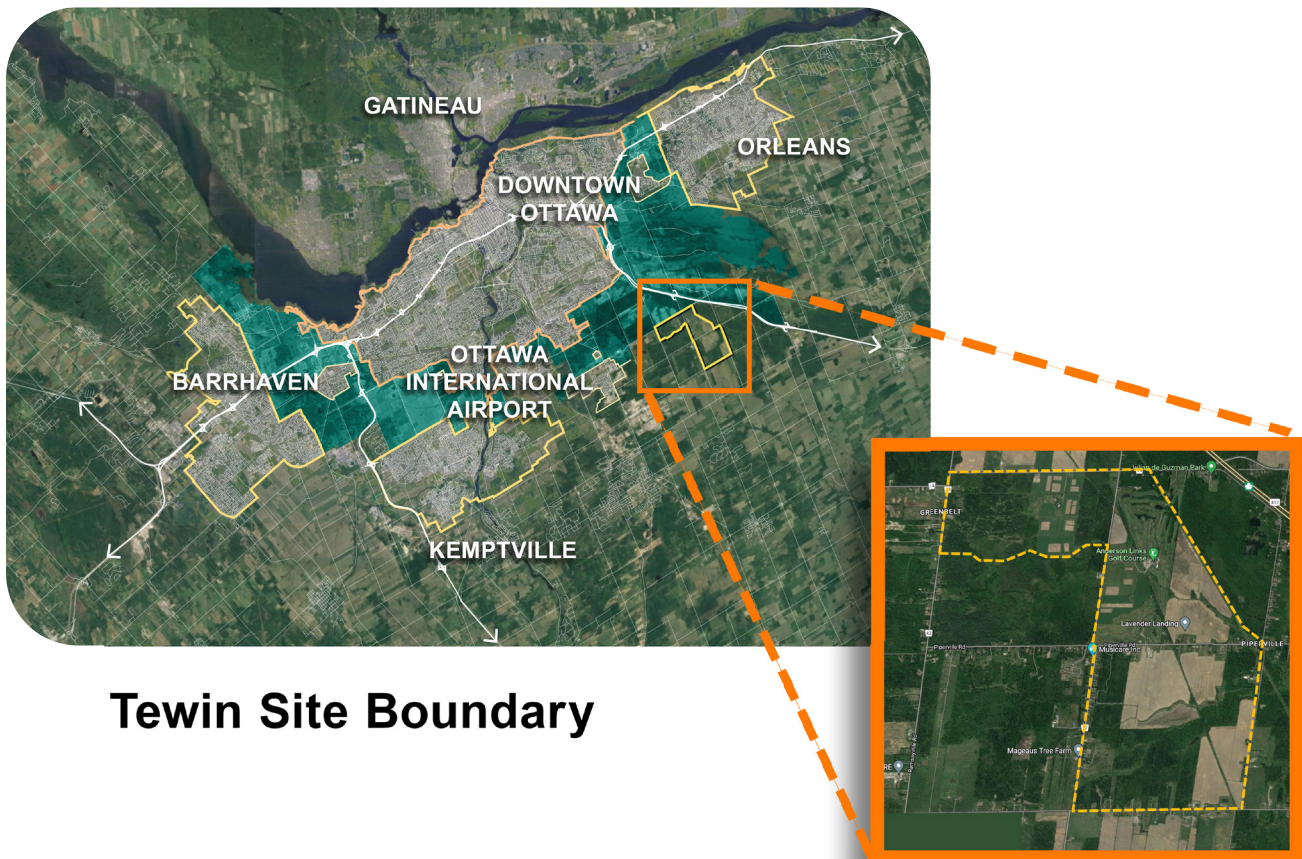
Tewin is an exciting community-building project that will transform land owned by the Algonquins of Ontario (AOO) and their partner, Taggart Group, into a sustainable, connected, transit-supportive and complete community founded on Algonquin values while bringing the “Five Big Moves” of the Ottawa Official Plan to life.

Tewin is a unique opportunity to weave the Algonquin people into the socioeconomic fabric of the City of Ottawa within the unceded AOO Settlement Area in an environmentally respectful way.

Tewin will be endorsed as a One Planet Living Community. The Algonquin people call the land “Tewin,” which means “home.”



T E W I N



Tewin Site Boundary



A Site Tour and Talking Circle were held in September 2022 to learn from Algonquin elders, knowledge keepers and community representatives about their aspirations for the community and how the design of Tewin could best reflect Algonquin values and ways of knowing and being.

The tour reinforced that Tewin represents an essential step towards reconciliation, as it supports partnerships, economic opportunities, cultural representation, inclusion, and capacity building for the

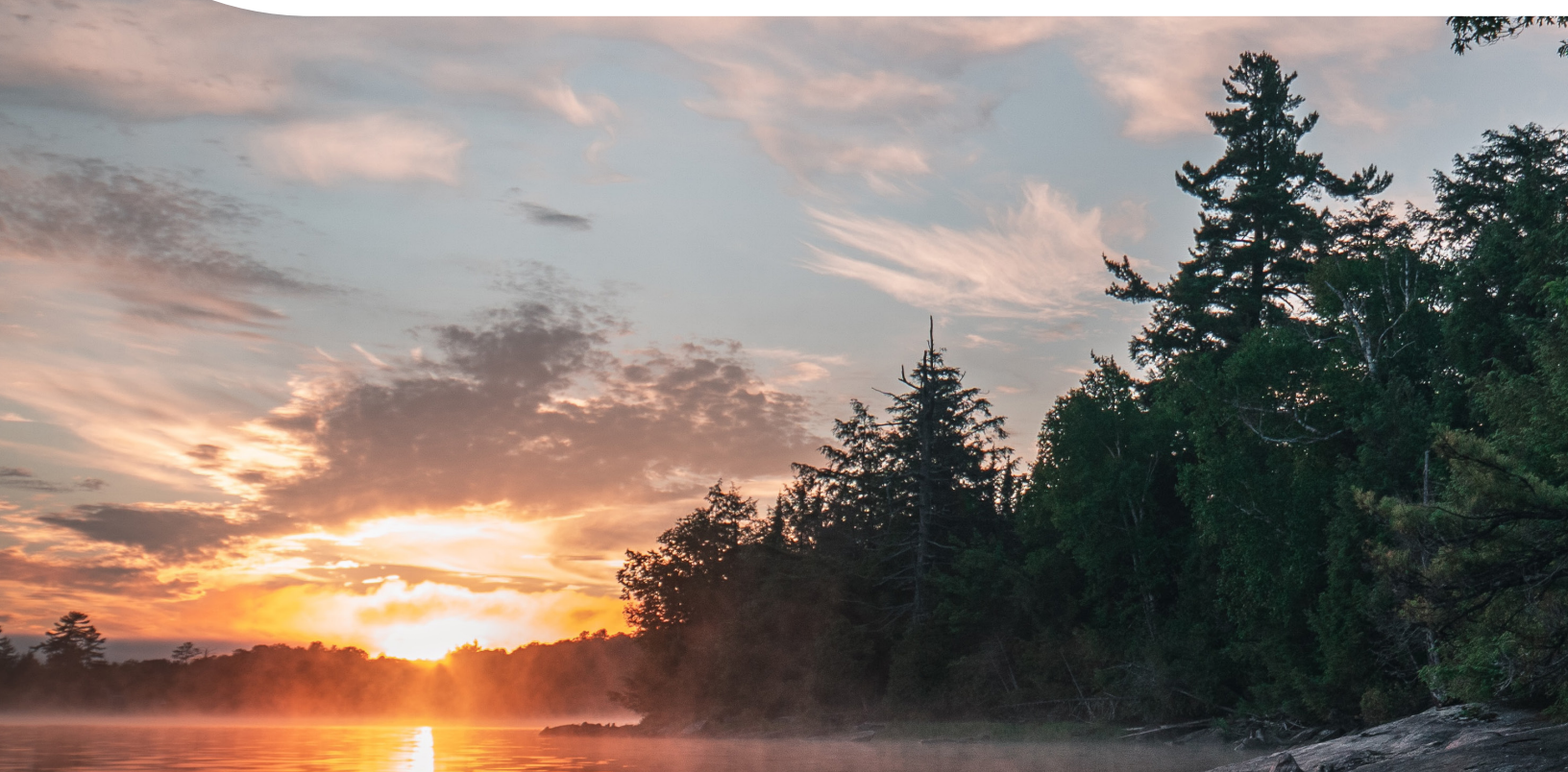
Algonquin people. The project is a way to look forward with optimism and create a first-of-its-kind community that is inclusive of all and demonstrates the value of Algonquin principles and values within a contemporary urban development.

Throughout the multi-year project, there will be ongoing collaboration, consultation and engagement with the AOO. Stay tuned for more updates and opportunities in the coming months.

Indigenous Business Directory – Algonquins of Ontario Business

The AOO Consultation Office is working with Indigenous Services Canada (ISC) to get AOO Businesses listed on the Indigenous Business Directory (IBD). The IBD is designed to assist and support Indigenous businesses in the pursuit of business opportunities, including federal procurement. This directory is a resource available to all levels of government, as well as the private sector to identify Indigenous businesses.

Upcoming personalized information and support sessions will be facilitated by the AOO Consultation Office and Public Services and Procurement Canada (PSPC). If you or anyone you know is an aspiring or existing Algonquin Business in Ontario and are interested in these opportunities, please contact Haleigh Cox, Project Consultation Advisor at hcox@tanakiwin.com or **343-999-3840**.



Employment Opportunities

Stay updated with employment opportunities with The Algonquins of Ontario (AOO) and other organization. Exciting employment prospects for our community members are continuously posted on our website to join the share and further develop your professional capacity and become involved in the continued growth, long-term management and success of the Algonquin Nation and our communities.

All employment opportunities listed on the AOO website contribute to the ongoing efforts to rebuild and revitalize the Algonquin Nation and also enhance the Algonquin presence across the unceded AOO Settlement Area.

For the latest employment opportunity listings, please visit the AOO website at www.tanakiwin.com.

Stay Informed, Stay Connected

If you have moved, provide your up-to-date contact information to ensure that you continue to receive updates on our efforts and are made aware of upcoming meetings. Contact your local ANR or the AOO Consultation Office Toll-free at **1-855-735-3759** or **613-735-3759**.

This publication as well as information about other initiatives can be found at www.tanakiwin.com. Also visit the website for information on current initiatives by the AOO, Algonquin history and upcoming events, as well as employment, training, youth and volunteer opportunities.





Algonquins of Ontario