

The following submission containing historical information was made by C. Paquette
in support of the inclusion of Ancestor Joseph Paquette.

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November 15, 2022

VIA EMAIL: tribunal@tanakiwin.com

Algonquin Tribunal
Algonquins of Ontario
Consultation Office
31 Riverside Drive, Suite 101
Pembroke, ON K8A 8R6

Dear Tribunal Members:

Re: Joseph Paquette, RIN# 11371

I write further to the Algonquin Tribunal with reference to Joseph Paquette RIN #11371, an historic person on the Schedule of Algonquin Ancestors.

I support the inclusion of Joseph Paquette on the Schedule of Ancestors.

My Algonquin Ancestry

My ancestors in the Paquette family have lived in the Petawawa area for two centuries, and in Lower Canada before that, in territory that falls both in and outside of the AOO's settlement area.

Other Paquettes have lived here too. The landmarks across the settled area of the traditional Algonquin territory bears hallmark to our historic presence: places like Paquette's Landing, Paquette Road, Paquette Rapids and the Paquette lodging at the Deep River Indian Settlement. I do not know how, if at all, I am related to those Paquettes, but I know that they were here.

Before that time, I know only what I have been told by my ancestors.

When I was a child, I learned that my grandfather, John Isaias Paquette, was native. It came out in arguments between him and my grandmother and was never explicitly discussed.

Emile Paquette, held his grandfather's, and great-grandfather's, trap line knowledge in the Ottawa River basin. My relative Gerry Paquette holds this knowledge to this day.

My father, Edgar Paquette, also never spoke of his ancestry. He was given the nickname White Owl, the etymology and significance of which was never explained to me.

I did not question this information, nor did I seek out more information. This was a time when Indigenous ancestry was to be hidden, shunned, and not spoken of, so I didn't.

I did not truly question who I was until the Algonquins of Ontario opened their doors to invite me into their community, as a descendant of a person present on the Schedule of Ancestors. This began the process of answering the questions I had grappled with since my youth. Teachers questioning my identity as a native boy (I recall at the age of 11 or 12 the nuns taught my class how to make moccasins. It became apparent to them that I was a "natural" at this craft and I was encouraged to make many more. I was also taught how to weave baskets from wood roots that were soaked in water to make them soft and

pliable. The nuns had me make 2 identical baskets that when finished, would be used in Our Lady of Sorrows church for the congregation's collection.) My grandmother (also Algonquin) teaching me to collect traditional medicines and how to use them. Emile Paquette's trap lines, and the knowledge that was passed down to him from his father and father's father. The times I spent hunting and fishing with my grandfather and father in the areas of the Petawawa River, Ottawa River Valley and Chalk River. Trapping rabbits from a young age to help support my family. None of this was taught to me in reference to an historic ancestor or seeking to prove my identity, but all of it finally made sense.

For twenty years I have been a contributing member of my Algonquin community. I have served in its governance structures, attended meetings, voted on resolutions, and contributed my traditional knowledge of hunting and fishing the lands near Petawawa to the Algonquin Knowledge Land Use Study. I have been bestowed the highest honour of presenting my moose harvest to my Algonquin Elders. I will continue to invest in my community, share what I have learned, and would like to continue to contribute to its governance.

Now, the same community that opened its doors to me learning more about myself seeks to close those doors, without even an answer as to who they propose is the individual that received me into the community in the first place. At the very least, there is no reason to exclude Joseph Paquette from the Schedule of Ancestors until there is some effort made to identify the Joseph Paquette, or Payette, present on the 1825 Census. Although I don't agree with the conclusion, all that has been identified thus far is who Joseph Paquette potentially is not.

As I have said, my family is not the only Paquette historically established in the region. Relying on a mere suggestion of a transcription error without evidence of how this conclusion could be drawn and what person this otherwise would refer to, and in the process stripping me and other Paquettes of our connection to the community, is unfair. It does not meet the teachings of our Seven Grandfathers.

What I wish this Tribunal to recognize is the harm that this process has caused, and has the potential to cause.

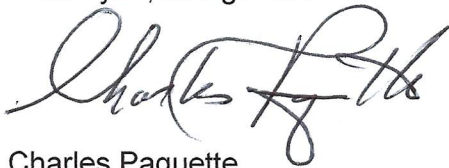
I have been asked to question my identity with sources I cannot identify, and doubt exist. I have been asked to acknowledge a relationship to persons I have never heard of in my life, and forget what I was told directly by my family. I have been told my identity turns on the interpretation of the letter "q" or "y" in an 1800's document, without a source or an alternative suggestion.

Most importantly, if Joseph Paquette is removed from the Schedule of Ancestors, I will be asked to give up my community.

Whatever path this Tribunal takes, I hope they will acknowledge the significance of their decision. I hope that future Algonquin individuals will not be cast in – or out – of favour with the mere suggestion of a supposed spelling error. I hope that process, fairness and the teachings of the Seven Grandfathers will govern.

Please consider this letter my submission to the Tribunal.

Thank you, meegwetch.

A handwritten signature in cursive script, appearing to read "Charles Paquette". The signature is written in dark ink and is positioned above the printed name.

Charles Paquette

Attach. (5)

Cabin History

The Silent Community



A Case Study in Cultural and Heritage Preservation in the Ottawa Valley

Perhaps the most unfortunate incident of expropriation occurred for those living along the Ottawa River where Deep River Yacht and Tennis Club is located today. Here were situated the homes of the area's last remaining five families; ironically enough, the last descendants of the region's first inhabitants. These individuals did not

legally own this land when A.E.C.L. marked the area for construction of the Town of Deep River; hence when the time came for the land to be cleared, residents were compensated only for the cost of the wood used to build their round-log cabins - approximately \$75.00 per family. These individuals included Joseph Lukus, Alex and Catharine Dole, Dave Adams, Barney Brindle, Baptiste Lamure, Christina Pilon, Joseph Mathias, and the Paquette and Maxim families. The cabin occupied by Dave Adams, his wife, and children is the only remaining structure to indicate the presence of what was once known as the Indian Settlement. It can still be seen today behind the tennis courts.

The home of Dave Adams, the last remaining structure of the "Indian Settlement", now the property of the Deep River Yacht and Tennis Club.

(extracted from a Power Point presentation titled:

The Silent Community

A Case Study in Cultural & Heritage Presentation in the Ottawa Valley

Cabin History

The "Indian Settlement" consisted of a number of families:

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

Pictured here are Dave Adams/Lucas and his wife Mary Dole with possibly Mary Adams, their youngest child.



Project Outcome 01

Geographical Context 06b

Lot 4 & 5 Aerial 1938 Zoom (x2)



42 Years A Trapper And Still Going Strong

By JOHN SEARLE
(Of The Observer)

A life in the great outdoors . . . Not for just a day or a week-end to get a rest from the rugged grind of everyday life. Not for Emile Paquette of Petawawa, anyway.

He spends six months of the year in the very midst of Mother nature — and has for the past 42 years — earning a living as one of the Ottawa Valley's most noted trappers.

"It's such a routine for me now," he says frankly, "that I hardly think much about it."

But it wasn't always like that. It took a long time for him to become as efficient at trapping as he is today.

His first experience as a trapper came when he was 15, after he had quit school.

His dad was trapping then — and continued to do so until he was a ripe old 84 — and he taught Emile, patiently, most of what there is to know.

LEARNED QUICKLY

"I was a little green at first," he confesses, "but it didn't take me long to get the hang of it."

Emile can go on for hours about experience he's had in the bush in his years as a trapper.

One experience he'll never forget was the time he came face to face with a big black bear.

"I went out to this den thinking it was empty," he recalls, "and just stuck my head inside to have a look. Suddenly, a big, black head reared up right in front of my face; so close I could feel his breath.

I froze, but only for a split second. Then I raised my gun and fired. I kept pulling the trigger until I had emptied 13 slugs into him."

He said that when he examined the carcass he saw there was no need to waste so many shells. The first one had hit the bear between the eyes.

There have been some big changes in trapping regulations since Emile first went into the bush.

"In those early days you could trap wherever you liked as long as you had a permit," he recalls. "I used to go out for up to three weeks at a time around the area where I built my camp between the Petawawa River and Montgomery Lake.

"There were no real roads then and I travelled by canoe and foot."

TRAVELS IN STYLE

Now it's a lot different. Emile traps in style, weaving through the bush in a snowmobile he bought a few years ago.

"Even though the winters still get pretty rough in the bush and there is still a lot of walking to do, it's not nearly as tough as it used to be," he says.

As a result of regulations put into effect by the Department of Lands and Forests trappers are now restricted to specific zones.

For Emile Paquette, he has sole rights to trap in a sector of Wylie township.

The trapping season starts November 1 and runs through until the end of April, because the hides of animals are of their best quality in the winter months.

The only drawback is during the hunting season. "I don't bother with trapping too much during the two weeks of hunting," Emile explains. "I used to, but hunters would come along and clean out the traps. It just isn't worth the effort."

Emile's son Mark — one of eight children in the family — help out on the trap line and in the early evening at the Paquette home in Petawawa nearly the whole family pitches in to stretch and prepare the skins.

"I have about 250 traps and snares," says Emile. "I catch all types of animals, but mostly beaver," which on today's market brings the highest price.

The steel traps and snares that Emile uses catch the ani-

mal by the leg and sometimes kill it instantly. However, large animals such as wolf and fisher have to be shot after they have become snagged.

MUST BE CAREFUL

Emile says a trapper has to take pains to be sure that he doesn't spoil an animal's skin. Only large animals can be shot without harming the skin; the smaller ones have to be killed with a stick.

Emile sells his skins to the Hudson's Bay Company or at the Trapper Association sales.

The meat from the animals he either keeps for himself or gives away.

He enjoys eating wild game, all but bear, that is. "I could never eat bear meat," Emile explains. "I just can't go for it. A lot of people like it, but not me."

Trapping can be a lucrative trade. It depends entirely on the season.

This year has been a good one and all the furs brought by trappers to this association sale were bought.

"You can make as much as \$100 a day if you work at it, or less than that much in a week," Emile relates. "It all depends on how much you trap and on how much the buyers are willing to pay."

Emile is now 57, sturdy and in as good condition as he's ever been.

"It's not hard to keep in shape," he says, "when you walk 15 and 20 miles sometimes more checking on your traps in one day."

It was because he has kept himself in such excellent physical condition that he was able to play senior baseball for so many years with Petawawa Indians.

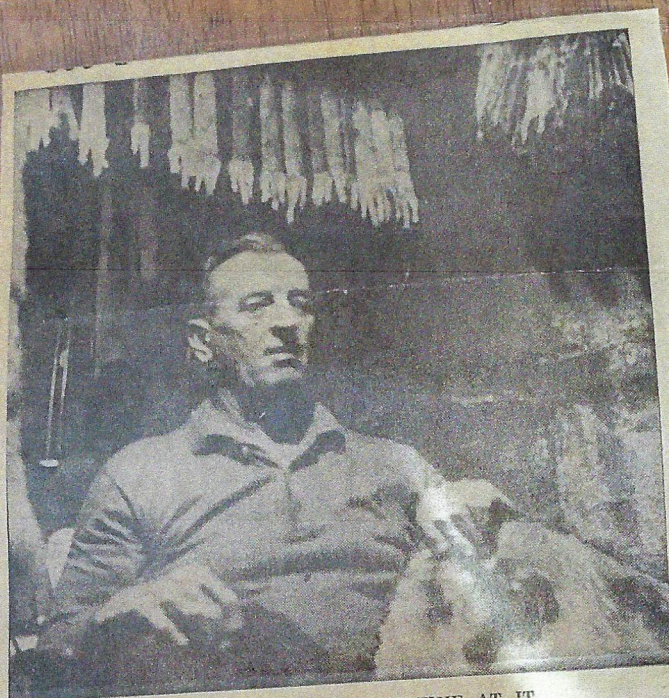
He became the team's catcher when he was 15 and he played right through until he was just shy of 50. Even when he retired from the game, he was still rated one of the best receivers in the league.

SUMMER JOB

When he isn't trapping, Emile has a job as a truck driver during the summer months with Petawawa Forest Experiment Station at Chalk River.

But once the cold weather comes and November nears, he prepares to head into the bush.

"I'm always rarin' to go when the season approaches," he says, "but by the time that winter has passed I'm glad to call it a day."



EMILE PAQUETTE . . . LONG TIME AT IT

HUNTER TANGLES WITH WOLVES

PETAWAWA (Staff) — A deer hunting trip for Earl Paquette of Petawawa turned into a hunter hunting trip for a pack of wolves but the hunter won hands down — and financed his trip with \$125 in bounty money to boot.

When the game was over Paquette had five wolves and a buck. One doe escaped both wolves and hunter.

Hunting in the Cartier Lake area with his uncle Emile Paquette, Leonard and El-lard Mohns, Hector Paquette all of Petawawa and Morris Jones of Pembroke, Earl saw some movement in the bush.

He stumbled on a pack of eight wolves and a fallen doe. The wolves forgot the doe and began to circle him. The doe escaped while he shot and killed four of the wolves and wounded two others.

The next day he returned to the scene to skin the wolves and came across another which he shot and killed. On the way he shot a buck.

WOLVES STRIKE DOWN DEER

Wallace Bucholtz, left and Frank Rahn are seen with all that remains of a deer carcass found near Mr. Rahn's hunting camp on the Lake

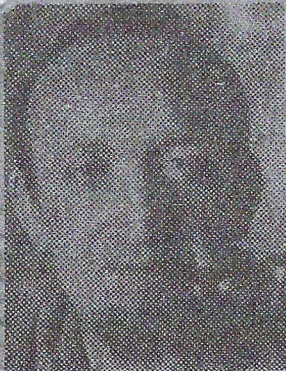
Johnny road near Sandy Lake in McKay township. Emile Paquette, a well-known trapper in this part of the country says he has seen signs of dead deer and of wolves run-

ning in packs near his Cartier Lake cabin. "There aren't any more than usual," said Mr. Paquette, "but they seem to be concentrated in certain areas."

help de Gaulle avoid the "Americanization" of his economy but it will also leave his economy. A trapper with 30 years experience, Emile Paquette, 54, of Petawawa thinks the wolf bounty is not high enough. "Trappers could help the situation by making more snares, but this is hard work especially in the cold weather," he said.

Emile says the wolves seem to be grouping in large numbers and running in packs of from four to five in Wylie township north of the park, where he has his trap lines. Just the day before yesterday he found a deer carcass destroyed by wolves near his camp on Cartier Lake. He said he has discovered five such cases this winter. He emphasized that there aren't more wolves this year, but that they all seem to be in the Cartier, Loon and Young's Lakes area.

THE OUTDOOR



The "Muskie" All Around Us

By LLOYD HOLLINGER

There are more muskies in our district than one realizes. Quite often they get into the Ottawa River from feeder streams, like the Petawawa River. Fingerlings have even been stocked in spots like Muskrat Lake in Cobden. Often when one of these big fish is caught in the Ottawa River, there is a big controversy whether or not it is a muskellunge or a large northern pike. But they are cousins and members of the same family. The slanted vertical markings on the sides of a muskie are quite different than the markings on those of a pike.

GOOD FISHING

Some of the best muskie fishing is on the Petawawa River; just ask White Owl Paquette or his brother Garfield. Farther up the Petawawa River at Black Bay the late Charles Fraser used to tell me of hooking some big muskie using as bait, of all things, a dead squirrel. Archie Carmody has also taken some large muskellunge in Black Bay. Still farther up the Petawawa River where it hits Algonquin Park, we have Lake Traverse which yields some dandy muskie fishing. And you'll find some good muskie fishing in the Chalk River and other waters, including Cory Lake. The Chalk River flows into the Ottawa.

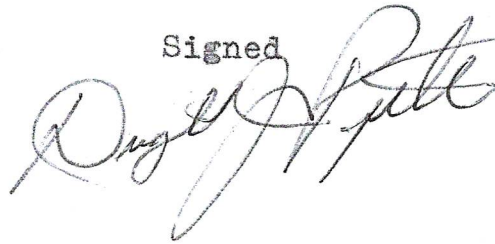
DISTRIBUTION

Lake Champlain, the St. Lawrence and the Great Lakes. In the west, from Abitibi west to Lake of the Woods.

OCT 07, 2020

SUBJECT: OSWALD PAQUETTE stating to his son
DWIGHT PAQUETTE in conversation that
the PAQUETTE family had a native blood
line (ALGONQUIN) thru his father and was
known by other family members.
I DWIGHT PAQUETTE MAKE this statement
as true and factual

Signed

A handwritten signature in cursive script, appearing to read "Dwight Paquette", written in dark ink. The signature is fluid and somewhat stylized, with a large initial 'D' and a long, sweeping underline.

FAMILY HISTORY SUBMITTED BY RONALD ROMAIN, SR.

OLIVER PAQUETTE, WHO WAS MY GREAT GRANDFATHER, SETTLED IN BLACK BAY IN 1861. HE MARRIED OLIVE CHARTRAND IN 1863. THEY SETTLED AT PAQUETTE'S LANDING ON THE PETAWAWA RIVER NEAR BLACK BAY. OLIVER HUNTED AND TRAPPED THE PETAWAWA RIVER AND ITS LAKES. FROM INFORMATION HANDED DOWN, WE KNOW HE DID MOST OF HIS TRAPPING AND HUNTING, WITH HIS SONS, IN ALGONQUIN PARK.

HIS SON, XAVIOR PAQUETTE, FOLLOWED IN HIS FATHER'S FOOTSTEPS. XAVIOR WAS BORN IN 1890 AND ALGONQUIN PARK WAS INCORPORATED IN 1893. HE, ALSO LIVED IN BLACK BAY. XAVIOR HAD A DAUGHTER NAMED ALEXINA, MY MOTHER, WHO TELLS STORIES OF HER FATHER HUNTING, FISHING AND TRAPPING IN ALGONQUIN PARK. HE ASSOCIATED WITH THE CHARTRANDS AND TURCOTTES. THEY WOULD TRAP TOGETHER, HUNT AND FISH. ALEXINA RECALLS HER FATHER AND HER BROTHER LEAVING FOR A COUPLE OF WEEKS AT A TIME, WITH A BAG OF FLOUR AND TRAPPING AND LIVING OFF THE LAND IN THE PARK, SLEEPING UNDER MAKE SHIFT SHELTERS FROM DAY TO DAY. THEY WOULD SELL THEIR FURS TO A DAVE HERMAN, WHO LIVED AT CHALK RIVER, ONTARIO. THIS WOULD HAVE BEEN AROUND 1925. THEY HAD THE PARK RANGER PUT THE RUN ON THEM, BUT IT DID NOT DETER THEM. THEY, EVENTUALLY, WERE CAUGHT BY A JAMES TURCOTTE, PARK RANGER, WHO TURNED THEM IN AND THEY SERVED JAIL TIME FOR TRAPPING AND HUNTING IN THE PARK. THEY CONTINUED HUNTING AND TRAPPING IN THE PARK BUT WERE MORE CAUTIOUS.

IN LATER YEARS, XAVIOR TOOK A JOB GUIDING AT LAKE TRAVERSE. I ASSUME IT WAS AT TURTLE LODGE. HE THEN TOOK A POSITION WITH THE DEPARTMENT OF LANDS AND FORESTS AS A PARK RANGER HIMSELF, PATROLLING THE PETAWAWA RIVER

JOHN ISSAC PAQUETTE, A BROTHER TO XAVIOR, ALSO, TOOK A JOB AS PARK RANGER AROUND THE SAME PERIOD. THEY WORKED AT THESE POSITIONS FOR MOST OF THEIR LIVES.

THE SONS OF XAVIOR PAQUETTE TRAPPED AND HUNTED AND FISHED ALL OF THEIR LIVES. THIS WAS A MEANS OF LIVING FOR THEM. THE TRAPPING CEASED APPROXIMATELY FIVE YEARS AGO DUE TO THEIR AGE. THEY LIVED IN THE BUSH FROM SEPTEMBER UNTIL APRIL EACH YEAR TENDING TO THEIR TRAP LINES AND LIVING OFF THE LAND.

I MYSELF, SINCE 1959 HAVE HUNTED AND FISHED WITH MY FATHER AND BROTHERS. I HELD A POSITION WITH THE MINISTRY OF NATURAL RESOURCES FOR APPROXIMATELY 15 YEARS, WORKING IN THE BUSH AND BEING A PARK RANGER ON THE PETAWAWA RIVER

ALEXINA, MY MOTHER, WOULD BRING ALL OF OUR FAMILY PICKING BERRIES IN THE MILITARY CAMP EVERY YEAR TO MAKE PRESERVES FOR THE WINTER. THERE WERE TEN CHILDREN. SHE STATES THAT SHE, ALSO, WENT PICKING BERRIES WITH HER PARENTS AND SIBLINGS. EACH YEAR.

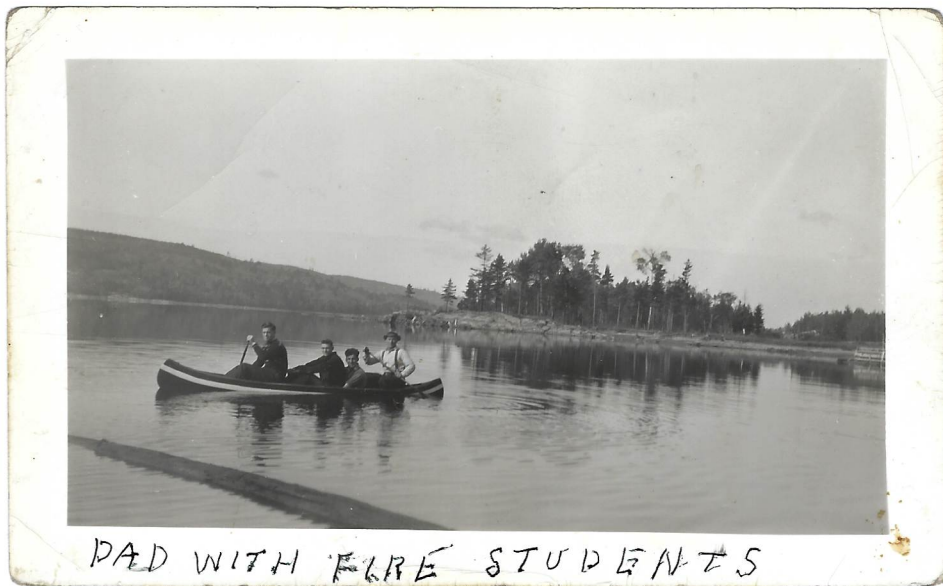
WHEN MY SONS, RON, TODD AND JIM, WERE OLD ENOUGH TO COME ALONG, I HAD THEM FISHING AND CANOEING ON THE PETAWAWA RIVER SYSTEM. THEY, ALSO, HUNTED FROM AGE 15 TO THE PRESENT TIME. THEY NOW THEMSELVES TAKE THEIR OWN CHILDREN HUNTING AND FISHING.

OUR FAMILY TREE BRANCHES OUT TO NAMES SUCH AS TURCOTTES, CHARTRANDS, VAILLANCOURTS.

HISTORICAL POINTS; PAQUETTE'S LANDING ON THE PETAWAWA RIVER
PAQUETTES RAPIDS MENTIONED IN 1888 AT ALLUMETTE ISLAND WHERE



John Isaias Paquette (“Dad”) was a Fire/Forest Ranger in Algonquin Park here instructing students.



“Dad” in canoe with students. Written on back of photo – Grand Lake, Algonquin Park.

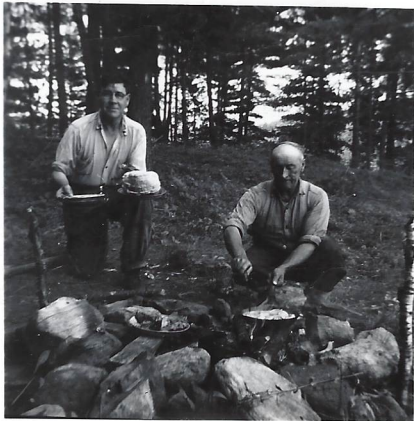


DAD



DAD

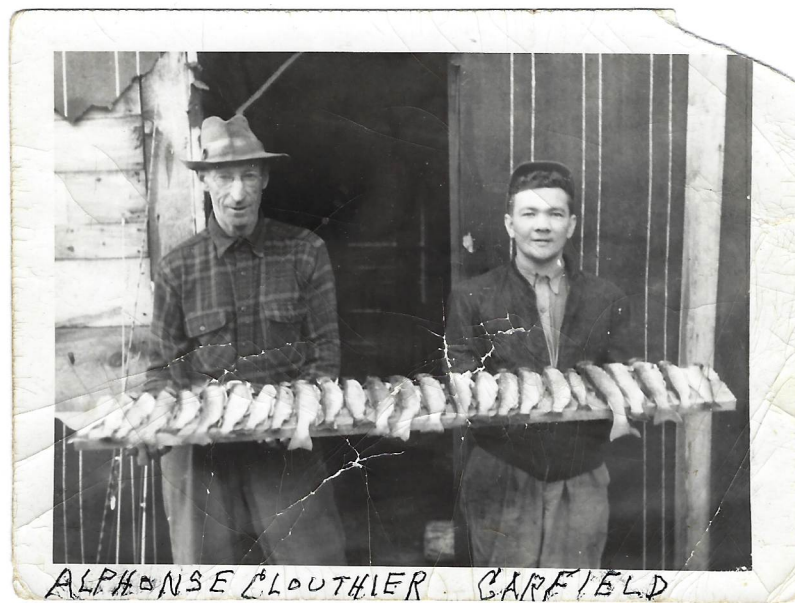
John canoeing in Algonquin Park.



↑
DAD FRYING FISH



John frying fish over a campfire.



ALPHONSE CLOUTHIER GARFIELD

Alphonse Clouthier with Garfield Paquette (Son of John Paquette) displaying a catch of trout. Alphonse married Mary-Jane Paquette (Sister of John Paquette).



DAD GARFIELD ALPHONSE CLOUTHIER

John Paquette, son Garfield Paquette and brother-in-law Alphonse Clouthier displaying a beaver.