

**Replies to Tribunal Questions regarding François
Kawitadijik (RIN #6869) Enrolment Officer's Report
dated July 2022**



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Replies to Tribunal Questions re François Kawitadjik Enrolment Officer's Report dated July 2022

The Tribunal has posed three questions to which the Enrolment Officer is providing replies. New documents cited in the reply that are not provided with the original report dated July 2022 are appended to this reply.

Question A

The Enrolment Officer's Report for François Kawitadjik indicates that certain historical records identify François Kawitadjik as "being born of Machkigon" and being "Outaois". However, the historical records suggest that François Kawitadjik is linked with known Algonquin/Nipissing families and that he is eventually described as being head of an Algonquin household. Furthermore, François Kawitadjik is listed as a signatory to a petition seeking land on the upper Madawaska for "the whole Algonquin tribe". Which petition appears to be a precursor to the treaty claim now being negotiated with Ontario and Canada. From an ethno-historical point of view, what significance does the Enrolment Office attach to being identified as a "head of household" on the "Return of the Algonquin Tribe" and as being a signatory to the petition? Put another way, would Algonquins have condoned or approved of François Kawitadjik being identified as such in these documents.

Enrolment Officer's Reply:

The Census Records

François Kawitadjik (RIN #6869) is listed as a head of household on the 1842 census and an 1850 return (or census) of the mission of Lake of Two Mountains (Oka or Lac des Deux Montagnes). At that time, there was an Iroquois village, an Algonquin village, and a Nipissing village at the mission of Lake of Two Mountains, all of which were enumerated on separate returns. There were also relatively small numbers of other Indigenous people living in these villages. The tribal identity of individuals was often stated in personal records, such as baptisms, marriages, and burials; however, heads of households were not identified by tribal affiliation on census records but were simply included in the enumeration of the mission in the tribal village in which they were known to reside.

On the 1842 official Lower Canada census for the village at Lake of Two Mountains mission, François appears on the portion of the census return marked "Algonkins" ("Retour de l'Énumération des Habitants de Village du Lac des 2 Montagnes" – "Algonkins"). He is listed as a hunter and the head of a seven-person household.¹ The identity of the census enumerator was not shown on the 1842 census tract. It was most likely one of the priests serving the mission as he would have facility in the Algonquin/Nipissing language and knowledge of the inhabitants and therefore would be able to record their names and number of individuals in each household.

In 1850, François was again recorded on a Lake of Two Mountains enumeration ("Return of Algonquin Tribe at the Lake of Two Mountains") as a head of household.² It is most likely that the person making this return, or census, was an employee of the Indian Department. This return was in the form of a list commonly used in this time period to indicate the quantity of annual government presents being distributed to allied groups by the British government. The assumption that the record was made by an

¹ ALG-40000. Nipissings and Iroquois are shown separately on this census return.

² ALG-07475. Nipissings, Iroquois, and Indians of Bedford are shown separately on this listing.

Indian Affairs official is drawn from numerous clues: first, the return was found in the records of the Department of Indian Affairs; second, the "Total" column shows numbers with fractions, which suggests the quantity of presents required for each household as opposed to the total number of persons in the household (women and children received fractional distributions of presents); and third, the "Remarks" column notes the names of other family heads or alternate years. These "Remarks" identify persons who received presents on another person's behalf or subsequent years in which the presents would be distributed, both of which were common practices at that time.

François would have been around 46 and 54 years old, respectively, when the 1842 and 1850 lists were made, and, as shown in other records, had been associated continuously with Algonquins at Lake of Two Mountains from at least 1818.³ The two individuals who compiled the lists, most likely the priest at the mission and an local Indian Affairs official, were outsiders who played very different roles in the lives of the Algonquins. The priest as landlord and administrator of spiritual services; the Indian Affairs official as the Crown representative who acknowledged Algonquins at the mission as allies of the Crown through the distribution of annual presents. The lists suggest that both of these individuals considered François to be part of the Algonquin community without any distinction to his parentage or tribal affiliation.

It is more difficult to arrive at a definite conclusion regarding the attitude of the Algonquins, themselves. Their acceptance or repudiation of François as a member of their community must be deduced from an analysis of known records in the context of what is known about traditional Algonquin practices.

Historically, it was common for Indigenous communities to accept other indigenous people into their community through the adoption of children, as well as the acceptance of adults through intermarriage or continuous association. Historical records contain several well-known examples of men from other nations being accepted or recognized by Algonquins and Nipissings. The first example, given below, dates from the early contact period (1620-1629), the second example dates from the early nineteenth century (1820-1833). The span of time over two centuries suggests that this was a traditional practice that continued into the colonial era.

Example 1: Jean de Bellborne Nicolet was a Frenchman and an interpreter who work with the Compagnie des Cent Associés (Company of 100 Associates). Following a brief sojourn with the Kichisipirini from 1618 to 1620, Nicolet travelled to Lake Nipissing where he remained with the Nipissing for nine years.⁴ While at Lake Nipissing, Nicolet entered into a country marriage with a Nipissing woman and they had at least one child. He reportedly passed for a Nipissing, had his own cabin and household in their village, fished and traded for himself, and took part in tribal councils.⁵ These factors suggest he was accepted as a member of the Nipissing community.

Example 2: A celebrated mixed-blood Odawa, Amable Paquakonon (aka Pakwakona or Amable Chevalier, RIN #58180), played a prominent role in Algonquin and Nipissing affairs from at least 1820 to his death in April 1833.⁶ He signed petitions and negotiated with other leaders to advance and protect

³ Algonquins and Nipissings typically visited the mission from late spring to early fall. Records of baptisms and marriages for François Kawitadjik's family indicated he was at the mission in June, July, and August from at least 1818 to 1851. ALG-40001, ALG-40002, ALG-40003, ALG-40004, ALG-04510, ALG-40005, ALG-40006, ALG-40007, ALG-40008, ALG-40009, ALG-40010, ALG-40011, ALG-40000, ALG-05468, ALG-07475, ALG-05569.

⁴ Jean Hamelin, "Nicollet de Belleborne, Jean," DCB, Vol. 1, 516-518. See also Hessel, *The Algonkin Nation*, 29-30.

⁵ *Dictionary of Canadian Biography*. Volume 1 pp. 516-8. Trigger and Day, "Southern Algonquian Middlemen," 71.

⁶ James Hughes to Napier, February 15, 1834 [ALG-90194]. LAC RG 10 Vol. 88 pp. 35066-68 Reel C-11466.

Algonquin/Nipissing rights in the Ottawa Valley. On records generated at Oka, he was described as Principal Chief of the Nipissing, a Grand Chief of the Algonquins, and once as an Ottawa chief.⁷ Pakwakona was a French/Odawa mixed-blood from Michilimackinac who was famous as a warrior and ally of the British. He promoted the British cause among the nations of the Upper Great Lakes and was wounded in Burgoyne's campaign of 1777 for which he received a pension of \$100 per annum. He went to Lower Canada in 1796 returning to the upper country to serve Robert Dickson during the War of 1812. After the war, Pakwakona returned to Lake of Two Mountains and was accepted into the Nipissing/Algonquin community at the mission and became an influential leader.

Pakwakona's daughter, Marie Louise Chevallier (RIN #6928) and Marie Louise's husband, François Odjik (RIN #6927) stood as godparents to François Kawitadjik when he was baptized in 1818 at the age of 22 years.⁸ Both Amable Pakwakona and François Odjik are listed on the Schedule of Algonquin Ancestors. The prominence of Pakwakona in the Algonquin/Nipissing community and the close ties of his daughter and son-in-law with François suggests a high degree of integration and identity with the Algonquin community.

The Petition of 1863

Regarding, the name of François Kawitadjik being affixed to the petition of 1863 which was written at their village at Lake of Two Mountains. The scribe for this petition was not identified. The petition was written in English and the names listed in a phonetic format that was unusual for the priests at Oka whose records were typically in French with more standardized rendering of Indigenous names. The petition begins with identifying the petitioners as "Indians of the Village of Two Mountains hunting on the head waters of the Madawaska and other rivers of central Canada". In the body of the petition, they refer to their common historical circumstance as a dispossessed people and state that they are seeking land upon which to settle the entire Algonquin nation.⁹ The fact that François' name was included on the long list of family heads who adhered to the petition indicates that he played an active role in protecting the interests of Algonquins and was considered one of them. If he was not considered part of the interested group, it is unlikely that the chiefs and other heads of families would have agreed to have his name added to the petition.

Conclusion

François Kawitadjik was continuously association with the Algonquins at the mission over multiple decades and was listed as a head of household in the Algonquin village. Other prominent Algonquins witnessed the religious events of his immediate family.¹⁰ François married an Algonquin woman (see Question C below regarding her identity), their known descendants also intermarriage with Algonquins/Nipissings, and these descendants are identified on records as either Indian or Algonquin.¹¹

⁷ Pakwakona is listed as an Ottawa chief on an 1827 petition but both the preamble to the petition and the certification of two public notaries describes the signatories as the "chieves [sic] of the Indian Tribes of Algonquins and Nipissings" at Lake of Two Mountains. Chiefs to Governor Dalhousie, February 19 1827 [ALG-90098]. His burial record from Oka gives his name as Amable Pikidjissak dit Chevallier "un des grands chefs de guerre, Outawois de nation." Pierre Louis Constant Pinesi was at his burial on April 17, 1833. See also petitions of June 4, 1827 [ALG-90101], July 29, 1827, April 28, 1829 [ALG-90132], May 5, 1829 [ALG-90133], December 1829 and February 19, 1830 [ALG-90165].

⁸ ALG-40001

⁹ ALG-50433

¹⁰ Examples include: ALG-40001, ALG-40011, ALG-05569, ALG-01939, ALG-40012

¹¹ Examples include: ALG-40002, ALG-05468, ALG-05569, ALG-40012

François joined with other Algonquins in recounting Algonquin history and requested land upon which to settle the entire Algonquin nation. Taken together, these factors suggests that François was integrated into the Algonquin community and considered to be a part of their kinship network both by the Algonquins themselves and by outsiders who were closely associated with the Algonquins who frequented the Lake of Two Mountains mission.

Question B.

Also, from an ethno-historical point of view what significance does the Enrolment Officer attach to the fact the François Kawitadjik's children are identified as Algonquin/Nipissing as opposed to being "of Machkigon" or being "Outaais".

Enrolment Officer's Reply:

It is unknown if tribal designations recorded by the priests were based on language or dialect spoken by the participants, the watershed they normally hunting within, the tribal designation that the individuals reported (self-identification), or if the designation was merely assumed by the priest based on prior knowledge or known connections between families. In most cases, children were given the same tribal identity as their father, regardless of the tribal group to which the mother belonged. It is interesting to note that Algonquins and Nipissings were often identified as Algonquin in one record and Nipissing in another, but not typically as belonging to another tribal group on records generated at the mission. Iroquois, who also lived at the mission in their own village, were not confused with Algonquins or Nipissings and were consistently identified as Iroquois.

The children of François Kawitadjik were identified as "Outaais" in baptismal and burial records dating from 1820 to 1839.¹² These tribal designations were recorded by three separate priests who were active at Lake of Two Mountains (Mallard, Bellefeuille, and Durocher). François had been identified as Outaais (Ojawa or Ottawa) from "Machkigon" (likely Mackinaw aka Michilimackinac on the upper Great Lakes) on his 1818 adult baptismal which was recorded by Father Roupe with Father Mallard as a witness.¹³ The fact that François' wife was Algonquin is not reflected in the tribal designation of their children on these earlier records. (See Question C, below, regarding Mary Anne Kapimaskikkwe's Algonquin identity.) This suggests that the priests were following the European practice of ascribed the man's ethnicity to his children regardless of that of their mother.

From 1847 onward, when their children and grandchildren were assigned a tribal designation on records they were noted as Algonquin. For example, on the 1847 Oka marriage record of François' daughter Therese, Father Aoustin identified the bride and her parents, François and Mary Anne, as Algonquin.¹⁴ Therese's son was baptized two years after her marriage and identified as Algonquin by a priest at Notre Dame in Ottawa.¹⁵ Other children and grandchildren are identified in records throughout the Ottawa Valley as "Indian" without any tribal designation, which was not unusual during the last half of the nineteenth century in Ottawa Valley church and census records. The children of François Kawitadjik and Mary Anne married other known Algonquins and their son Michel and his family settled on the reserve at Golden Lake and were shown on the census of the reserve in 1881.¹⁶

¹² ALG-40003, ALG-40004, ALG-04510, ALG-40005, ALG-40006, ALG-40007, ALG-40008, ALG-40009, ALG-40010, ALG-40011

¹³ ALG-40001

¹⁴ ALG-05468

¹⁵ ALG-20167

¹⁶ ALG-00539

Conclusion

The historical sequence of ascribing first an Odawa identity to François' children and then an Algonquin identity to the adult children and grandchildren suggests two patterns: first, the priests followed the convention of applying the father's tribal identity to his minor children without regard to the tribal identity of the mother; and second, that the Odawa origins of François became more irrelevant as the family remained in the Algonquin community with close familial and territorial ties to other Algonquins. No evidence has been located that suggests that François, his children or grandchildren were not considered to be integrated into Algonquin family networks and kinship structure.

Question C.

The Enrolment Officer's report indicates that Marie Anne Kapimaskikwe (who is identified as the wife of François Kawitadijik) is identified in other documents that are available to the Enrolment Office as being Algonquin. We kindly request that the Enrolment Office file a brief report outlining those documents and provide copies to the Tribunal.

Enrolment Officer's Reply:

Marie Anne Kapimaskikwe (RIN #6870) was 18 years old when she married François Kawitadijik at Oka in 1818. Two of the witnesses to the marriage were identified as her brothers, "François and Ignace Kwetchens". The marriage was authorized by "Suzanne Matwe son aieule", i.e., her grandmother Suzanne Matwe (Makwa). Father Charles de Bellefeuille officiated at the marriage.¹⁷ The marriage record does not provide a tribal designation for the bride, her brothers, or grandmother.

Marie Ann's brothers "François and Ignace Kwetchens" are identified more fully in other documents as François Wabikekek dit Kaioko (RIN #6205) and Ignace Kwatcenj dit Inini (RIN #7085). The baptismal records for Marie Anne, François, and Ignace show that their parents were Alamon Pakwate Inini (Hamon Pak8etchiinini) (RIN #6405) and Susanne Sakaanokwe (RIN #6406).¹⁸ Marie Anne's baptismal record is the only one of the three that includes a tribal designation for the parents, who are identified as Nipissings.¹⁹ It is most likely that both parents were deceased when their children married as neither of them are mentioned on their children's marriage records. Two of the siblings, Mary Ann and François, had their grandmother, Suzanne Makwa (Matwe), authorize their marriages. In these two cases, the consent of a relative was required because they were minors at the time of marriage.

Documents supporting Marie Anne's Algonquin/Nipissing identity

Marie Anne's parents, Alamon Pakwate Inini (RIN # 6405) and Susanne Sakaanokwe (RIN #6406) are identified as Nipissing on her 1804 baptismal record. Marie Anne was three years old at the time of her baptism at Oka. Father Mallard was the officiating priest.²⁰

When François and Marie Anne's daughter Therese married Benjamin Weiwassang dit Leclerc/Leclair (RIN #2172) at Oka in 1847. Therese and her parents, François and Marie Anne, were identified as Algonquins of the mission.²¹

¹⁷ ALG-40002

¹⁸ ALG-40126, ALG-03122, ALG--03537

¹⁹ ALG-03537

²⁰ ALG-40126, ALG-03122, ALG--03537

²¹ ALG-05468

When twenty-year-old François Wabikekek (RIN #6205) married Marie Anne Pinessiwikijikokwe (RIN #6206) in August 1817 at Oka. He was identified as a Nipissing whose marriage was authorized by his "aieule" (grandmother), "Susanne Matwe". This is the same woman that authorized his sister's marriage the following year. Father Mallard was the officiating priest.²²

When twenty-two-year-old Ignace Inini (RIN #7085) married Susanne Kichiatchiwanokwe in August 1821 at Oka, the couple were identified as Algonquins of the mission. Father Mallard was the officiating priest.²³

Ignace Inini (RIN #7085) was also known as Ignace Kwetchinj/Kwetchens. This is shown on the baptismal record of his daughter, Marie Catherine who was born on the hunting grounds of the Algonquins in 1830. On her baptismal record Ignace is named as "Ignace Kwetchinj ou Inini" (Ignace Kwetchinj or Inini). The couple were said to belong to the mission but no tribal identification was noted. Father Durocher was the officiant.²⁴

Ignace Inini and Susanne Kichiatchiwanokwe baptised a daughter, Marie Agathe, in September 1823 at Oka. On the baptismal record they were identified as Algonquins of the mission. Father Mallard was the officiating priest.²⁵

Summary and Conclusion

"François and Ignace Kwetchens" are identified as Marie Anne's brothers on her marriage record. Marie Anne and Francois Wabikekek both had their grandmother Suzanne/Susanne Matwe (Makwa) authorize their marriages when they married as minors. Baptismal records for Marie Anne, François, and Ignace show that they are full siblings.

The parents are noted as Nipissing on Marie's Anne's baptismal record. Marie Anne's brother Francois Wabikekek is identified as Nipissing. Marie Anne's brother Ignace Kwetchens dit Inini is identified twice as Algonquin and once as being active on the Algonquin hunting territory. François, his wife and their daughter were identified as Algonquin when the daughter married in 1847. Taken together these documents show that Marie Anne was Algonquin or Nipissing. Recall that it was not uncommon for individuals from the mission at Lake of Two Mountains to be identified as Algonquin on some documents and Nipissing on others. No documents have been located that suggest Marie Anne Kapimaskikwe (RIN #6870) was anything other than Algonquin/Nipissing.

²² ALG-04227

²³ ALG-04412

²⁴ ALG-00208

²⁵ ALG-04463

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B
Jean Baptiste
Kikons

Le dix huit juin mil huit cent trente par moi prêtre soussigné, a été baptisé Jean Baptiste né au jour d'hui du légitime mariage de Jean Baptiste Kikons et de Marie Angélique Anastasie Otakaminotikwe algonquins de cette mission. Parrain Simon Chawenassiketch et marraine Marie Angélique Osaobikwe qui n'ont su signer. Le père était absent.

DUROCHER, ptre

B
Marie Anne
Bernard

Le dix neuf juin mil huit cent trente par moi prêtre soussigné, a été baptisée Marie Anne née le deux février mil huit cent vingt neuf du légitime mariage de Abitakijik Bernard et de Marie Anne Angélique Awitakijikokwe de cette mission. La marraine a été Genevieve Awadjikijikokwe qui n'a su signer. Le père était absent.

DUROCHER, ptre

B
Agnès

Le vingt un juin mil huit cent trente par moi prêtre soussigné, a été baptisée Agnès née de ce jour du légitime mariage de François Xavier Kakéjivan et de Martine Tekonwagamon algonquins de cette mission. Marraine Cécile Kakikeikwe qui n'a su signer. Le père était absent.

DUROCHER, ptre

B
Julie Boi-
vin

Aujourd'hui vingt trois juin mil huit cent trente, je prêtre soussigné, ai baptisé Julie fille légitime de Henri Boivin, ouvrier et de Brigitte Baune de la paroisse de St Michel, dit Vaudreuil. Le parrain a été Hyacinthe Hermenger et la marraine Esther Labelle qui ainsi que le père présent de l'enfant, n'ont su signer.

LEONARD, ptre

B
Jean Bte

Aujourd'hui vingt sept juin mil huit cent trente, je prêtre soussigné, ai baptisé Jean Baptiste, fils naturel de Louise Takakakenta, né d'hier. Le parrain a été Thomas Takokwnni soussigné et la marraine Anne Skarenhanen qui n'a su signer.

Thomas W Wisegowa

LEONARD, ptre

B
Marie
Anne

Aujourd'hui le vingt neuf juin mil huit cent trente je prêtre soussigné, ai baptisé Marie Anne née depuis quatre jours, fille naturelle de Louise Consentsionti du village de St Régis. La marraine a été Marie Anne Oronhienhase qui n'a su signer.

LEONARD Ptre

B
Marie Cath.

Le trente juin mil huit cent trente par moi, prêtre soussigné, a été baptisée Marie Catherine née le vingt six janvier dans les terres de chasse des algonquins fille de Ignace Kwetchinj ou Inini et Marie Susanne Okijeyadjiwanokwe de cette mission. Le parrain Amable Benjamin Desfond, marraine Marie Catherine Kiweamokwe qui n'ont su signer. La mère n'a pu signer.

DUROCHER, ptre

M
Dom. Takkabè
&
Magde Pita-
wankotok

Le cinq juillet mil huit cent trente, après la publication d'un ban de mariage sans empêchement ni opposition et après avoir accordé la dispense de deux autres bans en vertu des pouvoirs accordés comme faisant les fonctions de missionnaire je soussigné prêtre ai pris le consentement de mariage de Dominique Takkabè agé de vingt ans dix mois, nipissing de nation, autorisé par Marie Cécile Kiweamokwe, sa cousine germaine et de Magdeleine Pitawankotik agée de quinze ans, autorisée par sa mère, Angélique Machkosikwe et je leur ai donné la bénédiction nuptiale

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S
Guillaume Labrone
L'an mil sept cent quatre vingt seize le trente juillet, j'ai inhumé dans le cimetière de cette paroisse le corps de Guillaume mort d'hier âgé de trois semaines fils de Guillaume Labrone et de Geneviève Lantier de la Côte St Vincent. A été témoin Paschal Labrone qui n'a su signer.
SAUVAGE, ptre

S
Bernard Rouleau
L'an mil sept cent quatre vingt seize le premier août j'ai inhumé dans le cimetière de cette mission le corps de Bernard, fils de François Rouleau et de Marie Françoise Roy dit Portelance, habitants de la cote St Joseph décédé hier âgé de deux mois environ. Ont été présents à la sépulture Simon Miksemonigan et Louis Monantgis qui n'ont su signer.
MALARD, ptre

S
Josephite Proux
L'an mil sept cent quatre vingt seize le trois août j'ai inhumé dans le cimetière de cette mission le corps de Josephite fille de Thoma Proux et de Catherine Brasseur habitants du grand Brulé, décédée d'hier âgée de trois semaines. Ont été présent, Claude Labelle et Jaque Labelle qui n'ont su signer.
SAUVAGE, ptre

B
Me Susanne Bérichon
L'an mil sept cent quatre vingt seize le sept août j'ai baptisé sous condition Marie Susanne née avant hier du légitime mariage de François Bérichon et de Marguerite Couvrette habitants des Aboullias. Le parrain a été Louis Louiseze et la marraine Josette St Denys qui n'ont su signer.
MALARD, ptre

B
François Paksetchi
L'an mil sept cent quatre vingt seize le huit août j'ai baptisé François né hier du légitime mariage d'Amon Paksetchinini et de Sakabanokse. Le parrain a été François Atchilabitch et la marraine Marguerite Stanimabanoške qui n'ont su signer.
MALARD, ptre

B
Anastasie Kinzeley
L'an mil sept cent quatre vingt seize le huit août j'ai baptisé Anastasie née de ce matin du légitime mariage de Albert Kinzeley et de Marie Louise Lantier de Vandreuil. Le parrain a été Joseph Urtubise et la maraine Eugene Séguin. Le pere seul a signé et les autres ont déclaré ne le savoir.
LECLERC, ptre
Albert Cahsleis

B
Marie Bédard
L'an mil sept cent quatre vingt seize le neuf août, j'ai baptisé sous condition Marie née aujourd'hui du légitime mariage de Pascal Bédard et de Catherine Boyer de la paroisse de Vandreuil. Le parrain a été Antoine Bédard et la marraine Catherine Sanchot qui n'ont su signer.
MALARD, ptre

B
Me Josette Kichekipik
L'an mil sept cent quatre vingt seize le onze août j'ai baptisé Marie-Josette âgée de six mois, née du légitime mariage de Pierre Kichekipik et de Marie Elizabeth Anakan. Le parrain a été Michel Sepike et la maraine Marie Josette Sabimikokse.
LECLERC, ptre

B
Joseph Benjamin Bertrand
L'an mil sept cent quatre vingt seize le douze août j'ai baptisé Joseph Benjamin né d'hier du légitime mariage de Vital Bertrand et de Marie Angélique Séguin. Le parrain a été François Bertrand et la maraine Louise Marie Bertrand. Le pere seule a signé et les autres ont déclaré ne le savoir.
VITAL BERTRAND
LECLERC, ptre

B
Marianne
Le vingt août mil huit cent quatre, j'ai baptisé sous condition Marianne âgée de trois ans, née du légitime mariage d'Amon Papetochiniini et de Suzanne Sakahabanoke neépissine de cette mission. Le parrain a été Paul Seeno et la marraine Marie StiskSalatchisanokse qui ont déclaré ne savoir signer.
MILLARD, ptre

B
Anabelle
Le vingt six août, mil huit cent quatre, j'ai célébré les cérémonies du mariage à Anabelle, âgée d'environ treize ans, fille naturel de Antikawie lequel, treize mois auparavant, j'avois baptisé, ainsi que son frère, l'un et l'autre en danger de mort. ont été parrain François Pilet et marraine Charlotte Pilet, soussignés.
Charlotte Pilet.
François Pilet.
MILLARD, ptre

B
Louis Joseph Ducheny
Le vingt six août mil huit cent quatre, j'ai baptisé Louis Joseph âgé de cinq mois et trois jours né du légitime mariage contracté au grand portage, entre Sr Louis Ducheny vobseigneur de Carrieff et Marie Josette Missinakokse algonquins de cette mission. Le parrain a été Joseph Illini aieul et la marraine Marie Louise StiskSalabanoke qui ont déclaré ne savoir signer. Le pere a signé avec nous.
Louis Ducheny.
MILLARD, ptre

M
François & Me Catherine algonquins
Le vingt sept août mil huit cent quatre, après la publication d'un ban à la messe paroissiale ayant accordé la dispense des deux autres et celle de parenté au troisième degré; n'étant survenu aucun empêchement, j'ai donné la bénédiction nuptiale à François Atonitabanokse et à Marie Catherine Tchipatchokse algonquins de cette mission, après avoir reçu leur mutuel consentement en présence de Laurent Kaoninokaton et Pierre Kaponichin frères des deux époux et de Joseph Linjotte, qui ainsi que l'épouse ont déclaré ne savoir signer. L'époux n'a signé, ayant déclaré ne le savoir.
MILLARD, ptre

M
Simon & Me Magd. népissin
Le vingt sept août mil huit cent quatre, après la publication d'un ban à la messe paroissiale ayant accordé dispense des deux autres, et de parenté, n'étant survenu aucun empêchement; j'ai donné la bénédiction nuptiale à Simon MibekSato népissin et à Marie Angéline Tchipatchisanokse de cette mission, après avoir reçu leur mutuel consentement en présence de François Atonitabitch, de Joseph Illini et de Joseph Linjotte qui ont ainsi que les époux, déclaré ne savoir signer.
MILLARD, ptre

M
Pierre & Me Ang. algonquins
Le vingt sept août mil huit cent quatre, après la publication d'un ban à la messe paroissiale, ayant accordé dispense des deux autres et de parenté; n'étant survenu aucun empêchement, j'ai donné la bénédiction nuptiale à Pierre Kaponichin et à Marie Angélique Manitokse algonquins de cette mission, après avoir reçu leur mutuel consentement, en présence de Simon MibekSato, de Paul Seeno et de Jean Baptiste Tchinkons qui ont ainsi que l'épouse, déclaré ne savoir signer.
MILLARD, ptre

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Algonquins père de l'époux, d'Ignace et Simon ses
fils qui ainsi que les époux ont déclaré ne savoir
signer.

MALARD, ptre

M
Simon Negayass.

&
Me Anne Chabwek.

Le cinq aout mil huit cent seize après la
publication d'un ban à la messe paroissiale de cet-
te mission, ayant obtenu la dispense des deux autres
de Mre Henry Auguste Roux, vicaire général, n'étant
survenu ni empêchement ni opposition, j'ai donné la
bénédictio nuptiale à Simon Negayassamatch agé de
vingt un ans et deux mois et à Marie Anne Chabwekwe
agée de vingt un ans sept mois, algonquins de cette
mission, après avoir reçu leur mutuel consentement
en présence de Laurent Aisensik grand chef des né-
pissings de Simon et Paul oncles de l'époux, de
Bernard Wabonak et d'Ignace frères de l'épouse qui
tous ainsi que les époux ont déclaré ne savoir signer.

MALARD, ptre

M
Frs Wabikeked.

&
Me Anne Pinesswi

Le cinq aout mil huit cent seize, après la
publication d'un ban à la messe paroissiale de cet-
te mission, ayant obtenu la dispense des deux autres
de Mre Henry Auguste Roux vicaire général, n'étant
survenu ni empêchement ni opposition, j'ai donné la
bénédictio nuptiale à François Wabikeked népissin
agé de vingt aus, autorisé de Susanne Matwe son ai-
eule, et à Marie Anne Pinessiwikijikokwe agée de
quinze ans huit mois, fille de Cécile Pawitikokwe
consentante, après avoir reçu leur mutuel consente-
ment en présence de Pierre Louis Constant et de
Bernard Wabonak et d'Ignace frères de l'épouse, qui
ainsi que les époux ont déclaré ne savoir signer.

MALARD, ptre

B
Nicolas Meneclier
de Morachon

Le treize aout mil huit cent seize j'ai bâ-
tisé Nicolas né de ce jour du légitime mariage de
Louis Menechier de Monachon cultivateur de la pa-
roisse de Vaudreuil soussigné et de Marie Piquet,
Le parain a été François Rouleau et la maraine Jo-
sephe Meneclier qui ont déclaré ne savoir signer.

Louis Monacler deMorochon

MALARD, ptre

B
Jean Baptiste

Le quatorze aout mil huit cent seize, j'ai
bâtisé Jean Baptiste né la nuit dernière du légitime
mariage de Joseph Ostogwa et de Marie Pitassikekwe
algonquins de cette mission. Le parain a été Jean
Baptiste Kikons et la maraine Anastasie son épouse
qui ont déclaré ne savoir signer.

MALARD, ptre

B
Marie Anne

Le dix neuf aout mil huit cent seize, j'ai
bâtisé Marie Anne née hier du légitime mariage de
Jean Baptiste Kikons et d'Anastasie Takaminotinokwe
algonquins de cette mission. Le parain a été Jac-
ques Michel Kiwechkam et la maraine Magdeleine Wis-
kekwe qui ont déclaré ne savoir signer.

MALARD, ptre

S
Elizabeth

Le vingt un aout mil huit cent seize j'ai
inhumé le corps q'Elizabeth décédée hier agée de
vingt mois fille de défunt Pierre Patweching et
de Marie époux népissings de cette mission. Ont
été présents Joseph Kobat et Médard Missoji qui ont
déclaré ne savoir signer.

MALARD, ptre

B
François

Le six aout mil huit cent vingt un j'ai bap-
tisé François agé de près de deux ans fils d'Amable
Kiwetondo outaois et d'Omabikwe infidèle. Le parrain
a été François Odjik et la marraine Marie Louise son
épouse qui ont déclaré ne savoir signer.
MALARD, ptre

B
Jacques &
Joseph

Le six aout mil huit cent vingt un j'ai bap-
tisé sous condition Jacques agé de trois ans et demi et
Joseph agé de six mois nés du légitime mariage de
Vincent Atawich outaois et de Marie Jeanne Onassa-
nokwe de cette mission. Le parrain de Jacques a été
Jacques Michél Kiwechkam et la marraine Therese Was-
sebenokwe le parrain de Joseph a été Joseph Menjaki
assiteh et la marraine Marie Angélique Abitakijiko-
kwe qui ont tous déclaré ne savoir signer.
MALARD, ptre

S
Elizab. inc.

Le sept aout mil huit cent vingt un j'ai in-
humé dans le cimetiere de cette mission le corps
d'Elizabeth inconnue, décédée hier agée de neuf mois
Ont été présents Paul Tchaganich et Paul Piwak-
wanens qui ont déclaré ne savoir signer.
MALARD, ptre

S
Marie Anne Sa-
teiogwan

Aujourd'hui, neuf aout, mil huit cent vingt
et un, par moi prêtre soussigné, a été inhumé dans
l'église de cette mission le corps de Marie Anne
Sateiogwen iroquoise décédée avant hier agée de qua-
tre vingt sept ans. Ont été présents Thomas Wahta
et Toussaint Plot qui ont déclaré ne savoir signer.
HUMBERT, ptre

B
Me Catherine

Le onze aout, mil huit cent vingt un, j'ai ba-
ptisé Marie Catherine née de ce jour du légitime ma-
riage d'Ignace Wetesimi et de Marie Angélique Paz-
zikamokwe algonquins de cette mission. Le parrain
a été Simon Chawenassiketch et la marraine Marie Ca-
therine Awassikijikokwe qui ont déclaré ne savoir
signer.
MALARD, ptre

M
Ignace Inini
&
Sus. Kichiat.

Le treize aout mil huit cent vingt un après la
publication d'un ban à la messe paroissiale de cette
mission, ayant obtenu la dispense des deux autres de
Mrs Henry Auguste Roux vicaire général, n'étant sru-
venu ni empchement ni opposition, j'ai donné la bé-
nédiction nuptiale à Ignace Inini agé de près de vi-
vingt deux ans et à Susanne Michlatchiwanokwe agée
de treize ans quatre mois et demi, fille de Mathias
Chabakawatch et d'Elizabeth son épouse algonquins
de cette mission consentants, après avoir reçu leur
mutuel consentement en présence de Louis Odjikis,
de Paul Okimakina, de Paul Siwakwanens et de Pi-
erre Tebanana qui ainsi que les époux ont déclaré
ne savoir signer.
MALARD, ptre

B
Ignace inc.

Le quatorze aout mil huit cent vingt un j'ai
baptisé Ignace né le dix huit juin dernier de parents
inconnus. Le parrain a été Jean Baptiste Kikons et
la marraine Marie Anastasie Kichinotinkwe qui ont
déclaré ne savoir signer.
MALARD, ptre

S
Cath. Ganataion.

Le quatorze aout mil huit cent vingt et un
j'ai inhumé dans le cimetiere de cette mission le
corps de Catherine Ganataionwe décédée d'hier agée
de quatre vingts ans environ. Ont été présents à
l'inhumation Simon Onenhieta et Nicolas Atawenrate
qui tous deux ne savent écrire.
I.ROUPE, ptre

B
Félicité
Le vingt quatre de mai mil huit cent vingt trois j'ai baptisé Félicité née de ce jour du mariage légitime de Charles Anataras et de Elizabeth Karonnens sauvages iroquois de ce village; la maraine a été Marie Angélique Rose Kawennwtas qui ne sçait signer.
I.ROUPE, ptre

B
Véronique
Le vingt sept mai mil huit cent vingt trois, j'ai batisé Véronique agée de quarante jours née du légitime mariage de Louis Nikik et d'Elizabeth Wabimangokwe népissings de cette mission. Le parain a été Jacques Ghespi illeteré et la maraine Charlotte de Rocheblave soussignée.
Charlotte Rocheblave.
MALARD, ptre

B
Marie Agathe
Le vingt sept mai mil huit cent vingt trois, j'ai batisé sous condition Marie Agathe née le huit février dernier du légitime mariage d'Ignace Inini et de Susanne Kichiwatchiwanokwe algonquins de cette mission. Le parain a été Simon Wassekijik et la maraine Marie Angélique Wabikinkwe qui ont déclaré ne savoir signer.
MALARD, ptre

B
Elizabeth
Le trente mai mil huit cent vingt trois j'ai batisé sous condition Elizabeth agée de quatre mois née du légitime mariage de Bernard Ajawegone et de Marie Clotilde Nptinokwe algonquins de cette mission. La maraine a été Elizabeth Nibichikwe qui a déclaré ne savoir signer.
MALARD, ptre

B
Marie Louise
Le trente mai mil huit cent vingt trois, j'ai batisé sous condition Marie Louise agée de six mois née du légitime mariage de Jacques Wabikinis et de Catherine Pemasseabenokwe algonquins de cette mission. La maraine a été Marie Louise Okidjidiwanokwe qui a déclaré ne savoir signer.
MALARD, ptre

B
Monique Dicaire
Le trente mai mil huit cent vingt trois j'ai batisé Monique agée de sept mois née du légitime mariage de François Dicaire et de Marie Angélique Nakijikokwe iroquois de cette mission. Le parain a été Simon Wasekijik et la maraine Cécile Otiskwedjiwanokwe qui ont déclaré ne savoir signer.
MALARD, ptre

S
Fille indienne
Le trente mai mil huit cent vingt trois j'ai inhumé dans le cimetiére de cette mission le corps d'une fille décédée depuis trois mois et demi, agée de dix jours après avoir été ondoié, née du légitime mariage de Bernard Ajawegone et de Marie Clotilde Notonokwe. Ont été présents François-Mikan et Paul Sakime qui ont déclaré ne savoir signer.
MALARD, ptre

B
Marie Anne
Le trente et un de mai mil huit cent vingt trois, j'ai baptisé Marie Anne née le six de janvier dernier du mariage légitime de Jean Baptiste Pakak et de Susanne Pikiwitokwe sauvages algonquins de ce village; le parain a été Thomas Watiorhary qui ne sçait écrire, la maraine Marie Anne Nikannoniaha soussignée.
I.ROUPE, ptre

B
Elizabeth inc.
Le trente et un de mai mil huit cent vingt trois, j'ai batisé Elizabeth agée de quatre mois, née dans les pais hauts de parents inconnus. Le parain a été Jacques Ghespi et la maraine Elizabeth Wascmikessa qui ont déclaré ne savoir signer.
MALARD, ptre

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B
Guillaume Pekak
L'an mille huit cent le trois juillet, j'ai baptisé Guillaume âgé de deux mois né du légitime mariage d'André Lékakassiketch et de Marie Louise son épouse. Le parrain a été Guillaume Kachigéich et la marraine Marguerite Hipasiké qui ont déclaré ne savoir signer.

MALARD, ptre

B
Ignace Paksetch
L'an mille huit cent le quatre juillet, j'ai baptisé Ignace âgé d'environ huit mois né du légitime mariage d'Hamon Paksetchilini et de Susanne Sakabaplose. Le parrain a été Ignace Banichin et la marraine Mlle Marie Madeleine Gastonguez qui seule a su signer.

M. Madeleine Gastonguez.

MALARD, ptre

B
J. Bernard Matiseak
L'an mille huit cent le cinq juillet j'ai baptisé Jean Bernard âgé de pres de trois mois né du légitime mariage d'Ignace Matiseak et d'Angélique son épouse. Le parrain a été Bernard Sabissy et la marraine Marie Louise Skitchichibanoké qui ont déclaré ne savoir signer.

MALARD, ptre

S
Susanne Skapek
L'an mille huit cent le six juillet j'ai inhumé dans le cimetière de cette mission le corps de Susanne Skapekijkokéa décédée hier âgée d'environ trente ans. Ont été présents à la sépulture François Incaassin et Louis Changui qui ont déclaré ne savoir signer.

MALARD, ptre

B
Marie Ursule
Hurtubise
Le sept juillet mil huit cent par moi ptre sous signé a été baptisée Marie Ursule née hier au soir du légitime mariage de Joseph Hurtubise cultivateur et de Marie Ursule née ses père et mère de la paroisse de Vaudreuil. Le parrain a été Augustin Leduc et la marraine Marie Joseph Bréban qui ainsi que le père présent ont déclaré ne savoir signer.

LESAULNIER, ptre

S
Marg. Ketchis
L'an mille huit cent le dix juillet j'ai inhumé dans le cimetière de cette mission le corps de Marguerite fille de Louis Ketchisigabaéitch décédée hier âgée de dix ans. Ont été présents à la sépulture François Incaassin et Michel Kekako qui ont déclaré ne savoir signer.

MALARD, ptre

B
Pierre Dubois
L'an mil huit cent le douze juillet, par moi ptre sousigné a été baptisée Pierre né le deux juin du légitime mariage de Jean Baptiste Dubois, cultivateur, absent et de Marie Marianne Poulin de cette paroisse. Le parrain a été Charles Poulin et la marraine Marie Angélique Irud'homme qui ont déclaré ne savoir signer.

HUBERT, ptre

B
Hubert Ladouceur
L'an mil huit cent le quatorze juillet, par moi ptre sousigné a été baptisé Hubert né hier du légitime mariage de Joseph Ladouceur cultivateur et de Barbe Robidoux de la paroisse de Vaudreuil. Le parrain a été François Gagnon et la marraine Marie Louise Guilbeau qui n'ont su signer non plus que le père.

HUBERT, ptre