

Submission to the Algonquins of Ontario Tribunal in Consideration of
the Inclusion of Thomas St. Jean dit Lagarde and Sophie Emilie Carrière on the
Algonquins of Ontario List of Ancestors

February 22, 2023

Submitted by
Lynn Clouthier
On behalf of Lagarde/Carrière Descendants

NOTE: This response is intended to be applied to **both** Sophie Emilie Carrière **and** Thomas St. Jean dit Lagarde in their consideration by the Algonquin Tribunal.

Submission to the Algonquin Tribunal in Consideration of the Inclusion of Thomas St. Jean dit Lagarde and Sophie Emilie Carrière on the Algonquins of Ontario (AOO) List of Ancestors

February, 2023

Members of the Algonquin Tribunal and Advisors:

In this 2023 submission the Lagarde/Carrière Descendants confirm that a document specifically naming either Thomas St. Jean dit Lagarde or Sophie Emilie Carrière as 'Algonquin' has not been found, a requirement for their inclusion on the List of Ancestors and the first step in identifying beneficiaries of the Treaty.

The remit of the Tribunal is prescribed. However, Lagarde/Carrière Descendants wish to challenge the basis of the assignment. In doing so they know the Tribunal cannot make a ruling, but respectfully request that the Lagarde/Carrière Descendants' submission be brought to the attention of the governing body of the AOO for consideration.

Part One: Thomas St. Jean dit Lagarde and Emilie Sophie Carrière and Descendants

In Stage 1 of the newest enrolment exercise the descendants of Thomas St. Jean dit Lagarde and his wife, Sophie Emilie Carrière dit Jammes, added as an ancestor in 2013, met all of the criteria for the Proposed Beneficiary Criteria.

Consider what that means.

Descendants of Lagarde and Carrière believe they have Algonquin heritage and identity because:

- They have lived in this Algonquin Territory in Ontario for hundreds of years, in community with their extended and extensive families of acknowledged mostly French and Algonquin origin, particularly those Algonquins who chose not to participate in the direct control of the Indian Act or who were expelled. The requirements of being on the Territory over a long time in community were met.
- Their knowledge of the Land, Algonquin Land, is unbroken over those hundreds of years. Rooted in the traditions that came before them, the intimacy of their knowledge furnished them with life through harvesting, gathering and fishing. This, despite the prohibition of harvesting in their ancestral territory and prosecution for being caught doing so. *Refer to supplementary document: A. Lagarde – St Jean Defense , Alexina Marie Turcotte, Emmett Godin, January, 2022*

- As more settlers were claiming and using the resources of the Land, descendants did remunerated work. They trapped for the fur trade. They jobbed and guided in the bush. They labored at clearing, hauling and the heavy demands that arrived with settlement. Of necessity, and in keeping with custom, they were very mobile. *Refer to supplementary document: B. Family History, Ronald Romain Sr.*

- The majority of the Lagarde/Carrière Descendants have more than one Algonquin ancestor. Clusters of descendants, the mixed people of Algonquin and earliest French immigrants unlikely to be aware of direct lines of descent, lived in homesteads, worked and formed communities along the rivers and valleys of the Upper Ottawa water shed, where the natural travel-ways offered the most advantage. They had large families that were intertwined and integrated with other large families through marriages, informal adoptions and the Roman Catholic ministry.

- Family life was carried out in basic log or frame houses on patches of land or lots, not farms or acreages, or clustered on the edges of settler communities. Women most often carried the responsibility of keeping their homes, caring for children and elders, gathering food and resources in their area and supporting other families. *Refer to supplementary document: C. i. Nellie, Jane Lagassie, and ii. Jane Lagassie: A Photo of 5 Generations, April 1982*

- Inhabitants of any one house or camp came and went, often in pairs or groups, following the seasons, family events, game or work, as needs arose. With successive generations, family and community connections were forged throughout the Territory.

- This way of life demanded hard work, resourcefulness and, above all, connection. The Roman Catholic Church was the core of many of the communities of mixed heritage. Large families were encouraged to keep the faith alive, but providing for tens of children required full time effort and communal co-operation. Life was hard and sometimes precarious. The community was the means of ensuring the survival of the family and individuals. *Refer to supplementary document: D. Expanding on Bonnechere Algonquin First Nation Documented Support of the Lagarde – Carrière Families As Algonquin Ancestors, Carole Turcotte, 2023*

- They knew their place. Algonquin people if not captured by the regime of the Indian Act were left to fend in an increasingly altered world of dwindling resources. People of French extraction, long abandoned by France and long alienated from their roots, were sidelined by English speaking settlers. Living on the front line of larger groups of settlers and their development hastened changes in language and habits, most noticeably along the Ottawa River, where most Lagarde/Carrière Descendants were. The network and interdependence of people and families of mostly Catholic mixed heritage was the result of being pushed aside by the colonial power of Britain and then Canada. The mostly

illiterate people did not have a voice. The resulting powerlessness could be alleviated only by work and connection. The well-being of their entire network demanded that they blend in as well as they could, to become invisible. They suppressed their Algonquin-ness and their French-ness to the point of near-forgetting.

- There are stories of connection and relationality carried in the memories of individuals that join up with others revealing a collective story with common themes coming from people living on the same land in the same ways and not part of, noticed or recorded by the dominant settler community except as colourful local-interest stories. *Refer to supplementary document: E. The Squatters of Grand Calumet Island Prior to 1845 – Author Mike Lamothe: The Gateway To This Lagardes of Calumet Island Discussion, Carole Turcotte*
- As is common when an oral tradition is supplanted by another culture most of the stories are lost. The ones remaining often mention an unknown language being spoken by elders, the common language having become English during colonization. *Refer to supplementary document: F. History of Josephine Souliere (nee Turcotte), as told by Geoff Souliere, at Pembroke Ontario, May 20, 2022.* The voices of aunts, uncles and grandparents included with this submission and those already on file, provide some of the context and perception that fill out the facts. The stories rose independently of each other and are familiar to all enrolling descendants of the Land Claim. Their common story, in many cases where siblings of one family marry siblings of another family is evidence of belonging. *Refer to the supplementary document: G. French-Algonquin Family Alliances, Descendant*
- Apart from the people caught in the codified racism of the Indian Act, until now, with the defining of the Beneficiaries of an Algonquin Treaty, there has been little to no difference between groups of people who have documented Algonquin Ancestry and those who do not. They share the same story and the same way of being within a larger society that found them to be inconvenient or ‘other’. It is illogical to think that those without a document were less authentically Algonquin.
- Lagarde/Carrière Descendants met all of the criteria for the Proposed Beneficiary Criteria.

Lagarde/Carrière Descendants are of the opinion that their submission to the Appeal Tribunal is required to meet the implication made to the public and other Algonquin descendants that Lagarde/Carrière Descendants are claiming something that is not theirs, namely Algonquin heritage and identity.

The Appeal Process allows Lagarde/Carrière Descendants to demonstrate that, on balance, they have participated in good faith. It permits them to tell their story within the larger Algonquin story - without the enmity and vitriol of public attack. Putting their story ‘on the record’ in official AOO proceedings provides balance.

The descendants of Lagarde and Carrière know who they are and where they belong. In the tradition of all Algonquin ancestors Lagarde/Carrière Descendants will meet what is and continue making their way in a land they know, where they have always been, working for communities of family and connections knowing themselves as Algonquin. There is no shame in declaring this heritage.

Part Two: Lagarde/Carrière Descendants Would Like to Expand the Conversation.

It must be acknowledged that much thought and care have been taken by the Algonquins of Ontario (AOO) to define and put into effect the **Proposed Beneficiary Criteria, January 22, 2020** and the **Appeal Board Process of April 20 2021**. Neither of those projects was easy, but the diligence shown in attempting to make the fairest and most defensible processes demonstrates the respect that leadership has for their people and their task.

With the **Proposed Beneficiary Criteria** the Algonquins of Ontario are seeking to find the rights bearing Algonquins for the purposes of making a Treaty with the Governments of Canada and Ontario. They are working under a colonial framework and its attendant time and cost constraints. The Treaty Making Process is primarily an exercise of deciding who gets what and where. What the **Proposed Beneficiary Criteria** does is define who receives material benefits from the Treaty.

What has been less evident is that Algonquins are actually in a **Nation Building** exercise. Having been divided into the 'captured and robbed' and the 'alienated and robbed' the Algonquins have to begin to put the Nation back together and make a recognizable Nation. The rebuilding now has to account for the inclusion of people for whom identity is not a cut and dried exercise. There is tacit recognition of this reality in the fact that Indian Act Algonquins of Pikwakanagan do not have to meet the Proposed Beneficiary Criteria but rather rely on their belonging to an Indian Act Band, a community.

The two aspects of belonging to a Nation should not be conflated. The opportunity exists now to begin the process of reuniting Algonquins in the most meaningful way.

Nation Building including the recognition of **all** Algonquins should be done before any Treaty is finalized. If not, those who are excluded under the Beneficiary Criteria will not likely have a voice, and the political will to undertake such an onerous endeavor will not likely be found later. In addition, the damage done to unity and trust among Algonquins will not likely be mended.

The work is not done and there is no simple solution. The journey of Algonquins recognizing each other has been a long one. Under formidable circumstances the Beneficiary Criteria have evolved since the beginning of the Land Claim. There has been a valiant effort with all involved realizing how complicated, multi-faceted, deep and complex the task is.

Initiators of the Land Claim sought people from non-status, suspected Algonquin families to apply for membership to support the Land Claim. People seeking membership searched colonial records for confirmation of their identities. Much genealogy research was done. Families lacking documented 'proof' appeared before an Appeal Board to present their family artifacts, oral history and belief. Based on their body of evidence, they were accepted or rejected. This was an early acknowledgement by leadership that Algonquins had their own way of inclusion in community. The descendants of Thomas St. Jean dit Lagarde were successful in their bid.

Through these initial stages of membership, it became increasingly evident that communities of people did not know each other. This led Algonquin leadership to undertake extensive education in Algonquin history as it pertained to ways of life, community, families, land use and connection. Consideration had to be given to patterns and aggregations of facts rather than one sole point of reference or document. Documentation could only ever be part of the story. In the interests of fairness ANRs and advisors revisited the individual requirements and devised a set of options to allow for the scarcity of documented proof and yet allow for recognition of connection to Algonquin Territory and community over a long time.

Not all ANRs were happy with the result. Some called for 'tightening up' the Beneficiary Criteria. A deep divide was revealed. It was agreed that Ancestors on the Ancestors List required documented evidence of Algonquin-ness. It was an effort to make the process as clear as possible, to make a yes/no, in/out decision possible. In theory, it could be done by a computer.

After consultation with communities and some revisions Algonquin Negotiations Representatives (ANRs) and advisors settled on the **Proposed Beneficiary Criteria** of January 2020. Note it is 'proposed'.

Recommendation #1

In the interests of fairness, Lagarde/Carrière Descendants are of the view that once having run the Proposed Beneficiary Criteria 2020 through one cycle of application, membership in the Algonquins of Ontario should be re-evaluated, revised and completed based on more than material benefits. This is a daunting task for leadership. However, it is a necessary one to ensure the integrity of Algonquin values and culture of inclusion. It is foundational to the rebuilding of the Nation.

The Algonquin Land Claim gave federally unrecognized Algonquins a home, a centre and structure for recognition and unity — their first opportunity to belong. In general, the extensive exercise of drafting Proposed Beneficiary Criteria was beneficial, prompting more research, learning, understanding and consultation within communities and more broadly. It went some way to unite people alienated by the process of colonization.

However, requiring the Ancestors, the earliest Algonquins and least likely to be documented, to have a colonial document to possibly identify a drop of 'blood' has undermined the good intent of leadership's efforts to meet the reality of Algonquin circumstances. Many ancestors added by

descendants over the years based on oral evidence and hearings (also known as the Board Files) were lost. It was a move away from Algonquin ways of knowing and oral tradition that earlier leaders had respected. That could be viewed as a betrayal of Algonquin culture.

Much time and effort were dedicated to searching records for the one single event that was recorded on paper which might retain Ancestors Lagarde and Carrière and permit Lagarde/Carrière Descendants to join our relatives enrolled with the AOO. This task has allowed time to consider the inequity of having an over-reliance of the Proposed Beneficiary Criteria upon the documented evidence required in identifying Ancestors.

There are innumerable conditions upon which a piece of paper with human inscription, recording a colonized oral culture over hundreds of years is dependent. Single documentation can only ever be part of the story. Think of:

- Scarcity. To be recorded every Algonquin or mixed Algonquin would have needed to engage with a colonial entity whether it was the Catholic Church or the government of the day in an official capacity. It would have been a voluntary act on the part of the Algonquin person to identify as Algonquin.
- Bias. Every recorder would have needed, at the very least, a benign understanding of the person being recorded. Prejudgment regarding gender, race, religion, way of life, behaviour, language, dress and habits would have to be entirely absent.
- Inconsistencies and Inaccuracies. Recorders were individual people with particular perspectives, not necessarily uniform. This included phonetic name spellings, their personal biases and knowledge in their understanding of the people concerned.
- Physical properties and precarity. Unless properly stored, paper is a fragile medium that is easily damaged and torn, and susceptible to damp, water and mold.
- Loss. Documents moved from one repository to another either because of amalgamation or re-location were sometimes lost. Many records burned in building fires. Others are unavailable due to proprietary restrictions.
- Provenance. Every document would have to be trusted to be what it says it is.
- Interpretation and Translation. The meaning and understanding of documents are filtered through the perceptions of individuals. These perceptions change as the language changes, with different classes and groups of people using language differently at different times. *Refer to supplementary document: H. Une Robbe L'Indienne ; Another Viewpoint, Various*

While a single document is helpful, it is not foolproof. Context is important. The collective narrative of thousands of people, as described in Part One, outweighs the presence or absence of any single document. Neither the presence nor absence is absolute proof.

Many of these challenges can be overcome by careful scholarship to improve our understanding. However, questions and other possibilities remain. *Refer to supplementary document: I. André Falmard – The Benefit of the Doubt, Carole Turcotte, 2023*

Recommendation #2

Further, Lagarde/Carrière Descendants propose that the leadership provide AOO members with the opportunity to go into Treaty in a better way. The work needs to be finished. Algonquins are more than beneficiaries. Lagarde/Carrière Descendants encourage the AOO, with the guidance of our Eiders and Youth, to further educate and unite Algonquin People. We need to know each other. We need to know our history and stories, both as individuals and as communities.

We recommend that the distinction between Algonquin Beneficiary and an Algonquin Identity be part of the conversation. The Enrolment Process has become a 'gotcha' exercise, one of those puerile, binary-thinking events. It divides Algonquins. The very nature of the incomplete current enrolment exercise enables future division of the 'more' or 'less' Algonquin kind.

Identity is not a binary construct of in/out, is/is not. As easy as that construct is, it denies the reality of people, communities and Nations and deprives them of the right to define themselves and to be themselves. Surely Algonquins can rediscover how to do this. They at least deserve the opportunity.

The Indian Act was a successful political wedge driven into Canadian society. It was used to shame, control and eliminate rights-bearing people for power and material gain for colonizers. It was meant to divide and conquer. It was/is an abuse. We are not rid of it.

Sadly, apparently-educated Algonquin individuals of the present, hiding behind their own pieces of paper carry on as Agents of the Indian Act, seeking to shame, denigrate and dismiss people they do not know. Their choice of actions and words such as 'booting out' and a variety of name-callings in public media demonstrate the control still exercised by that instrument of oppression and hatred. Their narrow discourse keeps the wedge in place.

In future, we have an opportunity to continue to use the wisdom and good intention shown by leadership to rebuild a Nation that does not diminish their people and culture. We can capitalize on our mutual efforts to unify and strengthen the base of the Algonquin Nation. We can set the stage for future generations. We can start by addressing the fundamental issues of an Algonquin identity that doesn't solely rely on the meting out of Treaty benefits.

In closing, we would ask the Appeal Board to submit our recommendations to the ANRs, specifically, for their consideration.

Thank you for your thoughtful deliberation.

Sincerely,
and on behalf of the Descendants of Emilie Sophie Carrière and Thomas St. Jean dit Lagarde,

Lynn Clouthier

Supplementary Documents to the Emilie Sophie Carrière and Thomas St. Jean dit Lagarde
Submission, February, 2023

- A. Lagarde – St Jean Defense: Alexina Marie Turcotte, Emmett Godin, January, 2022
- B. Family History, Ronald Romain Sr.
- C. i. Nellie, Jane Lagassie
ii. Jane Lagassie: A Photo of 5 Generations, April 1982
- D. Expanding on Bonnechere Algonquin First Nation Documented Support of the Lagarde – Carrière Families As Algonquin Ancestors, Carole Turcotte, 2023
- E. The Squatters of Grand Calumet Island Prior to 1845 – Author Mike Lamothe: The Gateway To This Lagardes of Calumet Island Discussion, Carole Turcotte, 2023
- F. History of Josephine Souliere (nee Turcotte), as told by Geoff Souliere, at Pembroke Ontario, May 20, 2022
- G. French-Algonquin Family Alliances, Descendant, 2023
- H. Une Robbe L’Indienne ; Another Viewpoint, Various
- I. André Falmard – The Benefit of the Doubt, Carole Turcotte, 2023

My grandmother, Alexina Marie Turcotte, daughter of Joe Turcotte who was the son of Francis Xavier Turcotte and Sophie Lagarde St. Jean.

The family lived in the Black Bay area. They lived an Indian lifestyle, hunting, fishing and trapping, guiding and also bush work along the Baron and Petawawa rivers.

My grandmother had twin sisters who were born in the Park at Number One Lake.

I remember my grandmother and my father Emmett Godin talking about how her family would trade items like fish to the local farmers for things like butter and eggs, etc.

My grandmother also told a story of how one time when she was young she was very sick and it was thought she would die. One of her brothers killed a porcupine and her mother fed her the broth from this that made her well again.

There seemed to be connections to other Algonquins.

My Dad's younger brother, James, used to accompany an Indian trapper by the name of Tennesco. His trapline was along the CNR line in the area of Indian Station. My uncle carried a .22 and he would shoot rabbits, some for food, some for bait. He spoke many times of this experience and how he enjoyed it.

My grandmother's brother Jack lived with an Algonquin woman for many years before his death. Her name was Margaret Buckshot. I believe he met her in the Stonecliffe area in the mid 1940's and stayed together until his death in the Toronto area around 1970.

Jack and Margaret lived in my grandmother's rental unit at the front of her house for many years before moving to Toronto so I remember both of them very well.

My grandmother's family hunted fished and trapped along the Petawawa and Barron River watersheds. Jack in particular also spent many seasons guiding in the Park like many other native people.

Unfortunately, none of this can prove Algonquin ancestry. However, I have a couple of stories that may help in this regard.

A couple of years ago I read a book by Joan Finnigan. Joan wrote many books about Valley people and their historic pasts.

In one interview this elderly gentleman made a statement that has stuck with me. He mentioned that his wife had Indian ancestry and when she went to the church searching for her roots she hit a dead end. This gentleman was from the Calumet area. He stated that in her case

there was no recording of the Indian name or identity. And that when these people were baptised they were given one of three names: 1. Ryan, 2. Paul, 3. St. Jean.

So not everything is written in stone. There are exceptions and our line might quite possibly be one that has been adversely affected.

Another interesting story, and this came out in the 2013 Protest, and I believe it was the researcher working for Pik, she could not find any Indian anywhere on record, but she did find that Sophie's brother was noted as a Metis, but then struck out and replaced with French. Now this apparently took place in Manitoba. So, did he look Indian or mixed blood. It seems obvious.

But I believe this was around the time Louis Riel was executed. So he may not have wanted to be identified as Metis. Also, he was from Quebec.

Non-status Indian was a term not known at the time and it was obvious that there was more advantage in identifying as French.

My family also have a history of friendship with other people recognized as Algonquins today and one such family was the Moreau clan. One of my uncles who spent a lot of time on the Land would often drop off extra deer meat to the Moreau's. They were a big family and appreciated the help. I was also friends with the Moreaus of my generation. And my granddaughter is best friend with a young Moreau girl. I think that is more than a coincidence.

The people who are protesting us know nothing about us. They are only intent on protesting our line. It is to eliminate us from the Land Claim process. Through their research they have learned very little about us.

Lastly, I must say that it was the government who, through Indian policies forced our ancestors to hide their identity and now are trying to let status people decide or influence the decision on whether or not we can be recognized as native.

Even in this modern day, 20 some years ago, I had a couple of uncles charged for hunting unlawfully when they provided Metis cards. Today Metis people are not charged for hunting for food. Had they not been charged by MNRF things may be very different today.

My grandmother's family looked native, some more than others, but definitely a native resemblance.

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 IT'S 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
THE FIRST ANGONQUINS WERE SETTLED

Jane Lagassie: A Photo of 5 Generations , April 1982



A Photo of 5 Generations

From left to right Jane Lagassie, Marie Rebecca Berangere Biossonette (sitting in place of Maurice Boyer - Nellie's Son, Alice Barbara Landry nee Boyer
Bottom row Krista Alice Lagassie and Nellie Turcotte

Memories and Teachings

Jane Lagassie

B: Oct 29, 1959

M: Nov 18, 1978

Father: Marcel Landry

Mother: Barbara (adopted name: Alice Marleau) Boyer

Mother

Barbara Boyer

B: Oct 29, 1937

M: April 19, 1958

D: Mar 16, 2019

Father: Maurice Boyer

Mother: Berengere Bissonette

Grandfather

Maurice Boyer

B: May 10, 1919

Father: Joseph Boyer

Mother: Nellie Turcotte

Great Grandmother

Nellie (Lilliane Margaret) M. Turcotte

B: Oct 12, 1894

M: Sept 17, 1912 – North Bay - Joseph Hardy Boyer – Bachelor

D: Sep 23, 1998

GG Grandfather: Thomas Turcotte

B: Jan 14, 1879 or April 2, 1883

Father: Thomas Turcotte

Mother: Maryann St Jean

GGG Grandfather: Thomas Turcotte

M: Mary Anne St Jean - April 13, 1874 – Chapeau, Quebec

Father: FX Turcotte

Mother: Sophia St Jean



The North Bay Nugget
 Second Section – Friday, February 8, 1974 – Pages 11 to 29

No rocking chair for her
 80 – year – old
 Callander woman
 Keeps in trim
 Fishing, hunting
 By Gary Ball
 Nugget Staff Reporter

With her 80th birthday just around the corner, Mrs. Nellie Boyer of Callander still tends her fishing lines.

When Nellie Boyer becomes 80 years of age this fall chances are she'll spend her birthday moose hunting. And if she bags the moose, she'll have all the help she needs from eight children, 12 grandchildren, 12 great grandchildren.

At 80, when most people seek the security of a rocking chair Mrs Boyer is an ardent hunter and fisherman. You'll find her at this time of year, regardless of weather, tending fishing lines at the family fishing shack on Callendar Bay.

It's cold outside... 10 degrees below as she sits in the shack, remembering the outdoor life she had followed since she was a girl. But the memories come in short snitches as her restless energy forces her up and out of the hut to check the lines.

"It's too hot in here." "I've got to go outside."

She checks the lines and stands in the cold talking a little more, complaining that she can't move as fast on the ice as she once could.

"I'm a little afraid of a fall now," She says. But that doesn't stop her from racing her grandchildren to the lines as the waving red flag signals a biting fish.

"If I'm outside I can still beat them to the lines sometimes," she laughs.

Born in the Pembroke area, the daughter of a trapper, she began following her father into the Bush as a young girl. "I used to go with dad for weeks in the Bush on his trap line when I was eight or nine years old." "I used to trap too and skin Beavers and muskrats." She still remembers the day she shot her first moose, a bull.

"I was coming along with my father in the Bush. He saw it first and pushed me ahead and gave me his gun, a Winchester 30-30. My first shot hit it in the neck."

Mrs Boyer was 12 or 13 years old that day.

"You didn't have to have a license for anything then. You hunted anything that was good to eat and you shared it with the neighbors." "I guess I've eaten almost everything in the Bush except skunk."

She still hunts moose with her sons, daughters and daughter's in-law.

"I go every fall but my son gets more shooting now than I do. Their younger and can go in the swamps better than I can."

How does she shoot?

"Not too bad still, but my eyes aren't what they used to be."

Her health is still good.

"I didn't know what a doctor was until I was married with my first born. But even then, I thought I didn't want the doctor to come near me."

Is there a secret to her energy?

"I think it's keeping going." "I raised a big family, there was 12 of them but only eight are living." "I'm up every morning at 5:30 or six. Sometimes I'd like to sleep in, but I can't. I've got to be on the go."

Fifth Generation
March 1982

Visited My Great Grandmother Nellie in 1982 with my mom and grandmother who took my grandfather's place in the five-generation photo as he had passed on. During the visit my daughter started to fuss as she suffered from colic. Nellie asked to hold Krista and I passed her to firm gentle hands. Within seconds Krista settle into a peaceful sleep. How did you do that? I asked in wonderment. Nellie smiled and with a glint in her eye she replied, "it is the traditional medicine of healing that you will learn with time as I have". I greatly wanted to know more about the medicines she was talking about and Nellie spent that afternoon and many more sharing traditional medicines and ceremonies that was passed on to her from her father and family.

Nellie said we only told stories in the winter gathered around a fire when it snowed as the family was always to busy the rest of the year preparing for winter. I remember one cold winter day on a visit she told me to put a log into the fire and poured me a cup of tea made of pine tips. "Here" she said. "this will help with your cold". That day she would tell me the greatest teachings of how to care for myself to help others. She told me that the greatest teachers were the animals, fish, birds and all living in the forest. "You go watch the animals..... their knowledge is passed down from generation to generation without one word." "Watch the deer in spring eating raspberry leaves and tips to help them with fast painless labour or the porcupine in the Aspin tree eating the buds to rid of the winter's parasites" Observe the plants and how they communicate with one another, the birds preparing for winter, condition of the fish, and the animals harvested in fall are all good ways to learn" "Talk to the elders and learn from them".

I keep a journal and have written some of her teachings and I've added many observations throughout the years since I met Nellie....She may be gone but her teachings have been passed on to that little girl she held in her arms and to my granddaughter.

In the 40 years since then, I have talked to many Elders from all communities. I am known as a knowledge holder, fisherman, hunter, gatherer and just recently a trapper. My pharmacy is compiled with many tree barks, buds, plants, roots and seeds. I have a recipe book with all the mixtures of medicines for different ailments and a diary of everyone and animal I have helped. I have never charged a cent for any of the gifts the creator has provided but have been rewarded with the blessings of being in nature.

I have been asked by my community and the AOO to do ceremonies, such as the opening of a Senior's home in Mattawa, Algonquin Knowledge Land Use Studies and Tewin. I have prepared medicine bundles for funerals, repatriation of artifacts and burial grounds to help protect them. Great grandmother Nellie knew she was Algonquin and I know in my heart that I am too.... I tell my children to hold their head up high and don't let anyone tell them differently.



Alice Landry nee Boyer

Berengere Bissonette – (Maurice Boyer)

Nellie Boyer (Turcotte)

November 5, 2012

To Whom May Concern

Re: Jane Lagassie

Jane is a very knowledgeable person when dealing with herbal remedies. I know that she has been doing this for many years and has acquired the necessary experience to properly collect herbs and spices. The quality of herbs collected for remedies is always dependent on the time of year as well as how they are stored in order to keep their specific strength and cures. Jane has the proper storage and preparing facilities to do all that. Jane would be an excellent teacher to pass on this knowledge and experience that she has accumulated over the years.

Yours Truly

A handwritten signature in cursive script that reads "Gaetan Marcil". The signature is written in black ink and is positioned below the "Yours Truly" text.

Gaetan Marcil

March 25/2015

I have a medical condition which causes my lower lip to swell up, dry out and the whole lip bleeds every night. I have tried every lip balm, ointment and vaseline and none are effective. My wife gave me Jane's Ointment to try and it quickly soothes the pain, stops the bleeding and the swelling comes down in an hour or two. Jane's Ointment is the only ~~thing~~ ^{remedy} I will use in the future.

Jeff Foran

705-494-9517

Expanding on Bonnechere Algonquin First Nation Documented Support of the Lagarde – Carrière Families As Algonquin Ancestors

By

Carole Turcotte

One thousand-plus Algonquins of Ontario members who descend from Thomas Lagarde St. Jean and Sophie Carriere have recently been asked to provide additional evidence of their Indigenous ancestry. Aside from the oral testimonies already provided, some relations have found documented proof and others have not. As many of our extended family members affirm, we still share common threads of social networks and history, passed down to us through past generations. We have a belief system that originates from within Algonquin ancestral territory. We are inter-connected.

A written statement from the Bonnechere First Nation Community has been in circulation for 20 years or more showing support for the Lagarde – Carrière families, as Indigenous. I remember a family member back in 2004 bringing up this writing and it's my understanding that the information about to be discussed appeared on the BAFN.ca website as well for many years. The subject re-surfaced during a local relations-community discussion acknowledging the importance of this support, as it focuses on specific family members, many separated by geography, and how they connect to each other. The Bonnechere community writing uses census information to identify individuals. Their research will be in quotation marks and I will follow along with comments.

“While census material consistently enumerates them as French, this family has always been considered Algonquin by members of the Bonnechere Algonquin Community.....Family history shows that the descendants of this family believed themselves to be Algonquin and suffered discrimination as aboriginal people. For example, according to stories passed on by Marie Alexina Turcotte (b. circa 1902) the white community isolated the aboriginal people and ‘treated them as underlings’..... Other descendants indicated that they were treated like ‘drunken Indians living on welfare’ which caused many to change their names and hide their aboriginal identity.”

Marie Alexina Turcotte (married 1924 to Emmett Godin - Renfrew) referenced above, is the daughter of Joseph Turcotte (b -1863) and Esther Hurteau (b – 1869) married in 1887, Renfrew Country. Marie Esther Hurteau’s sister, Marie Cecile Hurteau, (noted in the 1891 Petawawa census) is married to Gilbert Turcotte – Pembroke - 1887. Both sisters show a connection to Noel Langlois and Francoise Grenier, 2 relations discussed during the 2013 Algonquins of Ontario (AOO), root ancestor tribunal. Regarding Francoise, in one AOO report, it is noted, “While it is possible that she was aboriginal, nothing indicates she was Algonquin.” The pathway of the Hurteau sisters to Langlois by surname: Parents - Andre Hurteau (b-1842) and wife Emilie

Tourangeau (b-1845), Jean Baptiste Hurteau (PRDH Indiv # 2389928) and Catherine Primeau (PRDH Indiv # 2505662). Since documentation is lacking along with surname spelling inconsistencies, also referencing Jean Urteau (35) and Catherine Primeau (31), from an 1851 Census of Canada East. Parents of Jean Baptiste, Francois Urteau and Francoise Gendron match up with 1851 census and PRDH Family # 98163. The subsequent couples, moving back in time by generation: Francoise Hurteau and Marie Angelique Galarneau PRDH Family # 51141, Igance Galarneau and Marie Anne Huot PRDH Family # 26712, Pierre Huot and Marie Anne Parent PRDH Family # 10621, Jacques Parent and Marie Louise Chevalier PRDH Family # 4603, Rene Chevalier and Jeanne Langlois PRDH Family #973, Noel Langlois and Francois Grenier PRDH Family # 219.

The Hurteau sisters' (Esther and Marie Cecile) husbands, Joseph and Gilbert, are the sons of Francois Xavier Turcotte and Sophie Lagarde St. Jean (PRDH Family # 257079) - marriage year 1849 - Île-du-Grand-Calumet (Ste-Anne). The household information that the Bonnechere Community references overall, either by children or grandchildren, centres around Francois Xavier and Sophie, who, like many of the time period, had 10 plus children. By documentation, we see them and their relations move between the Quebec and Ottawa side of the Ottawa River, showing common threads by location: Ontario - Black Bay, Petawawa/Pembroke, Nipissing, Mattawa, and Quebec – Pontiac County (Allumette and Calumet Islands). Key sites for community, river transport, hunting, gathering, sacred burial grounds, fur trade and lumber activity.

Francois Xavier's wife Sophie is the daughter of Voyageur Thomas Lagarde St. Jean and Sophie Carriere, the 2 Algonquin members under review. The Bonnechere Community acknowledges Thomas Lagarde St. Jean as the oldest remembered ancestor of the Turcotte/Lagarde family. Thomas and Sophie's son-in-law, Francois Xavier Turcotte, is the son of Marguerite Brien Durocher (PRDH Indiv #617982), noted as married in 1813 – L'Assomption, QC., "born out of wedlock". In 2013, the Algonquins of Ontario (AOO) review board, after reviewing oral family testimony, reported a similar possibility, like Francoise Grenier, "While it is possible that she was aboriginal, nothing indicates she was Algonquin." Just looking at Family PRDH # 120343, we can see Marguerite and Joseph's 10 children, 5 of who have incomplete information. Francois Xavier's younger brother, b – 1821, Nazaire, is listed as married to Marie Anne Lemaire St. Germain. Marie Anne's mother is Marie Anne WENDAPIKINUM RICHARD WANDAPIKINAM - Amériden, as copied from PRDH Indiv # 664663. Francois Xavier's sister, Josephine, is married to Joseph HAMEL DUHAMEL, copied from Indiv # 3600154, simply noted as "Baptism : date inconnue".

Some of the additional household census references:

1881 - "Enevey Turcotte (30), Victoria (19) and their young children Enevey (3) and Emma (2)". This is Xavier, son of Francois Xavier and Sophie. His wife is Victoria Perrin. The children noted are their 2 eldest, Philius Felix Xavier, born 1878 and Emma, born 1879. Philius Felix Xavier marries Lea Lamarre (b-1881) of Mattawa/Nipissing. Their son, Isidore Turcotte (b-1907), marries Bernadette Crawford (b-1901). Bernadette Crawford's parents are George Crawford (b-

1858) and Mary Marcotte (b-1861 – Lake of Two Mountains), both are Algonquin/Nipissing. Interesting to note that on Mary Marcotte/Crawford's Cert/Registration of Death #327, Mattawa, 1940, it notes her racial origin as French. Side note re Lea Lamarre: there is a pathway to Noel Langlois and Francoise Grenier through parents – Paul Lamarre/Caroline Morine/Mourin, married 1874. Going backwards in time - Joseph Lamarre/Marcelline Cloutier – PRDH Family #177540, Francois Benoni Lamarre/Francoise Gamache # 247235, Louis Andre Gamache/Marie Julienne Pelletier #48749, Jean Francois Pelletier/Marie Anne Morin #19254, Jean Francois Pelletier/Marie Madeleine Lavoie #10571, Noel Pelletier and Madeleine Mignault #4290, Jean Pelletier and Anne Langlois #621 (daughter of Noel and Francoise).

1881 - “Andrew Turcotte (28), his wife Elanor (22) and their son Andrew (5). All of these people were recorded as French, Enevey (Xavier) was a labourer and Andrew a shantyman. “ André/Andrew (b - 1853) is the son of Francois Xavier Turcotte and Sophie Lagarde St. Jean. Eleonore Chaput, wife of André/Andrew, has direct relations both in Nipissing, ON and Allumette Island, QC. They would have married in Pembroke, ON - 1875. According to the Family Descendants of L'Isle-aux-Allumettes, book 2, pg. 21, Eleonore's grandparents “Isidore and Pauline were one of the first families to arrive on the island”. Eleonore died young a few months after giving birth to her 3rd child, who also died. André/Andrew then marries Mary Lebeau - marriage doc entitled “Schedule B – Marriages”, #10786, Andrew/Andre (35) and Mary (17) are married in July of 1890, Pembroke/Renfrew Country. Mary's parents – Onesime Lebeau and Mary Provost.

Reverting briefly back to Eleonore Chaput and her husband Andrew Turcotte, we can use one of their family lines as a gateway to additional conversation involving, past, documented Algonquin claims along with important tie-ins with the Chartrand family surname (that many of us connect with, either directly or indirectly, as In-Laws). André and Eleonore have a son, André/Andrew, who marries Clara St. Jean (married 06/18/1901 – Chapeau, PQ). Clara, through oral family history, has always been considered mixed Algonquin/French. Her daughter marries a Chartrand and her sister is Virginie St. Jean, wife of Louis Chartrand (married 04/19/1899 – Chapeau, PQ), one of the first “homesteaders” at the “head of the island” – Allumette Island, QC. Clara and Virginie, have 2 other siblings married to Chartrands. Their St. Jean line (deriving from Laperche surname) , stems from parents, Johnnie St. Jean and Emelie Mainville (married 06/11/1878 – Chapeau, PQ). Preceding them, by 1 generation, is a pathway from Julie Fleury (married Louis St. John – 02/09/1852, Chapeau, PQ) daughter of Joseph Fleury/Julie Dubé (married 09/18/1827 – Maskinongé, PQ), subjects of the 2013 Algonquins of Ontario tribunal review and weigh-in of oral family testimony regarding Algonquin heritage claims. From Julie Fleury, we can see her sister Sophie's marriage to Joseph Chartrand (11/21/1867, Chapeau, PQ). Her brother Leon, is married to Melina Benoit (married 02/27/1884, Chapeau, PQ). “Melina Benoit (she was half Cree)” notes the Family Descendants of L'Isle-aux-Allumettes – Book 1, pg. 53. From the 2013 AOO deliberations, it is noted that Hercule Fleury (died – Mattawa, ON), Leon's brother (son of Joseph Fleury) married Julie Parent (11/26/1869, Pembroke, ON), adopted child with online claims (referenced in the tribunal) that she is Marie Laetitia Paanan, Algonquin. The tribunal also

references another brother, Amable, “In 1865, Amable Fleury (died – Nipissing, ON) married Matilda Benois (07/31/1865, Chapeau, PQ), daughter of John Benois and Marie Gaudette. Their marriage record does not indicate that Matilda is Aboriginal or Cree.” In this community, we see several marriages between Chaputs and Chartrands, along with the other surnames that interweave as family or community, with those mentioned by the Bonnechere Community.

1921 – The Census references John Turcotte and Victoria Chaput from Nipissing, ON. John is the grandson of Francois Xavier and Sophie. Like Eleonore, Victoria comes from the same Chaput ancestry, as do all other Chaput notated in this writing. According to a U.S researcher, connecting their Minnesota/Wisconsin/Great Lakes/Michigan relations to the Chaput’s of Ontario/Quebec, “the Chaputs have a long history in the fur trade, specifically as interpreters, as they could speak different Native American languages.”

1881 and 1891 - “Noe Traversy (25) and his wife Mathilda lived next door to the Turcotte families with their young sons Noe (2) and Xavier (11 months). According to family history, Mathilda Traversy was a Turcotte, the sister of Sophie and Joseph. All of these people are recorded as being French Canadian. Re: 1891 Petawawa census.” The Sophie just mentioned is referenced in another 1881 Petawawa census of households written about. Sophie marries Luc/Luke Cloutier/Clouthier around 1869. Sophie is a sibling of Mathilda and Joseph, children of Francois Xavier Turcotte and Sophie Lagarde St. Jean. Noe (Noah/Noel) Traversey, is noted on Ontario marriage doc #10769, as born in Black Bay, ON. He also connects to Noel Langlois and Francoise Grenier. Quick pathway starts with his parents: Benjamin Langlois (b-1813) and Olive Lebus (b-1833), leading to the son of Noel and Francoise, Noel Langlois (PRDH Indiv #45206) and his wife Aimee Caron.

Voyageurs make up a good part of our collective history. Thomas Lagarde St. Jean was a Voyageur and is noted as one (Receipt of transport #535/public notary pour la Province du Bas-Canada, on September 25, 1840). Oral history has Sophie Carrière’s father, Michel James Carrière (PRDH Indiv # 236615) being another. Michel James Carrière’s father, Pierre Amable Jamme dit Carrière (PRDH Indiv #30317), is married to Marie Charlotte Dubois Brisebois (PRDH Indiv # 31951), related to Voyageur (not in the Lagarde/ Carrière line) Jean Baptiste Brisebois (PRDH Indiv # 598161). Each, fall under one of these brothers, Jean Baptiste Dubois dit Brisebois and Francois Dubois dit Brisebois (PRDH Family # 2013). Jean Baptiste links, by marriage to Therese Godin (married in 1808), descended from Marie Demouet, “Ameridian” (PRDH Indiv # 5). Jean Baptiste’s daughter, Adelaide (PRDH Indiv # 661802), marries Voyageur/Huron-claimed, Augustin Romain (PRDH Indiv # 661801).

Not to leave out any family members, the position of this group is due to confidence in research. We have, from 1888 census, – “Tome” Turcott (Thomas Turcotte) and MaryAnn Turcotte (Marie St. Jean), married in 1874, L’Isle-Aux-Allumette, QC. Their child, John (6) will eventually marry Victoria Chaput (noted above). Their daughter Henia (11), or Melina Emelia Stena, will marry Bruno Turcotte (son of Francois Xavier and Sophie). Child #3 in the 1888 census, Densasnas (many spelling variations of name). She will marry Alphonse Perrin, 1905, North Bay, ON. Alphonse

Perrin is the brother of Victoria Perrin, who I mention in another section as married to Xavier Turcotte, son of Francois Xavier Turcotte.

Many thanks to the Bonnechere Algonquin First Nation's Community for providing an opportunity to build upon. Through analysis of just a tiny piece of our shared ancestry, amongst the research, one can see the many, familiar threads of inter-connectivity within our community.

Closing with the Bonnechere Community's final thoughts:

"The Bonnechere Community reinforces our mutual cultures of trapping, hunting, picking berries, fishing, and gathering with Algonquin family and community.

According to family history, Sam Turcotte, a brother of Marie Alexina Turcotte...had his trap line in what is now called Algonquin Park. While checking his traps one day, he broke through the ice but continued to check his trap line and wound up with pneumonia and died.

Current BAFN members who trace their lineage through this family include families with the surname Mathieu, Timms, Godin, Souliere, VanKoughnett, Bourgoin, Turcotte, Clouthier, and Jones.

A current elder from the Turcotte clan identified Black Bay and Algonquin Park as special areas in which his extended family members and related Algonquins congregated to camp, hunt, fish, and socialize. He states that two of his aunts were born inside Algonquin Park at No. 1 Lake. After the park was established in the 1890's, family history was confirmed by another of the Godin brothers. Other family members identified Black Bay, Allumette Island, and Cedar Beach Campsite at Algonquin Park, as places that are significant areas where they live, camp, hunt, pick berries, and have family gatherings.

One descendant of the Turcotte family explained how they were removed from the park. His aunts had been born at Lake No. 1.

After living there for 150 years, my ancestors were removed and settled in the Black Bay area. My aunt moved in with her son, the Ministry [of Lands and Forests] I suppose burnt the homestead, I believe to accommodate hydro.

According to one family member: All family members hunted and fished and guided and still do today but are considered by some government agencies to be poachers when we are only practising our aboriginal rights.

One of the Godin brothers recalls fishing with family members and other Algonquins: [We] lashed two canoes together, put a crate between canoes and speared fish, which were traded to farmers for butter, eggs, etc.

They continue to pass on their heritage and traditions through teaching crafts, hunting, fishing, and trapping techniques to the younger people. They celebrate their relationship at picnics and pig roasts and act together politically at protests."

The Squatters of Grand Calumet Island Prior to 1845 – Author Mike Lamothe

The Gateway To This Lagardes of Calumet Island Discussion

By Carole Turcotte

I'm interested in an article I just read on Facebook. It's called *The Squatters of Grand Calumet Island Prior to 1845* by author Mike Lamothe. It's an interactive piece that encourages feedback at the end. He uses a surveyor's notes from 1845, a book of church records, a map of Grand Calumet Island, present land tenure and community feedback to tell stories about his community where he grew up. You get the sense that the surveyor, who is dividing the land into farm lots, isn't fully aware that there might be people living on the island already, hence, the usage of the word Squatters, I'm sure. As we move with the surveyor, the author recalls local stories and conversations from the past. He uses landmarks to breakdown the neighborhood. Along the journey, we hear about the families, indirectly catching the different cultural origins through surnames that sound collectively Irish, Mixed-Indigenous/French, French, Scottish and American.

Thomas Lagarde St. Jean and Sophie Carrière, two Algonquin ancestors who married in 1827, in St. Eustache, QC ended up on Calumet Island, some time between 1852 and 1861, suggests the census information. They pass away and are buried as members of what is now referred to as St. Anne du Calumet church. Lamothe briefly mentions the Lagarde Homestead and offers additional Lagarde names, which I've collected and have used to explore how Thomas and Sophie connect.

Many of us acknowledge Calumet Island's importance as a sacred place for the Indigenous. "Calumet" the word, derives from French colonial times to describe the Indigenous ceremonial pipe. They say the island is shaped like a pipe as well but long before and after the meetings with Samuel de Champlain and Étienne Brûlé, Indigenous peoples have lived, hunted and gathered there. "Like Allumette Island upstream, Calumet Island was for many centuries a fishing and hunting place of the Kichesipirini Algonquin people.[8] During the French Period, the region along the Ottawa River was not colonized in order to maintain the fur trade with the indigenous peoples who lived there. The French maintained military garrisons in several forts along the Ottawa River, including Fort-Coulonge.[15]," relays the research gathered by Wikipedia. After the defeat of France in 1763, it isn't until the 1830s, that we see the British-owned Hudson Bay Company employees starting to settle in the area. Between 1840 and 1850, Irish settlers arrive and in 1846, we see the formation of the Grand Calumet township.

Returning back to the writing, it's important to note that the author's article doesn't focus on Indigeneity, but inadvertently, through one paragraph, we catch a glimpse of someone, named Joe Lagarde, through his mannerisms, who we know, ancestrally, has Algonquin roots.

"Wm Moore had that farm also in 1867 which is why the hill coming up from Jacques Lance was named Moore's hill. Many of the younger people don't know that hill's name. Joe Lagarde who hosted people in the sweat lodge and medicine wheel was a bit of a spiritual or mystic person. He told me that when people would come up that hill with a team of horses on a sleigh especially if they had a heavy load that a man would appear seemingly out of nowhere, grab the horse by the bridle and lead him up the hill

only to vanish again at the top. Joe also said the big glacial erratic stone that sits close to there perched on three small stone had spiritual significance. I don't remember if it was just on certain occasions or times but if put your back to that rock that you would be filled with good energy."

In further understanding the connecting points of our Lagarde history on Calumet Island, I've extracted the Lagarde names, as mentioned by the author. They are acknowledged at the end of this document. Through them, I'm able to create a quick family network, identifying the core ancestors. Section A) represents the Lagarde line written about by Mike Lamothe and B) the Lagarde/Carrière line. The grid shows the paternal lines by generation. I'll explain the result, below.

A)

Line #	Husband/Individual	Birth	Wife	Birth
1	Antoine François Lagarde dit St-Jean	1736	Marie Elisabeth Mondoux	1735
2	Jean Antoine St. Jean dit Lagarde	1762	Marguerite Langlois Traversy	1767
3	Antoine St. Jean dit Lagarde	1785	Marie Charlotte Choret	1785
4	Antoine Lagarde dit St-Jean	1810	Francoise Filiatrault	1817
5	Antoine Lagarde	1835	Julie Richard - Luce Bastien	1841/39
6	Jean Baptiste Felix - John Lagarde	1877	Elisabeth Elodie Lemaire St. Germain	1884
7	Joseph Antoine John Henri Lagarde	1921	Winnifred Lamothe	1922
8	Lorenzo Lagarde – Calumet	N/A		N/A

Lagarde – Carrière line.

B)

Line #	Husband/Individual	Birth	Wife	Birth
1	Antoine François Lagarde St-Jean	1736	Marie Elisabeth Mondoux	1735
2	Paul Lagarde dit St Jean	1771	Marguerite Poirier Desloges	1772
3	Thomas Lagarde dit St-Jean	1801	Marie Emelie "Sophie" Carriere	1807

After cross-checking the preliminary list of names and gathering all available census, marriage, birth, and death information, we end up with two family lines that fall under parents, Antoine Francois Lagarde and Marie Elisabeth Mondoux (line 1). The common threads to this Calumet Island conversation are their 2 sons, Jean Antoine St. Jean and Paul Lagarde St. Jean. It is Jean Antoine's great-grandson, Antoine and Paul Lagarde's son, Thomas, whose movement is captured by colonial documentation, as residents on Calumet Island. This is simply a snapshot of a moment using what's available to us. The exercise doesn't account for any other Lagardes present at the time on the island or the Algonquins that lived, gathered, portaged through and hunted there well before the arrival of the first settlers.

As Thomas Lagarde and Sophie Carrière are currently under re-review as root ancestors, it helps to look into the Mixed-Indigenous-French relations of their relatives. When looking at Thomas's father Paul, then over to his brother Jean Antoine, we see the familiar surnames and connections by marriage. One can't help but see how small their world would have been. Because of their voyageur/trade associations and through inter-marriage into the Indigenous community (as the French would have encouraged,

historically) we see a unique society, navigating multiple dimensions on Algonquin ancestral lands and the river systems that they knew so well.

As someone who has gone through thousands of documents pertaining to their Mixed-Indigenous-French and French history, like many who might be reading this submission, you can't help but notice the hard stop of Immigration from France in the early 1700s, before their official defeat by the British. There is no immigration (speaking of my own family experience on my father's side) after 1763, when the official proclamation of defeat was signed between Britain and France. Consider the alliances with the Indigenous and French for a hundred plus years preceding this time period. Now look at the genealogical records, where you can easily find the ancestral pathways leading to France (thanks to Quebec's PRDH database). The Indigenous-French connections, not as easy but over time, there are beacon surnames like St. Germain, Turpin, Blondeau, Grenier, Giroux, Asselin, Langlois as examples to Mixed-Indigenous-French pathways.

By creating a tree based on the names provided by Mike Lamothe's article, after adding extending family members to the Lagarde names provided, one can see especially on the Mixed-Indigenous-French and French sides, how small and connected our world is. Just by quick glance, I could see that the author and I share a connection with the LeTardifs, who as many of us know, Roch Manitouabeouich entrusted Olivier LeTardif with the legal adoption of his daughter, Algonquin, Marie Olivier Sylvestre, who married Martin Prévost.

When looking at Jean Antoine's family lines, the brother of Paul (father of Thomas Lagarde), you see not only the French surnames but even more so, the same surnames that are recognizable as Mixed-Indigenous-French. They repeat, over and over, you see the brothers, sisters, aunts, uncles, multiple marriages and large families. You can see how they inter-connect with each other but some have better documented proof of the Indigenous connections and others do not.

Below are some of the research details relating to the specific lines above in grids A) and B), for anyone looking for pathway details or side comments. Like my previous piece on the inter-connectivity of Mixed-Indigenous-French peoples and Algonquin peoples, the purpose is to show how we intertwine with Algonquin culture on Algonquin ancestral territory. By reviewing Paul's (father of Thomas Lagarde) brother's line/Jean Antoine, we can see Paul's wife's sister, Anastasie Marguerite Poirier, has a daughter who was married to Sophie Carrière's 2nd husband. We can also see a Calumet connection to the Falmards, who will probably come up in Algonquin submission conversations in our near future. We also see the constant presence of Noel Langlois and Francoise Grenier, (several connections under Jean Antoine), who in 2013, Francoise was noted as a good chance of Indigenous but no proof of Algonquin. The Fleuries and Dubé's are shown as well, as they were deliberated over in 2013 and dropped as Algonquin ancestors. Keep in mind, that the individuals mentioned are backed by Algonquin oral testimony/support. As additional support, this exercise is being used to show a tightly-knit Mixed-Indigenous Algonquin community, no matter which geographical area is the focus of the discussion. In this case, we are specifically addressing the Lagardes of Calumet Island. Many thanks to the author, Mike Lamothe for being the catalyst for this Lagardes of Calumet research.

Research Details:

- Grid A) Line 1 and Grid B) Line 2. Jean Antoine St. Jean dit Lagarde – b-1762/Ste. Geneviève, Pierrefonds, QC is the brother of Paul Lagarde dit St-Jean – b-1771 married to Marguerite Poirier – b-1772. PRDH Family # 35400. Paul and Marguerite are the parents of Thomas Lagarde.
- Grid B) Lines 2 and 3. With Marguerite Poirier, Thomas Lagarde's mother just referenced, wanted to add, that her sister Anastasie Marguerite Poirier Indiv #230772 [husband is Joseph Lauzon married 1791 St-Eustache (St-Eustache)], whose parents are Thomas POIRIER DELOGE and Marie Josephe CLEMENT LARIVIERE CHAMBLY #43144, has a daughter Marguerite who marries Antoine Barbeau Family # 160503 – 1827 St-Benoît (Deux-Montagnes). Antoine Barbeau, even though his Indiv PRDH doc # 689773 b-1801 does not reference it, per census documents, he is residing on Calumet Island by 1861. He remarries. His spouse is Sophie Carrière, previously married to Thomas Lagarde St. Jean. Marriage docs found, note the Barbeau/Carrière marriage as May 22 between 1860-1871. Since the documents are sparse, this timeline does match the speculative death timeline of Thomas Lagarde, who dies on the island, some time around 1860 or later.
- Grid A) Line 2. Marguerite Langlois Traversy – b-1767/ Ste. Geneviève, Pierrefonds, QC is a descendant of Noel Langlois and Françoise Grenier (discussed in the last tribunal as possibly of Françoise being Indigenous but no proof of Algonquin heritage) – PRDH Family #219. Backwards by generation: PRDH # 4962, their son, Noel Langlois Traversy/Aimee Caron, #7670 Francois Langlois Traversy/Marie Jeanne Bougie, #23136 Noel Langlois Traversy/Marguerite Thomelet, #40849 Michel Marie Langlois Traversy/Geneviève Amable Clement Larivière Chambly, #60104 Jean Antoine St. Jean dit Lagarde and Marguerite Langlois Traversy.
- Grid A) Line 6. Elisabeth Elodie Lemaire dit St. Germain - b-1884/Calumet also connects to Noel Langlois and Françoise Grenier. Moving backwards by generation in PRDH Family #219 for Noel Langlois/Françoise Grenier, we start with their daughter Elisabeth: #3106 Guillaume Lemieux/Elisabeth Isabelle Langlois, #7317 Charles Bernier/Marie Anne Lemieux, #22679 Pierre Bernier/Marie Louise Guimond, #48988 Augustin Dubé/ Marie Anne Jeanne BERNIER BEAUMIER CARRIERE, #72661 Pierre ROUILLARD STCYR/Angelique DUBÈ (two of their children marry Julia Fleury and Louis Fleury - children of Joseph Fleury/Marie Anne Denomm – related to Algonquins of Ontario family oral history deliberations over son Joseph Fleury and Julie Dubé), # 141691 Francois BRISARD STGERMAIN/Marie Anne Marianne ROUILLARD STCYR, Drouin – marriage doc # 33751065 Francois Lemaire/Luce Lasalle – 09/17/1869 and back to the starting point on the grid to Elisabeth Elodie Lemaire.
- Grid A) Line 6 - continued. Further discussion on Angelique Dubé. #72661 Pierre ROUILLARD STCYR/Angelique DUBÈ, paternally, Angelique's father is Augustin, his father Joseph, his father is Mathurin. Mathurin's parents are #3236 Mathurin Dubé/Marie Champion. Back to their son Mathurin, his wife is the daughter of Marie Langlois #86338, who is the daughter of Noel Langlois/Françoise Grenier. Mathurin Dubé/Marie Champion's other son Louis is the pathway to Joseph Fleury/Julie Dubé conversation that took place in 2013, questioning their Algonquin ancestry.
- Grid A) Line 6. Elisabeth Elodie Lemaire dit St. Germain - b-1884/Calumet - Jean Baptiste Felix - John Lagarde - b - 1877/Calumet. 3 generations back, Elisabeth Elodie connects to her great-grandmother Marguerite Cadot Indiv #636021, PRDH only has her birth year of 1789 along with

the marriage information of 1806 - Pays-d'en-Haut. Ancestry.ca consensus has her being Chippewa from North Michigan. Her parents are listed as Michel Kichemeshane Cadot b-1764, Sault Sainte Marie, Chippewa County, Michigan and Marie Madeleine Equa-Say-Way b-1770, Wisconsin. Elisabeth Elodie's great-grandfather, Leon LEMAIRE STGERMAIN.

- Grid A) Line 2. Jean Antoine St. Jean dit Lagarde and Marguerite Langlois Traversy noted above, marry in 1783 St-Eustache (St-Eustache). They have a son, Jean Baptiste Lagarde, who marries Marguerite Proteau #114835 married 1810 St-Eustache (St-Eustache). Jean Baptiste and Marguerite's daughter is Angele Lagarde. She marries Antoine FALMARD FARMER in 1832 St-Eustache (St-Eustache). Antoine's parents are: Andre FALMARD FARMER and Marie Marguerite Cleroux, married 1805, St-Benoît (Deux-Montagnes) #104078. Andre's father and mother: Andre Falmard and Marie Madeleine MARIER, married 1773, Les Cèdres (St-Joseph-de-Soulanges). With relation to Sophie Carrière, wife of Thomas Lagarde, her parents are Michel Amable Jamme dit Carrière and Geneviève Farmer dit Falmard. Geneviève is the daughter of André Falmard and Marie Madeleine Marier.
- Grid A) Line 5. Regarding the son of Jean Antoine St. Jean dit Lagarde and Marguerite Langlois Traversy, their great-grandson, Antoine Lagarde, first marries Julie Richard (born on Calumet), then second to Lucie Bastien. It appears that his children, grandchildren and descendants comprise of the larger portion of Lagardes in this cross-section study. As census information has him in St. Augustin – Lake of Two Mountains in 1861. The 1891 census has him noted as a resident of Grand Calumet Island.
- Grid A) Line 5. Antoine Lagarde - b-1835/Ste-Scholastique - d/Calumet - Julie Richard - b-1841/Calumet. The focus of this paragraph are the 1st and 2nd wives of Antoine Lagarde. Julia Richard appears to be the oldest documented resident of Calumet Island when it comes to the Lagarde association, born on Calumet Island 1841. Death – Calumet Island -1889. The consensus on Ancestry.ca points to possible parents Family # 16898, Louis Richard and Lucille Duhamel dite Sanfacon – married 1829 – L'Assomption. 2nd wife Luce Bastien b-1839 parents, appears to be Antoine Bastien and Marguerite Charbonneau, married 1833 Laval (St-Vincent-de-Paul) #183826. Their daughter Marie Luce is listed as born 1839 – Laval. Ancestry.ca and census information show her marriage to Antoine Lagarde b-1835. Additional comment: the census information available, lists the same children under both Julia and Luce.

Acknowledging the Calumet Lagarde ancestor/individuals that linked together, the research. Note the **Petitclerc Algonquin** reference below:

- Grid A) Line 6. Francois Joseph Jean Alphonse Frank Lagarde - b-1911/Calumet married to Mary Belle Asselin Lance – b 1925/Otter Lake. His parents being: Jean Baptiste Felix John Lagarde b - 1877/Calumet and Elisabeth Elodie Lemaire dit St. Germain b-1884/Calumet, as noted in Grid A) Line 6. Taking a quick look at Frank's wife Mary Belle's first marriage to Aldas J Asselin, I see in Aldas's family history, a Petitclerc line that's claimed as Algonquin. Aldas and Mary Belle marry some time between 1941-1950. Aldas also has a previous marriage with Marilda Lagarde, married 1919 Ile-Du-Grand-Calumet. Marilda is the daughter of Raphael Napoleon Lagarde and Denise Bertrand, married around 1894 Ile-Du-Grand-Calumet. Raphael's father is Antoine Lagarde, Grid A) Line 5. There seems to be confusion, on paper, over his mother, whether it is

Julia Richard or Luce Bastien (Luce is referenced frequently as Luce Lagarde – hope I made the right conclusion on her surname) as the mother.

- Grid A) Line 5. Francois Francis Lagarde, b – 1866/Pontiac County. His parents are Antoine Lagarde - b-1835/Ste-Scholastique and Julie Richard, Grid A) Line 5 - b- 1841/Calumet.
- Grid A) Line 6. Joseph Luis Jean Hector b-1936/Calumet and Joseph Francois Romeo b-1939/Calumet. They would be the sons of Joseph Francois Hector Lagarde b-1904/Calumet and Irene Derouin b-1909/Calumet. Joseph Francois Hector is the son Jean Baptiste Lagarde and Elisabeth Elodie Lemaire St. Germain.
- Grid A) Line 5. Hector Joseph Denis Lagarde b 1881/Calumet son of Antoine Lagarde and Julie Richard. Also, Joseph Thomas Bernard Lagarde b-1899 son of Alexandre Lagarde and Marie Ellen Hanratty. Alexandre and Hector Joseph Denis are sons of Antoine Grid A) Line 5.
- Grid A) Line 7. Joseph Antoine Henri Lagarde b-1921/Calumet, husband of Winnifred Lamothe b-1922 – Smith Rock Falls, ON.

History of Josephine Souliere (nee Turcotte)

As told by Geoff Souliere, at Pembroke Ontario,

May 20, 2022

Geoff Souliere - b. Dec 11, 1960, divorced, born, grew up and lived in Pembroke;
Member of Bonnechere Algonquin FN; acted as Alternate for Chief at meetings; worked
on Land Cmte.

Son of Mervin and Mary Souliere

Born: Josephine Souliere (nee Turcotte) March 10, 1898 - 1984

Born and lived in Black Bay where she met her husband who was jobbing for her father, Joseph Turcotte, in the bush; then lived in Pembroke.

Parents: Joseph Turcotte and Esther Hurteau,

Siblings: Exillia, Jack, Wilfred, Sam, Jean, Georgina, Ernie, Joseph, Turcotte;

Marriage: 1918 **Spouse:** Patrick Souliere

Children: Mervin Souliere, Jack Souliere, Harold Souliere, Reg, Sidney, Pearl, Geraldine,

Died: 1984

This story is the childhood memories of Geoff Souliere, after 1960. He knew her to be Native because of her looks, where she lived in childhood, her connection to the land – eating beaver, rabbit, living in the bush; making many different kinds of native medicines.

This is my story of my grandmother, Josephine Turcotte. I know she was part of 15 siblings and only one of them went to school for one day. I'm not sure of the reason. My uncle Harold Souliere told me this. But I know they lived somewhere behind Black Bay on the water I'm guessing too far for school. I remember my grandmother (Mere) could not read or write and used an X for her name and she spoke English and French and another language to her siblings. She never taught her children French because of politics she said. Her father, Joseph Turcotte, was a jobber in the lumber camp and my grandmother worked as a cook in the camp.

As a kid I would remember going to my grandmother's and if I got a cut, or other grandchildren did, she would grab a leaf that grew in the clay yard a leaf called broad leaf (plantain) that she would wrap around our cuts. My cousin and brother remember the same.

Also, as a child I remember going to the back door of the house and it wasn't odd to see beaver feet piled at the back door. Wilfred and Ralph Turcotte would bring her beavers. And she would

be roasting a beaver and the castors she would let dry behind the stove and it was normal to see these frequently. I never knew what she done with them but my father and Aunt Gail Souliere and Uncle Harold said she made a tea once they dried. My Grandmother knew how to make wine. I remember dandelions and my mother says beets as well.

She gave every grandson or nephew 50 cents for every Rabbit they could get her and she never minded cleaning or skinning them. We would shoot or snare them and bring them to her. She made a dish called "glee-sauce", or would roast them

I have a faint memory of her mentioning something to me about being native when I was mentioning a native person. My mother, first time meeting my grandmother, knew that she was native by her looks. My mother said she spoke 3 languages and one of them she used only with her brothers and sisters.

Mere's best friend was Margaret and she was native. She was Jack Turcotte's partner. There were other native people who would go to Mere's parties. One, Roy Mitchell, a native, would play music.

I am guessing there were not too many women in Pembroke cooking beavers and making medicine out of castors of the beaver in form of a tea.

They all had nick names I'm not sure if that's a native trait but I think it may be. My grandmother was "Nin". One of her sisters was Auntie Tuck, and another one was Auntie Noot . My grandmother used to make ointments and rubs and things when we were sick. Also, she fished and loved to live off the land as much as she could.

My father, Mervin, remembers she told him that she and her siblings used to supply fish for the family. They fished at Oiseau Rock in the lake at the top. They used to use a light (a fire pot) to fish at the front of the boat.

My aunt, Gail Souliere is married to Jack (Josephine's son).

French-Algonquin Family Alliances

The ancestry of Sophie Carrière (1807-1886) provides a context for understanding the French and Algonquin family alliances that had been forged through generations of Lagarde and Carrière descendants.

The family of Sophie Carrière shows a prevalence of French and Algonquin families being interconnected. Oral history among Lagarde and Carrière descendants suggests that these connections represent a sense of knowing each other through a common identity of belonging to a community that has been evolving over generations of historic and cultural alliances between French and Algonquin families

1. MARIE MADELINE MARIER (1751-1825)

Sophie Carrière's maternal grandparents were Marie Madeline Marier (1751-1825) through her second marriage to Andre Falmard (1743-1824). However, Sophie's grandmother Marie Madeline Marier, had extended family relations with the indigenous community at Oka through her first marriage to Thomas Dicaire (1747-).

It is well documented that Oka, on the Lake of Two Mountains near Montreal, was a key centre for Sulpician missionary activity between 1721 and 1850. Algonquin, Nipissing and Iroquois people frequented and lived in Oka during this period. Oka was also a centre for the fur trade.

The marriages listed below were all recorded at Oka, and show Marie Madeline Marier's indigenous family connections at Oka. These marriages are also an indication of intermarriages between the Nipissing, Iroquois/Mohawk, and Algonquin. Marie Madeline Marier's aunt and uncle also had indigenous marriages.

Marie Madeline Marier (1751-1825) | Thomas Dicaire (1747-)

Sophie Carrière's maternal grandmother was Marie Madeline Marier, through her second marriage to Andre Falmard (1743-1824). The first marriage for Marie was to Thomas Dicaire, the son of Cecile Anenharisonrisi Rice.

They were married Feb 12, 1770 in Oka, Deux-Montagnes, QC.

Of note, a son from Marie's first marriage, Thomas Amable Dicaire, was baptized in 1771 at Oka, and would be an uncle to Sophie Carrière.

PRDH #27365, #415840, #217769, #738868, #46524

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Dicaire_Thomas&pid=1348354

Pierre Dicaire (1721-1797) | Cecile Anenharisonrisi Rice (1723-1795)

The parents of Thomas Dicaire were Pierre Dicaire and Cecile Anenharisonrisi Rice.

Documents identify Cecile as "Amérindienne, peut-etre du pays des Nipissingues" but she was more likely Mohawk.

They were married Feb 7, 1743 in Oka, Deux-Montagnes, QC.

Children of Pierre and Cecile:

Marie Dicaire (1744-1744)

Pierre Dicaire (1745-1797) married Marie-Francoise Ranger, of French origin

Thomas Dicaire (1747-) married Marie Madeline Marier, of French origin

Joseph Dicaire (1750-1812) married Catherine Kawinienta, noted as "Indian"

PRDH #114800, #23286, #270034

Joseph Dicaire (1750-1812) | Catherine Kawinienta (1753-1829)

Joseph was the son of Pierre Dicaire and Cecile Anenharisonrisi Rice, and would be a brother-in-law to Marie Madeline Marier. Joseph was married to Catherine Kawinienta, noted as being Amérindienne.

They were married Mar 12, 1772 in Oka, Deux-Montagnes, QC.

PRDH #92402, #270034

Felix Dicaire | Anne Skanaicha

Felix Dicaire was the son of Joseph Dicaire and Catherine Kawinienta. Felix was married to Anne Skanaicha, who was Iroquois.

They were married Aug 16, 1802 in Oka, Deux-Montagnes, QC.

PRDH #99445, #5696552

Francois Dicaire (1789-) | Marie Angelique Nukijekakeue (1789-)

Francois Dicaire was the son of Joseph Dicaire and Catherine Kawinienta. Francois was married to Marie Angelique Nukijekakeue, who was Nipissing and the daughter of Laurent Kisensick, Grand Chief of the Nipissing and Cecile Kakikekeue.

They were married May 29, 1815 in Oka, Deux-Montagnes, QC.

Of note, Chief Laurent Kisensick signed along with Algonquin Chief Pierre Louis Constant Pinesi in many petitions to the government to secure their traditional land.

PRDH #642328, #470612

Anatasie Dicaire (1816-) | Francois Podjak

Anatasie Dicaire was the daughter of Francois Dicaire and Marie Angelique Nukijekakeue. Anatasie married Francois Podjak, who was Nipissing.

Of note, Francois Podjak's parents were both Nipissing, with his father being Louis Naganossatch, a Nipissing War Chief.

Julien Adonijah Anenharisonrisi Rice/Visse (1696-) | Marie Angelique (1707-)

Marie Madeline Marier's mother-in-law is Cecile Anenharisonrisi Rice. Cecile's parents were Julien Adonijah Anenharisonrisi Rice Marie Angelique, Iroquois.

They were married in 1724 at Lac des Deux-Montagnes, Mission catholique, Deux-Montagnes, QC.

Of note, Julien was captured as a boy from his English family in Massachusetts by a Mohawk raiding party and brought back to Canada. On Aug 8, 1704, Julien age 8, was captured along with his brother Asher age 10, and his cousins Silas age 9, and Timothy age 7. Julien's younger brother Nahor was killed that day. Julien's father was Thomas Rice, and the father of his two cousins was Edmund Rice, both immigrants from England. It's likely that Julien Adonijah Rice/Visse lived at the Mohawk community of Kanesatake, where he met his wife Marie Angelique, reported to be Iroquois.

Source: Ancestry.com. *Massachusetts, U.S., Town and Vital Records, 1620-1988* [database on-line]. Original data: Town and City Clerks of Massachusetts. Massachusetts Vital and Town Records. Provo, UT: Holbrook Research Institute (Jay and Delene Holbrook).

Antoine Marier (1697-1771) | Marguerite Louise Duboc (1704-1767)

Marie Madeline Marier's uncle was Antoine Marier, married to Marguerite Louise Duboc, Huron-Wendat.

They were married Oct 20, 1772 in St-Augustin-de-Desmaures, QC.

Of note, Marguerite's grandmother was Marie Felix Ouentonouen Arontio (1641-1689) who was Huron-Wendat, and married to Laurent Duboc (1635-1705).

PRDH #14162

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Marier_Antoine&pid=96848

Marie-Marguerite Marier (1708-1783) | Guillaume Prévost (1707-1788)

Marie Madeline Marier's aunt was Marie-Marguerite Marier, the sister of Antoine Marier. Marie-Marguerite Marier was married to Guillaume Prévost, a descendant of AOO Algonquin Ancestor Marie Olivier (Manitouabeouich) Manithabehick (1625-1665).

They were married Apr 20, 1733 in Notre-Dame, QC.

Of note, Guillaume Prévost's grandfather was Martin Prévost (1611-1691), who was married to Marie Olivier (Manitouabeouich) Manithabehick, Algonquin.

PRDH #83700, #83701, #164675

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Prevost_Jean-Baptiste&pid=10418

2. ANDRE FALMARD (1743-1824)

Sophie Carrière's maternal grandfather, Andre Falmard married Marie Madeline Marier (her second marriage) on Jan 7, 1773 in Les Cedres, QC. A baptism record shows that Andre was born in Virginia. His marriage record with Marie notes that his parents, Jacques Falmard and Marie Anne Bizelan, had been living in Virginia. There are no other records to show when or how Andre Falmard arrived in Quebec.

There are no records that identify dates and places of birth for Jacques Falmard and Marie Anne Bizelan. The origin of Andre's parents or any possible connections they may have to Quebec are unable to be confirmed.

3. JEAN BAPTISTE CARRIÈRE (1711-1780)

Sophie Carrière's paternal great-grandfather was Jean Baptiste Carrière. The table below highlights the children and descendants of Jean Baptiste Carrière (1711-1780) and Marie Josephte Clement Chambly (1712-) and serves to illustrate the interconnection of French and Algonquin families.

Of the six children of Jean Baptiste Carrière and Marie Josephte Clement Chambly, three children marry three siblings in the Daoust family, and two others marry two cousins in the Beaulne family. Two grandchildren of Jean Baptiste Carrière and Marie Josephte Clement Chambly marry two Turpin siblings who are both Algonquin descendants of AOO Algonquin Ancestor Marie Miteouamigoukoue (1631-1699).

PRDH #16235, #73310, #34588, #16235

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Gemme_Jean-Baptiste&pid=5197

Pascal Carrière (1763-1813) | Marie Josephte Turpin (1761-1836)

Pascal is a cousin to Michel Carrière (1763-1818) who is the father of Sophie Carrière.

Pascal married Marie Josephte Turpin, a descendant of AOO Algonquin Ancestor Marie Miteouamigoukoue (1631-1699).

They were married May 21 1781 in Sainte-Genève-de-Pierrefonds, Montreal.

PRDH #36265, #193207 #5626

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Turpin_Joseph-Marie&pid=110594

Ursule Daoust (1765-1834) | Joseph-Marie Turpin (1763-)

Ursule is a cousin to Michel Carrière (1763-1818) who is the father of Sophie Carrière.

Ursule married Marie Josephte Turpin, a descendant of AOO Algonquin Ancestor Marie Miteouamigoukoue (1631-1699).

They were married Jan 13, 1783 in Sainte-Genève-de-Pierrefonds, Montreal.

Joseph Turpin (1785-) | Marie Angelique Makwa (1799-)

Joseph is the son of Ursule Daoust and Joseph-Marie Turpin. Joseph was noted as a voyageur, and was married to Marie Angelique Makwa, Amérindienne.

They were married Feb 2, 1819 in Oka (L'Annonciation).

Of note, Joseph and Marie had two children with indigenous marriages:

Josette Turpin (1812-) married Eustache Wash-tash Bellecourt (1819-1894)

Joseph Turpin (1833-) married Apan (Mdewakanton Dakota) (1833-1916)

PRDH #644898, #644899

<https://www.wikitree.com/wiki/Turpin-397>

Marie Anne Carrière (1707-1748) | Michel Desbiens (1695-1765)

Marie Anne Carrière was the great-great-grandmother to Sophie Carrière. Marie Anne was married to Michel Desbiens who was also a voyageur.

They were married May 8, 1724 in Pointe-Claire, QC.

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Desbiens_Michel&pid=110711

Marie Rose Carrière (1798-) | Joseph Paiement Lariviere (1797-)

Sophie Carrière's eldest sister was Marie Rose Carrière, married to Joseph Paiement Lariviere. Joseph is a descendant of AOO Algonquin Ancestor Marie

Miteouamigoukoue (1631-1699) through the marriage of Marie Louise Turpin (1734-1774) and Louis Paiement Lariviere (1728-1796)

They were married Oct 26, 1818 in St-Eustache, QC.

Of note, the brother of Joseph Paiement is Jean-Baptiste Paiement who was married to **Marguerite Lagarde**, who was the sister of Thomas Lagarde dit St. Jean married to Sophie Carrière.

PRDH #642599, #5697218

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Paiement_Joseph&pid=1126593

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Jean Jammes | Charlotte Hus

Pierre Jammes dit Carrière (1662-) | Marie Madeleine Barbary Grandmaison (1673-)

Marie Louise Carrière (1701-1755) | Michel Brunet dit Létang (1695-1752)

Louis Pierre Carrière (1703-)

Marie Anne Carrière (1707-1748) | Michel **Desbiens** (1695-1765)

Jean Baptiste Carrière (1711-1780) | **Marie Josephte Clement Chambly** (1712-)

Josette Carrière (1729-) | Francois Guillaume **Daoust** (1726-)

Jean Baptiste Carrière (1731-1789) | Rose Amable **Daoust** (1735-1776)

Pascal Carrière (1763-1813) | **Marie Josephte Turpin** (1761-1836)

marriage: May 21 1781 in Sainte-Geneviève-de-Pierrefonds, Montreal

Pierre Carrière (1735-1756) | Charlotte Brisebois (1736-1806)

Michel Carrière (1763-1818) | Geneviève Falmard (1773-1851)

marriage: Feb 10, 1794 in Sainte-Geneviève-de-Pierrefonds, Montreal

Marie Rose Carrière (1798-) | **Joseph Paiement** (1797-)

Sophie Carrière (1807-1886) | Thomas Lagarde dit St. Jean (1801-1851)

Marie Amable Carrière (1737-1761) | Jacques **Beaulne** (1733-)

Monique-Amable Carrière (1740-) | Jean Baptiste **Beaulne** (1738-)

Ursule Carrière (1746-1809) | Claude Amable **Daoust** (1739-)

Ursule Daoust (1765-1834) | **Joseph-Marie Turpin** (1763-)

marriage: Jan 13, 1783 in Sainte-Geneviève-de-Pierrefonds, Montreal

Joseph Turpin (1785-) | **Marie Angelique Makwa** (1799-)

Josette Turpin (1812-) | **Eustache Wash-tash Bellecourt**
(1819-1894)

Joseph Turpin (1833-) | **Apan Mdewakanton Dakota** (1833-1916)

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4. THE LACHINE MASSACRE AUG 5, 1689

Sophie Carrière had members of her ancestry who were captured and killed by the Mohawks at the Battle of Lachine on August 5, 1689. They were Pierre Barbary Grandmaison (1646-) married to Marie Lebrun (1643-) and Michel Presseau Chambly (1649-1689) married to Marie Chancy (1657-1689).

Thomas Lagarde dit St. Jean also had members of his ancestry linked to this same event. Of note, Lagarde and Carriere share ancestors connected to the Lachine massacre, that being Michel Presseau Chambly (1649-1689) married to Marie Chancy (1657-1689). Other Lagarde ancestors, Pierre Gauthier Sanguingorra (1629-1703) married to Charlotte Roussel (1646-) were taken prisoner. Charlotte died in captivity.

It is well documented that a long history of hostility existed between the Algonquin, along with their French and Huron allies, against the Iroquois Confederacy that included many armed conflicts.

The events at Lachine would have clearly impacted the surviving children of the Lagarde and Carrière ancestors who had been killed or died in captivity. The Lachine massacre may have served to strengthen the Algonquin and French alliances among generations of Lagarde and Carrière descendants.

Pierre Barbary Grandmaison (1646-1689) | Marie Lebrun (1643-)

Both Pierre and Marie were captured and taken prisoner in the Lachine massacre on Aug 5, 1689. They both died in captivity.

Children of Pierre and Marie

* **Marie Madeline Barbary Grandmaison** (1673-) married Pierre Jammes dit Carrière (1662-) on Feb 21, 1689. Marie was captured a few months after her marriage during the Lachine massacre on Aug 5, 1689. She was released around 1701, as the birth of her daughter Marie-Louise Jammes Carrière on Sep 28, 1701 would suggest.

* Pierre Barbary Grandmaison (1677-1745) was also captured and held captive by the Iroquois at the time of the Lachine massacre. He was released around 1701, when he married Marie Françoise Pare (1682-1753) Oct, 18 1701 in Lachine, QC.

* Their remaining children all died on the day of the massacre: Marie Françoise Barbary Grandmaison (1682-1689), Anne Barbary Grandmaison (1684-1689), Jean Barbary Grandmaison (1686-1689), Marguerite Barbary Grandmaison (1689-1689)

PRDH #2453, #6320

Source: MSGCF 50-3, NO 221, AUTOMNE 1999, P. 208

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Barbary_Pierre&pid=701270

Pierre Barbary Grandmaison (1646-) | Marie Lebrun (1643-)

Marie Madeline Barbary Grandmaison (1673-) | Pierre Jammes dit Carrière (1662-)

Jean Baptiste Carrière (1711-1780) | Marie Josephte Clement Chambly (1712-)

Pierre Carrière (1735-1756) | Charlotte Brisebois (1736-1806)

Michel Carrière (1763-1818) | Geneviève Falmard (1773-1851)

Sophie Carrière (1807-1886) | Thomas Lagarde dit St jean (1801-1851)

Michel Presseau Chambly (1649-1689) | Marie Chancy (1657-1689)

Both Michel and Marie were killed in the Lachine massacre on Aug 5, 1689.

Children of Michel and Marie

* Marie Catherine Presseau Chambly (1679-1773) married Pierre Clement Lariviere Chambly (1670-) on Apr 19, 1702 in Notre-Dame de Montréal, QC. It's not known if Marie Catherine was captured at Lachine.

* Marie Marguerite Presseau Chambly (1681-1757) married Jean Baptiste Gauthier (1674-1743). Of note, Marie Marguerite had a "natural" child, Jean Baptiste Gauthier (1707-1793) with Jean-Baptiste Turpin (1685-1784) who had married Marguerite Fafard (1686-1756) in 1707. Marguerite Fafard's grandmother was AOO Algonquin Ancestor Marie Miteouamigoukoue (1631-1699).

* Madeleine Presseau Chambly (1685-1689) was killed during the Lachine massacre.

PRDH #4177, #8978, #23351

Source: MSGCF 50(3), P. 215

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogie=Presseau_Michel&pid=5216

Michel Presseau Chambly (1649-1689) | Marie Chancy (1657-1689)
Marie Catherine Presseau Chambly (1679-1773) | Pierre Clement Lariviere (1670-)
Marie Josephte Clement Chambly (1712-) | Jean Baptiste Jammes dit Carrière
(1711-1780)
Pierre Jammes dit Carrière (1735-1756) | Charlotte Brisebois (1736-1806)
Michel Carrière (1763-1818) | Geneviève Falmard (1773-1851)
Sophie Carrière (1807-1886) | Thomas Lagarde dit St. Jean (1801-1851)

Michel Presseau Chambly (1649-1689) | Marie Chancy (1657-1689)
Marie Catherine Presseau Chambly (1679-1773) | Pierre Clement Lariviere (1670-)
Jean Baptiste Clement Lariviere Chambly (1722-1799) | Monique Pilon (1724-1804)
Marie Josephte Clement Lariviere Chambly (1748-1816) | Thomas Poirier dit Deloge
(1744-)
Marguerite Poirier dit Deloge (1772-1857) | Paul Lagarde dit St. Jean (1771-1843)
Thomas Lagarde dit St. Jean (1801-1851) | Sophie Carrière (1807-1886)

Pierre Gauthier Sanguingorra (1629-1703) | Charlotte Roussel (1646-)

Pierre and Charlotte were captured and held captive by the Mohawk in the Lachine massacre on Aug 5, 1689. Charlotte died in captivity, the date unknown. It was noted in a Jan 22, 1698 concession (notary J.-B. Pottier no 204) that Pierre Gauthier Sanguingorra was "captive among the Iroquois our enemies." The date of Pierre's release from the Mohawks is unknown, but he is recorded as a witness to his son Joseph's marriage to Clémence Jarry on Aug 16, 1699.

Children of Pierre and Charlotte

All of their children survived the massacre.

* Marie Josephte Marguerite Gauthier Sanguingorra (1684-1728) married Joseph Poirier Deloge (1685-1754). Of note, Marie Josephte Marguerite's first marriage was to Pierre Alexandre Turpin (1641-). A son from this first marriage, Jean Baptiste Turpin, married Marguerite Fafard (1686-1756). Marguerite Fafard's grandmother was AOO Algonquin Ancestor Marie Miteouamigoukoue (1631-1699).

* Jean Gauthier Sanguingorra (1669-) married an Algonquin, Jeanne Richard Capiouekoue (1690-).

PRDH #2647, #10477, #12304, #23340, #43144, #71888, #161643

Source: MSGCF 50-3, NO 221, AUTOMNE 1999, P. 207

https://www.nosorigines.qc.ca/GenealogieQuebec.aspx?genealogy=Pierre_Gauthier&pid=22230&lng=en&partID=22231

Pierre Gauthier Sanguingorra (1629-1703) | Charlotte Roussel (1646-)

Marie Josephe Marguerite Gauthier Sanguingorra (1684-1728) | Joseph Poirier Deloge (1685-1754), and Alexandre Turpin

Jacques Poirier Deloge (1724-1798) | Marie Joseph Larocque Rocbrunne (1721-1799)

Thomas Poirier dit Deloge (1744-) | Marie Josephe Clement Lariviere Chambly (1748-1816)

Marguerite Poirier dit Deloge (1772-1857) | Paul Lagarde dit St. Jean (1771-1843)

Thomas Lagarde dit St. Jean (1801-1851) | Sophie Carrière (1807-1886)

Of Interest

Thomas Poirier dit Deloge (1744-) is recorded as being born at Oka. The parents of Thomas Poirier dit Deloge are Jacques Poirier Deloge (1724-1798) and Marie Joseph Larocque Rocbrunne (1721-1799). The first three of their 15 children have their births recorded at Oka (L'Annonciation), including Thomas Poirier dit Deloge. The remaining children were born at Pierrefonds (Ste- Geneviève).

PRDH #23340

The maternal grandfather of Thomas Poirier dit Deloge was Louis Larocque Rocbrunne Gachiniac, married to Marie Madeline Sabourin (1699-1784). The daughter of Louis and Marie was Marie Joseph Larocque Rocbrunne (1721-1799) married to Jacques Poirier Deloge (1724-1798). Louis and Marie have several events recorded at Oka (L'Annonciation): the marriages of five of their children, the death of a son. And Louis Larocque Rocbrunne Gachiniac's death is also recorded at Oka (L'Annonciation).

PRDH #12304

It may be that Oka (L'Annonciation) was the nearest church at that time that allowed Jacques Poirier Deloge and Marie Joseph Larocque Rocbrunne, and Marie Joseph's parents, Louis Larocque Rocbrunne Gachiniac and Marie Madeline Sabourin, to practice their religion, but the events recorded at Oka remain points of interest.

une robe l'indienne

Another Viewpoint

I. Carole Turcotte, Lagarde/ Carrière Descendant:

I found some of past research about the clothing conversation we were having. I added a Noreen note and copied the original "robe l'indienne" note from the AOO hearings at the bottom. It's not edited. Gist of the attachment. Indienne, East Indian Fabric would have been really hard to get in the 1820s. In the 1700s, Britain and France, threatened by the fabrics coming out of India, would have instituted a ban on their fabrics for a while, as in 50 plus years, at the same, copy-cat-y-ing the indienne fabric and making their own version/using industrialization too...With slavery, U.S cotton dominates the scene, obliterating the competition, materials are imported to England, clothing manufactured there, sent back to early Canada/U.S. The rich folks could get their hands on these manufactured items. Our people, there was a good chance they were poor and like many others like them, they made their own clothing. It's a viewpoint that at the very least, deserves the same attention as the opposing viewpoints.

II. From the current report by Joan Homes, found on the AOO Tanakiwin website, Algonquin Tribunal, Sophie Emilie Carrière

E.6 Marriage Contract for Josepthe Carrière and Jean Baptiste Daragon

A document was supplied by an interested party during the 2012-13 hearing regarding Sophie Jamme dite Carrière that related to Sophie's sister Josepthe. The supplied document was a notary record of a marriage contract for Josephte James dite Carrière (RIN #31676) and Jean Baptiste Daragon dit Lafrance in 1823. The record was verified as being from the Notarial Acts of Terrebonne, Quebec and is now properly referenced as to its source.

On this record, Josephte was identified as the daughter of the deceased Michel James dit Carrière and "Geneviève Fermer dite [oine?]". These are the same parents as named on the 1807 baptismal record and the 1827 marriage record of Emilie Sophie Carrière (RIN #11566) who is the focus of this report. The marriage contract notes that the bride's sister, "Sophie James" (aka Sophie Carrière, RIN #11566) is present at the event, as is Augustin Lagarde a friend of the bridegroom. The bridegroom was a widower with two young children. The contract lists several items such as dresses and other clothing.³³ The interested parties argued that these items were Indigenous in nature indicating that Josephte was of Indigenous descent, and by extension so was her sister Sophie Jamme dite Carrière.

However, there may be some misinterpretation of these items. For example, items described in the contract such as "une robe l'indienne sept livres" is interpreted as being an Indian dress worth seven livre. The term "indien/indienne" in relation to clothing is likely referring to India cotton – a fabric that was common in that period. The term "indien or indienne" was not commonly used in French at that period to mean Indigenous; the term "sauvage" was more commonly used.

That being said, it is possible that these items were Indigenous in nature. Assuming that this was the case, this would be the only document presently available to the Enrolment Officer that includes an Indigenous reference to Emilie Sophie Carrière (RIN #11566). **It is note worthy that it is not Emilie Sophie**

Carrière's sister that is being identified as "indienne"; rather it is the article of clothing that is identified as being "indienne."

III. From Bernard Turcotte , Lagarde/ Carrière Descendant, January 23, 2023

C'est le Français typique de nos "Canayens+ - nos ancêtres Québécois

Elle porte "une robe Indienne"With the limited language skills that poor and illiterate people would have back in the early days of Quebec's history this expression probably meant that she wore clothing typical of what any indigenous Canadian female would wear in an Indigenous environment. This would in appearance make her style of dress different from the way Canadian female of European descent also poor and illiterate would dress. The word robe" in this culture and language environment was usually a generic word for female clothing and that's it. To make any connection with India of the Asian continent just does not make sense and is probably an observation typical of a totally English speaking commentator totally unfamiliar with either French or Indigenous culture.

IV. Notary Contract of Marriage- Jean Baptiste Daragon and Josephte James dit Carrière, Noreen Kruzich, Researcher -

SUMMARY & OPINION: Therefore, in Summary, I believe based on my research that indeed the *indienne* materials listed in this Notary Marriage Contract are associated with cloth made in India or replicas of such cloth. No further research is needed for this aspect of the project. *Now, here is the 180-spin, I am going to put on this opinion, backed up with documentation.* And this aspect has nothing to do with questioning whether the *indienne* materials are from India or replicas made elsewhere or of First Nation origin. THEY ARE items *indienne* of India or replica material. No doubt in my mind.

This aspect has to do with the "currency of the fur trade". Indigenous peoples traded furs to obtain European materials, such as cloth, such as the material known as *indienne* or *calico*.

Document #204 Book: World Clothing and Fashion: An Encyclopedia of History, Culture, and Social Influence

In North America, the Hudson's Bay Company began stocking Calico apparel after 1678 to trade with Native Americans for hides and furs.....In 1700, the British East India Company imported calico rather than indienne ordinaire, the common orangey-red, black, and cream fabric from India.

Source: World Clothing and Fashion: An Encyclopedia of History, Culture, and Social... Vol. 1 & 2 Mary Ellen Snodgrass Chapter: Fabrics, Fibers, Materials "Calico" p 103 Published by Routledge Taylor & Francis Group (London/N.Y 2015)

Document #203 Calico Trade Shirts on the Journey of Discovery with Lewis and Clark

"Did you know Lewis and Clark had 30 calico trade shirts along with them on the journey!"¹

André Falmard – The Benefit of the Doubt

By Carole Turcotte

When looking for Thomas Lagarde and Sophie Carriere's Algonquin lineage, one can't help but take a second look at Sophie Carriere's grandparents, André Falmard and Marie Madeleine Marier. Marie Madeleine's first husband was Indigenous. Her second husband has little documentation, which is unusual, on the one hand, for someone who originates from France. On the other hand, because of a single word, *Virginie*, written on a marriage document, researchers point to his origins as American but that happens to coincide with no physical documentation to support his American life in Virginia. Until more information becomes available, we are dealing with speculation when it comes to André's life in Virginia and who he was to the Oka, QC community where he met Marie Madeleine Marier. I have inserted documents from Quebec's PRDH database to assemble a story for André. At the end, I've also added additional data showing a summary of ALL records of Falmard, Falmard Ouane and any other recorded misspellings that resemble these 2 surnames. We begin with Marie Madeleine Marier and her 1st and 2nd husbands.

Individual # 27365

Marie Madeleine MARIER
Father : Blaise **MARIER**
Mother : Marie Josephe **LATACHE**
[Family](#)

Birth : **22-Aug-1751**
Baptism : **23-Aug-1751** **Québec (Notre-Dame-de-Québec)**
Death : **07-May-1825**
Burial : **09-May-1825** **St-Benoît (Deux-Montagnes)**

[First marriage](#) **12-Feb-1770** **Oka (L'Annonciation)**
with
Thomas DICAIRE
Father : Pierre **DICAIRE**
Mother : Cecile **ANENHARISONRISI RICE**
[Family](#)

[Second marriage](#) **07-Jan-1773** **Les Cèdres (St-Joseph-de-Soulanges)**
with
Andre FALMARD
Father : Jacques **FALMARD**
Mother : Marie Anne **BIZELAN**
[Family](#)

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Marie Madeleine Marier married Thomas Dicaire, 1770 in Oka, QC. Her first marriage is relevant to the Lagarde - Carriere conversation because Thomas Dicaire is Indigenous, and his family, historically is documented as residents of Oka. Thomas's mother, Cecile ANENHARISONRISI RICE, noted above, is referenced on Indiv PRDH # 114800 as "Amerindienne, peut-etre du pays des Nipissingues."

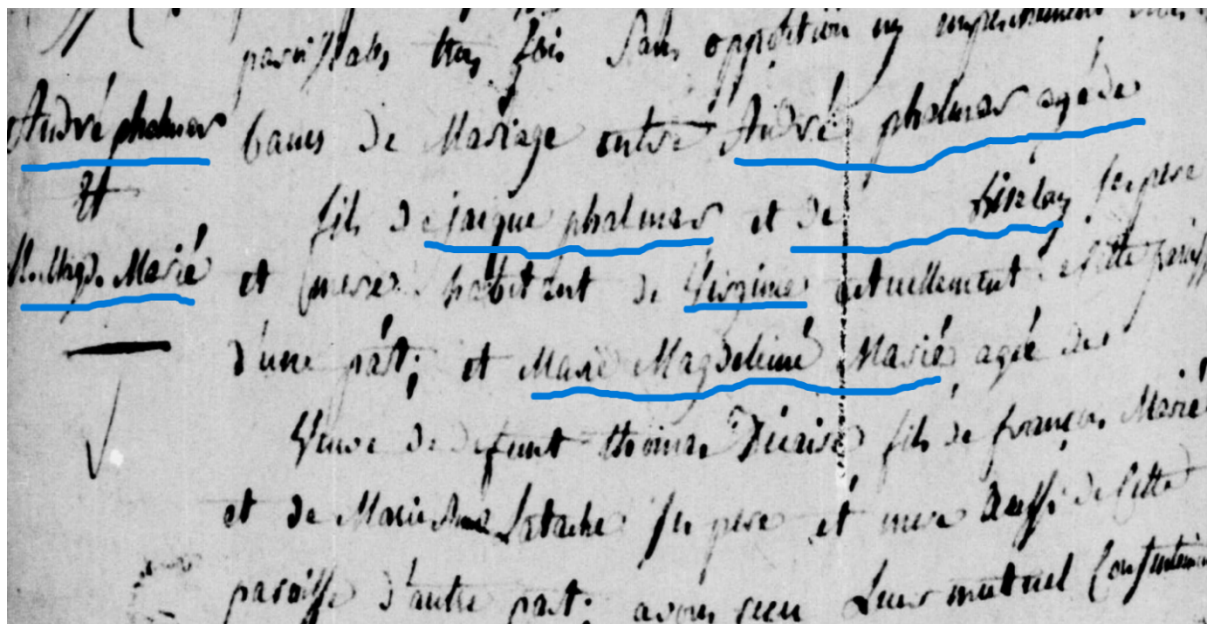
To establish community and a bit of backstory, for Thomas, his mother and family, here are 2 quotes explaining a bit about Oka's history.

"During the period between 1721 and 1850, Oka, on the Lake of Two Mountains near Montreal, was an important centre of missionary activity as well as a centre for the fur trade and for the governmental administration of Native peoples. As such a centre, it was a mixing or melding pot of peoples of diverse origins," writes M. Jean Black in *A Tale of Two Ethnicities: Identity and Ethnicity at Lake of Two Mountains, 1721-1850*.

Per an excerpt from *Wikiwand*, "The area was first established in 1721 by Roman Catholic Sulpician Fathers as a mission to serve the needs of Mohawk, Algonquin and Nipissing converts as well as of French settlers. In 1730, the mission site was moved about 1.5 km west along the shore to Pointe d'Oka (Oka's Point) close to where the first stone church was built in 1733, and around which church evolved the village that eventually became known as Oka."

André Falmard, Marie Madeleine Marier's second husband has more of a mystery element regarding his origins. Having identified all family lines of my own beyond the 1600s, all have French origins or Mixed-French Indigenous. André seems like an anomaly. Attached, we have his marriage to Marie Madeleine Marier. Underlined in blue are André, Marie on the left. At the top half of the paragraph, Jacques Phalmar – father, blank space Bizely – mother and then André's full name, including a second surname, Ouane. I think I found the "Virginie" for Virginia, reference, single word underlined.

#1 – Marriage of André and Marie Madeleine.



#1(a) – the PRDH version of André and Marie Madeleine’s marriage doc (the above).

Marriage		couple			
Les Cèdres (St-Joseph-de-Soulanges)		# 227441 view the original document on GenealogyQuebec.com			
		07-Jan-1773			
Rank	Name	Age	M.S.	Pr.	Sex
01	Andre PHALMAR SPOUSE OF 02 Residence : LES CÈDRES (ST-JOSEPH-DE-SOULANGES) Origin : VIRGINIE	030	c	p	m
02	Marie Madeleine MARIE SPOUSE OF 01 Residence : LES CÈDRES (ST-JOSEPH-DE-SOULANGES)	022	v	p	f
03	Jacques PHALMAR FATHER OF 01	---	---	---	m
04	Marie Anne BIZELAY MOTHER OF 01	---	---	---	f
05	Francois MARIE FATHER OF 02	---	---	---	m
06	Marie Josephe LATACHE MOTHER OF 02	---	---	---	f
07	Thomas DUCAIRE SPOUSE OF 02	---	---	d	m

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First thing, André’s parents are listed as individuals in PRDH # 216804 and 216885 as “Outside of the Population” and “Baptism: date inconnue”. No other details on them, no mention of Virginia. André’s own individual doc # 216886, lists his name as Andre Falmard, from Virginie, simply because of the written marriage doc presented above. Researchers say that there’s no history on his parents. Some Ancestry.ca members have a graphic associated with these parents simply stating, almost cartoon-like, “That’s All Folks”, as in good luck with your research. Regardless, I followed Ancestry member consensus through generations of *Farmers* (no trace of Falmard, Phalmard, Pholmar etc.), which led to England and Scotland. By the time I got to the 1600s, it was suggested that some people in the early U.S dropped their surnames when they arrived in the 1600s, which is the opposite of my French ancestors who crossed over the Atlantic with 2 or more surnames along with a dit or dite added. France, through

PRDH and France records, are straight forward to connect to. The Farmer surname information was opinion-based with little to no documentation and additional hints of a presence in North Carolina.

Before France's defeat in 1763, they had a Naturalization process. Documents can be found in PRDH. Allow me to revert to the Dicaires and use Louis Dicaire, as an example and Naturalization Doc #401438. Naturalisation - Lieu indéterminé (au Québec) May-1710. Record # 14 is Jean Louis Dicker. No other information links.

On a *Genealogy of the French in North America* research page on Francogene.com - [Captives \(francogene.com\)](https://www.francogene.com) they use this quote "This table is a list of captives from English colonies (New England or Newfoundland) taken by natives and/or French during the French regime. Most of them were taken to Quebec or Acadia after they were taken. Some died during an attack." On their table is Line #28, DICAIRE ou DIKER dit LOUISON, Louis, whose future wife and follow-up docs match with the following PRDH docs: #18370. Louis Dicaire "Immigrant", born 1694, Hauserbury, Terre-Neuve (Newfoundland), baptized years later in 1706. His wife's name is Marie Suzanne LAURENT LAURIN – Family # 13337. They are the parents of Pierre Dicaire, who is married to Indigenous Cecile ANENHARISONRISI RICE #23286, already mentioned above – married in 1743 – Oka. Pierre and Cecile are parents of Thomas Dicaire, who marries Marie Madeleine Marier (her 1st husband) – Oka, 1770 #46524.

In André's case, we could assume, since there's no Naturalization record that he, Marie Madeleine Marier's 2nd husband, crossed over to Quebec on his own accord before France's official defeat in 1763. I admit, it is presumptuous to assume Quebec (meaning old Quebec) had a fully functional immigration process but it is ironic that the French word for Customs is Douane. So close to dit Ouane, of which we'll cover in the following paragraphs. Post-1763, he could have crossed over without issue as well, instantly changing his name once he got to Quebec, from Farmer to Falmard/Phalmar or due to language differences and illiteracy, his name was recorded as how the writer of the documentation heard the pronunciation.

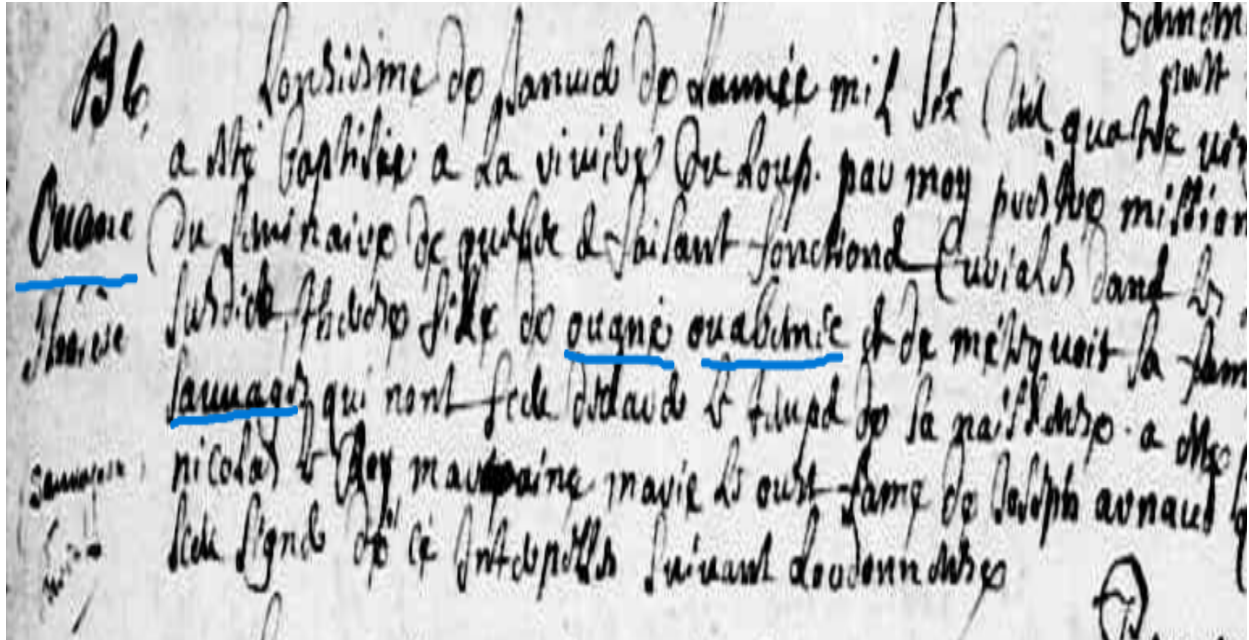
If André embarked on his journey before 1763, for anyone between the early and mid 1700s, abduction could have been a possibility. Occurrences of this nature happened, provoked by English/French conflict. Some of us have these histories within our families, where people were taken, integrated into a tribal community or bartered, sold, taken to Quebec, baptized, sometimes re-named and married into French society. Some of the names I've researched have ended up at Oka. Here's a supporting quote regarding this last thought, from the Francogene website, "In the whole population of the province of Québec (computed from 100 couples married in 1939 and 1940), about 26% would have at least one English Captive line in their ancestry. Moreover, about 29% of the Quebecers with old French roots have some Captive blood that can be found with a paper trail."

One additional quote on this subject from Eric Puoliot – Thisdale, writer of *Mohawk Census records of: Kahnawake, Kanehsatake & Akwesasne 1825, 1831, 1851, 1861*, "..... relations between Mohawks and several Algonquian nations lived in a better harmony. From several white ancestors, who became captives of the Mohawks during the Deerfield Massacre, in 1704, about 76 unions resulted between Europeans captured raised in native culture and Europeans, such as the Dicaire-Diker and Raizenne families. They were considered as Métis in certain parish registers, but since the 1825 Kanesatake, Oka Mission census. Some of the Diker family eventually married Mohawks."

Fact is, André made it to the Lake of Two Mountains/Oka area, met Marie Madeleine Marier and married her in Les Cèdres Soulanges, Montérégie, Québec. We can tell by their deaths that André, Marie Madeleine and their daughter Geneviève, return, at some point to St. Eustache, Lake of Two Mountains.

We have another talking point when discussing the origins of André Falmard. He has a second surname that alters slightly in spelling, but it resembles Ouane. Note that he does not appear to have 2 surnames on the Virginia side according to Ancestry.ca consensus but I will show how he and some of his family, on the Quebec side, use Falmard and Ouane. Also adding that when you do a search only under the single word *Ouane*, you get 9 records in all of PRDH. The oldest record is Indigenous. 2 others are inaccuracies, perhaps lost in translation, pronunciation or interpretation, as Ouane, through subsequent documentation, converts to Ward, auto-correcting to predominantly Irish perhaps Scottish associations. The remaining records connect with our Falmards.

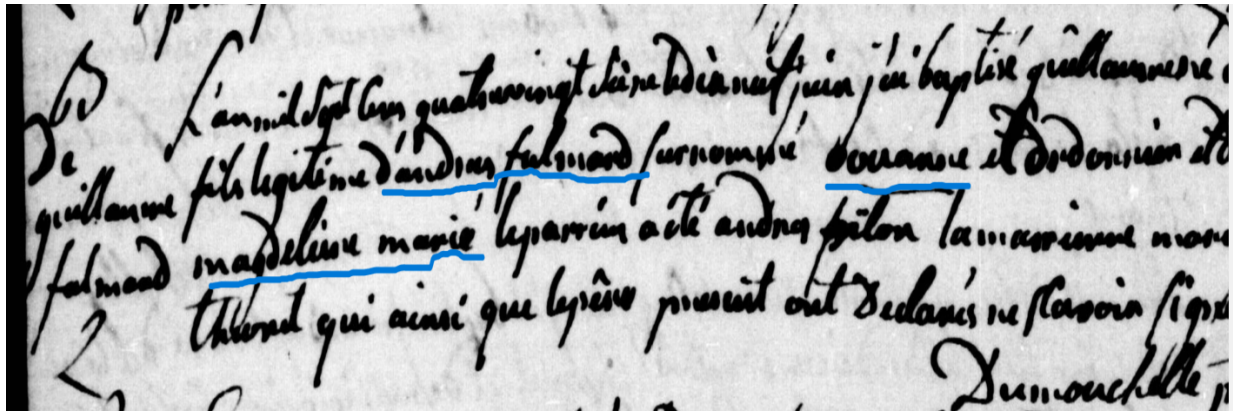
Record #1 – 1st oldest search result under Ouane, Indigenous, for reference:



#1(a) - PRDH Version:

Baptism		# 16374			
Rivière-Ouelle (Notre-Dame-de-Liesse)		11-Jan-1685			
Rank	Name	Age	M.S.	Pr.	Sex
01	Therese XXXXX Residence : RIVIERE-DU-LOUP Origin : SAUVAGESSE	---	c	p	f
02	Xxxxx OUANE OUABENER FATHER OF 01 SPOUSE OF 03 Residence : RIVIERE-DU-LOUP Origin : SAUVAGE	---	m	p	m
03	Xxxxx METEQUOIT MOTHER OF 01 SPOUSE OF 02 Residence : RIVIERE-DU-LOUP Origin : SAUVAGESSE	---	m	p	f
04	Nicolas LEROY	---	---	p	m
05	Marie LEOUST SPOUSE OF 06	---	m	p	f
06	Joseph ARNAUD SPOUSE OF 05	---	m	---	m
07	Xxxxx SENNEMAUD Occupation : CURE Residence : RIVIERE-DU-LOUP	---	c	p	m
LES PARENTS "N'ONT SU DECLARER LE TEMPS DE LA NAISSANCE"					

#2 – Guillaume Falmard – Baptism – Parents André Falmard and Marie Madeleine Marier



#2(a) – Guillaume Falmard – Baptism – Parents André Falmard and Marie Madeleine Marier – PRDH

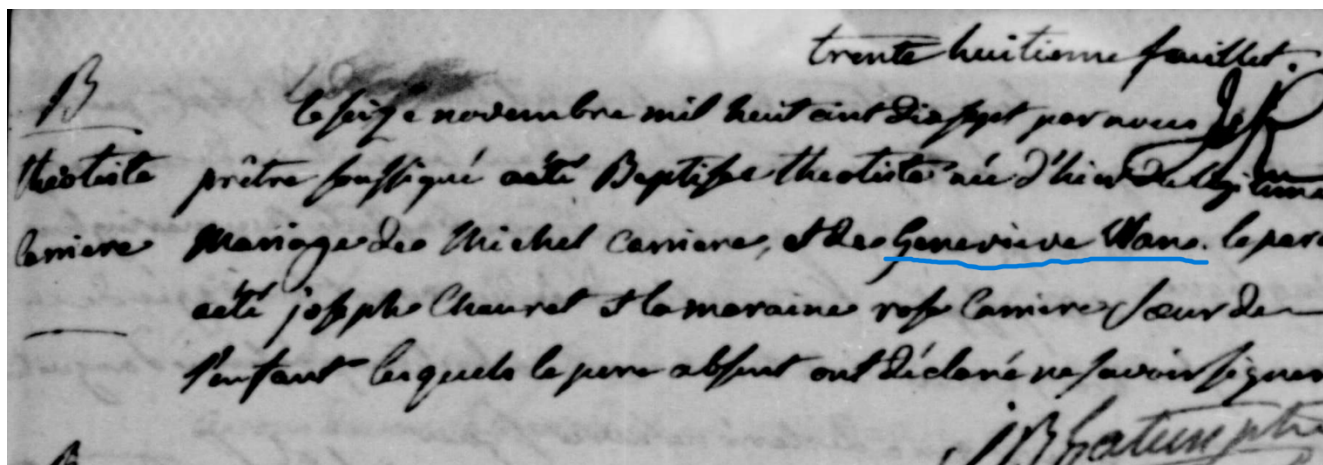
Baptism # 662163
[view the original document on GenealogyQuebec.com](#)

Pierrefonds (Ste-Geneviève) 19-Jun-1796
 Birth : 18-Jun-1796

Rank	Name	Age	M.S.	Pr.	Sex
01	<u>Guillaume FALMARD</u>	---	c	p	m
02	<u>Andre FALMARD OUVANNE</u> FATHER OF 01 Occupation : CORDONNIER	---	m	p	m
03	<u>Marie Madeleine MARIE</u> MOTHER OF 01 SPOUSE OF 02	---	m	p	f

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#3 – Theotiste Falmard – Child Baptism – Notice Genevieve Falmard, as mother, her name is noted as Wans (Ouane). No reference of the surname Falmard.



#3(a) – Theotiste Falmard – Child Baptism – PRDH version - Notice Genevieve Falmard, as mother, her name is noted as Wans (Ouane). No reference of the surname Falmard.

Baptism

St-Eustache (St-Eustache)

Birth : 15-Nov-1817

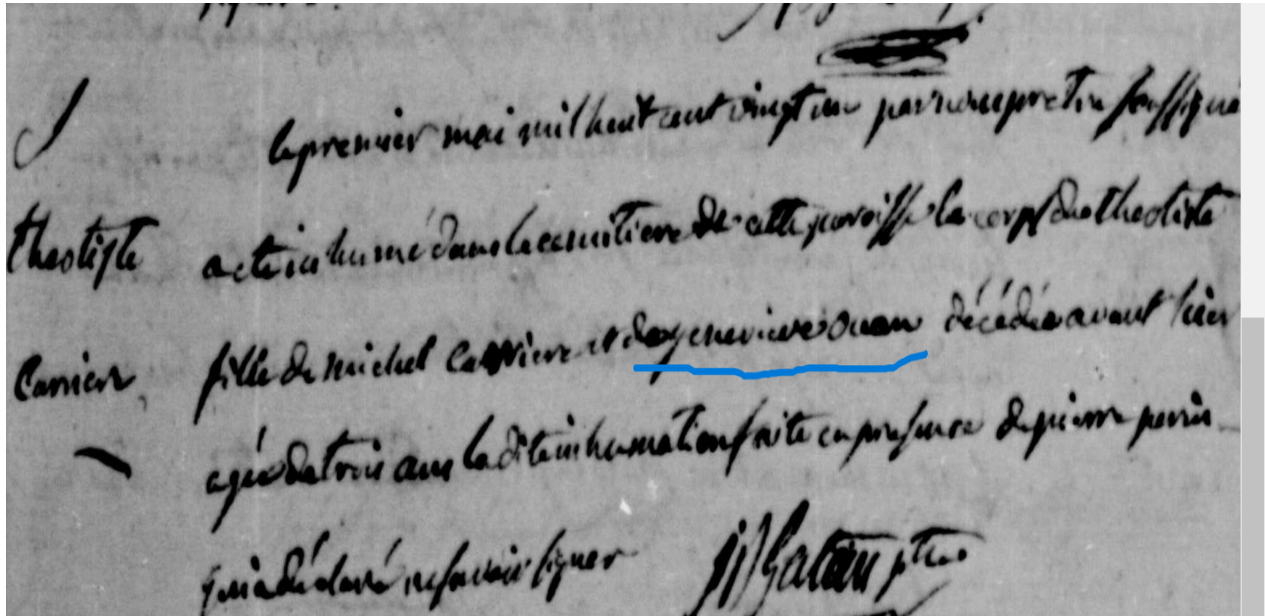
2830218
[view the original document](#)
[on GenealogyQuebec.com](#)

16-Nov-1817

Rank	Name	Age	M.S.	Pr.	Sex
01	Theotiste CARRIERE	---	c	---	f
02	Michel CARRIERE FATHER OF 01	---	---	---	m
03	Genevieve WANS MOTHER OF 01	---	---	---	f

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#4 – Theotiste Falmard – Death – Notice Genevieve Falmard, as mother, her name is noted as Wans (Ouane). No reference of the surname Falmard.



#4(a) – Theotiste Falmard – Death – Notice Genevieve Falmard, as mother, her name is noted as Wans (Ouane). No reference of the surname Falmard.

Burial # 2834754
[view the original document on GenealogyQuebec.com](#)

St-Eustache (St-Eustache) **01-May-1821**

Death : 29-Apr-1821

Rank	Name	Age	M.S.	Pr.	Sex
01	Theotiste CARRIERE	003	---	d	f
02	Michel CARRIERE FATHER OF 01	---	---	---	m
03	Genevieve OUAN MOTHER OF 01	---	---	---	f

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#5 – Sophie Pholmar dite Ouane (Falmard) – marriage - daughter of Paschal Pholmar dit Ouane (m – Louise Robillard). Paschal is the son of André Falmard and Marie Madeleine Marier. See the usage of dit/dite.

M. Le quatorze Février mil huit cent trente un, après la publication de
trois bans de mariage sans empêchement ni opposition ni sousigné
Jean Baptiste Pêtra curé à cet effet ayant pris le valable consentement par
Marenet. paroles de présent de Jean Baptiste Marenet seinte domicilié en
cette paroisse fils majeur des défunts Grégoire Marenet et de
& Catherine Reinald de Perpignan en France d'une part.
M. Sophie Et de Marie Sophie Pholmar dite Ouane fille majeure
Pholmar des défunts Paschal Pholmar dit Ouane journalier et de Marie
dite Ouane Louise Robillard domiciliés en cette paroisse d'autre part les
manifestant les loix et coutumes observées en

#5(a) – Sophie Pholmar dite Ouane (Falmard) - PRDH version - marriage - daughter of Paschal Pholmar dit Oune (m – Louise Robillard). Paschal is the son of André Falmard and Marie Madeleine Marier. See the use of dit/dite.

Marriage		couple		# 3520867	
		view the original document on GenealogyQuebec.com			
Montréal (Notre-Dame-de-Montréal)				14-Feb-1831	
Rank	Name	Age	M.S.	Pr.	Sex
01	<u>Jean Baptiste MARCENOT</u> SPOUSE OF 02 Occupation : PEINTRE Residence : MONTREAL	maj	c	p	m
02	<u>Marie Sophie PHALMAR OUNE</u> SPOUSE OF 01 Residence : INDETERMINE	maj	c	p	f
03	<u>Gregoire MARCENOT</u> FATHER OF 01 Residence : PERPIGNAN PYRENEES ORIENTALES DEPARTEMENT FRANCE	---	---	d	m
04	<u>Catherine REINALD</u> MOTHER OF 01 Residence : PERPIGNAN PYRENEES ORIENTALES DEPARTEMENT FRANCE	---	---	d	f
05	<u>Paschal PHALMAR OUNE</u> FATHER OF 02 Occupation : JOURNALIER Residence : MONTREAL	---	---	d	m
06	<u>Marie Louise ROBILLARD</u> MOTHER OF 02 Residence : MONTREAL	---	---	d	f

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To re-cap on the above samples. The Falmard surname (in Quebec) comes with Ouane. Sometimes Ouane is used without Falmard. When one searches in all of PRDH for Ouane, 9 records come up. The oldest record is Indigenous. 2 are mistakes, related to Ward – Irish association. The remaining are related to André Falmard and Marie Madeleine Marier.

Analysis of All PRDH Data Related or Similar to Falmard Ouane

PRDH database search results/count of occurrences for Falmard/Farmer:

Surname Spelling Options	Results
Falmard	352
Faimon	N/A
Falma	Defaults to Falmard
Falmar	Defaults to Falmard
Falmare	Defaults to Falmard
Falmor	Defaults to Falmard
Farmer	Defaults to Falmard
Felmare	Defaults to Falmard
Folmer	19
Phalmar	Defaults to Falmard
Phalmard	Defaults to Falmard
Phalmeur	Defaults to Falmard
Farmeur	Default to Falmard
OUANE OUABENER/Ouvanne/Ouane/Wans	9

Under Falmard/Farmer, of the 352-line items researched, after investigating, 117 of them did not appear to relate to our Falmard/Farmer line. Records looked to be Irish/Scottish/English except for a soldier/one marriage record. There were quite a few inactive links and origin information was sparse.

Of the 117, here are the geographical locations associated with the collective marriages, burials, births, deaths, and census information listed.

See next page.

PRDH Listed Location (s) - Key Words	# Of People
Dunham (Church of England)	1
Île-Perrot (Ste-Jeanne-de-Chantal)	1
L'Isle-aux-Allumettes (St-Alphonse, Chapeau)	2
Montréal (Notre-Dame-de-Montréal)	78
Montréal (Presbyterian, Saint Gabriel)	1
Montréal (Presbyterian, Saint Paul)	1
Québec (Notre-Dame-de-Québec)	3
Rigaud (Ste-Madeleine)	20
Stanbridge (Baptist Church)	1
Stanstead (Baptist Church)	1
St-Chrysostôme (St-Jean-Chrysostôme)	1
Ste-Anne-des-Plaines (Ste-Anne)	2
Ste-Marthe (Vaudreuil)	2
St-Jean-sur-Richelieu (Cathédrale)	2
St-Timothée (Beauharnois)	1

Records found that were connected to Andre Falmard and Marie Madeleine Marier, through their children, grandchildren, and great-grandchildren:

235

Here is the list of their origins at the time of documentation.

PRDH Listed Location (s) - Key Words	# Of People
St-Benoît (Deux-Montagnes)	135
St-Eustache (St-Eustache)	23
Pierrefonds (Ste-Geneviève)	14
Ste-Marthe (Vaudreuil)	14
Vaudreuil (St-Michel)	11
Montréal (Notre-Dame-de-Montréal)	9
Rigaud (Ste-Madeleine)	8
Pointe-Claire (St-Joachim)	6
Les Cèdres (St-Joseph-de-Soulanges)	4
St-André-Est (St-André-d'Argenteuil)	4
Côteau-du-Lac (St-Ignace)	2
Québec (Notre-Dame-de-Québec)	2
Ste-Anne-de-Bellevue (Ste-Anne)	2
Drummondville (St-Frédéric)	1

Of the 352 records queried, above, all Ouane, Ouvanne surnames link with Andre Falmard and Marie Madeleine Marier, along with their descendants. Also adding 1 name from the above data that isn't represented in the research that follows. Scholastique FALMARD OUANE #686489 – Indiv PRDH. Scholastique is the child of Pascal Falmard and Louise Robillard. Pascal is the son of Andre Falmard and Marie Madeleine Marier.

Individual # 686489

Scholastique FALMARD OUANE
Father : Pascal **FALMARD**
Mother : Marie Louise **ROBILLARD**
[Family](#)

Birth : **27-Jan-1805**
Baptism : [28-Jan-1805](#) **St-Benoît (Deux-Montagnes)**

First marriage [23-Oct-1826](#) **St-Benoît (Deux-Montagnes)**
with
Pierre FILIATRAULT STLOUIS
Father : Pierre **FILIATRAULT STLOUIS**
Mother : Marie Genevieve **CHARTRAND**
[Family](#)

Second marriage [20-Apr-1841](#) **St-Benoît (Deux-Montagnes)**
with
Jean Baptiste CROCHETIERE
Father : Etienne **CROCHETIERE**
Mother : Angelique **OUELLET**
[Family](#)

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Individual

236616

Genevieve **FALMARD WARD**

Father : Andre **FALMARD**

Mother : Marie Madeleine **MARIER**

Family

Birth : **20-Oct-1773**

Baptism : **20-Oct-1773** **Les Cèdres (St-Joseph-de-Soulanges)**

First marriage **10-Feb-1794** **Pierrefonds (Ste-Geneviève)**
with

Michel JAMME CARRIER JAMES CARRIERE

Father : Pierre **JAMME CARRIER CARRIERE JAMES**

Mother : Marie Charlotte **DUBOIS BRISEBOIS**

Family

****It is important to note, that after reaching out to PRDH/Genealogy Quebec, they were able to confirm that “Falmard Ward” is a mistake and should read ‘Falmard Ouane’”. Ward is not correct when associating with the Falmards being researched. Looking at the grid that will follow, the same confirmation applies to Isabelle and Brigitte listed below. They are Wards, Irish-descended and do not associate with the surname Ouane.

Searching in PRDH, exclusively by Ouane, Wans, Wana and Ouvanne, returns these results:

16374	1685-01-11	b	Rivière-Ouelle (Notre-Dame-de-Liesse)	Fath	OUANE OUABENER	Xxxxx
662163	1796-06-19	b	Pierrefonds (Ste-Geneviève)	Fath	FALMARD OUANE	Andre
2391280	1809-11-22	S	Montréal (Notre-Dame-de-Montréal)	Moth	OUANE	Isabelle
2830218	1817-11-16	b	St-Eustache (St-Eustache)	Moth	OUANE	Genevieve
2834754	1821-05-01	S	St-Eustache (St-Eustache)	Moth	OUANE	Genevieve
3520867	1831-02-14	m	Montréal (Notre-Dame-de-Montréal)	D	FALMARD OUANE	Marie Sophie
3520867	1831-02-14	m	Montréal (Notre-Dame-de-Montréal)	Fath	FALMARD OUANE	Pascal
3487794	1833-08-19	m	St-Benoît (Deux-Montagnes)	Sps	FALMARD OUANE	Andre
4441749	1842-01-15	b	Chambly (St-Joseph)	Moth	OUANE	Brigitte

Here is a breakdown explaining each line. Some of these lines do correlate with the graphics already shown above.

Line #1 – XXXX Ouane Ouabener. No links on the doc to advance to more information and no search results for additional names on Xxxxx METEQUOIT, Therese XXXXX,

Line #2 – Andre Falmard Ouane. This is a baptism doc for Guillaume, son of Andre Falmard and Marie Madeleine Marier. The Falmard Ouane referenced is Andre.

Line #3 – Isabelle Ouane. This is in reference to a burial doc, where Isabelle's name, after clicking on the corresponding link, changes to Wans. She is the mother of William Antoine Purcell. Isabelle's husband is Nicholas. There is no way in PRDH to further advance with this doc but there appears to be no relation to the Falmard/Farmers.

Line #4 – Genevieve Ouane. Baptism of Theotiste Carriere, child of Michel Carriere and Genevieve Falmard. On the baptism document Genevieve's name is noted as Genevieve Wans. Clicking on Genevieve Wans, takes one to the Indiv doc #236616, noting her as Genevieve Falmard Ward.

Line #5 – Genevieve Ouane. Is a burial doc noting the death of Theotiste Carriere. On the burial doc in PRDH, Genevieve's name is noted as Genevieve Ouan. When one clicks on the link of Genevieve Ouan, it goes to the same Genevieve Falmard Ward page #236616, as noted above.

Line #6 – Marie Sophie Falmard Ouane. This is the marriage doc for the daughter of Pascal Falmard, who is the son of Andre Falmard and Marie Madeleine Marier. The bride on the marriage doc is noted as Marie Sophie Phalmar Oune. Selecting the link associated with this name advances to PRDH Indiv # 714907, Marie Sophie Falmard Farmer. Her father, Pascal Farmer, is noted on the marriage doc as Paschal Phalmar Oune.

Line #7 – Paschal Falmard Ouane. This is related to line #6 but focuses on Marie Sophie's father, who on the marriage doc is referenced as Paschal Phalmar Oune. Selecting his name results in arriving at doc #580193, noting Pascal Falmard, son of Andre Falmard and Marie Madeleine Marier.

Line #8 – Andre Falmard Ouane. Is a marriage doc referencing Andre Falmar Ouane. He appears to be the deceased spouse of Adelaide Charbonneau who is re-marrying to Jean Baptiste MONCIAU DESORMEAUX. Andre, per Indiv # 701387, is Edouard Andre FALMARD FARMER, son of Andre Falmard and Marie Marguerite Cleroux. The Andre just mentioned, is the son of Andre Falmard and Marie Madeleine Marier.

Line #9 – Brigitte Ouane. This is a baptism document for Michel Shipman. He is the son of Thomas Daron Shipman and Brigitte Wans (the subject of line # 9). There are no links on this baptism doc to advance for further research, but the Shipman name is not one that connects to the Lagarde/Carriere line and associated with the surname Ward.

Side note - When considering the association between Ouane vs Ward, note that there are 553 search result records, under "Ward" in PRDH. They are predominantly related to Ireland/Scotland/Protestant/Anglican etc. and do not connect with the Falmards related to André and Marie Madeleine Marier.

In checking on the surname *Folmer* in the PRDH database, I found 19 records. I find this information noteworthy as there are not only actual Falmards who are relations but a couple of individuals, with a name, very close to the spelling of Falmard, who also crossed from the U.S and who also ended up at Oka. Some of the other information is not related to our discussion topic but I wanted to have the complete visual for all 19 records.

407059	1762	R	St-Charles (Bellechasse)	subject	FOLMER	Adam
270196	1762-08-12	B	Oka (L'Annonciation)	subject	FOLMER	Joseph
270196	1762-08-12	B	Oka (L'Annonciation)	father	FOLMER SAGOYENSTA	Xxxxx
270196	1762-08-12	B	Oka (L'Annonciation)		FOLMER	Joseph Christian
402009	1762-11-06	T	Québec (Notre-Dame-de-QC)	subject	FOLMER	Adam
270209	1762-12-23	B	Oka (L'Annonciation)	subject	FOLMER	Ignace
270209	1762-12-23	B	Oka (L'Annonciation)	father	FOLMER	Joseph Christian
200670	1763-01-10	M	St-Charles (Bellechasse)	subject	FOLMER	Adam
200670	1763-01-10	M	St-Charles (Bellechasse)	father	FOLMER	Adam
200681	1764-01-09	M	St-Charles (Bellechasse)		FOLMER	Adam
200436	1764-01-21	B	St-Charles (Bellechasse)		FOLMER	Adam
270289	1765-11-06	B	Oka (L'Annonciation)	subject	FOLMER	Anne
270289	1765-11-06	B	Oka (L'Annonciation)	Father	FOLMER KIKANAKWETCH	Christian
738785	1769-09-25	B	Oka (L'Annonciation)	Subject	FOLMER	Marie Josephe
738785	1769-09-25	B	Oka (L'Annonciation)	Father	FOLMER IKANAPOUETS	Christian
738934	1773-02-02	B	Oka (L'Annonciation)	Subject	FOLMER	Ignace
738934	1773-02-02	B	Oka (L'Annonciation)	Father	FOLMER SAKSTENSTA	Henri
4E+06	1832-06-21	S	Montréal (Notre-Dame-Montréal)	Mother	FOLMER	Emilie
3E+06	1848-07-24	M	St-Benoît (Deux-Montagnes)	Mother	FOLMER	Adelaide

Will briefly go over each line. We do have Folmer surnames that are related to the Falmards of this discussion. The remaining have several Indigenous references and Oka references.

Line #1 – Adam Folmer – is a census document. No additional information.

Line #2-4. Joseph Folmer, XXXX Folmer Sagoyensta and Joseph Christian Folmer. Baptism records showing the following family: Father - Xxxxx FOLMER SAGOYENSTA, showing origins from New England, Mother - Xxxxx KAHENTIACS “date inconnue Amerindienne, Mission Oka” and Joseph Christian Folmer/Farmer, also originating from New England. The subject of all 3 baptism docs is child – Joseph. Location for all 3 - Oka (L'Annonciation).

Line #5 – Adam Folmer. Is a “Testimony of Freedom to Marry” PRDH # 402009. Adam Folmer, soldier, appears to be petitioning to marry and the document notes that he has been in Quebec for 8 years.

Line #6 – Ignace Folmer. Baptism record for child – Ignace. Ignace is the son of Joseph Christian Folmer and Marie Anne XXXXX - Amerindienne, mission Oka.

Line #7 – Joseph Christian Folmer. Same baptism doc noted in Line #6, noting the father of Ignace, Joseph Christian Folmer and Marie Anne XXXXX - Amerindienne, mission Oka.

Line #8-9 – Adam Folmer. Marriage doc # 200670. Spouses: Adam Folmer and Barbe Holleri. Adam’s father is noted as Andre Pholmer and mother is Marie Rosalie XXXXX (Outside of Population results for both). Wedding location: St-Charles (Bellechasse), QC.

Line #10 – Adam Folmer is a guest/witness at another wedding in St-Charles (Bellechasse), QC.

Line #11 – Adam Folmer listed as a witness at a baptism in St-Charles (Bellechasse), QC.

Line #12-13 – Anne Folmer and FOLMER KIKANAKWETCH. Baptism doc # 270289, Anne Folmer is the child. Parents are: Christian FOLMER KIKANAKWETCH (Joseph Christian Folmer, New England) and Marie Anne XXXXX “Amerindienne, mission Oka”. Baptism location is Oka (L’Annonciation), QC.

Line #14 –15 Marie Josephe Folmer. Baptism #738785. Child: Marie Josephe FOLMER. Daughter of: Christian FOLMER IKANAPOUETS (links to Joseph Christian Folmer) and Marie Anne BOTTE (Marie Anne XXXXX “Amerindienne, mission Oka.” Baptism location is Oka - L’Annonciation, QC.).

Line #16-17 – Ignace Folmer and Henri FOLMER SAKSTENSTA. Baptism # 738934. Child is Ignace Folmer. Parents listed as: Henri FOLMER SAKSTENSTA and Marie Josephe KAENTIAS. No active links on the doc to get more info.

Line #18 – Emilie Folmer. Burial #4214070 document for child Eustache Proulx. Parents: Eustache PROULX and Emilie Falmer. Emilie is Emilie FALMARD FARMER OUANE – Indiv # 694713. Her parents are Pascal Falmard and Marie Louise Robillard. Pascal is the son of Andre Falmard and Marie Madeleine Marier.

Line #19 – Adelaide Folmer. #3493601 – Marriage. Location: St-Benoît (Deux-Montagnes) . Adelaide Falmar is noted as the parent of the bride: Sophie FRANCHE. Adelaide #662351 – Indiv doc, her name is noted as Angelique Adelaide FALMARD FARMER OUANE. She is the daughter of Pascal Falmard and Marie Louise Robillard. Pascal is the son of Andre Falmard and Marie Madeleine Marier.

The above, data research, and the writings about André Falmard and Marie Madeleine’s first husband, Thomas Dicaire, is a brief overview not meant to cover right or wrong but to show common themes at the very least. The evidence that does show itself is connection to an Indigenous community. After all is said and done, André Falmard is still an anomaly, but the conversation deserves more than a write-off. It’s not the “slam dunk” documentation that is requested, for those who descend from Thomas Lagarde or Sophie Carrière, but it is a historical conversation with additional elements worthy of our on-going attention.

Based on data provided, it could be plausible that André crossed over to Quebec, in a similar fashion as the family noted above in the Folmer research: Xxxxx FOLMER SAGOYENSTA, New England and Joseph Christian Folmer, New England. The latter is the brother of Joseph FOLMER SAGOYENSTA, noted at the beginning of the Folmer research section, as the child associated with the Baptism doc #198047. He is born 1762, Oka (L’Annonciation), QC. He is born at Oka. His brother is not (born in New England). Their father, Xxxxx FOLMER SAGOYENSTA, like one of his sons, originates from New England. Like André

Falmard, the journey to Quebec takes place. Xxxxx FOLMER SAGOYENSTA, father, meets and settles with his spouse from Oka (Xxxxx KAHENTIAKS “date inconnue Amerindienne, Mission Oka”), as does André with Marie Madeleine Marier, the mother of Geneviève Falmard, who is the mother of Sophie Carrière, who is the wife of Thomas Lagarde. Both Thomas and Sophie are born in St. Eustache, Lake of Two Mountains, QC in the early 1800s.