

**Replies to Tribunal Questions regarding Toussaint
Laronde (RIN #16683) Enrolment Officer's Report
dated October 2022**



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Prepared for the Algonquin Tribunal

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Contents

Tribunal’s questions for the Enrolment Officer regarding the Inquiry into Toussaint Laronde (RIN #16683) – dated April 17, 2023.....	3
Question 1	3
Reply to Question 1.....	3
1.a Indigenous people identified around Lake Nipissing	3
1.b Lake Nipissing.....	7
1.c Robinson-Huron Treaty, 1850.....	8
Question 2	10
Reply to Question 2.....	10
2.1 Other First Nations at Lake of Two Mountains.....	10
2.2 Godparents.....	10
Question 3	12
Reply to Question 3.....	12
Question 4	12
Reply to Question 4.....	13
4.1 Shabogeezhick.....	13
4.2 ALG-22365.....	13
4.2 Letters contained in ALG-40068	15

Tribunal's questions for the Enrolment Officer regarding the Inquiry into Toussaint Laronde (RIN #16683) – dated April 17, 2023

Question 1

Certain information in the Enrolment Officer's Report (Document 1) suggests that Toussaint Laronde may have been born at Lake Nipissing and that his mother was from Lake Nipissing.

The definition of "Algonquin Ancestor" refers to whether a "person was considered to be an Algonquin or Nipissing". The Tribunal also understands that, in this context, "Nipissing" is a reference to the Indigenous people who identified as the Nipissing people.

The Tribunal would appreciate additional information to assist them in understanding the relationship between being a Nipissing person and being from Lake Nipissing and, as a related point, what other Indigenous nations may have been in that area during the relevant time period (which we estimate as being 1750 to 1800).

Reply to Question 1

The relevant period appears appropriate based on:

- the subject ancestor Toussaint Laronde's mother, who was said to be from Lake Nipissing, having an approximate birth year of 1761;
- the year of the birth of subject ancestor Toussaint Laronde, at Lake Nipissing, being either 1783 or 1787; and
- the will of Toussaint's father which names Toussaint's mother and siblings as living at Lake Nipissing in 1797.

The question of which Indigenous people used and occupied Lake Nipissing in the relevant period (estimated as 1750 to 1800) is not simple. It depends on two related but distinct considerations, being; a) how Indigenous nations were identified in written records by themselves and others in the relevant time period; and b) what geographic area was being referred to when the term "Lake Nipissing" was used. A further complication arises from the historical fact that a reserve was created on Lake Nipissing by the signing of the Robinson-Huron Treaty in 1850, which was a treaty with bands identified as Ojibwa.

1.a Indigenous people identified around Lake Nipissing

Briefly, the Nipissing or *nipihsirini* were named as a group of Algonquian-speaking peoples living around Lake Nipissing at the time of contact (1615). Their speech was closely related to Algonquin, Ottawa (Odawa) and Ojibwa dialects. The full extent of their territory at that time is unknown but their neighbours included the "Temiskaming and Temagami on the north; the Ottawa, Bonnechere and Kipawa Algonquin bands on the east, the Hurons to the south; and the Amikwa and Achiligouan Ojibwa on the west."¹ Anthropologist Gordon Day postulates that in

¹ ALG-40580 p. 787

the modern period “[t]here is some Nipissing ancestry for the Algonquins at Maniwaki and Golden Lake and perhaps elsewhere and perhaps for the Ojibwa at Lake Nipissing, but Nipissing traits cannot be isolated for Algonquin ones...”²

Almost a century after contact, Nipissing who had fled their traditional lands seeking refuge from Iroquois attacks began returning to their homeland up the Ottawa River and around Lake Nipissing. After years of residing around religious missions, they continued to congregate during the summer season in the missions established around Montreal, especially at Baie d’Urfe, and Ile aux Tourtes. By 1735, Nipissings began visiting the mission at Lake of Two Mountains (Oka) from whence they travelled up the Ottawa River every fall to winter on their hunting ground.³ This history shows a relationship between the Nipissing who congregated annually at the mission of Lake of Two Mountains and continued use of the Ottawa Valley; however, the western extent of their occupation around Lake Nipissing is imprecisely known.

Shortly after contact Jesuit missionaries noted that the languages of the Algonquins and Nipissings differed. A century and a half later when Franquet visited the two villages at Lake of Two Mountains in 1752, he reported that the Algonquins and Nipissings spoke the same language with slight differences. By 1847 Nipissing had become the dominant language, while the group was generally referred to as Algonquin.⁴

The Lake of Two Mountains mission held three distinct villages. The Iroquois converts occupied one village. Two separate villages were occupied by Algonquins and Nipissings. While historical sources frequently describe them as “living at” or “belonging to” the mission, Algonquin and Nipissing families spent most of the year hunting on their traditional grounds.⁵

A map published by the *Historical Atlas of Canada*, inserted below, shows the land around Lake Nipissing in 1755 as occupied by Nipissings. The closest neighbours depicted on this map were Ojibwa groups to the west around the north shore of Lake Huron (shown as O8-Amikwa), and the southeast shore of Georgian Bay and north shore of Lake Ontario (shown as O6-Mississauga), and Manitoulin Island (shown as O5-Saulteaux). Cree are noted to the north at Lake Abitibi; Algonquin on the Gatineau and Algonquin, Nipissing and Iroquois at Lake of Two Mountains.⁶

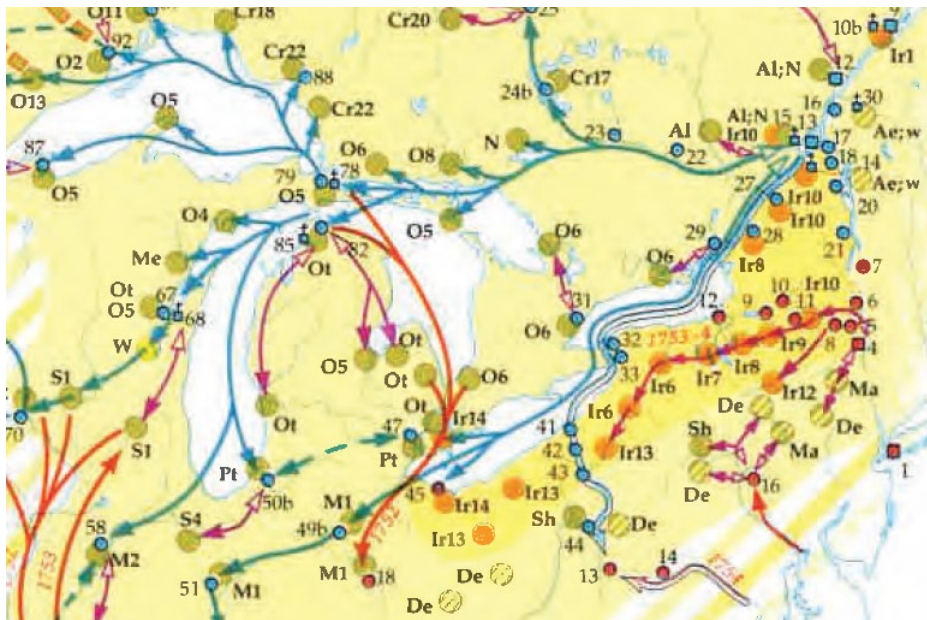
² ALG-40580 p. 788

³ ALG-40581 p.73

⁴ ALG-40582; ALG-40580 p.787

⁵ ALG-40583 pp. 45-47, 121.

⁶ ALG-40557; ALG40580 Day notes the Amikwa as the western neighbour of the Nipissings, p. 787



The chiefs who petitioned from Lake of Two Mountains beginning in 1772 identified themselves as Algonquin and Nipissing. Records kept by the priests at the Lake of Two Mountains mission also used these names to identify family members celebrating religious events at the mission. They wrote the terms in French as *népissin*, *népissing*, *algonquin*, or *algonkin* with appropriate gender and plural endings.

The earliest petitions from Algonquin and Nipissing chiefs (1772 to 1862) claimed the land of the Ottawa Valley as a large undivided territory encompassing all of the land watered by the tributaries flowing into the Ottawa and Little (Mattawa) Rivers from L'Orignal or Long Sault to Lake Nipissing. These were the lands to which both the Nipissings and Algonquins asserted rights in the relevant period. These historic petitions were the basis upon which the governments of Ontario and Canada recognized the legitimacy of the claim filed by the Algonquins of Golden Lake (now Pikwakanagan) and accepted that claim for negotiations in 1991 and 1992.

The very earliest extant records from the mission of Lake of Two Mountains demonstrate intermarriage between Algonquins and Nipissings who used the mission and the trend of identifying individuals as both Algonquin and Nipissing at different events, further blurring the lines between Algonquin and Nipissing identity. The earliest of the petitions and councils identified both Nipissing and Algonquin chiefs; sometimes by name, but often as merely Algonquin and Nipissing chiefs. The relative number of Nipissing and Algonquin chiefs are shown in the following examples from the relevant period:

- A 1791 petition protesting the intrusion of Iroquois trappers and settlers on their hunting grounds up the Ottawa named 12 Nipissing chiefs and seven Algonquin chiefs;⁷
- A 1798 record of council at which the chiefs ask for compensation for the lands taken from them named six Nipissing chiefs and six Algonquin chiefs;⁸ and
- A 1820 petition stating that they had been promised all the islands in the Ottawa River from Isles aux Tourtes where their ancient village was to Lake Nipissing (“toutes les Isles de la Riviere des Outaouas depuis l’Isle au Tourtes où était leur ancien village jusqu’au Lac Nipissing”). The petition was signed by four Nipissing chiefs and three Algonquin chiefs.⁹ Sir John Johnson replied that he thought they would be satisfied with the land near Lake Nipissing, suggesting that the chiefs were strongly attached to that area.¹⁰

Trader Alexander Henry travelled up the Ottawa River shortly after the conquest in 1761. He was told by his Canadian paddlers that the Algonquins of Lake of Two Mountains (Oka) claimed all the land on the Ottawa as far as Lake Nipissing and that the land was “subdivided between their several families.”¹¹

In the early 19th century, during the first few decades following the relevant period, three family heads were identified as having their family hunting territories on the east end of Lake Nipissing and along the Mattawa River. They were variously described as Nipissing or Algonquin in records generated at Lake of Two Mountains mission.

The land north of the Mattawa River was the domain of the Antoine Nijikwiwisens family. Antoine Nijikwiwisens (RIN #9096) was born and baptized in 1806 at Lake of Two Mountains.¹² His marriage record lists him as a Nipissing, whose parents, both deceased, belonged to the mission. Antoine Nijikwiwisens is listed on an 1842 Lake of Two Mountains census as Nipissing.¹³ Some of the children of Antoine and his wife Elizabeth Gagnon dite Nipinekijikokwe (RIN #9070) were baptized at Oka. After 1843, the records related to his family are associated solely with the Mattawa River area.

Antoine's sister Marie Josephte Sipikwe (RIN #3764) was born and baptized at Lake of Two Mountains mission in 1809.¹⁴ Her daughter Mani Ann Kejikawokwe (RIN #3853) married Louis Shawanokesi (aka Grand Louis Commandant RIN #3852) on September 12, 1843.¹⁵

The Commandant/Commanda family hunting grounds were located south of the Mattawa River between from Lake Nosbonsing west to Lake Nipissing.¹⁶ Present-day Astorville, Callander, and

⁷ ALG-90061

⁸ ALG-90072

⁹ ALG-90085

¹⁰ ALG-90088

¹¹ ALG-40585

¹² ALG-03853

¹³ ALG-40000

¹⁴ ALG-03953

¹⁵ ALG-05342

Corbeil are situated between Lake Nosbonsing and Lake Nipissing. The descendants of the couple Mani Ann Kejikawokwe (RIN #3853) and Louis Shawanokesi (aka Grand Louis Commandant, RIN #3852) intermarried with other Nijikwiwisens descendants and the descendants of the Dufond family, who are described below.

Amable du Fond (Desfonds, Dufond) had his hunting ground south of the Mattawa and east of the Commanda family hunting grounds. Surveyor Alexander Shirreff named the Amable du Fond River, which flows northward into the Mattawa River, after him in 1829.¹⁷ Amable Defond dit Nawadkijik (RIN #6435) was married at Lake of Two Mountains on July 13, 1812 and was therefore born in the relevant period. On his marriage record he was identified as Algonquin. Amable was a brother to Ignace Jean Baptiste Kijikomanito (RIN #6643) who was born in 1781 and baptized and married at Oka in August 19, 1806. Kijikomanito's marriage record identified him as Algonquin, but he signed petitions from 1829 to 1849 as a Nipissing leader. Kijikomanito's lands were around the upper Madawaska, south of his brother's.

The Dufond family were typically recorded as Nipissing, but sometimes as Algonquin. They had a long history of occupation of the lands south of the Mattawa River as well as an association with the mission at Lake of Two Mountains. The area south of the Mattawa, where they were well documented, include: Eau Claire, Rutherglen, Lake Talon, Kiosk, Lake Kioshkoqui (Lake of the Gulls).

Taken together these documents suggest that Nipissing were traditionally associated with Lake Nipissing. The Nipissing allied themselves with Algonquins as demonstrated by the congregation of the two groups at Lake of Two Mountains on a seasonal basis, intermarriage, and jointly claiming the watershed of the Ottawa and Mattawa Rivers from Long Sault or L'Original up to Lake Nipissing. The extent of the land claimed around Lake Nipissing is not precisely defined in any of the petitions.

At the beginning of the relevant period (1755), Ojibwa groups are located at a distance around the north shore of Lake Huron, the southeast shore of Georgian Bay and the north shore of Lake Ontario. In the decades immediately following the relevant period, three family heads are identified as using the land around the east end of Lake Nipissing and along the Mattawa River. These families are associated with Lake of Two Mountains and variously described in Oka church records as Algonquin or Nipissing.

1.b Lake Nipissing

Lake Nipissing is a large lake. The Mattawa River flows from Lake Nipissing passing through the La Vase portages, Trout Lake, and Talon Lake to the Ottawa River at Mattawa. The French River flows out of the southwest shore of Lake Nipissing into Georgian Bay. Eustache Laronde (RIN #21527), a brother of the subject ancestor Toussaint Laronde, both being the children of Louis

¹⁶ Leo Morel, *Mattawa: Meeting of the Waters*. Mattawa: Leo Morel and Soci t  Historique de Mattawa Historical Society, 1980.

¹⁷ ALG-90125 p. 289-290.

Denis de Laronde de Thibaudière (RIN #58243) and Neouatjikijikokoue (RIN #58244), established a trading post at La Vase by 1817. Prior to Eustache establishing his post, often known as Fort Laronde, his father and his father's brother Charles were active trading in the area from the 1780s and "were almost certainly operating a post on Lake Nipissing between 1790 and 1820."¹⁸ This area was on an active trading route between the Ottawa River and the Great Lakes giving access to Georgian Bay and Lake Huron through the French River, the Ottawa River through the Mattawa, or northward as far as James Bay through the Sturgeon River.

These dates are generally consistent with the activities of the subject ancestor's family, being Toussaint's birth at Lake Nipissing in either 1783 or 1787, his mother being born about 1760 and said to be from Lake Nipissing, and his father's will from 1797 which states that his country wife and family are living at Lake Nipissing.

As noted above, Nipissings were traditionally associated with Lake Nipissing and the joint claims of the Algonquin and Nipissing chiefs from Lake of Two Mountains claimed all the land watered by the tributaries of the Ottawa and Mattawa Rivers. A 1997 archaeological excavation at the La Vase, the site of Fort Laronde, concluded that Indigenous ceramic material found at the site "were most likely used and deposited by resident Algonquian-speaking Nipissing and their ancestors."¹⁹

After the amalgamation of the North West Company and the Hudson Bay Company in 1821 the post came under the control of the HBC. It was moved to the mouth of the Sturgeon River around 1846-48.²⁰ Under the HBC it became known as the Lake Nipissing Post. The history of the post on Lake Nipissing suggests that reference to the general area in the relevant period would focus on the location of the original post located at La Vase, between Lake Nipissing and Trout Lake.

1.c Robinson-Huron Treaty, 1850

As noted in the above two sections, Nipissings were traditionally located on the shores of Lake Nipissing, and Nipissing and Algonquin chiefs associated with Lake of Two Mountains claimed the land up to Lake Nipissing in the relevant period. Families documented as Nipissing and Algonquin held family hunting grounds along the Mattawa River up to Lake Nipissing. Precise written evidence is scant regarding the Indigenous people(s) who lived in the vicinity of Lake Nipissing and what precise locations around Lake Nipissing were being reference in written records in the relevant period.

The historical summary of the archaeological excavation of the Fort LaRonde site states that,

¹⁸ ALG-40067 Shortly after the amalgamation of the North West Company and the Hudson Bay Company the post was relocated, likely to the mouth of the Sturgeon River, p. 12.

¹⁹ ALG-40067 p. 32.

²⁰ ALG-40067 p. 12; ALG-40586.

During the eighteenth century the Lake Nipissing region was also occupied by Ojibwa groups (the ancestor of today's Dokis and Nipissing First nations), which had begun to expand south and east from the upper Great Lakes.²¹

The authors of the archaeological report do not specify when in the eighteenth century the migration of Ojibwa into the area began. Recall that the map from the *Historical Atlas of Canada*, cited above, showed Nipissing around Lake Nipissing to 1755 and the Ojibwa located farther west and south.

The Nipissing Reserve, also known as the Beaucage Reserve, is located on the north shore of Lake Nipissing between North Bay and Sturgeon Falls. The Dokis Reserve is located on the French River between Lake Nipissing and Georgian Bay. Those reserves were established by under the Robinson-Huron Treaty of 1850.

The northeastern boundary of Robinson-Huron treaty is vague and has been the subject of debate within the Department of Indian Affairs and by scholars for sometime. Thus it is difficult to surmise from the historical documentation who was in control of the area when the treaty was taken in 1850. Regardless, the Crown took a surrender from 17 Ojibwa chiefs including Chief Shabokishick.²² Collectively, the chiefs claimed "the Eastern and Northern shores of Lake Huron, from Penetanguishine to Sault St. Marie, and then to Batchewanaung Bay on the North Shore of Lake Superior... and inland to the Height of land which separates the Territory covered by the charter of the Honorable Hudson Bay company from Canada..." A reserve was set aside for Shabokishick and his Band "from their present planting grounds on Lake Nipissing to the Hudson Bay Company's post, six miles in depth." The description of the reserve suggests that Chief Shabokishick and his people were established on the north shore of Lake Nipissing at this time. The Hudson Bay post is most likely the one relocated at the mouth of the Sturgeon River in 1846-48.

Neither Chief Shabokishick who signed the Robinson-Huron Treaty in 1850 or his successor Chief Beaucage are known to be in any records related to Lake of Two Mountains.

Descendants of the sons of Antoine Nijikwiwisens (RIN #9096) (i.e. those persons who had direct lineal descent through males in the family) were accepted into the Robinson-Huron treaty after an investigation by Indian Affairs that was concluded in 1910 (60 years after treaty). After questioning members of the Nipissing Band, however, they were determined not to be members of that band or any other Robinson-Huron band. Their names were placed on a general list as persons entitled to treaty payments but not entitled to membership in any *Indian Act* band.

This history of the making of the Robinson-Huron Treaty and administration of that treaty suggests that the relationship of the Ojibwa of the Robinson-Huron Nipissing Band and the

²¹ ALG-40067 p. 8.

²² ALG-40584

Nipissings around the Mattawa and east end of Lake Nipissing represented either overlapping territory or the intermingling of families in the years immediately prior to the signing of the treaty in 1850.

Question 2

Document ALG-06634 and Document ALG-03371 suggest that siblings of Toussaint Laronde and their mother were baptized at the Lake of Two Mountains/Oka mission in 1801. The Tribunal understands that Nipissing and Algonquins traveled to, and lived at, the Lake of Two Mountains/Oka.

Did other Indigenous nations also travel to and live at the Lake of Two Mountains/Oka mission? If so, is there anything about these documents referenced above that provide an indication that the people referred to therein were Algonquin/Nipissing as opposed to some other nation?

Also, in your experience, to what extent do documents recording life events at the Lake of Two Mountains/Oka mission include individuals from different nations as witness/participant to the life event of a person of a different nation. For example, the baptismal record for Dorothee and Leandre Delaronde (ALG-06634) identify certain Algonquins as godparents as opposed to European persons or persons associated with a different Indigenous nation. Does that provide an indication of which group they were associated?

Reply to Question 2

2.1 Other First Nations at Lake of Two Mountains

The Enrolment Office has conducted detailed reviews of the registers of baptisms, marriages, and burials conducted at the Lake of Two Mountains mission dating from 1728 and has collected over 2,000 records pertaining to individuals identified as Algonquin and/or Nipissing or those who are known to be genealogically connected to Algonquins and Nipissings. Records regarding "Iroquois" were only collected when they were genealogically connected to Algonquins and Nipissings.

The majority of records entered in the registry of the church at the mission of Lake of Two Mountains identify life events celebrated by the Iroquois, Algonquins and Nipissings families that resorted to that mission. Other nations are also known to have used the mission. Records show that those groups included Abenaki, Mississauga, and Odawa (Ottawa) and persons of French or mixed descent. Neither the Enrolment Officer nor the genealogist can recall seeing any records that identified individuals as Ojibwa or Chippewa (a common name given to those Anishnaabe people at that time).

2.2 Godparents

Dorothee and Leandre Delaronde were baptized together at the mission at Lake of Two Mountains on June 7, 1801.²³

²³ ALG-06634

Dorothee's godparents were named on the baptismal record as Francois Enoassin (RIN #6842) and Suzanne Tepatchimokok8e (RIN #7682). The godmother Suzanne Tepatchimokok8e married Louis Tchangi (aka Naganissacatch, RIN #7681) the following month on July 20, 1801. Their marriage record identified both Louis and Suzanne as Nipissing.²⁴ Louis Tchangi was identified in petitions as a Nipissing war chief (1827 to 1849) and as the chief of "Bande du Tourte" of the Algonquin Nation in 1849. He is listed on the Schedule of Algonquin Ancestors.²⁵ The godfather, Francois Enoassin (RIN #6842) married Magdeleine Mayawadijwanokwe (RIN #6843) on August 17, 1801, a few months after the baptism of Dorothee Laronde. On François and Magdeleine's marriage records they were both identified as Algonquin.²⁶ François' father, Amable Pakwakona, is listed on the Schedule of Algonquin.

Leandre's godparents were listed as René Lacombe and Josette Marbenne, whose identities are not known. Based purely on their surnames it is likely that these individuals were French or mixed French/Indigenous descent. Note that René Lacombe was able to sign his name while Josette was not.²⁷

Toussaint's mother, Marie Magdeleine Ne8tjikijiko8e, and two of his sisters Marie Magdeleine Mokotose and Elizabeth Taiantjkoke, were baptized at the mission on July 29, 1801.²⁸ With the exception of Eustache Delaronde, the brother and godfather of Marie Magdeleine Mokotose, the other godparents (Ignace Pillet, Madgeleine Gastonguez, Clotilde St. Germain, François Xavier St. Germain, and Marianne Lasarre) have not been identified as being Indigenous, although some or all of them may have been mixed-ancestry persons.

In general, the mission records from Lake of Two Mountains show that most Algonquin and Nipissing people had other Algonquins/Nipissings as witnesses to life events such as baptisms, marriages and burials. There are some instances of Algonquin/Nipissing individuals having persons of other nations witnessing their events; however, the predominant pattern was both to marry within the Algonquin/Nipissing community and to have other Algonquin/Nipissing individuals as witnesses. In cases where Algonquins/Nipissings had witnesses from other nations, the witnesses were almost always Iroquois from the mission.

Unions between Algonquin/Nipissing individuals and non-Indigenous individuals and the events of children of those unions often had both Algonquin/Nipissing witnesses and non-Indigenous witnesses/godparents.

²⁴ ALG-03365

²⁵ ALG-90337

²⁶ ALG-03380. Magdeleine Mayawadijwanokwe (RIN #6843) was the daughter of Michel Saguirotte (b. 1757) and Magdelein Wiskekwe (born 1760) and sister of Jacques Kamiskwabini (RIN #7189). When Jacques married in 1802 at Oka the parents, Michel Saguirotte and Magdeleine Wiskekwe, were described as Nipissing. (ALG-03425)

²⁷ ALG-06634

²⁸ ALG-03371

No instances are known of non-Indigenous individuals having Algonquins/Nipissings or other Indigenous people as witnesses. In other words, non-Indigenous people did not incorporate Indigenous people in their events; while, Indigenous or mixed families often incorporated both Indigenous and non-Indigenous people in their events.

The fact that Dorothee's witnesses were well-documented Algonquins/Nipissings demonstrates an association with established members of the Algonquin/Nipissing community at Lake of Two Mountains.

Question 3

It appears that Toussaint Laronde was employed by the North West Company and was also employed by the merged Hudson Bay Company and North West Company. At the relevant time of his apparent employment, were those companies known to hire people with Indigenous ancestry to such positions? To the extent that people with Indigenous ancestry may have been hired to such positions, would such ancestry have been known to those hiring?

Reply to Question 3

It was common during the fur trade period for fur trade companies such as the North West Company, the Hudson's Bay Company, and various other independent fur trading concerns to hire Indigenous men and mixed-ancestry men to serve as labourers, paddlers, transporters of goods, and interpreters. Mixed-ancestry sons were often trained by their White fathers to take on more managerial positions such as clerks or to be left in charge of outposts.

The ancestry of hired men would be generally known to the principles of the company doing the hiring. For example, many HBC biographical sheets and records name men hired in the early period as being "native" to the specific regions of the country which indicates they were born in the country at a time when no marriageable non-Indigenous women were present and were most certainly of mixed-ancestry. Fathers in the service of fur trade companies were known to groom and hire their sons for work in the industry and successive generations servicing within a fur trade company was common.

Question 4

ALG-22365 is an 1899 Indian Affairs report assessing whether a brother and a niece of Toussaint Laronde were entitled to annuity payments relating to the Robinson Treaties Annuity. The document indicates that they were determined to be ineligible for such annuities. The document purports to provide various biographical information regarding the claimants, where they lived and the basis for the claim. For example, after referencing Paul Laronde and his brothers (including "Toussiant"), the document does [*sic- goes*] on to state that "Their mother was a sister of Shabogeezhick, once chief of the Nipissing band, and it is through this marriage that the present annuitants claim connection with the Indians of the surrendered tract."

Are you able to comment further on this document and the information that it purports to provide. Also, are you able to comment on the Indigenous nationality of Shabogeezhick – was he Nipissing or of some other Indigenous nation.

Reply to Question 4

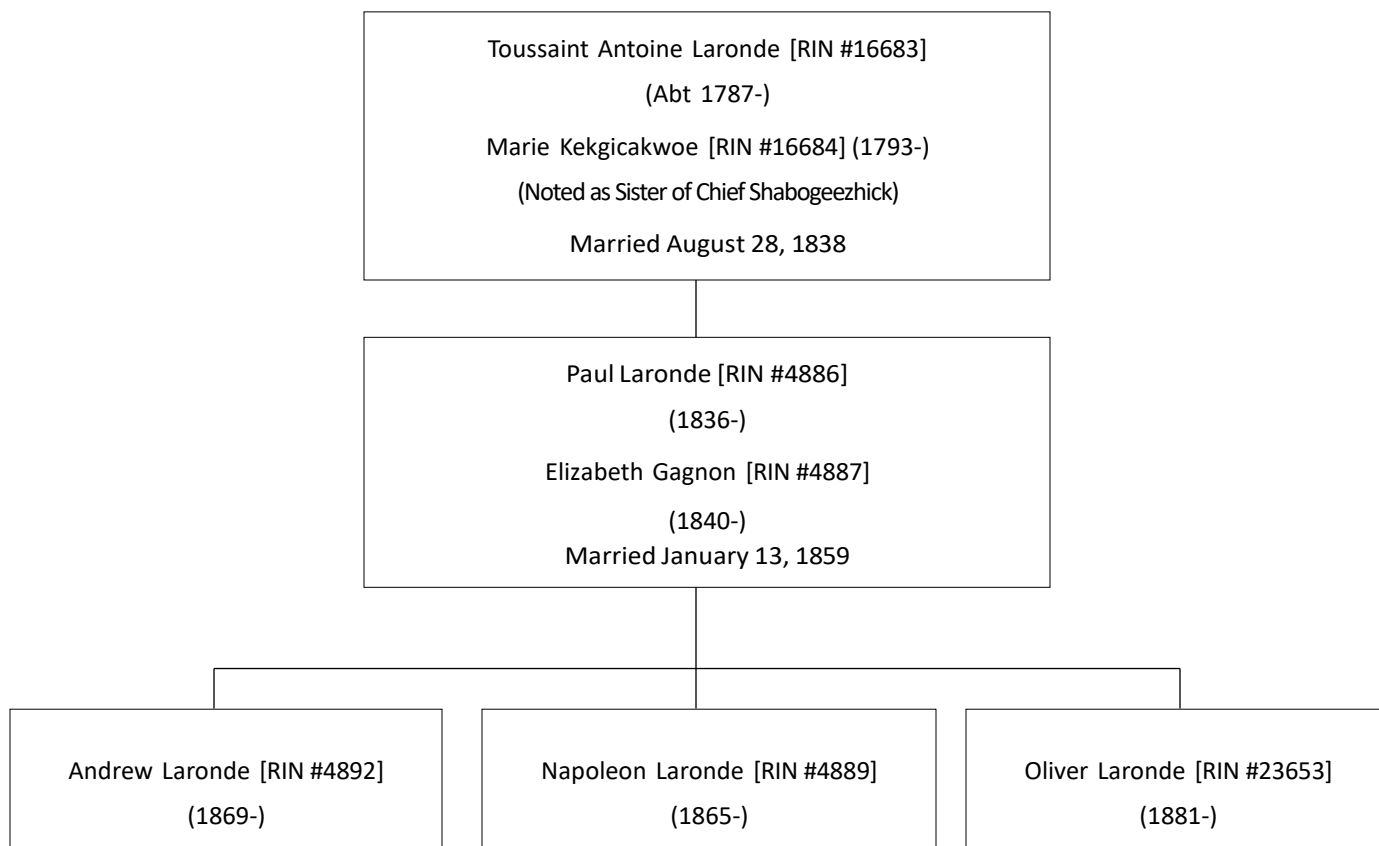
The document cited in the question (ALG-22365) is an 1899 Indian Affairs report that provides information related to the Laronde descendants. Separate but related documents contained within a 1999 historical report (ALG-40068) also speaks to the descendants in this family. All of these documents will be referenced in order to provide full information.

4.1 Shabogeezhick

Chief Shabokishick or Shabogeezhik (various spellings) was a chief who adhered to the Robinson-Huron Treaty in 1850. The Nipissing Reserve was set aside for him and his band on the north shore of Lake Huron between modern-day North Bay and the mouth of the Sturgeon River. In the treaty document, he was described as an Ojibwa chief. The Enrolment Officer has not undertaken to research his origins.

4.2 ALG-22365

Document ALG-22365 is an 1899 Indian Affairs report regarding Paul Laronde dit Obtageeshick, and his sons Andrew, Napoleon, and Oliver, regarding their entitlements to Robinson-Huron treaty annuity payments. They were living on the Nipissing Reserve. The subject of the inquiry, Paul Laronde (RIN #4886) is the son of subject ancestor Toussaint Laronde (RIN #16683). Andrew Laronde (RIN #4892), Napoleon Laronde (RIN #4889), and Oliver Laronde (RIN #23653) are Toussaint's grandsons. The relationship between the subjects of this inquiry and the ancestor Toussaint Laronde is shown on the relationship chart below:



The report was written by J. A. MacCrae, Inspector of Indian Affairs, in February 1899. MacCrae was gathering evidence to determine whether these individuals were entitled to annuity payments under the Robinson Treaty. According to the administration of annuities at that time, their entitlement was traced from their male progenitor. The information found in this report would most likely have come directly from the individuals whom Inspector MacCrae was assessing. In the case of Paul Laronde, who was likely deceased by 1899, the information would have been provided by his sons.

According to MacCrae, Paul Laronde was a “French Half Breed” whose mother was said to be the sister of Shabogeezhick, a chief of the Nipissing Band. This woman, the mother of Paul and the sister of Shabogeezhick, would be Toussaint Laronde’s wife Marie Kekgicakwoe (RIN #16684).

The children of Paul Laronde, named as Andrew, Napoleon, and Oliver (incorrectly noted as being his grandson), were deemed ineligible for further Treaty payment because the connection to the Nipissing Band was through their mother; therefore, they were deemed ineligible. No comments were made in relation to Paul’s father Toussaint and his genealogy.

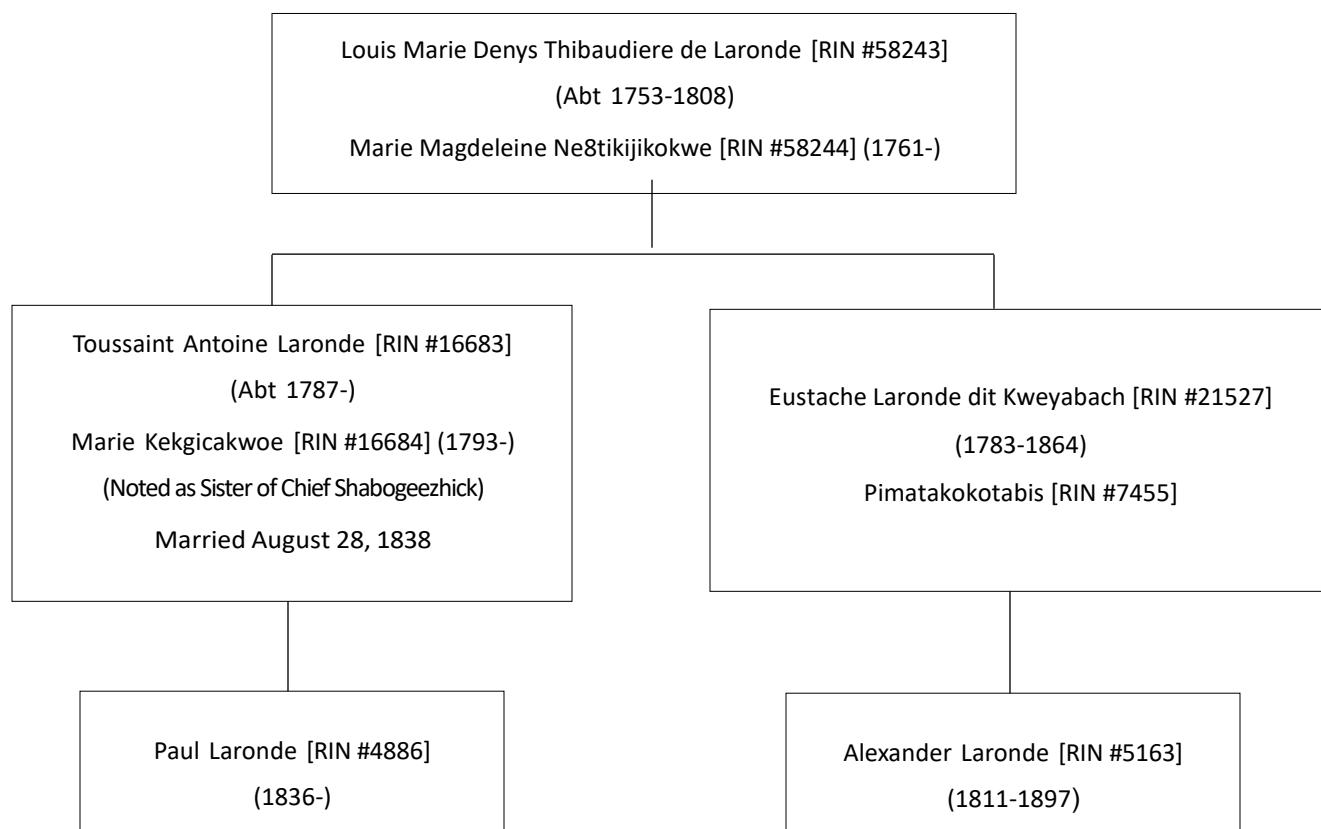
The information contained within this report is specifically with regards to Paul Laronde’s mother, Toussaint Laronde’s wife, Marie Kekgicakwoe and her connection to Lake Nipissing.

4.2 Letters contained in ALG-40068

ALG-40068 is a report dated from 1999 that includes correspondence from Indian Affairs. It is discussed in the Enrolment Officer's report (posted as Document 1) and in the Enrolment Officer's reply report (posted as Document 5). The documents relevant to the genealogy of the descendants of Toussaint Laronde are selected and discussed below. For ease of reference the individual documents have been assigned ALG numbers.

Alexander Laronde dit Aquakosh swore an oath on March 11, 1889, stating that he was the cousin of Paul Wayasomiks Laronde.²⁹ This is the Paul Laronde (RIN #4886) cited above. According to the statement Paul lived with his family on the Nipissing Reserve and received annuity payments as a member of the Nipissing band. Alexander was the son of Eustache Laronde (RIN #21572). Eustache Laronde was a brother to subject ancestor Toussaint Laronde (RIN #16683).

The following chart shows the relationship between Toussaint Laronde, his brother Eustache Laronde, Eustache's son Alexander, and Paul the son of Toussaint and cousin of Alexander.



A letter written on behalf of Alexander Laronde by John Burke to Indian Affairs on May 30, 1889 states that Alexander's grandmother, Eustache's mother, was called Adyithomoga and that she

²⁹ ALG-40577 original document located with reference to ALG-40068

was from the Nipissing Band, and that his grandfather's name was Gitchi Anishnaba Laronde.³⁰ If this information is genealogically correct, Adyithomoga was another name for Marie Magdeleine Ne8tikijikokwe (RIN #58244) and Gitchi Anishnaba Laronde was Louis Marie Denys Thibaudiere de Laronde (RIN #58243). This couple are also the parents of subject ancestor Toussaint Laronde.

Note that the information given in a May 30, 1889 letter written for Alexander Laronde, above, is disputed by a member of the Nipissing Band called Metaquabe who informed the Indian Agent in 1889 that "the paternal grandfather of Alexander Laronde came from France and his Grandmother, an Indian from Lake Temogamique. To these was born, Eustache Laronde, the father of the applicant."³¹ It is known that the paternal grandfather Louis Marie Denys Thibaudiere de Laronde (RIN #58243) was born in Fort Frederick, Crown Point, New York in 1735. On documents written at the time of her life, Denis Laronde's country wife Marie Magdeleine Ne8tikijikokwe (RIN #58244) was described as being from Lake Nipissing.

Note that the Nipissing Band was created by the Robinson-Huron Treaty in 1850. Marie Magdeleine Ne8tikijikokwe (RIN #58244) was born around 1760-61 and was most likely deceased at the time the treaty was signed. As noted in the discussion above in section 1.a, it is most likely that the people around Lake Nipissing were Nipissing in 1755 and it is unclear when the Ojibwa migrated into the area. As postulated by Gordon Day, it is possible that there is Nipissing ancestry among the Ojibwa of the Nipissing Reserve.

A sworn affidavit by Alexander Laronde dated December 14, 1889 stated that his father's name was "Kwaie Kosh (also named Eustache Laronde) a half-breed Indian born on Lake Nipissing".³² As noted in the Enrolment Officer's report (posted as Document 1) many of Toussaint Laronde's parents and siblings were noted at Lake Nipissing in the period to 1797.

On the balance of the reports and documents, there is a basis on which to conclude that Paul Laronde and Alexander were cousins, that their fathers were Toussaint Laronde and Eustache Laronde respectively, and that Toussaint and Eustache were brothers whose mother was an Indian woman from Lake Nipissing, possibly connected to the Nipissing Band. However, that band did not exist as such during her lifetime and that the identity of members who constituted the Nipissing Band at the relevant time, whether purely Ojibwa or a mixture of Nipissing and Ojibwa has not been determined.

³⁰ ALG-40578 original document located with reference to ALG-40068

³¹ ALG-40068 as cited in the Enrolment Officer's Report (posted as Document 1) and the reply report (posted as Document 5). Temagami is a lake located about 100 kilometers north of Lake Nipissing.

³² ALG-40579 original document located with reference to ALG-40068