



Kana:tso means “Steaming Pot”, this is the name my Kanienekhaka ancestors gave to the Chaudière falls before European contact. The arising mist from this pot shaped cascade reassembles that of a steaming pot, hence the name.

JASON ARBOUR  
(ROTISKEN'RAKEHTE)

APPOINTED  
CHIEF/LEGAL REPRESENTATIVE  
KANIENTEHAKA OF KANATSO



BY JASON G. E. ARBOUR  
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My name is Jason (Rotisken'rakehte) Arbour, I descend from a chiefly Wolf Clan village that was located at Kana:tso, today's Chaudière Falls.

I was born in Ottawa, Ontario, on **August 12<sup>th</sup>, in the year 1973.**

**70** years before my birth, my Kanienkehaka ancestors were evicted from our Indian encampment.

This encampment was located just a short walk above our Indigenous burial grounds, adjacent to the great Chaudière falls in Gatineau, Quebec.

Descendants and Immediate family members of this evicted encampment/village have appointed myself to respectfully represent our Heritage, Indigenous Affairs and Human Rights.

I have agreed to represent our "Sub-Nation's" interest of re-establishing our Indigenous Rights to our ancestral lands adjacent the Chaudière falls.

## INTRODUCTION

Since time immemorial, our Kana:tso Kanienkehaka, a Sub Nation of Kanienkehaka, have inhabited the Ottawa-Hull region of Canada. Our ancestral land includes both the lower north and south side of today's presently named Ottawa river. Kanienkehaka means (People of the Flint) and the Chaudière Falls is the place that our Kanienkehaka Sub-Nation quarried limestone flint. Kana:tso means (Floating/Steaming Pot), the mist that arose from the pot-shaped cascade resembled that of a steaming pot, hence the name.

Today, we are bringing forward a compelling collection of evidence that will support our existence and that we Kanienkehaka from Kana:tso are indeed the rightful beneficiaries and original title holders to the Chaudière falls and adjacent lands.

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Today we are bringing forward a compelling collection of evidence that will support our existence, also, that we remaining Kanienkehaka from the Indigenous Village that was located at Kana:tso are indeed the rightful beneficiaries and original title holders to the Chaudière falls and adjacent lands. Please allow me the privilege of introducing our Kanienkehaka heritage from the Ottawa/Gatineau region of Canada with this compilation.

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This is an image of the National Library of Archives Canada, located at 395 WELLINGTON STREET OTTAWA, CANADA.  
**IF YOU SEE THIS IMAGE ON A SLIDE, THIS MEANS THE RECORD WAS AND CAN BE LOCATED HERE.**

# LOWER OTTAWA RIVER WEST QUEBEC / EASTERN ONTARIO



This is a Google image of the lower half of the Ottawa River.

The North shore is now the Province of Quebec and most of the South shore is now the Province of Ontario.

The purple colour represents Kanienkehaka and the red colour represents Algonquin, other colours will be introduced throughout this PowerPoint Presentation.

Here we can see a number of First Nations or Historic Indigenous Village sites, Pikwakanagan and Kitigan-Zibi are in red and Kanata, Kana:tso, Kanesatake, Kahnawake and Akwesasne are in purple.

Today's PowerPoint, we will focus on Kanata and Kana:tso, two Iroquoian Villages which were located in the Ottawa/Gatineau geographical region of Canada.

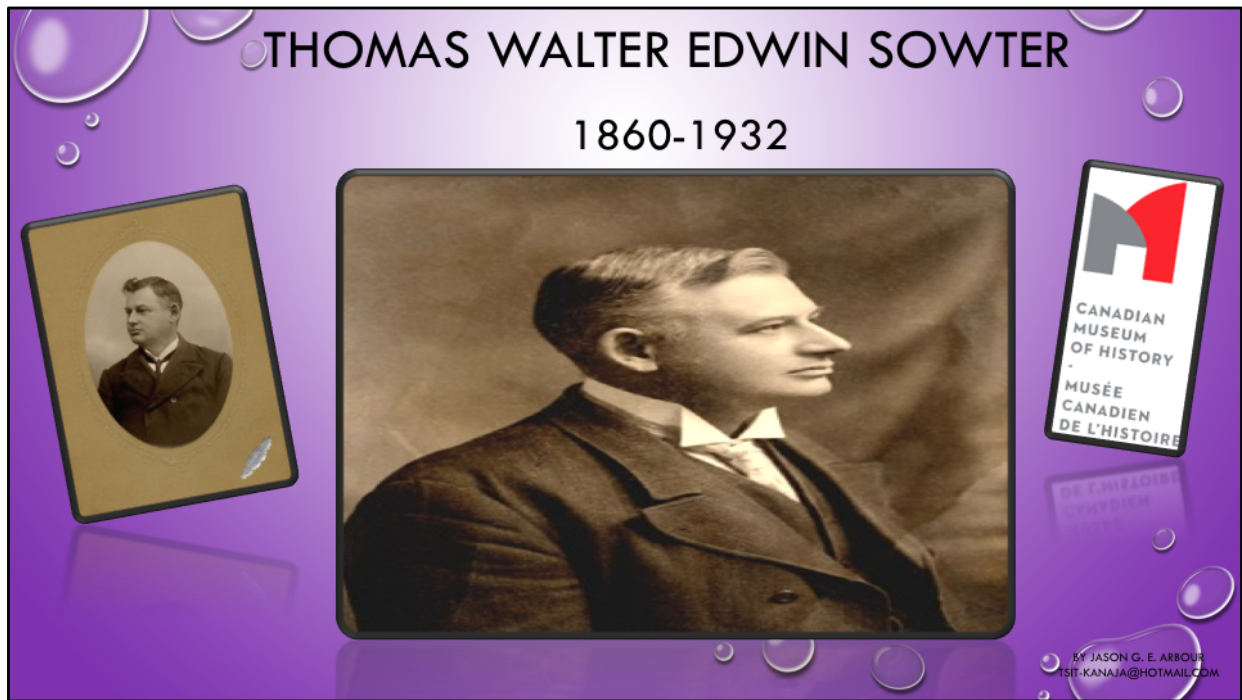


This is an image of the Canadian Museum of History located in Gatineau, Quebec adjacent the Chaudière falls, you can also see the Parliament Hill located on the south shore of the Ottawa river in Ottawa, Ontario.

My inquiry for evidence to support our existence will begin here at this museum in Gatineau, Quebec.

Today, I will discuss this museum's current narrative on pre-history written by T.W.E.Sowter and what parts of these writings can be supported by fact.

If you see the Canadian Museum of History logo image on a slide, this means the record was and can be located here.



This is an image of Thomas Walter Edwin Sowter.  
Thomas was born in Aylmer, Quebec, a suburb of Gatineau, in the year **1860**.  
Thomas took an interest in archaeology and began his field research on the Ottawa river shore lines.  
The Canadian Museum of History has displayed his records for our inculcation.



This Google image is of the Ottawa river and area we will focus our current attention. We will read some of Mr. Sowter's archaeological writings in regards, and discuss artifacts collected here that connect us Kanienkehaka to these said lands.



**LOCATION**  
**BIG SAND POINT**  
**KANATA**

- POINTE À LA BATAILLE BY T.W. EDWIN SOWTER (CANADIAN MUSEUM OF HISTORY, GATINEAU)
- KANIENKEHAKA POTTERY **EXHIBIT SPECIMEN 20** (CMCC VIII-E:00013)

Left Square is an earth image of Big Sand Point, (Pointe à la Bataille), this is the location of an Iroquoian (Kanata) Village which Mr. Sowter calls a barricaded encampment.

The blue dot marks Mr. Sowters location of an attacking group of French Europeans and allies.

Across the Ottawa river, to the north, there is an orange dot representing an **Iroquoian pot** that was collected by a farmer in 1903.

Right Square is an image of the actual archaeological evidence that was recovered from the north shore, our pre-historic Iroquoian artifact is also shown in the left square.

Kanienkehaka Pottery Exhibit Specimen 20 (CMCC VIII-E:00013).

## IROQUOIAN POTTERY



This figure represents a clay vessel, which was found by Mr. James Lusk, on his farm, Lot 20, Range XI, Township of Eardley, Wright Co., Que. It was purchased from Mr. Lusk in the year 1903, and is now in the Archaeological Section of the Geological Museum at Ottawa, where it is indexed as No. 3282A. The vessel is 11 inches in height and 33 inches in circumference.

(recent photo by Jean-Luc Pilon, Canadian Museum of Civilization;  
the original illustration is on an un-numbered page between pages 92 and 93)



<http://www.historymuseum.ca/cmhc/exhibitions/archo/sowter/1909/sowter1909e.shtml>

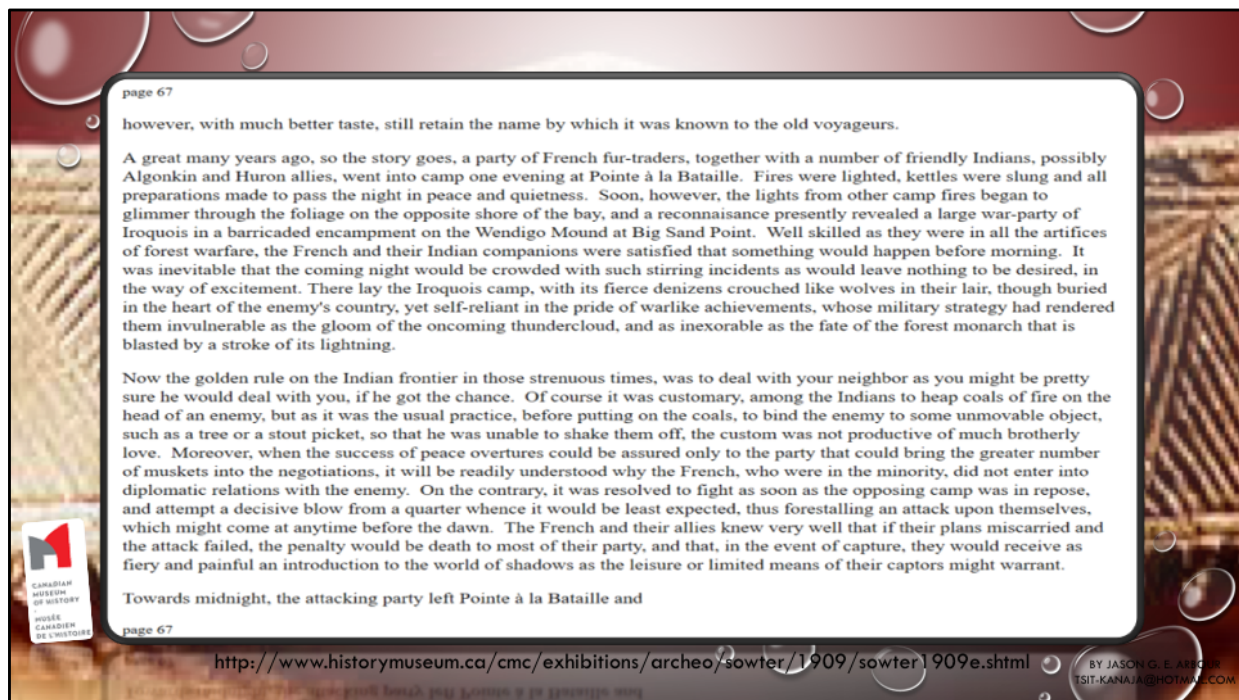
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When the Canadian Museum of History introduces relics from this region, they misrepresent us Kanienkehaka by labeling our Iroquoian Pottery as a mere clay vessel and not the "fact", it is **Kanienkehaka Pottery**.

# KANATA MASACRE



Thomas Walter writes about a massacre that took place on a Iroquoian people living at this location in the early **1600's**, let's read what he states happened.



**Page 67 states;**

A great many years ago, so the story goes, a party of French fur-traders, together with a number of friendly Indians, possibly Algonkin and Huron allies, went into camp one evening at Pointe à la Bataille. Fires were lighted, kettles were slung and all preparations made to pass the night in peace and quietness. Soon, however, the lights from other camp fires began to glimmer through the foliage on the opposite shore of the bay, and a reconnaissance presently revealed a large war-party of Iroquois in a barricaded encampment on the Wendigo Mound at Big Sand Point. Well skilled as they were in all the artifices of forest warfare, the French and their Indian companions were satisfied that something would happen before morning. It was inevitable that the coming night would be crowded with such stirring incidents as would leave nothing to be desired, in the way of excitement. There lay the Iroquois camp, with its fierce denizens crouched like wolves in their lair, though buried in the heart of the enemy's country, yet self-reliant in the pride of warlike achievements, whose military strategy had rendered them invulnerable as the gloom of the oncoming thundercloud, and as inexorable as the fate of the forest monarch that is blasted by a stroke of its lightning.

Now the golden rule on the Indian frontier in those strenuous times, was to deal with your neighbor as you might be pretty sure he would deal with you, if he got the chance. Of course it was customary, among the Indians to heap coals of fire on the head of an enemy, but as it was the usual practice, before putting on the coals, to bind the enemy to some unmovable object, such as a tree or a stout picket, so that he was unable to shake them off, the custom was not productive of much brotherly love. Moreover, when the success of peace overtures could be assured only to the party that could bring the greater number of muskets into the negotiations, it will be

readily understood why the French, who were in the minority, did not enter into diplomatic relations with the enemy. On the contrary, it was resolved to fight as soon as the opposing camp was in repose, and attempt a decisive blow from a quarter whence it would be least expected, thus forestalling an attack upon themselves, which might come at any time before the dawn. The French and their allies knew very well that if their plans miscarried and the attack failed, the penalty would be death to most of their party, and that, in the event of capture, they would receive as fiery and painful an introduction to the world of shadows as the leisure or limited means of their captors might warrant.

Towards midnight, the attacking party left Pointe à la Bataille and



**Page 68 states;**

proceeded stealthily southward, in their canoes along the eastern rim of Sand Bay, crossed the outlet of Constance Creek and landing on the western shore of the bay advanced towards Big Sand Point through the pine forest that clothed, as it does today, the intervening sand hills. This long detour, of about two miles, was no doubt a necessity, as, on still nights, the most trifling sounds, especially such as might have been produced by paddles accidentally touching the sides of canoes, are echoed to considerable distances in this locality.

The advance of the expedition was the development of Indian strategy, for, by getting behind the enemy, it enabled the French and their allies to rush his barricades and strike him in the back, while his sentinels and outliers were guarding against any danger that might approach from the river front.

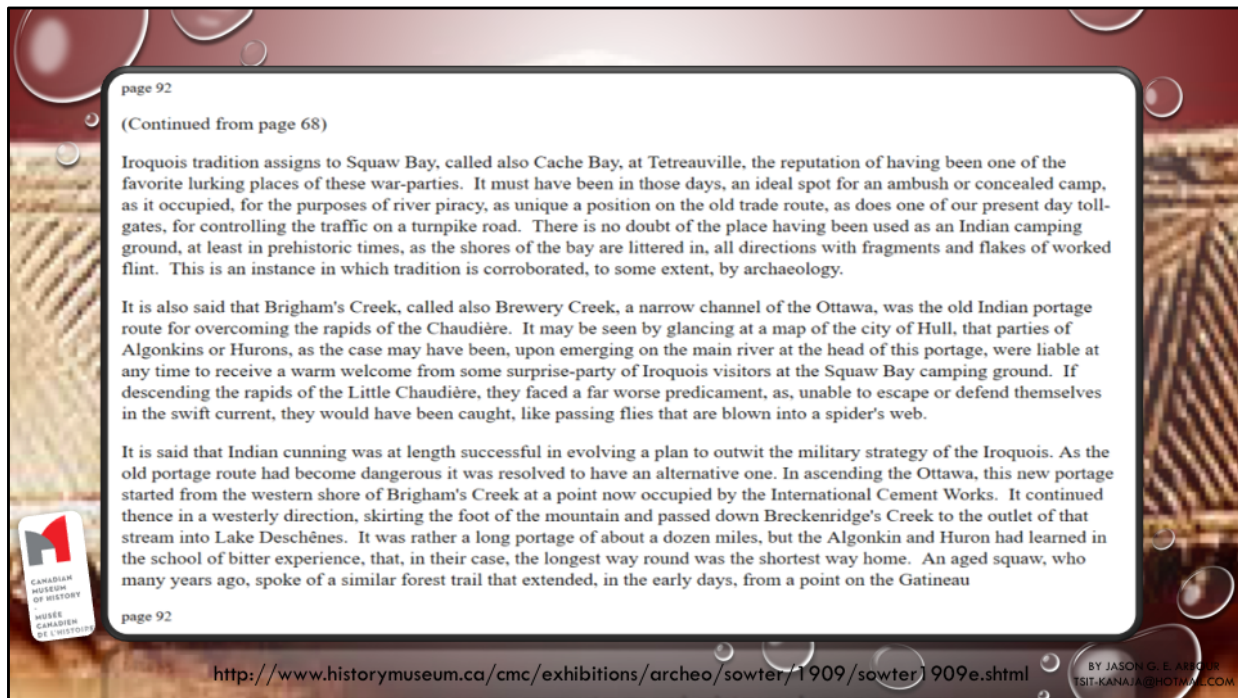
The attack was entirely successful, for it descended upon and enveloped the sleeping camp like a hideous nightmare. Many of the Iroquois died in their sleep, while the rest of the party perished to a man, in the wild confusion of a midnight massacre. Such is the popular tradition of the great fight at the Wendigo Mound at Big Sand Point, and the bones that are found in the drifting sands at that place, are said to be the remains of friend and foe who fell in that isolated and **unrecorded struggle**.

Let us now descend the river, as far as the Chaudière, and we find ourselves once again in the moccasin prints of the Iroquois; for those tireless scalp hunters were quite at home on the Ottawa, as well as on its northern tributaries. War expeditions of the Confederates frequently combined business with recreation. They would leave their homes on the Mohawk or adjacent lakes and strike the trail to Canada by way of

the Rideau Valley, hunt along that route until the spring thaws set in, and manage to reach the Ottawa in time for the opening of navigation. Then they loitered about the passes of the Chaudière and waited, like Wilkins Macawber, for something to turn up. While waiting thus for their prey to break cover, from up or down the river, they devoted their spare time to various occupations. To the oki, whose thunderous voice was heard in the roar of the falls, they made sacrifices of tobacco; while the Mohawks and Onondagas each gave a name to that cauldron of seething water which is known to us as The Big Kettle. The Mohawks called it Tsitkanajoh, or the Floating Kettle, while the Onondagas named it Katsidagweh niyoh or Chief Council Fire. It is possible that our Big Kettle may be a modified or corrupted translation of the Mohawk term.

(To be continued ).

**Unrecorded Struggle/Battle????** I must disregard alternative facts, and focus on fact. Fact, the archaeological collection from Big Sand is **Iroquoian** in origin. Let us now descend the river, as far as the **Chaudière**, and we find ourselves once again in the moccasin prints of the **Iroquois**; for those tireless scalp hunters were quite at home on the Ottawa, as well as on its northern tributaries. The **Kanienkehaka** call it **Tsitkanajoh (Kana:tso), Floating Kettle (Steaming Pot)** and **Onondaga** call it **Katsidagweh-niyoh** or **(Chief Council Fire)**. Quotation.



**Page 92 states;**

(Continued from page 68)

Iroquois tradition assigns to Squaw Bay, called also Cache Bay, at Tetreauville, the reputation of having been one of the favorite lurking places of these war-parties. It must have been in those days, an ideal spot for an ambush or concealed camp, as it occupied, for the purposes of river piracy, as unique a position on the old trade route, as does one of our present day toll-gates, for controlling the traffic on a turnpike road. There is no doubt of the place having been used as an Indian camping ground, at least in prehistoric times, as the shores of the bay are littered in, all directions with fragments and flakes of worked flint. This is an instance in which tradition is corroborated, to some extent, by archaeology.

It is also said that Brigham's Creek, called also Brewery Creek, a narrow channel of the Ottawa, was the old Indian portage route for overcoming the rapids of the Chaudière. It may be seen by glancing at a map of the city of Hull, that parties of Algonkians or Hurons, as the case may have been, upon emerging on the main river at the head of this portage, were liable at any time to receive a warm welcome from some surprise-party of Iroquois visitors at the Squaw Bay camping ground. If descending the rapids of the Little Chaudière, they faced a far worse predicament, as, unable to escape or defend themselves in the swift current, they would have been



caught, like passing flies that are blown into a spider's web.

It is said that Indian cunning was at length successful in evolving a plan to outwit the military strategy of the Iroquois. As the old portage route had become dangerous it was resolved to have an alternative one. In ascending the Ottawa, this new portage started from the western shore of Brigham's Creek at a point now occupied by the International Cement Works. It continued thence in a westerly direction, skirting the foot of the mountain and passed down Breckenridge's Creek to the outlet of that stream into Lake Deschênes. It was rather a long portage of about a dozen miles, but the Algonkin and Huron had learned in the school of bitter experience, that, in their case, the longest way round was the shortest way home. An aged squaw, who many years ago, spoke of a similar forest trail that extended, in the early days, from a point on the Gatineau

**Squaw Bay**, called also **Cache Bay**, at **Tetreauville**, there is no doubt of the place having been used as an **Indian camping ground**, at least in **prehistoric** times, as the shores of the bay are littered in, all directions with fragments and flakes of worked flint.

This is an instance in which tradition is corroborated, to some extent, by **archaeology**.

Mr. Arbour states; **Fortified Indian Village** or **Barricaded Encampment**, regardless of the label, building longhouses takes time, wisdom and a communities collaboration, this task was more than simple and may have taken generations to complete and perhaps only one attack to destroy the inhabitation.

Take Notice: midway through page 68, Mr. Sowter quotes (**unrecorded struggle**).

So what facts can we take from these alternative facts?

Mr. Sowter fabricated a story to fit his archaeological findings and colonialist perspective.

In fact, I find large sections of Mr. Walters story to be inadequate.

# KANATA MASACRE



Again another land image of Big Sand Point;  
Facts are, this is the location Mr. Thomas Walter collected Iroquoian artifacts and then wrote his story about a “unrecorded battle”.

**INDIAN VILLAGE SITES**  
BY T. W. E. SOWTER

CANADIAN MUSEUM OF HISTORY  
MUSÉE CANADIEN DE L'HISTOIRE

**Indian Village Sites.**  
**Lake Deschênes** by T.W.E. Sowter 1917

(originally published in the Twenty-Ninth Annual Archaeological Report, 1917. Being part of Appendix to the Report of the Minister of Education, Ontario, pp. 78-82.)

Big and Little Sand Points, on the west limit of Constance, or Sand Bay, on the south shore of Lake Deschênes in the township of Tscholien, Carleton County, Ontario, and the sandy beach, on the east side of Black Bay, running northward from McCook's wharf, in the township of Eardley, Ottawa County, Quebec, seem to have been important gathering places of the Indians, for many years before the advent of Europeans. Even within the memory of some of the older people, now living in the neighbourhood, Big Sand Point was occupied every summer by camps of Indians, of various Iroquois tribes, who had traditions of their forefathers having made a camping ground of this place during the French regime.

**Big Sand Point**

A long, narrow spit of sand running about one hundred and fifty yards out into the lake, at low water, and lying within the angle formed by the western shore of Constance Bay and the south shore of the main river, and behind this, above high-water mark, a large dune of more or less drifting sand, that maintains its height, north-westerly, in a considerable ridge or hog's-back, for about two hundred yards along the river front, until it tapers away into the moderately high sandy bank of the lake—such is Big Sand Point.

On a former visit to this place, in 1912, my son Edwin Sowter now of the 38th Bant. Royal Ottawa—discovered an Indian fire-place, containing fragments of pottery, on the sand dune facing the main river, about fifty yards from the easterly end of the ridge. This turned out to be one of the outlying fire-places of a prehistoric Indian village.

In 1914, in company with my son Tom, I again camped at this point. Nothing was found on the bay side, but along the river, or lake front, for about a quarter of a mile, we collected a considerable quantity of broken pottery, broken flint, a few arrowheads, musket and pistol flints, a badly rusted knife, apparently of French make, some trade bullets, and a couple of pieces of badly corroded iron or steel, each resembling a very tobacco pipe with a straight stem about two inches in length with an egg-shaped bowl bent away from the stem at an angle of forty-five degrees, or a quarter note in music, with a very thick stem to it. I find that these pieces of metal are of about the same size and shape as parts of the hand and wrist guards of an old sword in my possession—an heirloom of the eighteenth century.

It may be mentioned here, that some years ago, at a point about two miles or more down the river, beyond Pointe à la Battaille, in the bush back from the shore, Mr. Jacob Smith, of the Interior Department at Ottawa, picked up what looked like an old-fashioned sword, rather badly decayed with rust. Mr. Smith presented the blade to Lt. Col. A.L. Jarvis, I.S.O., Assistant Deputy-Minister of Agriculture, who kindly allowed me to inspect the ancient weapon and take measurements. We

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<http://www.historymuseum.ca/cmhc/exhibitions/archo/sowter/1917/sowter1917e.shtml>

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This is a Mr. Sowter's notes on **Indian Village Sites**, regarding the said territory: Even within the memory of some of the older people, now living in the neighbourhood, Big Sand Point was occupied every summer by camps of Indians, of various **Iroquois** tribes, who had traditions of their forefathers having made a camping ground of this place during the French regime.

When Canadians write their perspective on indigenous histories, they often make errors.

My indigenous perspective would suggest we are very much on record and therefore historical and not pre-historical.

<http://www.historymuseum.ca/cmhc/exhibitions/archo/sowter/1917/sowter1917e.shtml>


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took approximate measurements and found that the handle, or shank, was six inches in length and the blade twenty-seven and three-quarter inches. The blade is double-edged, carinated longitudinally midway between the edges, which are about one and a quarter inches apart at the shank and taper regularly, becoming broadly curved inward to what may be described as a rapier point. Lt.-Col. Jarvis, who is keenly interested in archaeology, has been so kind as to look up the history of the weapon in the records of the parliamentary library at Ottawa, and is satisfied that it is a sample of the primitive bayonet, dating from the days of Champlain. This blade could be used as a light hand weapon for stabbing purposes, or could be stuck into the muzzle of a musket as a bayonet.

Also, many years ago, George Buckham, Esq., who resides on the ancestral homestead, nearly two miles away, at the head of Buckham's Bay, found several articles of European origin at Big Sand Point, among them being a small cannon, about twenty inches in length, and such as is said to have been attached to boats or batteaux in the early days. The cannon was given to the late Dr. Collar Church, of Aymer, Que., who in turn presented it to the museum of McGill University at Montreal.




Big Sand Point, looking to the southwest.

Mr. Buckman, who is upwards of seventy-five years of age, also informed us that in his younger days the Indians that camped at this point every summer, had a tradition that their forefathers, in the old time, often made it a gathering place: and that during such visits they always kept a square on the big sand mound to watch for the canoes of white traders or Indians passing up or down the river.

Continuing our research, we found two more fire-places on the top of the sand dune, one about fifteen feet to the south-east, and the other an equal distance to the north-west of the one unearthed in 1912.

We screened the contents of these through a wire net with a half-inch mesh, and got fragments of pottery, chunks of unworked flints, the bones of small animals, with small pieces of charred wood. The bones and charred wood, however, appeared to be of quite recent origin, and were found on the surface.




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A day or so after this, my son found a piece of pottery lying on a large uprooted stump at the base of the steep bank facing the river, and reaching with his hand into a ground-hog burrow, above the stump, he drew out several more fragments of pottery. We then got to work with a shovel and soon laid bare a large ash-bed, about six feet wide and six inches deep. The bed was a compact mass of ashes, clam shells, a few unworked flints, pieces of pottery, and bones of small animals.



Another view of the excavated ash-bed, under the pitch poles back from Big Sand Point.

No charred wood was observed, and the shells and bones were so frail that they crumbled in the hand under a trifling pressure. This bed was about fifteen feet to the north-west of the last of the three others exposed on the top of its ridge, and the whole four lay in a fairly straight line, about fifteen feet apart, the last one being somewhat lower than the others.

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There seemed to be a few important features about this last ash-bed which we noted with some care. We satisfied ourselves that it was above high-water mark, from observations of the shore farther up the river, where the spring floods have been washing away the banks, with their forest growth of large trees, for many years. The bed rested upon the upper surface of what appears to be pleistocene sand of unknown depth. Above this was a fifteen-inch layer of forest humus, mixed with sand, covered by five feet of clean, drift sand, which is overgrown, just at this place, with scrubby trees and a tall pine sapling about a foot in diameter. Stumps of other trees, with roots in position, in this upper deposit of drift sand, are upwards of two feet in diameter.

Upon reviewing our work in 1914 some time after our return home, it occurred to me that Indian fire-places might be found beneath the forest humus behind the sand ridge, among the pitch poles farther back from the shore. In accordance with this idea we returned in the autumn of 1915, to investigate. Some holes were made in several places without results, and our task seemed hopeless, when some tiny fragments of clam shells were observed on a hill of black ants. In the absence of a shovel, which we had neglected to bring with us, an excavation was made at the ant-hill with a crudely made digging stick and a granite-ware washbasin, and, beneath some six inches of forest deposit, an ash-bed, about five feet wide and nine inches deep, was exposed. It rested immediately upon the pleistocene sand, and was a duplicate of the bed beneath the sand ridge, being a mass of ashes, clam shells, small animal bones, broken pottery and some chunks of flint. Ashes and clam shells were also found in two or three other openings made among the trees.

Now, it would appear from the foregoing data, that before the forest growth, (that now covers the hills or Sand Hills, as they are called) within the peninsula between Constance and Buckham's Bays and the main river) had encroached upon the shore line, there was an acre or so of comparatively level sand at this point, upon which the red hunters made their camp-fires and appraised their appetites with roast clams, and other and varied bounties, which field and stream must have yielded them in great abundance, for even within the last half-century, game of all sorts was plentiful hereabouts, as was fish, also, in the adjacent waters.

After a while, for some unaccountable reason, possibly one of the red, wilderness tragedies, the story of which is lost to us, this plot of sand was abandoned to the forest, which held dominion over it until there was deposited fifteen inches of vegetable matter. Then the winds began to drift the sand over the edge of the forest, apparently killing it out and forming the ridge, already described, which rises to its greatest height, at its south-eastern extremity, in what has been called the Wendigo Mound. The forest then took possession of the top of the ridge, as did, also, the Indians, whose camp-fires once more glimmered through the branches.


As these late comers had not discarded their pottery, which bears exterior decorations quite similar in design to that found in the earlier beds beneath the forest mould and sand drift, and, as these later fire-places, as well as the earlier ones which by the way, were found on the level, and not in fire-pits have shown no traces of European contact, it would seem that these more recent occupants of Big Sand Point were still too early upon the scene to be identified as the same traditional gentry who kept a sharp-sighted squaw content on the Wendigo Mound and who man-handled the French traders coming up the river, and peddled their merchandise.

<http://www.historymuseum.ca/cmhc/exhibitions/archoe/sowter/1917/sowter1917e.shtml>

A day or so after this, my son found a piece of **pottery** lying on a large uprooted stump at the base of the steep bank facing the river, and reaching with his hand into a ground-hog burrow, above the stump, he drew out several more fragments of **pottery**.

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The old Wendigo Mound is not now what it used to be, as its protecting Wendigos have long since departed and left it to its fate, to become, in recent years, the victim of a sordid commercialism that has carted away a large portion of it for building purposes.

The Indian tradition that this sand dune was at one time the habitation of a family of Wendigos has already been referred to in a former paper of mine on "The Highway of the Ottawa," and an amusing incident that occurred to us during our visit, in the autumn of 1914, may permit the suggestion that the native belief of Wendigos may have had its origin in the hasty observation and misinterpretation of a perfectly natural phenomenon.

About two hours after daylight, on a very dark night, a dense fog lay about our camp under the gloomy pitch pines, and enveloped the whole forest like a vast fleece of wool, while out on the sandy beach, beyond the trees, the air was comparatively clear. Here, I was engaged in the prosaic occupation of putting a pot of beans into the sand to bake for breakfast the next morning. The logs that I had moved aside to make room for the beans were burning brightly, when, happening to look over my shoulder towards the camp, I beheld a vast shade in human form, his head amidst the tops of the pines, his lower limbs enshrouded with the smoke and sparks of the burning logs, while in his right hand was grasped an immense club. My first impulse upon glimpsing this monstrous shape, menacing and terrible, was to take to my heels and get right out of the neighbourhood, but I hated to leave the beans. Fortunately I recalled the story told us by the Ettrick shepherd of how he witnessed a similar phenomenon on a foggy morning in the Scottish mountains, and that having beaten a hasty retreat, he plucked up courage enough to return the following morning, to discover that he had been frightened by his own shadow cast upon a fog bank by the rising sun.

Now, if a gentle keeper of sheep in Scotland, and an amateur archaeologist in Canada, were thus alarmed at their own shadows, what impression would a similar


  
 South shore of main river, looking to the westward. Wendigo Mound on left.



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This place was continually occupied by my Kanienkehaka ancestors, from Kana:tso tanon Kanata.

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visitation have had upon the mind of all untaught savage? especially if the shade threatened him with a club? which in my case, turned out to be the reflection of a large iron spoon, which, of course as a weapon of offence, no Wendigo would ever think of using if he had any respect for himself.

**Little Sand Point.**

About midway between Big Sand Point and the outlet of Constance Creek, a slight outward bulge in the western shore line of Constance Bay is called Little Sand Point. On our visits, in 1914, and 1915, we found the beach at this point, for about one hundred and fifty yards in length and twenty yards in width from high-water mark, strewn with fragments of pottery and broken flints. A piece of a stone pipe, the corroded blade of what looks like a French knife, and a few flint arrowheads were also found, but no trace of any ash-beds was discovered.

The presence of so much broken earthenware, here as well as at Big Sand Point, made it appear as if, in the Indian wars of the remote past, some red Gideon had re-enacted the miracle of the broken pitchers.

The shore line, however, offers many and convincing proofs that no miracle is necessary to account for the abundance of domestic refuse found on the beach at each of these points. The fact of the matter is that, in the days of the ancient lake dwellers, the greater part of the west shore of the bay, as well as much of the main shore of the river, running up stream from the big point, extended outward fully twenty yards beyond the present high-water mark, and here, doubtless, the shards of earthenware accumulated in and about Indian fire-places. But year after year the spring floods carried away portions of the banks, and floated off the trees as driftwood, as they do to-day, leaving behind only the heavier sand and earthenware, with, here and there, a few old forest trees, larger and more deeply rooted than their fellows, such as the ash, elm and soft maple, to mark the former limits of the shore. Similar examples of large trees, in various stages of isolation from the parent forest, due to the recession of the shore under denudation by wave action that is now going on, may be observed at and below Breckenridge's Creek, and at other places lower down the river.

**McCook's Black Bay.**

From Big Sand Point we crossed the Ottawa and tied up at McCook's wharf, which runs out into the lake from a point formed by the junction of the main shore of the river and the east limit of Black Bay. Stepping from the wharf, there lay before us a large wood-yard, to the right, McCook's house; while beyond these, to the northward, was a field of light sandy loam, from which a potato crop had been removed. Here we found a strip of land, including the yard and extending about one hundred and fifty yards along the side of the field next the bay, that was strewn with abundant evidences of former Indian occupation. There was a profusion of broken pottery, of which we collected some of the larger pieces, together with a number of whole and broken stone celts, and quite a varied assortment of arrowheads. No ash-beds were observed, as any that may have been there, when the land was cleared, have long since been obliterated, as the ground has been under cultivation for many years.

This field was an ideal spot for a village site, as it lies wholly within the bay and even to-day a fringe of large trees along the upper part of the bank offers a shelter from the prevailing west winds, while the roots, deep amongst the pebbles,

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The presence of so much broken earthenware, here as well as at Big Sand Point, made it appear as if, in the Indian wars of the remote past.

<http://www.historymuseum.ca/cmhc/exhibitions/archo/sowter/1917/sowter1917e.shtml>



This is a map image of places and **Indian Villages** T.W.E. Sowter writes about, notice my colour references.

#### **INDEX TO MAP.**

##### **1.-Big Sand Point.**

2.-Little Sand Point.

3.-McCook's Wharf, Black Bay.

4.-The Haunted House.

**5.-Nest of Copper Kettles found here.**

**6.-Lot 20, Rge. 11, Township of Eardley. Mr. James Lusk found clay vessel. now in Museum at Ottawa.**

7.-Old fashioned bayonet, found by Mr. Jacob Smith and now in the collection of Lt.-Col. Jarvis, of Ottawa.

8.-Broken tomahawks, or celts or greenstone, with some arrowheads and fragments of pottery found at this point.

9-Flat Rock: Cache of bullets found here.

10-Group of points, smothered with chipped flints all about large boulders, only one fragment of crudely made pottery without markings so far discovered.

11.-Newman's Bay: Chipped flint, arrowheads, but no pottery.

12.-Greenstone tomahawks, complete and broken.



13.-Bell's Bay: Worked flints and arrowheads.

**14.-Squaw Bay:** Worked flints and arrowheads.

**15.-Village site:** The sand for the Parliament Buildings at Ottawa was taken from this place. It is now occupied by the sulphite mills of the E. B. Eddy Co. Mr. George Millen, manager of the company, has informed me that many Indian relics have been found during excavation.

16.-Ossuary on site of Capital Brewery, corner of Wellington and Bay Streets.

(Unnumbered.) Aylmer Island: Large Ossuary found here when lighthouse was in course of erection.

<http://www.historymuseum.ca/cmhc/exhibitions/archo/sowter/1917/sowter1917e.shtml>



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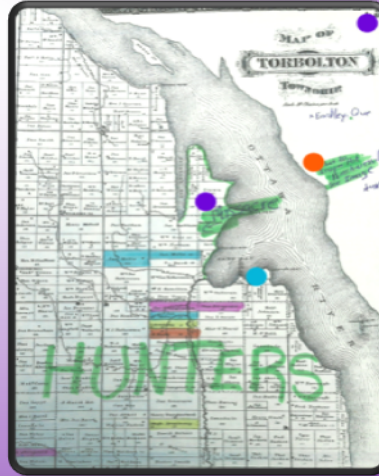
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## BIG SAND POINT KANATA



A photograph of a 1881 Canada Census document. The document is yellowed with age and contains handwritten entries. Several sections are highlighted with colored markers: a pink highlight at the top, a green highlight in the middle, and an orange highlight at the bottom. A purple dot is visible on the left side of the document.



1881 Torbolton, Ontario Census & Land Surveyors Map

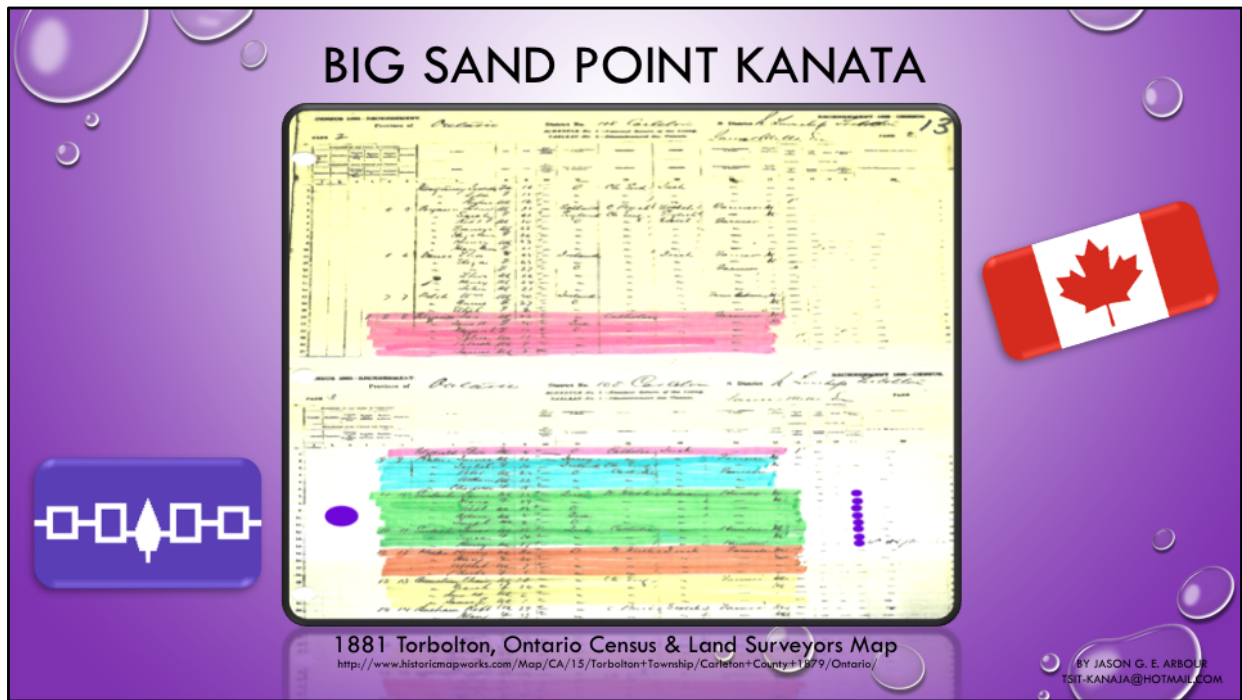
<http://www.historicmapworks.com/Map/CA/15/Torbolton+Township/Carleton+County+1879/Ontario/>

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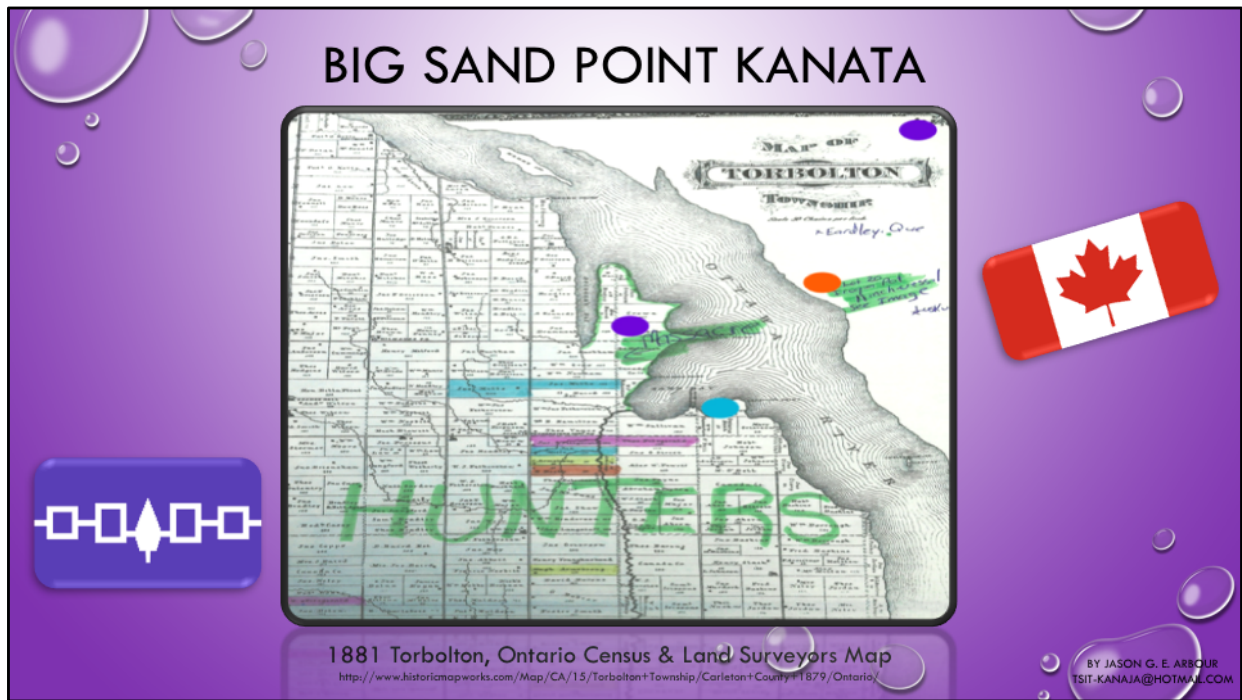
Left Square is a photo of **1881**, Canada Census recording the people's origins and occupation located at **Big Sand Point**.

I used different colours to represent families and households.

Right Square is a photo of Land Surveyed at Big Sand Point in **1879**, the map shows the allocation of settler families as well as their names.



**1881**, Canadian Census of Torbolton, Ontario, Big Sand Point.  
 The colours represent different households and families.  
 Family, Line 20, Page 2, to Line 1 Page 3,  
 Pink is **Fitzgerald's**, Origin Irish, Occupation Farmers  
 Family, Line 2 to 6, Page 3, Blue is Mills, Origin Irish, Occupation Farmers  
 Family, Line 7 to line 14, Page 3, Green is Eustache, Origin **Indian**, Occupation **Hunters**  
 Family Line 15 to 18, Page 3, Orange is Hicks, Origin Irish, Occupation Farmers  
 Family Line 19 to 22, Pg 3, Yellow is Armstrong, Origin Irish, Occupation Farmers  
 This Census of **1881** list my ancestors occupying Big Sand Point listed as Indigenous  
 Hunters on the land between Irish Farmers.  
 Take notice, this Iroquoian occupation evidentially is historical and not pre-history.



This is a Land Surveyor Map of Big Sand Point of **1879**.  
Here you can see that there is no consideration or land plot for Canada's Indigenous People.

# DOLLARD DES ORMEAUX 1635-1660

**Expedition west and the Battle of Long Sault** [ edit ]

*Main article: Battle of Long Sault*

Against the advice of seasoned Aboriginal fighters, Dollard got the support of the governor of Montreal, Paul Chomedey de Maisonneuve, to organize an expedition west. The group comprised about 17 volunteers who had little or no experience in Aboriginal warfare. After a 10-day canoe trip up the **Ottawa River**, they set up camp not far from **Carillon, Quebec**, in a former stockade. They were soon surrounded by about 700 Iroquois and after a siege lasting several days, they were all killed or captured in what became known as the Battle of Long Sault. For reasons unknown, the Iroquois did not continue east to capture Ville-Marie. The events were witnessed by about 40 Huron allies who at times had joined the colonists in the stockade and at other times had harmed the Iroquois from outside. According to some scholars, the battle so weakened the Iroquois they canceled their planned attack on Ville-Marie (Montreal) and returned home.<sup>[R]</sup> For over a century Dollard des Ormeaux became a heroic figure in New France, and Quebec, as he exemplified selfless personal sacrifice, as well as martyrdom for the church, and for the colony. Agreements on the validity of this interpretation are debatable.

The reason for Dollard and his companions for ambushing the Iroquois is up to debate. Tradition holds that Dollard anticipated an Iroquois attack on Ville-Marie (Montreal) in response, he amassed a small force of seventeen Frenchmen, four Algonquians, and about forty Hurons.<sup>[R]</sup> They fought to the death and saved Ville-Marie from invasion. There are many scholars who claim his reasons were different. According to André Vachon, some historians claim that Dollard was in debt and thereby sought to steal the furs from the Iroquois who were returning from their winter's hunt.<sup>[R]</sup> This theory is often criticized. One of such criticisms lies on the fact that Paul Chomedey de Maisonneuve approved of this expedition, which implied that the goals of the expedition were justified on more civil service or military grounds. The more likely reason relates to the reasons given by the traditional narrative. However, a more historical analysis of the context of late 17th century New France is better for establishing a more concrete cause for this mission.

Many historians, such as John A. Dickinson, argue that not enough attention has been given to considerations of indigenous culture in this debate.<sup>[R]</sup> The Iroquois and the Huron at this time were in conflict with one another. Prior to 1660, the Iroquois wiped out a great many Hurons leaving very few of them in the area of Ville-Marie. Moreover, indigenous warfare, among other things, involves codes of honor. Therefore, as some historians argue, the forty Huron who went up the Ottawa River to intercept the Iroquois did so to fight them because of issues involving honor.<sup>[R]</sup> The reasons for the Iroquois not to attack Montreal can simply be that the Iroquois did not have any immediate conflict with the French.

The location of the battle is a topic of intense controversy. Traditionally, the battle was fought along the Ottawa River near Carillon, Quebec. This location is based on nationalistic traditions on the part of Quebec historians. Supporters of this location also refer to the countless texts written after the event and for many years after which maintain this tradition. However, other scholars place the event on the northern side of the Ottawa River on the now **Ross Farm** in Ontario.<sup>[R]</sup> The location being either in Ontario or Quebec has cultural implications. However, both sides of the debate agree that Dollard and his both French and indigenous comrades would have taken the route following the Ottawa River since they sought to intercept the Iroquois coming back from their winter hunt. Similar to the Carillon advocates, the Ross farm advocates, in part, base their conclusions on tradition. Traditions include known battles between French and Iroquois in this area, old French inhabitants of the area placing the battle there, and also from the testimony of a Huron eyewitness to the battle.<sup>[R]</sup> Archeological evidence is also referenced by Ross farm advocates. Archeological excavations of palisades (in which Dollard and his comrades fought in) and considerations of topography coincide with the testimonies of the Huron survivors along with other oral and written traditions.<sup>[R]</sup>

[https://en.wikipedia.org/wiki/Adam\\_Dollard\\_des\\_Ormeaux](https://en.wikipedia.org/wiki/Adam_Dollard_des_Ormeaux)

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This states, In **1660, Iroquois** came down the Ottawa river from hunting? where were they hunting? in Kanata or Kana:tso?

How can we validate this hunting allegation, if the French were killed to the last man? Fact, the French have names and records of individuals who followed Adam Des Ormeaux up the Ottawa and settle in Carillon, Quebec.

Fact, unrecorded **Iroquois** men travelled from the west, arrived down the Ottawa river in Carillon and engaged in a battle.

[https://en.wikipedia.org/wiki/Adam\\_Dollard\\_des\\_Ormeaux](https://en.wikipedia.org/wiki/Adam_Dollard_des_Ormeaux)



This is an image of Philemon Wright who was born in Woburn, Massachusetts on **September 3rd, 1760.**

Philemon Wright petitioned the Crown for land on the Ottawa River.

Philemon Wright arrived at Kana:tso with tools, rules, laws and guns on **March, 8th in the year 1800.**

Philemon Wright died in Hull, Quebec, and was buried in the **St James Hull Cemetery** on **June 3rd, in the year 1839.**



# LAC RG1L3L VOL 208 REEL C-2570

Transcript of Petition - Philemon Wright to Lt. Gov. Lower Canada

To His Excellency Sir Robert Shore  
Milnes (Bar<sup>t</sup>) Lieutenant Governor  
Of the Province of Lower Canada  
17<sup>th</sup> 18<sup>th</sup> 19<sup>th</sup>

The petition of Philemon Wright  
Most humbly respectfully sheweth

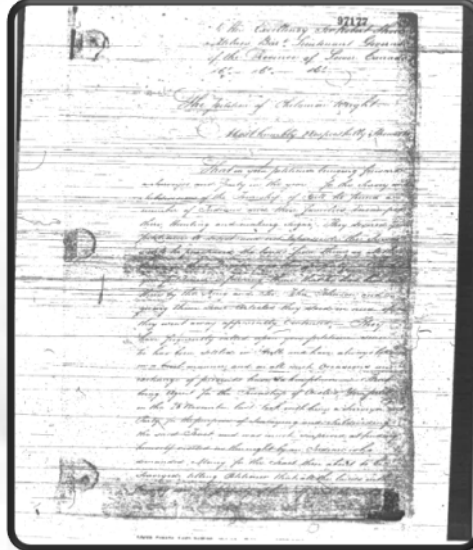
That on your petitioner bringing forward a Surveyor and party in the year for the survey and subdivision of the Township of Hull, he found a number of Indians and their families Encamped there, Hunting and making sugar; They desired your petitioner to desist and not to prosecute (the Survey, unless he purchased the lands from them, as all the land (the said (part<sup>r</sup>) was their property; That your petitioner informing them that he had been sent there by the King and Sir John Johnson, and giving them some Articles they stood in need of, they went away apparently contented. They have frequently called upon your petitioner since he has been settled in Hull and have always behaved in a civil manner and on all such Occasions an exchange of presents have taken place. That being Agent for the Township of Onondou<sup>e</sup>, Your petitioner on the 28 November last took with him a Surveyor and Party for the purpose of Surveying and Subdividing the said Tract and was much surprised at finding himself visited in the night by an Indian who demanded Money for the tract there about to be Surveyed, telling Petitioner that all the lands in that country were the property of himself and the other Indians.

Page 2

Indians of the two Tribes of the Lake of the Two Mountains and that if petitioner did not purchase (the same from him, others would, Your petitioner got rid of him in the same manner as he had done the others before.

Your petitioner begs leave to inform your Excellency that there is a small island facing (and close to that part of Templeton, ordered to himself & Associates, known by the name of Kottac<sup>t</sup>) island on which petitioner usually kept his Cattle which the Indians were continually wanting your petitioner to purchase from them, but as your petitioner conceived they had no legal authority to

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To date the Crown has not vested interest.

# LAC RG1 L3L VOL 208 REEL C-2570

dispose of it, he always declined purchasing from them, that after your Excellency's Acceptation of his Petition to Cultivate and improve Hemp, he examined that Island and found the Soil on it to be peculiarly adapted for that purpose. He therefore improved part of it, and sowed some of the seed [?] which [?] on the Indian observed they [?] [?] called [?] upon Petitioner and offered the Island to him for sale, and upon his again declining the purchase they told him that they would Dispose of it to Mr La Demotte [?] or to M Birke who had offered to purchase it at the same time saying to your petitioner, you are perfectly safe in purchasing the Island from us as it belongs to our Tribe. But the Island below that was purchased by M Shubblers [?] of Montreal from the other Tribe. He has again been obliged to repurchase from our Tribe. It may be necessary here to Observe that the two Tribes claim of the Islands in the Grand River, and offer them daily in long Leases of 99 Years. That since your petitioner declined purchasing the Island in question, he has been informed by the said Mr La Demotte [?] and Birke, that they have actually purchased the said Island from the Indians in long lease [?] and

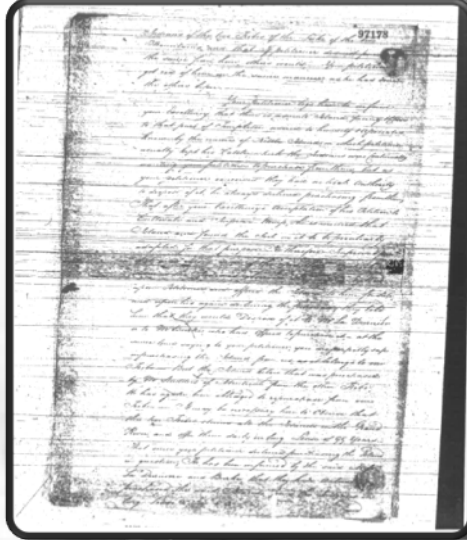
Page 3

and informed your petitioner that they intended making immediate [?] improvement thereon, The said Island contains as nearly as petitioner can Ascertain about Two hundred acres of good Arable Lands. Your petitioner further begs leave to inform you that a Mr Threadwell is now building a Saw Mill on the Grand River, between a small Island and the Main Land, under the Authority of one of the above Indian Tribes [?] and others he has been informed have made similar [?] purchases [?]

Your petitioner has considered it his duty to make Your Excellency and the Honourable Council acquainted with these Transactions and has only Humbly [?] to hope that such Measures will be taken to give a speedy check to this [?] Indian Authority, without which neither the Lawful Settler or his Property can be in a State of Security.

Your petitioner begs leave to inform [?] your Excellency and the Honourable Council that [?] has this year sown the Twenty Bushels of Hemp seed given to him by the Government on Ten Acres of ground of Six different kinds of Soil merely as an Experiment. The Knowledge he has derived therefore is, that the soil of this Country is every way Adequate [?] to that Article [?] of produce. That your petitioner has had a tolerable good crop, although not a favourable Season the quantity of which he is unable to ascertain, that the same has had a good [?] and petitioner has nearly completed a Mill for refining [?] the same. But as he will be [?] to go to the States for further [?]

NBSP13047 - 11



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To date the Crown has not vested interest.

# LAC RG1L3L VOL 208 REEL C-2570

he is not able at present to estimate the Profits or Expenses attending the [process?]. Your petitioner therefore begs your indulgence of a regular Statement until the next Winter.

Page 4

Your Excellency's Petitioner has sowed about 50 Bushels of [seed?] and could have saved considerable more, only on account of the high price of labour, the same being in the Township of Hull. One Bushel of wheat per day or can equivalent thereof, which is also the reason of his Building the Mill aforementioned without which from the above cause, it would be utterly impossible to reap any advantages. The seed that your petitioner has raised [?] the last Summer is proposed to be sown by himself and the other Settlers the ensuing spring if encouragement is given and Petitioner has proposed to the Gentlemen of the Committee of Montreal to raise them one hundred Bushels of Hemp seed in the course of the next season, as the Eighty Bushels delivered out in the vicinity of Montreal chiefly failed, owing perhaps to the unfavourable season or the [?] Management of the persons to whom it was distributed.

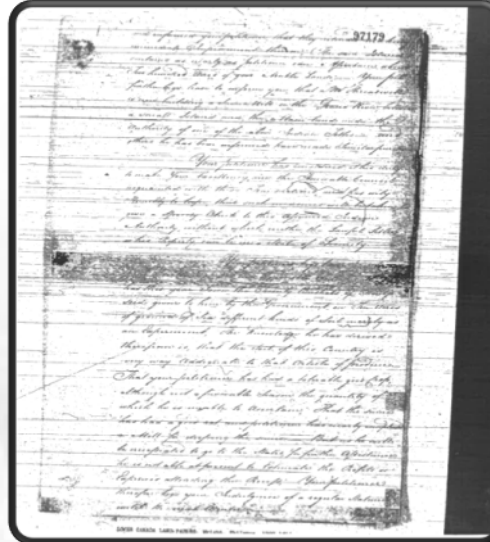
As your Excellency's [Petitioner?] [?] [?] to please [?] out a certain Tract of Land to be set apart as a Bounty for the Hemp that he may raise. He most humbly requests that the said Reservation may be made in the Townships of Hull and Templeton, if so much land can be found thereon [?] for agricultural purposes. If the intended [Reservation?] cannot be found in these Townships as Contiguous [?] thereto as it can be had and that a surveyor may be authorized by the Government to examine and report upon the same. But as your petitioner has before mentioned to your Excellency the small Island, known by the name of Kettle Island, the soil of which is particularly adapted to the growth of Hemp, and on which since his residence in Hull he has kept his Cattle. He most humbly Prays that your Excellency will order the said Island to be set aside for him as part of the intended Bounty. But should the Islands on the said River be in a state of reservation, your petitioner most humbly requests that he may be permitted to keep possession of the little one on which

Page 5

he has made his Improvements in consideration of the Agricultural purposes, to which he means to [?] the same.

And your petitioner will as in duty bound  
Ever pray,

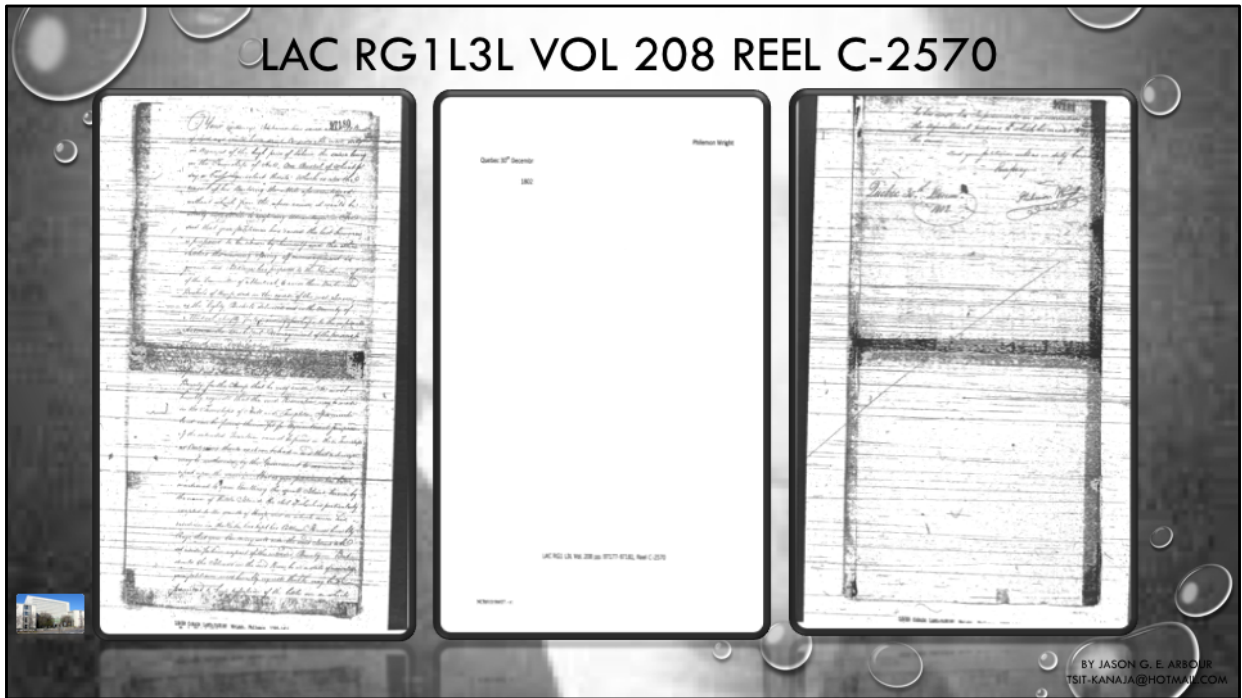
W. H. G. 1800



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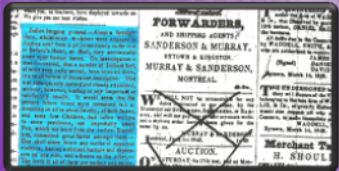
To date the Crown has not vested interest.

LAC RG1L3L VOL 208 REEL C-2570



This is the actual petition from Philemon Wright (**LAC RG1L3L VOL 208 Reel C-2570**). Philemon arrived at Hull's landing, he states that upon arrival he found families of Indians living there, hunting and making maple sugar. To date the Crown has not vested interest.

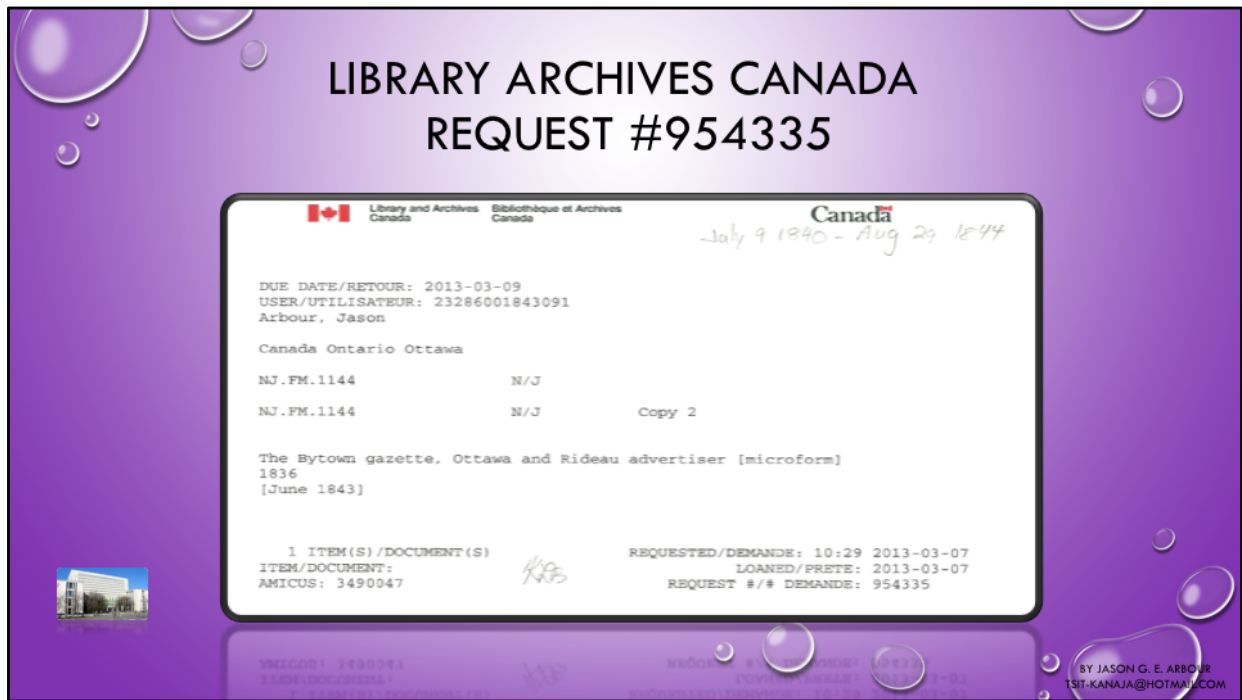
# KANATSO OSSUARY



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## Kana:tso Ossuary or Indigenous Burial Ground Hull, Quebec.

In 1843, the settlers desecrated our sacred burial grounds, the settlers used the sand from this location for construction.



This is my microfilm request for the Bytown Gazette article of **June 15th 1843**, made on **2013-03-07**.

# THE BYTOWN GAZETTE and Ottawa and Rideau Advertiser.

THURSDAY, JUNE 15, 1843.

Buckingham in splendour of apparel himself, looking like a sort of all over jewels; and Buckingham's Compton afterward, who, being talking with the great Fletcher Hand, and, as she seems to me, is acquainted to see the bear's face in the chivalrous Lord Alton's bowing to the Queen, whom he has; and on a date a little else, he had, plump and portly, with in beauty he had, proud, hor- some in strength at her house, and a little too often in his beloved city, the King himself was next heavily tired, and looking to tear, and his down. He is returned, and wearing noble all the day, who will make him walk, watching the eye of Lord King him a burlesque of his pen-  
**THE NEWS.**  
 It was discussed and virtuous with that of James. Drunken- ness were no scandalous favour- able; retained his ascendancy as usual; and the King manifested royal dignity by a stately reserve- exteriority of the old Court has the

His Gilbert Piskering, the chamberlain. There was something extra a concert; Cromwell's love of music prevailing against the un-singful demonstrations of it from the pulpit. The Prefector would also talk of his morning's previous diversion of hunting; or conversing with his daughters and the foreign ambas- sades, some of which latter had that day paid their respects to the former, as to royal personages, on their arrival in England; or if the evening were that of a repast, or a morning, or other festive so- lemnity. His Highness, not choosing to forget the rough pleasures of his youth, and combining, perhaps with the recollection something of an historical sense of his present wondrous condition, would think it not unbecoming his dignity to recall the days of King James, and behold the ladies with sweet- meat, or just the heads of his brother generals with the hair caissons. Nevertheless, he could remove his able with an air that inspired the pencil of Pa- tier into beyond its copper; and Masarin at Paris attended to his chair to think of it.  
**CHARLES THE SECOND.**  
 Charles was of good height as well as figure, and not ungainly. Andrew Marvel has at once painted of and described an excuse for him, in an excellent touching upon the associates of his banishment. His allusion to the final occupation of soul is very witty: "Of a fair stature and a noble hair, / Much like the son of Kish, that holy Jew; / Ten years of need he suffer'd in exile, / And lost his father's name all the while."

so is Ralph Montague, who loved ugly dogs because nobody else would; and Henry Jerome, who got before all the soldiers because he was in earnest; Rochester, who had flushed, is laughing in a corner at Charles's grin look of fatigue and exhaustion; Clarendon is vainly flattering himself that he is diverting the King's countenance with a long story; Grosvenor is shrugging his shoulders at not being able to get in a word; and Buckingham is making Nedley and Kibberge ready to die of laughter by his ministry of the poor Chancellor. The reader will excuse our not following up this picture with more details of such personages.  
*From the London Sun.*  
**LUNACY TRIALS.**  
 (BY APPOINTMENT.)  
**HIGH COURT OF LONDON, 1st April, 1844.**  
 (Before the Right Hon. Sir Phelim O'Hara, Sir Sedgewick (Styboote), and Sir Donald M'Quack.)  
 This being the day appointed for the sittings of the High Court of Law, pursuant to an act passed last year (1843) for establishing a commission for the trial of all persons suspected of partial insanity or downright mania, with a view to their safe confinement in the new National Asylum, just

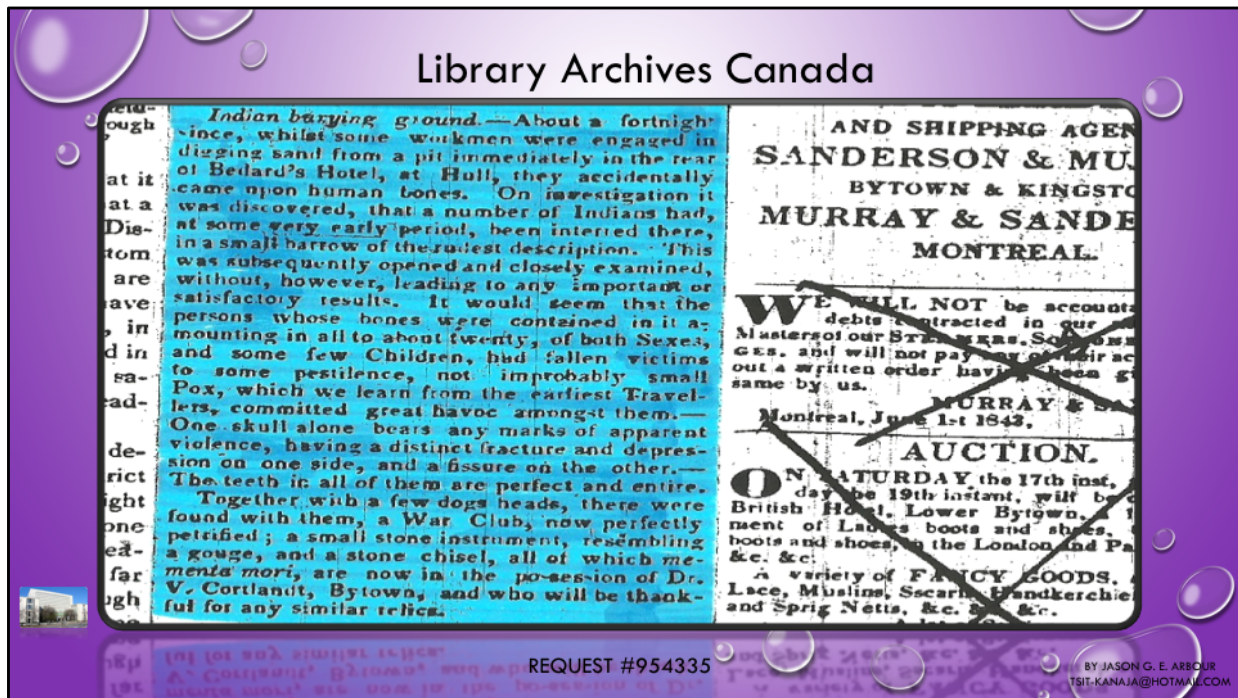
because the latter arrived at the conference she pronounced from the pulpit, when he was speaker of parliament, and Tom Steel chair- man and means, the people all every thing usually said, eventually was, no matter what the scene of it. The occasion for the meeting had their evidence, the council for it was heard, after which the hon. and gentlemanly Mr. O'Connell, was it his appearance in court seemed a failure. He had on a strange or wig, long green coat, green pants green waistcoat, with a green all the buttons' holes, and a royal sword round his neck. He seemed very tired, and shook his fist at the be- lieved the judge.  
 Senior Judge—Well, Mr. O'Connell, you know what you are brought in. This question had an electrical unhappy pronunciation, with the right arm, and flinging back his head, he said—know what I hope for? Yes, I am brought in. Sedgewick and the oppressor, who, in are resolved to send Ireland to be head of my party, where will you say you ought to be? Oh! my party—ye of the disappointed

REQUEST #954335

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This is an image of the front page of the Bytown Gazette, notice the date of June 15th, 1843.

## Library Archives Canada



REQUEST #954335

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This is an image of page 3, of the June 15<sup>th</sup>, Bytown Gazette, here it states. **Indian Burying Ground**, about a fortnight since, whilst (while) some workmen were engaged in digging sand in the rear of Bedard's Hotel, **at Hull**, they accidentally came across human bones. On investigation it was discovered, that a number of Indians had, at some very early period, been entered there, in a small barrow of the rudest description. This without subsequently opened and closely examined, without, however, leading to any important or satisfactory results. It would seem that the persons whose bones were contained in it amounting in all to about twenty,, of both sexes, and some few children, had fallen victims to some pestilence, not improbable smallpox, which we learned from the earliest travelers, committed great havoc amongst them. One skull alone bears any marks of apparent violence, having a distinct fracture and depression on one side, and a fissure on the other. The teeth in all of them are perfect and entire. Together with a few dog heads, there were found with them, a war club, now perfectly petrified; a small stone instrument, resembling a gouge, and a stone chisel, all of which mementa mori, are now in the possession of DR. V. Cortlandt, Bytown, and who will be thankful for any similar relics.



## CANADIAN JOURNAL 1852-1853



[HTTPS://WWW.BIODIVERSITYLIBRARY.ORG/ITEM/96895#PAGE/7/MODE/1UP](https://www.biodiversitylibrary.org/item/96895#page/7/mode/1up)

BY JASON G. E. ARBOUR  
TST.KANAJA@HOTMAIL.COM

This is an image of the Canadian Journal of **1852-53**  
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THE CANADIAN JOURNAL, VOLUME 1, (1852-53)  
PAGE 160



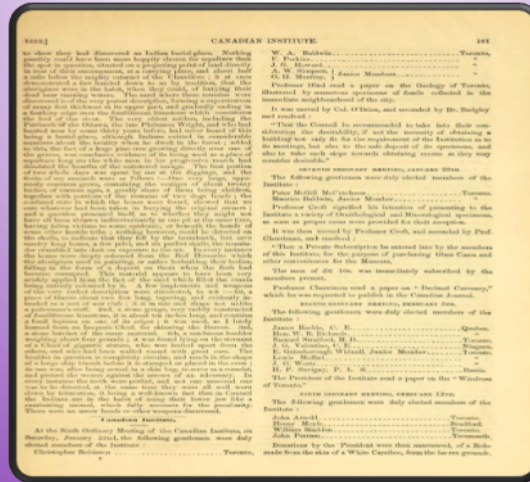
<https://www.biodiversitylibrary.org/item/96895#page/7/mode/1up>

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On page **160**, bottom left hand it states. Notice of an Indian Burying Ground, by Dr. V. Cortlandt, In the summer of the year **1843**, whilst some workmen were engaged in digging sand for the mortar used in the construction of the piers of the wire suspension bridge at Bytown, suddenly came in contact with human bones, and having being apprised of the circumstance, I lost no time in proceeding to the scene of the operations. A very little investigation served-

# THE CANADIAN JOURNAL, VOLUME 1, (1852-53)

## PAGE 161



<https://www.biodiversitylibrary.org/item/96895#page/7/mode/1up>

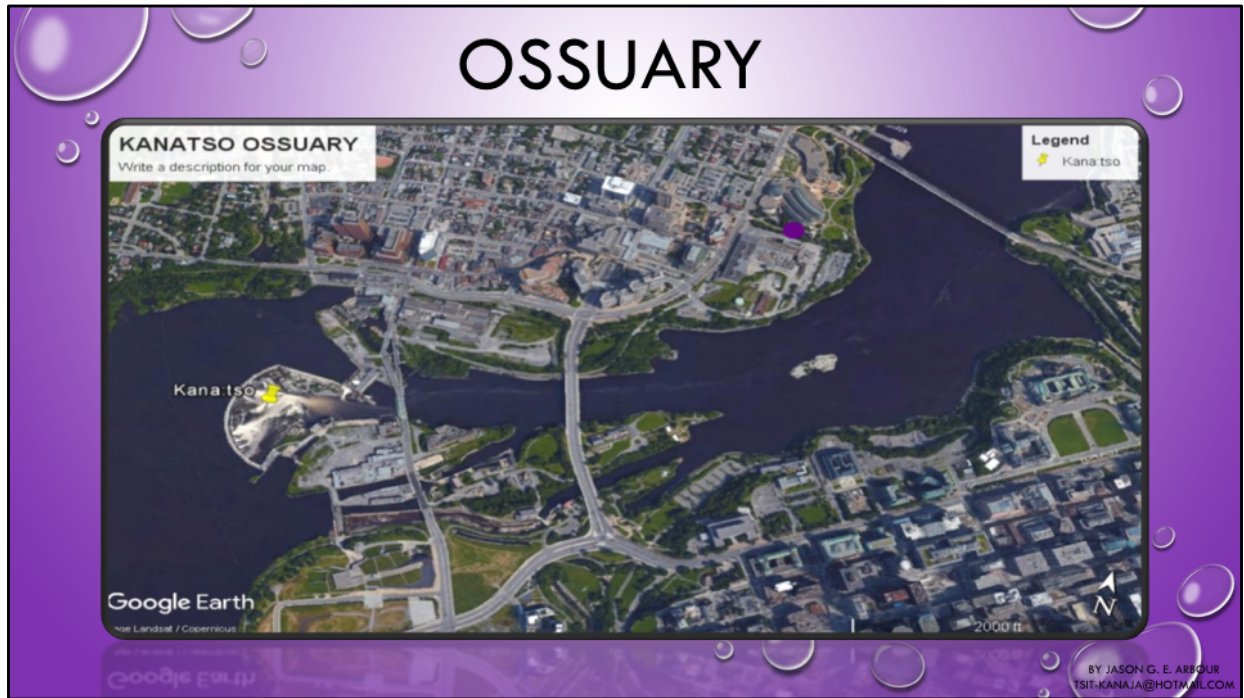
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TSIT-KANAJA@HOTMAIL.COM

Page 161 continuation- to shew they had discovered a Indian burial-place. Nothing possibly could have been more happily chosen for sepulture than the spot in question, situated on a projecting point of land directly in rear of their encampment, at a carrying place, and about half a mile below the mighty cataract of the Chaudière; it at once demonstrated a fact handed down to us by tradition, that the aborigines were in the habit of, when they could, of burying their dead near running waters. The sand of where the remains were discovered is of the purest description, forming a superstratum, of many feet thickness at its upper part, and gradually ending in a feathery edge over the fossiliferous limestone which constitutes the bed of the river. The very oldest settlers, including the Patriarch of Ottawa Philemon Wright, and who had located nearby some thirty years before, had not heard of this being a burial-place, although Indians existed in considerable numbers about the locality when he dwelt in the forest; added to this, the fact of a huge pine tree growing directly over one of the graves, was conclusive evidence of it being used as a place of sepulture long ere the white man in his progressive march had desolated the hearths of the untutored savage. The best portion of two whole days was spent by me at the diggings, and the fruits of my research were as follows: One very large, apparently common grave, containing the vestiges of about twenty bodies, of various ages, a goodly share of the being children, together with portions of two dog head remains;

the confused state in which the bodies were found, showed that no care whatever had been taken when burying the original owners, and a question presented itself, as to whether they might not had all been thrown indiscriminately in one pit at the same time, having fallen victims to some epidemic, or beneath the hands of some other hostile tribe, nothing however, could be detected on the skulls, to indicate that they fell by tomahawk, but save sundry long bones, a few pelvi, and six perfect skulls, the remainder crumbled into dust upon exposure to the air. In every instances every bones was coloured from a red hematite which the aborigines used for painting, or rather bedaubing their bodies, falling in the form of a deposit on them when the flesh had become corrupted. This material appears to have been very lavishly applied from the fact of the sand that filled the crania being entirely coloured by it. A few implements and weapons of the very rudest description were discovered, to wit: 1st a piece of gneiss, about two feet long, tapering, and evidently indented as a sort of war club; it is in size and shape not unlike a policeman's staff. 2nd, a stone gouge, very rudely constructed of fossiliferous limestone, it is about ten inches long, and contains a fossil leptena on one of its edges; it was used, that I lately learned from an **Iroquoian Chief**, for skinning the Beaver. 3rd, a stone hatchet of the same material. 4th a sand stone boulder weighing about four pounds; it was found lying on the sternum of a Chief of gigantic stature, who was buried apart from the others, and who was walled round with great care. The boulder in question is completely circular and much in the shape of a large ship biscuit before it is stamped and placed in the oven; its use was, after being sewed in a skin bag, to serve as a corselet, and protect the wearer against the arrows of an adversary. In every instance the teeth were perfect, and not one unsound one to be detected, at the same time they were all well worn down by trituration, it being a well-known fact that in Council, the Indians are in the habit of using their lower jaw like a ruminating animal, which fully accounts for the peculiarity. There were no arrow heads or other weapons discovered.

Quotation.

# OSSUARY



This is an image of Kana:tso and it's position next to our desecrated Ossuary.

# ASTICOU/KANATSO

## LA RÉSERVE DES SAUVAGES

Par Edgar BOUTET

Au début du siècle dernier, les tribus sauvages qui erraient depuis un temps immémorial et en toute liberté dans nos parages considéraient toute la vallée d'Ottawa comme leur domaine exclusif.

Mais aucun d'eux n'avait songé à faire un établissement permanent près des chutes Chaudières. Nicolas du Vignau, le premier homme de race blanche à atteindre les chutes Chaudières en 1611, trouve l'endroit absolument désert. Samuel de Champlain qui, deux ans plus tard, visite pour la première fois la région, ne trouve qu'un seul établissement sauvage dans l'île des Allumettes où Jéssonat le borgne est chef de la tribu.

Et pendant deux siècles encore, l'Asticou pour les sauvages, les Chaudières pour les blancs, ne sera qu'un endroit d'échange pour le commerce des fourrures entre les trafiquants de la Nouvelle-France et les Indiens.

L'arrivée ici en 1800 de Philémon Wright jette la consternation et l'anxiété chez les sauvages qui, tous les ans, ont l'habitude de visiter la région. Ils protestent contre cette intrusion des blancs dans leur domaine de chasse et pêche. Mais Wright a vite fait de les amadouer et, à partir de ce moment, la paix et l'harmonie ont toujours régné entre les nouveaux colons de Hull et la tribu sauvage du lac des Deux-Montagnes.

## BON VOISINAGE

C'est à tort que l'on a écrit que Wright avait accordé à la tribu sauvage le droit de s'établir dans une "réserve" sur les bords de la rivière Outaouais.

Toutefois il est permis de croire que les sauvages du lac des Deux-Montagnes ont dû assez régulièrement rendre visite à leurs frères blancs des Chaudières et que certains d'entre eux ont pu ériger des tentes ou construire des huttes temporaires sur les bords de la rivière.

Ce n'est cependant que vers 1870, quand le village de Hull est déjà passablement peuplé, que nos frères de la forêt commencent à faire des séjours prolongés aux confins du village.

## LA "RÉSERVE"

Et c'est ainsi que l'on en est venu à appeler "la réserve des sauvages" les terrains occupés plus tard par la compagnie Woods et le Parc Royal. Ce sont les lots 265 à 222 bornés à l'ouest par l'ancienne rue Dalhousie (aujourd'hui disparue) qui longeait la rue Laurier et à l'est par la rivière Outaouais.

De sorte que les sauvages vivaient, à l'écart du reste de la

16



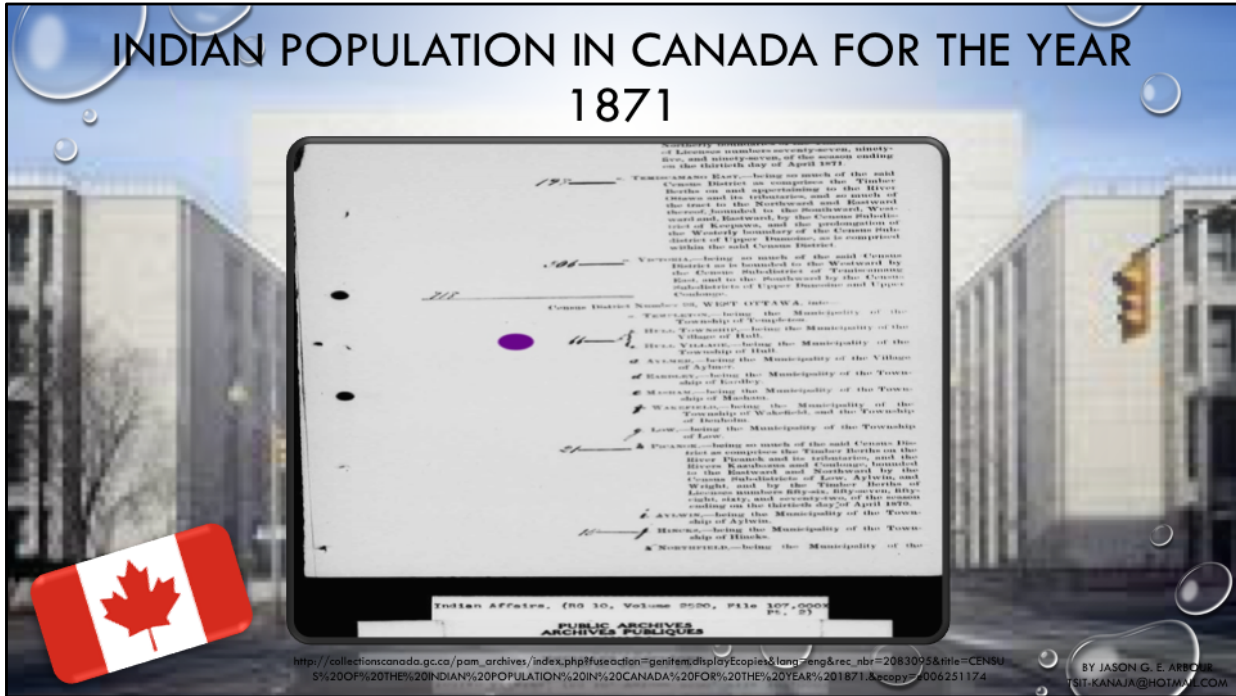
SOCIÉTÉ HISTORIQUE DE L'OUEST DU QUÉBEC

[http://amicus.collectionscanada.gc.ca/aweb-bin/awmain/itemdisp?sessionKey=999999999\\_142&d=2&v=0&vl=1&lm=124979\\$1=0](http://amicus.collectionscanada.gc.ca/aweb-bin/awmain/itemdisp?sessionKey=999999999_142&d=2&v=0&vl=1&lm=124979$1=0)

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This is a book named Asticou. This book was written regarding histoire de l'outaouis, this book, although circumstantial, this book speaks to an Indian Reserve of Savages in the Township of Hull.

# INDIAN POPULATION IN CANADA FOR THE YEAR 1871



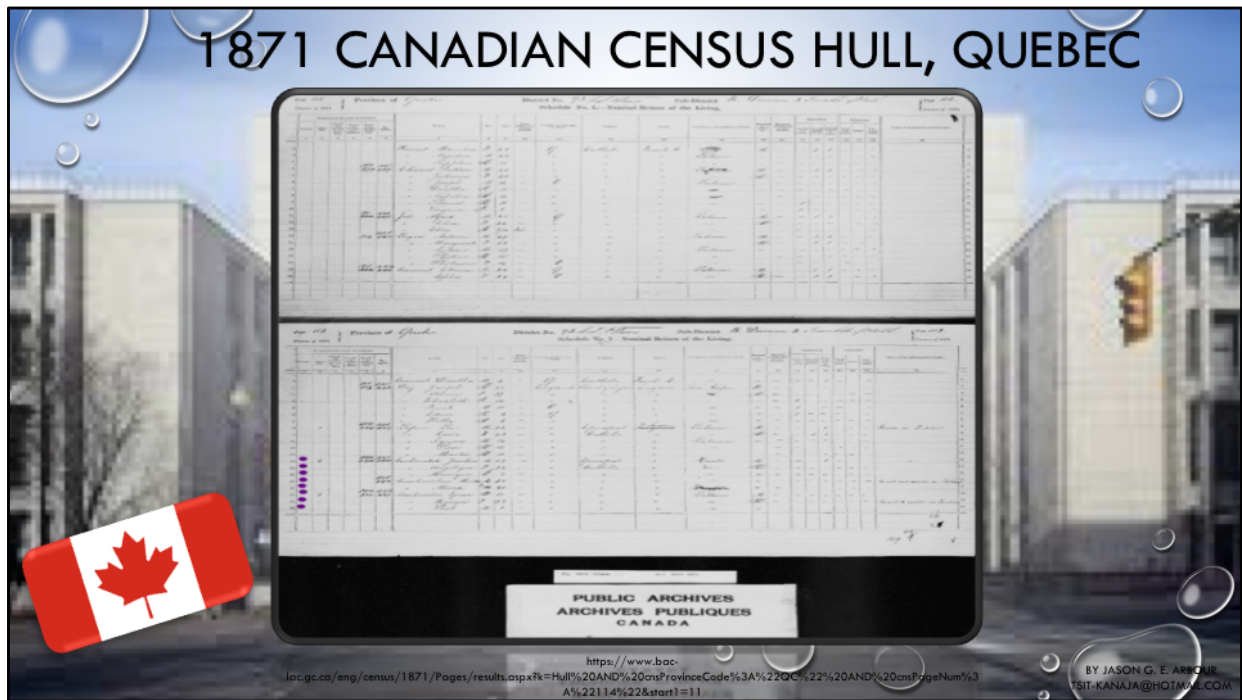
This is the proof page of the Indian Populations for Canada, in the year **1871**, here you can see the population of Hull Indians are **66**.

This can be located at the Library of Archives Canada under ( Indian Affairs, RG 10, Volume 2520, File 107,000x Pt.2)

[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec\\_nbr=2083095&title=CENSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ecopy=e00625174](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec_nbr=2083095&title=CENSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ecopy=e00625174)



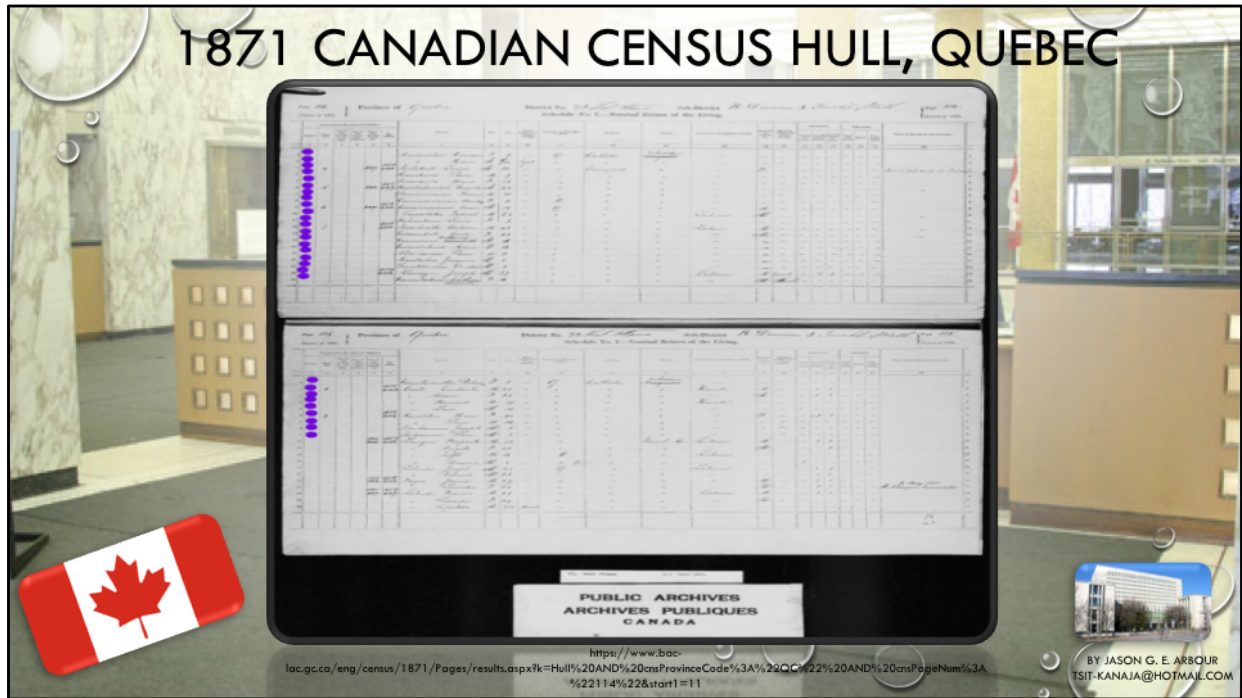




This is page 113 of the Hull, Que, **1871** Canadian Census, here you can see our communities origin is first listed as **Iroquois**, then a black line crosses out Iroquois, and is replaced with **Indian**.

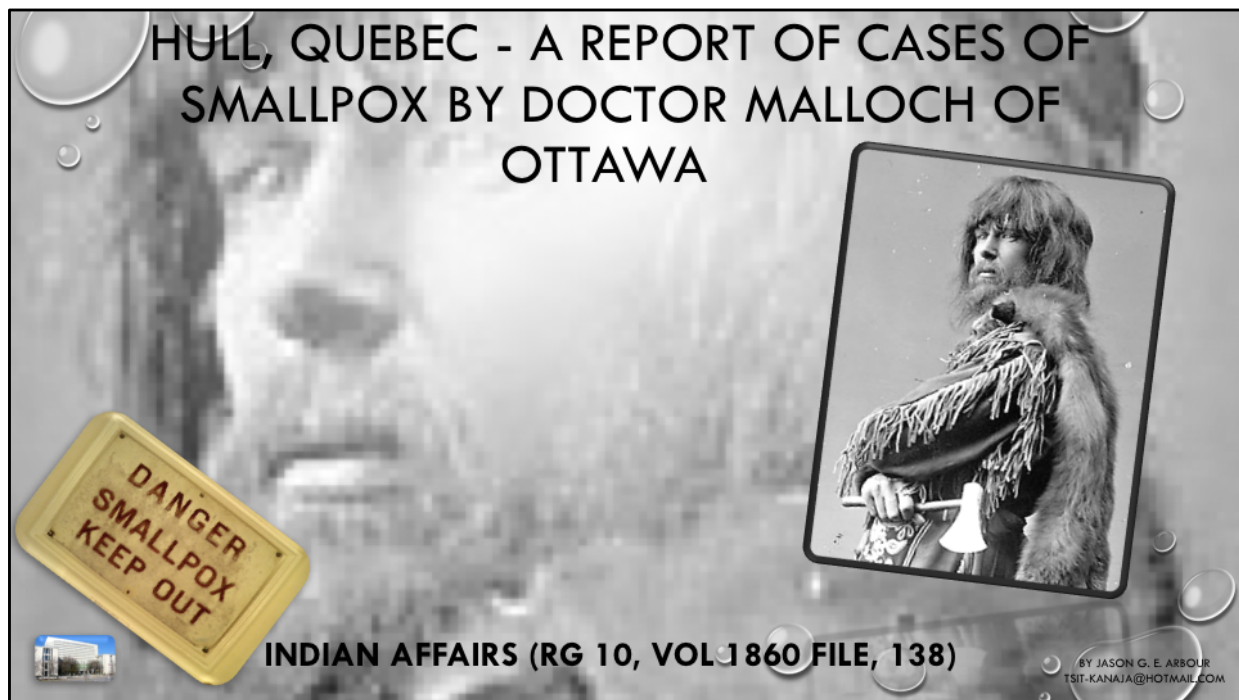
In 1871, my Kanienkehaka ancestors are still residing at our Indian Village located adjacent Kana:tso.

<https://www.bac-lac.gc.ca/eng/census/1871/Pages/results.aspx?k=Hull%20AND%20cnsProvinceCode%3A%22QC%22%20AND%20cnsPageNum%3A%22114%22&start1=11>



This is page 114 and 115 of the Hull, Que, **1871** Canadian Census, here you can see our communities origin is first listed as **Iroquois** after then a black line crosses out **Iroquois** and replaced with **Indian**. In 1871, my Kanienkehaka ancestors are still residing at our Indian Village located adjacent Kana:tso.

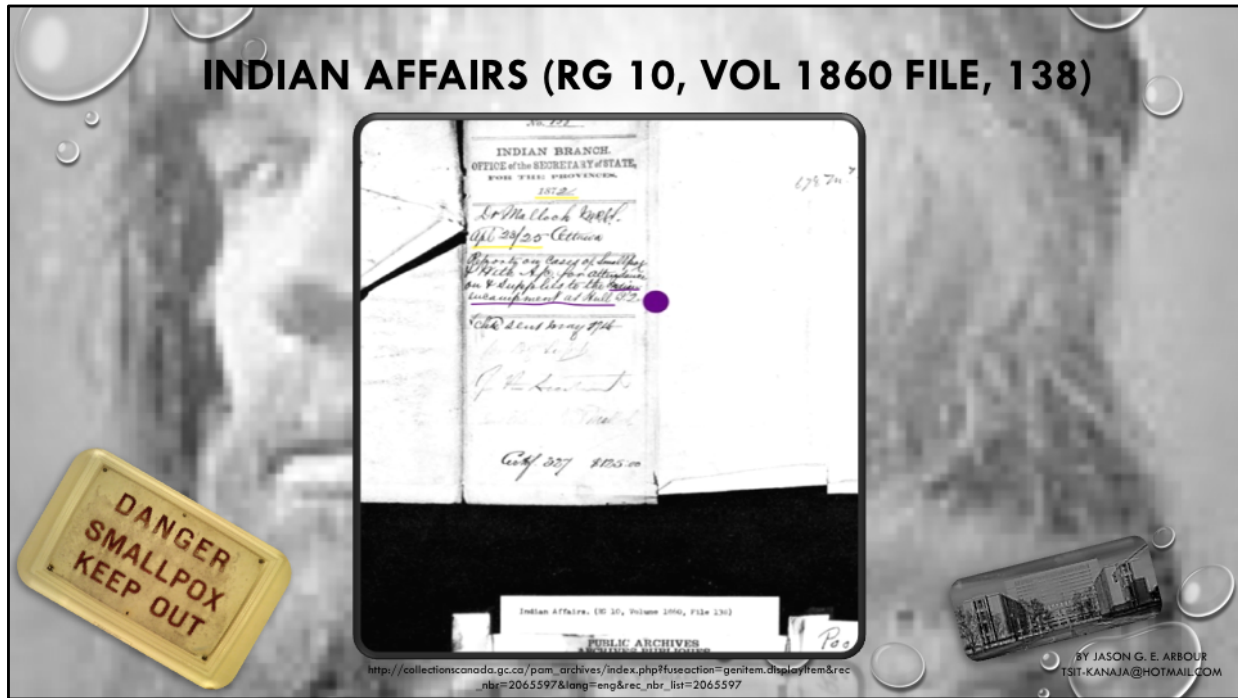
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This is a picture of Dr. Malloch of Ottawa, these are his hand written reports regarding Smallpox at an Indian Encampment in the Township of Hull, Province of Quebec. **INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)**

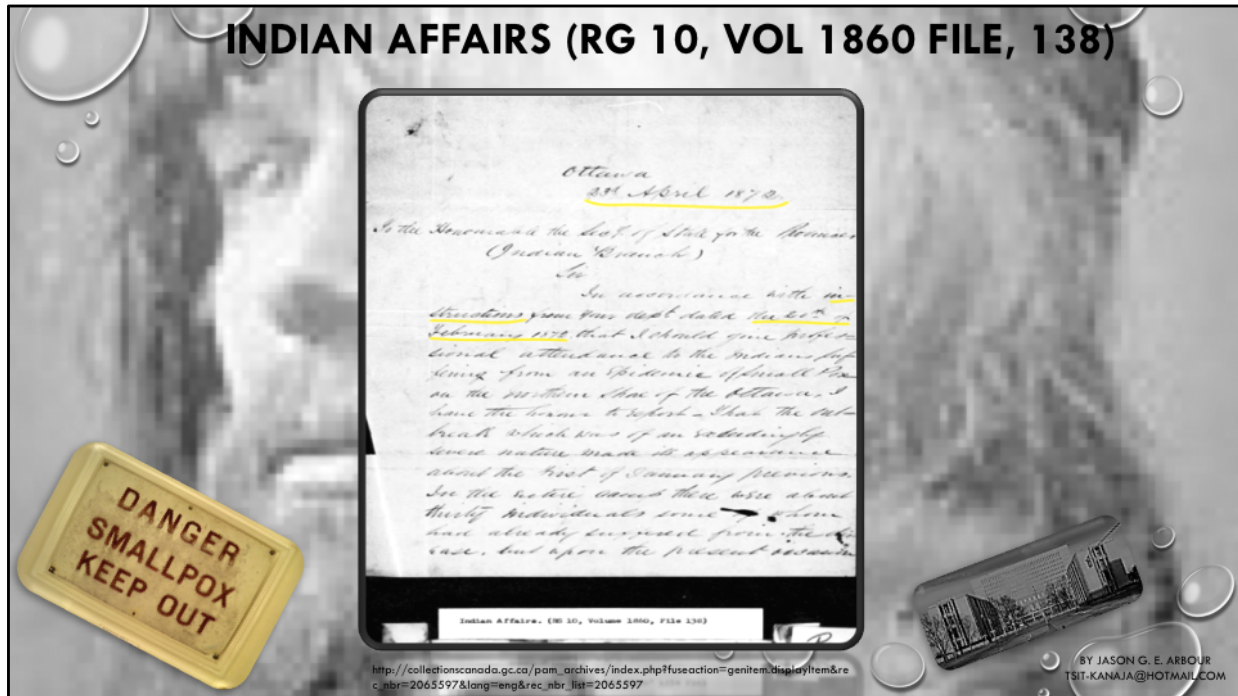
[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayItem&rec\\_nbr=2065597&lang=eng&rec\\_nbr\\_list=2065597](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=2065597&lang=eng&rec_nbr_list=2065597)

## INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)



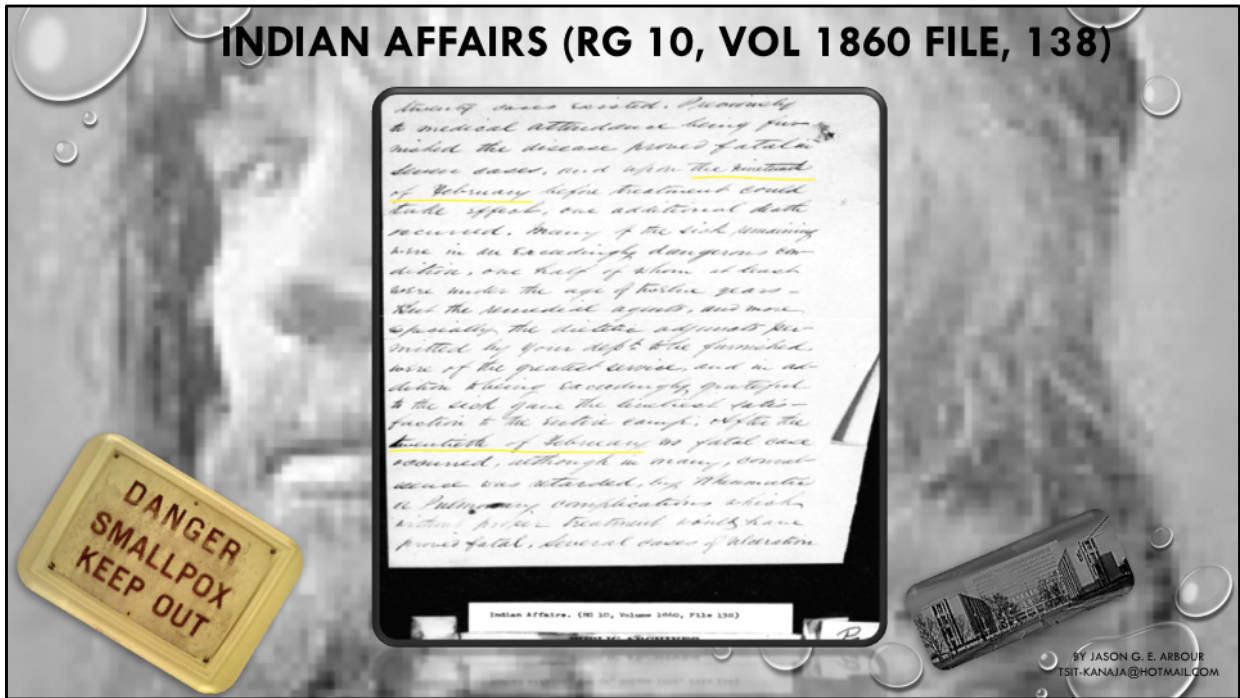
Dr. Malloch **April 23/25** Ottawa, Reports of cases of Smallpox+ with A/O for attendance an + supplies to the **Indian Encampment at Hull, P.Q.** I marked the dates yellow and the **Indian Encampment** Purple because the residents are **Iroquoian**.

## INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)



Ottawa, **23<sup>rd</sup> April 1872**. To the honourable the secretary for the state for the province, (Indian Branch). Sir, In accordance with **instructions** from your department dated the **20<sup>th</sup> of February 1872**, that I should give professional attendance to the Indians suffering from an epidemic of Smallpox on the northern shore of the Ottawa river. I have the honour to report that the outbreak which was of an exceedingly severe nature made it's appearance about the first of January previous. In the entire camp there was about thirty individuals some of whom had already suffered from the disease, but on the present occasion- **Notice Dr. Malloch was instructed by the department to attend an Indian Encampment in Hull, on the 20<sup>th</sup> of February, this date will remerge.**

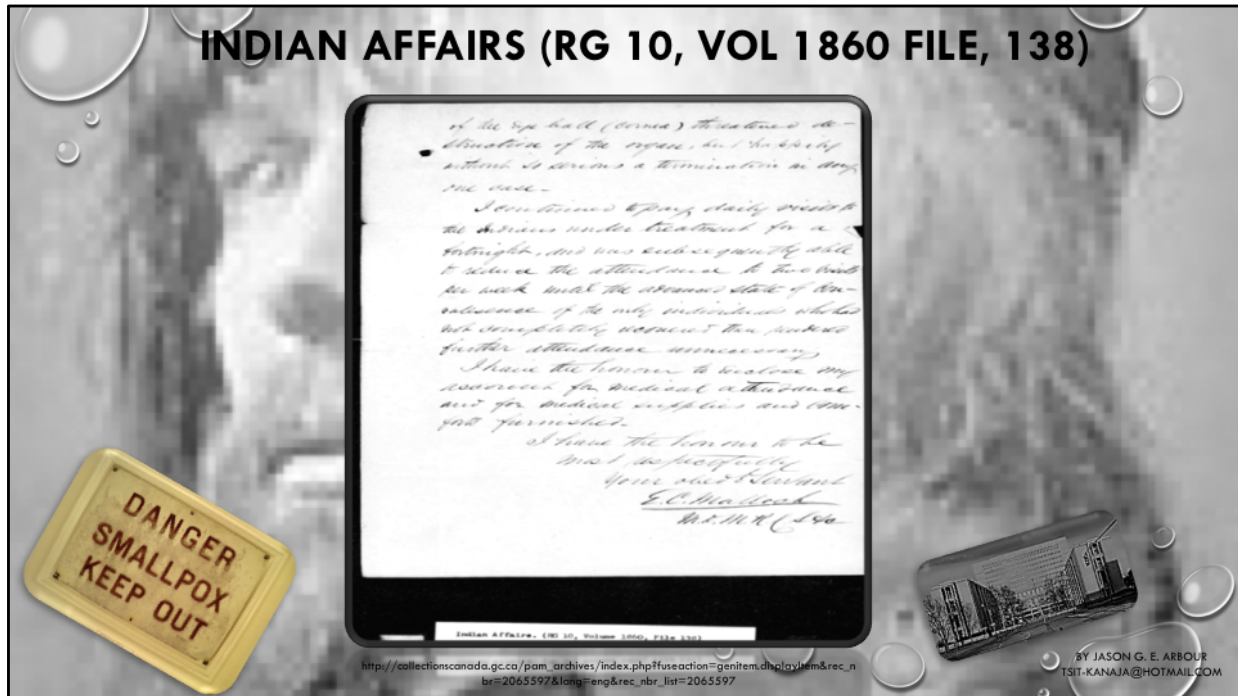
## INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)



Twenty cases existed. Previously to medical attendance being furnished the disease proved fatal in several cases, and upon the nineteenth of February before treatment could take effect, one additional death occurred. Many of the sick remaining were in an exceedingly dangerous condition, one half of whom at least were under the age of twelve years. But the remedial agents, and more especially the dietetic adjuncts permitted by your dept to be furnished were of the greatest service, and in addition of being exceedingly grateful to the sick gave the liveliest satisfaction to the entire camp. After the twentieth of February no fatal case occurred, although in many, convalescence was retarded, by rheumatic or pulmonary complications which without proper treatment would have proved fatal. Several cases of ulcerations

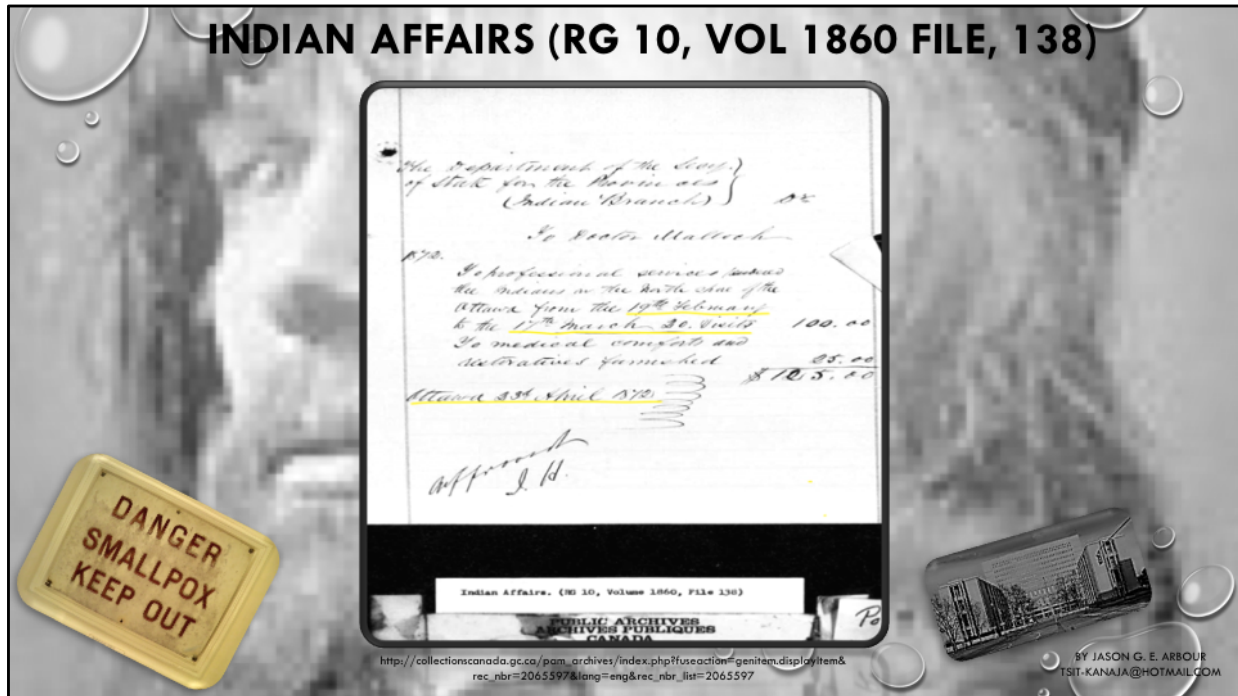
Twenty cases existed. Previously to medical attendance being furnish the disease proved fatal in several cases, and upon **the nineteenth of February** before treatment could take effect, one additional death occurred. Many of the sick remaining were in an exceedingly dangerous condition, one half whom at least were under the age of twelve years. But the remedial agents, and more especially the dietetic adjuncts permitted by your dept to the furnished were of the greatest service, and in addition of being exceedingly grateful to the sick gave the liveliest satisfaction to the entire camp. After the **twentieth of February** no fatal cases occurred, although in many, convalescence was retarded, by rheumatic or pulmonary complications which without proper treatment would have proved fatal. Several cases of ulcerations

## INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)



Of the eye ball (cornea) threatened destruction of the organ, but happily without so serious a termination in any one case. I continued to pay daily visits to the Indians under treatment for a fortnight, and was subsequently able to reduce the attendance to two visits per week until the advance state of convalescence of the only individuals who had not completely recovered than rendered further attendance unnecessary. I have the honour to enclose my account for medical attendance and for medical supplies and comforts furnished. I have the honour to be most respectfully your obliged servant Malloch

## INDIAN AFFAIRS (RG 10, VOL 1860 FILE, 138)



*The Department of the Secretary of the State for the Provinces (Indian Branch) To Doctor Malloch 1872 The professional services rendered the Indians on the North shore of the Ottawa from the 19<sup>th</sup> February to the 17<sup>th</sup> March 20. visits to medical comforts and restoratives furnished Ottawa 23<sup>rd</sup> April 1872 \$125.00*



# LAND SURVAYOR MAP 1874





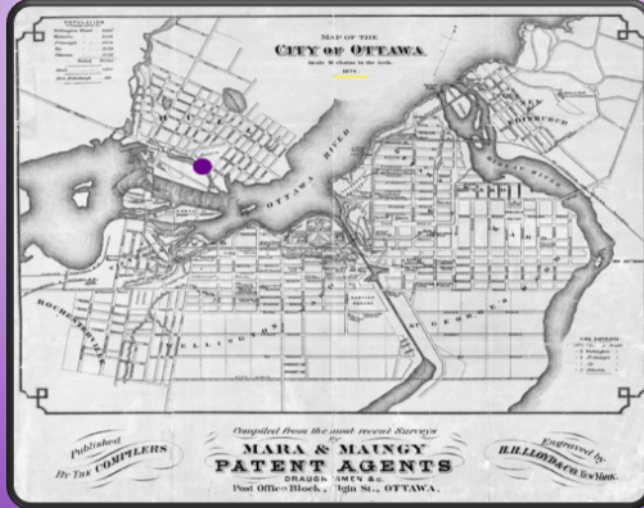

LAC MICROFICHE NMC4239 15973

Surveys by Mara & Maingy

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This is a LAC online search “**land survey map of the city of Ottawa 1874**”

# LAND SURVAYOR MAP 1874



LAC MICROFICHE NMC4239 15973

Surveys by Mara & Maingy

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This 1874 land surveyed map of the city of Ottawa, shows a **Reserve** in Hull adjacent the **Chaudière falls** and **St James Church**

# LAND SURVAYOR MAP 1882



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**Description found in Archives**

<b>Title</b>	Plan of the Lower Village of Hull, showing its position relative to the city of Ottawa, the property of the heirs of the late Ruggles Wright Esquire. Surveyed by A.W. Austin, C.E., P.L. Surveyor W.C. Chewett & Co. Lith. Toronto (1882) (cartographic material)		<ul style="list-style-type: none"> <li>• <a href="#">Link to this page</a></li> <li>• <a href="#">Copies and Reproductions</a></li> </ul>
<b>Arrangement structure</b>	<a href="#">Show Arrangement Structure</a>		
<b>Item (linked) part of</b>	240.. Metro areas, Quebec Province (cartographic material, architectural drawing) (R12517-66-4-E)		
<b>Date(s)</b>	[1882]		
<b>Place</b>	S1		
<b>Place of creation</b>	Canada		

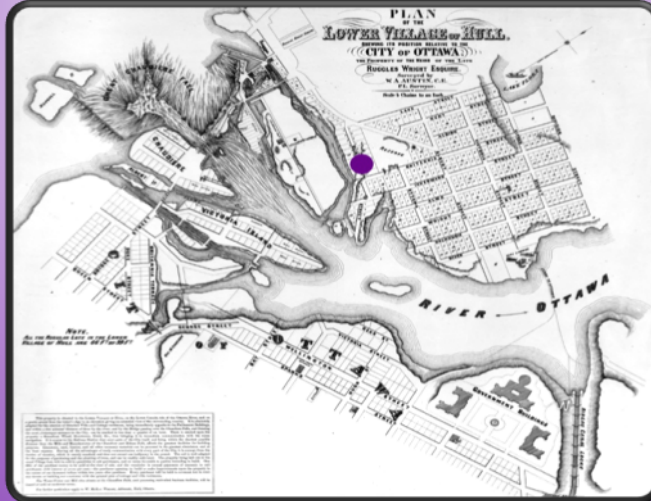


**LAC MICROFICHE NMC20966**  
 Surveyed by A.W. Austin, C.E., P.L. Surveyor. W.C. Chewett & Co. Lith. Toronto

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 TSIT-KANAJA@HOTMAIL.COM

This is a LAC online search “**land survey map of the city of Ottawa 1882**”

## LAND SURVAYOR MAP 1882



LAC MICROFICHE NMC20966

Surveyed by A.W. Austin, C.E., P.L. Surveyor. W.C. Chewett & Co. Lith. Toronto

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This **1882** land surveyed map of the city of Ottawa, shows a **Reserve** in Hull adjacent the **Chaudière falls** and **St James Church**



This is an image of **Kana:tso** and it's position next to **Louisa Scott/Wright**, the **Hull Cemetery** and **Tetreauville**.

# TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE

The screenshot shows the Library and Archives Canada website interface. The search results for 'TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE' are displayed. The results include a title, a description, and a table of access conditions.

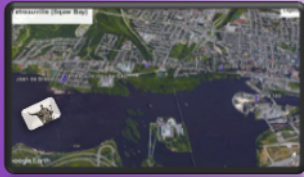
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Indian Affairs  
RG10 Microfilm C-8526 FILE 452-550

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This is a LAC online search for my root ancestor **Joseph Cole**. Tetreauville, Quebec- War Veterans Allowance For **Joseph Cole**.

# TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE



Indian Affairs  
 Headquarters Files  
 (1910, Volume 174)

File 452-504 1 Settlement Group - Levesque & And -  
 Division of Private Affairs for Indians, 1931 - 1939

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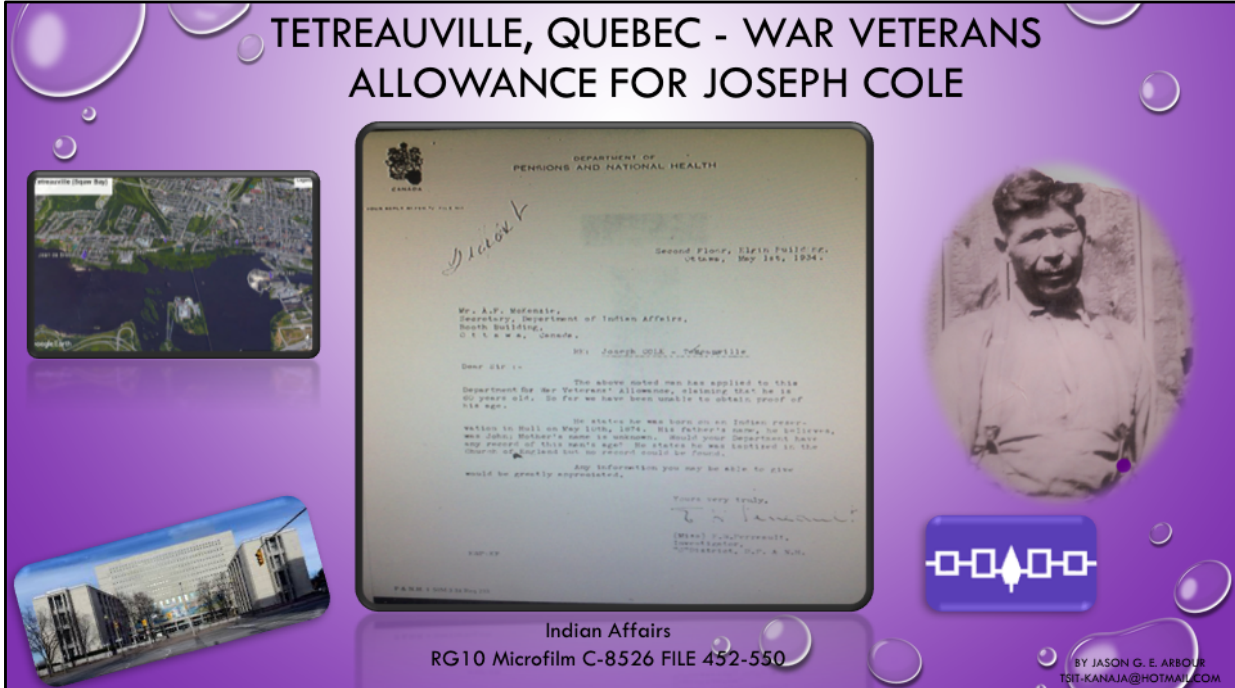


Indian Affairs  
 RG10 Microfilm C-8526 FILE 452-550

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 TSI-KANAJA@HOTMAIL.COM

This is a LAC physical microfilm search for file **Indian Affairs RG10 Microfilm C-8526 File 452-550**

## TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE



DEPARTMENT OF PENSIONS AND NATIONAL HEALTH  
CANADA

Second Floor, 4141, 101st St.  
Ottawa, May 1st, 1934.

Mr. A. J. Wessaire,  
Secretary, Department of Indian Affairs,  
South Building,  
O. T. & W. Canada.

Re: Joseph COLE - Tetreauville.

Dear Sir :-

The above noted man has applied to this Department for War Veterans Allowance, claiming that he is 60 years old. So far we have been unable to obtain proof of his age.

He states he was born on an Indian reservation in Hull on May 10th, 1874. His father's name, he believes, was John. Mother's name is unknown. Would your Department have any record of this man's age? He states he was baptized by the Church of England but no record could be found.

Any information you may be able to give would be greatly appreciated.

Yours very truly,  
W. J. Wessaire,  
Secretary,  
Department, O. T. & W.

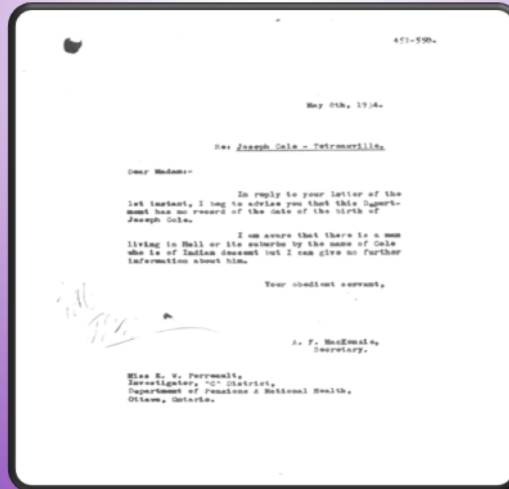
Indian Affairs  
RG10 Microfilm C-8526 FILE 452-550

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

**Indian Affairs RG10 Microfilm C-8526 File 452-550** this microfilm file has only two letters on record and this one states, Re: **Joseph Cole- Tetreauville**  
Dear Sir, The above noted man has applied to this department for War Veterans Allowance, claiming that he is **60** years old. So far we have been unable to obtain proof of his age. He states he was born on an **Indian Reservation in Hull** on **May 10<sup>th</sup>, 1874**. His father's name, he believes, was John, Mother's name is unknown. Would your department have any record of this man's age? He states he was baptized by the **Church of England** but no record could be found. Any information you may be able to give would be greatly appreciated.



## TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE



Indian Affairs  
RG10 Microfilm C-8526 FILE 452-550

BY JASON G. E. ARBOUR  
TSHKANAJA@HOTMAIL.COM

**Indian Affairs RG10 Microfilm C-8526 File 452-550** this microfilm file has only two letters on record and this second one states, Re: **Joseph Cole-Tetreauville**. Dear Madame, In reply to your letter of the 1<sup>st</sup> instant, I beg to advise you that this department has no record of the date of birth of **Joseph Cole**. I am aware that there is a man living in Hull or it's suburbs by the name of **Joseph Cole** who is of **Indian descant** but I can give no further information about him. Your obedient servant.

TETREAUVILLE, QUEBEC - JOSEPH COLE  
ST JAMES HULL CEMETERY

JOSEPH COLE  
SAPPER  
C · R · T · C · E · F  
12 JAN 1959 AGE 84

ST JAMES CEMETERY HULL

[http://www.waymarking.com/waymarks/WMVHCW\\_St\\_James\\_Anglican\\_Church\\_Cemetery\\_Hull\\_Gatineau\\_Qubec](http://www.waymarking.com/waymarks/WMVHCW_St_James_Anglican_Church_Cemetery_Hull_Gatineau_Qubec)

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

**Joseph Cole** from **Kana:tso**, died on **January 12<sup>th</sup>**, in **1959** and was buried on his ancestral grounds in the **Hull Cemetery** neighbored to **Philemon Wright**



In Tetreauville, Hull, Quebec, Canada, there stands a statue of Jean De Brébeuf. Jean De Brébeuf was a Jesuit who came to Canada, stories state Jean De Brébeuf was captured from Huron by Iroquois In **1694**. Missionaries coming to Canada knew they were at risk from harsh weather conditions, as well as confronting alien cultures. They expected to die in the name of God; Historians state Jean Des Brébeuf died by cannibalism.

**Could this be the reason why they call us Kanienkehaka, Mohawk (Eaters of Man)? Why is Jean De Brébeuf honoured in Tetreauville, Quebec?**

## KANATSO, TETREAUVILLE, QUEBEC



This is an image of **Kana:tso** and it's position next to **Louisa Scott/Wright**, the **Hull Cemetery** and **Jean De Brebeuf's Statue** in **Tetreauville**, also called (**Squaw Bay**), **Quebec**.

# KANATSO GREAT FIRE 1900



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**Online MIKAN no. 3827571 (1 item)**

Title Plan showing extent of Ottawa-Hull conflagration, Thursday, April 26th, 1900



Plan showing extent of Ottawa-Hull conflagration...  
(Item 111490)



LAC Online MIKAN no. 3827571 (1 item)

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This is a LAC online search for the Great Fire of Hull in 1900. **Plan showing extent of Ottawa-Hull conflagration, Thursday, April 26<sup>th</sup> 1900**

# KANATSO GREAT FIRE 1900



Online MIKAN no. 3827571 (1 item)

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This image states and shows a fire started in Hull, and traveled to Ottawa in **1900**

# POLICE OF HULL, QUEBEC 1901

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[Search Help](#)

#### Description found in Archives

Title	Thumbnail	Actions
HEADQUARTERS - OTTAWA - REQUEST OF L. GENEST CHIEF OF POLICE OF HULL, P.Q. ASKING FOR INFORMATION REGARDING LAND OCCUPIED BY THREE INDIAN FAMILIES: LAFORCE, JACKSON AND EUSTACHE.		<a href="#">Link to this page</a> <a href="#">Copies and Reproductions</a>

[Arrangement structure](#) [Show Arrangement Structure](#)

File part of [Reel Series \(multiple media\) \(R215-244-6-E\)](#)

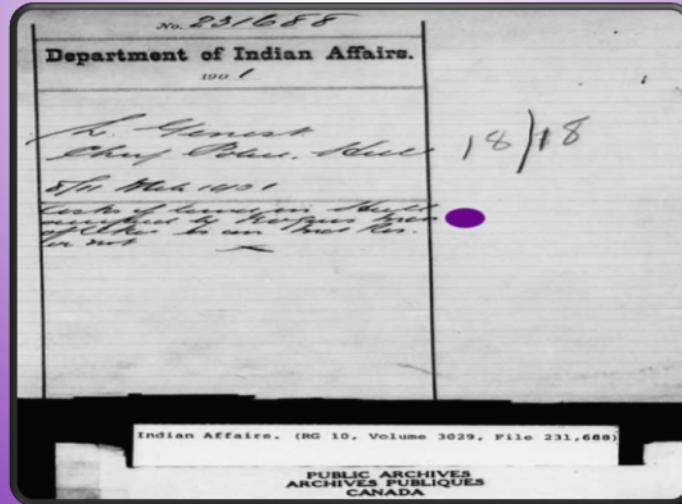
Date(s) 1901-1903

LAC MIKAN 2071183

BY JASON G. E. ARBOUR  
TSIT.KANAJA@HOTMAIL.COM

This is a LAC online search for evidence of an **Indian Encampment at Hull** Date(s) **1901-1903**, Headquarters-Ottawa-Request of L.Genest Police Chief of Hull, P.Q. Asking for information regarding land occupied by three **Indian** families, **Laforce**, **Jackson** and **Eustache**.

## POLICE OF HULL, QUEBEC 1901



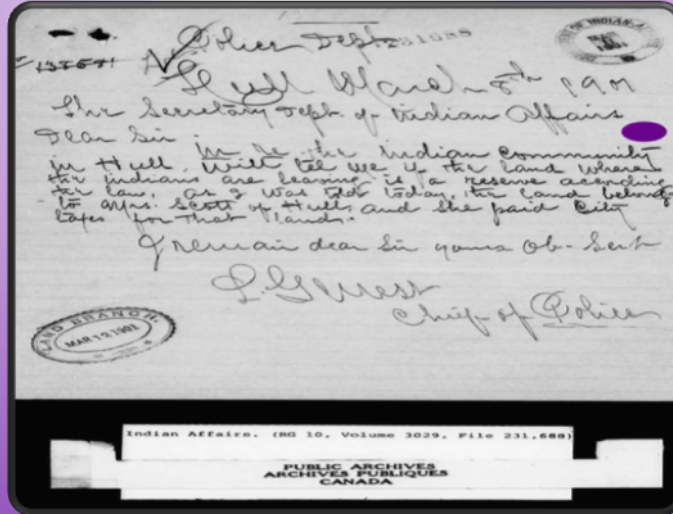
LAC MIKAN 2071183

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This Indian Affair record of **1901**, Asks if land in Hull occupied by **Iroquois** men is an **Indian Reserve** or not.



## POLICE OF HULL, QUEBEC 1901

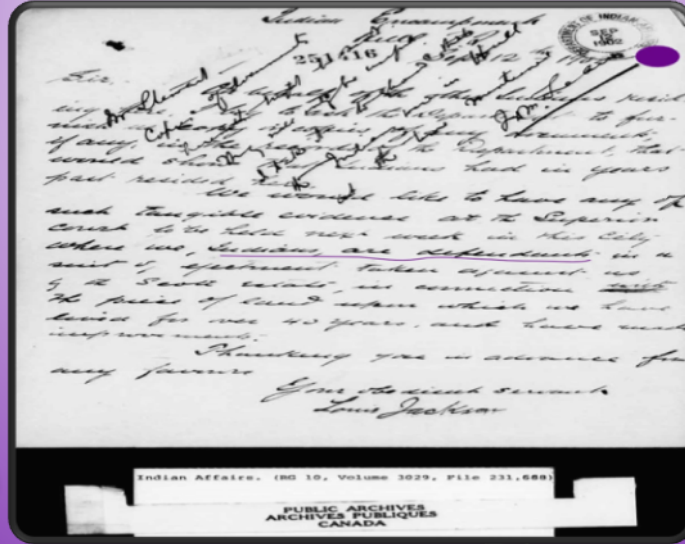


LAC MIKAN 2071183

BY JASON G. E. ARBOUR  
JST-KANAJA@HOTMAIL.COM

Police Department of Hull **March, 8<sup>th</sup> 1901** to The Secretary Dept of Indian Affairs,  
Dear Sir, Re: **The Indian Community in Hull**, will you see if the land were the Indians  
are living in Hull is a Reserve according to the law, as I was told today, the land  
belongs to Mrs. Scott of Hull, and she paid city taxes for that land. L. Genest **March  
8<sup>th</sup>, 1901**

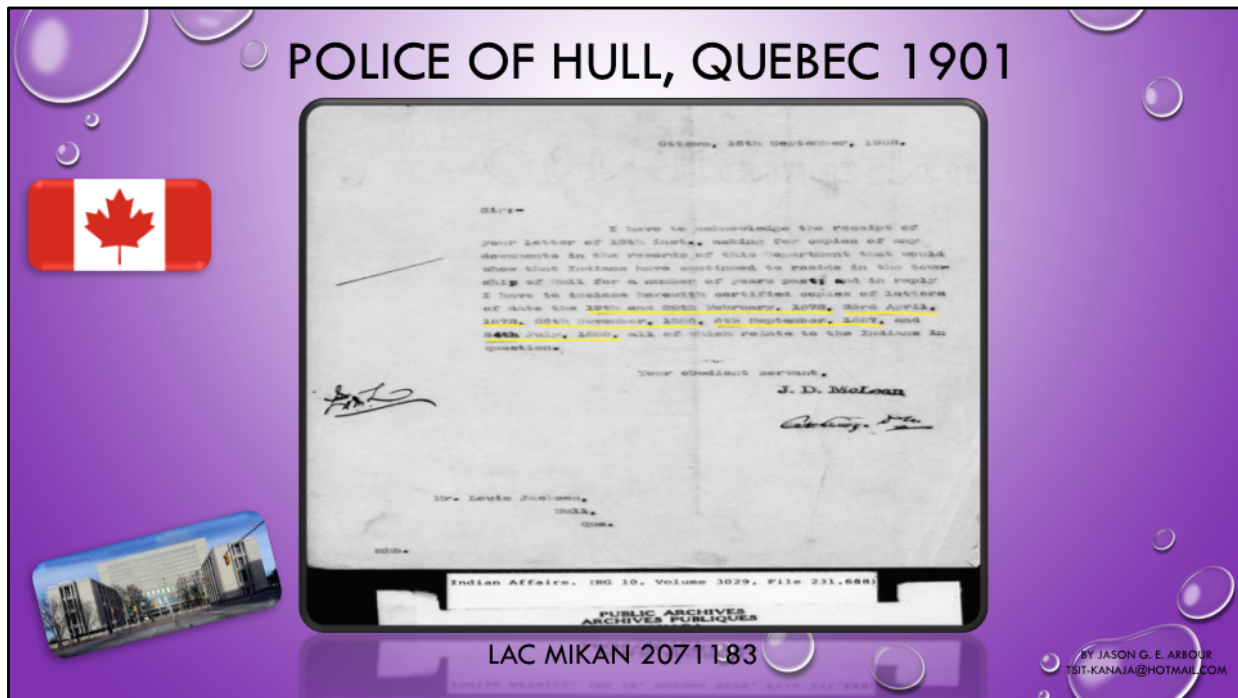
## POLICE OF HULL, QUEBEC 1901



LAC MIKAN 2071183

BY JASON G. E. ARBOUR  
TST.KANAJA@HOTMAIL.COM

**Indian Encampment Hull, P.Q., Sept 12<sup>th</sup>, 1901**, Sir, On behalf of the other **Indians** residing there. I beg to ask the department to furnish us copy of copies of any documents, that would show that the **Indians** have in years past resided there. We would like to have any of the such tangible evidence at the Superior Court to be held in the city next week in this city, where we, **Indians**, are **defendants** in the suit of ejectment taken against us by the Scott Estate, in connection with the piece of land upon which we have lived for over 40 years, and have made improvements. Thanking you in advance for any favour. Your obedient servant Louis Jackson



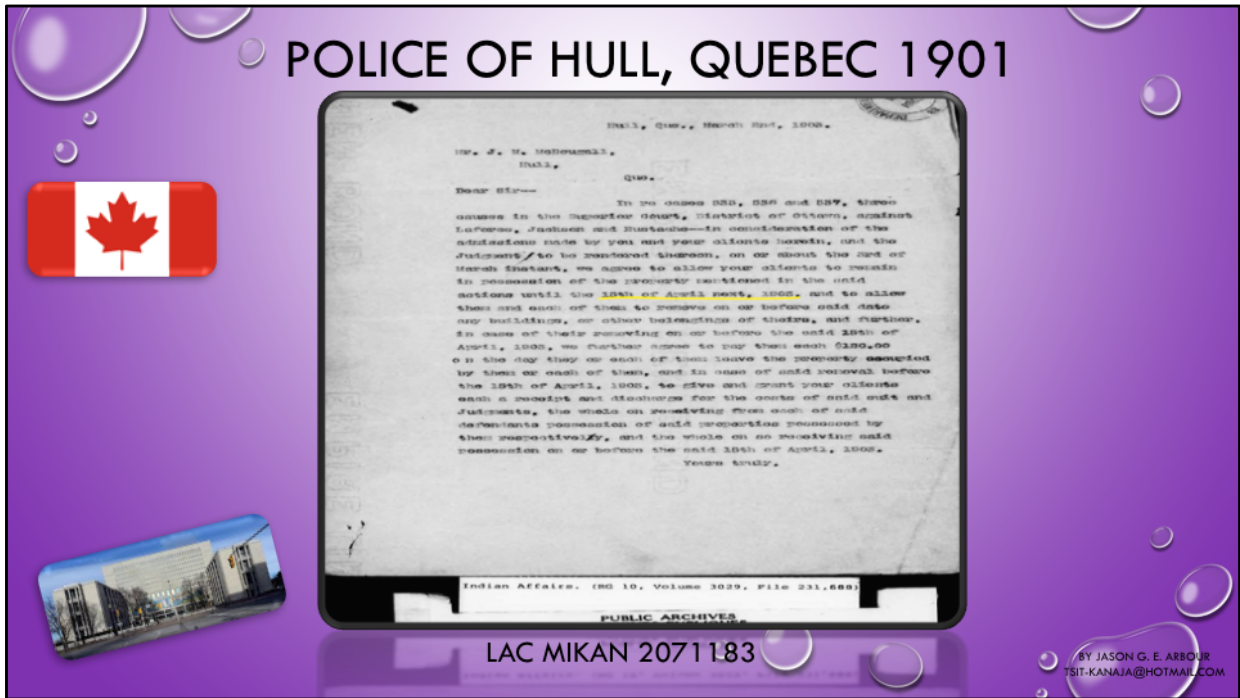
Ottawa, 15th September, 1902.

Sir, I have to acknowledge the receipts of your letter of 12th inst., asking for copies of any documents in the records of this department that would show that Indians have continued to live in the township of Hull for a number of years past; and in reply I have to enclose herewith certified copies of letters of date 19th and 20th, February, 1872, 23rd April, 1872, 25th November 1885, 6th, September 1887 and 24th, July 1888, all of which relate to the Indians in question. Your obedient servant. J. D. Mclean

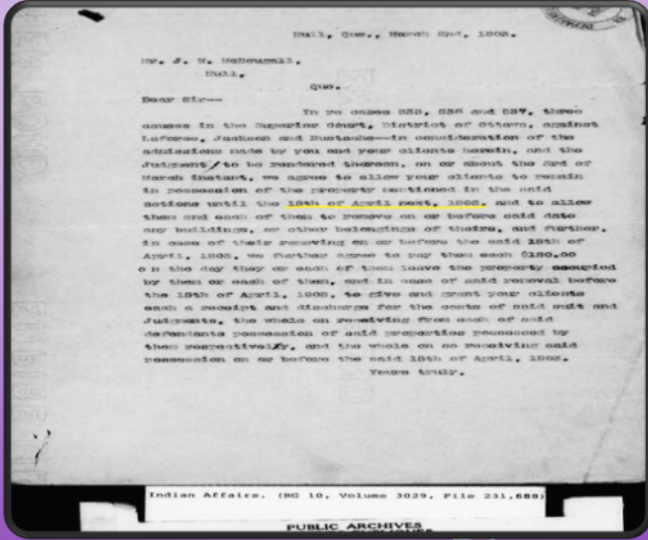
In my inquiry for these records, I have identified the **April 23rd, 1872** date as Dr. Malloch's notes on medical attendance, where he states.

Sir, In accordance with instructions from your department dated the **20th of February 1872**, so we can confirm, this missing record is that medical request by the Department, to the Indians from Gatineau, Quebec.

+OTTAWA+-  
+REQUEST+OF+L.+GENEST%2C+CHIEF+OF+POLICE+OF+HULL%2C+P.Q.%3B+ASKING+F  
OR+INFORMATION+REGARDING+LAND+OCCUPIED+BY+THREE+INDIAN+FAMILIES%2C  
+LAFORCE%2C+JACKSON+AND+EUSTACHE.+&ecopy=e007491952



# POLICE OF HULL, QUEBEC 1901



LAC MIKAN 2071183

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

## Hull, Quebec, March 2nd, 1903.

Dear Sir, In regarding cases 535, 536 and 537, three cases in Superior Court, district of Ottawa, against Laforce, Jackson and Eustache—in considerations of admissions made by you and your clients herein and the judgment/ to be rendered thereon, on or about the **3rd of March** instant, we agree to allow your clients to remain in possession of the property mentioned in the said actions until the **15th of April next, 1903**, and to allow them and each of them to remove on or before said date any buildings, or other belongings of theirs and further, in case of their removing on or before the said **15th of April, 1903**, we further agree to pay them each \$120.00 on the day they or each of them, and in case of such removal before the **15th of April, 1903**, to give and grant your clients each a receipt and discharge for the cost of said suit and judgment, the whole on receiving from each of said defendants possession of said properties possessed by them respectfully, and the whole on so receiving said possession on or before the said **15th, of April**. Yours Truly.

This is confirmation that **under duress**, our Indian Encampment was disbanded/evicted by court order.

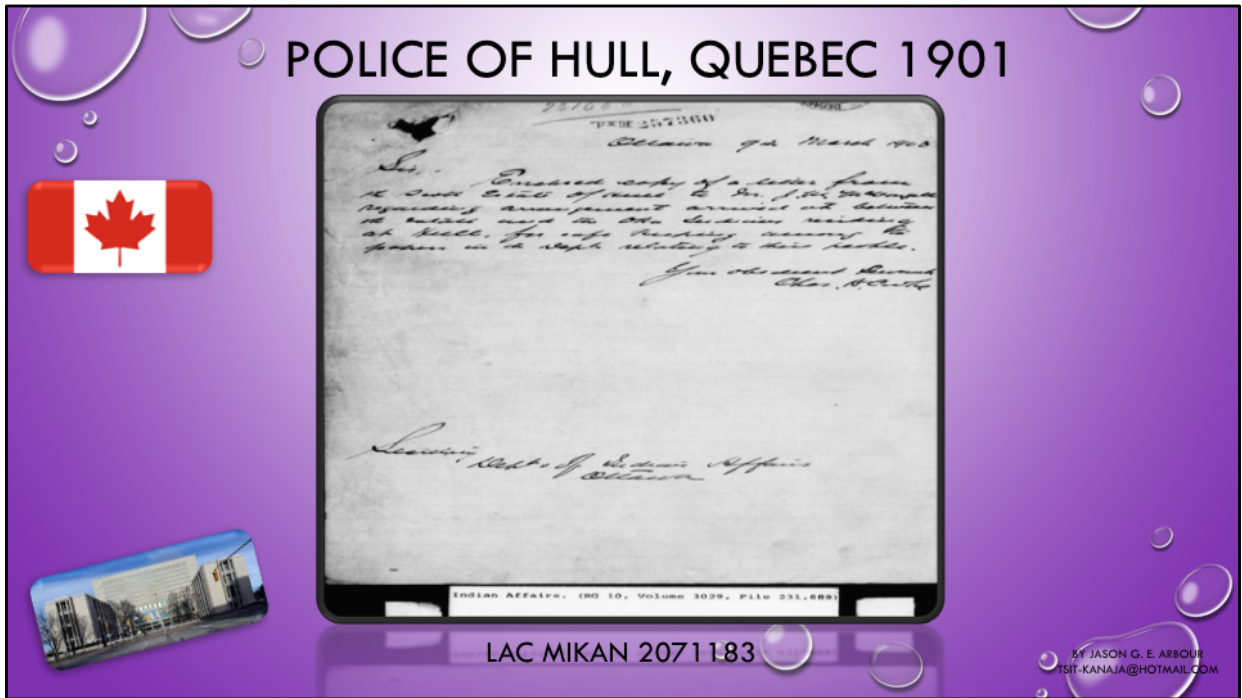
Although we have our own laws, new written laws were made to protect our development such as the **1763 Royal Proclamation**. Arresting our communal development in the province of Quebec, was and is illegal.

We were not defendants against the Governments of Canada, Quebec or even the Municipality, we were coerced to remove our community from our traditional territory by Mrs. Louisa Scott/Wright, a descendant of Philemon Wright.

Louisa Wright married Judge John Scott who was also the last mayor of Bytown, he

also played a role in making the said region Canada's national capital.

[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec\\_nbr=2071183&rec\\_nbr\\_list=2071183,2068484,2070743,3696795,2072061,3692693,2072927,3692683,2072973,2071350&title=HEADQUARTERS+-+OTTAWA+-+REQUEST+OF+L.+GENEST%2C+CHIEF+OF+POLICE+OF+HULL%2C+P.Q.%3B+ASKING+FOR+INFORMATION+REGARDING+LAND+OCCUPIED+BY+THREE+INDIAN+FAMILIES%2C+LAFORCE%2C+JACKSON+AND+EUSTACHE.+&ecopy=e007491952](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec_nbr=2071183&rec_nbr_list=2071183,2068484,2070743,3696795,2072061,3692693,2072927,3692683,2072973,2071350&title=HEADQUARTERS+-+OTTAWA+-+REQUEST+OF+L.+GENEST%2C+CHIEF+OF+POLICE+OF+HULL%2C+P.Q.%3B+ASKING+FOR+INFORMATION+REGARDING+LAND+OCCUPIED+BY+THREE+INDIAN+FAMILIES%2C+LAFORCE%2C+JACKSON+AND+EUSTACHE.+&ecopy=e007491952)



Ottawa **9th March, 1903**. Sir, Enclosed copies of the letter from the Scott Estate at Hull to Mr. J D Mcdougall regarding arrangements arrived at between the estate and the **OKA Indians residing at Hull**, for safe keeping among the ??? in the department relating to these people. Your obedient Servant.

There is no such thing as an OKA Indian, OKA is a place where Catholics built a mission in 1701, established by the Sulpicians who immigrated to Montreal. Fact, we are a Sub-Nation of Kanienkehaka, from Kana:tso, our Indian Village or Encampment was located in Hull, Quebec, this is where our band hunted, harvested, quarried limestone flint and buried our ancestors.

# 1901 CANADA CENSUS HULL, QUEBEC

1901 Census of Canada Page Information  
 District: QJ 58527 (4300)  
 Subdistrict: Hull (City) (City) L-5 Page 62  
 Images: View the image with full screen  
 Images are from National Archives 988-500  
 Details: Schedule 1, Population 14,000  
 Transcriber: Guy Labrie

Household no. within sub-district	Household no. on street	Sex	Age	Marital status	Profession, occupation, or trade	Place of birth	Place of birth province or territory or foreign birth	Place of birth country	Year of immigration	Year of last census	Age at last census	Age at last census	Personal Description					
													Religion	Complexion	Hair	Eyes		
327	577	M	35	Married	Head	Canada	Quebec	Canada	1866	35	35	35						
328	577	F	33	Married	Wife	Canada	Quebec	Canada	1868	33	33	33						
329	577	F	10	Single	Daughter	Canada	Quebec	Canada	1891	10	10	10						
330	578	M	38	Married	Head	Canada	Quebec	Canada	1870	38	38	38						
331	578	F	36	Married	Wife	Canada	Quebec	Canada	1872	36	36	36						
332	578	M	6	Single	Son	Canada	Quebec	Canada	1895	6	6	6						
333	579	F	37	Married	Wife	Canada	Quebec	Canada	1871	37	37	37						
334	579	F	15	Single	Daughter	Canada	Quebec	Canada	1884	15	15	15						
335	579	F	12	Single	Daughter	Canada	Quebec	Canada	1889	12	12	12						
336	579	F	9	Single	Daughter	Canada	Quebec	Canada	1891	9	9	9						
337	579	F	6	Single	Daughter	Canada	Quebec	Canada	1895	6	6	6						
338	579	M	27	Single	Lodger	Canada	Quebec	Canada	1868	27	27	27						
339	580	M	39	Married	Head	Canada	Quebec	Canada	1861	39	39	39						
340	580	F	37	Married	Wife	Canada	Quebec	Canada	1873	37	37	37						
341	580	F	2	Single	Daughter	Canada	Quebec	Canada	1898	2	2	2						
342	581	M	38	Married	Head	Canada	Quebec	Canada	1863	38	38	38						
343	581	F	36	Married	Wife	Canada	Quebec	Canada	1865	36	36	36						
344	581	F	13	Single	Daughter	Canada	Quebec	Canada	1888	13	13	13						
345	581	M	5	Single	Son	Canada	Quebec	Canada	1895	5	5	5						
346	581	M	5	Single	Son	Canada	Quebec	Canada	1895	5	5	5						

347	577	Leforce Lizzie	F	Daughter	S	Sep 29	1890	10										
348	577	Leforce Maud	F	Daughter	S	Jul 28	1899	1										
349	578	Nelson Joseph	M	Head	W			60										
350	578	Nelson Peter	M	Son	S	Nov 23	1875	25										
351	578	Hawsett George	M	Father in law	W			60										
352	579	Eustache Louis	M	Head	M			45										
353	579	Eustache Mary	F	Wife	M			48										
354	579	Eustache Anne	F	Daughter	S	Nov 25	1881	19										
355	579	Eustache Christian	F	Daughter	S	May 26	1884	16										
356	579	Eustache Louis	M	Son	S	Mar 16	1886	15										
357	579	Eustache Ondreille	F	Daughter	S	Jun 11	1890	10										
358	579	Eustache Wilfred	M	Son	S	Jun 12	1891	9										
359	579	Eustache Yves	F	Daughter	S	Oct 2	1895	5										
360	579	Old Steven	M	Lodger	W			27										
361	580	Jackson Louis	M	Head	M	Sep 14	1867	33										
362	580	Jackson Lucille	F	Wife	M	Sep 29	1873	27										
363	580	Jackson Lucile	F	Daughter	S	Dec 4	1898	2										
364	581	Bélanger Jules	M	Head	M			38										
365	581	Bélanger Mathie	F	Wife	M			39										
366	581	Bélanger Ida	F	Daughter	S	Jun 18	1888	13										
367	581	Bélanger Albert	M	Son	S	Mar 1	1889	12										
368	581	Bélanger Emile	M	Son	S	Feb 8	1893	8										
369	581	Bélanger Eugène	M	Son	S	Jul 26	1895	5										

Images of the 1901 census forms are loaded directly from the 1901 Census site of Library and Archives Canada



## 1901 Census records for Quebec

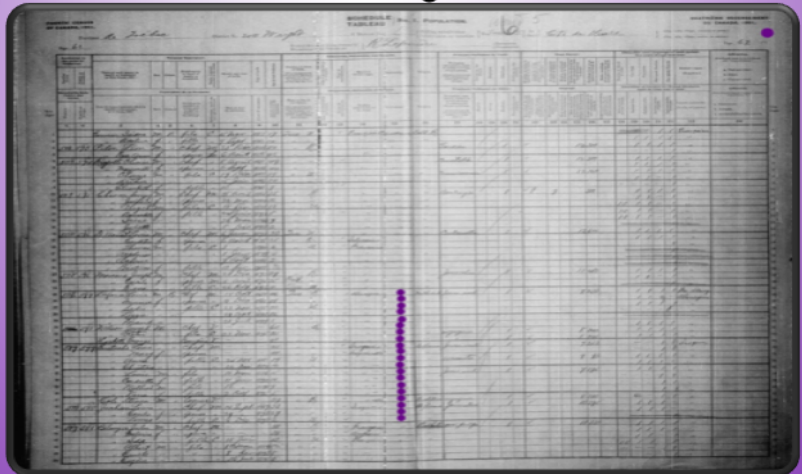
<http://automatedgenealogy.com/census/ProofFrame.jsp?id=27227>

BY JASON G. E. ARBOUR  
 TSIT.KANAJA@HOTMAIL.COM

This is an image of a 1901 Census of Hull, Quebec. These Kanienkehaka families of Laforce, Nelson, Hawsett, Eustache/Cole and Jackson are listed as household's neighboring each other in Hull, Quebec.



1901 CANADA CENSUS HULL, QUEBEC  
Proof Page



1901 Census records for Quebec  
<http://automatedgenealogy.com/census/ProofFrame.jsp?id=27227>

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This is an proof page image of the 1901 Census of Hull, Quebec. The Kanienkehaka families of Laforce, Nelson, Hawkett, Eustache/Cole and Jackson are listed as different household's neighboring each other in Hull, Quebec. This proof page states Laforce is Abenaki, this error can be corrected by using other documents, such as the 1871 Census.

Take Notice, Laforce was a name given to our Kanienkehaka Nation, it makes reference to our strength.

<http://automatedgenealogy.com/census/ProofFrame.jsp?id=27227>

# 1901 CANADA CENSUS CUMBERLAND

**1901 Census of Canada Page Information**  
 District: ON TUSSEL (4122)  
 Subdistrict: Cumberland 2 - Page 38  
 Images: View the images with [IJSI IJSI](#)  
 Images and film: [National Archives Web Site](#)  
 Details: [Schedule 1: Maudslayi T-64a](#)  
 Transcriber: Tom Huffert

Household or individual				Personal Description											
No.	Sex	Age	Name of each person as written on the original form, and the name as it is written on this page.	Relationship to head of household or to spouse of head of household	Married	Single	Widowed	Never married	Total of all	Year of birth	Place of birth	Year of immigration	Year of arrival in Canada	Year of arrival in Ontario	Year of arrival in this Province
143	F	38	McPherson Catherine	Wife						1863	Scotland	1882			
144	M	37	McPherson Alex. M.	Head						1866	Scotland	1882			
145	F	36	McPherson Virginia	Wife						1865	Scotland	1882			
146	M	10	McPherson John A.	Son						1891	Scotland	1891			
147	M	9	McPherson Alex. C.	Son						1892	Scotland	1892			
148	M	8	McPherson George	Son						1893	Scotland	1893			
149	M	6	McPherson Robert	Son						1895	Scotland	1895			
150	M	5	Wilson John	Head						1822	Scotland	1822			
151	F	48	Wilson Anna E. J.	Wife						1853	Scotland	1853			
152	F	17	Cole Sarah	Daughter						1884	Scotland	1884			
153	M	16	Cole Mitchell	Son						1885	Scotland	1885			
154	M	15	Cole Joseph	Son						1886	Scotland	1886			
155	F	14	Cole Nancy	Daughter						1887	Scotland	1887			
156	F	13	Cole Agnes	Daughter						1888	Scotland	1888			
157	M	12	Woods Frank	Brother						1889	Scotland	1889			
158	M	11	Hull James	Head						1890	Scotland	1890			
159	F	10	Hull Emily	Wife						1891	Scotland	1891			
160	F	9	Hull Emma B.	Daughter						1892	Scotland	1892			
161	M	8	Hull Arthur	Son						1893	Scotland	1893			
162	M	7	McEwen Alexander	Head						1836	Scotland	1836			
163	F	6	McEwen Elizabeth	Wife						1837	Scotland	1837			
164	M	5	McEwen Alexander	Son						1847	Scotland	1847			
165	M	4	McEwen James P.	Son						1851	Scotland	1851			
166	M	3	McLaughlin Jean	Head						1843	Scotland	1843			

**Surname Notes On This Page**

In household 146, the enumerator wrote the surname as 'Cole', a suggested alternative surname is 'Takanawjausin'. The person suggesting the alternative surname provided this comment: 'Born Aug 24th 1869 Indian reserve in Hull St James church.'

Images of the 1901 census forms are loaded directly from the 1901 Census site of Library and Archives Canada



## 1901 Census records for Ontario

<http://automatedgenealogy.com/census/ProofFrame.jsp?id=102258>

BY JASON G. E. ARBOUR  
 TSI-KANAJA@HOTMAIL.COM

This Kana:tso family, temporarily residing in Cumberland, in 1901, is from the Hull Indian Reserve. You can click on "**Proof Page**" and view this family is listed as Indian and Iroquois. There is a flag on line 38, at the bottom of the page someone wrote: In household 146, the enumerator wrote the surname as 'Cole', a suggested alternative surname is 'Takanawjausin'. The person suggesting the alternative surname provided this comment: '(Born Aug 24th 1869 Indian reserve in Hull St James church )

# 1901 CANADA CENSUS INCONSISTENCIES GRATTAN

Household number	Family name	Family name	Name of each person as found on household on 31st March, 1901	Relationship to head of household		Sex	Age	Date of birth	Year of birth	Age as last birthday
				Relationship	Sex					
102	Grattan	Grattan	Mohawk John	Head	M		75			75
102	Grattan	Grattan	Matilda Mohawk	Wife	F		75			75
103	Grattan	Grattan	Laforce Joseph	Head	M		44			44
103	Grattan	Grattan	Mary 27	Wife	F		27			27
103	Grattan	Grattan	John 13	Son	M		13			13
103	Grattan	Grattan	David 11	Son	M		11			11
103	Grattan	Grattan	Paul 9	Son	M		9			9
103	Grattan	Grattan	Louise 8	Daughter	F		8			8
103	Grattan	Grattan	Charles 6	Son	M		6			6



## 1901 Census records for Ontario

<http://automatedgenealogy.com/census/View.jsp?id=46852&highlight=26&desc=1901+Census+of+Canada+page+containing+John+Mohawk>



BY JASON G. E. ARBOUR  
TST.KANAJA@HOTMAIL.COM

This is record of Kanienkehaka families in Grattan, Ontario, in **1901**. Canada Census had participated in the stealing of Indigenous identities. Here is the evidence to support my allegation: **1901**, 2 Households #102, line 26, listed is, Mohawk John, 70 and Matilda Mohawk age 75, in Households #103, line 28, listed is, Laforce Joseph 44, Mary 27, John 13, David 11, Paul 9, Louise 8 and Charles 6, please continue-

<http://automatedgenealogy.com/census/View.jsp?id=46852&highlight=26&desc=1901+Census+of+Canada+page+containing+John+Mohawk>

# 1901 CANADA CENSUS INCONSISTENCIES GRATTAN

The image shows a scan of a 1901 Canadian census form. The form is a grid with multiple columns and rows. There are several purple vertical bars highlighting specific rows, and purple dots are placed in various columns, likely indicating areas of inconsistency or error in the data. The form is titled '1901 CANADA CENSUS' and includes fields for name, age, sex, and other demographic information. The name 'Grattan' is visible in the top right corner of the form.



## 1901 Census records for Ontario

<http://automatedgenealogy.com/census/View.jsp?id=46852&highlight=26&desc=1901+Census+of+Canada+page+containing+John+Mohawk>



BY JASON G. E. ARBOUR  
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This is the proof page for the **1901** Grattan household's, here both families are listed as "**Mohawk Indians**". Now let's see what changes have been made by Census Canada ten years later, in **1911**.

# 1911 CANADA CENSUS INCONSISTENCIES GRATTAN

11 K. GRATTAN OF K. GRATTAN  
 Census / 1911 / Ontario / Hamilton, South / 10 Grattans page 12 of 14  
 Transcribed by: Tracy Shady

Line #	1	2	3	4	5	6	7	8	9	10	Link
1	93	Sharp Mary F		F	Daughter	S	Apr	1886	25	01	
2	93	Sharp Alexander M		M	Son	S	Mar	1890	21	01	
3	93	Sharp Peter G		M	Son	S	Apr	1888	23	01	
4	93	Sharp Annie A		F	Daughter	S	Feb	1892	19	01	
5	93	Sharp Dortha		F	Daughter	S	Apr	1894	17	01	
6	93	Sharp Eva V		F	Daughter	S	Sep	1896	14	01	
7	93	Sharp Effie		F	Daughter	S	Jul	1900	10	01	
8	94	Bremner Hannah		F	Head	W	Jan	1846	64	01	
9	94	Bremner Jessie		F	Daughter	S	Jan	1875	35	01	
10	94	Bremner George W		M	Son	S	Mar	1879	32	01	
11	95	Smith Babba		M	Head	M	Apr	1873	38	01	
12	95	Smith Mary E		F	Wife	M	May	1886	25	01	
13	95	Smith Kate M		F	Daughter	S	Jan	1896	4	01	
14	95	Smith Gertrude M		F	Daughter	S	Apr	1909	2	01	
15	95	Smith Rubene C		M	Son	S	May	1911	4:12	01	
16	96	Livingstone John H		M	Head	M	May	1865	46	01	
17	96	Livingstone Christina		F	Wife	M	Aug	1863	47	01	
18	96	Livingstone Nell H		M	Son	S	Dec	1888	22	01	
19	96	Livingstone Mary A		F	Daughter	S	Aug	1892	18	01	
20	96	Livingstone Marion E		F	Daughter	S	Aug	1895	15	01	
21	96	Livingstone Archibald J		M	Son	S	Aug	1897	13	01	
22	96	Livingstone Christina V		F	Daughter	S	Mar	1900	11	01	
23	96	Livingstone David B		M	Son	S	Jan	1902	9	01	
24	96	Livingstone James A		M	Son	S	Dec	1904	7	01	
25	97	Laffosa Joseph		M	Head	W	Apr	1867	44	01	
26	97	Laffosa John		M	Son	S	Apr	1889	22	01	
27	97	Laffosa David		M	Son	S	May	1891	20	01	
28	97	Laffosa Paul		M	Son	S	Jan	1893	18	01	
29	97	Laffosa Louisa		F	Daughter	S	Jan	1895	16	01	
30	97	Laffosa Charles		M	Son	S	Mar	1897	14	01	
31	97	Mohawk Lillie		F	Mother-in-law	W	Jul	1875	35	01	
32	98	Temple Charles T		M	Head	M	Sep	1829	81	01	
33	98	Temple Jane		F	Wife	M	Dec	1849	61	01	
34	98	Temple Charles		M	Son	M	Dec	1852	58	01	
35	98	Temple Susan		F	Daughter-in-law	M	Jan	1872	39	01	



## 1911 Census records for Ontario

<http://automatedgenealogy.com/census11/View.jsp?id=37549&highlight=31#highlight>



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This is record of the same Kanienkehaka family, in Grattan, Ontario, the year is now **1911**. Line **25** to **31**, household, **97**, the Proof Page now list the **Laffosa** family name as **Laffosa**, and are no longer "**Mohawk**" but rather "**French Canadian**", listed are Joseph **Laffosa** 44, John 22, David 20, Paul 18, Louisa 16, Charles 14 and Lillie Mohawk 85

## 1911 CANADA CENSUS INCONSISTENCIES GRATTAN



### 1911 Census records for Ontario

<http://automatedgenealogy.com/census11/View.jsp?id=37549&highlight=31#highlight>



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This is "**Proof Page**" record of the same Kanienkehaka family, in Grattan, Ontario, the year is now **1911**.

Line **25 to 31**, household, **#97**, this now list the **Laforce** family name as **Laffosa**, and are no longer "**Mohawk**" but rather "**French Canadian**", listed are Joseph **Lafossa** 44, John 22, David 20, Paul 18, Louisa 16, Charles 14 and Lillie Mohawk 85. This was no accident, this practice was a common form of systematic racism, assimilation and genocide.

# SUITOR SCOTT CASE 535 HULL, QUEBEC 1902



Date	Event	Page
1902 September 6	Plaintiff files suit for writ of <i>habere possessionem</i> <u>habere</u> in <u>Dominion</u> <u>de</u> <u>la</u> <u>ville</u> <u>de</u> <u>Quebec</u> .	535
" " 12	Plaintiff files answer to the writ of <i>habere possessionem</i> <u>de</u> <u>la</u> <u>ville</u> <u>de</u> <u>Quebec</u> .	537
" " 19	Plaintiff files deposition for <i>habere possessionem</i> <u>de</u> <u>la</u> <u>ville</u> <u>de</u> <u>Quebec</u> .	539
1902 January 29	Plaintiff files deposition for <i>habere possessionem</i> <u>de</u> <u>la</u> <u>ville</u> <u>de</u> <u>Quebec</u> .	541
" " 4	Plaintiff files deposition for <i>habere possessionem</i> <u>de</u> <u>la</u> <u>ville</u> <u>de</u> <u>Quebec</u> .	543
" " "	Plaintiff files admissions.	545
" " "	Bill of sale.	
" " "	Hon. J. Robson, J.C. Judgment.	
" " "	Plaintiff files writ of <i>habere possessionem</i> .	
" " "	Writ of <i>habere possessionem</i> .	



Louis Laforce (Defendant) Case # 535

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Here is the docket for the eviction, of case **535**, in **September 1902**, take notice that Mrs. Janet Louisa Scott was the **Plaintiff** and we the Indians were **Defendants**.

# SUITOR SCOTT CASE 536 HULL, QUEBEC 1902



536

*De la cause* Dame Janet Louise Scott et al. *Plaintifs* en face  
*de* Louis Jackson, *Defendeur* en face  
*de* Madame J. Duggall

1902, Septembre 6 1. *Pétite* file first for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

12. *Other* file writ - deal with exhibit 12, 13 & 14, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1903, Janvier 24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.

24. *Plaintiff* file application for writ of *habeas corpus* et *certiorari* à *visu* *inter* *du* *tribunal* *de* *la* *ville* *de* *Hull* *en* *vue* *de* *la* *lettre* *de* *la* *justice* *de* *la* *ville* *de* *Hull* *du* *12* *septembre* *1902*.



Louis Jackson (Defendant) Case # 536

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# SUITOR SCOTT CASE 537 HULL, QUEBEC 1902



Date	Event / Description	Page
1902 August 6	Plaintiff file first for writ of habeas ad respondendum.	537
" "	Writ issued.	539
" "	Plaintiff file writ deo. let. & exhibit 123, 124, 125 in this case.	541
" "	Defendant file appearance for J.M. Doyall.	543
" "	Defendant presents file motion for J. Day to be heard.	545
" "	Sen. Schuchert, for plaintiff, until the 19 Oct. writ is filed.	547
1903 January 29	Plaintiff file description for J. Day on 29 Jan. writless.	
" March 16	Plaintiff file deposition of J. Day, N. Roe, William Watson and Joseph Gagnon.	
" "	Defendant file admissions.	
" "	Defendant file.	
" "	Sen. Schuchert, J.C. judgment.	



Louise Eustache (Defendant) Case # 537

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# NATIVE RESERVES OF CANADA 1902 LINGUISTICS

Historical Atlas of Canada Online Learning Project  
Native Reserves of Canada to 1902

Native Reserves BC Native Reserves Prairie Native Reserves East

**TREATY AREAS**      **COLUMN DESCRIPTIONS**

NEWFOUNDLAND Location / Treaty Name - In eastern provinces where there were no treaties, the province is listed. In parts of Ontario, and Nova Scotia all locations west of Ontario, the province and the treaty names are listed (treaty names in brackets).  
Prince Edward Island Reserve Number - All numbered reserves (including those with upper-case letters) listed are official reserve numbers.  
New Brunswick Lower case letters (a - z) indicate land other than reserve, or reserve that had been surrendered before the adoption of the official numbering system (i.e., they are unofficial, and used only for map identification).  
Quebec Reserve Name - The first name listed is the original name. Names in ( ) brackets are surnames or former names, and names in [ ] brackets are contemporary names.  
Ontario/Robinson-Huron Treaty Year of Initial Grant - Year of the initial grant (or first data available)  
Ontario/Brandon-Ministiquia Treaty Ethno-Linguistic Group - Ethno-linguistic group.  
Ontario/Sawagen-Pemissau other\_areas) Linguistic Family - Linguistic family.  
Ontario/Southern Ontario Area Fields - All area units have been converted to hectares for consistency, but are also provided in acres as in original source documents.  
Ontario/Hudson's Bay Treaty Original Hectares - Original Acres - Area initially cited for reserve or granted land.  
Annie Treaty) Hectares in 1902, Acres in 1902 - Area remaining in 1902. (Hectares in 1902, Acres in 1902)  
Other codes  
n.d. - no data available  
n.s. - not surveyed  
n.a. - no acreage available

Download a complete listing of reserves in Excel format: [Native\\_Reserves\\_1902.xls](#)

Location / Treaty Name	Reserve Number	Reserve Name	Year of Initial Grant	Ethno-linguistic Group	Linguistic Family	Original Hectares	Hectares in 1902	Original Acres	Acres in 1902	Notes
NEWFOUNDLAND	8	Cause River settlement	1870	Algonquian	Algonquian(Eastern)	n.a.	n.s.	n.s.	n.s.	
NOVA SCOTIA	1	Middle River (Wagoncushuk)	1827	Algonquian	Algonquian(Eastern)	202	263	500	650	
	2	Whycocomagh	1827	Algonquian	Algonquian(Eastern)	838	629	2070	1555	
	3	Excelsior	1834	Algonquian	Algonquian(Eastern)	1133	1133	2800	2800	
	4	Malagausatch	1827	Algonquian	Algonquian(Eastern)	667	486	1500	1200	
	5	Chapel Island	1827	Algonquian	Algonquian(Eastern)	518	518	1281	1281	
	6	Bear River	1827	Algonquian	Algonquian(Eastern)	647	647	1600	1600	
	7	Capewanga Lake (North) (Kendamaoage)	n.d.	Algonquian	Algonquian(Eastern)	162	162	400	400	
	8	New Liverpool Road	n.d.	Algonquian	Algonquian(Eastern)	231	231	572	572	
	9	Capewanga Lake (South) (Kendamaoage)	n.d.	Algonquian	Algonquian(Eastern)	249	249	615	615	
	10	Powhuk Lake (Liverpool Road)	n.d.	Algonquian	Algonquian(Eastern)	81	81	200	200	
	11	Medbury Road	n.d.	Algonquian	Algonquian(Eastern)	4	4	10	10	
	12	Wild Cat	n.d.	Algonquian	Algonquian(Eastern)	465	465	1150	1150	
	13	Grand Lake (Shubensacade)	1827	Algonquian	Algonquian(Eastern)	405	405	1000	1000	
	14	Indian Brook (Shubensacade)	1827	Algonquian	Algonquian(Eastern)	724	724	1790	1790	
	15	Sandero	n.d.	Algonquian	Algonquian(Eastern)	121	121	300	300	
	16	Ingram's River	n.d.	Algonquian	Algonquian(Eastern)	132	132	325	325	
	17	Beaver Lake	n.d.	Algonquian	Algonquian(Eastern)	40	40	100	100	
	18	Ship Harbour Lake	n.d.	Algonquian	Algonquian(Eastern)	202	202	500	500	
	19	Peewah's	1827	Algonquian	Algonquian(Eastern)	40	40	100	100	
	19A	New Garrison	n.d.	Algonquian	Algonquian(Eastern)	386	386	953	953	
	20	New Ross	1827	Algonquian	Algonquian(Eastern)	405	405	1000	1000	



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[http://www.historicalatlas.ca/website/hacalp/national\\_perspectives/native\\_canada/UNIT\\_15/U15\\_table\\_ean.htm](http://www.historicalatlas.ca/website/hacalp/national_perspectives/native_canada/UNIT_15/U15_table_ean.htm)

This document of Native Reserves of Canada dated **1902**, make reference to the First Nation's territory and then the family linguistics of that land.

## NATIVE RESERVES OF CANADA 1902 LINGUISTICS

(y) Reserve Name - The first name listed is the original name. Names in ( ) in [ ] brackets are contemporary names.  
 Year of Initial Grant - Year of the initial grant (or first data available)  
 Ethno Linguistic Group - Ethno linguistic group.  
 Linguistic Family - Linguistic family.  
 (y) Area Fields - All area units have been converted to hectares for consistency in source documents.  
 Original Hectares, Original Acres - Area initially cited for reserve or grant.  
 Hectares in 1902, Acres in 1902 - Area remaining in 1902. (Hectares in 1902)  
 Other codes:  
 n.d. - no date available  
 n.s. - not surveyed  
 n.a. - no acreage available

Reserves in Excel format: [Native\\_Reserves\\_1902.xls](#)

Reserve Name	Year of Initial Grant	Ethno-linguistic Group	Linguistic Family
Conne River settlement	1870	Micmac	Algonquian(Eastern)
Middle River [Wagamatchook]	1827	Micmac	Algonquian(Eastern)
Whycocomagh	1827	Micmac	Algonquian(Eastern)
Escasoni	1834	Micmac	Algonquian(Eastern)
Malagawatch	1827	Micmac	Algonquian(Eastern)
Chapel Island	1827	Micmac	Algonquian(Eastern)
Bear River	1827	Micmac	Algonquian(Eastern)
Egumcega Lake (North) [Kedgemakooge]	n.d.	Micmac	Algonquian(Eastern)



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[http://www.historicalatlas.ca/website/hacalp/national\\_perspectives/native\\_canada/UNIT\\_15/UNIT5\\_table\\_1.htm](http://www.historicalatlas.ca/website/hacalp/national_perspectives/native_canada/UNIT_15/UNIT5_table_1.htm)

Eastern Woodland Indigenous linguistics are chiefly Algonquian or Iroquoian in origin. This colour indication will help you see what mother tongue is recorded as being the original of the said territory.

# NATIVE RESERVES OF CANADA 1902 LINGUISTICS

12	Pierreville (Ojibwa)	1700, 1701	Abenaki	Algonquian(Eastern)	737	622	1820	1538	
12A	Durham Lands	1805	Abenaki	Algonquian(Eastern)	3605	3605	8907	8907	Informal Reserves (1825-52) for 99 years to non-native. Surrendered in 1882
13	Colestine	1853	Abenaki	Algonquian(Eastern)	1102	0	2722	0	Surrendered in 1882
14	Casagwanaga (Kahnawake)	1680 (1762)	Iroquois (mainly Mohawk)	Iroquoian	5109	5109	12625	12625	
15	Saint-Migis (Abenaki)	1735 (1783)	Iroquois (and Onondaga from the East)	Iroquoian	5807	2787	14350	4886	Progressively leased, surrendered 1882
4	Dundas Lands	1792	Iroquois	Iroquoian	7529	0	18605	0	
16	Oka (Kanesatake)	1717	Iroquois/Algonquin/Nipissing	Iroquoian		0	n.a.	0	Title not vested by Crown. Lands illegally leased out by the government, which recognized native claims in 1837.
8	Kettle Island	1839	Iroquois/Nipissing/Algonquin	Iroquoian	0	0	0	0	
17	Dorchester	1853	Iroquois	Iroquoian	7487	7487	18500	18500	
18	Maniwaki	1853	Algonquin/Algoning	Algonquian(Central)	1814	18093	45750	44708	
19	Temiscamingue (Toussaintine)	1853	Ojibwa/Algonquin	Algonquian(Central)	15540	6309	38400	15990	
20	Ris du Saint-Laurent	n.a.	Iroquois	Iroquoian		0	n.a.	0	Annexed with #19 by end of 19th century. Not shown on map.
21	Whitworth	1855	Malisee	Algonquian(Eastern)	177	177	438	438	
23	Weymoutaching	1853	Astikamek/Algonquin	Algonquian(Central)	5666	2996	14000	7403	
24	Cochonnetche	1853	Astikamek/Algonquin	Algonquian(Central)	154	154	380	280	
25	Escoumains	1892	Montagnais	Algonquian(Central)	39	39	97	97	
7	Manowagan (Manowagan)	1853	Astikamek	Algonquian(Central)	771	771	1906	1906	
6	Archaebault	1876	n.a.	n.a.	1295		3300		Proposed as a reserve in 1876 by the Surveyor General (project abandoned).
<b>ONTARIO (DOWNSON-HURON TREATY)</b>									
1	Magnétawan (Magnétawan)	1850	Ojibwa	Algonquian(Central)	3509	3499	8670	8647	
2	Henvey Inlet	1850	Ojibwa	Algonquian(Central)	10089	10089	24930	24930	
3	Pointe Grondin (Pointe Grondin)	1850	Ojibwa	Algonquian(Central)	4087	4087	10100	10100	
4	Whitfish River	1850	Ojibwa	Algonquian(Central)	8142	4290	20120	10600	
5	Spanish River	1850	Ojibwa	Algonquian(Central)	11331	11331	28000	28000	
6	Whitfish Lake	1850	Ojibwa	Algonquian(Central)	17707	17707	43795	43795	
7	Serpent River	1850	Ojibwa	Algonquian(Central)	11121	11121	27480	27480	
8	Mishoung River	1850	Ojibwa	Algonquian(Central)	3845	2281	9500	5636	



[http://www.historicalatlas.ca/website/hacalp/national\\_perspectives/native\\_canada/UNIT\\_15/UNIT5\\_table\\_eng.htm](http://www.historicalatlas.ca/website/hacalp/national_perspectives/native_canada/UNIT_15/UNIT5_table_eng.htm)

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Here is Canada's recording's of linguistics for the said geographical regions in **1902**, (Line **4**, Kahnawake, linguistics are Iroquoian) – (Line **7**, Kanesatake, list Iroquois/Algonquin and Nipissing but the linguistics or mother tongue is Iroquoian) – ( Line **8**, Kettle Island/Ottawa-Gatineau, list Iroquois/Nipissing and Algonquin but the linguistics or mother tongue is recorded as Iroquoian) ( Line **10**, Maniwaki, list Algonquin/Nipissing and the linguistics as Algonquian) last example ( Line **11**, Temiscamingue, list Ottawa/Algonquin but the mother tongue is Algonquian).

# ST. JAMES' CHURCH (ANGLICAN) HULL, QUEBEC



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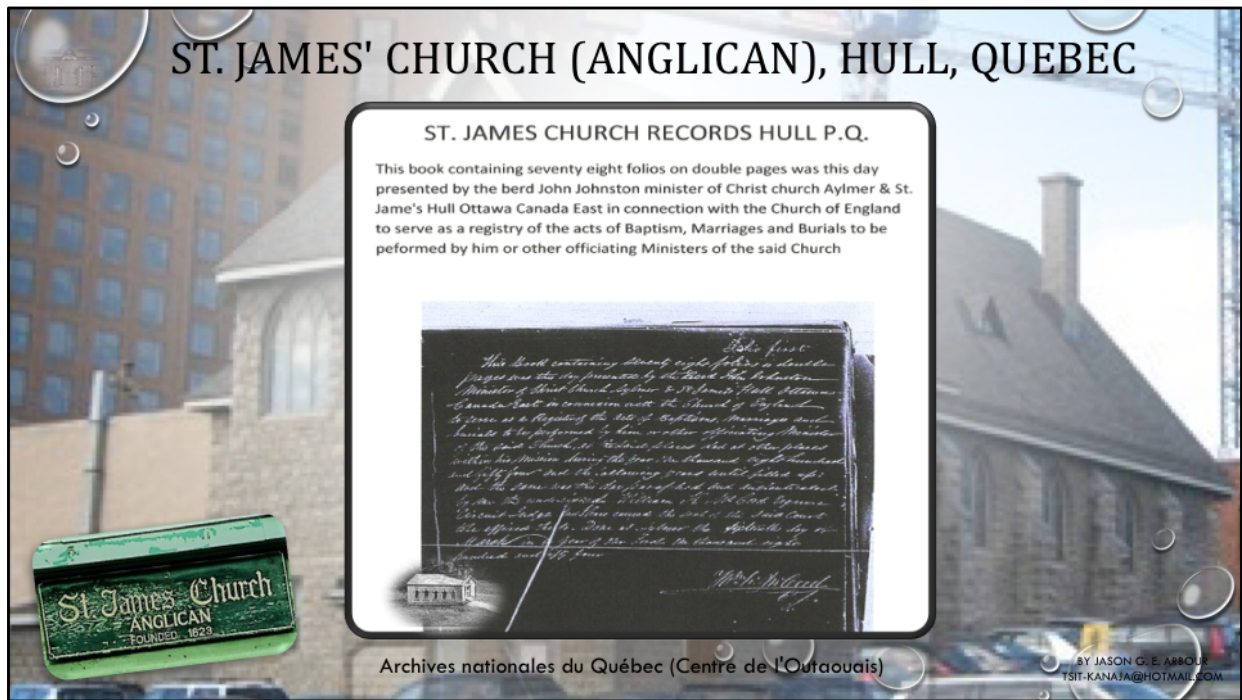
The St. James Anglican Church, founded in **1823**, was the first Church in the entire Ottawa/Hull region of Canada.

Some of our Kana:tso Kanienkehaka assisted with the development of this Church. I travelled to the ANQ (Gatineau, Quebec, Archives) to examine some of these historical Church records.



This is an image of the St James Church in Gatineau adjacent the Chaudière falls, the brown building in the back of this Church is the Department of Indigenous Affairs, Canada.

My research from this Church and it's records have resulted in a conspiracy of cultural genocide, I will soon explain.

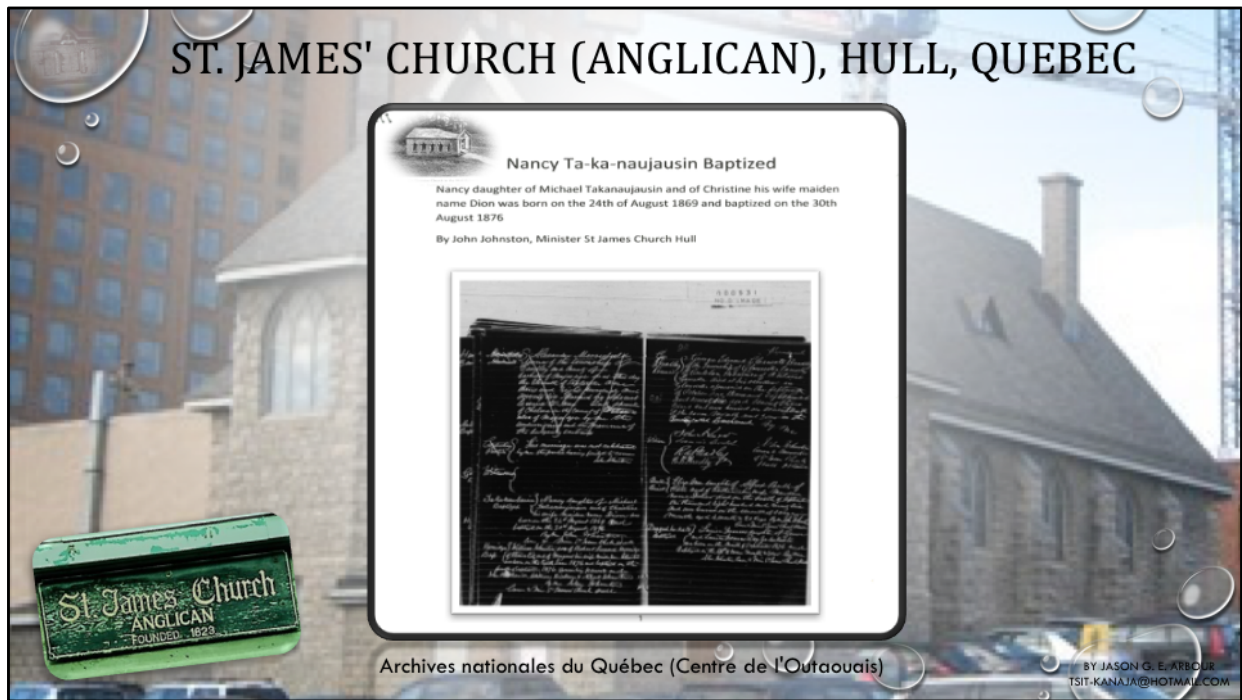


St James Church Records Hull P.Q., This book containing seventy eight folios on double pages was this day presented by the Rev. John Johnston minister of Christ Church Aylmer & St. James Hull Ottawa Canada East in connection with the Church of England to serve as a registry of the acts of Baptism, Marriage and Burials to be performed by him or other officiating Ministers of the said Church. Our first Church records burned down in **1865**, two year before confederation, only **11** records survived the first fire, and not one were relating to our Indian Village. There are records that support our existence in this new collection.



**1868-1869**, Nancy, Infant daughter of Christine Deome, an **Indian** woman, was born on the tenth of November one thousand eight hundred and sixty eight and baptized on the sixth of June one thousand eight hundred and sixty nine. The showers being Mitchel Cole an Indian, and Sarah Cole his wife. Signed by, John Johnston, Minister St James Church Hull.

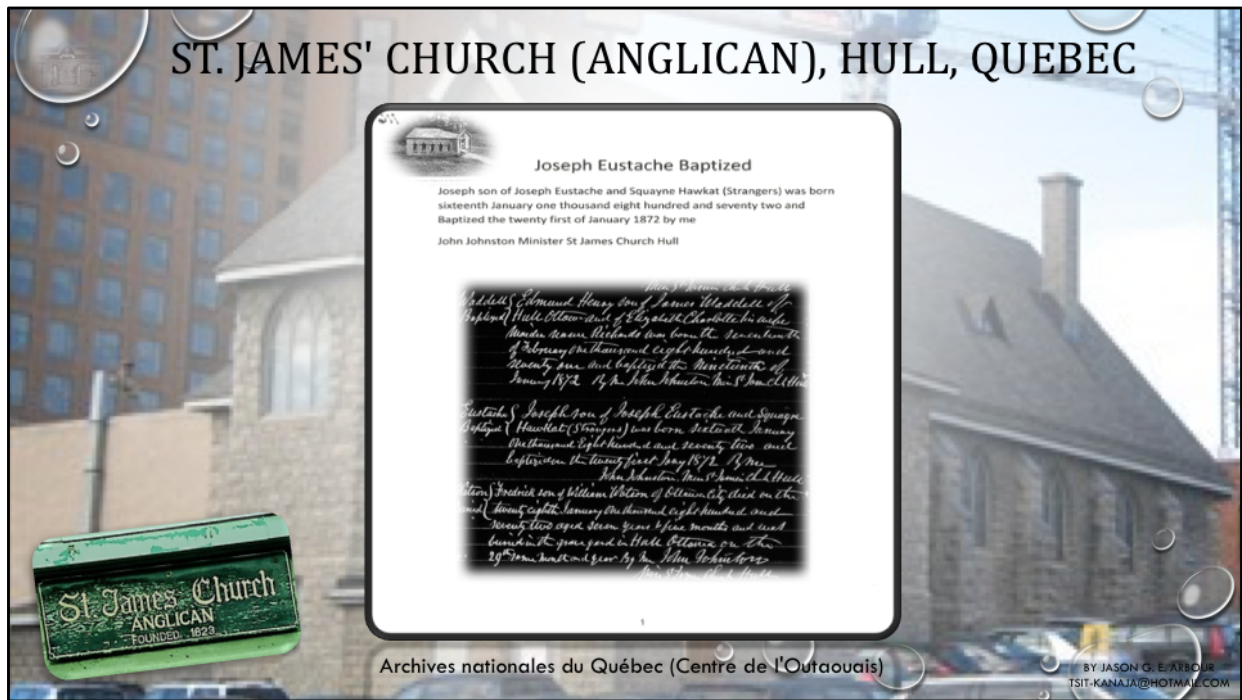




Nancy Ta-ka-naujausin Birth **24<sup>th</sup> August 1869**

Nancy daughter of Michael Takanaujausin and of Christine his wife maiden name Dion was born on the **24<sup>th</sup> of August 1869** and baptized on the **30<sup>th</sup> August 1876**

By John Johnston, Minister St James Church Hull



## ST. JAMES' CHURCH (ANGLICAN), HULL, QUEBEC



### Joseph Eustache Baptized

Joseph son of Joseph Eustache and Squayne Hawkat (Strangers) was born sixteenth January one thousand eight hundred and seventy two and Baptized the twenty first of January 1872 by me

John Johnston Minister St James Church Hull

*Handwritten record in cursive script, partially obscured by a dark box. The text is a transcription of the printed record above.*

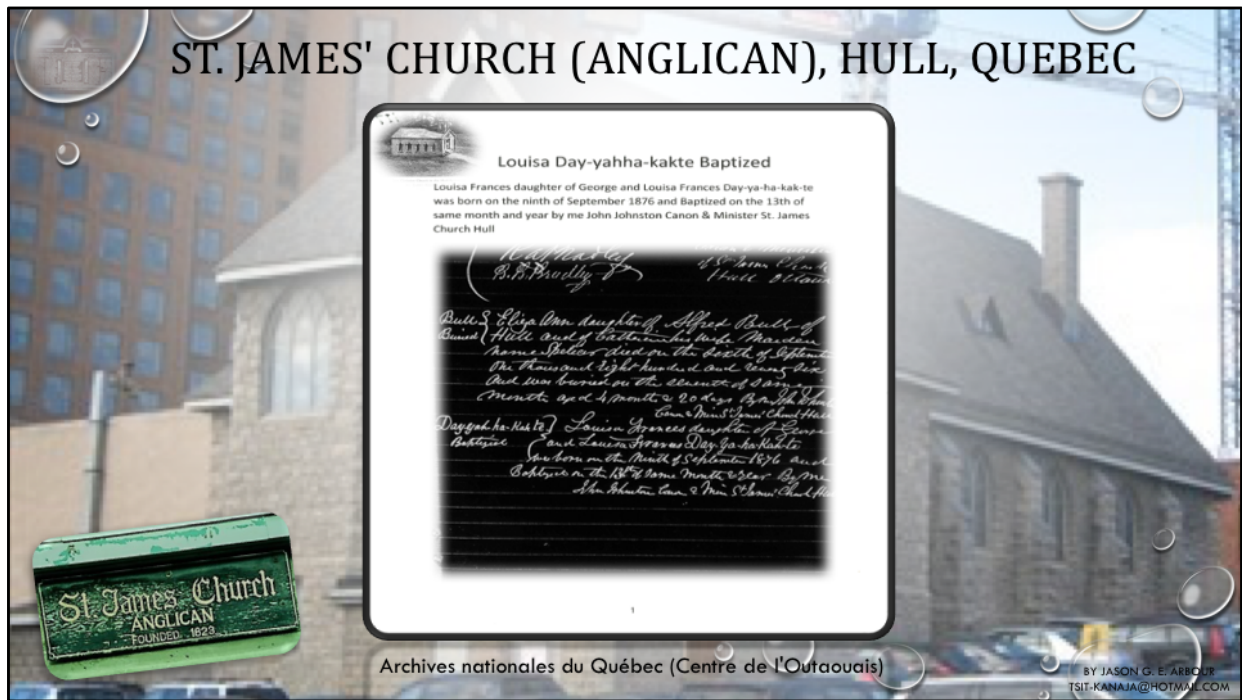


Archives nationales du Québec (Centre de l'Outaouais)

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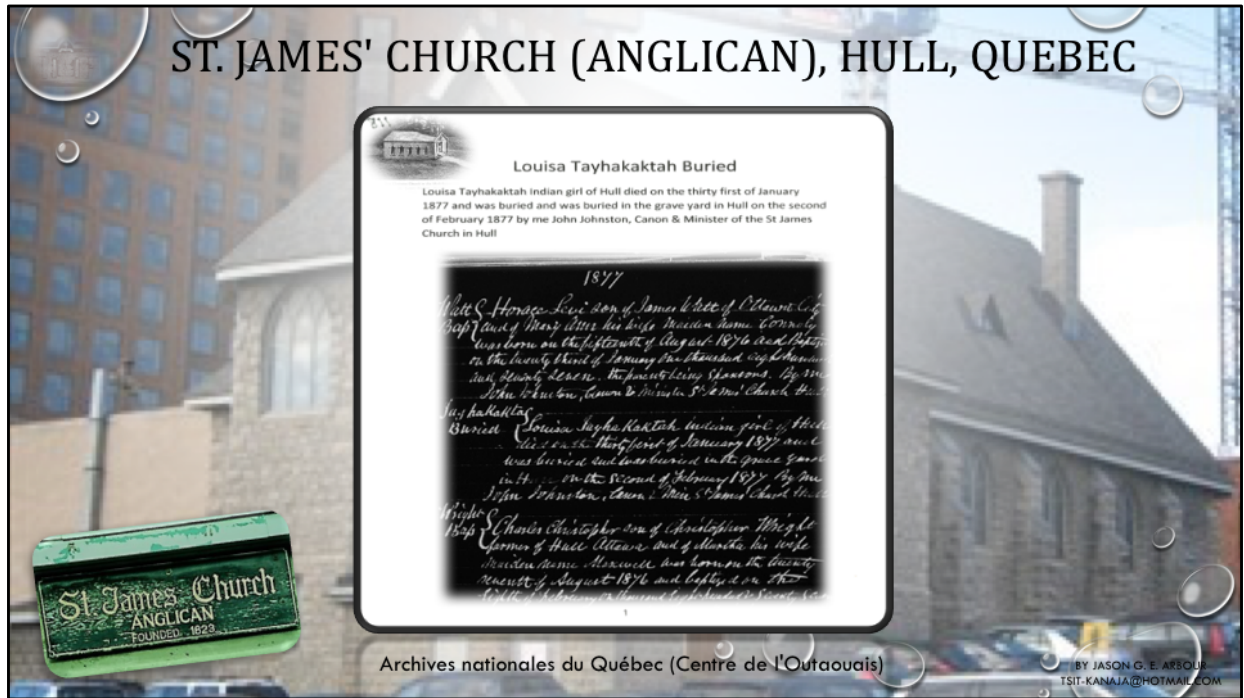
### Joseph Eustache Birth 16<sup>th</sup> January, 1872

Joseph son of Joseph Eustache and Squayne Hawkat (Strangers) was born sixteenth January one thousand eight hundred and seventy two and Baptized the twenty first of January 1872 by me, John Johnston Minister St James Church Hull



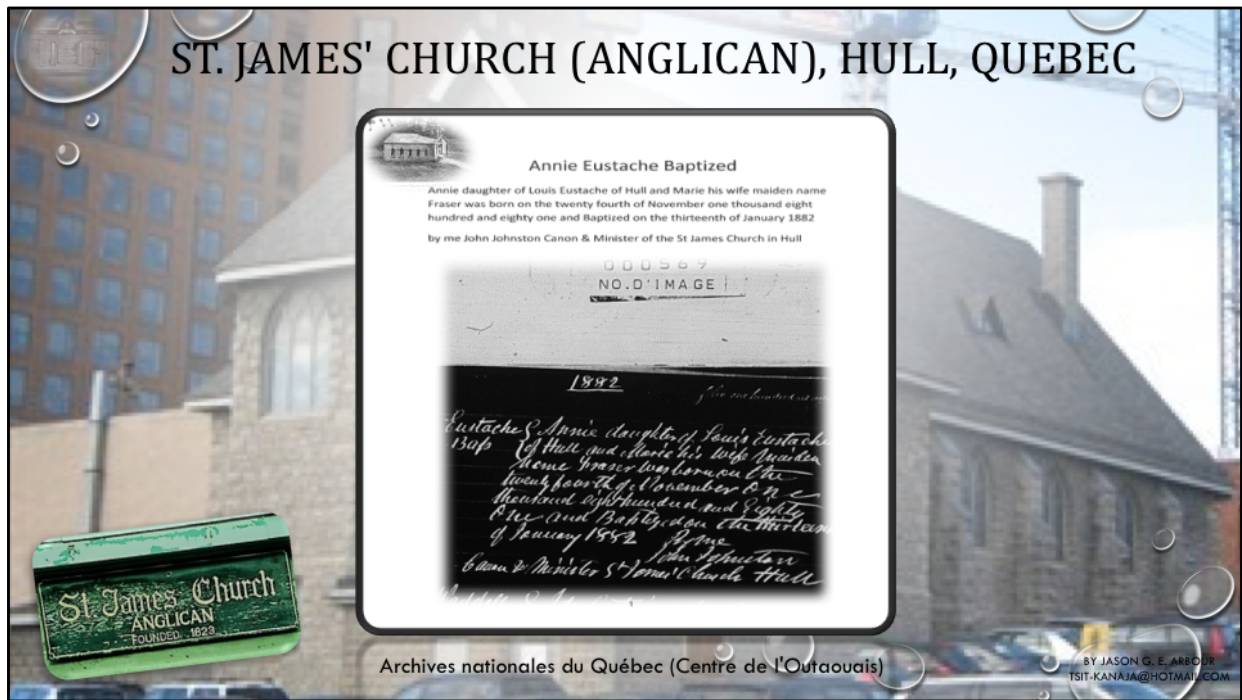
**Louisa “Day-yahha-kakte” Birth 1876**

Louisa Frances daughter of George and Louisa Frances Day-ya-ha-kak-te was born on the ninth of **September 1876** and Baptized on the **13th** of same month and year by me John Johnston Canon & Minister St. James Church Hull



**Louisa Tayhakaktah Buried 1877**

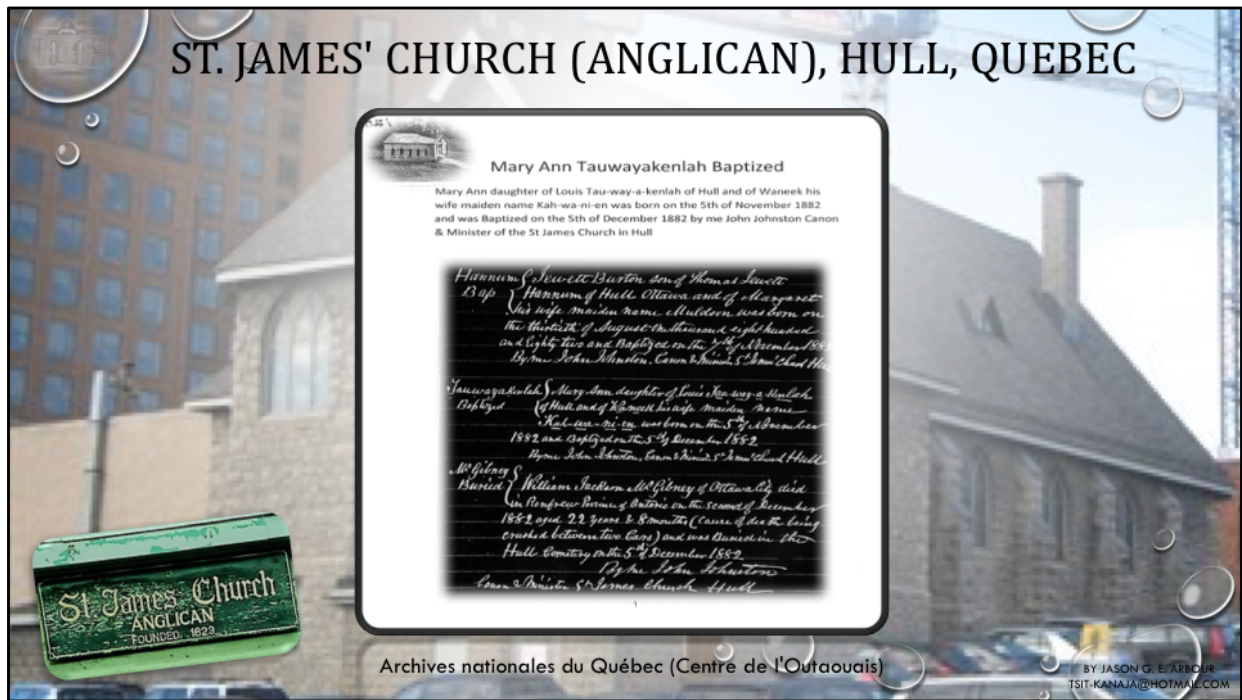
Louisa Tayhakaktah Indian girl of Hull died on the thirty first of January **1877** **and was buried and was buried in the grave yard in Hull** on the second of **February 1877** by me John Johnston, Canon & Minister of the St James Church in Hull



Annie Eustache Birth **1881** Baptized **1882**

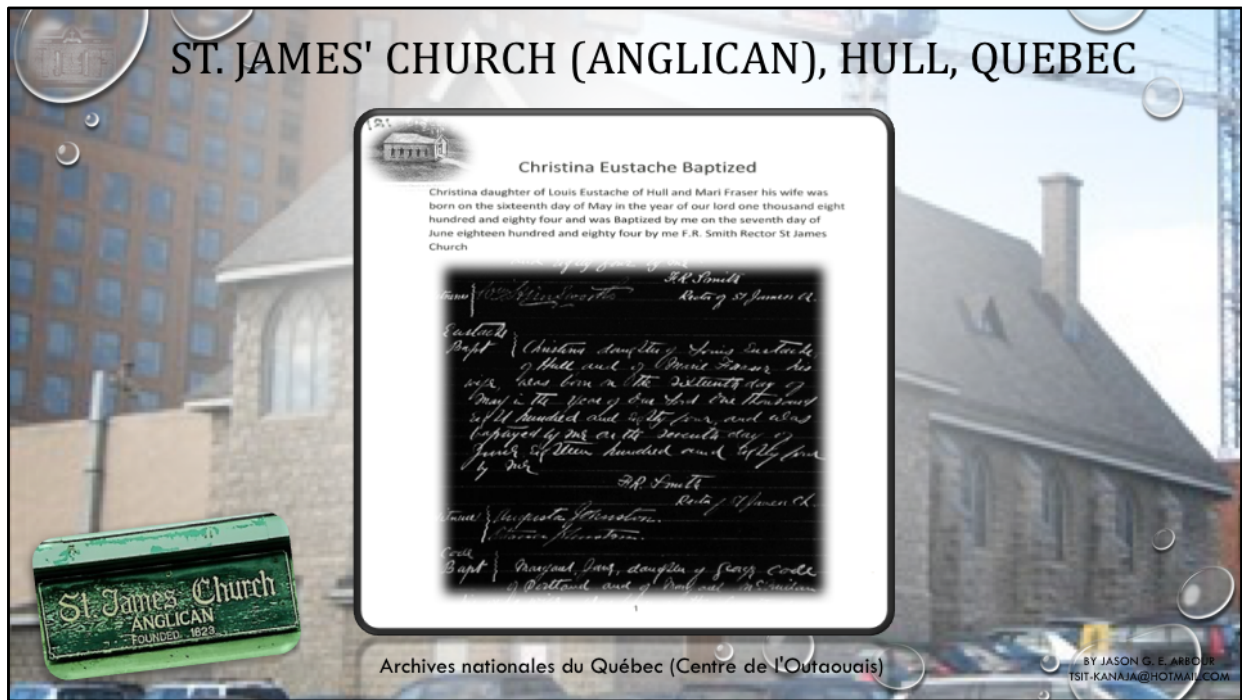
Annie daughter of Louis Eustache of Hull and Marie his wife maiden name Fraser was born on the twenty fourth of November one thousand eight hundred and eighty one and Baptized on the thirteenth of January **1882**

by me John Johnston Canon & Minister of the St James Church in Hull



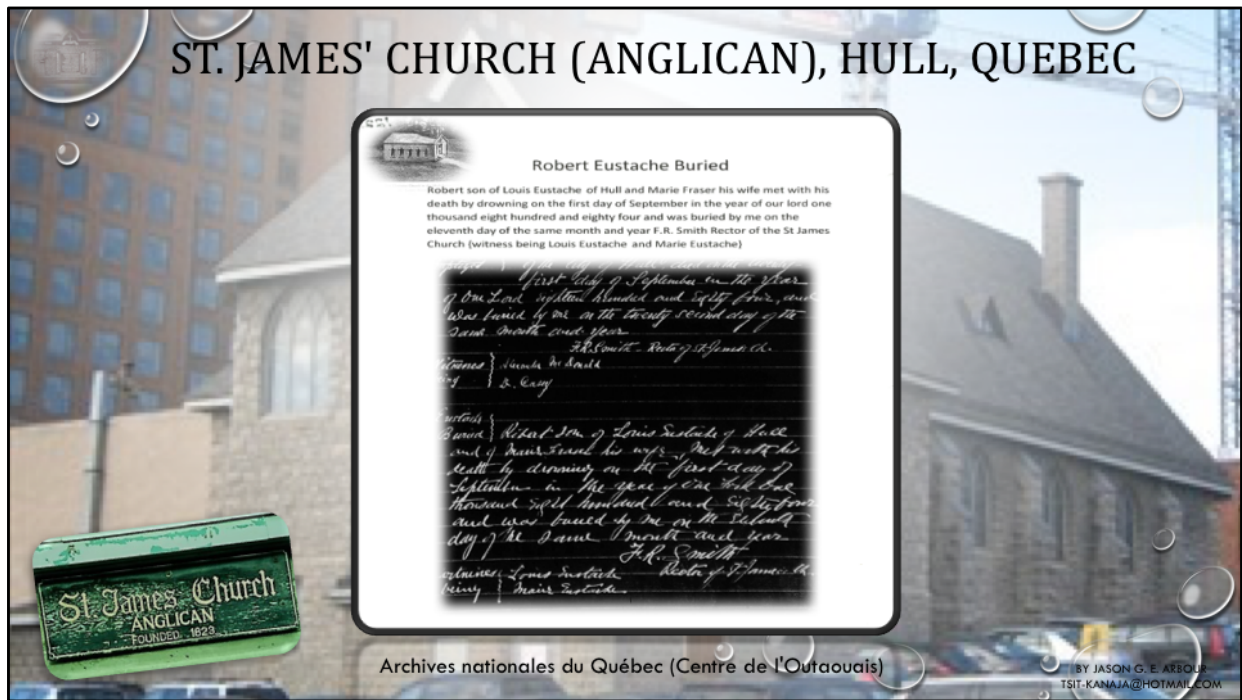
**Mary Ann Tauwayakenlah Birth and Baptized 1882**

Mary Ann daughter of Louis **Tau-way-a-kenlah** of Hull and of **Waneek** his wife maiden name **Kah-wa-ni-en** was born on the **5th of November 1882** and was Baptized on the 5th of December **1882** by me John Johnston Canon & Minister of the St James Church in Hull



**Christina Eustache Baptized 1884**

Christina daughter of Louis Eustache of Hull and Mari Fraser his wife was born on the sixteenth day of May in the year of our lord one thousand eight hundred and eighty four and was Baptized by me on the seventh day of June eighteen hundred and eighty four by me F.R. Smith Rector St James Church



**Robert Eustache Buried 1884**

Robert son of Louis Eustache of Hull and Marie Fraser his wife met with his death by drowning on the first day of September in the year of our lord one thousand eight hundred and eighty four and was **buried by me on the eleventh day of the same month and year** F.R. Smith Rector of the St James Church {witness being Louis Eustache and Marie Eustache}





### Louis Eustache Baptized **1886**

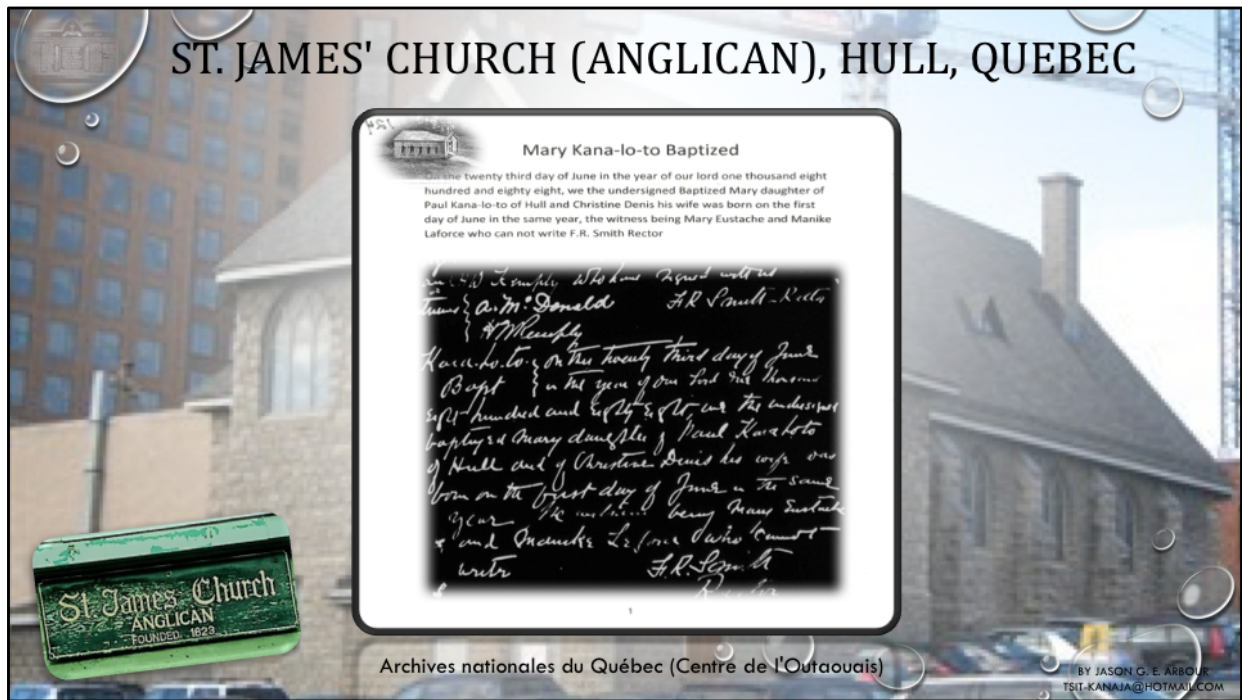
Louis, Son of Louis Eustache and Marie Fraser his wife, of the township of Hull, was born on the sixth day of March in the year of our lord one thousand eight hundred and eighty six, and was Baptized by me on the fifth day of May in the same year, F.R. Smith Rector

Witness{ Ottawa Johnston and Ellen Rubridge

### George Laforce **Buried 1886**

George infant son of Louis Laforce of Hull, died on the eighth day of April eighteen hundred and eighty six, and **was buried by me** on the tenth day of the same month and year, age one year, F.R. Smith Rector

Witness{ Louis Eustache and Marie Eustache



**Mary Kana-lo-to Baptized 1888**

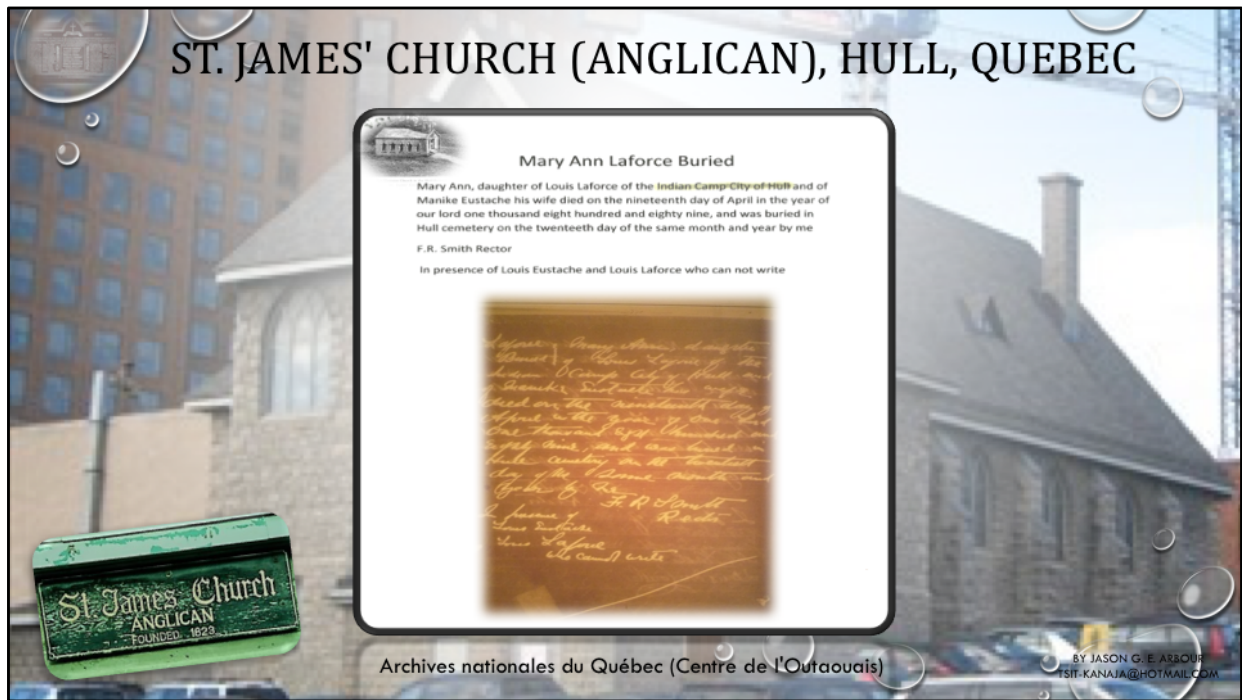
On the twenty third day of June in the year of our lord one thousand eight hundred and eighty eight, we the undersigned Baptized Mary daughter of Paul **Kana-lo-to** of Hull and Christine Denis his wife was born on the first day of June in the same year, the witness being Mary Eustache and Manike Laforce who can not write F.R. Smith Rector



**Lovina Eustache Baptized 1888**

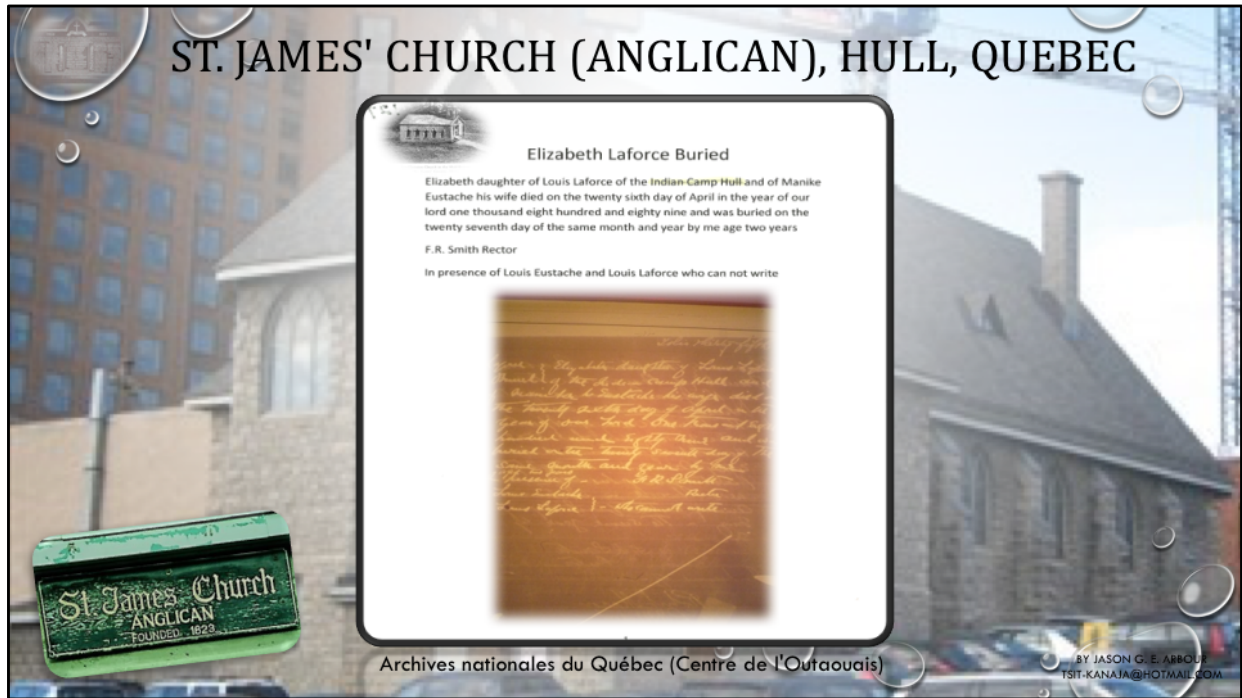
Lovina, daughter of Louis Eustache of the city of Hull, Province of Quebec, and of Mary Fraser his wife, was born on the nineteenth day of September in the year of our lord one thousand eight hundred and eighty eight and was Baptized on the eleventh day of October in the same year, the witness being the mother (who can not write) and Ottawa Johnston who had signed with us

Witness{ Mary Fraser and Ottawa Johnston



### Mary Ann Laforce **Buried 1889**

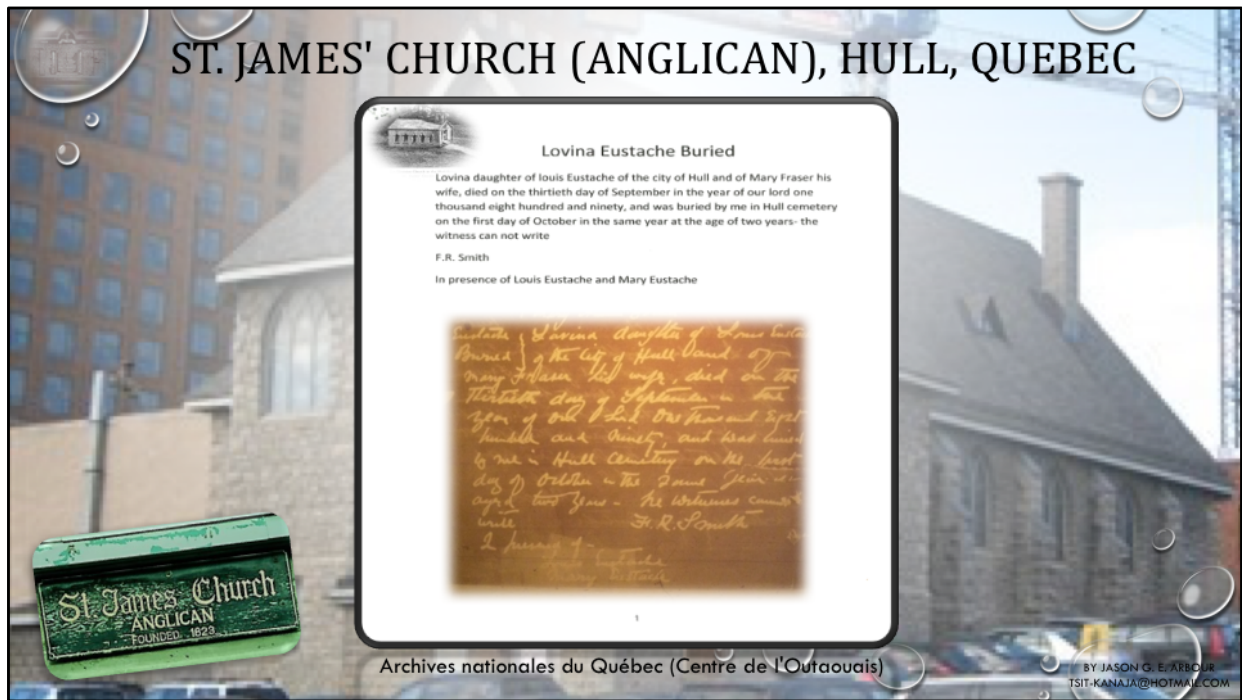
Mary Ann, daughter of Louis Laforce of the **Indian Camp City of Hull** and of Manike Eustache his wife died on the nineteenth day of April in the year of our lord one thousand eight hundred and eighty nine, **and was buried in Hull cemetery** on the twentieth day of the same month and year by me  
F.R. Smith Rector in presence of Louis Eustache and Louis Laforce who can not write



**Elizabeth Laforce Buried 1889**

Elizabeth daughter of Louis Laforce of the Indian Camp Hull and of Manike Eustache his wife died on the twenty sixth day of April in the year of our lord one thousand eight hundred and eighty nine and was buried on the twenty seventh day of the same month and year by me age two years

F.R. Smith Rector, In presence of Louis Eustache and Louis Laforce **who can not write**

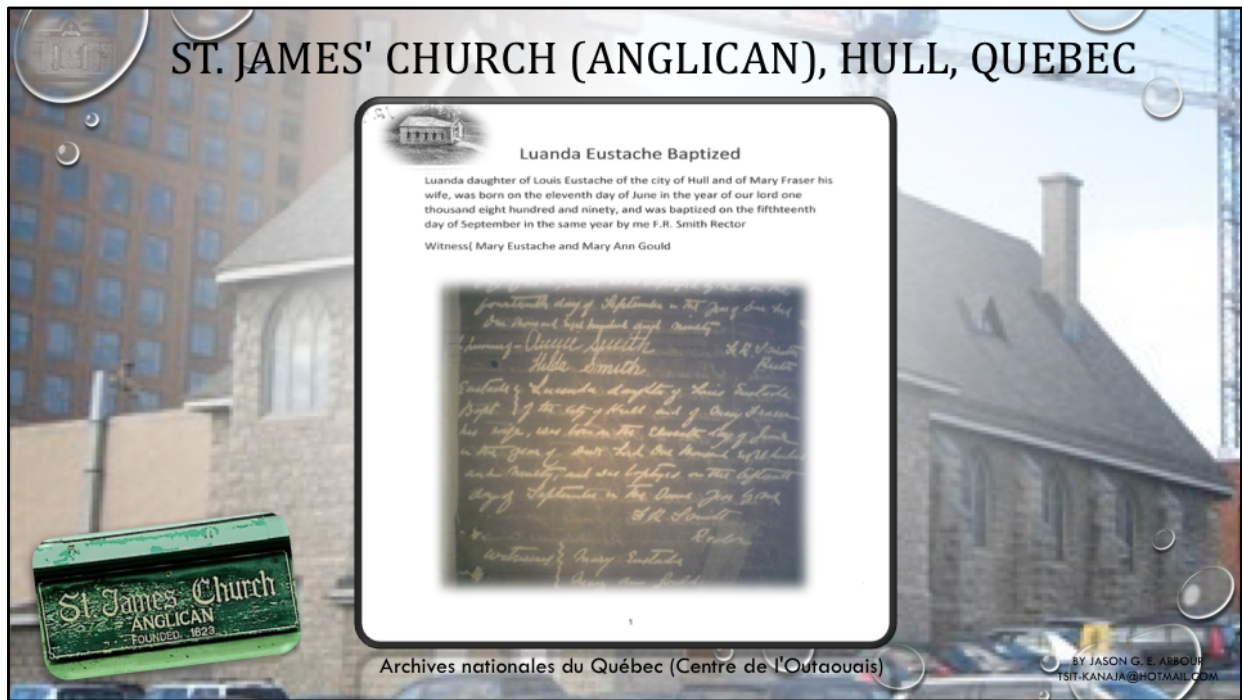


Lovina Eustache **Buried 1890**

Lovina daughter of louis Eustache of the city of Hull and of Mary Fraser his wife, died on the thirtieth day of September in the year of our lord one thousand eight hundred and ninety, and was **buried by me in Hull cemetery** on the first day of October in the same year at the age of two years- the witness can not write

F.R. Smith

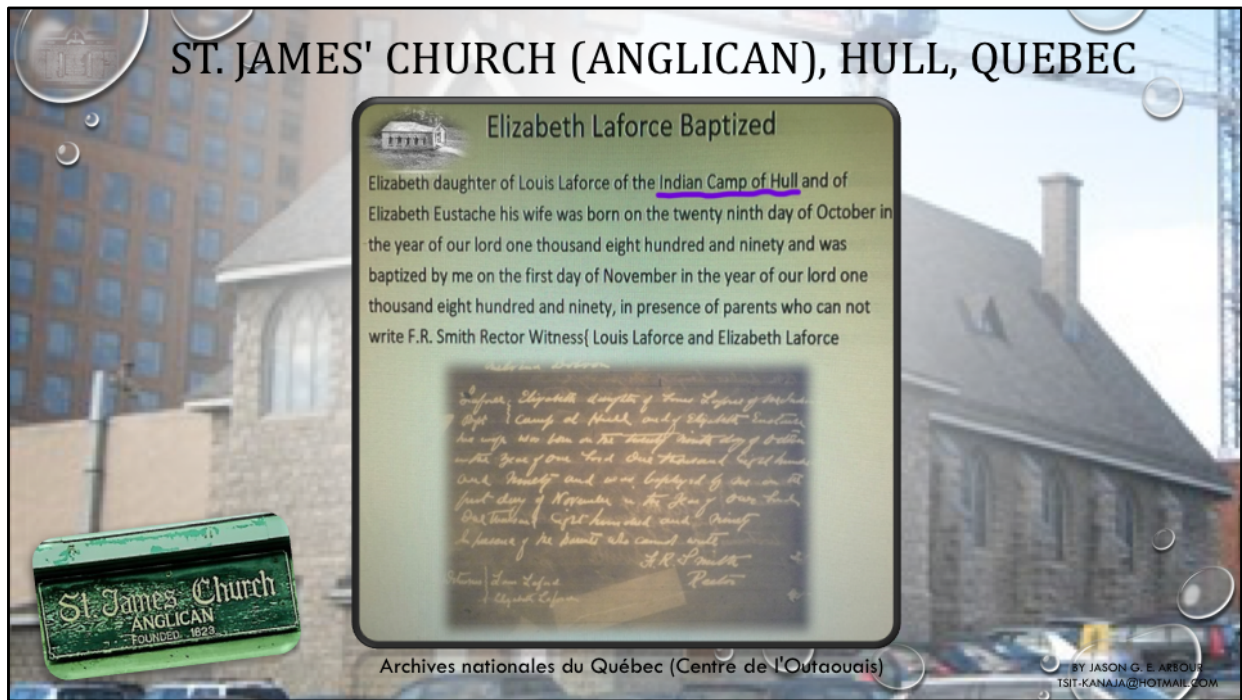
In presence of Louis Eustache and Mary Eustache



**Luanda Eustache Baptized 1890**

Luanda daughter of Louis Eustache of the city of Hull and of Mary Fraser his wife, was born on the eleventh day of June in the year of our lord one thousand eight hundred and ninety, and was baptized on the fifteenth day of September in the same year by me F.R. Smith Rector

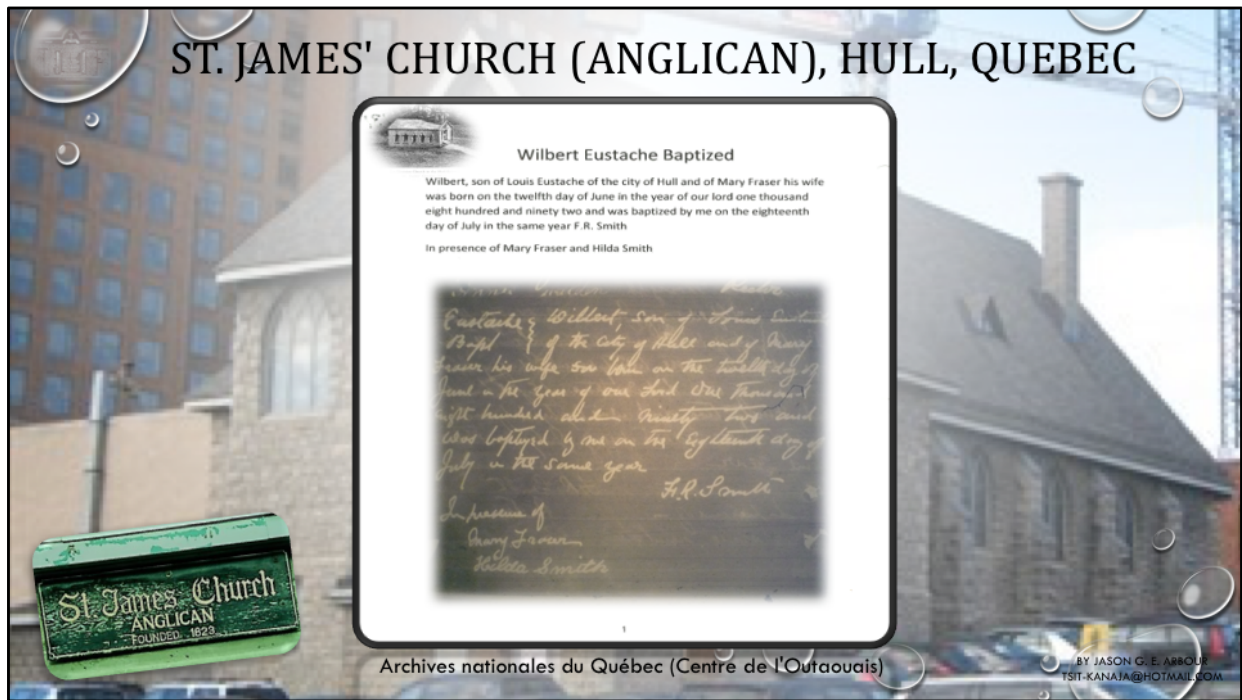
Witness{ Mary Eustache and Mary Ann Gould



**Elizabeth Laforce Baptized 1890**

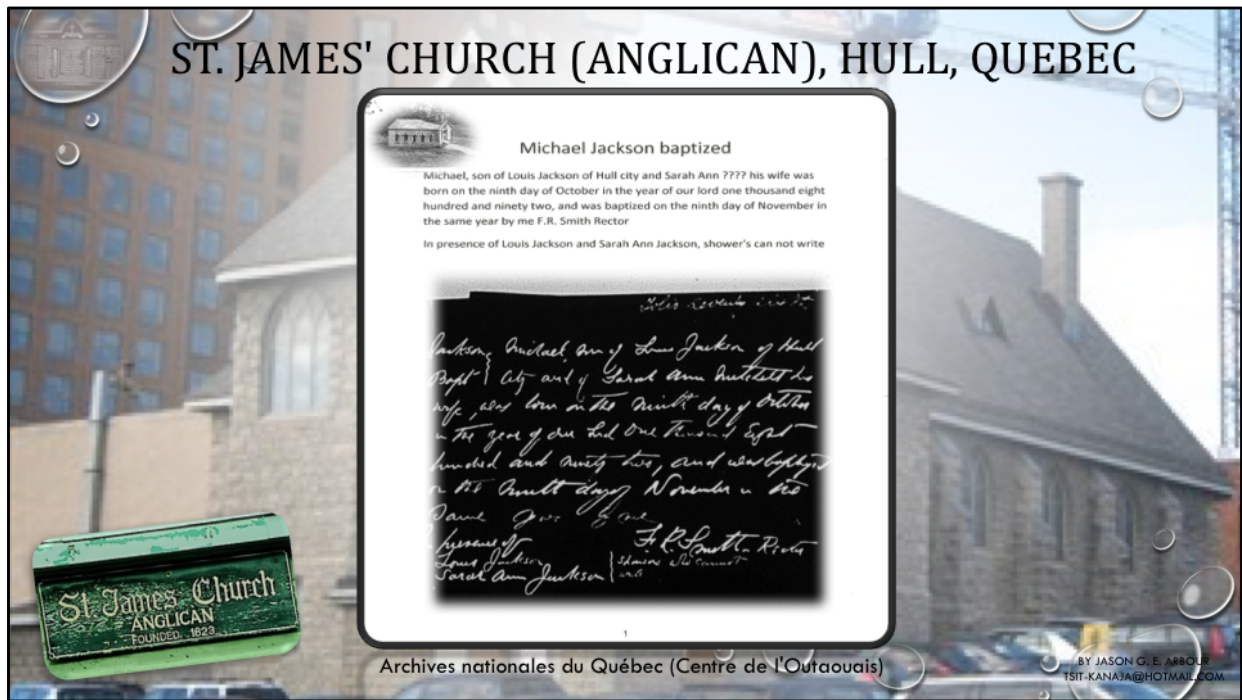
Elizabeth daughter of Louis Laforce of the Indian Camp of Hull and of Elizabeth Eustache his wife was born on the twenty ninth day of October in the year of our lord one thousand eight hundred and ninety and was baptized by me on the first day of November in the year of our lord one thousand eight hundred and ninety, in presence of parents who can not write F.R. Smith Rector, Witness{ Louis Laforce and Elizabeth Laforce





### Wilbert Eustache Baptized **1892**

Wilbert, son of Louis Eustache of the city of Hull and of Mary Fraser his wife was born on the twelfth day of June in the year of our lord one thousand eight hundred and ninety two and was baptized by me on the eighteenth day of July in the same year F.R. Smith, In presence of Mary Fraser and Hilda Smith



**Michael Jackson baptized 1892**

Michael, son of Louis Jackson of Hull city and Sarah Ann ??? his wife was born on the ninth day of October in the year of our lord one thousand eight hundred and ninety two, and was baptized on the ninth day of November in the same year by me F.R. Smith Rector

In presence of Louis Jackson and Sarah Ann Jackson, shower's can not write



**Sarah Lovina Eustache Baptized 1895**

Sarah Lovina daughter of our Louis Eustache of the city of Hull and of Mary Fraser his wife was born on the second day of October in the year of our lord one thousand eight hundred and ninety five and was baptized by me on the fourth day of December in the same year F.R. Smith Rector

In presence of Mary Eustache and Annie Eustache



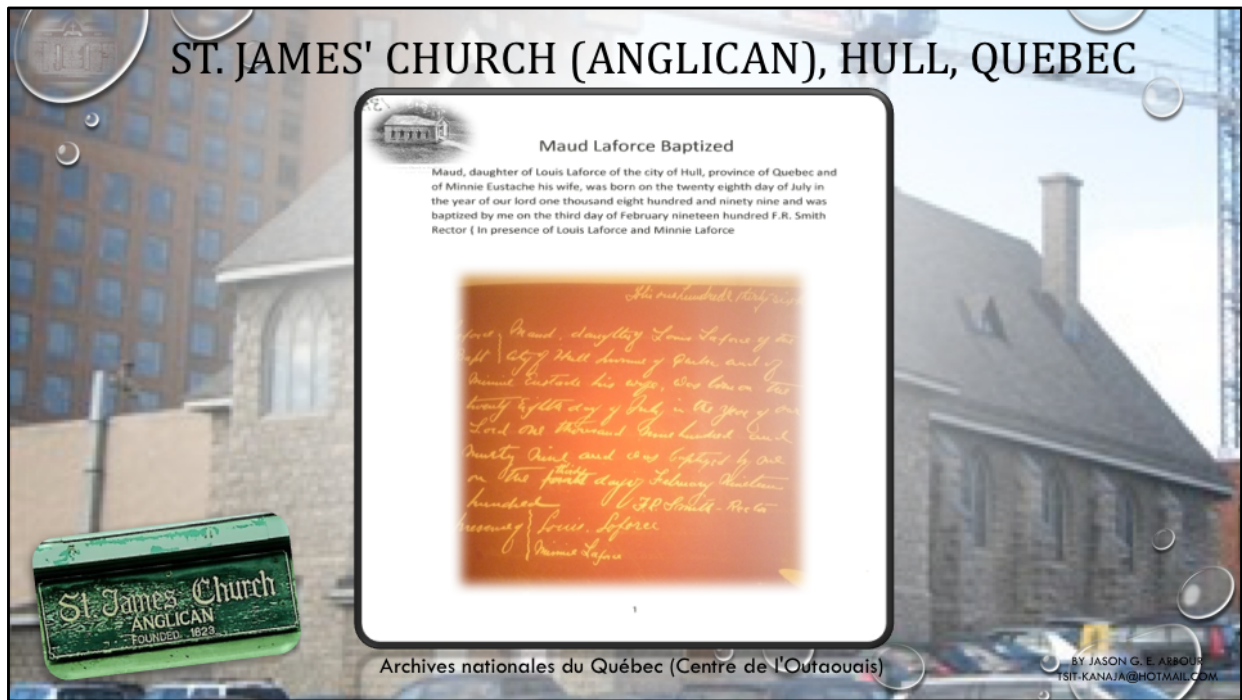
**Annie Laforce Baptized 1898**

Annie, daughter of Louis Laforce of the city of Hull and of Minnie Eustache his wife, was born on the nineteenth day of March in the year of our lord one thousand eight hundred and ninety eight, and was baptized by me on the third day of April in the same year F.R. Smith Rector

In presence of Louis Laforce and Manike Laforce who can not write

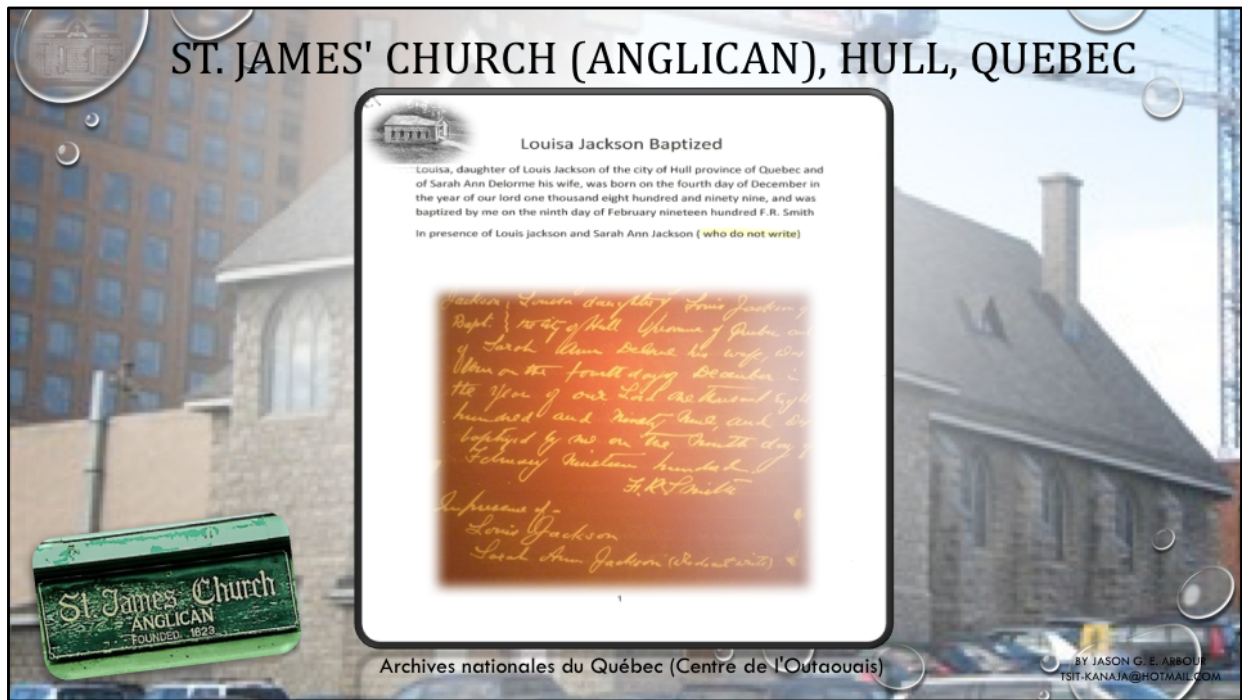
**Annie Laforce Buried 1898**

Annie, daughter of Louis Laforce of the city of Hull and of Minnie Eustache his wife, died on the sixth day of April in the year of our lord one thousand eight hundred and ninety eight, and was **buried by me in the Hull cemetery** on the seventh day of the same month and year F.R. Smith Rector in presence of Louis Laforce and Lawrence Leaf



### Maud Laforce Baptized **1899**

Maud, daughter of Louis Laforce of the city of Hull, province of Quebec and of Minnie Eustache his wife, was born on the twenty eighth day of July in the year of our lord one thousand eight hundred and ninety nine and was baptized by me on the third day of February nineteen hundred F.R. Smith Rector { In presence of Louis Laforce and Minnie Laforce



## ST. JAMES' CHURCH (ANGLICAN), HULL, QUEBEC

### Louisa Jackson Baptized

Louisa, daughter of Louis Jackson of the city of Hull province of Quebec and of Sarah Ann Delorme his wife, was born on the fourth day of December in the year of our lord one thousand eight hundred and ninety nine, and was baptized by me on the ninth day of February nineteen hundred F.R. Smith  
 In presence of Louis Jackson and Sarah Ann Jackson ( who do not write)

*Louisa daughter of Louis Jackson of  
 Hull city of Hull Province of Quebec and  
 of Sarah Ann Delorme his wife was  
 born on the fourth day of December in  
 the year of our Lord one thousand eight  
 hundred and ninety nine and was  
 baptized by me on the ninth day of  
 February nineteen hundred  
 F.R. Smith  
 In presence of  
 Louis Jackson  
 Sarah Ann Jackson (who do not write)*

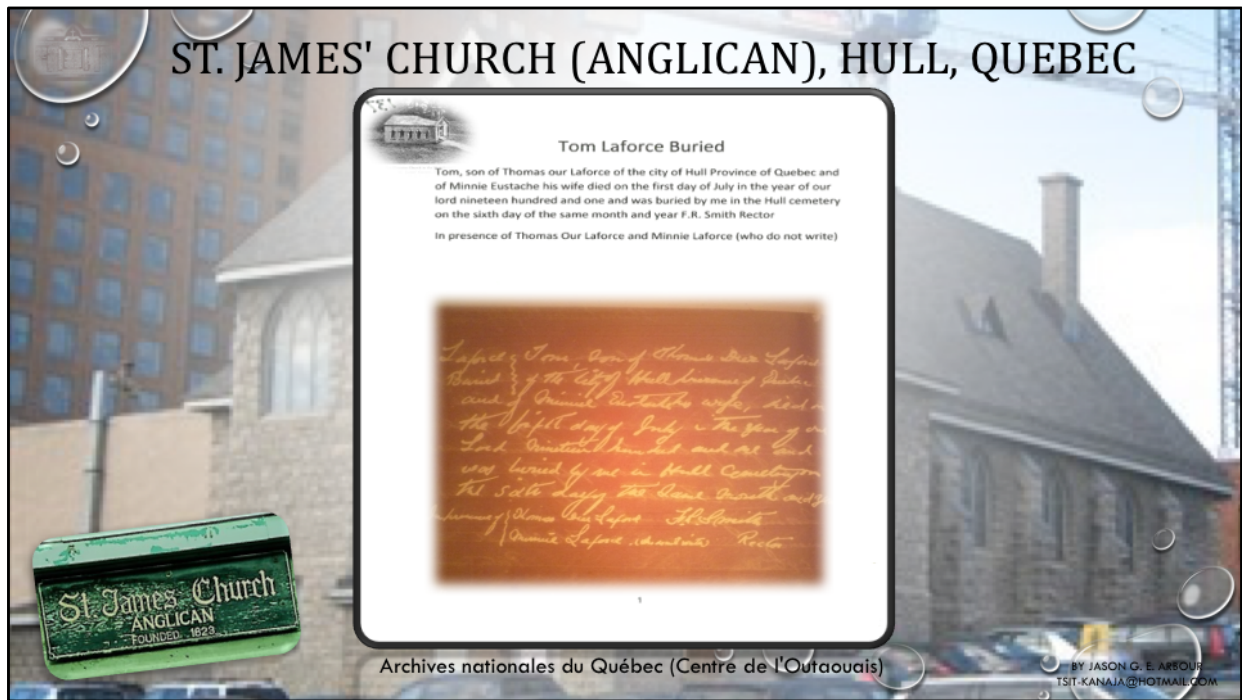
Archives nationales du Québec (Centre de l'Outaouais)

BY JASON G. E. ARBOUR  
 TSIT.KANAJA@HOTMAIL.COM

### Louisa Jackson Baptized **1899**

Louisa, daughter of Louis Jackson of the city of Hull province of Quebec and of Sarah Ann Delorme his wife, was born on the fourth day of December in the year of our lord one thousand eight hundred and ninety nine, and was baptized by me on the ninth day of February nineteen hundred F.R. Smith

In presence of **Louis Jackson** and Sarah Ann Jackson ( **who do not write**)



**Tom Laforce Buried 1901**

Tom, son of Thomas our Laforce of the city of Hull Province of Quebec and of Minnie Eustache his wife died on the first day of July in the year of our lord nineteen hundred and one and **was buried by me in the Hull cemetery** on the sixth day of the same month and year F.R. Smith Rector

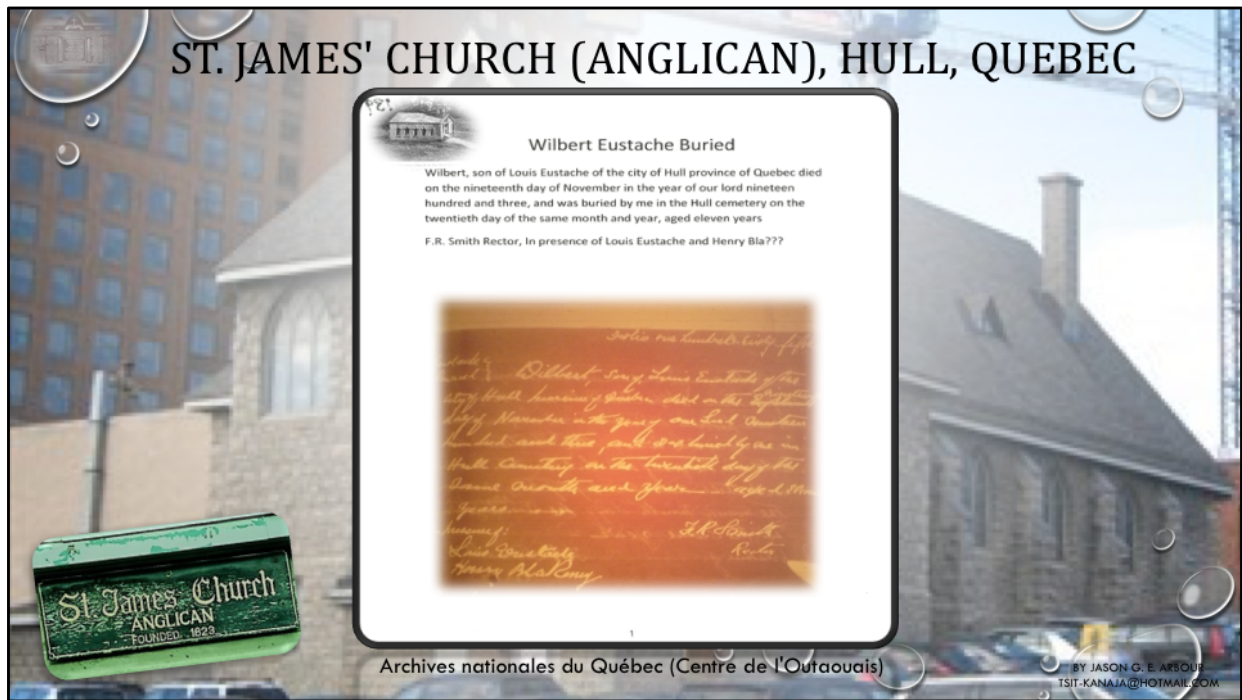
In presence of Thomas Our Laforce and Minnie Laforce (**who do not write**)



### Eva May Cole Baptized 1901

Eva May, daughter by **illegitimate birth of Agnes Cole** of the township of **Cumberland, province of Ontario**, was born on the twenty fifth day of December in the year of our lord nineteen hundred and one, and was baptized by me on the twenty fifth day of August nineteen hundred and two F.R. Smith  
Witness{ Christine Eustache and Agnes Cole





### Wilbert Eustache **Buried 1903**

Wilbert, son of Louis Eustache of the city of Hull province of Quebec died on the nineteenth day of November in the year of our lord nineteen hundred and three, and was **buried by me in the Hull cemetery** on the twentieth day of the same month and year, aged eleven years

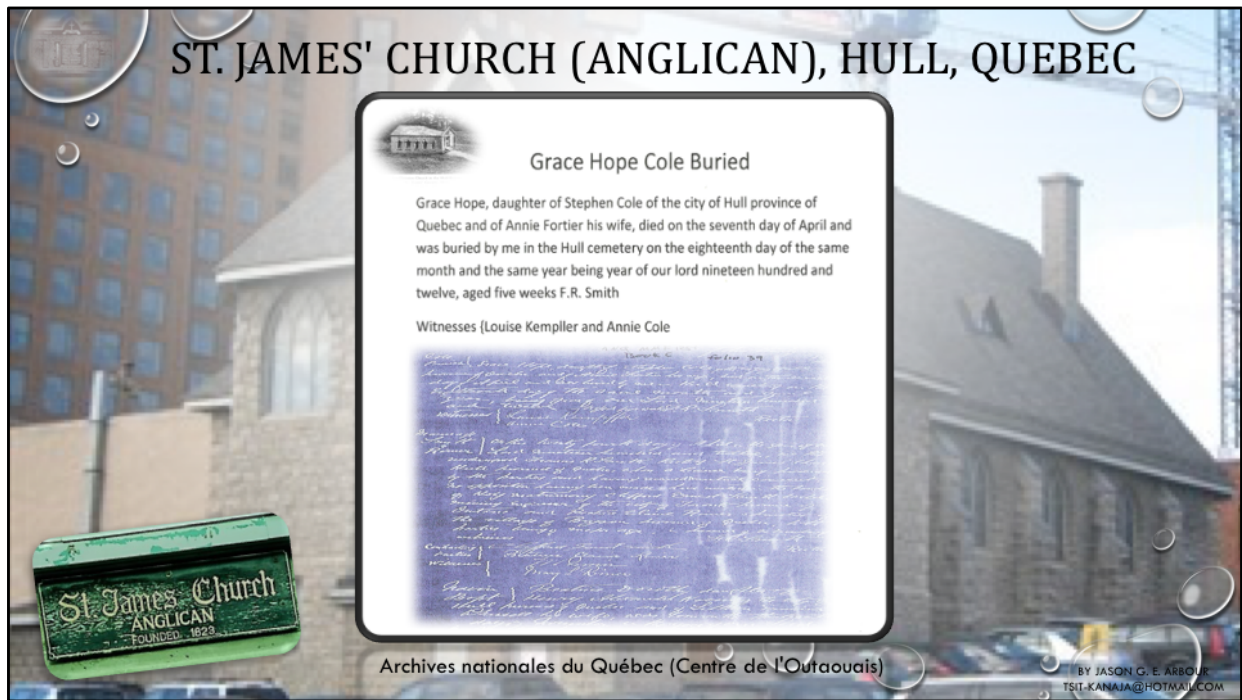
F.R. Smith Rector, In presence of Louis Eustache and Henry Bla???



**Grace Hope Cole Birth/Baptism 1912**

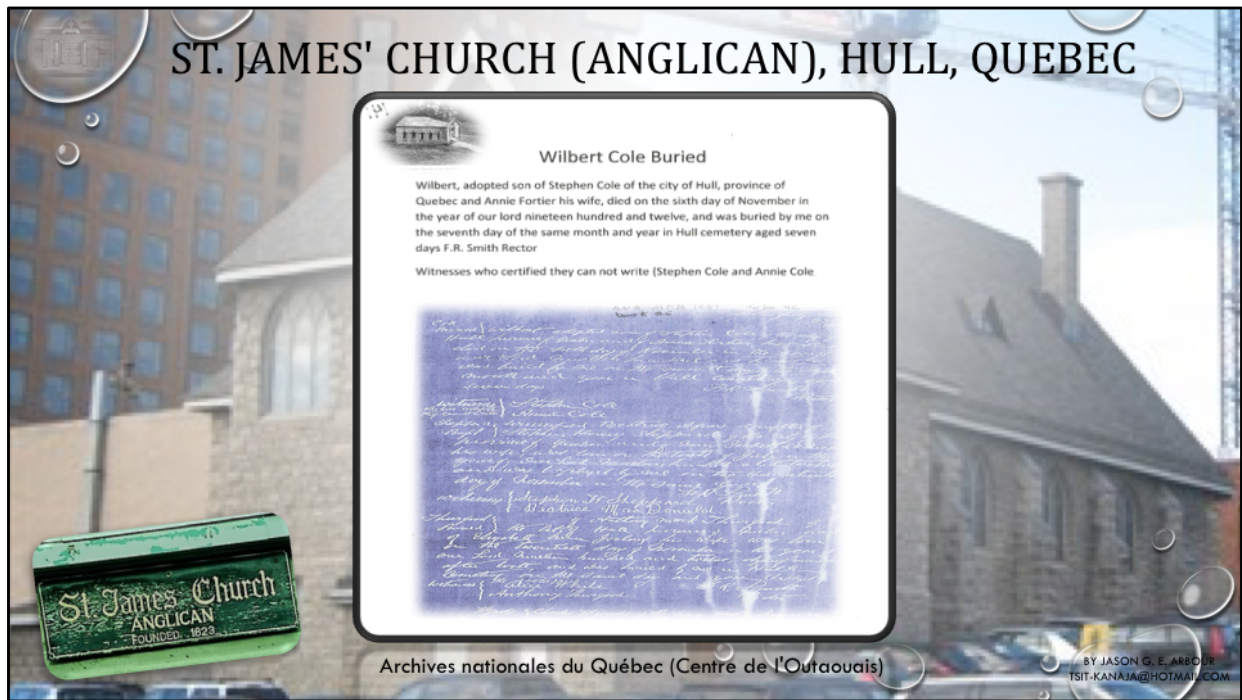
Grace Hope, daughter of Stephen Cole of the city of Hull province of Quebec and of Annie Fortier his wife, was born on the twenty eighth day of March in the year of our lord nineteen hundred and twelve and was baptized by me on the thirtieth day of the same month and year F.R. Smith Rector

Witnesses who certified they **can not write** {Stephen Cole and Annie Cole



**Grace Hope Cole Buried 1912**

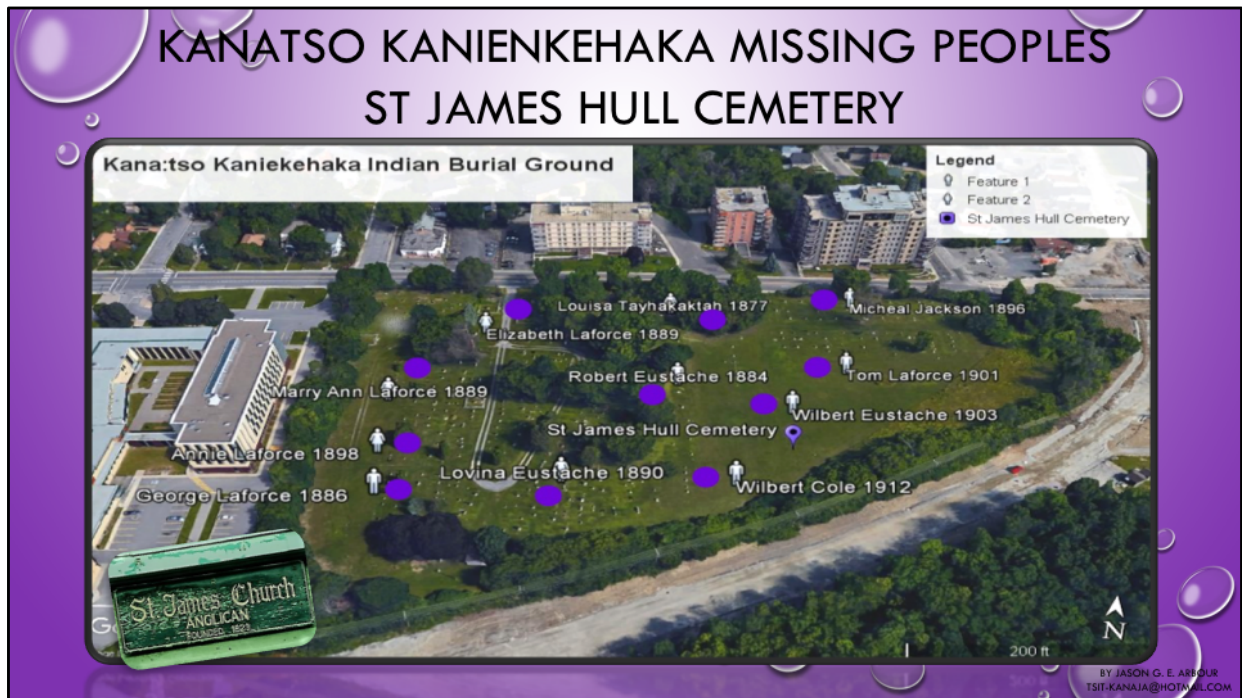
Grace Hope, daughter of Stephen Cole of the city of Hull province of Quebec and of Annie Fortier his wife, died on the seventh day of April and was **buried by me in the Hull cemetery** on the eighteenth day of the same month and the same year being year of our lord nineteen hundred and twelve, aged five weeks F.R. Smith



**Wilbert Cole Buried 1912**

Wilbert, adopted son of Stephen Cole of the city of Hull, province of Quebec and Annie Fortier his wife, died on the sixth day of November in the year of our lord nineteen hundred and twelve, and **was buried by me on the seventh day of the same month and year in Hull cemetery** aged seven days F.R. Smith Rector  
Witnesses who **certified they can not write** {Stephen Cole and Annie Cole





My inquiry into the **St James Church** records have resulted in a conspiracy of **cultural genocide**, I will now explain.

Each hand written death certificate, names listed above, indicates that the individuals were buried in this yard at different periods of time.

Upon investigation of the St James Church online registry, not one individual shown here could be found, I find this suspicious, we have the originals.

Inquiring further, I visited the Hull cemetery in person and checked every tombstone twice, I could not locate one of our missing Kana:tso ancestors.

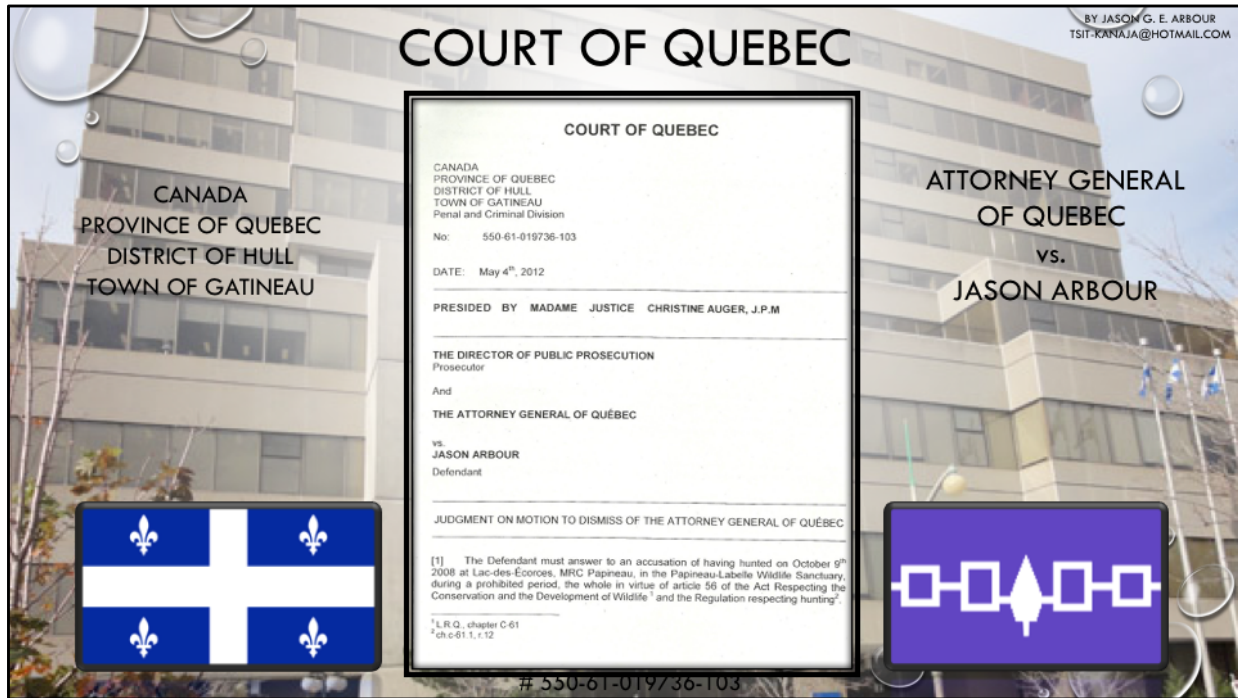
Canada and their institutions were historically complicit in the removal of Indian lands and culture.

Killing Indigenous identities on paper, or faking deaths, would allow you to remove Indigenous Rights.

People can state that the bodies are there and that they have no tombstone.

I would personally request that we search the grounds of this cemetery and attempt to locate our Kana:tso ancestors.

I would also like to someday honour our missing Kana:tso band members with a plaque or stone, on these grounds.



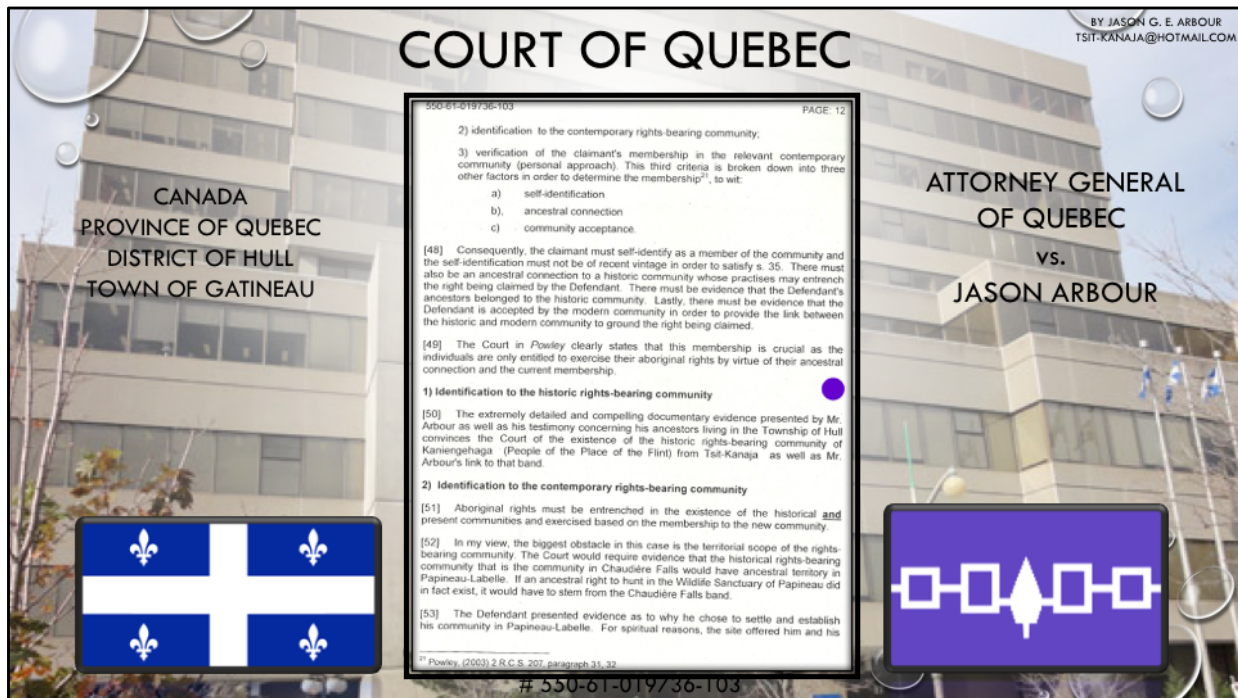
In **2008**, after my first born son’s right of passage ceremonies were complete, my son and I, went on a hunt.

That day, we had our cultural development arrested, I was then criminally charged for hunting without a permit, only 5 days out of the minister’s permitted period.

I pled not guilty, I argued that I was a member of a disbanded Indigenous community from Kana:tso, and that we had rights to our traditional land.

The Judge stated, if I wished to argue an Aboriginal Right, I must first, by due-process, file a constitutional question. The Judge said, before we argued any questions of law, we must deal with the questions of fact.

I compiled a compelling collection of legal evidence to help this unrepresented defendant convince the courts of our historical community.

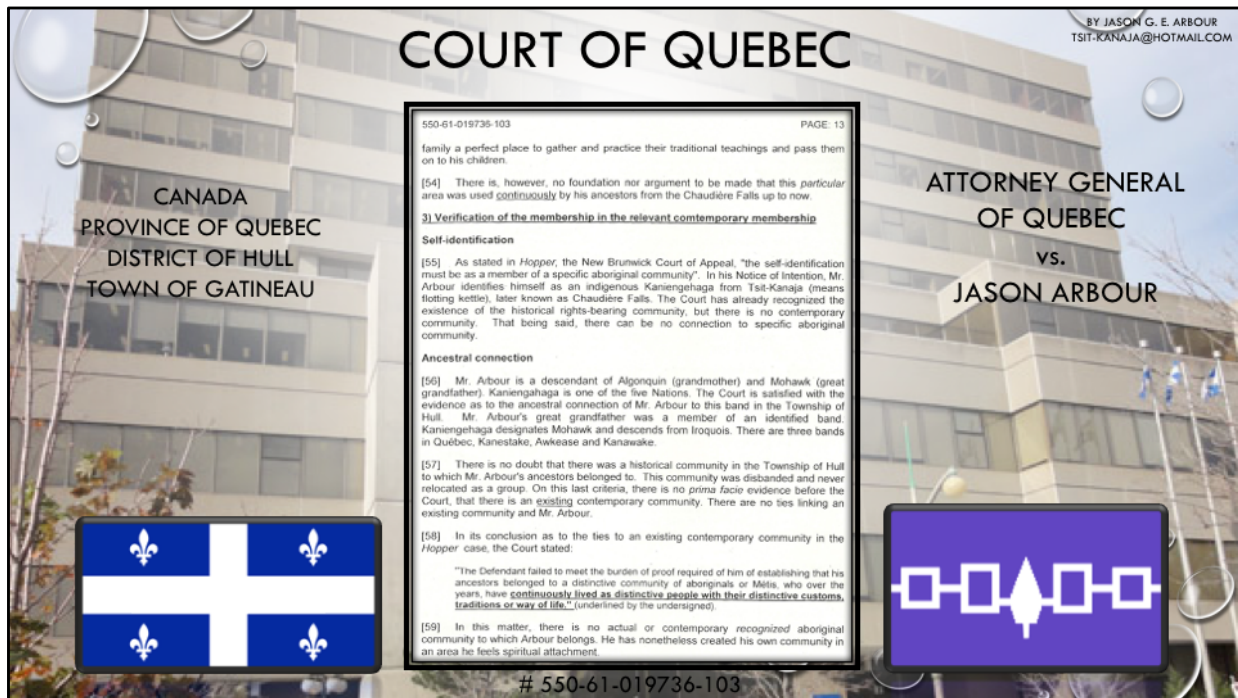


My Court battle was spiritually, mentally, physically and financially draining. I felt like the judge was doing the prosecutors job at times, and that they were both collaborating against me.

On a question of fact, Judge Madame Auger, wrote, dated on May,12th, 2012, (Para 50).

The extremely detailed and compelling documented evidence presented by Mr. Arbour as well as his testimony concerning his ancestors living in the township of Hull convinces the Court of the existence of the historic rights-bearing community of Kanienghaka (People of the Place of the Flint) from Tsit-Kanaja (Kana:tso) as well as Mr. Arbour's link to that band.





(Para 57) There is no doubt that there was a historical community in the township of Hull to which Mr. Arbour's ancestors belonged to. This community was disbanded and never relocated as a group. On this last criteria, there is no prima facie evidence before the Court, that there is an existing contemporary community. There are no ties linking an existing community and Mr. Arbour. The attorney general of Quebec made a motion to dismiss my constitutional question on the ground that there was nothing tying me to an existing contemporary community, essentially, dismissing the constitutional question for the very purpose the court demanded me to file it, is this constitutional? Although, the Court evaded the Constitutional Questions of Law, the Questions of Fact have been decided. I raised several grounds of appeal to the Supreme Court of Canada.



The Supreme Court of Canada was invited to consider for the first time the following **issues** of national importance.

- #1.** Do the Powley criteria apply to the assertion of an aboriginal right by a non-status, and if so with what modification in any?
- #2.** Can descendants of an Aboriginal group that was disbanded and dispersed as a result of historical Crown conduct revive an ability to claim the protection of s.35 of the Constitutional Act 1982?
- #3.** Can the Crown rely on the effects of its own historical conduct to disperse and assimilate an aboriginal community in order to defeat an assertion of an s.35 right? And
- #4.** Are a person's aboriginal ancestry, and the assertion of an Aboriginal right special and relevant considerations in determining whether state funded counsel should be provided to defend against a regulatory hunting offence?

The Supreme Court of Canada dismissed my **Leave to Appeal** without reason and costs, but they speak of the case and facts in **Summary, 35924**, while never addressing the case or errors of law presented in my memorandum.

Perhaps, some questions are already answered?

Perhaps, the unrepresented defendant lack the legal experience to prepare the supporting case law at the Court of first instance?

Perhaps, I should have rephrased the memorandum of law?

Regardless, I remain an Indignant, Indigent, Indigenous man that descends from our Kana:tso, your Chaudière falls.

<https://www.scc-csc.ca/case-dossier/info/sum-som-eng.aspx?cas=35924>



This is page **1** of the **491** paged;

DST Phase I Environmental Site Assessment-Domtar Lands Redevelopment  
Chaudière and Albert Islands 3, 4 and 6 Booth Street, Ottawa, Ontario  
Prepared for: Windmill Development Group Ltd. #201, 1306 Wellington Street West,  
Ottawa, Ontario, K1Y 3B2

Dated, **August 2014**:

Take Notice the date of this contemporary document.

We the members of Kana:tso had our development arrested in **1903**, when  
Kanienkehaka were evicted and disbanded from our Ancestral Burial Grounds and  
Indian Reserve adjacent the Chaudière falls.

# WINDMILL DEVELOPMENTS DST CONSULTING ENGINEERS INC

Page 175 of 491



Map Key	Number of Records	Elevation m	Site	DB
Test Water User				
Pump Rate			Well Depth: 6 m	
Capacity			Case: 1000	
Construction Method	Drilled		Filter Well Status: Test Hole	
Elevation (m)	12.47		Filter Well Elev: 12.47	
Depth to Bedrock	7		Elevation Potability: 4000000	
Water Type			Construction Material: Gravel	
--- Details ---				
Thickness	1 m		Original Depth: 1 m	
Material Colour	BLACK		Material: Material	
Thickness	4 m		Original Depth: 5 m	
Material Colour	GREY		Material: SAND, GRAVEL	
Thickness	5.5 m		Original Depth: 6 m	
Material Colour	GREY		Material: LIMESTONE	
4 1 of 1 84.4 GW BORE				
Record ID	009183		Type	Wellhole
User	Geotechnical/Geological Investigation		Status	IS
Site Address	84255495		UTM Zone	18QEL47 684
Location	84255 713		Orig. Ground Elev. m	14 500000
Coordinate Accuracy			CRD Ground Elev. m	40 000000
City (Postcode Area)			Priority Name	BH 5
Total Depth m	8.300000		Construction	
Topsoil			Municipality	
Completion Date	1981-SEP-11		Static Water Level:	5.900000
Primary Water User			Stc. Water User	
--- Details ---				
Dratum ID	21838020		Top Depth m	0
Bottom Depth m	3.800000		Dratum Desc:	F# Rock Limitation
Dratum ID	21838020		Top Depth m	3.800000
Bottom Depth m	5.500000		Dratum Desc:	Grey Bedrock Limestone
Dratum ID	21838020		Top Depth m	5.500000
Bottom Depth m	8.300000		Dratum Desc:	Grey Bedrock Limestone
8 1 of 1 84.3 Ottawa GW ECS				
Site ID	80000340			
Departmental Project No.	842555495			
Site Name				
Location				
Municipality	Ottawa			
Ontario Division	Ottawa			
Province/Region/District	Ottawa Centre			
Nearest Municipal Area	Ottawa			
Longitude	-75.7198			
Latitude	45.4198			
Reporting Organization	Department of Indian Affairs and Northern Development (Indian and Inuit Affairs Program)			
Reason for Involvement	A reserve as defined in the Indian Act			
Order #	20131205009			

[http://webcast.ottawa.ca/plan/All\\_Image%20Referencing\\_OP%20Amendment%20Application\\_Image%20Reference\\_D01-01-14-0008%20Phase%20P%20ESA%20REVISED%20Aug%202014.PDF](http://webcast.ottawa.ca/plan/All_Image%20Referencing_OP%20Amendment%20Application_Image%20Reference_D01-01-14-0008%20Phase%20P%20ESA%20REVISED%20Aug%202014.PDF)

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

DST has over **40** years of professional experience undertaking environmental assessments.

On page **175** of **491**, DST states the **“Reporting Organization”** for this development at **-lon75.7198/-lat45.4198** quadrant, is the **Department of Indigenous Affairs**.

Below this it states **“Reason For Involvement”** A **Reserve** as defined in the **Indian Act**.



This is an image of **Jeff Westeinde** CEO and co-founder of Windmill Developments and **Algonquin Chief Kirby Whiteduck**, of Pikwakanagan Algonquin First Nation just north of the Bonnechere River (KinojeZibi).

**“This development is illegal”** On, October 30<sup>th</sup>, 2017, Canada has been served in person, real and constructive knowledge, that there is potential for the existence of an aboriginal right regarding the said land.

This Zibi development may adversely affect, or infringed upon our Kanienkehaka Rights, as we have not been included in any form of real constructive consultation.

Kirby Whiteduck’s family lacks the ancestral connection to our historical-rights bearing community, therefore, I believe, this development project is, unconstitutional, fraudulent and illegal.

## WINDMILL DEVELOPMENTS DST CONSULTING ENGINEERS INC

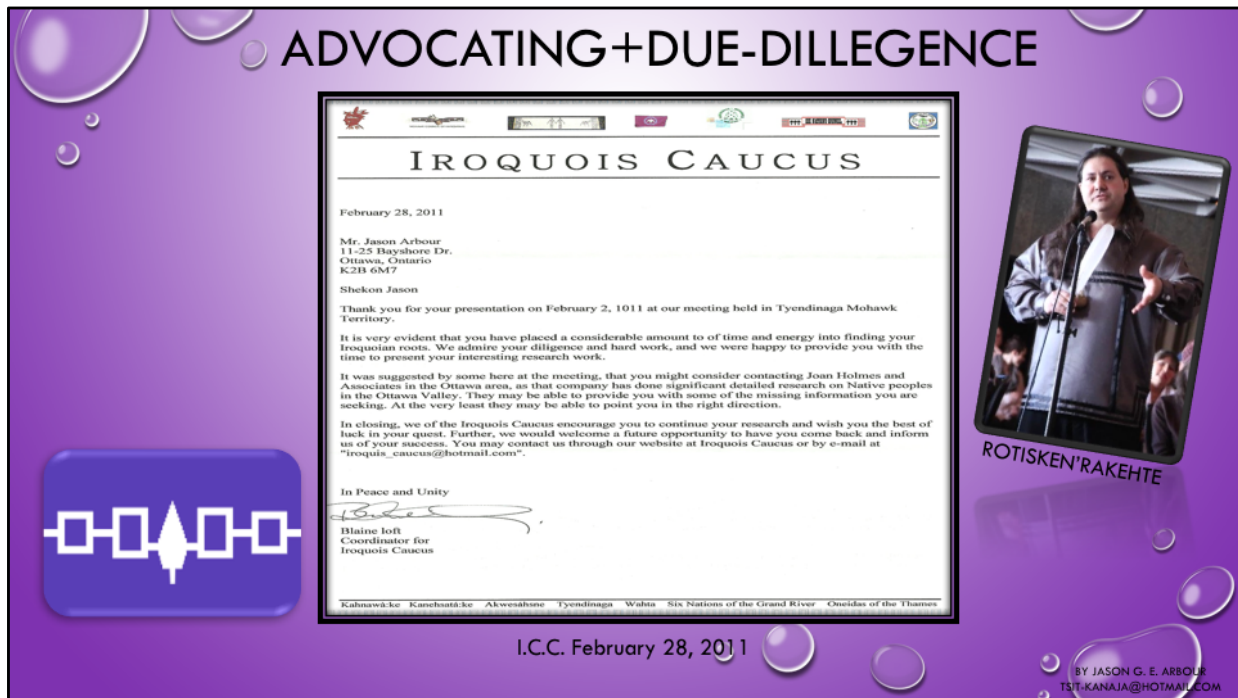


File# OE-OT-018031

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

Here is an Google image of the **Quadrants** listed on **Page 175** the DST Environmental Assessment.

This is pretty close to our unseeded historical rights bearing community.



**ADVOCATING+DUE-DILIGENCE** above image is of myself, Jason **Rotisken’rakehte** Arbour.

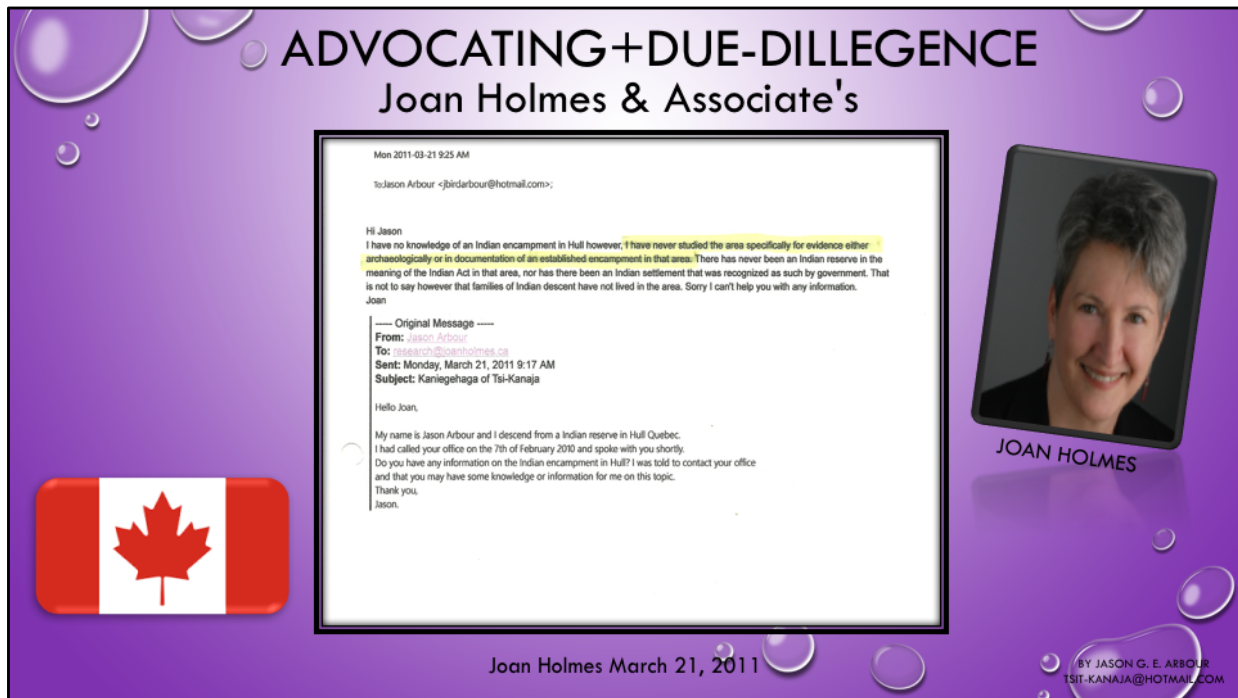
My family has been deprived of our basic Indigenous-rights, for this reason, I will carry the burden of re-establishing legal recognition.

In, **2011**, I travelled to Tyendinaga, to address the **Iroquois Caucus Council**, and inform them of our Kana:tso heritage.

The Council was happy to provide me this opportunity to share, they admired my diligence, and wrote me a letter of support towards the advancement of my research, and wished me good luck.

In the letter of support, some Chief’s suggested I contact Joan Holmes and associates, as her company had done significant research regarding Indigenous peoples in the Ottawa Valley.

I took the advice of the I.C.C. and contacted Joan Holmes by e-mail, above is a copy of the I.C.C. letter.



This is an image of **Joan Holmes**, Joan Holmes & Associates provides research, analysis and writing services to the **Algonquins of Ontario**, the Governments of **Ontario** and **Canada**, law firms, as well as other clients.

I wrote to **Joan Holmes** in **March of 2011**, as suggested by the I.C.C., above is a copy of our correspondence which states;

Hello Joan,

My name is Jason Arbour and I descend from a **Indian Reserve in Hull, Quebec**.

I had called your office on the **7<sup>th</sup> of February 2011** and spoke with you shortly.

Do you have any information on the **Indian encampment in Hull?**

I was told to contact your office and that you may have some knowledge or information for me on this topic.

**Joan Holmes** states in her reply,

Hi Jason, I have **no knowledge** of an **Indian encampment in Hull** however,

**I have never studied the area specifically for evidence either archaeologically or in documentation of an established encampment in that area.**

There has never been an **Indian reserve** in the meaning of the **Indian Act** in that area, nor has there been an Indian settlement that was recognized as such by government.

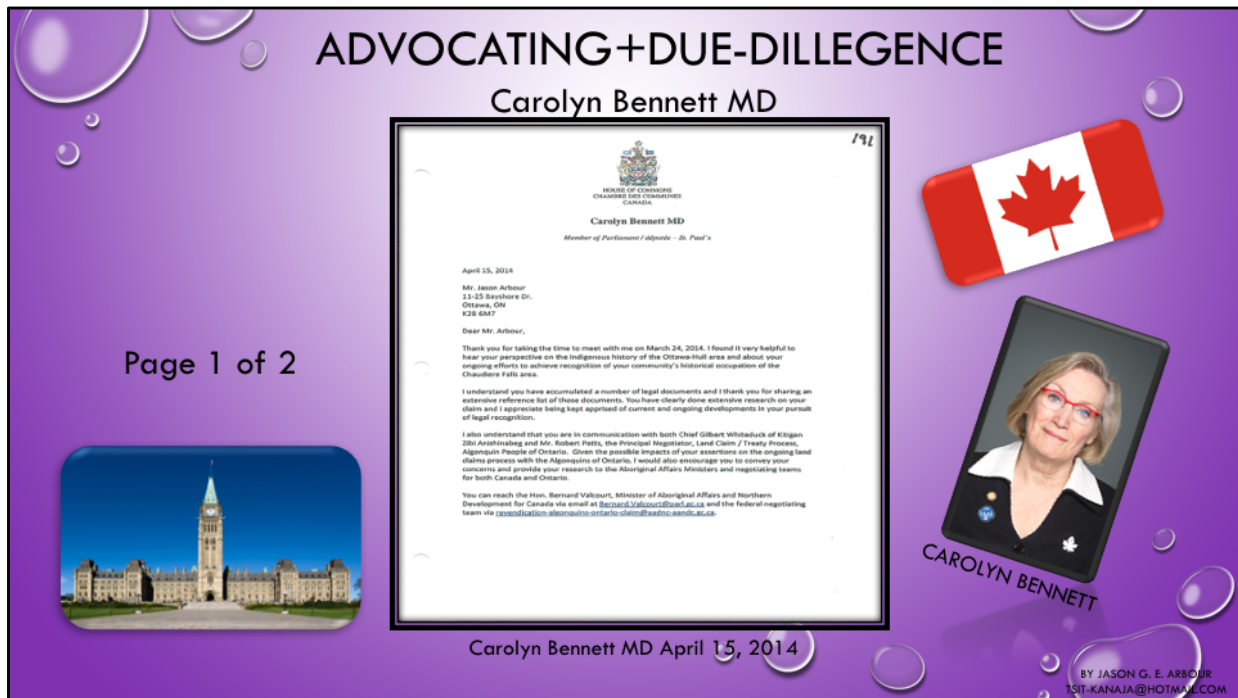
That is not to say however that families of Indian descent have not lived in the area.



Sorry I cant help with any information. **Joan**

I believe Joan Holmes & Associate's are the head researching firm for the Algonquins of Ontario, who have invested interest in Kana:tso. With all due respect for the I.C.C., I will not rely on any of this firms historical research due to a conflict of interest.

<http://tsit-kanajakanienghaga.webs.com/apps/photos/photo?photoid=174385554>



Above image is of “**Minister of Aboriginal Affairs the Honourable Carolyn Bennett**”  
One afternoon, on the lawn of the Parliament Hill, I introduced myself to **Minister Carolyn Bennett**.

At that time, our member of Parliament was an **Aboriginal Affairs Critic** for the Liberal Party, as the Conservatives were a majority.

That day, I informed the member of Parliament about my efforts on establishing recognition of my families aboriginal rights and burial grounds.

Carolyn invited me to her office for a meeting on, **March 24<sup>th</sup>, 2014**, to inform her in greater detail of the endeavour. Minister Carolyn Bennett wrote in regards, on **April 15<sup>th</sup>**, coincidentally, **111 years** to the date our historical rights bearing community was evicted.

**Dear Mr. Jason Arbour**

Thank you for taking the time to meet with me on **March 24<sup>th</sup>, 2014**. I found it very helpful to hear your perspective on the Indigenous history of Ottawa-Hull area and about your ongoing efforts to achieve recognition of your community’s historical occupation of the Chaudière falls area.

I understand you have accumulated a number of legal documents and I thank you for sharing an extensive reference list of those documents. You have clearly done extensive research on your claim and I appreciate being kept apprised of current and

ongoing developments in your pursuit of legal recognition.

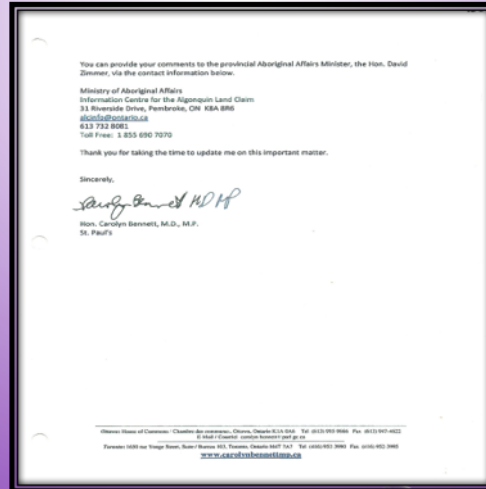
I also understand you are in communication with both **Chief Gilbert Whiteduck of Kitigan-Zibi Anishinabeg** and **Mr. Bob Potts**, the Principal Negotiator, Land Claim/Treaty Process, **Algonquin Peoples of Ontario**. Given the possible impacts of your assertions on the ongoing land claims process with the **Algonquins of Ontario**, I would also encourage you to convey your concerns and provide your research to the **Aboriginal Affairs Minister** and negotiating teams for both **Canada** and **Ontario**. You can reach the Hon. **Bernard Valcourt**, Minister of Aboriginal Affairs and Northern Development for Canada via e-mail at [Bernard.Valcourt@parl.gc.ca](mailto:Bernard.Valcourt@parl.gc.ca). and the federal negotiating team via [revindication-algonquins-Ontario-claim@aadnc-aandc.gc.ca](mailto:revindication-algonquins-Ontario-claim@aadnc-aandc.gc.ca)

<http://tsit-kanajakaniengehaga.webs.com/apps/photos/photo?photoid=204295466>

# ADVOCATING+DUE-DILIGENCE

## Carolyn Bennett MD

Page 2 of 2



CAROLYN BENNETT

Carolyn Bennett MD April 15, 2014


BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

You can provide your comments to the **Provincial** Aboriginal Affairs Minister, the Hon. **David Zimmer**, via the contact information below.

Thank you for taking the time to update me on this most important matter, sincerely. **Niawen:kowa** for your attention, **Honourable Carolyn Bennett**, regarding this historically important matter.

I had received your advise and contacted the Department of Aboriginal Affairs, I have been corresponding with **Canada** in regards.

# ADVOCATING+DUE-DILIGENCE MOHAWK COUNCIL KANESATAKE



**MOHAWK COUNCIL OF KANESATAKE**  
Council Office

April 30, 2015  
Sheikou.

To Whom It May Concern.

This letter is to confirm the Kanesatake Mohawk Councils support for Mr. Jason Arbour and his band members around the Gatineau area known as the Chaudière Falls, and their aspirations to re establish their community or seek compensation for the loss of their ancestral lands.


After receiving Mr. Arbour and his father at our Council table, Mr. Arbour presented the chiefs with historical and archeological evidence from the area in question, which led the chiefs to believe that Mr. Arbour would indeed have a claim for the area in question.

The fact that his people were disbanded in the early 1900's without just cause leads us to believe that the Crown may in fact be in violation of treaties with the Iroquois and in violation of sections of the 1763 Royal Proclamation as well.

In conclusion; the Mohawk Council of Kanesatake hopes that some form of negotiations will take place in the near future in the spirit of good faith in upholding the Honor of the Crown, and mutual equity between Mr. Arbour, his community and representatives of the federal government.

Nia-corn kowa.  
*Serge Otsi Simon*  
Grand Chief Serge "Otsi" Simon

681 Ste Philomène, Kanesatake, Québec J0N 1E0  
Tel: (450) 479-8373 Fax: (450) 479-1622



**SERGE OTSI SIMON**

Grand Chief Serge Otsi Simon April 30, 2015

BY JASON G. E. ARBOUR  
TSI.KANAJA@HOTMAIL.COM

In **2015**, I travelled to the inform the Mohawk Council of Kanesatake (Lake of Two Mountains-OKA) about our endeavour.

On **April 30<sup>th</sup>, 2015**, the **Grand Chief Serge Otsi Simon** of this Kanienkehaka Sub-Nation wrote in regards;

To Whom It May Concern,

This is a letter to confirm the Kanesatake Mohawk Councils support for Mr. Jason Arbour and his band members around the Gatineau area known as the Chaudière Falls, and their aspirations to re-establish their community or seek compensation for the loss of their ancestral lands.

After receiving Mr. Arbour and his father at our Council table, Mr. Arbour presented the Chiefs with historical and archaeological evidence from the area in question, which led the Chiefs to believe that Mr. Arbour would indeed have a claim for the area in question.

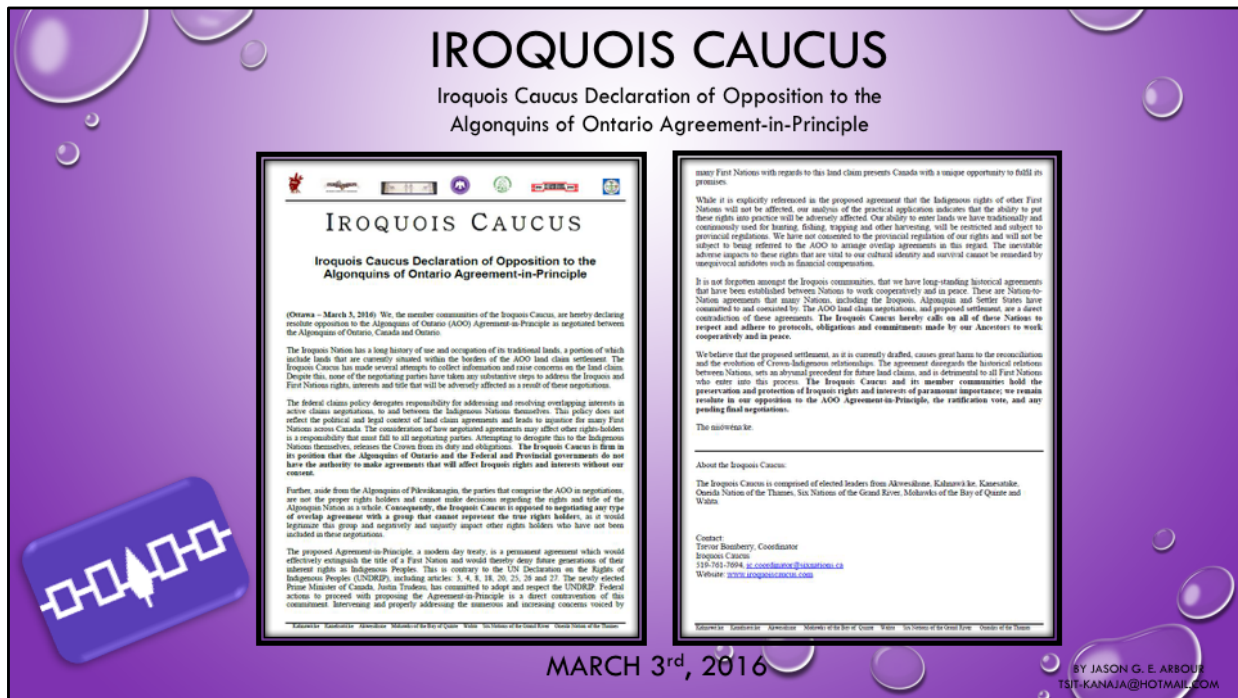
The fact that his people were disbanded in the early **1900's** without just cause leads us to believe that the Crown may in fact be in violation of **treaties with the Iroquois** and in violation of sections of the **1763 Royal Proclamation** as well.

In conclusion, the Mohawk Council of Kanesatake hopes that some form of negotiations will take place in the near future in the spirit of good faith in upholding the honor of the Crown, and mutual equity between Mr. Arbour, his community and

representatives of the federal government.

Niawen:kowa, Serge Otsi Simon, Grand Chief of Kanesatake

<http://tsit-kanajakanienghaga.webs.com/apps/photos/photo?photoid=199589071>



**(Ottawa- March 3, 2016)** We, the member communities of the Iroquois Caucus, are hereby declaring resolute opposition to the Algonquins of Ontario (AOO) Agreement-in-Principle as negotiated between the Algonquins of Ontario, Canada and Ontario. The Iroquois Nation has a long history of use and occupation of its traditional lands that are currently situated within the borders of the AOO land claim settlement. The Iroquois Caucus has made several attempts to collect information and raise concerns on the land claim. Despite this, none of the negotiating parties have taken any substantive steps to address the Iroquois and First Nations rights, interest and title that will be adversely affected as a result of these negotiations. The federal claims policy derogates responsibility for addressing and resolving overlapping interest in active claims negotiations, to and between the Indigenous Nations themselves. This policy does not reflect the political and legal context of land claim agreements and leads to injustice for many First Nations across Canada. The consideration of how negotiated agreements may affect other rights-holders is a responsibility that must fall to all negotiating parties. Attempting to derogate this to the Indigenous Nations themselves, releases the Crown from its duty and obligations. The Iroquois Caucus is firm in its position that the Algonquins of Ontario and the federal and provincial governments do not have the authority to make agreements that will affect Iroquois rights and interest without our consent.

Further, aside from the Algonquins of Pikwakanagan, the parties that comprise the AOO in negotiations, are not the proper rights holders and can not make decisions regarding the rights and title of the Algonquin Nation as a whole. Consequently, the Iroquois Caucus is opposed to negotiating any type of overlap agreement with a group that can not represent the true rights holders, as it would legitimize this group and negatively and unjustly impact other rights holders who have not been included in these negotiations. The proposed Agreement-in-Principle, a modern day treaty, is a permanent agreement which would effectively extinguish the title to a First Nation and would thereby deny future generations of their inherited rights as Indigenous Peoples. This is contrary to the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), including articles: 3, 4, 8, 18, 20, 25, 26 and 27. The newly elected Prime minister of Canada, Justin Trudeau, has committed to adopt and respect the UNDRIP. Federal actions to proceed with proposing the Agreement-in-Principle is a direct contravention of this commitment. Intervening and properly addressing the numerous and increasing concerns voiced by many First Nations with regards to this land claim presents Canada with a unique opportunity to fulfill its promises. While it is explicitly referenced in the proposed agreement that the Indigenous rights of other First Nations will not be affected, our analysis of the practical application indicates that the ability to put these rights into practice will be adversely affected. Our ability to enter lands we have traditionally and continuously used for hunting, fishing, trapping and other harvesting, will be restricted and subject to provincial regulations. We have not consented to the provincial regulation of our rights and will not be subject to being referred to the AOO to arrange overlap agreement in this regard. The inevitable adverse impacts to these rights that are vital to our cultural identity and survival can not be redeemed by unequivocal antidotes such as financial compensation. It is not forgotten amongst the Iroquois communities, that we have long-standing historical arrangements that have been established between Nations to work cooperatively and in peace. These are Nation-to-Nation agreements that many Nations, including the Iroquois, Algonquin and settler states have committed to and coexisted by. The AOO land claim negotiations, and proposed settlements, are a direct contradiction of these agreements. The Iroquois Caucus hereby calls on all of these Nations to respect and adhere to protocols, obligations and commitment made by our ancestors to work cooperatively and in peace. We believe that the proposed settlement, as it is currently drafted, causes great harm to the reconciliation and the evolution of Crown-Indigenous relationships. The agreement disregards the historical relations between Nations, sets an abysmal precedent for future land claim, and is detrimental to all First Nations who enter into this process. The Iroquois Caucus and its member communities hold the resolute in our opposition to the AOO Agreement-in-Principle, the ratification vote, and any pending final negotiations. The Iroquois Caucus is comprised of elected leaders from Akwesasne, Kahnawake, Kanasatake, Oneida Nation of the Thames, Six Nations of the Grand River, Mohawks of the Bay of Quinte and Wahta.



# NORTHERN IROQUOIS



This is an image of an old New France Map of Ontario that was the named Quebec; Take Notice, we Kanienkehaka have a rich history/heritage north of the man made national border that separates Canada from the USA.

# NORTHERN IROQUOIS



BY JASON G. E. ARBORE  
TSIT-KANAJA@HOTMAIL.COM

This Image supports Iroquois north of the St. Lawrence river as well.



This image; is of a map that reference **Kanienkehaka Villages** or **Sub-Nations**. Take Notice that **Kana:tso** is listed on this map as being a **Sub-Nation of Kanienkehaka**.

Niawen:kowa Mr. Delaronde tanon Mr. Engel, for your impressive work.

<https://decolonialatlas.wordpress.com/2015/02/04/haudensaunee-country-in-mohawk-2/>



**KANATSO ARCHAEOLOGY ,**

Archaeological Survey by Kanatso Archaeology and Associates,  
(tsit-kanaja@hotmail.com)

**CODY ARBOUR SITE (2016)**

This is a partial detailed account for Cody Arbour's hard work and intuition to learn more about his Indigenous origins and ancestors from the Ottawa-Hull region of Canada. Everything in our collection is from the Ottawa river in the said region of Canada.



This is an image of: an **Arrow Head**, our ancestor quarried and created these for hunting.



This is an image of: a **Projectile Point** napped from Trenton limestone that can be found in great abundance in the Ottawa-Hull region of Canada.



This is an image of: a **Moose Spear Head** made from Onondaga Chert, this is very large, great amounts of Onondaga Chert could be found attached to the local Trenton limestone.

Some people in the region would like you to believe this rock is called Kitchisipi Chert, this is incorrect, there is no such thing as Kitchisipi Chert, the real name for the Chert found in the Ottawa region is Onondaga Chert.



This is an image of: a small collection of **Trenton Limestone Flint and Onondaga Chert**.

Notice how the Trenton Limestone can exist along side the Onondaga Chert. It would be nice if we Kanienkehaka could live beside the Anishinabek and share our territory the way, our grandfathers do.





This is an image of: **Quartz Arrow Heads**, I was told these were special and for ceremonial purposes.

# KANATSO ARCHAEOLOGY



TOMAHAWK AXE HEADS

Cody Arbour Collection 2016-2017

<http://tsit-kanajakaniengehaga.webs.com/apps/photos/album?albumid=16022931>

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This is an image of: a **Tomahawk**, we made tomahawks from very heavy rocks, this one is made from of a type of mixed Iron.  
This type of stone was easily imbedded into a piece of Iron wood, the harder you hit the tomahawk, the harder it would imbed.  
This tomahawk was the perfect tool for debranching trees after chopping them down.

# KANATSO ARCHAEOLOGY



BICONVEX STONE AXE

Cody Arbour Collection 2016-2017

<http://tsit-kanajakanienghaga.webs.com/apps/photos/album?albumid=16022931>

BY JASON G. E. ARBOUR  
TSIT-KANAJA@HOTMAIL.COM

This image is of a **Biconvex Stone Axe**, this tool was used for debarking trees to create our longhouses, encampments, villages or shelters.



This is an image of: a **Wet Stone**, this tool was used for removing membranes and softening hides, notice the perfect handle grip.



This is an image of; a **Stone Smoking Pipe**, this style of smoking pipe was used by us **Kanienkehaka**.

Take notice that this style is distinct from other styles of Indigenous pipes, for example.

Other styles of smoking pipes were passed to the Anishinabek from the Lakota Sioux, along with the original stories of Buffalo Calf Woman.

Our similarities is smoke was medicine, and assisted in carrying our Niawen:kowa's to Shonkwahia'tion our creator.



This is an image of: **Iroquoian Pottery Shards**, this can be found scattered all over our ancestral lands, most specifically the Chaudière Falls and Ottawa-Hull region of Canada.



This is an image of: a **Rim Shard** from an **Iroquoian Pot**, look how similar it is to the underlaid image.  
Each pot was created by hand, therefore finding one identical, would be extremally rare.



This is an image of: **French Trading Beads**, these type's of beads found there way up the Ottawa river, by trade and in some cases, raids from other regions of Turtle Island.

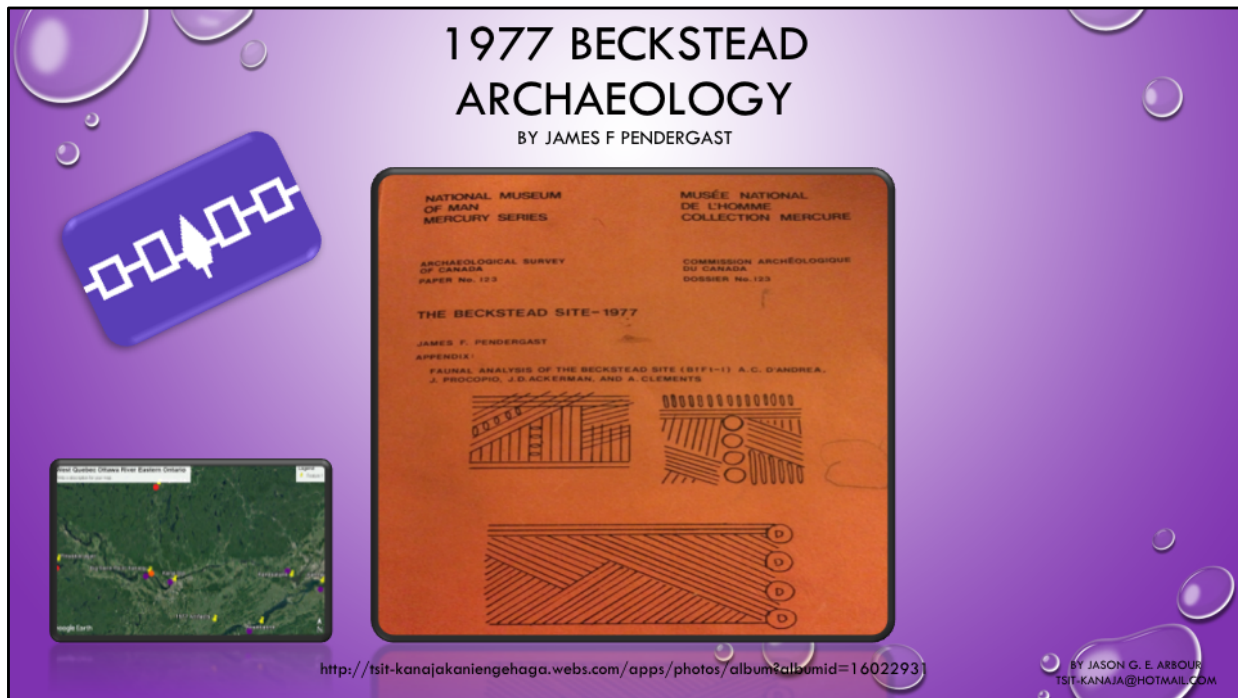




This is an image of: **French Chevron Beads**, these were some of the first trading beads, traded by the French from the years **1400** to **1550**.



This is an image of: the land and it's First Peoples Sub-Nation's, take notice of the 1977 archaeological excavation site of Beckstead, Ontario, marked with a yellow pin. This is the site of an excavation that took place in **1977** by **James F. Pendergast**. Mr. Pendergast was a respected member of the Canadian Archaeological Association. All of Mr. Pendergast's collection from the Beckstead site was repatriated to Akwesasne as it was confirmed that the collected was Iroquoian in origin.



This is an image of: National Museum of Man, Mercury Series by James Pendergast. James Pendergast is well renowned, in **1982**, James wrote the Mercury Series for the Museum of Man, which is located in Ottawa, Ontario. We are using Mr. Pendergast's professional citations and notes to compare with the Cody Arbour site collection.

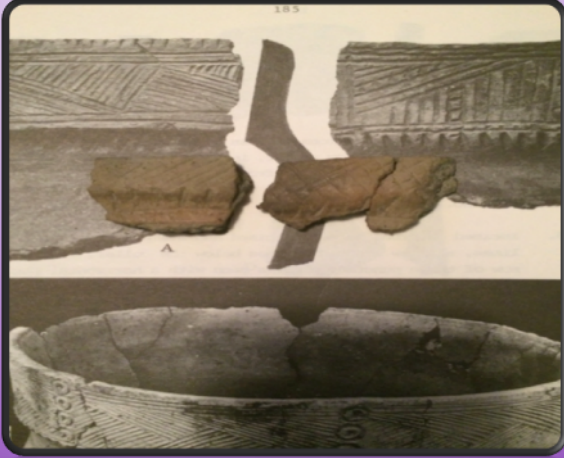


This is an image of page **198** and**199**, of the Beckstead notes.  
 In this collection, page **198**, referenced **A**, here recorded is one **Blue Heptagonal Glass Bead**.  
 The image is on page **199**




This is an image of: **2 Blue Heptagonal Glass Beads** and **1 Purple**, these identical glass beads were collected on the Ottawa River at the Cody Arbour site.

1977 BECKSTEAD  
ARCHAEOLOGY  
BY JAMES F PENDERGAST



Page 185

Corresponding Pottery



Cody Arbour Collection 2016-2017 <http://tsit-kanajakaniengehaga.webs.com/apps/photos/albumid/albumid=16022931> BY JASON G. E. ARBOUR  
TST.KANAJA@HOTMAIL.COM

This is an image of: **Iroquoian Pottery Rim Shards** on page **185**, these are indeed similar to the ones found at the Beckstead site.

1977 BECKSTEAD  
ARCHAEOLOGY  
BY JAMES F PENDERGAST



Page 193

Corresponding Pottery



Cody Arbour Collection 2016-2017 <http://tsit-kanajakaniengehaga.webs.com/apps/photos/album?albumid=16022931> BY JASON G. E. ARBOUR  
TST.KANAJA@HOTMAIL.COM

This is an image of: an **Iroquoian Pottery Shard**, it is evident that the **Cody Arbour site** is of **Iroquoian origin**.



This is a photo of Kana:tso today's Chaudière falls.



## POWERPOINT RESOURCES

1. CONTENTIOUS PRE-HISTORY PUBLISHED IN 1901 BY T.W. EDWIN SOWTER:  
[HTTP://WWW.HISTORYMUSEUM.CA/CMC/EXHIBITIONS/ARCEO/SOWTER/1909/SOWTER1909E.SHTML](http://www.historymuseum.ca/cmhc/exhibitions/arqueo/sowter/1909/sowter1909e.shtml)
2. INDIAN VILLAGE SITES:  
[HTTP://WWW.HISTORYMUSEUM.CA/CMC/EXHIBITIONS/ARCEO/SOWTER/1917/SOWTER1917E.SHTML](http://www.historymuseum.ca/cmhc/exhibitions/arqueo/sowter/1917/sowter1917e.shtml)
3. BIG SAND POINT LAND SURVAY:  
[HTTP://WWW.HISTORICMAPWORKS.COM/Map/CA/15/TORBOLTON+TOWNSHIP/CARLETON+COUNTY+1879/ONTARIO/](http://www.historicmapworks.com/Map/CA/15/Torbolton+Township/Carleton+County+1879/Ontario/)
4. DOLLARD DES ORMEAUX 1635-1660:  
[HTTPS://EN.WIKIPEDIA.ORG/WIKI/ADAM\\_DOLLARD\\_DES\\_ORMEAUX](https://en.wikipedia.org/wiki/Adam_Dollard_des_Ormeaux)
5. PHILEMON WRIGHT ENCOUNTERS INDIGENOUS PEOPLES AT KANATSO 1800; LAC RG113L VOL 208 REEL C-2570
6. BYTOWN GAZETTE 1843, JUNE 15; LAC AMICUS # 3490047
7. CANADIAN JOURNAL 1852-1853:  
[HTTPS://WWW.BIODIVERSITYLIBRARY.ORG/ITEM/96895#PAGE/7/MODE/1UP](https://www.biodiversitylibrary.org/item/96895#page/7/mode/1up)
8. ASTICOU SOCIETE HISTORIQUE DE L'OUEST DU QUEBEC:  
[HTTP://AMICUS.COLLECTIONSCANADA.GC.CA/AAWEB-BIN/AAMAIN/ITEMDISP?SESSIONKEY=999999999\\_142&D=2&V=0&VL=1&ITM=124979&L=0](http://amicus.collectionscanada.gc.ca/aaweb-bin/aamain/itemdisp?sessionKey=999999999_142&d=2&v=0&vl=1&itm=124979&l=0)
9. INDIAN POPULATION IN CANADA FOR THE YEAR 1871:  
[HTTP://COLLECTIONSCANADA.GC.CA/PAM\\_ARCHIVES/INDEX.PHP?FUSEACTION=GENITEM.DISPLAYITEM&LANG=ENG&REC\\_NBR=2083095&TITLE=CE%20NSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ECOPY=E006251174](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec_nbr=2083095&title=CE%20NSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ecopy=e006251174)
10. 1871 CANADIAN CENSUS HULL, QUEBEC:  
[HTTPS://WWW.BAC-LAC.GC.CA/ENG/Default.aspx?nav=pages/results.aspx?k=Hull%20AND%20cnsProvinceCode%3A%22QC%22%20AND%20cnsPageNum%3A%22114%22&start1=11](https://www.bac-lac.gc.ca/eng/Default.aspx?nav=pages/results.aspx?k=Hull%20AND%20cnsProvinceCode%3A%22QC%22%20AND%20cnsPageNum%3A%22114%22&start1=11)
11. HULL, QUEBEC - A REPORT OF CASES OF SMALLPOX BY DOCTOR MALLOCH OF OTTAWA:  
[HTTP://COLLECTIONSCANADA.GC.CA/PAM\\_ARCHIVES/INDEX.PHP?FUSEACTION=GENITEM.DISPLAYITEM&REC\\_NBR=2065597&LANG=ENG&REC\\_NBR\\_LIST=2065597](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=2065597&lang=eng&rec_nbr_list=2065597)
12. LAND SURVAYOR MAP 1874: [HTTP://COLLECTIONSCANADA.GC.CA/PAM\\_ARCHIVES/INDEX.PHP?FUSEACTION=GENITEM.DISPLAYITEM&REC\\_NBR=204138471](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=204138471)
13. LAND SURVAYOR MAP 1882:  
[HTTP://COLLECTIONSCANADA.GC.CA/PAM\\_ARCHIVES/INDEX.PHP?FUSEACTION=GENITEM.DISPLAYITEM&REC\\_NBR=4126312](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=4126312)
14. TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE:  
[HTTP://COLLECTIONSCANADA.GC.CA/PAM\\_ARCHIVES/INDEX.PHP?FUSEACTION=GENITEM.DISPLAYITEM&LANG=ENG&REC\\_NBR=2041255&REC\\_NBR\\_LIST=2041255,103824,185486,4147740,4121315](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&lang=eng&rec_nbr=2041255&rec_nbr_list=2041255,103824,185486,4147740,4121315)

BY JASON G. E. ARBOUR  
 TSIT-KANAJA@HOTMAIL.COM

## POWERPOINT RESOURCES

1. Contentious PRE-HISTORY published in 1901 By T.W. Edwin Sowter:  
<http://www.historymuseum.ca/cmhc/exhibitions/arqueo/sowter/1909/sowter1909e.shtml>
2. INDIAN VILLAGE SITES:  
<http://www.historymuseum.ca/cmhc/exhibitions/arqueo/sowter/1917/sowter1917e.shtml>
3. BIG SAND POINT LAND SURVAY:  
<http://www.historicmapworks.com/Map/CA/15/Torbolton+Township/Carleton+County+1879/Ontario/>
4. DOLLARD DES ORMEAUX 1635-1660:  
[https://en.wikipedia.org/wiki/Adam\\_Dollard\\_des\\_Ormeaux](https://en.wikipedia.org/wiki/Adam_Dollard_des_Ormeaux)
5. Philemon Wright Encounters Indigenous Peoples at kanatso 1800; LAC RG113l vol 208 Reel c-2570
6. BYTOWN GAZETTE 1843, June 15; LAC Amicus # 3490047
7. CANADIAN JOURNAL 1852-1853:  
<https://www.biodiversitylibrary.org/item/96895#page/7/mode/1up>
8. ASTICOU SOCIETE HISTORIQUE DE L'OUEST DU QUEBEC:  
[http://amicus.collectionscanada.gc.ca/aaweb-bin/aamain/itemdisp?sessionKey=999999999\\_142&d=2&v=0&vl=1&itm=124979&l=0](http://amicus.collectionscanada.gc.ca/aaweb-bin/aamain/itemdisp?sessionKey=999999999_142&d=2&v=0&vl=1&itm=124979&l=0)
9. INDIAN POPULATION IN CANADA FOR THE YEAR 1871:  
[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec\\_nbr=2083095&title=CE%20NSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ecopy=e006251174](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayEcopies&lang=eng&rec_nbr=2083095&title=CE%20NSUS%20OF%20THE%20INDIAN%20POPULATION%20IN%20CANADA%20FOR%20THE%20YEAR%201871.&ecopy=e006251174)
10. 1871 CANADIAN CENSUS HULL, QUEBEC:  
<https://www.bac-lac.gc.ca/eng/census/1871/Pages/results.aspx?k=Hull%20AND%20cnsProvinceCode%3A%22QC%22%20AND%20cnsPageNum%3A%22114%22&start1=11>
11. HULL, QUEBEC - A REPORT OF CASES OF SMALLPOX BY DOCTOR MALLOCH OF OTTAWA:  
[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayItem&rec\\_nbr=2065597&lang=eng&rec\\_nbr\\_list=2065597](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=2065597&lang=eng&rec_nbr_list=2065597)

12. LAND SURVAYOR MAP

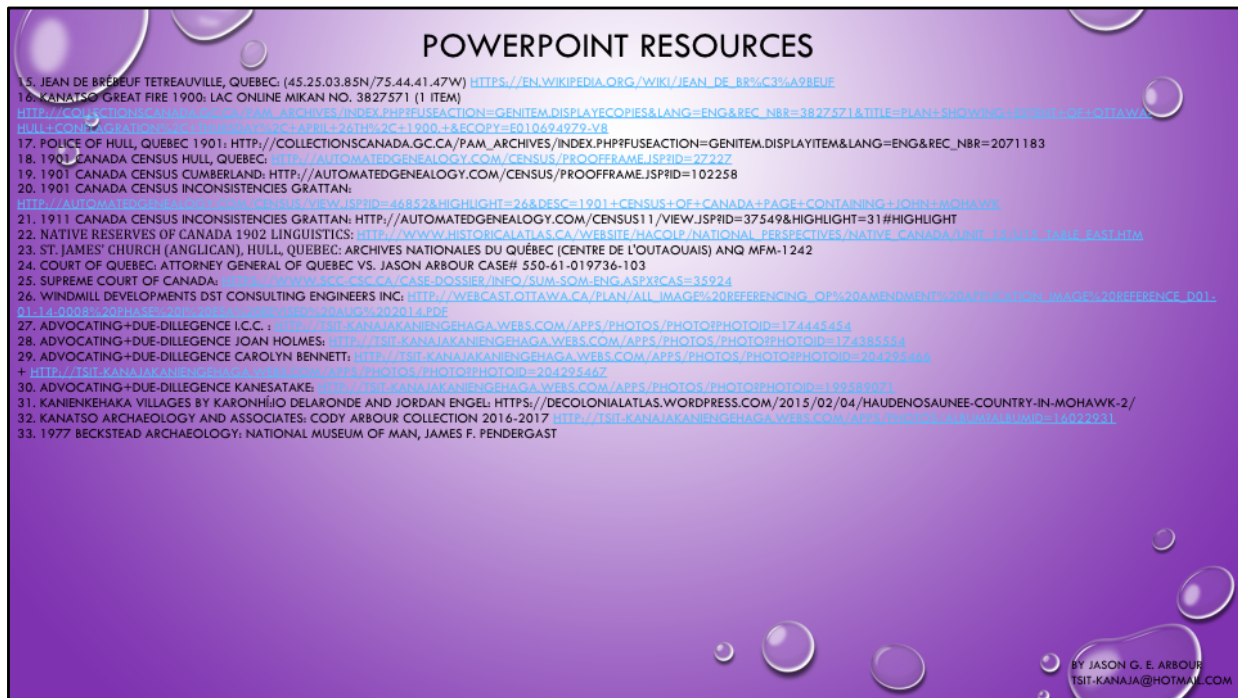
1874: [http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayItem&rec\\_nbr=4138621](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=4138621)

13. LAND SURVAYOR MAP 1882:

[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayItem&rec\\_nbr=4126312&lang=eng&rec\\_nbr\\_list=4126312](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&rec_nbr=4126312&lang=eng&rec_nbr_list=4126312)

14. TETREAUVILLE, QUEBEC - WAR VETERANS ALLOWANCE FOR JOSEPH COLE:

[http://collectionscanada.gc.ca/pam\\_archives/index.php?fuseaction=genitem.displayItem&lang=eng&rec\\_nbr=2041255&rec\\_nbr\\_list=2041255,103824,185486,4147740,4131315](http://collectionscanada.gc.ca/pam_archives/index.php?fuseaction=genitem.displayItem&lang=eng&rec_nbr=2041255&rec_nbr_list=2041255,103824,185486,4147740,4131315)



## POWERPOINT RESOURCES

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