



Nipissing

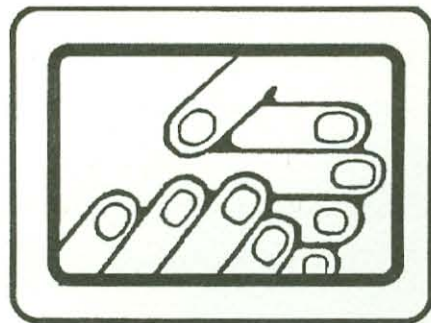
1927

Nipissing 1927

ENWEYANG

"The way we speak."

Language and Resource
Centre



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Editor
Randy Sawyer

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Albert to mom.
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Acknowledgements

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A special thanks to those who assisted in making this project possible: Barbara Burnaby who provided that initial connection to the information; Marianna Couchie who brought the Hallowell pictures to my attention and assisted in preparing the proposal; Dr. Jennifer Brown, professor of history at the University of Winnipeg, who provided the information for locating the pictures; Beth Carroll-Horrocks, the manuscripts librarian at the American Philosophical Library in Philadelphia, who was my contact person and assisted in the archival search; and the elders who were instrumental in the picture identification. Mii-Gwetch!

Randy Sawyer

Introduction

Though the Nipissings were written about in historical journals, most were done by early Jesuits and fur traders. We have never written our own story, our own history. But we have a story and a history which has been told in the traditional fashion, orally. Although many of us have moved away from this tradition because of outside influences, most recently the rapid advance of technology, there are those of us who have heard these stories. They are indeed blessed. What I have heard is very little but, what I have heard I cherish deeply.

Nipissing 1927 is a series of photographs taken by A. Irving Hallowell, an anthropologist, who visited the Nipissing Indian Reserve in September of 1927.

This booklet is small but it gives us a tiny glimpse of the past. What appears in the booklet may well be just a day in the lives of those who appear in the pages. The rest is up to us. Each and everyone had a story. Each and everyone lived as a child and shared the beauty of childhood. Each lived, loved, laughed, and cried. A few of them I knew personally. A few I have met. I have also met a few who knew all of these people and it is through them that I have come to know them all. There are those who lived in a time of great hardship. There are those who lived what we would call a traditional Anishnaabe life; a life in the land our ancestors knew. They were taught how to live off the land. It was at times hard, but as they speak about those times you can always see a sparkle in their eyes as they fondly remember their past.

The journey to acquire these photographs was a long and slow process. In the fall of 1986 Dr. Barbara Burnaby attended an Algonquian Conference where she heard Dr. Jennifer Brown, a history professor at the University of Winnipeg, present a paper on the work of A. Irving Hallowell, an anthropologist who did most of his field research in the early part of this century. In the course of her talk Dr. Brown mentioned some stories and photographs collected by Hallowell in the Nipissing area in 1927. Dr. Burnaby related this information to Marianna Couchie, one of our Board members, who then

suggested I contact Dr. Brown for more information. I wrote Dr. Brown at the University of Winnipeg. In her reply, Dr. Brown stated that the photographs were in the archival files at the American Philosophical Society Library in Philadelphia, Pennsylvania; she gave the appropriate file numbers and the name of the manuscripts librarian, Beth Carroll-Horrocks. I then contacted Ms. Carroll-Horrocks requesting copies of the photographs and stories. It was early 1987 before I received a reply. I was informed that the Hallowell collection was being sorted and filed and as a result, the file number information from Dr. Brown was no longer correct. Due to library staff's busy schedule a search by them would take some time. It was then that it was decided to look for some way that I might do the search myself. At that time an application for a historical research grant from the Ontario Historical Society came across my desk. With the help of Marianna Couchie, a proposal was written up for an archival search to be conducted in Philadelphia and Ottawa. In July we received approval. In August I made the trip to the American Philosophical Society Library in Philadelphia. In the course of a week, I went through the Hallowell material several times. I found the pictures but was unable to find any trace of the stories except for a brief reference note. I ordered negative copies of the pictures which I received in September. When I first saw the pictures, after having them processed, I was struck with a feeling that a mistake had been made with the dating. The pictures were of such quality and clarity that I just couldn't believe they were taken in 1927.

Part of my work at the Centre involves working with the elders. Once a month I would pick them up and bring them to the Centre for an evening to discuss and record the Native language. At the first opportunity I brought out the pictures. I felt a great relief when the elders immediately recognized people in the photographs, I knew then that they were authentic. A nice surprise was that one of the elders, Mary Blaker, was in one of the photographs. As the elders began to identify people in the pictures I found I knew some of the people, while others, I had only heard about. Although names are recognizable the faces weren't, I knew them as older people and much had changed in sixty years. From here I began a process of trying to identify all of the people in the pictures. I visited my uncle Fred McLeod Sr. who proved to be very helpful. He not only helped me with names but also was able to tell me a little bit about the ones he could remember. I then took

the pictures to the seniors complex in Garden Village where I had the pictures on display for two days. During this time I had a chance to visit with the elders, identify more people and record more information. From this showing I was able to identify all but a few of the pictures. The North Bay Arts Centre then indicated that they would be interested in having the pictures displayed in one of their galleries. During June and July the pictures were displayed in the W. K. P. Kennedy Gallery. The interest from the public was quite good. Since the showing I have had several people drop by the Centre to see the pictures again. I have even had some bring in pictures from their own collections and have allowed me to make copies of them.

I feel that the pictures have created an interest in our own history and an awareness of what history is: it doesn't have to be ancient. The pictures will be on permanent display at our Centre when the renovations are completed. I hope to do more gathering and documentation of our history so that we can share our past with everyone, after all we have been here for a long time and we do have a beautiful story to tell.

My intention is not to take away from the pictures for they are the purpose of this publication. But, at the same time I feel it is important to know the Nipissings. After some thought I decided to include a brief profile of the Nipissings and the Nipissing Reserve.

In addition, I have included a commentary on a few of the people in the pictures. While I believe all the people have a story I wasn't able to gather much more information beyond names and not all of the names, for some of the people in the photographs have yet to be identified. Perhaps the readers could help out in this. I would welcome any comments or information anyone would like to share. Mii-Gwetch!

Randy Sawyer
Project Research Officer
North Bay Indian Friendship Centre

The Nipissings

Nipissing people have a long history of occupation in the region of Lake Nipissing from which they get their name. Archeological evidence has concluded that Native people have occupied the Lake Nipissing area continuously for some 9,000 years.¹ Most of the village sites have been found around Lake Nipissing itself; although, some have also been found on the upper French River and on Trout Lake. Early missionaries noted that most of the Nipissing villages they encountered were located on the north shore of the lake.² To the early French explorers and missionaries the Nipissings were known as Bissiriniens, Nepissirians, Nepissings, Nipissiriniens, Nipistungues and by the Hurons as Askikwanehronans; all of which translate to mean "people of the little water".³ Although quite large in area, Lake Nipissing is small in relation to Lake Huron and the other Great Lakes this may well be the reasoning behind its name. Like most Algonkian people, the Nipissings were a hunting and gathering people who subsisted on the abundant fish and game of their region; agriculture, for the most part was ignored. The Nipissing hunting territory covered quite a large area from Lake Temagami in the north, to the Ottawa River and Lake Temiskaming in the east, to the mouth of the French River in the west and south into Algonquin Park and the northern half of the district of Parry Sound.⁴ Historically the Nipissings were traders. Long before European contact they were involved in a commerce in which they conducted trade in all directions, dealing in corn, fish, tobacco, furs and later French trade goods. They produced some of these items themselves, particularly the dried pickerel from Lake Nipissing, but for the most part, they assumed the part of the middleman in this

¹ Lisa C. Hansen, Historical Profile of the Nipissing Indian Reserve #10, rev. ed. (unpublished, 1980), p.3.

² Murray Leatherdale, Nipissing From Brule to Booth, (North Bay: North Bay District Chamber of Commerce, 1978), p.11.

³ Ibid., p.11.

⁴ Ibid., pp. 11, 12.

commerce.⁵ Their trading ventures took them west to Sault Ste. Marie and Lake Superior, to James Bay in the north and to the Hurons of the southern Georgian Bay area.⁶

The Nipissings were known for their close relationship with the Hurons. Missionaries noted the annual custom of the Nipissings was to leave their home region in the fall to spend the winter with the Hurons taking with them great catches of fish which they would trade for corn. Father Jerome Lalament, a Jesuit missionary who live among the Hurons wrote of the Nipissings:

The Askikwanehronons, according to our Hurons: or Nipissirimens, according to the Algonquins, form a Nation of the Algonquin tongue which contains more wandering than settled people. They seem to have as many abodes as the year has seasons, in the Spring a part of them remain for fishing, where they consider it best; a part go away to trade with the tribes which gather on the shore of the North or icy sea, upon which they voyage ten days, after having spent thirty days upon the rivers, in order to reach it.

In the summer, they all gather together, on the road of the Hurons to the French, on the border of a large lake which bears their name, and is about two hundred leagues distance from Quebecq, and about seventy from our Hurons; so that their principal dwelling place is, as it were, two-thirds of the way from Quebecq to the country of our Hurons.

About the middle of Autumn, they begin to approach our Hurons, upon whose lands they generally spend the winter; but before reaching them, they catch as many fish as possible, which they dry. This is the ordinary money with which they buy their main stock of corn, although they came supplied with all other goods, as they are a rich people and live in comfort. They cultivate a little land near their Summer dwelling; but it is more for pleasure, and that they may have fresh food to eat, than for their support.⁷

⁵ Ibid., p.12.

⁶ Ibid., p.12.

⁷ Ibid., pp.13, 16, 17.

In early contact years accounts vary as to the number of Nipissings. Father Claude Pijort and Charles Raynbaut met some 250 Nipissings who were wintering with the Hurons in 1640. They did note, however, that not all the Nipissings wintered with the Hurons. On one of his early visits to the area, Champlain reported to have been met by some 2,000 Nipissing people at Lake Nipissing.⁸

The fur trade became the central economy of the Indians of the Great Lakes region during the early contact years. The main players being the Iroquois Confederacy who traded with the Dutch and English in New York and the Hurons who traded with the French at Montreal, Trois Rivières, and Quebec. Although the Hurons became the central figures in the French fur trade, the Nipissings played an important role in this trading empire. Because of their established trading network the Nipissings assumed the role of the middlemen between the Hurons and the Indians living to the north.⁹

In 1641 when the beaver supply in the Iroquois territories was exhausted or too badly depleted to provide for their needs the Iroquois went to war with the Hurons and neighbouring tribes to intercept the furs destined for the French and to harvest the furs in their hunting grounds.¹⁰

In 1648 the Iroquois went into the heart of Huronia destroying the mission of St. Ignace I and the following year destroyed the missions of St. Ignace II and St. Louis. The destruction of these settlements brought about the end of Huronia which greatly affected the Nipissings. They were forced to flee from the Lake Nipissing area to the north eventually settling at Lake Nipigon on the north shore of Lake Superior.¹¹

When the Iroquois threat began to decline near the end of the 1600's, some of the Nipissings returned to Lake Nipissing and resumed

⁸ Ibid., p.17.

⁹ H.H. Tanner, et al., *The Atlas of the Great Lakes Indian History* (Norman, Oklahoma and Newberry Library, Chicago, 1987), p.162

¹⁰ Ibid., p. 29.

¹¹ Ibid., p. 30.

their traditional activities living around the lake in the summer and venturing into their hunting territories in the winter.

Two major events in Canadian history took place in 1760 and 1812 in which the Nipissings were said to have been involved. From the oral accounts of Semo Commanda, who served as chief, second chief, and councillor of the Nipissing Band for many years, the Nipissings took part in the defence of Quebec on the side of the French in 1760 and the defence of Canada on the side of the English in the War of 1812.¹²

Even after the collapse of the Huron fur trade empire, trapping continued to be the main source of economy for the Nipissings. Furs were traded with local traders at posts which were established by independent traders. An early post was established at the mouth of the La Vase River in the early part of the 1800's. Followed by a post on the north shore at what is now called Dokis Point. Eventually however, the Hudson Bay Company came into the territory and set up a post on the Sturgeon River.¹³

In 1850 the Nipissings and all the bands occupying the north shore of the upper Great Lakes entered into a treaty known as the Robinson Huron Treaty. In exchange for surrender of their lands, each Indian Band received a set amount of treaty money and annuity payments. As well, each band was permitted to select a site for their own reserve and would have the right to continue to hunt and fish over the entire surrendered tract.¹⁴

Three years after the signing of the Robinson Huron Treaty, J.S. Dennis, Crown surveyor, arrived at Lake Nipissing to survey and map out the reserve identified by Chief Shabokishick of the Nipissing Band under the terms of the 1850 Robinson Huron Treaty. That event was recorded by Dennis in his journal.

¹² "Simon Commanda, 110 is Dead at Beaucage," Nugget [North Bay], Friday, February 18, 1938, pp. 1,2.

¹³ Leatherdale, p. 165.

¹⁴ Douglas Leighton, "The Historical Significance of the Robinson Treaties of 1850", paper presented to the Annual Meeting of the Canadian Historical Association, Ottawa, June 1982, p. 12.

Wednesday 6th October [1852] . . . arriving at Hudson Bay Station on Sturgeon River . . . Here we found Shabokishick, Chief of the Band and taking him on Board proceeded down Lake Easterly to establish South East limit of this reserve, it being understood that on West, Reserve is to be bounded by Sturgeon River - Got down 10 miles when camped -

Thursday 7th October [1852] . . . Examined little Sturgeon River in passing for about a mile up, and camped in evening at Indian village.

Friday 8th October [1852] accompanied by Chief went down this morning and marked a Birch tree at mouth of a small Brook about 3 miles below the Village as the South East angle of Reserve -

Monday 11th October [1852] . . . had intended leaving . . . for French River but at insistence of Chief remained to hear some objection which he stated some of his Band wished to make to the manner in which the Reserve had been bounded . . .

Tuesday 12th October [1852] . . . were waited on by Chief and part of the Band when a council was held, when it appeared that there were some cornfields and improvements still farther East than where we had fixed the South East angle of the Reserve and they now wished to take off about 4 miles of frontage from end next Sturgeon River and add that distance on to the East end so as to include the said cornfields and improvements which we agreed to do tomorrow.

Wednesday 13th October [1852] Left Hudson Bay Company's Station this morning to go down Lake to mark South West and South East angles of Reserve according to the arrangement desired by the Band - For the former marked a white Pine tree in a sandy cove, about 2 miles West of Dokis Point and 3 or 4 miles East of Hudson Bay Station, and then continued down Lake

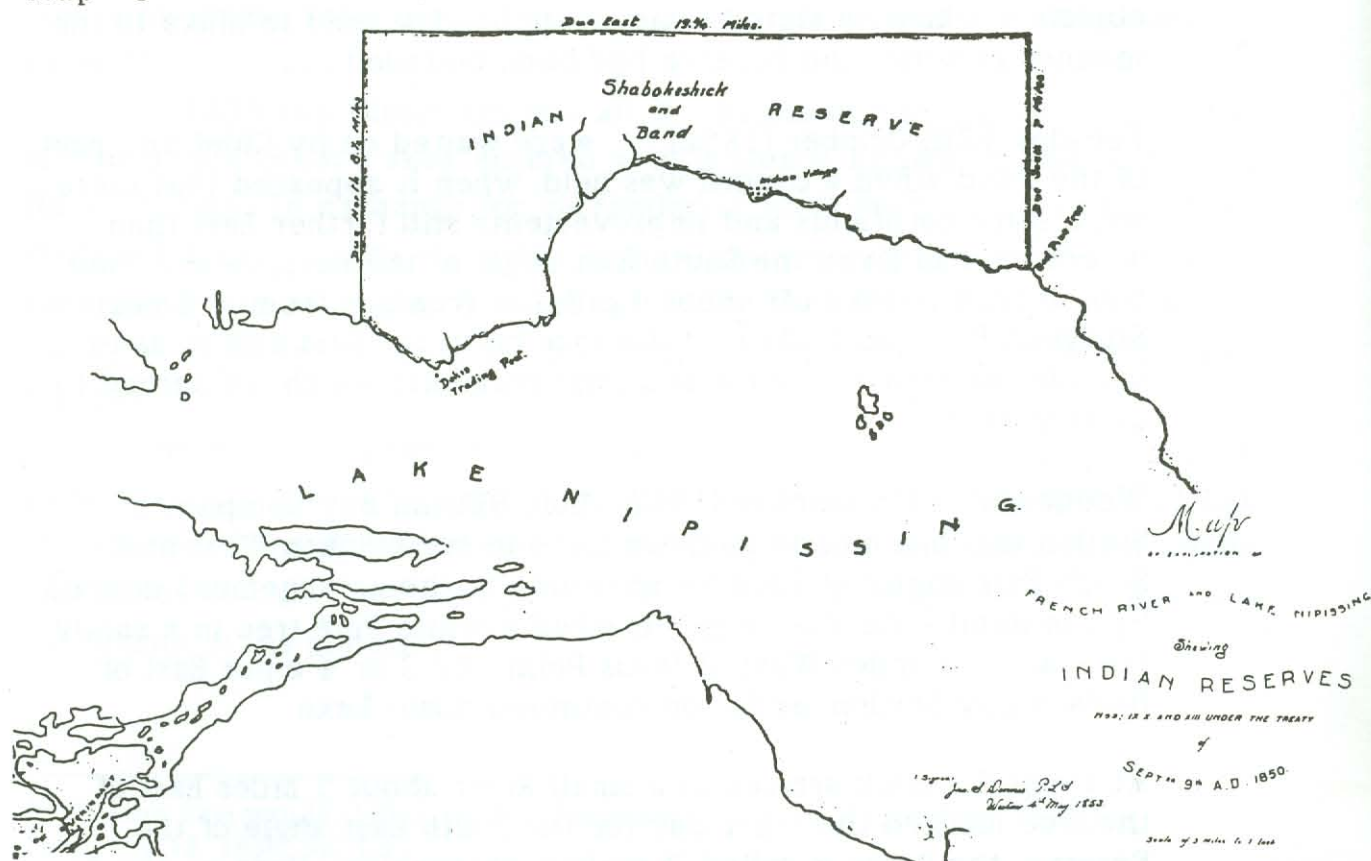
At about 5 o'clock arrived at a small River about 5 miles East of the tree marked the other day for the South East angle of the Reserve, the River is called "Nashkamicktanshick". Here on the East

Bank and about 5 rods from the Lake marked a red Pine tree as the Boundary¹⁵

On February 1, 1854, the Nipissing Indian Reserve #10 was approved and established by William Rowan's Royal Proclamation which described the Nipissing Indian Reserve as:

10. - Chief Shabokishick and Band - A Tract situated on the North shore of Lake Nipissing, commencing at a White Pine marked C.L.I.R. on the North bank of said Lake a little west of Dokis trading post, and running due North Eight Miles and a half, thence due East nineteen Miles and three quarters, thence due South seven Miles to a Red Pine Tree marked I.R.C.L. on the bank of said Lake, about eight miles East of the Indian Village, containing about eighty one thousand acres.¹⁶

Map #1



¹⁵ Hansen, p. 32.

¹⁶ Ibid., p. 33.

Although the Nipissings continued to live at various locations around Lake Nipissing, by the time of the Reserve's establishment in 1854, three permanent Indian settlements existed on the reserve; Duchesnay Creek, Beaucage Point, and Garden Village. Life for the Nipissings was gradually changing from a mainly hunting, fishing, trapping existence to one supplimented by agriculture. Indian Superintendent Skene described these communities in his visit in 1878:

... I [Skene] found the crops generally good. The chief Cochai has a large clearing at the east end of the Reserve, and I saw some good peas and fair wheat on his farm; but his other crops are not so good. About 6 miles from Cochai's farm 8 of the band have a pretty large clearing at Beaucage Point, and I saw good crops of corn and potatoes upon it and some wheat and oats. Near the west boundary of the Reserve Garden Village several families live near each other and have good crops of potatoes and corn and some wheat and oats. But this Band depends very much upon fishing and hunting.¹⁷

Beaucage Point was the main Indian settlement up to the turn of the century. It was here that visiting Indian Affairs officials met with Nipissings to distribute the treaty annuities. Indian Superintendent Walton in 1888 noted in his visit to the Nipissing Reserve:

As my [Walton's] canoe sailed across the broad waters of Lake Nipissing and approached Beaucache Bay sic it was evident that the "beautiful hiding place" was putting on its holiday attire. Snow white tents were springing up in the shrubbery that lines the level beach and Indian men and maidens, all dressed in their best, gave each other and their superintendent a joyous cordial greeting.

...

They live for the most part at considerable distances from each other, so that the meeting on pay-day of the families at one time in one place causes an amount of pleasure and enjoyment which seems only second to that caused by receipt of their annuities.¹⁸

¹⁷ Ibid., p. 37.

¹⁸ Ibid., p. 38.

As well as the settlements at Duchesnay Creek, Beaucage Point and Garden Village other settlements have come and gone on the Nipissing reserve. Today one can still see evidence of these early settlements. Though long abandoned a fireplace chimney still stands at Dukis Point. Earthen mounds outlining the houses and root cellars are still visible at Yellek, Beaucage Point, Jocko's Point, and Mosquito Creek. The settlement at Mosquito Creek was abandoned and burned in the late 1940's because of an epidemic while a new Beaucage settlement moved back from the lakeshore to the railway line and later to its present location on the north side of Highway 17.¹⁹ Meadowside is an old settlement which still exists today. When J.S. Dennis came to survey the reserve in 1853 he met with Chief Shabokeshick at the falls about one mile up the Little Sturgeon River. Like Beaucage, the present settlement at Meadowside was probably established along the railway at the turn of the century.

The Nipissing Indian Reserve, mostly because of its geographic location, has been subject to many incursions upon its lands by advancing settlement. Although the treaty they had signed in 1850 was to guarantee their lifestyle would continue forever in the fashion they were accustomed, this was not so. The decline in the fur trade and the influx of settlers into the area in the latter half of the 1800s brought a new vision to the area. With the depletion of forest resources in southern Ontario through lumbering and land clearing practices, the lumber companies arrived in the Nipissing district via the Ottawa Valley looking for new resources. The forested area rich in pine and easily accessible to water presented ideal lumbering conditions. Logging operations took place at various locations around the lake. The Nipissing Reserve also had desirable stands of the pine which the Indian Band was encouraged to sell. In 1868, chief "Shawbokezhick" and 13 other members of the Nipissing Band signed a surrender for sale, all the merchantable timber (pine) on the Nipissing Reserve #10.²⁰ Although this initial surrender was only for the timber on the Reserve, it was the first in a series of many surrenders which would affect the Nipissings land base; the other

¹⁹ Delma Sawyer, personal interview, March 20, 1993.

²⁰ Hansen, p. 34.

surrenders dealt with the land itself. From the original (rough estimate) 81,000 acres, the Nipissing Indian Reserve has been greatly reduced in size. Over the course of the next one hundred and thirty-nine years or so, the Nipissing Reserve was subjected to 22 Orders-in-Council dealing with land surrenders and easements.²¹ Though they resisted initially their efforts were denied through legislation (expropriation). Chief Dokis, one of the signators of the Robinson Huron Treaty, expressed this feeling in a letter he wrote on behalf of the Nipissing Indians to the Governor General of Canada (about 1880) objecting to the proposed railway which was to run through the reserve:

... When Mr. Robinson came to the Indians to make a Treaty for their lands, They were not willing to give up their lands and would not sign the Treaty. He told them they were not to be afraid to give up their rights because the Government would never do any thing to make them suffer, he said you know yourselves where you have the best lands and there is where you can have your Reserves for yourselves and your children and their children ever after²²

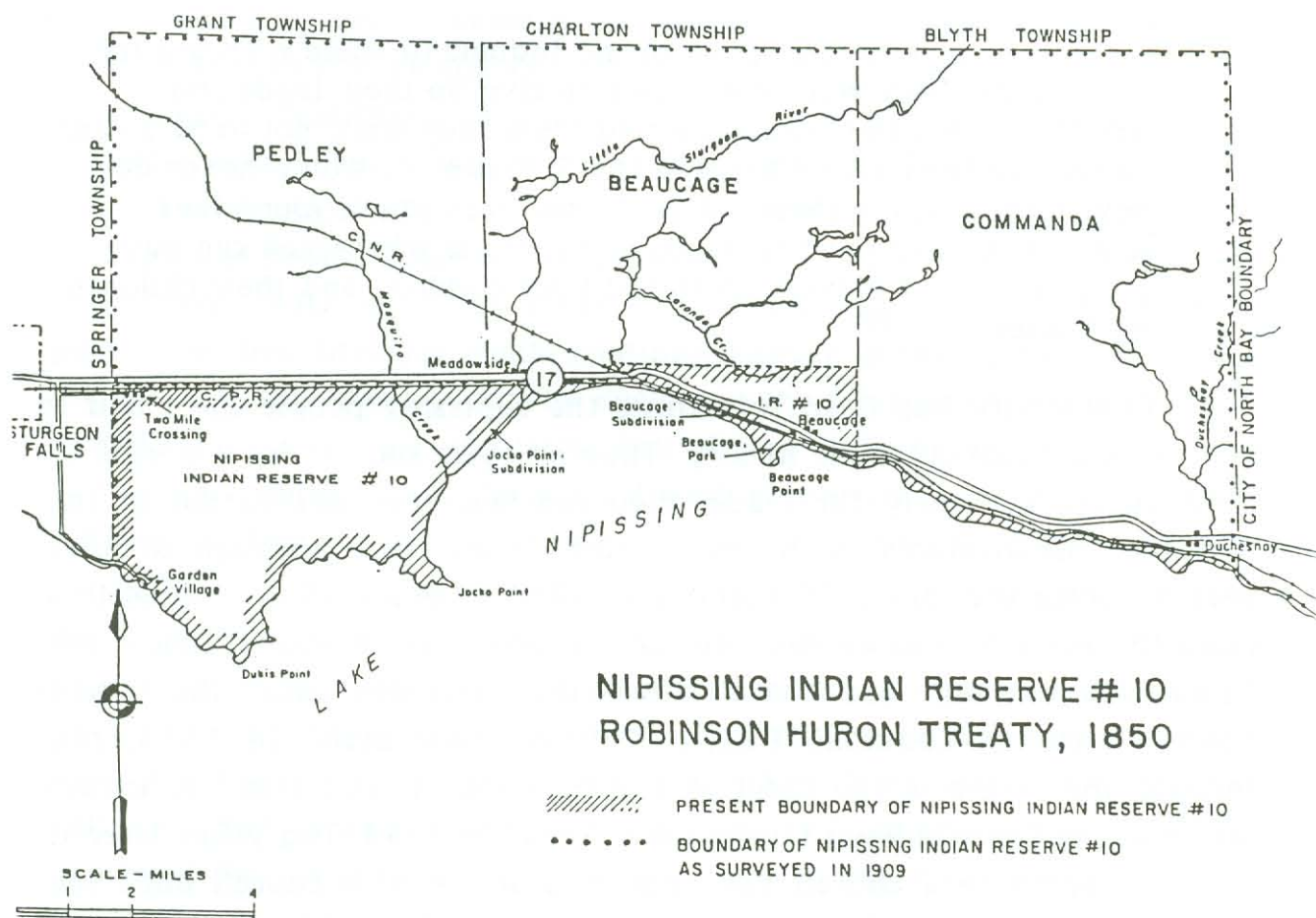
Conformity has been something the Nipissing people have had to deal with throughout their history. They enjoyed success for a period of time during the early fur trade; they reached near annihilation at the hands of the Iroquois in the mid 1600's; they went through a quiet period during the late 1700's and early 1800's. As the 1800's came to a close the reserve was established, an election system was in place, the Indian Act was enforced, the affairs of the band was under the Indian Agency and the Canadian Pacific Railway constructed in 1883, ran through the length of the Reserve. The first school (still standing today) was built at Couchie Point (Duchessay Creek) in 1884. Ten years later it was converted to a church and remained active as a church until the 1980's. In 1887 a church was built at Beaucage Point and the following year a school was built. The school served the Nipissings until 1919. In

²¹ See, Indian and Northern affairs, Reserve General Registry, Nipissing I. R. No. 10

²² See, Public Archives of Canada, Record Group 10.

1905 a school was built at Garden Village five years later in 1910, a church was built.²³ As the new century began the Reserve entered into the first major land surrender in 1904; the second took place in 1907. Later another railway, the Canadian National Railway formerly the Canadian Northern Railway Company in 1912 and a road in 1915, the Grand Trunk Road, now Highway #17 were built through the Reserve. In 1930 a Hydro powerline was constructed through the Reserve and another in 1953.²⁴

Map #2



N.I.R.P. No.18

MINISTRY OF NATURAL RESOURCES JULY

²³ "Nipissing Indian Reserve dates back to year 1850," Nugget, [North Bay], Friday, June 30, 1967.

²⁴ See, Indian and Northern Affairs, Reserve General Registry, Nipissing I. R. No. 10.

The Reserve in the past provided for the Nipissings and continues today in a smaller scale. Presently the Reserve generates income from lakeshore subdivisions at Jocko Point and Beaucage Point. It has leasing interests in its Industrial Park at Duchesnay Creek as well as leasing interests in companies which have located on the Reserve. The Band employs band members in its administration and public works departments while others are employed in companies which have located on the Reserve. But, for the most part, band members find employment in the two major local centres of North Bay and Sudbury. The band has 1,498 band members, of these, 653 live on the reserve, while the majority, 845, live off reserve.²⁵

²⁵ See, Nipissing Band of Ojibways, Administration Office, Lands Department.

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Personal Interviews

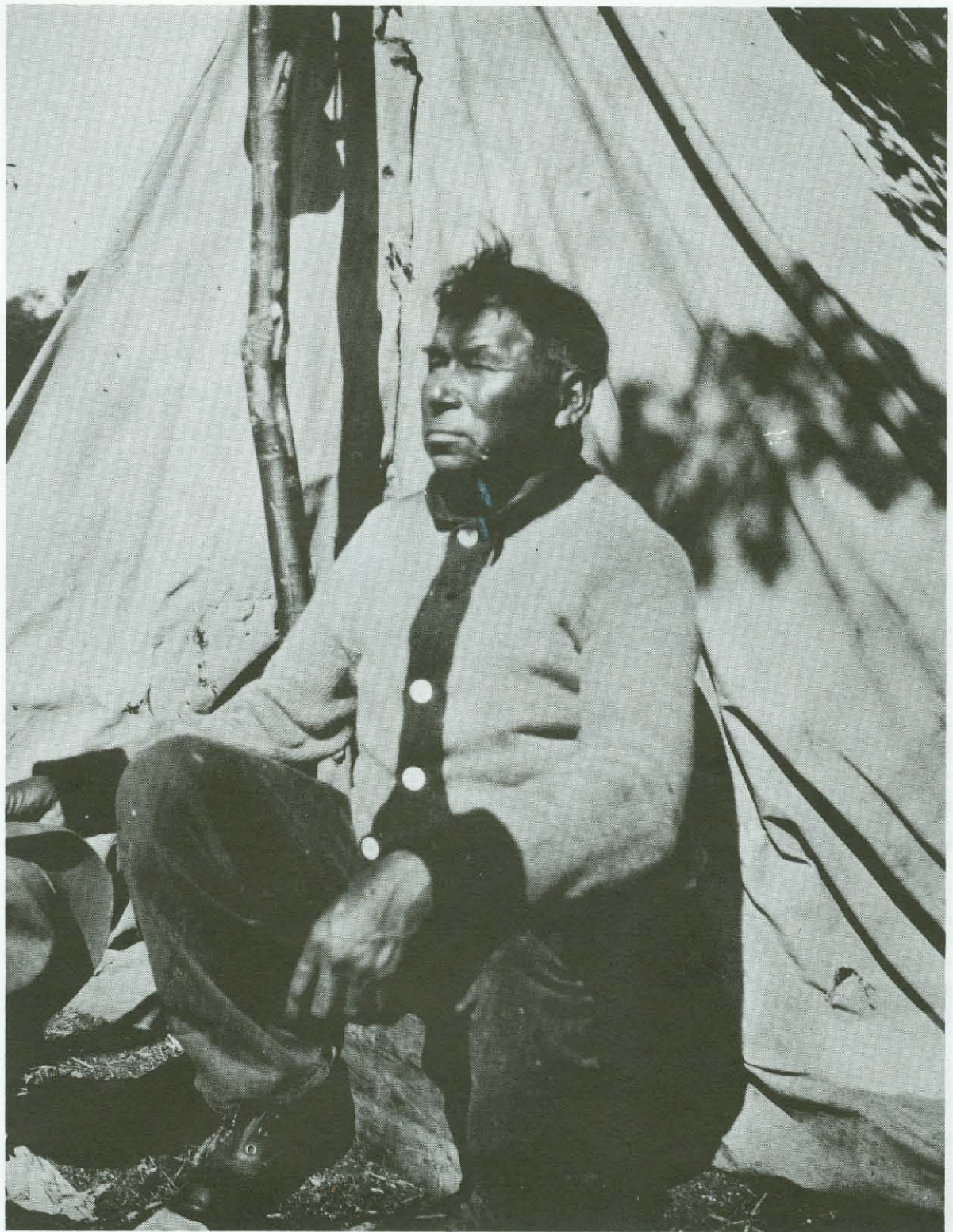
- Sawyer, Delma. Personal interview. March 20, 1993.

Maps

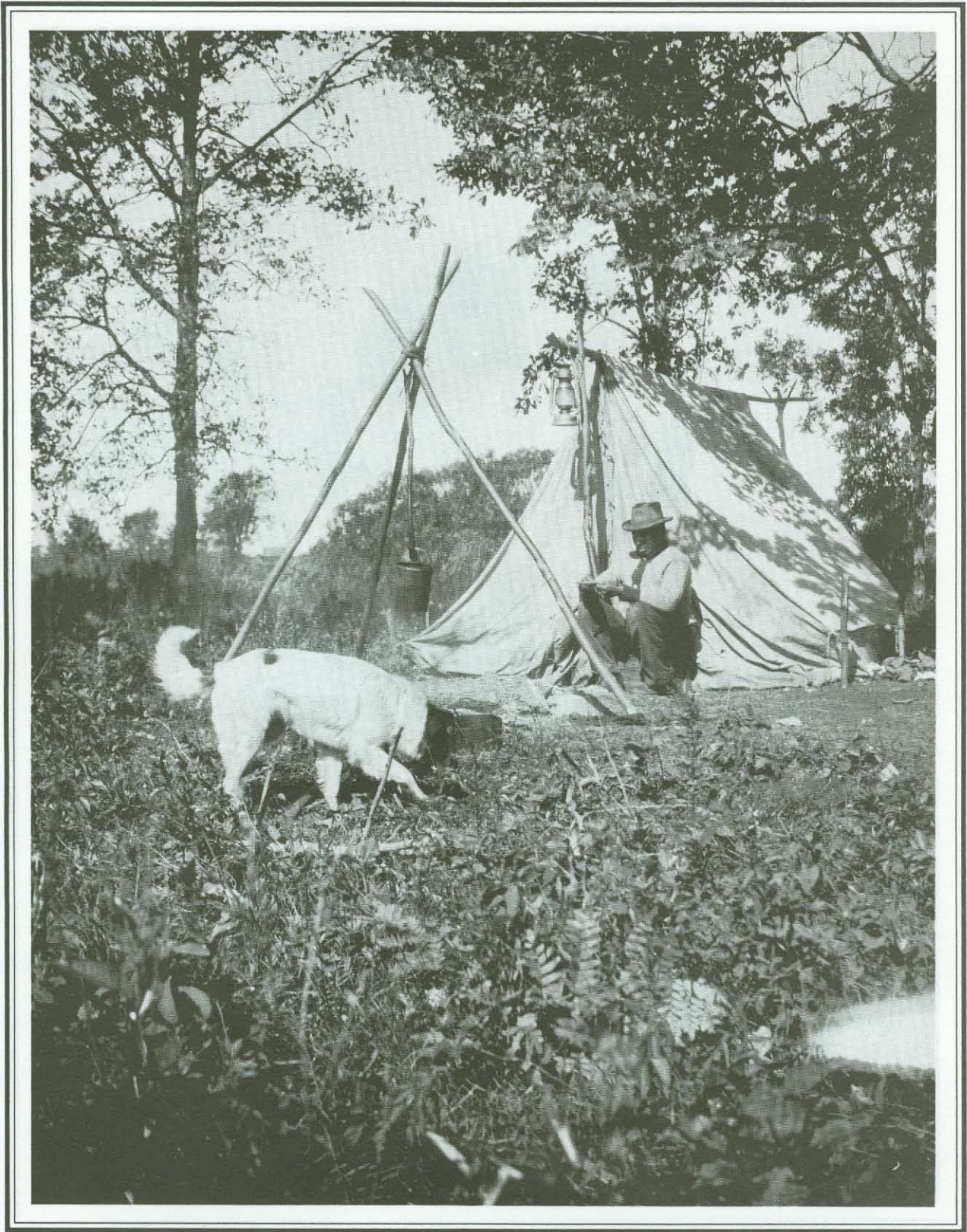
- #1 Plan of Nipissing Indian Reserve #10, J. S. Dennis, May 14, 1853,
Indian and Northern Affairs, General Registry, Hull, Quebec.
- #2 Hansen, Lisa C. Historical Profile of Nipissing Indian Reserve #10,
Appendix II, 1983.

Nipissing 1927

An A. Irving Hallowell photograph collection of the Nipissing
People and the Nipissing Indian Reserve taken in September,
1927.



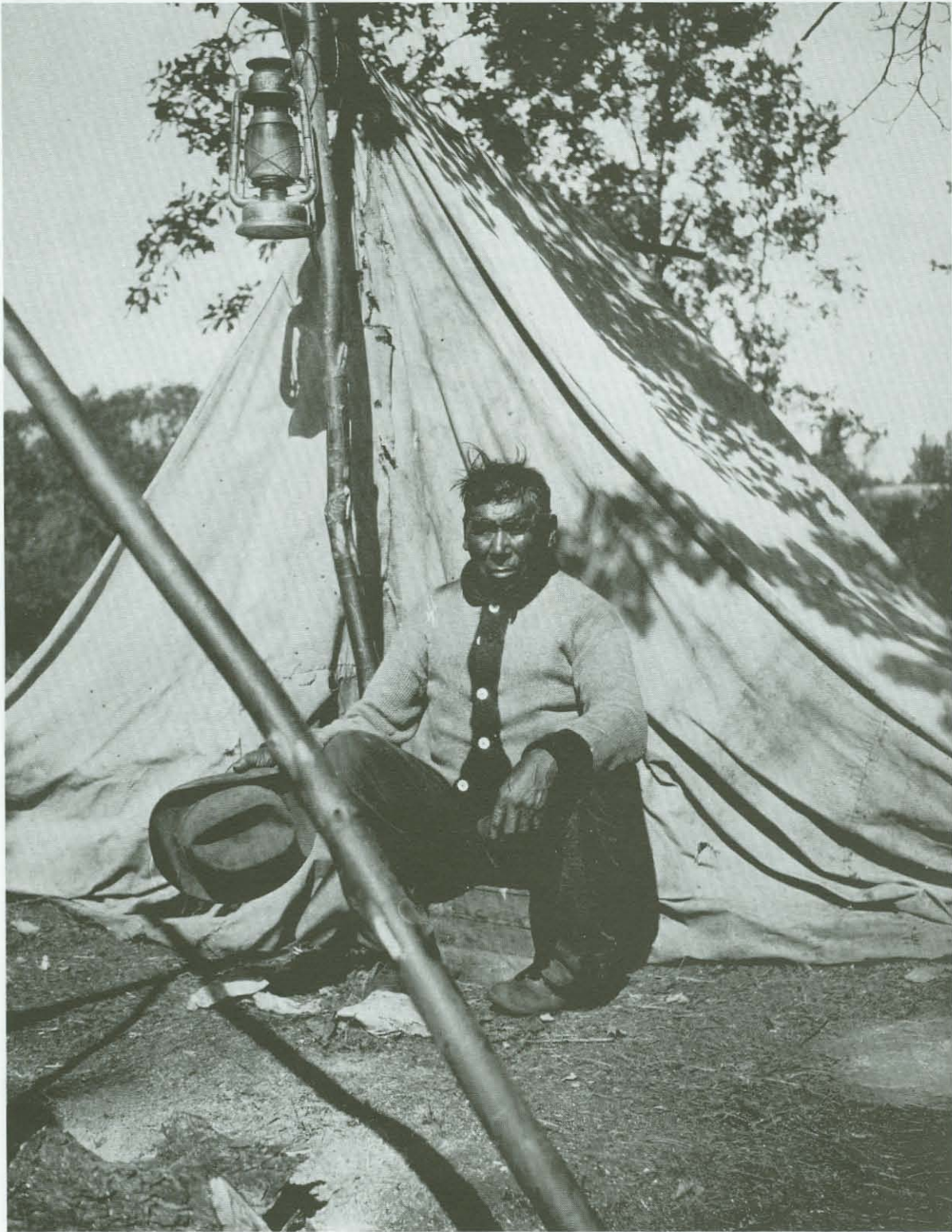
Jocko Jaaggiwes



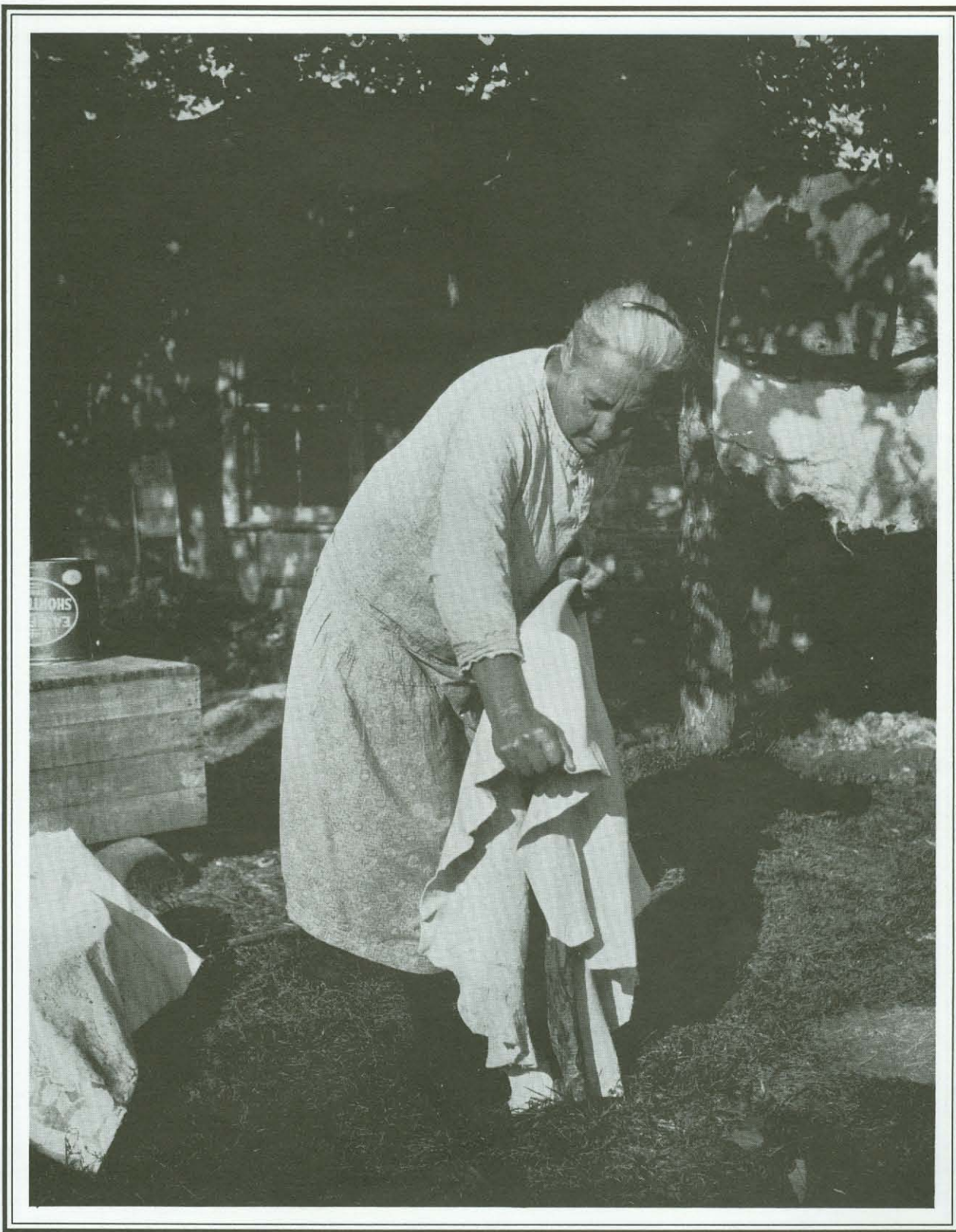
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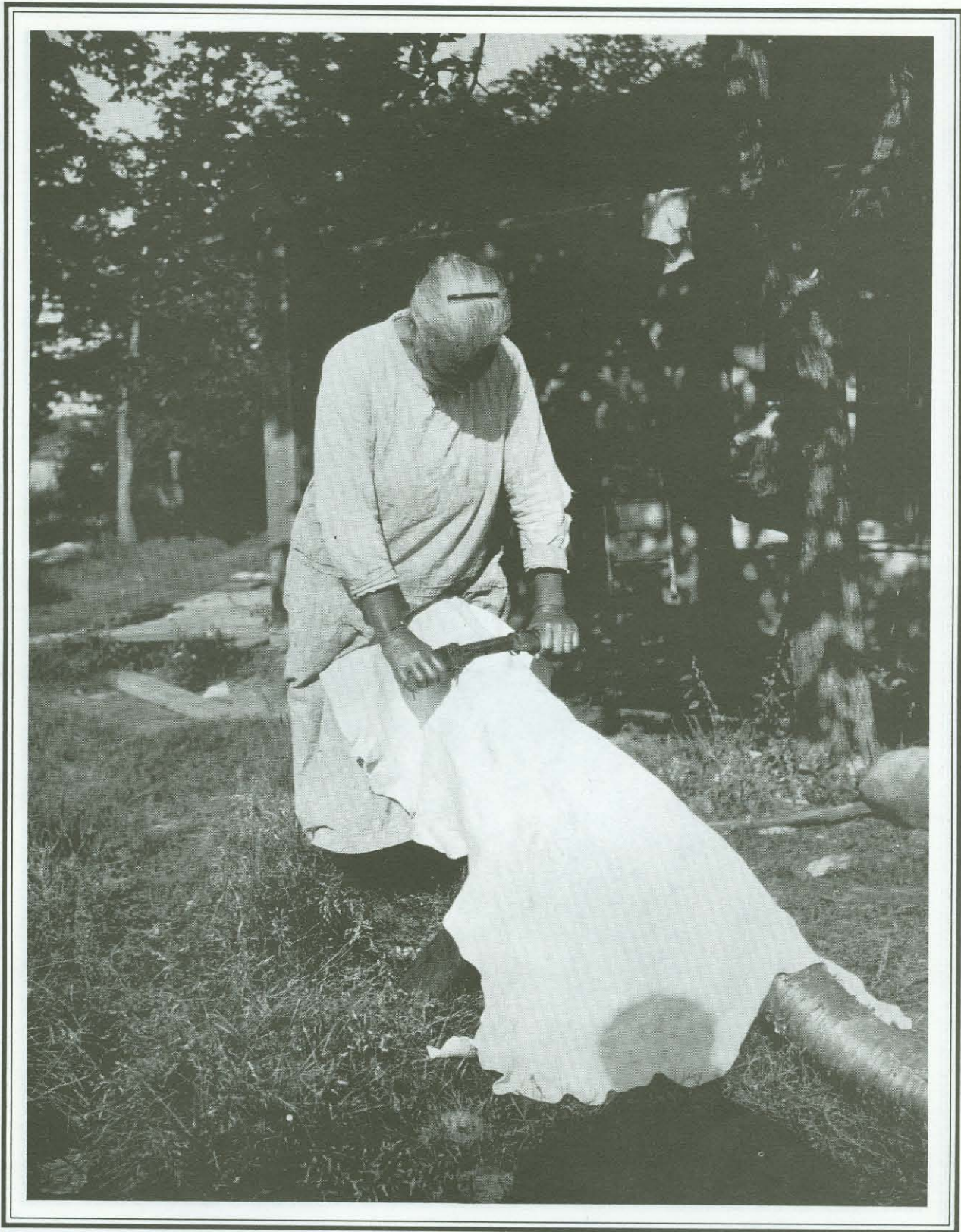
Maryann Jocko Jaagiiwes



Jocko Jaaggiwes



Maryann Commanda (Chi-Maaniiaan)



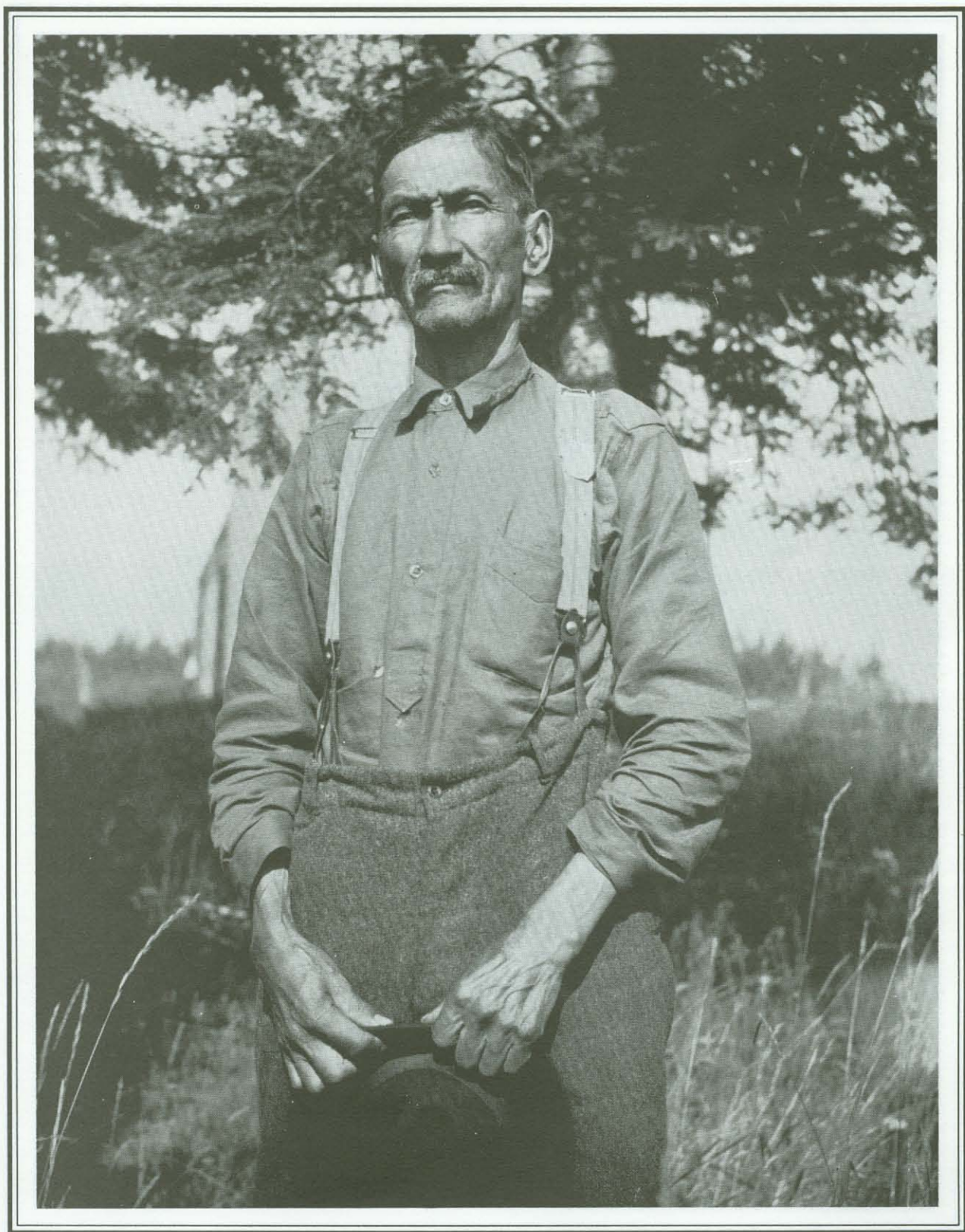
Maryann Commanda (Chi-Maaniiaan)



(P. 10) Semo Commanda and his wife Mary (Semokwe)



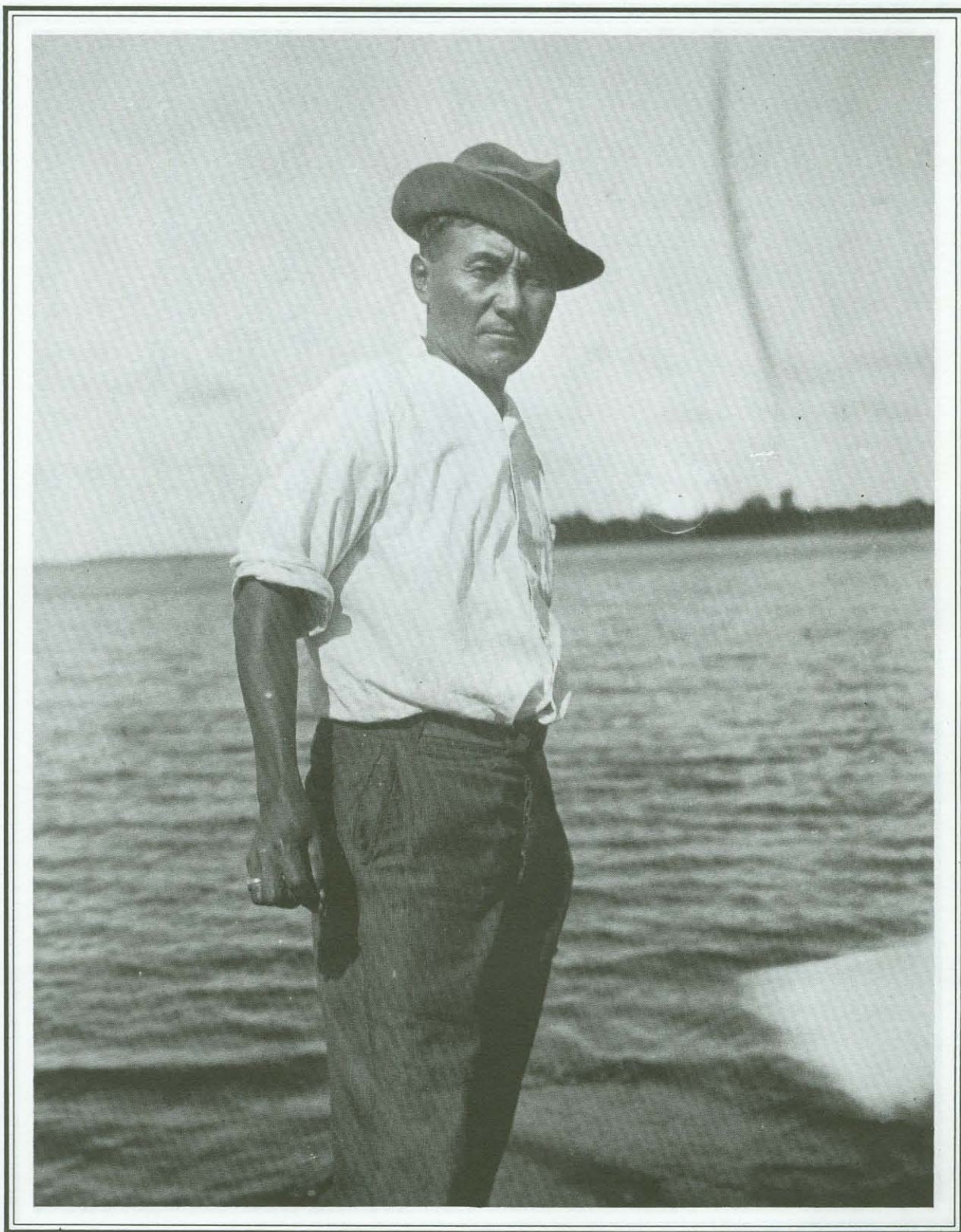
Peter Whiteduck (Mathias), Marian (Goulais) Whiteduck, Peter (Piien)



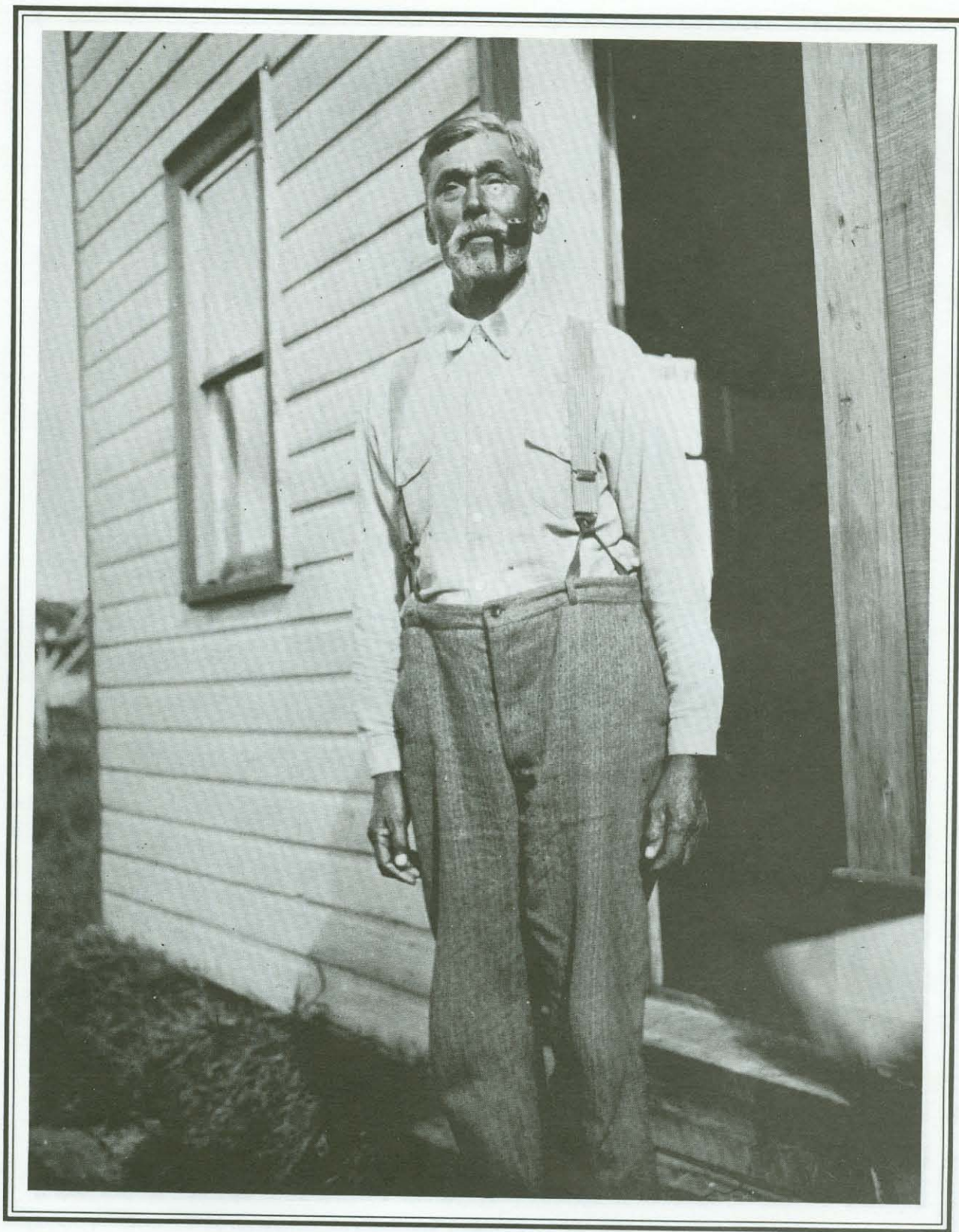
Moses Beaucage (Mooz)



Louis Marion (Mzoob)



Joseph Fisher (Pickaans)



Benjamin Goulais (Pshame)



Emma Goulais (Pshamekwe) and her children
George and Blanche



left - Noah Anishnabie, right - Harry Goulais



left - Peter McLeod, right - Bernard Commanda



Margaret McLeod (Mkwaashkwe)



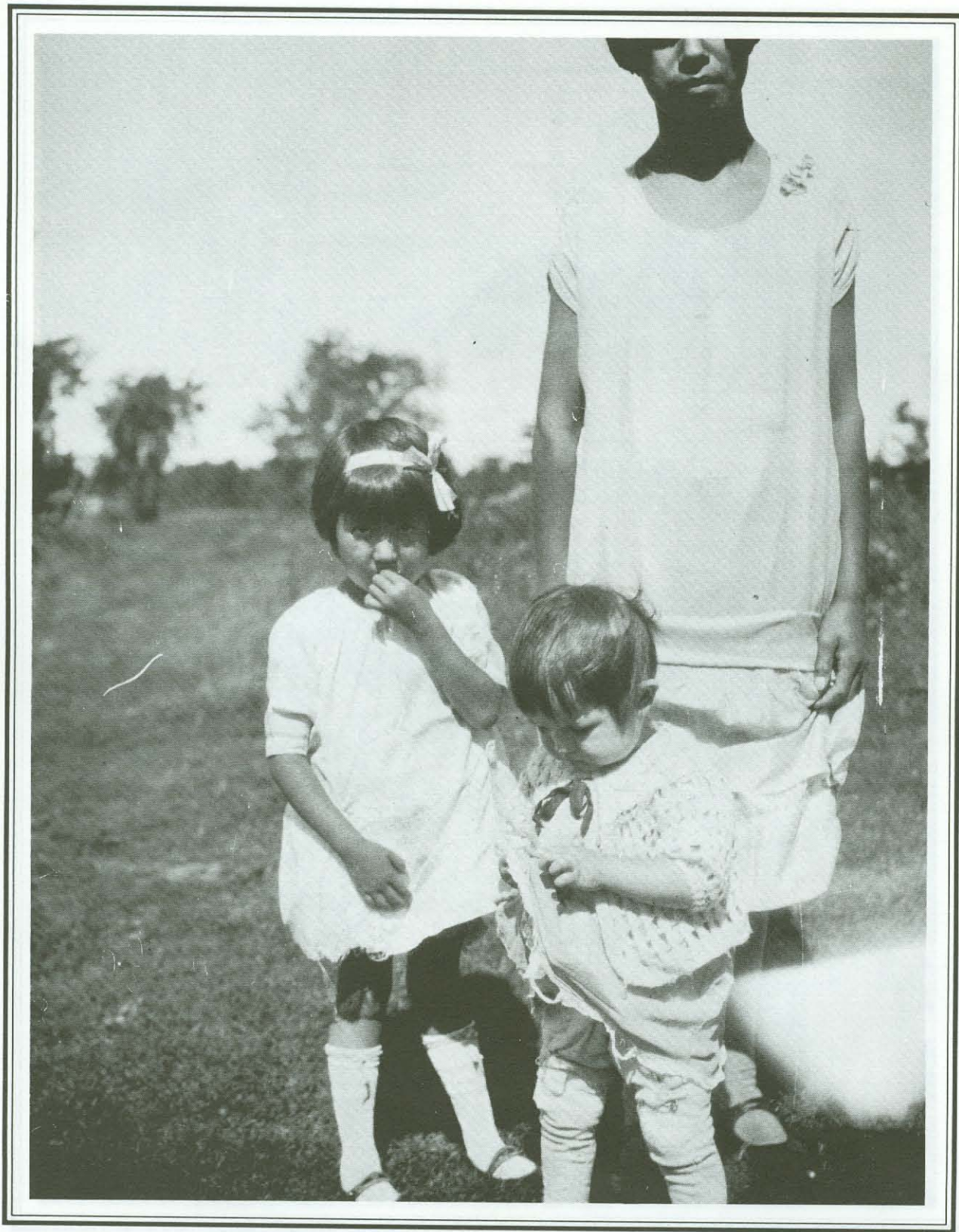
*left - Antoine McLeod (Emkwaan), centre - Joseph Penasse,
right - Paul Anishnabie*



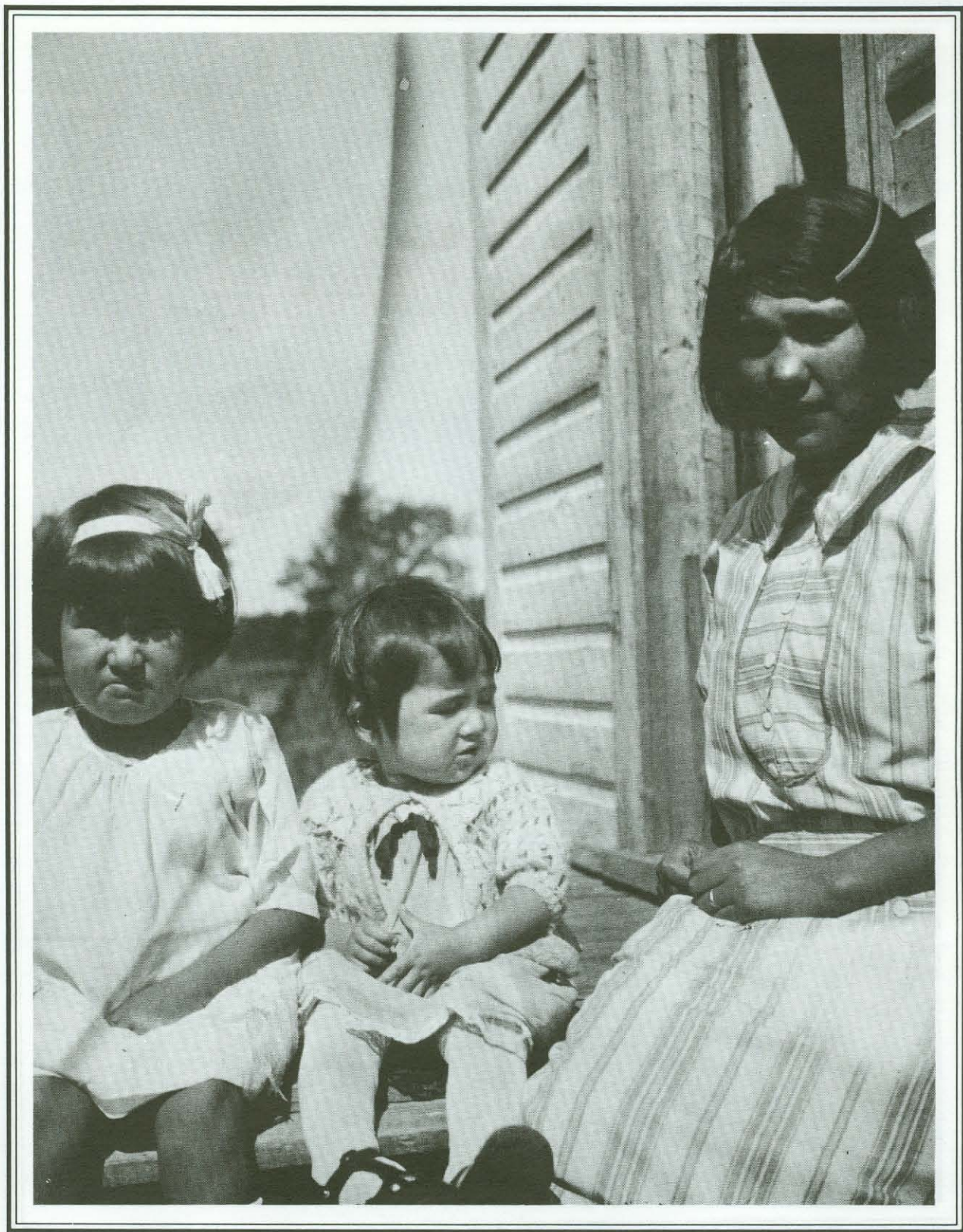
Joseph Chevrier (Kiyaashkwaawan) holding
Harvey Chevrier (Kiyaashkwaawanoosan).



Marion Beaucage (Iizaakkwe), the names of the children are unknown.



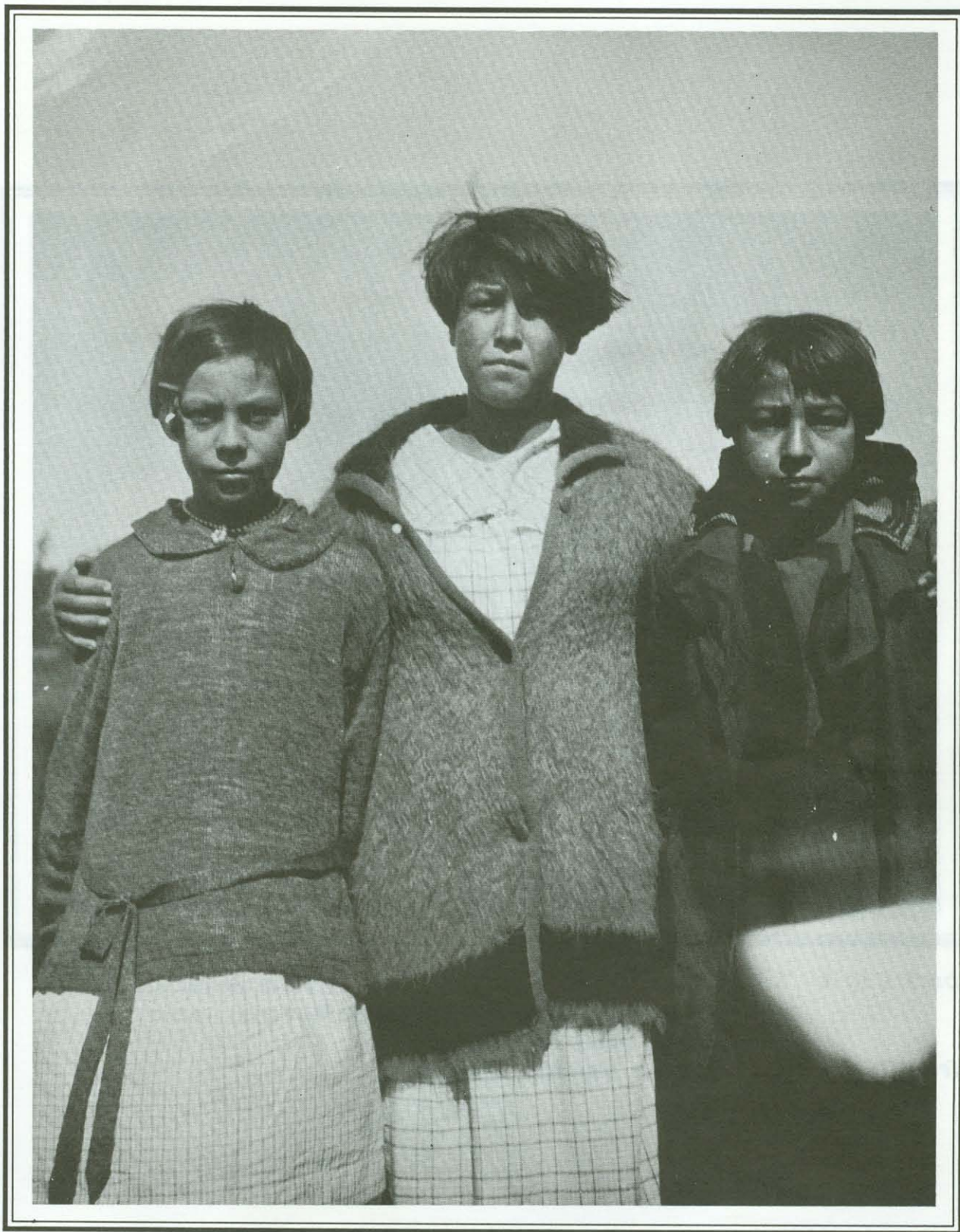
Margaret Beaucage (aunt of children), *left* - Corrine, *centre* - Evon
(Josephine Beaucage's children)



Josephine Beaucage and her children, *left* - Corrine, *right* - Evon.



*back L to R : unknown, Katherine Commanda, unknown, Lalouise Penasse.
front L to R : John Fisher Sr., Herbie Penasse, Madeline Penasse, Nora
Penasse, Frank Fisher.*



left - Mary Stevens, centre - Harriet Stevens, right - Annie Commanda



back L to R - Susan Espaniol, Madeline Stevens, William Beaucage, Lucy Sheppard, Edna Commanda, Harriet Stevens, Annie Commanda, Mary Stevens.
front L to R - Eli Labreche, Thomas Labreche.



Lucy (Grand-Louie) Goulais and her children.
L to R - Evelyn, Wilfred, Augustine, Dorothy.



Beaucage settlement along the eastern bay of Beaucage Point.

Commentary

Jocko Jaagiiwes pages 1,2,3,4

Jocko is pictured here at Garden Village. He is known to spend his summers there as did many other Nipissing people, perhaps, for the annual purpose of tending gardens. Jocko had a permanent home at Jocko Point which no doubt gets its name from him. Some of the older residents of the Nipissing Reserve still referred to Jocko Point as Jocko's Point. However, it was also called Neganshiing (point of land), Zhingwaako-minis (pine island) and Gichi-minis (big island). In the fall and winter Jocko returned to his traditional grounds on the upper reaches of the Little Sturgeon River where he would hunt and trap. Jocko is said to have been a very knowledgeable and powerful individual who could read the signs of nature and predict the weather and future events.

Maryann Commanda (Chi-Maaniiaan) pages 5, 6

Maryann Commanda (Chi-Maaniiaan) pictured here scraping a deer hide. She is known to be very good at this activity and was often on the look out for grease used in the tanning process.

Semo Commanda and his wife Mary (Semokwe) page 7

Semo lived to be 110 years old, perhaps the oldest resident of the Nipissing Reserve. He saw many changes in his long life and often spoke about them. He told of moving to Lake Nipissing with his family as a young child in 1831, well before the Nipissing Indian Reserve came into being. He worked in the lumber camps in the 1850's and worked on the crew which laid the first railway line through the Nipissing area in 1883. He spoke of going west to fight on the side of the British in the Riel Rebellion. He served as a Chief and as a Band Councillor of the Nipissing Band for many years. Besides his own children, Semo and his wife took in and raised several orphaned children. Semo died on February 18, 1938.

Moses Beaucage (Mooz) page 9

Moses, known to everyone as Mooz Beaucage, lived at Beaucage, one of the oldest permanent settlements of the Nipissing people. He is pictured standing in front of the church at Beaucage Point. Mooz was quite a legend throughout the area. There are many humorous stories about him and the things he is said to have done and said. He always wore sunglasses, even on the cloudiest days. He owned and drove a Model T Ford and would stop to give a ride to those he happened to see along the highway. He always spoke Indian to Indian people and always appeared to be busy at something. He took on the role of spokesman for the Nipissings and presented many of their concerns to the Indian Affairs authorities. According to many, though, he was a real character, a character who lives on in the memories of many Nipissing elders.

Emma Goulais (Pshamekwe) page 13

Emma (Mrs. Benjamin Goulais) pictured with her children George and Blanche was said to have known many traditional stories. It was from her, that Hollowell recorded the Nanbush stories he collected during his visit in 1927.

Beaucage Settlement page 26

The settlement at Beaucage (Beaucage Point) was the main settlement of the Nipissings during the 1800's. At that time Beaucage served as the administration centre for the Nipissing Reserve. Indian Superintendents came there on their annual visits to meet with the Nipissings. In 1887 a church was built at Beaucage Point (in the picture on page 9 the church can be seen in the background). The following year, in 1888, a school was also built there. On J. S. Dennis' map of the Nipissing Indian Reserve dated 1850, (J. S. Dennis was the government land surveyor who came to map the Reserve) the Indian village at Beaucage is shown on the point (see Nipissings page x). By the time Hollowell visited in 1927, the village of Beaucage had changed considerably. Two railway lines and a highway had been built and the Nipissings who remain at Beaucage had moved up closer to the railway lines. In the picture on page 26, the two buildings visible are the railway station on the right and Semo Commanda's house on the left.

Garden Village page 27

Garden Village is called Gtigaaning (pronounced G-ti-gone-ing) by the Nipissings. In the Nipissing dialect of Ojibwe, this means gardening place. As the name suggests, the Nipissings gathered here to plant and tend gardens. Artifacts found at Garden Village indicate that it was a camp site long ago and may well have been a long established gardening settlement of the Nipissing people. By the turn of the century, Garden Village had become the permanent home for many Nipissing people. Today, it is the administration centre of the Nipissing Indian Reserve. A school was built at Garden Village in 1905 and remained in service until the 1950's. Later, in 1910, a church was also built at Garden Village. When Hallowell came to the Reserve in 1927, Garden Village had a good population of permanent residents. The picture on page 27, shows the western most limits of the Reserve. The house in the background is that of Joseph Stevens Sr.. An interesting note, is the canoes on the beach; some appear to be birch bark canoes. Another interesting observation from this picture and several of the other pictures, is the fencing and the cleared land. These areas may have been cleared for farming/gardening activities or pasture land for horses or other wakaanag (farm animals).

Indian Names

Note: There are certain sounds used in the English language that are not used in the Ojibwe language, thus, some English names are pronounced quite differently by Ojibwe speakers. Many of the names which appear in this publication are really English names which Ojibwe speakers have adapted to their own language. For example, Mary is pronounced Maanii (Maw-nee); Maryann as Maaniiaan (Maw-nee-on); Semo (p. 7) I understand is Simon, although some pronounce Simon as Simiiaan (Sim-ee-on); Peter is pronounced Piien (Pee-en) as in young Piien Whiteduck p. 8; Mooz (M-oh-z), I understand is Moses (p. 9). Issac is pronounced Iiizaak (Ee-zaw-k) as in (Iizaakkwe p.19).

The "Chi-" before a name, quite often, would be used if the person was big in stature or if there was another person with the same name; "Chi-" would then refer to the older person as in Chi-Maaniiaan (Maryann Commanda pp. 5,6.).

The "kwe" at the end of a name would show a woman's (wife's) relationship to her mate or husband. Semokwe is the wife of Semo Commanda (p. 7). Emma Goulais, wife of Benjamin Goulais (Pshame) is called Pshamekwe