



4 Winds Intertribal Council Presents:

- A First Nations History -



The People of Kitchisippirini Region & other surrounding 1st Nations Groups

Introduction:

At the time of European contact in the 17th century, the Algonkins (Algonquins) inhabited the entire watershed of the Ottawa River in Ontario & Quebec. For Thousands of years, their domain was the vast territory that stretched roughly from the present city of Montreal almost as far west as Lake Nipissing and from the Rideau Lakes to the distant headwaters of the Ottawa River and its tributaries.

This mighty river, the Ottawa Valley and the City of Ottawa now all bears the name of the Ottawa “Indians”, a Nation that never occupied the area but lived near Georgian Bay.

Some traders of the Ottawa nation used the river as a trade route for about five years only, following disastrous attacks on the Algonkins by the Iroquois in the mid 17th century.

Prior to the 1650's, the historic ‘Ottawa River’ was called Kichesippi (Kije-sibi) by the Algonkins and the Grande Rivière des Aloumequins (Grand River of the Algonkins by the French).

The fact that their river no longer bears their name symbolizes the many injustices which the Algonkins have suffered since they were contacted by Europeans in 1603.

Warfare, the introduction of diseases, alcohol and social disintegration threatened to destroy the entire Algonkin nation and by the end of the 19th century, the number of its members was recorded as less than 1,300.

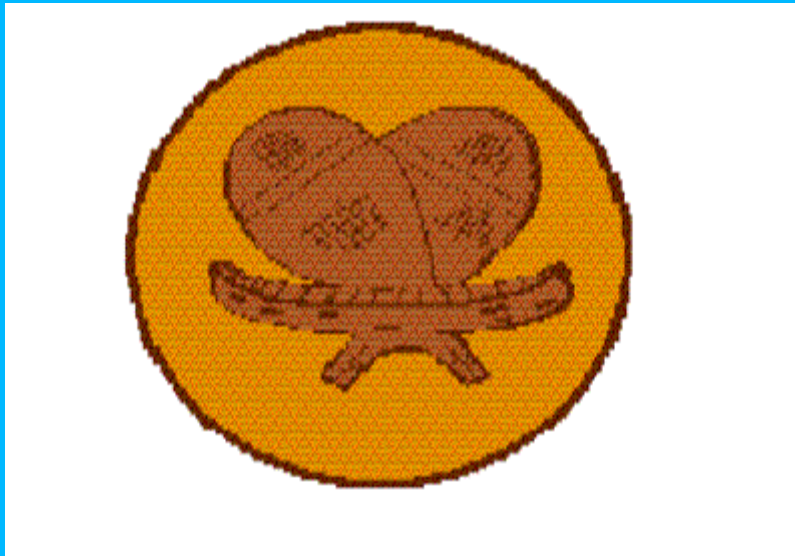
In 1993, the Algonkin population in Ontario and Quebec was estimated at roughly 6,000.

Most Algonkins today live in ten communities – nine in Quebec and one in Ontario.

Others choose to live “off reserve” for various reasons. Some Algonkins have retained characteristics of their ancestors (physical features, language, social and cultural traits), many are integrated or are in the process of integration into contemporary Canadian society.

The Distant Past

- 30,000 Years ago –The Bering Straight & Ice Bridge Theory/Asiatic migration confirmed thru linguistic patterns identified between the two most northern tribal Inuit and other Aborigines across the straight.
- Various Migrations within Turtle Island (North America) occurred around 30,000-25,000 years ago on Turtle Island.
- Meeting with the Algonkin's at the time of Samuel de Champlain (June 1603) as confirmed by him in Tadousac, Québec.
 - Kitchissippi River also acknowledged by Champlain. The Ottawa tribe were only visitors in this Territory and where also hunting various games and also were trapping.
- 1669 - Smallpox plague onto the Algonkins.
- 1673 - 1st contact with French Missionaries in Oka, Québec.
- 1756-1763 - Lower-Upper Canada War (French & English War) (Algonkin's on French side / Mohawk fighting)
- 1700's-1800's - Tribal Warfare initiated during the Fur Trades (Mohawks against Huron's & Algonkin Nation's).
- 1712-1769 Chief Pontiac of the Ottawa Tribe (Reservation is now located in Ottawa, Ohio USA)
- 1812 – British-American War (Upper Canada also involved)
- 1860's Great Grandmother Denise Nicolas Claude leaves on the nomadic trails of the past.
- 1890's Grandfather Pierre is born in Papineauville, Quebec (La Petite Nation)



*(Old Chief Louis Tenascon - Anicinabe Flag)
circa. 1890's-1900's*

- WWI and the Conscription
- WWII and the Anicinabe's involvement as Veterans and their treatment as such
- 1940's -1950's Louis Tenascon's Algonkin's and their gradual move to La Minerve
- 1950's - The Korean War conflict / Noel Knockwood/Native Mik'maq Elder served in this conflict as a WindTalker/Code breaker.
- 1960's - Prohibition of 1st Nation's people & the public interaction's, had noticed my Great Uncle Jos Fournier/Michif who was sitting in the dark in a bar in 1970's.
- 1970's - Native Indian Brotherhood formed. (NIB)
- 1980's - Assembly of 1st Nations formed, a later half of the NIB.

- 1990 - The Oka Crisis.

A dispute which was originated by the Mayor of Oka for the purpose of expanding the present Golf course in Oka over an area of land which Mohawks considered Sacred Burial grounds; disruptions occur with an armed conflict which lasted the later half of 1990.

- 1990's and forward: Oka showed the 1st Nations Communities that solidarity can exist.

However Peaceful solutions also should be tried whenever confrontations will occur.

This also opened many eyes of various peoples from many ethic groups across Canada who started also noticing the injustices done to Aboriginals of this Country.

- Today's Algonkin's work as hunters, trappers, loggers, lumbermen, guides, craftsmen, clerks, federal public servants, teachers, social workers, scientists, etc...