

Métis Unions and Status Claims in Quebec,

Analyse conducted from 2006 to 2009

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The present article is the resume of an analysis conducted from 2006 to 2009, initialised with the late Pierre Lessard, previously teaching at University Laval in Quebec City, concerning the Métis status claimers in the province of Quebec. Even though they are not legally recognised as such, they are pleading their cause for various speculated benefits, which will be exposed in the present as well as the various jurisdictions and administrations managing these claims through this legal abyss encountered since about 20 years. The reactions of organisms offering services for Aborigines in Montreal were also observed through an analysis of an organised scenario which was managed in order to get a glimpse of their reactions through the requests of these claimers.

Métis Unions and Status Claims in Quebec, 23 August 2018

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Project

In 2011 when I entered as a part-time student at UQAM, I was into the closing of an analysis of the “Métis new-wave” then happening in Quebec from a research I conducted from 2006 to 2009. The research was managed to observe how certain organisms in support of natives in Montreal were managing it when they were asked to be served, by either unregistered people under the Indian Act or “self-identified Métis.” In order to proceed, I infiltrated various organisms claiming a Métis status to obtain more updates about the reactions of native organisms in a period in which the number of newly self-identified Métis was suddenly growing at an increasing rate.

For the project, I was the main player through procedures previously established and suggested by Pierre Lessard, who was then a university teacher at *Laval University* who also took part in various other types of researches at *UQAM*, specialised in patrimony. Though, since Pierre Lessard unfortunately passed away *in the making*, in Quebec during March 2011, the common project was first aborted. Nonetheless, I kept on proceeding despite his unfortunate loss. The role in which I took part started through the unofficial project that we managed from our common interests, which lasted barely 4 years, in order to obtain proper observations.

In the same period, I was also conducting genealogies advertised on a website to analyse the results of those claiming a Métis status. It was scientifically conducted, and it brought interesting results. To conduct the project, I managed to gather all the archived wedding registers of first settlers with natives from the various well-known books containing wedding registers which are mostly used by most historical researchers as well as the *Registry department at Native Affairs*. These books are compilations of the first weddings of the colony recorded and gathered in the Eastern colonies (René Jetté, 1983) (Cyprien Tanguay, 1871-1890).

We managed to hire one of the self-identified Métis organisms to conduct the research, in order to observe their type of modalities and procedures. Previously, Lessard managed our funds in order to cover the fees of the genealogy conducted to analyse a part of my family. Though, concerning my family, my grandmother and her sister are from two native parents who were both adopted but they knew their natural parents, since their adoptive parents brought them to meet regularly. Their father was a Mohawk from Kanesatake and their mother was an Innu-Abenakis from Mashteuiatsh.

Since the priests did not make any mentions of the adoptions through their baptisms through the archived parish registers, they were not identified as such. Having exposed the situation carefully to the researcher, it showed that it was obvious that he was not aware of the procedures in these matters, but nonetheless we let him conduct the research according to his modalities.

Though, the official documents citing the adoptions of both of my grandmother's parents were letters and a parish register annexed to a correspondence annexed to a letter from a notary which were later certified by two lawyers, then by the Minister of *Indian Affairs* of Canada. The documents came from transactions conducted by my great grandfather which were certified by the *Chambre des Notaires du Québec* in 2014. We also owned a few letters mentioning the adoptions of both of my grandmother's parents, which led the *Chambre des Notaires* to certify the original documents.

Legally, our family would have been registered in the 1982-83 period when the first wave of C-31 gender equity jurisdictions were first updated, when a few thousand members were then reintegrated in our respective communities. Though, since the *ADOPTION UNIT* of *INDIAN AFFAIRS* were then confused with the adoption registers and notaries mentions, for our family; it took them more than 15 years for us to get the status to the proper band, considering the huge lack of professionalism from their staff, then. When they first officially opened our family file request, it was to register in Kanesatake, but since they closed our files at every two to three years periods, we had to start all over again every time, which was very discouraging.

During those years, the confusions brought to *NATIVE AFFAIRS* made them offer us to register; in the 1980's as Abenakis, Hurons, then in 2012-2013 as Mohawks from Kahnawake, or Innu from Mashteuiatsh. In 2014, I sent a letter to the Governor General exposing the confusions which were then happening at *INDIAN AFFAIRS*. From then, they suddenly understood that Kanesatake was not Kahnawake; and they finally managed a normative methodology, after more than 15 years.

My grandmother attended the Shingwauk residential school with her sister for an undetermined period, between two to three years. We were mostly disconnected from our original families even though my grandmother had some cousins then visiting her in her mid 20-30s. As for those of the original family, from my grandmother's father, Vital *White* aka *Catherine* from Kanesatake, they mostly all went back towards Ontario, New York and surrounding states.

Though, I had the chance to meet the whole family of my grandmother's mother, from Mashteuiatsh. Six years ago, I previously temporarily registered at Mashteuiatsh; not claiming to be Innu, but simply to get in touch with cousins and meet this other part of the family; which was an important other part of our history, since I was then conducting a few historical researches over there.

The project conducted

For the project, we agreed that I was going to play the role of someone who “just discovered” his native roots in order to conduct the research in which I got devoted for a 5 years period. I acknowledge that for many people it might have brought various confusions about my “real identity”; since Montreal is a limited environment, but I was ready to conduct this important research. After taking a distance, a revision was conducted during the summer of 2018 in order to organise the present report-article.

For the research, I had to claim to various Montreal’s organisms offering services for natives that I was; Métis, Innu, Abenakis, in order to observe the reactions of the administrators towards so-called self-identified Métis. It was mainly conducted to acknowledge how contradictory certain organisms were ready to accept any self-identified Métis. Some simply accepted in order to add more players in order to obtain funds for their entity, while others simply didn’t have any clear politics concerning this situation. For instance, one of the organisms even suggested me to register through a self-identified Métis organism in order to be eligible to their employment programs.

It was perfect since I had a cover-up. I was born and raised in Eastern Montreal, where the First Nations’ population was limited, and then mostly not in contact with the Montreal’s Native organisms since most the population of the community members were located downtown or in western Montreal.

It was very interesting to observe the various reactions and behaviors from the people already members in the organisms. Some were neutral while others were absolutely reluctant to accept a newcomer or newly registered native, as the role I was playing for the research. Of course, my reputation was at stake, to a certain extent for the period given, but it was worth proceeding.

It ended up that since a lower number of registered natives were into one of the non-profit support group for natives in Montreal, around 2013-14; I got elected as president in one of them for 2 years. In order for the group to be able to receive funds from native organisms and governmental entities, they had to abide to the rules of the funding institution under the rules of the entity’s’ description and purposes. They mainly requested to have at least one administrative member as being part of First nations, Métis or self-identified as one.

Another similar analysis was then conducted in 2013 in which I had to register in another organism supporting natives in the urban area, in which I had to claim to be an unregistered Indian in order to find jobs and for the creation of resumes-CV. So, in order to be able to submit to their registration modalities, I needed to prove my native heritage linked to a community.

In the meanwhile, since the adoption registers of *NATIVE AFFAIRS* were then not able to conduct our family’s registrations with the adoption registers which confused them, since the mid 80s, I was asked by the administrators to get recognised by any other Métis organism, such as I purposely did

previously for the research I was already on. I was then included in the program with a simple “fraudulent Métis card” from some of these well know self-identifying organisms.

Though, fortunately it seems that from around 2016-17, most community and academic organisms resettled their membership norms for native support to the actual recognitions from the *NATIVE AFFAIRS* membership registration modalities.

Vital “Honorius” Catherine aka White aka Johnson from Two Mountains.

Vital was adopted by a couple who lived on and off from Massachusetts Varenne. His biological parents were more often in Ontario and the United States. His mother already had several children from three previous marriages and she had him in her late 40s. That would be the reason why he was adopted but they kept good bonds together. Her mother's first name was Catherine and her last name was Grey or Gray. His father's first name was John sometimes aka John Baptist and his last name was Catherine. Most of Jean-Baptiste Catherine's brothers got their surname changed to Johnson and some to White.

What was rare then, in their situation, the adoptive parents, Mr. and Mrs. Chagnon often took Honorius Vital to see his Mohawk mother on the United States side and in Ontario, around Kingston and Cornwall because they were often in Massachusetts in the United States for work or to see family. His adoptive father, Cleophas Chagnon, worked there (on his obituaries picture it was also written that he was from Haverhill, Massachusetts). His mother Mme Grey spoke to him in their Mohawk language, she barely spoke English.

Vital met his wife Rosanna Nepton from Mashteuiatsh, then called Pointe-Bleue, while traveling to Chicoutimi one summer. She was also adopted, her by Xavier Rompré and Madame Zoe Leduc, who knew the adoptive family of Vital Catherine aka White aka Johnson, the Chagnon. Vital and Rosanne Nepton got married a year after meeting each other. They both kept good relationships with their parents of origins, which was rare in this period seemingly.

When Vital and Rosanna were living in Montreal, the Indian Agents took their two daughters to residential school, my grandmother and her sister, Juliette and Irene. Then from the stories told, the government wanted to imprison Vital Honorius because he apparently claimed to people that he was a Quebecer in order to work. I was told that he got enfranchised to lose (renounce) his status and did convince his wife to do so in order to work in Eastern Montreal, in the Longue-Pointe area, but no archives are subordinating this.

Seemingly, he never got arrested, but he and his wife were “rebels” and were often watched over by the police since they spoke their languages with their daughters. That would be the reason why their two daughters (Juliette and Irene) were sent to the Shingwauk residential school in Ontario, to

eliminate their culture assuming they would grow confused to speak too many languages for the sake of their educations.

Juliette married a Teasdale from Montreal, but Irene had some problems with alcohol from the outcomes of the Ontario's school and she often went to see her two families in Lac Saint-Jean and those in Oka. She moved not far from Cornwall and Kingston, in Tyendinaga, Ontario for a few years. Then she moved with her sister Juliette, my grandmother married with Mr. Adrien Teasdale, for a year or two and she stabilized while working at the Viau cookie bakery (Montreal).

NOTE: I annexed a transcription of a correspondence of the Shingwauk Residential School, sent by a kinship of my grandmother's family, a woman who lived at Lake St. Jean, Qc. It relates to what we already knew, by simply bringing its confirmation.

The letter went as:

Shingwauk Home Sault Ste Marie Ont November 1922

Sir, the instant report on the Shingwauk Home states as follow, - One change that might be made is to put all students of standard III to the same division. This would mean the moving of (5 – 8?) children from the junior to the senior school and would equalize the attendance somewhat. At present there is not room for them and I presume that the change can be made for the two girls of Oka

Juliette Catherine, Irene Catherine (Chagnon)

The Department would like you to carry out the Inspector's suggestion, if you have the room. I shall ever be Yours obediently ... Fuller Principal, Shingwauk School.

The administrative correspondence from the Shingwauk Residential School from 23 November 1922.

Shingwauk Home
 Sault Ste. Marie, Ont.
 November 23rd 1922

Mr. -

The latest

report on the Shingwauk Home, states as follows, - "One change that might be made is to put all students of Standard III in the same division. This would mean the moving of 8 children from the Junior to the Senior school and would equalize the attendance somewhat. At present there is not room for them and I presume that the change can be made for two girls of Oka

Johanna Cathers (Chapman)

The Department would like you to carry out the Inspector's suggestion, if you have the room.

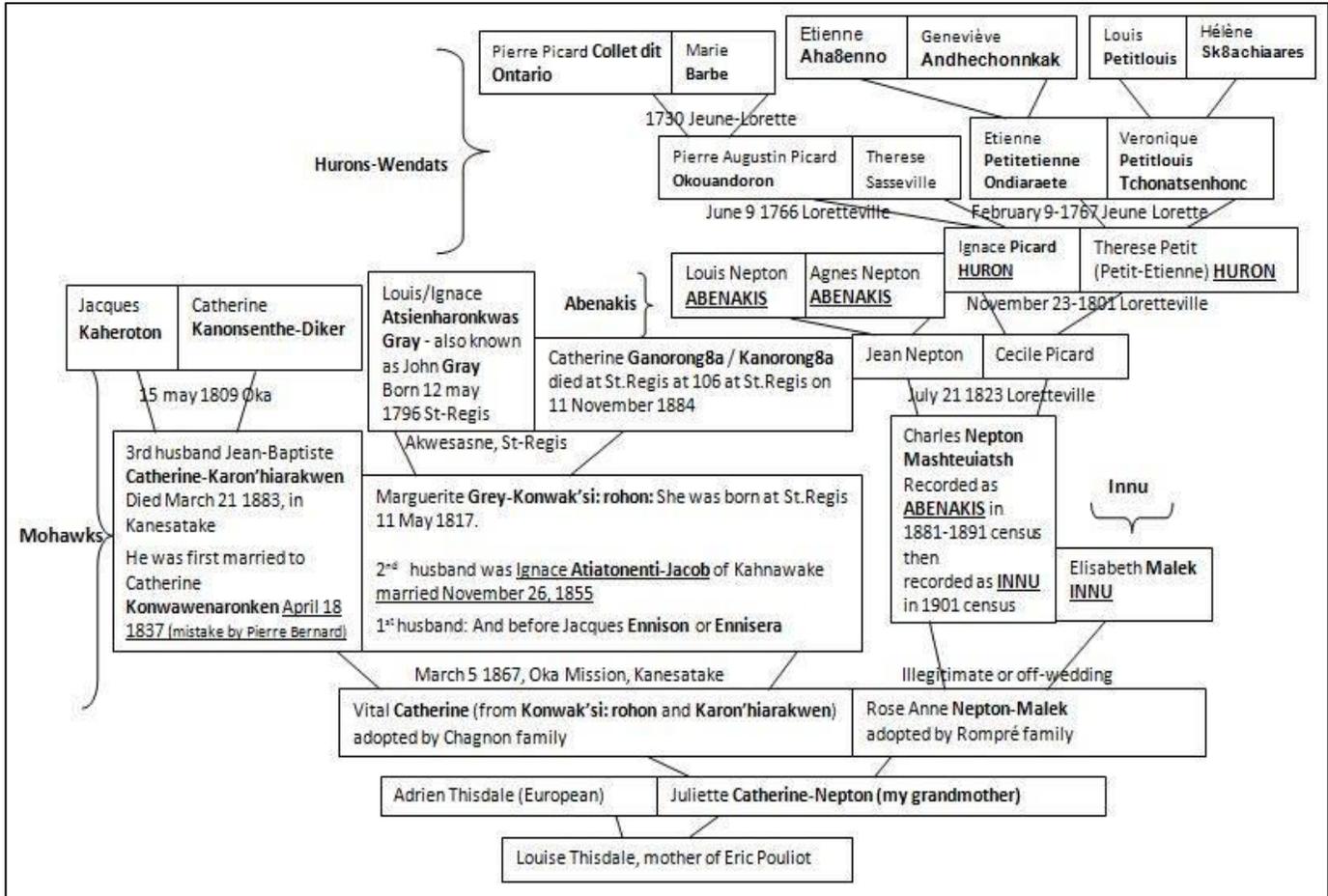
I shall ever be thankful

Yours Sincerely

Bay: P. Fuller
 Principal

Shingwauk School.

Here is my grandmother’s family tree which confused the Native Affairs staff;



Several speculations motivating people requesting a Métis status

In Quebec, a collective demographical and sociological myth is implying that a majority of people of the province are from crossbred Métis strains, by inter-ethnic alliances with aboriginals.

However, this present analysis is based on extensive researches accumulated within 4 consecutive years through several age-groups as well as several other previous universities’ demographic analysis already made; this popular speculation did not seem to make the weight on a reality provided by the archived records.

Considering the results from this present study gathered from researches which were conducted between 2006-2009 for people in Quebec in quest of indigenous ancestors, the percentage of realism was random in most cases. To get a quick overview of those requests encountered, only 21.33% of applicants were from actual interbreeding. So, it would mainly imply that in Quebec, a range of

around 50% to 85% of the population have one to four mixed-unions from 1640 to 1800 in their genealogy, as speculated, even though it has never been sufficiently compiled yet.

From the data's observed through the archives, most persons of French origins living near indigenous territories had basically no associations with First Nations, as confirmed by various documentaries, studies; ancient, modern and recent.

The Indian Act jurisdictions in Canada worked closely with the Christian clericals, and therefore, the catholic priests and nuns were obviously not voluntarily participating in "hiding" identities of people and their origins, contrary to a common belief of many people in Quebec. Also, specific penalties were applied only to Aboriginals and legal restrictions were very strict and severe, until very recently through the Indian Act.

Available archives and documents: microfilms, wedding indexes from parishes, federal and provincial censuses, were almost all managed by either Indian agents or by the priests and the clerical administration and collaborative politicians.

The priests which were the legal responsables for the parish registers generally always mentioned the associations of First Nations members and their communities. They did not derogate from their duties by voluntarily hiding identities of First Nations People, contrary to a popular belief which unfortunately became a popular speculation. It would obviously have been considered as a fraud then, just like today. Of course, some may have covered certain information's voluntarily, but it remains speculative to a certain extent.

Collectively in Quebec, this seemed to have created a collective identity crisis by speculating a "clerical conspiracy", since the mid 90's, when the popularity of association with First Nations mostly started to occur.

Nowadays, a phenomenon in expansion is the popularity of various websites, often from improvised individuals, which are presenting inaccurate datas about speculative Métis ancestors, in Quebec. Several websites which are not providing any proper bibliographic sources are presenting various speculations of ethnically mixed unions with natives and first Europeans. Quite often, as soon as an individual is considered from unknown or uncertain origins; they are automatically speculatively associated with First nations by claimers in quest of benefits and recognition.

Unfortunately, several of these individuals and/or improvised Métis groups and organisms are also expanding while providing, to who wishes, a voluntary membership, simply by signing a "certificate" identifying themselves as Métis, and often with yearly fees.

Most common myths

Several myths which are motivating people requesting a Métis status in Quebec usually comes from the speculations that having a native ancestor would be a source of several benefits such as: year-round hunting permissions, taxes-free benefits, and so on, through any degree of Native ancestors' generations.

These sociological complexes, either conscious and/or unconscious which are present in Quebec were seemingly brought by inner speculations and allusions such as: -having seen picture of ancestors with a tobacco pipe, or -with a sun-tanned skin and so on. Of course, at a certain period, since people were working and living most of their days outside, everyone was tanned.

It potentially did happen that certain informations were hidden from the church's responsables to avoid falling in the abyss of sinning, but globally, since the Indian agents were the usual responsables for the census, most of the actual informations were mentioned. For instance, it was observed in certain archived documents, such as in weddings, that while priests were revealing the ages of individuals, they often didn't suit the ages observed during the censuses citing the same individuals afterwards. We could speculate the ages of the brides who seemed to have often been 10 years younger than their husbands, well exposed especially in Kahnawake through the 1881-1921 period.

Also, some children which were born "off-wedding" are causing a debate, even though everybody is recorded through the several censuses, in which no one appears or disappears in any of them. During weddings or baptisms, the priest simply then used the expressions: "*born off wedding*" or "*illegitimate*", and they are usually adopted. When they are baptised, those appearing as godparents are usually the adoptive parents.

A phenomenon nowadays in expansion, is the popularity of various websites, often from improvised individuals, which are presenting inaccurate datas about speculative Métis ancestors. In Quebec, the origins of ancestors of the populations are mainly from France but also from Scotland, England, Germany and even from Portugal. For instance, basically every French-Canadians have the first mailman of Canada; Pedro Dassylva or; Abraham Martin the previous owner of the Plains of Abraham as an ancestor.

Note that a similar speculative phenomenon of having "exotic Native or Black ancestors" is also occurring in the United States and also South Africa among people from the European population.

Up to the present period, from this study closed in 2016, various Métis organisms and internet resources were spontaneously giving an "Indian status" to any individual with an ancestor of unknown origins; where comes the importance of consulting authentic documents from historical archives.

For instance, many are convinced, identity wise, that having, an often encountered mixed-union such as Pierre Couc dit Lafleur and Marie Miteameg8k8e, married on the 16th of April 1657 at Trois-Rivieres, that it would give them the opportunity to identify themselves as from a so-called Métis Nation.

In the beginning of colonies, ethnically mixed unions among French-Canadians and natives from 1600 to 1800 were very limited number wise, according to the archives. The King eventually offered financial support to native women who contracted mixed-wedding, but the project was quickly abandoned. In numbers, it consisted of around 197 mixed unions, and about 74% of their descendants did not marry Europeans but went back to their respective native communities.

In the shorter time period, from 1621 to 1765, 123 mixed unions from Europeans and Natives were recorded, which consisted in about 1% of interbreeding throughout New France. Besides, the racial segregation was very well established in Quebec and in Canada, with the Indian Act, and it was to nobody's advantages to be manifesting against the law, especially in these times, until the 60-70's years of the last century. This segregation was not only a legal interest, but socially well established by the clergy and the several political platforms.

Through the Canadian jurisdiction, the *Indian Act*, the government then worked closely with the Christian clerical class, and therefore, the catholic priests and nuns did not seem to have been voluntarily participating in "hiding" identities of people and their origins, contrary to a common belief in Quebec. Also, specific penalties were applied for Aboriginals and legal restrictions were very strict and severe, until very recently through the Indian Act.

Also, the archives and available documents, wedding indexes from parishes, federal and provincial censuses, were almost all managed by the Indian agents and/or by the clerical administration. They did not derogate from their duties by voluntarily hiding identities of First Nations People, contrary to a popular belief which unfortunately became a popular speculation. It would obviously have been considered as a fraud, just like today.

The priests which were the legal responsables for the parishes' registers generally always mentioned the associations of First Nations Member and their communities. Collectively in Quebec, this seemed to have created a collective identity crisis by speculating a "clerical conspiracy", since the mid 90's, when the popularity of association with First Nations started to occur.

Abraham Martin the original owner of the Plains of Abraham

Several Métis organisation's websites were relating and mentioning improvised mixed unions between Europeans and Natives. Here for instance, one of those groups was relating the original owner of the Plains of Abraham, who was Abraham Martin, a French Pilot, born in 1589 in France who died on September 8, 1664 in Quebec. His wife was named Marguerite Langlois, which was then an expression meaning "L'Anglais" or "The English".

They literally invented a previous Métis wedding of Abraham with a woman named Anne Martin, a Mic Mac woman, which is not appearing anywhere in any archives. A few websites mention a priest who apparently wrote a book, which was never edited, citing that a certain Abraham Martin married or had an illegitimate union with a Native woman which motivated the popular beliefs of conspiracy theories which took birth from simple speculations.

Though, from a sure source; *Dictionnaire généalogique des familles du Québec, des origines à 1730/ Genealogical Dictionary of Quebec families, origins to 1730*. (René Jetté, 1983, 1996) it exposes that Abraham Martin was born around 1589 in France, from St. Remy, Dieppe, Archbishop of Rouen, in Normandy (Archbishop of Dieppe, Seine-Maritime) married before 1661 in France with Marguerite Langlois, from unknown French or other European origins. They had nine or ten children: 6 daughters who got married and 2 sons: one became an interpreter and disappeared from the available archives when he went in Huronia to help missionaries, mentioned in the Jesuits *Relations*, printed in 1632. The other son became Priest, so no descendants with their name came from this family.

The common sources used and recognised by historians, universities and researchers are the parish microfilms, correspondences, notary letters, port boat arrivals and certain books observing these informations verified through archives available at Library and Archives Canada and Library and Archives of Quebec, which are: -*Dictionnaire généalogique des familles canadiennes depuis la fondation de la colonie jusqu'à nos jours*. (Genealogical Dictionary of Canadian families since the founding of the colony until today) -*Dictionnaire généalogique des familles du Québec, des origines à 1730*. (Genealogical Dictionary of Quebec families, origins to 1730) - *The Research Program in Historical Demography* (PRDH) from the University of Montreal.

Lionel Groulx: The Birth of a Race 1919

Lionel Groulx, was a Canadian Roman Catholic priest, historian and Quebec nationalist who once exposed the theory of the speculated Métis population in the province of Quebec in his book entitled *La Naissance d'une Race / The Birth of a Race*) from the French Action Library. (Lionel Groulx, 1919)

Note that even though Groulx was not very objective and who was obviously against these Métis unions, he brought a very important and interesting scientific update and analysis on these mixed

unions by recording each of the weddings that occurred from the first colonies in New France until 1685, which were confirmed and backed-up by the University of Montreal's *Research Program in Historical Demography* (PRDH) exposing the same results and updates on the very few mixed wedding that occurred in the province. The PRDH also compared their researches with these two other important previous books-studies of demographic updated, by Jetté and Tanguay. (Cyprien Tanguay, 1871-1890) (René Jetté, 1983)

Groulx explained, on page 26 those same genealogical data of mixed-unions in Quebec:

Colbert and before him, Richelieu didn't hesitate to pronounce the legal assimilation of Christianized Indians to the colonists and even to metropolitans. Even more, to obtain the fusion of both races, Louis XIV isn't stopping to urge the intendent. There will also be "the Present of the King" of 150 Pounds offered to the red girls who will marry Frenchmen. The King is even figuring that, through the distribution of dots to young married, the Indian women have precedence over French women. Even though we do, it's a lost cause. The settlers of New France aren't responding to these urging invitations, not much as the Indians. It is well known that the Frenchifying of savages leads to a brilliant failure and that no cohabitations of both races were ever realized. In 1685, there was in number well counted, 1528 Indigenous established in colonies and less than 1300, three years later.

Then on page 27 he wrote:

The Indian women themselves, it's a well-established fact, are absolute refractoriness to civilized weddings with civilized men, even though they were raised with French values by the Ursulines or Marguerite Bourgeois. Despite all the efforts, M. de Meulles must write to the minister on November 12, 1682: "I believe that I have to inform you that the only one or two get married every year." Must we bring an official document? My Lord Tanguay this Benedictine of our history compiled 2,226 232 acts on our registers. On that, within 2 centuries, he summed up 94 weddings between French and Indians and four alliances, exactly, until the year 1665. There is also: these Métis didn't leave any descendants, their children died before the 18th century. From which part of France did the settlers come? To explain the Canadian origins, it is not inappropriate to clarify, even in these matters, since the French type of the motherland are offering much varieties.

In Central and South America

Note that a similar phenomenon is also occurring in the United States and also South Africa among the European population which are also claiming to have indigenous Black ancestors. Though in Central and South America the situation seems reversed since the populations are 30% to 70% mixed with Indigenous origins but they mostly identify as Latinos or from Spanish origins.

The Central and South-American Latinos-Mestizos historical themes are well exposed in a book (Jorge J.E. Gracia, Pablo De Greiff, 2000) in which the researchers are exposing and clarifying important details concerning the so-called heterogeneity of the Hispanic/Latino population, raising questions about their identity and their rights.

The book exposes how the racial classes and differences are defined in Latin America, from the clerical and political superiors. They quoted the several racial qualifications exposed in another research (Félic Ramos and Duarte, 1895), which attempted to draw a complex taxonomy out of the different mixes that can be discerned within Blacks, Natives and Spanish people, through the European perception during colonization:

Note that: *con* means with in Spanish

Mestizo: Métis **India:** Indian-Aboriginal **Mulato:** Mulatto

Español con India—Mestizo
Mestizo con Española—Castizo
Castizo con Española—Español
Español con Negra—Mulato
Mulato con Española—Chino
Chino con India—Salta atrás [<i>skip backward</i>]
Salta atrás con Mulata—Lobo [<i>wolf</i>]
Lobo con China—Gibaro
Gibaro con Mulata—Albarazado
Albarazado con Negra—Cambujo
Cambujo con India—Zambaigo
Zambaigo con Loba—Calpamulato

An overview of the results of the analysis

At first, the basic research ended-up exposed in an unofficial website entitled *Métis Unions & Weddings in Quebec*, from the analysis of the researches conducted from 2006 to 2009 containing the results of genealogical findings from people requesting the Aboriginal Status and / or Métis status in connection with the records of membership of some Band Councils in Quebec.

It ends-up that result-wise, for people then in quest of indigenous ancestors for various benefits, the percentage of realism was random in most cases. So to get a quick overview of those requests encountered, only 21.33% of applicants were from actual interbreeding. But mainly in Quebec a range of around 50% to 65% is speculated, even though it has never been sufficiently complied yet,

and it was quite potentially promoted in areas where the origins of these first Métis unions occurred mostly. From the data gathered through archives, most people of French origins living near indigenous territories had basically no associated relationships with First Nations, as confirmed by various documentaries, studies; ancient, modern and new.

The data analyzed, are coming from a clientele which was then led to my services through the management of the National Archives, and by some Band Councils of Quebec.

So, exposed here are the results of the genealogical researches conducted from 2006 to 2009, from 30 requests of individuals, without indigenous ancestors, who were claiming to be Métis. Every person's requests were usually brought up to two genealogy requests: usually, the mother's side and the father's side, which brought us to a total of 59 family lines which were however, all from French origin.

To begin, we will see those first queries and search results for the three groups.

A- For individuals in search of Métis and Aboriginal ancestors.

B- For people only in search of their ancestors from Europe.

C- For people in knowledge of known ethnically mixed-unions, who simply wanted clarifications.

Results for individuals in search of Métis and native ancestors found during the researches, from family or personal speculations ended up extended to 59 family lineages while researches only conducted for applications related only to European ancestors brought a total of 8 paternal lineages.

Added to those in knowledge of close native ancestors, who were 8, only 16 ethnically mixed-unions from a total of 75 unions appeared, according to parish registers and regional censuses, which brought a result of 21.33 %.

Mixed unions observed between 1600-1800

Here are all the Métis unions or mixed-weddings encountered through all the available sources from public archives available for the 1600-1800 time-periods.

Note that missions and / or fur trading posts often mentioned, from the 17th to the 18th century, where frequent unions were observed between trappers and natives, were: Kaskaskia, in Illinois as well as Michillimakinac and Mackinac, who were located in Michigan.

A-13 unions

Acau Michel & Marie PINCHIEOUA, around 1694 Kaskaskia
 2-Amiot Daniel Joseph & 1-Marie KAPIOAPNOKOUÉ 1709, Montreal &
 2-Domithilde Oukabe, around 1710 Michillimakinac
 Amiot Joseph Jean-Baptiste & Françoise, native, 1719 Pays d'en Haut
 Amiot Joseph Jean-Baptiste & Marie Ambroise, 1715 Michillimackinac
 Amiot Nicolas & Suzanne, 18-08-1755, Mackinac
 Arguinault Guillaume & Marie Anne Savage, 7-07-1749, Quebec
 Artault said LaTour Pierre & Louise Manitouakikoue, around 1664 Trois Rivieres
 Askin John & Nanette Monette native, slave of John Askin, freed in 1766
 Attina, Gabriel Laviolette, & Slave, Marie, before 1786 Mackinac
 Aubois/St-Julien Julien & Jeanne Mahis, around 1685 Port-Royal, Acadie
 Aubuchon Joseph & Marie Paniouensa, native, 19-03-1729 Kaskakia
 Aurasit Pierre & Jeanne Artault, around 1687, Champlain

B-23 unions

Baillargeon Antoine & Marie Choupingoua around 1697 Kaskakia
 Barabé Noel & Marie-Jeanne Aukaskassivukoue, before 1687, Cap-de-la-Madeleine
 Baron Jean-Baptiste & Marie-Catherine Ouekioukoue, 23-04-1728 St-Joseph des Illinois
 Barthélemy, Sr x & Madeleine Abenakis, before 1743, St-Antoine de Tilly
 Batt Isaac & a Cree woman, before 1768 Rupert Island
 Bernier, François & Penicoua Atchica, around 1707, Kaskaskias (Illinois)
 2-Bisaillon, Michel & 1- Marie-Therese & then 2-Marie Asemgamasoua native, Kaskakia
 Blanchetiere said St-Georges, Sulpice & Catherine, panis in Quebec, potentially Montreal
 Bosseron Antoine said Leonard & Suzanne Kerami around 1716 Kaskakia
 Botté or Sorakoua, Abraham & Marie Aouendea 14-10-1680, Montreal
 Boucher Pierre & Marie-Madeleine Ouebadinoukoue/Christian before 1652
 Trois-Rivieres
 Bourasse Rene & Charlotte Chevalier, 3-08-1744 Makinac
 Bourdon Joseph native, Panis, adoptive son of Pierre Bourdon & Marie-Anne Goyau & Marie-
 Anne Boudeau 26-09-1722, Longueil
 Bourgery Jean-Louis & Anne Alimacoua 6-08-1717, Detroit

Brant Margaret & Peter Tehonawaghkwangerghkwa before 1742 Cuyahoga River, Ohio
 2-Brault/Pomainville Etienne & 1-Marie-Louise Palin, & 2- Marguerite savage 15-10-1718
 Rimouski. Voir Mathurin Palin & Louise Renaud, & Marguerite, native
 Brault Pierre (Etienne's son) & Therese Paul savage 1745
 Bredel Jean & Madeleine St-Jean Lavalley Onontage, 28-04-1696 Montreal
 Brillant Jean-Baptiste & Françoise Itagisse/Christian 06-07-1752 Makinac
 Brunet Jean Bourbonnais & Elisabeth Deshaies, native, Kaskakia
 Brunet Louis & Louise Panis 06-06-1766, Detroit

C-34 unions

Cadieu-Cadeau Charles & Marie Catherine Peorias, Illinois, before 8-07-1741, Beauport
 Cadot Jean-Baptiste & Anastasie Nipissing, 28-10-1756 Makinac
 Calmet-Jolibois, Raymond soldier from Sr Demui's company, son of Antoine & Antoinette
 Lacorne, previously married Geneviève Caris, indian panis, living at
 Mr. DeMuy's, commander at Fort Chambly, Saint-Joseph July 24th 1752.
 Cardinal Jean & Marie Savage, 1771 Detroit
 Caron said Laviolette Jean, & Catherine Ouakipakinoué around 1694 Kaskakia
 Cazin/Lavigueur Andre Panis, & Marie Lacroix, 5-11-1728, Montreal
 Cecire François & Marie Sekodkiana, around 1724 Montreal
 Cellier said Charest Mr & Marie 1682 Acadie
 Celier Pierre & Madeleine Ouauamintecte 1725 no details
 Celier François & Marguerite Savage, around 1742, Rimouski
 2-Chabot Pierre & 1-Symphorose Tapakoe, Kaskakia 1708 & 2-Dorothee Mercier,
 13-05-1718 St-Joachim
 Charles, Jean-Baptiste & Madeleine Illinoise, Montreal, 1704 (widow of Marie Joseph Dumas)
 Chauvet Pierre & Marie-Madeleine Renarde, Panis belonging to Pierre Thomas Tarieu of
 Laperade, (Trudel: 259)
 Chesne Antoine & Marie Sauteuse, Detroit before 1770
 Chesne Charles & Marie-Catherine Savage 18-01-1721/22 Detroit
 Chesne, Leopold, & l'Outaouaise, Marie 1774 Detroit
 Chevalier, Amable, & Catherine Kiiii8ena, before February 1787 Makinac
 Chevalier, Barthelemie & Marie Savage before 1784
 Chevalier, Luc & Marie Savage before 1778 Makinac
 Chevery, Dominique & Marie Savage before 17-03-1782 Makinac
 Circé Pierre, & Cecile Monimapita around 1708 Kaskaskia
 Cottenoire, Jean-Baptise, & Marie-Joseph Sagak8at around 1759 Makinac
(Couc-Lafleur: see details on the next page)
 Courcambec Pierre & Rose Deniau, 7-02-1727 Detroit
 Couturier Jacques & Catherine Anenontha, widow of Jean Lafond, 28-06-1672 Sillery
 Couvret, Joseph, & Sauteuse, Charlotte, 3-10-1749 Makinac
 Cuillerier, Rene-Hilaire, & Elisabeth Pakoka, after 1756

Those from **Couc AKA Lafleur**, through Pierre **Couc AKA Lafleur** and Marie **Miteameg8k8e** who were married on 16th of April 1657 at Trois Rivieres, were the most encountered mixed-union encountered for those requesting a Métis status in Quebec.

2-Couc, Louis, & 1- Sacokie, Madeleine, & Quigesig8k8e, Jeanne

2- 16-01-1688 St-François-du-Lac

Couc said Lafleur* Pierre & Marie Miteameg8k8e, 16-04-1657 Trois-Rivieres

Couc said Montour Louis & Jeanne Quiquetigoukoue, 7-01-1699 St-François-du-Lac

Couc said Montour Louis & Marie Miteameg8k8e, 16-01-1688 St-François-du-Lac

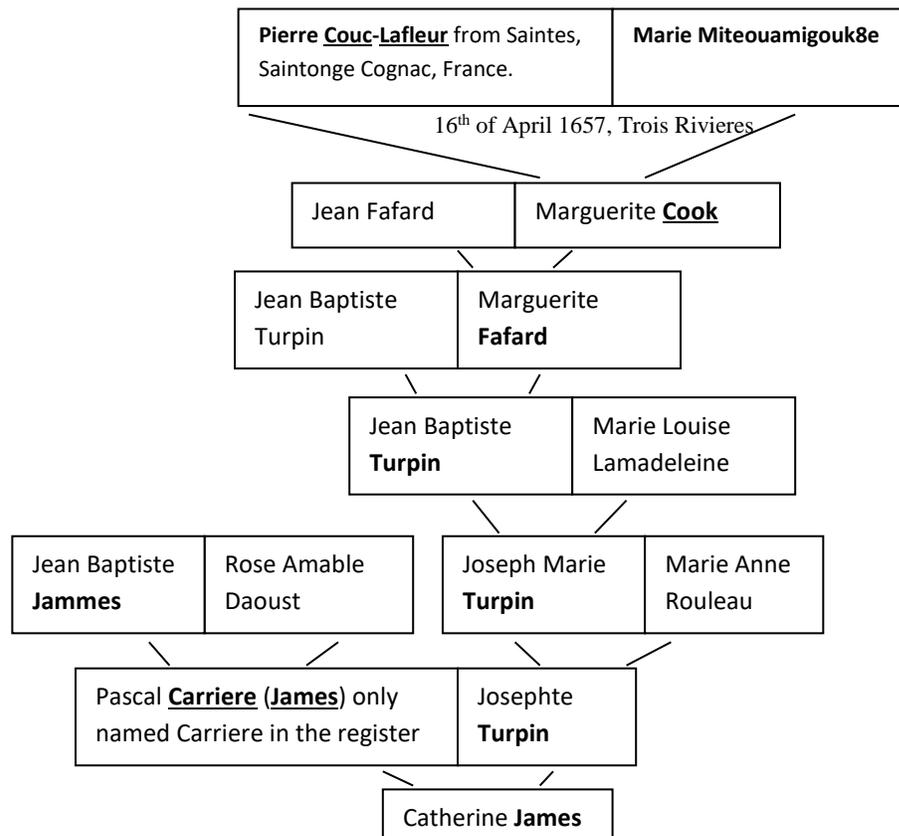
Couc Jean-Baptiste & Anne, Abenakis, around 1705 Lachine

Couc said Montour Joseph & Elisabeth, Detroit

Here is an example of one of the most encountered genealogies of people requesting the Métis status in Quebec: (Eric Pouliot-Thisdale, 2015)

September 26 1795, Two Mountains, Kanasatake

Baptism of Catherine from Paschal James and Josephte **Turpin**



D-24 unions

D' Abbadie, Bernard Anselme and Marie Charlotte D' Amour before 1712, Quebec
 D' Abbadie, Jean Vincent and Marie Pidicwammiskwa 1670 in Acadie
 D' Ailleboust Antoine Sir of Coulonge, and Mantet, LaPrairie about 1730
 Danis Charles and Dorothe Mechipoueuoua, towards 1710 Kaskakia
 Darpentigny Jean-Baptiste and Madeleine Therese, 1685 Montreal
 Daunet, Antoine, and Savage, Marie, before 1779, Detroit
 Degree-Degrez, Michel and Indian before 1689, Bay des Chaleurs
 Delaunay Louis, and Catherine R8ecanga, 1694, Kaskakia
 Delpé dit St-Cerny, Sorny, François and Couc Marie-Angelica, 30-08-1682, SorelDeMitte,
 Francois, and Marie-Louise d' Antaya, without details
 Deniau Rene and Anasthesie Illinoise, Pays d'en Haut around 1705
 Denis Jean and Cécile Bertrand, 1703 Acadie
 Denis Nicolas, Sir of Fronsac, and Marie Savage,
 Denis Richard, and Anne Parabego, towards 1680 Acadie

Dicaire Pierre and Cecile Risse-Rice **Anenharisonrisi** 07-02-1743 mission of the Lake of the Deux-Montagnes (Kanesatake-Oka) (More details on the next page.)

2-Dorion, Joseph, and 1-Marie-Anne Padoka, Cahokia, 22-08-1749 and in 2nd marriage she got married to Louis Picard.

Douaire Charles, and Marie Tamanikoue, before 1727, Montreal
 Drouet, Joseph and a savage Miamis, Marie Tacumawah, before 1773
 Dubeau-Duboc, Laurent, and Marie-Felix d' Arontio Ouentouen, (Huron) 19-09-1662, Quebec
 Dumouchel, Louis, and Savage, Francoise, 1769 Makinac
 Dupre Pierre and Marie Cheouakokias 5-06-1728 Kaskakia
 Duquet, Pierre, and Savage, Marie, before 1717 Ste-Famille I-O (Orlean Island).
 Durand Jean and Catherine Annennontak Huron 26-09-1662, Quebec

E-2 unions

Etienne said Phillipe, Michel & Marie Ouacanteoua, around 1703, Kaskakia
 Etienne said Phillipe Joseph & Marie Maouensaoua, around 1712, Kaskakia

F-5 unions

Fafard Joseph & Marguerite Couc, around 1690, Pays-d'en-Haut
 Fafard said Boisjoli Pierre & Cecile Patoukiéoué, around 1710, Kaskakia
 Fafard said Macouse Jean-Baptiste & Marguerite Queroti, Huronne, 11-11-1715, Detroit
 Fouillard Jacques & Anne Natchitoches, 20-09-1727 Kaskakia
 Fontenay François said l'Espagnol & Marie Sauteuse, 1776 Detroit

Those from Pierre **Dicaire** and Cecile Risse-Rice **Anenharisonrisi**, married on 07 February 1743 at the mission of the Lake of the Deux-Montagnes (Kanesatake-Oka).

Pierre Dicaire married Cecile Visse or Risse on February 7, 1743 at Two-Mountains Mission. Both parents of Cecile were: Julien Visse-Rice and Marie-Angelique « Iroquois ». Cecile was also named Hery. Pierre Dicaire was the son of Jean-Louis DICKER, taken captive by Native in fall 1705, and bought back by Louis-Thomas de Joncaire, and Suzanne Lorrain.

Julien Risse or Visse would also be an American captive: Adonijah-Julien RICE said ANENHARISONRISI, was born on August 11 1696 in Marlborough Massachusset, son of Thomas and Ann Rice, of European origins. He was bought back by Joseph Jeremy said Lamontagne, and he became the responsible in chief for

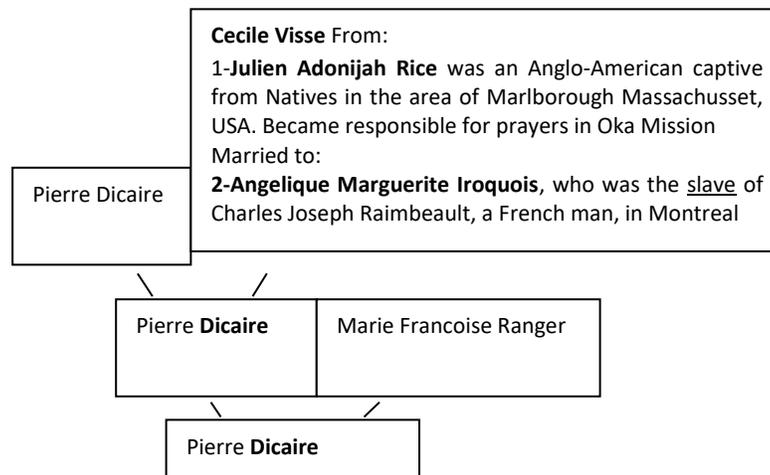
prayers at Two-Mountains Mission and married a Mohawk named Marie-Angelique, Iroquois, who was baptized on March 21 1719, as the slave of Charles Joseph Raimbeault, in Montreal. (Eric Pouliot-Thisdale, 2015) (René Jetté, 1983) (Cyprien Tanguay, 1871-1890)

Cecile Risse would also be from the Two-Mountains Mission and two of her cousins, from Julien Rice, (children of Edmund Rice and Ruth Parker) who became Chiefs in Kahnawake: who was married with Marie Tsionnakwannen-Tsaikohawi.

January 25 1795

B-... from Pierre **Dicaire** and Veronique Belec (Written Belaique)

Godmother: Marie Francoise Ranger



G-17 unions

2-Gagnon, Jean Baptiste, & Cecile Kaorate, 16-04-1742 St-Joachim
 Gagnon, Pierre & Marie Anne Savage before 1732 Kamouraska
 Gagnon, savage Joseph and Quatrepatte Angelica before 18-08-1758 Trois-Rivières
 Gaudin Jean and Indian Claire, 1-04-1788, Batiscan
 Gaudin Nicolas, and savage Marie Agnes, 1748, Rimouski
 Gauthier Jean said Sanguigoira, and Marie Suzanne Capri8suec8e, 1701, Kaskakia
 Germaneau Pierre-Joachim and Marie Elisabeth Couc, 30-04-1684, Sorel
 Gill, Joseph-Louis, and Marie Jeanne Abenaquise 2-11-1763, Bay-du-Febvre
 (Most contemporary descendents of Gill, are from Abenaquis and Innu Nations, in Quebec and USA)
 Girard Etienne and Catherine Degre, before 1706 in Quebec
 Godfrey-Godfroy-DeNormanville Louis, and Therese Taouese, 1716 Montreal
 Goguet Sansoucy François and Marie-Madeleine Clignancourt, 1719 Detroit
 Gouin Jean-Nicolas and Marie 8ilincotia, Miamis, before 1776
 Goulet, Charles and Illinoise, Marie-Francoise. 5-06-1748, Lachenais
 Gourdon Anne and Rapin/Scayanis, Andre Scayanis, adopted Panis, 18-04-1706 Lachine
 Guillemot, Jean-Baptiste and, Catherine Ouabenaquiquoy, 1721 Kaskakia
 Guillemot aka Lalande Jacques and Marie Titio or Tetkio, 1714 Kaskakia

H-5 unions

Hamel, Therese, & Denis Joseph Couturier, son of Couturier Jacques & Catherine Anenontha,
 13-04-1733 Deschambault
 2-Hamelin, Charles, & 1-Marie-Athanase, Sauteuse, 27-11-1738 Michilimackimac &
 2- Marie-Anasthasie Sauteuse 04-02-1747/48 Michilimackimac
 Hery, Louis, & Marie-Anasthasie Missalim8k8e, 1749 Deux-Montagnes
 Hogue, Pierre & Catherine Nachita (Puteotamite.) 27-11-1672 Montreal

J-4 unions

Jacob Jean-Baptiste & Françoise Oreatatayon, 30-01-1753 Ste-Anne-de-la-Perade
 Jacques, Pierre & Marie Abenaquise, 1742 St-Antoine-de-Tilly
 Janot, & Anne Minaoure, Mie-Anne (without details)
 Jeremie Nicolas Sir of Lamontagne Interpreter & post office of Domaine du Roi & Marie
 Madeleine Tetaouisekoue Innu (no child, cancelled wedding 1694 by Conseil Souverain)

K-1 unions

Keller, Daniel & Madeleine Ska8ennati, around 1783, Deux-Montagnes

L-22 unions

LaForce, Ignace, and Marie Ga8ennontie towards 1765 Lake of Deux Montagnes
 Lafond, Marguerite and savage Jean-Baptiste Courchesne, 13-01-1710 Batiscan
 Lagrave, Pierre and Francoise Ouabanois towards 1673 Champlain
 (speculatively according to Jetté)
 Lamontagne Manaouiat, Jean-Baptiste and Madeleine Langevin, 21-01-1709 St-Nicolas
 Lamoureux said St-Germain, Pierre and Marguerite Pigarouiche towards 1671 Montreal
 Langlois, Joseph-Marie, and Sauvagesse Smoothing iron 28-10-1782 St-Louis
 Langlois Pierre and Madeleine algonquin 1741 Trois-Rivieres
 Latour Judges (Champlain), and Louise Sauteuse Legardeur,
 Legardeur Charles, Quinze ROQUILLES, and Suzanne Blondeau, 28/1/1711 Lachine
 Legras Daniel and Suzanne Kerami, 7-06-1728 Kaskakia without children
 Lerreau Madeleine and Louis Leduc, panis, Chicachas, 3-07-1719 Laprairie
 Le Sieur Joseph and Madeleine Ardouin, Illinois, after 1700
 Letellier, Antoine, and Charlotte 8et8kis m: 16-07-1753 Michilimackinac
 Letellier, Jean-Baptistes and Marie Josephe Nipissing, 22-07-1747 Michilimackimac
 Letellier, François-Rene and Magatemic8c8e before 1764
 Léveillé Barnabe and Marguerite Sauvagesse (Drouin)
 Léveillé and Demers Marie-Angelica to see trudel
 L' Eville, Barnabe, and Marguerite Sauvagesse
 Liénard says Durbois, Jean-François and Paule Ouripehenemick towards 1680 Sillery
 Limousin, known as Saint-Louis, Louis, and Marie Teganiha (Iroquoise) without children
 Lorraine and Catherine Panise (Drouin) before 1722
 Lorraine, Joseph, and Cunegonde Nagdotieoué about 1700, Illinois

M-15 unions

Macous says Fafard, Joseph, and Marie Jeanne Ang8irot, (Huron).
 (Drouin: p.878 Tanguay: Vol. 5, p.448 Huron before 1758)
 Magnan, Jean and Marie Sioux, about 1711, Pays d'en Haut
 Martin, Etienne, and Charlotte Micmac, Charlotte 1737 Kamouraska
 Martin, Jean, and Rose Kithi8anne Chrysostome 1772
 Massé Michel and Marguerite Couc, about 1705, Detroit
 Masson Michel and Marie Fronsac towards 1725 St-Vallier
 Maupetit, Gaspard, and Marie Anne Panise, 12-06-1770 Varennes
 McPherson, and Marie Sauvagesse, towards 1776 Detroit
 Ménard, Maurice and Madeleine Couc, 1692, Michillimakinac
 Mervillon, Rene, and Marguerite Panise towards 1665 Montreal
 Migneret, Nicolas and Suzane Kerami, about 1710, Kaskakia
 Montary, Jean and Marie-Anne Couc, 30-01-1730, Quebec

Monplaisir Nicolas and Catherine Guertin 18-11-1720 St-Bear
 Morand, Jean-Louis, and Marie Anne Desroches Panise, 1-08-1729, Montreal
 Mouet says-dit Langlade Augustin and Domithilde Lafourche, towards 1723 Michillimakinac

O-2 unions

Olivier Jean & Petronille-Marthe Mausiuassina-Aspiga-Accita around 1714, Kaskakia
 Olivier Jacques-Philippe & Marie-Agnes Robineau 19-01-1727 Champlain

P-12 unions

Parisien, Jean, and Francoise Savage. (Drouin: p.1031 Tanguay: Vol. 1, p.465)
 Pelletier, Francois, and Dorothee Savage, April 1600 Tadoussac
 3-Pelletier AKA Marolles, Nicolas, and 1-Madeleine Tegoussi before 1675 in Saguenay, and 2 -
 Francoise Ouechipichnokioue, 3-06-1677, Tadoussac, and 3-Marie Outchiouanich, daughter of
 the chief Jean-Baptiste Nanabesa, 5-08-1715, Quebec
 2-Pelletier Charles and 1-Marie-Madeleine Ouikoueki, 17-07-1700 Saguenay and 2-Marie-
 Madeleine Ouitichan, 2-07-1720, Tadoussac
 Pelletier Antoine and Marie Mansiskoueoue, 2-07-1720, Saguenay, Chicoutimi
 Pelletier Joseph and Marie Sagachtechich, 27-12-1728
 Perrey Etienne & Helene Akapiskaraskesch 1713 PRDH
 Pichard, Louis and Marie-Anne Padoka 1733 PRDH
 Poitier aka Dubuisson Pommeroy, Sir Guillaume and Marie Apeckicouata, 1720 Kaskakia
 Pothier Guillaume and Marie Palucouasoua, towards 1718 Kaskakia
 Prévost Martin and Marie-Olivier Manitouabeouich Sylvestre Huron 3-11-1644 Quebec

R-18 unions

Ranger, Claude, and Felicite Sagola, before 1816 Bonaventure
 Rehel, Julien, and Madeleine Savage, 1742 St-Roch
 Rhodos, Gerald, and Marie Savage 1778 Detroit
 Riberville Joseph Panis and Marie-Anne Winder, 31-07-1708, Lachine
 Richard, Jean-Baptiste and Marie-Anne You 15-08-1718 Montreal
 Riday/Ride, Jean said Beauceron and Louise-Catherine Duboc, 6-05-1709 Montreal
 Robillard, Adrien, and Domitilde Sacatchi8c8a, (Illinoise). Potentially in Detroit
 Roy, Pierre and Marguerite Ouabankekoué, towards 1703 Detroit
 Roy, Pierre and Marie Anne Macoutentialoué, towards 1716 Kaskakia

S-4 unions

Sainton or Carterel or Carcy said Lagirofle, François & Marie Catherine Desbois, panis, 23-01-
 1726 Trois-Rivieres

2-Simon said Lapointe, Augustin and 1-Marthe Meroukiouetamoueoue, towards 1714 Kaskakia
 and 2 - Suzanne Akikista, about 1720, Kaskakia
 Sabourin, Jean - Baptiste, and Marie-Josephte 8atagamy, towards 1718 Montreal
 St-Cerny, Pierre, and Isabelle Panise, before 1726 Riviere du Loup

T-2 unions

Tessier Louis, and Catherine Ouebanaouieoue, about 1716, Kaskakia
 Turpin Louis and Dorothee Mechipoueoua, 11-09-1724 Kaskakia

V-2 unions

Valo, Rene, and Marie-Anne Minaoure, widow of Janot, (Mic-Mac) Valo,
 14-06-1745 St-Joachim
 Visse, Julien, and Marie Angélique Iroquoise about 1742, Deux Montagnes

Colonial relations and recent mixed-unions, 1900-1940

Last colonies organized in Northern Quebec and Ontario

In October 1929, an economic crisis that exploded throughout Occident, "The Great Depression", which brought various social problems. To fight unemployment and poverty, agricultural settlements were presented and developed by the state and by members of the elite of that era.

The Quebec government first offered some premium assistance for clear cutting to new settlers: the first benefits that were presented in this new theme of colonization. The "colonial plans" were following the movements and migrations of unemployed individuals in areas from Quebec to the Abitibi-Temiscamingue in the year period between 1900 to 1940.

The Nedelec district also called *unorganized territory* and/or *Indian reserve* in the census is a key element of this historical period. It was managed under the era of Father Louis Zephirin Moreau, priest of Nedelec. At that time an exodus was mainly conducted by immigrants who came from various ethnic origins in quest of jobs, particularly in wood logging, already since the 1900's.

Another period temporally located between 1929 and 1932, has been one of the last stages of colonization directed on the methods used by missionaries bequeathing profits, bonuses for forest and land clearing to settlers participating in roads and railways developments. These settlements' proposed methods of developments were closely tied with the clergy, and they did not pay off sufficiently despite their booms.

Colonization plans such as the Plan Gordon (1932-1934), and Plan Vautrin (1934-1937), were presented at the House of Commons in 1930 to contribute to the development of settlements for

workers and families valued at several hundred in these areas, specifically in the areas of Timiskamingue and Abitibi.

Abitibi received 46.6% of these settlers for the plan, and from the 260 families who installed under this plan, 150 definitely left their lots in a short 2 to 4 years period. Poverty and lack of experiences in wood clearing and the lack of government support were the main causes. (Marc Riopel Ph.D. 2002)

Several localities have been established for a sustainable economic development. However, compared to people of European origins, those from the First Nations have not developed the same pattern through economic, agricultural, and academically. Also, social relations of developments and collaborations were never developed between European settlers and indigenous people. The next chapter will attempt to present a clearer picture of these relationships.

Impacts on Native People

Here are key events explaining important details assessing the historical situations of those developments in Northern Abitibi-Temiskaming and Nedelec, and the impact on indigenous peoples. Forty sessions of land which are currently under consideration are reditions of territories, also called "surrenders", which are currently under evaluation by historians, as presented by Nadine Gaudaur, researcher of the Band Council at this time in a movie hosted by Richard Desjardins. These sessions of land apparently all occurred in diligence toward the Algonquin, under the laws and rules of Indian Affairs Minister, in those days. (National Film Board, *Le Peuple Invisible*, 2007)

From the 1911 Census, in the Pontias District, Sub-District of Nedelec Savage Reserve, between Quebec and Ontario in this area now known as Temiskamingue-Timiskaming, we can see that a growing number of immigrants were called for jobs related to the development. They were 53 English, 189 Algonquins, 6 Belgians, 5 Scotsman, 446 French, 22 Irish, 4 Swedish, men and women. It counts a surveyor, a barber, a butcher, 2 bakers, 2 lumberjacks, 9 carpenters, 3 clerks, 77 farmers, 2 cooks, 2 Brothers (religious), 3 blacksmiths, 9 guides, 57 day-laborers, 3 teachers (nuns), 5 merchant, 1 doctor, 3 priests, 2 religious, one annuitant, a restorer, a saddler, 3 maidens, 1 bookkeeper.

Among these 189 Algonquin in the census, they generally had the titles of guides or farmers or so daily workers; meaning handyman in these times. Very few mixed-unions resulted from this environment created by colonisations projects, despite the various fantasies. (Census, District of Pontias, National Archives)

Statistics and Legislation in Canada

In Canada, according to Native Affairs Canada, the terminology for the word Métis is defined as: People of mixed descents, who are from European and First Nations ancestors, designating themselves as Métis, as distinct as are First Nations, Inuit and non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree. In the Census, Métis means a person who identifies as such, which leaves room for different interpretations, making place for complex and various debates.

According to the Métis Nation, the definition differs from the one adopted by the Métis National Council (MNC) exposing that the term “Métis” means a person who identifies as such, which descends from Métis ancestry, which is distinct from Other Aboriginal and is accepted by the Métis Nation. According to the MNC, the Métis ascendance is partly because a person comes from the historic Métis Nation, from western region of central North America. As the definition of Métis in this article is broader than the definition of the MNC, information regarding the Métis population, which are presented here may differ from those figuring in the National Register of MNC. (Métis National Council, 2007)

Census Canada exposes that there were 292,310 Métis in Canada in 2001, most of whom lived in Ontario (48 345) and in the western provinces, being British Columbia (44,265), Alberta (66 055), Saskatchewan (43,695) and Manitoba (56 795). Nearly 87% of the Métis population is living west of Quebec, the largest proportion being in Alberta (22% in 2006), followed by Ontario (19%), Manitoba (18%) of British Columbia (15%) and Saskatchewan (12%). In addition, 7% live in Quebec, 5% in the Atlantic Provinces and 1% in the Territories. (Statistics Canada, Métis in Canada: Selected findings of the 2006 Census. (Statistics Canada, 2006 Aboriginal Peoples Survey)

In Canada, the Métis status is not recognized yet, even though update from Superior Court occurred in May 2016 recognizing them as Status Indians, but several updates and analysis will have to be conducted to avoid any confusion and anarchy. However, various organizations are claiming to offer the status to who will provide a clear Métis genealogy, or for others, simply signing a type of contract, stipulating they have a Métis ancestor, without necessity of genealogical proofs, with those of the founded Métis Nation, from the Canadian prairies, and / or Ontario. Here is why in Quebec, anyone with a native ancestor, from 1600 to 1900, can be self-identified as a Métis in the census.

A constitutional commitment was made to the Métis in 1982. In December 1998, a Métis from Northern Ontario was arrested for hunting without a license. The judge acquitted the individual on the basis that the Métis have aboriginal hunting rights. This case brought another one in Supreme Court of Canada. In 1993, Steve Powley and his son were arrested in southern Ontario for hunting without a license and outside provincial hunting season. They invoked that they used their constitutional rights for food and livelihood, in which a mention of the term Métis is discussed in Article 35. On September 19th, 2003, the Supreme Court of Canada declared that Powley was

exercising his aboriginal rights, as mentioned in the constitution. (The Powley Decision, Indian and Northern Affairs Canada 2003)

However, in Quebec, none of these laws are effective, despite speculations promoted by several organizations and groups promoting membership for people self-identifying themselves as Métis. Most of those Métis groups' often have a mention behind their membership cards, a notice to the effect that they would have the right to hunt and to cross the Canada-US border, for their traditional activities.

The only known benefits for self-identified Métis in Quebec, is to have access to affordable housings, including a possible follow-up with social workers. To a certain extent, it still seems very suspicious, since in order to be able to enlist for available low-income housings in Quebec, you only need a card from an organism named the *Alliance Autochtone du Québec*, which accepts people with any genealogical proofs of any native ancestor. Members of the *Alliance* are also the main administrative responsables and employees of the organism.

Conclusion

The only way to conduct this type of research is to keep in mind that we can only rely on public archives. In Quebec, we are very lucky, since basically no wars or weather hazards, or very few, destroyed churches which contained most documents concerning the ancestors. Most of all, the parish registers from 1640 to 1940 are mostly intact. The parish registers were also conducted as a management in order to identify all the individuals present in any community, villages or cities for various purposes, for several purposes of the government.

Another well updated database, from the University of Montreal called *Research Program in Historical Demography* (PRDH) is exposing the same results and updates concerning the very few mixed weddings that occurred in the province.

Since the PRDH also compared their researches with these two other important previous books-studies of updated demographic data's: -Cyprien Tanguay. *Dictionnaire généalogique des familles canadiennes depuis la fondation de la colonie jusqu'à nos jours*. (Genealogical Dictionary of Canadian families since the founding of the colony to the present day) -René Jetté. *Dictionnaire généalogique des familles du Québec, des origines à 1730*. (Genealogical Dictionary of Quebec families, from origins to 1730)

Also, relying on DNA testing would be greatly irrelevant since the Mongolian gene which is present in 70% of humanity would only accentuate these speculations and wrongly taken decisions.

Speculations are irrelevant in both demographical and historical domains, and unfortunately, many are abusing using the ignorance of the general crowd to achieve certain goals. The only way to conduct any demographic analysis is by using the primary source available, without any adding's, which could ruin the realities implied.

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