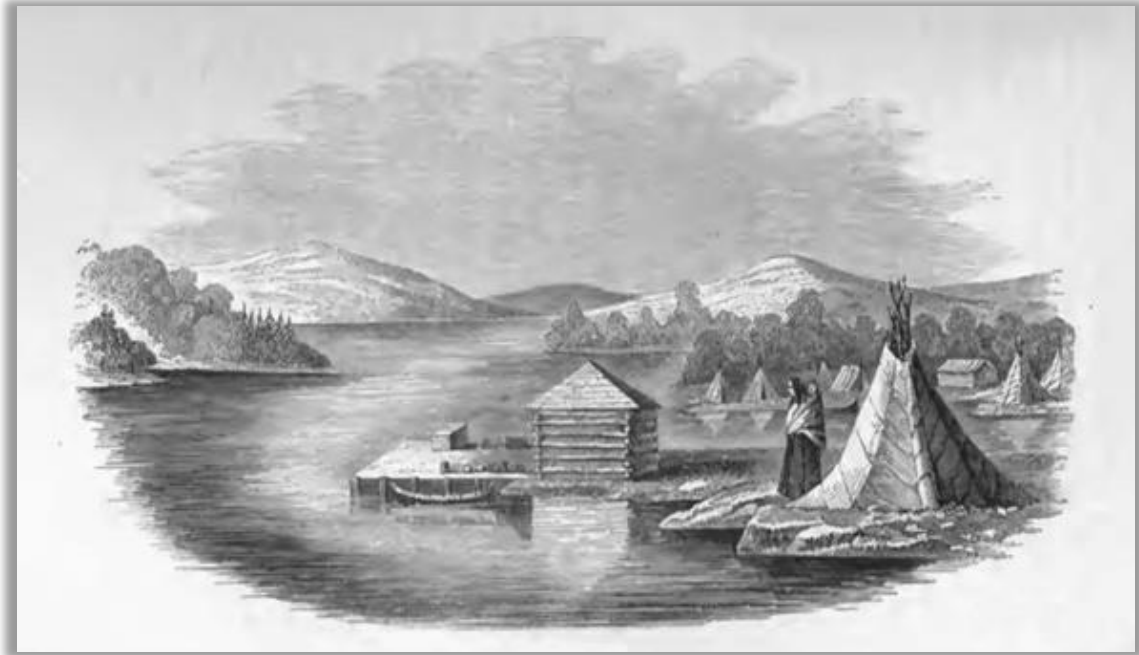


**Examples of the false evidence used by
the Métis Nation of Ontario and the Province of Ontario
to invent the historic Métis community
of Killarney & Environs**

By Adele Loosemore
Community Historian
Shebahonaning/Killarney Ontario
4 September 2023

Shebahonaning
Zhiibawnaaning
(canoe passage)

Sounds like “Jii-bon-an-ing” with the emphasis on “bon”



“...we coasted along the shore of the mainland, and reached the Indian village of Chebonaning, composed of wigwams, and containing about four hundred inhabitants. It is situated upon a narrow channel about a mile long, and scarcely two hundred yards in width...”¹

Killarney, Ontario

¹ Laurence Oliphant, *Minnesota and the Far West*, William Blackwood and Sons, London, 1855, p 86 [Oliphant was the Superintendent-General of Indian Affairs in 1854.]

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Appendix A: Documented Métis of Killarney village

Appendix B: Transforming Métis individuals into Métis families

**Historical terms may be used throughout this document, such as “Indian”, “half-breed”, “mixed-blood”, “full-blood” in addition to more acceptable terms such as “Native”, “Métis”, “First Nations”, or “Indigenous”.*

Introduction

Shebahonaning, also known as Killarney Ontario, is at the entrance to the North Channel of Georgian Bay, in the Robinson Huron Treaty area. Our people have been here since time immemorial, on the path of an ancient trade network that would later also be traveled by European explorers, traders, and settlers.^{2,3,4} A trading post was built here in 1820.⁵ For almost a century, Shebahonaning was an Indian Mission overseen by the Jesuits.^{6,7} The people that MNO calls its “Métis” ancestors were Treaty Indians, living in a settlement that was often referred to as an Indian community, although it is not a First Nation under the *Indian Act*.

In August 2017, the Métis Nation of Ontario (MNO) and the Province of Ontario announced their creation of the *historic Métis community of Killarney & Environs*. It's meant to support MNO's claims to Métis Aboriginal rights. Métis people with customs and a way of life that is noticeably different than that of First Nations or European people...“more than a mere mixed Aboriginal ancestry population”.⁸ But Killarney & Environs is a fictional settlement, populated by a small selection of Anishinabek that MNO transformed into Métis inhabitants. They rely heavily on records in which people are described as being of mixed Indian-European ancestry (e.g., half-breeds), as if this observation alone is sufficient evidence of being Métis.

MNO and Ontario have nothing to say about the history of Killarney & Environs. Instead, they focus on Shebahonaning/Killarney village. At the same time that Ontario is highlighting its commitment to reconciliation with Indigenous peoples, it is a collaborator with MNO in the deliberate erasure of our Ojibwe, Odawa, and Potawatomi ancestors. This paper illustrates some of the misrepresentations in their superficial research about our community, using MNO's historical summary of Killarney & Environs, published by Canadian Geographic in 2022.

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YouTube: Shebahonaning Killarney History

https://www.youtube.com/channel/UCn3fyW_GA_o5i-J5FwhPt7A

² W.J. McQuarrie, Ed., *National Museum of Man, Through the Years*, Mid-North Printers & Publishers Ltd., 93rd Edition, Vol VIII, No. 9, July 1991, p. 7.

³ E.F. Greenman, *Chronology of Sites at Killarney, Canada*, American Antiquity, Vol. 31, No. 4 (Apr., 1966), Cambridge University Press, pp. 540-551

⁴ Bain, James, Ed., *Travels and Adventures in Canada and the Indian Territories, Between the Years 1760 and 1776, by Alexander Henry, Fur Trader*, Little, Brown & Co., Boston, 1901, p. 33.

⁵ Reimer, G. and Chartrand, J.P., *Review of Reports and Cartographic Representation Pertaining to Historic Métis in Ontario*, Praxis Research Associates, Ministry of Natural Resources, 2002, p. 11-12.

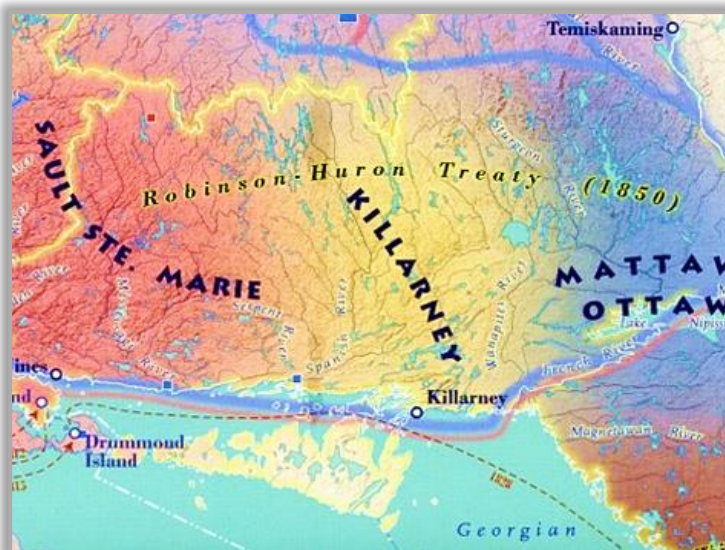
⁶ Campbell, T.J., *The Jesuits – 1534-1921, A History of the Society of Jesus from its Foundation to the Present Time, Vol II*, New York, The Encyclopedia Press, 1921, p. 775.

⁷ Courteau, Guy, s.j., *Jesuit Fathers at Killarney, Souvenir of the 150th Anniversary of Killarney, 1820-1970*, Acme Printers Ltd., Sudbury, 1970.

⁸ Métis Nation of Ontario *Registry Policy for Identifying and Documenting Verified Métis Family Lines*, 2017, 3.

The Métis Nation of Ontario's history of "Killarney & Environs"

The Métis Nation of Ontario says a *Documented Métis* is an ancestor who was in a historic Métis community by a certain date⁹ and who, in an old record, was called a half-breed (or any word referring to mixed Indian-European ancestry).¹⁰ If the relatives of a Documented Métis stayed in the historic community for at least two generations, they become a *Verified Métis Family Line*.¹¹ Groups of family lines are *historic Métis communities* (HMCs).



The *Killarney & Environs* HMC appears to include part of Manitoulin Island, and a large section of mainland that extends from somewhere west of the Spanish River to somewhere east of the Wanapitei River, and stretches north almost to Mattagami.¹² MNO says Treaty Indians from nine Anishinabek families, living in several villages, were its Documented Métis inhabitants. MNO's historical summary, shown below, was printed on the map.¹³

Killarney and Environs Historic Métis Community

Following the 1821 merger of the North West Company with the Hudson's Bay Company, the first identified Métis family in the area – Étienne de Lamorandiere and Sai-sai-go-no-kwe (Josephite) and their children – moved from Drummond Island to the area of Shebahonaning (now known as Killarney) to open an independent fur trade store. By the 1830s, visitors to Killarney noted the existence of a lively Métis community, where they "danced away to the merry sound of the fiddle." In 1838, the Killarney Métis made a collective petition requesting a treaty comparable to the 1836 Bond Head Treaty, signed between the Ojibwe and Odawa on Manitoulin Island and the colonial government. The petition would go unheard. The 1850 Robinson-Huron treaty negotiations between the Anishinaabeg Chiefs and the Province of Canada also excluded the Killarney "half-breeds." In the 1870s, the population at Killarney comprised three distinct groups: the English and Scottish; "Indians" under Chief Anaweigonce; and Métis families (the largest group, at about 95 people). By 1881, the nearby resource boom and railway access to Sudbury led to Killarney's Indigenous population being outnumbered by settlers.

⁹ Before the date of "Effective Control" – before European governments had control over the area.

¹⁰ Intergroup Consultants Ltd., *An Independent Review of the Métis Nation of Ontario's Harvester Card System* (OSS_00645442) Final Report, 12 January 2018, p 6.

¹¹ Ibid

¹² Killarney and Environs Historic Métis Community, in *Rivers of Resistance*, a map insert with historical summaries by the Métis Nation of Ontario, in *Canadian Geographic*, Sept-Oct 2022.

¹³ Ibid.

1820 – The arrival of MNO and Ontario’s Métis trader

In June 1820, Etienne Augustin Roberet de la Morandiere established a trading post in Shebahonaning. He was the first white settler in the community. His wife, Josephite Saisaigonokwe, who he married in 1800, was Anishinaabekwe. They had ten children. Etienne died in May 1859 and was buried at the Holy Cross Mission, in Wikwemikong, on Manitoulin Island. Josephite died in November 1868 and is buried in Shebahonaning.

In their joint Fact Sheet, MNO and Ontario refer to the de la Morandieres as “the first identified Métis family – Etienne de Lamorandiere, Josephite (sic) Sai-sai-go-no-kwe and their children – ...”¹⁴

In MNO’s YouTube video, the narrator says about Etienne de Lamorandiere (at 1:40): “like several other Métis families and individuals, he had a small area of land under cultivation...”¹⁵

MNO in Canadian Geographic: “...the first identified Métis family in the area – Etienne de Lamorandiere and Sai-sai-go-no-kwe (Josephite) (sic) and their children – moved from Drummond Island to the area of Shebahonaning (now known as Killarney) to open an independent fur trade store.”¹⁶

A Quebec journalist/historian/archivist does not support MNO and Ontario’s claim

Pierre-Georges Roy published a history of the Roberet de la Morandiere family in 1905.¹⁷ Etienne’s forebearer, also named Etienne, and his brother Jacques Urbain, were born in France to a noble family and came to New France together in 1690. The first Etienne had been a king’s attorney at Le Havre and eventually became king’s storekeeper at Montreal.¹⁸ His descendants married into prominent families who also were members of French nobility living in New France. There is nothing in Roy’s work to support the claim that Etienne the fur trader was of mixed Indian-European ancestry.

A historical report on MNO’s website does not support MNO and Ontario’s claim

In a 2001 report about people of mixed Aboriginal and non-Aboriginal ancestry in the Sudbury and Espanola area, the author notes...

“1820 marked the beginnning of non-fur trade, non-Aboriginal settlement in the study area. In this year, Abel Etienne Augustin Roberet de la Morandiere (usually known as Etienne) first came

¹⁴ Joint Fact Sheet, *The Historic Killarney Métis Community*, 2017 <https://www.metisnation.org/wp-content/uploads/2017/08/joint-fact-sheet-killarney-18-august-2017-final.pdf>

¹⁵ Métis Nation of Ontario, *The Killarney and Environs Historic Métis Community*, YouTube Video, 2021, <https://www.youtube.com/watch?v=b3JiMuvleD0>

¹⁶ See note 12.

¹⁷ Roy, Pierre-Georges, *La Famille Roberet de la Morandiere*, Levis, Quebec, 1905 <https://archive.org/details/lafamilleroberet00roypuoft>

¹⁸ http://www.biographi.ca/en/bio/roberet_de_la_morandiere_etienne_3E.html

*to Shebaonaning...Etienne was born in Varennes, New France, in 1767. The family patriarch in Canada was Roberth de la Morandiere, who came to New France from France in 1690.*¹⁹
(underlining added)

The report was commissioned by the Ontario Ministry of Natural Resources, and is one of three documents that were used by MNO and Ontario to support their creation of the historic Métis community of Killarney and Environs.²⁰

MNO's Registrar does not support MNO and Ontario's claim

MNO has a Métis ancestor database. For each family that is part of their organization, there is a document called a *Verified Métis Family Line* that is reviewed and approved by MNO's Registrar. Each document presents genealogical information as well as MNO's rationale for claiming that individuals in that family are Métis. It also names the person(s) that they call the "*Métis Root Ancestor(s)*" – the earliest Métis ancestor(s) in that family's history.

MNO's Registrar does not identify Etienne or Saisaigonokwe as a Métis ancestor of the *de Lamorandiere-Shepard Verified Métis Family*.²¹ They had ten children. The Registrar does not identify any of them as Métis, either.

Repeated false claims about Etienne de la Morandiere's "Métis" identity

The sources discussed above are publicly accessible on the internet. The 2001 Report is on MNO's website, along with their own *Verified Métis Family* files. All of this information is available to anyone researching the Roberth de la Morandiere family. Yet in their propaganda, MNO and Ontario repeatedly refer to Etienne, his wife, and their children as important Métis figures in Killarney. These are false claims to Métis identity. They also are attacks on the Anishinaabe identity of Saisaigonokwe and her children.

¹⁹ Jones, Gwynneth C.D., *Historic Populations of Mixed Aboriginal and non-Aboriginal Ancestry in Ontario. Sudbury/Espanola Region. Historical Report*. Prepared for the Ministry of Natural Resources, 2001, p. 5. <https://www.metisnation.org/registry/citizenship/historic-research/> Under "Mattawa/Nipissing Reports", click on the link "Ontario Report – Sudbury & Espanola".

²⁰ Email communication from S. Prosen, Ministry of Indigenous Affairs, to A. Loosemore, 13 Feb 2019.

²¹ Métis Nation of Ontario, *FL4004 de Lamorandiere-Sheperd Verified Métis Family Line*, 2017 at <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/>. Click on the menu item called "Mattawa/Nipissing Harvesting Area", then on the de Lamorandiere-Sheperd link.

1836 – The lively Métis community in Killarney village

MNO claims: *By the 1830's, visitors to Killarney noted the existence of a lively Métis community, where they "danced away to the merry sound of the fiddle".*²²

MNO-Ontario state: *There is evidence of a distinctive Métis culture with visitors in 1836 describing a gathering at the home of a Métis trader where they 'danced away to the merry sound of the fiddle, with the gay and lively half-breeds'.*²³

Below is a longer description of the 1836 visit to Shebahonaning (Killarney). Written by a visitor who was at the party, it can be found in a historical report on MNO's website.²⁴

We turned a point, and...beheld a large assembly of Indians and well dressed Canadians drawn out to see us. Two or three volleys were fired and soon our lines were made fast; they hastened aboard to shake the hands of the adventurers. This was a trading post, the first we had any of us seen, and a few drams amply repaid the Indians for the expenditure of their ammunition. In the first evening we were invited to the house of the trader, Mr. Lamarandunt (sic) and danced away to the merry sound of the fiddle, with the gay and lively half-breeds.

The event was not noted or described by multiple visitors, as MNO claims. Just one. And the visitor also said that there were "Indians and well dressed Canadians" at the dock when the steamer arrived. This information is ignored by MNO in both versions they give of the story. In MNO's YouTube video (at 2:48), the party at Lamorandiere's house is given great historical significance when the narrator boosts the importance of the event by incorrectly claiming that "Etienne's home is noted as a Métis gathering place at this time".²⁵

Perhaps MNO and Ontario assume that it was Etienne de Lamorandiere, their Métis fur trader, who was playing the fiddle at the party. But, as noted in the previous section of this paper, he had no Native ancestry. If Etienne was the musician, he was playing a Quebecois fiddle, not a Métis one. And there may have been lots of "gay and lively half-breeds", but they weren't MNO's people. MNO's *Verified Métis Family* files show that in the 1830s, there were no Documented Métis ancestors living in Shebahonaning (Killarney). This circumstance is discussed in more detail in the section titled "MNO and Ontario's Killarney village Métis".

²² See note 12.

²³ See note 14.

²⁴ Jones, Gwynneth C.D., *Historic Populations of Mixed Aboriginal and non-Aboriginal Ancestry in Ontario. Sudbury/Espanola Region. Historical Report*. Prepared for the Ministry of Natural Resources, 2001, p. 6. <https://www.metisnation.org/registry/citizenship/historic-research/> Under "Mattawa/Nipissing Reports", click on the link "Ontario Report – Sudbury & Espanola".

²⁵ See note 15.

benefit they hope to derive from a participation in these privileges is the settlement of themselves and families on the Great Manitoulin Island, and the permission to fish in the waters which wash the shore of that Island...".

The author of the historical report follows this quote by stating "It is not clear from this document exactly where the 'Half Breeds' were located".

No evidence to support MNO's claims

The cleric's explanation – "*In the course of my journey, I had repeated and earnest solicitations from the Half Breeds*" – suggests that he heard the same requests from Half Breeds at several locations along Lake Huron's North Shores. There is no evidence to show that they spoke to him collectively or on behalf of a collective.

The Half Breeds...

- wanted to settle on Manitoulin Island
- wanted to fish in the waters which wash the shore of that Island
- asked for a Roman Catholic clergyman
- did not ask for a treaty, as MNO claims
- were not identified as the Killarney Métis, as MNO claims

In 1838, who lived in the historic Métis community of Killarney & Environs?

According to MNO's *Verified Métis Family* files, none of their Documented Métis ancestors lived in Killarney village in the 1830s. Only two Documented Métis were living in the much larger Killarney & Environs community in 1838: Henri Corbiere and Marie Roy, who later married.²⁹

MNO says that Henri and Marie were born in the same village in which they later raised a family, on Manitoulin Island. But in 1838, they were young teenagers. If MNO is claiming it was they who made a collective petition to the cleric, we are being asked to believe that...

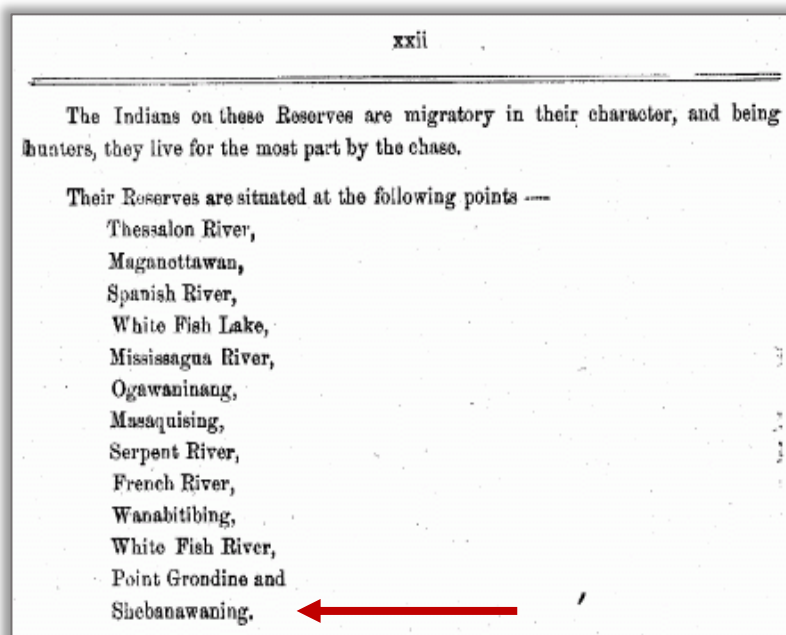
- i) 15-year-old Henri and 12-year-old Marie, both living on Manitoulin Island, petitioned the government to say that they want to live on Manitoulin Island
- ii) in 1838, the Métis collective that MNO calls the historic Métis community of Killarney & Environs consisted of two teenagers on Manitoulin Island

²⁹ Métis Nation of Ontario, *Corbiere-Roy Verified Métis Family Line* Package FL4019, 2017, available at <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/>. Click on the title "Mattawa/Nipissing Harvesting Area", then on a link called "Corbiere-Roy".

1850 – The Killarney half-breeds were excluded from the 1850 Robinson Huron Treaty negotiations

From MNO's historical summary in Canadian Geographic: *The 1850 Robinson-Huron treaty negotiations between the Anishinaabeg Chiefs and the Province of Canada also excluded the Killarney "half-breeds"*.³⁰

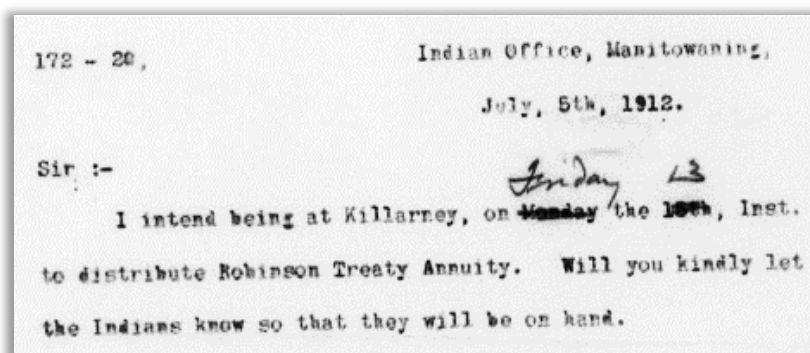
If the Killarney half-breeds were excluded from Treaty negotiations, it did not change their identity from Indian to Métis. All of the ancestors in Shebahonaning that MNO claims as its Métis people were Treaty Indians under the 1850 Robinson Huron Treaty.



In the 1883 Indian Affairs Annual Report, Shebahonaning was listed as a reserve (see image at left).³¹ In 1905, birth registrations in our community were reported by the Indian Agent and listed under the Division of Indian Reserves.

In 1919, Indian Affairs still referred to Killarney as an "Indian community" when it sent officials here to register those people whose ancestors had been members of the Potawatomis of Wisconsin.³²

For decades, until the late-1930s, the Indian Agents came to Killarney to pay out Treaty annuities, just as they visited other settlements of First Nations people for the same purpose.³³



³⁰ See Note 12.

³¹ *Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1883*. Maclean, Roger and Co., Ottawa, 1884, p xxii.

³² PAC Governor General's Office RG7, G21, Vol. 104, File 192G, pt. 6; LAC, RG10, Indian Affairs, Volume 2788, Files 156,610-1; 156,610-2

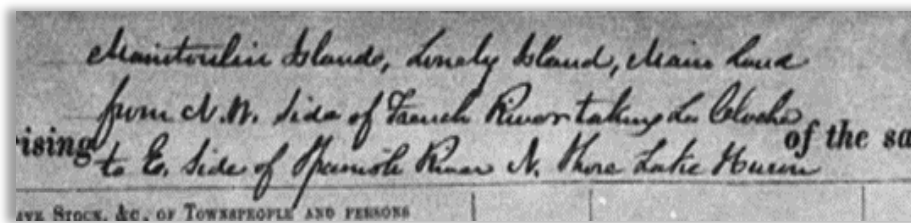
³³ LAC, RG10 Indian Affairs, Volume 10563, Doc 627, Agent McLeod to Frank Roque, July 5th, 1912.

1870s – Three distinct groups in Killarney: settlers, Indians, Métis

From MNO's historical summary in Canadian Geographic: *In the 1870s, the population at Killarney comprised three distinct groups: the English and Scottish; "Indians" under Chief Anaweigonce; and Métis families (the largest group, at about 95 people).*³⁴

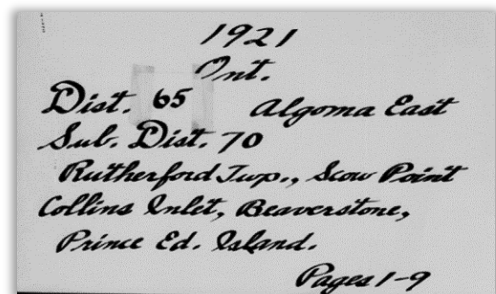
MNO and Ontario make a similar statement in their 2017 Joint Fact Sheet. They are referring to the 1871 census. Their assertions are incorrect. The groups that MNO describes are different settlements. See the explanation below, which begins with the 1861 census of Canada West.

In the 1861 census, there were more than eight small Anishinabek settlements in the area to be enumerated, one of which was Killarney^{35, 36}. The enumerator was Indian Superintendent George Ironside. He was stationed at Manitowaning, on Manitoulin Island.



As shown in the image on the left, the area that Superintendent Ironside enumerated was described by him on some pages of the

census as "Manitoulin Island, Lonely Island, Main Land from N.W. Side of French River taking La Cloche to E. Side of Spanish River N. Shore Lake Huron". It was an extremely large area.



In every Canadian census of Killarney, from 1871 to at least 1921, the enumerated area included more than one settlement. The 1871 census included Killarney village, Collins Inlet village, and Point Grondine Indian Reserve.

In the 1921 example shown on the left, there are five locations included in the census.³⁷ Killarney village was situated in Rutherford Township. [The name "Prince" Ed. Island, last on the list, is an error. The correct name is Philip Ed. (Edward) Island.]

³⁴ See note 12.

³⁵ Examples of locations that were included: La Cloche Island, Lonely Island, Pt. Grondine Reserve, Min-de-moo-ya-sebe, She-she-gwan-ning, Wy-a-be-g-wong (known today as Little Current)

³⁶ 1861 Census of Canada West, unnumbered page after page 49, Library and Archives Canada Database <https://www.bac-lac.gc.ca/eng/census/Pages/census.aspx>

³⁷ 1921 Canadian Census for Killarney, LAC <https://www.bac-lac.gc.ca/eng/census/Pages/census.aspx>

The 1871 Canadian Census of Killarney

MNO's story

Three groups of residents:

- i) The Killarney Métis families
- ii) The English and Scottish
- iii) Indians under Chief Anaweigonce

Historical evidence

Three different communities:

- i) Killarney village
- ii) Collins Inlet village,
- iii) Point Grondine Reserve (led by Chief Anaweigonce)

MNO's Killarney Métis families

According to MNO's *Verified Métis Family* files, only three of their Documented Métis ancestors were living in Killarney when the 1871 census was taken. Only five of their Documented Métis ancestors lived in Killarney village during the whole decade of the 1870s (this is further discussed on page 13). In the historical summary in *Canadian Geographic*, MNO inflates that number to 95 Métis people.³⁸

MNO's "English and Scottish" settlers

The people that MNO refers to as "the English and Scottish" are shown on pages 7, 8, and part of page 9 of the 1871 Killarney census.³⁹ They are men with different surnames, many described as "labourer". Thirty-four of them are spread out across five households. At the start of the list is a house in which a "sawmill owner", a "millwright" and a "sawyer" are living.

These settlers lived at Collins Inlet village, which was established well before the 1871 Canadian census was taken. In an 1860 account for the Commissioner of Crown lands, William Gibbard reported on *"Settlements on the North Shore of Lake Huron, Unconnected with Mining Operations"*. He said that a sawmill which had been operating on the Beaverstone River was moved to the west bank of the Mahzenazing River, and that there were houses along both sides of it.⁴⁰ [The river connects to Collins Inlet, which also became the name of the settlement.]

In 1868, a new lumber mill was erected by an American named Silas Staples.⁴¹ By 1869, the community's post office was open, with Silas Staples as postmaster.⁴² On Schedule 6, page 1 of the 1871 census, there is one entry: *"Staples & Schulenburg Saw Mill and Lumbering Establishment"*. The enumerator for the census noted that the business operated 12 months of the year, and that the average number of people employed was 45, all males.

Collins Inlet village eventually had its own store, school, and church. It is a ghost town today.

³⁸ See note 12.

³⁹ 1871 Canadian Census for Killarney, LAC <https://www.bac-lac.gc.ca/eng/census/Pages/census.aspx>

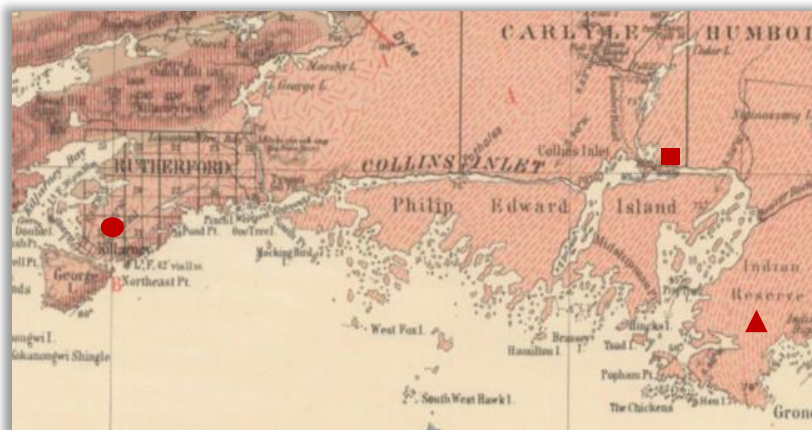
⁴⁰ *Report of the Commissioner of Crown Lands of Canada, for the Year 1860*, Thompson, Hunter and Col., 1861, Appendix No. 22, p. 98.

⁴¹ *History of Northern Wisconsin: Containing an Account of its Settlement, Growth, Development, and Resources; and Extensive Sketch of its Counties, Cities, Towns, and Villages, Their Improvements, Industries, Manufactories; Biographical Sketches, Portraits of Prominent Men and Early Settlers; Views of County Seats, Etc.*, Western Historical Company, 1881.

⁴² *BNA Topics*, Vol. 5, No. 3, March 1948, Whole No. 46

MNO's "Indians under Chief Anaweigonce"

The people that MNO refers to as "Indians under Chief Anaweigonce" are shown on the 1871 census, beginning on line 15 of page 9. MNO correctly identifies the Chief of the Point Grondine



Band, but he and his people did not live in Killarney.

In September 1873, Indian Agent Phipps reported that the people of Point Grondine "have hitherto lived near the northern boundary of their reserve", but now wanted to move to the lake shore "to be nearer the fishing".^{43, 44} Phipps wrote to the Chief in October,

to say that the Indian Department would build six houses for the Band, on the point of land for which the reserve was named.⁴⁵

Who lived in Killarney village when the 1871 census was taken?

The map above shows Killarney (red circle), Collins Inlet (red square) and Point Grondine Reserve (red triangle).⁴⁶ Killarney is about 25 km from Collins Inlet village, as the crow flies.

- The group of English and Scottish men were not living in Killarney in 1871. A group of 46 men were living at the village of Collins Inlet, working in the logging operations.
- Chief Anaweigonce and his Band, about 40 people, were not living in Killarney in 1871. They were settled near the northern boundary of the Point Grondine Indian Reserve.
- There were approximately 87 Anishinabek and 13 non-Native people living in Killarney village in 1871 .

MNO's Canadian Geographic summary says that in 1871, there were "about 95" Métis people in Killarney village, but their *Verified Métis Family* files show that:

- i) only 3 Documented Métis lived in Killarney when the 1871 census was taken
- ii) only 5 Documented Métis lived in Killarney during the 1870s

⁴³ PAC RG10, Indian Affairs, Volume 576. *Deputy Superintendent General's Office Letterbook*. 1872-1874.

⁴⁴ Hitherto = "until the present time" <https://www.macmillandictionary.com/dictionary/british/hitherto>

⁴⁵ See note 43.

⁴⁶ Excerpt from a map: *Nipissing, Algoma, and Parry Sound Districts*, 1897, Geological Survey of Canada.

1881 – Killarney's Indigenous population is outnumbered by settlers

MNO's summary in *Canadian Geographic*: *By 1881, the nearby resource boom and railway access to Sudbury led to Killarney's Indigenous population being outnumbered by settlers.*⁴⁷

MNO's statement is incorrect. The 1881 Canadian census for Killarney village shows about 65 non-Indigenous people and 145 Indigenous people.⁴⁸

It is unclear which "resource boom" MNO is talking about and how railway access to Sudbury would have affected Killarney's population. The railway did not create an easy way to reach our community. Almost forty years later, in 1918, the Indian Agent at Parry Sound noted in a letter to headquarters that it takes him a week to travel to Killarney, because he must first go to Sudbury, then to Little Current (on Manitoulin Island) before reaching Killarney (by boat).⁴⁹

Below is part of a 1923 map of Ontario, published by Chevrolet.⁵⁰ They used red dots to mark the locations of their "Service Garages". A blue circle, for Killarney, and a blue rectangle, for Sudbury, were added to show where they are situated. They are not connected by road or rail.

Steamers were calling regularly at Killarney by the 1850s. This service continued until 1963, the year after road access to the village was established, connecting Killarney to Highway 69S.



⁴⁷ See note 12.

⁴⁸ 1881 Canadian Census, LAC Online Census Database

⁴⁹ LAC, RG10 Indian Affairs, Volume 6885, File 475/28-3 pt. 3, A. Logan to IA Secretary, May 2nd, 1918.

⁵⁰ 1923 Chevrolet *Ontario Road Map*, University of Waterloo Geospatial Centre

<https://uwaterloo.ca/library/geospatial/collections/maps-and-atlases/ontario-road-maps-1923-2005> .

MNO and Ontario's Killarney village Métis

MNO claims that their historic Métis community of Killarney & Environs included nine families living in several villages.⁵¹ They place great emphasis on vital statistics, using them to represent the ties of kinship among their “Métis” ancestors. At the same time, they note that the Tchimanens family had no genealogical connection to any other Métis family in Killarney & Environs. They also say that the Causley and Corbiere families had no genealogical connection to any other Métis family in any of their historic Métis communities.

They provide no evidence about how the Métis families interacted, how they governed their enormous Métis community while they were members of and living in First Nations settlements, or how anyone outside the Métis community acknowledged its existence. There is no trace of it in historical records, such as maps, books, diaries, or government files.

The only “Métis” experience that these families have in common is MNO’s discovery that at least one of their relatives was called a “half-breed” by someone. For example, MNO claims that Joseph Tranchemontagne Sr. was Métis because an Indian Affairs official noted in his 1899 report that Joseph “*was said to have been a half-breed*”.⁵² This rumour was enough evidence for MNO to make him a Documented Métis, and to label his relatives a Verified Métis Family.

To make up for the lack of historical data about Killarney & Environs, MNO and Ontario focus on ancestors who lived in Killarney village and events that happened in Killarney village. But MNO’s *Verified Métis Family* files show that there were only 14 Documented Métis in Killarney village. That’s 3% of MNO’s Killarney ancestors – 97% do not meet MNO’s criteria for being called a Documented Métis.

Families in Killarney	MNO’s Documented Métis	MNO’s Killarney Ancestors
de Lamorandiere	2	68
Recollet	7	115
Solomon	4	185
Tranchemontagne	1	59
TOTAL	14	427

For more detailed information about MNO’s Documented Métis of Killarney village, see Appendix A.

⁵¹ MNO’s Métis families of Killarney & Environs are: Causley, Corbiere, Tchimanens, McLeod, McGregor, de Lamorandiere, Recollet, Solomon, and Tranchemontagne.

⁵² Métis Nation of Ontario, *Tranchemontagne Verified Métis Family Line Package FL5027*, 2017, p. 9.

Some of MNO's claims about the history of its Métis ancestors in Killarney village⁵³

- in 1820, the first identified Métis family arrived in Killarney
- in 1836, the Killarney Métis danced to fiddle music at the Métis trader's house
- in 1838, the Killarney Métis signed a petition asking for a treaty
- in the 1870s, there were 95 Métis people in Killarney village

MNO's own data show that none of their Documented Métis ancestors lived in Killarney village during the 1820s, 1830s, or 1840s. Only three of them were in Killarney for the 1871 census [The table below shows five between 1870-1879, but two were born after 1871].

Family	DM*	1820s	1830s	1840s	1850s	1860s	1870s	1880s	1890s	1900-09
de Lamorandiere	2	0	0	0	1	1	2	2	2	1
Recollet	7	0	0	0	0	1	2	3	7	7
Solomon	4	0	0	0	0	3	1	2	2	1
Tranchemontagne	1	0	0	0	1	1	0	0	0	0
TOTAL	14	0	0	0	2	6	5	7	11	9

*DM = MNO's "Documented Métis" of Killarney village. The data used for this table are shown in Appendix A.

1850s

Pierre Regis de Lamorandiere, Joseph Tranchemontagne Sr.

1860s

Pierre Regis de Lamorandiere, Joseph Tranchemontagne Sr., Marguerite Recollet, James Solomon, William Alexandre Solomon, Dominic Solomon.

1870s

Pierre Regis de Lamorandiere, Elizabeth Proulx, Marguerite Recollet, John Cooper, Dominic Solomon. [Two were born after the 1871 census: Elizabeth Proulx (b 1874), and John Cooper (b 1878).]

1880s

Pierre Regis de Lamorandiere, Elizabeth Proulx, Marguerite Recollet, John Cooper, Amelia Cooper, Dominic Solomon, Pierre Solomon.

1890s

Pierre Regis de Lamorandiere, Elizabeth Proulx, Marguerite Recollet, John Cooper, Amelia Cooper, Veronic Cooper, Cecilia Cooper, Mary Cooper, Annie Cooper, Dominic Solomon, Pierre Solomon.

1900-1909

Pierre Regis de Lamorandiere, Marguerite Recollet, John Cooper, Amelia Cooper, Veronic Cooper, Cecilia Cooper, Mary Cooper, Annie Cooper, Dominic Solomon.

⁵³ See the historical summary on page 1.

MNO and Ontario's 2017 Independent Review

In 2017, MNO and Ontario hired an independent reviewer to see if they reliably followed their own criteria for classifying people as Métis in areas that they call *historic Métis communities*. The reviewer also tested a sample of MNO's Harvester Card files to see if MNO members who were issued a Card actually had genealogical connections to one of MNO's Métis root ancestors.

*"Verified Métis Families"
who failed the 2017
Independent Review:*

Georgian Bay HMC
FL7025 – Chevrette-Souliere
FL7017 – Coture-Jones

Northwestern Ontario HMC
FL1013 – Linklater-Muskego

Abitibi Inland HMC
FL3002 – Dallaire

The Final Report shows that MNO and Ontario had two ways of classifying people as Métis:⁵⁴

- 1) a Métis Root Ancestor must be a Documented Métis i.e., someone who was called a half-breed in a historical record (or any other word that means mixed Indian-European ancestry), AND who arrived in a historic Métis community by a certain date⁵⁵
- 2) if the family of a Métis Root Ancestor/Documented Métis stayed in the historic Métis community for at least two generations, they become a *Verified Métis Family Line*.

[Family members who did not meet the criteria in rule 1) were collectively transformed into Métis people via rule 2).]

MNO claimed that, as a result of the Review:

"100% of the 88 Métis Family Lines submitted by the MNO were "verified" as being part of Historic Métis Communities. 100% of the randomly selected 328 Harvesters Card files reviewed were 'verified' as meeting the criteria set out in Powley".⁵⁶

But the reviewer's Final Report said that:

- i) four *Métis Family Lines* failed the review. MNO and Ontario directed the Reviewer to treat those four families as if they passed the review.⁵⁷ [As of August 15th, 2023, they were each still on MNO's website as a *Verified Métis Family Line*.]
- ii) the scope of work did not allow them to provide opinions or conclusions about whether or not the Powley criteria were met.⁵⁸

⁵⁴ Intergroup Consultants Ltd., *An Independent Review of the Métis Nation of Ontario's Harvester Card System* (OSS_00645442) *Final Report*, 2018, p 6. <https://www.metisnation.org/wp-content/uploads/2021/12/final-report-of-inter-group-without-appendix-c.pdf>

⁵⁵ Before the date of "Effective Control" – before European governments had control over the area.

⁵⁶ Métis Nation of Ontario's Fact Sheet: *The Independent Review of the MNO's Harvest Card System*, p 3. https://www.metisnation.org/wp-content/uploads/2020/12/theindependenthc-review_fact.pdf

⁵⁷ See note 54, p 8-9.

⁵⁸ See note 54, p 2.

Conclusion

MNO and Ontario provide no historical evidence about the interactions among members of their historic Métis community of Killarney & Environs. Instead, they spin stories about the people of Killarney village, using stereotypical images of Métis identity, such as a fur trader, a fiddle, and some half-breeds. Sometimes there is no basis at all for one of their tales, like MNO's unfounded claim, in their YouTube video, that our ancestors spoke Michif.⁵⁹ By distorting, manipulating, and ignoring data, they have been able to evoke the historic Métis community of Killarney & Environs, but they cannot substantiate it.

If an individual identifies as an Indian (whether status, non-status, treaty or non-treaty) one is identifying as a different aboriginal people – not as Métis...

An individual is not Métis if they are registered as an Indian or Inuit on another aboriginal registry.

Métis Nation of Ontario, "Registry Policy", 2015, p. 1.

Many people of mixed Indian-European blood were and are status Indians, treaty Indians, non-treaty Indians, or non-status Indians. At the same time that MNO was using our Indian ancestors to create historic Métis communities, their policy prohibited Indians from joining their organization, on the basis that they are not Métis people.

If alive today, the Killarney ancestors that MNO says were Métis would not be permitted to become members of their organization. They were identified as Indians in Treaty annuity pay lists, census data, correspondence, and other records that were kept by the Indian Superintendents and at Indian Affairs headquarters. These documents served as the Department's "Indian registry" for many decades.

We take pride in our French ancestors, too, but their influence was reduced by the dominant First Nations culture of our families and of our surrounding relatives, friends, and neighbours. In the historic record, outsiders consistently described the people of Shebahonaning/Killarney as "Indians", and our community as "an Indian village", in numerous government and religious records, diaries, books, newspaper articles, and other publications.

The "Métis history" created by the Métis Nation of Ontario and the Province of Ontario does not stand up to scrutiny. They are stealing the identities of our Anishinabek ancestors. Twisting the history of our village. Ignoring historical information that does not support their narrative. MNO claims that their members have Aboriginal rights that are grounded in historic Métis communities. But their historic community of Killarney & Environs did not exist. The rights of Aboriginal people are based in historical reality, not in symbolic stand-ins that live only in the collaborative cartography of MNO and Ontario.

⁵⁹ Métis Nation of Ontario, *The Killarney and Environs Historic Métis Community*, YouTube Video, 2021, at 2:40, <https://www.youtube.com/watch?v=b3JiMuvleD0>

Appendix A

Métis Nation of Ontario's "Documented Métis" of Killarney Village

de Lamorandiere ⁶⁰		Born	Died	Arrived in Killarney	Called a Half-breed
1	de Lamorandiere, Pierre R	1844 (p7)	1923 (p7)	1858 (p6)	1881 Dispute (p12)
2	Proulx, Elizabeth	1874 (p9)	1943 (p9)	1881 (p2)	1901 Census (p12)

Recollet ⁶¹		Born	Died	Arrived in Killarney	Called a Half-breed
3	Recollet, Marguerite	1828 (p5)	1917 (p5)	1865 (p10)	1899 Report (p10)
4	Cooper, John	1878 (CH)	?	?	1901 Census (p10)
5	Cooper, Amelia	1883 (CH)	?	?	1901 Census (p10)
6	Cooper, Veronique	1890 (CH)	?	?	1901 Census (p10)
7	Cooper, Cecilia	1891 (CH)	?	?	1901 Census (p10)
8	Cooper, Mary	1897 (CH)	?	?	1901 Census (p10)
9	Cooper, Annie	1898 (CH)	?	?	1901 Census (p10)

Solomon ⁶²		Born	Died	Arrived in Killarney	Called a Half-breed
10	Solomon, James	1818 (p8)	?	?	1901 Census (p15)
11	Solomon, Wm Alexandre	1861 (p10)	?	1861 (p3)	1901 Census (p15)
12	Solomon, Dominic	1852 (p11)	1908 (CH)	?	1899 Report (p15)
13	Solomon, Pierre	1889 (CH)	?	?	1901 Census (p17)

Tranchemontagne ⁶³		Born	Died	Arrived in Killarney	Called a Half-breed
14	Tranchemontagne, Jos. Sr.	1833 (p5)	?	1851 (p5)	1899 Report (p9)

Information in this table is from MNO's *Verified Métis Family Line* documents. "CH" is for MNO's genealogy chart (in Appendix A of each document). "Called a Half-breed" is the record and year in which a person was called a Half-breed or any other word meaning mixed Indian-European ancestry. "1899 Report" refers to the Indian Affairs 1899 Report on Robinson Treaty Annuities.

Additional information:

1896 #02 Elizabeth Proulx married Charles Assance (King) and lived on Manitoulin Island until her death.

Three of Elizabeth's children are classified as Documented Métis, but they never lived in Killarney village.

1861 #10 James Solomon is on the 1861 Killarney census, but not on any other Killarney census.

1861 #11 Wm Alexandre Solomon is on the 1861 Killarney census, but not on any other Killarney census.

1861 #12 Dominic Solomon is on the Killarney census 1861-1901. He lived in Killarney until his death in 1908.

1891 #13 Pierre Solomon is on the 1891 Killarney census, but not on any other Killarney census.

1861 #14 Joseph Tranchemontagne Sr. is on the 1861 Killarney census, but not on any other Killarney census.

⁶⁰ *de Lamorandiere-Sheperd Verified Métis Family Line*, Métis Nation of Ontario, 2017

⁶¹ *Recollet-Ignace Verified Métis Family Line*, Métis Nation of Ontario, 2017

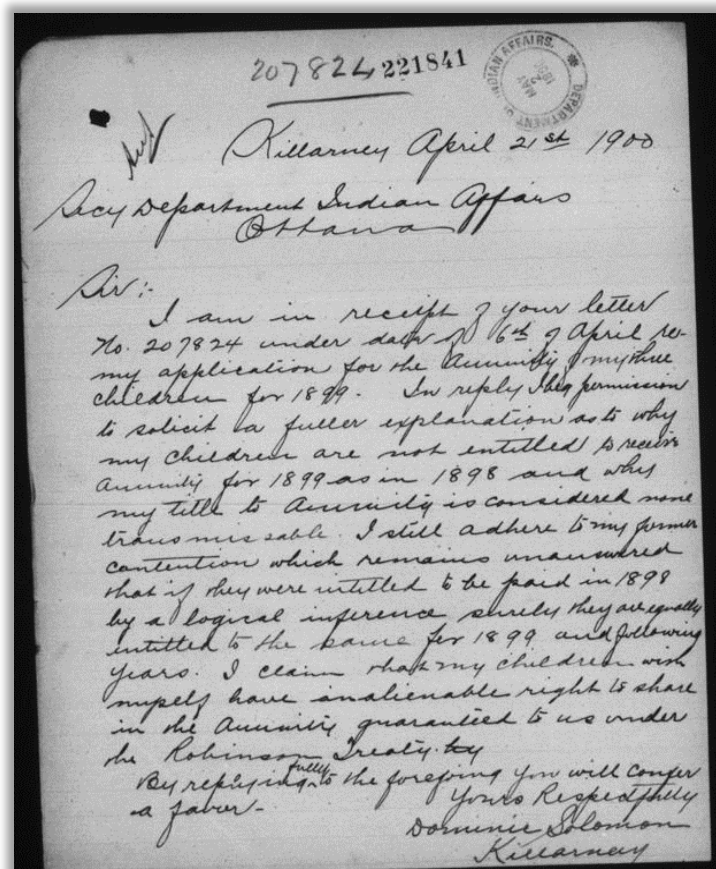
⁶² *Solomon Verified Métis Family Line*, Métis Nation of Ontario, 2017

⁶³ *Tranchemontagne-Pitavechkamod Verified Métis Family Line*, Métis Nation of Ontario, 2017

<https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/>

One of MNO's "Documented Métis": Treaty Indian Dominic Solomon

Dominic Solomon was classified as a Documented Métis by MNO because he was called a half-breed in the 1899 Report on Robinson Treaty Annuities.⁶⁴ As a result of that Report, Indian Affairs made Dominic's Treaty rights "non-transmissible" – he would continue to be recognized by government as a Treaty Indian, but his children would not be acknowledged. Dominic maintained that his children's rights as Robinson Treaty Indians were being unjustly ignored.



He registered his protests in letters to Indian Affairs. In the one at left, in April 1900, he said (in part)...

*"I still adhere to my former contention which remains unanswered that if they were entitled to be paid in 1898 by a logical inference surely they are equally entitled to the same for 1899 and following years. I claim that my children and myself have inalienable right to share in the annuity guaranteed to us under the Robinson Treaty."*⁶⁵

Ten years after Dominic's death, there was a claim for arrears of Treaty annuity for his widow and children. Father Artus, a Jesuit missionary stationed at Holy Cross Mission on Manitoulin Island, wrote to Indian Affairs in support of the Solomon family in October of 1918, with a successful result.⁶⁶ He said (in part):

"This woman, an Indian herself, a real treaty Indian, married lawfully Dominique Solomon who was the son of old Akiwensi Henry Solomon who received, as well as his late wife, all Indian annuities and other moneys to his last day. The sons and daughters of that Akiwensi...and their children, received also the regular payments for a while...as it was by the Indian Act and treaties their incontestable rights, being children or grandchildren of fathers and grandfather who were true treaty Indians."^{67, 68}

⁶⁴ Métis Nation of Ontario's, *Solomon Verified Métis Family Line FL7027*, 2017, p. 15

⁶⁵ PAC Indian Affairs, RG10, Volume 6884, File 475/28-3 Pt. 1, D. Solomon to Indian Affairs, 21 Apr 1900.

⁶⁶ PAC Indian Affairs, RG10, Volume 6885, File 475/28-3 Pt. 3, Indian Affairs to Father Artus, 10 Oct 1918.

⁶⁷ PAC Indian Affairs, RG10, Volume 6885, File 475/28-3 Pt. 3, Father Artus to Indian Affairs, 5 Oct 1918.

⁶⁸ Note: "...old Akiwensi Henry Solomon..." refers to Henry II, who married Marguerite "Fanny" Thibault and had at least sixteen children with her (including Dominic, who was born about 1853).

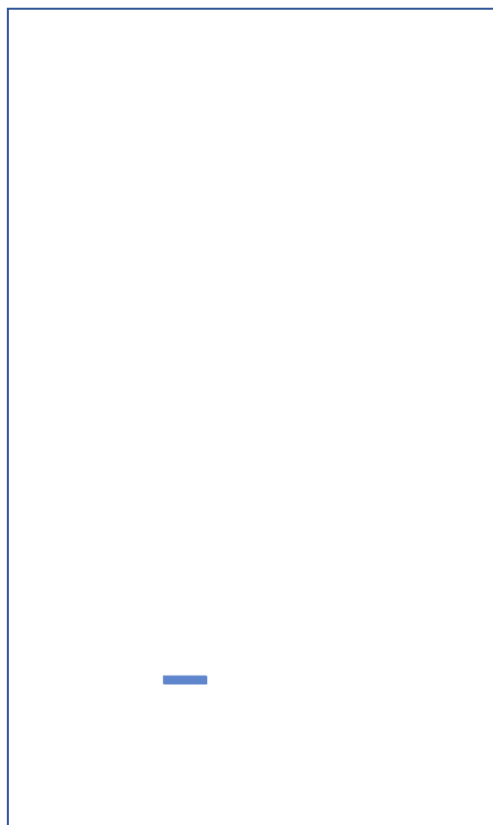
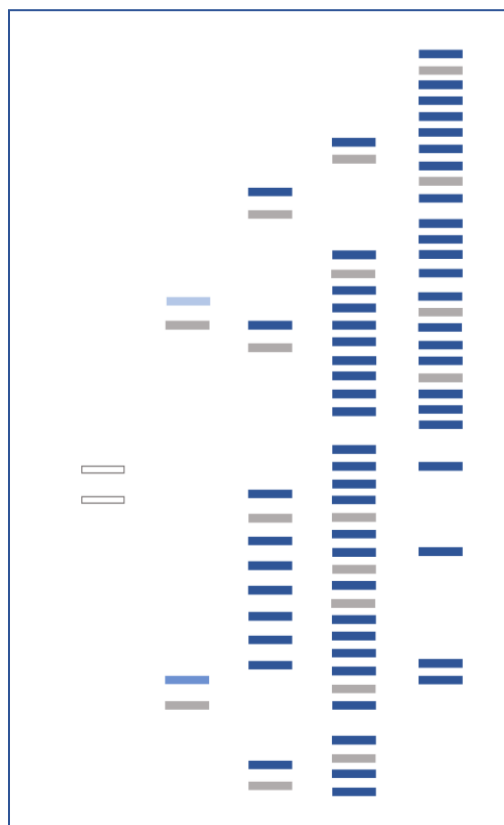
Appendix B

The images in this section represent charts in MNO's *Verified Métis Family Line* documents. On the left are all the relatives. On the right are the relatives who are MNO's Documented Métis of Killarney village. Spouses, represented by grey rectangles, are not included in the count.

Tranchemontagne-Pitawechkamod Verified Métis Family Line⁶⁹

Tranchemontagne family members = 59

MNO's Documented Métis = 1



⁶⁹ Based on the chart in Appendix A of the Métis Nation of Ontario's, *Tranchemontagne-Pitawechkamod Verified Métis Family Line FL5027*, 2017, <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/>. Click on "Mattawa/Nipissing Harvesting Area", then on "Tranchemontagne-Pitawechkamod".

Recollet-Ignace Verified Métis Family⁷⁰

In this family, the Documented Métis of Killarney village consist of seven people: a woman and six of her grandchildren.

Recollet family members = 115



MNO's Documented Métis = 7

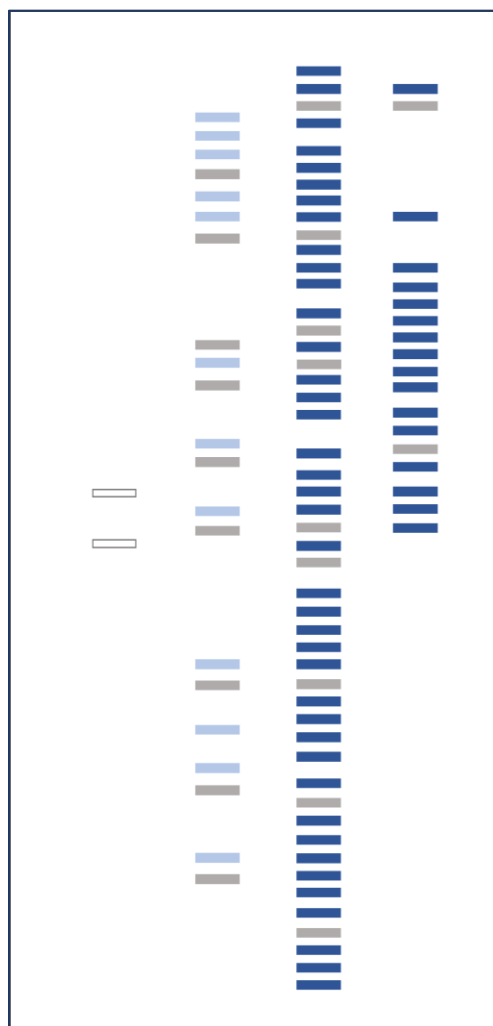


⁷⁰ Based on the chart in Appendix A of the Métis Nation of Ontario's, *Recollet-Ignace Verified Métis Family Line FL5026*, 2017, <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/> Click on "Mattawa/Nipissing Harvesting Area", then on "Recollet-Ignace".

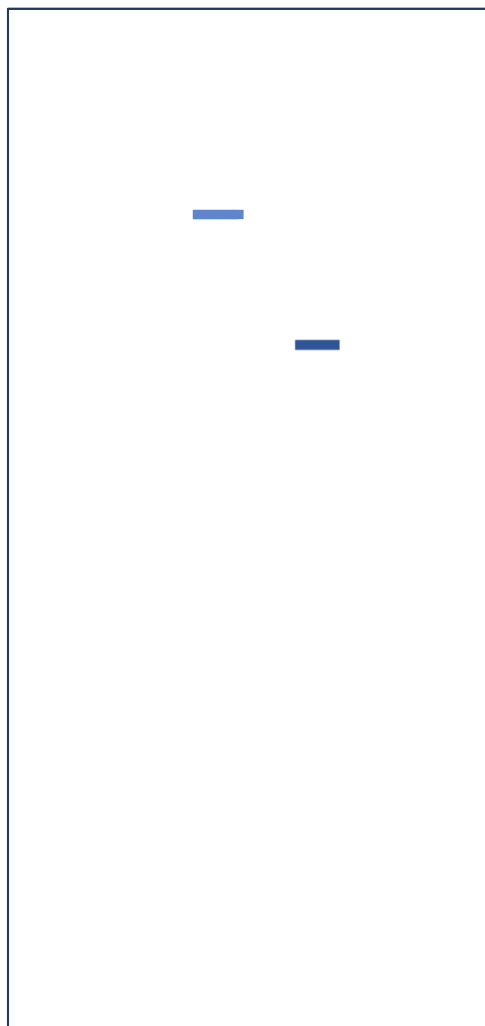
de Lamorandiere-Sheperd Verified Métis Family Line⁷¹

The whole group is a *Verified Métis Family* for two historic communities – Killarney & Environs, and Sault Ste. Marie. Two de Lamorandieres are MNO's Documented Métis of Killarney village.

de Lamorandiere family members = 68



MNO's Documented Métis = 2



⁷¹ Based on the chart in Appendix A of the Métis Nation of Ontario's, *de Lamorandiere-Sheperd Verified Métis Family Line FL4004*, 2017, <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/>. Click on "Mattawa/Nipissing Harvesting Area", then on "de Lamorandiere-Sheperd".

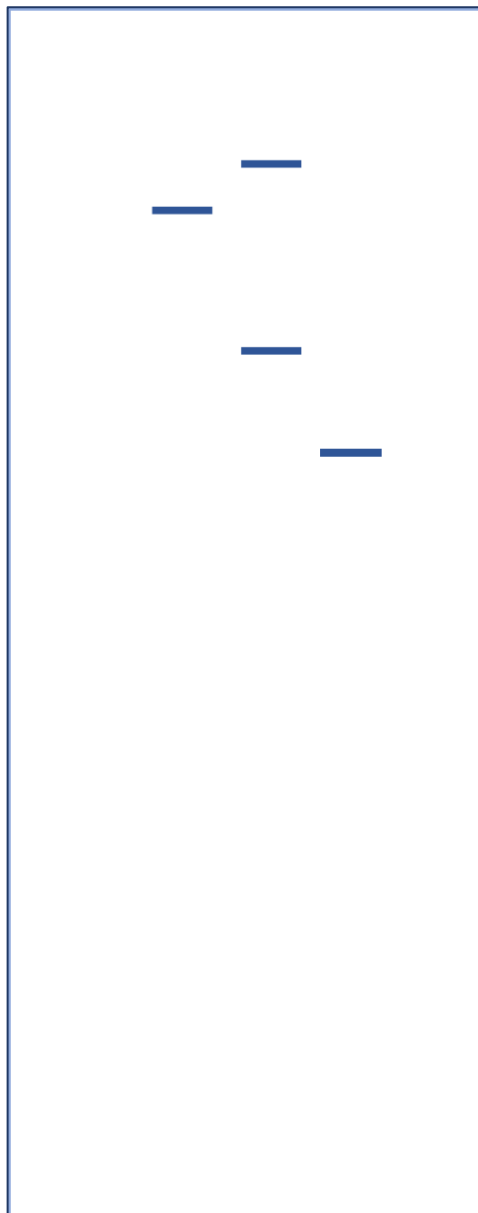
Solomon Verified Métis Family Line⁷²

This family is included in three historic Métis communities: Killarney, Sault Ste. Marie, and Georgian Bay. Four Solomons are MNO's Documented Métis of Killarney village.

Solomon family members = 185



MNO's Documented Métis = 4



⁷² Based on the chart in Appendix A of the Métis Nation of Ontario's *Solomon Verified Métis Family Line FL7027*, 2017, <https://www.metisnation.org/registry/citizenship/ontario-metis-root-ancestors/> Click on "Georgian Bay Harvesting Area", then on "Solomon".