



Dokis: Since Time Immemorial



By Wayne F. LeBelle

DOKIS INDIAN RESERVE NO. 9

DOKIS
BAY

LITTLE FRENCH RIVER

ROAD

SAUD
BAY

FRENCH RIVER

RESTOULE
BAY

RESTOULE
RIVER

ROAD



Dokis: Since Time Immemorial



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Front cover: the Dokis map included in the front cover design was created by the late Ernie Restoule, caricatures and symbols on the front cover were created by Chief Dokis, and his fur traders, in a unique accounting system to keep track of transactions of business from the mid-to-late 1800s. (See *Unlocking the Past*, p. 139-140)

Photographs on the back cover include: Rick Restoule, who managed the forestry projects for Dokis until 2006; a crackling shore lunch fire; Norm Dokis Sr. paddling the French River; historic markings on rocks near Dokis and Edmond Dokis and Rolly Restoule (right) with a fawn. **Photos from left in the Table of Content include:** chimney of Dokis Post at Nipissing reserve; Chief Dokis; Joseph Restoule; Chief Joe Dokis; Language Teacher Mary Dokis; Father Porcheron; Vincent McQuabbie, who passed away in 1953, served in the European Theatre from 1940-45; "Ted" hauling logs near the church; Dokis Bay Black Hawk Player Lawrence Dokis and Tina Sirois with sons Steven Therrien and Gimmalee Sirois.

Dokis: Since Time Immemorial

"Dokis" is both a family album and a history book. If a picture is worth a thousand words, then this book's hundreds of photographs speak volumes for themselves. However, Dokis recorded history is another matter.

The archaeological evidence that "the shores of Lake Nipissing were occupied sporadically from 3255 B.C. to the present" [Brzinski], is certainly an important fact about local aboriginal people. However, without serious research and a lot of spadework, this evidence does not provide the complete story of the early existence of aboriginal people in the Dokis area.

When history is out of the reach of memory, record or tradition as the early history of the aboriginal peoples of the area is, courts have held, under English law, that this can be described as "time immemorial"¹, an expression used by many aboriginal people when discussing just how old their civilization on Turtle Island really is. In the absence of written records, or information that can be studied, compared and interpreted, researchers and historians depend on a blend of archaeological evidence, oral history or the gathering of circumstantial evidence from significant others to piece together a history.

In the case of Dokis, circumstantial evidence of its very early beginnings as a distinct society was provided by the Jesuits, who were the first to report on Lake Nipissing's aboriginal people - a gathering of indigenous people from many parts of the country who lived, traded and traveled on the Nipissing trade route.

In retrospect, it was evident that they were representing their own interests when writing their annual reports about the people whom they had "discovered". While providing exciting travel literature, the Jesuit reports also gained support for their cause, which was to convert and colonize French North America, beginning in the early 1600s. The 400-year-old Jesuit Relations volumes are currently available in many libraries, in either

French or English.²

Eventually, the Jesuit writings of local aboriginal people, were followed by information from: settlers, other missionaries, government documents, maps, surveyors' notes, aboriginal writings, newspaper articles, private letters, diaries, oral history, Hudson Bay Company records and journals in private collections and public archives around the world. Over time, these other stories and information chronicled much of the aboriginal history we know. However, it is important to realize that much of this history has come from colonizers and often has a distinctly non-aboriginal perspective.

Most of our local aboriginal history appears to begin only in the early 1600s but there was several thousand years of history long before that. Most researchers have drawn their conclusions about aboriginal people around Lake Nipissing from the Jesuit Relations reports.

According to author Gordon Day [787-791], all aboriginal people in the Lake Nipissing area during the 17th and 18th centuries were not Ojibwas but were known as "Nipissings", taking their name from Lake Nipissing. Explorer Samuel Champlain was the first

person to mention them, estimating their population at 700-800 in the early 1600s [Day p. 790]. It is impossible to study or research Dokis people without keeping in mind that they were probably members of the Nipissings and that they share a common history.

This book will not pursue the interesting migrations of the Nipissings to Isle aux Tourtes at Montreal with the Sulpicians missionaries, their journey to Lake of Two Mountains, their trek into Northwest Ontario, the Nipissing involvement in the Iroquois Wars and the coming of Brûlé and Nicollet who lived with them at Lake Nipissing.

Influence of Michel Dokis

Although the influence of Michel Dokis far outlasted the man himself, four major events have had a profound effect on the lives of the people of Dokis from the early 1800s to today. The Fur Trade, the R-H Treaty of 1850, and the building of a road and bridge out of Dokis were



Chief Michel Dokis

developments that had both positive and negative consequences, but none more so than the million dollar timber sale of the Reserve's primeval timber in 1908.

From the end of the 1600s, until about 1830, the exploration of North America was fuelled by an insatiable demand for beaver pelts in order to make the broad-brimmed beaver hats that were in vogue in Europe. With an estimated population of ten million beaver available in what is Canada today, the race was on to harvest as many beavers as possible for the "hat market", and the aboriginal population, in today's Northern Ontario, were perfectly positioned to trap and sell beaver, as well as other animal furs. Traders were eager to buy and sell furs for the hot European market.

Historian Michael Payne believes that the fur trade was not "a distinctly European invention. It began as part of larger and very ancient patterns of trade among Aboriginal peoples. This partially explains why so many aboriginal groups across North America adapted to trade with Europeans so quickly" [Ibid p.1].

Much of the common history of Dokis from the early 1800s is centered on Fur Trader Michel Dokis, also known as Michael Dokis, Michel L'Eagle, Migisi, Michel L'Aigle, Ducas and even Dukis, who became Chief for Life of the Dokis Band. Even though he spoke both French and Ojibwa, the major languages of the fur trade, he needed translators to help him deal with the English language – he seemed to be everywhere and, through the marriages of his children to spouses in many other native communities, he was

extremely well connected. There is a wealth of information in the Hudson Bay Company and National Archives about Dokis that range from letters regarding the CPR railroad, the taking of cranberries in a marsh on the Sturgeon River, differences of opinion on the Robinson Huron Treaty, to a call for fairness in the treatment of native people.

Chiefs who signed the R-H were allowed to choose their geographical area of preference for their reserves. Chief Dokis



Chief Michel Dokis maintained a home and a successful trading post in competition with the Hudson Bay Company store at the Sturgeon River, a few miles west of what was aptly named Dokis Point at the Nipissing Reserve. The chimney (left) of his trading post still stands today.



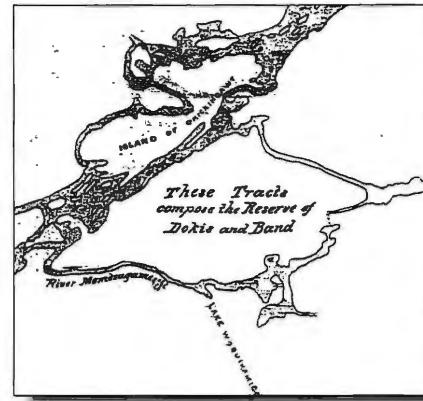
This photograph, taken in 1885, is of the original Hudson Bay Store built near the mouth of the Sturgeon River, at Lake Nipissing. This location was on an important trade route that began nearly 100 miles north, and connected to the Temagami River and other water bodies. In the photo, Robert McLaren is holding up a gun known as "Little Bob". The little boy at the end of the canoe is Mike (Michel) Penasse, from Garden Village, a member of Nipissing Reserve. Mrs. McLeod, the factor's wife, is sitting behind the stern of the canoe.

Photo courtesy of Musée Sturgeon River House Museum.

chose the French River area for his reserve that included only 10 members at the time of signing. The Dokis Reserve, some 12,262 hectares in size, was not occupied until the late 1800s and for good reason. His good friend Chief Shabogesig of Nipissing had set aside land on his reserve for Chief Dokis to live with his family and operate a successful fur trade. Nipissing, however, had been populated for many centuries before the early 1600s as a gathering place for many different tribes as it was an important part of the Nipissing trade route. The land Chief Shabogesig chose for his reserve covered 21,007 hectares and stretched north of Lake Nipissing from Sturgeon Falls then east to the outskirts of North Bay.

During the era of the Great Fur Trade, there were several trading

posts in the Lake Nipissing basin, including a Hudson Bay Post on the Sturgeon River, and a network of posts on trade routes to Fort Temiskaming and James Bay. The fur trade route on French River was the main "water highway" to Lake Huron and points west, and the Chief did well from his vantage post at Dokis Point on the Nipissing Reserve. The need for beaver pelts collapsed in the 1830s when silk replaced beaver fur as the fabric for making the hats. What was known as a beaver hat "was actually a felt hat, manufactured by removing fur from its skin and mashing it together with adhesives and stiffeners." [Furs of Gold](http://www.collectionscanada.ca.explorers/h24) www.collectionscanada.ca.explorers/h24.



The Robinson-Huron Treaty of 1850

The signing of the R-H Treaty in 1850, followed by Confederation in 1867 and the subsequent adoption by the federal government of the Indian Act in 1876, provided absolute control over Indians. Writer Richardson in People of Terra Nullius [50] points out that "When Canada became a nation in 1867, the existing British colonial laws, were simply consolidated into the Indian Act. . . [it] consigned the aboriginal people to the status of minors, and treated them as if they were wards of the state."

For over a half century, until his death in 1906, Chief Dokis played a pivotal role in the affairs of his reserve as well as that of the Nipissing Reserve; as their friend and advisor, he wrote many letters and lobbied on their part. He was a master tactician in business, well connected and, undoubtedly, "intelligent", as quoted in much correspondence from Indian Affairs and the Hudson Bay Company. He was highly regarded even by his adversaries in Indian Affairs, as evidenced in this paragraph from a letter written in 1908. "Chief Dokis, as he grew up, naturally assumed the chieftainship of this small tribe, owing to his masterful character, as all the knowledge we have of him shows." (Indian Affairs memorandum RG 10, Volume 2218, File 432, 168-29).

As a result of Chief Dokis' tenacity in withstanding pressure from politicians, lumber magnates and Indian Affairs, he

guaranteed his reserve would get top dollar when the timber was eventually sold. The timber berths brought in over \$1,000,000, making the people of Dokis the richest band, per capita, in all of Canada.

Ninety years after his death, the Royal Commission on Aboriginal Peoples singled out Chief Dokis and his long, bitter fight to stop the federal government from forcing him to sell the timber on his reserve. "What one elderly chief [Dokis] from a reserve on the French River in Northern Ontario had done was very unusual in the late nineteenth century. He and his band had refused to allow their white pine timber to be cut down. Many other reserves east of the Great Lakes were not so lucky; most had already been stripped of their valuable trees."²

History records that, shortly after the Chief's death, it was an Indian Agent working for Indian Affairs who engineered the vote to sell the Dokis timber and, at the same time, negotiated for himself a tidy commission on the sale of that timber. The James Angus story "The Eagle and his Band" from A Deo Victoria, about the timber event, is included elsewhere in this book.

In the 1950s, the building of a bridge to straddle the Little French, and a road to reach Hwy. 64 at Monetville, was a major happening for Dokis. Instead of taking the often dangerous 28-mile trek by water or ice to Sturgeon Falls, people could now travel safely over land, any time of year. Trucks could now come and go with timber, supplies could be picked up at any time, children could attend elementary and secondary schools at Monetville and Noelville, and people were able to travel back and forth to work from the Reserve. This physical link to the outside world lifted the oppression of isolation and reversed the trend of the 1950s of moving out of Dokis to North Bay, Sturgeon Falls, and other adjoining communities. This had become a serious issue for Dokis. However, on the negative side, an unintended consequence of the building of that bridge was a change in the dynamics of this tiny, isolated community.

Dokis – Restoule Genealogies

I quickly discovered that, without a genealogy of the people of Dokis, it was very difficult to understand the connections within the community, because the majority are members of either the Dokis or Restoule families. The gift I leave to Dokis is a genealogy of the Dokis and Restoule families from the early 1800s to the

early 20th century. Heather Armstrong of Sault Ste. Marie, who specializes in Aboriginal research and who supported the ancestry of Steve Powley in the 1998 Métis Right to Hunt case, completed the Dokis genealogy located near the index of this book. Irene Schofield was very supportive during our genealogy work.

The genealogies of the Dokis and Restoule families provided in this book are supported by 191 notations on our sources of information, some of which may help you in your private searches. We learned when we were doing our research that many Dokis First Nations records, such as death certificates in the early part of the last century, were never forwarded to the provincial and federal governments for registration. To compound the problem of tracking individuals, there is conflicting information on who is buried where, in the two cemeteries at Dokis. Until the early 1970s, bands did not do their own bookkeeping or record keeping for their own communities; the keeping of critical information by Indian Agents had been an imperfect system to begin with, because the collection of data and its reporting to INAC (Indian and Native Affairs Canada) followed visits that were not made on a regular basis.

Many Thanks

I have been privileged to share your stories, pictures, priceless personal treasures, artifacts, memories and your history. For this, I thank you! Special thanks to individuals and families who provided pictures and information about Dokis.

I also owe an enormous debt to researcher James Morrison, and many others who, over many decades, have meticulously gathered information about the people of Dokis. "Fur trade history has an almost sedimentary quality, as each new book or article rests on the layers of previous research effort." [Payne] I am hopeful someone from Dokis will place another layer on this book to continue the story of Dokis, because there is still much that needs to be told.

Editor Shirley Baxter of Val Caron was very helpful in reviewing and editing my copy. This is my second book with Shirley and I recommend her highly to anyone who wants all the commas where they should be. Shirley is very insightful when it comes to language and meaning. She knows how to keep it simple.

Many people have helped produce Dokis: Since Time Immemorial. Special thanks to my wife and favorite librarian, Carole Marion, my daughter Liane, official photographer and

executive assistant for this book and my son Patrick who is insightful far beyond his years. Hugs to my other children Mark, Debbie and Rollanda and their families in the Niagara Peninsula for their long distance support on all my projects.

Gord and Jackie Restoule are at the top of my list for sharing, finding and identifying hundreds of Dokis pictures. They went above the call of duty and I thank them for their hospitality and friendship. Gord is a professional photographer who has an encyclopedic knowledge of his community - which was very useful when I found myself in a jam.

Band Councillor Lisa Restoule, who was always very supportive and encouraging during the life of this project, shared a lot of her own historical research. Meegwich, and un gros merci, also to Norm Dokis Jr. for all his help and to all the people of Dokis who responded to numerous appeals for photographs and stories. My goal was to have all of you in this book.

Historians

Thank you James Angus³, for allowing me to reproduce an entire chapter from your book, *A Deo Victoria*, about the sale of the Dokis timber. It will certainly help readers to understand the many twists and turns that history often takes. Getting to the "root" of events is important and Mr. Angus did his job well. Author Richard Tatley gave me permission to use a sketch of the first boat to ply Lake Nipissing, the Inter-Ocean. His book, *Northern Steamboats*, is a definite must for anyone interested in the early boating history of Northern Ontario. Historian Allen Stacey of Chelmsford is steadfast in his love of history. We can all thank him for ferreting out many wonderful newspaper stories of Dokis, especially the feature about the the Dokis Trading Post at the Nipissing reserve in the late 1800s.

Researchers and Supporters

Historian and columnist Doug Mackey of Powassan often helped me over the last three years of research for this book ferreting out little known facts about regional history I could not locate. Researcher Denise Denomée at Laurentian University who has roots in the West Nipissing area, loves the challenge of getting to the bottom of the story. Thanks Denise for your efforts.

Karen Commanda and Glenna Beaucage at the Nipissing First Nation Library also provided me with media clippings and important research material that has been collected over the years by many people working at that important resource.

Meegwitch to Nipissing Lands Manager Joan McLeod and Fred McLeod Jr. for their knowledge about the early days of Nipissing First Nation.

Merci to Terry and Jacqueline Restoule for having the vision to take pictures of Dokis over the years. Thanks to Ray Couchie at Garden Village for sharing his family pictures of Dokis to make this a better book - this was a wonderful gift to the people of Dokis.

Lucienne Desjardins of Field, the Interlibrary Loan Specialist at the West Nipissing Public Library, was invaluable in tracking down books, information and microfilms for this book. The staff at the Hudson Bay Archives in Winnipeg, Ontario Archives in Toronto, National Archives in Ottawa and the Jesuit Archives in Toronto were very helpful and supportive throughout this lengthy project.

This is my third book with Ron Laplante at Creative Impressions in North Bay. They just don't get any better than Ron. A tip of the hat also goes to Eric Boissoneault, their software guru, for taking my emergency calls during many, many technical glitches.

It was the inspiration of the late Ernie Restoule's map of Dokis that sparked the creative juices of everyone involved with the cover design for this book. Award-winning Designer and Wizard Howard Longfellow of Field stitched it all together into a spectacular cover. Once again, the designer of the Dokis FN website, captured the essential - thanks Howie, it's a treat to work with you as you weave your magic.

Finally

There are many native people in Canada who prefer not to be known as "Indian". I have tried to use the appropriate and respectful words in this book. You will find "native people", "aboriginal people" or "First Nations", understanding that the word "Indian" is still common parlance today [1993], and is often "appropriate" [Richardson vii].

You may discover some hurtful and racist words in this book, and, in advance, I ask for your forgiveness. I cannot change or apologize for history. Many words are important in understanding the long-term sustained racism against native people. What was appropriate, even 25 years ago, is no longer accepted in present society. Words that are unacceptable or out of place today will be

used only where absolutely necessary, or where context demands it. I am only a messenger and it would be dishonest to replace real words with politically correct words and expressions.

Wayne F. LeBelle
October 2006
Field, ON

(Endnotes)

¹ In English law, *time immemorial* means "a time before legal history, and beyond legal memory." In 1276, this time was fixed by statute as the year 1189, the beginning of the reign of King Richard I. Proof of unbroken possession or use of any right since that date made it unnecessary to establish the original grant. In 1832, the plan of dating legal memory from a fixed time was abandoned; instead, it was held that rights which had been enjoyed for twenty years (or, as against the crown, thirty years) should not be impeached merely by proving that they had not been enjoyed before. *Source: The Public Domain Webster's Revised Unabridged Dictionary (1913)* The Court of Chivalry is said to have defined the period before 1066 as "time immemorial" for the purposes of heraldry.

² According to author Michele Lacombe of the Historica Foundation, in the Canadian Encyclopedia, 2006, the "early history of settlement was systematically and colourfully documented by priests attempting to convert the Indians and also to attract support at home for their project." The Jesuit Relations (*Relations des jesuites*) annual reports were compiled from 1632-72 by the missionaries out in the field. These documents and others such as the translations of Reuben Gold Twaites (American antiquarian 1853-1913) edited volumes of the Jesuit Relations, Allied Documents and Explorations of the Jesuit Missionaries in New France (1610-1791 and 1896-1901) have provided "ethnographic and documentary sources, the Jesuit Relations were avidly and widely read in the 18th century."

³ James T. Angus, author of *A Deo Victoria* which includes "*The Eagle and his Band*" succinctly captured Chief Dokis and the story of the timber limits which he protected while the Indian Affairs Department put pressure on him to sell the timber on his reserve. Thanks to Mr. Angus for his permission to quote from this chapter in his book. This is a very informative book about the Georgian Bay Lumber Company from 1871 - 1942, one of the companies which successfully bid for a timber berth at Dokis.

A wealthy Indian Chief and His Local Habitation

The Toronto Globe Jan. 20, 1881

The chief's house which overlooks the grand traverse of the great lonely lake from the crest of a low rocky point, is by a long way the grandest affair I have seen in the Lake Nipissing region, though it is now becoming somewhat the worse for wear. At least the severe weather to which it has been exposed on the north shore has washed the white paint off to a very great extent, giving it a grey, weather-beaten and prematurely old appearance. To begin with the description a little more systematically, however, the chief's house is a large frame building facing the south. It is very much of the old-fashioned Ontario farmhouse pattern, a story and a half high which is uncommonly high, painted white, but the fierce storms and intense frosts of these north country winters and the fervid heats of successive summers have left only a faint suspicion or paint upon its grizzly, weather-beaten sides. The outbuildings, though numerous, are small and not at all in keeping with the character of the house, if the average Canadian homestead be taken as the standard.

The house is arranged in the old fashioned farm-house style, with a hall running through the centre and rooms opening into it from either side. The finishing of the interior or "woodwork" as it is commonly called, is of the most elaborate description. Each door has no less than eight panels, and the moldings in all the wood work are particularly rich and heavy. The walls are plastered with white lime, (something very unusual for this country), and the ceilings are of narrow dressed boards with molded battens. Each of the front rooms has a brick fire-place and Dukis informs me that the bricks for these, as well as the large chimneys with which the house is supplied, were brought from Penetanguishene, an operation, which of itself, must

have cost a very considerable sum, as it would have to be brought in canoes all the way from the mouth of the French River, a route involving several portages.

Chief Dukis himself is a French half-breed, but his life amongst the Indians has made him more Ojibbwa than whiteman. He is a powerful-looking man, fully six feet high, and though the father or a large grown up family, appears to be as straight and active as a man of thirty. His head is one that would denote considerable brain power and force of character, and

his face is rather pleasant, a thin straggling moustache and chin whisker somewhat relieving the decided cast of countenance which his high cheek bones would otherwise give him. His dress, when I met him today, was that of a well-to-do half-breed trader; but I was a little surprised at his keeping his cap on the whole afternoon. This peculiarity on his part, I was enabled to account for later in the day, when, as he was showing me a lot of family portraits which had been taken in Penetanguishene, I discovered that Dukis was very predominantly bald, and that without his cap he looked very much older and less dignified than he did with it. From what he tells me of the extent of his trading operations, and from what I have heard from others, I should be inclined to think that Dukis is worth several thousands; but I do not think there is a millionaire living who has more satisfaction with his wealth.

He is proud and happy that his house is not like that of other Indians; and certainly no Wall Street operator grown suddenly rich ever took greater pride in the ostentatious display of a grand house and its contents. He has seen both Toronto and Ottawa, however, and as a consequence only, compares his house to that of other Indians.

There are two circumstances which render my stay here somewhat



Chimney of house visited in 1881 still stands in 2006

embarrassing. One is that I am the only person in the house that can talk or understand a word of English, and in order to make myself understood I have to depend entirely upon my very slender stores of Ojibwa and French. The other embarrassing circumstance is that Dokis treats me with the stately courtesy that is absolutely oppressive. From what I have seen of his wife and children I should say that they are very nice people and certainly the wife and daughters are very clean and tidy housekeepers. They never make their appearance, however, except to bring a drink of water or perform some similar service, and as soon as that is done they hurry out again.

At supper time tonight, instead of going out to sit down with the family in the dining-room, I was, to my astonishment conducted by the Chief himself into a cozy little front parlor, where a small table had been laid expressly for my benefit. The cloth was a snowy linen damask, as was also the napkin provided for me. The dishes, which were of the finest earthenware, were so free from any suspicion of previous employment that they fairly glittered in the light of the two sperm candles with which the room was lighted. The knives upon the table were Rodgers' best, while I was not a little surprised to find at my left hand forks of solid silver and of a rich old-fashioned pattern, with elaborate ornamentation.

The supper was an excellent one, and might with more consistency be called a six o'clock dinner; as it consisted of fish, moose, pork and pastry, all of which were cooked and served in the very best of style. A cup of tea was steaming by my plate when I entered the little parlor, and as I was drinking the last of it I began to wonder how I should be supplied with the next one, for while being treated with much elaborate evidences of considerations I would as soon have thought of cutting my hand off as touching the little bell to summon the Chief's wife or one of his daughters. But the cup was barely emptied when one of the latter, a pretty girl of not more than sixteen, suddenly appeared at my elbow, refilled the cup, and then retired to the window again, from behind the curtains of which she had come a few seconds before as noiseless and unexpectedly as a ghost, for so completely had she been concealed by the curtains when I entered and so silently did her moccasined feet carry across the floor, that I had not the slightest suspicion of her presence till she was in the very act of pouring out the tea.

Tonight a bed has been made for me on the floor of this same little

parlor, and it is almost needless to add that the sheets and pillow cases were as snowy a white as was the table linen.

A cozy little fire is burning in a fire place, just opposite the head of my bed, and with such excellent prospects for a good night's rest after a very fatiguing tramp, I shall not be long out of bed.

The fireplace on the right, is where that "cozy little fire" was burning when the reporter visited the Chief at Dokis Point in 1881.

Chief Dokis and his extended family were still living in their winter home at Dokis Point on the Nipissing Reserve in 1894. "He and his sons have retired to their Reserve where they have a fine herd of horned cattle and horses. They raise a large quantity of potatoes and corn, and cut enough wild hay to keep their stock over winter." (Macdonald 1894). In 1890, writing to Indian Affairs, the people of Nipissing finally asked Chief Dokis, to leave their reserve after a misunderstanding over some venison and because his animals trampled their gardens. The request was later made to Indian Agent Thomas Walton in front of the Nipissing community during annuity pay day. The Dokis Reserve was largely unoccupied until the late 1800s. (p. 15 - Morrison)



Brian Stevens (right) of Garden Village, found this old gun barrel near the Chief's home on Dokis Point



Michel Dokis

Where did Chief Dokis Come From?

In a November 7, 1898 Memorandum (RG10, volume 2217, file 43, 168-1), Department of Indian Affairs Timber Inspector George S. Chitty provided some insight about Chief Dokis after he had met him with translator Mr. Levis of Sturgeon Falls.

"My preconceived idea of the sort of person I should meet was happily disappointed and after an introduction by Mr. Levis, I told him I was "much pleased to meet him". The Chief told him that the government had not kept faith "with the Indians with regard to fishing and hunting privileges which were guaranteed by treaty".

"Chief Dokis is now 80 years of age, straight, active and well preserved, of benign and refined aspect. He is a sensible man of large experience among Indians and White People, having been a trader for many years. In my judgment he is thoroughly upright and candid in his statements, and appreciates these qualities in others. I learned that the Chief's father was named d'Aigle, that he came from Quebec, probably from France, and that the name Dokis was a sobriquet, a corruption of the English word for ducks, which was applied to him in his young days because of his inability to speak the word plainly, calling them Dok-is which (pronunciation) he still adheres to, instead of Dokeeses, as he is generally called."

However, research by Lori Young tells another story. In an interview with D.F. MacDonald in 1894, Chief Michael Dokis (Michel L'Aigle) informed him that he himself was born at the Chaudière Falls in 1818, and that his father before him was also born in this vicinity. Although exact dates and locations are not recorded, this indicates that the forefathers of the Dokis First Nation inhabited this area that is now referred to as "crown land" for over 100 years." (Report on Traditional Land Use for Dokis First Nation Land Claim of Hardy Township and Islands between the Two Large Tracts of Land, April 16, 1999.)

Perhaps, the mystery of Chief Dokis will be unravelled . . . one day.



The chimney of the Dokis Trading Post at Dokis Point, north of Lake Nipissing, is still standing today. This was the home of Chief Dokis from the 1850s to the late 1890s. c. 2006

Timelines of Dokis First Nation

We know actually very little about the kind of world with which early aboriginal people had to contend; we know even less about earlier inhabitants and their society. Many millions of years ago, a rather phenomenal turn of geological events drastically changed the local waters and landscape around Lake Nipissing.

Most people do not realize that Lake Nipissing has not always drained southward into the French River and on to Lake Huron. In the distant past, the water from the Lake Huron area flowed northward along the French River into Lake Nipissing, then to the Mattawa River, to the Ottawa River Valley area and, finally, to the Saint Lawrence River. Major changes to the land happened in the late stages of the Ice Age; the massive weight of the ice covering the area lifted, allowing the land to rebound and rise, thus reversing the flow of the water that covered the entire area.

Glacial geologists, archeologists and specialists in natural history have been recreating the past of the Lake Nipissing area by piecing together the human story left behind by indigenous people. Explains Quimby:

“Because there are no written records, the data of prehistory must be gathered from unintentional records left by the Indians. This includes fragments of tools, weapons, utensils and ornaments found in refuse heaps or in the dirt of old dwelling floors, or in old hearths or pits, the objects placed in graves, weapon points lost in hunting, and articles lost or discarded around former camps or villages.” (p.1-2).

Today, fossils from about 450 million years ago still exist on the shores of Manitou Island in Lake Nipissing and they tell an amazing story. The Nipissing area was once covered with warm seas in which survived the most remarkable sea creatures: branched corals, colourful sponges, feathery worms, plant-like anemones and several types of snails. Scientists now have proof that “massive floods, gigantic earth movements and huge glaciers have been responsible for the landscape (. . .).” [VandenHazel p.192-193].

This former environment can be easily reconstructed by the meticulous study of past detritus that presents itself in various forms, from the bones of humans and animals, to fossils, plants and, even, trees. Scientists have learned to read this unwritten record left behind by the early natives. There is strong evidence that settlement in North America, dated from around 7000 B.C. (Quimby p.1-3). Until only about two hundred years ago, native people were intimately linked with the rivers, lakes and streams of our area, but this tradition changed with the coming of the fur trade and the thousands of settlers who colonized the land.

Lake Nipissing became a junction, a sort of meeting place, for many native people during the fur trade era; 50% of all furs from the west, bound for European markets, traveled on the local fur trade water routes which included Lake Nipissing and the French River. The Nipissings, were in the middle of all the action for many centuries. The northern network of thousands of lakes, rivers and streams were also interconnected, all the way from the Frozen Sea (James Bay) and back to the Mattawa and Lake Nipissing areas.

3255 B.C. There is archaeological evidence that the “shores of Lake Nipissing were occupied sporadically from 3255 B.C. to the present”, according to Brzinski, in Where Eagles Fly: an archaeological survey of Lake Nipissing.

“Ceramic technology was introduced to Lake Nipissing from, presumably, Saugeen or Point Peninsula women in about 200 B.C. In about 1000 A.D., the inception of trade based on horticultural products began. The trade was sporadic and involved the exchange between the Pickering and ancestral Nipissing groups.”

He maintains that trade of corn between the Nipissings and the Iroquoian groups solidified and had a dramatic effect on the Nipissing settlement (Brzinski, subsistence strategies p.264).

500/900-1600 A.D. Researcher Morrison identified people of this era as Late Prehistoric Peoples. This group lived in Northeastern

Ontario just prior to the arrival of Europeans and European trade goods. Many of these groups are known on the basis of their pottery vessels and the distinctive decorations found on them. "These people were the direct ancestors of the present day Ojibwa, Cree and Northern Algonquin Peoples, all of whom call themselves "Anishnabai" and speak various Algonquin languages" (Dokis First Nation, Native Background Information Report and Values Map, March 1998, Researcher James Morrison).

1600s In the early mid-1600s, when the European supply of beaver fur was exhausted by the craze for beaver felt hats, North America became the supplier of beaver, the mainstay of the fur trade in which Aboriginal people were actively involved. This need lasted until the mid-1800s when silk replaced beaver as the main ingredient, combined with stiffeners, to make the hats.

1610 Samuel de Champlain, a French explorer and navigator who mapped much of northeastern North America, sent Etienne Brûlé, a teenager of 18 years of age, to scout ahead; the youth's responsibility presented him with the honour of being the first white person to travel to Lake Nipissing, where he spent some time learning the language and customs of the Nipissings. Many historians agree Brûlé was the first *coureur de bois/guide/voyageur*. Artists Paul Kane and Frances Anne Hopkins later immortalized the fearless guides and transporters of goods and supplies of several centuries ago. "Although the terms "Voyageur" and "Coureur de bois" are used synonymously by some people, in actuality the terms refer to two different periods in history. Up until 1763, the French explorers and their paddlers were known as "Coureur de bois". These, generally, were independently financed explorers and traders. "Voyageurs", on the other hand, refers to "hired paddlers" for the fur trade which occurred mostly after 1763." <http://canoesaskatchewan.rkc.ca/history.htm>

1612 Long before 1612, the Nipissings traded fish and fur in an area as far west as Lake Nipigon, north to Hudson Bay, south into Huron territory, and as far east, in what is now known as Quebec, for corn, nets, tobacco and other supplies [Trigger and Day].

1615 Explorer Samuel de Champlain established a route that followed the Ottawa River to Mattawa River and across Talon and

Trout Lakes; after a portage to the Vase, he continued across Lake Nipissing to the French River, down to Georgian Bay, and across Georgian Bay to the Severn River, Nottawasaga Bay and Lake Simcoe. This route to Georgian Bay would become an important fur trade route that lasted into the 1800s. His writings suggest that there were some native people living at the mouth of the Sturgeon River when he traveled through the area.

1620 Jean Nicollet, explorer, translator and negotiator, lived with the Nipissing people for many years and took a wife from Nipissing. There are Métis in the West Nipissing area who say they are direct descendants of Nicollet and a woman from Nipissing, whom he married "a la façon du pays". Nicollet was known for wearing a brightly-coloured, flowery, Chinese robe during his travels. This was not unusual as, in the late 16th century, the Jesuits in China, went so far as to adopt Chinese dress and manner. "They deprecated their own importance, flattered others and prostrated themselves when given an audience with a powerful mandarin," Great Ages of Man: Age of Exploration, Time Inc., 1966.

1669-70 The site of modern day Dokis Reserve, identified in a narrative of the Sulpicians, Dollier de Casson and de Brehant de Galinée, notes that the "Nipissiriniens had their village at the bottom of a small bay just past the Chaudière Falls portage on the French River," (Coyne 1903: 86-87). The fact that this village appeared before Lake Nipissing proper places it in either Sand Bay or Satchels Bay. This is very near the site of the modern Dokis Reserve (Ref. p.3, Morrison Dokis Small Hydro Project).

1700s According to Gordon Day in Nipissing, by Bruce G. Trigger (787-791), the aboriginal people in the Lake Nipissing area in the 17th and 18th centuries were known as Nipissiriniens or Nipissings, and not Ojibwa.

"The precise limits of Nipissing territory are not known. They seem to have had for neighbors the Temiskaming and Temagami on the north, the Ottawa, Bonnèchere, and Kipawa Algonquin bands on the east, the Hurons on the south, and the Amikwa and Achiligouan Ojibwa bands on the west." [Trigger, p. 787].

Day opines that the culture of the Nipissings “at the time of White contact must be pieced together from the scattered observations of early writers whose interest in them was primarily religious or economic, which omits many details” [Ibid 787].

1763 The Royal Proclamation signed at the end of the Seven Year War between the French and the English formally recognized that Indian lands, in territory which was to become Canada, had to be obtained before any settlement could take place [Richardson p.50]. According to the proclamation, the Crown could not obtain native land without the voluntary surrender of the Chief and those who had the legal right to those lands.

1801 Parish of Montreal records identify a Michel Restoule who is believed to be a member of the Restoule family (p.7 Morrison CHBC Arch 8109 2/1 #35 – RAPQ 1943-44:425).

1838 In July, Mikisi Dokis married Angelique Gordon, daughter of former Drummond Island trader George Gordon of Penetanguishene, at the La Cloche post located halfway between the mouth of the French River and Sault Ste. Marie, on the eastern bank of Lake Huron. (Records list him as Michel Mikisi, but historians agree this was, indeed, Michael Dokis, also known as Michel L'Aigle, Michel L'Eagle, Michael Ducas and Michel Dukis (Morrison). Mikisi means eagle in Ojibway.

1844 Etienne Restoule, who worked on Lake Nipissing, was killed in a scuffle with Roderick McKenzie, the clerk of HBC's Nipissing post located, at that time, on an island opposite the mouth of the Sturgeon River. McKenzie was acquitted on the grounds of self-defense at a trial in Penetanguishene (Mitchell 189-90).

1848 A Hudson Bay Company (HBC) post was built in Springer Township, on the west side of the Sturgeon River, Lot 8, Conc. B. Information about early trading posts in the Lake Nipissing area is uncertain, according to HBC and other archival records. The post changed locations constantly over the early years, and was open only once during a cold season: the winter of 1827 (HBC Archive material, supplied by the Musée Sturgeon River House Museum).

1850 Michel Dokis, who signed the Robinson-Huron Treaty in

1850 as Chief on behalf of his “Band of Indians”, remained Chief of his Reserve for 56 consecutive years, until his death in 1906. He and 16 members of his “band” settled at Dokis Point, a tract of land that, with the signing of the R-H treaty, became the Nipissing Reserve. This situation somewhat complicated matters for decades, because the members of the Dokis Band did not move to their new Reserve until 1895-96, some 45 years after the signing of the treaty; however, all the while, the Chief protected the prime pine timber at Dokis. He had promised the framer of the treaty that, “as long as he lived, they (Dokis) would never surrender it to the Crown”, and he remained true to his word. According to Indian Affairs’ records, the Chief had no council until 1890, when only his children, Michael, William, Francis and Alexander, served as councillors. There is no record of any councillor holding office during the 22 years served by Chief Alexander Dokis Sr., following the death of his father. It was not until July of 1933 that the reins of power transferred to another founding family, with the election of John Washusk Jr. (later known as Restoule), who served until 1939. The first totally-Restoule council was elected in 1951; John C. Restoule served as Chief and, since that time, Council has been shared between the two main families. In 1951, the Dokis Band was placed under Section 73 of the Indian Act, requiring that chiefs and councillors be elected into office. Indian Affairs Records, from a 1975 genealogical and archival Unit Document that served as reference for the above terms of office, provide no discussion about how others, before this date, held office.

1850 When Aboriginal communities signed the Robinson-Huron Treaty of 1850, they surrendered title to the territory between Penetanguishene and Sault Ste. Marie, and inland to the height of land north of Lake Huron “as well as all unceded lands within the limits of Canada West (Ontario) to which they have any just claim” (Robinson-Huron 1850:3-6). Morrison: The ninth Robinson Treaty reserve, was for Dokis and his band. It was to consist of three miles square at *Wanabeyokaun*, near Lake Nipissing and the island *near the fall at Ockickandawt*. The latter was the Indian name for the Chaudière Falls on the French River, and apparently meant home of the buckets. The chaudières, spiritual places where members of the Dokis Reserve stopped to leave an offering of tobacco or other ceremonial items, were damaged in the spring of 1948, during excavation undertaken by the federal government, and over a



Dokis Competed with Hudson Bay Company

Built in 1834, the Lake Temagami Hudson Bay Post collected furs from the French River and Lake Nipissing area, the same area in which Chief Michel Dokis operated the post at Dokis Point, on the Nipissing Reserve. In 1864, Chief Dokis erected his own post next door to the HBC at Temagami and sent his sons, William and Henry, to start up this small post on Temagami Island. Dokis was also trading on Cross Lake and working the Sturgeon River as far as Mattagami Lake and Matachewan. The original HBC and Dokis posts can be seen in this 1874 photograph (NAC MG19 D21). "The Dokis operation was, by far, the most significant regional competition to the Hudson Bay Company in the last half of the 19th century. Because they were Ojibway-speaking, the family had a natural trading advantage over the European-born employees who largely staffed the HBC operations," Morrison. The Dokis brothers also developed kinship ties with local bands in northeastern Ontario, when William married Marie Ferris from Mattagami, and Henry married Marie McDougal from Abitibi. In addition, the sons established a post on the Montreal River at Matachewan, operated by the Lafrican family who eventually worked for the Hudson Bay Company.



Fort Temiskaming was an important part of the early fur trade. A post was erected by La Compagnie du Nord in 1679, followed by Fort Timiskaming, as seen in this historic photo. This post was closed in the early 1900s. (PA28724)



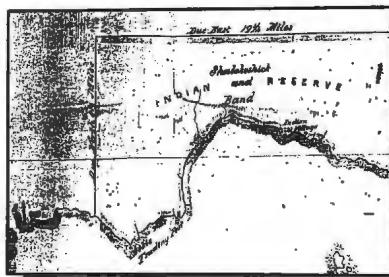
The Lafrican family operated a trading post on the Montreal River at Matachewan for the Dokis family.

century after the signing of the Treaty; these ceremonial channel pots were the subject of reparations (Angus, 1989. p.185).

1852 In October, Chief Shabogishic of the Nipissing Reserve granted property on his Reserve, eventually named Dokis Point, to be used by Chief Dokis and his

children. In the document that deeded the land on June 8, 1869, the Nipissing Chief wrote:

“On behalf of myself and Band, I hereby agree full possession to the (Indian) Chief Dokis of a small (tract) of land in my Reserve for the purpose of erecting the requisite residence, also for the planting and making (sugar).”



buildings for trading and and making (sugar).”

1852 When the Dokis Reserve was surveyed, Chief Dokis convinced Surveyor J.S. Dennis and an official of Indian Affairs, J.W. Keating, that the description of his Reserve in the R-H Treaty, signed two years earlier, was wrong. They investigated and, instead of a nine-square mile reserve, Chief Dokis found himself with a reserve that had grown to 60.99 square miles. (In 1995, Researcher Frank M. Koennecke explained in an Historical Narrative to Dokis Band Council that, when the Governor General in Council approved the changes undertaken by Keating and Dennis, one of his jobs was “for the purpose of protecting the rights and interests of the Indians and generally assisting that gentleman (Dennis) in fixing the true limits of their Reserve on the shores of Lakes Huron and Superior” (sic) [INAC: Surveys and Reserves, File no. 475/30-8-16, Bruce to Keating, May 29, 1852]. The changes were approved and the new Reserve contained, by a rough estimate, about 35,000 acres, an amount that would eventually increase to 39,790 acres. The Reserve boundaries always remained constant, but the figures often fluctuated.

1856 The HBC was suddenly very interested in the cranberries near the HBC post off the Sturgeon River and asked, much to the ire of Chief Dokis, that some be picked for sale in other parts of the north. He wrote to Indian Affairs saying, “(. . .) To this end, I ask as a loyal subject and, in duty bound, will even pray for a settlement

of the question. Indians have had use of this marsh since time immemorial.” The marsh was abandoned for many years, but is now being harvested with an annual cranberry festival held at the Sturgeon River House Museum, located in the area of the former HBC post (Doc. 42-598).

1859 A cryptic note in an internal Indian Affairs memo dated Aug. 14, 1908 denied that the Chief of Dokis had received any special power or authority from any notice which the Prince of Whales (later King Edward VII), may have taken of Chief Dokis during the Prince’s visit to Canada. A medal, once owned by Chief Dokis, was said to have been given to the Chief by the Prince; however, further evidence suggests that he received a King Edward III medal at the Robinson-Huron Treaty signing in 1850. (RG10, volume 2218, File 43, 168.2A). See photo of medal on following page.

1860 Sir George Simpson, Governor-in-Chief of Rupert’s Land and head of the Hudson Bay Company, died in Lachine.

“It is typical of the justice of the man that he remembered his three half-breed sons in his will, and that he set aside an annuity of 100 pounds for his half-breed daughter [who still remains a mystery], when his will was made in 1841, [and] was the mother of a young family.” (Morton p.283).

1860 “These were the days of Dukis, Chiefs of Nipissing, when they made their annual excursions to Penetanguishene, with their fleet of gaily decorated war canoes loaded with furs and returning with the yearly supplies. They camped with their families and appurtenances at the foot of Main St., on a small three-cornered lot purchased and owned by themselves, where now stands part of the Gidley boat factory. Having exchanged their savage (garments) for civilized costume, they prepared for a season of gaiety in town making friendly calls and visits, and being visited, in turn, by Mr. A.A. Thompson and other fur dealers. These



Writer A.C. Osborne



Chief Michel Dokis received this medal at the signing of the 1850 Robinson-Huron Treaty

The Royal Proclamation signed at the end of the Seven Year War between the French and the English formally recognized that Indian lands, in territory which was to become Canada, had to be obtained before any settlement could take place [Richardson p.50]. According to the proclamation, the Crown could not obtain native land without the voluntary surrender of the Chief and those who had the legal right to those lands. This was the first time that aboriginal people would be expected to extinguish the rights to their land in order to accommodate colonial settlement, and such negotiations would be recorded in nation-to-nation written treaties [Source www.canadiana.org/citm/themes/aboriginal]. It was King George III who issued the proclamation and, interestingly enough, his face adorns a series of 3½-inch medals given to all chiefs who signed the Robinson-Huron Treaty of 1850. Chief Michel Dokis received such a medal which a resident of Dokis is currently holding for safekeeping in a safety deposit box.

annual gatherings and fur sales were gala events and, for years, were looked forward to as leading events in the social whirl of a strange mixture of military, naval and civilian circles." (Osborne, 1917 p.103).

1866 Roderick McKenzie reported to the HBC from La Cloche on August 6, 1886 that:

"A poor Indian in the neighborhood (Duckers, but who was actually Chief Dokis), is rearing up a two storey house (. . .) painted, shingled and plastered. I actually saw casks of lime and coal oil on the portages for that purpose. He is displaying great activity this summer."

Chief Dokis was a constant irritant to the HBC because he gathered fur from many trading posts along the fur trade routes of Northern Ontario.

1868 Cartographer Claude Bernou placed a village of Nipissings in the South Bay of Lake Nipissing. What is interesting is that he also identifies village inhabited by Nipissings at the mouth of the Sturgeon River on his map (NMC H3/902-1686).

1869 An elective band council system was introduced by Indian Affairs.

1871 An Indian Agent from Parry Sound who had tried to have Chief Dokis surrender a portion of land was surprised. "I don't really know what steps to take to get him to consent to a surrender (. . .) He is not easily influenced by money consideration, as most Indians are. A few dollars will not tempt him; I think some pressure should be brought to bear upon him to compel him to comply with the wishes of the Department" (DIAND RG 10 Vol. 1875 File 854).

1876 The new Indian Act adopted by Parliament focused on land, membership and local government. This act consolidated all previous Indian legislation, and defined aboriginal status and the administrative powers over all Indian Affairs as controlled by the Superintendent General. Over the years, aboriginal people who were governed by the Indian Act soon learned that Indian Affairs

held supreme control. It was not until 1982 that the meaning of aboriginal was enshrined in the Constitution Act as Indian, Métis, or Eskimo/Inuit. A lot of primary information has come from Sessional Papers*. (see note at end of this chronology about these papers.)

1879 The Lake Nipissing HBC post, located on the west side of the Sturgeon River, closed in the summer of 1879, and the stock on hand was moved to Wanapitaping (sic).

1880 Springer Township, named in honour of Moses Springer, MPP for Waterloo-North, was surveyed. It covered an area near the Nipissing Reserve, straddling the Sturgeon River and fronting on Lake Nipissing. Ontario was moving quickly to make land available for the settlers who were beginning to trickle in to work and live in the area. The Canadian Pacific Railway line reached Sturgeon Falls two years later.

1881

"On the Dokis Reserve, none of the band reside, some of them go with Dokis' trading parties to the north, and others live on islands in Lake Nipissing, or on the mainland or on the Nipissing Reserve as Chief Dokis does, who there, besides his house, had good crops on a small scale. In livestock there is not much done; there are more cows now on the Reserves, but as the families of their owners frequently go away for days, berry picking, etc., I suspect the cows are not well attended to."

This Sessional Paper No. 6 was the official government record of the Dokis Band for that year.

1882 The HBC applied for a grant on which their post was located until its closure in 1879. They asked for, and received, a grant for the 288-acre lot, Lot 8 in Conc. B in Springer Twp, which they occupied. The HBC asked for the land because they said that the coming of the Canadian Pacific Railway to Sturgeon Falls had affected their business.

1887 Repeated flooding from Lake Nipissing prompted Chief Dokis to address this issue in writing to Indian Supt. Thomas Walton

who deemed his claim to be trivial. Lumber companies had built dams to retain water in order to facilitate floating their timber downstream.

1888 The Sessional Papers for that year reported that Chief Michel Dokis continued to ignore the presence of the Canadian Pacific Railway which had been built through Sturgeon Falls six years earlier.

“The Chief, who is invariably the spokesman of this small, well-to-do tribe, received me with the accustomed politeness, and spoke favorably of the general condition of his band, which, as usual, follows trading as a business. Notwithstanding their superior intelligence, it is surprising how tenaciously this band holds on to the former habits of thought and action. Apparently ignoring the Canadian Pacific Railway at their very door, they still purchase their goods and dispose of their fur at Penetanguishene, transporting both by canoe over hundreds of miles of lake and river and some half-dozen portages, and seemingly regardless of the settlers and lumbermen who are surrounding their Reserve, thereby endangering the loss of their pine by fire; they refuse to sanction the sale of their timber because, nearly 40 years ago, their chief promised Mr. Robinson, the framer of the Robinson Treaty, that as long as he lived they would never surrender it to the Crown.”

1889

“This band of Indian traders still maintains its commercial charter and position. They do not inhabit their Reserve, the pine of which they still refuse to surrender for sale, but live on one of the most beautiful promontories of the Nipissing Reserve. A more perfect acquaintance shows that this small band is composed of two classes, one comparatively rich, and other very poor,” Sessional Paper

One year later, in their usual report, they commented, tongue-in-cheek, that “One was apt to consider them rather as members

of a commercial firm in good standing than as a band of annuity Indians” (Sessional Papers). It was very evident that, over the years, Indian Affairs was systematically poisoning the air about the Dokis when they reported to Parliament about this small band that dared to take them on. Refer to Dokis: Since Time Immemorial, in the first section of this book, to see what the Royal Commission on Aboriginal Peoples (RCAP) had to say about Chief Dokis (WFL).

1890 A misunderstanding between Dokis and Nipissing Reserve members, concerning hunting on the Dokis Reserve and the seizure of venison from that successful hunt, left bad blood between Chief Michel Dokis and members of Nipissing. In a letter to Indian Affairs, the Nipissing Reserve Band Council asked to have the Chief and band members leave. They said it was because the Chief's horses and cattle were damaging their crops, that they had been prevented from hunting on the Dokis Reserve and, furthermore, when Chief Dokis had asked to build on their Reserve, he had only “wished to trade and not farm or raise stock.” The people of Nipissing made this into a very public issue when, in front of all Nipissing members during annuity pay day, Council asked for Dokis to leave that part of Nipissing they had occupied for some 50 years. Within a couple of years, as his fur trade business was winding down, the Chief and those relatives living at Nipissing moved to their own Reserve (DIAND RG 10 Vol. 2372 File 75 232).

1891 Census figures record Dokis membership at 91. A fine was imposed on Chief Dokis for refusing to give information to census enumerators.

1891 The Sessional Papers reporting on 1891 captured an important event: the impact that the Canadian Pacific Railway would have on Chief Michel Dokis. Thomas Walton, Indian Agent, Parry Sound wrote:

“From all I could gather during my brief visit to this band, a change in their habits and mode of life seems to be about to be thrust upon them by the force of circumstances. Their position and occupation as Indian traders is seriously crippled, if not altogether gone. The civilizing influence of the Canadian Pacific Railway has proved detrimental to the Old Indian

trader, a type of which class is Chief Dokis, and his day is past."



Vankoughnet

1893 Timber cruisers reported that there was an estimated 45 million board feet of primeval white pine on the Dokis Reserve, valued to be worth at least \$250,000. American lumbermen, anxious for Dokis to sell this timber while a free trade agreement was in effect, were putting some intense pressure on politicians and the government of the time to get Canadian timber to their mills.

1893 At a time when women were not allowed to vote, the federal government tried to pry permission from the 15 adult male members of the Dokis Band to sell their prime pine timber at a meeting in council. The men of Dokis were dispersed across an area which included Manitoulin Island, Biscotasing, Abitibi and the Nipissing home of Chief Dokis at Dokis Point (RG 10, Vol. 2217, file 43,168-June 5 1893 draft of proposed letter to L. Vankoughnet, Deputy Superintendent, General of Indian Affairs from Indian Superintendent Thomas Walton).

1894 In the late 1880s, Chief Dokis and his extended family spent most of their time at Dokis Point where he conducted his fur trading operation. An Indian Affairs official, who went looking for the Chief, checked out how the Chief was actually using his own reserve on the French River, commented on the livestock, potatoes, corn and hay, and had this to say:

"He says that he spends a few weeks every autumn cranberry picking, duck shooting and deer hunting, taking his annual holidays with as much pleasure as a city banker or a railway magnate." (MacDonald 1894).

An interesting and telling observation exists in this same file from Indian Agent William Plummer. The first to approach the Chief to obtain surrender of the timber on the Dokis Reserve, Agent Plummer reported that Chief Dokis was not easily influenced by money. Researcher Morrison said that while the Chief was both "obstinate and sentimental (. . .) he had made a sacred oath at the time of the Treaty. As he explained to Agent Thomas Walton in 1888, he had promised to the Hon. W.B. Robinson, in 1850, that

so long as he, the Chief, lived, the timber of the Reserve should not be sold" (Angus 1989:188).

1894 The frustration of Indian Affairs with Dokis was very evident in Sessional Paper no. 14 which reported that "this band, once thought to be one of the most intelligent of this or any other superintendency, has strangely developed an amount of wayward foolishness that would surprise anyone not acquainted with the eccentricities of Indian character. Such action on the part of such a band demonstrates, in my opinion, the utter incapacity of Indians to manage their own affairs."

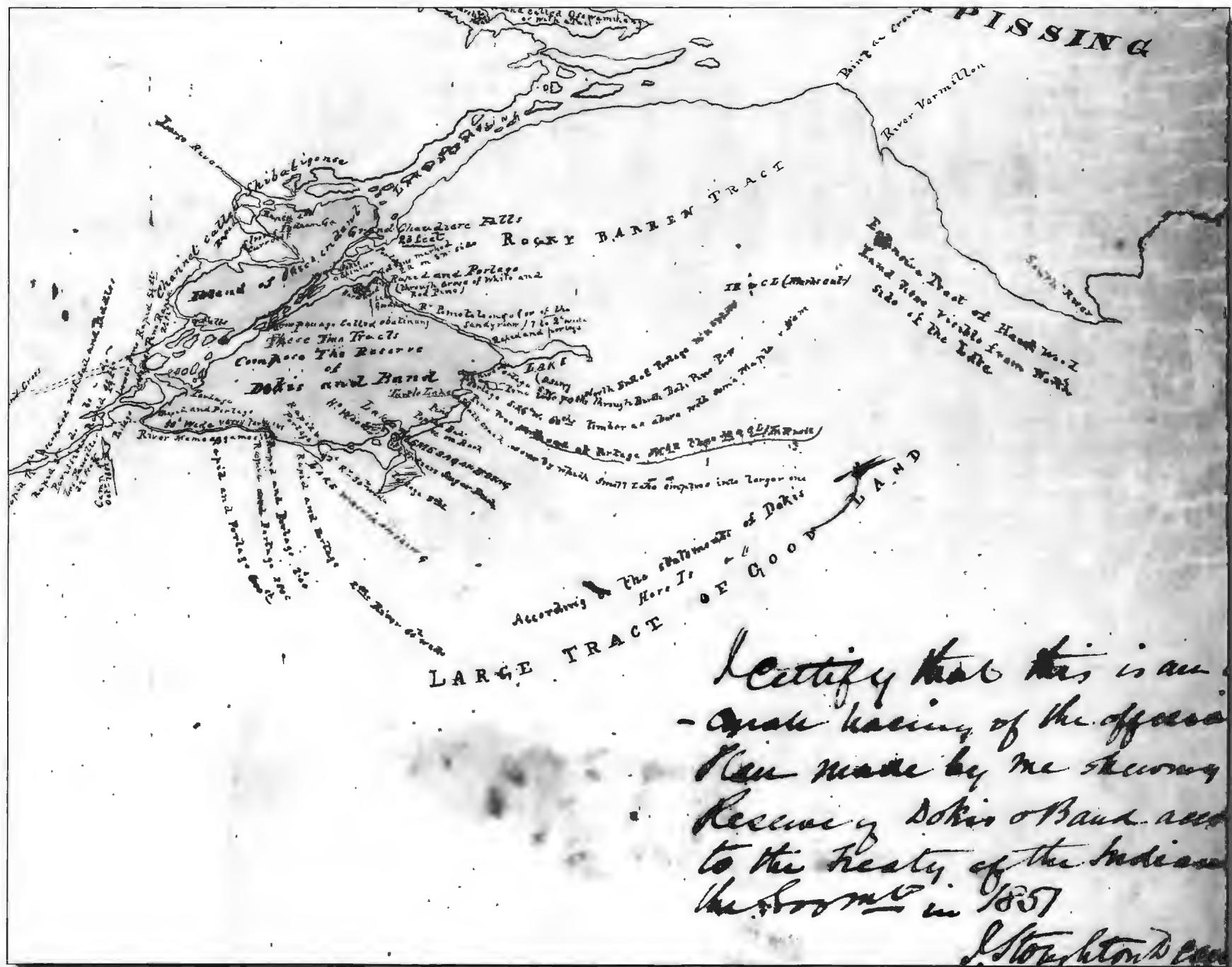
1895 The annual report from Indian Affairs noted that "The younger adult members of the band have evidently abandoned their fathers' trading pursuits and now depend largely on lumbering for subsistence. The senior members cultivate the soil in the usual Indian fashion."

1895-96 Chief Michael Dokis and his band settled on their Reserve on the French River.

1897 At the time, there were only three buildings on the Dokis Reserve and two of them were poor and small.

"The refusal of the members of this band to dispose of their pine timber, and the jealousy with which the chief has prevented any of the band, except three of his sons, from settling on the Reserve, has resulted in the absence of all educational work,"

the Sessional Papers reported for that year. It concluded that the band was most exemplary in its temperance and morality. These were times when Indian Agents often got involved in very private matters on reserves, including those issues which they perceived to be temperance and morality. There is an interesting story about Agent Cockburn who also served Dokis. In the twenties and early thirties, at the Temagami reserve, he concerned himself with what he termed irregularities, and took it upon himself to see to it that any young men who had put young women "in a family way" were marched off to the priest to have a marriage quickly arranged. "With equal resolve he acted with the help of the Chief Ranger



and the law against any tourists who mistreated Indian women" (Hodgins p.226).

1897 The population of Dokis consisted of 75: nineteen men, thirty women and 26 children. There was still no school on the Reserve and very few people could read or write.

1898 The first election was held and Chief Dokis, already Chief for life, was officially elected.

1898 Over the years, there had been much speculation about who Chief Dokis really was. Angus, who authored The Eagle and his Band and based his information on historical records and letters, reported that the Chief was the son of a French-Canadian fur trader named D'Aigle whose wife was an Ojibwa woman from Lake Nipissing (Angus 1989 p.184). Records from the Department of Indian Affairs shared the view that "He was not an Indian but a half breed (. . .) Due to his eloquence, [Dokis] had foisted himself off on Treaty Commissioner Robinson in 1850 as chief, and obtained a valuable Reserve for himself and family" (Borron 1892: 6). (See also NAC RG10 Vol.2217 for more background.) There are differing stories: one that he came from the United States, others said it was from France and another unsubstantiated story is that his father was a former chief who, having fought in the wars of 1812, had been honoured with a lifetime appointment as chief. (However, most of the evidence is rather sketchy, and needs more detailed research. The cross-checking of many references and citations has revealed many inaccuracies WFL.)

1899 The Hardy Lumber Company of Trout Creek trespassed on Dokis land, cutting 1,129 logs (172,336 foot board feet of white pine), an infraction which Chief Dokis deemed unacceptable because of his determination not to cut lumber of any kind on the Dokis Reserve [RG10, Vol. 2217, File 43, 168-1]. A review of letters and documents connected to the Hardy incident and the survey of the land subsequently became serious issues between Indian Affairs and the Chief. It is evident that the Chief was not treated well and was often dismissed. However, he persevered and did not let anything slip by. To this day, many subsequent chiefs and councils have accepted his attitude as their "way of doing business"; they are not afraid to dedicate decades, if necessary, to

resolving those issues in which they feel they have not been treated well and with respect. In the past, some very vocal chiefs, such as Chief Frank Dokis, were publicly attacked in the newspaper (Agent J. A. Marleau of Sturgeon Falls) for not even being able to read and write when they dared to speak out publicly against their treatment. Historical records document the manner in which they were treated WFL).

1901 When the Federal Department of Public Works was studying the possibility of a canal to join Lake Nipissing with Georgian Bay, a project to include a possible 1,400-foot portage canal and a lift lock at the 12th mile to overcome the 25-foot Chaudière Falls, Dokis was not consulted at any time, even though this canal scheme would seriously affect them (NA RG 11 Box 34 File-French River Dams F2 "A").

1903 Once again, the issue of valuable Dokis timber was mentioned in Indian Affairs' documents reporting to the government of the day. "They appear to be of average intelligence and should be in a more prosperous condition, but for the refusal of their chief to consent to the sale of their timber for their benefit." The population of 80 residents was said to "nominally belong to the Ojibewa (sic) nation, but in reality they are half-breeds with a large admixture of French blood." This included 20 men, 28 women and 32 children. There was still no school on the Reserve and resources on the Reserve were very limited. Some men and women worked in area lumbering operations. In time, as tourism developed on the French River, more jobs became available.

1904-1919 There were numerous letters and complaints concerning the water level of Lake Nipissing, not only by both the Dokis and Nipissing Reserves, but by their Indian Agent G.P. Cockburn.

1904 The population of Dokis was listed at 79 (20 men, 27 women and 32 children). The Department of Indian Affairs once again noted that the community had a very valuable tract of pine timber, which sale would be of great advantage to the members, and would place them in a very prosperous condition.

1906 Chief Michael Dokis died April 25. On July 11, Chief Alexander



Close-up view of an 1850s map of the Lake Nipissing area

Dokis Sr., son of the late Chief Michael Dokis, was elected chief.

1907 Superintendents and agents of Indian Affairs reported a population of 239 residents at the Nipissing Reserve. In 1907, when the people of Dokis numbered 80, their occupations were listed as fishing and hunting, and acting as guides to tourists, while others worked on the drives and in the adjacent lumber camps. Those who lived on the Reserve cultivated small gardens and caught fish for their own use.

1908 Historical documents (DIAND RG 10 Vol. 2218 File 43, 168-2A) record that:

"Eleven Indians from Dokis Reserve, under the supervision of Agent George P. Cockburn signed the surrender of all the pine timber on the Reserve for 10 years. In the contract, it is mentioned that Agent Cockburn will receive 2% of the sale."

In volume 2218 of the same historical record, Frank Pedley, Deputy Superintendent General of Indian Affairs inquired, in his letter of Jan. 11, 1908 to Cockburn, asked why, in the terms of surrender, George P. Cockburn, the Indian Agent, was to receive a commission of two percent upon the bonus realized from the sale of the timber. "This is a very unusual provision to incorporate in a surrender, and before taking action in connection therewith, I should like to have a full explanation from you as to how it became to be inserted." Cockburn's letter explained that this had been arranged with the Indians with whom he had dealt.

1908 On April 24 1908, Chief Alexander Dokis Sr. wrote a letter to DIA Minister Frank Oliver, expressing his surprise that members of the band who signed the surrender had received a cash advance. "Was this cash advance arranged beforehand between the Agent and certain members of the band (. . .) to get them to sign for the surrender?" This issue simmered for many years, to the point where there was a move to try to disqualify the entire Restoule family from membership in the Dokis band. Chief Dokis was pressured to remove the Restoules and hired legal counsel to help him with this task (Indian RG10, volume 2218, File 43, 168.2A).

1908 DIA reported in a letter of Aug. 14 1908:

"The fact that must not be lost sight of in dealing with the question of Indian blood and membership in a special band is that the rights of half-breeds to share in the Robinson Huron Treaty was "recognized by" Hon. William Robinson."

This letter to the Deputy Superintendent General also suggested that Chief Dokis had probably inherited his chieftainship from his father (RG10, volume 2218, File 43, 168.2A).

1908 On June 11 1908, Field Inspector and Valuator John Fraser of Gore Bay ON reported to Indian Affairs that the eight timber berths on the Dokis Reserve had 18.540 million feet of red pine and 72.603 million feet of white pine.

1910 Ten homes were built on the Reserve.

1911 In the fall, Georgian Bay Lumber began logging on the Dokis Reserve and, by the end of the logging season, had cut 9.6 million board feet of sawlogs and had manufactured nearly 96,000 cubic feet of square timber. The sawlogs were floated and towed down the French River to Waubashene. The square timber went in another direction, ending up in Callander, where it was transported to Kingston by the Grand Trunk Railway before being floated in rafts to Quebec City. Its final destination was Britain.

1912 Chinese laborers worked on dams on the Restoule River, with Mr. Sing as Project Manager (NARG11, Vol. 121, File 1307-939 2126-1-A).

1914 Holy Spirit Roman Catholic Church was built at Dokis with capital from the Reserve's timber fund.

1914-1918 As their part to help with the war effort, Dokis donated \$2,000 to the Red Cross and Belgian Relief war fund drives.

1915 In his annual report to Indian Affairs, Indian Agent George P. Cockburn noted that both the Dokis and Nipissing bands kept their premises clean, and isolated persons suffering from contagious disease.

"They dress well and keep their dwellings comfortable. Their buildings compare favorably with those of the white settlers of the district. The majority of Indians in this agency follow the Indian mode of making a living by hunting and fishing and acting as guides to tourists and survey parties. They also work in lumber camps. During the present winter, owing to the stress of the fur market caused by the European war, the Indians of the Nipissing band are cutting pulpwood for sale, for which they have a ready market at good prices. Some of them make canoes, snowshoes and axe-handles, which they market in the adjoining towns and villages."

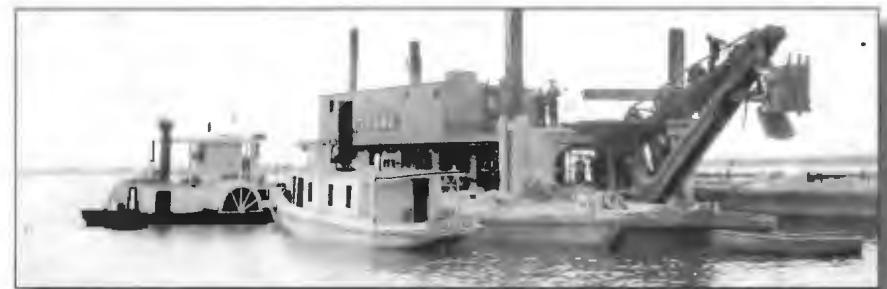
There were no comments concerning how the sale of the Dokis timber, seven years earlier, had affected that community.

1918 Summer school began in rented rooms at the Dokis Roman Catholic Church.

1918 The Spanish Flu that killed over 20 million people worldwide seriously affected cutting operations on the Dokis Reserve. "Owing to the outbreak of the epidemic of influenza (. . .) [Georgian Bay Lumber](sic) were compelled to close down their camp", because there were not enough men in the bush cutting trees (Angus p. 264). Local Historian Everett also reported the impact from the flu on Lost Channel, downriver from Dokis (p.3).

1925 The Indian Affairs annual report of March 3, 1925 reported that the Dokis Band had a trust account balance of \$959, 873.47, as of April 1 1924. The account had earned interest of \$49,948.79 over the course of a year. It is really interesting to compare this band with Eagle Lake Band, for example, which, in the same time period, with a capital account of \$5,566.92, had made a whopping \$475.41 in interest. This wealth gave Dokis its independence.

1928 Money from the Timber Reserve Fund was used to build a Community Hall. Full time school began at Dokis. This building was renovated in 1983.



Walter Dokis was Captain of the Monarch, a 28-foot ONR pleasure craft, (left). According to writer Bessel J. VandenHazel, the Monarch, originally an alligator built at the west end of Lake Nipissing, hauled logs over shallow bays until it was more economical to use road transport. In late July of 1951, there was a gasoline explosion aboard the Monarch and Walter was slightly injured but was credited with averting a serious fire by shoving the Monarch away from the dock at which was also moored a barge loaded with gas barrels. The King Edward, (centre) a 15.5-metre wooden steamboat was shipped by rail from Ottawa for lumber baron J.R. Booth, and was used for passenger service and towing on the French River, Frank's Bay and Callander Bay. In 1910, the King Edward played a key role in the building of the Chaudiere Dam by towing the gates of the dam from Callander to the French River. The Mattawa Dredge (1900-1915) (right), was owned by the Federal Public Works and used to dredge Lake Nipissing at Cache Bay, the North Bay government dock, as well as channels into Cache Bay and the Sturgeon and South Rivers.



From the beginning, residents of Dokis traveled the French River by water in the summer, and over the ice of Lake Nipissing in the winter, to reach the outside world. In 1954, Dokis financed a road to connect to Hwy. 64 near Monetville. Workers from Dokis are seen on a lunch break during the construction of that road by Cecil Fielding of Sudbury. This road had a positive economic effect on the community's logging business and significantly changed the isolated way of life at Dokis.

1929 Chief Alexander Dokis Sr. died on May 15. His brother, Michael Dokis Jr., was elected Chief but died October 31 of the same year.

1930 Chief Frank W. Dokis was elected in May.

1933 John C. Washusk, the first non-Dokis Chief was elected.

1936 Chief John A. Washusk was elected in June.

1937 Local merchants began applying to harvest the Dokis forest which had grown somewhat since the 1908 cut. Once again, the band called for a vote regarding the sale of its timber. As before, there was major controversy and the Dokis members again held their ground. The vote result listed 17 Restoules in favour of, and eight members of the Dokis family against, selling the timber. Three companies who had won tenders this time harvested more species, including cedar, hemlock, maple, pine and spruce; they brought in portable mills and created employment for residents. The timber dues, averaging about \$5,000 a year, were paid into the Band's capital fund [Angus. P.265].

1939 Fred Dokis was elected Chief and his brother (Francois) Frank W. Dokis served as Councilor in May of 1939.

1942-1945 The tables were reversed in this election. Frank W. Dokis was elected chief and his brother, Fred, became councilor. The Chief remained in office until 1951, at which time there was a change of families leading the Dokis Reserve.

1949 The isolation of the Dokis Reserve began to take its toll and, on Feb. 28, Dokis Band Council began talks concerning the construction of a bridge across the Little French River, an event that would not happen for another six years (RG 10, V. 6521, File Ind 15-1.273).

1950 Archaeologist Frank Ridley began investigating, on the south shore at the entrance to the French River, a one-half square mile site, identified in 1665 as a site where the Nipissings "usually locate their village" (Coyne, 1903).

1951 John C. Restoule was elected chief; councillors were Angus Restoule and Ralph Restoule. This was the very first all-Restoule council.

1953 The Indian Affairs Annual Report for 1953 reported that, because of a training plan that was underway, Indians would be equipped to compete for, and obtain, the type of work for which their natural ability and environment fit them. "Forest Rangers were appointed by the Dokis and Nipissing bands, and preliminary arrangements were made with the Ontario Department of Lands and Forests for the training of Indian forest rangers and scalers."

1953 Joseph W. Dokis was elected chief; councillors were Angus Restoule and Ralph Restoule.

1955 The construction of the bridge across the Little French River and the new road from Dokis to Hwy. 64 got underway. This construction would allow the children of the community to attend elementary and secondary schools in Monetville and Noelville.

1956 The quality of life on this isolated reserve continued to change as large amounts of money from the capital fund were expended to build a 17-mile road to connect the community to Hwy. 64. Cost paid by the Band, according to Lorie Young, Researcher, was \$166,000. The Band decided not to issue any more logging permits and it organized its own lumber company. The Department of Indian Affairs contributed to the upkeep of this road until it was taken over by the Province of Ontario.

1956 The first confectionery store ever established at Dokis was owned and operated by Andrew Restoule and his wife, Kathleen. In the spring of 1976, this store was sold to their daughter, Mrs. Robert Dokis (Dorothy), who operated it for many years.

1957 Hydro was finally connected to the Reserve, and electric lights were turned on for the first time on March 29.

1960 Indian reserves were granted the right to vote in federal elections.

1965 "As the Band increased in numbers, interest on the capital was not enough to pay the high per capita supplements, and the capital fund began to decline sharply. The ever-practical Dokis Indians, seeing no sense in squandering their capital resources, reduced individuals' payments to \$13 per person per month, and discontinued them altogether in 1976" (Angus p.265).

1966 The first Dokis Recreation Committee was formed on May 20.

1968-1970 Children from Dokis began attending grade five in Monetville.

1969 Tinny's Taxidermist, on Whispering Pines Road overlooking Dokis Bay, established by Anthony 'Tinney' Restoule, is still going strong in 2006.

1971 Chief Joe W. Dokis died February 11. Leonard Dokis was elected chief and councillors were Ernest Restoule and Dave Dokis.

1971 The Dokis Band's 15-year-old forestry company reported a profit of \$60,000 while, at the same time, employing 26 band members who were paid \$20 per day.

1972 Chief Rolly Restoule was elected with Councillors Ernest Restoule and Ron Restoule. Ernest Restoule resigned Sept. 11 and was replaced by Gordon Restoule who served the remainder of the term. The first band office was built in 1972.

1972 Indian Affairs began its training program on bands in the area during this year. The Dokis Band Administrator was Nicole

Restoule and her secretary was Valerie Ann Dokis. In 2006, 34 years later, her daughter, Christine (Restoule) Dokis, served as Band Administrator.



Anishinabek Police Services

1973 In early 1973, Health Canada began offering introductory training for health workers to serve First Nation reserves. Because there was no office



Denise Restoule

at Dokis at the time, Denise Restoule, the first health worker (Family Health Aides) in Dokis worked out of her home for 15 hours a week at \$2.35 an hour. The second phase of a training program for FHA workers, later known as Community Health Representatives (CHR), was held at Thunder Bay's Lakehead University, and ongoing education for F.H.A.'s continued over the years. Mrs. Restoule became a federal employee who delivered health services at Dokis for many years. She was involved in writing successful proposals for other services for the community, which included funding for the first health clinic in

1974; she successfully submitted a proposal to Health Canada for a full time Drug and Alcohol Prevention Officer, for which position Beverly Restoule was hired. In 1987, a new health building opened its doors, and Danette Restoule became the new Native Child Welfare Prevention Worker at Dokis. The clinic boasted three full time workers but, in 1986, CHR positions were downsized. Mrs. Restoule was named acting CHR coordinator for the province of Ontario, was spokesperson for CHR, at the government level, and was involved in training programs. Following a lay-off by Health Canada in 1989, she was hired as the NNADAP worker in Dokis and, a year later, was re-appointed to the CHR position at Dokis. For over five years, she was actively involved in developing a health service project for the three communities of Dokis, Nipissing and Bear Island at Temagami; the result was that Health Canada provided \$1 million a year for a five year term, making possible the hiring of 37 employees for the three reserves. Mrs. Restoule became Health Director for Dokis. The pioneering team at Dokis included: Denise Restoule Health Director, Marie Dokis Community Health Rep., Claudine Restoule Drug/Alcohol Prevention, Renee Restoule Mental Health, Bernie Restoule Diabetes Worker, Chris (Babe) Dokis Medical Driver, Denise Dokis Referral Clerk, Jacqueline Restoule Health Promotion, Bernice Trudeau and two Visiting Nurses, Dainty Dumont, and Delma Pishabo. Catherine Dokis was Janitor. In 1997, the three-reserve health service reverted to individual health programs directed by each of the three communities. Dokis scaled down much of the health service that had been funded jointly by the federal and provincial governments.

In 2006, many of the original staff members were still working at the Health Centre along with the following new staff: Carolyn Hynes Health Director, Gwen Dokis Mental Health, Sandra Dokis Drug and Alcohol, Sally Dokis Health Promotion and Wellness, and Carol Dokis Janitor. Former Director Denise Restoule said, "With continued vision, drive and perseverance, it (Dokis) can continue to expand to meet the ever-changing needs of the community."

1974 A craft store, built and owned by the Dokis Band, served the tourist trade. During this era, tourists riding the Chief Commanda I tour boat on its visits to Dokis bought mittens, purses, birch bark canoes and other native products made by Dokis artists.

1974 Leonard Dokis was elected chief; councillors were Ron Restoule and Ernest Restoule.

1976 Chief Leonard Dokis was re-elected; councillors included Ken Restoule and Harold Restoule. Indian Affairs provided a grant to build a fire hall which also housed police services. Both a fire truck and water tanker were purchased to establish the department, and local residents served as volunteer firemen.

1978 Wilfred Dokis was elected chief; councillors were Reno Restoule and Harold Restoule.

1979 Chief Wilfred Dokis died shortly after being re-elected and his brother Reno, who was First Councillor, became Chief.

1980 Reno Dokis was elected Chief; councillors were Harold Restoule and Ernest Restoule.

1980-1983 Chief Reno Dokis remained in power; Leonard Dokis and Ernest Restoule served as councillors.

1984 On Sept. 4 1984, a totem pole was raised during the Nishinaw-nebin Fest. During that year, National Health and Welfare funded the New Horizon Senior Citizens Group. The Board of Directors included Dorothy Dokis, Edna Restoule, Catherine Restoule, Ralph Restoule, Angus and Laurena Restoule, and Emile Restoule. In 1984, National Health and Welfare funding helped Dokis hire Beverley Restoule as National Native Alcohol and Drug

Abuse Program worker.

1984-1986 Chief Martin Restoule was elected. Councillors were Barbara Restoule and Wanita Dokis, the first women ever to be elected to council in Dokis history.

1985 Bill C-31, which amended the Indian Act, was aimed at removing discrimination, restoring status and membership, and increasing the control of Indian Bands over their own affairs. Over the years, there has been much discussion and conflict regarding this amendment to the Act which had unintended consequences, such as the division, within families, into status and non-status members.

1990 Tim Restoule was elected Chief. Councillors were Ernest Restoule, Wanita Dokis, Roger Restoule, Peter Restoule, Harold Restoule, Jack Restoule. When Ernest Restoule, father of Chief Tim Restoule, died on June 9, 1990, his council replacement was Kenneth Restoule.

1990 A water treatment plant was built at Dokis.

1996 Dokis Band Council began a paving program within the village.

1997 A new school, built to serve children from junior kindergarten to grade six, replaced a school that offered classes only for junior kindergarten to grade four students. Older children continued to travel to Monetville for grades five to eight, and to other communities for high school.

2003 A new building was constructed to provide for Anishinabek Police Services in Dokis.

2004 The Endaayang Independent Living Centre which provides housing for five residents was completed and occupied.

2005 The Dokis Library moved into "Kikendawt Kinoomaadii Gamig", Dokis Education Building, in the new school at Dokis. The library had changed locations from the basement of the old school, to the fire hall and then the Heritage Museum, before moving into

the school. The librarian was Anjeline Dokis.

2005 The Dokis Cultural Committee organized its 5th Powwow at Dokis. This committee included Veronica Dokis, Teresa Restoule, Gladys Goulais, Kim Dokis, Carol Dokis, Sharon Goulais, James Dokis Sr., Marie Dokis, Marty Restoule, Tim Restoule, Bernice Trudeau, Paige Restoule and Kathy Restoule.

2006 Grand Opening, in the former school building, of the Kikendawt Wellness Centre: Ndang, Nwiiyaw, Jiibay.

2006 History was written during elections this year when Denise Restoule became the first woman elected Chief of Dokis First Nation. From 1990-2005, she gained extensive experience in the health field at both front line and management levels. Councillors include: Leonard Dokis, Roger Restoule, Tim Restoule, Derek Restoule and Tina Restoule.

Sessional Papers

Sessional Papers, which include reports of departments, boards and commissions, estimates and public accounts tabled, either in the House of Commons, or, sometimes, in the Senate, provided invaluable primary information for this chronology.



Kikendawt Wellness Centre: Ndang, Nwiiyaw, Jiibay

The Red Ticket Ladies

A succession of federal legislation acts initiated to assimilate Canada's aboriginal population provided the legal means to mistreat women uniquely identified as the Red Ticket Ladies; those members of Dokis were known as the Red Ticket Ladies of Dokis. The information contained in this chapter was selected from the Report of the Royal Commission on Aboriginal People, Volume 1 – Looking Forward Looking Back, Chapter 9, The Indian Act, as submitted by Indian and Northern Affairs Canada.

Following Confederation, the Crown determined to reduce financial obligations towards aboriginal people. The census taking of all First Nations living in Upper Canada would enable officials to prepare band lists. No Indian could be added to a band list without official approval, and only persons listed as band members would be entitled to treaty payments. Recommendations for ineligibility included the following classifications:

- i) all persons of mixed Indian and non-Indian blood who had not been adopted by the band;
- ii) all Indian women who married non-Indian men and their children;
- iii) all Indian children who had been educated in industrial schools.

These recommendations were adopted in one form or another in the years after the Bagot Commission issued its report, and formed the heart of the Indian status, band membership and enfranchisement provisions of the *Indian Act*.

“Unfair and Discriminatory”

When the Royal Commission on Aboriginal Peoples (RCAP) reviewed the “unfair and discriminatory provisions of the Indian Act”, it was said that “Indian women had been doubly disadvantaged”. “This is particularly so, for example, with regard to discriminatory provisions on land surrender, wills, band elections, Indian status, band membership and enfranchisement.”

Indian Enfranchisement, with respect to the Indian Act, occurs when an aboriginal person willingly or unwillingly relinquishes their aboriginal status, and any rights that accrue

from that status. Enfranchisement, which meant freedom from the protected status associated with being an Indian, was seen as a privilege. To encourage abandoning Indian status, an enfranchised Indian would receive individual possession of up to 50 acres of land within the reserve and his per capita share in the principal of the treaty annuities and other band money.

The first enfranchisement legislation, the Gradual Civilization Act of 1857, enabled to be enfranchised any qualifying male and, automatically, his wife and children, despite any of their wishes to the contrary. However, unlike her native husband, the wife received no allotment of reserve land upon being enfranchised and, furthermore, when her enfranchised mate died, the land passed on to their children in fee simple. The widow could regain Indian status and band membership only by marrying another native.

The Gradual Enfranchisement Act of 1869 restricted, even further, the rights of an Indian woman. Although the non-Indian wife and children of an aboriginal man would acquire Indian status, a First Nations woman who married out would lose Indian status, and the offspring of that union would never have status.

Thus, an aboriginal woman who married a non-native neither held legal status as an Indian, nor was she considered non-Indian in the same way as enfranchised women were. Some Indian agencies issued informal identity cards, referred to as "red tickets" to these women, in order to identify them as entitled to share in treaty moneys. These ladies became known as the Red Ticket Ladies.

Many had to Move off the Reserve

One significant tool held by the band council was the power to decide whether a native woman, who had lost Indian status through marrying out, could continue to receive treaty annuity payments, or whether she would be given a lump sum settlement. Although these Red Ticket Ladies had no Indian status, the band provided an informal band membership, which provided the women with a link to their home communities and, in many cases, allowed them to continue to reside in their reserve community. The 1951 revision of the Indian Act transferred that power to the Superintendent General and succeeded in making radical changes to the future of the Red

Ticket Ladies and their descendants.

Rather than allow the Red Ticket Ladies to retain Indian status and formal band membership and, accordingly, an Indian community to call home, federal authorities decided to provide for their involuntary enfranchisement upon marriage, a condition which meant automatic loss of status and band membership, including the forced sale or disposal of any reserve lands she might have held; it also meant she would be paid out immediately for her share of any treaty moneys to which her band might have been entitled, as well as a share of the capital and revenue moneys held by the federal government for the band.

For Dokis, this meant that many aboriginal women had to move off the reserve. After the 1951 Indian Act, no First Nations man could be enfranchised involuntarily except through a stringent judicial inquiry procedure in the revised Indian Act, a practice that clearly established a double standard.

Many Dokis First Nation women lived as Red Ticket Ladies at Sand Bay, Hardy Bay, Restoule River, Restoule Bay, Lavigne, Goulais Point, Sturgeon Falls, North Bay and other communities, until 1985 amendments to Bill C-31 and other legislation allowed them to return to status and to band membership. It has taken many decades for some families at Dokis to prove that they were status Indians. However, there are still large numbers of non-status Indians (as well as their children), the victims of earlier loss of status or of the enfranchisement provisions, who have not been able to meet the new criteria set out in the current version of the Act.



Chiefs and Councillors Dokis Reserve: 1850 to 2006

The Dokis Nation began with Michael Dokis (See 1901* for further details on the names by which he was known) who signed the Robinson-Huron Treaty in 1850, thus creating the Dokis Reserve. Indian Affairs described him as Life Chief since 1850. It was not until 1890, under a Certificate of Chiefs and Councillors, that councillors were identified as such.



Michael Dokis c. 1850

1890 - 1891
Chief Michael Dokis
Councillor William Dokis
Councillor Francois Dokis

1891	Chief Michael Dokis Councillor William Dokis Councillor Francis Dokis
1892	Chief Michael Dokis (No Councillors listed)
1893	Chief Michael Dokis Councillor Francis Dokis Councillor William Dokis Councillor Alexander Dokis
1894	Chief Michael Dokis Councillor William Dokis Councillor Alexander Dokis Councillor Francis Dokis
1895	Chief Michael Dokis Councillors absent but certified
1896	Chief Michael Dokis Councillor William Dokis Councillor Francis Dokis Councillor Alexander Dokis
1897	Chief Michael Dokis Interpreter: Francis Dokis
1898	According to Indian Affairs documents, Life Chief Michael Dokis was elected as Chief in 1898. Councillors were: Francis Dokis and Alexander Dokis

1899	Chief Michael Dokis No Councillors listed.
1900	Chief Michael Dokis No Councillors listed.
1901*	Chief Michel* Dokis (No Councillors listed).

1906	Chief Michael Dokis died on April 25, 1906. No Councillors listed.
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Alexander Dokis Sr.

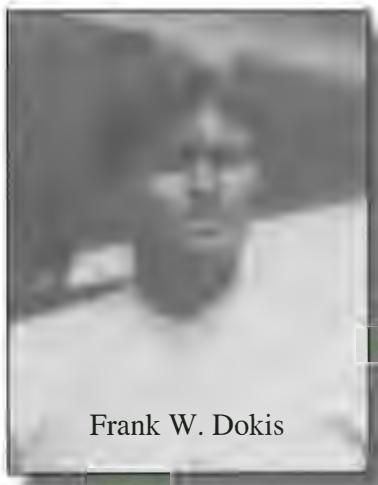
Chief Alexander Dokis (Sr.) took office on July 11, 1906. No Councillors are listed for his term which lasted until his death in office on May 15, 1929.

1929-1929
Chief Michel Dokis Jr. died in office Oct. 31, 1929.

(*Records begin to identify the Chief as Michel Dokis and continue to do so until his death in 1906, at which time he is, once again, referred to as Michael. Further research is needed to clarify that it was not his son Michel, who acted as chief for the five year period from 1901 to 1906. Many suggest that, if it had been the son, identification would have indicated Michel Dokis Jr. Over the years, this name change has caused some confusion. It is important to keep in mind that, during his lifetime, the Chief who signed the R-H Treaty was also known as Ducas, Dukis, Dukat, Michel L'Aigle, Michael L'Eagle, Migisi, Mikisi, Michel Eagle and Michell LeEagle Dokis, Chief. All my research indicates that he could not speak English fluently, but wrote and spoke both French and Ojibway. He always needed an interpreter when dealing with English civil servants and often used the services of a local lawyer to answer letters or explain documents. In addition, he counted on the help of Joseph Adrien Levis, the first mayor of Sturgeon Falls (1895), to interpret for him. French and Ojibway were the two main languages of communication in the area since the early 1600s. WFL)

1902 - 1906	Chief Michel Dokis No Councillors listed.
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1930-1933
Chief Frank W. Dokis



Frank W. Dokis

1933-1939
Chief John C. Washusk
1939-1942
Chief Fred Dokis
Councillor Frank W. Dokis



Fred Dokis

Chief Frank W. Dokis
Councillor Fred Dokis
1945-1951
Chief Frank W. Dokis
Councillor Ralph Restoule

(In the early 1950s, Band Council passed a resolution to change the name Washusk to Restoule on the advice of the Indian Agent because of the difficulty to write Washusk correctly. The only trace that remains, at Dokis, of the many spellings of Washusk, is "Wajashk" Cottages, owned by Gord and Jackie Restoule.)



John C. Restoule

1951-1953*
*(Two year council terms were established.)
Chief John C. Restoule
Councillor Angus Restoule
Councillor Ralph Restoule



Joseph W. Dokis

1953-1971
Chief Joseph W. Dokis
Councillor Angus Washuck
(1953)
Councillor Ralph Washuck
(1953)
Councillor Norman Dokis
(1955)
Councillor Raphael Restoule
(1955)
Councillor Ernest Restoule
(1957)
Councillor Ernie Restoule
(1960)
Councillor Albert Restoule
(1962)
Councillor Robert Dokis Sr.
(1962)
Councillor Albert Restoule
(1962)
Councillor Leonard Dokis
(1962)



Leonard Dokis

1971-1972
Chief Leonard Dokis
Councillor Ernest Restoule
Councillor Dave Dokis



Rolly Restoule

1972-1974
Chief Rolly Restoule
Councillor Ernest Restoule
Councillor Ron Restoule
Ernest Restoule resigned
September 11, 1972
and Gordon Restoule served as
Councillor for the remainder of
the term.

June 11, 1979;
Reno Dokis, 1st Councillor,
replaced the Chief.
Ernest Restoule became
Councillor.



Wilfred Dokis

1978-1979
Chief Wilfred Dokis
Chief Wilfred Dokis died



Reno Dokis

1979-1984
Chief Reno Dokis
Councillor Harold Restoule
(1979)
Councillor Ernest Restoule
(1979)
Councillor Leonard Dokis
(1980)
Councillor Ernest Restoule
(1980)

1984-1988

Chief Martin Restoule
Councillor Barbara Restoule (1984)
Councillor Wanita Dokis (1984)

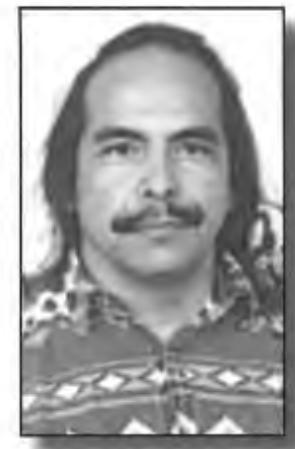
Councillor Leonard Dokis
(1986)
Councillor George Dokis (1986)
Councillor Reno Dokis (1986)



Martin Restoule

1988-1990
Chief Reno Dokis
Councillor Ernest Restoule
Councillor Leonard Dokis
Councillor Roger Restoule

1990-1992
Chief Tim Restoule
Councillor Wanita Dokis
Councillor Roger Restoule
Councillor Peter Restoule
Councillor Harold Restoule
Councillor Jack Restoule
Councillor Ernest Restoule
Ernest Restoule died June 9;
Kenneth Restoule replaced
him as Councillor.



Tim Restoule

1992-1994
Chief Tim Restoule
Councillor Harold Restoule
Councillor Peter Restoule
Councillor Kenneth Restoule
Councillor George Dokis
Councillor Gordon Restoule
Councillor Wanita Dokis
Councillor Robert Dokis Sr.

1994-1996
Chief Jack Restoule
(photo not available)
Councillor Robert Dokis Sr.
Councillor Veronica Dokis
Councillor Gilbert Dokis Sr.
Councillor Chris A. Dokis
Councillor Roger Restoule
Councillor Harold Restoule
Councillor St. Clair Dokis
Councillor Wanita Dokis

1996-1998
Chief Jack Restoule
Councillor Charlie Restoule
Councillor Eugene Restoule
Councillor Kenneth Restoule
Councillor St. Clair Dokis
Councillor Lindsay Dokis

1998-2000
Chief Tim Restoule
Councillor Leonard Dokis
Councillor Charlie Restoule
Councillor Lindsay Dokis
Councillor Roger Restoule
Councillor Charlie Restoule

2000-2002
Chief Tim Restoule
Councillor Leonard Dokis
Councillor Veronica Dokis
Councillor Roger Restoule
Councillor Richard Restoule
Councillor Derek Restoule



Bill Restoule

2002-2004
Chief Bill Restoule
Councillor Leonard Dokis
Councillor Roger Restoule
Councillor Richard Restoule
Councillor Derek Restoule
Councillor Lisa Restoule
Leonard Dokis resigned.
Roger Restoule resigned.

2004-2006
Chief Bill Restoule
Councillor Leonard Dokis
Councillor Derek Restoule
Councillor Roger Restoule
Councillor Lisa Restoule
Councillor Denise Restoule



Denise (Beaudry) Restoule
2006-2008
Chief Denise (Beaudry)
Restoule

Councillor/Deputy Chief
Leonard Dokis
Councillor Tina Restoule
Councillor Roger Restoule
Councillor Tim Restoule
Councillor Derek (Bud)
Restoule

The information in the preceding list was extracted from the following:

- until 1974: The Robinson Treaty
- Paylist 1906-1966: Indian Affairs Election files 1966 to present
- Dokis First Nation records

Please note

There were many different lists, and conflicting dates in the records regarding the elections of band councils. When I could not confirm the accuracy of certain documents, the information was not used. Some questions about election procedures, resignations, recounts and other happenings are not recorded here as there may be legal issues which are beyond the scope of this history book. Many hours were spent studying other primary documents from local, provincial and federal records to verify this information. WFL



Dokis Band Office

Mother Nature has Provided



Over One Million for Dokis Timber
The Eagle and His Band
Managing the Dokis Forest
No Consultations For More Than 150 Years
Three Dams Control the French
Rail Diversion and Montreal-Georgian Bay Canal
Diving for Treasures of the Past
The Dokis Talking Beads



Over One Million for Dokis Timber

North Bay Times July 1908 article

“ Gentlemen, in the course of five or six years we will be in sight of the extinction of the pine in this country. The child is on earth who shall hear the funeral dirge sung upon the last pine tree. So I pray you buy and buy now. The Lord loseth a cheerful bidder, especially at a timber sale.”

With these words, Mr. Peter Ryan, the well known timber auctioneer, who has during his experience sold about \$33,000,000 worth of timber opened the sale of the Dokis Indian reserve in the Russell House this morning. The eight berths were sold for \$871,500 and at the lowest estimate it is expected that, including Crown dues collectable, the revenue from the timber will total \$1,071,500.

The sale commenced sharp at ten o'clock and the hotel rotunda was crowded with prominent lumbermen. The proceedings were enlivened by the ready wit of the auctioneer.

Bidding was especially brisk and the prices good. The only Ottawa purchaser was Mr. C.A. McCool, MP for Nipissing, who bought berth No. 7 for \$131,000. Mr. Patrick Shannon of Pembroke bought berths 3 and 5, paying \$68,500 for the former and \$58,000 for the latter. Mr. J.S. Casselman, Riverside Cal, secured berth no. 1 for \$178,000, this being the only American sale.¹

The following is the list of sales: Berth no. 1, J. S. Casselman, Riverside Cal. \$178,000; Berth no. 2 P.S. McDermott, South River, \$69,000; Berth no. 3, J.P. Shannon, Pembroke, \$68,500; Berth no. 4, J. Playfair, Midland, \$114,000; Berth no. 5, J. P. Shannon, Pembroke, \$58,000; Berth No. 6, W. Sheppard, Midland, \$151,000; Berth no. 7, C.A. McCool, Ottawa, \$131,000 and Berth No. 8 was sold to J. Playfair of Midland for \$102,000 for a total of \$871,500.¹

The Dokis Indian Reserve is situated between Lake Nipissing and French River, and comprises an area of seventy square miles. This limit contains over 100,000,000 feet of timber. It is all virgin

country though which the axeman has never made a mark. Experts say that the Dokis Reserve is the finest stretch of red and white pine in Canada and it is very convenient to operate. For over forty years, negotiations have been carried on with the Indians endeavoring to have them surrender the reserve, but till now they have opposed to move.

It is understood the credit for bringing about this sale is due to Mr. George P. Cockburn, Indian [Agent] of Sturgeon Falls.”

¹ The legal owners of the Dokis timber were: 1. T.F. Chamberlin, Toronto, Ontario; 2. Patrick McDermott, South River, Ontario; 3. The Merchants Bank of Canada, Renfrew, Ontario; 4. Herman Hettler Lumber Co., Chicago, Illinois¹; 5. The Merchants Bank of Canada, Renfrew, Ontario; 6. The Georgian Bay Lumber Company, Waubashene, Ontario; 7. C. McCool, Ottawa, Ontario and 8. Herman Hettler Lumber Company, Chicago, ILL. Sept. 28, 1908...RG10, Volume 2218, File 43,168-2A

The Eagle and His Band

Special thanks to Author James T. Angus for permission to reprint the following from A DEO VICTORIA, The story of the Georgian Bay Lumber Company 1871-1942. WFL

One lumberman who had had his eye on the Dokis timber for some time was Charles A. McCool of Mattawa who, in 1900, was elected to Parliament as the Liberal member for Nipissing. McCool used his influence with the Laurier government to have an acquaintance, George P. Cockburn, appointed Indian agent for the region, with headquarters in Sturgeon Falls. Cockburn's assignment was to obtain surrender of the Dokis timber, a fact confirmed, by McCool himself in a debate in the House of Commons dealing with the proposed sale. McCool blatantly boasted to the House, "I was instrumental in getting the agent appointed as I had every confidence in him, and one of the reasons why I wanted him appointed was in order to get the surrender of this and another reserve."¹

Cockburn, who seems to have understood Indian politics, knew how to exploit divisions in the band. The band was certainly divided on the matter of surrendering its timber. Most of the Dokises, supporting the chief, were against surrender, but the

Restouls were in favour. Francis Restoul had not placed his vote in the “chief’s hands” at the time of the 1893 decision.

Hoping to take advantage of the split, Cockburn spoke to each band member separately and, by February 1905, concluded that “it might be possible to get a majority vote for the surrender of the pine timber.”² When the deputy superintendent learned this, he asked Cockburn for a list of the names of band members over twenty-one years of age who might agree to surrender, showing where they lived and the probable distance from the reserve of each non-resident. In obtaining the information, Cockburn was “to exercise caution in order to prevent premature publicity which would be sure to work serious opposition in the matter.”³

When Cockburn began to talk seriously about the surrender, he discovered that only seven out of nineteen adult males would definitely vote yes; three of those lived at Abitibi, 180 miles from the reserve, and might not be able to attend a surrender meeting. Consequently, Cockburn was obliged to report that though he thought a surrender would be popular with the band, “they did not wish to vote against the wishes of Chief Dokis.”⁴ The chief, it seems, who was then eighty-seven years old, continued to exert “absolute control over his relatives.”

On 25 April 1906, the old chief died. His last act as chief and father was to exact, from his death-bed, an oath from his son and heir that he “would hand down the timber to his children the same way as he, himself, had done, and that no disposition thereof by the Department should be consented to.”⁴ Dokis’s oldest son, Michael, became acting chief on the death of his father, but before his position could be confirmed by election, he, too, died (sic). [Michael Jr. died after replacing Alexander Dokis who became chief when the old chief died.] And so his brother, Alexander Dokis Sr., was elected chief on 11 July. Alex, however, was not capable of exercising the same kind of control over the band as his father, especially as regards the now very valuable timber.

Believing the change in leadership of the band, accompanied by jealousies and internal rivalries that so often occur at such times, provided an opportunity to get control of the Dokis timber, McCool exerted pressure on Frank Oliver, the superintendent general, to take action. Consequently, Cockburn was asked to investigate and to report “as to when he consider(ed) it would be a favourable time to bring, again, the question of surrender before the Indians.”⁵ He was instructed further to look into the value of the timber on the

reserve “so as to reach an upset price, in order that the Department (might) place it before the Indians when approaching them on a question of surrender.”⁶ Cockburn was also asked to determine if the Indians would be prepared to surrender their land as well as the timber.

The department was now willing to pay the Indians \$100 each, immediately after surrender, and “a further sum sufficient to make up 10% of the amount realized from sale of the timber, the balance to be funded for the benefit of the band, and interest paid thereon.”⁷ If the Indians agreed to surrender their land as well as the timber, the department would make a distribution in excess of the 10 per cent of the amount realized from a sale. Because the “excess” would be paid out of the proceeds of the timber sale, the department naïvely hoped to get both the land and the timber for the money coming from the sale of the timber only. (This money, it must be remembered, would be the Indians’ own money.)

In the event that the Indians were still averse to surrendering the timber and the land, the department intended to put the timber up for sale by public auction, “the same to be subject to surrender being given afterwards by the Indians.” In this way, it would be ascertained “what amount of money could be realized for the timber,”⁸ the assumption being that when the Indians saw the large amount of money available, they would surrender the timber with alacrity. The proposition, however, was “not at this point to be brought before the Indians.”⁹

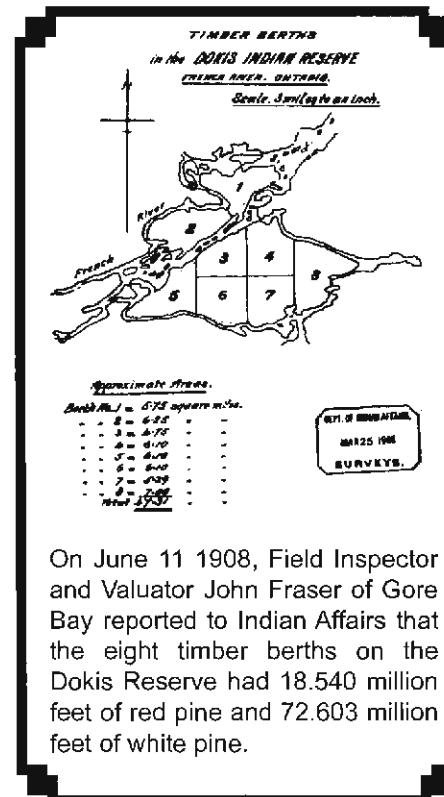
Why the department thought it could justify selling timber over which it had no control, or how it planned to respond to purchasers if the Indians refused to surrender the timber afterward, were not explained. The department’s hope that the independent-minded Dokis Indians, most of whom now lived on the reserve, would voluntarily give up their land along with their timber reveals that these administrators were not only more artful than their predecessors, but probably more ignorant of the Indian character as well. The department need not have feared that Cockburn would reveal the disingenuous strategy to the Indians. He was too shrewd for that; furthermore, he had a plan of his own design for securing a surrender vote.

Sensing that the time was now favourable for a vote on surrender, but knowing also that Chief Alex Dokis, bound by the oath to his father, was opposed to sale, Cockburn ignored the chief and negotiated directly and surreptitiously with the other Indians. When convinced that he had enough positive votes committed, he sought permission from the deputy superintendent general to call a meeting for 7 January 1908, to take a surrender vote. Notice of the meeting,

which had not been previously discussed with the chief, was not delivered to him until 31 December. As the notice was in English, the chief had to travel all the way to Sturgeon Falls for a translation. By then, however, several days had elapsed, leaving him no time either to seek legal advice or to try to influence his fellow tribesmen. Meanwhile, to ensure a congenial atmosphere at the surrender meeting, Cockburn arranged a feast the day before, on a point about a mile and a half from the reserve, and, contrary to the law, a large quantity of liquor was served. Cockburn's strategy worked. The next day, he was able to telegraph the deputy superintendent general: "Your instruction of twenty-sixth December carried by good majority."¹⁰ Eight Restouls and three Dokises voted for surrender; Chief Alex Dokis and five other Dokises voted against.

The department lost no time in securing an order-in-council approving the surrender and sale, and arranging for a public auction. Chief Dokis tried to negate the vote, and, though he was not successful, he did manage to hold up the process by sending a sworn affidavit to the superintendent general, registering his objection to the surrender on grounds that the Restouls, as half-breeds, had no right to vote and certainly no right to share in the proceeds of the sale. He also accused Cockburn of supplying liquor freely, "for the purpose of influencing the vote,"¹¹ and of engaging in other irregularities to procure the vote of the chief and other members of the band. The chief even went so far as to hire a lawyer in Orillia to submit a formal protest and to ask for a commission of investigation.

The chief's challenge of the right of the Restouls to vote was probably prompted by a family feud and his anger at their betrayal of the old chief's wishes, for the accusation had no basis in fact. The bloodlines of the Restouls and Dokises were similar; both families were half-breeds. William B. Robinson had acknowledged the rights of half-breeds to share in the treaty of 1850; otherwise he would not have permitted Chief Dokis to sign the treaty. Moreover, in 1874, the old chief had requested that



On June 11 1908, Field Inspector and Valuator John Fraser of Gore Bay reported to Indian Affairs that the eight timber berths on the Dokis Reserve had 18,540 million feet of red pine and 72,603 million feet of white pine.

his half-brothers, Joseph and Francis Restouls, be admitted to full membership in the band.

Accordingly, since 1875, the Restouls had been paid treaty money and had taken their full share and responsibility in elections and the ordinary business of the reserve. Their right to participate in the surrender of the timber and to share in the proceeds from the sale could, therefore, not be questioned. As for the liquor charge and the possibility that other irregularities had taken place, there was "no corroborative evidence of such on file"¹²; the department had no intention of investigating these charges and running the risk of negating a surrender vote that had taken so many years to achieve.

It was later discovered that one of the principal reasons for the chief's strenuous objection to the surrender was that his daughter-in-law was expecting a baby, and he wanted to delay the sale until after the birth, thus ensuring that the child would be included on the pay list when the proceeds were distributed. The baby having been born, the chief withdrew his objection to the sale but continued to dispute the right of the Restouls to share in the proceeds.

The timber auction took place in the Russell House Hotel in Ottawa on 27 June 1908. The reserve had been divided into eight small berths, ranging in size from 5.29 to 9.34 square miles. Each berth was offered for sale separately, at a bonus, 10 per cent of which had to be paid in cash on the day of the sale, with notes given for the remainder, payable in three, six, and nine months, with interest of 6 per cent. Purchasers were required also to pay timber dues of \$2 per thousand board feet for sawlogs and \$50 per thousand cubic feet for square timber, an annual ground rent of \$24 per berth, and a \$4 licence fee. The licences could be renewed yearly but were good for only ten years, after which all the timber would revert to the Dokis Indians. Only pine trees more than nine inches in diameter at the stump were covered by the licences.

A timber cruiser employed by the Department of Indian Affairs had determined an upset price for each berth, ranging from \$50,000 for the smallest berth to \$136,000 for the largest, and

adding up to the incredibly large sum of \$820,000. The auctioneer was given the upset prices just before the sale began; the bidders, of course, were denied them. At least, they were not supposed to know what the minimum bids were. Some berths sold at, or slightly below, the upset price, but others sold for considerably more.

The total proceeds from the sale of the Dokis timber, lasting only a few minutes, amounted to \$871,500. The bonus money, subsequent timber dues, and ground rent netted the band the amazing sum of \$1.1 million. Thanks to the "stubborn waywardness of one old man," who had persistently refused to surrender his band's timber, Chief Dokis's descendants received not \$4 per head per year, as originally offered, not \$131 per year, as later promised, but a very substantial \$50 per person per month. Thus, the Dokis Indians, then numbering eighty-one souls, became, per capita, the richest Indians in Canada. Not surprising, Charles McCool's bid for berth no. 7—the second smallest in area but the richest in pine—was accepted. The fact that he paid \$131,000, \$1,000 less than the upset price, suggests that he had advance information about the upset prices. (The berth was 6.8 square miles in area, and the upset price was \$132,000. McCool paid \$131,000.)

(Endnotes)

1. E.D. Mc Lean to Dokis, 16 June 1899. NAC RG 10, vol. 2,217, file 43168-71.
2. Ibid., Dokis to the Department of Indian Affairs, 25 May 1899.
3. Canada, Debates, 4 May 1908. 7807
4. NAC, RG 10, vol. 2219, file 43,168-6, reel 11182, George P. Cockburn to Frank Pedley, 6 February 1905.
5. Ibid., Deputy Superintendent General of Indian Affairs to Cockburn, 3 March, 1905.
6. Ibid., Cockburn to Frank Pedley, 23 March 1905.
7. Ibid., W.A. Orr to Assistant Secretary, Department of Indian Affairs 5, November 1906
8. Ibid., Pedley to the Hon. Frank Oliver, 29 November 1906.
9. Ibid., W.A. Orr to Deputy Superintendent General, 27 February, 1907.
10. Ibid., Pedley to Cockburn, 2 March 1907.
11. Ibid., Pedley to Cockburn, 5 March 1907.
12. Ibid.
13. Ibid., telegram, Cockburn to Pedley, 8 January 1908.

The French is an Important River

In 1986, the French River was designated as a Canadian Heritage River; three years later, Ontario gave it official park status. The 110 km long French drains from Lake Nipissing to Georgian Bay and has nationally significant archaeological and historical resources and natural features of the Central Ontario section of the Canadian Shield. Its heritage status notes that it contributes "one of the best examples of a glaciated Canadian Shield river environment".

Managing the Dokis Forest is Delicate Balancing Act

In order to protect the forest, the Dokis Band Council refused permission for logging on the Reserve several times over the last 97 years. After the first cut of primeval white and red pine was harvested from 1908-1918, logging became a way of life for the people of Dokis. In the 1930s, a second cut on the Reserve netted a large capital windfall. In 1956, the Band Council ceased issuing logging permits and organized its own company. Today, logging provides forestry jobs, both on the Reserve and from contracts for harvesting on adjacent Crown Land in Hardy Twp. Band Council has undertaken a forest management plan to oversee this important future Reserve resource, with sustainable benefits for its people, in the form of timber, commercial products, recreation opportunities, and wildlife.



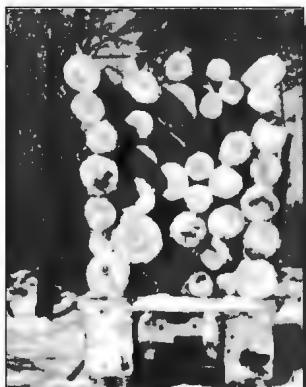
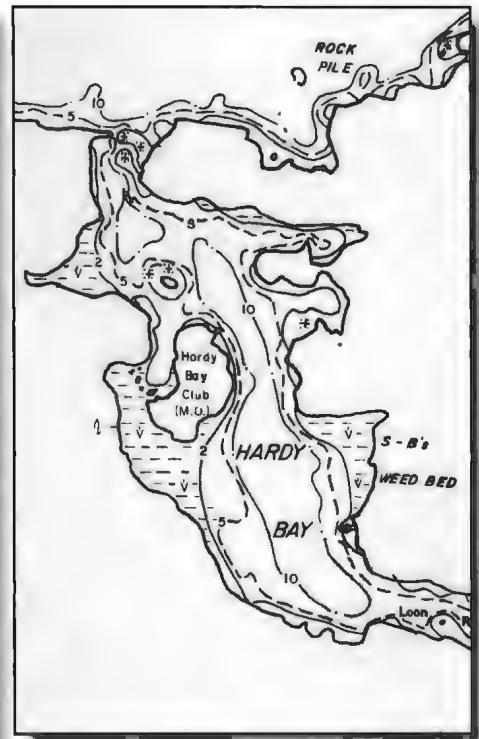
Hardy Bay Logging Camp c. 1998

The area in and around the Reserve has several abandoned logging camps which stand as silent tribute to the early days of a viable forest industry that continues to provide a living and way of life for Dokis.



Lumber Train

J.B. Smith and Company of Callander, near North Bay, successful bidder on the Dokis Reserve timber sale of 1908, built a logging railway from the Restoule River to Restoule Bay on the Upper French. The company was then able to float its logs on Lake Nipissing and tow them by boat to their mill. Meanwhile, millions of other logs headed for Georgian Bay. (Source: Historian Everett Kirton, Logging in Northern Parry Sound.)



The business end of Ron Restoule's logging truck



Young Forestry Services

Young Forestry Services began in 1996 and operates both on and off the reserve. John Dokis (left) and Richard Restoule are the skidder crew members. (l to r): Joe _____, Nick Dokis, Ray Perry, Ryan Restoule and Merel Osig. Two people in this photo are not identified.

Since the late 1800s, Dokis First Nation members have worked for lumber companies including: J.R. Booth, Fraser Logging Co., J.B. Smith and Hardy Lumber Co. Dokis First Nation formed its own logging company in 1956. Over the years, it has supplied many local mills such as Tembec, Lajambe, Chartrand and Overont.



Skidders Introduced on Reserve in 1974

Skidder operators face many new demands today compared to the men and horses who harvested the Dokis area forests. This skidder was moving logs on the Dokis Reserve in the spring of 2006.



The forest has produced many jobs

Rick Restoule, in charge of forestry at Dokis, with contractor Gerry Beaucage of Nipissing First Nation c. 2006. Dokis has a Crown Land allocation in Hardy Township that produces many jobs for members.

Of Men and Horses



Horses, and the men that managed them, have played a very important part in logging operations in the Dokis area. A skid gang was usually made up of a teamster, two cutters who made trails to pull the logs to skidways and a couple of rollers who piled the logs with cant hooks. Loading gangs included: a top-loader who arranged and balanced the loads, two senders who rolled the logs and guided them along the skidway plus another couple of men who tailed behind keeping a supply of logs available. After the horses had pulled their loads of logs to frozen area lakes and rivers, the dumpers would unload the sleighs and the logs would sit until the spring thaw. Many Dokis men worked in camps and on drives.



Jos Restoule Jr.

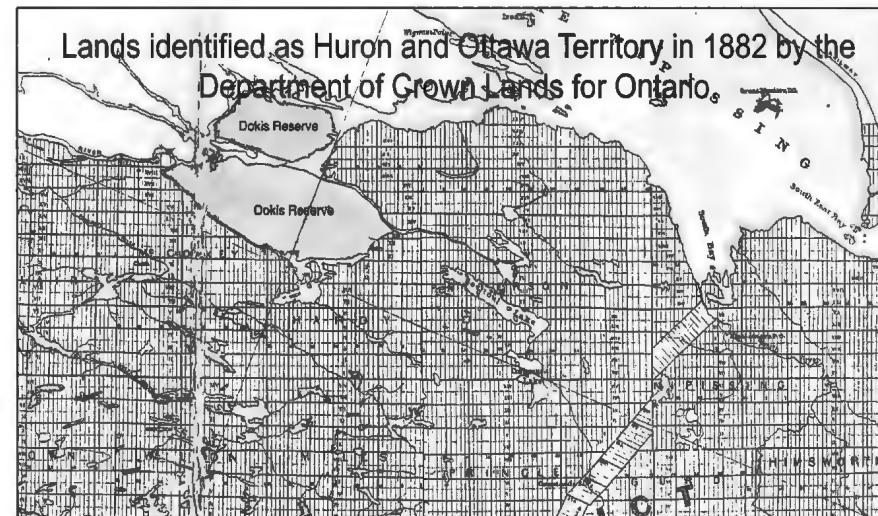
Getting the Harvest to Markets

The Chaudière Dam on the French River, directly above the Chaudière Rapids, labelled as a "monster dam" by historian Everett Kirton, was very important in the early logging days. This structure held back the water from Lake Nipissing and created a large reservoir that could be opened at exactly the right moment to float logs down river to Georgian Bay. In the beginning, logs cut on the south shore of Lake Nipissing were boomed and secured to float by wind across the lake and down the Chaudière. As time went on, boats were used to haul the logs to the French. Kirton recounted how there would be a "whole army of river-jacks to patrol" and prevent log jams. Joseph Restoule Jr. worked for Charlie Britton on the Modello, a 20-metre boat, hauling log booms to Callander Bay across Lake Nipissing. Mr. Restoule and his wife, Marie Laronde of North Bay, lived on Salter Street in Sturgeon Falls.

Forestry Provided Important Jobs for Dokis



The Seagull, (1906-1930) a 25-metre steam-powered tug, owned successively by timber merchants John B. Smith of Toronto, the Temagami Lumber Co. Ltd. of Orillia and the Armstrong Towing Co. of Cache Bay, towed large booms of logs across Lake Nipissing to the J.B. Smith mill at Callander Bay. This powerful tug could haul up to 4,000 logs across Lake Nipissing in one large boom. At least 15% of the Smith work force at the Frank's Bay operation were native people. Many other workers towed booms across Lake Nipissing to spurs of the Canadian Pacific Railway and mills on the north shore of the lake.



The Dokis Reserve, which includes the Island of Okikendawt and a tract of land bordered by the French River, covers 30,300 acres, and has provided a steady income for the people of Dokis. The sale of the first timber cut in 1908 brought in over a million dollars. In 1937, the Dokis forest was ready for a second cut. After a vote by members on whether or not to sell its timber, Dokis sold 27 million board feet of timber to contractors. Three portable sawmills, set up on the Reserve by jobbers, provided important employment for the people of Dokis. Profits from this sale were again put into the band's trust account directed by Indian Affairs. About one million dollars remained in that account in 1940. Pictured in this (c. late 1940s, early 1950s) photo near bunkhouses that sheltered the men who worked in the bush are (l to r) Doreen Restoule, Yvonne Dokis, Mary Stevens and Martina Stevens.

No Consultations for More than 150 Years

After the Aboriginal Business Network (ABN) of Waterloo had spent over one thousand hours looking into historic records in archives in Toronto, Hull, Ottawa, Winnipeg and other government offices regarding the relationship between Dokis and Public Works Government Services Canada, they said that 1996-1997 talks about replacement of the original Little French Dam represented the first evidence "that this government department had not consulted with Dokis for more than 150 years."

"In the context of the [Lake Nipissing - French River] dams, the people of Dokis have been nothing but spectators for the past century. Chief Michel Dokis, the Hereditary Chief and signatory to the Robinson-Huron Treaty of 1850, did through his life express his displeasure with loggers dams," the report notes. "Chief Dokis worried about flooding and was concerned about the environmental impact that the dams would have upon his people."

The ABN said the issue was that the federal department did not have the cultural background to deal effectively with the people of Dokis. "They did not understand the importance of land, resources and the environment to the Dokis and they, like all those who came before them, thought that the gift of a road would be enough to permit the parties to come to an agreement . . ."

In the mid-1990s, the relationship between the PWGSC and Dokis really started opening up; joint talks were held when the reserve's interest in the construction of a power-generating station coincided with planning to replace the Big Chaudière Dam. In the middle of discussions, there was a major snag - PWGSC had been trespassing on Dokis land for more than 29 years. Negotiations got underway with the end result of a one-time payment for the trespass which would also give PWGSC on-going access during their normal course of business. When talks were completed, there were 23 different issues on the table.

Damages to Sacred Burial Sites

The wide range of issues were often of a technical nature: expropriation of Dokis land, removal or damages to sacred burial sites, debris left over after work completed, compensation for damages, employment opportunities and damage to the fishery. The most serious was the stockpiling of rock debris from five construction projects carried out near construction of various dam construction of historically significant sites.



The "Chaudières" (kettles) of the French River



Chaudière Dam spillway

In 2003, with unemployment reaching well above 60%, the Migisi Development Corporation, established by Dokis First Nation, undertook a rock removal project of the rock debris, tendered at over \$ 1,369,000. Over the course of two seasons, this recycling of rock boulders into crushed stone provided 22 jobs for Dokis Band members. The over 44,000 tonnes of road gravel produced would be later bartered with DFN to secure legal road access by PWGSC over the Reserve roads, and as a needed resource for the band to improve local roads.

Three Dams Control the French

Lake Nipissing's 19,000 square mile watershed, which includes the Sturgeon River watershed, stretches nearly 100 miles north, and has a huge impact on the French River. According to Public Works and Government Services Canada, when the lake is lowered one centimetre over the course of one day, the French River could rise over 48 centimetres. During summer navigation, depending on the weather, Nipissing water levels can fluctuate up to half a metre.

Depending again on water levels, changes at the French River dams affect Wolseley Bay one day later, Dry Pine Bay within the next three to five days and, at Hartley Bay further downstream, during the next four to eight days.

Brief chronology of the French River Water Control:

1907 - At that time, according to a 1973 speech by G. Simpson of Public Works, Government of Canada, water levels at Lake Nipissing were uncontrolled, except for small storage dams built by logging companies on small rivers feeding the lake.

1907-1908 - With a proposed ship canal to connect Georgian Bay and Lake Nipissing under serious study, two crib dams, as an aid to navigation, were built across the main outlets of the French, where the Big Chaudière and Little French dams are located.

1908 - Shortly after the dams were constructed and engineers realized that they were not very effective, three 40-foot sluices with steel gates modified the Big Chaudière, and the Little Chaudière dams had five 17-foot sluices controlled by stop logs. Both were in operation by 1916.

1910- 1916 - The Chaudière dams were rebuilt.

1950 - The Portage Dam was completed this year to help control flooding. This dam has the highest discharge capacity of the three dams. Located near Big Chaudière, it had four sluices, 18 feet wide, and controlled by stop logs.

1960 - Very high water levels were experienced. During the 1960s, the discharge capacity of the French was increased, approximately 10%, by rock excavation along the waterway.

1979 - Major flooding which occurred on the Sturgeon River destroyed part of the village of Field and caused damage to many homes on the lakes and rivers of the area.

1992 - The Portage Dam was rebuilt.

1996 - The Little Chaudière was rebuilt.

Source Documents:

Report on a Flood Damage Reduction Study of the Sturgeon River/Lake Nipissing/French River System Phase III Draft Report.

Pamphlet: Lake Nipissing French River: Exploring Water Management.

Project Plan for a Study of the Sturgeon River/Lake Nipissing-French River System



Pictograph on the French River

"The pictographs of the Canadian Shield region constitute a kind of written language. The individual elements of the rock face can combine to form certain meanings much like the letters and words of written English can combine to mean certain sounds, objects or ideas. These meanings can be either about subsistence, geography, history or climate, or can be more sacred, secret or enigmatic. At present it seems unlikely that the pictographs will be fully deciphered because the existing "Rosetta Stones" of this language, the birch bark scrolls of the Ojibwa Midewewin, can be interpreted by a diminishing number of individuals and because many of the symbols may have been symbolic "signatures" of the supplicants to the resident Maymaygwayshi." The Ontario Archaeological Society.



The Little French River

Paradise for Tourists and Canoeists

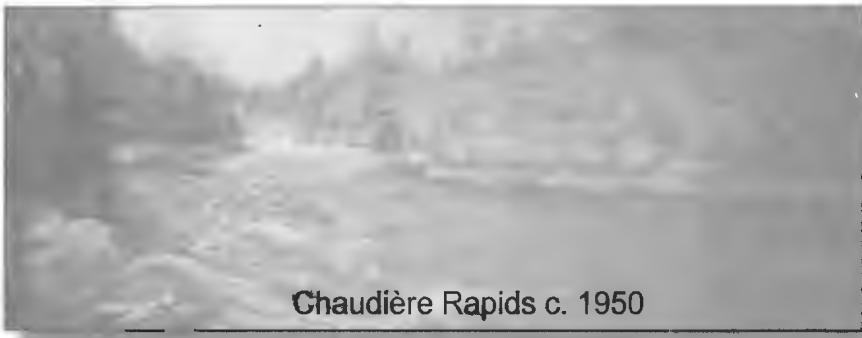
The French River is a geographically complex body of water with many twists, turns, waterfalls and dead-end bays, and a quiet majesty that intrigues both the residents and the millions of tourists who have visited and enjoyed the area. As the Upper French flows around Okikenhdawt Island (where the Dokis Reserve is located), one channel becomes the Little French River and the second, the Main Channel of the river. There are six connections, five natural and one man-made, between the Main Channel and the Little French. "The natural ones, from east to west, are the South and North Big Chaudière Outlets, which deliver water into the Main Channel via the Upper and Lower Chaudière Rapids, and, dropping water into the Little French River, are three openings: the Freeflowing Channel (also called Island B Channel or Island B Passage), the Little Chaudière Outlet, and the Hall Chute (the latter two empty into, first, the Little Chaudière Channel and, then, into the French River." (Harting 24)



Second Bridge Sluiceway



The water levels of Lake Nipissing are controlled by the Big Chaudière Dam, Little Chaudière Dam and the Portage Dam. The original Chaudière log dams were built in 1908, and rebuilt between 1910 and 1916. The Portage Dam, built to alleviate flooding problems up and down the French, was completed in 1950. c.1949. Second bridge sluiceway built by Canadian Rock and Bridge, bottom small photo. The Portage Dam was replaced in 1992 and the Little Chaudière in 1996. Discussions are ongoing with Dokis First Nation regarding the feasibility of replacing the Big Chaudière Dam in a new location to allow Dokis to develop hydro-electric power.



Chaudière Rapids c. 1950



Portage Channel Dam

In the late 1940s, a channel was blasted through a historic portage route that had been used by aboriginal people for thousands of years and, by explorers and fur traders since the early 1600s. Some of the rock on the edges of the banks in this 2001 photo have since been removed through a remediation project. The most serious damage was done to a burial ground along the channel following a historical battle between Iroquois and local aboriginal people. Plans are to erect a historic plaque at this site, all part of a master plan to rehabilitate this Native Heritage Site. Research has revealed that the 2nd Bridge over this channel was illegally built in the late 1940s and 50s by the Ontario government to provide access forestry resources across Federal Public Works lands. The question of liability and ownership of the bridge has put a halt to all harvesting by Dokis on their allocation in Hardy Township because of liability issues connected to the bridge. It is still a thorny issue with which Dokis and both provincial and federal governments have been dealing.



Little Chaudière

Aerial Photos by the Ministry of Natural Resources,
Photographer Phil Hall, Water Specialist



Little French River Rapids



Big Chaudière Dam c. 2001 Ministry of Natural Resources,
Photographer Phil Hall, Lands and Waters Technical Specialist North Bay District

Rail Diversion and Montreal-Georgian Bay Canal: Projects Could Have Spelled Disaster for Dokis

Many get-rich-quick grand schemes, hatched by visionaries and political parties from the time of Confederation well into the twentieth century as colonial settlement was moving west, never saw the light of day. It is no secret that the underpinning of Canada's organized and successful colonization was firmly anchored in treaty-making¹ which effectively silenced most aboriginal voices.

In 1850, the Robinson Huron Treaty (which included the Dokis Reserve) had secured, from aboriginal people, a huge block of land² that, as the orderly continental expansion headed west, presented some very interesting possibilities. Newspapers were filled with announcements of dime a dozen railroads, along with proposed man-made waterways which were to utilize or expand on what nature had already provided.

Trying to out-project each other in order to get votes and to stay in power, both main line Canadian political parties considered many interesting endeavours. They may appear to have been foolhardy when judged by today's standards but, at the time, all things seemed both possible and quite exciting.

Much to their credit, the Conservatives cobbled together the Canadian Pacific Railway, linking the diverse parts of the country³ into one nation. Well beyond anyone's wildest dreams, this project, by providing reliable rail service across the continent, opened up the sluice gates of development. Settlers rushed in to newly surveyed land, industry developed quickly and, one rail at a time, a nation was put together.

Rail Routes and Canal Ideas

Chief Michel Dokis of the Dokis Reserve fought the idea of a Georgian Bay railroad route by the CPR across the French River, and how the railroad companies were traversing Indian lands with impugnity.

Anxious for one-upmanship

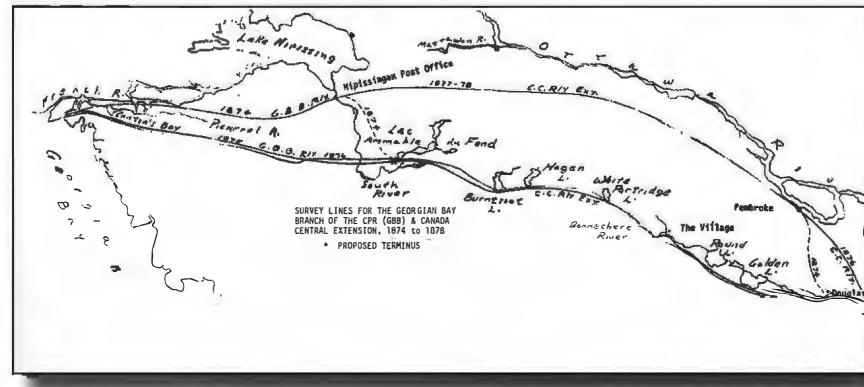
and with commercial development progressing westward, the Liberals planned to counter the railroad project by canalizing a number of rivers and lakes that were part of the old fur trade route, in order to establish a sort of straight line from Sault Ste Marie to Montreal, following the Ottawa and Mattawa Rivers to Lake Nipissing, and down the French River - a route which became known as the Montreal-Georgian Bay Ship Canal.

In 1856, Civil Engineer Walter Shanly supervised the survey of a route between Ottawa and Lake Huron "contemplating locks 250 feet by 50 feet with 10 feet of water on the sills, including 58 miles of canals with 372 miles of river and lake navigation". Source: Sessional Papers, Public Works, 1909 and an undated report by K.M. Cameron, Chief Engineer Public Works in Canada, under the Department of Public Works (p.16-27).

By 1904, the canal project, stretching 451 miles from the foot of Montreal Island to the mouth of the French River at Georgian Bay, was in the \$100 million range and still a contender. The Georgian Bay Ship Canal system, a proposal that would have made it the shortest route from the Upper Great Lakes to an ocean harbour, was 360 miles shorter than the Welland Canal-Saint Lawrence. While it was the subject of much discussion, it was never realized.

Both the diversion of the Canadian Pacific Railway over the French River, and the Montreal-Georgian Bay canal, were two projects from a basket of ideas that could have spelled disaster for the Dokis Reserve. Treaties had effectively removed aboriginal people from any railroad discussions across Canada but Chief Dokis, who was also a visionary much like the railroad and canal diggers, objected strongly to the CPR (GGB) & Canada Central diversion towards his reserve on the French River..

In 1898, while the canal idea was being seriously considered



by Liberal Prime Minister Laurier, Chief Dokis, who was well on in years, was busy keeping Indian Affairs and lumber barons at bay from his primeval pine stands. Over the decades, he wrote many letters on behalf of both his own, and the Nipissing Reserve, asking that government cease destroying aboriginal forests with its policy of establishing railroads through “our reserves. Our grandfathers told us all the lands in the country belonged to us, and we suppose the white people knew that as well as we did when they asked us to give away all our rights as far as the Red River,” he said in a letter to the Governor General of Canada, Sir John Douglas Sutherland Campbell, Marquess of Lorne, 9th Duke of Argyll. As far back as 1870, Dokis had tried to get a better deal for Chief Cochais of Nipissing when the railroad negotiated a right-of-way across the reserve. The government had offered \$1 an acre for the right of way across the Nipissing Reserve; Chief Cochais wanted \$2.50 an acre, but officials would not budge from their offer.⁴

Author Donald M. Wilson devoted considerable energy and research in his book, The Ontario & Quebec Railway, on the subject of the Georgian Bay connection across the French River; ultimately, it was the French River geography that derailed the idea.⁵

In 1984, the Voyageur Waterway⁶, a project to canalize the French River to link Georgian Bay and Lake Nipissing by a series of locks to allow pleasure boats to navigate between the two bodies of water was considered by North Bay area people - the idea conceived by North Bay engineer Bill Broughton never did float.

(Endnotes)

¹ It is very important to understand the context in which were found the Aboriginal people at the time of this expansion. Treaty Historian Jean-Pierre Morin of Indian Affairs in “First Nations, First Thoughts” (his paper presented at the Centre for Canadian Studies, University of Edinburgh, Scotland), maintains that, unlike the Americans in the development of their land, the Canadian government of the time took, as its very first step before opening up the land for settlement, the principles, that dominated treaty-making, from the Royal Proclamation of 1763. This proclamation, subsequent to the signing of the “1763 Treaty of Paris, which formally transferred the colony of New France to Great Britain ... was issued officially announcing Great Britain’s authority over the French peoples’ title to the land they occupied, and established an ‘Indian Territory’ to the west of the existing colonies”. Morin said that the ultimate purpose of this proclamation was to protect aboriginal interests to land, in order to assure peaceful relations between aboriginal peoples and settlers. “Britain acknowledged that it was in the best interest to be ‘just and reasonable’ with aboriginal claims to land, because this would lead to greater security and prosperity.” It also set the stage for separate territory that could operate without interference. In addition, it included a process for the purchase of aboriginal lands. (Many historians have observed that the Royal Proclamation was the first time in history that aboriginal people were expected to give up the rights to their land in order for

colonial settlement to occur. However, there were many positive outcomes that occurred from making agreements, instead of war, with some unintended consequences from this agreement. W LeBelle.)

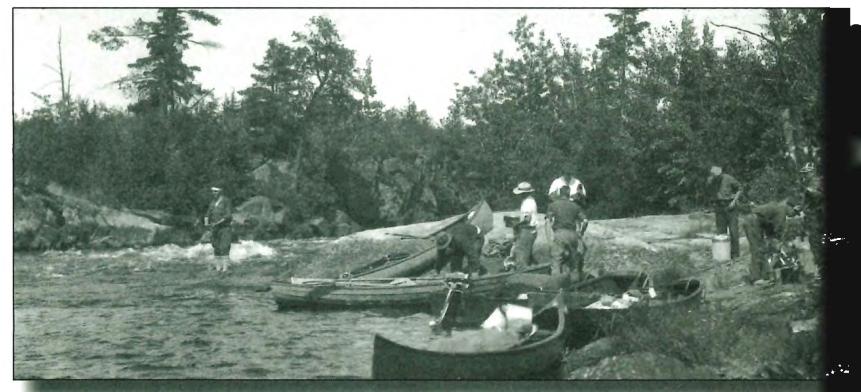
² The Robinson Huron Treaty area included the territory between Penetanguishene and Sault Ste. Marie, and inland to the height of land north of Lake Huron “as well as all unceded lands within the limits of Canada West (Ontario) to which they have any just claim” (Robinson-Huron 1850:3-6).

³ The new CPR line might also have been built to cross the French River south of Lake Nipissing, an act which most certainly would not only have changed the fortunes of West Nipissing, but also have affected the Dokis Reserve. The October 1880 contract with the CPR called for the laying down of 1,900 miles of rails from the Canada Central Railway near Lake Nipissing, via Yellowhead Pass, to Port Moody on the Burrard Inlet within the following 10 years. By 1882, the tracks had been laid to Sturgeon Falls.

⁴ A series of letters to and from Chief Dokis were reviewed for this historical analysis. Researchers can review files 10-304 Sept. 6, 1870, Document 21762 from Michell LeEagle Dokis about hunting and fishing rights, file 307 pt. 1, the Chief’s letter to the Marquess of Lorne, a July 2, 1880 letter dealing with promises made. Finally, on August 7, 1880, a letter from the Department of Railways and Canals of Canada advised the Chief that the contract for the Georgian Bay proposed construction had been cancelled by order of the Privy Council.

⁵ When Walter Shanly went over the proposal in October of 1875, he was convinced that the gradients for the railroad were not obtainable (Wilson p. 27). A proposal to drop the level of the French River to be the same as Georgian Bay, by removing the Petites Dalles waterfalls, might have been good for the railroad project but would have created serious problems for the rest of the French River. The Canada Central extension connection from Douglas to the Nipissingan Post Office or Lac Amable Dufond, was abandoned in favour of the northerly route, via Pembroke, to the Nipissingan Post Office, now known as Nipissing, near the location where the South River spills into Lake Nipissing.

⁶ In 1984, a North Bay citizen’s group proposed to link the French River and Georgian Bay to allow access by pleasure boats, an idea that was not well received by biologists and others. The opposition to this scheme was based on the “impairment of the historical significance of the French, the depth and size of Lake Nipissing, reduction of the scenic appeal of the river, loss of a canoe route and the threat that such a waterway posed to marine life,” for a project that was only for the benefit of boat owners in North Bay, according to John R. Gregg in an 1987 report on the project.



No matter how great the canal schemes may have been, the canoe has continued to be the transportation mode of choice for centuries.

Diving for Treasures of the Past

American and Canadian divers have searched lakes, rivers and streams to recover historical evidence of the fur trade, an "often romanticized enterprise that affected international relations throughout the 17th and 18th centuries and brought a new economy - followed by exploitation and conquest - to the American Indian people" (Wheeler p.5).

Divers recovered, at Double, Big Parisien and Rainy Island Rapids on the French, some of the many trade goods that were often bartered for furs. During the time of the Quetico-Superior Underwater Research Project which began in 1961, the Royal Ontario Museum catalogued 110 iron axes, 2 clusters of iron axes, 1 axe with handle, 16 ice chisels, 34 files, 112 awls, 6

copper kettles, 10 copper kettle rims, 2 copper kettle bottoms, 3 lugs, 1 box of copper kettle fragments, 8 bails, 2 knives, 26 iron knife blades, 38 wooden knife handles, 5 scrapers, 1 bundle of scrapers, 37 strike-a-lights, 3 bundles of strike-a-lights, 2 strike-a-light fragments, 11 muskets, 1 gun barrel, 1 musket side plate, 150 gun flints, 2 jars of gun flints, 6 hinges, 4 coils of brass wire, 1 pen knife spring, 1 iron object, musket balls and bird shot. In addition, 484 axe heads, ranging in size from 5 1/4 to 7 1/8 inches in length, were recovered during the underwater recovery projects mounted by several agencies. Historian John Macfie, Jim Sheppard and Don Hughson from the Department of Lands and Forest in Parry Sound and Sudbury were involved in those local dives for artifacts.



Nugget photo used by permission

The Dokis "Talking Beads"

Beads spread out on the table before Walter Dokis were "300 year old talking beads that my uncle gave to me before the Second World War," he told the Nugget in an interview in the 1980s. He explained that a messenger could take the necklace or "letter from his tribe to a neighboring tribe without fear of either forgetting or mixing up the message. Each bead meant something different and when the message was complete the necklace was finished . . . nobody could write at that time," he pointed out.

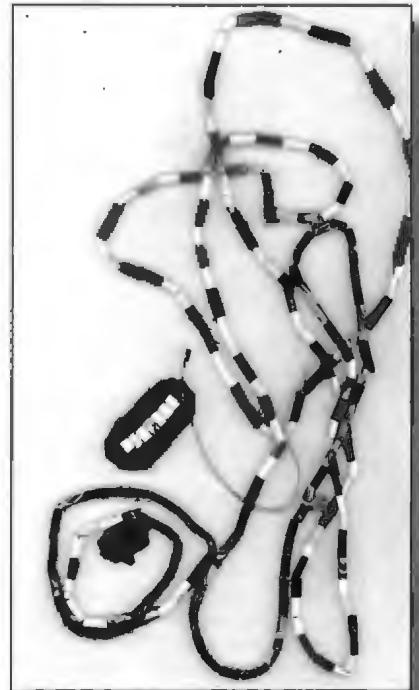
Dr. Laura Peers, Curator of the Pitt-Rivers Museum at Oxford University in England has studied photographs of the Dokis beads and said the beads were "several strings of wampum that were used very widely in the Iroquois Confederacy (Haudenosaunee), also known as the League of Peace and Power, Five Nations, or Six Nations."

"These strings of wampum were also used as part of Condolence ceremonies, to initiate certain ritual speeches: they are recorded as being given during councils as tokens of the seriousness of issues being debated or the speaker's truth." She said they were often accompanied by sticks which were notched to show how many days until the meeting.

Sally Sheppard, author of *Indians of the Eastern Woodland* notes that while we usually think of wampum as meaning money, northeastern Indians gave it social, political and religious significance. Wampum belts were also used as records and evidence of treaties as the Indians never fully accepted pen and ink treaties of the white man. She said it also used to prevent disputes, cement friendships and assure future fidelity. "Wampum was also a means of identifying a messenger," (p. 26-27).

Every culture on earth has used beads dating back 40,000 years, according to Ray McCallum in *The History of Beads, Saskatchewan Indian*, June 1997.

The Dokis Talking Beads are being kept for safekeeping by a Dokis family member.



Dokis & the French River



Spending a Lifetime Working the French
The Legend of the Whitefish Catchers
Boats of Nipissing and the French



The French River is an important Part of the Lives of the People of Dokis

The Lake Nipissing and French River tourist industry, based on fishing, began in the late 1800s, and provided many jobs for the people of Dokis.

For most of the last century, the men, and many very young boys, worked as guides, and the women labored as waitresses and chambermaids in tourist camps and lodges.

The people of Dokis, who lived off the land, knew the area intimately and were in the perfect position to supply carpenters, laborers and guides for the tourism boom that built many camps, lodges and cottages.

Aboriginal guides were the trip organizers, butchers, cooks, babysitters, minnow and worm handlers, paddlers and the human "fish and game finders" of the tourist industry. This industry also connected natives and whites in a very special way. Many lifetime friendships were struck during those special fishing and hunting trips, and the people of Dokis have a very special connection with, and still provide important services for, the thousands of Americans who have traveled to their summer homes on the French for over a century. (Today, Dokis contractor Roger Restoule hires from 7 to 12 people building, and regularly maintaining, both residential and commercial buildings on the French River.)

Magic of a Shore Lunch

Many remember well into their golden years, the magic of a shore lunch on the French, with the fire snapping and crackling to heat up the black, cast iron pans that quickly produced a chef's delight of fresh fish and fries, washed down with a cup of steaming tea.

The guiding in the Dokis area also extended to hunting, but it was the fishing that was constant. According to The Temagami Experience, fishing and hunting guides were regulated under the Forest Reserves Act in 1902, and were one of the "earliest features of the tourist industry" (p.219-20). In 1918, guides earned \$3.50 per day in the Temagami area; in 1920, prices were adjusted to \$6 a day for a head guide and others received \$5 a day. Canoe rentals were \$1.25 and tents were rented for 75 cents a day. (Research has not yet been done in the Dokis area on the role of guides but, for the Temagami area, guiding was an important industry that employed 150 people. For anyone interested in guiding, The Keewadin Way by Brian Back, is a wonderful book on guides and canoe tripping in the Temagami area.)

Norm Dokis Jr. and Richard Restoule, partners in the Dokis Ecology Team at Dokis First Nation, have gathered important background information in a series of interviews about the early days of fishing, in and around Dokis.

"Stories recorded on videotape in 2001 with our elders, about the fish of Lake Nipissing and the French River, provided important historical evidence of our fishery and customs," explained Norm Dokis Jr. "We learned a lot in those interviews that we hope, one day, will be part of a museum at Dokis."

His partner, Richard Restoule, sketched many of the fish species for the Ministry of Natural Resources report. (See samples of his sketches elsewhere in this book.)



Earning a Living on the French

The late Angus Restoule was one of many guides who carried their shiny badges on their belts, suspenders or hats to identify themselves to tourists.

Fish Important in Diet

According to the Dokis Ecology Team's report commissioned by the Ministry of Natural Resources, fish was the main source of the community's diet. It is interesting to note that it was the Americans who "turned them on to walleye" and taught them to fillet their fish instead of cutting them into chunks or steaks, and either boiling or frying their catch - "bones and all," Mr. Dokis recounted.

An analysis of the elder's comments until 1950 or so revealed that pike, bass and walleye made up to 60% of their fish diet. The balance of their diet was mixed fish, including bullhead, whitefish, bass, rock bass, sucker, pike, sturgeon and other species.

"Our diet changed slowly in 1975, with walleye becoming 40% of our fish intake; 10 years later it had increased to 50%," reported Norm Dokis Jr., of the Dokis Ecology Team.

In 2000, walleye accounted for 60% of their diet, with the balance continuing to be mixed species. Author Dokis said this was not a scientific, replicable report, but merely educated speculation, based on what they said during their interviews, on how fish played a big part in their diet and in their lives. Many elders spoke of certain fish being taken for medicinal purposes, how certain bones were made into jewelry, and how fishing became "something to do to keep us busy".

According to the interviews, certain species, like ling (which people say look like snakes), and garpike, a very bony fish, continue to be avoided by most people of Dokis. Some people at Dokis continue to spear, net or angle for fish, as they have done for centuries, because it has always been part of their diet.

Anthony "Tinny" Restoule followed in the footsteps of his father, Angus, who guided. Tinny said he started guiding when he was well under nine years old "because there was a shortage of guides", and remembers that he was paid \$2 a day.

He said the people of Dokis used ice to keep some fish fresh in summer, and usually fished for what they needed on a daily basis. Only a few people did ice fishing with nets in winter, so many salted their summer catches for the oncoming winters. Aboriginal people did not traditionally fish during the winter through a hole in the ice, but this method is getting more popular each year.

Robert "Bob" Dokis, who still loves to fish and guide, started guiding in 1959. He remembers that the whitefish was split in half, salted and corded up like wood while it dried. He is acknowledged by many as an expert in fishing for musky and other large fish. "In the early days, cooking oil was a rare thing. We boiled all our fish."

His wife Dorothy said many people fancied different species. "I recall my father (Andrew) always looked forward to sucker head soup as a treat on his birthday."

She said fishing was a pastime because they had no other entertainment, as people do today.

Grasshoppers, Horseflies and a Piece of Balogna

While guides had to gather up minnows and worms, they used a lot of other bait, including pieces of red cloth, grasshoppers, horseflies and even a piece of balogna.

"We never wasted anything; even the fish eggs were used as baby food," Mrs. Dokis recalled.

Albert Restoule told the Ecology Team that sturgeon fish was his delicacy. He remembered that he and his father would set their nets for sturgeon in early June, about 5 p.m., and then watch for the bobbing of the floats to signify a catch.



Estelle Dokis



Rolly Restoule



Victor Restoule



Jack and his father Bob Dokis



Norm Dokis Sr.

"When we used to spear sturgeon with my Uncle Adam, we would leave home about 4 a.m. and, when the sun was coming up, we would see the fish."

He recounted how his uncle caught a sturgeon that weighed over 110 lbs. Mr. Restoule said his father liked ling, but the look of the fish was a major issue because its appearance turned many people off.

Mrs. Barbara Restoule said she would often stuff muskie, which her father (Ralph) had brought, and cook it for her husband, Rolly.

"My father worked at Keystone Lodge and he would always bring back fish on Fridays, the day that most Catholics used to eat fish."

Mr. and Mrs. Walter Dokis, who were interviewed for the MNR report, both remembered the early days. Mrs. Dokis (Stevens) said she started fishing when she was 10 years old and remembered setting nets with her father, also a guide, when she lived at Garden Village. They had to sell fish to earn a living. His delicacy was also fish heads, pike fish eggs and boiled pike.

"We only caught what we needed," Walter said.

Leonard Dokis, the owner of Riverview Cottages at Dokis and who started guiding when he was 15 years old, said hooks and nets were used for many years, until the late 1950s when aboriginal people started spearing their fish. He was one of many who set nets under the ice during the winter.

"A net would be put in under the ice for three or four days and, when it was pulled out one hole in the ice, it was replaced by another net tied to it at another hole. We had a small farm, so we had other food available to us besides fish."

When sisters Mrs. Kay Restoule and Mrs. Ivy Restoule were interviewed, they recounted that neither of them knew much about fishing rods when they were children because "all we had was a pole with a line tied to it".

Ivy's husband, Ernie (the artist who drew the map used on the cover of this book), often brought fish home.

"I remember the blue pickerel and silver bass - it seems there were so many fish back then; it was easy to catch them."

Fish were also used for medicine.

"I remember my mother having to use boiled pike head juice to help her with sleep problems."

Edward Restoule, also a fishing guide, would often take his young son, Geno, with him when he was guiding.

"Our whole family would often go up river by the Casablanca Lodge to catch suckers and leave them behind to feed the bears, because what we caught helped the walleye survive. The sucker, if well prepared, tasted like winter pike. When we lived in Verner, we showed the local people how to grind up the suckers into patties."



Unidentified



Emile Restoule



Rolly Restoule



Larry Dokis presents his sturgeon while Julie Dokis holds up her brother Clayton, like a "trophy", for the camera. c. 1976



250 Fish from Fraser Lake



Chief Commanda Fish Fry (l to r): Alphonse Lariviere, Clifford Restoule, Robby Dokis, Roger Restoule, Esther Restoule, Roy Restoule



This six foot, one inch sturgeon, harvested from the French River, weighed in at 107 lbs. (l to r): Gerald Duquette, Dave Dokis, Leonard Dokis with his granddaughter, Shelly, in the foreground



Xavier Dokis (left) and Walter Dokis (right) display the results of a good day of fishing.



With their knowledge of fish and game, guides Frank Doucet, Ed Sheppard, Victor Restoule and Lawrence Whiteduck provided an important service to tourists and residents in the French River and Lake Nipissing area.



Alphonse and Brian Lariviere Sr
c. early 1970s



Rolly Restoule



Lunge Lodge c. 1950



Fish Fry c. 1960s. (back row, l to r): Tibi Therrien, unidentified baby, Les Armitage, Bob Dokis, Dorothy Dokis, Angus Restoule, Rudolph Dokis, Cliff Landry, Dorothy Dokis, Eddy Dokis, Alphonse Lariviere.



Bounty from the French River area



Going hunting is an important part of the Dokis tradition



Holding up a nice string of fish are: (l to r) Ernie Restoule, Edmond Dokis (Kwiche), Homer Beauchage and Bob Dokis. c. late 1940s.



Don, Veronica Chartrand and daughter, Lynn, stand near a historic building at their home at Bear Point. This stone building was built by John Restoule and used as an ice house.



The Whitefish Catchers

Courtesy of: Okikendawt Legends ©Norman Dokis Jr.

In Ojibwe legend, the three most faithful children to the spirit woman were the hare, the grouse and, most of all, the whitefish. The whitefish, "DU - KU - MEG", one of the three great gifts given to the Ojibwe people by the three sister spirits, is one of their most important fishes because of its great abundance, not only in the spring, but during the fall spawning season and in winter's ice fishing time.

The whitefish catchers were families that devoted most of their energy to supplying the village with gii-gohn-ik (fish), because the catchers knew exactly when and where to find the fish supply. As the legend of the whitefish catchers grew, many people relied solely upon them for a continual, fresh supply of whitefish, both in the fall and winter. Other members of the tribe hunted animals, built abodes, and collected firewood.

One spring day, the whitefish catchers were at one of their favoured areas, northwest of the little ducks (ma-nis zhii-shiib), small duck-shaped islands downriver from Kikendawt. Calm waters there were boiling with du-ku-meg and the younger children were very excited to start the fishing. The lead fisherman, the eldest brother of the family, began by placing some tobacco at the shoreline and praying to the spirits for a great catch. As was their custom, in order to bring lots of luck in fishing, as well as

extra strength and skill, the women fishers waved smoke from burning medicines over the scoop nets and spears, before helping to load all of the necessary supplies into the canoes. Each of the five canoes had two catchers and a rear paddle man, making a total of 15 family members. This was indeed an efficient fish catching team! Each fishing team set off and, within a short period of time, caught many du-ku-meg, which they later prepared, in the village, for drying.

That night, while the fish dried over the fires, red lightning could be seen on the western horizon, a sign that heavy rain was coming. Concerned about their fires and fish, the whitefish catchers began constructing a roof and walls, made of posts and moss, around the fires. So it was that they created their very own, first smokehouse, and they thought that it was a good thing.

The next day, everyone in the village was eating and enjoying the smoked du-ku-meg, when an elder woman, after eating her portion, stood up.

"Something is missing, but something has been gained," she said.

The villagers and whitefish catchers wondered what she meant. "Look on the floor of your smoke house," she said. "The du-ku-meg have given you another type of food for uniting them, one last time, in smoke."

The others looked at the floor of the smokehouse and saw little mounds of dirt with small sprouts growing out of them.

"These little plants will grow and prosper into great crops," said the elder woman, "but we have still lost something."

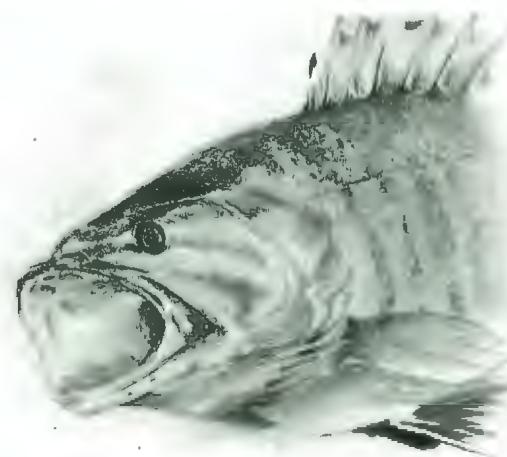
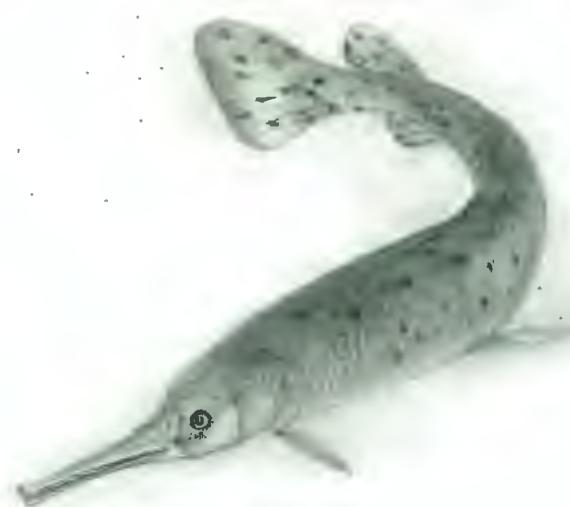
"What have we lost?" asked the villagers. "I do not know," she answered.

The next day, the whitefish catchers went out again to do their fishing, but could not find the du-ku-meg anywhere. Then, they knew what they had lost. A spirit came to them and told them that the du-ku-meg had left, and would not return until the fishers had planted and tended the new sprouts that they had received. They returned to the village and immediately put the sprouts into the ground. The du-ku-meg began schooling again.

When the whitefish catchers went out once more to start fishing, the spirit told them, "This time, place some of your fish in the ground near your plants and see what happens."

The whitefish catchers mixed some of their fish with the earth at the base of the new plants. Within one week, the plants had grown faster and healthier than the others. They were amazed at the discovery of fertilizer.

Half of the whitefish catchers soon became crop growers, because they had learned that they no longer needed to rely completely on the whitefish for all of their food.







Walter Dokis was captain of this barge seen navigating towards Canoe Pass on the French River.



Voyageur Paddlers from Michigan visited the French and stayed overnight at the Riverview.

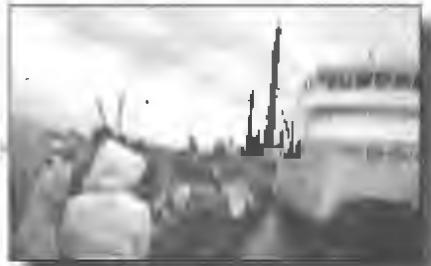


The old Chief Commanda (left) operated on Lake Nipissing and the French River from 1946-1975, retiring at Dokis Bay after its 39 year career. It was subsequently moved to North Bay where it was made into a restaurant. The new Chief Commanda II, a 100-foot long twin-hull vessel, went into service in 1975, and continues to cruise Lake Nipissing, but it no longer stops at Dokis. It can carry up to 350 passengers and crew, cruising at 15 knots per hour. The Chief Commanda was named in honour of the late Bernard Commanda, Chief of the Nipissing Indian Reserve.



Like Father, Like Son

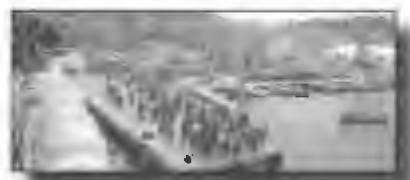
Lawrence Dokis began a 37 year career with Ontario Northland in 1948, as Captain of the Aletis. The Aletis was a service boat that used to meet the Chief Commanda daily and delivered passengers, cargo, and mail to individual cottages on the French River. Lawrence was promoted to the First Mate of the Chief Commanda in 1961. He was appointed captain in 1974, the last year of service for the Chief Commanda. Lawrence was the first Captain of the Chief Commanda II in 1975, a position he held until 1980. He worked for five years in the Mechanical Department before retiring in 1985. His son, Gary, followed in his footsteps by joining Ontario Northland in 1972. He received his Captain's Certificate in 1976 and served under his father as First Mate of the Chief Commanda II until 1979. Gary moved to norOntair, the air services division of Ontario Northland in 1979. He worked in several positions during his career with Ontario Northland, retiring as the Purchasing Manager in 2004. Gary accepted a position as Executive Director of the North Bay Indian Friendship Centre in 2005. He has also completed an MBA degree. Photo courtesy of the Nugget.



This was the scene at the dock of Dokis Bay, where, on May 27, 1975, the Chief Commanda II was officially christened and launched. The original Chief Commanda logged some 3,000 trips and carried over 300,000 passengers before being retired to the dock at the reserve.



With the skirl of the pipes of Branch 23 of the North Bay Branch of the Royal Canadian Legion leading the way at the official launch of Chief Commanda II, the guests headed for the community hall for a feast of pickerel and baked beans. The arrival of the Chief was a weekly event at Dokis, but this trip was very special because dignitaries and invited guests came ashore to celebrate.



The Aletis

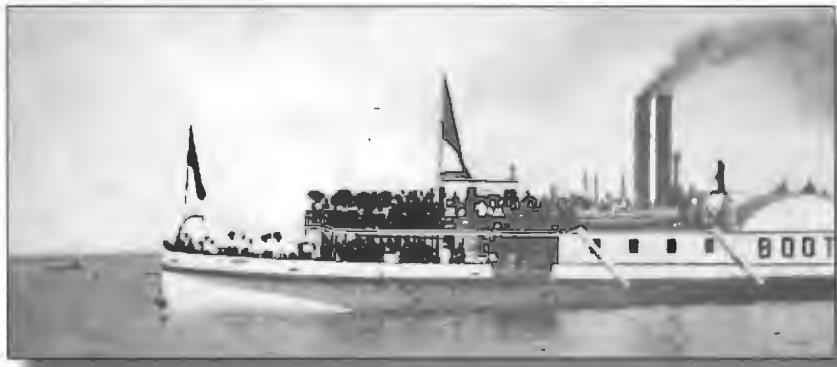
From 1955-1968, Norm Dokis Sr. worked on the Aletis, an Ontario Northland Railway (ONR) luxury boat, that plied Lake Nipissing and the French River, delivering the mail. He eventually bought the boat in 1967 and kept it for a year. Built by Gidley Boat Company of Penetang in 1930, the 16-meter craft was powered by two six-cylinder diesels, and often wintered in the ice of Dokis Bay. In 1970, the Aletis was given to the Royal Canadian Sea Cadet Corp. in North Bay by its owners, Charterways Ltd.



Northern Belle

Making regular stopovers at Dokis, the 32-metre Northern Belle carried tourists on Lake Nipissing for some 20 years from 1905 to 1926. Northern Belle was a familiar sight as it docked in Minne-ha-ha Bay in Sturgeon Falls.



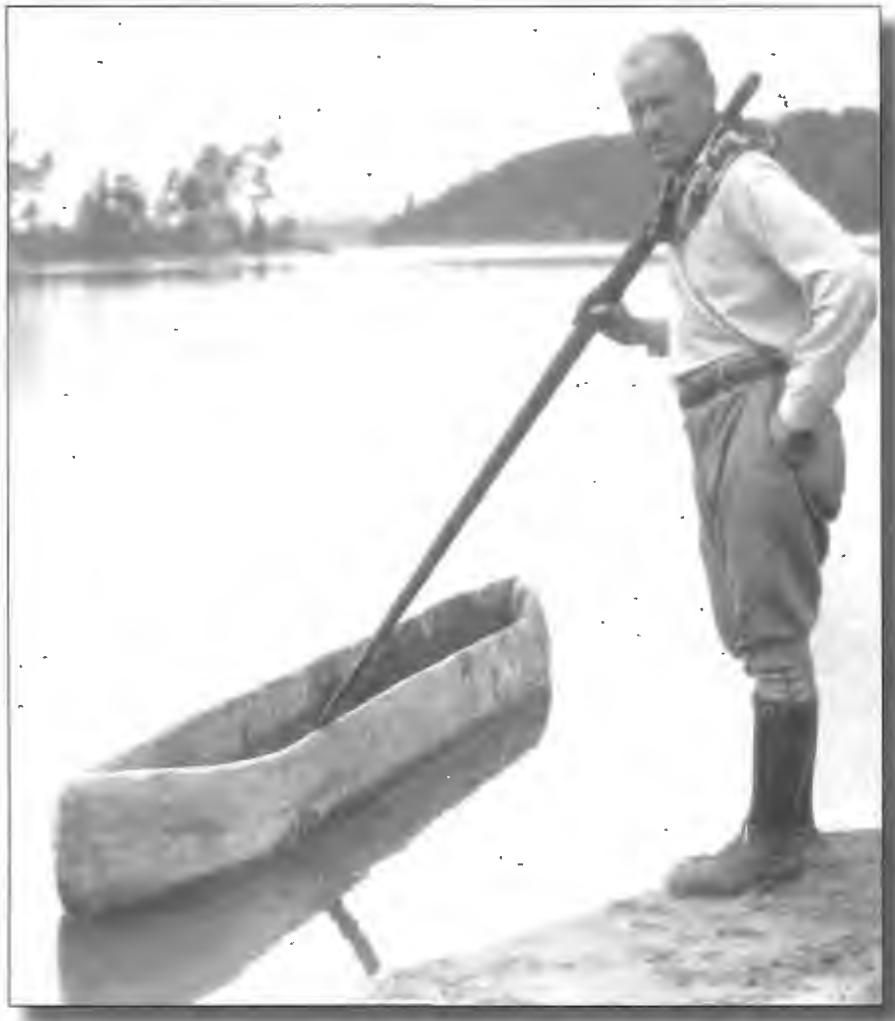


The Age of Steam on Lake Nipissing

For more than a decade and ending in 1908, the 43-metre paddlewheeler, Booth, the largest steamer on Lake Nipissing, towed many booms of logs that eventually ended up in Ottawa at J.R. Booth sawmills. On weekends, the Booth, owned by the company of the same name, served the tourist trade that was developing on Lake Nipissing and the French River area. The paddlewheeler was destroyed by fire at Callander Bay in 1908.



Felix "Felice" Lariviere, who died at the age of 100, had a reputation as a boat builder. Married to Madeleine Restoule, he lived at Sand Bay. c.



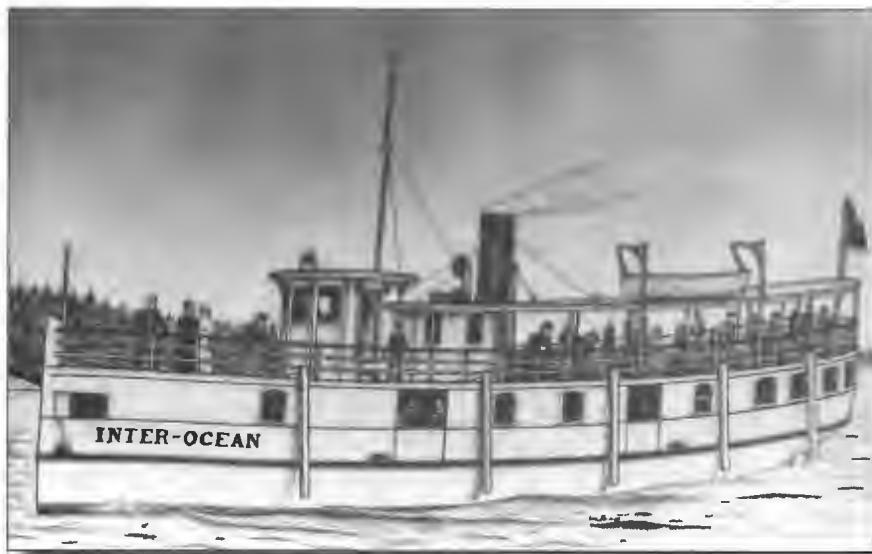
A Kenu

Today's modern day canoe originated from wooden dugouts known as kenu, and has been described as the 'greatest gift ever' by aboriginal people. The Canadian Canoe Museum describes the canoe as "the ultimate expression of elegance and function in the world of watercraft. All its parts come from nature and, when it is retired, it returns to nature." Joe Sheedy Sr., one of the founders of Three Kings, which became Tomahawk Lodge and, later, Chaudière Lodge, is pictured in this 1915 photo with a dugout hewn by Felix Lariviere's father.



Where it all Began

This is how the Dokis Bay area looked in 1910 as families started moving into the reserve. The Dokis Band became the richest band in Canada when, on June 27, 1908, its timber was sold for over \$1 million, and companies harvested a primeval forest that had never been cut. The band used its newfound wealth wisely to improve life at Dokis and stretched the money out until the late 1980s.



First commercial boat on Lake Nipissing

Author Richard Tatley made this sketch of the Inter-Ocean, the first ship on Lake Nipissing (1881-1894) from interviews with a North Himsworth resident. This boat was 103.4 feet long with full decks and a beam of 22.5 feet. It made regular trips to Sturgeon Falls carrying many early settlers to their new homes in the area. This photograph used with permission of Mr. Tatley.



Canoe came from Matachewan

Hammond Island, c. 1905, on the French River adjacent to Southern Comfort Lodge. (l to r): Jim Dokis Sr., Esther (Lariviere) Dokis, Mary (McDougall) Dokis (wife of Jim), Jessie Dokis, Charlotte Dokis, Harry Dokis with wife, Mary Jane (Dokis).



Travelled the West Arm a Century Ago

The 23-metre Steamer Van Woodland (1900-1906), became the Highland Belle in 1906- 1909 and was a familiar sight in the West Arm.



Dokis Bay c. 1960



Elgin Lewis

The Elgin L. Lewis, built in 1904, carried settlers to Monetville and other points at the west end of Lake Nipissing, and returned to Sturgeon Falls with cheese, blueberries and farm produce. This 22-metre steamer was co-owned by Henry Elwood McKee and Charles Britton, husband of Edna Dokis, of Sturgeon Falls. The boat was dismantled in 1917.



A flotilla escorted Roman Catholic Bishop Dignan into Dokis Bay c. 1947.



Frank Dokis operated this boat for many years.



Dokis Bay dock c. 1949



Wabatong

The Wabamik (White Beaver), also known as Wabatong, was owned by Chief Frank Dokis for many years. During its life, this boat saw service in Penetang, Georgian Bay, Lake Temagami, Moosonee, Lake Nipissing and the French River. It was owned by Ed Lawrence at Dokis at the time of this photo.

Photo right: When this picture was taken, between 1915 and 1927, there were very large steam boats travelling to and from the Dokis area. The Chief Commanda "the Diesel Ship," visited Dokis on a daily basis, from early June to early September, for many years transporting both people, and supplies, to and from Dokis Bay, as part of the burgeoning tourism business. After 1969, St. Clair Dokis and Sons owned and operated the Dokis Marina in the Bay, providing gas, oil, boats, motor repairs, a launching ramp and docks.





Kikendawt Kinoomaadii Gamig



Kikendawt Kinoomaadii Gamig (Dokis Education Building)

by Lorie Restoule-Young
Education Director 2001-06

The History of Education at Dokis First Nation

Although the Robinson-Huron Treaty designated the Dokis Reserve in 1850, it was nearly a half century before its members started moving “home” because, for many years, there had been no employment at, or near, Dokis that would have encouraged members to move onto their reserve. During the last half of the 19th century, the fur trade era gave way to lumbering and, subsequently, tourism on the historic French River. By 1885, the Nipissing Reserve’s 239 members had built the first local aboriginal school at Duchesnay Point on the Nipissing Reserve, near what was to be the city of North Bay, 40 years later. In 1903, the Dokis population included 20 men, 28 women and 32 children. Dokis workers were employed as guides, cooks and waitresses on river drives, and in tourist and lumber camps. By 1910, some 10 homes had been built; development was spurred on by the 1908 sale of their timber which generated over \$1,000,000 into the trust account managed by Indian Affairs. Some of that money was used to build the church in 1914 and a community hall in 1928, both of which were used as “schools” for their children.

In the beginning, all education matters at the Dokis Reserve were under the direction of Indian Affairs through their Indian Agents, who were not only responsible for all funding and all financial matters, but also did the hiring and firing of teachers, and were responsible for books, supplies and the upkeep of the building.

Schooling Began in the Church

From June until the end of September in 1918, rental quarters in the Holy Spirit Roman Catholic Church housed Dokis Indian Day School no. 385, taught by first teacher, Alice Betwanikivat. Education for Dokis children continued only as summer school until the community hall was built in 1928. At that time, students could attend classes on the Reserve only up to grade 8. The option for secondary students to board in Sturgeon Falls or North Bay to complete their secondary school education proved to be very traumatic, and only a few continued with their secondary education. In 1968, more than a decade after a road and bridge connected Dokis to Monetville, students began attending grades 5-8 classes at Monetville Public School. High school students also started to travel daily to area high schools off the Reserve.

In 2006, after students graduated from grade 6 at Kikendawt Kinoomaadii Gamig, they bussed one hour per day, to attend Monetville’s Public School for



First classes held in church

Holy Spirit Roman Catholic Church at Dokis was built in 1914, with a donation from the band's \$1.1 million windfall from the sale of pine on the Dokis Reserve. All the monies from that sale were held in trust by Indian Affairs.

grades 7 and 8. To and from Northern Secondary in Sturgeon Falls required two hours of bus travel. Each Dokis First Nation band member must apply to access the post-secondary funding that is available to aborigines from all across Canada. Presently, although there are policies in place which allow for the equal and fair distribution of this funding to all band members, the Federal Government has imposed a cap on all First Nation post-secondary funding, in effect restricting the number of students who might access funding each year.

There are three main components to the education department: the band-operated school, the provincial school system and post secondary schooling. The first Department of Education was established in 1988, with Beverly Restoule as the first Education Counsellor. Since then, Christine Dokis, Tanya Restoule and Lorie Restoule-Young have held that position. From 2001 to 2006, Lorie Restoule-Young was the Education Director, whose responsibility, along with the Education Department, is to ensure that all members of the First Nation receive a proper education.

By 2006, Indian Affairs continued to provide the funding for the education of all students at Dokis First Nation, but financial control was through Band Council and its Dokis Education Authority. Members in 2005-06 included School Principal Marthe Restoule, Claudine Restoule, Sara Gammon, Beverley Restoule, Lisa Restoule (Band Council Representative), and Donald Chartrand, retired school principal, who serves as ex-officio member.

The official name of the Dokis School is “Kikendawt Kinoomaadii Gamig” which means “Dokis Education Building”. Teresa Restoule was the official winner of a community competition to name the school and design its logo, made official during the grand opening of the school on June 21, 2005, “Aboriginal Day”.

Phase Two for Kikendawt Kinoomaadii Gamig, when funds are available, include plans for two more classrooms, moving the library into its designated room and establishing a separate computer room. Once the library contents have been moved to the new location, a museum will be established.



Dokis Community Hall built in 1927



Dokis School built in 1955

The Early Days

By Wayne F. LeBelle

The following Information was taken from the Indian Affairs Branch of the Department of Mines and Resources, documents from Indian Affairs, documents provided by Gord Restoule, research documents written by Lori Young of Dokis First Nation, historical records of Dokis First Nation and information provided by Principal Marthe Restoule.

Alice Betwanikivat is recorded as the first teacher when Dokis Indian Day School no. 385 began as a summer school in 1918. Second teacher, Priscilla Lavallée, earned a salary, issued by Indian Affairs, of \$50 per month. In 1920, replacing Miss Grazielle Brilliant who was married during contract negotiations, was her sister, Yvonne Brilliant. In 1921, Miss Annie Mongeau who, in her letters, referred to the Dokis School as the French River School, boarded at the home of William Dokis, at the going rate of \$1 per day. Unfortunately, diphtheria caused this home to be quarantined and, ultimately, the school was closed for some time. (1921 letter from George P. Cockburn to Indian Affairs)

Mrs. Joseph Jalbert Jr. of Timmins earned \$60 per month when the school re-opened in 1923. When Mrs. Jalbert was rehired in 1924 at the age of 36, her qualifications included English Quebec Elementary Certificates and two Temporary Teaching Certificates for teaching in Ontario non-native schools.

Her eight years of experience included four years at Whitefish Lake Reserve and two four-month terms at Dokis, which she called Chaudière Falls in a letter of application to George P. Cockburn dated Feb. 18, 1924, and in which she requested \$75 per month. Mrs. Jalbert's wages in 1925 rose to \$80 per month, at the same time that Indian Affairs arranged with Father L. Desjardins s.j. to rent the church at Dokis for school purposes, at a cost of \$50.

Schooling Began on Regular Basis

Basil Horan of Palgrave, Ontario, who held a second class certificate, succeeded Mrs. Jalbert at Indian Day School and taught from 1927-1930; his starting salary at \$90 per month increased to \$95 in 1929. In 1928, while he was still teaching at Dokis, a community hall was built, and school finally began on a regular basis.

When Teacher Horan resigned from Dokis School, Mrs. Joseph Jalbert returned for full-time teaching and boarded at the home of Chief Alexander Dokis. In 1931, Mrs. Joseph Jalbert was rehired for Dokis full-time school. However, during the school year, Separate School Inspector for North Bay, Henry J. Payette, reported that the classes had made no progress and that she should not be rehired. Rev. Pocheron took exception, noting that she was the best teacher Dokis had ever had.

"The young teacher, Horan, that you had there, gave a circus during three years." "The neighbours could hear shouting, cursing from the school." (June 16, 1931).

Father Pocheron went to her rescue and asked that she be re-hired. (Comments about people of Dokis from Pocheron are found in this letter.) On June 30, 1932, Indian Affairs rehired her because she was noted to be of good character, and that she performed well because of her experience and her age.

Her successor, Miss Lillian Addey of Garden Village, transferred to Dokis Indian Day School in September of 1932. Miss Addey continued to teach during agent changeovers; Indian Agent at Sturgeon Falls in 1936 was Albert Levesque and Acting Indian Agent in 1937 was J.A. Marleau. Under Miss Addey's tutelage, Dokis was said to be the best school in the District. In 1939, although she requested being sent to a reserve further west, even as far as Nipigon, with no other aboriginal school available for transfer, Miss Addey was rehired. She re-applied for Dokis School in 1940, but resigned in August of that year.

Velma Gribbon of Sturgeon Falls was hired in 1941, but had problems with students and the village of Dokis. J.A. Marleau said in his letter in May, 1942, that he had visited the Reserve and noted many problems, specifically caused by the teacher. She was not hired for the upcoming 1942-43 school year, nor was there any record of the school operating that year, despite much correspondence. Some of the problems were linked to the people of Dokis being the richest band in Canada "who maintained very high standards", but no specific explanation

was given.

In September of 1943, aboriginal Rose E. Fox of Wikwemikong applied for the position. Despite a population of an estimated 20 pupils, reopening Dokis School was not considered urgent by agent J. A. Marleau because the population of Dokis had not returned home from their summer work. The salary had risen to \$85 per month, plus a 17% bonus. Plans were to rehire Miss Fox, but she resigned on November 13th, 1943, transferring to Garden Village.

Friction with Indian Agent

Friction between the Indian Agent and the Dokis Reserve spilled into Dokis educational matters during the 1940s when Indian Affairs could not find a teacher to work at Dokis. In a 1947 registered letter to the Department of Mines and Resources, Indian Affairs, Chief Frank W. Dokis wanted to know why the Indian Agent (J.A. Marleau) could not find a teacher for the Dokis Reserve.

"We had a teacher here for June, July and August, and he did not get his cheque every month ... that did not make him very happy; it's no encouragement for anyone to come here and teach. He also ordered supplies and they did not come until he was through for the summer and had gone home."

"We want to know if the Indian Agent can't find a teacher or if he just does not look after us. I think he works more for the town of Sturgeon Falls than for us because, every time we go into his office, there is always one or two Sturgeon Falls men or women in there."

Chief Dokis concluded by saying that he was "tired of listening to the Agent's yarns". The letter was signed by 14 band members. (Source: copy of original letter.)

Dokis School remained closed until, at a salary of \$140 per month, William Finn taught summer school from May to September in 1947 to a population of 17 boys and 13 girls. Instruction did not resume until Stephen Dean taught summer school in 1948 at a salary of \$155 per month.

In October of 1948, Mrs. L. J. Murphy was hired at a monthly salary of \$192 to teach the 25 children in grades 1-3. Indian Missionary Father Pocheron noted, in a letter, that the children of Dokis were neglected as far as their education was concerned because their school was often closed, similarly as well, at Garden Village. Harsh winters, isolation and having to board were some of the reasons for not being able to keep teachers.

Mrs. L. J. Murphy taught from 1949 to 1951. Bernard F. Neary, Supt. of Indian Education, explained in a 1949 letter to J.A. Marleau, Supt. of the Indian Agency at Sturgeon Falls, that his agency had received "complaints from the Indians that their schools differed from the Provincial schools."

"We are doing everything possible to follow the provincial course of study and are using provincial text books."

His letter was prompted by a request from a teacher at the Dokis School who

wanted closure for the winter months after Christmas. Her request was rejected with the explanation that they must adhere to the normal academic year. (Oct. 17, 1949 ---385-1)

There were no subsequent teaching records available until Mrs. Eileen Brennan in 1954-55. In 1955, Dokis School was built for grades 1-8; a non-native teacher was hired and stayed in living quarters attached to the school. Then followed a succession of teachers: 1955-57: Mrs. A. Downey; 1957-59: Cecil King; 1959-60: Phyllis Geeran; 1960-67: Donat Monette; 1967-77: Mrs. Helen Nielson.

Some big changes at Dokis

In 1968 came another radical change. Dokis children began travelling to Monetville Public School to attend grades 5-8, as well as to French River Secondary School. Dokis member Ronald Restoule provided bus service for the children.

Subsequent major changes to teaching personnel included:

- 1969-71: Michael J. Restoule (teacher's Aide)
- 1971-74: Marthe Restoule (Teacher's Aide)
- 1974-78, 1985-2003: Marthe Restoule (Teacher)
- 2003-06: Marthe Restoule (Teacher/Principal)
- 1978-79: Robert Restoule (Teacher's Aid) Ted Bulat
- 1979-84: Miss Katherine McIntyre
- 1984-87: Mrs. Evelyn Sinclair
- 1987-93: Raymond Meadows
- 1992-05: Tammy Restoule (Teacher's Aide)
- 2005-06: Tammy Restoule, (Teacher)
- 1993-95: Darrel Barton
- 1995-96: Mrs. S. Bedell-Riley
- 1996-99: Ms Pat Christopher
- 1999-01: Mrs. Leslie Hansen
- 2001-02: Dawn Restoule, Rita Moyer
- 2002-06: Renee Restoule

New school built in 2005

When the first Dokis School, built 40 years earlier, outgrew the needs of the community, a new school was built in 1995.

In 2004-05, a new 4-classroom school for Dokis, including the Dokis Public Library, an adjoining gymnasium and community hall, was officially opened on June 21, 2005. This school serves JK-4.

The staff in 2005-06 for Kikendawt Kinoomaadii Gamig included the following: Principal/Teacher Marthe Restoule, two full-time teachers Renée Restoule and Tammy Restoule, part-time Native language teacher Mary Dokis, Secretary Linda Barnes, Librarian Angeline Dokis, one full-time Education

Assistant (E.A.) Mabel Dokis, one half-time E.A. Mary-Lynn Restoule and the Janitor Precious Gammon. The 26-student population attended SK-5. Fall classes in 2006 were planned to include grade 6 at Dokis School.

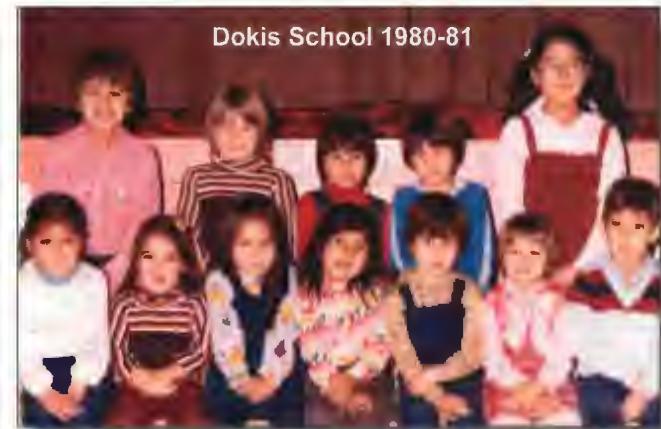


1997 A new school, built to serve children from junior kindergarten to grade six, replaced a school that offered classes only for junior kindergarten to grade four students. Older children continued to travel to Monetville for grades five to eight, and to other communities for high school.



Official Opening c. 1995





(Back row, l to r): Kirk Southwind, Pam Dokis, Sally Dokis, Gilbert Dokis and Sandra Restoule; (front row): Tanya Restoule, Evania Dokis, Jenny Restoule, Gwen Dokis, Clarence Dokis, Pamela Restoule, Jason Restoule.



Dokis 1984-85.
Indian Day School
front (l to r): Annelise Restoule, Andrea Dokis, Ryan R. Jimmy ___;
(back row): Teacher Mrs. Sinclair, Jeffry Restoule, Nick Dokis, Vicki. Missing are Aileen Restoule and Cheyenne Dokis.



Derek Debassige received his bicycle rodeo trophy from Constable Sillaby on June 17, 1998.



Valentine's Day Party c.1995
(Back row, l to r): Bradley Restoule, Sarah Gammon, Gisele Restoule, Armanda Dokis, Rachel Restoule; (front row): Randy Restoule, Paige Restoule, Precious, Gammon, Kayla Restoule, Bradley Trudeau, Ian Dokis, Christina Restoule, Farah Dokis



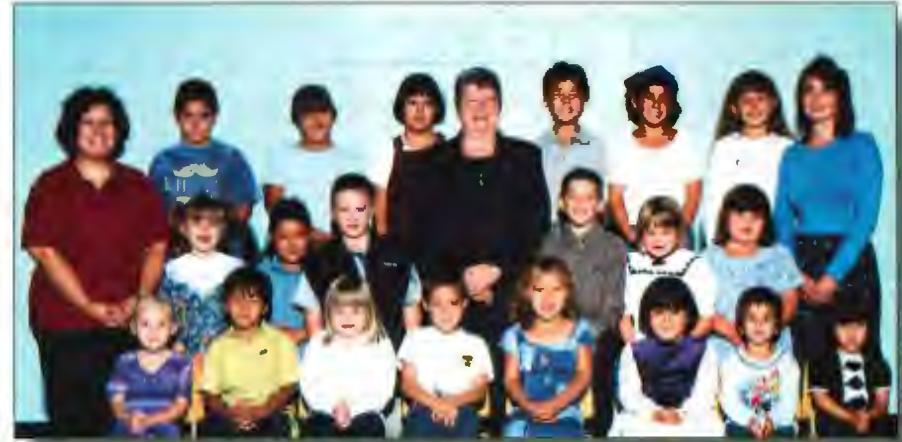
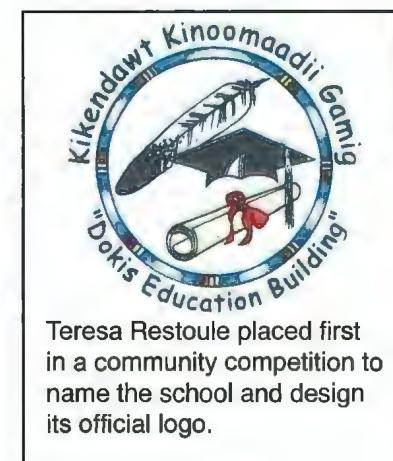
Dokis School 1993-94
(back row, l to r): Mrs. Marthe Restoule, Sarah Gammon, Bradley Restoule, Rachel Restoule, Precious Gammon, Armanda Dokis, Gisele Restoule, Mr. Barton; (front row): Kayla Restoule, Paige Restoule, Holly Restoule, Farrah Dokis, Bradley, Ian Dokis, Brandon Southwind, Randy Restoule.



Veronica Restoule (left) enjoys the moment at a 1992 arts and crafts session with Russell, Annelise, Lionel, Amanda, Precious, Sarah, Bradley, Craig, Harmony, Shane and Zachary.



(front row, l to r): Bradley Stevens, Tyler Dokis, Britney Dokis-Belanger, Lucy Dokis, Melanie Young, Chelsea Dokis, Makenzie Dokis, Leah Dokis, Dylan McManaman, Nicholas Dokis, Kennedy Dokis; (2nd row) : Trena Restoule, Alex Dokis, Alex G.C. Dokis, Ashley Dokis Belanger, Tyson Dokis, Sierra Restoule, Jesse Dokis, Troy Lajeunesse; (3rd row) Ninabelle Dokis, Dylan Dokis, Presley Young, James Restoule, Destinee Restoule, Nathalie Restoule; (back row): Linda Barnes, Renee Restoule, Marthe Restoule, Mary Dokis, Tammy Restoule.



2001-2002 (back row, l to r): Dawn Restoule, Jeremy Dokis, Candace Dokis, Randi Dokis, Marthe Restoule, Derek Restoule, Samantha Therrien, Arizona Restoule, Tammy Restoule; (middle row): Presley Young, Christian Recollet, Dean Dokis, Casey Restoule, Rikki Restoule and Destinee Restoule; (front row): Trena Restoule, James Restoule, Ninabelle Dokis, Brian Lariviere Jr., Nathalie Restoule, Misty King, Jesse Dokis, Chantal Southwind.



1995 Dokis Indian Day School 1996
Junior Kindergarten - Grade 6
Row 3: Gimmalee Sirois, Gisele Restoule, Bradley Restoule, Paige Restoule, Mrs. Riley Row 2: Tammy Restoule, Farah Dokis, Raquel Recollet, Amanda Dokis, Randy Restoule, Mrs. Restoule Row 1: Paige Silsby, Jordan Dokis, Bradley Trudeau, Armande Dokis, Katelynn Heuston



National Grand Chief Phil Fontaine

In April 2004, on his visit to Dokis First Nation, National Grand Chief Phil Fontaine and Principal Marthe Restoule look over future school plans.



Father Leonard Fischer, parish priest at Corpus Christi Roman Catholic Church at Dokis, sits on the church steps with Andrea, Vicki, Jimmy, Nick, Jeffrey, Annelise, Aileen and Cheyenne.



1991-92 - (back row, l to r): Marthe Restoule, Craig Restoule, Shane Dokis, Lionel Girard, Russell Dokis; 2nd row: Zachary Restoule, Bradley Restoule, Gisele Restoule, Sarah Gammon and Harmony Restoule. Front row, Paige Restoule, Tammy Southwind, Randy Restoule, Kayla Restoule, Precious Gammon, Rachel Restoule, Amanda Dokis.



Sliding down the sand pit



Gisele Restoule



Happy Birthday to yooooooooooooo!
At the birthday party for Principal Marthe Restoule



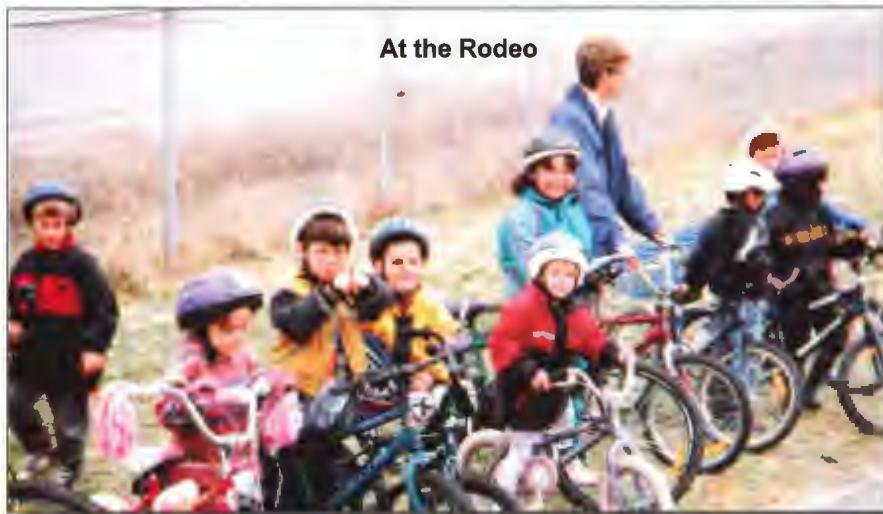
Swimming like little "duckies" at the Sturgeon Falls Recreation Centre are
Paige Sillaby, Adrienne Dokis, Kathlyn Restoule and Jordan Dokis.



Mayor Gilbert Ouellette of Sturgeon Falls
with pupils from Dokis First Nation

Johnathan Restoule,
Charlene Dokis, Shawn Restoule,
Sylvester Restoule





At the Bicycle Rodeo are Officer Pat Christopher, with (l to r) Dean Dokis, Dena Viens, Casey Restoule, Michael Silaby, Rikki Restoule, Christina Recollet, Jeremy Dokis, Randi Dokis and Candace Dokis.



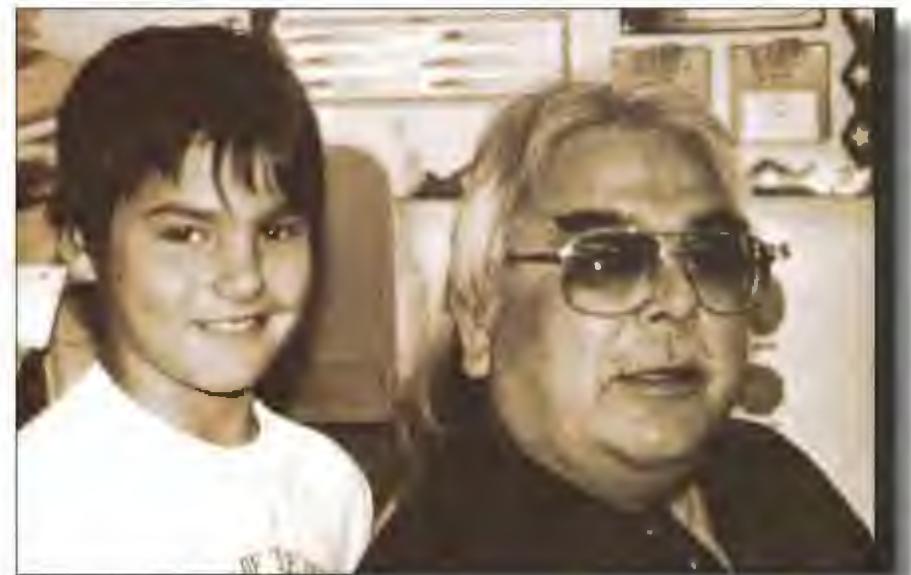
At the Dokis Sugar Bush
(l to r): Derek Restoule, Jamie Restoule,
Jeremy Dokis, Candace Dokis.



Santa Claus visits Ian



Sierra Restoule Ice Fishing



Dan Commanda (right) and Jeremy Dokis



Work crews at the old Dokis Community Hall included Angeline Dokis, Jeannie Restoule, Ivy Restoule and Bernadette Restoule.



The Day Santa Fell Out of His Sled

Tanya Restoule (left) and Gwen Dokis had to go it alone when Santa "Jason" Restoule fell off his sled at the annual Christmas Party.



Just Hanging Out Together

From left: Paul Pitura with paddle, Shawn Restoule (checked shirt), Matthew Pitura, Trisha Pitura, Christi Pitura, Pamela (standing) and Vicki Restoule.



Ribbon Cutting at 2005 Opening of Kikendawt Kinoomaadii Gamig



Flagpole Ceremony at Dokis School
(l to r): Janet, Rosie and Steve with Bill Restoule, Valerie and Elizabeth.



Grade one pupils: (l to r): Larry Dokis, Louise Dokis, Roland Restoule



1967 was a very good year (l to r): Tim Restoule, Julie Dokis, Grant Dokis.



Visiting the Tall Ships
On a field trip to Toronto in 1971, Dokis students were able to view the Tall Ships, traditional sailing topsail schooners, brigantines, brigs and barques, which toured many Canadian ports.



"Playing Teacher"
(back row, l to r): Larry Dokis, Janie Dokis, Dale Dokis, Davie Dokis (standing behind). (front): Clayton Dokis, Darryl Dokis, with Julie Dokis, who was the "teacher" when this photograph was taken. (two names missing)



2006 Dokis Language School



Tim Restoule c. 2005

The work of Tim Restoule is held in many private collections around the world. Some years ago, he created a wonderful series of panels depicting the Stations of the Cross now hanging in the church at Dokis. Painting reproduced with permission of Tim Restoule.

Dokis Photo Album





The Commanda boys: John, David, George, Bruce (Robert) and Dale.



Frances Dokis



Margaret (Fisher) Dokis



In 1956, the first confectionery store ever established at Dokis was owned and operated by Andrew and his wife, Kathleen Restoule. In the spring of 1976, this store was sold to their daughter, Mrs. Robert Dokis (Dorothy), who operated it for many years.



Edmond and Dorothy Dokis



Mr. and Mrs. Harry Dokis on their wedding day August 24, 1953.



Simone Miner, her daughter Lorna, and nephew, George Commanda



Bishop R.H. Dignan, of the Diocese of Sault Ste. Marie D.D., attended Confirmation services at Dokis on June 15, 1942. (l to r): Anita Dokis, Kathleen Dokis, Therese Restoule, Richard Restoule, Simone Dokis, Dennis Goulais, Roland Restoule, Rudolph Dokis, Ted Doucette, Marylyn Restoule, Bert Dokis, Raphael Restoule, Doreen Restoule, Doris Stevens, Violet Dokis, Kathleen or Irene Sheppard and Teacher Velma Gribbon.



(left) Albert Therrien, Mary and Marie Vallee on March 24, 1973. Bruce Therrien (right).



Mrs. Xavier Dokis



Francine and John Commanda and children, Jasmin, Julien and Kamil



Brothers Leo, Philip and Ed Restoule



Matthew, Dale and Maryse Commanda, May 14, 2000



Jacqueline Restoule stands in front of Corpus Christi Roman Catholic Church at Dokis. Mass is celebrated every second week and on religious holidays. Father Edouard Lafontaine is their parish priest and the church is taken care of by Estelle Dokis, Ivy Restoule and Dorothy Dokis.



Mother's Day at Holy Spirit Church at Dokis



Lucy Dokis, Leonard Dokis, Andrew Goulaie,
Thérèse Rastoule, Brigitte Dokis, Georgina Dokis,
Marie Alma Sheppard, Violet Dokis, Leona Rastoule,
Lucy Rastoule, Cath. Sheppard, Irene Sheppard,
Hubert Dokis, Sinclair Dokis, Leo Rastoule, Nelson
Rastoule, Howard Rastoule, Bob Dokis, David Dokis,
Alex Rastoule, Francis Dokis, Bernadette Dokis,
Norman Dokis, Leo Larivière, Jessie Larivière,
Raphael Dokis, Rev. Leopold Porcheron, S.J.,
Rev. John Montag, Rev. Henry O'Neill,
Bishop R. R. Dignan, D.D. -- Sept. 5, 1939.



Pictured (l to r) are Christie, Laurie,
Norm Jr. and Wayne Dokis on the
steps of the church.



Bishop Plouffe at Dokis Confirmation
(l to r): Denise, Farrah, the Bishop,
Julie and Clayton Dokis.

Gaminawanigoshkang

"He who has joy in his heart"

Father Porcheron was born in Montréal 2 June 1883, son of Edmond Porcheron and Marie-Caroline Laramée; died St-Jérôme, Quebec, 8 February 1963.

Marie-Joseph Léopold Porcheron served for over 40 years in the missions among the Indian people of Northern Ontario. His parishes included 37 stations in the dioceses of Sault Ste. Marie, Hearst, Pembroke and Peterborough, and he was long and affectionately remembered for his hearty laugh and wonderfully jocular disposition. His Indian name, Gaminawanigoshkang, described him perfectly: "He who has joy in his heart."

Porcheron completed his Bachelor's degree in the cours classique at Collège Ste-Marie, Montréal in 1902 and entered

the Jesuit novitiate at Sault-Au-Récollet, Montréal, 30 July of that same year. He then followed the formation program that had become traditional by the end of the 1800s: studies in spirituality and classics at Sault-au-Récollet until 1906, followed by three years of courses in philosophy at Immaculée-Conception, Montréal, 1906-1909. As he expressed a wish to work among the aboriginal people, he was then sent for two years to the residential school at Wikwemikong, Manitoulin Island, Ontario, where he learned to speak Ojibway with a facility, which he later turned into a recognized fluency. He then went back to his alma mater, Collège Ste. Marie, for



three years teaching Latin, 1911-14, and returned to Immaculée-Conception for four years of theological studies, 1914-18. He was ordained at Immaculée-Conception by Archbishop Bruchesi of Montréal, 29 July 1917, and later completed a year of spiritual theology at the St. Andrew-on-Hudson College, Poughkeepsie, N.Y., 1918-19.

Fr. Porcheron returned to Northern Ontario in the summer of 1919 and would remain there until 1961. Except for short periods when he worked out of Eglise St-Ignace, Sault Ste. Marie, 1922-26, and St. Vincent's Little Current, 1932-37, he lived at the Jesuit residence, Eglise Ste-Anne, Sudbury. It was from here that he traveled, mostly by train, but often by dog sled and, in the later years, by automobile. His reputation grew, and he liked to refer to himself as "a confirmed beggar." In fact he was ever seeking donations of clothing for his poor parishioners.

Porcheron was an impressive person with a well-trimmed beard and small metal-rimmed glasses. He was stout even as a young man, and as the years went by he grew portly, then rotund. People were easily drawn to him because of his shrewd judgment and obviously deep faith. They liked him for his honesty, directness, and ready good humor. He had a loud, jolly voice, which, in English, was heard in a decidedly French-Canadian accent. He loved to regale an audience with tall tales, and he especially delighted the train crews along the CPR line who never hesitated to take him aboard.

In 1959 his doctors advised him to slow down, and had to stop traveling. Two years later the strain of even the local parish ministry at Eglise Ste-Anne became too much for him. He went to the French-Canadian Province's Infirmary at St-Jérôme, Quebec, and died two years later.



Walter Dokis, Marilyn Restoule
and Father Porcheron.

Text used by permission: Dictionary of Jesuit Biography,
Ministry to English Canada, 1842-1986. Canadian
Institute of Jesuit Studies Toronto, Ontario 1991



Angus Restoule Family: (back, l to r): Doreen, Raphael, Ernie, Laurena, Angus (holding Irene). (middle): Rolly and Rick Restoule. (front): Marty, Geraldine and Anthony "Tinney" Restoule.



This photograph was taken in the late 1940s.

(back row, l to r): Clifford Restoule, Gord Restoule, Michel Restoule, Dorothy Restoule, Raymond Restoule. (front row, l to r): Earl Restoule, Barbara Restoule (hood on coat), Margaret Restoule, Edna Laliberte.



Yvy and Ernie Restoule Family

Included in this photo are: Tim Restoule, Wayne Restoule, Peter Restoule (Theresa Fox), Steve Restoule, Richard Restoule and daughter Sharon, Ernie Restoule, Ivy (Couchie) Restoule. Photo c. 1986.



(l to r): Mrs. Pauline (Dokis) Restoule, (John C), Catherine Couchie, Deline (Restoule) Dokis beside husband Jos Dokis, Elie Labrecque.



At Holy Spirit Church
Roman Catholic
Church at Dokis (l
to r) Kay Restoule
(Andrew), Lizzie
Dokis (John), Albina
Restoule (Ralph)
and Dorothy Dokis



(l to r): Leo Restoule, Lawrence Dokis, Albert Restoule, Fraser Commanda



Hughie Stevens and Nancy McLeod.



Sisters: Laurena, Angele (seated)
and Pauline Dokis.



Attending a Defensive Driving Course in 1977 were (l to r) Barb Restoule, Denise Restoule, Danette, Lisa, unidentified, Janet with Albert Restoule (seated far right). The instructors are seated in the front row.



Dokis Baseball Team at 2001 Tournament in Sturgeon Falls
(front row, seated on ground, l to r): Troy Lajeunesse, Derek Restoule, James Restoule. (2nd row): Renee Restoule, Amanda Glatecheskie, Veronica Recollect, Lisa Restoule. (3rd row): Gwen Dokis, Mark Lajeunesse. (back row): Stacy, John Hamill, Stacey Guenette, Michael Sawyer, Rodney Sawyer, Parker Robinson, Johnathan Restoule.



Norm Dokis Jr.

Mrs. Frank Dokis (left), who killed this moose with a .22 calibre rifle, gets some help from Laurena (Dokis) Restoule to hold up the trophy while her son, Rolly, looks on.



Brian Young Family
(l to r): Norm McLeod, Lorie Young, Brian Young, Brian Young Jr., Josh McLeod c. 1992



Mabel Dokis, with Emery and Gilbert sitting on suitcase, third child unidentified.
Photo taken in Sturgeon Falls.



Pete Dokis and Adelia Restoule, (children not identified).



Brothers and sisters: Germaine, Emily, Lucille, Margaret, Lawrence and Walter Dokis.



Rolly and Barbara Restoule and their son, Rolly, (inset photo) who is a police officer, with the Anishinabek Police Services for the Nipissing Detachment, has saved two people from drowning. He received honors for bravery in this accident at Dokis in 1978. In 1996, he rescued a girl drowning in the West Arm area for which he was also commended.



The Dokis Flag

The North Bay Nugget captured a special event on May 11, 1975, when the oldest man on the French River, Clarence Barker, 85, was given the honour of raising the first Dokis Bay Reserve flag at their picnic that memorable Sunday. Artist Tim Restoule, right, designed the flag which represents the age old custom of ancestors of the reserve. The word, Migisi (Ojibway for eagle), follows the contours of a large eagle with its powerful wings outspread, and represents the first chief of the Ojibway Indian Reserve. Held in the bird's talons is a fish of the same colour as the eagle, high above the rich, blue waterways below. Although Aboriginal people have lived on the land since time immemorial, the 1850 date on the flag denotes the year during which, with the signing of the Robinson Huron Treaty by Chief Michel Dokis, the Dokis Reserve became a legal entity. This nation to nation treaty specifically delineated the boundaries of Dokis lands. (Photo by Wayne Major, North Bay Nugget)



Chief Marty Restoule (far right) chaired a special event at Dokis honouring Elders (back row, l to r): Father Len Fischer, Denise Restoule with Kathleen and Albert Restoule. Seated in front are Elders: Laurena and Angus Restoule, John C. Restoule.



Bellefeuille Family

(l to r, back row): Violet, Jean, Carmen, Pierrette, Jim, Roger, and their father, Roger (front row): Claudette, Suzanne, Nicole, Jean Paul



Homemakers Club

Dokis residents welcomed 50 delegates into their homes for the three-day Northern Ontario Homemakers Club convention held in late August of 1957. Many reserves supported the Homemakers Club, a national association of aboriginal women. Mrs. Kathleen Restoule, wife of Andrew, is seated against the blackboard, third from the left.



Amanda Dokis picking flowers near the church c. 1988



Harry Dokis



Created by Marty Restoule



Sarah Gammon and Beverley Restoule at Band Office c. 2005



Darryl "Popeye" Dokis.



Estelle (Langlois) Dokis with muskrat hides



Four kids outside of Angus Restoule home



Barn was owned by Bill Dokis Jr.



Dave and Doreen, Estelle, Margaret and Charlie Dokis in 1976



Eugene "Gino", Mimi, Donna and Bunny Restoule, with their dog Spud.



Learning Ojibway with Mary Dokis c. 2004



Mary Jane Dokis



Residence of Frank W. Dokis, chief at Dokis Bay (1930-33, 1942-1951).



Albert Restoule house

Edward Dokis is pictured with his first three children, Reno, Wilfred and Angeline. After the death of his first wife, Agnes, Edward married Jeanette Lariviere and fathered three more children: Jeanette, Judy and Larry. In the winter of 1954, only two years after this photograph was taken, Edward drowned in the French River. The following excerpt from The North Bay Nugget, dated December 8th, 1954, relates hardship the reader can only imagine. "Early this morning, the body of Edward Dokis, 38, father of six children arrived here [Sturgeon Falls]. The nocturnal funeral cortège arrived at 3:30 a.m. after an exhausting trip from the Dokis Indian Reserve. The harrowing trip across the Little French River, lakes, swamps and over abandoned lumber camp tote roads in a blinding snowstorm, and mostly in total darkness, started Thursday afternoon at 3 o'clock. The 67-mile trip, in two horse-drawn sleds, the first of which contained the body still enshrouded in the ice in which he was found, and in a rough box which was fashioned by Angus Restoule . . . was followed by the second sled with the grieving mother and her three children, the eldest, five, and youngest, four months of age, will go down in local history as a saga of stoic courage." After Edward's untimely death, Jeanette moved to Sturgeon Falls and, later, married Gerald Serre of Evansville. Reno, Wilfred and Angie, the three children from the first marriage, went to live with their grandparents, "Grand Fusil – Big Gun", Alexander Dokis Jr. and Annie Dokis, at Dokis. When Angeline was only 11, her grandfather died, and



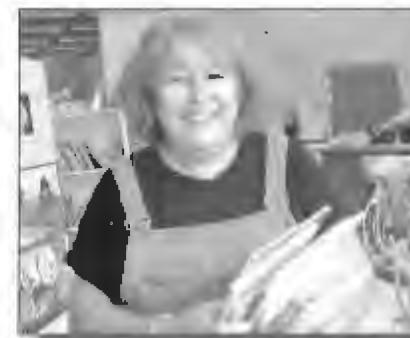
she and her grandmother moved to Sturgeon Falls. In 1978, her brothers returned to Dokis. Her brother Wilfred became Chief of the Dokis reserve but died in 1979 at which time his brother, Reno (now deceased), went on to become Chief of Dokis First Nation. In 1986, after working for 20 years at Mrs. Allain's Milady's Beauty Salon in Sturgeon Falls, Angeline returned to Dokis. In 1990, she began work as a librarian at the Dokis Library



Chief Reno Dokis



Alexander Dokis Jr., known as "Gros Fusil" or "Big Gun", lived here for many years.



Angie Dokis



Alexander Dokis Jr. has baby in his arms



Mary Ann McQuabbie (seated) with Aline Dokis



Home of Bill Dokis and Mary Ferris near the church was one of the first houses built at Dokis. c. 1995.



Home of William "Bill" Dokis, one of the earliest residents of Dokis Bay



Family of Roger and Denise Restoule

(l to r): Dr. Brenda Restoule (psychologist), Jenny Restoule-Mallozi (lawyer), parents Roger and Denise, Keith and Barry (deceased Nov. 2000).

Photo C. 1999



Brother and sisters (l to r): Albina Restoule, Leonard Dokis and Kathleen Restoule. C. 1992



Pauline Dokis, Angele Restoule and children



Clarence Dokis and Mrs. Martina (Dokis) Lariviere



Dokis Hockey Players

(l to r, front row): Corey Restoule, Tim Restoule, Richard Restoule, Derek Restoule, Shawn Legault, Chris Restoule (back row): David Restoule, Chris Restoule, Charlie Restoule, Jim Monk, Peter Restoule, Marcel Remillard, Steve Restoule, Frank Campbell, Wayne Restoule, Mark Lajeunesse, Robbie Restoule, (unidentified child) Scott Restoule, Todd Campbell



Aerial photo of Dokis Bay c. 1987



This is just one of hundreds of unidentified photographs that were collected for the Dokis book. Notice the stylish clothes and hats and the log cabin in the background. In the early days of cameras, people often dressed in what became known as their "Sunday best" and had their picture taken.



Mrs. Jim Dokis with Ken Dokis, and Bud McQuabbie in her arms



John C. and Pauline Restoule, parents of Albert Restoule. C. 1968



Extended Family of Albert and Kathleen Restoule

Roger and wife Denise Restoule, Claire and husband Frank Campbell, Arthur and wife Danette, Gloria and Gail. Grandchildren include: Pauline Laforest and husband Robert Jessup, Brenda Restoule and husband Normand Quevillon, Keith Restoule, Jenny Restoule and husband Robert Mallozzi, Cheryl Campbell and husband Dave Shawana, Todd Campbell and wife Jennifer, Randy and Bradley Restoule. Great grandchildren include Brandon and Erik Restoule, Brett and Harmony Shawana, Caitlin and Maya Campbell and Jacques Quevillon. C. 2002



St. Clair Dokis with his guitar



Jimmy Dokis Jr. is the third generation of Dokis family men who have pursued a love of the guitar.



The Migisi Country band members include (l to r) Larry Cosgrove, Wayne Dokis, Jim Dokis, George Dokis and Marty Restoule. At the time of publication, (2006), this band had been playing together for only three years.



Al Lariviere, Xavier Dokis, Robby Dokis and Rudolph Dokis c.1985



Louise Dokis was not playing her guitar by ear in this photograph.



Bud, his father Tinney Restoule, and Rick Sawyer.



Tinney and his wife, Bev Restoule.



Tinney says that Elvis is "alive and well" at Lennon Lake



The musicians in this 1970s photograph are still playing music. From left Tinny, Mike Restoule, Fred Restoule and Tom Sawyer from Nipissing.



The Day Ronnie Prophet Came to Town

Well-known entertainer, Ron Prophet, and Tinney, jamming it up in the 1970s.



Exotic Dancer, Princess Pari, who performed in New York and California, was born Thelma Dokis of Dokis. c. 1986



Deline Legault of Monetville worked as a maid at Dokis.



Long Joe and Mike Restoule



Yvy and Ernie Restoule.



In a Toronto Star interview in 1939, Eliza and Josephine Restoule told the reporter they weighed 414 and 385 pounds, respectively. Eliza described her philosophy of life as, "laugh and grow fat". Even today, some 65 years later, the girls are still remembered for their hearty laughter and wonderful sense of humour.



Alda Restoule, on the steps of "The Night Club", where the community often rallied for "good times" and some musical entertainment.

Mark Restoule Family

Edward and Grace Restoule's son Mark, his wife Anne and their daughter Melissa, live in Amherstburg, Ontario. Mark, who was raised in Sturgeon Falls and then Dokis Bay, left the area to pursue his education in Windsor. He graduated from the University of Windsor with a Combined Honours Degree in French and Communication Studies, and is currently employed with the Canada Revenue Agency at the Windsor Tax Services office. Mark and his family have a vacation residence on the Little French shoreline here in Dokis. Mark relates that, as a child, his Uncle Emile, Gord Restoule's father, gave him his Indian name.

- Wiagishkendagos (Troublesome). "The name proved prophetic until I met Anne," he says. "With her at my side, I have been consistent in my recovery from alcohol and substance abuse. We have been blessed with Melissa



Mark, Anne and Melissa

who brings meaning and purpose to our life," and he adds, "The Dokis community is a heritage to be proud of."



John Restoule and Ruby



Dog Power

Long before snow machines or other mechanized vehicles, the people of Dokis traveled to the mainland over ice-covered Lake Nipissing by horse or by dog sled. Out for an afternoon ride are (l to r, back row) Norm Dokis, Jr., Lawrence Dokis; middle row: Germaine and Florence Dokis, with Lucille Dokis in the front.



Restoule Family

(back row, l to r) : David Paulitzki beside wife Cindy Restoule, Kody Paulitzki, Michel Thibeault beside wife Patsy Restoule-Thibeault, Cory Restoule slightly behind wife Nathalie Demers-Restoule. (middle row, l to r): Cassandra Paulitzki in a white sweater, Laura Thibeault, Jason Thibeault, Victoria Restoule. (front row, l to r): Rocky Restoule, Anita Mageau-Restoule, Eugene (Geno) Restoule, Brett Restoule.



Edward Restoule cooking a shore lunch



Jos Restoule Jr. and Frank Dokis



The children on the porch include (back row, l to r): Mimi Restoule, unidentified Eileen McPhail; (2nd step): Grant McPhail, Dale Restoule. Child in front is unidentified.



Mrs. Frank Dokis is cooking a "shore lunch".



Florence, Walter and Edward Dokis



Angus and Laurena Restoule and their children celebrate their 60th wedding anniversary.



Harry Dokis



Mary Goulais



Dokis Pioneers (back row l to r): Bill Lariviere, Jack Restoule; seated: Long Joe Restoule, Frank Restoule.



Ralph "Raoul" Restoule and Sylvester Dokis



Long Joe Restoule fathered 21 children. He is seen here with his daughter, Nancy, and his third wife, Mary Goulais.



Pictured in a group discussion at a cultural meeting are (l to r) Reno Dokis (left checkered shirt), Dave Dokis (back to camera), Bob Dokis, Gilbert Dokis, Jim Dokis, Debbie Dokis, Rudolph and Ernie Dokis, Ernie Restoule, Derek "Bud" Restoule and Norm Dokis Sr.



At the Monetville Hotel in Monetville, starting with the person whose back is to the camera, is (l to r): Emery Laronde, Gord Restoule, Edna Restoule, Mike Halopchua (sic) owner of the hotel, and Lawrence Dokis.



The Stevens Family on a picnic.



Toronto Telegram clippings of Dokis c. 1949. On left is the church with several young people and on the right: five-year-old Gladys Dokis, Mike Restoule, who was one of the oldest people at Dokis at this time of the photograph.



Francois "Frank Jr." Restoule, his wife, the former Elizabeth Pashegabec, and children, Dominic, Stephen and Angele.



At Dokis, native Artist Leland Bell of Wikwemikong, with his son.



Nellie (Stevens) Dokis and her son, Don, in 1944



William Dokis (4th), Grandson of Michel (Migisi) Aigle who was the first Chief of the Dokis Reserve, was born Nov. 16, 1872 in Dokis Bay, and married Anna Gauthier (June 1, 1891) on August 23rd, 1909, in Albion, Ontario. Their seven children were: William, May, Evelyn, Gertie, Kathleen, Mabel, Albina. (See genealogy section for more details.)



Indian Agents Played a Major Role at Reserves in the Early Days

Leonard Dokis (r) is pictured with Henry Gauthier, the Indian Agent who served Dokis from the early 1950s until the early 1960s, as they prepare to install a TV antenna at Dokis. In the early days, Indian Agents were stationed, first, at Sturgeon Falls, then in North Bay and, subsequently, in Sudbury. Over the years they were also located in Parry Sound. Agents responsible for Dokis were: G. Ironside, 1845, C.T. Dupont, 1863, Wm. Plummer, 1868, C. Skene, 1873, Thos. Walton, 1884, W.B. McLean, 1897, G.P. Cockburn, 1904, Antonio Levesque, 1935, J.A. Marleau, 1937, John Gordon, 1949, J.A. Marleau, 1949, Mike Kendy, 1953, H. E. Gauthier, 1953, A. Boisvert, 1964 and Arnold Moore in 1967 when administration moved to Sudbury. In 1991, the Report of the Royal Commission on Aboriginal Peoples noted that, because Indian Agents had control of local administrative, financial and judicial matters, "It is easy to understand how they came to be regarded as all-powerful and as persons of enormous influence in community life on most reserves." (According to author Robin Brownlie, "Indian agents had two primary functions: to implement DIA policies and to keep its officials informed of conditions and developments on reserves. In effect, both functions were simply aspects of maintaining control over Indian reserves. . . They had some role in policing morality on the reserves, they settled disputes, and they provided social services such as rations, relief, and organizing care of the elderly," p.32.)



Charlie Restoule (1870-1932) was father of former Chief John C. Restoule.



Pat Restoule and his sisters c. 1997



(l to r) Ed Restoule, Ted Doucet, Rosie Restoule, Delia (Restoule) Whiteduck, Victor Restoule.



Helene Restoule with Ruby, Noella, Grace and Suzie



Chief Joe Dokis (left), Edna Restoule, president of the Homemakers Club, and Indian Agent Henry Gauthier.



(l to r): Philip Restoule, Nancy Restoule, Tillie Stevens (with hat), Leo Restoule in the forefront, Theresa Restoule.



Frank Stevens and wife,
Jane Restoule



Thanisse Joanisse,
Marcelline Stevens



Henry Dokis, great grandfather of St. Clair Dokis, was married to Marie McDougal. Some of their children included Mary Jane (standing in back) and James Henry (lying on the floor) who died in 1943, at the age of 51. Other children in this picture include Harry (leaning against his father) and baby Pauline (in her mother's arms). After Henry Dokis died at the age of 48, Marie subsequently married Jos Champagne. (See the genealogy section in this book for other details of this family.)



(l to r): Martin, Gord and Edna Restoule, and Leena Lanthier.



Marie Dokis



Cecil King of Wikwemikong was a teacher at Dokis (1957-1959).



Donat Monette of Monetville was a teacher at Dokis (1960-1967).



Marty Restoule



Emery Dokis



Angeline Dokis



Lorette Dokis, Mr. Bellefeuille and baby



A very young Mimi (Restoule) Valade with her sled



Gladys Restoule



This photograph of Lucie Goulais (left, who became Mrs. Armand Landriault), and mother Marie Goulais, the wife of Long John Restoule, was taken in Sturgeon Falls.



Jeffrey Restoule



Chief Alexander Dokis Sr. (right) was Chief from 1906-1929, the most turbulent years in the history of Dokis. His father, Chief Michel Dokis, had made the promise not to harvest the wood from the Dokis reserve. In 1908, that promise was broken when certain members voted for the sale of the lumber, a decision which caused much internal conflict within the small band. "The total proceeds from the sale of Dokis timber, lasting only a few minutes, amounted to \$871,500. The bonus money, subsequent timber dues, and ground rent netted the band the amazing sum of \$1.1 million." (Angus 260)



Earl Restoule



Aunt Lucie at Long John's house



On the left, with headdress, is Raymond Couchie with grandmother, Mrs. William Couchie, holding twins, Florence and Lawrence.



Angelina and St. Clair Dokis at the Dokis Marina



From left: Leo Restoule and Aunt Lucie Restoule, two young girls unidentified



The people of Dokis at a Confirmation Service in 1945



Juliette Dokis, 10 years old



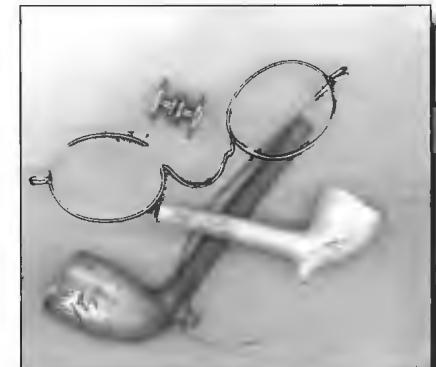
What was the occasion?

Alexander Dokis Jr. is seated on the far left in front of the group and holding his hat in hand in this undated photograph. Over the last century, several such photographs have been taken at Dokis, usually during visits by the Catholic Bishop. Despite two community meetings at Dokis during the writing of this book, no one has been able to provide any clues about this picture. Most of the estimated 100 people in this photo, including some 25 babies or very young children, are very well dressed. The population of Dokis in 1908, when the band voted to sell its timber, was 81 members, according to Indian Affairs documents. Indian Affairs once commented that there were "very rich and very poor people" living at the Dokis reserve.



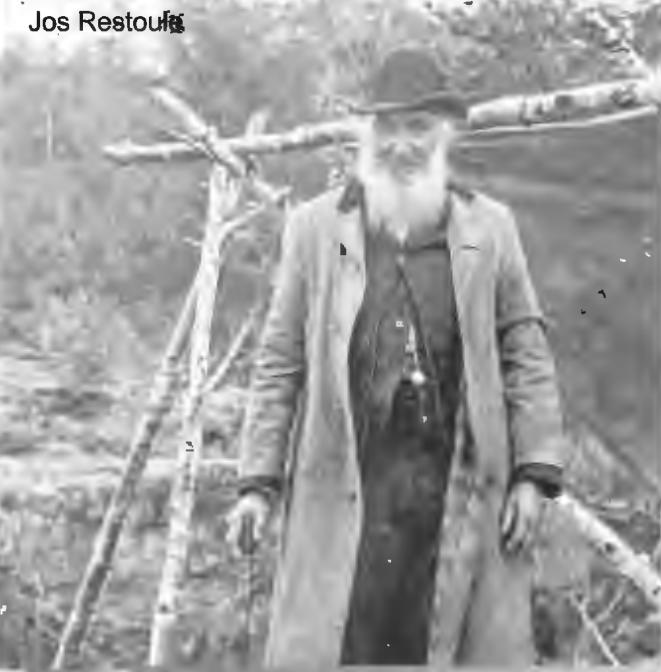
The Restoules

A founding family of the Dokis Reserve began with the marriage of Joseph John "Wahshuck" Restoule (1834-April 20, 1915) and Jane Jeanne Simpson (c.1847-May 12, 1907). Records confirm that the first five of their nine children (seven boys and two girls), were born in Chaudiere Falls, ON.: Michael (3rd) (Dec. 12, 1868-Sept. 22, 1945), Charles (1870-March 18, 1932), William (Nov. 10, 1870-____), Jane (1874-Dec. 12, 1947) who married Felix Lariviere at Immaculate Conception Church in Massey, and Joseph (1878-Sept. 19, 1947). Genealogical records do not verify the birthplace of their four remaining children: Louise (May 10, 1880-____) who married Honore (Henry) Mishev in 1909, John A. (circa 1883-Jan. 23, 1941), Francis (Apr 16, 1884-____), and Madeline (Nov. 12, 1889-____) who married Francois "Frank" Chartrand (July 8, 1906-____) at the Church of the Holy Spirit in Garden Village ON. PHOTO: Standing at back Joe Restoule, his wife Jane with child in hand, daughters Jane, Marguerite, Marie and Louise in the back row. Front area: William "Billie", Charles, Michael, Jos. Jr., John, Madeleine and Fran



These glasses, two pipes, and cuff links are believed to have been owned by Joseph Restoule, one of the founders of Dokis Reserve, who was married to Jane Simpson. The personal effects of Mr. Restoule were found in the possession of his great granddaughter when she passed away in 2005, and have since been distributed to members of the family. In addition, there was also a treasure trove of unidentified Restoule and some Dokis family photographs. One of the pipes in the above photograph has been identified as dating back to 1844. The second (white on right side of the photo) appears to be much like the pipes used by the early voyageurs who traveled the area waterways.

"Pipes such as these were very fragile and were purchased in cases of 144. When they broke, as they often did, they were casually tossed aside by the Voyageurs, much like we do today with disposable lighters. These useless discarded pipes have found a new use today as artifacts." (Types of Artifacts from the North Bay area. Source: bay.on.ca/lavase/artiweb.htm).



Jane Simpson and son



More unidentified Restoule photographs

It is easy to recognize Joseph Restoule by his unique looking beard but others remain a mystery



Jane Simpson and daughter



Older Jane Simpson



Joseph Restoule on the deck of the
Elgin Lewis which traveled area
waters from 1904-1917



Terry Dokis 2005 Pow Wow



Vincent McQuabbie, who passed away in 1953, served in the European Theatre from 1940-45.



Dorothy and Edmund Dokis c. 1960s



Francis Dokis, Dale Commanda c. 1971



Agnes Dokis, wife of Edward Dokis



Back row from left: Mr. Landriault, Lucie Lariviere, Pauline Couchie, Grace Restoule. Front row: Mrs. Long Joe, Lucien _____, Thaniisse Joanisse and Nancy Restoule.



On board the bus heading for Santa's Village on June 19, 1985



Xavier Dokis Family

(front row, l to r): Mary Dokis, Mary Dixon, Xavier Dokis, young boy, Bernadette Goulais; (2nd row): Randy Restoule, Robert Dokis, Janet and Valerie; (back row): Sharon Goulais, Veronica Dokis, Edmond Dokis, Lorna Miner, Lornie Restoule, Rudolph Dokis, vv(unidentified boy.)



Louise Dokis,
Canadian Forces



Clayton Dokis, 7 years old in grade
two c. 1971



Paige Restoule at
Powwow 2001



Camping at Woodcock Lake c. 1992. (l to r): Guy Gammon, Julie Gammon, Sarah Gammon, Danny Dokis, Precious Gammon, Crystal Dokis



Brothers Brian, Wayne and Gary Lariviere c. 1992



Jessie (Lariviere) Dokis making floral arrangements c. 1998



Claudine and Destinee Restoule



"Saying Last Goodbyes"

Norm Dokis Sr. said what would be his last goodbyes on August 21, 2004 when he visited his home and family. He returned to the Au Chateau in Sturgeon Falls and died shortly afterwards. Family members who were there to see him leave included: Sarah Gammon, Guy Gammon, Louise Dokis, Norm Dokis Jr., Julie Gammon, Precious Gammon, Estelle Dokis, Christian Recollet and Lucille Brazeau.



On the Timber Train at Mattawa are (l to r) Arizona Restoule, Rikki Restoule and Michael Sillaby.



Ken Restoule and his horses often gave rides to the school children and took them to the sugar bush. Samantha Therrien, Marthe (Coulombe) Restoule, and Brian Lariviere Jr. are enjoying a sunny, winter day.



Opening of new Community Centre, June 21, 2001



Health Centre Staff, Feb. 14, 2001. (back row, l to r): Tanya Restoule, Jacqueline Restoule, Claudine Restoule, Bernice Trudeau. (front row, l to r): Gwen Dokis, Renate Serafinowicz, Denise Restoule, Bernie Restoule



Clyde Lariviere and Theresa Restoule



Geraldine Restoule served 25 years in the Canadian Forces before retiring in the 1980s. Photo c. 1995.



Dokis Christmas Party at old Community Hall



Mrs. Laurena (Dokis) Restoule and children, Irene and Tinny



Aline and Raoul (Ralph) Restoule



Still Stuffing After All These Years

Anthony Tinny Restoule holds up a weasel, one of the thousands of animals and fish he has mounted since starting his taxidermy business in 1969. He still works in his small shop on Whispering Pines Road at Dokis.



Anthony "Tinney" and Bev Restoule are surrounded by their children, Lori, "Bud" Eric, Lisa and Renee, and their grandchildren, Arizona, Derek, Presley, Troy, Melanie and Sierra.



Margaret Dokis, Kay (Katherine) Restoule, Ivy Restoule, c. 1998



Albert and Kathleen Restoule at the Valentine's Day celebration, 2001, at Dokis



Historic Agreement

St. Clair Dokis, member of the Dokis Band Council, is seen signing a Road Access Agreement with Public Works Canada thus resolving its 29-year trespass on native land. Team members Councillor Roger Restoule, Consultant Wayne Greer, Economic Development Officer Cory Restoule and legal counsel were present for this signing in 1997. Dokis FN received a cash settlement for the unauthorized trespass on its land.



Wajashk Cottages at Dokis began with one cottage in 1975 and is, today, a thriving business with eight cottages. Gord and Jackie are seen at the food counter of the Wajashk restaurant, "Jackie Fry's", which, in 1998, was turned into a five-bedroom cottage.



Gord Restoule (centre) with his parents Emile, and Edna and son Jason.



Joe Goulais Sr. with his great-grandson, Gord Restoule



Claudine Restoule



Jason Restoule and his wife Vicki and their new son Jayden Gerald, born Jan. 31, 2005.



Gord Restoule, his mother Edna, and adopted sister, Joanne Jones



Gord with his Grandmother Mrs. Long Joe Restoule (Marie Goulais) and his daughters Claudine and Stephanie.



Gord Restoule has become a media personality over the years with his weather predictions and is often heard on CBC radio talking about nature. He is a very entertaining man who loves humour.



Twelve-year-old Dean, son of Stephanie and Dean Dokis, with his first deer, a big buck, in November of 2004



Gord and his grandson Dean



Eleven-year-old Gord "Boy" Restoule with a beaver he trapped.



Alfred and Alma Fry were surrounded by their seven children when they celebrated their 65th wedding anniversary in September 2004. They are the parents of Jackie Restoule.

In loving memory of



Gordon (Boy) Restoule
beloved son of
Gordon & Jackie Restoule
who left for the happy hunting ground
on June 18, 1994
at the age of 23

His path was through this forest, his vision is the sight that our forefathers created. Gordon Restoule Jr. was the current that moved our waters, in this beautiful garden. His time was not from a clock, but from the big sky. Too restless to just walk, he could fly.

Gordon Restoule Jr. wasn't just anybody, he was you and he was me. Now the dark night took his life, and his magic could only live on as a memory. The skin on his flesh is the soil of this land, he was one of the best, a real man.

Without you I feel lost, like lazy wind, wind that won't blow in any particular direction. Without you I feel unbordered with no protection. I wish that I could see out of your eyes, and feel from your hands.

Boy I can't find you.

Norman Dokis Jr.

Some Dokis Weddings



Gord with granddaughters, Ninabelle and Destinee, after a successful fishing trip at Migisi Lake.



Andrew Restoule and Catherine Couchie on their wedding day.



Elie McQuabbie and wife Carmen Dokis



Andrew and Cindy Therrien on their wedding day.



Wajashk Cottages is, today, a thriving business with eight cottages.



The wedding of Rene and Mary Commanda on Aug. 30, 1954 at Garden Village



Wedding of Brian and Tina Lariviere c. 1995



Leonard Dokis wed Shirley Richer.



Lawrence Dokis Wedding

(l to r): Norm Dokis Sr., Lorne Rowe, Lawrence Dokis, his wife Madeline Restoule, with Bridesmaids, Kathleen and Marlene Restoule.



Wedding of Gilbert and Ninabelle Dokis c.1967.



Wedding of Albert Restoule and Kathleen Dokis, 1943

(l to r): Arnold Duffy, Best Man, Albert Restoule and his bride Kathleen Dokis, Bridesmaid Nellie Restoule, Flower Girls Marilyn Restoule and Anita Dokis.



At Gord Restoule's wedding (l to r) are Edith and Herbie Armitage, Dave and Doreen Dokis, Bob and Dorothy Dokis (seated) and Reno Restoule (standing).



Ivy Couchie and Ernie Restoule wedding in 1953
(l to r): Raphael Restoule, Jack Couchie, the newlyweds, Edna Restoule, Geraldine Restoule.



The Restoule Wedding, March 5, 1966
Father O'Neil officiated at the marriage of Gord Restoule and Jackie Fry. The wedding party included Bridesmaids Joanne Jones (Gord's sister), Corinne (Jackie's sister), Best Man Reno Dokis, Usher Randy (Jackie's brother), and altar boys Steve Restoule and Robbie Dokis.



Jason Restoule married Vicki Restoule in 2003. From left, Gord, Claudine, Vicki, Jason, Stephanie, Dean and Jackie, seated.



Richard Restoule and Tammy O'Neill wedding
(l to r): Geraldine Thompson, Danny Dokis, Renee Restoule, Chris Dokis, Richard Restoule, Tammy O'Neill, Wayne Restoule, Sharon Restoule, unknown man and woman



Grant Dokis Wedding

(l to r, seated): Judy (Dokis) Manitowabi, Yvania Dokis, Marianne and husband St. Clair Dokis, James Dokis, Junior and Mitchell Dokis (back row): Pam and Ken Dokis, Francine (Monette) Dokis and her husband Grant (the bride and the groom), Chris Dokis and Felix Dokis. (Missing name of child in the front row).



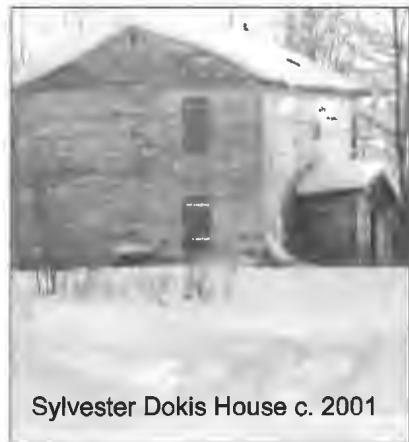
Dokis Pow-wow c. 2005



Legault – Restoule family
Back row standing: Carrie (Legault) Riff, Craig and Janel. Seated, Shahan Legault and his wife Carol (Restoule), (daughter of the Mr. and Mrs. Andrew Restoule) and grandson Indiana Riff. The couple live in Hanmer and Mr. Legault works at INCO and his wife is employed at a nursing home.



Dokis Bay Boat House June 12, 1949



Sylvester Dokis House c. 2001



Leonard Dokis, his wife Shirley (Richer), and daughter, Valerie, in the early 1960s



Riverview Cottages
Appreciation Day 2002



Angus Richer of Monetville on the trapline



Former Chief Leonard Dokis,
who turned 72 in 2005, was only
two years old when this photo
was taken.



Valerie (Dokis) Duquette and her children, Shelly and Gerry, March 7, 1982



Raymond Sheppard on the trapline



Pat Restoule, his wife Diane (Dokis) and Annie Restoule coming out of the church on their wedding day.



At Sylvester and Mabel Dokis wedding are (l to r) Walter, Sylvester, Mabel and Helen Restoule.



Stephanie Restoule married Dean Dokis in 1992. The wedding party included (l to r) Jason, Gord Jr. Claudine, Dean, Stephanie, Jackie and Gord. A graduate of Canadore College, Stephanie worked as Band Manager, in Welfare Administration and Lands and Estates at Dokis, before living and working in North Bay.



Reno Restoule Wedding
Mrs. Alex Dokis, Mrs. Frank Dokis, Mrs. Wilfred Dokis,



Felix Lariviere and his wife, Madeleine (Elizabeth) Restoule, were married on Aug. 13, 1891.



Ken Restoule and his wife, Marthe, enjoy a quiet moment with their granddaughter, Jayden Restoule, who is in the arms of her grandmother, Marthe (Coulombe) Restoule. (l to r, back row): Pamela Restoule, her husband Gilbert Dokis Jr., Jason and Vicki Restoule (parents of Jayden), Shawn Restoule and friend Stephanie General.



(l to r, front row): Billy Dokis, his wife Annie (Gauthier) Dokis, her brother, Albert Gauthier, with the Dokis children: Kathleen (Dokis) Restoule, Albina (Dokis) Restoule, (back row): Alphonse Lariviere, Evelyne Dokis, Joe Dokis.



School Yard at Dokis



George and Edna (Dokis) Britton



First wife of Xavier Dokis, Marie Madeline Stevens, who died in 1939 at the age of 29, is seen here taking a break on the bow of the Aletis.



Albina and Ralph Restoule (seated, front row centre) are flanked by their children Bill Restoule (left) and Clifford (right). Other children include (l to r, back row): Lloyd, Kenneth, Veronica, Ronald and Barbara.



Dave Dokis and his wife, Doreen (Restoule) Dokis



Dokis Chief, Bill Restoule, signs the Framework Agreement on First Nations Land Management, which gave Dokis the power not only to manage and protect reserve lands and resources, but to enforce their own environmental management and protection laws. Robert Nault, Minister of Indian Affairs and Northern Development, stands by at the Ottawa Signing Ceremony.



Melissa Restoule and Sean Harling Wedding

Family photo of Bill Restoule and his children (l to r): daughters, Gisele, Annelise, Melissa (Restoule), her husband Sean Harling, Bill Restoule, son Jonathon



Bill Restoule, with Star and Blaze and a two horse-drawn plow, worked over the garden in the 1980s.



John A. "Jack" and Alice (Labelle) Restoule are pictured with their son, Ralph "Raoul" (standing in back), and Aline (standing in front of her father). The baby in Mrs. Restoule's arms is not identified. The couple would eventually have nine children.



Making Ice

On Lake Nipissing, Hughie Stevens, (left) with his "automated" ice cutter driven by a small gasoline motor, is seen here "making ice". During the thousands of years that humankind inhabited the earth and before electricity, freezers and refrigerators were invented, ice was used to keep food fresh. Ice, cut and gathered during the winter, usually provided "cold" to food safely stored in devices as simple as "ice" boxes, ice houses or, simply, on ice blocks with sawdust and boards. The cold does not destroy microorganisms but "slows down their metabolism and makes them sluggish, unable to reproduce." 2000: *Pickled, Potted and Canned: How the Art and Science of Food Preserving Changed the World.*



A group from Dokis visiting the Sault Ste. Marie area in November of 2000 (l to r, back row): Terry Restoule, Jackie Restoule, Sandi Restoule, Veronica Dokis, Marty Restoule, Marie Dokis, Leonard Dokis, Gordon Restoule, Heather Restoule, George; (middle row): Margaret Dokis, Jo Ann Dokis, Shirley Dokis, Ivy Restoule, Jackie Restoule, Dorothy Dokis, Glenda Restoule, Gladys Goulais, Bob Dokis, (front row): Amanda Dokis, Harmony Dokis, Chief Tim Restoule, Patricia Restoule



Kathleen Stevens and Marlene Beaucage cut ice on Lake Nipissing.

Lawrence and Madeline Dokis Family

Lawrence Dokis, the son of Chief Frank Dokis and Mary Dokis, married Madeline Stevens in 1952. They had four children: Gary, Karen, Ron, and Richard.

Gary followed in his father's footsteps by joining Ontario Northland in 1972. He received his Captain's certificate in 1976 and served under his father as First Mate of the Chief Commanda II until 1979. Gary moved to norOntair, the air services division of Ontario Northland in 1979 where he worked in several positions during his career with Ontario Northland, retiring as the Manager Purchasing in 2004. Gary accepted a position as Executive Director of the North Bay Indian Friendship Centre in 2005. He has also completed an MBA degree.

Karen followed in the medical field. She moved to Toronto after secondary school to study nursing, graduated from nursing, and spent numerous years working in various hospitals during her nursing career.

Ron had an interest in engineering from an early age and graduated



Matt Dumas and Richard Dokis.

with a degree in chemical engineering. Ron has held many engineering positions over the years, including Senior Process Engineer and Kraft Mill Superintendent and is currently the Superintendent of Process Optimization with Bowater Resources in Thunder Bay. He has also taught engineering courses at Lakehead University in Thunder Bay.

Richard has worked in many fields during his career. He completed a security diploma, a degree in Criminal Justice, and a Bachelor of Education. He is currently working as an Aboriginal Healing and Wellness Coordinator with the North Bay Indian Friendship Centre.

Lawrence and Madeline had six grandchildren: Melissa, Matthew, Amy, Alyssa, Joshua, and Kearson. Matthew achieved success at an early age. He was recognized as the "Student Who Makes a Difference" for St. Joseph's Scollard Hall in 2000 and was awarded an Anishinabek Nation Youth Achievement Award for Community Involvement and Academic Achievement in 2005. He is currently in his second year of Medical Studies at Queen's University.



Hubert Stevens



Kearson Pitawanakwat, son of Richard Dokis has been spending some time at Dokis First Nation lately.



Ron and Denise Dokis and their children Alyssa, Amy and Joshua. They live in Thunder Bay.



Gary and Mona-Lisa Dokis



Lawrence "Larry" Dokis was a gunner in the Second World War.



Lawrence Dokis played hockey for the Dokis Bay Blackhawks. The rink board was hand painted on the picture to give the appearance of an ice rink.



Walter and Nellie (Stevens) Dokis and their children Don, Betty-Ann and Mervin.



Walter Dokis



The late Karen Dumas
(mother of Matt and Melissa Dumas).



The late Melissa Dumas



Gary, Ron and Richard Dokis are
playing on rocks at Dokis Bay. c. 1960s.



Moved to Wigwam Point to Escape Residential Schools

Language Teacher Mary Dokis was raised at Wigwam Point, a small island northwest of the Wigwam Channel at the north end of Sandy Island on Lake Nipissing, not by choice, but to escape being sent away to Residential Schools. "It was a very tough place to live," she recounts. "We lived in a one-room log house without electricity or water on what we hunted and trapped and when we needed some tea, sugar, flour, beans and other food, we had to go across the Lake to Sturgeon Falls." She only spoke Ojibway until she was 13 years old and while living in the Cambridge area learned how to read and then graduated from the University at Thunder Bay qualified to teach Ojibway from kindergarten to grade nine fulfilling her life long dream to be a language teacher at 51 years of age. Married to Emery Dokis, the couple have three children, Syd, Mabel and Loretta and retired to Dokis several years ago where she teaches Ojibway to local children and adults.

Assembly of First Nations Chronology of Residential Schools

1857 - Gradual Civilization Act passed to assimilate Indians.

1870-1910 - Period of assimilation where the clear objective of both missionaries and government was to assimilate Aboriginal children into the lower fringes of mainstream society.

1920 - Compulsory attendance for all children ages 7-15 years. Children were forcibly taken from their families by priests, Indian agents and police officers.

1931 - There were 80 residential schools operating in Canada.

1948 - There were 72 residential schools with 9,368 students.

1979 - There were 12 residential schools with 1,899 students.

1980's - Residential School students began disclosing sexual and other forms of abuse at residential schools.

1996 - The last federally run residential school, the Gordon Residential School, closes in Saskatchewan.

1998 - The AFN establishes the Indian Residential Schools Resolution Unit.



Wigwam Point on Lake Nipissing was a traditional stopping-off point to make a pot of tea, and to water and feed the horses, as residents took the 28 mile trip over the ice to reach Sturgeon Falls. Many Dokis residents were upset when the Ministry of Natural Resources torched eight of their summer homes at Wigwam Point on Lake Nipissing in the late 1990s. Mike and his wife Philomene McQuabie along with their sons John and Francis and Marion Goulais and her daughter Mary (Dokis) lived at Wigwam. Photo c. 1945

Who but an Indian Knows what's Best for an Indian?

The news media lauded Chief Joseph William Dokis who died in February of 1971 after catching a chill while feeding starving deer as a "Progressive Chief" during his 18 years in office. The Sudbury Star reported that when he was elected Chief in 1953, the band was going bankrupt. "When Chief Dokis took over, he stopped letting outside companies cut the timber on the reserve and set up logging operation, selling to sawmills in the area." He then opened tourist camps and built a marina. Chief Dokis also led the way to build a road out of the reserve to Hwy. 64, a bridge over the Little French, and brought in hydro and telephone services during his term of office. He made national headlines in a Weekender article in 1971 when he delicately admitted that Indian Affairs had given them a lot of help but, "who but an Indian knows what's best for an Indian?" This quote has been repeated many times to make the point that the Reserve wanted to run its own affairs.



Chief Dokis Welcoming Visitors



Chief Dokis



A newspaper reporter who visited Chief Dokis (left) at his Dokis Point home on Nipissing First Nation territory in the late 1880s wrote that when he saw family photos taken in Penetanguishene he understood why the Chief always wore a hat - he surmised it was because he was bald. The man on the right is not identified.



Leonard and Shirley

Leonard Dokis has been Chief for six years and Deputy Chief and Councillor for some 30 of the last 44 years. In 2006, he was re-elected as Deputy Chief of Dokis First Nation setting a record for service to his community. A respected Elder and businessman, Leonard and his wife Shirley operate Riverview Cottages on the French River. He is an Elder in the Church of Latter Day Saints in Monetville, the French River Advisory Committee, member of the Friends of the French River, director of Lake Nipissing Stewardship Council and many other organizations. A logger by training, he started Riverview in 1970s, expanding it into a successful full service marina and boat storage depot. Raised in Dokis, he recalls skating to Sturgeon Falls on the ice when he was younger. "I remember when I was around 15 years old, it took me about five hours of skating to cover the 28 miles. With horses, the trip was usually 12-14 hours, it all depended on the weather." Leonard has worked as a fire ranger for many years, game warden and is very proud of his community.



There is very little known about Joseph Restoule outside of his family life. The genealogy of his family elsewhere in this book does have valuable information about his wife Jane Simpson and their children. Archive records (RG1-524, Envelope 1854, Box 4 Surveyor's Account (1854) #17) do place him in the Lake Nipissing area in 1854 working for Provincial Land Surveyor Duncan Sinclair on survey of farm lots and road lines and in an area known as the Nipissing and Huron lines with a surveying crew.



Joseph Restoule and Jane Simpson



Three daughters of Joseph Restoule and Jane Simpson. The Restoules were the first to move to Dokis in the late 1890s while Chief Michel Dokis continued his fur trade business at Dokis Point. According to Indian Affairs records, other members of the Dokis Reserve lived in other parts of the North, and on islands on Lake Nipissing, until the early 1900s. Logging was just starting to provide jobs and tourism was developing on Lake Nipissing and the French River.



Over the years, many burial houses at Dokis cemeteries fell into disrepair and, as plots were maintained, the burial houses were removed.



Cec Fielding's Christmas Party at Dokis
Sharon Restoule, Diane Dokis, Dorian Dokis, Joanne Restoule, Charlie Restoule, Fred Restoule, Darlene Dokis (wearing a striped blouse)



Brenda Restoule holds Barry Restoule in her arms during the Eagle Feather Ceremony at Dokis, where former Chief John C. Restoule (seated) received an eagle feather.



Chico Dokis



Lord George Simpson

Well that's my self and my
woman she is a lady and
house our Dog he is a
scotch collie our house
Cat she is a special cat
And that is all I can tell
You about this house fair
We got lots of things to
ride I don't like them much
to tell because they are to many
Lestyn What I am telling
you

This note was scribbled on the back of the
great photo (above) of this unidentified couple.



Dokis School children: Elizabeth Dokis, Gloria Restoule, Valerie Dokis (Vieu); unknown, little hat, Janet Dokis, unidentified, Carole Restoule (Legault), Sharon Restoule (Renaud), Diane Dokis (who married Pat Restoule).

Unlocking the Past

An unusual Fur Trade Accounting Ledger kept by Chief Michael Dokis from the 1860s to 1880s will be going under the microscope in late 2006. The first task will be to microfilm the entire ledger along with a series of historic letters, part of a private collection held by a Dokis resident; then, the letters are to be interpreted by aboriginal researchers. The aim of this project is to protect the book, which will remain in the hands of the collector, while releasing its contents, over time, via microfilm.

Researchers will work to “find a way to unlock the information captured in this marvelous volume,” said staff at Economic & Governance Archives, CASCB, Library & Archives Canada.

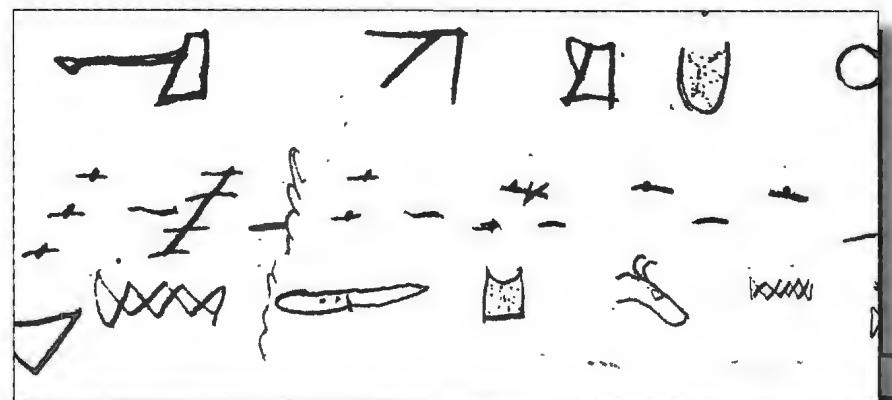
What makes this accounting ledger unusual is the use of drawings and non-textual information that helped Chief Dokis keep track of business at his Fur Trade Posts sprinkled across the Northeast Ontario landscape in the mid to late 1800s. Cartoon sketches of his customers, next to a tally of their transactions of furs and purchases, make for interesting and unique historic information. Drawings of shirts, trousers, a variety of dresses, boots, hats, combs, blankets, knives, traps, guns, files and other goods that he traded for furs are small icons that can be seen on this page and on the cover of this book. The volume appears to have used “tete-beche” (using entries from the front to the middle, and some upside-down) because they were made with the volume inverted.

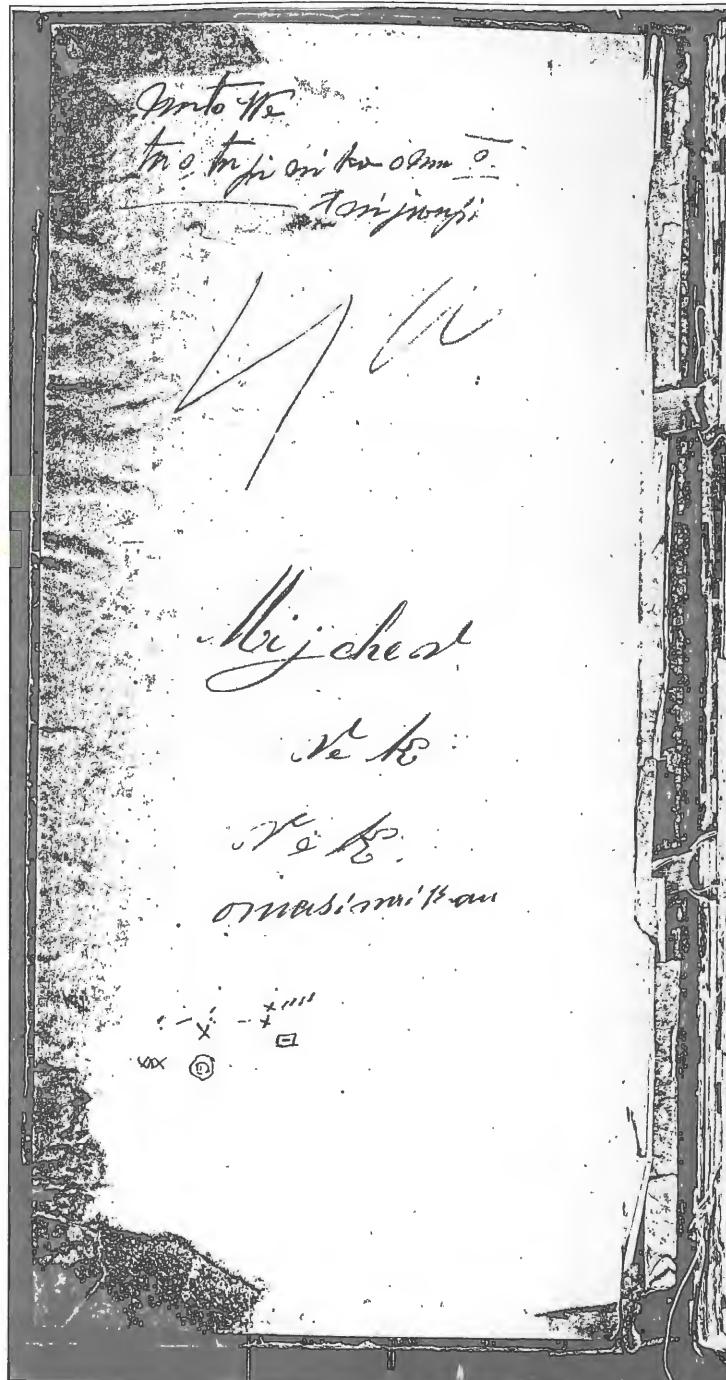


Undated photograph of Dokis Bay

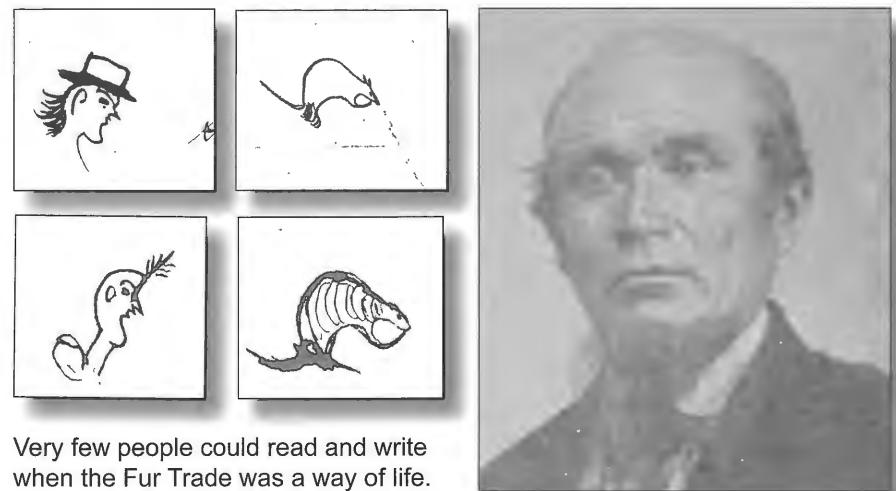
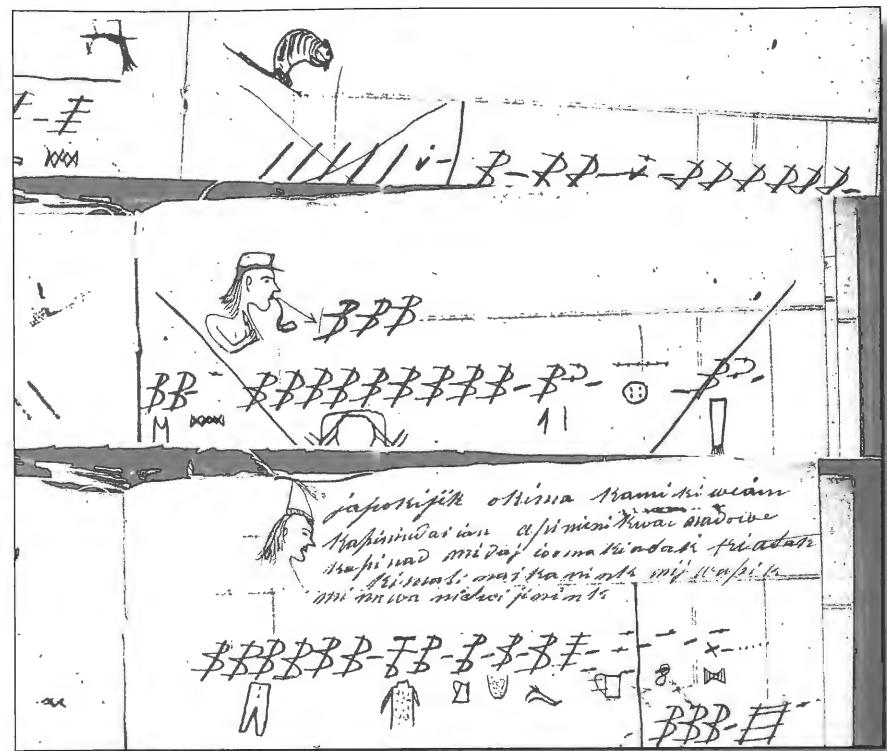


Bud Restoule operates this marina. Photo c. 2006





140 - Dokis Photo Album



Very few people could read and write when the Fur Trade was a way of life. Use of drawings and icons by Chief Dokis was an ingenious way to keep track of business.

Chief Dokis

Dokis - Restoule Genealogies

It is always difficult to gain an accurate picture of those who have lived in the shadow of bygone centuries. Official records provided by Federal Census, birth, marriage and burial records provided by church registers, and documentation in Indian Affairs Pay Lists and Extractions are the only means to provide a paper trail - a genealogy. Many dates found in census records, obituaries, Indian Affairs Pay List Extractions, cemetery lists, etc. are conflicting, and may vary by merely a few days, up to months, or, even, years. The following family histories have been compiled from the most accurate documentation possible, and outlined within reasonable time limits.

Among the living descendants, most members of family groups are listed. Unless a subsequent marriage is indicated, references to divorce and separation have been omitted, and common-law-marriages are not distinguished as such. No doubt, there are inadvertent errors and omissions, for which I offer my sincere regrets. Some of these errors or omissions are known to be because of Privacy Act guidelines for gathering vital statistic certificates while others may be due to research time restraints.

According to * Genealogist, Heather Armstrong, who completed this genealogy, "the Privacy Act restricts the access of information, if requested by someone other than the person in question, the parent(s), legal guardian, or next-of-kin, to the following times: Birth Certificates 98 years after the birth, Marriage Certificates after 82 years and Death Certificates after 72 years."

Born and raised in Sault Ste. Marie, Ontario, Heather Armstrong has been active in genealogy for 16 years, specializing in Aboriginal research in the Algoma District of Ontario. She was the researcher



Heather Armstrong

who supported the ancestry of Steve Powley in his 1998 Metis Right to Hunt Ontario court hearing. Although she has full-time employment, Heather still finds the time to assist others.

Please note that all due care possible was taken to transcribe names and locations exactly as they were found, despite many spelling errors at source. Birth, marriage and death certificates provided by church records had contradictory spellings within the same families. The fault was often with those who supplied the data, and not with the clergy. Wherever possible, the source of the information has been listed.

"I hope that some, by reading these histories, will be stimulated to research and write up their own family histories. The study of personal history can provide an insight into those essential, and mainly positive, social and cultural values that gave meaning and purpose to the lives of our ancestors, and that continue to be an inherent part of our own lives today. It is also possible to gain greater appreciation for those very pragmatic reasons that ancestors had for their lifestyle and behaviour," she concluded.

* Heather Armstrong, the author of the following genealogies can be contacted at www3.sympatico.ca/sneakers/genealogy.htm

Dokis Descendants

Generation No. 1

1. UNKNOWN^{1/} died 1827 in _____. Buried October 31, 1827, La Cloche, Ontario. She married (1) UNKNOWN. She married (2) MICHAEL RESTOULE^{2,3,4,5} Abt. 1820. He was born Abt. 1784 possibly in Montreal, Quebec, and died 22 May 1845.

Child of UNKNOWN and UNKNOWN is:

2. i. MICHAEL (MIGISI) D'AIGLE² DOKIS, b. Abt. 1818; d. 25 April 1906, Sturgeon Falls, Ontario; Stepchild.

Generation No. 2

2. MICHAEL (MIGISI) D'AIGLE² DOKIS (*UNKNOWN¹*)^{6,7} was born Abt. 1818, and died 25 April 1906 in Sturgeon Falls, Ontario⁸. He married ANGELIQUE GORDON^{9,10} 29 July 1838 in La Cloche, Ontario¹¹. She was born Abt. 1823 in Possibly Drummond Island, Michigan, and died 13 January 1913 in Sturgeon Falls, Ontario¹².

Children of MICHAEL DOKIS and ANGELIQUE GORDON are:

- i. ANGELIQUE³ DOKIS¹³, b. 07 June 1838, LaCloche, Ontario; d. 13 April 1927.
- ii. MARIE LOUISE DOKIS¹⁴, b. October 1843; d. 18 April 1916.
3. iii. ALEXANDER DOKIS, b. August 1846; d. 15 May 1929.
- iv. MARGUERITE DOKIS, b. 19 December 1848; d. 29 April 1912, Sturgeon Falls, Ontario¹⁵.
- v. MICHEL D'AIGLE DOKIS, b. 1853; d. 20 October 1929, Dokis Bay, Ontario; m. ROSE LALONDE¹⁶, 16 February 1917, Resurrection Church, Sturgeon Falls, Ontario; b. 02 December 1897, Embrun, Russell County, Ontario; d. 23 November 1940, Chaudieres Falls, Ontario¹⁷.
4. vi. FRANCOIS DOKIS, b. Abt. 1857; d. 23 October 1935, Chaudieres Falls, Ontario.
- vii. CHARLOTTE DOKIS, b. July 1861; d. 23 November 1940.
5. viii. HENRY DOKIS, b. 14 July 1864; d. 30 April 1912, Chaudieres Falls, Ontario.
6. ix. WILLIAM DOKIS, b. July 1867; d. 14 May 1904.

Generation No. 3

3. ALEXANDER³ DOKIS (*MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born August 1846, and died 15 May 1929. He married MARIE MCLEOD 11 July 1880 in Nipissing District, Ontario. She was born 1860, and died 16 October 1936¹⁸.

Children of ALEXANDER DOKIS and MARIE MCLEOD are:

7. i. JOHN⁴ DOKIS, d. 1920.
- ii. CHARLOTTE DOKIS, b. 1882.
- iii. ALEXANDER DOKIS, b. 16 April 1883; m. ANNIE GOULAIIS, 1922; b. 30 July 1899.
- iv. MICHEL DOKIS, b. 1886.
- v. PHILLIP DOKIS, b. 1889; d. 01 June 1954, Dokis Bay, Ontario¹⁹; m. CHARLOTTE DOKIS, 26 November 1928, Resurrection Church, Sturgeon Falls, Ontario²⁰; b. 1890; d. 22 March 1940, Chaudieres, Ontario²¹.
8. vi. JAMES ALEXANDER DOKIS, b. 1894; d. 22 July 1932, Chaudieres Falls, Ontario.
9. vii. MARIE MAY DOKIS, b. 1897.

4. FRANCOIS³ DOKIS (*MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)²² was born Abt. 1857, and died 23 October 1935 in Chaudieres Falls, Ontario²³. He married (1) CATHERINE MCLEOD. He married (2) MARY ANNE COMMANDA Abt. 1880. She died 1903²⁴. He married (3) CATHERINE BINANSSI 08 April 1904 in Resurrection Church, Sturgeon Falls, Ontario, daughter of JOSEPH BINANSSI and ISABELLE COMMANDA. She died 22 November 1909 in Sturgeon Falls, Ontario²⁵. He married (4) CATHERINE MISSABETH /

NESSABAH 08 March 1908 in Resurrection Church, Sturgeon Falls, Ontario²⁶. She died 22 November 1909 in Sturgeon Falls, Ontario. He married (5) MARY LOUISA MARTIN²⁷ 25 March 1911 in Resurrection Church, Sturgeon Falls, Ontario²⁸. She was born 12 July 1880.

Child of FRANCOIS DOKIS and CATHERINE MCLEOD is:

10. i. THOMAS⁴ DOKIS, b. 1908; d. 30 November 1938, Dokis Bay, Ontario.

Child of FRANCOIS DOKIS and MARY COMMANDA is:

- ii. MARGUERITE⁴ DOKIS.

Child of FRANCOIS DOKIS and CATHERINE BINANSSI is:

- iii. LAURENA⁴ DOKIS, b. 11 June 1904; d. 26 December 2003, North Bay, Ontario²⁹; m. ANGUS RESTOULE³⁰; b. 14 January 1908, Akikenda; d. 26 May 1996, North Bay, Ontario.

Child of FRANCOIS DOKIS and CATHERINE NESSABAH is:

- iv. PETER⁴ DOKIS.

Children of FRANCOIS DOKIS and MARY MARTIN are:

11. v. FRANCOIS XAVIER⁴ DOKIS, b. 01 March 1912, Sturgeon Falls, Ontario.
- vi. UN-NAMED DOKIS, b. 04 May 1913, Chaudieres Falls, Ontario; d. 04 May 1913, Chaudieres Falls, Ontario³¹.
12. vii. EDNA DOKIS, b. 05 August 1915, Sturgeon Falls, Ontario.
- viii. MADELINE DOKIS, b. 30 December 1921, Sturgeon Falls, Ontario; d. 21 January 2003, North Bay, Ontario³²; m. LUCIEN LAFLECHE, 26 June 1941, Resurrection Church, Sturgeon Falls, Ontario³³.
- ix. EDITH ADA DOKIS, b. 30 April 1923, Sturgeon Falls, Ontario.

5. HENRY³ DOKIS (*MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)³⁴ was born 14 July 1864, and died 30 April 1912 in Chaudieres Falls, Ontario³⁵. He married MARIE McDUGAL. She was born 1867, and died 26 December 1934 in Chaudieres Falls, Ontario³⁶.

Notes for HENRY DOKIS:

Died at the age of 48 years, 10 months, 16 days.

Children of HENRY DOKIS and MARIE McDUGAL are:

- i. CHARLOTTE⁴ DOKIS, b. 1890; d. 22 March 1940, Chaudieres, Ontario³⁷; m. PHILLIP DOKIS, 26 November 1928, Resurrection Church, Sturgeon Falls, Ontario³⁸; b. 1889; d. 01 June 1954, Dokis Bay, Ontario³⁹.
13. ii. MARY JANE DOKIS, b. 03 July 1895.
- iii. NANCY DOKIS, b. 22 March 1905.
14. iv. JAMES HENRY DOKIS, b. 1892; d. 05 January 1943, Chaudiere Falls, Ontario.

15. v. PAULINE DOKIS, b. 07 July 1902; d. 08 March 1969, Dokis Bay, Ontario.
 vi. ESTER DOKIS, m. WILLIAM LARIVIERE, 1902.
 vii. JESSIE DOKIS⁴⁰, m. JOSEPH MANSE, 1923.
 viii. ANGEL DOKIS, b. 1906; d. 23 December 2002⁴¹; m. DENIS BARIEU, 1943.
 16. ix. HENRY DOKIS, b. 10 March 1890.

6. WILLIAM³ DOKIS (*MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)⁴² was born July 1867, and died 14 May 1904. He married MARIE FERRIS. She was born Abt. 1843, and died 1916.

Children of WILLIAM DOKIS and MARIE FERRIS are:

17. i. ALEXANDER (SANDY)⁴ DOKIS.
 18. ii. FRANCOIS DOKIS.
 19. iii. WILLIAM DOKIS, b. 16 November 1872; d. 15 February 1953, Dokis Bay, Ontario.
 iv. ANNIE DOKIS.

Generation No. 4

7. JOHN⁴ DOKIS (*ALEXANDER³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) died 1920. He married MARY CHARETTE, daughter of BELMORET CHARETTE and ELIZABETH ROUSSEAU. She was born 1897 in Mattawa, Ontario.

Children of JOHN DOKIS and MARY CHARETTE are:

20. i. ALFRED⁵ DOKIS, b. 18 January 1914.
 ii. JOSEPH DOKIS, b. 19 March 1915, Dokis Bay, Ontario.
 iii. JOHN DOKIS, b. 05 February 1917.

8. JAMES ALEXANDER⁴ DOKIS (*ALEXANDER³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 1894, and died 22 July 1932 in Chaudieres Falls, Ontario⁴³. He married MARY JANE DOKIS^{44,45} 18 March 1916 in Resurrection Church, Sturgeon Falls, Ontario⁴⁶, daughter of HENRY DOKIS and MARIE McDUGAL. She was born 03 July 1895.

Children of JAMES DOKIS and MARY DOKIS are:

i. BENJAMIN⁵ DOKIS, b. 29 March 1918⁴⁷.
 ii. ALFRED DOKIS, b. 21 July 1921, Chaudieres, Ontario; d. 01 August 1921⁴⁸.

9. MARIE MAY⁴ DOKIS (*ALEXANDER³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 1897. She married JOSEPH LEPAGE.

Child of MARIE DOKIS and JOSEPH LEPAGE is:

21. i. GERMAIN⁵ LEPAGE, b. 01 January 1927.

10. THOMAS⁴ DOKIS (*FRANCOIS³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 1908, and died 30 November 1938 in Dokis Bay, Ontario⁴⁹. He married FLORANCE DOKIS 1930, daughter of FRANCOIS DOKIS and MARIE LABONTE. She was born 17 January 1913.

Children of THOMAS DOKIS and FLORANCE DOKIS are:

i. GEORGINA IRENE⁵ DOKIS⁵⁰, b. 08 March 1931.
 ii. JUNE LILIAN DOKIS⁵⁰, b. 08 February 1933.
 iii. JOSEPH THOMAS DOKIS⁵⁰, b. 12 February 1937.
 iv. DORIS LORRAINE DOKIS⁵⁰, b. 12 February 1937; d. 26 September 1940, Chaudieres Falls, Ontario⁵¹.
 v. MARIE THELMA DOKIS⁵², b. 07 April 1938.
 vi. RUSSELL DONALD DOKIS⁵², b. 29 May 1939.

11. FRANCOIS XAVIER⁴ DOKIS (*FRANCOIS³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 01 March 1912 in Sturgeon Falls, Ontario. He married (1) MARIE MADELINE STEVENS 12 November 1928 in Resurrection Church, Sturgeon Falls, Ontario⁵³. She was born 1910, and died 18 June 1939⁵⁴. He married (2) IRENE BEAUCAGE 30 December 1940 in Resurrection Church, Sturgeon Falls, Ontario^{55,56}, daughter of ALEXANDER BEAUCAGE and MARIE LARIVIERE.

Children of FRANCOIS DOKIS and MARIE STEVENS are:

i. GEORGE FRANCIS⁵ DOKIS, b. 07 July 1929.
 ii. ERNEST ROBERT DOKIS, b. 30 July 1930.
 iii. BERNADETTE GERTRUDE DOKIS, b. 11 September 1931.
 iv. RODOLPHE TELESPORE "JOSEPH" DOKIS, b. 02 January 1933.
 v. EDWIN STANLEY DOKIS, b. 08 February 1936.
 vi. MADELINE SIMONE DOKIS, b. 01 April 1934.
 vii. MARIE DOKIS, b. 17 April 1938.

12. EDNA⁴ DOKIS (*FRANCOIS³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)^{57,58} was born 05 August 1915 in Sturgeon Falls, Ontario. She married BERNARD EMILE RESTOULE⁵⁹ 1937, son of JOSEPH RESTOULE and MARY GOULAI. He was born 10 April 1918.

Children of EDNA DOKIS and BERNARD RESTOULE are:

i. GORDON⁵ RESTOULE, b. 1937.
 ii. GERALD RESTOULE, b. 15 May 1941; d. 26 February 1943.

13. MARY JANE⁴ DOKIS (*HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)^{60,61} was born 03 July 1895. She married JAMES ALEXANDER DOKIS 18 March 1916 in Resurrection Church, Sturgeon Falls, Ontario⁶², son of ALEXANDER DOKIS and MARIE MCLEOD. He was born 1894, and died 22 July 1932 in Chaudieres Falls, Ontario⁶³.

Children are listed above under (8) James Alexander Dokis.

14. JAMES HENRY⁴ DOKIS (*HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 1892, and died 05 January 1943 in Chaudiere Falls, Ontario^{64,65}. He married UNKNOWN 1918. She was born Abt. 1901.

Children of JAMES DOKIS and UNKNOWN are:

22. i. SYLVESTER⁵ DOKIS, b. 03 March 1918.
ii. CLEMENT DOKIS ST. CLAIR, b. 1928; d. 08 April 2003, North Bay, Ontario⁶⁶.
iii. ALEXANDER DOKIS, b. 13 April 1922; m. MATILDA CHARTRAND, 1939; b. 09 November 1911.
iv. LORETTA ALICE DOKIS, b. 29 August 1926.
v. MARTINA DOKIS, m. WILLIAM BEAUCAGE, 1944.
vi. FELIX DOKIS, b. March 1921.
vii. UNNAMED DOKIS, b. 18 April 1919.
viii. EMERY JAMES DOKIS, b. 17 December 1932; d. 18 October 1936, Chaudiere Falls, Ontario⁶⁷.

15. PAULINE⁴ DOKIS (*HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 07 July 1902⁶⁸, and died 08 March 1969 in Dokis Bay, Ontario⁶⁹. She married JOHN C. RESTOULE^{70,71}, son of CHARLES RESTOULE and JULIANNE NATAWE. He was born 11 November 1903 in Akikenda.

Children of PAULINE DOKIS and JOHN RESTOULE are:

i. NELLIE⁵ RESTOULE, b. 05 June 1924⁷².
ii. BERTHA RESTOULE, b. 03 November 1926.
iii. NELSON JOHN RESTOULE, b. 17 February 1928.
iv. MARY MARLENE RESTOULE, b. 21 May 1934.
23. v. ALBERT RESTOULE, b. 12 May 1922.
vi. HOWARD CHARLES RESTOULE, b. 17 February 1930.

16. HENRY⁴ DOKIS (*HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 10 March 1890. He married (1) DELPHINE ST. DENIS 1922. She died 05 June 1931^{73,74}. He married (2) MRS. MARY GOULAISS 1934. She was born 1899.

Children of HENRY DOKIS and DELPHINE ST. DENIS are:

i. ANGEL⁵ DOKIS, b. 10 April 1924.
ii. HENRY DOKIS, b. 10 June 1925.
iii. RAPHAEL DOKIS, b. 10 June 1928.

Children of HENRY DOKIS and MRS. GOULAISS are:

iv. GLADYS⁵ DOKIS, b. 23 March 1936; d. 20 December 1941, Chaudiere Falls, Ontario⁷⁵.
v. HERBERT DOKIS, b. 09 April 1939.

17. ALEXANDER (SANDY)⁴ DOKIS (*WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)

He married ROSE LALONDE⁷⁶ 03 October 1915 in St. Charles, Ontario. She was born 02 December 1897 in Embrun, Russell County, Ontario, and died 23 November 1940 in Chaudiere Falls, Ontario⁷⁷.

Children of ALEXANDER DOKIS and ROSE LALONDE are:

i. EXELIA⁵ DOKIS, b. 18 December 1918; m. VINCENT RESTOULE; b. 16 February 1917; d. 20 June 2004⁷⁸.
ii. UNKNOWN DOKIS, b. 06 July 1926; d. 08 January 1927.

18. FRANCOIS⁴ DOKIS (*WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) He married MARIE LABONTE 11 October 1910 in Resurrection Church, Sturgeon Falls, Ontario.

Children of FRANCOIS DOKIS and MARIE LABONTE are:

24. i. FLORANCE⁵ DOKIS, b. 17 January 1913.
ii. WALTER DOKIS, b. 1914; d. 10 April 2005, North Bay, Ontario⁷⁹; m. NELLE STEVENS.
iii. MARGARET FRANCES DOKIS, b. 1924; d. 18 February 2002, North Bay, Ontario^{80,81}; m. LAURENT STEVENS.
iv. WILFRED DOKIS.
v. EDWARD DOKIS.
vi. LAWRENCE DOKIS, b. 13 May 1920.
vii. GERMAINE DOKIS.
viii. LUCILLE DOKIS.
ix. NORMAN DOKIS.

19. WILLIAM⁴ DOKIS (*WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)⁸² was born 16 November 1872, and died 15 February 1953 in Dokis Bay, Ontario⁸³. He married ANNA GAUTHIER⁸⁴ 23 August 1909 in Alban, Ontario. She was born 01 June 1891.

Children of WILLIAM DOKIS and ANNA GAUTHIER are:

i. WILLIAM⁵ DOKIS, b. 22 March 1912.
ii. MAY DOKIS, b. 18 June 1915.
iii. EVELYN DOKIS, b. 1917.
iv. JOSEPH W. ALPHONSE DOKIS, b. 29 July 1918; m. GERTIE, 1937; b. 1915.
25. v. KATHLEEN DOKIS, b. 27 July 1924.
vi. ALBERT DOKIS, d. 15 December 1936, Chaudiere Falls, Ontario⁸⁵; m. MABEL RESTOULE; b. 01 September 1913.
26. vii. ALBINA DOKIS, b. 19 March 1921.

Generation No. 5

20. JOSEPH⁵ DOKIS (*JOHN⁴, ALEXANDER³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 19 March 1915 in Dokis Bay, Ontario. He married ADELINE LOUISE MASHUCK RESTOULE 1934, daughter of CHARLES RESTOULE and JULIANNE NATAWE. She was born 04 April 1906⁸⁶.

Children of JOSEPH DOKIS and ADELINE RESTOULE are:

- i. ANITA⁶ DOKIS, b. 1934.
- ii. SYLVIA DOKIS, b. 1936; m. PHILLIP RESTOULE, 25 April 1960, Resurrection Church, Sturgeon Falls, Ontario⁶⁷.
- iii. MARIE IRENE DOKIS, b. 1938.

21. GERMAIN⁵ LEPAGE (*MARIE MAY⁴ DOKIS, ALEXANDER³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)⁶⁸ was born 01 January 1927. She married PAUL RESTOULE⁶⁹ 21 November 1941 in Resurrection Church, Sturgeon Falls, Ontario⁷⁰, son of JOSEPH RESTOULE and PHILOMENE COMMANDA. He was born 06 February 1910 in Akikenda.

Children of GERMAIN LEPAGE and PAUL RESTOULE are:

- i. ANNE GERMAINE⁶ RESTOULE, b. 1942; m. GABRIEL DURETTE, 21 January 1960, Resurrection Church, Sturgeon Falls, Ontario⁷¹.
- ii. JOSEPH RESTOULE, b. 1946.

22. SYLVESTER⁵ DOKIS (*JAMES HENRY⁴, HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 03 March 1918. He married MABEL RESTOULE 1940, daughter of FRANCIS RESTOULE and MADELINE DENDRAN. She was born 01 September 1913.

Children of SYLVESTER DOKIS and MABEL RESTOULE are:

- i. EMERY CHARLES⁶ DOKIS, b. 1939.
- ii. GILBERT DOKIS, b. 1941.
- iii. GERALD FRANCIS DOKIS, b. 1942.
- iv. ART SYLVESTER DOKIS, b. 1946.

23. ALBERT⁵ RESTOULE (*PAULINE⁴ DOKIS, HENRY³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 12 May 1922. He married KATHLEEN DOKIS 1943, daughter of WILLIAM DOKIS and ANNA GAUTHIER. She was born 27 July 1924.

Children of ALBERT RESTOULE and KATHLEEN DOKIS are:

- i. MARGERY⁶ RESTOULE, b. 1943.
- ii. ALBERT CLARENCE ROGER RESTOULE, b. 1945.

24. FLORANCE⁵ DOKIS (*FRANCOIS⁴, WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 17 January 1913. She married (1) THOMAS DOKIS 1930, son of FRANCOIS DOKIS and CATHERINE MCLEOD. He was born 1908, and died 30 November 1938 in Dokis Bay, Ontario⁹². She married (2) ADAM WASHUCK RESTOULE⁹³ 04 November 1940⁹⁴, son of CHARLES RESTOULE and MARGARET WASHUCK. He was born 05 August 1915, and died 16 October 1950 in Chaudieres Falls, Ontario⁹⁵.

Children are listed above under (10) Thomas Dokis.

Child of FLORANCE DOKIS and ADAM RESTOULE is:

- i. JACQUELINE DIANA MARGUERITE⁶ RESTOULE⁹⁶, b. 15 June 1943.

25. KATHLEEN⁵ DOKIS (*WILLIAM⁴, WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*) was born 27 July 1924. She married ALBERT RESTOULE 1943, son of JOHN RESTOULE and PAULINE DOKIS. He was born 12 May 1922.

Children are listed above under (23) Albert Restoule.

26. ALBINA⁵ DOKIS (*WILLIAM⁴, WILLIAM³, MICHAEL (MIGISI) D'AIGLE², UNKNOWN¹*)⁹⁷ was born 19 March 1921. She married "RALPH" RAOUL RESTOULE 1938, son of JOHN RESTOULE and MARY LABELLE. He was born 29 September 1911.

Children of ALBINA DOKIS and "RALPH" RESTOULE are:

- i. CLIFFORD GEORGE⁶ RESTOULE, b. 1938.
- ii. BARBARA ANN RESTOULE, b. 1941.
- iii. RALPH RONALD RESTOULE, b. 1942.
- iv. VERONIQUE RESTOULE, b. 1946.

Endnotes

1. Hudson Bay Fur Company Journal of Occurrences and Transactions at La Cloche, Lake Huron, Entry date: Wednesday October 31, 1827, "About 10 am Joseph Pacquette and a young lad arrived from French River with some necessaries for that Post. They brought in their canoe the corps (body) of Michel Rastoule's wife with a request to have it interred here, which was done."

2. Hudson Bay Fur Company Archives - Winnipeg, Manitoba -- Records of employment., Ref: g/26, Contract signed: 1842/ Contract expired: 1843/Wage: 30 Rastoul, Michel, Senr. - Age: 59/ Parish: Canada/ Capacity: Interpreter/District: Lake Huron/Years in service: 42.

3. Hudson Bay Fur Company Archives - Winnipeg, Manitoba -- Records of Employment., Ref: g/27, Contract signed: 1843/ Contract expired: 1846/Wage: 30 Rastoul, Michel, Senr. - Age: 59/ Parish: Canada/ Capacity: Interpreter/District: Lake Huron/Years in service: 43.

4. Hudson Bay Fur Company Archives - Winnipeg, Manitoba -- Records of Employment., Ref: g/28, Contract signed: 1844/ Contract expired: 1846/Wage: 29.6.2 Rastoul, Michel, Senr. - Age: 61/ Parish: Canada/ Capacity: Interpreter/District: Lake Huron/Years in service: 44. [Notation added: Died May 22, 1845].

5. American Fur Company - St. Mary's Outfit Books, Sault Ste. Marie, Michigan, July 3, 1838 - Balance Sheet, # 67 Jean Dufault obtaining \$4.78 with M. Rastoul Sr. obtaining \$7.43 Also listed as # 105 _____ Rastoul's St.p Son obtaining \$3.00.

6. 1891 Census, Nipissing District Date: 21 May 1891, Page 5 Household 22, Listed as being 70 years of age.

7. American Fur Company - St. Mary's Outfit Books, Sault Ste. Marie, Michigan, July 3, 1838 - Balance Sheet, # 105 _____ Rastoul's St.p Son obtaining \$3.00.

8. Ontario Registered Death Records. 1913-1916. Record # 01986706

9. 1891 Census, Nipissing District. Date: 21 May 1891, Page 5 Household 22, Listed as being 67 years of age.

10. 1911 Nipissing District Census - Dokis Indian Reserve, Page 7 (8701) - Household 6. Dokis, Charlotte - born: May 1819 (92 yrs) Widow Head --Dokis, Aycele? - born: June 1840 (70 yrs) Daughter Single --Dokis, Louise - born: Aug. 1845 (65 yrs) Daughter Single ---Dokis, Marguerite - May 1847 (66 yrs) Daughter Single ---Dokis, Mary - July 1895 (15 yrs) Niece Single ---Dokis, Michael March 1853 (56 yrs) Son Single ---

11. Holy Cross Mission, Wikwemikong, Ontario [LDS Microfilm #132221 1838-, Page 5, Second marriage of 4 being performed on 29 July, 1838 Marriage 2] 'Entre Michel Mi_hisis and Angelique Gordon" J. Bte. Proulx

Priest. Witnesses: Michel Rastoule, Louise Faile, Jos. McLoed, Henry Solomon and others. [Michel Migisi noted in the margin of this record].

12. Cemetery List - Chaudieres, Ontario, note indicated she died 16 January 1913 at the age of 90 yrs.
13. Holy Cross Mission, Wikwemikong, Ontario [LDS #132221], Page 24 Baptism 70, On 4 August 1838 baptism at Manitowaning, Angelique born 7 June child of Michel Rastoul and of Angelique gordon (afe Mich Dokis). Godfather Henry Solomon and Godmother the wife of Louis Dibasigai. Priest: J. Bte. Proulx.
14. Holy Cross Mission, Wikwemikong, Ontario [LDS #132221], Page 116 Baptism 18, On 2 June at the age of nine months, Child of Michel Laigle and of Angelique Gordon. Godfather Francois Rastoul and Godmother Louise Laronde.J. Bte. Proulx Prst.
15. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 5, Marguerite Dokis, 64, April 28, 1911, Chaudieres, French River.
16. Indian and Northern Affairs - Paylist Extract, Band Number 26, 1916 Married Elizabeth Pasheuan of Whitefish Lake Band.
17. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 51, Mrs. Mich Dokis, nee Rose Lalonde, 40, Nov. 23, 1940, Chaudieres.
18. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line Marie McLeod, 76, Oct. 16, 1936, wife of Alex Dokis Sr. Chaudieres #2.
19. Cemetery List - Chaudieres Falls, Ontario, Page 2 line 67, Philippe Dokis, 65, June 1, 1954, Dokis Bay.
20. Moyen-Nord Ontarien, Vol. 4, Pg 48, Dokis, Phillip s/o alex & Mary McLeod married SACO 26-11-1928 Dokis, Charlotte d/o Henry & Marie McLeod.
21. Cemetery List - Chaudieres Falls, Ontario, Page 1 Record 48, Charlotte Henry Dokis, 50, March 22, 1940, Chaudieres. Buried in Sturgeon.
22. 1891 Census , Nipissing District. Date: 21 May 1891, Lines 14 - 17 -- Family 21 Dokis, Francois Male 34 yrs Head. Mary Ann Female 25 yrs. Wife Joseph Male 6 yrs. Son Pierre Male 4 yrs. Son Francois Male 2 yrs. Son.
23. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 38, Frank Dokis, Sr. 78, Oct. 23, 1935, Chaudieres.
24. Indian and Northern Affairs - Paylist, 1903 - 1 reported died of consumption. Woman deleted.
25. Indian and Northern Affairs - Paylist, 1910 - Woman died November 22, 1909.
26. Indian and Northern Affairs - Paylist, 1908 - Man married Catherine Nessabah from Shawanaga Band on March 9, 1908.
27. Indian and Northern Affairs - Paylist, 1947 - Lists Mrs. Frank date of birth as July 12, 1880.
28. Indian and Northern Affairs - Paylist, 1911 - Man married Louise Martin of Flying Fish Band.
29. North Bay Nugget - January 9, 2001, RESTOULE, Laurena (nee Dokis) - 1904 - 2003 - At the North Bay General Hospital on Friday, December 26, 2003, peacefully began her spirit journey in her 100th year. Beloved wife of the late Angus Restoule. Predeceased by her parents Louise and Frank Dokis, daughters Doreen Dokis and Geraldine Restoule, sons Raphael, Rolland Sr. and Ernest Restoule, son-in-law Dave Dokis, grandchildren Darlene Dokis and Baby Restoule. Survived by Richard, Seattle, Washington, Martin (Veronica), Tinny (Bev), daughters-in-law, Barbara Restoule and Ivy Restoule of Dokis; Irene, Patrick and Lorne (Della) of North Bay. Granny to 24 grandchildren, Big Granny to 38 great-grandchildren and Big Big Granny to five great-great-grandchildren. Also survived by many nieces and nephews. As the eldest member of the Dokis First Nation, Laurena's contributions to the community, dedication to the Corpus Christi Church and to the lives that she touched over the past century will be sadly missed. Family receiving friends at the Community Centre in Dokis First Nation today from 9 a.m. till the time of the Funeral Mass at the Corpus Christi Church at 3:30 p.m. Reverend Edouard Lafontaine officiating. Interment at the St. Francis Cemetery. Funeral arrangements entrusted to the THÉORET FUNERAL HOME .
30. Church of the Holy Spirit, Garden Village, Ontario, Page 4, Jos Rastoul/alias KoKoKo/Philomine Commandant/Akikenda/Angus/ ____/29 Feb. 1908/Francois Chartrand & Julie Nadowe/T.A. Desaulets S.J.
31. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 10, Female stillborn child of Francois Dokis Sr. May 4, 1913. Chaudieres.
32. North Bay Nugget - January 9, 2001, LAFLÉCHE, Madeline (née Dokis) 1920 -2003 - In loving memory of Madeline Lafleche who passed away at North Bay General Hospital - (Scollard Site) on Tuesday, January 21, 2003, at the age of 82. Beloved wife of the late Lucien Lafleche. Left to treasure her memory are her children; Diane (Michael Thompson), Cecile (Larry Bullough), Shirley (Paul Roy), Raymond (Arleen) and John (Josephine). Sadly missed and lovingly remembered by several grandchildren and great grandchildren. Dear sister of Lorena (Angus Restoule) of Dokis Bay. Predeceased by her good friend; Lester Armitage, by three brothers and three sisters, Edith Armitage, Edna Restoule, Margaret Fisher, Xavier, Tommy, and Peter. Family receiving friends at the THEORET FUNERAL HOME, today from 2 to 4 and 7 to 9 p.m. Reverend Edouard Lafontaine will celebrate the funeral service at the Corpus Christi Church, on Friday, January 24, at 11 a.m. Interment to follow at the St-Joseph cemetery in Dokis Bay Reserve.
33. Moyen-Nord Ontarien, Vol. 4, Pg. 87, LaFleche, Lucien s/o Emery & Mary-Anne Lamothe married SACO 26-06-1941 Dokis, Madeline d/o Frank & Louise Martin of Dokis Bay.
34. Indian and Northern Affairs - Paylist, 1893 - Reports that Henry was absent several years before applying to re-enter with his family.
35. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 6, Henry Dokis, 48, April 30, 1912, Chaudieres, French Rver.
36. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 35, Mary McDougall, 67, Dec. 26, 1934, wife of Henry Dokis and Jos. Champagne, Chaudieres.
37. Cemetery List - Chaudieres Falls, Ontario, Page 1 Record 48, harlotte Henry Dokis, 50, March 22, 1940, Chaudieres. Buried in Sturgeon.
38. Moyen-Nord Ontarien, Vol. 4, Pg 48, Dokis, Phillip s/o alex & Mary McLeod married SACO 26-11-1928 Dokis, Charlotte d/o Henry & Marie McLeod.
39. Cemetery List - Chaudieres Falls, Ontario, Page 2 line 67, Philippe Dokis, 65, June 1, 1954, Dokis Bay.
40. Indian and Northern Affairs - Paylist Extract, Band Number 44, Notes marriage to Joseph Manse of Metagami Band.
41. North Bay Nugget - 2 May 2003, BARRIEAU, Angele (Dokis) - A Memorial Service for Angele, who passed away December 23, 2002 at age 97, will be held Saturday, May 10, 2003 at Corpus Christi Church in Dokis Bay at 1 p.m. .
42. 1891 Census , Nipissing District. Date: 21 May 1891, Page 5 Household: 20, Listed as being 42 years of age.
43. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 32, James Dokis, 38, July 22, 1932, Chaudieres Falls, en bas.
44. Indian and Northern Affairs - Paylist Extract, Band Number 39, 1947 - Widow b. July 3, 1895.
45. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 003901 Dokis, Mary Jane born 03-07-1895 RC.
46. Moyen-Nord Ontarien, Vol. 4, Pg 48, Dokis, Jim Alec s/o Alec & Mary McLeod married SACO Dokis, Mary Jane d/o Heny & Mary McDougall.
47. Registered Indians By Family Grouping as of December 31 1995, Page 735, Gives Benjamin's birth date as May, 9, 1918..
48. Indian and Northern Affairs - Paylist Extract, Band Number 39, 1921 & 1922 - Boy, Alfred born July 21, 1921. Boy, Alfred died August 1, 1921.
49. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 45, Thomas Dikis, 30, Nov. 30, 1938. Dokis Bay.
50. Indian and Northern Affairs - Paylist Extract, Band Number 57.
51. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 49, Lorrain Dokis, 3, Sept. 26, 1940, Chaudieres.
52. Indian and Northern Affairs - Paylist Extract, Band Number 57.
53. Moyen-Nord Ontarien, Vol. 4, Page 48, Third last entry on the page.
54. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 46, Madeline Dokis nee Stephen, 29, June 18, 1939, Dokis, X wife.
55. Moyen-Nord Ontarien, Vol. 4, Page 47, Last entry on the page.
56. Indian and Northern Affairs - Paylist Extract, Band Number 55, Notes: married Yvonne Lucy Beauchage, No. 59 Nipissing Band on December 30, 1940.
57. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 007302 Restoule, Edna born 12-07-1915 RC.
58. Indian and Northern Affairs - Paylist Extract, Band Number 73, 1947 - wife Edna b/d/july 12, 1915.
59. Indian and Northern Affairs - Paylist Extract, Band Number 73, 1947 - Emile b/d April 9, 1918.
60. Indian and Northern Affairs - Paylist Extract, Band Number 39, 1947 - Widow b. July 3, 1895.
61. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 003901 Dokis, Mary Jane born 03-07-1895 RC.
62. Moyen-Nord Ontarien, Vol. 4, Pg 48, Dokis, Jim Alec s/o Alec & Mary McLeod married SACO Dokis, Mary Jane d/o Heny & Mary McDougall.
63. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 32, James Dokis, 38, July 22, 1932, Chaudieres Falls, en bas.

64. Indian and Northern Affairs - Paylist Extract, Band Number 41, Lists death date as January 5, 1943.

65. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 54 - Jim Henry Dokis, 51, Jan. 4, 1943. Chaudieres.

66. North Bay Nugget - 10 April 2002, DOKIS, St. Clair, Clement - 1928-2002 - In loving memory of a honoured husband, father, grandfather and great-grandfather who passed on to the great spirit world on April 8, 2002 due to a brave lengthy battle with cancer. Beloved husband of Mary Ann Dokis of Dokis. Loving father of James and Chris "Babe" (friend Annelise) of Dokis, Gary (wife Robin) of Sturgeon Falls, Kenneth of LacSeul, Grant (wife Francine) of Hammer and Felix (friend Laurie) of Whitefish Lake. Dear brother of Violet Bellefeuille of Field and Carmen McQuabbie of Sturgeon Falls. Lovingly remembered by eight grandchildren and one great-granddaughter. Predeceased by his son Larry, by his grandson Kendrick, by his brothers; Sylvester (wife Mabel) of Dokis and Alex of Sebring, Florida, by his sisters Lorette Bellefeuille of Oshawa and Martina Commanda of North Bay. He will be sadly missed by his many nieces, nephews and friends. St. Clair owned and operated the Migisi Marina on the French River where he also was an avid hunter, fisherman and guide. Family receiving friends at the Theoret Funeral Home in Sturgeon Falls, today from 2 to 4 and 7 to 9 p.m. Reverend Edouard Lafontaine will celebrate the funeral Mass at the Corpus Christi Church in Dokis on Thursday, April 11 at 11 a.m. Donations to the Princess Margaret Hospital in honour of his name would be gratefully appreciated by his family.

67. Cemetery List - Chaudieres Falls, Ontario, Pg. 41, Line 41 Emery Dokis, 4, Oct. 1936, Chaudieres, son of Jim Dokis.

68. Indian and Northern Affairs - Paylist Extract, Band Number 49, 1947 - wife Pauline July 7, 1902.

69. Cemetery List - Chaudieres Falls, Ontario, Pg. 2, Line 73 Mrs. John (Pauline) Restoule, 66, March 8, 1969 Dokis Bay.

70. Church of the Holy Spirit, Garden Village, Ontario, Page 2, Charles Rastoul/Julia Nadawe/Akikenda/Joames/11 Nov. 1903/19 Dec. 1904/Joseph Restoule & Jane Simpson/V. Renard S.J.

71. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 004801 - Restoule, John C. birth date 11-11-1903 RC.

72. Indian and Northern Affairs - Paylist Extract, Band Number 127, 1947 - Nellie b/d June 5, 1924.

73. Indian and Northern Affairs - Paylist Extract, Band Number 42, Lists death date as June 5, 1931.

74. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Entry bottom of page in ink. - Delphine St. Denis (Dokis) First wife of Henry Dokis.

75. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 53 Gladys Dokis, 6, Dec. 20, 1941, Chaudieres.

76. Indian and Northern Affairs - Paylist Extract, Band Number 26, 1916 Married Elizabeth Pashequan of Whitefish Lake Band.

77. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 51, Mrs. Mich Dokis, nee Rose Lalonde, 40, Nov. 23, 1940, Chaudieres.

78. North Bay Nugget - 22 June 2004, RESTOULE, Vincent 1917-2004 - Passed away peacefully at the Au Château, Home for the Aged, on Sunday, June 20, 2004, at the age of 87 years. Predeceased by his cherished wife, Exilia (1977). Loving father of Marcel (late Françoise 1995) of Hamilton, Maurice of Kelowna, British Columbia and Rhéal (Joan) of Vancouver, British Columbia. Fondly remembered by his grandchildren; Vincent, Maurice, Norman, Robert, Lynn and late Danny (2002); and by his great-grandchildren: Eric, Kyle, Alissa, Cameron and Walker. Dear brother of Leona (late Grant Vanvolkenburg), Evelyn Fisher (late Sandy Alex) and Germaine Restoule. Predeceased by four sisters: Mable (late Sylvester Dokis), Beatrice Restoule, Rita (Leo Brunet), and Helen Restoule. Mr. Restoule was a Veteran of World War II. Family receiving friends at the THÉORÆT FUNERAL HOME, today June 22, from 2 to 4 and 7 to 9 p.m. Reverend Denis Savignac will celebrate the funeral mass at the Resurrection Church, on Wednesday, June 23, at 11 a.m. Interment Ste. Mary's Cemetery. Special thanks to the staff of the Au Château, Home for the Aged for the care and compassion. Donations to the Heart & Stroke Foundation would be appreciated by his family.

79. North Bay Nugget - 13 April 2005, DOKIS, Walter - At North Bay General Hospital, Scollard Site, Sunday April 10, 2005. Walter Dokis beloved husband of Nellie Stevens in his 91st year. Dearly loved father of Donald Dokis, Mervin Dokis, both of Dokis Bay and Betty Dickson (Jim) of Corbeil. Lovingly remembered by seven grandchildren Gilles Lachance (Shannon), Gerald Lachance, Terrance Lachance, Carol Anne Dokis, Charlene Dokis, Julaine Dokis, Cameron Dokis and six great-grandchildren, Eric, Benjamin, Brandon, Shane, Jessie and Darian. Dear brother of Emily Quenneville, Lucille Brazeau and Gerry Dempsey. Predeceased by his parents Mary and Frank Dokis, his sisters Florence Restoule, Margaret Stevens and three brothers Lawrence Dokis, Norman Dokis and Edward Dokis. Walter was the Captain of the O.N.R. barge and the ice maker for the North Bay Granite Club. He was a WWII Veteran and a member of the Royal Canadian Legion Branch #23. Family receiving friends at the McGUINTY FUNERAL HOME, today, 2 to 4 and 7 to 9 p.m. A Royal Canadian Legion Service will be conducted this afternoon at 3:00 p.m. Funeral Mass will be celebrated at Corpus Christi Church, North Bay, Thursday at 10 a.m. Interment Dokis Bay Cemetery. As expressions of sympathy, donations to the Lung Association would be gratefully appreciated by the family. 'Walter was happy with the simple things in life' signguestbook/condolences www.mcguintyfuneralhome.com.

80. North Bay Nugget - 20 February 2002, STEVENS, Margaret, Frances (nee Dokis) - 1924-2002. On Monday, February 18, 2002, after a courageous battle with cancer, at the age of 77. Beloved wife of the late Laurent Stevens. Left to treasure her memory are her children Carolyn (Ron Collet), Deborah (Rene Bergeron), Donna (Lou Ballerirhno), David (Margaret), James (Karen), Eric (Liz), Gerald, Michael (Dorine), Patrick (Marie), Brian (Rachel), and Darin (Carole). Lovingly remembered by 28 grandchildren and 12 great-grandchildren. Dear sister of Germaine, Lucille, Emily, Walter, and Norman Dokis. Predeceased by a grandson Clinton Stevens, and by three brothers Wilfred, Edward, and Lawrence, and a sister Florence Restoule. Visitation at the Holy Spirit Church in Garden Village today from 2 to 9 p.m. Reverend Edward Wawzyk will celebrate the funeral mass at the Holy Spirit Church on Thursday, February 21, at 11:00 a.m. Interment Holy Spirit Cemetery in Garden Village. Donations to the Sudbury Cancer Care Unit would be gratefully acknowledged by the family. Funeral arrangements entrusted to the Theoret Funeral Home. Please do not cry or make a fuss; be happy so that I may rest peacefully.

81. Indian and Northern Affairs - Paylist Extract, Band Number 102, 1942 Listed as Stevenson, Mrs. Lawrence (Margaret).

82. Indian and Northern Affairs - Paylist Extract, 1948, Lists Wiliams birth year as November 16, 1872.

83. Cemetery List - Chaudieres Falls, Ontario, Pg. 2, Line 66 Bill Dokis, 80, Feb. 15, 1953, Dokis Bay.

84. Indian and Northern Affairs - Paylist Extract, 1948, Lists birth year as June 1, 1891.

85. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 42 Albert Dokis, Dec. 10, 1936, son of Wm. Dokis, Chaudieres.

86. Indian and Northern Affairs - Paylist Extract, Band Number 16, 1906 - Girl - Louise born April 4, 1906.

87. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Philippe s/o Joseph & Mary Goulet married SACO 25-04-1960 Dokis, Sylvia d/o Joseph & Deline Restoule.

88. Indian and Northern Affairs - Paylist Extract, Band Number 82, 1947 wife Germaine b/d 1-1-27.

89. Church of the Holy Spirit, Garden Village, Ontario, Page 8, Joseph Rastoul Kokoko/Philomine Commanda/Akikenda/Paul/6 Feb. 1910/28 Feb. 1910/Frans. Rastoul & Marie Adamo/T.A. Desaults S.J.

90. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Paul s/o Joseph & Philome Commandant of French River married SACO 21-11-1941 Lepage, Germaine d/o Joseph & Marie Dokis of Montreal.

91. Moyen-Nord Ontarien, Vol. 4, Pg. 54, Durette, Gabriel s/o Alexandre Allison & Yvonne Frappier married 21-01-1960 SACO Restoule, Anne d/o Paul & Germaine Lepage.

92. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 45, Thomas Dikis, 30, Nov. 30, 1938, Dokis Bay.

93. Indian and Northern Affairs - Paylist Extract, Band Number 16, 1916 - Boy Adam born August 5, 1916.

94. Indian and Northern Affairs - Paylist Extract, Band Number 57, 1941 - Mrs. Dokis married Adam Washuck, on Nov. 4, 1940.

95. Cemetery List - Chaudieres Falls, Ontario, Page 2 Line 64, Adam Restoule, 36, Oct. 16, 1950, Chaudieres Falls.

96. Indian and Northern Affairs - Paylist Extract, Band Number 95 - 1944, Lists birth date as June 15, 1943.

97. Indian and Northern Affairs - Paylist Extract, Band Number 77, 1947 - wife Albina, March 19, 1921.

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Long is St. Redemptor



Frank's Bay Cemetery

In the late 19th and early twentieth centuries, J.B. Smith and Sons Limited operated a sawmill and woods operations in a 36 square mile timber limit, known as Berth No. 7, Frank's Bay, Lake Nipissing. Located on Crown land in Patterson Township and bordered by Crown land, Lake Nipissing and the French River, Berth No. 7 provided saw logs for the Smith mill that closed in 1967, after 77 years of operation. For many years, the harvesting of timber from this area and from Satchell's Lake and Satchell's Bay provided important jobs for people who lived on the Dokis Reserve. Wages in 1912 were \$30 to \$35 a month, six days a week, during days that began at sunrise and lasted to sunset. The logs were hauled by tugs to the Smith mill in Callander. There was a cemetery, and a post office (1887-1905) at Frank's Bay. Investigations by archaeologist Frank Ridley, from 1950-53 in the Frank's Bay area, provided exciting archaeological information. According to his research, this area was likely a site that was historically occupied by the Nipissing since time immemorial. The area was identified in a 1665 map by 17th century Jesuit Galinee.

Joseph Rastoul
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Etienne Salomon gare sonidi-
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François Batsicher
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Baptism Certificate
Joseph Rastoul

american bee

1st of July 1834

I am François Batsicher

I baptized him in a Catholique
Religion

Joseph Rastoul

October 25th

Father: Michael Rastoul

Mother: Louise Laronde

God father & Godmother:

Mr. & Mrs Etienne Salomon

Yours truly

17

20 tribe

Descendants of Michael (Eagle) Restoule

Generation No. 1

1. MICHAEL¹ RESTOULE^{1,2,3,4} was born Abt. 1784 in Possibly Montreal, Quebec, and died 22 May 1845. He married (1) UNKNOWN Abt. 1810. He married (2) UNKNOWN⁵ Abt. 1820. She died 1827 in Buried October 31, 1827, La Cloche, Ontario. He married (3) LOUISE OBTAGSHIO^{6,7} 02 July 1834 in Sault Ste. Marie, Michigan⁸.

Notes for LOUISE OBTAGSHIO:

Obtagashio may refer to the Obtagashick family, who are also called the Laronde family.

Children of MICHAEL RESTOULE and UNKNOWN are:

2. i. MICHAEL² RESTOULE.
- ii. ETTIENE RESTOULE.

Children of MICHAEL RESTOULE and LOUISE OBTAGSHIO are:

3. iii. FRANCOIS "WAHSHUSK"² RESTOULE, b. 1831.
4. iv. JOSEPH JOHN "WAHSHUCK" RESTOULE, b. 1834; d. 20 April 1915.

Generation No. 2

2. MICHAEL² RESTOULE (*MICHAEL (EAGLE)¹*)⁹.

Child of MICHAEL RESTOULE is:

- i. EDOUARD³ RESTOULE¹⁰, b. 1834.

3. FRANCOIS "WAHSHUSK"² RESTOULE (*MICHAEL (EAGLE)¹*)¹¹ was born 1831.

Children of FRANCOIS "WAHSHUSK" RESTOULE are:

- i. MICHEL³ RESTOULE, b. 11 February 1851; d. 15 April 1891, Wikwemikong, Manitoulin Island, Ontario^{12,13}; m. ANGELIQUE JAKO, 15 June 1874, Wikwemikong, Manitoulin Island, Ontario.

Notes for MICHEL RESTOULE:

Notice of birth listed in the records of Holy Cross Mission in Wikwemikong, Manitoulin Island, Ontario.

Marriage Notes for MICHEL RESTOULE and ANGELIQUE JAKO:
Notice of marriage listed in the records of Holy Cross Mission in Wikwemikong, Manitoulin Island, Ontario.

5. ii. JOSEPH "WAHSHUCK" RESTOULE, b. Abt. 1859; d. 29 September 1933, Chaudieres, Ontario.
4. JOSEPH JOHN "WAHSHUCK"² RESTOULE (*MICHAEL (EAGLE)¹*)^{14,15} was born 1834, and died 20 April 1915. He married JANE JEANNE SIMPSON¹⁶. She was born Abt. 1847, and died 12 May 1907.

Children of JOSEPH RESTOULE and JANE SIMPSON are:

6. i. MICHAEL³ RESTOULE, b. 21 December 1868; d. 22 September 1945, Chaudiere Falls, Ontario.
7. ii. CHARLES RESTOULE, b. 1870; d. 18 March 1932, Chaudieres Falls, Ontario.
8. iii. WILLIAM RESTOULE, b. 10 November 1870.
- iv. JANE RESTOULE¹⁷, b. 1874; d. 12 December 1947, Chaudieres, Ontario¹⁸; m. FELIX LARIVIER, 13 August 1891, Immaculate Conception, Massey, Ontario¹⁹.
9. v. JOSEPH RESTOULE, b. 1878; d. 19 September 1947, Chaudiere Falls, Ontario.
- vi. LOUISE RESTOULE, b. 10 May 1880; m. HONORE (HENRY) MISHEW, 1909.
10. vii. JOHN A. RESTOULE, b. Abt. 1883; d. 23 January 1941.
11. viii. FRANCIS RESTOULE, b. 16 April 1884.
- ix. MADELINE RESTOULE, b. 12 November 1889; m. FRANCOIS "FRANK" CHARTRAND, 08 July 1906, Church of the Holy Spirit, Garden Village, Ontario²⁰.

Generation No. 3

5. JOSEPH "WAHSHUCK"³ RESTOULE (*FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)²¹ was born Abt. 1859, and died 29 September 1933 in Chaudieres, Ontario²². He married (1) MARY ANN AMNIKWABIE Abt. 1881. She died 02 March 1888²³. He married (2) PHILOMENE COMMANDA Abt. 1892. She was born Abt. 1874, and died 03 January 1914. He married (3) MARY MARGUERITE GOULAIS²⁴ 1914. She was born 01 June 1897.

Child of JOSEPH RESTOULE and MARY AMNIKWABIE is:

12. i. FRANCOIS "FRANK"⁴ RESTOULE, b. 02 April 1882.

Children of JOSEPH RESTOULE and PHILOMENE COMMANDA are:

- ii. PHILOMENE⁴ RESTOULE, b. 13 January 1893; m. UNKNOWN STEVENS.
- iii. SIMON RESTOULE, b. 1896.
- iv. MARIE RESTOULE, b. April 1900; d. 1902.
- v. THERESE RESTOULE²⁵, b. 13 November 1901, Beaucage, Ontario; d. 19 March 1942.
- vi. MARIANNE RESTOULE²⁶, b. 28 February 1905, Beaucage, Ontario; m. VINCENT MCQUABBY, 1932.
- vii. ANGUS RESTOULE²⁷, b. 14 January 1908, Akikenda; d. 26 May 1996, North Bay, Ontario; m. LAURENA DOKIS; b. 11 June 1904; d. 26 December 2003, North Bay, Ontario²⁸.
- 13. viii. PAUL RESTOULE, b. 06 February 1910, Akikenda.
- ix. ALICE RESTOULE, b. 25 April 1912; d. 06 September 1935, Chaudiere Falls, Ontario²⁹.

Children of JOSEPH RESTOULE and MARY GOULAIS are:

- x. EDNA⁴ RESTOULE³⁰, b. 03 March 1915.
- xi. CATHIERINE CECILE RESTOULE³⁰, b. 23 August 1916; m. UNKNOWN LABRECQUE, 1938.
- 14. xii. BERNARD EMILE RESTOULE, b. 10 April 1918.
- 15. xiii. EDWARD DONALD RESTOULE, b. 11 February 1921.
- 16. xiv. ABRAHAM RESTOULE, b. 24 October 1922.
- xv. MARY NANCY RESTOULE, b. 09 March 1924.
- xvi. LEON RESTOULE, b. 27 September 1925.
- xvii. BAZILE RESTOULE, b. 23 January 1928.
- xviii. MADELINE LUCY RESTOULE, b. 11 February 1930.
- xix. THERESA RESTOULE, b. 08 April 1932; d. 1942.
- xx. PHILLIP RESTOULE, m. SYLVIA DOKIS, 25 April 1960, Resurrection Church, Sturgeon Falls, Ontario³¹; b. 1936.
- xxi. PAULINE RESTOULE³², m. WILLIAM COUCHIE.

6. MICHAEL³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 21 December 1868, and died 22 September 1945 in Chaudiere Falls, Ontario³³. He married CELINE LARONDE. She was born 1872, and died 08 July 1939 in Chaudiere Falls, Ontario³⁴.

Children of MICHAEL RESTOULE and CELINE LARONDE are:

- i. MICHEL⁴ RESTOULE³⁵, b. 02 September 1907; d. 09 January 1924, Chaudiere Falls, Ontario³⁶.
- 17. ii. JANE RESTOULE, b. 15 September 1882.
- 18. iii. ANDREW RESTOULE, b. 03 May 1911.
- iv. MAY RESTOULE, b. 02 May 1913.

v. FRANK RESTOULE, b. 18 April 1915.

- vi. ROSALINE RESTOULE, m. HENRY LARONDE.
- vii. VICTOR RESTOULE.

7. CHARLES³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 1870, and died 18 March 1932 in Chaudiere Falls, Ontario³⁷. He married (1) JULIANNE NATAWE 15 August 1891 in Immaculate Conception, Massey, Ontario³⁸. She was born 1870, and died 08 November 1910 in Chaudiere, Ontario³⁹. He married (2) MARGARET WASHUCK^{40,41} 1912. She was born 11 September 1884.

Children of CHARLES RESTOULE and JULIANNE NATAWE are:

- i. MARIE⁴ RESTOULE⁴², b. 26 June 1895; m. JEAN BAPTISTE GOULAIS, 28 June 1911, Sturgeon Falls, Ontario.
- ii. CATHERINE RESTOULE⁴³, b. 11 March 1902, Akikenda.
- 19. iii. JOHN C. RESTOULE, b. 11 November 1903, Akikenda.
- 20. iv. ADELINE LOUISE MASHUCK RESTOULE, b. 04 April 1906.
- v. JULIE MARIE RESTOULE⁴⁴, b. 27 July 1908, Akikenda; d. 01 March 1911, Akikenda, French River, Ontario⁴⁵.
- vi. JULIA RESTOULE, b. 28 August 1908.

Children of CHARLES RESTOULE and MARGARET WASHUCK are:

- vii. ELIZA⁴ RESTOULE, b. 29 February 1912.
- 21. viii. ADAM WASHUCK RESTOULE, b. 05 August 1915; d. 16 October 1950, Chaudiere Falls, Ontario.
- ix. JOSEPHINE RESTOULE, b. 26 July 1917.
- x. ALLEN B. RESTOULE, b. 06 June 1919.
- xi. ELDA MARGARET RESTOULE, b. 14 June 1924.

8. WILLIAM³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 10 November 1870⁴⁶. He married CHARLOTTE TWIGGER 14 October 1895 in North Bay, Nipissing District, Ontario⁴⁷. She was born Abt. 1876 in Pembroke, Ontario.

Children of WILLIAM RESTOULE and CHARLOTTE TWIGGER are:

- 22. i. GEORGE⁴ RESTOULE, b. 12 February 1898.
- ii. FRED RESTOULE, b. 21 June 1900.
- iii. ROSA RESTOULE, b. 19 May 1900; m. THOMAS ALDRICK.
- 23. iv. LAWRENCE RESTOULE, b. 24 March 1904, Akikenda.
- v. JAMES EDWARD RESTOULE, b. 21 March 1906.
- vi. ANNA JEANNE RESTOULE⁴⁸, b. 28 April 1908, Franks Bay; m. UNKNOWN KILGOUR.
- vii. EMMA RESTOULE, b. 26 April 1910; m. JOSEPH BUSH.

- viii. ELIZABETH RESTOULE, b. 21 July 1912; m. ENOS BYERS, 1934.
- ix. EDWARD NELSON "EDDIE" RESTOULE, b. 13 October 1914; d. 12 January 2002, North Bay, Ontario⁴⁹; m. MELITA GLADYS "LETA" ROGERS.
- x. CHARLES RESTOULE, b. 16 June 1917.
- 24. xi. WILFRED RESTOULE, b. June 1918.

9. JOSEPH³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 1878, and died 19 September 1947 in Chaudiere Falls, Ontario⁵⁰. He married MARIE LARONDE⁵¹ 1910. She was born 19 September 1891.

Children of JOSEPH RESTOULE and MARIE LARONDE are:

- i. ALICE⁴ RESTOULE, b. 13 September 1910.
- 25. ii. JOSEPH PETER RESTOULE, b. 23 September 1911; d. 1945, Overseas.
- iii. UNKNOWN RESTOULE, b. 23 August 1913; d. 13 April 1914.
- iv. MELDA/NELDA MATILDA RESTOULE, b. 29 September 1919.
- v. JOSEPH LEO RESTOULE, b. 23 April 1921; m. LUCILLE SABOURIN, 13 April 1942, Resurrection Church, Sturgeon Falls, Ontario⁵².
- vi. MILDRED RESTOULE, b. 03 October 1923.
- vii. JOSEPH RESTOULE, b. 14 July 1927; d. 14 January 1997⁵³.
- viii. SIMONE THERESA RESTOULE, b. 02 April 1930.
- ix. JEANNINE RESTOULE, b. 16 June 1934.

10. JOHN A.³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born Abt. 1883, and died 23 January 1941. He married MARY ALICE LABELLE 18 August 1910 in Resurrection Church, Sturgeon Falls, Ontario⁵⁴, daughter of WILFRED LABELLE and OLIVINE CARRE. She was born 07 May 1892.

Children of JOHN RESTOULE and MARY LABELLE are:

- 26. i. "RALPH" RAOUL⁴ RESTOULE, b. 29 September 1911.
- ii. JEFFERY JOHN RESTOULE, b. 17 August 1915; d. 22 August 2004, Perth, Ontario⁵⁵; m. ELIZABETH LOUISE 'BETTY' BOTHWELL; d. 17 April 2005, Ottawa, Ontario⁵⁶.
- iii. ALINE JOSEPHINE RESTOULE, b. 02 April 1913, Sturgeon Falls, Ontario; d. 04 November 1994, Sault Ste. Marie, Ontario; m. DONALD GRANT MCPHAIL; b. 29 July 1907, Vernon, Ontario.
- iv. MARY RESTOULE, b. 14 October 1914.
- v. RAYMOND RESTOULE, b. 26 February 1918.
- 27. vi. GRACE RESTOULE, b. 12 January 1919.
- vii. SUSAN RESTOULE, b. 17 January 1922; m. KENNETH MCLEOD, 1942.
- viii. RUBY RESTOULE⁵⁷, b. 14 October 1916.
- ix. NOELLA RESTOULE, b. 26 December 1917.

11. FRANCIS³ RESTOULE (*JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 16 April 1884. He married MADELINE DENDRAN 1911. She was born 17 June 1894.

Children of FRANCIS RESTOULE and MADELINE DENDRAN are:

- i. MADELINE⁴ RESTOULE, b. 04 May 1912; d. 12 April 1914.
- ii. EVELYN BEATRICE RESTOULE, b. 21 January 1915; m. SANDY ALEX FISHER.
- iii. VINCENT RESTOULE, b. 16 February 1917; d. 20 June 2004⁵⁸; m. EXELIA DOKIS; b. 18 December 1918.
- 28. iv. RITA MAY RESTOULE, b. 08 February 1918.
- 29. v. MABEL RESTOULE, b. 01 September 1913.
- vi. HELEN RESTOULE, b. 21 December 1923.
- vii. GERMAINE RESTOULE, b. 16 June 1926.
- viii. LEONA RESTOULE, b. 15 December 1931; m. GRANT VANVOLKENBURG.

Generation No. 4

12. FRANCOIS "FRANK"⁴ RESTOULE (*JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)⁵⁹ was born 02 April 1882. He married ELIZABETH PASHEGABEUC 1912⁶⁰. She was born 1887.

Notes for FRANCOIS "FRANK" RESTOULE:

Referred to as Frank Jr.

Children of FRANCOIS RESTOULE and ELIZABETH PASHEGABEUC are:

- i. DOMONIC⁵ RESTOULE, b. 28 July 1912; d. 29 March 1923, Chaudiere Falls, Ontario⁶¹.
- 30. ii. STEPHEN RESTOULE, b. 14 June 1915.
- iii. ANGELE RESTOULE, b. 01 June 1922; d. 01 April 1923.
- iv. MARY RESTOULE, b. 18 January 1924; m. J.J. MCLEOD, 1948.

13. PAUL⁴ RESTOULE (*JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)⁶² was born 06 February 1910 in Akikenda. He married GERMAIN LEPAGE⁶³ 21 November 1941 in Resurrection Church, Sturgeon Falls, Ontario⁶⁴, daughter of JOSEPH LEPAGE and MARIE DOKIS. She was born 01 January 1927.

Children of PAUL RESTOULE and GERMAIN LEPAGE are:

- i. ANNE GERMAINE⁵ RESTOULE, b. 1942; m. GABRIEL DURETTE, 21 January 1960, Resurrection Church, Sturgeon Falls, Ontario⁶⁵.
- ii. JOSEPH RESTOULE, b. 1946.

14. BERNARD EMILE⁴ RESTOULE (*JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)⁶⁶ was born 10 April 1918. He married EDNA DOKIS^{67,68} 1937, daughter of FRANCOIS DOKIS and MARY MARTIN. She was born 05 August 1915 in Sturgeon Falls, Ontario.

Children of BERNARD RESTOULE and EDNA DOKIS are:

- i. GORDON⁵ RESTOULE, b. 1937.
- ii. GERALD RESTOULE, b. 15 May 1941; d. 26 February 1943.

15. EDWARD DONALD⁴ RESTOULE (*JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)⁶⁹ was born 11 February 1921. He married GRACE RESTOULE 1940, daughter of JOHN RESTOULE and MARY LABELLE. She was born 12 January 1919.

Children of EDWARD RESTOULE and GRACE RESTOULE are:

- i. MARY HOPE PATRICIA⁵ RESTOULE, b. 1939; d. 1940.
- ii. JOSEPH JOHN EDWARD EUGENE RESTOULE, b. 1941.
- iii. DONNA RESTOULE, b. 1944.

16. ABRAHAM⁴ RESTOULE (*JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹*)⁷⁰ was born 24 October 1922. He married BRIDGET⁷¹ 1940. She was born 16 September 1919.

Children of ABRAHAM RESTOULE and BRIDGET are:

- i. RAYMOND⁵ RESTOULE, b. 1940.
- ii. JOHN HAROLD RESTOULE, b. 1941.
- iii. GLADYS RESTOULE, b. 1943.
- iv. GERALDINE RESTOULE, b. 1945.

17. JANE⁴ RESTOULE (*MICHAEL³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 15 September 1882. She married FRANK DUCETTE DOUCET.

Child of JANE RESTOULE and FRANK DOUCET is:

- i. MARIE EVA⁵ DOUCET, d. 16 May 1916, Chaudiere Falls, Ontario⁷².

18. ANDREW⁴ RESTOULE (*MICHAEL³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 03 May 1911. He married CATHERINE COUCHIE 1935, daughter of JOHN COUCHIE. She was born 17 March 1915.

Children of ANDREW RESTOULE and CATHERINE COUCHIE are:

- i. RITA DOROTHY⁵ RESTOULE, b. 1936.

- ii. ANDREW RESTOULE, b. 1938.
- iii. EDNA RESTOULE, b. 1940.
- iv. MURRAY RESTOULE, b. 1942.
- v. MARGUERITE RESTOULE, b. 1944.
- vi. MICHAEL RESTOULE, b. 1945.

19. JOHN C.⁴ RESTOULE (*CHARLES³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*)^{73,74} was born 11 November 1903 in Akikenda. He married PAULINE DOKIS, daughter of HENRY DOKIS and MARIE MCDOUGAL. She was born 07 July 1902⁷⁵, and died 08 March 1969 in Dokis Bay, Ontario⁷⁶.

Children of JOHN RESTOULE and PAULINE DOKIS are:

- i. NELLIE⁵ RESTOULE, b. 05 June 1924⁷⁷.
- ii. BERTHA RESTOULE, b. 03 November 1926.
- iii. NELSON JOHN RESTOULE, b. 17 February 1928.
- iv. MARY MARLENE RESTOULE, b. 21 May 1934.
31. v. ALBERT RESTOULE, b. 12 May 1922.
- vi. HOWARD CHARLES RESTOULE, b. 17 February 1930.

20. ADELINA LOUISE MASHUCK⁴ RESTOULE (*CHARLES³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 04 April 1906⁷⁸. She married JOSEPH DOKIS 1934, son of JOHN DOKIS and MARY CHARETTE. He was born 19 March 1915 in Dokis Bay, Ontario.

Children of ADELINA RESTOULE and JOSEPH DOKIS are:

- i. ANITA⁵ DOKIS, b. 1934.
- ii. SYLVIA DOKIS, b. 1936; m. PHILLIP RESTOULE, 25 April 1960, Resurrection Church, Sturgeon Falls, Ontario⁷⁹.
- iii. MARIE IRENE DOKIS, b. 1938.

21. ADAM WASHUCK⁴ RESTOULE (*CHARLES³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*)⁸⁰ was born 05 August 1915, and died 16 October 1950 in Chaudiere Falls, Ontario⁸¹. He married FLORANCE DOKIS 04 November 1940⁸², daughter of FRANCOIS DOKIS and MARIE LABONTE. She was born 17 January 1913.

Child of ADAM RESTOULE and FLORANCE DOKIS is:

- i. JACQUELINE DIANA MARGUERITE⁵ RESTOULE⁸³, b. 15 June 1943.

22. GEORGE⁴ RESTOULE (*WILLIAM³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹*) was born 12 February 1898. He married FLORENCE LACOURCIERE

05 April 1920 in Resurrection Church, Sturgeon Falls, Ontario⁸⁴, daughter of JOSEPH LACOURCIERE and MARIE LACROIX. She was born 04 June 1903.

Children of GEORGE RESTOULE and FLORENCE LACOURCIERE are:

- i. FLORENCE "CECILE"⁸⁵ RESTOULE, b. 18 April 1921; m. EARL D. EMERY.
- ii. "ILLIAN" ANNE RESTOULE, b. 20 October 1922.
- iii. GUSTAVE "GUS" RESTOULE, b. 09 August 1924.
- iv. THEODORE "TED" RESTOULE, b. 14 April 1927, Nipissing Village, Ontario; d. 24 February 2003, Antigonish, Nova Scotia⁸⁵.
- v. CLAUDE RESTOULE, b. 13 April 1929.
- vi. KATHLEEN RESTOULE, b. 1931; m. HENRY GAUTHIER.

23. LAWRENCE⁴ RESTOULE (WILLIAM³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹)⁸⁶ was born 24 March 1904 in Akikenda. He married WINNIFRED 1932.

Children of LAWRENCE RESTOULE and WINNIFRED are:

- i. STANLEY⁵ RESTOULE, b. 1934.
- ii. CLARE C. RESTOULE, b. 1935.

24. WILFRED⁴ RESTOULE (WILLIAM³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born June 1918. He married FLORENCE LARIVIERE 1941. She was born 1921.

Children of WILFRED RESTOULE and FLORENCE LARIVIERE are:

- i. MARIE JUNE⁵ RESTOULE, b. 1941.
- ii. JOSEPHINE RUBY RESTOULE, b. 1942.
- iii. WILFRED JOSEPH RENE RESTOULE, b. 1945; d. 1999.

25. JOSEPH PETER⁴ RESTOULE (JOSEPH³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 23 September 1911, and died 1945 in Overseas⁸⁷. He married MERIZIA BRUNET⁸⁸ 06 May 1940 in Resurrection Church, Sturgeon Falls, Ontario⁸⁹, daughter of HENRI BRUNET and LAURA LAMOUREUX. She was born 30 December 1920.

Children of JOSEPH RESTOULE and MERIZIA BRUNET are:

- i. MARIE PIERRETTE⁵ RESTOULE, b. 1941.
- ii. MARIE LORRAINE RESTOULE, b. 1942.
- iii. MARY RACHELLE RESTOULE, b. 1943.
- iv. JOSEPH PETER RAYMOND RESTOULE, b. 1945.

26. "RALPH" RAOUL⁴ RESTOULE (JOHN A.³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 29 September 1911. He married ALBINA DOKIS⁹⁰ 1938, daughter of WILLIAM DOKIS and ANNA GAUTHIER. She was born 19 March 1921.

Children of "RALPH" RESTOULE and ALBINA DOKIS are:

- i. CLIFFORD GEORGE⁵ RESTOULE, b. 1938.
- ii. BARBARA ANN RESTOULE, b. 1941.
- iii. RALPH RONALD RESTOULE, b. 1942.
- iv. VERONIQUE RESTOULE, b. 1946.

27. GRACE⁴ RESTOULE (JOHN A.³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 12 January 1919. She married EDWARD DONALD RESTOULE⁹¹ 1940, son of JOSEPH RESTOULE and MARY GOULAIIS. He was born 11 February 1921.

Children are listed above under (15) Edward Donald Restoule.

28. RITA MAY⁴ RESTOULE (FRANCIS³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 08 February 1918. She married LEO BRUNET.

Child of RITA RESTOULE and LEO BRUNET is:

- i. SUZANNE⁵ BRUNET, m. REGINALD LAURIN, 1968.

29. MABEL⁴ RESTOULE (FRANCIS³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 01 September 1913. She married (1) ALBERT DOKIS, son of WILLIAM DOKIS and ANNA GAUTHIER. He died 15 December 1936 in Chaudiere Falls, Ontario⁹². She married (2) SYLVESTER DOKIS 1940, son of JAMES DOKIS and UNKNOWN. He was born 03 March 1918.

Children of MABEL RESTOULE and SYLVESTER DOKIS are:

- i. EMERY CHARLES⁵ DOKIS, b. 1939.
- ii. GILBERT DOKIS, b. 1941.
- iii. GERALD FRANCIS DOKIS, b. 1942.
- iv. ART SYLVESTER DOKIS, b. 1946.

Generation No. 5

30. STEPHEN⁵ RESTOULE (FRANCOIS "FRANK"⁴, JOSEPH "WAHSHUCK"³, FRANCOIS "WAHSHUSK"², MICHAEL (EAGLE)¹) was born 14 June 1915. He married LIZZIE⁹³ 1934. She was born 13 February 1912.

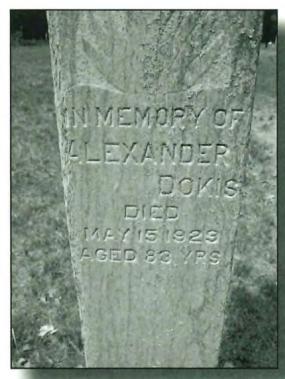
Children of STEPHEN RESTOULE and LIZZIE are:

- i. FRANK LAURENT⁶ RESTOULE, b. 1935; d. 11 July 1936, Chaudiere Falls, Ontario⁹⁴.
- ii. MARGUERITE ALBERTA RESTOULE, b. 1936.
- iii. ALEXANDER JOSEPH RESTOULE, b. 1938.
- iv. THOMAS RESTOULE, b. 1940.
- v. MARY ELIZABETH RESTOULE, b. 1942.
- vi. HARRIET RESTOULE, b. 1945.

31. ALBERT⁵ RESTOULE (JOHN C.⁴, CHARLES³, JOSEPH JOHN "WAHSHUCK"², MICHAEL (EAGLE)¹) was born 12 May 1922. He married KATHLEEN DOKIS 1943, daughter of WILLIAM DOKIS and ANNA GAUTHIER. She was born 27 July 1924.

Children of ALBERT RESTOULE and KATHLEEN DOKIS are:

- i. MARGERY⁶ RESTOULE, b. 1943.
- ii. ALBERT CLARENCE ROGER RESTOULE, b. 1945.



Capacity: Interpreter/District: Lake Huron/Years in service: 42.

2. Hudson Bay Fur Company Archives - Winnipeg, Manitoba - - Records of Employment., Ref: g/27, Contract signed: 1843/ Contract expired: 1846/Wage: 30 Rastoul, Michel, Senr. - Age: 59/ Parish: Canada/ Capacity: Interpreter/District: Lake Huron/Years in service: 43.

3. Hudson Bay Fur Company Archives - Winnipeg, Manitoba - - Records of Employment., Ref: g/28, Contract signed: 1844/ Contract expired: 1846/Wage: 29.6.2 Rastoul, Michel, Senr. - Age: 61/ Parish: Canada/ Capacity: Interpreter/District: Lake Huron/Years in service: 44. [Notation added: Died May 22, 1845].

4. American Fur Company - St. Mary's Outfit Books, Sault Ste. Marie, Michigan, July 3, 1838 - Balance Sheet, # 67 Jean Dufault obtaining \$4.78 with M. Rastoul Sr. obtaining \$7.43 Also listed as # 105 Rastoul's St. P. Son obtaining \$3.00.

5. Hudson Bay Fur Company Journal of Occurrences and Transactions at La Cloche, Lake Huron, Entry date: Wednesday October 31, 1827, "About 10 am Joseph Pacquette and a young lad arrived from French River with some necessaries for that Post. They brought in their canoe the corps (sic) of Michel Rastoul's wife with a request to have it interred here, which was done."

6. St. Joseph's Church Record Book I, Killarney (Shibahwananing), Ontario., Henri Solomon Sr. 1799 Marie Ogimokwe (Nijasnakwe)²) Marie Laronde (veive Rostoule) Inclued are 5 children from Henri's first marriage.

7. Through The Years.[Manitoulin Island, Ontario Publication], July 1989. Vol. VI No. IX. Page 24, Shibahwananing 12th August 1852 I, Madame Solomon, maiden name Louise Laronde, being in the enjoyment of good health and also being sound in my mind, do give and bequeath, unto my children according to the wish of the late Michael Eagle (Rastoul) one canvas tent, and one frying pan, to Francis Rastoul, two brass kettles and one copper kettle, also one iron pot and one red box. To Joseph Rastoul, one brass kettle, one large tin kettle and one bake kettle, also one red box. To wife of Michael Eagle (Rastoul Jr.) one red box. These things comprise the property of the late Michael Rastoul and according to his request and dying wish I give them to my children. Louise Laronde XHer Mark Witnesses: Robert Tomishon Francis Rastoul.

8. Marriage Records: Chippewa County, Michigan, (transcribed) by Le Saut de Sainte Marie Chapter, Daughters of the American Revolution, Sault Ste. Marie, Page: 31, Louisa LARONDE and Michael RESTOULE marriage performed July 2, 1834 by Frances Matschu, Catholic Priest in Sault Ste. Marie.

9. American Fur Company - St. Mary's Outfit Books, Sault Ste. Marie, Michigan.July 3, 1838 - Balance Sheet, # 36 M. Rostoul Jr. obtaining \$200.83.

10. Holy Cross Mission, Wikwemikong, Ontario [LDS #132221], Pg. 4, Edouard Rastoule - On 29 July 1838 baptised at LaCloche, Edouard age 4 years, child of Michel Rastoul _____. Godfather Regis Bodet Godmother: Marie Flo_gu. Priest: J. Bpt. Proulx.

11. St. Mary's Catholic Church - Sault Ste. Marie, Michigan, 1820-1836 Baptism Register - Page 19 Record 6 Rostal, Francois - Male. Age: 3 yrs. Baptized: 3 Sept. 1934 by Francois Haetscher. Parents: Michael Rostal and Louise Rostal. Sponsors: Francois Byron and Marianne Byron.

12. Indian and Northern Affairs - Paylist, Dokis Point - Nipissing Reserve - 13 Aug. 1891, Line number 12 under the name Wahshusk --Widow Michael - Michael Wahshuck was killed 15/4/91.

13. Specht, Vol. I - Pg. 124, RASTOUL, Michel 16/4/1891 mort d'accidente de chasse JAKO, Angelique Fille de Alexandre Jako, Qui estre suite maria Michel Boyer 16/2/1903.

14. St. Mary's Catholic Church - Sault Ste. Marie, Michigan, 1820-1836 Baptism RegisterPage 27 Record 13 Rostal, Joseph - Male. Age: 1 yr. Bpatised: 1 Apr. 1835 by Francois Haetscher. Parents: John Michael Rostal and Louise Rostal. Sponsors: Francois Byron and Marianne Byron.

15. Indian and Northern Affairs - Paylist, 1875 - First appears claiming for 6 people.

16. Land Records of Ormstown & Jamestown, Seigneurie of Beauharnois, No 1043 June 17, 1828 Deed of Sale, John Simpson & his wife Rosalie Jeannot dite Lachapelle; William Simpson of Drummond Island in Western District of Upper Canada, brother of John Simpson; parents Alexander Simpson & Elizabeth Glass; sister Elizabeth Simpson wife of Daniel Fisher of Amherstburg, UC. This record suggests that the father of Jane Simpson could be William Simpson of Drummond Island. The time frame and location of William in 1828 does point in that direction.

17. Indian and Northern Affairs - Paylist, 1892 - Shown as Mrs. Felix Lariviere.

18. Cemetery List - Chaudiere Falls, Ontario, Page 2 Line 61, Mrs. Felix Lariviere, 73, Dec. 12, 1947, Chaudiere.

19. Immaculate Conception Catholic Church - Massey, Ontario, Page 39 M 17, On 13 August 1891 after publication of bands, marriage of Felix Larivier chikd of Jos Larivier and Elizabeth of the first part to Jane

Endnotes

1. Hudson Bay Fur Company Archives - Winnipeg, Manitoba - - Records of employment., Ref: g/26, Contract signed: 1842/ Contract expired: 1843/Wage: 30 Rastoul, Michel, Senr. - Age: 59/ Parish: Canada/

Rostoul child of Joseph Rostoul and of Jane Simpson. witnesses: William H?uchinson and Marie Lariviere. P. Nadeau S.J.

20. Church of the Holy Spirit, Garden Village, Ontario, 1906-7, Francois Chartrand/Magdeline Rastoul/Akikenda/8 July 1906/Joseph Stevens & Nancy duchene/ S. Dufre.... S.J.

21. 1901 Census - Nipissing District, Beaucage (Indian Reserve), National Archives, Microfilm T-6484 Page 2 Household 11, Restaule Joseph M Head M Jun 22 1859 41 yrs. Restaule Philomine F Wife M Dec 20 1874 26 yrs. Restaule James M Son S Jan 13 1893 8 yrs. Restaule Simon M Son S Mar 8 1896 5 yrs Restaule Marie O. F Daughter S Apr 26 1900 11/m .

22. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 34, Joseph Rastoule (Kokoko) 72, Sept. 29, 1933, Chudieres, old cemetery.

23. Indian and Northern Affairs - Paylist, Dokis Point - Lake Nipissing - 28 July 1888Line 10 notes death 2 March 1888. Woman removed from list.

24. Indian and Northern Affairs - Paylist Extract, Band Number 11, 1947 Widow Jos. b/d 1-6-97.

25. Church of the Holy Spirit, Garden Village, Ontario, Page 1, Joseph Restoule/Philomine Commanda/Beasicage/Therese/13 Nov. 1901/19 Jan. 1902/Jos Laronde & Ann Commanda/V. Renaud S.J.

26. Church of the Holy Spirit, Garden Village, Ontario, Page 2, Joseph Rastoule/Philomine Commanda/Beaucage/Marrianne/28 Feb. 1905/26 June 1905/Barbabas Commanda & Marrianne Stevens/ S. Dufrene S.J.

27. Church of the Holy Spirit, Garden Village, Ontario, Page 4, Jos Rastoule/alias KoKoKo/Philomine Commandant/Akikenda/Angus/ /29 Feb. 1908/Francois Chartrand & Julie Nadowe/T.A. Desaults S.J.

28. North Bay Nugget - January 9, 2001, RESTOULE, Laurena (nee Dokis) - 1904 - 2003 - At the North Bay General Hospital on Friday, December 26, 2003, peacefully began her spirit journey in her 100th year. Beloved wife of the late Angus Restoule. Predeceased by her parents Louise and Frank Dokis, daughters Doreen Dokis and Geraldine Restoule, sons Raphael, Rolland Sr. and Ernest Restoule, son-in-law Dave Dokis, grandchildren Darlene Dokis and Baby Restoule. Survived by Richard, Seattle, Washington, Martin (Veronica), Tinny (Bev), daughters-in-law, Barbara Restoule and Ivy Restoule of Dokis; Irene, Patrick and Lorne (Della) of North Bay. Granny to 24 grandchildren, Big Granny to 38 great-grandchildren and Big Big Granny to five great-great-grandchildren. Also survived by many nieces and nephews. As the eldest member of the Dokis First Nation, Laurena's contributions to the community, dedication to the Corpus Christi Church and to the lives that she touched over the past century will be sadly missed. Family receiving friends at the Community Centre in Dokis First Nation today from 9 a.m. till the time of the Funeral Mass at the Corpus Christi Church at 3:30 p.m. Reverend Edouard Lafontaine officiating. Interment at the St. Francis Cemetery. Funeral arrangements entrusted to the THÉORET FUNERAL HOME .

29. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 37 Alice Restoule, 23, Sept. 6, 1935, Chaudieres. T.B.

30. Indian and Northern Affairs - Paylist.

31. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Philippe s/o Joseph & Mary Goulet married SACO 25-04-1960 Dokis, Sylvia d/o Joseph & Deline Restoule.

32. Indian and Northern Affairs - Paylist Extract, Band Number 11, 1938 Girl married No. 179 Nipissing Band (Shown as pauline, wife of William Couchie, No. 179).

33. Cemetery List - Chaudieres Falls, Ontario, Pg. 2, Line 57 Michael Restoule, 78, Sept. 22, 1945, Chaudieres.

34. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 47 - Celine Rastoule, nee Laronde, 67, July 8, 1939 Chaudieres.

35. Church of the Holy Spirit, Garden Village, Ontario, Page 11, Michel Rastoul (Wajeshik)/Celine De Laronde/Akikenda/Michel/2 Sept. 1907/23 Sept. 1907/Joseph Rastoul & Jane Rastoul (Wajeshik)/T.A. Desaults S.J.

36. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 24 Michael Dokis, Jan. 9, 1924, Chaudieres.

37. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 31, Charles Rastoule, 62, March 18, 1932, Chaudieres Falls, en bas.

38. Immaculate Conception Catholic Church - Massey, Ontario, Page 39 M 28, On 15 August 1891 marriage of Charles Rostoul child of Joseph Rostoul and of Jane Simpson of the first part to Julianne Natawe child of Francois Natawe and of Terese (hard to read), of Coutre after publication of bands. Witnesses: William Rostoul and his wife Marie. P. Nadeau S.J.

39. Cemetery List - Chaudieres Falls, Ontario, Page 1 Line 1, Julie Nadowe (Mrs. Charles Restoule), 40, d. Nov. 8, 1910.

40. Indian and Northern Affairs - Paylist Extract, Band Number 16 - 1947, Lists the widow Charles b/d September 11, 1884.

41. Indian and Northern Affairs - Paylist Extract, Band Number 11 - 1910, Daughter to No. 32 (Shown as Margaret Washuck) (In 1912 this girl married Charles Washuck, No. 16 same band).

42. Immaculate Conception Catholic Church - Massey, Ontario, Page 89 B 46, On 28 June 1895 baptism of Marie born on the 26 child of Charles Rostoul and of Julie Notawe. Godparents: J.B. Natowe and Angelique Rostoule. P. Nadeau S.J.(Note attached: married 28 June 1911 at Sturgeon Falls Jean Baptiste Gouais. Jos. Specht).

43. Church of the Holy Spirit, Garden Village, Ontario, Page 1, Charles Restoule/Julia Nadowa/Akikenda/ Catherine/11 Mar. 1902/15 Mar. 1902/Francois Stevens & Catherine Fisher/V. Renard S.J.

44. Church of the Holy Spirit, Garden Village, Ontario, Page 5, Charles Rastoule/Julie Nadowa/Akikenda/ Julie Marie/27 July 1908/2 Aug. 1908/-----/Charles Belanger S.J.

45. Cemetery List - Chaudieres Falls, Ontario, Pg 1, Line 2 - Julie Marie Restoule (Charles), 2 1/2 d. March 1, 1911, Akikenda, French River.

46. Indian and Northern Affairs - Paylist Extract, Band Number 20, 1947 - william b/d Nov. 10, 1870.

47. Ontario Marriage Registration, 008732-96, William Restouil, 29 Lake Nipissing. Nipissing steamboat hand - Smith & son's Callander. Son of Joe and Jane restouil to Charlotte Twigger 19, Pembroke, Nipissing, daughter of John and Jane Twigger. Witnesses William Alberta of Nipissing Junction. 14 October 1895 at the parsonage, North Bay.

48. Church of the Holy Spirit, Garden Village, Ontario, Page 15 B 40, Willaim Rastoule/Charlotte Tigger/ Frank's Bay/Anna Jeanne Marie/ 28 Apr. 1908/5 Aug. 1908/ Frank Dokis and Mrs. Frank Adamo/ T.A. Desaults. S.J.

49. North Bay Nugget - 18 January 2002, RESTOULE, Edward Nelson "Eddie" - Died at Casselholme, on Tuesday, January 15th, 2002. Eddie Restoule was predeceased by his wife and "sweetheart" the late Melita Gladys "Leta" Rogers, in his 88th year. Loving brother of Elizabeth "Lizzie" Byers of Powassan. Fondly remembered by his many nieces and nephews and great nieces and nephews. Predeceased by his brothers William, George, Fred, Jim, Lawrence, Wilmer and sisters Rose (Mrs. Tom Ulrick). Amie (Mrs. Joseph Busch) and Annie (Mrs. Jim Kilgour). At Eddie's request there will be no visitation. A Memorial Service will be held at Casselholme at a later date. Cremation. If desired, donations to a charity of choice. Arrangements entrusted to the Martyn Funeral Home .

50. Cemetery List - Chaudieres Falls, Ontario, Pg. 2, Line 59 Jos. Restoule, 69, Sept. 22, 1947, Chaudieres.

51. Indian and Northern Affairs - Paylist Extract, Band Number 30, 1947 Widow Mary b/d May 4, 1891.

52. Moyen-Nord Ontarien, Vol. 4, Pg. 151, restoule, Leo s/o Joseph & Marie Laronde married SACO 13-04-1942 Sabourin, Lucille d/o Leandre & Marguerite Rally.

53. Legion Magazine., <http://www.legionmagazine.ca>, RESTOULE, Joseph - deceased: January 14, 1997 Age: 70 Service Number: B165054 Units: Canadian Infantry Corps Period of Service: World War 2 Legion Branch: Sturgeon Falls Branch.

54. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Johnny s/o Joseph & Jane Simpson married SACO 14-08-1910 Labelle, Mary-Alice d/o Wilfred & Olivine Carre.

55. North Bay Nugget - August 24, 2004, RESTOULE, Jeffrey John - Suddenly at the Rideau Ferry Country Home on Sunday, August 22, 2004, Jeffrey Restoule, at the age of 89 years. Beloved husband for 53 years of Elizabeth (Bothwell) Restoule. Loved father and grandfather of Bob (Janice) and their daughter Laurel of Ottawa, Brenda (Brian) McCarthy and their children Scott and Kim of Edmonton, Terry of Ottawa, and Martin (Judy) and their children Randy and Riley of Perth. Jeffrey will be sadly missed and fondly remembered by his sister Mimi Senecal, numerous nieces and nephews and many good friends. He was predeceased by brother Ralph Restoule and sisters Aline McPhail, Ruby Laperriere, Grace Restoule and Noella McLaren. Friends may pay their respects at the Blair & Son Funeral Home, Perth, today, August 24th from 2 to 4 and 7 to 9 p.m. Funeral service will be held in St. Paul's United Church, Perth, on Wednesday at 11 a.m. Interment, Elmwood Cemetery. In remembrance, contributions to the Diabetes Society or the Rotary Club (for the Easter Seals Foundation) would be appreciated. Condolences may be sent to the family at: condolences@blairandson.com .

56. Ottawa Citizen, April 19, 2005, RESTOULE, Elizabeth Peacefully, in hospital, Perth, on Sunday, April 17, 2005, Elizabeth Louise 'Betty' (BOTHWELL) RESTOULE in her 80th year. Predeceased by her husband Jeffrey John RESTOULE on August 22nd, 2004. Loved mother and grandmother of Bob (Janice) and their daughter Laurel of Ottawa, Brenda (Brian) McCARTHY and their children Scott and Kim of Edmonton, Terry of Ottawa and Martin (Judy) and their children Randy and Riley of Perth. Dear sister of Jean TRIBE of Palos Verdes, California. She was predeceased by her sister Margaret 'Peggie' LOETSCHERT and brothers Jack,

Francis, Gordon, George and Raymond Bothwell. Betty will be sadly missed by her sister-in-law Evelyn BOTHWELL of Perth, nieces, nephews, family and Friends. Friends may pay their respects at the Blair & Son Funeral Home, Perth, on Wednesday, April 20th, 2005 from 2 to 4 and 7 to 9 p.m. Funeral service will be held in St. Paul's United Church, Perth on Thursday at 11:00 a.m. Interment, Elmwood Cemetery. In remembrance, contributions to the Canadian Diabetes Society or Cerebral Palsy would be appreciated.

57. Indian and Northern Affairs - Paylist Extract, Band Number 85, 1947 - Ruby b/d October 14, 1916.

58. North Bay Nugget -22 June 2004, RESTOULE, Vincent 1917-2004 - Passed away peacefully at the Au Château, Home for the Aged, on Sunday, June 20, 2004, at the age of 87 years. Predeceased by his cherished wife, Exilia (1977). Loving father of Marcel (late Françoise 1995) of Hamilton, Maurice of Kelowna, British Columbia and Rhéal (Joan) of Vancouver, British Columbia. Fondly remembered by his grandchildren; Vincent, Maurice, Norman, Robert, Lynn and late Danny (2002); and by his great-grandchildren: Eric, Kyle, Alissa, Cameron and Walker. Dear brother of Leona (late Grant Vanvolkenburg), Evelyn Fisher (late Sandy Alex) and Germaine Restoule. Predeceased by four sisters: Mable (late Sylvester Dokis), Beatrice Restoule, Rita (Leo Brunet), and Helen Restoule. Mr. Restoule was a Veteran of World War II. Family receiving friends at the THÉORET FUNERAL HOME, today June 22, from 2 to 4 and 7 to 9 p.m. Reverend Denis Savignac will celebrate the funeral mass at the Resurrection Church, on Wednesday, June 23, at 11 a.m. Interment Ste. Mary's Cemetery. Special thanks to the staff of the Au Château, Home for the Aged for the care and compassion. Donations to the Heart & Stroke Foundation would be appreciated by his family. .

59. Indian and Northern Affairs - Paylist, Notes Frank was born 4-2-82 while his wife Elizabeth was born 1887.

60. Indian and Northern Affairs - Paylist Extract, Band Number 27, 1912 Married Elizabeth Pashegabec No. 15 Nipissing Band.

61. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 21 Dominique Rastoule, March 29, 1923, Chaudieres.

62. Church of the Holy Spirit, Garden Village, Ontario, Page 8, Joseph Rastoul Kokoko/Philomine Commanda/Akikenda/Paul/6 Feb. 1910/28 Feb. 1910/Frans. Rastoul & Marie Adamo/T.A. Desaults S.J.

63. Indian and Northern Affairs - Paylist Extract, Band Number 82, 1947 wife Germaine b/d 1-1-27.

64. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Paul s/o Joseph & Philome Commandant of French River married SACO 21-11-1941 Lepage, Germaine d/o Joseph & Marie Dokis of Montreal.

65. Moyen-Nord Ontarien, Vol. 4, Pg. 54, Durette, Gabriel s/o Alexandre Allison & Yvonne Frappier married 21-01-1960 SACO Restoule, Anne d/o Paul & Germaine Lepage.

66. Indian and Northern Affairs - Paylist Extract, Band Number 73, 1947 - Emile b/d April 9, 1918.

67. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 007302 Restoule, Edna born 12-07-1915 RC.

68. Indian and Northern Affairs - Paylist Extract, Band Number 73, 1947 - wife Edna b/d July 12, 1915.

69. Indian and Northern Affairs - Paylist Extract, Band Number 88, 1947 - Edward b/d Feb. 2, 1921.

70. Indian and Northern Affairs - Paylist Extract, Band Number 90, 1947 Abraham b/d 24-10-22.

71. Indian and Northern Affairs - Paylist Extract, Band Number 90, 1947 wife Bridget b/d 16-9-19.

72. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 13 Marie Eva Doucet, May 16, 1916, Chaudieres Falls. (A. Doucet, Jane Rastoule).

73. Church of the Holy Spirit, Garden Village, Ontario, Page 2, Charles Rastoul/Julia Nadawe/Akikenda/Joames/11 Nov. 1903/19 Dec. 1904/Joseph Restoule & Jane Simpson/V. Renard S.J.

74. Registered Indians By Date of birth as of December 31 1982, Pg. 01024, Family Number 004801 - Restoule, John C. birth date 11-11-1903 RC.

75. Indian and Northern Affairs - Paylist Extract, Band Number 49, 1947 - wife Pauline July 7, 1902.

76. Cemetery List - Chaudieres Falls, Ontario, Pg. 2, Line 73 Mrs. John (Pauline) Restoule, 66, March 8, 1969 Dokis Bay.

77. Indian and Northern Affairs - Paylist Extract, Band Number 127, 1947 - Nellie b/d June 5, 1924.

78. Indian and Northern Affairs - Paylist Extract, Band Number 16, 1906 - Girl - Louise born April 4, 1906.

79. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Philippe s/o Joseph & Mary Goulet married SACO 25-04-1960 Dokis, Sylvia d/o Joseph & Deline Restoule.

80. Indian and Northern Affairs - Paylist Extract, Band Number 16, 1916 - Boy Adam born August 5, 1916.

81. Cemetery List - Chaudieres Falls, Ontario, Page 2 Line 64, Adam Restoule, 36, Oct. 16, 1950, Chaudieres Falls.

82. Indian and Northern Affairs - Paylist Extract, Band Number 57, 1941 - Mrs. Dokis married Adam Washuck, on Nov. 4, 1940.

83. Indian and Northern Affairs - Paylist Extract, Band Number 95 - 1944, Lists birth date as June 15, 1943.

84. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, George s/o William & Charlotte Cashmore married SACO 05-04-1920 Lacourciere, Florence d/o Joseph & Marie Lacroix.

85. North Bay Nugget - 3 March 2003, RESTOULE, Theodore "Ted" - Ted was born in Nipissing Village, April 14, 1927 and died at St. Martha's Hospital, Antigonish, Nova Scotia, February 24, 2003. Beloved husband of Ann. Son of the late George and Florence Restoule of Nipissing Village. Father of Linda (Roger) Brown, Caren (Larry) Rich, Judy (Raymond) Long, Todd, Shawn and David; stepsons, Michael and Paul. Loved by six grandchildren and one great-grandson. Dear brother of Cecille (Earl) Emery, Claude (Norma) Restoule and Kathleen (Henry) Gauthier. Predeceased by his brother, Gus, and sister, Lillian. Ted enjoyed hunting and fishing. He was proprietor of "Rocky Pine Lodge", Lake Nipissing for a number of years, before moving to southern Ontario, then to Nova Scotia. Mass was celebrated at St. Francis De' Sales Catholic Church, Antigonish. .

86. Church of the Holy Spirit, Garden Village, Ontario, Page 5, Guillotine Restoule (Bill)/Charlotte Twiger/Akikenda/Lawrence/24 Mar. 1904/16 June 1904/Michel Dokis & Louisa Dokis/V. Renard S.J.

87. North Bay and Area War Veterans: World War II, Restoule, Joseph Peter - killed in action or died of his wounds.

88. Indian and Northern Affairs - Paylist Extract, Band Number 93, Does not mention wife by name.

89. Moyen-Nord Ontarien, Vol. 4, Pg. 151, Restoule, Pierre s/o Joseph & Marie Laronde married SACO 06-05-1940 Brunet, Merizia d/o Henri & Laura Lamoureux.

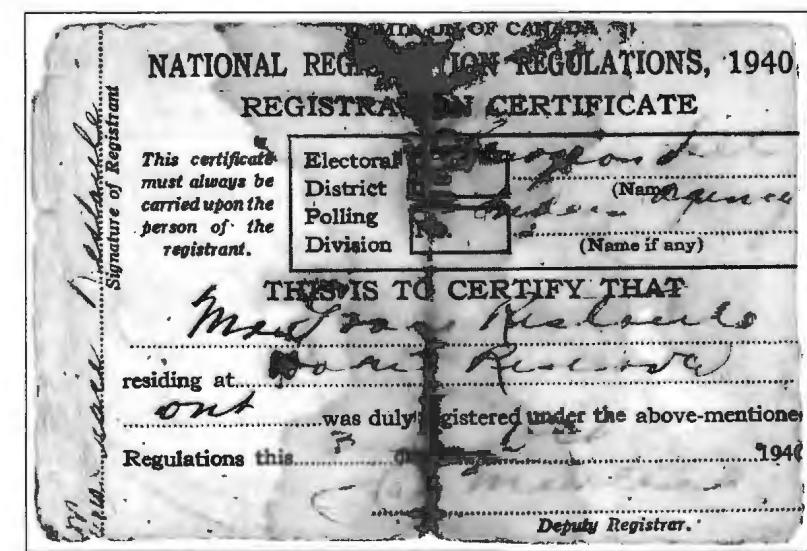
90. Indian and Northern Affairs - Paylist Extract, Band Number 77, 1947 - wife Albina, March 19, 1921.

91. Indian and Northern Affairs - Paylist Extract, Band Number 88, 1947 - Edward b/d Feb. 2, 1921.

92. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 42 Albert Dokis, Dec. 10, 1936, son of Wm. Dokis, Chaudieres.

93. Indian and Northern Affairs - Paylist Extract, Band Number 66, 1934 Married Lizzie from No. 53 Whitefish.

94. Cemetery List - Chaudieres Falls, Ontario, Pg. 1, Line 39 Frank Laurent Rastoule, 1 year, July 11, 1936, Chaudieres.



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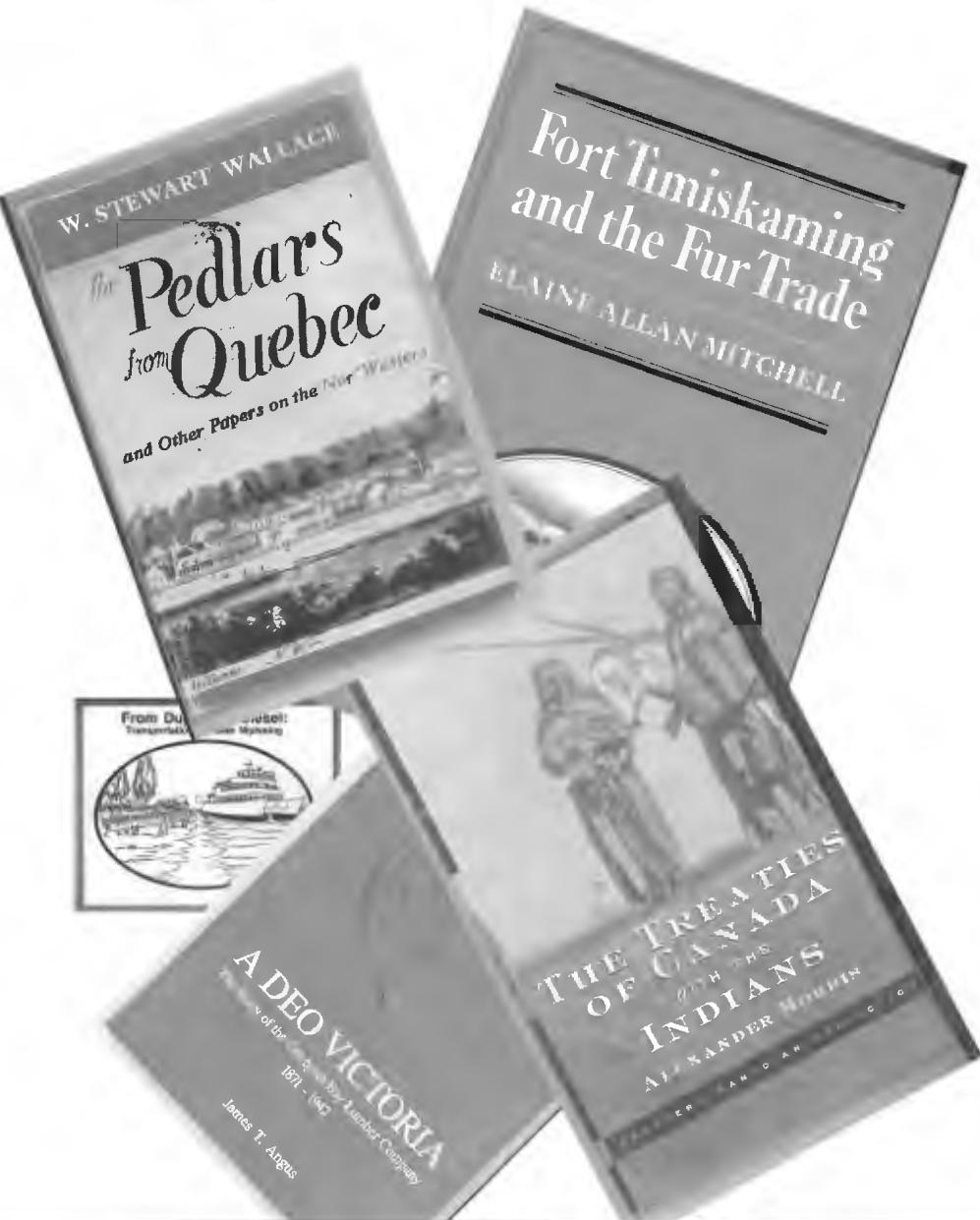
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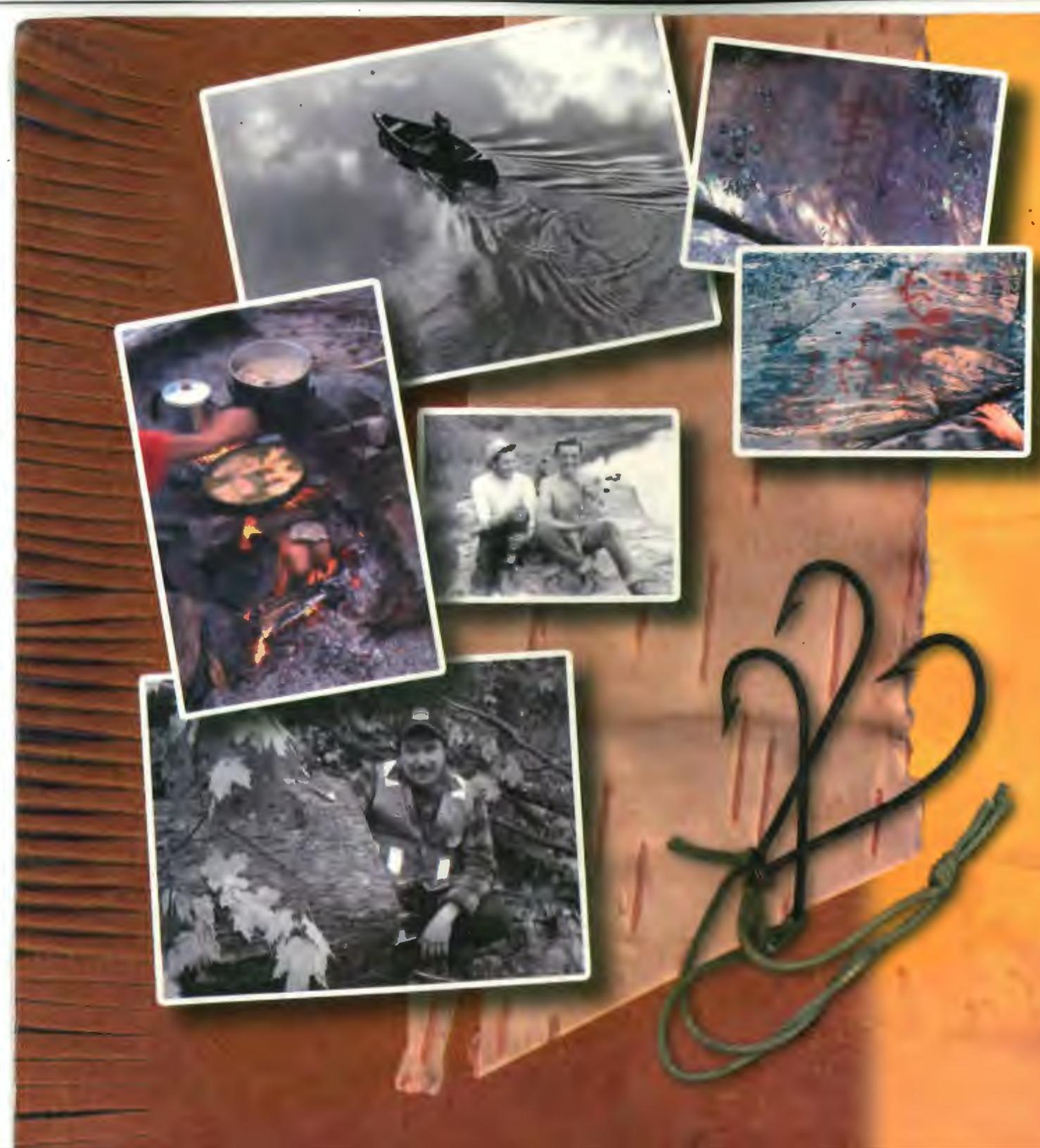
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Wayne is the author of history books on Sturgeon Falls, West Nipissing, Ouest, Valley East and published a book on Smooth Rock Falls. His next book is about Field, where he lives on the Sturgeon River.

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