

**“RETURN TO INNOCENCE”**

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With acknowledgements to the people mentioned within, thank  
you so much for being a part of my life.

Owen Zoccole, April 1997.

“A piece of paper doesn’t tell you where you belong...your heart  
does....”

Micheal Zoccole, Summer 1988.

# RETURN TO INNOCENCE

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## RETURN TO INNOCENCE

### Thesis Statement

Can native people of today return to live in a "traditional" lifestyle? This was the question that the people of Lac Des Milles Lacs through their attempt to return to their homeland, posed in 1988. Five families, responding to imposed restrictions, government regulation and the impact of modern society, moved to recreate their community on the traditional lands of their people.

### Introduction

*"At the turn of the century, a handful of native people emerge from the wilderness after a sacred "fast." Unbeknownst to them during their sacred fast, the entire clan has been wiped from existence by an unspecified disease. The remaining survivors leave their indigenous lands, and disperse across all of Canada."*<sup>1</sup>

This thesis will deal with historical background, lineage of family members, and the plight of the descendants of the present Lac Des Milles Lacs First Nation in attempting to reestablish deserted inherent lands. As well, the thesis will consider the activity of the Department of Indian Affairs and Northern Development and the various non-Native

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<sup>1</sup>. Ojibwe oral tradition. Conversation between Celina Peters and Micheal Zoccole, Winter 1988.

governmental bodies that proclaimed to act in the “best interests of the Indians and their lands”, the involvement of Native governments, the role of the community members, the division of the community, the commitment of a few descendants in reestablishing their inherent lands, and, finally, the utter betrayal of returned descendants by members of the community.<sup>2</sup>

The primary research is of my own personal life experience, prior to, and, during the events of the Summer of 1988. Other primary research is taken from my mother’s life experience, and oral traditions that were passed on to her. While I was only sixteen years old during the time of the events, my father, Micheal Zoccole, and mother, Effie Zoccole, believed and understood the significance and importance of talking with and teaching the young, showing by experience and leading by example. Both, often encouraged me to participate and appraise various First Nation’s band functions and procedures in dealing with Indian Affairs, Native Tribal Councils of Treaty No.3, band legal representation, band council, band members and other Native and non-Native people.

The secondary research is a compilation of various newspaper articles, transcribed radio interviews, my father’s own personal journal, legal and scholarly documents pertaining to Lac Des Milles Lacs and legal documents of family lineage. (See Appendix A and B) This documentation is used to provide written and documented collaboration of Ojibwe oral tradition and personal life experience.

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<sup>2</sup>. More often than not, governments’ dealings/policy with Native peoples was framed in the context of working in the “best interests of the Indians”. See for example, the Indian Act of 1876 and the various amendments that followed.

### Innocence

For the purposes of this thesis, “innocence” refers to traditional Ojibwe customs whereby Ojibwe people would live as one with nature, respecting, utilizing and adapting to the ever-changing circumstances of nature.

Ages after the migration of the Ojibwe people, they separated into various smaller groups of approximately 30 to 40 “clan” members. Each individual clan chose a region of land for community purposes and each clan chose an animate name to call itself, or on occasion, a leader or chief’s name was selected. A “clan” of Ojibwe people selected the region surrounding the present day location of Lac Des Milles Lacs, as the territory of their community.

This “clan” of Ojibwe people was a community based upon a “hunter-gatherer system.”<sup>3</sup> The inherent lands they chose comprised of a vast territory that included an unlimited bounty of resources. Within the parameters of land utilized by the initial inhabitants, there was a wide variety of wild game which roamed freely, numerous and plentiful lakes and rivers which provided a large assortment of fish and, an abundance of edible vegetation which grew naturally. The inhabitants hunted the wild game, fished in the many lakes and rivers, and harvested the available vegetation ( varieties of wild berries and wild rice).

As the people enjoyed the bounty of the land they did not become “fixed” to a specified location. These people continued the preservation and continuity of the land and the animals

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<sup>3</sup>. The term “hunter-gatherer system” appears to be Euro-centric term often applied by scholars to describe traditional activities of the Native people. The term itself does not capture the essence of Ojibwe world view.

within a wide territory by not becoming attached to a small, fixed settlement. If the people became “fixed” onto a specific location, permanent forms of long term lodging would have to be constructed and maintained. Water would become over-utilized and wasted, and irrigation would become problematic. The problems associated with the production of waste would run rampant. The resources of the land would eventually become depleted and the animals would knowingly avoid the settlement. Obviously, becoming attached to a fixed location was counter-productive for the purpose of survival, hence, long-term settlements were unnecessary and not practised by the Ojibwe people.

For purposes of shelter, the people used mobile lodges made of birch bark and flexible branches. The lodges were constructed primarily because of their transportability. The people would camp at locations near the animals during hunts, by rivers and lakes while fishing, and near vegetation during various harvests, but not on these exact locations the following year.

A process of hunting animals only during the non-reproductive phases of the animals life cycle, trapping animals only when the animals had produced thick protective winter-fur, fishing the various fish during non-spawning phases, and, cultivating a multitude of vegetation during bloom seasons developed over the years. This process is commonly referred to as a “seasonal round.”<sup>4</sup>

A seasonal round is a yearly process which is defined by twelve full moons (similar to a linear calender). Each moon is designated as the exact time of conducting a particular task.

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<sup>4</sup>. “Seasonal Round” as defined by Judith L. Vollum and Thomas M. Vollum, Ojibwemowin, Series 1, Second Edition, Minnisota, Ojibwe Language Publishing, Ramsey, Minnisota, 1994.

Appropriately, the moon is named after the particular task that is done during the duration of the moon (similar to linear months). Each moon is broken down into four distinct moons. A full moon begins the process, followed by a one-quarter moon, a half moon, a three-quarter moon, and, when a new moon appears, it signifies the beginning of another moon whereby another task is undertaken.

The process of the seasonal round began in the winter. Prior to winter, a community location was selected and the preliminary tasks necessary to the winter season were undertaken. A surplus of meat and fish was smoked or dried, various edible berries were preserved, and dehydrated wild rice was made. This surplus of food provided for the well-being of the community over the winter.

During the winter, trapping fur-bearing animals was of the utmost importance. It was the primary task. The meat was eaten and the fur of the animal was collected. The practical reason trapping occurred at this time was that the non-hibernating animals's fur was at its best during the winter. The fur of the animal was thick and protective to guard the animal from the cold climate. Other tasks performed were selective hunting and ice fishing. These tasks, however, were undertaken only to meet the immediate needs of the community.

As winter turned to spring, the lakes and rivers become vivaciously alive. The spring thaw necessitated a move of the people to elevated ground. Systematically, the natural wild life began to reintegrate into itself. Grass sprouted. Leafs budded. Migratory birds returned. Hibernating animals awoke from their slumber. This was the spawning season for various



species of fish and little or no fishing was done by the people<sup>5</sup>. Some hunting was done but here again, it was limited to the immediate needs of the community.

During the summer season, the cultivation of the various berries occurred. Within this region, wild strawberries, raspberries, and blue berries grew. The people moved to the sites where the vegetation grew and harvested while the vegetation was in season. Towards the end of summer, the people moved to the sites of the wild rice and harvested the wild rice while it was also in season.

Some hunting was done during the summer and as well, it too, was limited to what the people could eat, or needed from the animal. The completion of harvesting wild rice signified the coming of winter and the passage of a full cycle. Again, the process of amassing a surplus of preserved food for the on-coming winter occurred. The hunting of animals was the primary task. Some animals "mated" during the autumn and as a response to the mating habits, only the males of each particular species of animals were hunted. The entire animal was utilized. The meat was dried and preserved, clothing was fashioned from the hides and tools were constructed from the bones. Prior to the arrival of winter, a sheltered location was selected.

The basic belief principle of the Ojibwe people is to "respect" all of the "Creator's creations", and each creation is a "gift" that can be "taken away". All traditional Ojibwe customs, rituals, ceremonies, legends, folklore, history, story-telling stemmed from the basic principle of "respect". These traditional teachings occurred everyday within the seasonal round, for the belief was that "everyday was a celebration of life."

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<sup>5</sup>. Because of the abundance of fish in the various lakes and rivers of this territory, the Ojibwe peoples did not actively pursue fish during spawning season.

The original inhabitants lived in this holistic existence and survived because of their awareness and ability to adapt to each particular environment and season. The seasonal movement of the people within the boundaries of their indigenous realm was their method of survival. Otherwise, the people would be disrespecting their resources by amassing a surplus out-of- season. The Natives were aware of their fortunate and gracious situation of residing within this environment and thus responded by respecting their environment. In this way, they respected the traditional customs of living as one with nature. The Ojibwe inhabitants of this vast area roamed within their indigenous realm from time immemorial.<sup>6</sup>

#### Loss of Innocence

“Loss of Innocence” is based upon a combination of Ojibwe oral tradition and, J. A. Lovisek’s article “*Lac des Mille Lac “Dammed and Diverted”*: *An Ethnohistorical Study*” published in Actes Du Vingt-Cinquieme Congres Des Algonquinistes, edited by William Cowan, published by Carleton University, Ottawa, 1994.<sup>7</sup> The oral tradition is as follows:

*This pristine way of life of the Lac Des Mille Lac Ojibwe had transpired from generation to generation from time immemorial, that is until the intrusion and encroachment within their indigenous realm by European explorers and missionaries in the late 1700's. Shortly thereafter,*

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<sup>6</sup> Ojibwe oral tradition. Conversation between Celina Peters and Micheal Zoccole. Secondary source. Judith L. Vollom and Thomas M. Vollum, Ojibwomowin, Series 1, Second Edition, Ojibwe Language Publishing, 1994.

<sup>7</sup> Ojibwe oral tradition. Conversation between Celina Peters and Micheal Zoccole. Secondary source J.A. Lovisek, “*Dammed and Diverted*”: *An Ethnohistorical Study*”, Actes Du Vingt-Cinquieme Congres Des Algonquinistes, William Cowan, Carlton University Press, 1994.

around the "turn of the century" (beginning of the 1800's), the "muskrat clan" of Ojibwe people surrounding the present location of Lac Des Mille Lacs succumbs to a mysterious illness. The mysterious disease (likely cholera or small pox) annihilated the entire clan while on the summer/autumn phases of their seasonal round towards the north (approximate location is along present Highway 599 in between Ignace and Savant Lake near the wild rice that grows there). The exception to these casualties were a small number of individuals who were away on a "sacred fast".

In 1777, people described as "muskrat" were reported at Sturgeon Lake to trade fur. The peoples referred to as "muskrat" were hunting in the Lac Des Mille Lacs region prior to 1822. Lac Des Mille Lacs lands were then subsequently appropriated by the Sturgeon Lake Indians. From 1822-23 to 1829-30, Lac des Mille Lacs Ojibwa were trading for the Hudson's Bay Company post at Fort William, others traded furs at Lac La Pluie, and others traded fur with the Americans.

Concurrently, the water levels fluctuated around Lac Des Mille Lacs. This was documented by Hudson's Bay Company from 1821 to 1859. The fluctuating water levels threatened the wild rice harvesting for subsistence for the Ojibwe and the HBC fur traders. As a result of the flooding, numerous species of fur bearing animals were killed and destroyed. The trading of furs were reported as "poor" due to the water levels. Ojibwa with traps successfully trapped, whereas, traditional methods were unsuccessful. From 1825 to 1829, high water levels caused the failure of wild rice harvests. During periods of high water, the Ojibwa harvested sturgeon with drag nets and spears. In 1831, low water levels were reported by the HBC. During this year, wild rice was available, but fishing was not. In 1834, severe flooding occurred. As a result of the damaged caused by the flooding, the Ojibwa resorted to killing livestock at the fur trade posts while hunts for food were intensified. In 1836, the muskrat population froze as a result of decreased water levels. This resulted in a general migration of some Ojibwa to Sturgeon Lake. In 1837-38, sturgeon was harvested due to crop failure. In 1844-45, all Ojibwa went in search of wild rice and berries, and there was reports of "strange Indians". In 1849, water was reported "high beyond the memory of the oldest man". In 1850, water level were high. Water levels were also reported as high in 1857 to 1859.

In the 1850's, the government planned to open communication with the Red River Colony. The Red River Road was primarily a western route to the Red River Colony. As a result, surveyors were sent to explore the land. On July 29, 1859, A.W. Wells, Deputy Provincial Surveyor advised Simon Dawson, Chief Provincial Surveyor, that the Indians were concerned about the construction of the road. "Riv la Seine" chief claimed ownership

of the Seine River and all its tributaries "which belonged to us our Fathers and Grandfathers".

The construction of the Red River Road was delayed for several years. Political unrest created by the first Riel Rebellion hastened the construction of the Red River Road in 1869-70. In 1872, several dams were constructed, including the Dawson Dam located at the Seine River outlet of Lac Des Mille Lacs, to control water levels along the Red River Road from Fort William to Lac La Pluie (Fort Frances) to provide a water bound passage to the Red River Colony.

After the process of negotiating Treaty No. 3 in 1873, Chief Metassoqueneshawk (Ten Old Men), and the Lac Des Mille Lacs Ojibwa moved onto the water-logged lands. The Lac Des Mille Lacs Ojibwa preferred and continued to pursue migratory resources. In 1881, the Lac Des Mille Lacs re-established horticulture by harvesting potatoes. In 1882, only eight people continued to reside on the reserve. In 1883, Kutchchiwenini (Big Man) complained of being "tired of hunting" and wished to "do some farming" in a petition. In 1884, Kutchchiwenini and his 82 Christian followers left Lac Des Mille Lac and moved to Frenchmen's Head (later to Ignace). This left only three families, and Treaty Chief "Pierre (Peter)" Metassoqueneshawk to remain living on or near the reserve. Water levels continued to fluctuate. In 1886, the three remaining families seldom cultivated, and had begun to take work from traders at Savanne freighting supplies for the fur trade post.

In 1888, St. Catherines Milling Case is completed. The decision is made whereby beneficial interest of Treaty #3 lands awarded to the Province of Ontario. The Province refuses to confirm Indian reserves as reserve lands without major concession in agricultural lands and water powers. In 1894, a major fire swept through hundreds of square miles of territory which included Lac Des Mille Lacs. The Government of Ontario issues licenses to timber companies to remove timber and build sawmills. Sometime between 1898 and 1921, the Savanne Lumber Company and its successor either reinforce the Dawson Dam or Construct a new dam. The 160 foot rock dam maintained water levels.

During 1898, the Lac Des Mille Lacs Ojibwa lived in "four or five wigwams" while fishing and hunting. In 1902, the Lac Des Mille Lacs Ojibwa moved back onto the reserve and began working at saw mills and logging camps. By 1906, they diversified their economy to include wage labour, but continued to hunt, fish, harvest berries, wild rice and potatoes. In 1916, the number of families increased to five or six. They settled where there was dry wood, shelter, food supply and an abundance of animals. "In the average years these Indian groups live will and enjoy life...They live near to nature's heart". (Canada, Sessional Papers, 1916, Annual Report of the Department of Indian Affairs for the Year 1915. Sessional

*Papers: 19, 20)*

*In December 1922, the Province of Ontario authorized the Fort Frances Pulp and Paper Company to obtain licences and agreements for the storage of water at several Seine River lakes including Lac Des Mille Lacs. The Backus dam was built adjacent of the Dawson Dam. Buckus Dam was a fully operational structure, and elevated Lac Des Mille Lacs above the natural water level.*

*In 1923, the Lac Des Mille Lacs Ojibwa continued to live traditionally on elevated ground. In 1925, hereditary Chief Rat (Metassoqueneshawk's son), complained of flood damage to natural resources. In 1927, the Indian Act restricted Indians from hiring anyone to recover any claim or money without the approval of the Department. As a result the on-going flooding claim had been silenced. Regardless of the silencing, in 1929, the Ojibwa of Lac Des Mille Lacs continued to traditionally hunt, trap and fish, and supplemented their income with wage labour.*

*From 1942 to 1961, iron ore mining became the primary industry in Atitkokan, south of Lac Des Mille Lac. As a result of the iron ore located under Steep Rock Lake, numerous dams were built and used to divert water into the Seine River to drain Steep Rock Lake. The Government of Ontario authorized Ontario Hydro to regulate the entire Seine River Drainage Area to prevent a re-flooding of Steep Rock Lake by the original lease holders, Ontario Minnesota Pulp and Paper Company (successor to the Fort Frances Pulp and Paper Company). In 1955, the Backus Dam was replaced by a larger concrete dam.*

*Ontario Hydro raised and lowered Lac Des Mille Lacs water level repeatedly flooding Lac Des Mille Lacs Reserve 22A2 (Seine River) in 1955. Around 1956, the last remaining members of Lac Des Mille Lacs reserve were forced to abandon the reserve.*

Prior to the "Loss of Innocence", Native people in this region lived a holistic existence. They survived through their awareness of their environment and their ability to adapt to the changing circumstances of their community. They continued to live their traditional and pristine lifestyle. At the turn of the century (1800's), while residing north of their inherent lands, the Native peoples of this region succumbed to either cholera or small pox which decimated the population. With the exception of a handful of Natives people, who were "fasting" and who

upon emerging from the wilderness found their kin dead, the community was no more.

Those who had perished because of the mysterious epidemic were buried in a mass burial site of unknown and undisclosed location north of the inherent lands. The exact location of the mass burial still remains a mystery.

Sometime after the epidemic, other clans from Sturgeon Lake appropriated the vacant lands of the "muskrat" clan and with the arrival of the first Europeans, the traditional lifestyle as was pursued in the Lac Des Milles Lacs region, dramatically changed. The world view had changed from living as one with nature, to one that eventually exploited nature. Of course with introduction of this new "capitalist" philosophy and "westernized" approach to living with the environment it had lingering repercussions<sup>8</sup>. Quickly, the Natives became involved with the fur trade, and as a result "altered" their environment by using up all varieties of natural resources.

The signing of Treaty No. 3 in 1873, and the enforcement of treaty boundaries did not put an end to the tranquillity and harmony that the Indigenous population had enjoyed for they continued to roam freely and practise their traditions. The Natives were given two separate land settlements in the general proximity of their traditional territory.

The land settlements were Lac Des Milles Lacs 22A1, which is located 40 Kilometres south of Upsala, and Lac Des Milles Lacs 22A2 (Seine River), which is located 40 kilometres northwest of Upsala. Within both reserve lands, the Ojibwe of Lac Des Milles Lacs continued to hunt and trap game, fish, harvest edible wild vegetation (various berries) and harvest wild rice in

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<sup>8</sup>. This reference to a "capitalist" philosophy refers specifically to the system of production as introduced by the Europeans through a market driven economy. Once initiated, the capitalist system becomes well entrenched.

the numerous muddy bottomed lakes. When flooding occurred, as it did regularly, the Ojibwe of Lac Des Milles Lacs were permitted to perform these tasks by the Indian Agent. Regardless of which industry caused the flooding of the reserve lands, the Ojibwe of Lac Des Milles Lacs continued to live in their holistic realm. This way of life was not changed until about 1951.

### Age of Impurity

Regardless of the flooding of the inherent lands the Ojibwe of Lac Des Milles Lacs continued to live on or near the reserve lands designated Lac Des Milles Lacs 22A1, and Lac Des Milles Lacs 22A2 ( Seine River ). They continued to practise a "traditional" lifestyle.

In 1951 after Indian Act amendments, a governing body of band council was created. The amendments provided for Band elections which were intended to replace the pattern of traditional leadership and offered Band Councils the opportunity to spend Band money on what they deemed to be in "the best interests of the band." For most bands located throughout Canada, the amendments created a new form of localized government. The band government of Lac Des Milles Lacs used this newly enacted power to misrepresent band members and further, to take advantage of whatever funding that had been made available by the Department of Indian Affairs. According to the Monthly Planner of Micheal Zoccole, Band Council members regularly utilized band money to provide for their personal needs.<sup>9</sup>

Through the use of the Indian Act, band members had the opportunity to vote in band

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<sup>9</sup>. Micheal Zoccole, Monthly Planner 1988, January 1, 1988 - September 15, 1988.

elections that were deemed to be "band custom" rather than Indian Act regulation. This allowed for off-reserve band members to vote in band elections.

The majority of elected chiefs and band council members since that time have used their positions to advance their own well-being with little regard for the well-being of others<sup>10</sup>. Band members were spread across Canada and their descendants had little or no knowledge of their actual roots. This dilemma allowed the chiefs and band councils the opportunity to take advantage of absent band members and access band monies while the Department of Indian Affairs stood idly by to appropriate and pilfer the lands.

In the late 1950's and the early 1960's, the chief of Lac Des Milles Lacs allowed for the "clear-cutting" of the northern reserve lands by local forestry companies. Since there were no indigenous inhabitants at either reserve location, there was no-one to question the chief's activities. In time the area was replanted. There is no written record of the funds that the chief received. The only proof that is offered of a massive "clear-cutting" is the 30 year old trees. At the same time, the land was being flooded by Ontario Hydro which had obtained the rights to the dams that controlled the water levels.

The southern reserve land is centrally located in the tourist area on Lac Des Milles Lacs. The surrounding area is majestic, untouched in its natural beauty. For this reason and because of its centralized location to nearby tourist camps, the southern reserve lands were spared the pilfering of natural resources. The only form of settlement which is present at the southern reserve is a summer cottage that a latter day chief had built for his own purposes.

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<sup>10</sup>. There are numerous examples cited in Micheal Zoccole's Monthly Planner 1988, ranging from the purchase of equipment through to the financing of a logging operation.



Other “gifts” that chief and band members had appropriated for themselves were twelve mobile homes. Of the twelve mobile homes, none were placed on any reserve lands. The twelve mobile homes are located where past and present chiefs and council members live. The indigenous lands had remained barren, and void of the inherent population for decades.

### Return to Innocence

In attempting to identify the family roots of the present Lac Des Milles Lacs First Nation, one has to trace the lineage over a considerable time period. This process serves two purposes. First, an individual can trace their family lineage and find their actual beginnings and secondly as this thesis demonstrates, one can define the amount of “traditional” up-bringing one has attained and prove that “traditional” behaviour that still exists. For the purpose of this thesis, I have traced family lineage on both my paternal and maternal sides and show the “traditional” teachings or fragments of “tradition” that were directly and indirectly passed onto my sister and myself.<sup>11</sup>

My father, Micheal Zoccole’s paternal family lineage can be traced through the use of documentation. My paternal Great Grandfather was Micheal Zoccole. Micheal Zoccole was an immigrant who came from Reggio, Italy. He came to Canada in the early 1900’s, and obtained a job as a track layer for the Canadian Pacific Railway. My father’s Grandmother was Elizabeth Gilbert. Elizabeth Gilbert was an Ojibwe woman who resided in the railway town of Dinorwic,

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<sup>11</sup>. Ojibwe oral tradition. Conversation between Effie Zoccole and Owen Zoccole. March 9, 1988. Documented collaboration provided in Appendix A.

Ontario. They met at the local Hudson's Bay Company (HBC) store that was located in Dinorwic.

When the young Micheal (age 19) met Elizabeth (age 15) he was immediately taken with the beauty and aura of the young woman. Elizabeth's father noticed the affection that the two youngsters had for one another and stated:

*"If you like her, take her, but the custom is to give something to the intended bride's father in return for his daughter's hand in marriage."*

Micheal quickly obliged and purchased a pound of flour and a quart of apple cider to give to Elizabeth's father. The two were therefore married the "traditional way" and Micheal became an adopted member of the "bear clan" since there was no male lineage for him to draw from.

After the "traditional" union with Elizabeth, young Micheal took his new wife home. Micheal spent the first evening of their marriage picking lice out of his beloved "Betsie's" hair.

Soon afterwards, young Micheal left his job as a track layer and took up residence in Dinorwic by purchasing lands. The land which was formally called the "Zoccole Homestead", was located along the banks of Wabigoon Lake in the town of Dinorwic. The "Homestead" was rich in resources, providing for hunting, trapping, fishing, and the harvesting of the numerous types of vegetation. Including wild rice in the autumn.

The marriage had certain compromises in terms of the diversity between the two. Micheal was a devout Roman Catholic whereas Betsie was a "traditional" Ojibwe. The compromise between the two was that she would follow the Roman Catholic belief and go to church regularly while he would respect the land in the manner that had shared with him. As a result of the compromise, the union was later re-enforced by a formal church wedding (thus,

nullifying "Betsie's" Indian status). Micheal never returned to Italy.

In the years to come, the couple gave birth to 4 sons, Steve, Rocco, Joseph, Carmelo, and a daughter, Josephine. The compromises of the parents were passed on to the children. The youngest child was Carmelo Zoccole, who was born in 1927 in Dinorwic, Ontario at his father's "Homestead". Carmelo who preferred to be known as Carl, was my Grandfather. He was raised to respect the land and to follow the Roman Catholic religion. He and his family balanced the two by regularly going to church on Sundays while for the remainder of the week they practised a traditional lifestyle.

Carl continued to reside in and around the Dinorwic area. He attended Dinorwic's Elementry School but only until the completion of Grade 2. At that point he left school and began to hunt the wild game of the region, trapping for the HBC, harvesting berries during July, and harvesting wild rice during August and September.

In 1939, at the beginning of the Second World War, Carl's brothers, Steve, Rocco and Joseph, enlisted into the army. Each received the "Royal Jubilee of Military Service" for serving in the war effort. Carl was only 14 years old at the beginning of the war and could not enlist. As he grew older, he became a skilled labourer in the pulpwood industry.

My ancestors on my father's maternal sides are the original inhabitants of Lac Des Milles Lacs. My father's maternal Grandfather was named Alex Parenteau. He originally came from the area around present day Wabigoon, Ontario. His primary occupation was as a trapper. He lived on the family's inherent trap line (which covered a wide area around the location identified as Savanne [named according to the Savanne Indian Agency]). He lived a traditional lifestyle at one with and in respect of, nature. During his stay along his trap line, Alex met Nancy Peters

who lived in the Savanne Region near the present location of Lac Des Milles Lacs.

Nancy Peters was a direct descendant of the Lac Des Milles Lacs signee of Treaty No. 3 in 1873. After the signing of Treaty No. 3, the Lac Des Milles Lacs band divided into two factions. The “traditional” Indians, who remained around the Lac Des Milles Lacs area and supported hereditary Chief Metassoqueneshawk ( Pierre [Peter] ), and the “Christian” Indians, who moved to cultivate land at Frenchman’s Head (and later Ignace), and supported another leader named Kutchchiwenin.

Nancy Peters followed the continued “traditional’ lifestyle and beliefs. She and her family were one of the five to six families that continued to live traditionally around the reserve lands. Shortly after meeting , Nancy and Alex were “traditionally” married when Alex presented Nancy’s father, hereditary Chief Rat (Peters) with gifts. They continued to live in the wilderness hunting, trapping, fishing, and harvesting.

Eventually, the couple gave birth to children (4 to 5 sons and daughters). One of the children was named Agnes Parenteau. Agnes was born in 1922 in Savanne (on the eastern banks of Lac Des Milles Lacs [present location of “Arctic Watershed” sign]), Ontario. Shortly thereafter, Nancy passed away suddenly. Alex was ill prepared to care for his daughter and to teach her the traditional lifestyle of an Ojibwe woman. As a result, Agnes was left to be raised by her aunt, Celina Peters, who lived on Lac Des Milles Lacs. Alex decided to take his sons to hunt, trap, fish, and harvest in the region around present day Wabigoon giving each son a traditional trap line area.

Celina raised Agnes in the best manner that she could. Celina communicated with Agnes through the use of the Ojibwe languaget. Agnes was taught how to live traditionally as a Ojibwe

woman. She was taught to have respect for all things, including the land and the people on the land. She harvested the wild rice that was not destroyed, harvested indigenous wild berries, fished the wide variety of fish, and hunted smaller game. She lived in the Lac Des Milles Lacs with Celina until the war.

Agnes moved to Fort William during the initial stages of World War II and worked as a nurses' aid in Winston Hall where manufacturers from Can Car resided. She stayed and helped with the war effort until the end of the war. After the war, she returned to Lac Des Milles Lac, and began to work in the logging camps to the north. Eventually, she met Carl Zoccole.

After a short time, Carl (age 21) and Agnes (age 26) were married in 1948. The marriage was conducted through the Roman Catholic Church in Dinorwic, Ontario. Carl was still a skilled labourer in the pulp wood industry, and Agnes became a housewife. As was the custom, Agnes acquired her husband's beliefs, which was a combination of both traditional and Roman Catholic beliefs. They had 8 children. (Francesca, Carmelo Jr., John (who died shortly after childbirth), Micheal, Richard, Arthur, Doreen, and Wanda).

My father, Micheal Zoccole was born in Dryden, Ontario on April 29, 1949. According to the Indian Act, Micheal was not legally an Indian. He was raised in the railway town of Dinorwic, Ontario, which during his early years, was populated mostly by non-status Indians. He was the second eldest son, and the third surviving child in a family of four boys and three girls. He was given an Anishinaabe name in a naming ceremony at the age of two by his paternal Grandmother, Betsie. His name roughly translates to "he who stands alone." Micheal received this name due to an unknown disease (later diagnosed to be congestive heart disease). The name was given to him for his own protection.

He grew up learning the ways of a “traditional lifestyle” but, like so many other non-status Indians he had no indigenous lands to call his own (with the exception of the “Zoccole Homestead” and his father’s trap lines). He was taught by both his mother and his father, with some guidance from his full-blooded native Grandmother and his full Italian Grandfather the ways of living with the land. Micheal belonged to the “Bear Clan” by reason of this Grandfather’s adoption into the clan.

Since he had lived in a “domesticated” town, the teachings of living with the land were done on a limited, seasonal basis. Traditional teaching included trapping, hunting, harvesting wild rice and various berries and other seasonally based activities. He went to school in the nearby Dinoric Elementary School, but left school after a physical dispute with a male teacher at the age of ten.

In his early teenage years, he worked as a labourer. During the summer months, Micheal cut down trees, which was the main form of income around the pulp and paper industry in the nearby town of Dryden. In addition, he also worked for local paving contractors paving the new Trans-Canada Highway (Highway 17) and the then newly constructed, Sioux Lookout Highway (Highway 72).

Although not legally entitled to be regarded as an Indian, he grew up with the social stigma of being discriminated as an “Indian.” From the experience, he learned to fight at an early age and continued to fight with those who tormented him.

At the age of sixteen, Micheal began working as a blue-collared truck driver. This was the beginning of a long and arduous journey driving transport trucks. He hauled logs for various forest companies, ranging from Great Lakes Pulp and Paper Limited, Abitibi Forest Products

Limited, to Reed Paper and to other independent log hauling companies.

My mother, Effie Zoccole's (nee Indian) family lineage can only be traced through the use of oral history. Her paternal Grandfather was Fred Indian (he was initially given an Anishinaabe name in a birth ceremony, but the name "Fred Indian" was given by the Indian agent who could not pronounce his Ojibwe name). Fred Indian was the hereditary chief of Eagle Lake (descendant of Treaty No. 3 signee, Wahshiskouce) and an Ojibwe traditional "medicine man" ("Jiisikaan" or "tent-shaker") who was given the traditional teachings through his lineage (lineage of "tent-shakers" that numbered 56 generations). He was a member of the "turtle" clan, and a descendant of the Eagle Lake Native community. The community stretched from Eagle River to Wabigoon Lake ( present location of Wabigoon First Nation). As hereditary chief, Fred was the first to lobby for the building of homes and roads to the settlement at the present location of Eagle Lake First Nation.

At that time in a traditional family, it was a requirement that the marriages of an Indian couple would be arranged. Fred followed this custom, although he had had two prior marriages and had had several children as a result of those marriages. It was arranged that Fred would marry Sarah Mawasage, a marriage that would last the rest of their lives.

Sarah Mawasage was an Ojibwe woman who had been raised with the traditional beliefs around the present White Dog area. Once married teaching would become part of her married life. After the traditional courting ceremony (exchange of gifts with Sarah's father) and while still in her teen years, the marriage ceremony of Sarah and Fred was conducted. In their union, the couple had two children, a boy, Peter, and a girl, Mary Jane.

My Grandfather, Peter Indian was born in Eagle Lake in 1917. He was taught to respect and appreciate nature. He was given traditional teachings by both his father and mother. He grew to be a gifted woodsman and was skilled in the areas of hunting, trapping, fishing, and harvesting. While performing these various functions, he respected nature by offering tobacco for what he took. This was the accepted practise as long as the individual did not waste or over accumulate the resources. Since he was of direct lineage to “hereditary chiefs” and “tent-shakers”, he was given a direct knowledge pertaining to the purest forms of traditional teachings. He later became the Chief of Eagle Lake.

The traditional Ojibwe custom of marriage meant accepting the clan of the male, and moving to the indigenous lands of the husband. There is little known about Effie’s maternal lineage, since, the teaching no longer related to their present location ( “*they did not live in the past*”).

Effie’s maternal grandparents were George Cunoshi, the Chief of White Dog, and his wife (her name was not on any documents but her last name was Perrault). They were residents of the current White Dog community. They were of traditional background, and practised the traditional beliefs and lifestyles. They raised several children, one, of whom, was Mary Perrault.

Mary Perrault was born in 1919. Mary was given an Anishinaabe name in a naming ceremony at birth (changed by the Indian agent afterwards). She was raised with traditional beliefs and brought up knowing that she would be leaving the community when a marriage had been arranged. The teachings that she was given were adaptable to other places. She was given all types of the traditional gifts that pertained to living with nature (both using it [hunting, trapping, fishing, and harvesting], and understanding it [identifying what nature could do]). She



was extremely gifted in this regard as was related by Effie Zoccole:

*"She could look at the sand, the rocks, the trees, the leaves and the lake, and tell you the time, the day, the month, and what weather would be like tomorrow, and she would be right."*<sup>12</sup>

Once, the day of the arraigned marriage to Peter Indian arrived, Mary was sad to leave the only place that she identified as home but she was obliged to move with her new husband to Eagle Lake.

Peter and Mary had five children, three daughters and two sons. The first born son, James, died of pneumonia. His birth was followed by Elizabeth and Peter, the birth of an unidentified daughter who was a late term miscarriage and finally, Effie who was born healthy. Each child was given an Anishinaabe name in their respective naming ceremonies at birth by their Grandfather, Fred Indian but were given each English names by the Indian Agent.

The unfortunate deaths of James and the unidentified daughter led both parents to drink alcohol excessively and they eventually succumbed to the disease of alcoholism which ran rampant in the small reserve. In 1951, after the birth of their last child, Peter Indian died in a drowning accident on Eagle Lake under a cloud of mystery. He was 34 years old at the time of death.

My mother, Effie Zoccole was born in Dryden, Ontario on July 14, 1950. Effie grew up on the reserve of Eagle Lake. Since their mother was tainted with alcoholism, Effie and her surviving siblings, Elizabeth (Shiishiib) and Peter, were usually cared for by their paternal grandparents, Fred and Sarah Indian.

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<sup>12</sup>. Ojibwe oral tradition. Conervation between Effie Zoccole and Owen Zoccole, March 9, 1997.

For the most part, Effie was raised in the purest form of a traditional lifestyle. She had access to the wilderness, albeit now within the confines of the small reserve community and, she participated in most of the traditional ways while growing up. This included the harvesting of wild berries, fishing and trapping with her paternal Grandfather. She was given the name “red buffalo” in an Anishinaabe naming ceremony at birth. She belonged to the “Turtle Clan”.

As a result of the drowning accident and the loss of her father, Effie’s mother plunged herself further into the disease of alcoholism. She began to care for her mother regularly. From the ages of four to eight she was required to leave home a number of occasions by the Children’s Aid Society and was placed into foster homes for her “best interests.” Eventually, Mary would “sobber up”, find her children and bring them back to the reserve. Had Mary not “sobered up”, Fred Indian would track down his grandchildren and bring them back to Eagle Lake.

Mary would not always plunge herself into her disease of alcoholism, for Mary had great deal of respect for the teachings, and knew that she had to be of clear mind, body and spirit, never drinking alcohol in the wilderness. She would teach her children through stories that had been told to her as a child about how to live in the wilderness. She had taught her children how to speak the Ojibwe language, communicating through hand signals, and other teachings that would eventually help them to adapt to a changing world. In the words of Effie Zoccole:

*“When she didn’t drink [alcohol], she would teach us lots.”<sup>13</sup>*

Her eldest sister, Elizabeth (Shiishiib), who was 11 years older than Effie, had married Robert Greene from Shoal Lake Reserve and had brought him to the reserve. Shiishiib and

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<sup>13</sup>. Ojibwe oral tradition. Conversation between Effie Zoccole and Owen Zoccole. March 9, 1997.

Robert Greene gave birth to their daughter, Diane. A year after the birth of his daughter, Robert was shot and killed while drinking on the reserve.

In 1958, Effie was required to attend residential school. She was taken to the Roman Catholic School of St. Mary's in the town of Kenora, Ontario. At that time she had no understanding of the English language as she spoke and understood only Ojibwe. At the residential school she was initially scolded for using her ancestral language and as a result she attempted to communicate with hand gestures. The transition into residential school was easier for Effie because Peter and her cousins were already at St. Mary's and she no longer had to witness her mother's self-destructive behaviour.

She began to ease into the transition from living in harmony with the natural environment to that of a regulated and institutionalized way of life. She had begun to adapt. More and more she participated in the ceremonies of the Roman Catholic religion and began to believe that the beliefs of the church were similar to the "traditional beliefs". As suggested by Effie the traditional upbringing as taught to her by her Grandfather instructed her to:

*"respect all things, even if you choose not to do so."*<sup>14</sup>

Peter and Effie, as well as the other children, would stay at St. Mary's Residential School for 10 months of the year. They would only return to the Eagle Lake reserve for the summer months. It was during this period that Shiishiib met Don McIvor, Jr. ( Obe ), from Dinorwic. The two were married "traditionally" due to Obe's non-Catholic beliefs. As stated by Obe:

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<sup>14</sup>. Ojibwe oral tradition. Conversation between Effie Zoccole and Owen Zoccole. March 9, 1997.

*"I don't have to go to church and pray, my God is always with me."<sup>15</sup>*

They eventually gave birth to Martha and the family moved to Dinorwic.

Also during this time, Mary Indian met James McGilles (Shahnose ["South Star"]) from Couchiching. Shortly thereafter, Mary was banished from the reserve by the new Chief, Morris Gardner, for dating Shahnose. The two moved away to work in the numerous tourist camps, at first, north of Vermillion Bay and then, north of Ignace. They were eventually married in a traditional ceremony and had three children. Unfortunately, two of the children died shortly after child birth. Sheila was the only surviving child.

During the summer months and after returning from residential school, Peter and Effie would be given their teachings by both their mother and their step-father. In the wilderness of the tourist camps, neither Mary or Shahnose (the children referred to him only by his Ojibwe name) drank alcohol. Rather, they respected nature and taught the children the "traditional" ways. Shahnose taught the children work ethic and how outside influences such as religion and education that they received from residential school did not apply. In the words of Shahnose:

*"You don't have to sit in church. Pray wherever you are...."*

*"Laziness is the same as sickness...."*

*"Don't just sit there and argue the point... you could have done ten jobs in the amount of time that you have just spent arguing...."*

*"If you can't clear your mind, go by the fire and let the fire be your smudge... let the smoke clear your mind... let the smoke take the unclarity to the sky ... that's where you are suppose to go...."*

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<sup>15</sup>. Ojibwe oral tradition. Conversation between Effie Zoccole and Owen Zoccole. March 9, 1997.

*"Lift your head and see the sky, that's where you want to be, that's where its clear...."*

*"If you are sick, make some cedar tea...it will clear you right up [ it usually did]."*<sup>16</sup>

During her stay at St. Mary's, Effie was diagnosed with scoliosis and was sent to Sick Children's Hospital in Toronto at the age of 12. After fusing the tibia in her back, she was placed in traction spending a year in a full-body. After learning again to become mobile through physiotherapy, she returned to St. Mary's. A year after Effie had returned to school, at the age of 14, her half sister, Sheila, drowned in a boating accident.

About the time that Effie completed residential school, my uncle, Peter Indian, moved back onto the reserve. At first, he briefly was an elected band councillor, however, most of his time was spent as a wood cutter.

After Effie received her primary education in the residential schools, she graduated onto secondary school. First, she attended Beaver Brae High School in Kenora and resided with boarding parents. Then, she attended Dryden High School in the town of Dryden and again, resided with boarding parents. She was an honour student and gifted in athletics.

By boarding out in Dryden, she was closer to her home at Eagle Lake Reserve, but seldom visited her relatives. Because of this she was stigmatized with not being in touch with her own kind. She was taunted as being too "white," meaning others had the perception that she was not in touch with her own people and was accused of being a "goody two shoes" with respect to scholarly and athletic attributes and her belief in the Roman Catholic religion. Due to this animosity and her "balanced" belief structure, she associated with her cousins from Eagle

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<sup>16</sup>. Ojibwe oral tradition. Conversation between Effie Zoccole and Owen Zoccole. March 9, 1997.

Lake, and visited her relatives.

On one occasion while visiting with her sister in who lived Dinorwic, Effie (age 15) went to the Hudson's Bay Store with Shiishiib and Obe. She was told by her sister not to talk to anyone. Micheal Zoccole (age 16) who was also at the store, was immediately taken with the young Effie. He repeatedly asked Effie what her name was but she would give him no response. This would continue for several minutes until Shiishiib and Obe came out of the store with the groceries. He asked them what her name was but they also gave no response. He helped put the groceries into the car and was unusually well-mannered but they still gave no response. They got into the car and drove away. Micheal still did not know the name of his new found love. In the car, Obe and Shiishiib laughed and told Effie that Micheal was usually rude and obnoxious and that his polite behaviour was probably the result of seeing her. They did not talk to each other until about two years later. After Effie had formally met Micheal when they were 17 and 18 years respectively, they began dating. They dated for a considerable amount of time.

On December 20, 1969, they were married at St. Andrew's Church in Dryden, Ontario. Effie lost her Indian status by marrying a "non-native" and moved to his community of Wabigoon, Ontario, where Micheal resided and commuted to work at the Dryden Mill. Effie never completed her secondary education as she became a full-time house wife. They eventually gave birth to two children, Terri Lea and Owen Sean.

Terri Lea Zoccole was born March 10, 1970 in Dryden, Ontario. She was a healthy child weighing 8 lbs 2 ozs. She was "Daddy's little girl" and was his pride and joy. Micheal took Terri wherever he went and he was very protective of her. She had her father's attitude and temper.

Owen Sean Zoccole was born September 20, 1971. I was a healthy child although my mother had an extremely difficult pregnancy. I weighed 8 lbs. 12 ozs. A week after I was born, due to her bout with scoliosis and the depletion of calcium during the pregnancy, my mother had to return to the hospital. She remained there for a month.

My sister and I stayed with our aunt, Shiishiib and Obe for a month. My sister and I were given traditional forms of food (wild rice, duck soup, etc.), and I was wrapped in a "papoose" and carried around by my aunt. My sister was protective of me (a trait taught to her by our father) and she cared for me in manner beyond her years. A month later, my mother returned from her hospital stay. After drinking "cedar tea" made by her Grandfather, Fred Indian, she was given a clean bill of health.

Finally together as a family, we lived in the town of Wabigoon. My father still drove transports while my mother stayed with my sister and me. Our stay in Wabigoon was not long. It lasted a little over a year.

With the plague of alcoholism and other forms of abuse very much present in the community, my mother made the decision to move the family to a more healthy environment; one in which traditional beliefs could be provided. After a discussion with my father, the decision was made to move to Thunder Bay.

We arrived in Thunder Bay in 1973. The move was done so quickly that we were ill prepared for the hectic pace of the "big city." Eventually, we settled in a rented house where we lived for a period of one year. My father initially worked as a city snow removal truck driver and then with various local logging companies. My mother attended "upgrading" courses at Confederation College until she received her high school equivalent, but for the most part, she

stayed with my sister and I.

She took in several foster children. With one of whom, Diana Pankish, we established a close relationship. Occasionally, Diana was returned to live with her parents, returning on a regular basis to live with our family. Shortly thereafter upon learning that she had cancer, my mother's sister, Shiishiib, committed suicide and her children Diane and Martha also moved in with our family. As well, after the death of my Grandmother, Agnes, Arthur, Doreen and Wanda came to live with our family. We lived as an extended family.

In 1975, we moved to an apartment where we lived for ten years. My sister (18 months older) was in the grade ahead of me. She was the first of us to experience things, and as a result, made life easier for me. We attended St. Ann's Catholic School for the better part of our primary education. Our mother thought that since she received a suitable education at a Catholic School, she believe that it was in our "best interests" to have a similar, disciplined and formal education.

As my father was away at logging camps, or spent several weeks on the road driving, during the late-1970's, it fell to my mother to take Terri and I to various "pow-wow's" at numerous outdoor locations, hockey arenas and halls. She also took us to "Lil' Beaver's" functions at the Thunder Bay Indian Friendship Centre. These functions were our only communication with other native children that participated in a "traditional" teachings. Whereas, the children that we went to school with from the Fort William Reserve knew very little about things of that nature, and even taunted my sister and I about being "too Indian." Regardless, our family continued to participate in various "traditional" teachings.

During July and August of every year, we could always look forward to my Grandmother sending baskets of fresh raspberries and blueberries. In late August of those same years, my



father and uncles would go wild rice harvesting.

When I was ten, on a summer morning before dawn, my sister, my two male cousins, and I were given Anishinaabe names in a naming ceremony by an elder. During the ceremony, we feasted, we were given eagle feathers by the elder and were asked to place ribbons of our “colours” on the stem of the eagle feathers. This was for our protection in our path of life. After the ceremony, the elder returned home to Grand Portage. Later that same day, I had gotten a cold, and became extremely ill, but fully recovered the following morning. Surprisingly, we received a phone call from the elder asking if I felt better.

From this point in our life, my sister and I began to ask more about our real cultural identities. We were given answers in the form of stories.

Over the course of time as my sister and I grew older, our mother became involved in various volunteer boards and eventually took several training courses to further her career. She first worked for a bank and then as a bookkeeper for Native Arts and Crafts. As a family, we also used this as a stepping-stone to gain a more in-depth realization of cultural beliefs.

At this same time, my father hurt his back during his truck driving career. The injury required surgery and this kept him immobile for a year. Finally, he decided to pursue alternative career. During his recovery from back surgery, he eventually received his high school equivalent diploma from Confederation College. Occasionally, he drove transports depending on how his back felt, but he did not return to driving on a full-time basis.

Over the next few years, we frequented several “pow-wow’s” and on many occasions we stayed for the whole weekend. We also camped at various Provincial Parks and escaped to the wilderness during the summer months with our two male cousins (from the naming ceremony).

We would travel to Eagle Lake to visit our relatives. Importantly, my sister and I had the chance to visit with our now “sober”, Grandmother and Uncle Pete. They each told my sister and I stories. Our parents wanted us to realize the significance of living at one with nature and with the “traditional” people.

In Thunder Bay, we moved to a three-bedroom townhouse. My sister was in her first year of high school and I was completing my elementary education. As she had done in Primary School, my sister made life easier for me, gaining the respect of the teachers and thus, making my transition into a mostly “white” dominated High School a smooth transition. In High School, I had become the “captain” of various sports, and received scholarly “Awards of Excellence”.

About this time, my father began a career in social work. While working with the young children and the older boys, he grew to have a large influence upon them. He began to teach them “Pow-wow” songs and drumming. In his various social work functions, he learned the task of recording information and made daily notes, a skill that later would become useful.

During the summer months, my father and I would go wild rice harvesting in the various lakes around Wabigoon Lake region where wild rice grew. From ages 11 to 15, my father and I would pick wild rice during August and early September.

Once again, my mother received further education in the form of computer training. After her training was completed, she began working for Definity Superior, again as a bookkeeper.

During this phase of our lives and with the reinstatement of Native peoples as was provided for by the Indian Act under the Bill C-31, my parents officially became Indians. My mother could easily trace her roots to Eagle Lake First Nation and therefore, my sister and I

gained Indian status by becoming band members of Eagle Lake First Nation. My father had more difficulty. This was primarily because of lingering questions concerning my father's mother's place of origin.

Eventually, he traced his roots to both the Wabigoon First Nation, and Lac Des Milles Lacs First Nation. He decided that he wanted to be a band member of Lac Des Milles Lacs First Nation.

In the years to come, he found relations and relatives that he never knew he had. Ironically, he had been driving pulp trucks past his inherent land for nearly two decades. As a band member, he was unsatisfied with the representation provided by the chief and council. Therefore, he decided to run for band council in the fall of 1987 and left his position as a youth councillor. He was elected, moved on to the reserve and began to bring about change. He re-appropriated a trailer that the chief's brother had and moved it onto the Northern Reserve lands.<sup>17</sup>

He found that his councillor position demanded enormous sacrifices and he spent a great deal of time travelling to various Treaty No. 3 functions and to the regional offices of the Department of Indian Affairs and Northern Development (DIAND) on band business. His duties included band administration, the securing of funds for various reserve projects, serving as an Education Councillor for students and as a child and family services liaison person. His position was very demanding for he had to partake in various levels of band politics (federal, provincial and Native politics). At the same time he was forced to deal with deal with questionable legal

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<sup>17</sup>. Documented in Zoccole, Micheal, Documented Telephone Records and Supplemental Monthly Planner 1987-88, November 1987 to July 1988 and Zoccole, Micheal, Monthly Planner 1988, January 1 to September 15, 1988.

representatives and disgruntled band members.

More importantly, my father spoke with the elders, asking what they felt should be done. On one occasion, he met with Celina Peters. Celina was one of the last members of the band to leave the reserve around the 1956. Celina introduced herself as the aunt who had raised my Grandmother.

On another occasion, my father went to an Assembly of First Nations (AFN) conference that was held in Whitehorse, Yukon. He was appalled to find that if Lac Des Milles Lacs wanted the support of the Assembly of First Nations that the band had to garner funds in order to vote and pay for the help of the so-called national leadership. Of this experience he wrote:

*"National Leadership in bad shape if lowly Lac Des Mille Lacs has to pay to come and vote. We as a First Nation should deserve more."*<sup>18</sup>

He left the week long AFN conference after the first day.

He also noticed that his band was not a high priority at the Thunder Bay branch of the Western District of the Department of Indian Affairs and Northern Development. This seems to have been because there were no permanent band members residing on the reserve lands. In an effort to alleviate this, he asked my mother and us to move onto the abandoned reserve, in the hope that others would move there as well. His exact words were:

*"You have to come with me this time, it has to come full circle (from our move to Thunder Bay to our move to Lac Des Milles Lacs 22A2 [Seine River])."*<sup>19</sup>

Eventually, he also asked another band councillor, Harriet Chicago, to come to the

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<sup>18</sup>. Zoccole, Micheal, Daily Journal 1988, Saturday, May 28, 1988.

<sup>19</sup>. Micheal Zoccole's words spoken to my mother, Effie Zoccole.

abandoned reserve. She decided to join us. It was a symbolic gesture intended to gain the attention of Indian Affairs and other representatives of Treaty No. 3.

On July 1, 1988, we moved onto the deserted northern reserve lands to the site where the mobile home stood. The Chief, Lawrence Chapman, had been using the mobile home, as a place to reside while he contracted a driller to "dig for water." In reality, he had been searching for gold that had been rumoured to have existed upon the land<sup>20</sup>. Prior to moving onto the reserve my father had asked the Chief to remove his drill, pull claiming sticks, and vacate the mobile home. The Chief did so by moving the drill onto privately owned property located near the reserve. By the time we had arrived, the site was a mess.

The land of the northern reserve land is the larger area in comparison to the land of the southern reserve land. The northern reserve lands are 4 miles by 4 miles. The trees are approximately 40 years of age with old growth tree sporadically located in small numbers around the reserve. A swamp is centred in the middle of the reserve. A lake is located at the southwest corner of the reserve, with two rivers running along three sides of the reserve. The Seine River and the Firesteel River converge at the northeast corner of the reserve where the mobile home is located.

The features of the southern reserve are somewhat different than those of the northern reserve. It is located in the luscious and scenic resort region located directly on Lac Des Mille Lacs. The dimension of the reserve is 4 miles by 2 miles. The only building is a summer

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<sup>20</sup>. This knowledge is based on my own life experience and that of my family. It was obvious when we arrived on the reserve land that Lawrence Chapman had been actively prospecting for gold.

cottage.

At this time, the Chief had a contractor, a friend of his, construct a road to the southern reserve lands. The Chief had decided upon accessing the southern reserve unilaterally. It was his intention to financially benefit from cutting down the old growth forest. The long-term plans as envisioned by other members of the community was to establish a settlement on the northern reserve and to utilize the southern reserve land for economic purposes.

After our arrival on the northern reserve lands, our family began the task of establishing a community. My father and I began to clear the brush with machetes and chainsaws to make room for the log cabins that we were planning to construct. Then, with the fabricated wood that had been lying around, we built railings for the bridge, and painted signs to identify the band office and to identify the entrance of the reserve. My mother and sister engaged in the task of scrubbing and cleaning the mobile home so that it could be made as the band office.

During the first two weeks, we became less dependant upon the conveniences of modern technology. We obtained fresh spring water from a spring well located off the Trans-Canada Highway at the Sapawe/Graham road junction. At first, we cooked on a propane stove, but eventually we came to cook over a fire. Initially we bought groceries, making frequent trips to nearby Upsala for the purchasing of supplies and also to eat in the local restaurants. At the end of the first two weeks, the amount of groceries, trips to town, and the use of technological conveniences became less important. Eventually, we had started to hunt a wide variety of the smaller game as a means of nourishment and had moved from the mobile home to tents. By the end, time had little or no meaning to each of us. We did not need to schedule ourselves to a clock, rather, time existed from sunrise to sunset.

After two weeks, Harriet Chicago, the other band councillor and her daughter Kim Boucher, arrived and took up residence in a hitch trailer that she had brought. Eventually, they too would pitch a tent to live in. They also participated in the task of clearing the brush.

The next to arrive was a young couple, Marvin Boucher, Sarah Kelly, and her son, Damien Kelly. They also set up a tent. Following their brother, Larry and Jerry Boucher were the next to come, each bringing their own tent.

Occasionally, two elders would come to the community, Celina Peters (the same person who raised my Grandmother) and her son, Charlie Peters. They checked our progress at various times during the course of the summer and eventually set up camp within the community.

The last to come was Ron Buchmeir who came from Saskatchewan. At a young age he had been adopted and with the recent death of his adopted father traced his roots to Lac Des Mille Lacs. He took up residence in the unoccupied hitch-trailer.

Being the odd one out, I had to sleep in the mobile home. With all of the new residents on the reserve, the task of clearing brush and building log homes became a lot easier.

Roles of the newly created community would be based upon the abilities of the individual. The men assumed the task of finding suitable trees for the building of log homes. This in itself was a difficult task as the reserve area was "clear-cut," and trees suitable in length for the construction of log homes were sparsely located on the property and usually, a great distance from the original logging road. Our only forms of modern equipment used during this process were four chainsaws and two half ton trucks. We would cut down the tree, limb it, measure and cut it 24 feet and finally, drag it a distance of approximately one kilometre to the bush road. Then, we would chain the logs to the half ton trucks and drag the 4 or 5 logs back to

the area that we had deemed suitable for the building of log homes. Each man would take turns either cutting the trees down, delimiting them, dragging them, chaining them, or hauling them with the trucks.

The role of the women was to thin out and clear the remaining brush with machetes where the log homes were to be built. They also peeled the bark off of the tree once it had dried out in preparation for construction.

We each took turns cooking, and cleaning the campsite. We also had to clean the area that had been formerly used as a dumping ground.

With the passage of time, the vices of the "civilized" world began to break down. There was no discrimination-based values placed upon one another. We each saw each other as equals and attempted to make living with one another as easy as possible. There was no discrimination-based on colour and race (since we were all natives), sex (since we could equally function within our own individual skill), age (since the oldest person was as important as the youngest), or language (since we basically showed each other how to do things rather than telling each other how to do things).

My father was the leader of the community, for he was the one who possessed the natural skill of leadership. For the women, my mother was the leader. In both cases, it was a responsibility that they did not abuse. They were the natural choice as leaders for they were both descendants of hereditary chiefs. Their leadership was based upon the simple fact that they had respect for themselves, others and their surroundings and everyone had felt at ease with them.

It was exactly how our forefathers had lived: no one person was greater than another, each person served as an intricate part for the community. Everyone accepted their responsibility



and readily participated in communal tasks.

The animals were part of the community. The older dogs had shown a puppy how to protect himself from insects. They would get themselves wet, roll around in the sand, each doing the same for the puppy until he could do it for himself.

Normally our day would involve each of us performing our specific tasks relevant to the building of the log homes. We would also perform other functions such as the hunting and fishing. In the event that our communal tasks were completed we swam by the bridge where a single cedar tree stood. We would also sit and tell each other stories. At the main camp, we would play cards, draw, read or do other creative things. In the event that we wanted to be alone, we could go on hikes along the bush roads.

In the evenings, we would eat together. We usually ate partridge, rabbit or fish. Since we rarely relied upon the conveniences of technology, we seldom used the kerosene lamps to provide light once the sun had gone down. The exception to the use of the kerosene lamps was the one located in the kitchen of the mobile home where we played cards. Usually, we would entertain ourselves by telling stories by a woodstove that was located outside in the dark under the moon and starlight, prior to going to sleep.

The members of our community that had any link with the outside world were my father and Harriet. Both of whom continued to be active as band councillors. Otherwise, the rest of us would stay on the reserve except to wash clothes or to get rations that we were not able to get from the reserve itself (fresh spring water or food supplies).

During the course of the summer, my father had asked the Chief to sign a Band Council Resolution, which empowered him to become "Acting Chief". As "Acting Chief", my father

asked the regional office of the Department of Indian Affairs and Northern Development for material and equipment to aid in reestablishing the reserve. Several times he would get entangled in the "political two-step" and usually would not receive the desired equipment. He would always negotiate for the necessities of life (food and wilderness supplies), since the groceries and other supplies were paid for by community members.

My father would often comment to whomever that represented Indian Affairs that they worked for the Natives, and not the other way around. While my father was "Acting Chief," Lac Des Milles Lacs received little or no assistance from the Department of Indian Affairs and Northern Development. It could be argued that Indian Affairs was reluctant to further fund the band in excess of budgeted money. The \$35 000 for yearly budgets was clearly not enough to build a reserve from scratch.

Regardless of the activity of my father and other community members, DIAND refused to provide further funding for the band. This in part may have been due to the administrative activities of past band councils. In response to DIAND's lack of concern and in a effort to make government officials aware of our lifestyle, my father invited Ray Martin ( the District Manager of the Western Region), his wife, Norm Coulter (Executive Director) both of DIAND, and various Treaty No. 3 organization members including Jerry Fontaine of BIMOSE Child and Family Services, and George Kocchett of Treaty No.3 Chief's Advisory Council to the community. Although several non-community people spent time in the community, there was little or no response. The task of constructing the log homes continued prompting my father at one point to say:

*"We are here, we are back, and take notice."*<sup>21</sup>

Through the course of the struggle, my father had always intended to employ Native peoples to assist with the restoration of the community. Through all of this, the legal representation of the band was something that bothered me greatly. A Native lawyer, who practised law in Winnipeg, Manitoba, was retained as the council for Lac Des Milles Lacs. The lawyer had to fly to Thunder Bay to write legal documents at the expense of the band. The cost of the flight would be added to the retainer fee of \$1000 a hour and additional expenses were extra. My father would pick him up at the airport, take him to dinner and write legal documents over dinner. My father would dictate what to write, and the lawyer would write and articulate my father's words into DIAND legalese (usually adding the obligatory "whereas" and other verbose wording) onto the Band Council Resolutions and finally, the lawyer would affix his stamp onto the documents thereby making them legal.

In my opinion, the cost of the lawyer to affix his "Public Notary" stamp onto BCR'S by regurgitating my father's spoken words into legalese was excessive. Although, the lawyer came with high praise the cost was just too much.

With regards to non-community band members, they seemed to have little or no interest in their indigenous lands. Rather, they appeared to be more interested in the money that they could obtain from band membership. Their basic attitude appeared to be "what's in it for me" with little concern for anything else. This was possibly the result of being "left in the dark" about matters in the past, not being aware, or for other personal reasons, not taking interest in the

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<sup>21</sup>. Micheal Zoccole's spoken words to everyone on the reserve lands.

reserve.

The local people in Upsala were also not very hospitable. In the small community, the people generally attained a "superiority complex" whenever we went to town. There was just no mutual respect.

Our externally perceived "melancholy" way of life remained the same for the rest of the summer until August 15, 1988. During that particular evening, water levels around our settlement dramatically rose to a critical point, forcing us to move to higher ground. The next day, my father had found that the Sapawe Road had been washed out. Since the only entrance to the northern reserve was the bridge and the fact that the reserve was surrounded by the rivers, we decided that the next course of action was to camp on a ridge of high land for our own safety. The water level rose about 3 metres in less than 24 hours.<sup>22</sup>

The following day two older men, Larry Boucher and Ron Buchmeir, and myself volunteered to swim and walk to Upsala which was 40 kilometres away (20 kilometres to Highway 17, and another 20 kilometres to Upsala along the Highway) to either get fresh water and food supplies or, depending on the conditions along Sapawe Road, send help for the others.

We left at 5:00 a.m. We swam across various washed-out areas of the road and walked until we came across an Abitibi worker who was assessing the water damage done by the flood. He gave us a short ride to the highway. Once there, we went to the spring and found that it was completely submerged under the flood waters. We then walked another 20 kilometres to Upsala in a vain attempt to "hitch a ride."

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<sup>22</sup>. Chronolgy of events from August 15 to October 14, 1988. Chronologically assembled in Appendix B.

Since Ron had begun to get blisters our pace had slowed considerably. Larry ventured ahead while I stayed with Ron to help carry the water recepticals and extra clothing. Sometime later we were picked up by Laura Churchill along the highway, apparently, Larry had reached the Churchill residence and asked to use the telephone to call the Ontario Provincial Police. As the O.P.P. constables were not there, Laura volunteered to give him a ride to the O.P.P. detachment. Once there, they discovered that the duty officer was out on rounds and they decided to seek assistance from the Ministry of Natural Resources (MNR) in Upsala.

At the MNR office, Larry met with John Bouchard and meanwhile Laura had proceeded down the highway to pick up Ron and I. Returning to the MNR office we tried to convince the various levels of the M.N.R. as well as the O.P.P. constable that there were indeed people that were stranded on the reserve. We waded through the political "red-tape" and, hours later, a rescue helicopter was sent.

After the rescue, we again witnessed the "political two-step" and the various blaming and denial of responsibility from all levels of government. While the legislative bodies bickered about responsibility, we returned to the reserve to clean up after the flood and to once again rebuild our community.

While the summer drew to a close, the entire ordeal should have completely demoralized us, but it did not. It drew us closer together. We continued to work, hunt, fish and live in harmony with our surroundings. We took whatever adversity that we endured in stride and continued the task of rebuilding the reserve.

The summer ended and school started. My sister, and I went to school in Thunder Bay and boarded out. Damien Kelly got bused from the highway to Upsula Elementary School. My

parents and the others stayed on the reserve and continued to build log homes.

Unfortunately, my father died in Kenora of a sudden heart attack due to pneumonia that he caught during the flood on September 15, 1988. He was 39 years old. At the time of his death he was negotiating with various levels of government on behalf of the band for compensation.

The Chief, Lawrence Chapman, used the death of my father as an opportunity to get the others evicted from the reserve. While nearly everyone was not legally a band member, but rather were in the process of transferring band membership to Lac Des Milles Lacs, all were evicted from the reserve. The other band Councilor, Elaine Hogan, was convinced by the Chief that it was unsafe. She was not completely aware of community's endeavours, and unknowingly supported the Chief's questionable activities.

Everyone left the reserve. My mother moved back to her own reserve (Eagle Lake First Nation) to live with my Grandmother and Uncle Pete. My uncle, although not a politician, is the most respected and revered person living there. He always lends food, medicine, tools, money, and a "helping hand" to those who are in need and do not receive assistance from the band. Everyone else went their separate ways. The log homes were nearly completed at the time of the eviction.

Almost immediately, the Chief returned with his drill and commenced to look for gold once again. There was no-one to question his discretionary authority on the reserve. But, the gold is not where the Chief thought it was. The "gold" is in the hearts and minds of the men, women, elders and children who tried to return to an innocence thought to be long since gone.

Recently, Ron Buckmeir, and Lawrence Chapman wrestled authority of Lac Des Milles Lacs from the newly elected Chief and Band Council. The power struggle came with respect to a

lucrative cash settlement as reimbursement to the reserve by Ontario Hydro for flood damage. The flooding which had occurred for decades, was compensated to the tune of five million dollars.<sup>23</sup>

As the community has evolved in the post-flood era, not only have legitimate band members been forced to relocate but non-band members have been given on-reserve economic opportunities. Indeed, non-band members have been given job opportunities on the reserve.

In the end, one is left to wonder; who has the rightful claim to land of Lac Des Milles Lac? Perhaps the answer can be found in the words of Micheal Zoccole when he said:

*"We're not whiteman, we are Indians, or whatever we may call ourselves, so we should act like ourselves...a piece of paper doesn't tell you where you belong... your heart does."*<sup>24</sup>

### Conclusion

One can plainly see that Natives of the contemporary era can "return to the innocence" of their past. They could easily wade through the "red-tape" of modern twentieth century politics and life itself, to once again live in harmony and peace with nature as their ancestors once did. I

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<sup>23</sup>. Based on the Chronicle-Journal article "Band seeking Hydro compensation" dated December 23, 1993.(Appendix B), and Wilson, Zandra L., Editor, Canadian Native Law Reporter, 1996 - Volume 3, Cited [1996] 3 C.N.L.R., Native Law Centre, University of Saskatchewan, Saskatoon, 1996, pp. 100-108, Lac Des Mille Lacs First Nation (Plaintiff) v. Day Caddo Viherjoki (Defendant), Ontario Court of Justice (General Division), Kozak J., January 29, 1996.

<sup>24</sup>. Statement made by Micheal Zoccole to Marvin Boucher, Jerry Boucher, Larry Boucher, and myself in the wilderness within the boundaries of Lac Des Milles Lac Reserve 22A2 (Seine River) during the Summer of 1988.

can say that we lived a holistic existence; an existence that was peaceful and cleansing to the mind, body and soul. It had the essence of how our ancestors once lived. We all worked together, there was no animosity amongst us, and we all worked as a homogenous community. Modern society was of no value. We had no money, and we seldom used modern technology.

Overall, it was a better life. It was exactly how our ancestors would have continued to live had they not encountered physical and mental epidemics, government interaction and interference, and the introduction of a “capitalist dream”.

I believe that my father had the right intentions, but that the process of modern politics hindered his progress. The execution of our plan was overwhelmed by his passion for doing what was best for everyone. He took the brunt of the responsibility for us all, so that we could live in harmony with nature on the reserve. While his thoughts and methods were that of the past, his ideals and dreams were based upon the modern and practical envisionment. When we left the problems of modern world behind us we moved into a perfect world where Native people were given their rightfully intended place with nature.

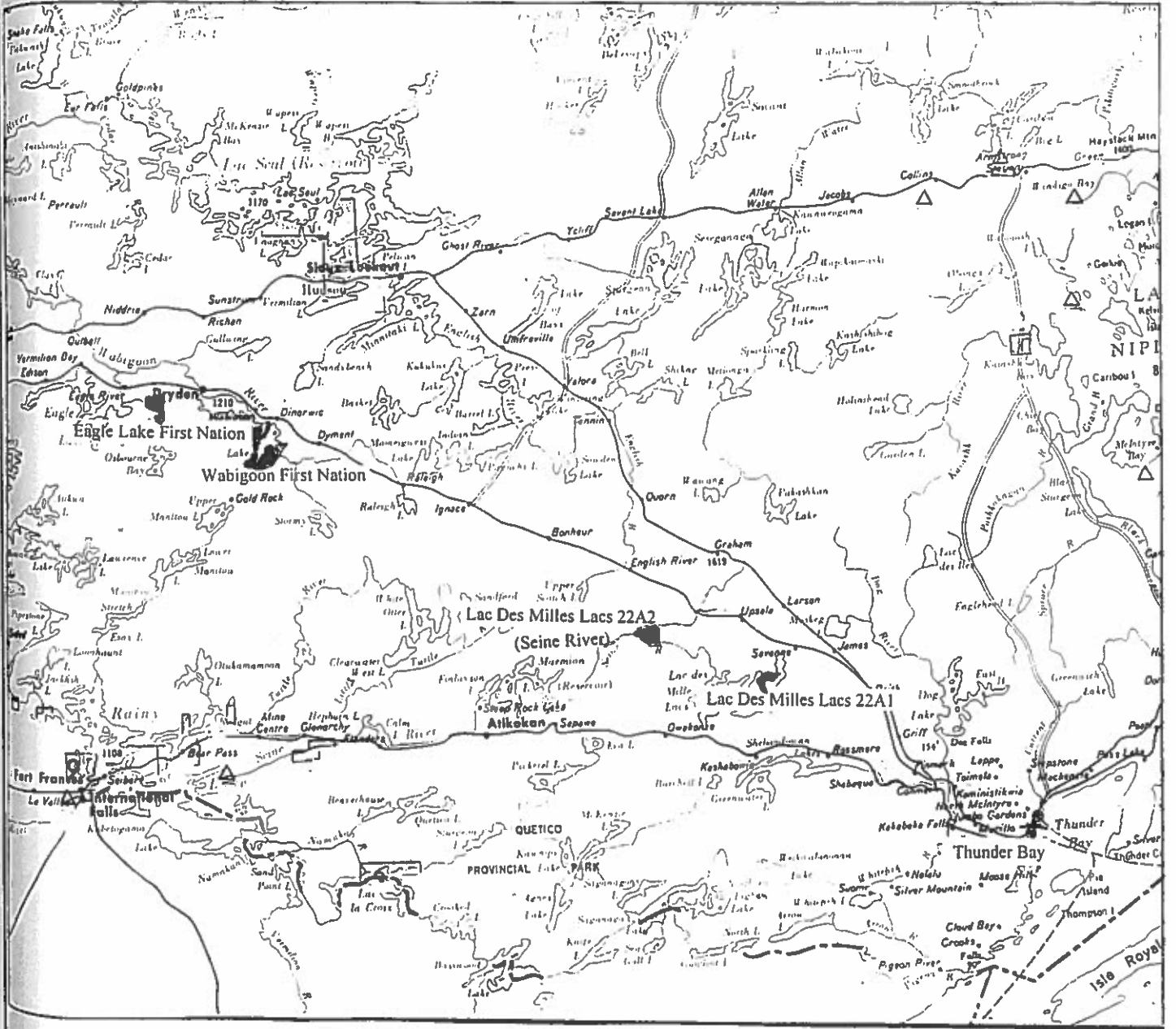
Lastly, without a single doubt, it is possible for Native people to return to the innocence of their past. Indeed, a “Return to Innocence” is possible because the people, themselves, have never lost their innocence!



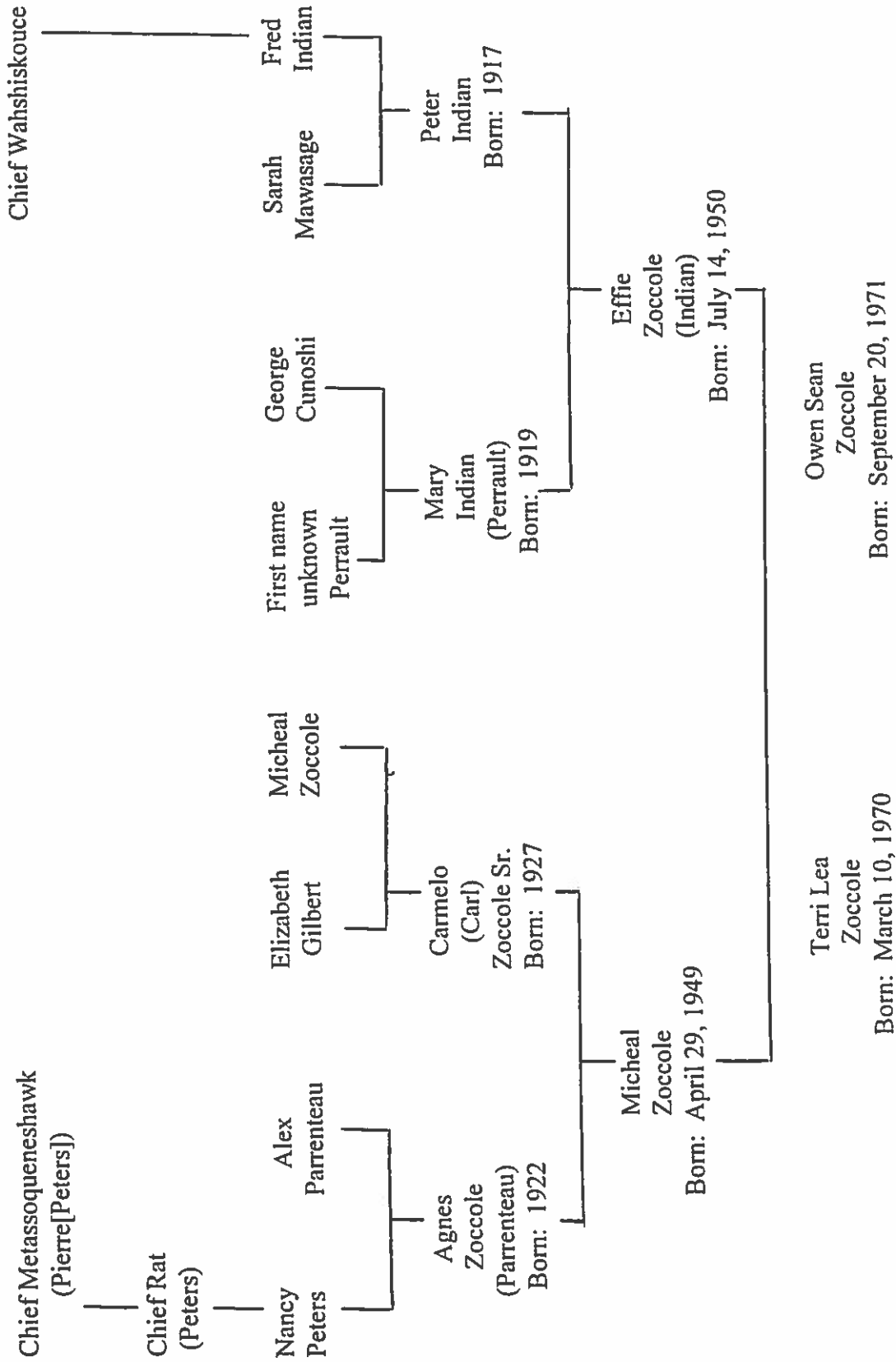
Map

Domain of Innocence

Northwestern Ontario Region



FAMILY GENEEOLOGY



Appendix A:

**A CHECK ONE / VEUILLEZ COCHER**

1.  I request that I and my minor children, if eligible, be registered in the Indian Register and, if applicable, that my name be entered in a Band List, as provided under the Indian Act as amended.  
 Je demande que moi-même et mes enfants mineurs, si éligibles, soient inscrits au Registre et, si applicable, que mon nom soit ajouté sur une liste de bande, comme prévu dans la Loi sur les Indiens telle que modifiée.

Signature: Michael Zoccolic Date: Nov 19/85

2.  I make this application as guardian on behalf of the applicant who is under the age of 18 years or is mentally incompetent within the meaning of the Indian Act. I request that the applicant be registered in the Indian Register and, if applicable, that his/her name be entered in a Band List, as provided under the Indian Act as amended.  
 Je fais cette demande comme tuteur pour le requérant qui a moins de 18 ans ou est mentalement incapable tel que défini dans la Loi sur les Indiens. Je demande que le requérant soit inscrit au Registre et, si applicable, que son nom soit ajouté sur une liste de bande, comme prévu dans la Loi sur les Indiens telle que modifiée.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

IF MORE SPACE IS REQUIRED, ENTER ADDITIONAL INFORMATION ON A SEPARATE SHEET OF PAPER AND ATTACH IT TO THIS APPLICATION FORM. / UTILISER AU BESOIN UNE FEUILLE SEPARÉE POUR AJOUTER DES RENSEIGNEMENTS ADDITIONNELS ET LA JOINDRE À CETTE DEMANDE.

**Surname of Applicant - Nom de l'individu du requérant**  
ZOCOLIC **Given Names - Prénoms**  
MIKHAEL

**Living Address - Adresse**  
14 KILVAVICIA ST **Postal Code - Code postal**  
T4U 0A9 **Tel. No. - N° de tel.**  
431-4318

**Date of Birth - Date de naissance**  
7/9/42 **Former Band No. - Ancien N° de bande**  
 \_\_\_\_\_ **Name of Former Band - Nom de l'ancienne bande**  
 \_\_\_\_\_

**Surname of Father - Nom de l'un des parents**  
ZOCOLIC **Given Names - Prénoms**  
GEORGE

**Maternal Name of Mother - Nom de l'un des parents**  
PAIRENTEAU **Given Names - Prénoms**  
AGNES

**Surname of Paternal Grandfather - Nom de l'un des grands-parents paternels**  
ZOCOLIC **Given Names - Prénoms**  
MICHAEL

**Surname of Maternal Grandfather - Nom de l'un des grands-parents maternels**  
PAIRENTEAU **Given Names - Prénoms**  
ALBERT

**Surname of Mother's Grandfather - Nom de l'un des grands-parents maternels**  
MEARS **Given Names - Prénoms**  
EVILIA

**Groups for Registration - Groupes des inscriptions**  
3rd GENERATION

If you have children please list the names and birthdates of all of them. For each minor child attach a birth registration showing the names of the parents. Your children who have reached the age of 18 must complete a separate application if they wish to apply for registration.  
 Si vous avez des enfants, veuillez indiquer leur nom et la date de naissance pour chacun. Pour chaque enfant mineur, attacher un certificat d'enregistrement de naissance indiquant les noms des parents. Vos enfants qui ont atteint l'âge de 18 doivent compléter une demande d'inscription séparée s'ils désirent faire demande.

**List All Children - Inscrire tous les enfants**

| Date of Birth - Date de naissance | Surname - Nom de famille | Given Names - Prénoms |
|-----------------------------------|--------------------------|-----------------------|
| YA M DJ                           | _____                    | _____                 |
| YA M DJ                           | _____                    | _____                 |
| YA M DJ                           | _____                    | _____                 |
| YA M DJ                           | _____                    | _____                 |

**Surname of Other Parent - Nom de l'un des autres parents**  
 \_\_\_\_\_ **Given Names - Prénoms**  
 \_\_\_\_\_

**Date of Marriage - Date de mariage**  
 YA M DJ

**Date of Birth - Date de naissance**  
 YA M DJ

**Registered Indian - Inscriit**  
 No  Yes

**Band No. - N° de bande**  
 \_\_\_\_\_ **Name of Band - Nom de la bande**  
 \_\_\_\_\_

**White Copy / Copie blanc** → **MAIL TO: The Registrar, Membership Division, Reserves and Trusts, Ottawa, Ontario, K1A 0H4**

**Yellow Copy / Copie jaune** → **Band/District/Region / Bande/District/Région**

**Pink Copy / Copie rose** → **Applicant / Demandeur**

**Canada**

A CHECK ONE - VEUILLEZ COCHER

1.  I request that I and my minor children, if any, be registered in the Indian Register and, if applicable, that our names be entered in a Band List, as provided under the Indian Act as amended. / Je demande que moi-même et mes enfants mineurs, si éligibles, soient inscrits au Registre et, si applicable, que nos noms soient ajoutés sur une liste de bande, comme prévu dans la Loi sur les Indiens telle que modifiée.

Signature: Elle Zaccote Date: November 17, 1985

2.  I make this application as guardian on behalf of the applicant who is under the age of 18 years or is mentally incompetent within the meaning of the Indian Act. I request that the applicant be registered in the Indian Register and, if applicable, that his/her name be entered in a Band List, as provided under the Indian Act as amended. / Je fais cette demande comme tuteur pour le requérant qui a moins de 18 ans ou est mentalement incapable tel que défini dans la Loi sur les Indiens. Je demande que le requérant soit inscrit au Registre et, si applicable, que son nom soit ajouté sur une liste de bande, comme prévu dans la Loi sur les Indiens telle que modifiée.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

IF MORE SPACE IS REQUIRED, ENTER ADDITIONAL INFORMATION ON A SEPARATE SHEET OF PAPER AND ATTACH IT TO THIS APPLICATION FORM. / UTILISER AU BESOIN UNE FEUILLE SÉPARÉE POUR AJOUTER DES RENSEIGNEMENTS ADDITIONNELS ET LA JOINDRE À CETTE DEMANDE.

Surname of Applicant - Nom de famille du requérant: ZIICICICILE Given Names - Prénoms: KÉVALET

Band Address - Adresse: UUI-WI-I KUMBARICKI SITRIEETI

Date of Birth - Date de naissance: SOIOTIWI / 1922 Former Band No. - Ancien n° de bande: 1712 / Name of Former Band - Nom de l'ancienne bande: PIETI-KASIS 3017-15171-18834

Surname of Father - Nom de famille du père: INDIYAW Given Names - Prénoms: PIETER

Date of Birth - Date de naissance: 17 / 1922 Name of Band - Nom de la bande: KAGKIE KAKIET

Mother Name of Mother - Nom de famille de la mère: PEARAWIYI Given Names - Prénoms: MARY

Date of Birth - Date de naissance: 17 / 1922 Name of Band - Nom de la bande: KAGKIE KAKIET

Surname of Paternal Grandfather - Nom de famille du grand-père paternel: INDIYAW Given Names - Prénoms: ARNO

Surname of Paternal Grandmother - Nom de famille de la grand-mère paternelle: PIICIKWIKISET Given Names - Prénoms: SIARAKI

Surname of Maternal Grandfather - Nom de famille du grand-père maternel: CUMDSHY Given Names - Prénoms: GEORGE

Surname of Maternal Grandmother - Nom de famille de la grand-mère maternelle: \_\_\_\_\_ Given Names - Prénoms: \_\_\_\_\_

D Grounds for Registration - Raison pour l'inscription: 1st Generation

If you have children please list the names and birthdates of all of them. For each minor child attach a birth registration showing the names of the parents. Your children who have reached the age of 18 must complete a separate application if they wish to apply for registration. / Si vous avez des enfants, veuillez indiquer leur nom et la date de naissance pour chacun. Pour chaque enfant mineur, attachez un certificat d'enregistrement de naissance indiquant les noms des parents. Vos enfants qui ont atteint l'âge de 18 doivent compléter une demande d'inscription séparée s'ils désirent être inscrits.

List All Children - Indiquez tous les enfants

| Date of Birth - Date de naissance | Surname - Nom de famille | Given Names - Prénoms |
|-----------------------------------|--------------------------|-----------------------|
| <u>1901-09-09</u>                 | <u>ZIICICICILE</u>       | <u>THARA KLEA</u>     |
| <u>1910-09-09</u>                 | <u>ZIICICICILE</u>       | <u>OWEN ISEAN</u>     |

Surname of Other Person - Nom de famille de autre parent: \_\_\_\_\_ Given Names - Prénoms: \_\_\_\_\_ Date of Marriage - Date de mariage: 691230

Date of Birth - Date de naissance: 1910-09-09 Registered Indian - Indien inscrit:  Yes /  No Band No. - n° de bande: \_\_\_\_\_ Name of Band - Nom de bande: \_\_\_\_\_

White Copy / Copie blanc: MAIL TO: The Registrar, Membership Division, Reserves and Trusts, Ottawa, Ontario, K1A 0H4

Yellow Copy / Copie jaune: Band/District/Region

Pink Copy / Copie rose: Applicant / Demandeur

Canada





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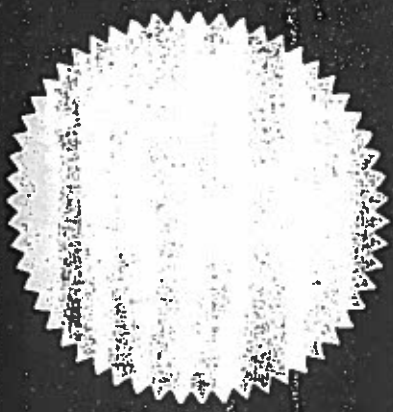
OFFICE OF THE REGISTRAR GENERAL  
TORONTO, ONTARIO  
CANADA

Oct. 24, 1985

DATE ISSUED

*Rosemarie E. Gage*

ROSEMARIE E. GAGE  
DEPUTY REGISTRAR GENERAL



Form 31

PROVINCE OF ONTARIO  
THE VITAL STATISTICS ACT, 1940

### STATEMENT OF BIRTH OF AN INDIAN

260014

(For use of Registrar-General only)

PROVINCE OF ONTARIO

NAME OF INDIAN AGENCY  
IN WHICH BIRTH TOOK PLACE

Kenora

#### 1. PLACE OF BIRTH:

(1) If on a Reserve

(State name and location)

(2) If in a City, Town or Village

Dryden

(Give street)

Street Address

Dryden Red Cross

(All letters shall first be in a capital or other position, state the house number)

Township of

County or Territorial District of Kenora

(3) If in rural area

(Give name and location)

Township of

County or Territorial District of

2. PRINT NAME OF  
CHILD IN FULL:

INDIAN

(Surname)

EFFIE

(Given name)

3. SEX FEMALE

(Write only of female)

4. DATE OF BIRTH

July

14

1950

(Month by name)

(Day)

(Year)

5. (1) Single  Twin  Triplet  Other

(State X in the proper space)

(2) If "OTHER" state the number

(3) If a twin, triplet or other, state whether the child was born first, second, third, etcetera

6. THE MOTHER OF THE CHILD IS: SINGLE  MARRIED  WIDOWED  DIVORCED

(Place X in the proper square)

7. WAS THE BIRTH PREMATURE?  NO

(Yes or No)

8. IF PREMATURE STATE LENGTH  
OF PREGNANCY IN WEEKS

9. PRINT  
NAME

INDIAN

(Surname)

PETER

(Given name)

10. BAND OR TRIBE

92 Eagle Lake

11. RESIDENCE

Eagle Lake I.R.

(If on a Reserve, state name and location)

12. PLACE OF BIRTH

Ontario

(Province or Territory)

13. AGE LAST BIRTHDAY

33 YEARS

14. (1) TRADE, PROFESSION OR  
KIND OF WORK

wood cutter

(2) TYPE OF INDUSTRY  
OR BUSINESS

pulp cutting

(See note 2)

#### MOTHER

15. PRINT  
MAIDEN  
NAME

Perrault

(Maiden surname)

NAME

Mary

(Given name)

16. BAND OR TRIBE 92 Eagle Lake

17. RESIDENCE Eagle Lake I.R.

(If on a Reserve, state name and location)

18. PLACE OF BIRTH Ontario

(Province or Territory)

19. AGE LAST BIRTHDAY 31 YEARS

20. (1) TRADE, PROFESSION OR  
KIND OF WORK

housewife

(2) TYPE OF INDUSTRY  
OR BUSINESS

at home

(See note 2)

21. HOW MANY CHILDREN BORN TO THIS MOTHER BEFORE THIS BIRTH:

(a) were born alive? five

(b) are now living? two

(c) were born dead after the mother was pregnant at least 28 weeks? none

22. MEDICAL PRACTITIONER OR  
NURSE IN ATTENDANCE  
AT THIS BIRTH

WIGLE

(Surname)

V.W. MD.

(Given name or initials)

DRYDEN

(Post-office address)

(See note 3)

I CERTIFY THAT TO THE BEST OF MY KNOWLEDGE AND BELIEF ITEMS 1 TO 22, BOTH INCLUSIVE,  
ARE TRUE AND CORRECT.

August 10 1950

(Month by name)

(Day)

(Year)

Kenora

(Post-office address)

*Norman Patterson*

(Signature)

(This space for use of division registrar only)

REGISTRATION NUMBER 49

I am satisfied as to the correctness and sufficiency of this statement and I register the birth by signing this

August 10 1950

(Month by name)

(Day)

(Year)

260014  
(Code number)

*Norman Patterson*

(Signature of division registrar)



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OFFICE OF THE REGISTRAR GENERAL

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TORONTO, ONTARIO  
CANADA

Oct. 25, 1985

DATE ISSUED

*Rosemarie E. Cage*

ROSEMARIE E. CAGE  
DEPUTY REGISTRAR GENERAL



PROVINCE OF ONTARIO  
THE VITAL STATISTICS ACT  
STATEMENT OF BIRTH

037274

(For use of Registrar General only)

CODE

1. PLACE OF BIRTH: City, town, village or township of DRYDEN  
Name and address of hospital or nursing home DRYDEN GENERAL HOSP  
(If birth occurred at home, give house number and street address)  
County or territorial district of ONTARIO

2. PRINT NAME OF CHILD IN FULL: ZOCOLE  
TERRE LEM

3. DATE OF BIRTH: MARCH 10 1970 4. SEX: FEMALE

5. PLEASE STATE IF MOTHER IS: Married, Widowed, Divorced or Single MARRIED

6. FATHER (Prior full name): ZOCOLE  
MICHAEL  
Age 20 Place of birth ONTARIO  
Place of birth (Province, state or country) ONTARIO  
Citizenship WARRIGON DRYDEN

7. MOTHER (Prior full name): INDIAN  
EFFIE  
Age 19 Place of birth ONTARIO  
Place of birth (Province, state or country) ONTARIO  
Citizenship WARRIGON DRYDEN

8. State of birth was single, twin, triplet or other SINGLE 9. Weight of child at birth 8/65 202 10. Length of pregnancy in completed weeks 2 1/2

11. Total number of children born to this mother: (a) Number born alive including this birth ONE  
(b) Number living at date of this birth including this child ONE  
(c) Number born dead after 20 weeks' pregnancy NONE

12. Permanent residence of child's mother at time of this birth: WARRIGON ONTARIO

13. Name of medical practitioner or nurse in attendance at this birth: POTTS J. L.  
Post Office Address: 191 WAYNE AVE (DRYDEN ONTARIO)

I certify that the above stated particulars are true, to the best of my knowledge and belief, this  
Date April 16 1970  
Signature Mrs. Effie Zocole  
Address WARRIGON  
ONTARIO

(For Division Registrar use only)  
I am satisfied as to the correctness and sufficiency of this statement and register the birth by signing the statement, this  
Date APR 16 1970  
Signature [Signature]  
(Registration number) (Code number)

PLEASE TYPE OR PRINT  
DO NOT USE RED INK OR PENCIL





ONTARIO

OFFICE OF THE REGISTRAR GENERAL

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OF A RECORD

ON FILE AT THE

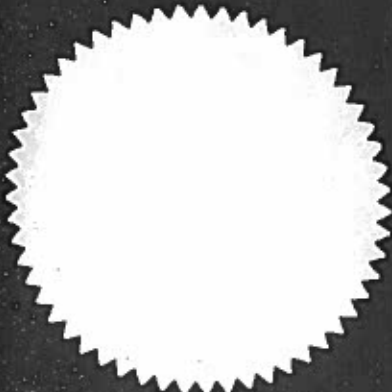
OFFICE OF THE REGISTRAR GENERAL  
TORONTO, ONTARIO  
CANADA

Oct. 25, 1985

DATE ISSUED

*Rosemarie E. Gage*

ROSEMARIE E. GAGE  
DEPUTY REGISTRAR GENERAL



THE VITAL STATISTICS ACT  
STATEMENT OF BIRTH

107180

(For use of Registrar General only)

CODE

602

OTHER  
FOR  
CTIONS

1. PLACE OF BIRTH: City, town, village or township of DRYDEN

Name and address of hospital or nursing home DRYDEN  
(If birth occurred at home, give house number and street address)

Country or territorial district of DRYDEN) K

2. PRINT NAME OF CHILD IN FULL ZACCONE

OWEN SEAN  
(Given or first names)

3. DATE OF BIRTH SEPTEMBER 20 1971 4. SEX MALE  
(month by name) (day) (year) (State male or female)

5. PLEASE STATE IF MOTHER IS: Married, Widowed, Divorced or Single MARRIED  
(The term "Common law" or "Separated" not to be used)

6. FATHER (Print full name)  
Zaccone  
(Surname or last name)

7. MOTHER (Print full name)  
INDIAN  
(Maiden name - Name before marriage)

Michael  
(Given or first names)

EFFIE  
(Given or first names)

Age 22 Place of Ontario  
birth (Province, state or country)

Age 21 Place of ONTARIO  
birth (Province, state or country)

Citizenship DRYDEN

Citizenship DRYDEN

8. State if birth was single, twin, triplet or other SINGLE 9. Weight of child at birth 8 lbs. 12 1/4 oz. 10. Length of pregnancy in completed weeks 21 1/2 in.  
(lb. and oz. or grams)

11. Total number of children born to this mother (a) Number born alive including this birth 2  
(b) Number living at date of this birth including this child 2  
(c) Number born dead after 20 weeks' pregnancy

12. Permanent residence of child's mother at time of this birth GEN DEL  
(House No.) (Name of street or road)

WABIGOON ONTARIO  
(Name of city, municipality) (Province)

13. Name of medical practitioner or nurse in attendance at this birth DANIELS D.E.  
(Surname or last name) (Given or first names or initials)

Post Office Address DRYDEN ONTARIO

I certify that the above stated particulars are true, to the best of my knowledge and belief, this

Date SEPTEMBER 29 1971  
(month) (day) (year)

Signature Mrs Effie Zaccone  
(Parent or Guardian)

Address General Delivery

WABIGOON ONTARIO

(For Division Registrar use only)  
I am satisfied as to the correctness and sufficiency of this statement and registers the birth by signing the statement, this

NOVEMBER 5 1971  
(month) (day) (year)

[Signature]  
(Signature of Division Registrar)

224 260001  
(Registration number) (Code number)

(This space for office notation only)

DO NOT USE RED INK OR PENCIL  
PLEASE TYPE OR PRINT

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ONTARIO

OFFICE OF THE REGISTRAR GENERAL

CERTIFIED

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OF A RECORD

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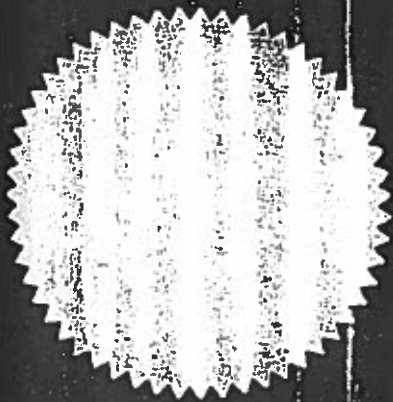
OFFICE OF THE REGISTRAR GENERAL  
TORONTO, ONTARIO  
CANADA

Oct. 24, 1985

DATE ISSUED

*Rosemarie E. Gage*

ROSEMARIE E. GAGE  
DEPUTY REGISTRAR GENERAL



Form 2

PROVINCE OF ONTARIO  
THE VITAL STATISTICS ACT, 1948  
STATEMENT OF BIRTH

035743

(For use of Registrar-General only)

1. PLACE OF BIRTH:

City, Town or Village of *Dryden*

Street Address *Red Cross Hospital*  
(If birth took place in a hospital or other health centre, state the name thereof.)

Township of \_\_\_\_\_

County or Territorial District of *Kenosha*

2. PRINT NAME OF CHILD IN FULL

*ZACCOCLE*

*MICHAEL*

3. SEX *male*  
(M for male or female)

4. (1) Single  Twin  Triplet  Other  (2) If "OTHER" state the number.  
(Place X in the proper square)

(3) If a twin, triplet or other, state whether the child was born first, second, third, et cetera.

5. DATE OF BIRTH

*April*

*29<sup>th</sup>*

*1949*

6. THE MOTHER OF THE CHILD IS:

Single  Married  Widowed  Divorced   
(Place X in the proper square)

7. WAS THE BIRTH PREMATURE? *NO*

8. IF PREMATURE STATE LENGTH OF PREGNANCY IN WEEKS

9. PRINT NAME IN FULL

*ZACCOCLE*

*CARMELO*

10. PERMANENT ADDRESS *DINORWIC*

*ONT.*

11. CITIZENSHIP *CANADIAN*

12. RACIAL ORIGIN *ITALIAN + INDIAN*

13. AGE *22* 14. PLACE OF BIRTH *ONTARIO*

15. (1) TRADE, PROFESSION OR KIND OF WORK *LABOURER*

(2) TYPE OF INDUSTRY OR BUSINESS *PULPWOOD*

MOTHER

15. PRINT MAIDEN NAME IN FULL

*PARENT PAU*

*AGNES*

17. PERMANENT ADDRESS *DINORWIC*

*ONT. L0*

18. CITIZENSHIP *CANADIAN*

19. RACIAL ORIGIN *FRENCH + INDIAN*

20. AGE *28* 21. PLACE OF BIRTH *ONTARIO*

22. (1) TRADE, PROFESSION OR KIND OF WORK *HOUSE WIFE*

(2) TYPE OF INDUSTRY OR BUSINESS *AT HOME*

23. HOW MANY CHILDREN BORN TO THIS MOTHER BEFORE THIS BIRTH:

(a) were born alive? *2* (b) are now living? *3*

(c) were born dead after the mother was pregnant at least 28 weeks?

24. MEDICAL PRACTITIONER OR NURSE IN ATTENDANCE AT THIS BIRTH

*DR. PICKUP*

*DRYDEN*

*ONT*

I CERTIFY THAT TO THE BEST OF MY KNOWLEDGE AND BELIEF ITEMS 1 TO 23, BOTH INCLUSIVE, ARE TRUE AND CORRECT.

*DINORWIC ONT*

*MAY 11 1949*

*C Zaccocle*

REGISTRATION NUMBER *42*

I am satisfied as to the correctness and authenticity of this statement and register the birth by signing the statement

this *11 May* *11* *1949*

*W. Henderson*

(Signature of division registrar)

*26000A*

(Scale number)

Appendix B:

## Evacuations in Upsala area as Seine R. rises

A group of Treaty 3 Indians who settled on old reserve lands on the Seine River southwest of Upsala, were evacuated by helicopter Tuesday after the river rose five metres.

Acting-Seine Indian Reserve chief Michael Zoccole said this morning five people and two dogs were rescued by a Ministry of Natural Resources helicopter after a group of three young men had walked out of the bush south of Upsala.

About 13 centimetres (five inches) of rain is thought to have fallen on the region in the last several days washing out roads in several spots where culverts have been washed away.

As well, about 18 people on a fishing expedition were trapped northwest of Upsala when portions of the Blind Bay Road were washed out. The road has since been repaired and the people have left, says Ministry of Natural Resources conservation officer John Bouchard.

Zoccole says although there had been fairly steady rains in the region since the weekend, he thinks water being released from a Ministry of Natural Resources control dam upstream may have caused the tremendous rise. The ministry removed from logs from the dam over the weekend, Ontario Hydro spokesman Linda Ashby confirmed.

"Mother Nature would not do that."

Zoccole and his family and one other family have returned to the four square miles of reserve land earlier this year to build homes and to raise their children in a more traditional Indian manner, he said in an interview in Thunder Bay this morning.

The piece of property was deserted at the turn of the century when typhoid wiped out most of the inhabitants, he said.

Zoccole says the river began to rise during rains Saturday, and the Seine and nearby Steel River rose to the point they and other area streams washed out parts of the Sawpaw road leading from their homes.

"We sent our three strongest boys out for help."

Owen Zoccole, 16, Larry Boucher, 20, and Ron Buckmeir, 23, waded and swam across the dangerous washouts and down a road until they hitched a ride with a logging truck. They got help from the OPP at Upsala and from the Ministry of Natural Resources.

Zoccole said their homes were not flooded as they are set on high ground, but the flood water had ruined a spring they take their drinking water from and they had nearly run out when they sent the men for help.

"We still don't know the extent of (damage). There may still be some people in other parts having difficulty," said Bouchard.

Bouchard said Upsala residents say conditions are the worst they've seen in 20 years.

# Parties dispute cause of Seine River flood

By TIMES-NEWS STAFF

**THUNDER BAY** — Severe flooding along the Seine River that forced the helicopter evacuation of two Indian families west of here Tuesday was not Ontario Hydro's fault, say utility spokesmen.

"That's incomprehensible," said Hydro water levels expert Bill Donaldson when told the group reported the Seine River rose five metres from Sunday to Tuesday. "But then I wasn't there," he added, while examining maps of the region in Hydro's Thunder Bay office Wednesday.

However, Michael Zoccole, acting chief of the newly-resurrected Seine River Reserve 22A2, said Wednesday the enormous rise in water was too fast to be due solely to the rain.

"Mother Nature would not do that," he said.

He said that on Sunday morning residents saw yellow foam and oil patches floating down the river, about 155 kilometres northwest of Thunder Bay. The water continued to rise through Monday-at the site, about 25 kilometres west of Upsala and south of Highway 17.

Donaldson said a Ministry of Natural Resources log dam upstream from the reserve did have logs removed at 3 p.m. Monday. That allowed 100 cubic metres a second to flow from Lac Des Mille Lacs into the river. Donaldson said he does not think that could have caused such a great rise in the water levels. He says the fact 10.9 cm (more than 4¼ inches) of rain fell between Saturday and Tuesday caused the flooding.

Numerous road washouts were reported in the region and the owners of the Bushwacker Restaurant in Upsala had to put sandbags around the rear of the building when water behind it rose and flooded the establishment.

Krys Perron, acting manager for the MNR's Thunder Bay district, said Wednesday the dam logs were removed on the advice of Hydro. Ministry workers had to fly to the dam since the road leading to it was washed out. The logs will remain out until the lake level stabilizes.

Elsewhere, at least 18 tourists who had been on a fishing expedition north of Upsala were unable to leave the area when portions of the Blind Bay Road washed out. The road has since been repaired and the tourists have left, an MNR conservation officer reported.

Michael Zoccole, his wife, 10-year-old son and another woman and her child and two dogs were evacuated by an MNR fire patrol helicopter after rising river water stranded them.

Zoccole's 16-year-old son Owen and two other young men set out on foot



Zoccole



Owen Zoccole

for help Tuesday morning after roads to their homes had been washed out and they began to run out of drinking water. "We were just drinking rain water," Zoccole recounted in Thunder Bay Wednesday. They could not get to their normal spring water source because of the road washouts.

Owen Zoccole, Larry Boucher, 20, and Ron Buckmeir, 23, had to wade and swim across several washed out portions of a logging road which leads to the reserve before they were able to hail a logging truck.

Owen said Wednesday they were dropped off at Highway 17 and walked to Upsala after a vain attempt to hitch a ride to the town.

They ended up at an MNR firefighting base at Upsala, where Owen Zoccole said they waded for five hours through red tape before a helicopter was dispatched.

"The higher ups (in the MNR) didn't seem to believe people were stuck there," the younger Zoccole said.

The families were evacuated by an MNR helicopter from Thunder Bay at

about 4:30 p.m.

The MNR's Perron said the Department of Indian Affairs will pay for the helicopter.

"We had to deal with a number of agencies," said Perron of the time it took to send the helicopter. She added there was no dispute over who should pay for the evacuation.

Reserve 22A2 was abandoned at the turn of the century after a typhoid epidemic wiped out most of the inhabitants. The survivors moved to what is now Seine River Reserve 22A1, says Zoccole. About 400 people now live at that reserve, on a lake west of Atikokan and south of Highway 11.

Last fall Zoccole moved his family from Thunder Bay to the old 10-square-kilometre site and began building a log home. Zoccole said they moved so their children could be introduced to a more traditional lifestyle that would enhance their cultural ties.

Another family moved to the site this spring. The homes, themselves, were above any flood water, Zoccole said.

Neither Perron nor Hydro's Donaldson knew the families had moved to the site. He said Hydro notified Pluswood, a logging company that cuts in the area, that further water would be released from the dam, but there was no one else known to be in the region. In the winter a trapper has a cabin there and he is notified of water level changes.

Members of the Seine River 22A2 Indian reserve have returned to their reserve and plan to resume construction of homes. In a news release, acting chief Michael Zoccole said construction will be resumed once the extent of damage to reserve land, bridges and access roads have been assessed. Several residents of the 12-member reserve located south of Upsala on the Firesteel River, were evacuated Tuesday by helicopter after being threatened by high water. Zoccole has blamed Ontario Hydro and the Ministry of Natural Resources for the flooding which occurred after a stop log was removed at a Lac Des Milles dam to lower lake levels. Hydro and the MNR say the flooding was caused by heavy rainfall from Saturday through Tuesday.

# The Chronicle-Journal

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Friday, August 19, 1988

## When it rains

The evacuation of two Indian families from a Seine River reserve northwest of Thunder Bay this week is a classic example of what happens when people don't talk to one another.

The issue involves rain — lots of it — and actions taken as a result of it.

When the families moved back to the site of the old Seine River reserve last fall, water levels were normal. They built log homes and pursued a traditional lifestyle akin to that of their ancestors who lived there before a turn-of-the-century typhoid epidemic (caused, perhaps, by another flood?) forced them to move.

Heavy rain across the region this week raised water levels significantly. So much so that Ontario Hydro had to lower a dam on the Seine River to release water from swollen Lac des Milles Lacs, site of numerous private and commercial camps.

The Indian families contend this is what flooded land around their homesites and forced two men to wade and swim out to the highway to get help. A Ministry of Natural Resources helicopter was sent to evacuate their families.

Releasing more water from the lake did help cause the Seine to rise. But unpredictable nature itself was the prime contributor. More than four inches of rain fell in three days swelling waterways everywhere. The old reserve is at the confluence of the Seine and Firesteel rivers and government crews were seen by our photographer shoring up a bridge over the Firesteel.

The real problem is that no one knew the Indians were living downstream.

Ontario Hydro said it hadn't been told; nor had the Department of Indian Affairs. The Indian families didn't tell them.

An unfortunate lack of communication.

"That's incomprehensible," said Hydro water levels expert Bill Donaldson when told the families reported the Seine River rose five metres. "But then I wasn't there."

Donaldson disputes the Indians' contention that releasing more water over the dam was solely responsible for their plight. The fact there were numerous washouts of roads other than those around the old reserve is wet testament to that. Tourists who were fishing nearby were also stranded by washouts. But lowering the dam did play a part in this instance.

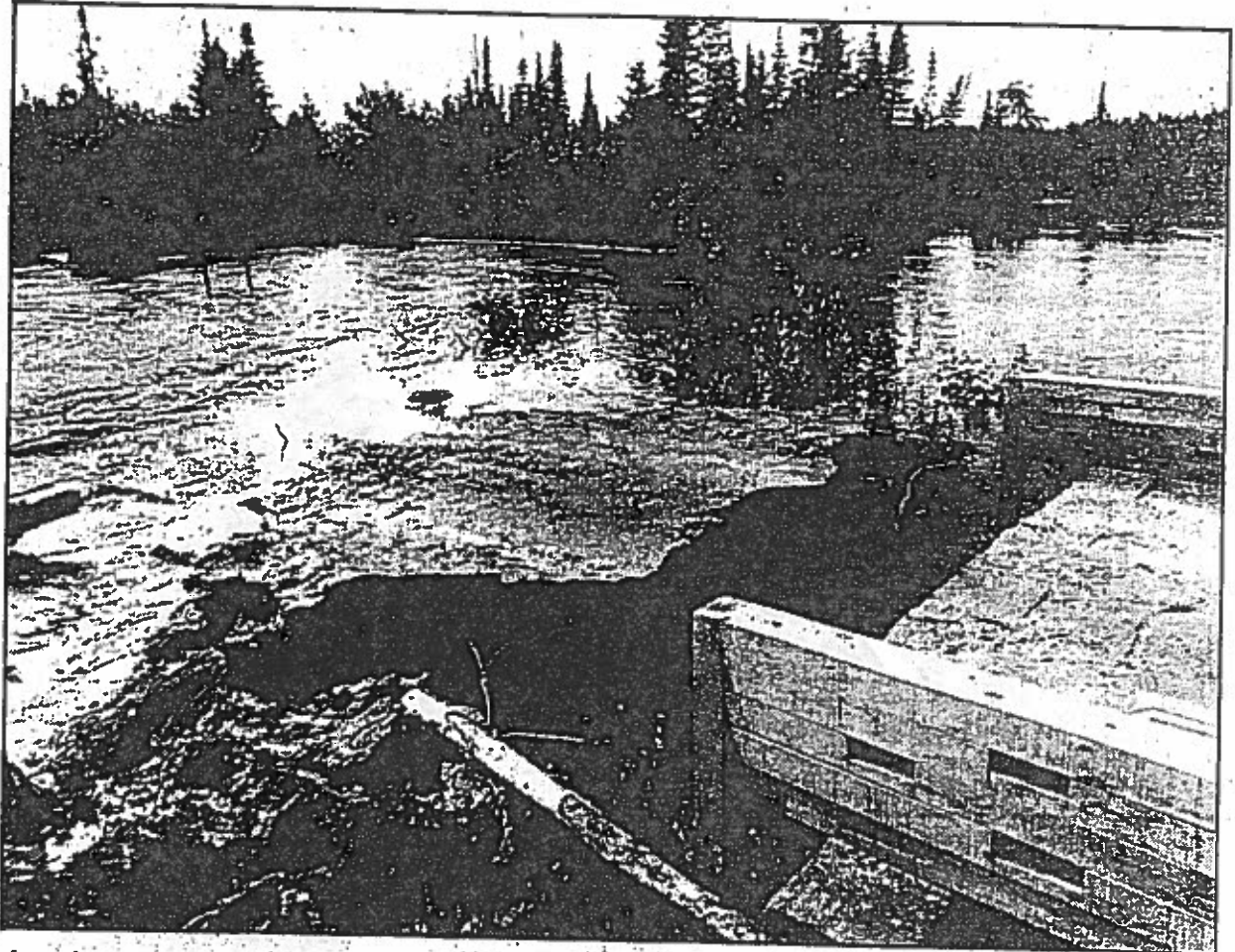
Norman Coulter, acting district manager of the Department of Indian Affairs, said there is no requirement for the agency to know whether Indians are living on reserve land.

"They don't need my permission to live there."

All parties are on the defensive for no good reason. An act of nature necessitated an act of man. When it rains hard, water rises. Living in the bush is fraught with this sort of risk. The families were evacuated safely and government will pay the cost. When the water recedes, life will return to normal for the families. If it rises again, Hydro and Indian Affairs will be aware they are there.

Native leaders across Canada say they want to be cut free of government ties. Yet individual Indian bands continue to depend on government assistance. In this case, two Indian families asked for and received direct government help in an emergency. That they were native families is of no consequence. Any Canadian would expect and receive the same.

Canada is a good and compassionate country. At times and places, it can also be a hard one. Sharing its bounty and jointly enduring its excesses needn't be difficult.



Logging road bridge leading to recently resurrected Indian reserve still washed out on Wednesday J. David Gehway photo

# The Chronicle-Journal

THUNDER BAY, ONTARIO, THURSDAY, AUGUST 18, 1988



WASHED OUT ROAD LEADING TO RESERVE 22A2 WEDNESDAY

J. David Galway photo



# Severe flooding on Seine River not Hydro's fault, official says

Severe flooding along the Seine River that forced the helicopter evacuation of an Indian family Tuesday was not Ontario Hydro's fault, say spokesmen.

"That's incomprehensible," said Hydro water levels expert Bill Donaldson when told the Zoccole family reported the Seine River rose five metres from Sunday to Tuesday. "But then I wasn't there," he added, while examining maps of the region in Hydro's Thunder Bay office Wednesday.

*(See the other stories  
on Page 27.)*

A Ministry of Natural Resources log dam upstream from Seine River Indian band reserve 22A2 did have logs removed at 3 p.m. Monday, he said, that allowed 100 cubic metres a second to flow from Lac Des Mille Lacs into the river. But Donaldson does not think that could possibly have caused such a great rise in the water levels. He says the fact 108.8 mm (4.28 inches) of rain fell between Saturday and Tuesday caused the flooding. Numerous washouts of roads were reported throughout the region.

At least 18 tourists who had been on a fishing expedition north of Upsala were unable to leave the area when portions of the Blind Bay

Road washed out. The road has since been repaired and the tourists have left, an MNR conservation officer reported.

Michael Zoccole, his wife, and 10-year-old son and another woman and her child and two dogs were evacuated by an MNR fire patrol helicopter after they say the water rose through Sunday, Monday and Tuesday.

The enormous rise in water was too fast to be due solely to the rain, said Zoccole. "Mother Nature would not do that."

Zoccole's 16-year-old son Owen and two other young men set out on foot for help Tuesday morning after roads to their homes had been washed out and they began to run out of drinking water. "We were just drinking rain water." They could not get to their normal spring water source because of the road washouts.

Owen Zoccole, Larry Boucher, 20, and Ron Buckmeir, 23, had to wade and swim across several washed out portions of a logging road which leads to the reserve south of Upsala, 135 kilometres northwest of Thunder Bay, before they were able to hail a logging truck operator and get a ride to town.

Zoccole said the boys arrived in Upsala about 10 a.m. and five hours

later their families were airlifted. Reserve 22A2 was deserted at a turn-of-the-century after a typhoid epidemic wiped out most of the inhabitants and they moved to what is now reserve 22A1, says Zoccole. About 400 people now live at that reserve.

Last fall Zoccole moved his family from Thunder Bay to the old square-kilometre site and began building a log home. Zoccole says they moved so their children could be introduced to a more traditional lifestyle that would enhance the cultural ties.

Another family moved to the site this spring. The homes were above any flood water, Zoccole said.

Hydro's Donaldson says they have no idea the family had moved to the uninhabited site. He said Hydro notified Pluswood, a logging company that cuts in the area, further water would be released from the dam but there is no one else known to be in the region. In the winter a trapper has a cabin there and he is notified of changes.

Norman Coulter, acting district manager of the Department of Indian Affairs, said there is no requirement for the department to know whether Indians are living on land designated as a reserve.

"They don't need my permission to live there," said Coulter.

Coulter said the department didn't know Indians were living on Reserve 22A2 until they got a telephone call people were stranded there.

Coulter noted there's been talk for about 20 years among the main Seine Reserve band about resettling the reserve land.

Because of drought conditions so far this year, no water had been let from Lac Des Mille Lacs since March. But the weekend rain prompted Hydro to open the dam to keep lake levels low for cottagers.

The lake's elevation rose from 456.68 metres Friday to 456.8 metres Monday, said Donaldson. That's a rise across the big lake of .17 metres or 6.69 inches.

September 19, 1988  
Chronicle Journal.

## News briefs

### Sudden death

DRYDEN (Staff) -- Michael Zoecole, who moved his family to re-settle an old Indian reserve near Upsala, died Thursday of a sudden illness.

Funeral services are to be held today for Zoecole, 39, at the Dymont home of Carl Zoecole, 44 kilometres east of Dryden. Michael Zoecole is to be buried at Dryden cemetery.

Zoecole was acting chief of the Salar River Reserve 22A2 and a member of the Lac des Mille Lacs band council.

In the fall of 1987 he moved with his wife and family to the reserve which had been abandoned at the turn of the century after a typhoid epidemic.

He built a log home and sought to introduce his children to a more traditional lifestyle.

The family had to be evacuated this summer from the reserve after flooding.

Zoecole is survived by his wife Effie, daughter Terri, son Owen, three sisters and two brothers.

October 14, 1988.

TIMES NEWS

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## Old reserve's only occupants ordered to leave

UPSALA (Staff) — Seven people have been asked to vacate a trailer on the old Seine River Reserve 22A2, about 25 kilometres west of here.

Sgt. John Brink, of OPP district headquarters in Thunder Bay, said Thursday the seven have been asked to leave the otherwise empty 10-square-kilometre reserve because they are not band members. Brink said there has been no time limit placed on when the seven people must leave, but added police would go back and check should a request come from the recently-formed Lac des Mille Lacs band.

Band Coun. Elaine Hogan said the band requested the eviction for fear that any incident could hurt chances

the band has of reviving the reserve, abandoned 50 years ago.

Hogan said a move is beginning now to reorganize about 190 eligible band members scattered across the province in hopes of reviving the reserve. However, she said if there were any police-related incidents on the reserve, it could reflect badly on the band.

### ASKED TO LEAVE

"The people living on the reserve, are native but not members of our band," she said in a interview from Thunder Bay. "The Lac des Mille Lac band is not violent and we don't want anything happening on our reserve land that could reflect badly on us. The people had been asked to leave

peacefully and refused so we had to asked the OPP to step in."

A lawyer for the seven, Rod McLeod, refused comment from his Winnipeg office other than to say through a spokesman that the matter was an internal dispute.

Hogan said the seven are occupying a trailer that once housed the band office.

She said former acting chief Mike Zoccole had gone last year to live on the reserve, along the Seine River about 155 kilometres northwest of Thunder Bay and south of Highway 17. When Zoccole died over the summer, his wife Effie remained on the reserve and was joined by other non-band members. Effie Zoccole is a

member of the Eagle Lake band.

Hogan said she and Chief Laurence Chapman had recieved reports of people being refused entry on to reserve land and rather than take a chance, have decided to clear the reserve of all non-band members. She said if the non-band members refuse to leave, the band will request the OPP take further action.

Reserve 22A2 was abandoned at the turn of the century after a typhoid epidemic wiped out most of the inhabitants. The survivors moved to what is now Seine River Reserve 22A1. About 400 people, of the Seine River band, now live at that reserve, on a lake west of Atikokan and south of Highway 11.

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December 23, 1993  
Chronicle Journal

### Band seeking Hydro compensation

THUNDER BAY (Staff) — Members of the Lac des Mille Lacs Indian band want Ontario Hydro to help pay for more than 30 years of damage members say was caused by fluctuations in Lac des Mille Lacs water levels.

Ron Bachmier, acting chief, said fluctuations in water levels have caused millions of dollars of damage, including severe erosion, loss of timber, loss of commercial land, even the exodus of Lac des Mille Lacs residents.

Bachmier says the band wants to know how much a Hydro facility on the nearby Seine River has to do with the fluctuations.

Pat O'Brien, Ontario Hydro spokesman in Thunder Bay, said Hydro officials last met with band officials in December and will meet again in late January.

He said Hydro has agreed to finance research into the band's grievances, but said the process is in the early stages.

Bachmier said Lac des Mille Lacs band has 392 members, though less than 10 live on the reserve.

He said band members spread out largely because of problems caused by flooding.

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"When it rains", Chronicle-Journal, Thunder Bay Newspaper, August 19, 1988.

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