

The following submission was made by R. Campbell
in support of the inclusion of Ancestor Mary Petrin.

From: Robert CAMPBELL
Sent: September 05, 2022
To: tribunal@tanakiwin.com <tribunal@tanakiwin.com>
Subject: Mary PETRIN Line

Good Morning my family more specifically the PETRIN lineage has been put into question. I would now like to take this time to address the Tribunal in reference to this.

I would also know when I can be afforded the person(s) who put our Lineage into disrepute. It should be noted I am in receipt of a document from a Lawyer representing Pikwakanagan First Nations, in that document there is nowhere that he confirms or denies the fact that the PETRIN Lineage is Algonquin.

As you will see in the PETRIN Lineage submitted by our family and others there is no doubt that the PETRIN line is in fact Algonquin. However, it should be noted this same lawyer placed Mary PETRIN in the Lake of Two Mountains area which in Pontiac and Fort William was noted as being one of the first areas the Algonquin Peoples Settled. .

To take it one step further WAJOU who was the husband of PETRIN was removed from the list of Algonquin's, however this was only done due to the fact that when this process was started no-one represented WAJOU. WAJOU as well as many others are in fact Algonquin and due to this process had his ancestry stripped. This document also challenges the LAGARDE line to which I have no interest. I bring this up due to the fact that it has become quite obvious that a number of Lines are being challenged for no other reason to once again suppress the families whom in our case did not get recognized as Algonquin's until the government gave our Grandmother her identity back in 1982. Peoples must recognize like many First Nations we Live, Work and Play in many areas of this Country.

Our direct line to Algonquin Ancestry confirmed by supported documents are as follows.

Mother June Chartrand -> Grandmother Elmira(Almira) Chamberlain nee(Chartrand) -> Great Grandmother Sophia Chamberlain nee (Maria Isaac Wajaw)-> Great Great Grandmother Mary PETRIN nee (POLSON) as outlined in the supporting documents.

In these documents you will also see that in census some of our Lineage identified themselves as Algonquin's where others put in Half Breed, which I am very taken back by this designation. When these census were completed anyone could like today challenge their validity as well.

Now that you know my lineage and that of many cousins both distant and near who have already submitted documentation as per family discussions that will prove Mary PETRIN was of Algonquin descent and should dispel any doubt as to the validity of her line and that she along with her lineage has a right to remain proud on the Schedule of Algonquin Ancestors

Has far as myself and family personally we come from a long list of Algonquin Ancestry as confirmed by the supporting documents. Our Family has lived in the Algonquin Territory as long as I and my Mother and Grandmother can remember. My Grandmother identified herself as Algonquin due to the Teachings and Upbringings and Ancestry. My Mother spoke pure French and English and in fact was an interpreter while residing in Mackey between the Loggers and French Businessmen and she in fact identified as Algonquin as well.

My mother had taught us a number of natural medical remedies she learned through her Algonquin Ancestry, such as smoke in your ears for ear aches, sand on bee stings, teas for colds and fevers to

name a few. These remedies may not have been heard of today due to the fact they were remedies of the First Nation Communities and in our case Algonquin.

We lived all of our life in Algonquin Territory such as Stonecliffe Township Head Clare Maria, Bissett Creek, Pembroke Petawawa and Chapeau Quebec.

Our Family as a People have suffered a lot of ridicule growing up like my sisters being called Squaws, not always fitting in due to our seclusion and suffering a lot of daily living hardships. This took us to our gathering as we were taught to live off the land. Knowing the right berries to harvest, animals to snare, fishing and hunting. Many times this put food on our table.

Every summer our family and extended family spend the whole summer camping in Algonquin Park more specifically but not limited to Lake Sec as soon as school was out. We would return just before school started. It was not unusually for us to live off the land as we had been taught at a young age.

On a couple of occasions I can remember by two brothers and I going into Lake Sec in the winter with nothing but a tent and sleeping bags and living off the land. It was only later in life when these teachings were something I was so fortunate to be exposed to due to the fact I brought them to my friends, family and associates.

Hunting and Fishing in our territory is something I have never stopped doing. I have provided meat for our elders in our community on more than one occasion just hunting for them. This once again this came from my teachings. You take care of your youth and elders as one day they will take care of you.

For Myself I Police in Curve Lake First Nations, Involved in teaching Youth the 7 Grandfather Teachings, was present at Petro Glyphs a native sacred grounds where the Eagle Feather was instituted into our Court System so First Nations Members could use the strength of the Eagle Feather when faced with Adversity.

I received an EAGLE FEATHER for my involvement in the Cross Canada Walk for Youth Mental Health "HOPE IN THE DARKNESS" at the Canadian Human Rights Museum at the Forks In Winnipeg home of the Metis Nation. During this walk which took me to from the Haida Gwaii travelling through many First Nations Communities bringing hope for our Youth suffering Mental Health. My travels are well documented on the Internet as I started from the West and the Founder Kevin Redsky started from the East. I was proud to identify myself as an Algonquin of Greater Golden Lake. In fact when the walk took us through the Ottawa Valley Members of Pikwakanaqan were invited and had youth attend our rally in Petawawa.

My Mother, Grandmother and our Family have always identified as Algonquin and the only reason this could be is in Fact we are Algonquin. Our identity was stripped once and with all the documentation that we have provided there is no doubt that the PETRIN line comes from Algonquin Ancestry. The Government of Canada as recognized other family members as being full status as Algonquin following the same line.

This is about nothing else but to keep my Algonquin Identity. I am sure there are Status Members that did not have to go through what the PETRIN Lineage and others had to do to maintain our Ancestry. I also know of Status members being stripped of their status due to inaccurate information. Hopefully your committee will put an end to any doubt the PETRIN lineage is in fact Algonquin.

Miigwetch