

**Submission Supporting the Inclusion of
Mary Petrin (RIN #4762) on the
Schedule of Algonquin Ancestors**

Submitted by
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Registry # 4-0896 1970-04-13

Introduction:

An Algonquin Ancestor in Article 1 of the Special Resolution of January 22, 2020 and referenced in the Special Resolution of April 20, 2021 is defined as follows

“Algonquin Ancestor” means a person who was born on or before July 15, 1897 and identified in an historic record or document dated on or before December 31, 1921, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a sibling of such a person, and includes the persons listed in the schedule of Algonquin Ancestors, as amended by the Algonquin Negotiation Representatives from time to time and which may be viewed at the Algonquins of Ontario Consultation Office and Algonquin community offices. In this definition, a sibling of a person is a person with a common Algonquin parent” [emphasis added]

While considering the definition of an Algonquin Ancestor as stated above and the information found in the thorough report which was prepared by Joan Holmes and submitted to the Algonquin Tribunal, this submission will prove without a reasonable doubt that Mary Petrin was Algonquin and should indeed be listed in the Schedule of Algonquin Ancestors.

Facts:

One very important fact is found on the 1901 Census for North Temiscamingue, Quebec (**ALG-40058**) which clearly indicated that two of Mary’s uncles, Thomas and Johny Polson, were listed as Algonquin in origin and Algonquin speaking. They both were born before 1897 and were found on a historic document dated prior to 1921. According to Appendix 1 of Joan Holmes’ report, Mary Petrin’s mothers name was Jenny Polson the sister of Thomas and Johny Polson. Jenny Polson is the sibling of two known Algonquins and therefore should also be considered as such.

Another important fact to consider is found in the Census of 1921 for Bear Island Temagami which clearly identifies Mary Petrin’s brother William as being Algonquin and Algonquin speaking thus indicating Mary Petrin as being of Algonquin origin also. (**ALG-40050**).

Both Mary Petrin and William Petrin’s marriages were recorded in the Indian Registers of Marriages, Births, Deaths for the Albany-Temagami-Temiscamingue area. Both of the marriage records show that Bertrand Petrin and Jenny Polson were the parents which proves that Mary and William were full siblings. (**ALG-40043, ALG-40047**)

There are many documents throughout the report that show the close ties to the Algonquin community that Mary Petrin and her family had. These life events with known Algonquins support the previously provided facts that Mary Petrin is Algonquin.

- Mary Petrin's marriage was recorded in the Indian Registers of Marriages, Births, Deaths for the Albany-Temagami-Temiscamingue area. This register included the records for the Indian Mission at Fort William where known Algonquins celebrated events. (**ALG-40043**)
- The majority of Mary Petrin's children were baptized in Mattawa with many of the godparents of these children being known Algonquins. (**ALG-02443, ALG-02465, ALG-30331, ALG-02770**)
- Mary Petrin was also godmother to children of known Algonquin families. (**ALG05845, ALG-02050**)
- Mary Petrin's son James married Angelique Dufond. Both of Angelique's grandfathers were on the Schedule of Ancestors. (**ALG-13606**)
- The majority of Mary Petrin's maternal family events take place in Temiscamingue with many other known Algonquins having events taking place there also. The modern day Temiskaming First Nations is an Algonquin community.

Conclusion:

In conclusion I would like to thank the Tribunal for your time in reviewing this submission and I look forward to meeting with you at the in-person hearing. I hope with this submission the Tribunal will find the facts to be substantial which will allow for Mary Petrin to be preserved in the Schedule of Algonquin Ancestors.