

**Enrolment Officer's Reply Report made in response to the Responding
Submissions by Interested Parties:**

**Report Regarding Ancestor
Thomas Lagarde dit St. Jean
(RIN #11565)
dated April 28, 2023**



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Prepared for the Algonquin Tribunal
April 2023**

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1. Introduction

The Tribunal received a responding submission from two individuals in support of retaining the ancestor Thomas Lagarde dit St. Jean (RIN #11565) on the Schedule of Algonquin Ancestors.

The submission is posted on the Tribunal's website at:

<https://www.tanakiwin.com/tribunal/thomas-lagarde-dit-st-jean/>

It appears on the website as:

- Document 11 – Reply Submission by D. Chaput and C. Mielke

This submission is responding to the Enrolment Officer's Report which appears on the Tribunal website as:

- Document 9 – Enrolment Officer's Response to Initial Submissions 2, 3, & 5 re #11565

This reply report addresses the content of the responding submission that is relevant to the Tribunal's inquiry, which is to determine whether Thomas Lagarde dit St. Jean is identified in a historic record or document dated on or before December 31, 1921 in such a way that it would be reasonable to conclude that he was considered to be an Algonquin or Nipissing, or a sibling of such a person. A "sibling of such a person" means a person with a common Algonquin parent.

As noted in the Enrolment Officer's Report, archival documents recording a family's life events have been assigned ALG document numbers; RIN numbers have been assigned to individuals discussed in the report to aid in identification. RIN numbers, ALG numbers and/or page numbers of existing reports will be referenced in this report for ease of discussion.

2. Document #11 – Reply Submission by D. Chaput and C. Mielke

The Respondents D. Chaput and C. Mielke supplied a 14-page report entitled Batch #10 Canoeists AKA Voyageurs.

2.1 Book Extract #1

The Respondents supplied extracts from a book entitled *The Last of the Wild Rivers* by Wallace A. Schaber, with specific reference to the Dumoine River watershed. The Respondents take the position that the Elders of Pikwakanagan and the Dumoine River Band tell of Algonquin Canoeists, and that Thomas Lagarde was one of these men.

The Respondent identifies Thomas Lagarde dit St. Jean as a voyageur. The following records indicate Thomas Lagarde dit St. Jean worked as a voyageur: in 1835 (child's baptism), 1837 (notary document), and 1843 (notary document), and in September 1845 (based on the unverified Brunet letter).¹ Other records identify him as a day-labourer or labourer in 1829,

¹ ALG-40281, ALG-40377, ALG-40503 cited in the Enrolment Officer's Report, Section E.5 on page 16. The Brunet letter and rough translation are documents ALG-40360 and ALG-40438.

1830 (two), 1832, 1834 and 1851² and as an "artisan" in 1842.³ This suggests that Thomas worked a variety of jobs from 1829 to 1851.

The extracts from this book do not name Thomas Lagarde specifically, nor was any documentation provided to link him with the Dumoine River Band with which this book is associated. Documentation regarding Thomas Lagarde, as outlined in the Enrolment Officer's Report, verifies that he occasionally worked as a voyageur; however, in and of itself, working as a voyageur does not necessarily identify him as being Algonquin.

2.2 Book Extract #2

The Respondents included an extract from a book entitled *The Eganville Leader: Reflections of a Century*. The extract refers to the death of Paul Turcotte who died during a log drive on the Dumoine River. There is no reference in this article to the ethnic identity of Paul Turcotte.

The Enrolment Officer has no further comment to make on this article.

2.3 Algonquin Oral History

The Respondents assert that Algonquin history is oral and that they are being asked to produce records from 200 years ago to prove they are Algonquin. According to the Respondents this is an impossible task.

While recognizing the difficulty of locating extant documents, the Enrolment Officer notes that many written records naming and identifying Algonquins, Nipissings, and other Indigenous people exist. For example, Algonquin and Nipissing chiefs and family heads sent over 65 petitions to government over a 125-year period from 1772 to 1897. The petitions contained lists of leaders and family heads and clearly identified their people and their land.

Church records, particularly those from the 19th century, very often recorded people as "Indian," Algonquin, or Nipissing. This is particularly true for records generated by the mission at Oka (over 2,500 are held in the Enrolment Office database), the mission at Allumette Island, and at numerous churches throughout the valley. The church mission records at Oka specifically identified individuals by tribal affiliation, whether Algonquin, Nipissing, or Iroquois and these records begin around 1721.

The earliest known census taken for the Algonquin/Nipissing village at the mission at Oka in 1825 named individuals as being Algonquin/Nipissing and indicated the number of individuals within those households. This census and later census records along with the church records and petitions enabled the Enrolment Officer to identify multiple individuals and family groups who were identified on primary documents as being either Algonquin or Nipissing during this 200-year timespan.

² ALG-40276 to ALG-40280, ALG-40379 cited in the Enrolment Officer's Report, Section E.5 on page 16.

³ ALG-40372 cited in the Enrolment Officer's Report, Section E.5 on page 16.

In addition, detailed genealogical work has been able to identify many records related to Thomas Lagarde dit St. Jean including the names of their parents up to his three-times-great-grandparents. The furthest back documents date to the mid-1600s. The family trees, which were compiled from primary documents (baptism, marriage, and burial records) are illustrated in the Enrolment Officer's Report in Appendices 1b and 1c (posted as Document 1).