

Timiigamiing Anishnaabeg Onaakonigewin K'dibendaagozimin



Teme-Augama Anishnabai Citizenship Law

The People of the Place of the Deep Water at the Shore
Living Law of We Who Belong



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1. AADIZOOKAANENS

(A piece of a living story)

- After Mishiibizhiw had flooded the world, many awesiinyag
- (animals) had joined Nanabush on the raft he had made. Nanabush
- said that the world could be remade if some earth from the
- bottom of the waters could be brought up to the surface. Many
- awesiinyag, naturally adept at such a task volunteered to try, all
- failed. Lastly, Wazhashk (Muskrat) volunteered, and to the surprise
- of all, Wazhashk surfaced with a small amount of earth. With this,
- Nanabush threw it into the surrounding waters, from which the land
- sprung up and grew and grew, and thus, the world was remade.



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2. WAAWIINDAMAGEWIN MINAWAAJ AANIKANOOTAMAAGEWIN (The Promise & Interpretation)

Since life was first breathed into our ancestors in a time immemorial, and Kizhemanidoo gifted them with our Ishkode and the path to mino-bimaadiziwin and with K'dakiiminaan, where the world was reborn, the Timiigamiing Anishinaabeg have continued to live within our country as a distinct, self-governing nation of people alongside and in harmony with the other beings that share this sacred land.

Notwithstanding unjust attempts of powerful foreign nations to assume control over who we are and oppress the expression and exercise of our inherent self-determination, since the beginning, our inherent traditions, laws, and living sovereignty, endow us with the sole and sacred responsibility and right to define, determine and identify who *our* citizens are, K'dibendaagozimin (We Who Belong/Citizens). These rights are recognized within International Law through the United Nations Declaration of the Rights of Indigenous Peoples.

We know that our K'dibendaagozimin (We Who Belong /Citizens) strengthen our nation, not weaken it, they are assets, never liabilities.

We will ensure that those descendants of the Timiigamiing Odoodemag (Families) of K'dakiiminaan, who have maintained aayaashkwad (reciprocal relationship) with their Odoodem(ag) (Clan(s)/Family(s)) and/or The Timiigamiing Anishinaabeg community and K'dakiiminaan, will be recognized as Timiigamiing Anishinaabeg K'dibendaagozimin (We Who Belong/Citizens).

We will ensure that all Timiigamiing Anishinaabeg K'dibendaagozimin (We Who Belong/Citizens) will have the opportunity to share in the exercise of our inherent Stewardship responsibilities, our eternal, sacred and continually emerging stories, our culture and the gifts and inherent duties and rights that flow from the lands, waters and life of our ancient ancestral homeland, Timiigamiing.

We will ensure that the voices of the of the Timiigamiing Anishinaabeg will be heard, through their recognition as K'dibendaagozimin (We Who Belong/Citizens) of the Timiigamiing Anishinaabeg.



3. DEFINITIONS

“**Aayaashkwad**” a reciprocal relationship where contributions, assistance, support and bimaadiziwin (well-being) are shared by those party to that relationship.

“**Appeals Committee**” means the committee appointed pursuant to this Law to consider K’dibendaagozimin (citizenship) appeals.

“**Appellant**” means an Applicant or Citizen who submits a formal appeal of the decisions of the Enrollment and/or Appeals Committee

“**Application Form**” is the form an applicant for Timiigamiing Anishinaabeg Citizenship will complete for submission to the Enrollment Officer.

“**Ancestor**” (also see “Historical Citizen”) means a person on an Ancestral List of “K’dakiiminaan Odoodemag (Traditional Families of N’Dakimenan) of whom the Timiigamiing Anishinaabeg have descended from and is a direct ancestor of a Descendent.

“**Ancestral Lists**” means the following historical documents:

- a) the list of those who received presents at Manitowaning during the 1840s-50s;
See Appendix 1, Page 30
- b) the list of those named on the 1865 List of Timiigamiing Anishinaabeg;
See Appendix 2, Page 31
- c) the list of those named on Ogimaa Kaaneshens’ petition of 1876;
See Appendix 3, Page 33
- d) the list of those named on the 1907 petition; and
See Appendix 4, Page 34
- e) the list of those who are recognized under a Teme-augama Anishnabai Citizenship List.



“**Citizen**” (see **Dibendaagozi**) means a person named in the Timiigamiing Anishinaabeg Mawmandobii’igan (Teme-Augama Anishnabai Citizenship Registry).

“**Consensus**” means that no member of the K’dibendaagozimin (Citizenship) Committee is actively opposed to an application for citizenship.

“**Days**” means calendar days inclusive of Saturdays, Sundays and holidays observed by Timiigamiing Anishinaabeg. Where a deadline occurs on a weekend, the deadline shall be extended to the next day following that is not a Saturday, Sunday or holiday observed by Timiigamiing Anishinaabeg.

“**Descendant**” means a person who can trace their ancestral line back to a member of one of the Odoodemag (Traditional Families) of K’dakiiminaan.

“**Effective Date**” means the date this Law was ratified, passed, and officially adopted by Teme-Augama Anishnabai.

“**Elder**” means a Citizen who is recognized by the K’dibendaagozimin (Citizenship) Committee as an experienced and knowledgeable source of information about community ties.

“**Enrolment Committee**” means the Enrolment Officer and two Members appointed pursuant to this Law.

“**Enrolment Officer**” means the person designated pursuant to Section 14

“**Historical Citizen**” is a person listed on an Ancestral List or a Teme-Augama Anishnabai Citizenship List who lived on K’dakiiminaan for at least a total of one (1) year throughout their lifetime.

“**Immediate Family**” means a person’s siblings, spouse, parents, grandparents, children, grandchildren, aunts, uncles, nieces and nephews.

“**Indian Act**” is the primary law the federal government of Canada uses to administer Indian status, local First Nations governments and the management of reserve land.



“**K’dakiiminaan**” means “our land” (inclusive), the traditional territory of the Timiigamiing Anishinaabeg.

“**K’dakiiminaan Odoodemag**” (“**Traditional Families of N’Dakimenan**”) means persons named on the Odoodemag Keshaawaajibiihiganan (Temagami Genealogy Charts) and their Descendants.

“**K’dibendaagozimin**” (“**We Who Belong/Citizens(ship)**”) **Committee** means the Committee responsible for developing and implementing this Law.

“**Mawmandobiihigan (Citizenship Registry)**” (we means the list of persons enrolled as K’dibendaagozi (Citizens) in accordance with the terms of this Onaakonigewin K’dibendaagozimin (Citizenship Law), maintained by the Enrolment Officer.

“**Minor**” means a person who is less than eighteen years of age.

“**Odoodem(ag)**” means a Timiigamiing Clan (Family). Historically, these are the relatives of individuals of the Timiigamiing Maang (Loon), Ozhiishiigwe (Rattlesnake), Ogiishkimanisii (Kingfisher), Atik (Caribou), Amik (Beaver) and Kaag (Porcupine) Odoodemag (Families/Clans). Odoodemag, based upon and tied to K’dakiiminaan since the beginning, have always held a critical responsibility both in the safeguarding of their families and neighbours, and of the lands, waters, plants and animals that shared our territories.

“**Onaakonigewin K’dibendaagozimin (Citizenship Law)**” means the Timiigamiing Anishinaabeg “Living Law of We Who Belong” and is the name of this Law. This document is alive, imbued with spirit in ceremony.

“**Ontario v. Bear Island**” means the legal action resulting in the Supreme Court of Canada’s decision in Ontario (Attorney General) v. Bear Island Foundation, [1991] 2 S.C.R. 570.



“Teme-Augama Anishnabai Citizenship List” means any official Citizenship list existing and accepted by Council on the Effective Date, including the Teme-Augama Anishnabai voters list, citizenship/membership list, documents or any of the lists provided to the courts in *Ontario v. Bear Island*;

“Teme-Augama Anishnabai (TAA) Council Meeting” means a meeting held by the duly elected Teme Augama Anishnabai Ogimaa and Council.

“Teme-Augama Anishnabai Council” or **“Council”** means the duly elected government of the K’dibendaagozi (Citizens) and the Teme-Augama Anishnabai.

“Timiagamiing Anishinaabeg Odoodemag Keshawaajibiihiganan (Teme-Augama Anishnabai Genealogy Charts)” means, the charts that contain the genealogy of the Teme-Augama Anishnabai.



4. OBJECTIVES

4.1 The objectives of the Timiigamiing Anishinaabeg Onaakonigewin K'dibendaagozimin (Teme-Augama Anishnabai Living Law of We Who Belong/ Citizenship Law) are:

- a)** to set out the guiding principles used to determine who is a Timiigamiing Anishinaabe Dibendaagozi (Teme-Augama Anishnabai/Citizens).
- b)** to establish, maintain and administer the citizenship list, to be known as the Timiigamiing Anishinaabeg Mawmandobii'igan (Teme-Augama Anishnabai Citizenship Registry).
- c)** to safeguard the continued existence and wellbeing of the Timiigamiing Anishinaabeg and K'dakiiminaan for the benefit of all present and future Timiigamiing Anishinaabeg K'dibendaagozi (Those Who Belong/Citizens); and
- d)** to ensure that Timiigamiing Anishinaabeg Citizens maintain and strengthen our ancient relationship to our homeland, to have a strong identity and sense of belonging, so that together we can fulfill our obligations and responsibilities to K'dakiiminaan and to future generations.



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5. ELIGIBILITY FOR K'DIBENDAAGOZIMIN

(We Who Belong/Citizens(ship))

5.1 There are two types of K'dibendaagozimin (Citizenship):

- a)** Dibendaagozi (One Who Belongs / Citizen); and
- b)** Wiidookaage-Dibendaagozi (One Who Belongs / Citizen - Helper).

5.2 Subject to Section 6. **K'dibendaagozimin Order of Wiidookaage-Dibendaagozi** (One Who Belongs / Citizen-Helper), a person is entitled to be enrolled as a Dibendaagozi (Citizen) if that person meets at least one (1) of the following criteria:

- a)** is a Descendant and is either no more than three (3) generations or seventy-five (75) years removed from the lifetime of a Historical Citizen;
- b)** is a Descendant and, pursuant to 6.5, is acknowledged by at least one (1) Timiagamiing Anishinaabeg Odoodemag (families), as having maintained or established a familial connection to that Odoodem (family);
- c)** is a Descendant and acknowledged by the Teme-Augama Anishnabai, in a duly convened Teme-Augama Anishnabai Assembly as being a Dibendaagozi (Citizen);
- d)** on the Effective Date, was listed as a Teme-Augama Anishnabai Citizen on a Teme-Augama Anishnabai Citizenship List;
- e)** was listed as a member of the Temagami First Nation or was entitled to have their name entered as a member of the Temagami First Nation, under the Indian Act, on the date immediately prior to the Effective Date;
or
- f)** was adopted as a Minor by a person who is/was a Dibendaagozi (Citizen) or is/was entitled to be a Dibendaagozi (Citizen).



- g)** as a child, was entitled to be a Dibendaagozi (Citizen) but:
- i. was not registered with Teme-Augama Anishnabai or Temagami First Nation; or
 - ii. was registered with a First Nation (Indian Band) or other Indigenous Government external to K'dakiiminaan and gives up this membership or citizenship.

5.3 For greater certainty, a person cannot be both a Dibendaagozi (Citizen) and registered as a member or citizen with another First Nation (Indian Band) or other Indigenous Government, except as a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper).

5.4 A Descendant who is more than three (3) generations or seventy-five (75) years removed from the lifetime of a Historical Citizen and not already acknowledged by at least one (1) Timiiagamiing Odoodemag (see Section 5.1 (b) those named on the 1865 List of Timiiagamiing Anishinaabeg), or does not qualify under the any or the other areas identified in Section 5.1, may seek to re-establish a relationship with their Odoodem(ag) (Clan(s) / Family(ies)) and/or the Timiiagamiing community and K'dakiiminaan, so that they may pursue proper consideration to be recognized as a Dibendaagozi (One Who Belongs/Citizen).



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6. K'DIBENDAAGOZIMIN ORDER OF WIIDOOKAAGE-DIBENDAAGOZI (One Who Belongs/Citizen-Helper)

6.1 A person is entitled to be a Wiidookaage-Dibendaagozi (One Who Belongs/ Citizen-Helper) if they were already recognized on a Teme-Augama Anishnabai Citizenship List, or entitled to have their name included as a Dibendaagozi (Citizen) on the date immediately prior to the Effective Date who are, due to their distinct standing, included within one (1) of the following three (3) categories found below in **Sections 6.2-6.4, respectively:**

- i. **(6.2) Wiidookaage-Dibendaagozi Inawemaagan [WDI]**
(One Who Belongs / Citizen-Helper: Relative),
- ii. **(6.3) Wiidookaage-Dibendaagozi Wiidimaagan [WDW]**
(One Who Belongs / Citizen-Helper: Spouse) and
- ii. **(6.4) Wiidookaage-Dibendaagozi Miinidiwinike [WDM]**
(One Who Belongs / Citizen-Helper: Honoured Gift Giver.

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6.2 WIIDOOKAAGE-DIBENDAAGOZI INAWEMAAGAN [WDI] (One Who Belongs/Citizen-Helper: Relative)

Application and acceptance to the Order of Wiidookaage- Dibendaagozi Inawemaagan (One Who Belongs/Citizen-Helper: Relative) shall provide and preserve the rights, and possibility of a child or descendent of a Wiidookaage-Dibendaagozi Inawemaagan [WDI] claiming Timiigamiing Anishinaabeg Citizenship based upon the criteria set out in Section 5. A person may become a **Wiidookaage-Dibendaagozi Inawemaagan [WDI] (One Who Belongs/Citizen-Helper: Relative)** one of the following two ways:

- a) On the Effective Date, a person that has membership or citizenship with another First Nation (Indian Band) or other Indigenous Government, automatically obtains citizenship as a Wiidookaage-Dibendaagozi Inawemaagan [WDI] (One Who Belongs/Citizen-Helper: Relative) if they are already listed on a Teme-augama Anishnabai Citizenship List; or



- b)** A person may apply to the K'dibendaagozimin (We Who Belong/Citizens) Order of Wiidookaage- Dibendaagozi Inawemaagan (One Who Belongs/ Citizen-Helper: Relative) if they are entitled to K'dibendaagozimin (Citizenship) under this Law under Section 5 and wish to retain their status as a member or citizen of a First Nation (Indian Band) or other Indigenous Government external to K'dakiiminaan.

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6.3 WIIDOOKAAGE-DIBENDAAGOZI WIIDIMAAGAN [WDW]

(One Who Belongs/Citizen-Helper: Spouse)

The Timiiagamiing Anishinaabeg maintain the ancient custom of making a Dibendaagozi (Citizen) of those spouses who had come to K'dakiiminaan to make their families and homes and participated in the practice of Aayaashkwad (reciprocal relationship). Such persons were formally accepted as a part their extended families and adopted by the community. We continue this custom and codify it here.

- a)** The Order of Wiidookaage-Dibendaagozi Wiidimaagan (One Who Belongs /Citizen-Helper: Spouse) includes all those K'dibendaagozimin (Citizens) already recognized on a Teme-augama Anishnabai Citizenship List on the date immediately prior to the Effective Date;
- b)** A person is entitled to be included in the Order of Wiidookaage-Dibendaagozi Wiidimaagan (One Who Belongs /Citizen-Helper: Spouse) if they are:
 - i) is acknowledged by at least one (1) Timiiagamiing Anishinaabeg Odoodemag (Families), as having maintained or established a familial connection to that Odoodem (Traditional Family), and
 - ii) is acknowledged by the Timiiagamiing Anishinaabeg, in a duly convened Teme-augama Anishnabai Assembly as being Wiidookaage-Dibendaagozi Wiidimaagan (One Who Belongs /Citizen-Helper: Spouse).





6.4 WIIDOOKAAGE-DIBENDAAGOZI MIINIDIWINIKE [WDM]

(One Who Belongs/Citizen-Helper: Honoured Gift Giver
(Honourary Citizen))

6.4 An appropriate and modern category of citizenship adopted by the Timiigamiing Anishinaabeg leadership in 1987, is that of the honorary citizen, or *Wiidookaage-Dibendaagozi Miinidiwinike*. We continue this meaningful customary form of K’dibendaagozimin (Citizenship) and codify it here.

- a) Candidates considered for this honour have shown an extraordinary level of effort in their lives to forward, support and strengthen the Timiigamiing Anishinaabeg in K’dakiiminaan.
- b) At a duly convened Timiigamiing Anishinaabeg Assembly, a resolution may be moved for the purpose of sponsoring an esteemed individual for consideration of conferring upon them Timiigamiing Anishinaabeg Wiidookaage-Dibendaagozi Miinidiwinike (One Who Belongs/Citizen-Helper: honoured gift giver (honourary citizen[ship])). Upon the adoption of the resolution in accordance with assembly rules, the nominee may have their honorary K’dibendaagozimin (Citizenship) granted.



6.5 ODOODEMAG DECISION-MAKING RE: K’DIBENDAAGOZIMIN

The Timiigamiing Anishinaabeg Odoodemag (Traditional Families), based upon and tied to K’dakiiminaan since the beginning, have always held a critical responsibility both in the safeguarding of their families and neighbours, and of the lands, waters, plants and animals that shared our territories.

- a) For the purposes of this Onaakonigewin K’dibendaagozimin, an official decision of an Odoodem (Traditional Family), in terms of the acknowledgement of an individual as being a part of that family, is rendered when at least two family members, that are at the current top generational level(s) of a family line within a particular odoodem, acknowledge the individual as being a member of their family, confirming this by putting their mark upon a document that affirms this truth.
(See Appendix 5, Page 40 for explanatory chart)



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6.6 WIIDOOKAAGE-DIBENDAAGOZI GANAWENINDAMOONAN

(One Who belongs/Citizen-Helper entrusted responsibilities and duties)

6.6(1) Every Wiidookaage-Dibendaagoziwag has the following responsibilities, duties, and benefits:

- a) A right to hunt, fish and gather within K'dakiiminaan recognized and protected by the Timiigamiing Anishinaabeg.
- b) Participate in and address Teme-Augama Anishnabai assemblies and official events in a non-voting capacity.
- c) May participate in Odoodemag decision-making and leadership.
- d) May be granted access to and/or a form of tenure, for lands for family use including domicile. Especially in cases where a Minor is a Dibendaagozi (Citizen).
- e) Eligibility to apply to, and if accepted, may fully participate in all committees, boards and commissions established by the Timiigamiing Anishinaabeg, subject to other qualifications of the entity (such as age, in youth or elder committees for example). *However, they may only seek to serve in certain capacities within the Timiigamiing Anishinaabeg Government, as permitted within the Constitution.*

6.6 (2) For greater certainty, citizen-helpers are only entitled to certain services, benefits, or entitlements if they are explicitly included in an agreement or other document setting out the terms and applicability of those services, benefits, or entitlements



6.6 (3) For greater certainty, nothing in the above section is intended to allow for or provide benefits to Citizen-Helpers that they are otherwise not entitled to, including:

- a)** Access to or to eligibility for any Temagami First Nation programming or funding intended for Temagami First Nation members cannot be made available. A Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) may not have access to programming or funding established by the Timiigamiing Anishinaabeg.
- b)** A Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) is not eligible for any entitlements, services, grants, or benefits in areas where they are eligible for such comparable entitlements, services, grants or benefits from, or due to, their membership in, a First Nation (Indian Band), or other Indigenous Government. Especially when such comparable entitlements, services, grants, or benefits flow from the same, similar or different treaties and/or agreements between the provincial and/or federal crown and the other Nation(s) they are registered with.
- c)** A Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) does not have voting rights in Teme-Agama Anishnabai elections, Referenda, or Assemblies other than those permitted under the Constitution.

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7. CHILDREN OF TIMIAGAMIING ANISHINAABEG K'DIBENDAAGOZIMIN (We Who Belong/Citizens)

7.1 A Dibendaagozi (Citizen) may register a Minor as a Dibendaagozi (Citizen) by completing the application process.

7.2 A long-form birth certificate shall be considered sufficient evidence of parental/guardianship.





8. APPLICATIONS BY TIMIAGAMIING ANISHINAABEG CITIZENS FOR CITIZENSHIP OR MEMBERSHIP IN FIRST NATIONS (INDIAN BANDS) OR OTHER INDIGENOUS GOVERNMENT EXTERNAL TO K'DAKIIMINAAN

8.1 A person ceases to be a Dibendaagozi (Citizen) immediately upon registration as a member or citizen of an Indian Band (First Nation) or other Indigenous Government external to K'Dakimenan. Such a person may be considered a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) in accordance with Section 6.



9. K'DIBENDAAGOZIMIN (Citizenship) APPLICATIONS

9.0 Subject to the terms of any settlement, court order, or trust agreement, any person who receives payment, compensation, per capita distribution, or other individualized benefit (“Individual Compensation”) as part of a claim, settlement, court decision, or Crown obligation relating to treaty rights, Aboriginal rights, Crown breach, or other legal entitlement (“Claim”), is not entitled to receive Individual Compensation for the same Claim as a result of applying, transferring, or otherwise becoming a Citizen or Citizen-Helper. For greater certainty, this includes, but is not limited to, if a person receives a per capita distribution as part of a claim for past annuities under the Robinson-Huron Treaty, that same person is not entitled to any Individual Compensation from Teme-Augama Anishnabai for past annuities under the Robinson-Huron Treaty, unless the terms of the Teme-Augama Anishnabai settlement, court order, or trust agreement state otherwise.

9.1 Individuals who wish to be considered for K'dibendaagozimin (Citizenship) must complete the Application Form, and submit it, with the documentation specified therein, to the Enrolment Officer.

9.2 Any person eligible for K'dibendaagozimin (Citizenship) under Section 5 may make an application to become a Timiagamiing Anishinaabeg Wiidookaage-Dibendaagozi Inawemaagan (One Who Belongs/Citizen-Helper: Relative) notwithstanding their citizenship or membership in a First Nation (Indian Band) or other Indigenous Government external to K'dakiiminaan.



9.3 Any application on behalf of a Minor with citizenship or membership in a First Nation (Indian Band) or other Indigenous Government external to K'dakiiminaan, pursuant to Section 8, will be considered by the Enrolment Committee according to the eligibility criteria in Section 5.

9.4 A person may apply to become a Timiigamiing Anishinaabeg Dibendaagozi (Citizen) on behalf of:

- a)** themselves provided they are at least sixteen (16) years of age
- b)** their natural, adopted or guardianship child who is under eighteen (18) years of age however when that child is at least (16) years of age, their consent is also required on the application.
- c)** another person for whom they have the legal authority, by power of attorney or otherwise, to manage that person's legal affairs.

9.5 All persons applying to become a Dibendaagozi (Citizen) shall be provided with access to a copy of the following by the Enrolment Officer, upon request:

- a)** the Timiigamiing Anishinaabeg Onaakonigewin K'dibendaagozimin (Teme-Augama Anishnabai Citizenship Law) in effect at the time of application; and
- b)** The Ancestral Lists and any relevant Teme-augama Anishnabai Citizenship List.

9.6 All persons applying to become a Dibendaagozi (Citizen) may be provided with access to a copy of any available Odoodemag Keshawaajibiihiganan (Teme-Augama Anishnabai Genealogy Charts) related to the applicant's direct family line(s) by the Enrolment Officer, upon request and at the discretion of the Enrolment Officer.

9.7 The onus to prove eligibility for K'dibendaagozimin (Citizenship) is upon the applicant and it is the responsibility of the applicant to provide all information and documentation required to establish entitlement to K'dibendaagozimin (Citizenship) pursuant to the requirements of **Section 5. Eligibility For K'dibendaagozimin (We Who Belong/Citizens(ship)).**



9.8 The Enrolment Committee shall review and consider all completed applications that are accompanied by supporting documentation and determine whether the applicant should be enrolled as a Dibendaagozi (Citizen) according to the eligibility requirements set out in this Onaakonigewin (Law).

9.9 Where an application lacks information or documentation that is required for the Enrolment Committee to determine whether the applicant should be enrolled as a Dibendaagozi (Citizen), the Enrolment Officer shall make reasonable efforts to contact the applicant to request the required information or documentation.

9.10 Applicants, or their appointed representative or agent, will be given the opportunity to make written and/or oral submissions to the Enrolment Committee in support of their applications.

9.11 Where the Enrolment Committee approves an Application for K'dibendaagozimin (Citizenship) the Enrolment Committee shall instruct the Enrolment Officer to contact the applicant in writing and provide them with a *Notice of K'dibendaagozimin (Citizenship) Decision*, to inform him or her of the Enrolment Committee's decision.

9.12 Where the Enrolment Committee rejects an application for K'dibendaagozimin (Citizenship), the Enrolment Committee shall instruct the Enrolment Officer to contact the applicant in writing to inform him or her of:

- a) the Enrolment Committee's decision;
- b) the reasons for the Enrolment Committee's decision;
- c) the applicant's right to appeal the decision of the Enrolment Committee at any time after the receiving the Notice of K'dibendaagozimin (Citizenship) Decision; and
- d) the procedures for appealing the decision of the Enrolment Committee.



9.13 If the Enrolment Committee rejects an application for K'dibendaagozimin (Citizenship), the applicant may only reapply for enrolment as a Dibendaagozi (Citizen) if that person has obtained new information or documentation supporting their eligibility or successfully appeals the decision pursuant to Section 11 of this Law.

10. ENROLMENT OFFICER

10.1 The Enrolment Officer shall, subject to the direction or a decision of the Enrolment Committee:

- a)** provide copies of the forms set out in the Schedules to any potential applicant or Dibendaagozi (Citizen) upon request.
- b)** receive all applications and written submissions in support of applications.
- c)** contact all applicants if information or documentation is missing from their application.
- d)** notify applicants of the need for written or oral submissions if necessary.
- e)** notify each applicant in writing of Enrolment Committee decisions based on their application.
- f)** advise applicants in writing of their right to appeal and the process for appeals.
- g)** post only the names of persons approved by the Enrolment Committee for enrolment and addition to the Mawmandobiihigan (Citizenship Registry), in prominent places in the community for a period of 30 days.
- h)** acknowledge receipt of notices of appeal in writing.
- i)** post all notices of decision and notices of appeal.
- j)** notify all persons affected by appeal decisions in accordance with **Section 12 K'dibendaagozimin (Citizenship) Appeals**.



- k)** make additions and deletions from the Mawmandobiihigan (Citizenship Registry) in accordance with the provisions of this Onaakonigewin K'dibendaagozimin (Citizenship Law).
- l)** record the dates of all additions and deletions from the Mawmandobiihigan (Citizenship Registry).
- m)** maintain the Mawmandobiihigan (Citizenship Registry).
- n)** keep minutes of all meetings of the Enrolment Committee.
- o)** provide K'idibendaagozimin (Citizenship) reports to the Enrolment Committee as required.
- p)** maintain all files related to K'dibendaagozimin (Citizenship) applications, additions, deletions, appeals and issues.
- q)** subject to Section 10.1(g), ensure that rules, policies and procedures are implemented to ensure the privacy and confidentiality of all applications and other personal information contained therein; and
- r)** carry out any other duties related to K'dibendaagozimin (Citizenship) administration as authorized, requested or delegated by the Enrolment Committee or Appeals Committee.



.....

11. K'DIBENDAAGOZIMIN (Citizenship) DECISIONS

Enrolment Committee

11.1 The Enrolment Committee shall be appointed by the K'dibendaagozimin (Citizenship) Committee, and must be K'dibendaagozi (Citizens).

11.2 The Enrolment Committee will consist of five (5) members. A quorum of the Enrolment Committee shall be the Enrolment Officer, plus at least two other members of the Enrolment Committee.

11.3 The Enrolment Committee shall:

- a) review and consider all applications for K'dibendaagozimin (Citizenship).
- b) subject to **Section 10.1(g) Enrolment Officer** post only the names of persons approved by the Enrolment Committee for enrolment and addition to the Mawmandobiihigan (Teme-Augama Anishnabai Citizenship Registry), in prominent places in the community for a period of thirty (30) days, ensure all applications are treated as confidential.
- c) ensure that applicants are provided with the opportunity to provide further information or make written and/or oral submissions prior to any decision rejecting the application.
- d) meet to review and consider K'dibendaagozimin (Citizenship) applications every three (3) months, or more frequently if necessary.
- e) determine whether an applicant has met the requirements for enrolment as a Dibendaagozi (Citizen) according to the requirements set out in **Section 5. Eligibility For K'dibendaagozimin** (We Who Belong/Citizens(ship)).
- f) instruct the Enrolment Officer to notify applicants of its decisions in relation to applications, applicants' rights to appeal and the appeal process.



- g)** instruct the Enrolment Officer to post all Enrolment Committee decisions in the form of a *Notice of K'dibendaagozimin (Citizenship) Decision* in prominent places in the community.
- h)** recommend amendments to this Onaakonigewin K'dibendaagozimin (Citizenship Law).
- i)** develop and maintain procedural rules to govern its activities which shall promote the principles of fairness, open dialogue and, subject to **Section 10.1(g) Enrolment Officer** (post only the names of persons approved by the Enrolment Committee for enrolment and addition to the Mawmandobiihigan (Citizenship Registry), in prominent places in the community for a period of thirty (30) days.), confidentiality; and
- j)** develop and maintain a code of conduct for members of the Enrolment Committee.

11.4 The Enrolment Officer shall keep minutes of every meeting of the Enrolment Committee.

11.5 The Enrolment Committee may seek the advice and guidance of Elders as required in its discretion.

11.6 Members of the Enrolment Committee would not participate in the decision-making process relating to a member of their Immediate Family and would not vote in such a decision.

11.7 In the event that all members of the Enrolment Committee are disqualified from considering an application pursuant to **Section 10.6** Members of the Enrolment Committee would not participate in the decision-making process relating to a member of their Immediate Family and would not vote in such a decision, a substitute committee of Members shall be appointed to consider the application.

11.8 The Enrolment Committee will endeavour to make its decisions by consensus but if there is no consensus the decision shall be made by a majority of the Enrolment Committee.



11.9 If a majority vote (at least 3, out of 5 Committee Members) is not obtained, the K'dibendaagozimin (Citizenship) application will be rejected. Official Citizenship is conferred upon a successful applicant after the appeals period and process has been completed.

12. K'DIBENDAAGOZIMIN (Citizenship) APPEALS

Appeals of K'dibendaagozimin (Citizenship) Application Rejections or Approvals

12.1 Applicants may, within one (1) year of the date of the decision, appeal decisions of the Enrolment Committee.

12.2 Any Timiiagamiing Anishinaabeg Dibendaagozi (Citizen) over sixteen (16) years old, may, within ninety (90) days of a posted decision, appeal decisions of the Enrolment Committee approving an applicant's application for K'dibendaagozimin (Citizenship).

Appeals Committee

12.3 All appeals of decisions of the Enrolment Committee shall be considered by the Appeals Committee and a decision rendered within ninety (90) days of receiving the Appeal.

12.4 The Appeals Committee shall consist of 3 members that shall be appointed by the K'dibendaagozimin (Citizenship) Committee from among themselves and/or K'dibendaagozi (Citizens) at large, who are not members of the Enrolment Committee, and who are deemed to be free of conflict with the appellant.

12.5 The Appeals Committee shall:

- a)** review and consider all appeals of decisions of the Enrolment Committee which have been submitted in the manner prescribed by this Onaakonigewin K'dibendaagozimin (Citizenship Law).



- b)** provide all individuals who commence an appeal under **Section 9.1** or **9.2** with a reasonable opportunity to make written and/or oral submissions to the Appeals Committee.
- c)** promptly inform any individual potentially affected by a decision of the Appeals Committee of the basis of the appeal and provide the individual or their designated representative with a reasonable opportunity to make written and/or oral submissions to the Appeals Committee.
- d)** provide written reasons for all decisions of the Appeals Committee.
- e)** instruct the Enrolment Officer to contact individuals affected by decisions of the Appeals Committee.

12.6 The Enrolment Officer shall provide notice in writing of the Appeals Committee decision and reasons for the decision to the individuals affected by the decision and such notice shall also include:

- a)** their right to appeal the decision of the Appeals Committee within one year of the Notice of the Appeals Committee decision; and
- b)** the procedures for appealing the decision of the Appeals Committee.

12.7 No member of the Appeals Committee may participate in appeal proceedings involving a member of their Immediate Family.

12.8 The Appeals Committee will endeavour to make its decisions by consensus but if there is no consensus the decision shall be recorded as a rejection of the appeal.



Final Appeals

12.9 An Appellant may, within one (1) year, appeal any posted decision of the Appeals Committee to the Teme-Augama Anishnabai Council, or a judicial body that is subsequently established by law and that is delegated such decision making authority. In cases where the appeal is of an approval of a Citizenship application, the Appellant has thirty (30) days to go appeal the decision to the Teme-Augama Anishnabai Council, or a judicial body that is subsequently established by law and that is delegated such decision making authority.

12.10 Appellants are entitled to make oral or written submissions or to have a designated representative make oral or written submissions on their behalf to the Teme-Augama Anishnabai Council, or a judicial body that is subsequently established by law and that is delegated such decision making authority.

12.11 The decision of the Teme-Augama Anishnabai Council shall be made in accordance with any decision-making requirements of duly convened Teme-Augama Anishnabai Council meetings and in accordance with the Onaakonigewin K'dibendaagozimin (Citizenship Law). A decision on the Appeal shall be rendered within ninety (90) days of receiving the Appeal.

12.12 The Enrolment Officer shall provide notice in writing of the Teme-Augama Anishnabai Council's decision and reasons to the affected individuals.

12.13 All decisions of the Teme-Augama Anishnabai Council, (or a judicial body that is subsequently established by law and that is delegated such decision making authority) shall be final and binding, and not subject to further appeal.





13. AMENDMENTS TO THE TIMIAGAMIING ANISHINAABEG ONAAKONIGEWIN K'DIBENDAAGOZIMIN (CITIZENSHIP LAW)

13.1 K'dibendaagozi (Citizens) may propose amendments to the Onaakonigewin K'dibendaagozimin (Citizenship Law) by:

- i. submitting the amendment to the Citizenship Committee with at least the support of one Odoodemag or twenty-four (24) citizens. or;
- ii. by submitting the amendment to the Teme-Augama Anishnabai Ogimaa and Council, or;
- iii. by proposing the amendment at a Teme-Augama Anishnabai assembly

13.2 The K'dibendaagozimin (Citizenship) Committee may, on its own initiative, propose amendments to the Onaakonigewin K'dibendaagozimin (Citizenship Law), by submitting them to Teme-Augama Anishnabai Ogimaa and Council.

13.3 The Teme-Augama Anishnabai Ogimaa and Council and/or the Teme-Augama Anishnabai Assembly may call for a referendum to be called on the proposed amendment. The referendum can occur no sooner than thirty (30) days, and no later than ninety (90) days after the decision to hold the referendum has been made.

13.4 All proposed amendments to the Timiagamiing Anishinaabeg Onaakonigewin K'dibendaagozimin (Citizenship Law) shall be adopted by holding a referendum.

The referendum process must be consistent with the Teme-Augama Anishnabai ratification processes required to affect major changes such as law, policy and agreements which could create fundamental change affecting the integrity and the future of the Teme-Augama Anishnabai.



14. ADMINISTRATIVE PROVISIONS

14.1 All K'dibendaagozi (Citizens) are responsible for ensuring that their name and other information is correctly recorded in the Mawmandobiihigan (Citizenship Registry). K'dibendaagozi (Citizens) may request from the Enrolment Officer their information as recorded in the Mawmandobiihigan (Citizenship Registry) in person, by mail, by facsimile, by electronic mail or by telephone in order to verify the accuracy of the information.

14.2 K'dibendaagozi (Citizens) may correct inaccurate information recorded in the Mawmandobiihigan (Citizenship Registry) in person, by mail, by facsimile, by electronic mail or by telephone.

14.3 Information to acquire Citizenship:

See **Section 5. Eligibility For K'dibendaagozimin (We Who Belong/Citizens(ship))**

15. RENUNCIATION OF CITIZENSHIP

15.1 Any Dibendaagozi (Citizen) of at least eighteen (18) years of age may voluntarily and willfully renounce their Timiiagamiing Anishinaabeg K'dibendaagozimin (Citizenship) in writing to the Enrolment Officer. The Enrolment Officer shall then remove the person's name from the Mawmandobiihigan (Citizenship Registry), and they shall no longer be considered a Dibendaagozi (Citizen) or entitled to any benefits, privileges or responsibilities of citizenship.

15.2 The Enrolment Committee may revoke a person's citizenship where there is sufficient proof that the person has obtained or retained their citizenship by fraud or by false misrepresentation or by knowingly concealing material circumstances or facts, or in circumstances where that person is no longer eligible for citizenship. Upon approval of the proposed revocation by Teme-Augama Anishnabai Chief and Council, the Enrolment Committee shall provide notice of any revocation to the person in writing.



.....

16. OATH AND DECLARATION OF K'DIBENDAAGOZIMIN (CITIZENSHIP)

16.1 From where the Sun now stands, I, [name], before all my relations and all that I hold as sacred, affirm my allegiance to the Timiigamiing Anishinaabeg, whose perspectives of society and values I share, whose rights and liberties I respect, whose civic duties and responsibilities I will fulfill and whose laws I will uphold and respect.

Verified by Dwayne Becker
November 4, 2024

Dwayne Becker
(Loon Clan)
TAA Coordinator & Administrator
Ph: 705-237-8943 Ext: 232 | Cell: 705-923-8419
citizenship@temagamifirstnation.ca

**Motion to accept the
Citizenship Law as presented
#2024-11-04 - 02**
Moved by: Kathy Beddows
Seconded by: Hugh McKenzie
CARRIED

The Teme-Augama Anishnabai is the Indigenous Nation of N'Dakimenan, our land. We have maintained our distinct territory, language, laws, social organization and culture for over 7000 years.

Declaration of Citizenship:

is a Citizen of the Teme-Augama Anishnabai, the Indigenous Nation, living upon our homeland, K'dakiiminaan (Ndakimenan) for over 7000 years, and referred to specifically in the records of the first European explorers to reach our land in the early 1600s. In 1991, the Supreme Court of Canada acknowledged the fact that our historical occupation of our homeland had established our aboriginal right to our homeland.



.....

Appendix 1

Section 2. a) those who received presents at Manitowaning during the 1840s-50s

3. Contact with the Colonial Government: Presents Distribution at Manitoulin 1848-1849

12. Records of the Temagami Indians collecting presents (not be confused with the annuities collected subsequent to treaty) exist for five years: two years just prior to the making of the Robinson Treaty in 1850: 1848, 1849 and 1850 itself, and 1851 and 1852. It is not coincidental that the Temagami Indians began coming down for presents soon after the Temagami post was closed in 1846. The aboriginal population of the Lake Huron region had been feeling the pressure from the increased European encroachment on their territory for some time, together with the decline of the fur trade in the region.

Lieutenant George Ironside was the Indian Superintendent in charge of distributing the presents at Manitowaning, and the lists for 1848-52 show:

The 1848 list showed 25 Temagami Indians listed under Nipissing.⁸⁴

The 1849 list showed 22 Temagami Indians, under title Temaw ga ming⁸⁵

The 1850 list showed 16 Temagami Indians, under the title Temawgaming.⁸⁶

The 1851 list showed 21 Indians under the heading Temagaming⁸⁷

The 1852 list showed 36 Indians under the heading Temawgaming.⁸⁸

The heads of families as listed on the above returns have been presented in Tables 1-5 below, where they are cross referenced with the 1913 Speck study of the Temagami family groups and their traditional hunting grounds, also cross referenced with the First Annuity Paylists on which Temagami Heads of families are listed on Chief Tahgawenini's list.⁸⁹

⁸⁴ NAC, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846-1857, Presents at Manitowaning. The year 1848 Presents list, page 441

⁸⁵ NAC, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846- 1857, Presents at Manitowaning. The year 1849 Presents list, page 408

⁸⁶ NAO, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846- 1857, Presents at Manitowaning. The year 1850 Presents List - This list has not been located, also searched were the Amelius Irving papers at NAO

⁸⁷ NAC, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846- 1857, Presents at Manitowaning. The year 1851 Presents list , page 400 & 510

⁸⁸ NACC, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846-1857, Presents at Manitowaning. The year 1852 Presents list, page 399

⁸⁹ Tahgawenini Paylist of 1850,1856-59, NAC RG Vol 9497 1850-1860



Appendix 1 continued

Table 2. List of Identified Temagami Families From the 1849 Returns of Presents⁹⁴ listed under “Taw maw gaw ming” and comparison with Robinson Annuity list⁹⁵ and Frank Speck’s Anthropology Study.⁹⁶

Table 2						
1849 Present List Names	1850 Paylist	1856 Paylist	1857 Paylist	1858 Paylist	1859 Paylist	Speck’s Family Names & #’s
Con a Cheese/ Caw naw Cich /Che Kince/ Kana ‘cic						# 8 , second son of Waw ba coo, #10]
Mish mak quo no num		X	X	X	X	Father of Nebenegune # 21 & #22 Coma’ ckewe
Wah be coo/Waw baw Koo		X	X	X	X	# 10 “White bear” Clan’ had 3 sons # 8 #23 & # 9 - great grandson= Tonenene
Sani tee						John?
Sah Go Sai /Tago sai/ Sack sai		X	X	X	X	Caya gowisgai / Sayagquasay- #23, son of #10 - Father in Law to Twains
Caw be ne gwune		X	X	X	X	# 9 Kabi mi gwune, son of # 10 “Francis Whitebear”

⁹⁴ NAC, RG 10, Vol 621, Superintendent of Indian Affairs George Ironside 1846- 1857, Presents at Manitowaning. The year 1840 Presents list, page 408

⁹⁵ NACC, RG 10, Vol 9497, 1850-1860 Tahgawenini’s Band Paylist. All years in which Temagami Indians are listed 1850, 1856, 1857, 1859

⁹⁶ Family Hunting Territories and Social Life of Various Algonqian Bands of the Ottawa Valley. Frank G Speck. Ottawa Government Printing Bureau 1915.



Appendix 2

Section 2. b)

those named on the 1865 List of Timiagamiing Anishinaabeg

Library and Archives Canada (LAC)
RG 10 Vol 615 Reel C-13,388 [p.1052]

Although there are older documents that list some Temagami Indians, these are records of presents or individual annuities given by the crown. This document appears to be a complete, independently expressed list of the Temagami Anishinaabek from 1865.

The original document predates the Temagami Indian Band (TFN) by almost 20 years.

1052

Timiagamiing Anishinaabek 1865

oat oteimint Missis	11
Niwintamaatwaon de thublicen	
Ne Ne Ne Nithemichinabek	2
Jembewis	2
weeban Man	2
Ne bimi Neunen	5
o Nis Jee Joneuen	3
otemint Jee dech clo Jee	11
Neena	3
de Ne J Jee	10
Neunen J Jee	11
Neunen Neunen	3
o Nis Jee dech Nithemichinabek	3
o Jibetan	11



Appendix 2 • Transcript with Translation

Timakamik Anichchinabe 1865

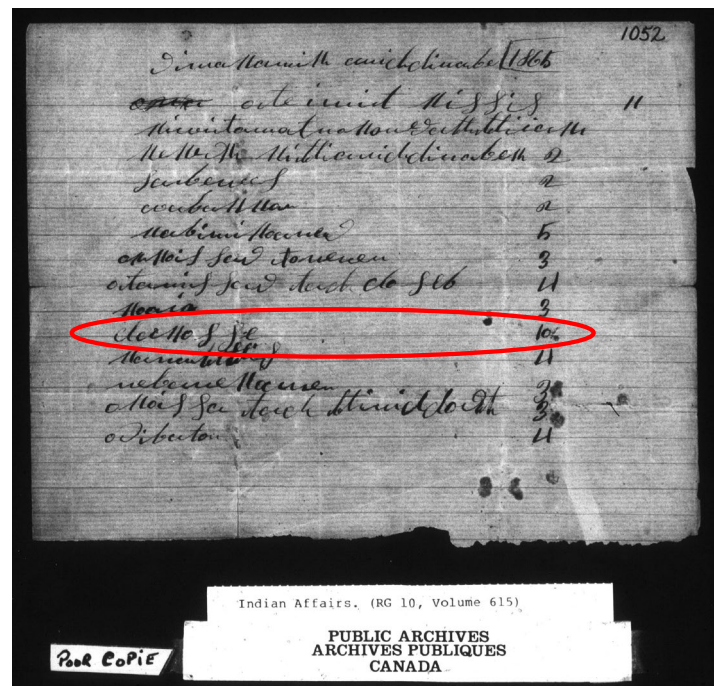
Oteimit Kissis 11 [strawberry moon - June - 11]

Kiwiitamat nakone da thitchici	14	[Egona and Chee-chee families]
Kekkeki kitchi anichchinabek	2	[Kakake (Red Tail Hawk) Big Indians/Elders/Misabi ref.]
Saubewess	2	[Sabewens - Kakake's son]
Wabekkau	2	[Wabbacou (Polar Bear)]
Kabimikouine	5	[Kabimigwune (Row of Feathers)]
okkoissen tonenen	3	["young man" Tonene]
otamissan cheech choseb	4	[Joseph Kohoje (Owl's beak)]
kocic	3	[Pekudjic (Pile of Mud)]
Chcikosse	10	[Cayagwozi (Coming up hill)]
Manentitshis	4	[probably Manitowash]
nebenkaunen	3	[Nebenegwune (Plenty of Feathers)]
okoisschi tcich tcinntchoch	3	["young man" Tcanizutc (Jene jus/John George)]
Otibuton	4	[Tebundo: brother of Kekek]

Sourced by Land Claim Historian Jim Morrison, re: a document from the Manitowaning files.

At the bottom of the Jim Morrison list is "Otibuton" he lists as unknown. This is Tebandoo, Kekek's younger brother, married into the Whitefish band.

Red circled text: Jim Morrison missed a name, "Chcikosse", this is Speck's "Cayagwozizi", Ogima Mitiginaabe John Turner's GGG Grandfather. (Zagoso in the 1901 census).



Appendix 3

Section 2. c) those named on Ogimaa Kaaneshens' petition of 1876

Kaneshens' (Cana Chintz) List

(revised by HBC Factor D. Smith). May 1, 1877

Cana Chintz Chief.	10
Antiquay Blind old man	1
Cahongie Joseph	5
Capwunigunay old man	5
Capenwayatum ole man	1
Cheegie	5
Jennyjuice	7
Kakake widow	1
Lampier widow.....	1
Mattias	4
Minokejick Mechell.	1
Nancy Blind Orphan	1
Natowaykejick Alxis	5
Peter old man	2
Shobakcjick	3
Syagwassie old man	16
Toine Francois	7
Tonenie	4
Wassakejick Joseph	3
Wawaskejick	2
Windabon	2
Total:	87 ⁶⁹ .

1876

Lake Temagamingue Indians

	Men	Women	Boys	Girls	Total
Cana Chintz Chief	1	2	4	3	10
Antiquay Blind old man	1	-	-	-	1
Cahongie Joseph	1	1	2	2	6
Capwunigunay old man	1	1	2	1	5
Capenwayatum old man	1	-	-	-	1
Cheegie	1	1	2	1	5
Jennyjuice	1	1	3	2	7
Kakake Widow	-	1	-	-	1
Lampier	-	1	-	-	1
Mattias	1	1	1	1	4
Minokejick Mechell	1	-	-	-	1
Nancy Blind Orphan	-	-	-	1	1
Natowaykejick Alxis	1	1	-	3	5
Peter old man	1	1	-	-	2
Shobakcjick	1	1	1	-	3
Syagwassie old man	1	2	6	7	16
Toine Francois	1	1	3	2	7
Tonenie	1	1	1	1	4
Wassakejick Joseph	1	1	-	1	3
Wawaskejick	1	1	-	-	2
Windabon	1	1	-	-	2
Total	18	19	25	25	87

⁶⁹ May 1st 1877, List, NAC RG 10 Vol 1998, File 7208, Reel C 11, 131



Appendix 3 continued

Section 2. c) those named on Ogimaa Kaaneshens' petition of 1876

Kaneshens' (Cana Chintz) Letter and List
(revised by HBC Factor D. Smith). May 1, 1876

Lake Temagamingue
9th Sept: 1876

Hon. D. Laird }
Ottawa }

Sir,

I have heard that my brother chiefs of Grand Lac and Kippewa have appealed to our great Mother the Queen, through you, for a little annual assistance. I, therefore, write to make a simple claim, and enclose a list of my tribe.

A few years ago the lands of my tribe were covered with Beaver and Deer, and my people were able to live without help. But now, some of your people have settled on our lands, and you may walk through them for many days, without finding a single Beaver Lodge or a Deer's track.

This then is our excuse for appealing to you - we can not get enough to eat, no matter how hard we work, and that the white man has killed our Beaver and our Deer. Were it not that we are in danger of starving, through no fault of our own, I should have been the last man in my tribe to beg for help.

Hoping that our great Mother will grant our request, through you,

I remain,
Her loyal subject,
Cana Chintz,
Chief of the Lake Temagamingue Indians.

1876

Lake Temagamingue Indians

	Men	Women	Boys	Girls	Total
Cana Chintz Chief	1	2	4	3	10
Antiquay. Blind old man.	1	-	-	-	1
Antongie. Joseph.	1	1	2	2	6
Capwunigunay. old man.	1	1	2	1	5
Capemwayatom. old man.	1	-	-	-	1
Chesgie.	1	1	2	1	5
Jonnyjuice.	1	1	3	2	7
Kakake. Widow.	-	1	-	-	1
Lampie.	-	1	-	-	1
Mattias.	1	1	1	1	4
Minotegick. Mashell.	1	-	-	-	1
Nancy. Blind Orphan.	-	-	-	1	1
Natowayegick. Alexis.	1	1	-	3	5
Peter. old man.	1	1	-	-	2
Shobakegick.	1	1	1	-	3
Syagwasic. old man.	1	2	6	7	16
Torne. Francois.	1	1	3	2	7
Tonemie.	1	1	1	1	4
Wasakegick. Joseph.	1	1	-	1	3
Wawestegick.	1	1	-	-	2
Windaban.	1	1	-	-	2
Total.	18	19	25	25	87

Indian Affairs. (RG 10, Volume 1998, File 7208)

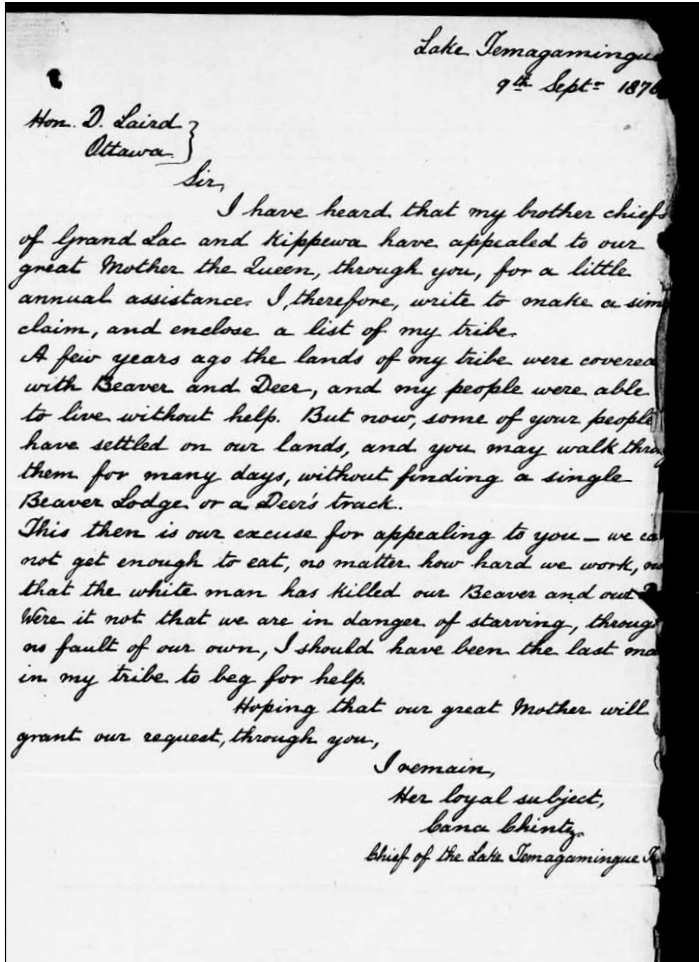
PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA



Appendix 3 continued

Section 2. c) those named on Ogimaa Kaaneshens' petition of 1876

Kaneshens' (Cana Chintz) Letter
(revised by HBC Factor D. Smith). Sept 9th, 1876



Lake Temagamingue
9th Sept. 1876

Hon. D. Laird
Ottawa

Sir,
I have heard that my brother chiefs of Grans Lac and Kippewa have appealed to our great Mother the Queen, through you, for a little annual assistance. I, therefore, write to make a simple claim, and enclose a list of my tribe.

A few years ago the lands of my tribe were covered with Beaver and Deer, and my people were able to live without help. But now, some of your people have settled on our lands, and you may walk through them for many days, without finding a single Beaver Lodge or a Deer's track.

This then is our excuse for appealing to you - we can not get enough to eat, no matter how hard we work, now that the white many has killed our Beaver and our Deer. Were it not that we are in danger of starving, through no fault of our own, I should have been the last man in my tribe to beg for help.

Hoping that our great Mother will grant our request, through you,
I remain,
Her loyal subject,
Cana Chintz
Chief of the Lake Temagamingue Tribe



Appendix 4

Section 2. d) those named on the 1907 petition

1907 Temagami Band: Request for a Reserve

Letter to Geo. Cockburn, Indian Agent,
requesting for a reserve on Lake Temagami
on behalf of the Temagami Band • Feb. 23, 1907

See the next page for:
a typed transcript of the original letter, which was returned
by the Indian Agent with Temagami Band members crossed off.



Source: Indian Affairs: (RG10 Volume 7757, File 27043-9 Pt.1)



Appendix 4 • Transcript

Temagami Lake Feb. 23, 1907

Mr. Geo. Cockburn
Indian Agent

Dear Sir,--

We have been asking for a reserve, on Lake Temagami for years. We were offered a reserve a few years ago, but did not get it. We see that the Government gave reserves to all the Indians north of us last summer, and we do not know of any Band but ourselves who have not their own reserves. We have no land that we can settle on. We wish you would help us to get a reserve.

- | | |
|-----------------------------------|----------------------------------------|
| 1. Tonene Niasse | 27. Aungelica Aginaw |
| 2. Chief Frank White Bear | x28. Mrs. Windabong (widow) |
| 3. William Peshabo | 29. Margaret White Bear |
| 4. Alexander Paul | 30. Mrs. Malcolm McLean |
| 5. Michanis Catt (Michellias) | x31. John McLean |
| 6. Michell Catt (Matthew) | x32. Chas Moore |
| 7. Antoine Catt | x33. William Petrant |
| 8. Big Paul | x34. John Petrant |
| 9. Jean Baptist Matthiaras | x35. Thomas Petrant |
| 10. Michel Matthiaras | x36. Presque Petrant |
| x11. Peter Keewagainaw | x37. William Petrant Sr. |
| 12. John Chee Chee | x38. John Turner |
| 13. Niasse Chee Chee | x39. George Turner |
| 14. Angus Chee Chee | x40. Joseph Turner |
| 15. Aungel McKenzie (widow) | x41. James Friday |
| x16. Daniel Missabbie | x42. George Friday |
| x17. Pierre Missabbie | x43. William Friday |
| 18. Ned White Bear | x44. Joseph Friday |
| 19. Philip McKenzie | x45. Mrs. Friday (widow) |
| 20. Michel White Bear | x46. Fred Potts |
| 21. Louise Chee Chee | 47. Niasse Twain |
| 22. Mary Ann White Bear (widow) | 48. Niasse Twain Jr. |
| 23. Old Mrs. White Bear | 49. Joseph Cohongise |
| 24. Michel Twain | 50. Stephen Cohongise |
| 25. Philomen Twain | 51. Tendo Matthiaras |
| x26. Stephen Ryder | |

INDIAN AGENTS OFFICE

Sturgeon Falls

12th March 1907

Ref: Your Letter 190 no.

Sir,

I beg to report that Chief Francis White-Bear and Alexander Paul of the Temagami Band were here recently in reference to receiving a reserve on Lake Temagami. I herewith enclose their letter also a petition which is signed by others not belonging to the band but who reside there I have marked the non members in red on the left.

Your Obedient Servant

The Secretary
Dept. of Indian Affairs

Geo. P. Cockburn



DRAFT #4 • NOVEMBER 4, 2024

Onaakonigewin K'dibendaagozimin | Living Law of We Who Belong

Appendix 5 • Explanatory Chart

Section 6.5 ODOODEMAG DECISION-MAKING RE: K'DIBENDAAGOZIMIN

b) For the purposes of this Timiigamiing Anishinaabeg Onaakonigewin K'dibendaagozimin, an official decision of an odoodem (family), in terms of the acknowledgement of an individual as being a part of that family, is rendered when at least two family members, that are at the current top generational level of a family line within a particular odoodem, acknowledge the individual as being a member of their family, confirming this by putting their mark upon a document that affirms this truth.

Example: C = Citizen

