

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

 Final Draft • 2025

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1 Aadizookaanens (A Piece of a Living Story)

- 1.1 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.



2 Waawiindamagewin Miinawaaj Aanikanootamaagewin (The Promise & Interpretation)

- 2.1 Since life was first breathed into our ancestors in a time immemorial, and Kizhemanidoo gifted them with our Ishkode and the path to Minobimaadiziwin 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.
- 2.2 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, our Dibendaagoziwaad (Those Who Belong/Citizens). These rights are recognized within international law through the United Nations Declaration of the Rights of Indigenous Peoples. This Law is an expression of that right.

**We know that our
Dibendaagoziwaad (Those Who Belong /Citizens)
strengthen our nation, not weaken it,
they are assets, never liabilities.**

- 2.3 We will ensure that those descendants of the Odoodemag (Clans/ Families) of K'dakiiminaan, who have maintained Aayaashkwad (Reciprocal Relationship) with their Odoodem(ag) (Clan(s)/Family(s)) or the Timiigamiing Anishinaabeg community and K'dakiiminaan, will be recognized as Dibendaagoziwaad (Those Who Belong/Citizens).
- 2.4 We will ensure that all Dibendaagoziwaad (Those 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.



- 2.5 We will ensure that the voices of the of the Timiigamiing Anishinaabeg will be heard, through their recognition as Dibendaagoziwaad (Those Who Belong/ Citizens).
- 2.6 This Law is a result of a lengthy period of in-person and virtual community discussions, consultation, and engagement across Turtle Island. This Living Law will evolve and continuously grow at the direction of our nation’s Dibendaagoziwaad (Those Who Belong/Citizens).



3 Tibaakonan Aanikanootamaagewin (Legal Interpretation)

- 3.1 The Timiigamiing Anishinaabeg is an Indigenous nation that has existed on K'dakiiminaan since a time immemorial, long before the Europeans were aware of the existence of Turtle Island. Our nation, then recorded as Outimgami, was first documented by French explorers when they ventured into our vicinity in 1610. We reject all colonial legal fictions that have been unilaterally applied or may be applied, including the Doctrine of Discovery and *terra nullius*, to justify the assertion of sovereignty by France, Britain, Canada, and any future colonial entity over K'dakiiminaan and our people.
- 3.2 The Timiigamiing Anishinaabeg have an inherent right to determine who we are. The authority to determine who we are is granted to us by Kizhemanidoo (Creator) and flows to us through our ancestors. We are not exercising authority granted to us by any other government, but rather following Timiigamiing Anishinaabeg natural law.
- 3.3 We, the Timiigamiing Anishinaabeg, have never sold or surrendered K'dakiiminaan, nor have we been defeated in war. To this day, we have never ceded our jurisdiction or responsibilities to K'dakiiminaan. Our self-determining and self-governing is not subject to external review.
- 3.4 Any words or phrases written in this Law in Timiigamiing Anishinaabemowin are to take precedence over any English translation of that word or phrase.
- 3.5 This Law is to be interpreted in accordance with sections 2 and 3 and from an Anishinaabe perspective according to Timiigamiing Anishinaabeg values and principles.
- 3.6 This Law prevails to the extent of a conflict with a resolution of the Teme-Augama Anishnabai Assembly or a resolution of the TAA Ogimaa and Council.
- 3.7 This Living Law is an expression of who we are and is a codification of our right to determine We Who Belong. We reject Canada's colonial policy of legislating identity and attempts to extinguish our Indigenous existence.



4 Definitions

4.1 Definitions are written following this format:

“Wiidookaage-Dibendaagozi (Citizen-Helper)” = “Word(s) to be defined”

[D’bain-dawg’oe-zay] = [phonetic pronunciation, if necessary]

A piece of a sacred living story = Definition

English translation: means ones who belongs who actively assists = Literal translation from Anishinaabemowin to English

4.2 In this Onaakonigewin K’dibendaagozimin (Citizenship Law):

“Aadizookaanens” [AWD’zook’kawn’ ains] means a piece of a sacred living story.

“Aayaashkwad (Reciprocal Relationship)” [aye-YAWSH’kwat] means a reciprocal relationship where contributions, assistance, support and bimaadiziwin (well-being) are shared by those party to that relationship.

“Ancestral Lists” means the following historical documents, the first four being listed in the Appendices:

- a) the list of those who received presents at Manitowaning during the 1840s-50s;
- b) the list of those named on the 1865 List of Timiigamiing Anishinaabeg;
- c) the list of those named on Ogimaa Kaaneshens’ petition of 1876;
- d) the list of those named on the 1907 petition; and
- e) the list of those who are recognized under a Teme-Augama Anishnabai Citizenship List.



“Appeals Committee” means the committee appointed pursuant to this Law to consider K’dibendaagozimin (We Who Belong / Citizenship) appeals.

“Appellant” means an applicant or Dibendaagozi (One Who Belongs/ Citizen) who submits a formal appeal of an Official Decision of the Enrollment Committee or Appeals Committee in accordance with section 13 and the forms provided for in the Law.

“Application Form” is the form an applicant for Timiigamiing Anishinaabeg K’dibendaagozimin (We Who Belong/Citizenship) will complete for submission to the Enrolment Officer.

“Avesiinyag” [uh-WAY-see’-YUK] means non-domesticated animals.

“Citizen” see Dibendaagozi (One Who Belongs/Citizen).

“Citizenship” see K’dibendaagozimin (We Who Belong/Citizenship).

“Consensus” means that no member of the K’dibendaagozimin (Citizenship) Committee is actively opposed to an application for K’dibendaagozimin (We Who Belong/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 (Clans/Families) of K’dakiiminaan.

“Dibendaagozi (One Who Belongs/Citizen)”

[d’BAIN-DAWG’oe-zay] means a person who is named in the Mawmandobiihigan (Citizenship Registry) pursuant to section 7 of this Law



and does not include any person who is a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper).

“Dibendaagoziwaad (Those Who Belong/Citizens)”

[d’BAIN-DAWG’oh-zay-what] means all persons enrolled on the Mawmandobiihigan (Citizenship Registry) and includes any person who is a Dibendaagozi (One Who Belongs/Citizen) or a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper), unless explicitly stated otherwise.

“Effective Date” means the date this Law was ratified, passed, and officially adopted by Timiigamiing Anishinaabeg.

“Elder” means a Dibendaagozi (One Who Belongs/Citizen) who is recognized by the K’dibendaagozimin (We Who Belong/Citizenship) Committee as an experienced and knowledgeable source of information about community ties.

“Enrolment Committee” means the committee appointed in accordance with section 12.

“Enrolment Officer” means the person designated pursuant to section 11.

“First Nations” means Indigenous entities such as the Timiigamiing Anishinaabeg and Three Fires Confederacy, here since time immemorial, or Indian Bands.

“Indigenous Government” means a legitimate entity authorized to represent the collective rights as recognized as legitimate by the Timiigamiing Anishinaabeg and recognized and affirmed by section 35 of Canada’s *Constitution Act, 1982*. This includes First Nations, Indian Bands, and Métis or Inuit governments.

“Individual Compensation” any payment, compensation, per capita distribution, or other individualized benefit pursuant to section 7.5.



“Ishkode” [Ish-koe-DAY] language reference to the geographical area of a particular Traditional Community Council (Council Fire / Fire).

“Historical Citizen” is a person who lived on K’dakiiminaan for at least a total of one (1) year throughout their lifetime and is either:

- a) listed on an Ancestral List; or
- b) a person who became a Dibendaagozi (One Who Belongs/Citizen) or a Wiidookaage-Dibendaagozi Inawemaagan [WDI] (One Who Belongs/Citizen-Helper: Relative) after the Effective Date and fifty (50) or more years have passed since that person acquired K’dibendaagozimin (We Who Belong/Citizenship), provided that that person’s K’dibendaagozimin (We Who Belong/Citizenship) was never revoked.

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

“Indian Act” refers to *Indian Act*, RSC 1985, c I-5, 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” [Ki-duh’KEYM’min’NAWN] means “our land” (inclusive), the traditional territory of the Timiigamiing Anishinaabeg.

“K’dibendaagozimin (We Who Belong/Citizenship)”

[k’di’BAIN-DAWG’oe’zi-MIN] means all persons registered on the Mawmandobiihigan (Citizenship Registry), including any person who is a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper), and the rights and responsibilities that accompany that as set out in this Law.

English Translation: we who belong.



“K’dibendaagozimin (We Who Belong/Citizenship) Committee” [k’di’BAIN-DAWG’oe’zi-MIN] means the committee responsible for developing and implementing this Law.

“Kizhemanidoo” [kih-ZHAY-muhn’ni-DOO] means Creator.

“Living Law” see Onaakonigewin K’dibendaagozimin (Citizenship Law).

“Mawmandobiihigan (Citizenship Registry)”

[mow-muhn’do-BE’hig’gun] means the list of persons enrolled and registered as Dibendaagoziwaad (Those Who Belong/Citizens), in accordance with the terms of this Onaakonigewin K’dibendaagozimin (Citizenship Law), maintained by the Enrolment Officer.

“Minobimaadiziwin” [mih’NO-bih’MAWD-diz-i’win] means the good life, good well-being, life, and health.

“Minor” means a person who is less than eighteen (18) years of age.

“Mishiibizhiw” [Mih-SHI-bih-‘ZHIW] means Water being / Lion.
Note: Traditionally a name not spoken, other than in winter.

“Odoodem (Clan/Family)” [oh-DO-day’MUK] means a Timiigamiing Clan (Family). Historically, these are the Descendants of individuals named on the Odoodemag Keshawaajibiihiganan (Genealogy Charts), and include the Timiigamiing Maang (Loon), Ozhiishiigwe (Rattlesnake), Ogiishkimanisii (Kingfisher), Atik (Caribou), Amik (Beaver) and Kaag (Porcupine), and other Odoodemag (Clans/Families). Odoodemag (Clans/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. Plural: Odoodemag (Clans/Families).

“Odoodemag (Clans/Families)” see “Odoodem (Clan/Family)”.



“Ododemag Keshawaajibiihiganan (Genealogy Charts)”

[oh-DO-day’MUK Kaysh’aw’wahj’ji-be’hig’gun] means the charts that contain the genealogy of the Timiigamiing Anishinaabeg.

“Official Decision” means a decision relating to someone’s K’dibendaagozimin (We Who Belong/Citizenship), eligibility for K’dibendaagozimin (We Who Belong/Citizenship), and interpretation of this Law.

“Onaakonigewin K’dibendaagozimin (Citizenship Law)” or “Law”

[oh-NOCK-CON’ni-gay-win k’di’BAIN-DAWG’oe’zi-MIN] 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 SCR 570 that recognizes and legally affirms Timiigamiing Anishinaabeg’s existing right to determine its K’dibendaagozimin (We Who Belong/Citizenship).

“TAA” is the acronym for Teme-Augama Anishnabai. See Timiigamiing Anishinaabeg.

“Teme-Augama Anishnabai Constitution” means the body of written and unwritten law, rules, regulations, and fundamental principles that form the decision-making and legal framework for how the Timiigamiing Anishinaabeg constitutes itself as a governing entity, as expressed through our general and special Assemblies and confirmed in our resolutions.

“Teme-Augama Anishnabai” [Tim’me-AWG’gum’uh uh’nish’NAW-BAY] see Timiigamiing Anishinaabeg.

“Teme-Augama Anishnabai Assembly”

[Tim’me-AWG’gum’uh uh’nish’NAW-BAY] means a duly convened meeting of the K’dibendaagozimin (We Who Belong/Citizenship).



“Teme-Augama Anishnabai Citizenship List”

[Tim’me-AWG’gum’uh uh’nish’NAW-BAY] means any official citizenship list existing and accepted by TAA Ogimaa and 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 Council Meeting”

[Tim’me-AWG’gum’uh uh’nish’NAW-BAY] means a meeting held by the duly elected Teme-Augama Anishnabai Ogimaa and Council.

“Teme-Augama Anishnabai Ogimaa and Council”

[Tim’me-AWG’gum’uh uh’nish’NAW-BAY Oh-gi’MAW] or

“TAA Ogimaa and Council” means the duly elected leadership of the K’dibendaagozi (Those Who Belong/Citizens) and the Timiagamiing Anishinaabeg.

“Tibaakonon Aanikanootamaagewin”

[ti-BAA’koe-NUN ah’NIK’kun’NOOT’tum-maa-GAY-win] means legal interpretation. *English translation: to judge its interpretation.*

“Timiagamiing Anishinaabeg”

[Tea-me-uh’GUM’MEENG uh’nish’in’NAW-BAYK] means the distinct, self-governing nation of the people of K’dakiiminaan that has existed since time immemorial. This is the predominant way we refer to ourselves historically, expressed in the standardized double vowel system for Anishinaabemowin. The standardized rendering of Timiagamiing Anishinaabeg is “Teme-Augama Anishnabai” which was adopted in the 1970’s and used during the subsequent period of our land defense actions.

“Wazhashk” [wuh-ZHUSHK] means muskrat.

“Waawiindamagewin Miinawaaj Aanikanootamaagewin”

[waw-WEEN-dum’-MAW-gay-win MEEN’nuh’WATCH ah’NIK’kun’NOOT’tum-maa-GAY-win] means the Promise and Interpretation.



“Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper)”

[we-do’KAA-GAY d’BAIN-DAWG’oe-zay] means a person who is named in the Mawmandobiihigan (Citizenship Registry) pursuant to section 8 of this Law.
English translation: one who belongs who actively assists.

**“Wiidookaage-Dibendaagozi Minidiwinike [WDM]
(One Who Belongs/Citizen-Helper: Honorary Citizen)”**

[we-do’KAA-GAY d’BAIN-DAWG’oe-zay MEEN-i’dih-win-NIH’kay] “Selfless Gift-maker” means a person who is named in the Mawmandobiihigan (Citizenship Registry) pursuant to section 8(c) of this Law.

**“Wiidookaage-Dibendaagozi Inawemaagan [WDI]
(One Who Belongs/Citizen-Helper: Relative)”**

[we-do’KAA-GAY d’BAIN-DAWG’oe-zay in’nuh-way-MAW’gun] means a person who is named in the Mawmandobiihigan (Citizenship Registry) pursuant to section 8(a) of this Law.

**“Wiidookaage-Dibendaagozi Wiidigemaagan [WDW]
(One Who Belongs/Citizen-Helper: Spouse)”**

[we-do’KAA-GAY d’BAIN-DAWG’oe-zay WE’dih’gay-MAW’gun] means a person who is named in the Mawmandobiihigan (Citizenship Registry) pursuant to section 8(b) of this Law.



5 Objectives

- 5.1 The objectives of the Onaakonigewin K'dibendaagozimin (Citizenship Law) are:
- a) to set out the guiding principles used to determine who is a Dibendaagozi (One Who Belongs/Citizen) and a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper);
 - b) to establish, maintain and administer the K'dibendaagozimin (We Who Belong/Citizenship) list, to be known as the Mawmandobiihigan (Citizenship Registry);
 - c) to safeguard the continued existence and wellbeing of the Timiiagamiing Anishinaabeg and K'dakiiminaan for the benefit of all present and future Dibendaagoziwaad (Those Who Belong/Citizens); and
 - d) to ensure that Dibendaagoziwaad (Those Who Belong/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.



6 K'dibendaagozimin (We Who Belong/Citizenship)

6.1 There are two types of K'dibendaagozimin (We Who Belong/Citizenship):

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

6.2 A person may only have one type of K'dibendaagozimin (We Who Belong/Citizenship).

6.3 A person cannot be a Dibendaagozi (One Who Belongs/Citizen) if they are registered as a member or citizen with another Indigenous Government external to K'dakiiminaan, but they may be a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper).

7 Eligibility for a Dibendaagozi (One Who Belongs/Citizen)

7.1 Subject to section 8, a person is entitled to be enrolled as a Dibendaagozi (One Who Belongs/Citizen) if that person meets at least one (1) of the following criteria:

- a) is a Descendant and is either no more than two (2) generations or fifty (50) years removed from the lifetime of a Historical Citizen;
- b) is a Descendant and, pursuant to sections 7.2 and 9, is acknowledged by at least one Odoodem (Clan/Family), as having maintained or established a familial connection to that Odoodem (Clan/Family) by completing the Odoodem (Clan/Family) Connection Declaration Form as found in the Appendices;
- c) is a Descendant and acknowledged by the Timiiagamiing Anishinaabeg, in a duly convened Teme-Augama Anishnabai Assembly as being a Dibendaagozi (One Who Belongs/Citizen);



- d) is a Descendant and, on the Effective Date, was listed as a Timiiagamiing Anishinaabeg 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 (One Who Belongs/Citizen) or is/was entitled to be a Dibendaagozi (One Who Belongs/Citizen).

- 7.2** A Descendant who is not currently entitled to be a Dibendaagozi (One Who Belongs/Citizen) under section 7.1, may seek to re-establish a relationship with their Odoodem(Clan/Family) or the Timiiagamiing Anishinaabeg community and K'dakiiminaan, so that they may be considered to be recognized as a Dibendaagozi (One Who Belongs/Citizen), pursuant to section 9, and provided they fulfill any other requirements as may be established by TAA Ogimaa and Council.
- 7.3** For greater certainty, the purpose of sections 7.1(b),(c), and 7.2 is to further the objectives under section 5.1(c) and (d).



.....

7(a) Dibendaagozi Ganawenindamoonaan (One Who Belongs/Citizen Entrusted Responsibilities and Duties)

7.4 Every Dibendaagozi (One Who Belongs/Citizen) has the following responsibilities, duties, and benefits:

- a) an inherent right to hunt, fish, and gather for personal sustainability of sustenance within K'dakiiminaan recognized and protected by the Timiigamiing Anishinaabeg;
- b) may participate in and address Teme-Augama Anishnabai Assemblies and official events in a voting capacity;
- c) may participate in Odoodem (Clan/Family) decision-making and leadership;
- d) may be granted access or a form of tenure to lands for family use including domicile, especially in cases where a Minor is a Dibendaagozi (One Who Belongs/Citizen);
- e) eligibility to apply to, and if accepted, may fully participate in all committees, boards, and commissions as established by the Timiigamiing Anishinaabeg, subject to any other qualifications of the committee, board, or commission, such as age, in youth or elder committees, for example;
- f) eligibility to hold an official position as an elected or appointed representative of Timiigamiing Anishinaabeg; and
- g) other responsibilities, duties, and benefits that may be determined by Timiigamiing Anishinaabeg from time to time.



- 7.5 Subject to the terms of any settlement, court order, or trust agreement, any person who receives 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, is not entitled to receive Individual Compensation for the same claim, settlement, court decision, or Crown obligation relating to treaty rights, Aboriginal rights, Crown breach, or other legal entitlement as a result of applying, transferring, or otherwise becoming a Dibendaagozi (One Who Belongs/Citizen) or Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper).



8 Eligibility For Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper)

8.1 A person is entitled to be a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) under one of the following categories if they meet the criteria set out in this section:

- a) **Wiidookaage-Dibendaagozi Inawemaagan [WDI]**
(One Who Belongs/Citizen-Helper: Relative);
- b) **Wiidookaage-Dibendaagozi Wiidigemaagan [WDW]**
(One Who Belongs/Citizen-Helper: Spouse); and
- c) **Wiidookaage-Dibendaagozi Minidiwinike [WDM]**
(One Who Belongs/Citizen-Helper: Honorary Citizen).

8(a) Wiidookaage-Dibendaagozi Inawemaagan [WDI] **(One Who Belongs/Citizen-Helper: Relative)**

8.2 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 an Indigenous Government external to K'dakiiminaan, automatically obtains K'dibendaagozimin (We Who Belong/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 be a Wiidookaage- Dibendaagozi Inawemaagan [WDI] (One Who Belongs/ Citizen-Helper: Relative) if they are entitled to K'dibendaagozimin (We Who Belong/Citizenship) under this Law under section 7.1 and wish to retain their status as a member or citizen of an Indigenous Government external to K'dakiiminaan.



- 8.3 Any child or Descendant of a Wiidookaage-Dibendaagozi Inawemaagan [WDI] (One Who Belongs/Citizen- Helper: Relative) may still apply and be eligible for K'dibendaagozimin (We Who Belong/Citizenship) if they meet the criteria set out in section 7.1.

8(b) Wiidookaage-Dibendaagozi Wiidigemaagan [WDW] (One Who Belongs/Citizen-Helper: Spouse)

- 8.4 The Timiagamiing Anishinaabeg maintain the ancient custom of making those spouses who had come to K'dakiiminaan to make their families and homes and participated in the practice of Aayaashkwad (Reciprocal Relationship) a part of our K'dibendaagozimin (We Who Belong/Citizenship). Such persons were formally accepted as a part of their extended families and adopted by the community. We continue this custom and codify it here.
- 8.5 A spouse who was previously recognized on a Teme-Augama Anishnabai Citizenship List on the date immediately prior to the Effective Date will be granted K'dibendaagozimin (We Who Belong/Citizenship) as a Wiidookaage-Dibendaagozi Wiidigemaagan [WDW] (One Who Belongs/Citizen-Helper: Spouse).
- 8.6 A person is entitled to be a Wiidookaage-Dibendaagozi Wiidigemaagan [WDW] (One Who Belongs /Citizen-Helper: Spouse) if, through the following two-step process, they are acknowledged by:
- a) at least one (1) Odoodem (Clan/Family), as having maintained or established a familial connection to that Odoodem (Clan/Family) pursuant to section 9; and
 - b) the Timiagamiing Anishinaabeg, in a Teme-Augama Anishnabai Assembly as being a Wiidookaage-Dibendaagozi Wiidigemaagan [WDW] (One Who Belongs /Citizen-Helper: Spouse).



.....

8(c) Wiidookaage-Dibendaagozi Minidiwinike [WDM] (One Who Belongs/Citizen-Helper: Honorary Citizen)

- 8.7** An appropriate and modern category of citizenship adopted by the Timiigamiing Anishinaabeg leadership in 1987, is that of the honorary citizen, or Wiidookaage-Dibendaagozi Minidiwinike [WDM] (One Who Belongs/Citizen-Helper: Honorary Citizen). We continue this meaningful customary form of K'dibendaagozimin (We Who Belong/Citizenship) and codify it here. 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.
- 8.8** A person may be nominated to become and granted K'dibendaagozimin (We Who Belong/Citizenship) as a Wiidookaage-Dibendaagozi Minidiwinike [WDM] (One Who Belongs/Citizen-Helper: Honorary Citizen) by the following process:
- a) at a Teme-Augama Anishnabai Assembly, a resolution may be moved for the purpose of sponsoring an esteemed individual for consideration of conferring upon them to be a Wiidookaage-Dibendaagozi Minidiwinike [WDM] (One Who Belongs/Citizen-Helper: Honorary Citizen); and
 - b) upon the adoption of the resolution in accordance with or Teme-Augama Anishnabai Assembly rules, the nominee may have their honorary K'dibendaagozimin (We Who Belong/Citizenship) granted.



.....

8(d) Wiidookaage-Dibendaagozi Ganawenindamoonan (One Who Belongs/Citizen-Helper Entrusted Responsibilities and Duties)

- 8.9** Each Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) has the following responsibilities, duties, and benefits:
- a) a right to hunt, fish and gather for personal sustainability of sustenance within K'dakiiminaan recognized and protected by the Timiigamiing Anishinaabeg;
 - b) may participate in and address Teme-Augama Anishnabai Assemblies and official events in a non-voting capacity;
 - c) may participate in Odoodem (Clan/Family) 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 (One Who Belongs/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 committee, board, or commission, such as age, in youth or elder committees for example, provided they may only seek to serve in certain capacities within the Timiigamiing Anishinaabeg as permitted within the Teme-Augama Anishnabai Constitution; and
 - f) other responsibilities, duties, and benefits that may be determined by Timiigamiing Anishinaabeg from time to time.



8.10 A Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper):

- a) is 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; and
- b) do not have voting rights in Timiiagamiing Anishinaabeg elections, referenda, or Teme-Augama Anishnabai Assemblies other than those permitted under the Teme-Augama Anishnabai Constitution.

8.11 For greater certainty, nothing in the above section is intended to allow for or provide benefits to a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) that they are otherwise not entitled to, including:

- a) any Temagami First Nation programming or funding intended for Temagami First Nation members;
- b) any programming or funding established by the Timiiagamiing Anishinaabeg, unless the program or funding permits it; and
- c) any entitlements, services, grants, or benefits if that person is eligible for comparable entitlements, services, grants, or benefits from, or due to, their membership in another Indigenous Government external to K'dakiiminaan, especially when such comparable entitlements, services, grants, or benefits flow from the same or similar treaty or agreement between the provincial or federal governments and the other Indigenous Government they are registered with.



9 Odoodem (Clan/Family) K'dibendaagozimin (We Who Belong/Citizenship) Decision-Making

- 9.1** The Odoodemag (Clans/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.
- 9.2** In furtherance to the objectives set out in sections 5.1(c) and (d), an Odoodem (Clan/Family) may acknowledge an applicant as having maintained or established a familial connection to that Odoodem (Clan/Family) by completing the Odoodem (Clan/Family) Connection Declaration Form as set out in the Appendices.
- 9.3** Odoodemag (Clans/Families) may complete the Odoodem (Clan/Family) Connection Declaration Form by way of their own decision-making process according to Timiiagamiing Anishinaabeg principles so long as that decision-making process has been ratified at a Teme-Augama Anishnabai Assembly.
- 9.4** In the interim, if an Odoodem (Clan/Family) has not adopted a decision-making process in relation to K'dibendaagozimin (We Who Belong/Citizenship) pursuant to section 9.3, Odoodemag (Clans/Families) will acknowledge an applicant using the following process:
- a) two family members of the respective Odoodem (Clan/Family) must sign all Odoodem (Clan/Family) Connection Declaration Forms;
 - b) each family member must be willing and able to sign;
 - c) subject to sections 9.4(d) and (e), the family members shall be:



- (1) the oldest member of that Odoodem (Clan/Family); and
 - (2) the oldest member of the top generational level of that Odoodem (Clan/Family);
- d) where the oldest family member is also the oldest family member of the top generational level, the next oldest family member of the Odoodem (Clan/Family) will be the second family member to sign; and
- e) where a family member under subsections (c) and (d) above is unwilling or unable to sign, the next oldest family member of the Odoodem (Clan/Family) may sign the Odoodem (Clan/Family) Connection Declaration Forms and so forth.



10 K'dibendaagozimin (We Who Belong/Citizenship) Applications

- 10.1 Individuals who wish to be considered for K'dibendaagozimin (We Who Belong/Citizenship) must complete and submit an Application Form with the documentation specified therein, to the Enrolment Officer.
- 10.2 Applications will be reviewed and processed as they are received.
- 10.3 Any person eligible for K'dibendaagozimin (We Who Belong/Citizenship) under section 7 may submit an application to become a Wiidookaage-Dibendaagozi Inawemaagan [WDI] (One Who Belongs/Citizen-Helper: Relative) notwithstanding their citizenship or membership in an Indigenous Government external to K'dakiiminaan.
- 10.4 A person may apply for K'dibendaagozimin (We Who Belong/Citizenship) 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, if accompanied by a long-form birth certificate with parental information and consent from the child if the child is (16) years of age or older; or
 - c) a person for whom they have the legal authority, by power of attorney or otherwise, to manage that person's legal affairs.
- 10.5 All persons applying for K'dibendaagozimin (We Who Belong/Citizenship) shall be provided with access to a copy of the following by the Enrolment Officer, upon request:
- a) the Onaakonigewin K'dibendaagozimin (Citizenship Law) in effect at the time of application;



- b) the Ancestral Lists listed under that definition in (a)-(d) and any relevant Teme-Augama Anishnabai Citizenship List; and
 - c) at the discretion of the Enrolment Officer, a copy of any available Odoodemag Keshaawaajibiihiganan (Genealogy Charts) related to the applicant's direct family line(s) by the Enrolment Officer.
- 10.6** The onus to prove eligibility for K'dibendaagozimin (We Who Belong/ 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 (We Who Belong/Citizenship) pursuant to the requirements of section 7.1.
- 10.7** The Enrolment Committee shall review and consider all completed applications that are accompanied by supporting documentation and make an Official Decision as set out in section 12.
- 10.8** Where an application lacks information or documentation that is required for the Enrolment Committee to determine the applicant's eligibility:
- a) the Enrolment Officer shall make reasonable efforts to contact the applicant to request the required information or documentation and notify them that they may delay their application per section 10.8(b); and
 - b) the applicant may delay the consideration of their application by the Enrolment Committee for up to one (1) year in order to gather sufficient information or documentation to support their application by notifying the Enrolment Officer in writing of such a decision.
- 10.9** If the Enrolment Committee is considering rejecting an application, applicants, or their designated representative, will be given the opportunity to make both written and oral submissions to the Enrolment Committee in support of their applications.



- 10.10** Where the Enrolment Committee approves an application for K'dibendaagozimin (We Who Belong / Citizenship) the Enrolment Committee shall instruct the Enrolment Officer to contact the applicant in writing and provide them with a Notice of K'dibendaagozimin (We Who Belong / Citizenship) Decision, to inform them of the Enrolment Committee's Official Decision.
- 10.11** Where the Enrolment Committee rejects an application for K'dibendaagozimin (We Who Belong/Citizenship), the Enrolment Committee shall instruct the Enrolment Officer to contact the applicant in writing to inform them of:
- a) the Enrolment Committee's Official Decision;
 - b) the reasons for the Enrolment Committee's Official Decision;
 - c) the applicant's right to appeal the Enrolment Committee's Official Decision, pursuant to section 13; and
 - d) the procedures for appealing the decision of the Enrolment Committee.
- 10.12** Subject to the outcome of an appeal, in the event of a rejected application, an applicant may only reapply for K'dibendaagozimin (We Who Belong/ Citizenship) if they provide new information or documentation supporting their eligibility.



11 Enrolment Officer

11.1 The Enrolment Officer is appointed by TAA Ogimaa and Council on the advice of the Enrolment Committee.

11.2 The Enrolment Officer must:

- a) be a Dibendaagozi (One Who Belongs/Citizen) in good standing; and
- b) carry out their duties in a manner free of any conflict of interest, bias, or prejudice with regards to applicants.

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

- a) provide copies of the Application Form set out in the Appendices to any potential applicant or Dibendaagozi (One Who Belongs/Citizen) upon request;
- b) receive applications and written submissions in support of applications;
- c) contact 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 all persons affected by appeals in accordance with section 13, including notifying applicants and, if applicable, Appellants in writing of:
 - (1) the Official Decision regarding their application or appeal;
 - (2) their right to appeal the Official Decision; and
 - (3) the process to appeal the Official Decision.



- f) make reasonable efforts to return all relevant digital and hard copy documentation to the applicant after posting an Official Decision regarding their application, and notify the applicant in writing that all documentation will be destroyed one (1) year after the Official Decision is posted;
- g) retain and manage digital copies of all Official Decisions;
- h) 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;
- i) acknowledge receipt of notices of appeal in writing;
- j) post all notices of Official Decisions and notices of appeal in prominent places in the community for a period of thirty (30) days;
- 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) attend all Enrolment Committee meetings and keep minutes of all meetings;
- o) provide K'dibendaagozimin (We Who Belong/Citizenship) reports to the Enrolment Committee as required;
- p) maintain all files related to K'dibendaagozimin (We Who Belong/



Citizenship) applications, additions, deletions, appeals, and issues, as required;

- q) subject to any public notice requirements in this Law, 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 (We Who Belong/Citizenship) administration as authorized, requested, or delegated by TAA Ogimaa and Council.



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12 K'dibendaagozimin (We Who Belong/Citizenship) Decisions

Enrolment Committee

12.1 Enrolment Committee members will be appointed by TAA Ogimaa and Council.

12.2 Each Enrolment Committee member must:

- a) be a Dibendaagozi (One Who Belongs/Citizen) in good standing;
- b) carry out their duties in a manner free of any conflict of interest, bias, or prejudice with regards to applicants;
- c) not be the Enrolment Officer; and
- d) not be an Appeals Committee member.

12.3 The Enrolment Committee will consist of five (5) members and quorum shall be three (3) members.

12.4 The Enrolment Committee shall:

- a) review and consider all applications for K'dibendaagozimin (We Who Belong/Citizenship) on a monthly basis;
- b) ensure all applications are treated as confidential until notice of an Official Decision is required;
- c) ensure that applicants, or their designated representative, are provided with the opportunity to provide further information or make written or oral submissions prior to any decision rejecting the application;
- d) determine whether an applicant has met the requirements for K'dibendaagozimin (We Who Belong/Citizenship) pursuant to this Law;



- e) instruct the Enrolment Officer to notify an applicant of an Official Decision of the Enrolment Committee, and, if the application is rejected, the applicant’s right to appeal and the process for doing so;
- f) instruct the Enrolment Officer to post all Enrolment Committee decisions in the form of a Notice of K’dibendaagozimin (We Who Belong/Citizenship) Decision in prominent places in the community;
- g) recommend amendments to this Onaakonigewin K’dibendaagozimin (Citizenship Law) in accordance with section 14.2;
- h) develop and maintain procedural rules to govern its activities which shall promote the principles of fairness, open dialogue, and confidentiality; and
- i) develop and maintain a code of conduct for members of the Enrolment Committee.

12.5 The Enrolment Committee will endeavour to make an Official Decision within one (1) month of receiving the application.

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

12.7 A member of the Enrolment Committee will not participate in the decision-making process relating to a member of their Immediate Family and will not vote in such a decision.

12.8 If enough Enrolment Committee members are disqualified from decision-making pursuant to section 12.7 such that quorum cannot be met, TAA Ogimaa and Council will make an Official Decision on the application.

12.9 An Official Decision by the Enrolment Committee requires the support of a minimum of three (3) out of the five (5) Enrolment Committee members.



13 K'dibendaagozimin (We Who Belong/Citizenship) Appeals

Appeals of K'dibendaagozimin (We Who Belong/Citizenship) Application Rejections or Approvals

13.1 Within ninety (90) days of the posting of an Official Decision of the Enrolment Committee, an applicant or a Dibendaagozi (One Who Belongs/Citizen) over eighteen (18) years old may appeal that Official Decision to the Appeals Committee in writing by using the form provided in the Appendices.

Appeals Committee

13.2 Appeals Committee members are appointed by TAA Ogimaa and Council.

13.3 An Appeals Committee member must:

- a) be a Dibendaagozi (One Who Belongs/Citizen) in good standing;
- b) carry out their duties in a manner free of any conflict of interest, bias, or prejudice with regards to applicants and Appellants;
- c) not be the Enrolment Officer; and
- d) not be an Enrolment Committee member.

13.4 The Appeals Committee will consist of three (3) members.

13.5 All appeals of Official Decisions of the Enrolment Committee shall be considered by the Appeals Committee and an Official Decision of the Appeals Committee shall be provided within ninety (90) days of receiving the appeal.

13.6 Upon receipt of an appeal, the Appeals Committee shall:

- a) decide all appeals of Official Decisions of the Enrolment Committee;
- b) provide all individuals who commence an appeal, or their designated representative, with a reasonable opportunity to make written or oral submissions to the Appeals Committee;



- c) provide written reasons for all Official Decisions of the Appeals Committee; and
- d) instruct the Enrolment Officer to contact individuals affected by Official Decisions of the Appeals Committee.

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

- a) their right to appeal the Official Decision of the Appeals Committee within thirty (30) days of the Notice of the Appeals Committee Decision; and
- b) the procedures for appealing the Appeals Committee's Official Decision.

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

13.9 The Appeals Committee will endeavour to make its Official Decisions by Consensus but if there is no Consensus an Official Decision requires two (2) out of three (3) members to support it. The Appeals Committee member who does not support the Official Decision may write a dissenting reason.



Final Appeals

- 13.10** An Appellant may, within thirty (30) days, appeal any Official Decision of the Appeals Committee to TAA Ogimaa and Council or a judicial body that is subsequently established by Timiigamiing Anishinaabeg law and that is delegated such decision-making authority.
- 13.11** Appellants in final appeals, or their designated representative, are entitled to make oral or written submissions.
- 13.12** Official Decisions of the TAA Ogimaa and Council on final appeals shall be made within ninety (90) days of receipt of the appeal and will be made in accordance with any decision-making requirements of TAA Ogimaa and Council, or in accordance with the decision-making process a judicial body that is subsequently established by Timiigamiing Anishinaabeg law and that is delegated such decision-making authority.
- 13.13** The Enrolment Officer shall provide notice in writing of the final appeals Official Decision and reasons for the decision to the applicant affected by the Official Decision and the Appellant, if applicable.
- 13.14** All Official Decisions on final appeals will be final and binding, and not subject to further appeal.



14 Amendments to the Onaakonigewin K'dibendaagozimin (Citizenship Law)

14.1 This Law may only be amended through this process as set out below.

14.2 A Dibendaagozi (One Who Belongs/Citizen) may propose amendments to the Onaakonigewin K'dibendaagozimin (Citizenship Law) by:

- a) submitting the amendment to the K'dibendaagozimin (We Who Belong/Citizenship) Committee with at least the support of one Odoodem (Clan/Family) or twenty-four (24) Dibendaagoziwaad (Those Who Belong/Citizens), not including Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helpers);
- b) by submitting the amendment to the Teme-Augama Anishnabai Ogimaa and Council; or
- c) by proposing the amendment at a Teme-Augama Anishnabai Assembly.

14.3 The K'dibendaagozimin (We Who Belong/Citizenship) Committee or the Enrolment 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.

14.4 Within a reasonable time after proposed amendments are received, provided they meet the criteria set out in this section, the Teme-Augama Anishnabai Ogimaa and Council will call for a referendum to be held at a TAA Assembly on the proposed amendment(s).

14.5 All proposed amendments to the Onaakonigewin K'dibendaagozimin (Citizenship Law) shall be adopted by holding a referendum, except for those set out in section 14.6.



- 14.6** The referendum process must be consistent with the Timiigamiing Anishinaabeg 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 Timiigamiing Anishinaabeg.
- 14.7** The Teme-Augama Anishnabai Ogimaa and Council may at any time make corrections to this Law regarding grammar, section referencing, formatting, tense, spelling, and other amendments of a minor or technical nature by resolution and must publish the resolution specifying any correction(s).
- 14.8** Amendments to the Appendices do not require a referendum and may be done at any time by TAA Ogimaa and Council resolution, and such changes shall be published specifying the amendment(s).

15 Administrative Provisions

- 15.1** All Dibendaagoziwaad (Those Who Belong/Citizens) are responsible for ensuring that their name and other information is correctly recorded in the Mawmandobiihigan (Citizenship Registry). Dibendaagoziwaad (Those Who Belong/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.
- 15.2** Dibendaagoziwaad (Those Who Belong/Citizens) may submit corrections of inaccurate information recorded in the Mawmandobiihigan (Citizenship Registry) in person, by mail, by facsimile, by electronic mail or by telephone.



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16 Renouncing, Recategorizing, and Revoking K'dibendaagozimin (We Who Belong/Citizenship)

- 16.1** Dibendaagoziwaad (Those Who Belong/Citizens) of at least eighteen (18) years of age may voluntarily and willfully renounce their K'dibendaagozimin (We Who Belong/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 (One Who Belongs/Citizen) or Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) and shall no longer be entitled to any K'dibendaagozimin (We Who Belong/Citizenship) benefits, privileges, or responsibilities.
- 16.2** A person must notify the Enrolment Officer in writing upon registering as a member or citizen of an Indigenous Government external to K'dakiiminaan, at which point they cease to be a Dibendaagozi (One Who Belongs/Citizen) and will be recategorized as a Wiidookaage-Dibendaagozi (One Who Belongs/Citizen-Helper) in accordance with section 8.
- 16.3** The Enrolment Committee may revoke a person's K'dibendaagozimin (We Who Belong/Citizenship):
- a) where there is sufficient proof that the person has obtained or retained their K'dibendaagozimin (We Who Belong/Citizenship) by fraud or by false misrepresentation or by knowingly concealing material circumstances or facts; or
 - b) in circumstances where that person is no longer eligible for K'dibendaagozimin (We Who Belong/Citizenship) under this Law.
- 16.4** The Enrolment Officer shall provide notice of any revocation to the person in writing.
- 16.5** An appeal of the Enrolment Committee's decision to revoke K'dibendaagozimin (We Who Belong/Citizenship) may be appealed following the appeals process under section 13





Timiagamiing Anishnaabeg Onaakonigewin K'dibendaagozimin

Teme-Augama Anishnabai Citizenship Law

The People of the Place of the Deep Water at the Shore



Original Drum Paintings by Hugh McKenzie • Design by Caroline Brown

Timiigamiing Anishnaabeg Onaakonigewin K'dibendaagozimin



Teme-Augama Anishnabai Citizenship Law
The People of the Place of the Deep Water at the Shore



APPENDICES

Amendments to the appendices do not require a referendum and may be done at any time by TAA Ogimaa and Council resolution.

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Appendix 1 App 1
Section 2. a) those who received presents at Manitowaning during the 1840s-50s

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Appendix 4 App 8
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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 gwne		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

oite oiteimint Missis	11
Niwintamaatnaoudeethlicem	
Ne Ne Ne Nithemichinabek	2
Seubewis	2
weebit Man	2
Ne bimi Neunen	5
oiteimint Seubewis	3
oiteimint Seubewis dech de Seub	11
Neunen	3
de Seubewis	10
Neunen de Seubewis	11
Neunen Neunen	3
oiteimint Seubewis dech de Seubewis	3
oiteimint	11



Appendix 2 • Transcript with Translation

Timakamik Anichchinabe 1865

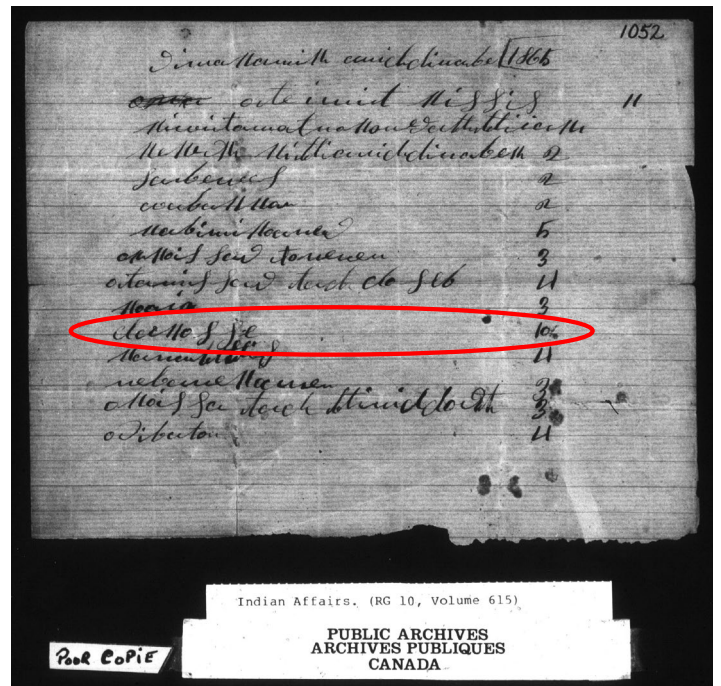
Oteimit Kissis 11 [strawberry moon - June - 11]

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 “Cayagwogizi”, 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

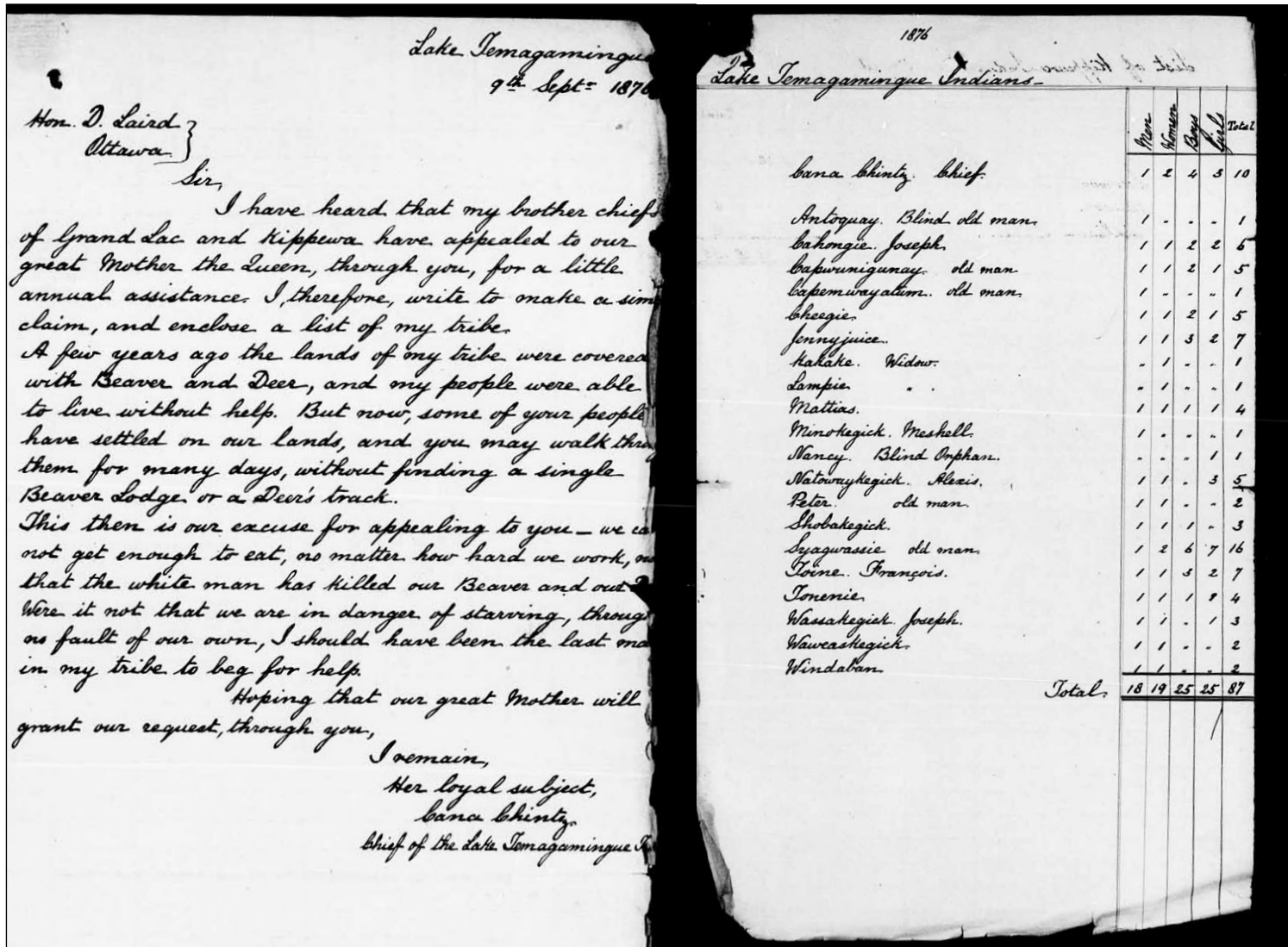
⁶⁹ May 1st 1877, List, NAC RG 10 Vol 1998, File 7208, Reel C 11, 131



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, 1877



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

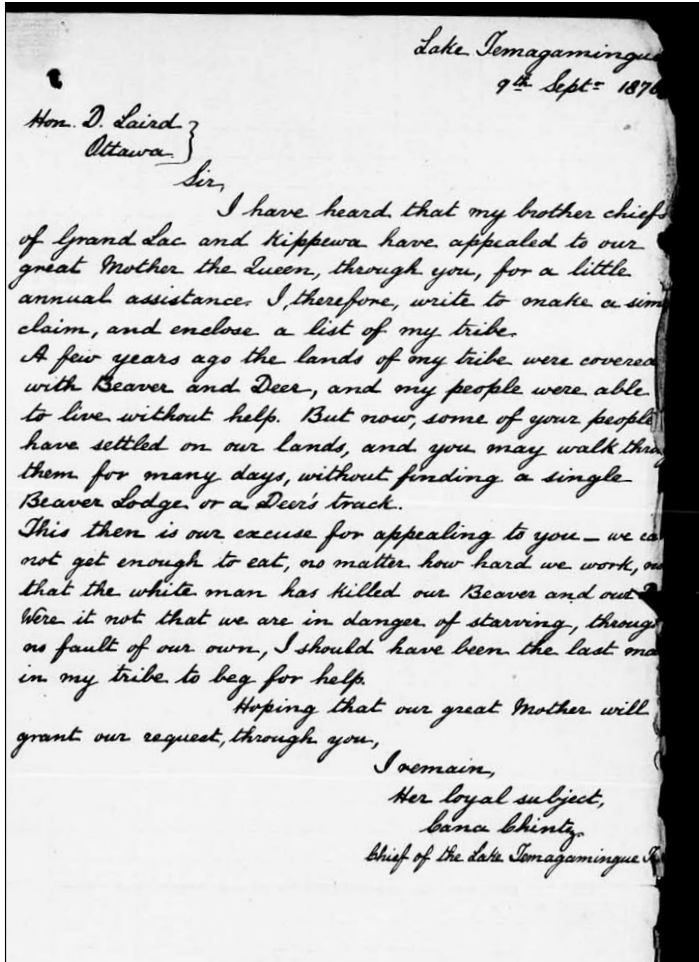
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Appendix 3 continued

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

Kaneshens' (Cana Chintz) Letter
(revised by HBC Factor D. Smith). May 1, 1877



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



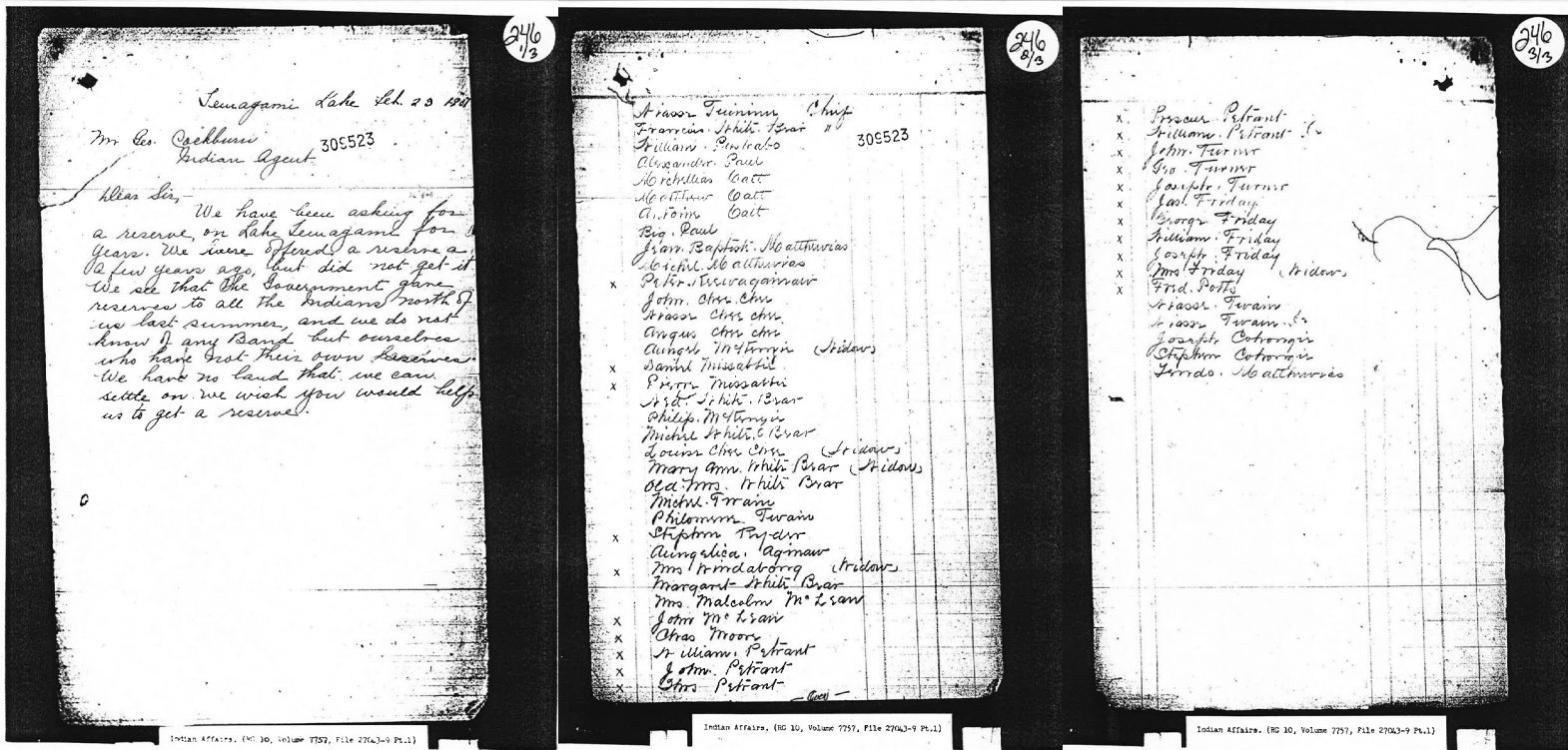
Appendix 4

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

