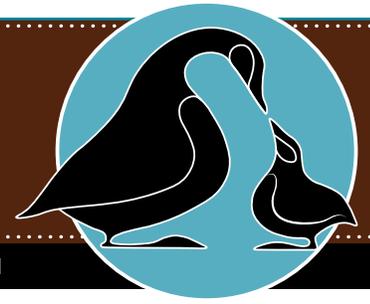




# Mazinahigan



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## Non-Surrender, Inherent Rights and Nationhood



In 1991, The Supreme Court of Canada CC said the Aboriginal right (title) was extinguished because there was intent to join the Robinson Huron Treaty of 1850. It was a miscarriage of justice because the facts are plain that there was no treaty. This is why the Teme-Augama Anishnabai refer to the “unilateral adhesion” to the Treaty by the courts. **This is a non-surrender position.**

Because there was no Treaty completed, the 1991 Supreme Court of Canada decision referred to “outstanding fiduciary obligations” of the Crown to negotiate the terms of the Treaty.

**Those obligations are still outstanding.**

**T**hroughout history, we have stood strong on our history of no surrender. 148 years later, there is still no resolution, and the terms of the Treaty are yet to be negotiated. We must always remember that the 1850 Treaty is a nation-to-nation agreement. The spirit and intent of the 1850 Treaty can be expressed in 2025 language.

The Supreme Court upheld Justice Steele's decision that the Teme-Augama Anishnabai, which he referred to as "the band", included the "registered band" which were status Indians under the Indian Act. While the Teme-Augama Anishnabai could decide who its people were and who were the beneficiaries, it didn't have the authority to decide who was a status Indian. That authority belonged only to Canada.

When the Teme-Augama Anishnabai citizenship list was read into the trial court record by Chief Gary Potts, most of the people on that list were non-status Indians. Most of the people who are still among us have now become status Indians through amendments to the Indian Act. Deciding who our people were was our position of non-surrender of our inherent rights, the rights that come from our 7000 years on Ka-Dakimenan and Gizhe Manidoo, the Creator.

**The Teme-Augama Anishnabai  
have the inherent right of nationhood,  
self-determination and self-government.**

**And we have exercised those.  
Nothing was surrendered.**

This is why the **Teme-Augama Anishnabai Citizenship Law,  
Timiagamiing Anishnaabeg Onaakonigewin K'Dbendaagozimin**  
is vital to our past and our future.  
It expresses who the original Teagami People are,  
in and under our own terms.

The Supreme Court disagreed with Justice Steele's finding that the Teme-Augama Anishnabai were not an organized society to the degree where we occupied and maintained our sovereignty in Ka-Dakimenan. The SCC recognized the Teme-Augama Anishnabai as the "Aboriginal people" who had the Aboriginal right and the court recognized Ka-Dakimenan as our homeland territory.

Since 1877, Canada and the Province of Ontario were aware and in agreement that the Teme-Augama Anishnabai were not included in the Robinson Huron Treaty of 1850.

Historically, every Chief had maintained this fact and sought to be taken into the Treaty so that a reserve and benefits of the Treaty could be had - hunting and fishing rights throughout Ka-Dakimenan, a lump sum for compensation upon signing, and annuities that would increase as uses of the territory increased revenues to the Crown. Without the Treaty and a reserve for the Temagami people, there was persecution and hardship.

Please see the "History of Injustice" included in this issue.

It is now the 21st century and 34 years since the Supreme Court of Canada (SCC) ruling that upheld Justice Steele's ruling in 1984 that the Teme-Augama Anishnabai were adhered to the Robinson Huron Treaty and the Aboriginal right was extinguished because some people accepted annuities and a reserve was accepted.

The big question is when did the adhesion take place? As Kent McNeil writes in "The High Cost of Accepting Benefits from the Crown: A Comment on the Temagami Indian Land Claim", 1992 1 C.N.L.R.:

*...as a matter of law what must be done for an Aboriginal people to become party to an Indian treaty by adhesion? Implicit in all three judgments is the assumption that accepting benefits provided by a treaty is sufficient, but no explanation or analysis is given...what formalities are necessary for adhesion? What if some benefits are conferred but not others, or the conferred benefits are not as ample as those provided in the treaty? And when does the adhesion take place, particularly if the benefits are conferred piecemeal over an extended period of time? Although these issues were relevant to the case, none were adequately addressed, and most were simply ignored." p.50*

**We must protect and advance our position of non-surrender:**  
that the courts "unilaterally adhered" the Teme-Agauma Anishnabai,  
including the Temagami First Nation, to the Robinson Huron Treaty of 1850.

**After all, there is a Treaty to be negotiated.**



HISTORY OF THE

# Teme-Augama Anishnabai Land Defence

## A.K.A LAND CLAIM

**O**n September 9, 1850 the Government of the Province of Canada and the Chiefs and Councils of the Tribes inhabiting the northern and eastern shores of Lake Huron, plus a considerable distance inland, negotiated the Robinson-Huron Treaty.

Minerals had been discovered in the area and the Crown wished to obtain "Indian lands". By the terms of the Treaty, the Indians received a certain cash payment as compensation for their lands and were promised a perpetual annuity based on potential uses of the lands by the Crown. Also, tracts of land were excluded as reservations for the sole use and benefit of the Tribes. At 1850, the reservations were under original title, or as recognized later in Supreme Court of Canada decisions, "Aboriginal title."

In 1867 the British Government passed the British North American Act. Under the terms of Confederation, the new federal government was given responsibility for "Indians and lands reserved for Indians". The lands and resources were placed under the provincial governments. Ka-Daki-Menan (Our Land), homeland of the Teme-Augama Anishnabai, fell within the boundaries of the new Province of Ontario.



**In 1877 Chief Tonene first brought the Teme-Augama Anishnabai claim forward.**

For several years Tonene travelled to Lake Nipissing to intercept Charles Skene, the Indian Agent stationed at Parry Sound, as he arrived there yearly to pay the Nipissing Band their Robinson-Huron Treaty annuity.

Historical records of Skene's letters to his superior at the Department of Indian Affairs, L. Vankoughnet, describes his meetings with Tonene. In 1880 Skene writes:

*"It has been 3 years since 3 Indians came upon me representing themselves as belonging to a Band living north of Lake Nipissing ... Of course as they are not mentioned in any Treaty no reserve has been set aside for them ... they wish to know whether a reserve is to be laid out for them and on what conditions they are supposed to cede their lands."*

And in February of 1881:

*"The Chief expressed his hope that before any settlement was made I would be sent to meet the Band in Council - I told him I could say nothing about that - but I had no doubt that before any Treaty was made someone would be empowered by the Government to meet the Band and arrange matters."*

Skene wrote several letters to Ottawa relaying Chief Tonene's requests to be taken into Treaty. Skene suggested that a party be sent to meet the Band in Council offering

a certain sum (\$1500 - \$2000) as compensation, that a reserve be marked out for the Band, the Band having the privilege of selecting the site, and that the Band be paid annuity on the same terms as the Bands in the Robinson-Huron Treaty. In his letter of May 26, 1881 to Vankoughnet he adds:

*"I think the Band would be pleased with this - the Chief when I asked him about this would say nothing without the Band. All the same I think some such arrangements would satisfy the Band and be fair to all parties."*

Also in 1881, Vankoughnet brought the Teme-Augama Anishnabai claim to the attention of Sir John A. Macdonald, Superintendent General of Indian Affairs:

*"... relative to a claim made by the Chief of the Temogamingue Band of Indians to compensation for the hunting grounds belonging to that Band ... it does not appear to have ever been surrendered by the Indians in question or by any other Tribe. The Lands within this tract are held by the Ontario Government ... The tract is reported to be well-timbered and the Chief of the Band who claim it is somewhat alarmed at what he considers encroachments of lumbermen ... The undersigned respectfully submits that in the settlement which may be made with the Ontario Government, the right of this Band of Indians to fair compensation for the territory... may be insisted upon."*

**I**n June of 1881 Skene was instructed to write to Chief Tonene to ask on what terms the Band would surrender. Tonene replied that for the surrender of their lands, his Band wanted money and a reservation "wherefrom to be able to provide for the children and that forever".

In June of 1883 Skene was informed by the Indian Branch that the "Temogamingue Band of Indians" were to be paid annuities under the Robinson Treaty, and further, a surveyor would be sent to investigate the Band's wishes regarding a reserve. Sept. 5, 1884 Thomas Walton, Indian Superintendent, wrote to the Superintendent General reporting:

*"Chief Tonene and his Council desired me to express to you their earnest wish that a Reserve be surveyed for*

*them ten miles square at the Southern outlet of Lake Temogamingue where the Temogamingue River begins its course to the Sturgeon River. They desire that the River shall run through the centre of the Reserve."*

Thomas Walton forwarded a map sketched by G. B. Abrey, Public Land Surveyor, to Tonene and suggested that he accept the proposed Reserve since the Indian Department had already sent Abrey's map to the Ontario Government, asking that the land be set apart as a Reserve.

The records show that when Abrey came to Lake Temagami to meet with Chief Tonene in 1884 regarding the site of the Teme-Augama Anishnabai Reserve, the Chief was out on his Hunting Grounds and the information was given to Abrey by Second Chief Mattias. Hence, Tonene accepted the reserve as mapped by Abrey, it being much like the sketch Tonene himself had prepared.

### Ontario Ups Its Control Over Ka-Dakimenan, Avoids Ruling: "A Matter for Treaty"

In 1885 the provincial government established the Timagami Forest Reserve including Teme-Augama Anishnabai lands and without providing for their claim to a reserve.

A report from the Privy Council, approved by the Governor General, was issued to Ontario in 1890 "to make a further effort to obtain from the Ontario Government a definite statement of the position it is disposed to take with reference to this claim".

In An Act for the settlement of certain questions between the Governments of Canada and Ontario respecting Indian Lands, S.C. 1891, article 6 reads:

*"That any future treaties with the Indians in respect to territory in Ontario to which they have not hitherto surrendered their claim aforesaid, shall be deemed to require the concurrence of the Government of Ontario."*

In 1894, pursuant to the above-mentioned Act, a Board of Arbitrators was established to settle matters contemplated in that Act. The Statement of Case of the Dominion On

behalf of the Temogamingue Band of Ojibbewa Indians reads in part:

*“...the said Temogamingue Band ... was not represented at, nor did they take any part in, the negotiations which culminated in the said [Robinson-Huron] Treaties ... By the British North America Act, 1867, the lands in the Province of Ontario became vested in that Province, subject to any existing interest, other than that of the province in the same ... the said Temogamingue Band have always occupied and do still occupy the said tract of land ... they allege that they have never surrendered their title thereto, or that their said title has never become extinguished ... they have claimed and do still claim that their rights and interests in the said tract, were not and are not in any way affected by the said Robinson Treaties ... The Dominion on behalf of the said Indians says, that the lands which were and are inhabited and occupied by the Temogamingue Band of Ojibbewa Indians, are subject in the hands of Ontario to the interest of the said Indians, and that the said Province ought to allow a reserve to be set apart, or approve of the reserve so surveyed by the Dominion as aforesaid, and the Dominion claims that the Arbitrators under the facts and circumstances above set out, should direct the Province of Ontario to grant to the said Indians a reserve, or to acquiesce and approve-of the said reserve so surveyed as aforesaid, and upon such terms as to surrender of the Indian title in the remaining portions of the said tract as the Board would seem just and fair.”*

On the representations of Mr. Amelius Irving, Counsel for Ontario, it was held that the Teme-Augama Anishnabai case was not a proper subject under the Statute for submission to the Board of Arbitrators. Ontario successfully argued that the case was, rather, a matter for Treaty.

In 1901, Aubrey White, Assistant Commissioner of Crown Lands (Ontario) reported to the Commissioner regarding the Reserve proposed for the Teme-Augama Anishnabai:

*“[the] reserve would cover an area of 100 square miles, taking in a great portion of Lake Temagami and many million of Pine timber ... this Department was aware of the great quantities of Pine ... and that the area asked for was entirely out of keeping with the numbers of the Indian population, and it being further considered that we were not legally bound to give a reserve, no action was taken ...”*



Chief Francois White Bear



Chief Alex Paul

### Chiefs Petition For Reserve, Remain Steadfast, Ontario Ups Persecution

**Chiefs Francois White Bear and Alex Paul wrote to George Cockburn, Indian Agent, February 23, 1907 again requesting a Reserve.**

Attached with the letter was a petition signed by members of the Teme-Augama Anishnabai.

Again in 1910, Ontario refused the Department of Indian Affairs' request for a Reserve for the Temagami People saying:

*“In view of the fact that the Treaty does not call for any reserve in this locality, and because of the importance of preserving the timber, the Department [of Lands, Forests and Mines] cannot promise a favorable reply to your request ...”*

To this the Department of Indian Affairs replied “that the land provisions of the Treaty have not been carried out” and “the title of the Temagami Indians to the surrendered tract has not been fully extinguished”.

**In a letter to the Indian Department in Ottawa, dated May 21st, 1910, Chief Francois White Bear again requested a Reserve.**

He also complained that his people were “being annoyed” and that they had “to get permission from the Chief Fire Ranger to cut even firewood” and could not “cut timber for building purposes”.

Replying to the Dept. of Indian Affairs' inquiry regarding Ontario's intentions to set apart a game and fish reserve and consequently, any disposition made with regard to the Temagami Indians, Aubrey White, Deputy Minister of Lands and Forests wrote:

*“I have to say that shooting and fishing have been prohibited in the Temagami Reserve. We have treated the Indians there in a very generous way since we set apart*

*that reserve (meaning the Temagmi Forest Reserve) ... If you would be kind enough to state under what authority they claim the right to fish and shoot there ...” (June 28th, 1911)*

**In September, 1912, Chief Alexander Paul addressed this complaint to Ottawa:**

*“We have been forbidden by Chief Ranger, C. C. Minden to build small shacks for our own use on Bear Island. Now we deem it only our right to have the privilege to live like people ... Also, we ask for our Reserve at Austin Bay. These we deem fair and justly coming to us.”*

**Chief Francois White Bear wrote to Geo. Cockburn, Indian Agent at Sturgeon Falls, May 27, 1913, saying:**

*“We were indeed surprised to learn that your proposed visit to us has been postponed indefinitely ... [we] quite expected to have our hopes realized, but we are now greatly disappointed ... We were promised a reservation some 30 years ago, so surely we have been lenient in our demands ...”*

**On September 3, 1917, Chief Alexander Paul again requested a reserve:**

*“... We think that we deserve something in our reserve. We have been here before any government was born in Canada. So we earnestly ask your Honour to grant us what we ask, it is, a reserve for the Temagami Band.”*

**In June of 1929 notices were sent to Alex Mattias, Wm. Peshabo, John Catt, and Pete Misabi by the Dept. of Lands and Forests requesting rental payments for lands they occupied on Bear Island.**

This action by Ontario was heavily protested and in reply to the Dept. of Indian Affairs' request for some arrangement “whereby these Indians could have special permission to remain without charge upon the land until such time as a reserve might be obtained for them”, Ontario said:

*“these Indians have the same privileges to occupy these lots and do business, as other people, but they should not hold up the development by refusing to pay rental for the lands they occupy ... and it is very doubtful if they would be satisfied to occupy other lands on Lake Timagami ... If you can assure this Department that the Indians would remove to some particular locality as referred to, the matter might receive further consideration.”*

And in 1930, in a letter to Indian Affairs, Ottawa, Ontario's position was:

*“as time goes on there seems to be less and less reason why lands should be set aside for the Timagami Indians in Austin Bay ... there is not much likelihood of these Indians going to Austin Bay to live permanently.”*



Chief William Peshabo

**Chief Wm. Peshabo again protested against paying rent to the Ontario government for land occupancy. He added:**

*“In the first place we have not got the money to pay with. The Provincial Gov't sold licenses to hunt and trap to anyone who cared to apply and now there is no fur to get in this country. As you know we have no other means of making money all winter and we are not allowed to net fish or to shoot moose or deer so we are not in a position to pay out anything. The Government promised to give us a reserve some years ago and we are still hoping that this promise will be fulfilled.”*

The Federal Government again detailed the Teme-Augama Anishnabai Claim to Ontario in 1933, stating “the Department [of Indian Affairs] considers that the Province has a moral as well as a legal obligation to provide these [Temagami] Indians with a reserve.”

**In 1935 another petition, headed by Chief Wm. Peshabo was addressed to Ottawa requesting a reserve at Austin Bay.**



Chief Alex Mattias

### In a letter dated May 10th, 1939 to Mr. Walter Little, M.P., Chief Alex Mattias wrote:

*“We held a meeting here last night to act on the suggestion by the Dominion Government about moving from Bear Island to Austin Bay and it is the unanimous decision of our band to vacate Bear Island as soon as a suitable site is set aside for us.”*

### Canada Buys Bear Island In 1943, Petitions And Protests Continue

On October 20th, 1939, Ontario stated that it could not “consent to disposing of any portion of the Township of Vogt”. Ontario’s view was that it was “too valuable from a timber point of view” and that the Temagami Indians “should be allotted a portion of Bear Island”. The Deputy Minister of Lands and Forests, W. C. Cain said that in his opinion, “Irrespective of where they might otherwise be located ... the Indians will not “stay put” should they be given an area elsewhere on the Lake”.

In an Indian Affairs inter-Department memo, it says:

*“... it would appear that the provincial attitude is that we must take land that they are willing to give us on Bear Island or nothing.”*

An Order-in-Council issued by Ontario, June 15, 1943, vested the “Bear Island Subdivision” in the Crown (Canada) for the use and occupancy of the Temagami Band. The property was conditionally sold to Canada for \$3,000. The Province retained certain rights on Bear Island for itself, one of which was the reversionary interest whereby “the lands shall be reverted without charge by the Crown ... in the right of the Province of Ontario ... should the said Temagami Band of Indians become extinct or abandon the lands ...”

In November of 1945 the Deputy Minister of Indian Affairs wrote to the Prime Minister of Ontario’s office requesting “a small additional Reserve at Austin Bay to accommodate the families there.”

He adds:

*“They have always claimed that they are entitled to a Reserve to be selected by them and some of them have resided at Austin Bay ... since about 1880. The Province has not recognized their claim to that land...”*



Chief John Twain

The North American Indian Brotherhood Grand Council intervened on behalf of the Teme-Augama Anishnabai. President Andrew Paull wrote to the Dept. of Indian Affairs, Sept. 4, 1946, saying:

*“I have been instructed by Chief John Twain and his people to take whatever steps may be open so that the reserve which was surveyed for them in 1884 be finally and officially recognized as being for their explicit use and benefit ... from the record it is quite evident that the two Governments have failed to carry out a sacred obligation in compliance with the edicts of the Imperial Government and the Proclamation of King George III ...”*

### At a meeting of the Band in Council, presided by Chief John Twain, January 22, 1947 it was resolved:

*“that the Temagami Band of Indians originally of Austin Bay, now residing on Bear Island, do hereby declare, that Austin Bay was never surrendered by the said Band, nor neither was a Party to any Treaty making convention, we also declare that our forefathers were not a Party to the Robinson-Huron Treaty of 1850 and we further state that our Band never give consent to a surrender or ceded any tract of land or lands of what we occupied from time immemorial.”*

*Moved by Donald McKenzie*

*Seconded by Thos. Potts.*

In connection with charges laid against Ben McKenzie which were dropped subsequent to the matter being taken up with the Fish & Wildlife Division in Toronto by

J. R. Garland, M.P., H. R. Conn, Fur Supervisor, wrote to Chief John Twain:

*“you must realize that living in Temagami instead of on your reserve on Bear Island, you are constantly under observation by non-Indians who are jealous of the extra privileges you enjoy and delight in complaining to the Game Warden ... the Game Warden has no alternative but to investigate and if evidence is found he must lay a complaint or lose his job. It would be only fair to warn you that as long as you live in Temagami you can expect recurrences of the recent incident ...”*

Chief John Twain replied to Mr. Conn in a letter dated April 5, 1954:

*“as regards to Bear Island ... its not a reserve by any means. You cannot show me the registrations number or agreement signed by the Temagami Band that Bear Island have been accepted as an Indian Reserve. We have every right to live wherever we decide to live because Temagami Band is in the same position as before any treaty was made, we never surrender our reserve - our hunting grounds - or any of our original rights to the Crown. We never signed the treaty with no Government. I am not afraid to say this because I know I am right and you are wrong about Bear Island ... all these troubles we got now will be put before the Supreme Court of Canada to definitely settle the whole matter for once and for all.”*



Chief William Twain

In the late 1960’s under the leadership of **Chief Wm. Twain**, the Teme-Augama Anishnabai living at Bear Island undertook to develop Bear Island for economic reasons. However, as the island was not an Indian Reserve under the meaning of the Indian Act, but rather property of the Crown held for the use of the Band according to restrictions imposed by the Provincial Executive Order in Council of June, 1943, Indian Affairs appealed to the Province “to remove the restrictions so that the lands can be made an Indian Reserve, with the Band having control over the use of the land”.

By an Order-in-Council of the Province dated, November 17, 1970, the reservations and conditions contained in the 1943 Order-in-Council were released and the “administration, control, disposal and the exercise of the beneficial use” of Bear Island transferred to Canada provided that “Bear Island shall be held ... as a reserve for the Temagami Band of Indians”. A further Order-in-Council issued by the Governor General of Canada set apart Bear Island Indian Reserve Number 1.



Chief Gary Potts

### LEGAL ACTION BEGINS

In August of 1973, Chief Gary Potts filed a “Caution” against all unregistered “Crown” lands within the bounds of the Teme-Augama Anishnabai ancestral lands, Ka-daki-menan, asserting that the area was Indian Land within the meaning of the Royal Proclamation of 1763. The Province of Ontario unsuccessfully tried to have the Caution removed and in April, 1978 the case was before His Honour Judge Fernand Gratton of the Ontario District Court, North Bay.

The Attorney General for Ontario sued the Teme-Augama Anishnabai in the Supreme Court of Ontario in May, 1978. Ontario sought a number of declarations, one of which was that the Teme-Augama Anishnabai had no interest, or aboriginal title, in the lands in question.

In 1979 the Teme-Augama Anishnabai resolved to return cheques that the status Indian members received yearly from the Department of Indian Affairs under the Robinson-Huron Treaty system. A declaration was issued “because of references made by the Provincial Government that these are Treaty monies, and payment for our lands”. It reads in part:

*“... the Federal Government recognized that we are a separate tribe of Indians and were given Indian monies because we became registered Indians under the Indian Act in 1883. We did not sign any Treaty in 1883 so any monies received then and since cannot be Treaty monies, it can only be Indian monies ...”*

While the legal action was going through various procedural tasks leading to trial, preliminary negotiation meetings of Canada, Ontario and the Teme-Augama Anishnabai were held. The negotiations process, which began in July of 1980, terminated October 13, 1982.

On June 21, 1982, the case went to trial in the Supreme Court of Ontario. The trial was adjourned March 15, 1984 after 119 days of proceedings. Justice Donald Steele delivered his decision December 11, 1984 wherein he found that the Teme-Augama Anishnabai had no interest in, nor aboriginal rights to the lands they claimed. Immediately following Justice Steele's SCO judgment, the Teme-Augama Anishnabai Tribal Council met where it was decided to appeal the judgment.

Ian Scott, the Attorney-General, Ontario, came to Bear Island with a \$30 Million offer to drop the Appeal.

At a meeting at Bear Island, the Tribal Assembly decided unanimously to reject the offer and to continue with the Appeal. The Ontario Court of Appeal upheld Justice Steele's judgement, and the case was appealed to the Supreme Court of Canada.

**In *Bear Island*, Temagami took the position that its right-holding collective was not limited to those with status under the Indian Act.**

**Justice Steele agreed:**

**“To conclude, the registered band is recognized under the Act and its rights are in the Bear Island reserve, as well as any other rights it may have under the provisions of the Robinson- Huron Treaty. If the defendants were party to a valid treaty, their aboriginal rights have been extinguished and they must look to their treaty rights.**

**However, one of their claims is that they were never a party to a treaty. If so, then their claim relates to aboriginal rights of the group that is entitled to them, that is, the [TAA], which it is alleged is a much larger group than the registered band [TFN].**

Again, whatever rights the [TAA] has are communal. The membership and territory of the [TAA] are much more difficult to determine.

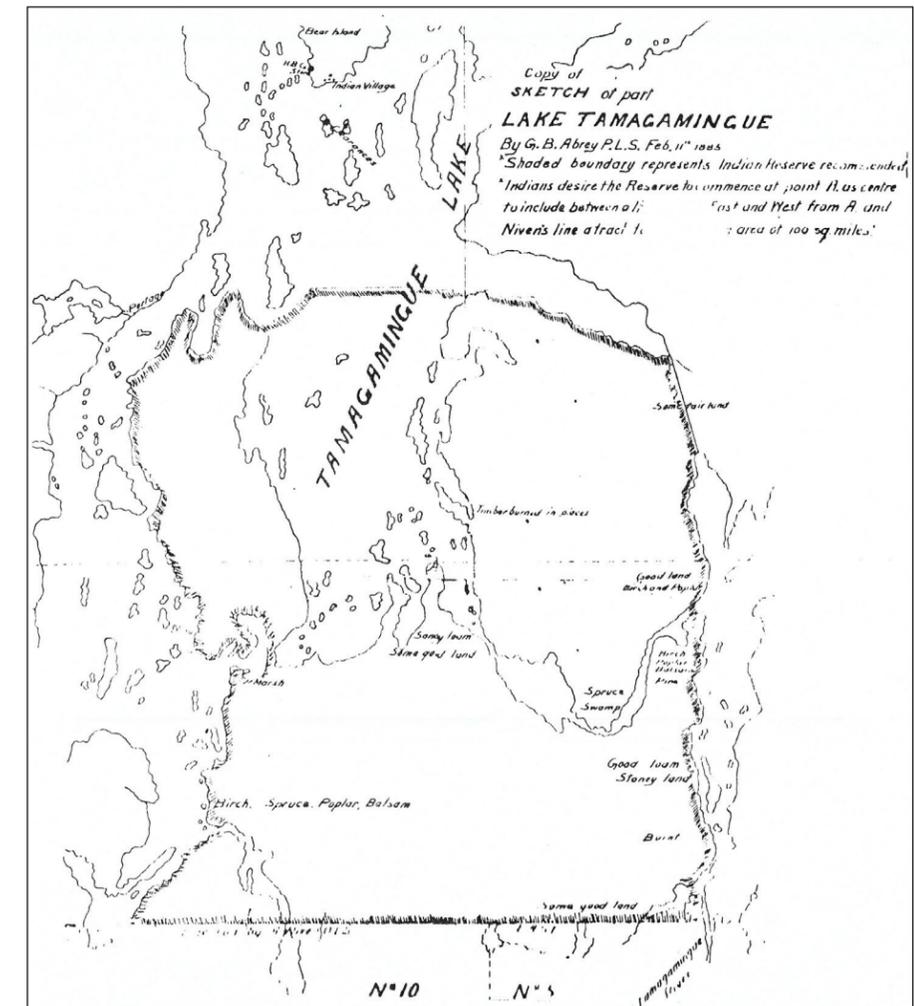
**In this case, if there are valid aboriginal claims, then they belong to the [TAA] and not the registered band [TFN]. Therefore, any declaration should be in favour of the named defendants on behalf of themselves and all other members of the Teme-agama Anishnabay. [Emphasis added]”**

## Justice Steele's decision is consistent with subsequent developments in Canadian Aboriginal law.

In Tsilhqot'in, (where the Court made a finding of Aboriginal title), the BC Court of Appeal summarized the trial judge's conclusion that section 35 Aboriginal rights were held at the nation level, by the Tsilhqot'in Nation, and not at the Indian Act band level:

In British Columbia today, the combined effect of the reserve creation process and the Indian Act has tended to magnify the importance of bands. The judge discounted the idea that rights should be seen as being held at the level of the band:

The setting aside of reserves and the establishment of bands was a convenience to government at both levels. The creation of bands did not alter the true identity of the people. Their true identity lies in their Tsilhqot'in lineage, their shared language, customs, traditions and historical experiences. While band level organization may have meaning to a Canadian federal bureaucracy, it is without any meaning in the resolution of Aboriginal title and rights for Tsilhqot'in people.



A map sketched by G. B. Abrey, Public Land Surveyor, much like the map drawn by Chief Tonene.

# Chiefs Quotes • A Timeline of Injustice



**1877-1884 Chief Enise Tonene** requests to be taken into Treaty, asking for compensation for land and a reservation “wherefrom to be able to provide for the children and that forever”.



**1907 to 1917 – Chiefs Francois Whitebear and Alexander Paul** petition for the promised reservation.



**1910 Chief Whitebear:** the people were “being annoyed” and they had “to get permission from the Chief Fire Ranger to cut even firewood” and could not “cut timber for building purposes”.



**1912 Chief Alex Paul:** “We have been forbidden by Chief Ranger, C. C. Minden to build small shacks for our own use on Bear Island. Now we deem it only our right to have the privilege to live like people ... Also, we ask for our Reserve at Austin Bay. These we deem fair and justly coming to us.”



**1913 Chief Francois Whitebear:** “We were indeed surprised to learn that your proposed visit to us has been postponed indefinitely ..We were promised a reservation some 30 years ago, so surely we have been lenient in our demands ...”



**1917 Chief Alex Paul:** “We think that we deserve something in our reserve. We have been here before any government was born in Canada...grant us what we ask, it is, a reserve for the Temagami Band.”



**1929-1930 Chief William Peshabo** protests Ontario charging rent to live at Bear Island: “In the first place we have not got the money to pay with. The Provincial Gov’t sold licenses to hunt and trap to anyone who cared to apply and now there is no fur to get in this country. As you know we have no other means of making money all winter and we are not allowed to net fish or to shoot moose or deer so we are not in a position to pay out anything. The Government promised to give us a reserve some years ago and we are still hoping that this promise will be fulfilled.”



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**1946 – President Andrew Paull,** North American Indian Brotherhood Grand Council, writes: “I have been instructed by **Chief John Twain** and his people to take whatever steps may be open so that the reserve which was surveyed for them in 1884 be finally and officially recognized as being for their explicit use and benefit ... from the record it is quite evident that the two Governments have failed to carry out a sacred obligation in compliance with the edicts of the Imperial Government and the Proclamation of King George III ...”



**1947 Chief John Twain** and Council resolution moved by Donald McKenzie and seconded by Thos. Potts: “that the Temagami Band of Indians originally of Austin Bay, now residing on Bear Island, do hereby declare, that Austin Bay was never surrendered by the said Band, nor neither was a Party to any Treaty making convention, we also declare that our forefathers were not a Party to the Robinson-Huron Treaty of 1850 and we further state that our Band never give consent to a surrender or ceded any tract of land or lands of what we occupied from time immemorial.”

Moved by **Donald McKenzie**  
Seconded by **Thos. Potts.**



**1954 Chief John Twain writes to the Ontario Fish and Wildlife Department:** “... as regards to Bear Island ... it’s not a reserve by any means. You cannot show me the agreement signed by the Temagami Band that Bear Island have been accepted as an Indian Reserve. We have every right to live wherever we decide to live because Temagami Band is in the same position as before any treaty was made, we never surrender our reserve - our hunting grounds - or any of our original rights to the Crown. We never signed the treaty with no Government. I am not afraid to say this because I know I am right and you are wrong about Bear Island ... all these troubles we got now will be put before the Supreme Court of Canada to definitely settle the whole matter for once and for all.”



**1979 Chief Gary Potts** “... the Federal Government recognized that we are a separate tribe of Indians and were given Indian monies because we became registered Indians under the Indian Act in 1883. We did not sign any Treaty in 1883 so any monies received then and since cannot be Treaty monies, it can only be Indian monies ...”



# Teme-Augama Anishnabai NEWS RELEASE

Media Release – Teme-Augama Anishnabai

**No Métis Nation of Ontario rights and no “equity ownership” in any projects on our homeland, N’dakimenan**

August 24, 2025 – Bear Island, N’dakimenan

**The Teme-Augama Anishnabai leadership must again remind Canada, Ontario and the Métis Nation of Ontario (MNO) that there are no MNO rights on our homeland, N’dakimenan, including the duty to consult.** Therefore, there can be no “parity” in any projects now or in the future in their homeland territory.

Following a “Métis Major Projects Summit” in Ottawa, August 7, 2025, Prime Minister Mark Carney announced that “the *Building Canada Act* will enable Canada’s new government to build big things that will connect and transform the national economy – driving greater prosperity for Métis through equity ownership and resource management projects.”

“But not in N’dakimenan” says Aanike-Ogimaa (Second Chief) Maang Doodem (Loon clan) Mitiginaabe John Turner. “Only the Teme-Augama Anishnabai have inherent rights to N’dakimenan because of our, at least, 7,000-year history here. Our identity and spirit are tied to this specific place.” The MNO does not have that connection.

Further, those of our ancestors, whose identities the MNO have stolen and declared to be their “Métis root ancestors” who had raised their families on N’dakimenan, did so as Teme-Augama Anishnabai, within our long-established, self-determined clan/family-based land management system. This system had been strictly adhered to during the period from time immemorial until well after the Confederation of Canada, when the Teme-Augama Anishnabai exercised jurisdiction and effective control of the entirety of our ancestral homeland. **We are the only Indigenous inherent rights-holders in N’dakimenan, rights also established within Canadian Law, as acknowledged and recognized by the Supreme Court of Canada.**



Ogimaa (Chief)  
Michael Paul



Aanike-Ogimaa  
(Second Chief)  
Mitiginaabe John Turner

The old term en français, “metis,” has been intentionally muddled in its use by the MNO making this subject appear hopelessly complex and extremely difficult to unpack. Clarification is badly needed here to restore the truth of the matter. We understand the critical difference between the meaning of the historic “Métis” of the Red River, and the colloquial term “metis,” as used, certainly in north-eastern Ontario historically, meaning “mixed race” or “half breed,” both in the spoken and written word. The MNO practice of pointing to the colloquial use of the term in historical records as though it were a consistent and “clear” expression or reference to an individual or group of people that are necessarily affiliated with the historical Métis Nation of the Red River or a distinct self-determining mixed race group, is blatant historical revisionism or more accurately, fiction, an intentional distortion of the truth to manufacture a false narrative and to steal the identity of non-Métis individuals.



The authentic Red River Métis have accused the MNO of identity and cultural theft.  
**We too, have seen our ancestors’ identities stolen by the MNO to “legitimize” their claims within N’dakimenan through these falsehoods.**



Aanike-Ogimaa Mitiginaabe  
John Turner holding the Métis Voyageur.



Above: **Stolen Teme-Augama Anishnabai relatives** shown on the cover of the Métis Voyageur.

Right: **John Turner Sr.**, Hudson Bay Company Agent, with wife and family, Bear Island

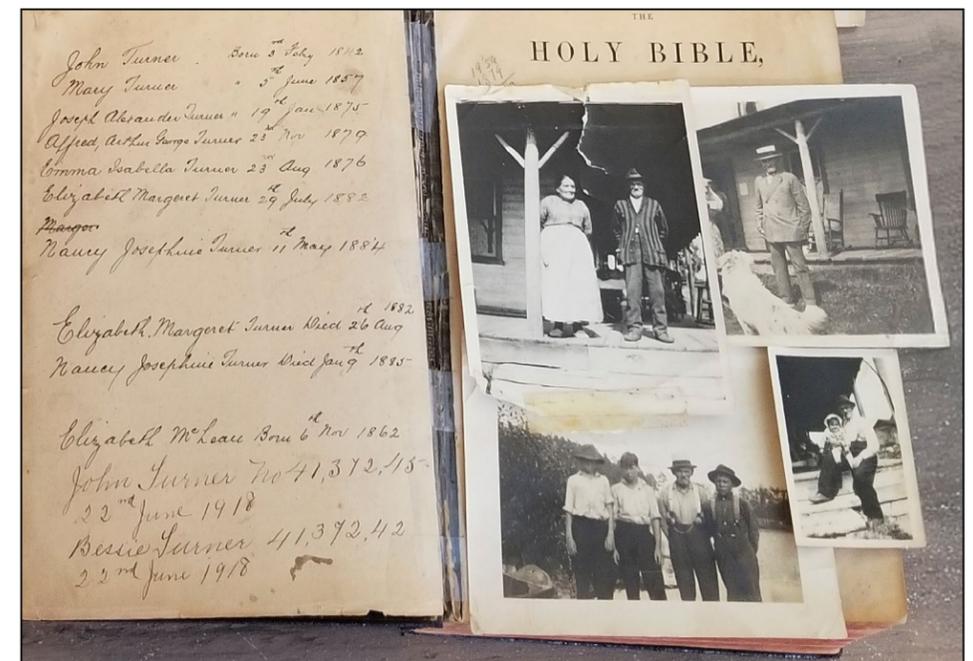


*“The MNO uses a photo of our Teme-Augama family on their cover, the clear implication being they are metis. We, the actual decendants of the family, have genuine items like this bible with birth dates of family members, photographs and documents. We have no need to lift such documents from the internet and then claim this is us” - Aanike-Ogimaa Mitiginaabe John Turner*



**Great Great Grandfather  
John Turner Sr., (Oochim)**  
Hudson Bay Company Agent,  
Bear Island

Right: Aanike-Ogimaa Mitiginaabe John Turner’s family bible and photographs, passed down by his **Great Great Grandfather John Turner Sr.**, whose family photo was stolen to appear on the cover of the Métis Voyageur.



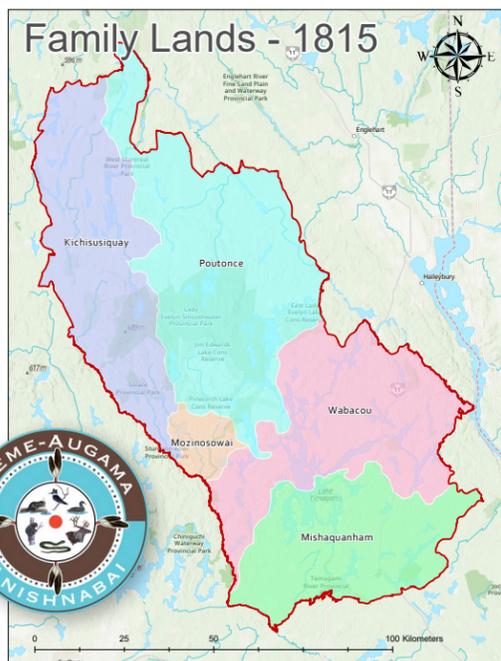


Teme-Augama Anishnabai Turner Family, winter on Wabacou land, N'dakimenan 1928 • In the cradleboard, is James Turner, father of Anike-Ogimaa Mitiginaabe John Turner.



ADAM EDWARD JAMES OF THE TEMAGAMI ANISHNABE

My father, James Turner, who was never a status Indian throughout his lifetime, who passed almost 50 years ago, proudly had his indigenous identity "Temagami Anishnabe" engraved on his tombstone... he was the first of now a great number of Teme-Augama Anishnabeg to earn a university degree. - Anike-Ogimaa Mitiginaabe John Turner



There have recently been several academic reports conducted by our Anishnabeg neighbours that show there were no distinct "Metis" communities within their traditional territories. Here, in our unique case, rather, we express our story as transmitted to us today through time, from those clan families tied to the lands going back over 200 years.

From 1815 and before, we know the individual ancestral Naagaanijsag (Heads of clan/families) who were the stewards of the various Anokii-waakiig (hunting grounds) within N'dakimenan. We know who subsequently inherited these grounds through time until the Province of Ontario permanently interfered with our original authority over these grounds through imposing the registration of traplines in the 1930s. Of course, in constructing their false narrative, which they call "research", the MNO never contacted us about the history of our homelands, certainly because they knew that we would make it clear that the dozens of our ancestors, whom they now claim as "verified metis", were NOT metis at all!

Critically, our unique history has unfolded rather unconventionally due to the Crown's interference and negligence, which the MNO has capitalized on.

Colonial power tried to divide our original indigenous identity as Teme-Augama Anishnabeg, through the whim of an Indian Agent in 1907, who unilaterally determined, through blatant gender



discrimination, that 1/3 of our nation's citizens did not belong because a male ancestor had origins from beyond our territory. Our people remained divided in our relations with the Crown for over 60 years.

By the 1970s, Our people were either members of the **Federal Timagami Indian Band**, or the **Temagami Metis and Non-Status Indian Association**. These two groups decided to rekindle the **Teme-Augama Anishnabai Council Fire**, the true identity of our entire Tribe, consisting of our full lineage, and pursue our land defence in Canada's courts together, as one.

**Eventually, the Supreme Court of Canada confirmed that any valid aboriginal claims belonged to the Teme-Augama Anishnabay (sic). Accordingly, any declaration from the court would be in favour of "all...members of the Teme-Augama Anishnabay"**

It needs to be noted, we have many Citizens with a male ancestor that resulted in many of us today having surnames such as Turner, McKenzie, Petrant, Moore etc, all Teme-Augama families. Many of these Citizens were non-status, but were adhered to the Robinson-Huron Treaty by the Supreme Court of Canada regardless. Many of these individuals had previously been members of the **Temagami Metis and Non-Status Indian Association**. Significantly, this was one of the original chapters of Metis and Non-Status Indian Associations in the province. The other chapters would go on in time to form the MNO.

The Temagami Chapter, crucially, decided to close. **ALL** of its members were a part of the rekindled unified **Council Fire of the Teme-Augama Anishnabai**.

This is why, in our case, it is clear, that when the MNO claims today that they have inherent rights as Indigenous peoples of **our** homeland due to their being descendants of Indigenous peoples that lived and hunted within N'dakimenan – **this is just another false claim.**

**In 1975, the Teme-Augama Anishnabai had renewed its exercise of its inherent right to determine its own Citizens.** All known descendants of the Teme-Augama Anishnabeg, all those Indigenous people who had lived within our homeland, are recognized and confirmed as Citizens within Teme-Augama Anishnabai law and governance; critically, this includes non-status individuals who were previously referred to in the colonial record as unregistered Indians, metis, or half-breeds.

Further, there can be no issue of overlapping boundaries. "The boundaries of N'dakimenan are not disputed by our authentic Indigenous neighbours. In *Bear Island [1991]* the Supreme Court of Canada recognized the boundary of N'dakimenan when the court unilaterally adhered the Teme-Augama Anishnabai to the Robinson Huron Treaty of 1850."

The leadership of the Teme-Augama Anishnabai maintains that the **seven "historic Metis communities" expert panel report** is unreliable and manufactured.

According to Metis lawyer and author, Jean Teillet, a great-grandniece of Louis Riel, the report is deeply flawed. "The Metis Nation of Ontario was feeding the expert panel its own material."



Ms. Teillet is quoted from an APTN InFocus interview

<https://youtu.be/jqy3LE26jok?si=6SDqB2KS63NH7dU9> wherein she says,

**“Everything about the report is deeply flawed,” including the question and the sources.**

Teillet said secondary sources were used in the report, often, the references cited did not support the evidence, and there were too many mistakes. She noted that there was reliance on evidence that supports the claim while ignoring evidence that does not.

**“The whole Metis Nation of Ontario organization is questionable. We have newly created “historic Metis communities” and a whole new category of people basing their Metis identity on a distant non-status Indian ancestor. If Canada, Ontario, and the MNO have their way, the MNO could have rights that are stronger than ours, and in our own land. I see this as a government-sponsored infringement of our established Aboriginal and Treaty rights that the Crown has the duty to protect and uphold,”** said Ogimaa (Chief) Ogiishkimanisii doodem (Kingfisher clan) Michael Paul.

While Canada, Ontario, and the Metis Nation of Ontario perpetuate frauds and abuses against the First Peoples, Indigenous nations that have been in their homelands for millennia, MNO President Margaret Froh calls it ‘lateral violence’ if we speak out to protect our established inherent, Aboriginal, and Treaty rights that flow from our homeland.

**We use historical facts and a Supreme Court of Canada ruling that acknowledges our indigeneity, the boundaries of N’dakimenan, and our existing inherent right to determine our own Citizens when we declare with great certainty that there are no Metis rights in N’dakimenan and no prospect for “equity partnerships” here.”**

- Aanike-Ogimaa Mitiginaabe John Turner.

We are insulted and dismayed in knowing how hard the Crown had fought us in the courts, trying to prove we were not who we said we were, that we were not from or belonged to our homelands, and then to witness today, Canada and Ontario, essentially rolling out the red carpet for these unscrutinized and false MNO assertions.

Despite, not only asserting but also **having established Aboriginal Rights**, within our territory, half of our people, who the Crown has refused to acknowledge as legitimate members of the Indigenous people of N’dakimenan, (often referred to as “non-status” Teme-Augama Anishinaabeg) have historically suffered significant harm as a result. The Supreme Court of Canada claimed that our aboriginal title to our homeland had been extinguished, and we were adhered to the Robinson-Huron Treaty because some of our people had accepted annuities for a period, and had intended to accept a Reserve. Despite our non-status family members never receiving an annuity or the protection of a Reserve, they too were adhered to this treaty, which, from their historical perspective, robbed them of their lands and rights, while offering them no benefits in return. These families too lost their hunting grounds, their homes flooded out or burned down by the government, and to this day, were never afforded any compensation for this injustice, or recognition of their Indigenous rights.



And to rub salt in these wounds, now both Canada and Ontario, provide funding for services to MNO “communities”, to a significant degree due to their false claims to essentially be the unacknowledged Indigenous people of N’dakimenan, in other words, non-status Teme-Augama Anishinaabeg.

So once more, those of us who are unacknowledged by the Crown, must witness in real time, the latest injustice inflicted upon them, to see another portion of the never yet received “benefits” of having established Indigenous rights and being (unilaterally and without expressed consent) adhered to a treaty, flow from the Crown to people who falsely claim to be them.

It is long overdue, that we **demand** the Crown, both Canada and Ontario, stop this mockery of our non-status family members! That they immediately return to them what is rightly theirs, in terms of funding intended for the legitimate non-status Indigenous peoples of N’dakimenan.

A third of a century ago, your highest court, saw that we were the Indigenous people of our territory, had established aboriginal rights and adhered us to a treaty. Our homeland is 10,000 square kilometers in area, a significant portion of the “traditional territories” falsely claimed by the MNO that they have aboriginal rights to.

**It is not just cultural theft and identity theft we are speaking of here, but essentially, the actual theft of services funding by impostors claiming to be people they are not, while continuing to neglect the actual peoples the MNO in their own records, claim they are descendants from... our ancestors.**

We will continue our century-and-a-half struggle for justice for our lands and our people. We know the colonial playbook all too well. Its aims have always been clear: to diminish and divide our people, to silence our voices, and to deny us a fair say in the future of our own lands. The Teme-Augama Anishnabai Ogimaa ashij Odaakeshkaaganag (Chiefs and Council) affirm to Canada, Ontario and the Metis Nation of Ontario. This ongoing “19th-century” style injustice must end now!

Letters from the Teme-Augama Anishnabai are going to the Crown to demand that we meet to remedy this ongoing and intolerable injustice immediately.

**Aanike Ogimaa John Turner**  
(705) 237-8635  
John.Turner@temagamifirstnation.ca





# Teme-Augama Anishnabai BACKGROUND

## BACKGROUND – August 24, 2025

**This is not an issue of “overlapping” rights.** The Teme-Augama Anishnabai (TAA) hold and exercise inherent, Indigenous rights within N’dakimenan which are protected under section 35(1) of the *Constitution Act, 1982*. This fact has been confirmed by the Supreme Court of Canada in *Bear Island [1991]* and recognized by Ontario.

**There are no Métis communities who hold established or credibly asserted rights within N’dakimenan.**

The fact that Ontario and the Métis Nation of Ontario (MNO) have agreed to recognize the existence of purported historic Métis communities does not establish a credible claim for Métis rights in our territory.

**To be recognized under Canadian law, Métis rights must meet the threshold established by the Supreme Court in *R v Powley*.** This includes establishing the existence of a historic Métis community which existed in a specific area prior to the date on which Europeans established effective control, and the existence of a contemporary rights-bearing community which is a continuation of the historic community. Unless the *Powley* test has been met, Métis individuals and communities cannot hold section 35 rights.

**We, the Teme-Augama Anishnabai, are the sole rights-bearing entity within N’dakimenan to whom the Crown owes a duty to consult and accommodate when considering conduct that may adversely impact established Aboriginal rights.**

### MISCONCEPTION

Métis = mixed blood/half-breed.

### TRUTH

Métis = a distinct Red River Nation with culture, land, and governance.

**Any Indigenous individuals with historic ties to the lands and waters of N’dakimenan have been naturalized into the Teme-Augama Anishnabai. Also, the boundaries of N’dakimenan are not disputed by our First Nations neighbours.** In *Bear Island [1991]* the Supreme Court of Canada recognized the boundary of N’dakimenan when it adhered us to the Robinson Huron Treaty of 1850.

**In 1975 and 1976, we exercised our inherent right to determine our citizens. All known descendants of the Teme-Augama Anishnabai were recognized and confirmed under Teme-Augama Anishnabai law and governance, supported by the Temagami First Nation and The Temagami Metis and Non-Status Indian Association.** Our Teme-Augama Anishnabai Citizens include all those Indigenous peoples whose ancestors lived within N’dakimenan and are recognized by the Teme-Augama Anishnabai community; this includes non-status individuals who were previously referred to in the colonial record as unregistered Indians, métis, or half-breeds. The TAA is currently finalizing an updated Citizenship Law to clearly reflect this.

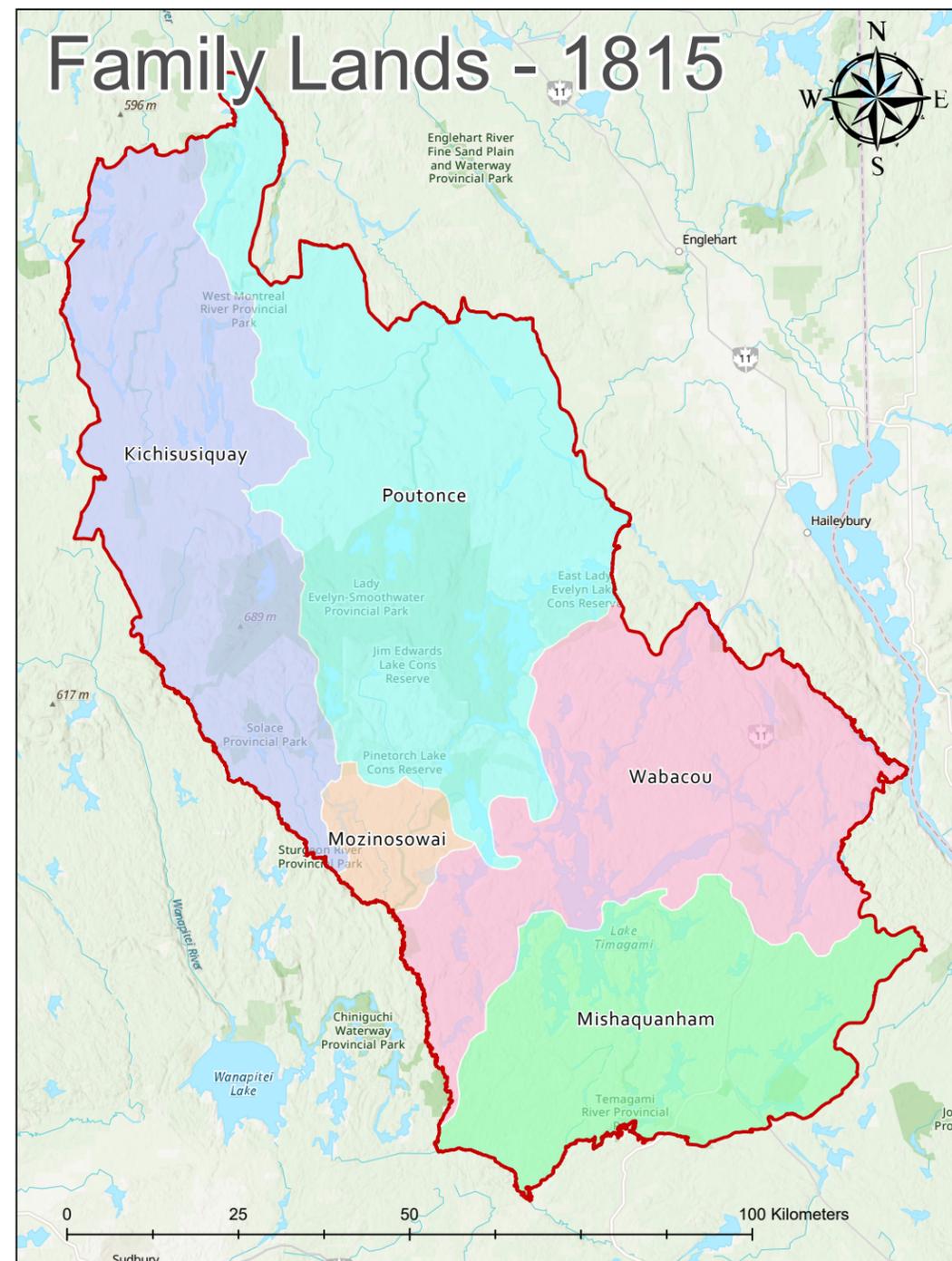
**There are several examples of clearly fraudulent identity claims by MNO, using verified Teme-Augama Anishnabai ancestors as “Métis root ancestors.”** We take issue with any claims by “citizens” of the MNO claiming Métis status as descendants of John Turner of N’dakimenan. Oochim (old John Turner), from Moose Factory, arrived N’dakimenan in the 1860’s as an employee of the HBC and built a new post at Bear Island. He was adopted under Teme-Augama Anishnabai laws and provided a trapping ground

**The MNO identity theft of Teme-Augama Anishnabai Ancestors goes well beyond the case presented in this release.** The MNO also claims as “Verified Métis,” the Bear Island Potts, Paul, Friday, Moore and Petrant families to name a few, in addition to the Bear Island Turner family.

(See attached 1815 and 1890 maps of **Teme-Augama Anishnabai Traditional Territory**).

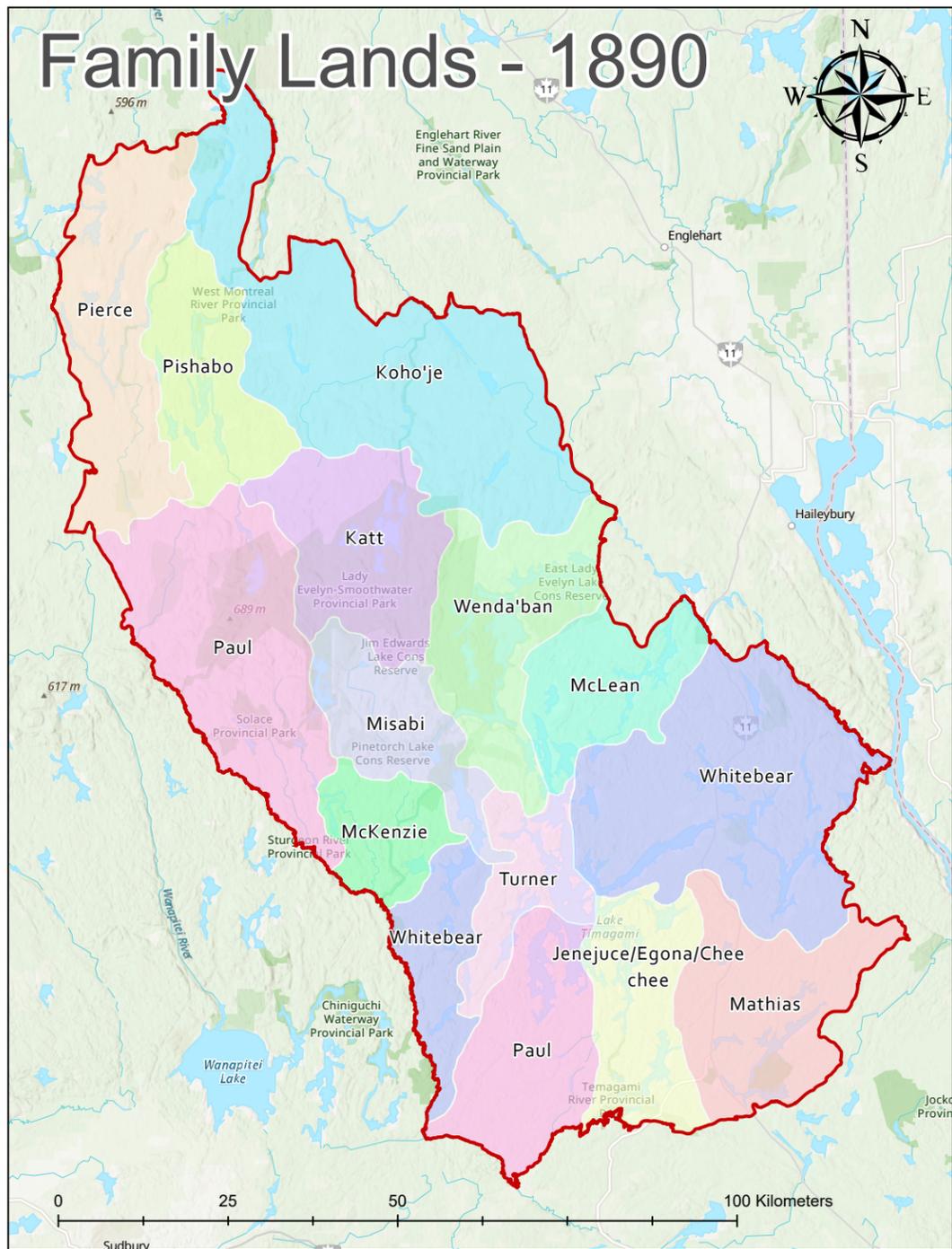


## Teme-Augama Anishnabai • Traditional Territory





## Teme-Augama Anishnabai • Traditional Territory



CONTACT: **Aanike Ogimaa John Turner** (705) 237-8635  
 John.Turner@temagamifirstnation.ca



# NEW! TAA ONLINE VOTING

## NOW INCLUDES THE VOICES OF YOUTH 16+

Join our circle of decision-making & be part of the  
**FIRST GENERATION OF**  
**TAA CITIZENS EMPOWERED TO**  
**VOTE AT THE AGE OF**

**16!**



Go to [www.onefeather.ca](http://www.onefeather.ca)  
 to sign up and create your account.

### QUICK SIGN-UP FOR ONLINE VOTING!

Have your voice and vote count as an equal part  
 of our collective decision-making process  
 toward achieving our long outstanding settlements.  
 (ie. Establishment of a Reserve, Compensation for its "Loss of Use",  
 and the Restoule (RHT) Past Annuities!)



Descendants of the  
 Traditional Families, Come Together And  
**BE A PART OF THIS!**

• • • MAKE SURE • • •

Your Non-Status Family Members

**REGISTER** for their **TEME-AUGAMA ANISHNABAI**  
**CITIZENSHIP.** They are likely Beneficiaries.



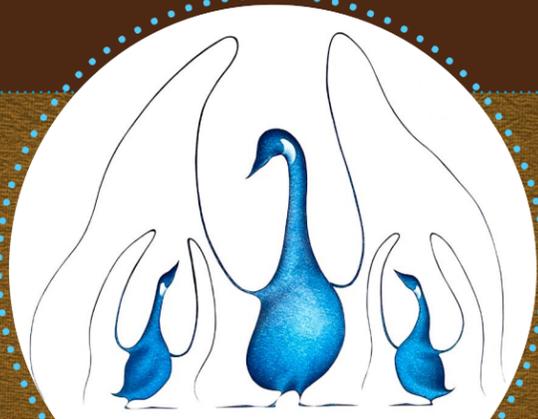
REMEMBER, in our unique case, ALL Teme-Augama Citizens  
 are a part of these settlements, no matter your residency  
 or federal government Indian Status designation.

[thetaa.ca](http://thetaa.ca)  
[thetaadoodemag@gmail.com](mailto:thetaadoodemag@gmail.com)

Dwayne Becker | [citizenship@temagamifirstnation.ca](mailto:citizenship@temagamifirstnation.ca)  
 705-237-8943 ext 232

# Teme-Augama Anishnabai Dagwaagin Maawanjihidiwin

Fall Assembly



## Shiningwood Bay Pow Wow Grounds

SATURDAY SEPTEMBER 13 & SUNDAY SEPTEMBER 14, 2025

### OUR AGENDA INCLUDES

- Online Voting • How It Works • Get Registered!
- Have Your Ancestors Been Stolen by the MNO?
  - Past Annuities: The Path to Settlement
  - Community Trust Decision-Making
  - Citizenship Law Ratification Process

### SATURDAY SEPT. 13

9:30 AM • Morning Coffee  
10:00 AM • Assembly Start  
12:00 PM • Lunch  
5:00 PM • Dinner

### TRANSPORTATION

9:15 AM • Shuttle Pickup on Bear Island  
9:30 AM • Landing to Assembly  
5:45 PM • Assembly to Landing  
6:00 PM • Shuttle to Bear Island



### SUNDAY SEPT. 14

9:30 AM • Morning Coffee  
10:00 AM • Assembly Start  
12:00 PM • Lunch  
3:00 PM • Closing

### TRANSPORTATION

9:15 AM • Shuttle Pickup on Bear Island  
9:30 AM • Landing to Assembly  
3:30 PM • Assembly to Landing  
3:45 PM • Shuttle to Bear Island

Email Dwayne to  
PRE-REGISTER for a  
Zoom link

Dwayne Becker  
citizenship@temagamifirstnation.ca  
705-237-8943 ext 232  
thetaa.ca

Artwork • "Family" by Hugh McKenzie



## Dagwaagin Maawanjihidiwin

Fall Assembly

### Shiningwood Bay POW WOW GROUNDS

Yellow Route – Main Route



Uneven Terrain: Use at your own risk  
Unsupervised Beach: Children must  
be supervised by an adult





# First Teme-Augama Anishnabai ONLINE VOTING EVENT

## VOTING RESULTS

### Teme-Augama Anishnabai: Community Days Assembly Votes: August 7, 2025

Voting Method: **Electronic ballots**

Number of Ballots: **123**    Number Registered: **132**

- NOTE 1: Assembly Quorum of 25% of registered online voters is required at 1<sup>st</sup> vote to be valid.
- NOTE 2: Resolutions require a minimum of 55% to Pass.
- NOTE 3: 93% of registered online voters participated in these votes: Quorum Y: 1 vote required Quorum was achieved. There is no requirement for a second vote because the threshold of 25% participation of on-line registered voters was exceeded.

### Teme-Augama Anishinaabe Decision Making - Resolution #2025-07-30-001

Amendments to the Teme-Augama Anishinaabe Decision-Making Document

YES	77	(66.2%)	PASSED
NO	18		
ABSTAIN	28		
Spoiled	0		

### Kaanjiwebinaan (Pushing Back) - Resolution #2025-07-30-002

Respond and defend against the Metis Nation of Ontario's (MNO) assertions within K'dakimenan.

YES	110	(89.4%)	PASSED
NO	1		
ABSTAIN	12		
Spoiled	0		

### Assembly Resolution Item Number 2025-07-30-003

IBA funds re: Students

NOTE: The release of IBA funds requires the approval of the TAA Assembly AND a TFN band members meeting.

YES	94	(77%)	PASSED
NO	17		
ABSTAIN	11		
Spoiled	1*		

\* When no selection is made, that is recorded as a spoiled ballot and does not count in the tally.



August 8, 2025  
Teme-Augama Anishnabai

Kwe kwe Akinawiiyaa,  
It would be hard to overstate the significance of this first run at online voting arising from our Interim Constitution's new Resolution process, adopted unanimously at the Teme-Augama Assembly this past March.

There was much positivity shared, especially from those family members who reside some distance from K'dakimenan, who expressed a sense of being a part of our greater community again, after, in some cases, not having participated in our decision-making for decades. A sense of optimism, equality, and appreciation were communicated for having the long overdue opportunity to be a part of our circle, no one ahead or behind another. **Overall, strong feelings of hope were expressed in the prospect of having a regular say in determining our direction going forward, in those areas that concern all of us, together.**

This first online voting event did not go off without a hitch. Much has been learned in a very short time.

The awesome Community Days event provided an opportunity to hold a condensed Assembly, however the impact of the date of the Assembly combined with the initial launch of our new decision-making process proved to be problematic. While the process wasn't perfect, it was an important learning experience. One major challenge was timing. We launched our first vote during a long weekend, and many Citizens were missing required information in our new system. This meant they couldn't register to vote until that data was added.

Addressing this significant unforeseen issue, and to ensure a fair and inclusive process, Council used its authority under the Interim Constitution to extend the voting period. This gave all eligible Citizens a more reasonable window to register, access the system, and cast their vote, especially those who hadn't participated in our processes in years or even decades.

Despite the hurdles, we successfully completed our first online vote and are now much better prepared for the future. By the end of the process, we had become quite proficient with the Onefeather system.

It should be noted; this is the approach we will be using for conducting voting on Assembly resolutions. For elections, convention requires we recruit an actual, duly appointed Electoral Officer. A Ratification or Referendum vote will require an unaffiliated professional "Verifier" position to ensure the conduct of these important votes meets or exceeds the standards acknowledged that ensure the outcome will be deemed legitimate and valid.

**We encourage all Citizens to please continue to register for the opportunity to vote online.** We have some substantial and important decisions ahead of us that require broad participation, representative of our entire citizenship and the diverse perspectives they bring.





NOTES





## Ka-daki-menan

This land belongs to our people.

Some are living,

Some are dead,

But most are yet unborn.

