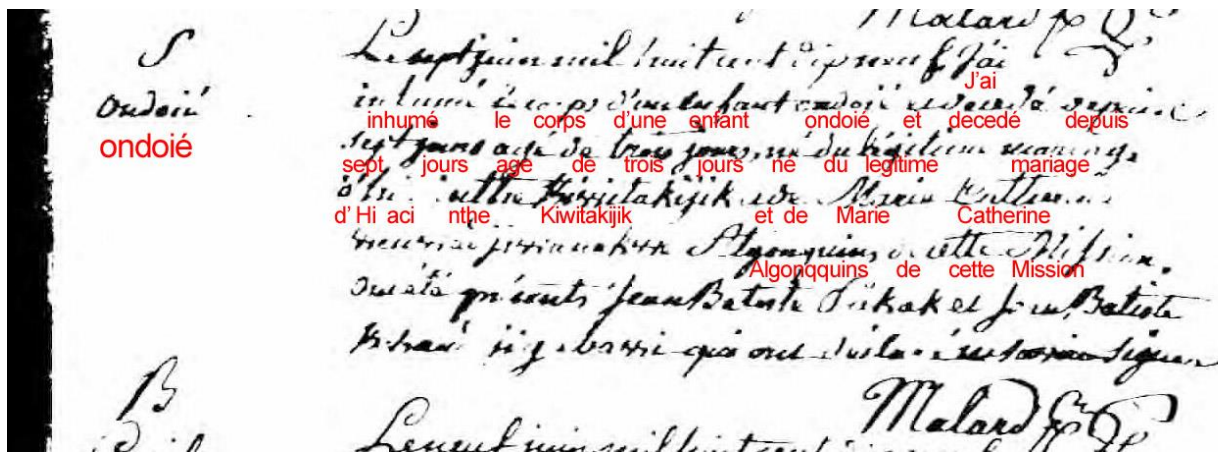
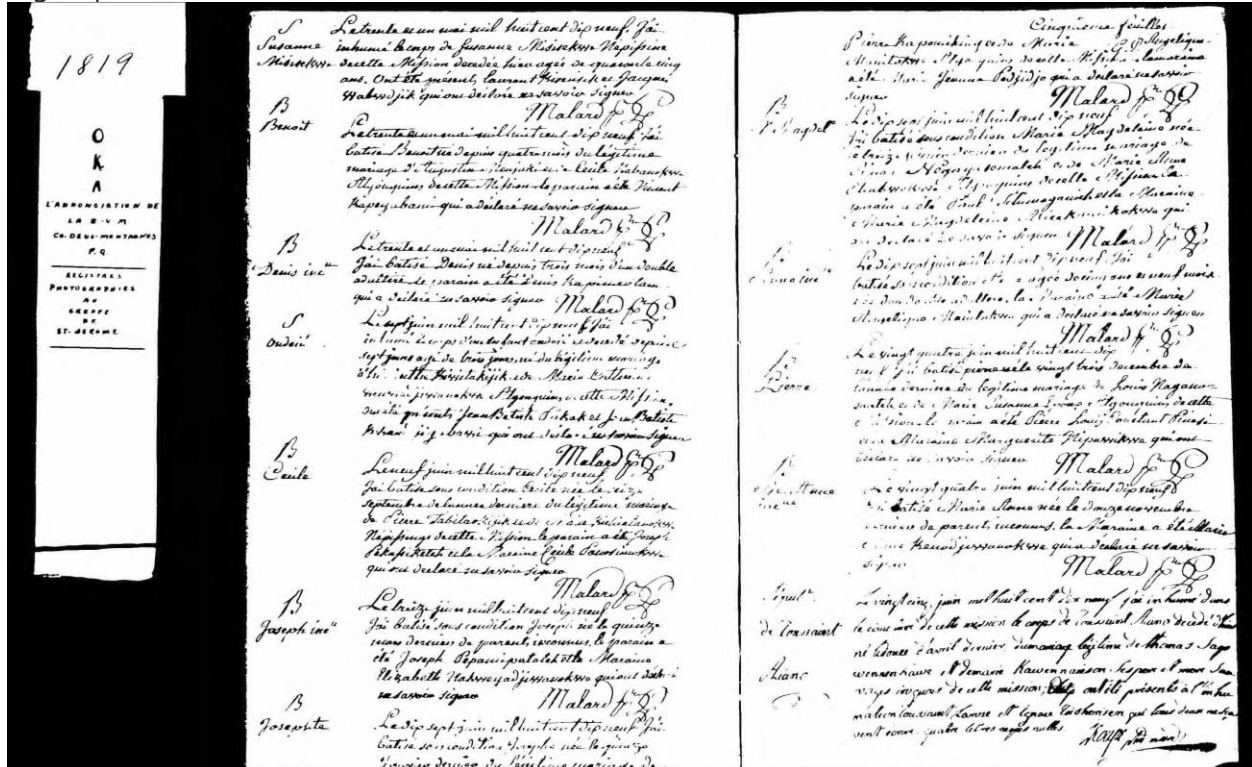


We wish to present these 2 documents, so that they may be added to the records for this family, because the dates suggest there was another member with this same last name, and they were listed in these records as having been Algonquin.

We have the 1819 death of unnamed child of Hiacinthe Kiwitakijik & Marie Catherine, listed as Algonquin



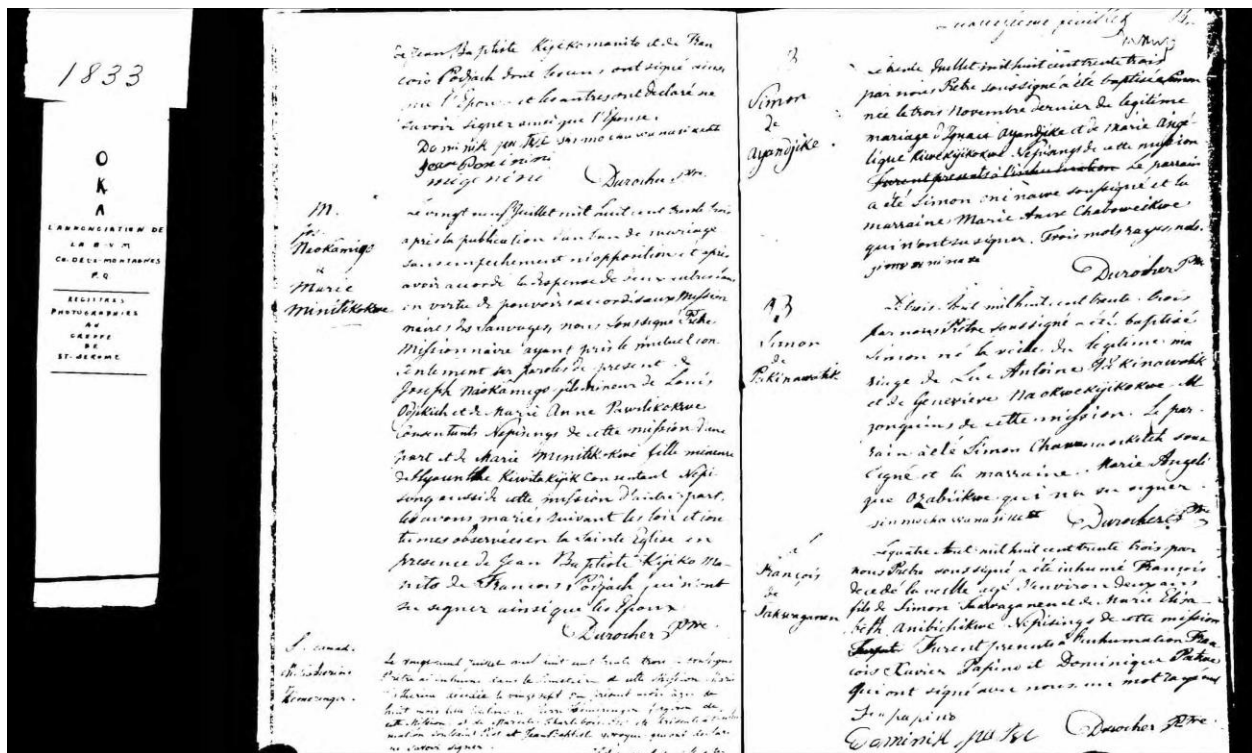
We believe the word "ondoyé" means a baby that was conditionally baptized (and usually this was done because it was not expected that they would live). In this case, the priest wrote it as "ondoié".

We also wish to send in the 1833 marriage of Marie Minitikokwe daughter of Hyacinthe Kiwitakijik, Nipissing

These documents list a man with the same family name as our ancestor, (Kiwitakijik) and they state he is Nipissing in one, and Algonquin in the other, and he was in the same community as our people around the same time period as Francois.

In these records, it indicates his first name was actually Hyacinthe but it was spelled various ways, and that his last name was spelled the same as our Francois

If the Algonquins of Ontario are only considering male ancestry, then it appears to us that Hyacinthe would have been a brother of our Francois with the same last name, which in our opinion fulfills the requirement "it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a sibling of such a person".



M.
 Neokamigo
 &
 Marie
 Minitikokue

le vingt neuf Juillet mil huit cent trente trois
 après la publication d'un ban de mariage
 sans empêchement ni opposition et après
 avoir accordé l'indispensable de deux subrogeés
 en vertu de pouvoir accordés aux Mission
 naires des Sauvages, nous soussigné l'Évêque
 Missionnaire ayant pris le mutuel con
 sentement par paroles de présent de
 Joseph Neokamigo fils mineur de Louis
 Ojickich et de Marie Anne Pawtikokue
 consentants Népoux de cette mission d'une
 part et de Marie Minitikokue ^{file} ^{mineur}
 de ^{Hyacinthe} ^{Kiwitakijik} ^{consentant} ^{Nipi}
^{sing} aussi de cette mission d'autre part.
 les avons mariés suivant les loix et cou
 tumes observées en la sainte Église en
 présence de Jean Baptiste Kijiko Ma
 nito de François Ojickich qui n'ont
 eu signer ainsi que les Epoux
 Durouher P^{re}

We as a family agree that these 2 documents are of beneficial value and should be added to the Francois Kawitadjik file.

The Drouin Collection, Parish of L'Annonciation de la Bienheureuse Vierge Marie d'Oka, Baptisms shows Suzanne August 13, 1836, being born in the hunting grounds as well as Joseph June 21, 1832, being born in the hunting grounds of the Algonquins January 6.

So again, it strengthens the position Francois' was living, interacting, and travelling with the Algonquins. As well it should be noted that up until this point, he has never had anybody recorded on the important records unfolding in his life that lists anyone, other than an Algonquin on the Schedule.

I have spoken with Mr. Ben Mills, and he reiterated, that we only send in what has not previously been added to your Enrolment Officers Report (the 78-page document).

After speaking with Mr. Ben Mills, I had asked if the Algonquins of Ontario are only considering male ancestry. He stated that no, they are not, the female ancestry is also included and recognized.

As a family we are concerned as to why the origin of Marie Anne (Francois's wife) who clearly was Algonquin on many records was not enough in evidentiary value to show that Francois was deeply rooted in the Algonquin way of life to remain on the Schedule of Algonquins.

People move and adopt to other communities without exception, being Algonquin is more than just a birth certificate. Francois appeared to have been adopted into the Algonquins since he was living and interacting with relatives by marriage, right from the beginning of the records. He was accepted so much so; that they let him sign a petition allowing him to speak and act on behalf of all Algonquins.

As petitioners we rely on much of these previously recorded documents, as they are the foundation of our submissions. Of course, you already have most of the inconsistencies in section F Anomalies/Challenges of your 78-page document.

If Francois and Marie Anne are removed by the governing board of trustees, we would also like to highlight that we still have a "Direct Lineal Descendant" in the Petitioning Period.

- Francois and Marie Anne's daughter Therese married Benjamin Weiwassang dit Leclerc/Leclair (Rin 2172) **at Oka in 1847**. Francois and Mary Anne were identified as Algonquins of the mission on this record. Witness are all Algonquin (Rin 6494) and (Rin 5468). ALG-05468.

ELIGIBILITY

2.1 (b) an applicant who:

- ii. is in a family line with Direct Lineal Descent from an Algonquin Ancestor.
 - iii. Is in a Family Line that was part of an Algonquin Collective during both the Petitioning Period and the Modern Period; or
- (c) a person who is a Direct Lineal Descendant of a person described in (a) or (b).

- We interpret this to say that even if Francois and Marie Anne were removed their daughter Tenes' marriage to Benjamin Weiwassang Leclerc June 1st, 1847, ALG 05468 shows again we have a Direct Lineal Descent from an Algonquin Ancestor.
- Section iii. Also refers to our heritage. We have a direct line from Benjamin in the Petitioning Period to the Modern Period, which we would forward later.

In summation, we all agree that:

- The records from 1819-1839 on Francois, consistently noted him as being Odawa. However, the records are incorrect because in the same documents they also recorded Marie Ann as having no origin, when it is a known fact, she is Algonquin.
- The 1942 census recorded him as living with other Algonquin families and 1952 he was listed as the head of a household on the return of the Algonquin Tribe of the Lake of the Two Mountains (OKA)
- It has been noted that all the "life events" in Francois' life have been witnessed by prominent Algonquins and never once by anyone else.

We as a family totally agree that Francois, was behaving and emulating life as an Algonquin as he most likely was. We believe Hyacinthe Kiwitakijik is his brother, and his documents listed him as Algonquin. We can only assume that something was lost in translation when the documents regarding Francois were being translated in the 1800's depending on who was doing the recordings. We do have records of his actions throughout his years on earth to rely on though. His actions speak very well to his affiliations and life actions. We do not have his parents' names though so actions will need to suffice.

As Mr. Ben Mill's said female lines are recognized, Marie Anne had a father, and he was Algonquin, her brothers were Algonquin, and she was their sibling. We believe that should be enough to keep us listed as descendants. If not, their daughter Tenes Francois reintroduced us back into the descendant list by marrying Benjamin Weiwassang Leclerc, who is listed on the Schedule of Algonquin Ancestors in 1847.

Currently, this is all we have to contribute to the proceedings of Francois Kawitadijik.

Kind regards, Cathy Chubay and all of us listed in this email.