

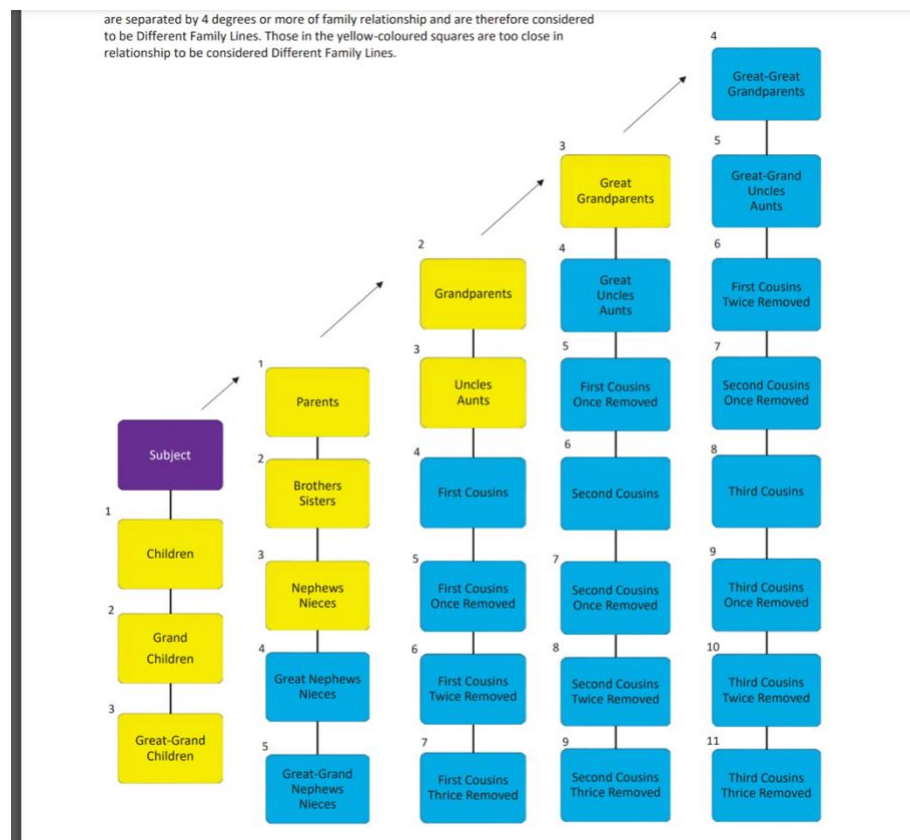
**Preamble**

## Preamble

I just want to reiterate that this response is not intended in anyway, to show disrespect to JHA or, even to the Algonquin communities, including Pikwakanagan, or individuals who are registered with Pikwakanagan who are protesting my ancestor's inclusion on the schedule of ancestors and his status as a root ancestor.

## Process

Regarding the appeal process for the original removal. I looked at this chart when it was disseminated originally. Reading it I related to it as the person identified as subject coloured purple so it was very much a shock in 2020 to be removed. Especially when there is no evidence of fraud, or palpable and overriding administrative error, or no new information that confirms Michel's birth to be in Manitoba. There is also no new information that confirms his ethnicity as Cree with the details of the lands and communities from which he sprang if he were.



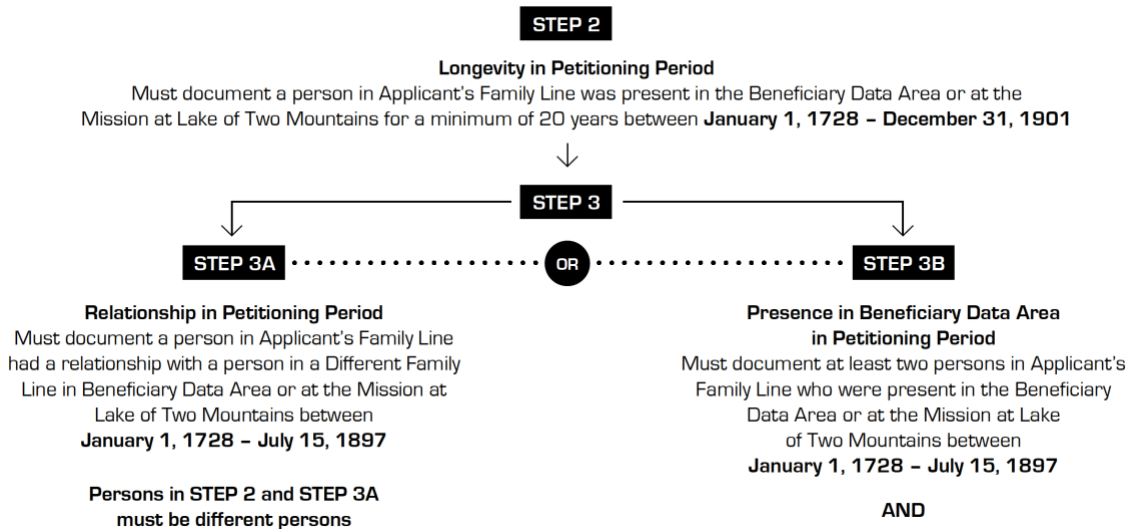
“Documented Relationship” means a documented relationship between a person in a Family Line and a person in a Different Family Line through intermarriage, co-residence, sponsoring or witnessing important life events such as births, baptisms, marriages, confirmation, first communion, deaths, burials, or petitioning the Crown in relation to collective Algonquin rights and interests or harvesting with an individual in a Different Family Line;

This definition does not seem to limit relationships to solely be from families who descend from a common ancestor. Although that seems to be a pathway as well. I believe co-residence is one of the criteria which was the case for Michel McDonald and Sarah Whiteduck in 1901. And it is reasonable to assume that Sarah moved into the house in 1893-94 after the death of my gg-grandmother. Thus, is it also reasonable to assume that John Christmas McDonald knew Sarah Whiteduck in the petition period.

“Modern Period” means from July 16, 1897 to June 15, 1991;

“Petitioning Period” means from January 1, 1728 to July 15, 1897;

You are allowing for longevity in the territory to extend into the territory to accommodate the use of the 1901 census but you have not done the same for showing meaningful relationships. This to me is the gap in the criteria that discriminates against John Christmas. Please confirm that you see the same loop hole or technicality that creates this particular barrier to inclusion or acceptance. It is obvious that our family has meaningful relationships with other Algonquin people crossing the petition period into the modern period.



## Letter

While I very much appreciate Joan Holmes, willingness to confirm that my gg-grandfather Michel McDonald was an Indigenous man and both his son and granddaughter in my family line were enumerated as Indians in subsequent years I am still asking my original request as well. And I accept her letter that confirms I descend from Indigenous people including my grandmother who was enumerated as Indian in 1921.

I am open to further discussion regarding my proposed letter's contents, but it is important to me that the facts not be obfuscated by generalities. A letter from Bob Potts simply stating we do not meet the criteria or only from Joan without the factual and specific circumstances of our removal does harm to me and my daughter and can confuse our circumstances with those who are being or have been removed due to evidence of fraud or palpable and overriding error and not simply because of change in the criteria where a technicality discriminates against my g-grandfather or dispute over the origins of Michel McDonald being Cree versus Algonquin. Much publicity also continues that suggests people are being removed because of extreme distant ancestry and that is not our circumstances either. I need to protect my reputation and such conflation are potentially harmful.

I require the signatures of Algonquin leadership that were involved in my recruitment as both an Algonquin and employee of the A.N.N.D. corporation so that potential future harm based upon assumptions about my identity is mitigated moving forward with fact and not innuendo construed from lack of detail in official correspondence.

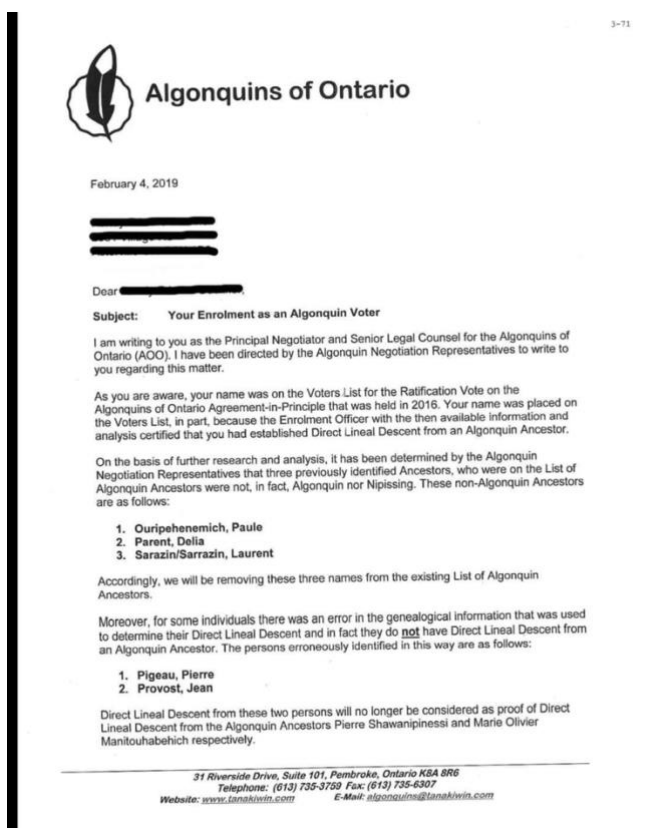
## Removals

Our A.N.R. Lynn Cloutier seconded the resolution that formed this current tribunal, after she had claimed to us that she would be resigning her post and would not run again for A.N.R. in 2021. This proved to not be the case. She also refused our request to address the A.N.R. table directly in 2020.

Her ancestor's acceptance and approval in 2013 is based upon a single allegedly fraudulent document that states from a secondary source that he is Algonquin. This is quite the opposite for Michel McDonald.

It did not make sense to me that additions to, or removals from the voters list, would occur without appeals happening before an election that forms a political body charged with something as important as negotiating a modern comprehensive land claim with this Nation-State and its province. It still doesn't.

I did not understand why our appeal would not be heard before the next election directly at the A.N.R. table. And I still don't. Especially when the table reviewed and removed the following ancestors directly based upon evidence of palpable and overriding error in 2019 according to this letter posted on social media.



Also, when the news broke about the Thomas St. Jean Dit Laguarde and Emilie Carrier alleged forgeries I do not understand why this mechanism that already existed to review their file was not initiated immediately and these descendants were not asked to step aside in these deliberations. It was used in 2019.

A descendant of Thomas St. Jean Dit Laguarde functioned as a communications gatekeeper and a political influencer who refused to bring our concerns to the ANR table in 2020. She said she was refusing to do so under the advice of Bob Potts, even though in 2019 other files were reviewed directly at the table where it was determined there was evidence of palpable error and such files were removed and their removal was represented by Bob Potts.

### **Due Process**

There is no doubt Michel McDonald was an Indigenous man living amongst, in relationship, with other Algonquin and Mississauga people, all residing in unceded Algonquin territory consistent with the historical record.

How and why were the rights of people with evidence of fraud protected while ours sacrificed?

We did not in any way gain our standing with the Algonquin claim process through evidence of fraud or palpable error with past decisions. This is difficult to understand. While there seems to be an effort to hive off or silo the 2020 decision as separate from what is occurring now. I still see them as related.

Should this tribunal determine that Michel McDonald is no longer an approved Algonquin ancestor then our right to appeal is denied while non-Indigenous people who had both influence and gatekeeping power that we did not, were able to exercise, extend, and confer inherent Indigenous rights to themselves that we were banned from.

### **Oral History**

**1. I am unclear about the respect, application, denial, or consideration of oral history in this process.**

**2. How is oral history being defined or applied in what ways in relationship to the written record and source documents?**

I understand that simply having a family story of potential Indigenous ancestry which seems to be the case with the Dit Laguarde Emily Carriere file is not enough to be recognized as Indigenous people. But it seems to me there is a whole lot of grey between

- Settler fantasies of Indigenous ancestry
- The discovery of an Indigenous historical figure in a family tree from the 1600's
- Fully recognized status of treaty or non-treaty Indians in Canada which now include non-status Indians, Metis, and Inuit peoples as well.

It is my understanding that family oral history, in tandem with written colonial records, should have weight and consideration in deliberations especially when it comes to the protection of inherent Indigenous rights.

My understanding is that oral history should be taken in relationship to whatever available written records exist and where there are convergences there is validity. I am unclear regarding the treatment or weight of reasonable gaps in the historical record due to the limitations of colonial historical records. I do not understand why we as the descendants remain bearing the entire burden of proof.

### **Burden of Proof**

We maintain the oral history that Michel christened himself with the name McDonald at the age of 16. We have no further information that would lead us to a birth record. I again reiterate that if the province of Ontario did not institute formal birth registrations until 1869 this leaves much room for gaps in the public record. It is not reasonable to require something from a pre-contract state with the Nation State where the burden of proof is then being inappropriately applied to the applicant's seeking protection. Through the mechanism of this tribunal, is the burden of proof being transferred back to the family seeking protection? When it was considered in the past as not being a fair or just requirement.

### **Baptismals**

Simply because baptismal records existed at the time of Michel McDonald's birth does not mean that Michel McDonald was baptized at an early age. His not being baptised or there not being proof of his birth or baptism does not mean he is not Algonquin because of a failure to conform to common religious patterns of documented historical figures.

If he were baptized later in life and we know which church that occurred by then he still might not have named his parents. He did not name his parents on any marriage certificates or records. We have conducted a thorough and reasonable search of records. It is unreasonable to require these records for these purposes? It is the pattern of his parents not being named on records that lead us to accept that he was married to two Algonquin women before. Yet that same circumstance is being used to justify exclusion moving forward.

### **Religion**

I acknowledge that a vast majority of documented Algonquin people were baptized Catholic and Michel later in life is considered Roman Catholic in keeping with other known Algonquins which suggests a baptism at some time in his life.

While many Algonquin/Nipissing people were, but not all, baptized Catholic, it is my understanding and correct me if I am wrong that the Algonquin who were relocated to Wahta

Mohawk reserve on the French River were Methodist converts. It is also my understanding that not all remained on that reserve ultimately.

The Clemos are recorded as Presbyterians. Women and men converted from catholic to protestant and back again much more than I think people realize. My aunt Birtha, my grandma's younger sister converted to Catholicism on her own accord. Whereas my grandmother converted to the United Church when she married my grandfather. John Christmas McDonald although a Roman Catholic is buried in the Hopetown cemetary which is a cemetery for the United Church. Isolating any of these things can lead to drawing very different conclusions.

### **Domino Effect**

The ancestors of our ANR who are challenged in this tribunal, appear not to be Indigenous at all. But they have provided a gateway for perceptions of longevity with meaningful relationship for some other families as well who descend from Marie Olivier Sylvester Manitouhabehick, or that is what it looks like to me. Would these families remain on the list without the ability to tie themselves to occupation in the territory and in relationship with the Dit Laguarde/Emilie Carriere lineage within the petition period? Do the Thomas St. Jean dit Laguarde and Sophie Emilie Carriere descendants maintain their place on the voters list due to being able to claim a different branch stemming from the same root ancestors moving forward?

### **Marie Olivier Silvester Manaithabehick**

There are virtually 150 years difference minimum between the births of Marie Olivier Silvester Manaithabehick and Thomas St. Jeand dit Laguarde. There are many more of these people on the Algonquin current Algonquin voters list mostly in Mattawa but also in Golden Lake. I am simply offering this screen shot to show you the relationship that is constructed for some recognized Algonquin that without Thomas St. dit Laguarde being recognized or Sophe Emilie Carriere due to alleged Fraud then their remaining ancestors who are not being reviewed by this tribunal are questionable from everything I am reading.

Chartrand, Evelyn J.	Greater Golden Lake	Thomas St. Jean dit Laguarde Marie Olivier Silvestre Manithabehick Roch Silvestre Manithabehick Sophie Emilie Carriere
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### **Andre Richer**

I am aware that people may have more than one ancestral link but only be enrolled under one family lineage in the 2015 voters list. This is a member of Ottawa that I met over the last couple of years.



Richer, Alain B	Ottawa	Marie Olivier Silvestre Manithabehick Roch Silvestre Manithabehick
Richer, Andre	Ottawa	Marie Olivier Silvestre Manithabehick Roch Silvestre Manithabehick
Richer, Lise	Ottawa	Marie Olivier Manithabehick Silvestre Roch Manithabehick Silvestre

The video that Wendy Jocko to the Mayor and City Council of Ottawa published on you tube <https://www.youtube.com/watch?v=ISnqaNHJ1vw&t=13s>. suggested that anyone with this far off ancestry was removed. In this video she states, “It is not possible to be enrolled in the Algonquins of Ontario with only distant heritage.” Upon review of these records this does not seem to be the case. At least in Andre’s case. This made me curious regarding these ancestral intersections. According to a report made public in 2016 from the Algonquin Secretariat in Quebec. Andre’s ancestor who has not been reviewed in this tribunal, Marie Olivier Manithabehick D.O.B 1624 - D. 1665. She dies around 60 years before the period even begins. She was added to the schedule of ancestors in 2008. It does not seem that she is born in the territory either. According to the list of root ancestors given out in 2019 she was originally found outside the clam territory but is somehow associated with the area between Mattawa and Nipissing Reserve east of the Robinson Huron Treaty line I just don’t know how. The Secretariat List in 2016 speculated her father is most likely Abenaki but perhaps there are historical records that contradict this and suggest he is Algonquin.

A quick web search suggests he is Huron. I am interested to know since Michel is being considered for removal based upon the idea that he is Cree. Both Roch and his daughter seemed to have lived the book ends of their lives generally around Quebec City and that is where she died. Therefore, I am not clear how her descendants remain on the Algonquin voters list when we were removed. This all seems very contradictory to what Chief Jocko stated in her video address to the City of Ottawa. I very much respect Chief Jocko’s direct descendancy from Chief Constant Pynency who’s lands were expropriated to form the city of Ottawa but I am confused by these contradictions mostly because of the harm done to my family through our removal in 2020.

- Roch Silvestre Manithabehick (Manitouabeouich) (born late 1500's, death date unknown). Most likely Abenaki, not Algonquin. Died in Quebec City area. Father of Marie below.

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- Marie Olivier Silvestre Manithabehick (c 1624-1665). Daughter of the above. Married Frenchman Martin Prevost (1644) in Quebec City. Died in Quebec City. At least 10-15 generations of French-Canadian descendants over 300 years.

A quick google search yielded this story. Forgive me I do not wish to disparage this very important history from the deep time of new France not long after contact. I actually find this history fascinating and I believe that every descendant of this woman can and should be proud of their heritage I know if I descended from these people I would feel a sense of pride and interest in my lineage as well. But I do not see how this person is considered an Algonquin ancestor for the purposes of this land claim.

<https://omfrc.org/2016/12/marie-olivier-sylvestre-special-name-history/>

### **Josephte Millet**

I was able to obtain the most recent schedule of ancestors, and please correct me if I am interpreting this data incorrectly. For Josephte Millet to appear on the schedule of Algonquin ancestors does she not have to be born before 1897? I don't know how long before 1897 she was born but is this correct that she is already 8 generations separated from this root ancestor Marie Olivier Manithabehick. She only seems to be listed in 2015 with one voter but is it her family line that connects this lineage to the territory specifically?

She does not appear on the map that includes the 52 root ancestor clusters from 2019. Where is she found in the territory in relationships with whom? But she is added to the schedule with

Marie Olivier and her father in 2008. She has never been protested but Marie Olivier was in 2013 and the protest was denied I do not know on what grounds. Given the Dit Laguarde Emily Carrier decision I can see why there is suspicion.

Millet, Josephte [8th generation descendant of Marie Olivier Manithabehick #44323]	18751
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I only see one person with this ancestor in 2015 added to Marie Olivier Silverster Manitabehick. At first glance you assume that this person has three root ancestors, but then you realize that they actually only have one and that one would be Marie Olivier Silverster since Josephte would be in her direct lineage 8 generations down the line. Is it that Andre Richer descends from someone like this because according to Wendy Jocko anyone descending this far back would have been removed.

Ivarsson, Christine M. A.	Mattawa/North Bay	Marie Olivier Silvestre Manithabehick Roch Silvestre Manithabehick Josephte Millet
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Does this chart infer that if someone can demonstrate ongoing occupation and relationships with different branches of the same single ancestor from the 1600's that they can use the branches 5 to 8 generations down the line to show relationships with different family lines sprouting from the same deep time ancestor and is that how Andre Richard remains a recognized as a rights bearing Algonquin with voting privileges while we were removed due to John Christmas McDonald being born in 1885 and not 1880?

I reviewed the package that was sent us in July 2019 where Historic Algonquin Collectives up until 1897 are outlined and the ancestors are listed where it is explained their connections to various historical communities. I am confused because Marie Olivier Manitohoubeck is shown to be found outside the territory and connected to the area between Nippissing and Mattawa but she is also cited as being recorded at a specific event on Allummette Island or the banks of the Ottawa. She must have been recorded well before the petition period which I understand starts in the 1728. I don't know why. I assume it is the first petition or because of a census at Lake of Two Mountains. How do the people descending only from her remain included on the Algonquin voters list fulfilling the criteria that removed us?

APPROVED ANCESTOR	aka	
Manithabehick Silvestre, Marie Olivier	See Silvestre Manithabehick, Marie Olivier	November 21,2008 Protested June 2012. Protest dismissed by Justice Chadwick October 10, 2012.
Manithabehick Silvestre, Roch	See Silvestre Manithabehick, Roch	November 21,2008
Manitouakikoue, Louise	Judicial Hearing Feb.13, 2013-Add Ancestor	Application to add ancestor. Heard on February 13, 2013 and accepted by Justice Chadwick; approved by Ontario and Canada February 27, 2013
Ma-ni-tou-kigik		July 14, 1791
Mannell, Hannah	See Thomas, Hannah	Application to add ancestor. Heard Feb 8, 2013 and accepted by Justice Chadwick, and approved by Ontario and Canada June 7, 2013

Sarah Whiteduck cohabitating with Michel McDonalds in 1901 was not allowable as evidence of a relationship with a different family line in the petition period in 2020 when we were removed. It seems that the Dit Laguarde family lineage along with this lineage from the 1600's have remained enrolled and allowed to practice inherent Indigenous rights while my family was barred. But both Lynn Cloutier and Andre Richer allowed me to attend their meetings post the 2021 decision. After the CBC news story broke about the Dit Laguarde case I asked Lynn Cloutier in a meeting if she had any sort of evidence that refuted the claims. She muted me on a zoom meeting. I then also asked Mr. Richard his ancestry. He responded by verifying he descends from Marie Olivier Sylvester Manitohibeck but no others. Or that is how I see this currently. I am open to being corrected in my analysis.

It seems that this ancestor was added to the Algonquin schedule of ancestors in 2008 along with her ancestors 8 generations her senior. She is cited in the 2020 schedule of ancestors as the 8<sup>th</sup> generation descendant of Marie Olivier Manitaoubeck. I do find this fascinating is this the person who is found in the territory during the petition period on Allummette Island or between Nipissing and Mattawa.

	Mikwanabe, Toma	July 21, 1863
Mikwanage, F.		July 17, 1832
Millet, Josephthe		February 19,2008
Milloynini, Francs		July 14, 1791

## UNDRIP

Article 6: Every Indigenous **individual** has the right to a nationality.

## Concern

If Michel McDonald is determined by the Algonquin Nation to be *Cree* and only *Cree* then which Cree Community and Nation will we be placed with or introduced to-- to begin our process of repatriation?

Article 9: Indigenous peoples **and individuals** have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. **No discrimination of any kind may arise from the exercise of such a right.**

It is the Algonquins of Ontario, and before that the Algonquins of Pikwakanagan, through The Sharbot Mishigama Anishinaabe Algonquin First Nation/Community later renamed Shabot Obaajiwon First Nation and the A.N.N.D. corporation enrollment board that originally enrolled us under the law created by Pikwakangan First Nation when it was accepted to negotiate this claim with the Canadian Government and its province Ontario.

It was affirmed in 2013 that no evidence of palpable or overriding error was determined in our case and the burden of proof resided with our protestors. Some of our extended family members remained with Shabot Obaajiwon First Nation but we had moved our enrollment to Ottawa by that time because we were allowed in this contemporary context to be consulted in whatever community we wanted. As explained in previous submissions we chose Ottawa. My father however remains in a rural context he just lives closer to Ottawa than he does to Sharbot Lake or Ardoch.

I understand and respect the collective rights of Indigenous communities and their respective Nations, and I also understand the responsibility of individuals to abide by the jurisdiction of Indigenous Nations in their homelands. I also happen to think settlers, as well as Indigenous collectives and individuals also have responsibilities to abide by the jurisdiction of Indigenous Nations, when those jurisdictions are clearly defined. And in the case of unceded lands even more so if we are being respectful. Settlers however should not be eligible to seek protection of rights that are not inherent to them.

Indigenous communities and nations should be respected in their capacity and self determination to take responsibility for settlers abiding under their jurisdiction but those settlers also must be willing to abide by the laws and customs of the nation in which they are seeking such protection or representation not the other way around. It seems to me the concerns and questions of jurisdictional overlap and layered histories between Indigenous peoples remain to be negotiated and resolved in better ways than they have in the past within the context of Algonquin unceded territory. I hope we all find a better pathway forward.

Settlers may end up benefiting, or being honoured and privileged to be accepted by Indigenous nations and communities, and by individuals and families, but they should not be able to displace actual Indigenous people in a manner that blocks an Indigenous person from the freedom to practice or reclaim their culture in compliance with, and within the context of the

laws of the Indigenous nation's jurisdiction, when dealing with inherent rights of the Indigenous individual. This is what I believe has occurred since 2020. I am unwilling to completely disregard the heritage of historical metis and I recognize that their inclusion in the Algonquins of Ontario land claim population is a decision to be made by that body but I do not understand why this ancestor was not included for review and I do not understand why anyone with this ancestor and only this ancestor was not removed from the voters list in 2020 like we were.

To me the right to harvest food for family and community is an inherent right of Indigenous peoples. An inherent right of my father as passed down through his patrilineal heritage on his mother's side of the family. My father always agreed to abide by the jurisdiction of the Algonquin interim hunting agreement to practice his Indigenous culture in his (home)land once enrolled. He is an Indigenous person unlike the settlers who have been hunting under this agreement based upon allegedly fraudulent documentation since 2013 and most importantly since 2020 when he was barred from practicing this inherent right in this context.



Robert Majaury the man barred from practicing his inherent Indigenous rights under Algonquin jurisdiction while descendants of Thomas St. Jean Dit Laguarde and Emily Carrier maintained these rights and asserted gatekeeping authority and political influence on all decisions based upon the 2013 decision rendered by Justice Chadwick based upon allegedly fraudulent documents not checked for provenance at the time as the only evidence in support of their claim to Algonquin identity.

Article 10: Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior, and informed consent of the Indigenous

peoples concerned and after agreement of just and fair compensation and where possible with **the option of return.**

Where is my daughter's and my option to return within an Indigenous context? I had no choice but to again search for employment which took me away from this territory after the unfortunate events of 2001-2002. Please see attached copies of letters sent to Jan Leroux at that time.

We both understand that such an option would require acceptance and compliance with Algonquin jurisdiction. We both currently live outside the boundaries of this territory.

If the Algonquin Nation is removing Michel McDonald on the basis of him potentially being born in Manitoba then why was he removed from his original homelands in the first place? Everything points to tragic circumstances.

Why did he migrate to Algonquin Territory and live his entire life with Algonquin people in various contexts?

So much so that his son married another Algonquin who was a descendant of the Jocko lineage and his other son my g-grandfather married my g-grandmother the niece of Joe Whiteduck called Kelford. Although as stated in other documents their relationship would have been one of close siblings rather than uncle and niece. His daughter lived with a Mississauga and Algonquin family that resulted in her meeting her future husband.

As per stories passed down from my grandmother, William Beaver from Mud Lake saw Michel as one of them, no matter his original ethnicity or racial ad-mixture. This oral history has merit precisely because it is not settler romanticized fantasy. It is the direct recounting of my grandmother sharing with me the truth of her identity and associations with Algonquin and Mississauga families through oral story telling. I found this mention of Billy Beaver I believe in an academic paper about Ardoch which affirms my grandmother's recounting. It is always surprising and affirming to find these verifications of people she knew and talked about in relation to her own identity. Is there a record that says my grandmother knew Billy Beaver and Billy Beaver knew Michel McDonald and saw Michel as a member of his community (One of them)? No.

It is strange that the Beaver family were not enumerated in any of the Clarendon censuses. John W. Beaver was married to Elizabeth (Eliza) Whiteduc a daughter of Joseph and Mary Whiteduck, sometime after 1891. They baptized their children at St. Killian's Roman Catholic Church in Ardoch.<sup>465</sup> They were listed in church records dating from 1886 as living in Ardoch, and the lots that they occupied from 1865 to 1908 were on the northern shore of Mud Lake (Figure 5:2). The municipal township records indicated that J. Beaver was paid by the township to repair the Ardoch bridge in 1896<sup>466</sup> and that the Beavers owned land around Ardoch in 1897.<sup>467</sup> Since Elizabeth Whiteduck was not born until 1870, her husband, John W. Beaver, was probably a son of the original J.W. Beaver located on Mud Lake in 1865. Harold Perry states that John W. Beaver, the son, had a brother named William (Bill) Beaver, who lived his whole life on Mud Lake.<sup>461</sup> It is possible that the Beavers travelled between their territory in Clarendon Township and the Rice Lake reserve near Alderville in Alnwick Township, and that they were enumerated as

Esther (Appendix 3:9) was born in January 1900 and baptized in July of that year, and James Basil (Appendix 3:5) was born in July 1903 and baptized in November of the same year.

I am still interested to find out who Mrs. Jarbeau is. The woman who witnessed the baptism of Mary Brown and who she descends from. Is she traceable? Because I am guessing she is my gggg-grandmother potentially. Since my ggg-grandmother would have been Mrs. Arcol/Arkle/Arcand nee. Jarbeau?

I found this mention in Marijke E Huitema's paper, Land of Which the Savages Stood in No Particular Need: Dispossessing the Algonquins of South Eastern Ontario of their Lands 1760 - 1930 as well.

**3:4 Francis Xavier Mitchell was also known as Eseb Arcand. Sarah (Ceclia) Mitchell had a child with a Francis Arcand on August 26, 1887. He was born Francis Eseb Arcand, in the Township of Clarendon and was later known as Zeb Mitchell. He died on September 4, 1922, at the age of 35. His occupation was listed as a "labourer" and his marital status was single (MR, Clarendon Township, *Registration Book, Deaths: 1920-1948, Death Certificate dated September 4, 1922) Mary Gibson, nee Mitchell, stated that Zeb was a brother to her mother, Sarah Whiteduck (Perry, H., 1984:1).***

This aligns with our records which is why I have included it again along with the record that Veldon Coburn included in his protest which shows Francis Arcand and Suzanne Sarazin as witnesses at his birth. Simply to help with whatever it is you need to verify. I am sure provenance of this record is easy to ascertain.

26 1886	Baptisms.
John C. McDonald,	On this the seventeenth day of January, one thousand eight hundred and eighty six, I the undersigned priest have baptized, conditionally, John Christmas, born 24 <sup>th</sup> ult. of the lawful marriage of Michael McDonald and Eliza Richard, the sponsors were Francis Richard and Susan Garvin. 2. Joseph McQuillan On this the nineteenth day of January



It seems that the written record and our oral pronouncements are not enough to confirm who Jane Kelord is. Janes ethnicity is not the concern of this tribunal, but she is absolutely my great great great grandmother. Her son is Joe Whiteduck called Kelford who is my great grandmother Mary Peter's uncle and Pheobie Kelfod's brother. There is no ambiguity in this. We do not know Pheobe's father because she appears in all records we can find as illegitimate as did her brother Joe Whiteduck called Kelford. It is his marriage certificate that names his father. Pheobe's marriage certificate does not name her father. Because of unknown paternity there is no way to ascertain if Joe Whiteduck was also Pheobie's father what is known is that Joe Kelford Whiteduck is my grandmother's great uncle. She knew him and her father would have known him as well before 1897 because these families all lived very close to one another in their day.

With regard to the concerns, I brought up regarding apprehension of bias I was able to find my correspondence with Jan Leroux in 2002. You will notice the PS was my response to being told that my daughter was taking up too much room on the school bus after I met with Ms. Leroux at the band office.

January 22, 2002

Attn: Registrar of Residents  
Algonquins of Pikwakanagan  
P.O. Box 100, Golden Lake  
K0J 1X0

Dear Registrar:

As per your request, I am submitting my application for residency in Pikwakanagan. I was unaware I had to submit this request under Law No. \_\_\_ Of the Algonquins of Pikwakanagan: A law Governing the Residence of Members and Other Persons within Pikwakanagan. Peter Bernard informed me of this procedure Tuesday January 15, 2002.

I received a call, the morning of Friday, January 18th, from Jan Leroux, who informed me I needed to apply immediately. Due to my duties associated with my current position as the Communications Officer for the Algonquin Nation Negotiations Directorate (Office of Algonquin Negotiations), I had not yet picked up the proper form. My apologies for any confusion or delay this has caused. As soon as I was available, I went down to her office to pick up this form.

Now that I am aware of this law, I am submitting my request for myself and my 6 year old daughter, to reside at 1563 Mishomis Inamo while I am employed with the Algonquin Nation Negotiations Directorate. I am currently a guest of Henry Sarazin. I am residing at his house at 1563 Mishomis Inamo, and I have been living there since January 6, 2002. Prior to this I was a guest of Greg and Helen Sarazin's.

As part of my employment agreement, with the Algonquin Nation Negotiation Directorate, they agreed to help me find adequate housing prior to my first day of employment. I do not have a driver's license so I need to reside at an address close to the A.N.N.D. office. Since Henry Sarazin's house is empty, and my contract is for such a limited time, he offered it to me for the duration of my contract.

I took the position of Communications Officer with the Algonquin Nation Negotiation's Directorate because I have a heart felt commitment to my Nation. I believe the Algonquin people in Algonquin Territory should inhabit a place of honour and stewardship. I believe the land claim process is a part of the restoration of justice and balance to our territory. I would believe this even if I were not Algonquin.

I have worked for social justice most of my working life and I would not be here if I did not feel a sense of purpose and commitment. I have no need to live in Pikwakanagan other than for the duration of this employment contract. In this time, I hope I can contribute in a positive manner so we are less fragmented and more trustful. If this is not possible, at this time, I appreciate the opportunity I have been granted to work toward this goal. I am truly privileged and thankful.

The transition to this position has been very stressful on my family. Most of our belongings are in storage while we wait this contract out. In a very short period of time I pulled my daughter out of her community and her school. For the month of December we were separated while I found my footing. Upon my arrival at Pikwakanagan I was not sure if I would even have a job. But I do have a job and I have an obligation to fulfill my contract. In the interest of minimizing the impact to my daughter's life I registered her in school in Eganville and she has made some friends here. I am hoping I do not have to uproot her again until it is absolutely necessary.

I understand the present structural problems between A.N.N.D. and Chief and Council are very serious. This calls into question section 6.2 (f) of the residency law as a relevant reason for me to reside in Pikwakanagan. All I can say to this is, when I was offered this position, all party's were sitting at the same table. I was operating out of good faith and optimism that I was working for the entire nation.

February 19, 2002

Attn: Ms. Jan Leroux  
Registrar  
Algonquin's of Pikwakanagan

Dear Ms. Leroux:

In response to your letter dated February 6, 2002, regarding your decision concerning my application for residency. I am agreeing to comply with your order. Unfortunately it is the middle of winter and I need to secure other living arrangements or my daughter and myself will be homeless while I continue to meet my obligations working in Pikwakanagan.

I am very sorry it has taken me this long to respond to your letter but I have been battling the flu for the last few days and I did not check my mail until mid-week last week.

I am officially giving you notice of my intention to vacate 1563 Mishomis Inamo as of March 31, 2002. I need this time to secure other living arrangements. I am hoping you will consider this a reasonable time for me to seek another place to live since it is within 60 days. If I am able to vacate sooner I will let you know immediately. As of March 31, I will not have been a guest at Henry Sarazin's for more than 90 days and I do not plan on staying past this date.

I do wish the opportunity to reside here under more positive circumstances had occurred and I wish I could have been more help rebuilding our nation. I hope I can be of service in the future should my abilities be required at that time.

I appreciate your consideration in this matter. If you require anything more of me please feel free to contact me during the day at 625-2387 or in the evening at 625-1481.

Sincerely,

*Heather Majaury*  
Heather Majaury

P.S. If there are services I am currently using and I have not compensated the reserve adequately, please let me know what they are & I will take steps immediately to correct the problem. This concerns me because it is not my intention to take anything away from this community.

February 19, 2002

Attn: Ms. Jan Leroux  
Registrar