Yukon First Nation self-government agreements create state-like social entities not only by drawing geographical boundaries around indigenous territories, but also by erecting and maintaining new social boundaries among Yukon Indian people. Those cross-cut the dense relations of kinship and reciprocity among citizens of different Yukon First Nations, as well as those between humans and non-humans. In this lecture, I focus on the institutions and practices of First Nation citizenship and their implications for indigenous conceptions of personhood and human-animal relations.