

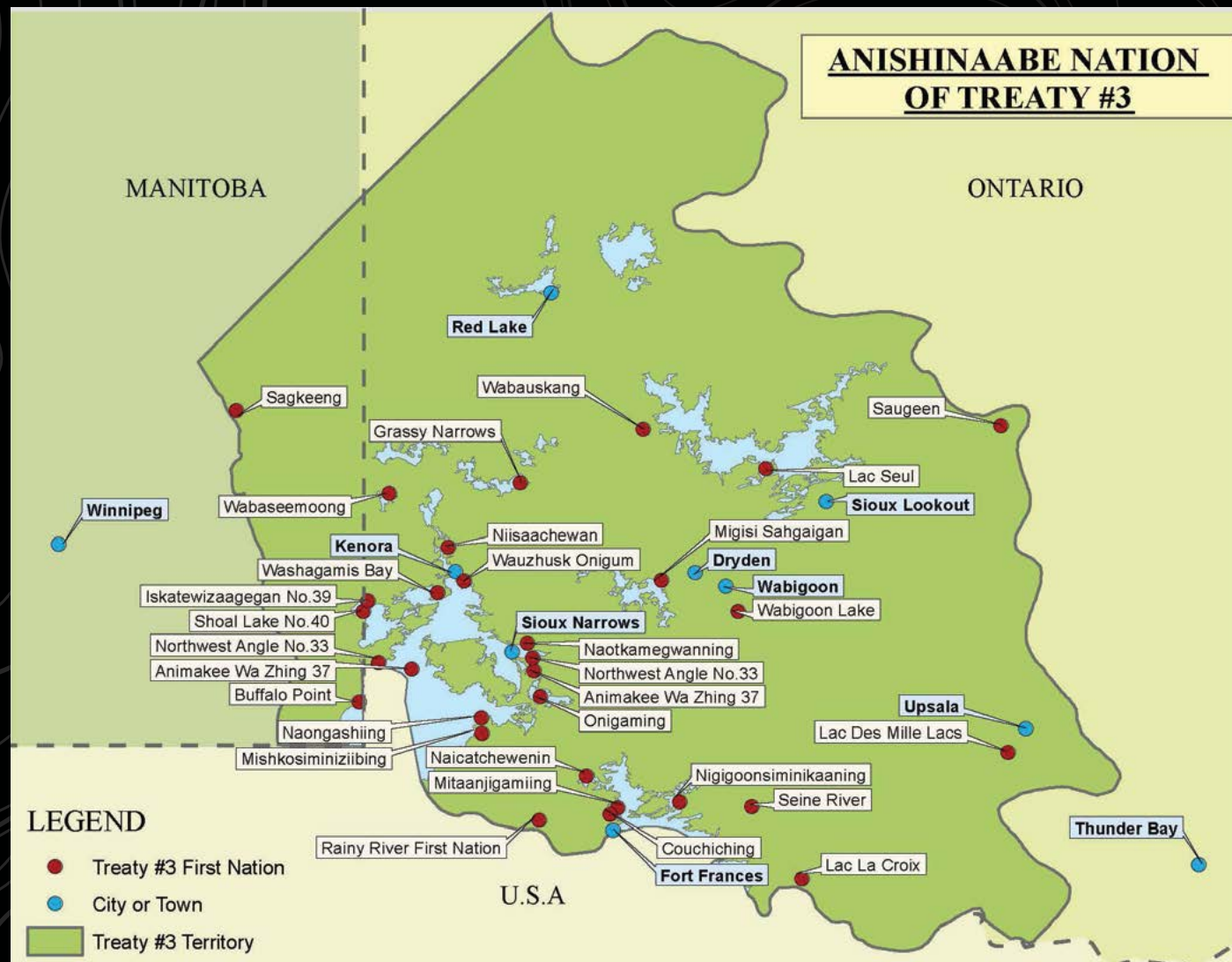
GRAND COUNCIL TREATY #3

THE CREATOR PLACED US HERE

TIMELINE OF SIGNIFICANT EVENTS OF THE ANISHINAABEG IN TREATY #3

"AS LONG AS THE SUN WILL SHINE AND
THE WATER RUNS, THAT IS TO SAY FOREVER"





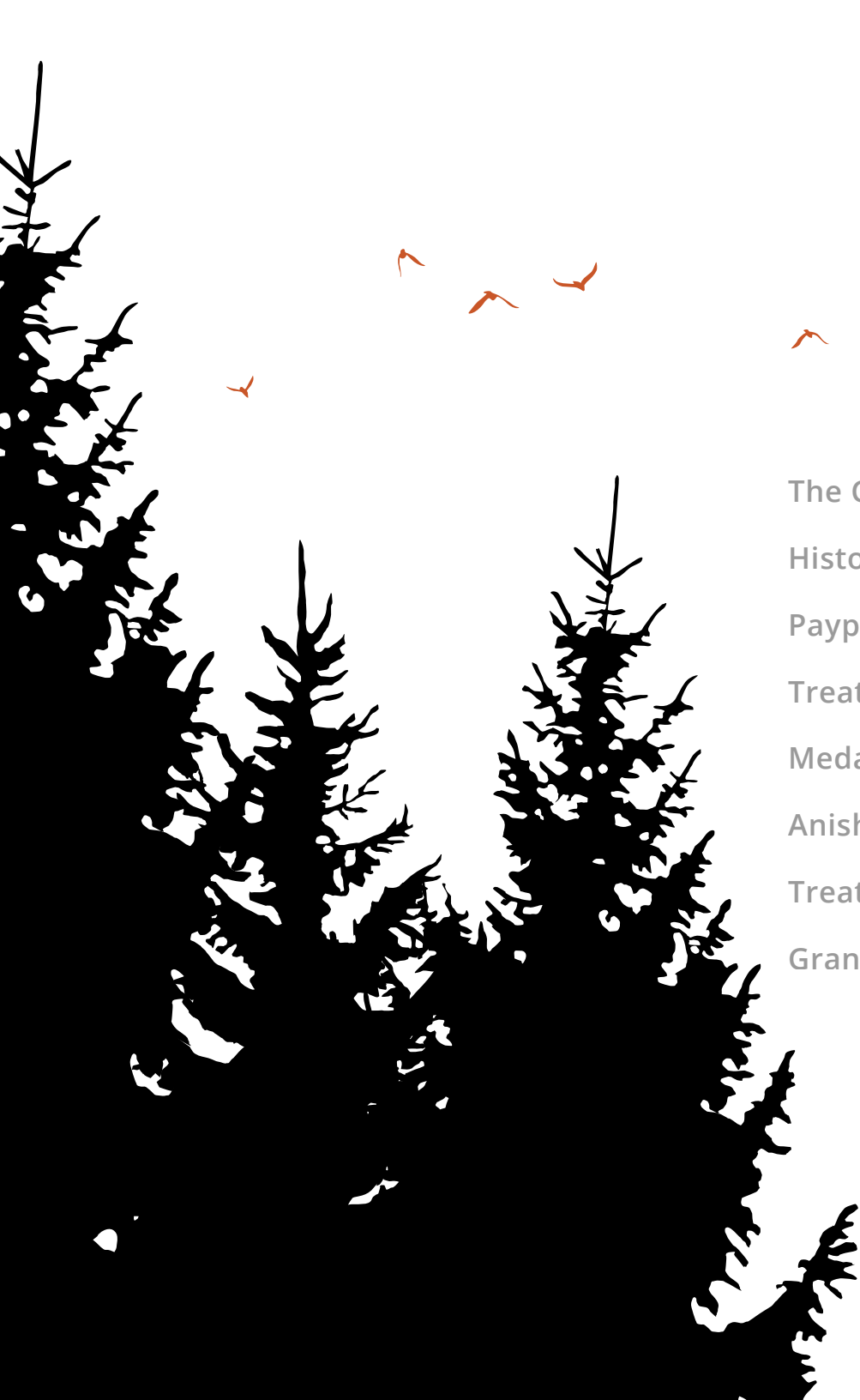


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THE CREATOR PLACED US HERE

In our language, it is revealed that our spiritual ways were given to us by the Creator when Kizhe Manito came down through the star constellation, Paagonekizhig, the Hole in the Sky. It is given to us that, at the end of our life on earth, we shall enter this Hole in the Sky again, and begin our four day journey to the spirit world.

We were given the teachings of how our traditional ways came to be, from each direction. Mewinzha (long ago), the Anishinaabeg of the east, the Waaban Aki ininiwag - the Abenaki, Mikmaq, Malecite, Boethuk - were given the Waabanowin. The Shawonogaa is another part of us, and was given to our brothers to the south, and was embraced by the great Shawono prophets, Pontiac and Tecumseh, both bringing our people together in the grand Confederacy of Nations. In the west, the people were given the Ogimaawiwin. And, across the northern shores of the Great Lakes, our people kept the fire going. From these four fires, our people were called by the Mite'win tiwai'iganens, Little Boy Water Drum, to come and receive the teachings. Ki maa wando wako nawag, our people, gathered and learned the ways of Mitewishimowin. Each of the peoples had their own societies, philosophy, religion, ways of thinking - and were known by their songs and the way they danced. ...

There are the intangibles of our people as a Nation - the visions, dreams, prophecies, even our humour. These intangibles are what we use in the ceremonies we were given - the sweat lodge, the shake tent, the feasts, dances, songs. It is the ceremonies that made us who we are and what we used in alliances with other Nations. In our own story of our people, we record significant events in our own language, Anishinaabemowin, our oral tradition, from time immemorial. There is a written history that records such events as the Royal Proclamation of 1763, which brought the British Crown traditions to the treaty making process our peoples had carried out for thousands of years. Written history in English allowed their perspective and defined boundaries that would later separate our peoples. ... Yet all these Proclamations and enactments or laws pale in comparison to the events of our people in this time immemorial.

It is the teachings and the prophecies, the ceremonies and the traditions that we brought to the negotiations of our treaties (1869-1873). These led our people to an understanding of the spirit and intent of our Treaty in 1873.







Boozhoo n'dinamaagaanaatook!

This booklet commemorates the 150th anniversary of the final negotiations and signing of Treaty #3 by the Anishinaabeg peoples of the Boundary Waters and the Crown. It is titled after Ogichidaa Mawedopenais famous words to the Crown negotiator in 1873, “The Creator planted us here” and sub-titled: a Timeline of Significant Events of Anishinaabeg of Treaty #3.

This booklet is designed to relate some of our history as self-governing peoples, and the advocacy of our Elders, Grand Chiefs and Chiefs throughout the decades since 1873. The dates and information are based on the ongoing oral tradition of our people as well as written documents in Grand Council Treaty #3 meetings and speeches, Treaties & Aboriginal Rights Research (TARR) research reports, academic theses and papers, archival documents, legal opinions and decisions, letters and laws.

Grand Council Treaty #3 wishes this booklet to be a timeline that we can use and discuss, and to be a living document that we can edit and add to as we move closer to what our historic leaders envisioned and negotiated. We welcome your comments, additions and revisions.

Anishinaabeg in Treaty #3 have been well served by their Elders and leaders, throughout the centuries and recent decades.

It is good to acknowledge and honor too, the TARR Centre, whose staff, historians, and legal advisors have advised our leadership and given First Nations the documentation of our oral tradition, archival records, and analysis and legal advice.

This timeline of the Anishinaabeg in Treaty #3 documents

how our people have lived our inherent rights, lived our treaty, and worked for decades to ensure that the rights and responsibilities that we were born with, are “recognized and affirmed” (as the Constitution of Canada, 1982, s.35 says), and implemented in the daily lives of our people and all Canadians.

Treaty #3

Treaty #3 was an agreement entered into on October 3, 1873 by the Ojibway Nation and Queen Victoria. The agreement of the Treaty was to share a vast amount of Ojibway Territory, which included large parts of what's now known as Northwestern Ontario and a small part of Manitoba, to the Government of Canada. The Document was signed at North West Angle on Lake of the Woods. Despite being the third of a series of 11 numbered treaties, it is in fact more historically significant in that its text and terms served as the model for the remainder of the numbered treaties. Treaties #1 and #2 covered an area about the same size and in fact had to be amended to reflect some of the developments arising out of the negotiation of Treaty #3. At the time that it was negotiated it was anticipated that the terms of Treaty #3 would serve as a model for future treaties and would require the amendment of Treaties #1 and #2.

Treaty #3 is also significant as there exists a written record of the native peoples understanding of the Treaty. This is known as the Paypom document. It is a series of notes that were written for Chief Powassin during the treaty negotiations, and documents the promises that were made to the First Nations people. The promises in the Paypom document differ in a number of ways from the printed version available from the Canadian Government.



Grand Council Treaty #3 is 55,000 sq. miles spanning from west of Thunder Bay to north of Sioux Lookout, along the international border, to the province of Manitoba. It is made up of 28 First Nation communities, with a total population of approximately 25,000

Glaciers Covered our Lands

Mewinzha, most of North America was covered by a huge glacier during the last ice age, 10,000 to 30,000 years ago. Around 12,000 to 13,000 years ago, the melt began, forming Lake Agassiz, which in turn, gradually reduced in size. Over many decades and centuries, the people extended their territory, hunting the mammoths, giant beavers and other animals who lived in that era.

Lake Agassiz was retreating and a new fertile environment was evolving into what became known as the Boundary Waters of the Seine River, Rainy Lake, Rainy River, Lake of the Woods, English/Winnipeg River, Lac Des Mille Lacs and Lac Seul. The original peoples of the Boundary Waters were distinguished from other Anishinaabeg by the name, Kojeje wininewug or “people of the Lakes and Rivers”, and they formed what could be called a political unity around this major resource area.

Ceremony was an integral part of the lives of the early peoples. Burial mounds were built at Kay-Nah-Chi-Wah-Nung, on Rainy River over many centuries. There, people lived, worked, carried out ceremonies, leaving evidence of 8000 years ago of continuous occupation. On Lake of the Woods, artifacts found near Big Grassy River date back 8000 years ago, while campsites at an archaeological dig at the falls near Onigaming date to 3000 years ago, and burial site at Whitefish Bay was dated 2000 years ago.

For thousands of years, the Boundary Waters have been the favoured place to hold huge gatherings where food was plenty in spring and fall, for Mite’iwin and other ceremonies, and for arranging marriages and making relations, before leaving in smaller family groups for the winter and summer. Anishinaabeg adisokaanan relate ancient stories of trade and travel, war and peace, acts of heroism and betrayal, the continuing of life.

Anishinaabeg are the largest Nation in Canada, extending from the Great Lakes to the Rockies. Cree and Dakota were in these lands, but our people dominated our territory to the exclusion of others. Today, we recognize our adisokaanan, the teachings of our ancient relations, in the rock paintings, birchbark scrolls. Our more recent history is recorded in the names of Sioux Narrows, Sioux Lookout, War-road, and recognize that, we also made relatives with the Dakota as well. Adoption and making relations continues to be our way.

Rock Paintings and formations, Birchbark Scrolls and Constellations

The lands and waters of the Anishinaabeg hold the traditions, teachings, and science of our people. Keys to this wisdom of ages are found in the land formations, such as Animikii’ozaasoon (ThunderBird’s Nest), and the rock paintings on the waterways and passages travelled by adisonkaanak, our ancient relatives.

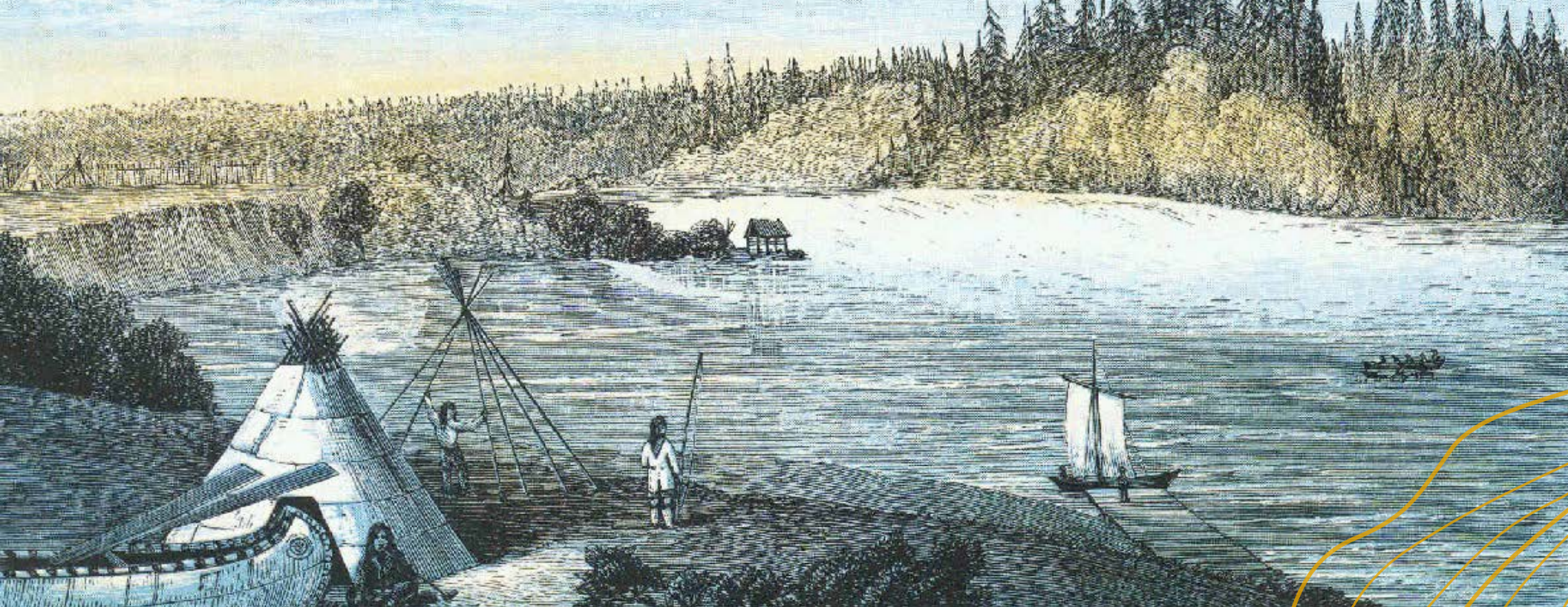
The rock painting below from the east side of Lake of the Woods demonstrates the power of the Mite’iwin leader, the ceremony of the chiisiki (shake tent) and the sacredness of manomin (wild rice), used in ceremony, healing, & good health.



The birchbark scrolls record our Mite’iwin ceremonies and teachings, in ways that prod our memories, to guide our healers to continue our ways of medicine and mino bimaadizowin.

Our Anishinaabemowin language holds the key to our identity, our cultural ways, our geography and our adisokaanan, the teachings of our ancient relations.

Anishinaabemodaa!



Expansion of the Fur Trade, 18th Century

During the 1700s, the HBC and Northwest Company vied for trade with Anishinaabeg and our allies and competitors, with much of the action in the area from Fort William and Grande Portage to Fort Garry (Upper and Lower) to York Factory and the Prince of Wales Fort on Hudson's Bay. Our people travelled from our Boundary Waters to Hudson's Bay, as regular routes of trade, and often found wives to bring home, and some even settled at places on the way back.

The importance of the Anishinaabeg in providing not only furs, but provisioning the voyageurs with pemmican, dried fish, wild rice, and other foods cannot be underestimated. As trader Alexander Henry wrote in 1775, "We could not have continued without wild rice provided by the Indians".



1870

1871

1872

Anishinaabeg and Crown representatives met but could not reach agreement on payment for compensation for past use of the Anishinaabe territory. Manitoba becomes the 5th province in Canada, referred to as the “postage size” province, as a result of an agreement between the Crown and the Provisional Government of Louis Riel, to ensure Metis will keep the peace. The Metis Bill of Rights requires the Crown to finalize treaty-making with the Indians.

Federal government moves west to make Treaties 1 and 2, closer to the Red River settlement. British Columbia joins Confederation as the 6th province, with the promise by Ottawa to build an east- west railway. Treaty Commission for Boundary Waters gains authorization from Canadian Government.

Treaty discussions in Fort Frances regarding the Boundary Waters were disrupted by influenza outbreak. Archival documents indicate these talks formed basis of ‘draft’ Ottawa took to North West Angle next year.



1873

Ottawa sends Treaty Commission of Alexander Morris, J.A.N. Provencher, and Simon J. Dawson to meet with the Ogichidaag, Mawedopenais of Rainy River, Powassin of Lake of the Woods, Sagacheway of Lac Seul and others. It was reported that 24 Chiefs and 1400 Anishinaabeg camped at Northwest Angle, with sacred ceremonies held. The Ogichidaag required the Commissioners party to wait until many had come in from the (wild)rice fields. Negotiations began with Morris explaining the intentions of the Queen's representatives to finalize the Treaty. Mawedopenais emphasized that this was Anishinaabe land and waters, and that the Anishinaabeg governed their territory, "The Great Spirit

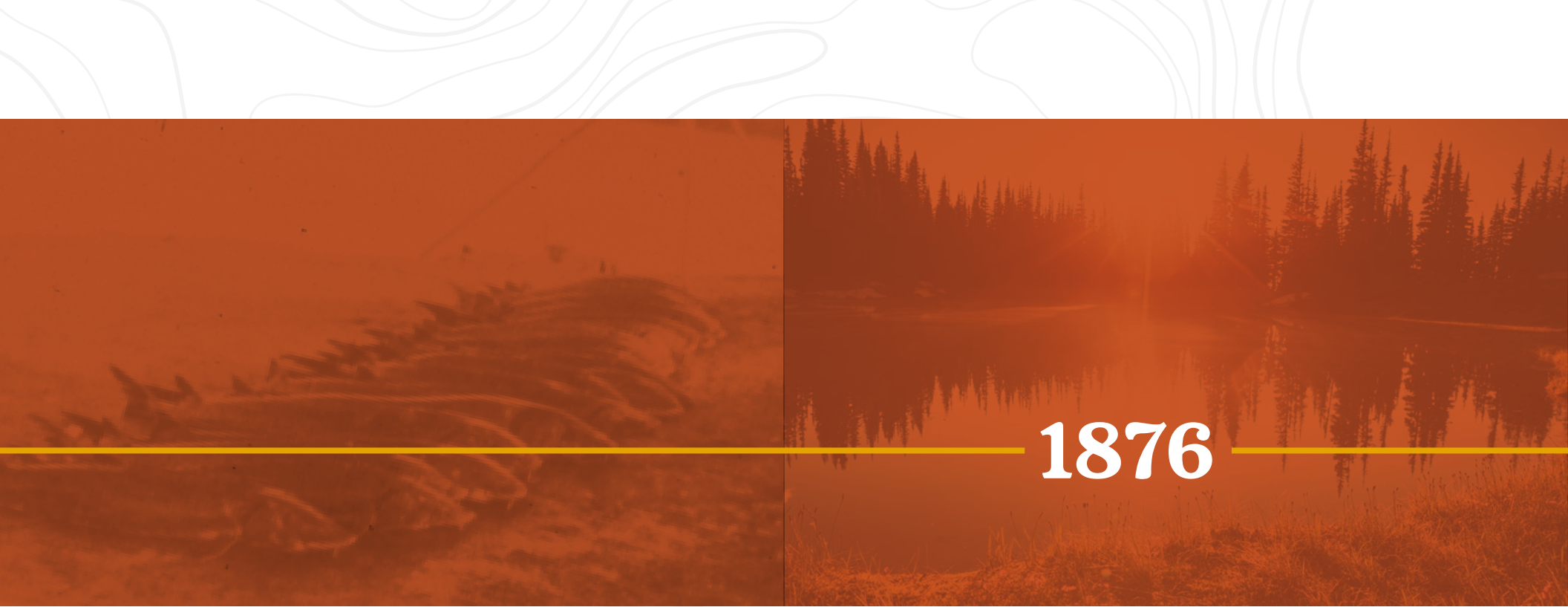
planted us here. He has given us rules that we should follow to govern ourselves rightly." The Ogichidaag emphasized over and over they controlled the lands and waters. Sagacheway said, "The waters out of which you sometimes take food for yourselves, we will lend them in return (for cattle)." The Ogichidaag would confer with the people and through ceremony, and return each day. They finally reached agreement on October 3rd.

Mawedopenais: "The words I have said are the words of the nation and have not been said in secret but openly so all could hear and I trust that those who are not present will not find fault with what we are about to

do today. And, I trust, what we are about to do today is for the benefit of our nation as well as for our white brothers - that nothing but friendship will reign between the nation and our white brothers. And now I take off my glove to give you my hand and sign the Treaty."

Dawson later met directly with Lac Seul and Seine River leaders and other Anishinaabeg to sign onto Treaty #3.

NOTE: Treaty #3 as published by Canada is not the full story. According to Commissioner Dawson's report to the head of Indian Affairs, "in his haste to conclude an agreement, (Commissioner Morris) used as a finalized



1876

version the draft treaty (note: likely 1872 version) which did not reflect the new items of agreement". These new items negotiated in 1873 certainly included that Treaty Commissioners promise to Anishinaabeg they would "forever have the use of the fisheries" as inducement to sign Treaty #3, and that they would be compensated if the fishery was affected. It included the right to hunting and ricing "as by the past" which entailed all technology and preparation before and after the harvest, throughout the whole traditional territory.

No single document covers all the terms of the Agreement known as Treaty #3. Also important in interpretation of Treaty#3 are

notes by Half-Breed interpreters, Joseph and August Nolin, which match the oral tradition of the Anishinaabeg, and follow the order of discussion of Commissioner Morris's report. Ogichidaa Powaasin was given a copy of these notes after the Treaty was signed, and they came to be in the possession of Ogichidaa Paypom some years later, and were kept safe by he and his family. They are now known as the Paypom Treaty.

(SEE PAGE 39, THE PAYPOM TREATY)

Consolidated Indian Act became law in Canada. Although the idea or purpose of any such legislation was never mentioned in any negotiations of the numbered treaties, this law henceforth controlled the Indians "from the cradle to the grave". The oral tradition of Treaty #3 and the record of negotiations in Treaty #3 indicate clearly that Anishinaabe governance was to remain for its own people - forever. The silence on the matter of Anishinaabe governance in the official Treaty #3 document is significant in this regard.

Anishinaabe governance was to continue along with the British Crown, sailing in their own parallel lanes, in keeping with the two row wampum belt.



1888

*St. Catherine's Milling Company was given a license by the federal government to cut timber in Treaty #3 territory, near Wabigoon. The Ontario government objected and let its own license to another company. The dispute went to court and was appealed and decided by highest court of appeal in Great Britain, the Privy Council. Ontario gained the benefit of the federal Crown - Anishinaabeg treaty-making in Treaty#3. The highest court of appeal ruled that Indians had only a "usufructory right...dependent upon the goodwill of the Sovereign", and that the British North America Act, 1867, (now the Constitution Act, 1867) clearly gave crown land and natural resources to Ontario. This 19th century decision based

on racist ideology became the foundation of case-law in so- called "Native law" of Canada. For generations to come, the precedent set out in the St. Catherine's Milling Co. case was applied to deprive First Nations across Canada of their lands - until the Delgamuukw case in 1998.



1895

Education rights: Amendments to the Indian Act established Indian Residential Schools to be run by missionaries of different Catholic and Protestant faiths. The Government of Canada had made no move to follow the Treaty #3, to establish a school when the Indians shall desire it, not the clear promise from negotiations for a bilingual, bicultural education system. Immediately after Treaty-making in 1873, Rainy River and other Chiefs refused missionary school teacher, yet some Missionary schools were established on reserve. Indian Residential Schools were established across Treaty #3 territory: Cecilia Jeffrey (established by Presbyterian Church in Shoal Lake, then moved to Kenora, on present site of Grand



1902



1906

Council Treaty #3 offices); St. Mary's (Roman Catholic, located on Wauzhushk Onigum First Nation); St. Marguerite's (Roman Catholic, on Couchiching First Nation); McIntosh (Roman Catholic, McIntosh), and Pelican Lake (Anglican, Hudson/Sioux Lookout). This is the highest concentration of Indian residential schools in one geographic area across Canada.

Ogichidaa Powassin & other fishers cut American trawler nets to save Indian fishery on Lake of the Woods. They had painted their faces, indicating the ceremonial, spiritual and political significance of their action.

Ogichidaa Powassin of Northwest Angle, who was Treaty negotiator and signatory to Treaty #3 in 1873, met photographer C.G. Linde at Bukatay Island, and gives his copy of Treaty #3 promises. Later, Linde sells this copy to Ogichidaa Allan Paypom for \$5000, that Paypom himself made and paid. This document, kept safe by Paypom and his family, agrees with the Anishinaabeg oral tradition of Treaty 3, is the same as attached in the Crown Treaty Commissioner's report, and becomes known as the Paypom Treaty. Linde spent much time with Powassin and his collection of photographs document Powassin and his family living at this time on the land and waters of Lake of the Woods.



1910's

1911

1915

The federal government had established the Indian Status Registry to carry out the membership provisions of the Indian Act. At this time, undertook to change all traditional Anishinaabe names to English or French during the annual Treaty #3 annuities payments and Indian Agent census of all reserves. There are many stories regarding the history of all of our names, including the families like Friday, Tuesday, Bushkaygin, Indian, George, Big George and so on.

The Anishinaabeg of seven reserve settlements - Little Forks, Hungry Hall 1&2, Long Sault 1&2 and Manitou Rapids 1&2 - were forced to surrender their lands on Rainy River into Lake of the Woods - some of the best quality agricultural lands in the country - and move onto one reserve at Manitou Rapids. Ontario would then confirm all reserves in Treaty #3 in their 1915 legislation. This is just one of the impacts of both the 1888 St. Catherine's Milling Co. and 1889 Ontario- Manitoba Boundary court decisions.

Ontario passes an Act to Confirm the Reserves in Treaty #3. Some immediate impacts included: The Sturgeon Lake band was "extinguished" to enable Quetico Park to be established, sending Anishinaabeg to Lac La Croix, Seine River and Lac des Mille Lacs (This remains as outstanding land claim in 2013).

Rainy River bands were forced to amalgamate and move to Manitou Rapids (land claim settled 2007). This Ontario legislation specifically rejected the headland boundaries. Canada did not pass either an Order in Council nor legislation accepting Ontario's law. The head lands case continues unresolved, almost 100 years later.



1933

1949-51



Ontario passed special regulations that “took away all the rights and privileges the Indians thought they had, under the meaning of the Treaty”, and the Indian agents and Department were ineffective in protecting the Treaty hunting rights.

Indian Act revisions - Indian Veterans met the Parliamentary Committee with mandate to propose needed changes to the Indian Act. The Veterans who presented had a major impact that directly led to deletion of sections of the Act which had outlawed ceremonies and had prevented Indians from going to court to resolve land, and other issues. But enfranchisement and land surrender sections continued, as did Indian Residential Schools.

While Anishinaabe veterans from WWI and WWII went on to form and lead Indian organizations across Canada, the federal government denied our veterans the same allocations of land, education and training,

given to non- Native veterans. Discriminatory treatment in land, education and training benefits for Native soldiers who fought side-by-side in battlefield and in trenches with non-Native soldiers was the story across the country. Some veterans were not welcomed in Veteran’s halls, due to Indian Act preventing Indians from having drink in public places.

Treaty #3 Anishinaabeg were jailed for hunting, fishing, and cutting timber, all to feed and house their families according to the promises of Treaty #3 to continue the Anishinaabeg livelihood.



1950's — 1965

Pete Seymour, Frank White, Paul Pitchinese and Fred Greene revitalized the Grand Council Treaty #3, traveling and meeting on many reserves to discuss action on common issues. Pete Seymour and Frank White went to Ottawa to advocate for Claims Commission to decide water boundaries of reserves (Headlands issue of 1891).

Kenora March - In the 1960's era of civil rights movement across North America, protests for peace around the world, and the rebirth of Native organizations, Fred Kelly, Sabaskong, is working for Kenora Children's Aid Society, and visits nearby reserves.

He organizes a rally and peaceful march, calling for specific action to remedy major issues in Kenora. He allies with Dan Hill, Ontario Human Rights Commissioner, and Alan Borovoy, lawyer for the Canadian Human Rights Commission, and some local Kenora concerned citizens, such as Jack Doner, nurse Lassie Maloney, and others. Despite townspeople's concern about potential violence by the Indians, buses of

Anishinaabeg came to town in November, and 400 marchers walk in silence to the Kenora Town Hall.

There, Fred Kelly and Grand Council Treaty #3 leader Pete Seymour read their brief to the Town, who were to forward it to federal and Ontario governments.

Their demands were to: extend the trapping season in the spring; extend phone service to all reserves; establish Ontario Human Rights Commission office to counter the overt racism and discrimination against Anishinaabeg; and establish an Ontario Addictions Research Foundation office in Kenora. Most of their demands were met.



1969

The government of Canada refused to listen to hearings in Anishinaabemowin and all Native languages. Prime Minister Trudeau issues a policy paper, infamously called, “the White Paper on Indian Policy”, calling for a Just Society with equality for all. The Paper dismissed treaties and questioned how one sector of Canadian society could have treaties with another. It dismissed Aboriginal title and Aboriginal rights as “too vague and ill-defined”, and called for sweeping changes to get rid of the Indian Act, and hence, “the problem”.

The White Paper led to immediate protests by Indian people across Canada. The unified response led to major changes, including

the reorganization of the National Indian Brotherhood and establishing its Ottawa office, and funding for an Indian Claims Commission to review claims and for Indian organizations to research land claims. As well, the Secretary of State initiated a program of consultation funding to Indian organizations, to advise the federal government.



1970

With support from the Canadian Labour Congress, Phil Gardner of Eagle Lake visits all reserves and discusses what can be done to build unity to address common issues. Grand Council Treaty #3 becomes incorporated as a political advocacy body.



1972

Ralph Bruyere of Couchiching First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Tobasonakwut Kinew (Peter Kelly) of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Minister of Indian Affairs Jean Chretien visits Kenora to meet Grand Council Treaty #3 Chiefs and Grand Chief Tobasonakwut Kinew.

Indian Residential Schools in Kenora, Fort Frances, and Hudson begin closing down. Some children return to their families, but many are taken into the care of local Children's Aid Society's.

1973

Treaty #3 Pow Wow held, bringing dancers and drummers from across Treaty #3 and beyond, building on the revival of powwow at Whitefish Bay, Rat Portage, Nigigoonsemenecanning and many other reserves.

IMAGE: WABASEEMOONG INDEPENDENT NATION POW WOW, FEATURED DANCERS (LEFT TO RIGHT) ALEX COPENACE, PETE SEYMOUR, GEORGE ANGUS, KAKAY KEESICK AND SAM COPENACE. - PHOTOGRAPHER KENORA MINER AND NEWS

1974

Anicinabe Park, Kenora. Louie Cameron (Wabaaseemoong), Tommy Keesick (Grassy Narrows), Ron Seymour (Assabaska), Joe Bird (Whitefish Bay) - as members of the movement they called the Ojibway Warriors Society - and several others, plan a Treaty #3 Youth Gathering for 3 days at a local Kenora park. The name came from this being the location of the "Indian House" (where Anishinaabeg used to stay, when in town to visit their children in residential schools, see doctors, shop, etc.) had been situated years before. Three American Indian Movement visitors spoke of the need to protect their people and their culture. Instead of leaving the Park when the conference was over, the Ojibway Warrior Society occupied the Park



and demanded the land back as Indian land. There was a standoff for several weeks with the Ontario Provincial Police surrounding the park with guns. The Warriors also had guns and went hunting for ducks to feed the people. Tensions ran high during several weeks, with townspeople calling for their ouster, the young people drumming and singing into the night, and Chiefs and Elders meeting to confer with Town, provincial and federal representatives to end the occupation peacefully. On August 19th, the occupation ended. Three Warriors were charged and jailed, but none were convicted. The land was not returned. However, one of the demands of the Warrior Society was to establish a Native Street Patrol to protect

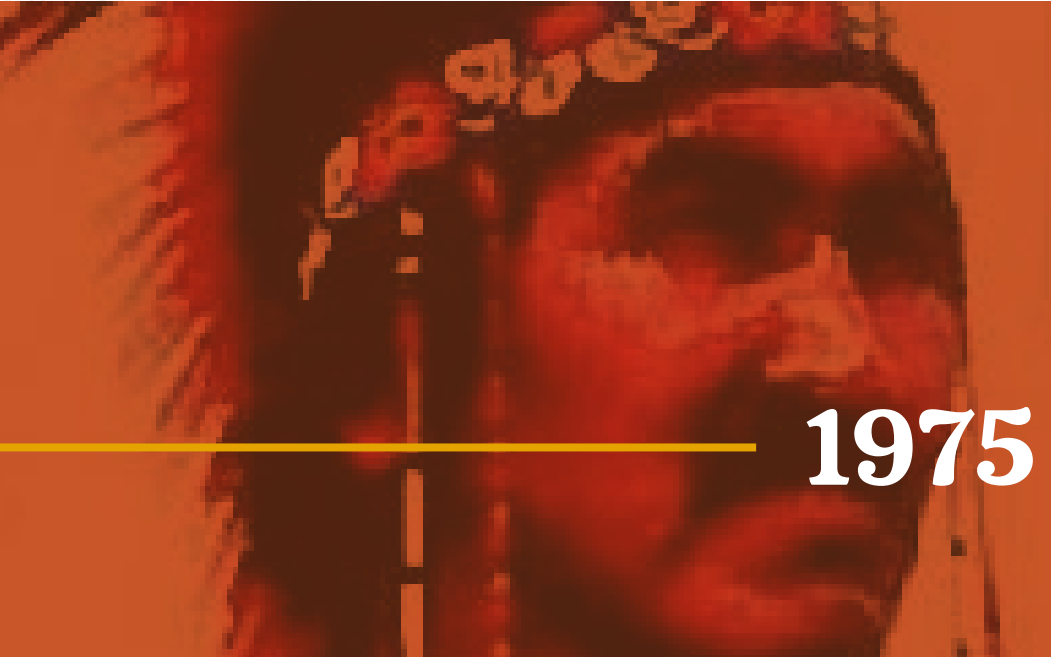
the Anishinaabeg on the streets of Kenora, which was implemented and became an awardwinning initiative. Youth, Elders, and Chiefs took note of what direct action can do.

IMAGE: LOUIS CAMERON (CENTRE) AND THE OJIBWAY WARRIOR SOCIETY OCCUPY THE ANICINABE PARK, KENORA, ONT., JULY 1974. (CANADIAN PRESS)

September. The Ojibway Warrior Society of Treaty #3 joins the Caravan going to Ottawa for the opening of Parliament. Hundreds of Anishinaabeg and Native youth demonstrated on Parliament Hill - and were met by barbed wire barricades and the first-ever use of the RCMP Riot Police. (This was just one week after milk farmers

had rammed their way into Parliament and thrown milk at the Agriculture Minister and the building. No action was taken against those protestors and no riot police were called. Only NDP leader and MP Ed Broadbent raised the issue in the House of Commons, to ask about the human rights of Indian peoples in Canada, and raged against the first use of riot police on Parliament Hill.)

The Caravan moved from the Hill to occupy an abandoned building on a nearby island, and founded the Indian Embassy. This direct action enabled the National Indian Brotherhood to meet Cabinet Ministers to resolve the occupation peacefully, and to establish a series of joint working groups to



1975

address issues the youth had raised: Indian Act, Housing, Land Claims, etc. The youth left when the process began. However, the Ojibway Warrior Society was not invited to the high-level bilateral discussions. The Indian political leaders who did attend, found that, without adequate resources, the bureaucrats were controlling the talks and ensuring no action. This process broke down after a year or so.

Fred Kelly of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.



1976

Sam Copenace Sr. of Northwest Angle #3 is selected Grand Chief of Treaty #3 Anishinaabe Nation.

John Pete Kelly (B.A., B.Ed, M.Ed) of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.



1979

1979-81

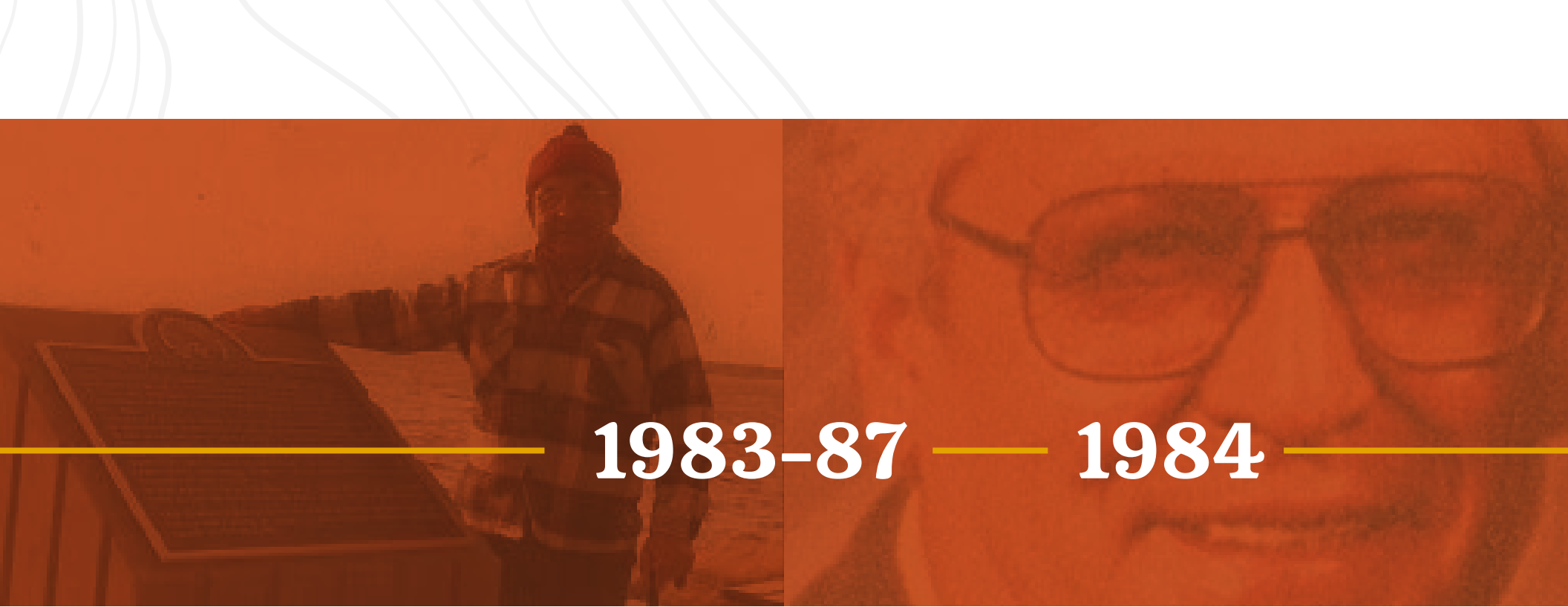
1981

Maachipiness (Robin Greene) of Iskatewizaagegan 39 Independent First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Prime Minister Trudeau moves to patriate a Constitution for Canada. In 1981, Treaty #3 Grand Chief Robin Greene, Maachipiness, paid his own way to London, England to join the Chiefs across Canada delegation lobbying MPs and House of Lords. Together, they advocate against any violation of Treaties and separation from the Queen, and build public awareness on both sides of the Atlantic, of our treaty and inherent rights as the original peoples of Canada.

Treaty #3 Grand Chief Maachipiness (Robin Greene) welcomes Governor General Ed Schreyer and his friend, artist Jackson Beardy, at Animakee Wa Zhing, Northwest Angle 33, to celebrate Treaty3 anniversary. Elder Allan Paypom gave the Queen's highest representative in Canada a copy of the Paypom Treaty, the written version of the oral tradition of our people regarding Treaty #3 promises (see 1873). The Governor General said this certainly seemed to be the Treaty and he undertook to give this to the Government of Canada.

Our Elders spoke of Treaty promises as they had been told, with Powaasin's great, great grandson, Shorty, saying it would take days



1983-87 — 1984

to relate what he had heard. Neo Giizhik (Walter Oshie) of Northwest Angle 37 picked up earth in hand, let the rocks and sticks fall through, and said, we never gave up our resources, and we agreed only to share this earth, as deep as plough could furrow. In effect, Niiogiishig was telling Canada that the Crown only had a “usufructory right” to use the land; that Anishinaabeg remained the landlords. “The Creator planted us here, and gave us rules to govern ourselves rightly”, as Mawendopenais said in 1873.

IMAGE: WALTER OSHIE – NEO GIIZHIK, 1981

John Pete Kelly (B.A., B.Ed, M.Ed) of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation for his second term.

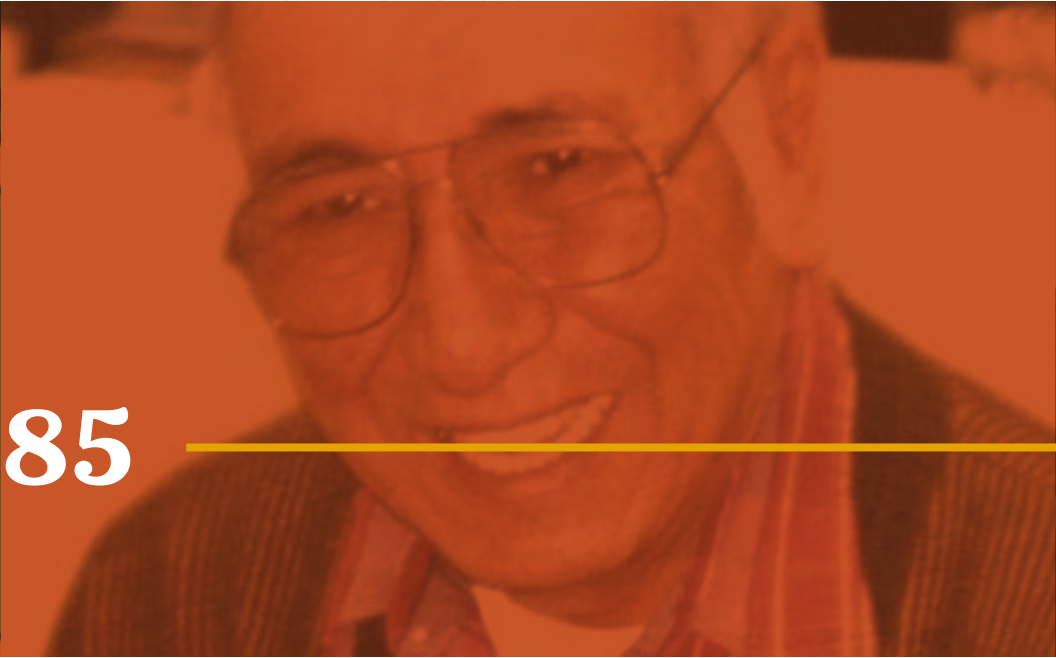
First Ministers meetings with leaders of the national organizations, Assembly of First Nations (AFN), Metis National Congress (MNC), and the Inuit Tapirisat Kanatami (ITK). The 1983 meeting recommended the first ever made in Canada constitutional amendments, which proceeded to be adopted by Parliament and the provincial legislatures. These amendments stated that rights of section 35 of the Constitution Act, 1982, applied equally to men and women, and that section 35 rights applied to modern day treaties, such as James Bay Northern Quebec Agreement, 1975, and others under discussion. These constitutional amendments remain the only ones made in Canada, to date (2013).

Steve Jourdain of Lac La Croix First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.



1985

1983–85



Seven Generations Educational Institute is established, with its foundational philosophy within all programs being Anishinaabe Mino Bimadiziwin. Many Anishinabeg have graduated from “Seven Gens” (as it is known), and its partner, Lakehead University, and many more post-secondary institutions.

Maachipiness (Robin Greene) of Iskatewizaagegan 39 Independent First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation for his second term.

A series of Supreme Court judgments give substance to how “existing treaty and aboriginal rights” of section 35 would be interpreted:

“Indian treaties should be given a fair, large and liberal construction in favour of the Indians” (Nowegeshig, 1983)

Aboriginal and treaty rights were legally enforceable and the Crown had a “fiduciary responsibility”, which was more than a mere “political trust” and in cases of breach, compensation must be paid, remedies made. (Guerin, 1984)

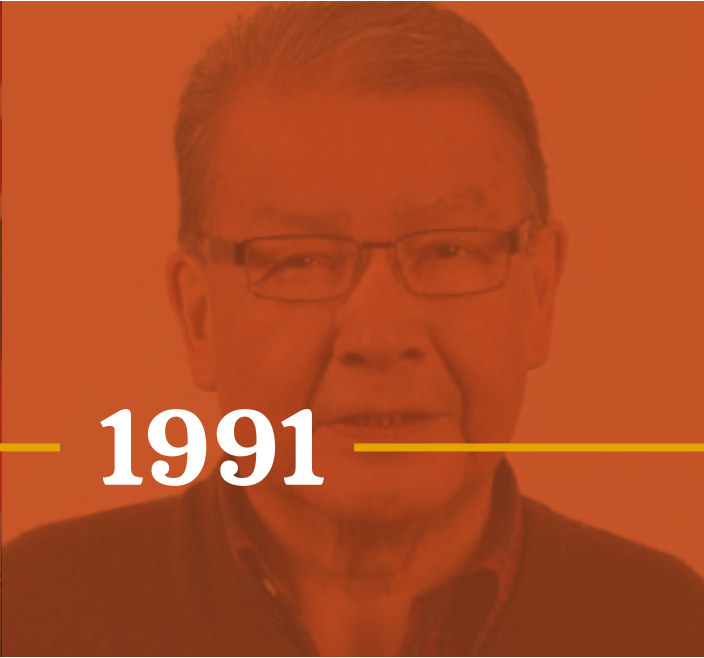
Treaties were to be considered “sui generis”, unique, and unlike either contracts or international treaties. (Simon, 1985)

“The intention to create ‘mutually binding obligations’ is of primary importance; the form that the treaty takes is secondary”, and “preservation of the natural environment may be a precondition for the exercise of native religion” (Sioui, 1990)



1989

Steven Fobister of Asubpeeschoseewagong First Nation (Grassy Narrows) is selected Grand Chief of Treaty #3 Anishinaabe Nation.



1991

Tobasonakwut Kinew of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation for his second term.

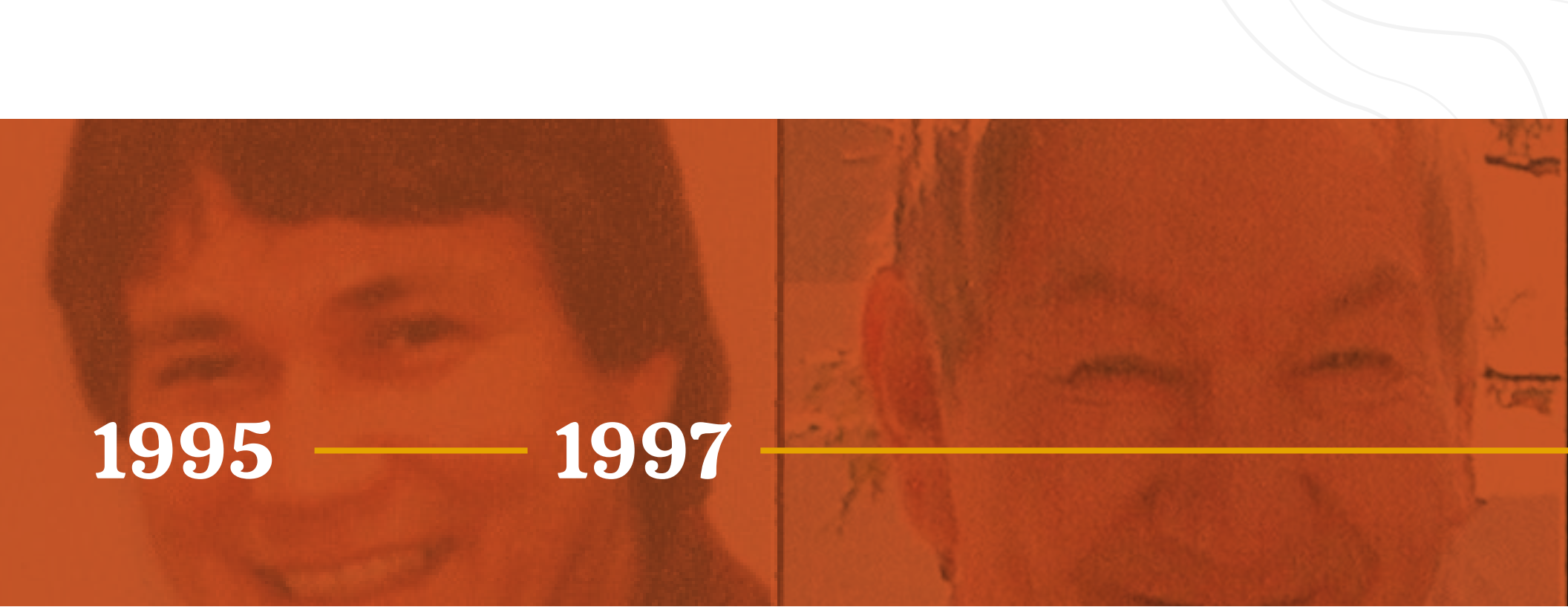


1993

Grand Council Treaty#3 launches discussions for Self Government Framework Initiative: Meenigoziwin. Consultations involving hundreds of Anishinaabeg regarding the future of governance across Treaty #3 were held over 3 years, with questions raised about what future people want, and how will their own governments be accountable, how will Treaty rights be affected.

International Treaty Border Crossing, with hundreds of Anishinaabeg carrying signs to recognize and implement border crossing rights of the Jay Treaty and the international status of Treaty #3. This was one of many annual walks at the Fort Frances and International Falls bridge over Rainy Lake entrance into Rainy River.

IMAGE: GEORGE KAKEWAY AND BRIAN PERRAULT
AT THE JAY TREATY RALLY, INTERNATIONAL
BRIDGE BETWEEN FORT FRANCES, ONTARIO AND
INTERNATIONAL FALLS, MINNESOTA



1995

1997

Eli Mandamin of Iskatewizaagegan 39 Independent First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Willie Wilson of Rainy River First Nations (Manitou Rapids) is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Francis Kavanaugh of Naotkamegwanning First Nation was chosen as Grand Chief of Treaty #3 Anishinaabe Nation in a successful implementation of the revitalized Traditional Selection Process. This sacred process involves specific placements of items in a sacred setting, an opening prayer, nominations with tobacco offerings, a selection process where supporters stand behind their preferred candidate until one is left standing, an inauguration with the passing of sacred items from the previous leader to the new leader, and a closing honour song. This process has been used for various

regional and Grand Chief selection processes, contributing to the preservation and revival of traditional practices.

The Elders gathering in Kay-Nah-Chi-Wah-Nung at Manito Ochi-waan on April 22 and 23, 1997 and on July 31, 1997, approved this law and respectfully petitioned the National Assembly to adopt it as a temporal law of the Nation. The Nation, with approval of the Elders and validation in traditional ceremony, and with ratification by the National Assembly, proclaimed this law on the 3rd day of October 1997. The name of the law is Manito Aki Inakonigaawin, the Treaty #3 Resource Law framed on Treaty principles.



The Anishinaabe Nation in Treaty #3 maintains rights to all lands and water in the Treaty#3 territory commonly referred to Northwestern Ontario and south-eastern Manitoba. Accordingly, any development in the 55,000 square miles of the Treaty #3 Territory such as, but not limited to, forestry, mining, hydro, highways and pipeline systems that operate in the Treaty #3 Territory require the consent, agreement and participation of the Anishinaabe Nation in Treaty #3. In exercising its authority, the Grand Council expresses concern with proponents (corporations, developers, etc.) who carry out business activities that may result in destruction to the environment or interfere with the traditional activities of individual or collective members of the Anishinaabe Nation in Treaty #3.

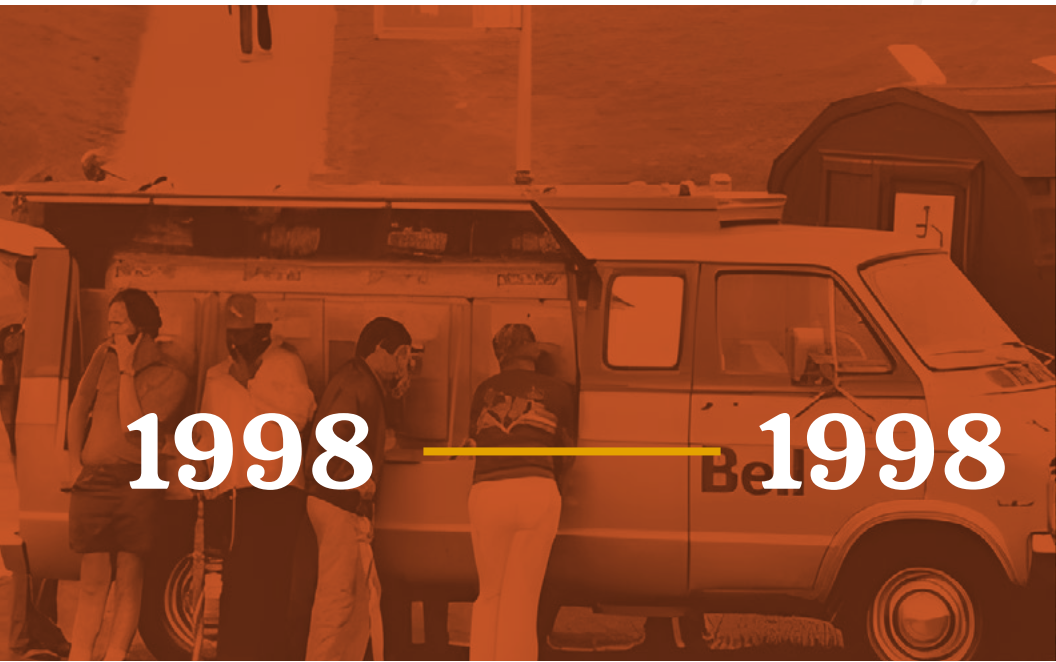
We agree with the Supreme Court of Canada that ultimate liability lies with the Crown.

Grand Council Treaty #3 recognizes the potential for adversely affecting the exercise of aboriginal and treaty rights impacted through certain business activities. In order to eliminate or minimize these adverse effects, the Grand Council is prepared to hold discussions or potential negotiations with proponents who wish to carry out business operations in Treaty #3 Territory. However, the appropriate role of the Crown must not be forgotten.

Grand Council Treaty #3 is prepared to offer any proponent the opportunity to take advantage of specific Treaty #3 authorizations that will

provide clear authority to conduct their business ventures and create legal certainty to legitimize these developments in Treaty #3 Territory. It is the goal of the Grand Council to establish strong working relationships with any proponent who respects Anishinaabe values and principles on the environment. This Anishinaabe Law under which proponents may satisfy the Constitution Act, 1982, as directed by recent Supreme Court's rulings. The Court has said many times that aboriginal people must be consulted properly about effects on their treaty and aboriginal rights.

The Anishinaabe Nation in Treaty #3 has a law that provides a traditionally-ratified process to frame the discussions: Manito Aki Inakonigaawin.



JANUARY

Bell Canada and Grand Council Treaty #3 sign an agreement believed to be the first of its kind in Canada, to run a fibre optics cable through Treaty #3 territory, including seven reserves. Bell pays lump sum plus annual amount fees each year for 20 year agreement that also includes environmental considerations, in keeping with Treaty #3's Manito Aki Resource Law. Negotiations for the line began in 1994 and the Anishinaabeg of Treaty #3 gave approval in good faith to proceed with construction before final authorization and official announcement in 1998.

Grand Council Treaty #3 Treaties & Aboriginal Rights Research (TARR) publishes "We have kept our part of the Treaty" The Anishinaabe Understanding of Treaty #3. This booklet outlines clearly the differences between "Treaty #3 as published by Canada" and "the Agreement known as Treaty #3". "No single document completely covers all the terms of the Agreement known as Treaty #3".

All records of the negotiations the oral tradition of the Anishinaabeg passed down through generations in our language, must be considered. Our oral tradition is documented in papers Treaty Commissioner Alexander Morris submitted with his report

to government in 1873, and are also contained in notes given to Ogichidaa Powassin at the signing of Treaty #3, and made their way some years later to Ogichidaa Allan Paypom, to become known as the Paypom Treaty.



1999

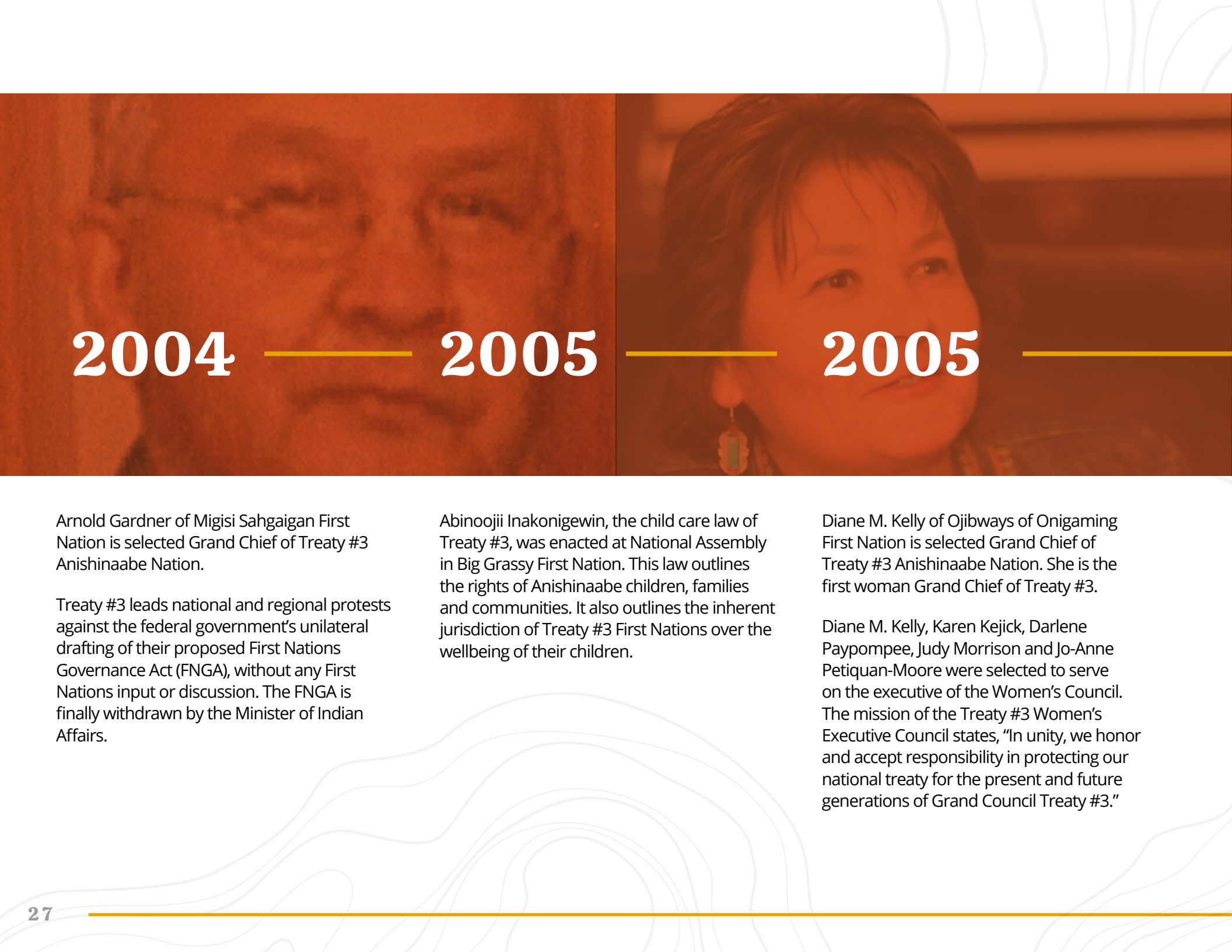
Leon Jourdain of Lac La Croix First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

2000

Celebration of Anishinaabe Achievers of the Treaty #3 Nation was held in Kenora, with a dinner and presentation of this Commemorative Edition to all 53 people honoured. "This book gives a brief history of the Anishinaabe understanding of Treaty #3 of 1873. It honors and recognizes the achievements of 53 members of the Anishinaabe of Treaty #3 Nation who have overcome institutionalized and systemic barriers of racism and colonialism to achieve great accomplishments." In one achiever's words, "Before the time of Columbus in 1492, we had a way of life given to us by the Creator. Just because we are in the 'new Millennium' does not mean those ways are irrelevant. We need to be reconnected to those ways. But to be successful, one must also pursue education."

2003

Treaty #3 gained its own police force: the Treaty Three Police Service (T3PS). Funded by the federal and provincial governments, T3PS services 23 Treaty #3 First Nations.



2004

2005

2005

Arnold Gardner of Migisi Sahgaigan First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

Treaty #3 leads national and regional protests against the federal government's unilateral drafting of their proposed First Nations Governance Act (FNGA), without any First Nations input or discussion. The FNGA is finally withdrawn by the Minister of Indian Affairs.

Abinoojii Inakonigewin, the child care law of Treaty #3, was enacted at National Assembly in Big Grassy First Nation. This law outlines the rights of Anishinaabe children, families and communities. It also outlines the inherent jurisdiction of Treaty #3 First Nations over the wellbeing of their children.

Diane M. Kelly of Ojibways of Onigaming First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation. She is the first woman Grand Chief of Treaty #3.

Diane M. Kelly, Karen Kejick, Darlene Paypompee, Judy Morrison and Jo-Anne Petiquan-Moore were selected to serve on the executive of the Women's Council. The mission of the Treaty #3 Women's Executive Council states, "In unity, we honor and accept responsibility in protecting our national treaty for the present and future generations of Grand Council Treaty #3."



2009

2011

Treaty #3 Chiefs in Assembly pass the Anishinaabemowin Declaration, to strengthen our language in every-day life, at the Annual Assembly hosted by Naicatchewenin.

Grand Chief Diane M. Kelly and several Grand Council Treaty #3 Chiefs File a Judicial Review against the Ontario Minister of Energy & the Ontario Power Authority in the Ontario Superior Court of Justice involving a decision to sell five dams located within the Treaty #3 territory that flood Anishinaabe lands with impacts to the Sturgeon fishery and the Manomin harvest without consultation.

Grand Council Treaty #3 Women's Leadership Conference in Kenora, honouring women Elders, Chiefs, and role models, to encourage female leadership.

Headlands issue: Canada orders finalization of shoreline (not headland water) boundaries for Treaty #3 reserves, and states that Natural

Resources Canada surveyors were not to take into consideration the 1891 legislation, which is against their professional duty. Canada is in ongoing discussions with Ontario - excluding the First Nations - with this plan to end the headlands issue. For any First Nations deciding to operate under the First Nations Land Management Act, the federal maps were being completed with shoreline boundaries. Indian Affairs is taking the position that First Nations could then decide whether to make a 'claim' or not regarding headland water boundaries, and if First Nations succeed, then the boundary could be "moved". This change in Canada's position of supporting Treaty #3 First Nations in headlands water boundaries for decades after Treaty, toward now supporting Ontario's 1915 legislation is a total rewriting of history - by



2012

eliminating any evidence of past confirmation that our reserves originally contained water boundaries - without any involvement or notification to Treaty #3 First Nations. Treaty #3 Anishinaabeg press Canada and Ontario that the Honour of the Crown is at stake and they have a duty to consult and accommodate. Treaty #3 Anishinaabeg to continue to press for recognition of water boundaries with full management within them and co-management of waters and resources outside of reserve limits but within Treaty #3 traditional territory.

Ogichidaakwe Diane Kelly and Grand Council Treaty #3 File a Claim against the Federal government for the breach of the Treaty #3 Education promise. Treaty #3 is known for

having the strongest education promise. Elders have said that without the education guarantee made as the Treaty negotiations were winding down, agreement likely would not have been reached. Chief Sakatcheway of Lac Seul said at that time "If you give what I ask, the time may come when I will ask you to lend me one of your daughters and one of your sons to live with us; and in return I will lend you one of my daughters and one of my sons for you to teach what is good, and after they have learned, to teach us. If you grant us what I ask, although I do not know you, I will shake hands with you."

Warren White of Naotkamegwaning First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation.

APRIL

Grand Council Treaty #3 posts specially designed signs on highways in all directions, proclaiming the boundaries of Treaty #3, also referred to as 'Anishinaabe Aki.

MAY

The Anishinaabe Nation of Treaty #3 acknowledges and values the vital role of Treaty #3 Youth within our Nation. In recognition of this, an interim Treaty #3 Youth Executive Council was appointed



2012-13 — 2013



on May 28, 2012, with representatives including Alex Petiquan, Michael Moore, Rayanna Seymour, Cassandra Cochrane, Brenna Adams, Tamara Gibbins, and Dennis Copenace. This council was established with the aim of actively engaging youth in the leadership and governance of the nation, working towards empowering and involving young members of the community in decision-making processes.

IMAGE: YOUTH COUNCIL WITH FORMER GRAND CHIEF DIANE M. KELLY

Idle No More protests and round dances throughout Treaty #3 territory, in towns, International Falls/Fort Frances bridge, and on reserve, with Anishinaabeg families, Elders, Youth standing up for Treaty and inherent rights.

JANUARY

Chiefs from across Canada meet with the AFN National Chief to seek consensus on boycotting last minute meeting with PM due to lack of involvement of Governor General in meeting, and lack of respect shown to Attawapiskat Chief and Elders on hunger strike. Treaty Chiefs (for most part) boycott the meeting, but AFN National Chief Atleo, James Bay Grand Chief Mathew Coon Come, and others attend. No agreement reached at table. Harper government makes further severe cuts to AFN and pursues drafting a proposed First Nations Education Act, with “willing partners” of First Nations.

SEPTEMBER

The Supreme Court of Canada agrees to hear the appeal of the Grassy Narrows case.



2015

2016

2017

Rhonda Fisher (Niisaachewan), Maggie Petiquan (Wabauskang), Anita Collins (Seine River), Isobel White (Naotkamegwanning) and Priscilla Simard (Couchiching) were chosen as the new members of the Women's Council formed through the Traditional Selection process held at the Migisi Sahgaigan First Nation Roundhouse.

APRIL
Anishinaabe Nation in Treaty #3 Welcomes the Traditional Selection of the new Obishkiniigiig Council (Youth Executive Council); Sheldon Adams (Migisi Sahgaigan, Sydney Flett, Michael Moore (Wabauskang), Ali Keesick and Will Landon (Wauzhushk Onigum).

Francis Kavanaugh of Naotkamegwanning First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation for his second term.

JULY
Grand Council Treaty #3 posts specially The Treaty #3 Chiefs approve and implement a new governance structure, known as the Treaty #3 Four Directions Governance Model. This model is based on traditional ways, rather than government requirements. It includes the rights of each Treaty #3 First Nation and is designed to be a flexible structure that can be modified as needed.

The approval and implementation of this governance model reflects the commitment of the Treaty #3 Chiefs to uphold their inherent rights and honor their traditions



2018

while providing a framework for effective governance within their communities. This council was established with the aim of actively engaging youth in the leadership and governance of the nation, working towards empowering and involving young members of the community in decision-making processes.

MAY

Treaty #3 First Nations and the Province of Ontario have signed a historic Resource Revenue Sharing Agreement, sharing stumpage fees and mining royalties for the benefit of Treaty #3 First Nations. The agreement marks a positive step towards reconciliation and acknowledges the Anishinaabe Nation's sovereignty and relationship with their natural resources.

JULY

Council Treaty #3 opens Kaakewaaseya Justice Office in Dryden, Ontario, in partnership with the Indigenous Justice Division of the Ministry of the Attorney General. The office aims to provide improved justice services to Treaty #3 members. Grand Council Treaty #3 also has offices providing justice services in

Kenora, Fort Frances, Wabaseemoong, Grassy Narrows, Naotkamegwaning, Onigaming, Naicatchewenin and Lac Seul.

OCTOBER

First Nation leaders gathered in Thunder Bay to meet with Ontario's Ministry of Transportation regarding the twinning of the Trans-Canada Highway from Kenora to Manitoba. They signed a unity agreement to voice their concerns and interests, expressing a desire to work with governments, industry, and communities. They emphasized the importance of being involved from the outset, as they hold knowledge of the territory, and highlighted the need for safety, economic benefits, and recognition as the keepers of the land.

IMAGE: CHIEF ERWIN REDSKY OF SHOAL LAKE 40, CHIEF MARILYN SINCLAIR OF WASHAGAMIS BAY, CHIEF CHRIS SKEAD OF WAUZHUSHK ONIGUM AND CHIEF LORRAINE COBINESS OF NIISAACHEWAN.



2019

Francis Kavanaugh of Naotkamegwaning First Nation is selected Grand Chief of Treaty #3 Anishinaabe Nation serving his second consecutive term and his third term all together.

APRIL

On April 18th, the first-ever Treaty #3 Men's Council was traditionally selected at Migisi Sahgaigan Roundhouse. The selected members are Andrew Johnson (Seine River), Bill Petiquan (Wabauskang), Nathaniel Councillor (Naicatchewenin), and Daryl Redsky (Shoal Lake 40). The Mamawichi-Gabowitaa-Ininiwag Men's Council represents the needs and aspirations of Anishinaabe men in the Treaty #3 territory.

JUNE

Ogichidaa Francis Kavanaugh, Grand Chief of Grand Council Treaty #3, acknowledges the completion of the Final Report of the MMIWG National Inquiry and emphasizes the need for real action to implement the recommendations and end the cycle of violence against Indigenous women and girls. Treaty #3 leadership expresses support for all 231 Calls for Justice and commits to working with governments, families, communities, and the Anishinaabe Nation in Treaty #3 to implement the recommendations in various areas.



2021

JUNE

Youth from Anishinaabe Nation in Treaty #3 gathered at Wauzhushk Onigum First Nation Roundhouse for the Traditional Selection Process of the Youth Executive Council. Supported by community Elders and the community drum. The new Youth Executive Council members are Liam George (Naongashiing), Winter Lipscombe (Wauzhushk Onigum), Kayla Morrison (Onigaming), and Ernie Cobiness Jr (Buffalo Point).

MAY

Grand Council Treaty #3, Canada, and Ontario signed a tripartite education Memorandum of Understanding (MOU) to support First Nations control of education, preserve culture, and improve student success in Northwestern Ontario. The MOU aims to create a collaborative forum and has been signed by 17 First Nations, with flexibility for others to join in the future. The ceremony highlights the commitment to a renewed, nation-to-nation relationship and fostering partnerships for better educational opportunities for First Nations students.

JULY

The Supreme Court of Canada released its decision in *Southwind*, finding that Canada breached its fiduciary obligations and was obligated to provide the highest compensation

possible, including compensation for anticipated land use for hydroelectricity generation, to Lac Seul First Nation (LSFN) for the flooding of their reserves. The Court ordered a reassessment of equitable compensation, considering the lost opportunity to negotiate an agreement reflecting the value of the land for the hydroelectricity project. The decision was a significant victory for Treaty #3 First Nations and other First Nations seeking compensation for breaches of the Crown's obligations regarding reserve lands. The Grand Council also participated as an intervenor in the appeal to protect the rights and interests of the Anishinaabe Nation in Treaty #3.

JULY

Grand Council Treaty #3 and Iskwewizaagegan #39 host the first-ever Two-Spirit Traditional Gathering and Pow Wow Celebration to promote inclusivity and restore traditional Two-Spirit roles in Anishinaabe society.



2022

SEPTEMBER

Women from Anishinaabe Nation in Treaty #3 gathered at David Kejick School in Iskatewizaagegan #39 First Nation for the Traditional Selection process to form the new Women's Council. The process included community drumming, songs, and the Four Directional Model of Governance. The new council members selected are Anita Collins (Seine River), Catherine Green (Shoal Lake #40), Mona Gordon (Lac Seul), and Priscilla Simard (Couchiching).

TREATY #3 LEADERS PRESENTS ANISHINAABE
NATION PRIDE FLAG

NOVEMBER

The Grand Council Treaty #3 established its first-ever LGBTQ2S+ Council through a Traditional Selection Process held at the Turtle Round House in Grassy Narrows First Nation on November 6, 2021. The selection was supported by Two-Spirited elder Gayle Pruden and community Elders, and the Grassy Narrows Women's Drum group. The selected LGBTQ2S+ Council members are Shayla Hourie (Naongashiing), Dee Jourdain (Couchiching), Kieran Davis (Lac Seul), and Melody McKiver (Lac Seul). Chief Randy Fobister of Grassy Narrows and Ogichidaa Kavanaugh expressed pride in the historical event and the importance of representation in governance.

APRIL

Brittany Cobiness from Buffalo Point First Nation is appointed as the new Women's Council West Member by Grand Council Treaty #3. The selection process took place at Wauzhushk Onigum Nation Roundhouse, supported by community Elders, drum, and Chief Chris Skead.

MAY

On May 20th, the Fort Frances-International Falls International Bridge was officially announced to be under new ownership, making it a unique entity among all bridges in Canada. The Aazhogan Limited Partnership, made up of Rainy River First Nations (RRFN) and the BMI Group, announced the acquisition



2023

of both sides of the bridge, making it one of only two privately-owned international bridges in Canada and the only one to be owned by an Anishinaabe group. The acquisition was celebrated at a special ribbon-cutting ceremony on the Canadian side of the bridge, with representatives from surrounding municipalities and communities in attendance. The Rainy River First Nations Chief, Robin McGinnis, called the acquisition a significant achievement that will reconnect people on both sides of the border and bring the river crossing back to the Anishinaabe community. The Aazhogan Limited Partnership plans to continue investing in economic development opportunities for the region, and the bridge will continue to operate as usual, with tolls

collected from motorists on the U.S. side of the border.

OCTOBER

Grand Council Treaty #3, the Kenora District Services Board, and Rainy River District Social Services Administration Board signed a Memorandum of Understanding to work together to improve affordable housing and Early Years, Child Care and Education programming for families throughout the Treaty #3 territory. Through the Treaty #3 traditional legal framework, Manito Aki Inakonigaawin, GCT#3, KDSB, and RRDSSAB will jointly develop a pathway forward that benefits families and individuals to overcome both social and economic barriers throughout Treaty #3.

JANUARY

The Kaatagosing Survivor's group of the St. Mary's Indian Residential School announces the preliminary findings of 171 potential grave sites at the school site, prompting heartbreak and mourning from the Anishinaabe Nation in Treaty #3, as well as a call for support and connection. The Grand Council Treaty #3 acknowledges the difficult nature of this work and reaffirms their commitment to standing alongside Wauzhushk Onigum on the path to truth and healing.

The Grand Council Treaty #3 Territorial Planning Unit launches the Treaty #3 Geoportal, an interactive tool for data storage and sharing across the Anishinaabe Nation in



Treaty #3. The Geoportal allows communities and organizations to securely store and share data, facilitating information exchange on resource activities, economic opportunities, sacred sites, and more, to support decision making based on Anishinaabe knowledge and Western Science, and assert data sovereignty in Treaty #3 territory.

FEBRUARY

The Ontario government, in collaboration with Indigenous leaders, the Ontario Court of Justice and community partners, launched the opening of the Kenora Justice Centre. The centre aims to address the root causes of crime and provide support for at-risk youth and young

adults. It will offer Indigenous led support programs, wrap-around services, and culturally appropriate justice services. The centre is a step towards addressing the overrepresentation of Indigenous people in the justice system and promoting healing and wellness in the community.

The Treaty #3 Women's Council and the Grand Council Treaty #3 Territorial Planning Unit launch the Treaty #3 Nibi Portal (NIBI.GCT3.CA), an online space aimed at sharing teachings, experiences, and responsibilities related to Nibi (water). The portal features educational resources, art, and opportunities for connection with like-minded individuals and communities, and is a continuation of the work to preserve,

protect, and respect Nibi based on the values of the Nibi Declaration. The launch of the Nibi Portal is a significant step towards fulfilling the sacred responsibility and authority of the Anishinaabe people towards Nibi, and acknowledges the support of Decolonizing Water in this endeavor.

AND OUR STORY CONTINUES....

We honour the Anishinaabeg of Treaty #3 who continue to live our Treaty, who fish, hunt, trap, harvest manomin, and gather medicines, berries, roots, and bark, and speak our language, host feasts and ceremonies. We thank them for sharing their knowledge, the teachings, and the gifts of the Creator.

The legacy of adisonkaanak who lived our inherent rights on the lands and water, and of the Ogichidaag who negotiated Treaty #3, is that our relationship with the Crown be honoured, so that the spirit and intent of the Treaty will be implemented:

to continue our traditional way of life,

to have the freedom to be Anishinaabe, with governance for our people, lands and resources, and,

to be assisted in education and training, and development assistance into the new economies.

THESE PROMISES WILL LAST AS LONG AS THE SUN WILL SHINE AND THE WATER RUNS, THAT IS TO SAY, FOREVER.

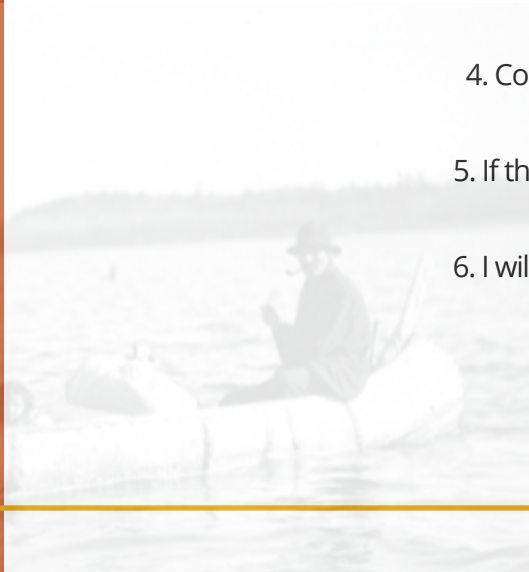


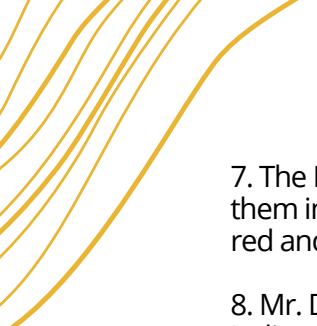


THE PAYPOM TREATY

The following are the terms of the Treaty held at North West Angle the Third day of October, Eighteen Hundred and seventy three, viz:

1. The Government will give when Indians will be settled. Two hoes, one plough for every ten families. Five harrows for every twenty families, one yoke of oxen, one bull and four cows for every band, one scythe and one axe for every family and enough of wheat, barley and oats for the land broken up; this is to encourage them at the beginning of their labour, once for all.
2. Fifteen hundred dollars every year in twine and munitions.
3. Twelve dollars for the first payment to every head of Indians and every subsequent year, Five Dollars. Twenty five Dollars to every chief every year. Councillor, first soldier and messenger Fifteen Dollars. The farming implements will be provided for during this winter to be given next year to those that are farming and to these who are anxious to imitate the farmers, a set of carpenter tools will also be given.
4. Coats will be given to the Chiefs and their head men every three years. With regard to the other Indians there is goods here to be given to them.
5. If their children that are scattered come inside of two years and settle with you, they will have the same privilege as you have.
6. I will recommend to the authorities at Ottawa, assisted by the Indian Commissioner, the half breeds that are living with you to have the same privilege as you have.





7. The English Government never calls the Indians to assist them in their battles but he expects you to live in peace with red and white people.

8. Mr. Dawson said he would act as by the past about the Indians passage in his road. The Indians will be free as by the past for their hunting and rice harvests.

9. If some gold or silver mines be found in their reserves, it will be to the benefit of the Indians but if the Indians find any gold or silver mines out of their reserves they will surely be paid the finding of the mines.

10. The Commissioner and an agent will come to an understanding with the Indians about the reserve, and shall be surveyed by the Government. The Commissioners don't wish that the Indians leave their harvest immediately to step into their reserve.

11. About the Indian Commissioner, the Commission is pending upon the authorities at Ottawa. I will write to Ottawa and refer Mr. Charles Nolin.

12. There will be no sale of liquor in this part of Canadian Territory. It is the greatest pleasure for me to hear you and when we shake hands it must be for ever. It will be the duty of the English Government to deal with Commissioners if they act wrong towards the Indians. I will give you a copy of the Agreement now and when I reach my residence I will send you a copy in parchment.

13. You will get rations during the time of the payment every year.

14. The Queen will have her policemen to preserve order and whenever there is crime and murder the guilty must be punished.

15. This Treaty will last as long as the sun will shine and water runs, that is to say forever.

Elder Paypom explains how he obtained the document as follows:

Linde was a photographer and a friend to the Indian people. One day about forty or fifty years ago, he told me he had a paper and the Government wanted to buy it from him. He said they would give him \$5,000.00 for it. But he wanted me to have it, "for your children" he said.

That winter I saved all the money from my trapline. My family had a very hard winter that year because I saved that money, but my wife never complained. She was a great woman, and she understood that the paper had on it the promises made to the people by the Government, and they were breaking those promises.

I saved my money and in the spring I gave it to Linde. He moved south, but he sent me a parcel in the mail. He sent it like a parcel of clothes so nobody would suspect it was the treaty.

The Paypom Document" is an original set of the notes made for Chief Powasson at the signing of the 1873 treaty between the Ojibway Indians and the government of Canada at North West Angle on Lake of the Woods. The notes differ in many respects from the printed version of the treaty which was delivered to signatories by government officials sometime later. Recent treaty research indicates that the printed version may have been written a year before the 1873 North West Angle negotiations.

The notation below appears in pencil on the back of the original.

"This copy was given to me in 1906 by Chief Powasson at Bukety – the Northwest Angle – Lake of the Woods."

Treaty 3 between Her Majesty the Queen and the Sauleaux Tribe of the Ojibbeway Indians at the Northwest Angle on the Lake of the Woods with adhesions (Reprinted 1966) (Reprinted 1978)

ORDER IN COUNCIL SETTING UP COMMISSION FOR TREATY 3 The Committee have had under consideration the memorandum dated 19th April, 1871, from the Hon. the Secretary of State for the provinces submitting with reference to his report of the 17th of the same month that the Indians mentioned in the last paragraph of that report and with whom it will be necessary first to deal occupy the country from the water shed of Lake Superior to the north west angle of the Lake of the Woods and from the American border to the height of land from which the streams flow towards Hudson's Bay.

That they are composed of Saulteaux and Lac Seul Indians of the Ojibbeway Nation, and number about twenty-five hundred men, women and children, and, retaining what they desire in reserves at certain localities where they fish for sturgeon, would, it is thought be willing to surrender for a certain annual payment their lands to the Crown. That the American Indians to the south of them surrendered their lands to the Government of the United States for an annual payment which has been stated to him (but not on authority) to amount to ten dollars per head for each man, woman and child of which six dollars is paid in goods and four in money. That to treat with these Indians with advantage he recommends that Mr. Simon J. Dawson of the Department of Public Works and Mr. Robert Pither of the Hudson's Bay Company's service be associated with Mr. Wemyss M. Simpson—and further that the presents which were

promised the Indians last year and a similar quantity for the present year should be collected at Fort Francis not later than the middle of June also that four additional suits of Chiefs' clothes and flags should be added to those now in store at Fort Francis—and further that a small house and store for provisions should be constructed at Rainy River at the site and of the dimensions which Mr. Simpson may deem best—that the assistance of the Department of Public Works will be necessary should his report be adopted in carrying into effect the recommendations therein made as to provisions, clothes and construction of buildings.

He likewise submits that it will be necessary that the sum of Six Thousand dollars in silver should be at Fort Francis subject to the Order of the He likewise submits that it will be necessary that the sum of Six Thousand dollars in silver should be at Fort Francis subject to the Order of the above named Commissioners on the fifteenth day of June next—And further recommends that in the instructions to be given to them they should be directed to make the best arrangements in their power but authorized if need be to give as much as twelve dollars a family for each family not exceeding five—with such small Sum in addition where the family exceeds five as the Commissioners may find necessary—Such Subsidy to be made partly in goods and provisions and partly in money or wholly in goods and provisions should the Commissioners so decide for the surrender of the lands described in the earlier part of this report.

The Committee concur in the foregoing recommendations and submit the same for Your Excellency's approval. The Committee concur in the foregoing recommendations and submit the same for Your Excellency's approval.

Signed: Charles Tupper

25 April/71

TREATY No. 3 ARTICLES OF A TREATY made and concluded this third day of October, in the year of Our Lord one thousand eight hundred and seventy-three, between Her Most Gracious Majesty the Queen of Great Britain and Ireland, by Her Commissioners, the Honourable Alexander Morris, Lieutenant-Governor of the Province of Manitoba and the North-west Territories; Joseph Alfred Norbert Provencher and Simon James Dawson, of the one part, and the Saulteaux Tribe of the Ojibway Indians, inhabitants of the country within the limits hereinafter defined and described, by their Chiefs chosen and named as hereinafter mentioned, of the other part. Whereas the Indians inhabiting the said country have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the northwest angle of the Lake of the Woods to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other.

Whereas the Indians inhabiting the said country have, pursuant to an appointment made by the said Commissioners, been convened at a meeting at the northwest angle of the Lake of the Woods to deliberate upon certain matters of interest to Her Most Gracious Majesty, of the one part, and the said Indians of the other. And whereas the said Indians have been notified and informed by Her Majesty's said Commissioners that it is the desire of Her

Majesty to open up for settlement, immigration and such other

And whereas the said Indians have been notified and informed by Her Majesty's said Commissioners that it is the desire of Her Majesty to open up for settlement, immigration and such other purpose as to Her Majesty may seem meet, a tract of country bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a treaty and arrange with them so that there may be peace and good will between them and Her Majesty and that they may know and be assured of what allowance they are to count upon and receive from Her Majesty's bounty and benevolence.

And whereas the Indians of the said tract, duly convened in council as aforesaid, and being requested by Her Majesty's said Commissioners to name certain Chiefs and Headmen, who should be authorized on their behalf to conduct such negotiations and sign any treaty to be founded thereon, and to become responsible to Her Majesty for their faithful performance by their respective bands of such obligations as shall be assumed by them, the said Indians have thereupon named the following persons for that purpose, that is to say:—

KITCHI-NE-KA-LE-HAN (Rainy River)
SAH-KATCH-EWAY (Lake Seul)
MUPA-DAY-WAH-SIN (Kettle Falls)
ME-PIE-SIES (Rainy Lake, Fort Frances)
OOS-CON-NA-GEITH (Rainy Lake)
WAH-SHIS-KOUCE (Eagle Lake)
KAH-KEE-Y-ASH (Flower Lake)
GO-BAY (Rainy Lake)

KA-MO-TI-ASH (White Fish Lake)
NEE-SHO-TAL (Rainy River)
KEK-TA-PAY-PI-NAIS (Rainy River)
KITCHI-GAY-KAKE (Rainy River)
NOTE-NA-QUA-HUNG (North-West Angle)
NAWE-DO-PE-NESS (Rainy River)
POW-WA-SANG (North-West Angle)
CANDA-COM-IGO-WE-NINIE (North- West Angle)

PAPA-SKO-GIN (Rainy River)
KEE-JE-GO-KAY (Rainy River)
SHA-SHA-GANCE (Shoal Lake)
SHAH-WIN-NA-BI-NAIS (Shoal Lake)
AY-ASH-A-WATH (Buffalo Point)
PAY-AH-BEE-WASH (White Fish Bay)
KAH-TAY-TAY-PA-E-CUTCH (Lake of the Woods)



And thereupon, in open council, the different bands having presented their Chiefs to the said Commissioners as the Chiefs and Headmen for the purposes aforesaid of the respective bands of Indians inhabiting the said district hereinafter described:

And whereas the said Commissioners then and there received and acknowledged the persons so presented as Chiefs and Headmen for the purpose aforesaid of the respective bands of Indians inhabiting the said district hereinafter described;

And whereas the said Commissioners have proceeded to negotiate a treaty with the said Indians, and the same has been finally agreed upon and concluded, as follows, that is to say:—

The Saulteaux Tribe of the Ojibbeway Indians and all other the Indians inhabiting the district hereinafter described and defined, do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for Her Majesty the Queen and Her successors forever, all their rights, titles and privileges whatsoever, to the lands included within the following limits, that is to say:— Commencing at a point on the Pigeon River route where the international boundary line between the Territories of Great Britain and the United States intersects the height of land separating the waters running to Lake Superior from those flowing to Lake Winnipeg; thence northerly, westerly and easterly along the height of land aforesaid, following its sinuosities, whatever their course may be, to the point at which the said height of land meets the summit of the watershed from which the streams flow to Lake Nepigon; thence northerly and westerly, or whatever may be its course, along the ridge separating the waters of the Nepigon and the Winnipeg to the height of land dividing the waters of the Albany and the Winnipeg; thence westerly and

north-westerly along the height of land dividing the waters flowing to Hudson's Bay by the Albany or other rivers from those running to English River and the Winnipeg to a point on the said height of land bearing north forty-five degrees east from Fort Alexander, at the mouth of the Winnipeg; thence south forty-five degrees west to Fort Alexander, at the mouth of the Winnipeg; thence southerly along the eastern bank of the Winnipeg to the mouth of White Mouth River; thence southerly by the line described as in that part forming the eastern boundary of the tract surrendered by the Chippewa and Swampy Cree tribes of Indians to Her Majesty on the third of August, one thousand eight hundred and seventy-one, namely, by White Mouth River to White Mouth Lake, and thence on a line having the general bearing of White Mouth River to the forty-ninth parallel of north latitude; thence by the forty-ninth parallel of north latitude to the Lake of the Woods, and from thence by the international boundary line to the place beginning.

The tract comprised within the lines above described, embracing an area of fifty-five thousand square miles, be the same more or less. To have and to hold the same to Her Majesty the Queen, and Her successors forever.

And Her Majesty the Queen hereby agrees and undertakes to lay aside reserves for farming lands, due respect being had to lands at present cultivated by the said Indians, and also to lay aside and reserve for the benefit of the said Indians, to be administered and dealt with for them by Her Majesty's Government of the Dominion of Canada, in such a manner as shall seem best, other reserves of land in the said territory hereby ceded, which said reserves shall be selected and set aside where it shall be deemed most convenient and advantageous for each band or bands of Indians, by the officers of the said Government appointed for that purpose,

and such selection shall be so made after conference with the Indians; provided, however, that such reserves, whether for farming or other purposes, shall in no wise exceed in all one square mile for each family of five, or in that proportion for larger or smaller families; and such selections shall be made if possible during the course of next summer, or as soon thereafter as may be found practicable, it being understood, however, that if at the time of any such selection of any reserve, as aforesaid, there are any settlers within the bounds of the lands reserved by any band, Her Majesty reserves the right to deal with such settlers as She shall deem just so as not to diminish the extent of land allotted to Indians; and provided also that the aforesaid reserves of lands, or any interest or right therein or appurtenant thereto, may be sold, leased or otherwise disposed of by the said Government for the use and benefit of the said Indians, with the consent of the Indians entitled thereto first had and obtained.

And with a view to show the satisfaction of Her Majesty with the behaviour and good conduct of Her Indians She hereby, through Her Commissioners, makes them a present of twelve dollars for each man, woman and child belonging to the bands here represented, in extinguishment of all claims heretofore preferred.

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of Her Dominion of Canada may seem advisable whenever the Indians of the reserve shall desire it. Her Majesty further agrees with Her said Indians that within the boundary of Indian reserves, until otherwise determined by Her Government of the Dominion of Canada, no intoxicating liquor shall be allowed to be introduced or sold, and all laws now in force or hereafter to be enacted to preserve Her

Indian subjects inhabiting the reserves or living elsewhere within Her North-west Territories, from the evil influences of the use of intoxicating liquors, shall be strictly enforced. Her Majesty further agrees with Her said Indians that they, the said Indians, shall have right to pursue their avocations of hunting and fishing throughout the tract surrendered as hereinbefore described, subject to such regulations as may from time to time be made by Her Government of Her Dominion of Canada, and saving and excepting such tracts as may, from time to time, be required or taken up for settlement, mining, lumbering or other purposes by Her said Government of the Dominion of Canada, or by any of the subjects thereof duly authorized therefor by the said Government. It is further agreed between Her Majesty and Her said Indians that such sections of the reserves above indicated as may at any time be required for Public Works or buildings of what nature soever may be appropriated for that purpose by Her Majesty's Government of the Dominion of Canada, due compensation being made for the value of any improvements thereon. And further, that Her Majesty's Commissioners shall, as soon as possible after the execution of this treaty, cause to be taken an accurate census of all the Indians inhabiting the tract above described, distributing them in families, and shall in every year ensuing the date hereof, at some period in each year to be duly notified to the Indians, and at a place or places to be appointed for that purpose within the territory ceded, pay to each Indian person the sum of five dollars per head yearly.

It is further agreed between Her Majesty and the said Indians that the sum of fifteen hundred dollars per annum shall be yearly and every year expended by Her Majesty in the purchase of ammunition and twine for nets for the use of the said Indians.

It is further agreed between Her Majesty and the said Indians that the following articles shall be supplied to any band of the said Indians who are now actually cultivating the soil or



who shall hereafter commence to cultivate the land, that is to say: two hoes for every family actually cultivating, also one spade per family as aforesaid, one plough for every ten families as aforesaid, five harrows for every twenty families as aforesaid, one scythe for every family as aforesaid, and also one axe and one cross-cut saw, one hand-saw, one pit-saw, the necessary files, one grind-stone, one auger for each band, and also for each Chief for the use of his band one chest of ordinary carpenter's tools; also for each band enough of wheat, barley, potatoes and oats to plant the land actually broken up for cultivation by such band; also for each band one yoke of oxen, one bull and four cows; all the aforesaid articles to be given once for all for the encouragement of the practice of agriculture among the Indians. It is further agreed between Her Majesty and the said Indians that each Chief duly recognized as such shall receive an annual salary of twenty-five dollars per annum, and each subordinate officer, not exceeding three for each band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid shall also receive once in every three years a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal.

And the undersigned Chiefs, on their own behalf and on behalf of all other Indians inhabiting the tract within ceded, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will in all respects obey and abide by the law, that they will maintain peace and good order between each other, and also between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or whites, now inhabiting or hereafter to inhabit any part of the said ceded tract, and that they will not molest the person or property of any inhabitants of such ceded tract, or the property of Her Majesty the Queen, or interfere with or trouble any person passing or

travelling through the said tract, or any part thereof; and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded.

N WITNESS WHEREOF, Her Majesty's said Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands at the North-West Angle of the Lake of the Woods this day and year herein first above named.

Signed by the Chiefs within named, in presence of the following witnesses, the same having been first read and explained by the Honorable James McKay:

JAMES McKAY,
MOLYNEUX St. JOHN,
ROBERT PITHER,
CHRISTINE V. K. MORRIS,
CHARLES NOLIN,
A. McDONALD, Capt.,
Comg. Escort to Lieut. Governor.
JAS. F. GRAHAM,
JOSEPH NOLIN,
A. McLEOD,
GEORGE McPHERSON, Sr.,
SEDLEY BLANCHARD,
W. FRED. BUCHANAN,
FRANK G. BECHER,
ALFRED CODD, M.D.,
G. S. CORBAULT,
PIERRE LEVIELLER,
NICHOLAS CHATELAINE.
ALEX. MORRIS L.G.,
J. A. N. PROVENCHER, Ind. Comr.,
S. J. DAWSON,
KEE-TA-KAY-PI-NAIS,

his x mark
KITCHI-GAY-KAKE,
his x mark
NO-TE-NA-QUA-HUNG,
his x mark
MAWE-DO-PE-NAIS,
his x mark
POW-WA-SANG,
his x mark
CANDA-COM-IGO-WI-NINE,
his x mark
MAY-NO-WAH-TAW-WAYS-KUNG,
his x mark
KITCHI-NE-KA-BE-HAN,
his x mark
SAH-KATCH-EWAY,
his x mark
MUKA-DAY-WAH-SIN,
his x mark
ME-KIE-SIES,
OOS-CON-NA-GEISH,
his x mark

WAH-SHIS-KOUCÉ,
his x mark
AH-KEE-Y-ASH,
his x mark
GO-BAY,
his x mark
KA-ME-TI-ASH,
his x mark
NEE-SHO-TAL,
his x mark
KEE-JEE-GO-KAY,
his x mark
SHA-SHA-GAUCE,
his x mark
HAW-WIN-NA-BI-NAIS,
his x mark
AY-ASH-A-WASH,
his x mark
PAY-AH-BEE-WASH,
his x mark
KAH-TAY-TAY-PA-O-CUTCH,
his x mark

We, having had communication of the treaty, a certified copy whereof is hereto annexed, but not having been present at the councils held at the North West Angle of the Lake of the Woods between Her Majesty's Commissioners, and the several Indian Chiefs and others therein named, at which the articles of the said treaty were agreed upon, hereby for ourselves and the several bands of Indians which we represent, in consideration of the provisions of the said treaty being extended to us and the said bands which we represent, transfer, surrender and relinquish to Her Majesty the Queen, Her heirs and successors, to and for the use of Her Government of Her Dominion of Canada, all our right, title and privilege whatsoever, which we, the said Chiefs and the said bands which we represent have, hold or enjoy, of, in and to the territory described and fully set out in the said articles of treaty, and every part thereof. To have and to hold the same unto and to the use of Her said Majesty the Queen, Her heirs and successors forever.

And we hereby agree to accept the several provisions, payments and reserves of the said treaty, as therein stated, and solemnly promise and engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein contained, on the part of the said Chiefs and Indians therein named, to be observed and performed; and in all things to conform to the articles of the said treaty as if we ourselves and the bands which we represent had been originally contracting parties thereto, and had been present and attached our signatures to the said treaty.

IN WITNESS WHEREOF, Her Majesty's said Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands, this thirteenth day of October, in the year of Our Lord one thousand eight hundred and seventy-three.

Signed by S. J. Dawson, Esquire, one of Her Majesty's said Commissioners, for and on behalf and with the authority and consent of the Honorable Alexander Morris, Lieutenant

Governor of Manitoba and the North-West Territories, and J. A. N. Provencher, Esq., the remaining two Commissioners, and himself and by the Chiefs within named, on behalf of themselves and the several bands which they represent, the same and the annexed certified copy of articles of treaty having been first read and explained in presence of the following witnesses:

THOS. A. P. TOWERS,
JOHN AITKEN,
A. J. McDONALD.
UNZZAKI.

JAS. LOGANOSH,
his x mark
PINLLSISE.

For and on behalf of the Commissioners, the Honorable Alexander Morris, Lieut. Governor of Manitoba and the NorthWest Territories, Joseph Albert Norbert Provencher, Esquire, and the undersigned

S. J. DAWSON,
Commissioner.
PAY-BA-MA-CHAS,
his x mark

RE-BA-QUIN,
his x mark
ME-TAS-SO-QUE-NE-SKANK,
his x mark



To S. J. Dawson, Esquire, Indian Commissioner, &c., &c.,
&c.SIR,—We hereby authorize you to treat with the various
bands belonging to the Salteaux Tribe of the Ojibbeway
Indians inhabiting the North-West Territories of the Dominion
of Canada not included in the foregoing certified copy of
articles of treaty, upon the same conditions and stipulations
as are therein agreed upon, and to sign and execute for us
and in our name and on our behalf the foregoing agreement
annexed to the foregoing treaty.

NORTH-WEST ANGLE, LAKE OF THE WOODS,
October 4th, A.D. 1873.
ALEX. MORRIS, Lieutenant-Governor.

J. A. N. PROVENCHER, Indian Commissioner. ADHESION BY
HALFBREEDS OF RAINY RIVER AND LAKE (A.) ADHESION OF
LAC SEUL INDIANS TO TREATY No. 3 LAC SEUL, 9th June, 1874.
We, the Chiefs and Councillors of Lac Seul, Seul, Trout and
Sturgeon Lakes, subscribe and set our marks, that we and
our followers will abide by the articles of the Treaty made and
concluded with the Indians at the North West Angle of the
Lake of the Woods, on the third day of October, in the year
of Our Lord one thousand eight hundred and seventythree,
between Her Most Gracious Majesty the Queen of Great
Britain and Ireland, by Her Commissioners, Hon. Alexander
Morris, Lieutenant Governor of Manitoba and the North-
West Territories, Joseph Albert N. Provencher, and Simon J.

Dawson, of the one part, and the Saulteaux tribes of Ojibewas
Indians, inhabitants of the country as defined by the Treaty
aforesaid. IN WITNESS WHEREOF, Her Majesty's Indian Agent
and the Chiefs and Councillors have hereto set their hands at
Lac Seul, on the 9th day of June, 1874.

(Signed) ACKEMENCE,
Councillors.

his x mark

MAINEETAINEQUIRE,

his x mark

NAH-KEE-JECKWAHE,

his x mark

The whole Treaty explained by
R. J. N. PITHER.

Witnesses:

(Signed) JAMES MCKENZIE.

LOUIS KITTSO.

NICHOLAS CHATELAINE.

his x mark

TREATY 3 MEDALLION

The Treaty 3 Medallion is a historical artifact that symbolizes the relationship and agreements made between the Ojibwe (Anishinaabe) people and the Canadian government through the signing of Treaty 3.

Treaty 3 was signed on October 3, 1873, between the Ojibwe chiefs and representatives of the Canadian government, represented by Lieutenant Governor Alexander Morris. The treaty covered a vast area of Northwestern Ontario, including the Lake of the Woods region, and established the terms and conditions under which the Ojibwe people would share their land and resources with the Canadian government. The Treaty 3 Medallion was exchanged during the signing ceremony as a tangible representation of the commitments made by both parties.

The purpose of the Treaty 3 Medallion was to serve as a visual and symbolic reminder of the treaty promises, which included provisions related to land rights, hunting and fishing rights, annuities, education, and other matters. The medallion, which is made of silver and bears intricate designs and symbols, was intended to be a physical reminder of the sacredness and significance of the treaty relationship, and a commitment to uphold the agreements made therein.

The Anishinaabeg finalized the treaty with the time-honored customs of the smoking of the pipe, ceremonial dances, and gift exchanges. To them, it was a profoundly sacred occasion, and in Anishinaabemowin Treaty 3 is reverently referred to as the Manido Mazina'igan, meaning the Sacred Document or Paper.



SACRED PIPES

Warrior pipe and Treaty 3 pipe made by Aye-Aush-A-Wash Chief of Warroad and Buffalo Point, he was also signatory of Buffalo Point. First the warrior pipe. Many years of conflicts with the Sioux happened as they were considered the best warriors of all time. As decades of loss of land and resources and life continued. Then Aye-Aush-A-Wash heard the voice of the Great Spirit in a dream. The voice said he will turn Aye-Aush-A-Wash into a giant bear to defeat the Sioux. He told all the warriors and people. This vision was what was needed to start this big conflict in Warroad as it gave power to all warriors. It all started where the casino is located today. Chasing the Sioux along the banks, jumping across a small creek that no longer exists by that barn now. Going to Roseau then Karstad and then finally to the Dakotas. In between here and the Dakotas is where Aye-Aush-A-Wash had many Sioux warriors come at him. He almost lost his life there. He got scalped but that vision came back and he turned into that giant bear. After it was over these bear claws laid next to him and a pipe was made to recall this vision of Aye-Aush-A-Wash. These grizzly claws and pipe represent the greatest of all time the Anishinabe warriors who beat the mighty Sioux.

— DONALD KAKAYGEESICK





ANISHINAABE NATION IN TREATY 3 / NATION STATE OF CANADA

RIGHT TO BELONG AS A CITIZEN

- Is an automatic birthright you are born Anishinaabe
- Belonging is confirmed or strengthened through the clans and ceremonies
- Citizenship may also be determined through Anishinaabe Custom Adoption laws and ceremony
- Key Anishinaabe rights are - the right to belong in a clan, the right to have a name and the right to call for and participate in ceremonies
- Citizens automatically have Treaty Rights

RESPONSIBILITIES OF BELONGING

- The responsibilities of each Anishinaabe are determined through the clans and through ceremony and traditional protocol.

7 GRANDFATHERS' TEACHINGS NIIZHWAASWI KCHITWAA KINOMAADIWINAN

Nbwaakaawin - Wisdom	Zoongie'tedwin - Courage
Gwekwaadiziwin - Honesty	Mnaadendimowin - Respect
Zaagidwin - Love	Debwewin - Truth
Dbaadendiziwin - Humility	(Authored by: Joan Jack)

RIGHT TO REGISTRATION AS INDIAN

- Canada decides, through the Indian Act, whether or not you are entitled to be registered as an 'Indian' in Canada - so being registered as 'Indian' is not automatic
- Every registered Indian has the right to vote. Hold elected office and live on lands reserved for the Indian band to which the Indian is registered
- Rights created by the Indian Act are not the same as Treaty Rights

RIGHT TO BE A MEMBER OF AN INDIAN BAND

- In 1985, Canada amended the Indian Act to enable Indian Bands to take control of their own membership lists, but Canada retained the final say about who was entitled to be registered as an Indian.
- Some Indian Bands do now control their own membership lists and include all their citizens, but Canada only provides funding to the Indian Band based on the number of 'registered Indians' in the band.
- Under the Indian Act, a registered Indian has the right to membership if they had that right when an Indian Band takes over its own membership list; otherwise the right to membership is determined by the Indian band

RESPONSIBILITIES AS A REGISTERED INDIAN

Under the Indian Act there are no specific responsibilities listed for registered Indians. But, since the Indian Act is a piece of Canadian law, it is probably safe to say that the responsibilities that Immigration Canada sets out for new Canadians, apply to all Canadians, including Registered Indians

- Canadians, in general, are responsible
- obey the law (Canadian law);
- take responsibility for one's self and one's serve on a jury;
- vote in elections;
- helping others in the community: and
- protecting and enjoying our environment



CONSTITUTIONAL AND TREATY AWARENESS

PRE-CONTACT INTERNATIONAL DIPLOMACY

The Anishinaabe used the four river systems of Turtle Island to gain the most expansive territory that it shared with other indigenous nations. These include Treaties with: The Haudensaune (Six Nations), Lakota, Dakota, Nakota (Sioux), Mushkiigo (Cree) – selfdefining Anishinaabe

STAGES OF INDIGENOUS & SETTLER RELATIONS

- Treatment of Indigenous Nations: first treated as trading partners, then allies, treaty partners in possession of their land, and ultimately wards of Government ~ objects of genocide.
- Royal Proclamation of 1763 induced by Chief Pontiac: “And you are to inform yourself with the greatest Exactness of the Number, Nature and Disposition of the several Bodies or Tribes of Indians, of the manner of their lives, and the Rules and Constitutions, by which they are governed or regulated.”

~ INSTRUCTIONS TO GOVERNOR MURRAY AFTER THE ROYAL PROCLAMATION

TRADITIONAL CONSTITUTIONAL GOVERNANCE

Done in the framework of a supreme law that is spiritual and has Inherent legitimacy, and Credibility in accordance with the free will and consent of, and compliance by, the people

FOUR ORDERS OF ANISHINAABE INAAKONIGEWIN (LAW)

Kagakiwe Inakonigewin (Sacred Law) – It is the Supreme Law of Creation. It comes from the Creator and gives all sovereign powers. It enabled treaty-making. It cannot be written. (We are absolutely integral to creation: You are the land.)

Kete Inakonigewin (Ancient or Traditional Law) – comes from the ancestors: the source of culture that enables life ways; determined in ceremony: it cannot be written

Anishinaabe Inakonigewin (Customary Law) – certain aspects may be written (e.g., child care, education)

Ozhibige Inakonigewin (Written Law) – may be used to relate to other jurisdictions but must be consistent with all aspects of above orders and validated in ceremony

All aspects of Anishinaabe Inaakonigewin is in Anishinaabemowin and must be given full and final meaning therein.

EFFECTS OF THE TREATY

The principal effect is coexistent sovereignties

- By making the Treaty with the Anishinaabe Nation, the Crown acknowledged the sovereignty of the Anishinaabe Nation and affected the exercise of its jurisdiction accordingly
- By making the Treaty with the Crown, the Anishinaabe Nation acknowledged the sovereignty of the Crown and affected the exercise of its jurisdiction accordingly

CONSTITUTIONAL IMPLICATIONS

Boundaries and Places

T • he nation is not “in” Ontario or Manitoba

- The Anishinaabe Nation in Treaty #3 is in Canada only by virtue of the Treaty itself
- Provincial boundaries are not in the Anishinaabe Constitution but they are acknowledged in practice by virtue of the Treaty
- A community is the people: A “band” is a creature of the Indian Act – an external imposition.
- Constituent communities of the Nation have in practice almost legally merged with “bands”. Renaming them as “First Nations” did not fix this
- Each community has its own cultural, historical and constitutional meaning, as shown below:

COMMUNITY	NAME PLACE	BAND	RESERVES
Ojibways of Onigaming	Onigaming	Sabaskong	35D, E, F, G

THE NATION AND ITS COMMUNITIES

The Nation and the Community have traditional legislative, executive, and administrative authority within their respective areas of jurisdiction.

- The constituent community is autonomous within the Nation.
- A law of the Nation is the law of the Community. • A law of the Community is the Law of the Nation.
- But both must be consistent with Sacred and Traditional Law of the Nation.

GOVERNANCE OF THE ANISHINAABE NATION IN TREATY #3

- The Grand Council is the Traditional Government of the Anishinaabe Nation in Treaty#3
- It has been in place since time immemorial
- It is a body corporate and body politic in Anishinaabe Law
- The nature of the Grand Council is sui generis

JURISDICTIONAL STRUCTURE OF THE NATION

- Legislative Jurisdiction is inherent and is vested in the National Assembly. It is plenary with adjustments as a result of the Treaty, less any jurisdiction extinguished ~ none is known
- Executive Jurisdiction is vested in the Chiefs in Assembly conducting business as the Government of the Nation
- Administrative Jurisdiction is delegated to officials, warriors, workers, and personnel of the government

PROCEDURES FOR MAKING WRITTEN LAW

- Initiation: initiated by, or referred to, Elders
- Spiritual ceremony by Elders
- Community and citizen consultation
- Drafting instructions given
- Chiefs in Assembly consider drafts as presented to them
- Elders in Council consider any draft referred to them
- Spiritual Review is done in the ceremony appropriate to the substance of the proposed law
- The written law may be sent back to the Chiefs in Assembly by the Elders if required
- Consecration of the law is done in ceremony by the Elders. It becomes a written law when consecrated
- Community Assent: A law of the Nation becomes a law of the community when that community has assented to it
- Any law including written law must be understood and interpreted in the Anishinaabemowin

SACRED SYMBOLS OF THE CONSTITUTION

There are many, for example:

- Four skies - Pagonegiishig
- Four earths - Baapiitokamigag
- Four Drums – Teweiganag
- Eagle feather – Manito miigwun
- Four lodges – Manitowiigwaman

Grand Chief Francis Kavanaugh and the writing of Manito Akii Inakonigewin

RESPECTFULLY MINDING OUR OWN BUSINESS

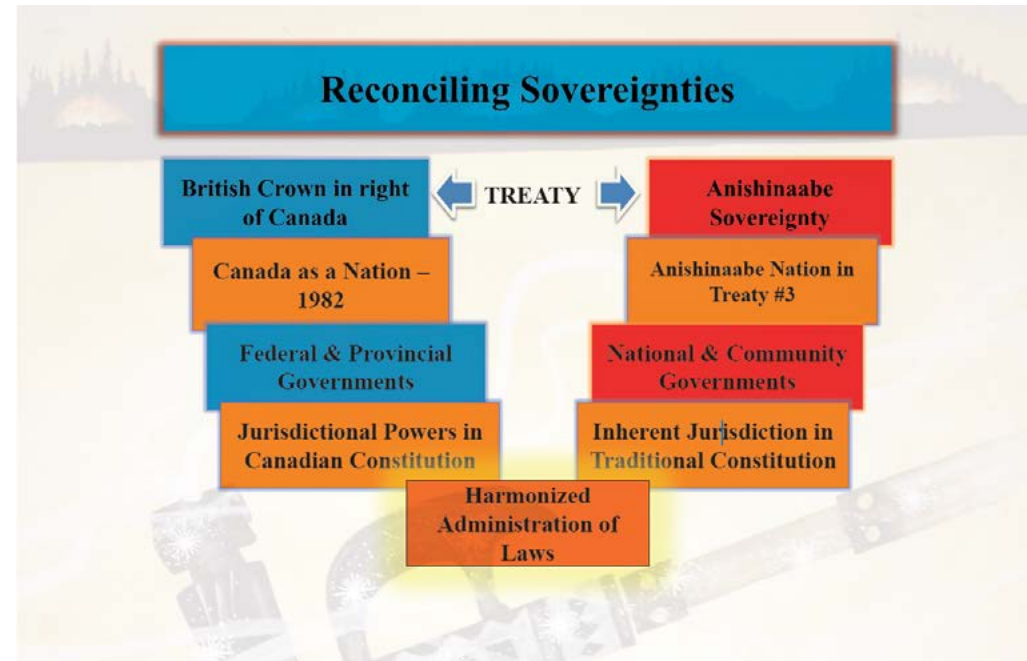
- We are a respectful people seeking to live and work with you for a better future for our children
- We are not interested in exercising federal jurisdiction nor provincial jurisdiction
- We are interested only in exercising our own jurisdiction and harmonizing the administration of our laws with Crown laws
- This is the reconciliation of sovereignties according to the spirit and intent of Treaty #3 - The Northwest Angle Treaty of October 3rd, 1873

MAJOR ACTS OF DISAGGREGATION

- The Indian Act
- The Reserve System
- St. Catherine's Milling Case

Residential Schools & 60's Scoop

- The Four Horsemen of the Anishinaabe Apocalypse: The missionary; the Indian Agent; the Policeman; and the Game Warden





GRAND CHIEFS 1873 TO 2023

A Tribute



150 YEARS AGO AT NORTHWEST ANGLE...

WE THINK WHERE WE ARE IS OUR PROPERTY. I WILL TELL YOU WHAT HE (THE GREAT SPIRIT) SAID TO US WHEN HE PLANTED US HERE; THE RULES THAT WE SHOULD FOLLOW – US INDIANS – HE HAS GIVEN US RULES THAT WE SHOULD FOLLOW TO GOVERN US RIGHTLY.

Chief Mawindopinesse – 1873

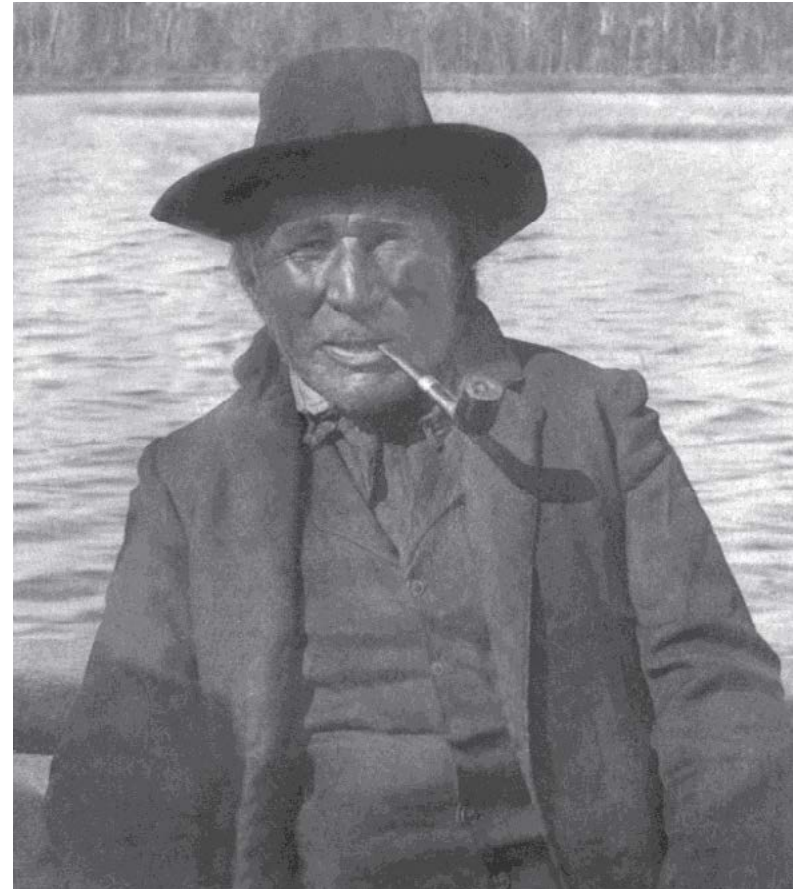
PIMAAATIZIWIN - KIZHEWAATIZIWIN

The Anishinaabe Nation in Treaty #3 is part of the larger Anishinaabe Nation on Turtle Island. And there has always been a Grand Council as the traditional government of the Nation in our territory.

Grand Chiefs past and present have lived by Pimaatiziwin and Kizhewaatziiwin.

I WISH TO TREAT WITH YOU AS A NATION AND NOT AS SEPARATE BANDS.

**Lt. Governor Alexander Morris,
The Crown Negotiator**



POWASANG AND HIS CONTEMPORARIES...

OGICHIDAA SIGNATORIES TO THE TREATY

Kee-ta-kay-pi-nais(Rainy River)
Kitchi-gay-kake(Rainy River)
Note-na qua-hung(Northwest Angle)
Mawe-do-pe-nais(Rainy River)
Pow-wa-sang(Northwest Angle)
Canda-com-igo-wi-nini(Northwest Angle)
Pap-sko-gin(Rainy River)
May-no-wah-taw-ways-kung ...(Northwest Angle)
Kitchi-ne-ka-be-han(Rainy River)
Sah-katch-eway(Lake Seul)
Muka-day-wah-sin(Kettle Falls)
Me-kie-sies(Rainy River – Fort Frances)
Oos-con-na-geish(Rainy River)
Wah-shis-kouce(Eagle Lake)
Kah-kee-y-ash(Flower Lake)
Go-bay(Rainy River)
Ka-me-ti-ash(Whitefish Lake)
Nee-sho-tal(Rainy River)
Kee-jee-go-kay(Rainy River)
Sha-sha-gauce(Shoal Lake)
Shaw-win-na-bi-nais(Shoal Lake)
Ay-ash-a-wash(Buffalo Point)
Pay-ah-bee-wash(Whitefish Bay)
Kah-tay-tay-pao-cutch....(Lake of the Woods)



RECENT OGICHIDAAG

To protect the overall well being of our the land, air, water and earth resources for our people today and generations yet unborn has always been the principal mandate of the Grand Council especially since the Crown has broken its promise to uphold the terms of the Treaty.

Many other great leaders have been called forward to head the Grand Council. Here are the recent leaders:



Peter Seymour

BEFORE 1970

Grand Chief Seymour a renown practitioner of Anishinaabe traditions is well remembered as a drummer and singer. His songs are still sung and the teachings connected to them are revered to this day.

He was a fearless protector of our people's traditional lifeways of hunting, fishing, trapping and harvesting. And he began the fight for recognition of the 'headland-to-headland' boundaries of reserves.

He preserved the legacy of the Office of Grand Chief and the Grand Council even when it was not considered good by Crown governments and the public at large to be an "Indian".

Peter Seymour was also an honoured veteran of the Canadian Army.



Ralph Bruyere

1972

Before becoming Grand Chief, he had been Chief of Couchiching. He was also a member of the Ontario Indian Advisory Council that procured the Provincial Goods, Gas, and Tobacco Sales Tax Exemption for all Status Indians in Ontario.

As Grand Chief, he established the first administrative arm and the Treaty and Aboriginal Research Unit of the Grand Council that has, and continues, to be successful in numerous negotiations and resolution of rights issues and land claims in the Treaty #3 territory.



Dr. Tobasonakwut Kinew

1972 - 1975, 1991 - 1995

Tobasonakwut was a spiritual leader in the Sun Dance and a member of Waabanowin; Shaawonogawin; Ogimawin; and Midewin. He was a walking encyclopedia of Anishinaabe knowledge.

As Chief of the Ojibways of Onigaming and as Grand Chief he was the leader that stood at the very front of our people in our fight for justice against the onslaughts of the "Four Horsemen of the Anishinaabe Apocalypse: the Indian Agent; the Missionary; the Game Warden; and the Policeman." As Grand Chief, Tobasonakwut was instrumental in the establishment of the Man-O-Min corporation and negotiated the Framework Agreement on Self-Government.

He was a passionate teacher of Anishinaabemowin with an expert knowledge of Anishinaabe history and the wider territory of our people on Turtle Island, including our rights, customs and ceremonies. Tobasonakwut was the first Treaty 3 Anishinaabe to be granted an Honourary Doctorate degree from the University of Winnipeg recognizing his life's work on Anishinaabe Governance, Treaty rights protection and Anishinaabemowin.



Fred Kelly

1975-76

Kizhebowse Mukwaa is a Pipe and Drum Carrier and a practitioner of Midewin. He was Chief of Onigaming. In 1965, he organized the First Indian Protest March in Canada. He is a founding member of the modern day Grand Council, and organized the present-day Chiefs of Ontario. He continues to advise on Sacred, Traditional, Customary, and Written Law.

His mission has always been to actualize the inherent right of self-determination through self-government and jurisdiction. He always fought for the freedom of First Nations to handle their own affairs. With unanimous endorsement by the Chiefs in Treaty #3 and Ontario, he became the first Ontario Regional Director of Indian Affairs. He came back to work with the Anishinaabe Nation in Treaty and has acted as an advisor to all Grand Chiefs since 1964.

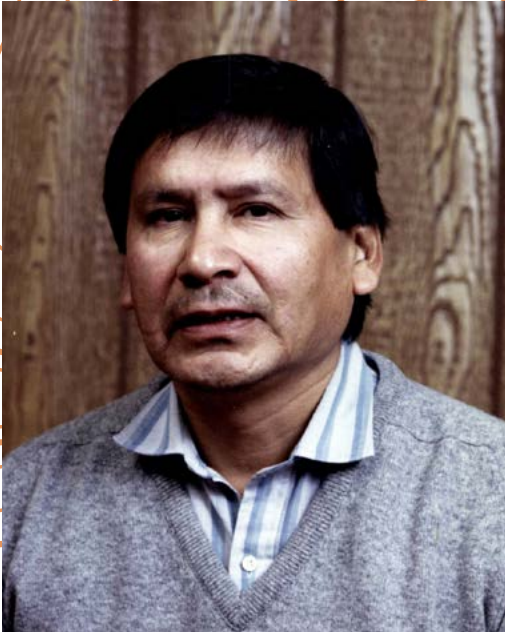


Sam Copenace

1976

Sam was a traditional leader at heart. He led from the values of the Anishinaabe. He was a firm believer and practitioner of all customs and traditions. He was a skilled and colourful dancer. He believed that traditional leadership is a shared responsibility wherein all Chiefs and their citizens must be heard. He never stood in front of, nor behind, any leader but always beside them.

He believed that his role was to create processes, institutions, and forums for the people and their leaders to express their needs and aspirations. But when asked to speak on their behalf he did so with strength and eloquence drawing as he always did from Kizhewaatiwin.

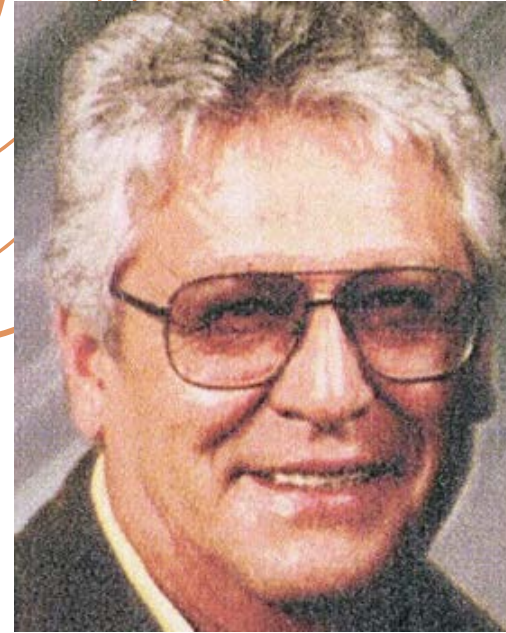


John Kelly, B.Ed., M.Ed.

1976 - 1979, 1981 - 1984

A dedicated warrior and a visionary diplomat. He fought for excellence in education as an inherent right of all children in Treaty #3.

In his second term in 1982, he played a most prominent role with our Elders through traditional Pipe and Drum ceremonies and his own diplomatic skills in the First Ministers' Conferences that led to the affirmation and recognition of the Treaty and Aboriginal Rights of Aboriginal peoples in Canada.



Steve Jourdain

1984-85

Steve Jourdain is a born leader and healer. He has been Chief of Lac Lac Croix.

As Grand Chief in action, he has always believed that the strength of the Anishinaabe Nation in Treaty #3 lies in the empowerment of the individual citizen and the family within the community. His belief in healing and wellness are now principal tenets in our nation's political, cultural, social and economic strategies.



Robin Greene

1979 - 1981, 1985-89

Maachipiness had been Chief of Iskatesaagegan for several years. He combined traditional chieftainship and contemporary leadership. He lived off bounty of the land, forests, and waters of the territory and was a successful logging entrepreneur.

Abiding the Law of the Great Spirit and the traditional values of our ancestors, he represented the living wisdom of the ages.

As a true Ogichidaa, he was a war chief leading from the front to advance our rights and bringing the traditional protocols and ceremonies as a mainstay into all governance systems and proceedings in Treaty #3 and even travelled to England to ensure that Treaty #3 rights would be protected within the Canadian Constitution.



Steve Fobister

1989-91

Steve is one of those Grand Chiefs that lives and breathes the spirit and intent of the Treaty. As a true leader he has never delegated any task that demanded the hardest of choices both in his community or in the territory.

He forced the Ontario Government that is has no claim or interest in the resources on reserves and demanded they put that in writing. They did.

Yet through the battles he has had with Crown governments and private corporations as a leader, he has never wavered from his love for the land and its resources nor his compassion for the people



Eli Mandamin

1995-97

He has proven to be one of the most passionate leaders as Chief of his own community over the years. He took that intensity to the Office of the Grand Chief of the Anishinaabe Nation in Treaty #3.

He is deeply and actively committed to the protection of our people's territorial rights to the land, air, water and the environment for us today and future generations.

As Grand Chief, he led the team of equally committed Chiefs and technical people to set the basis for "Miinigoziwin Omaa Akiing – Traditional Governance on Our Land."



Willie Wilson

1997

Willie has always been a strong proponent of economic development. As Chief of Manitou Rapids he led his community into many business enterprises in forestry products and fisheries. He is a firm believer in Anishinaabe traditions. He was instrumental in the protection of the Manito Mounds and has lately been seeking the preservation of the site of a Thunderbird nest. He was also instrumental in the Bell FOTS Agreement and his work led toward the written Resource Law and Child Care Law.

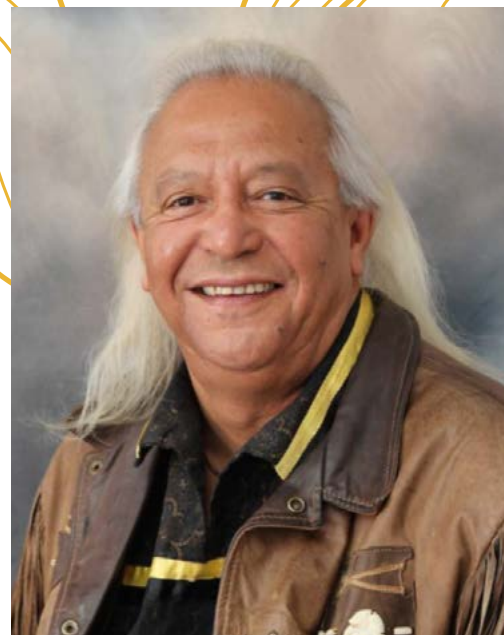


Francis Kavanaugh

1997-98

Grand Chief Francis Kavanaugh is a tower of physical, emotional, mental and spiritual strength. He is a traditional leader and warrior who has always given the best of himself to the people of his community and the nation. He has served on the Governing Council of Nautkamegwaning and worked as Executive Director of Grand Council Treaty #3.

He advanced traditional governance in many instances of implementation especially in respect of inherent jurisdiction. He led Manito Akii Inakonigewin through the spiritual legislative process and ultimately to its consecration in sacred ceremony.



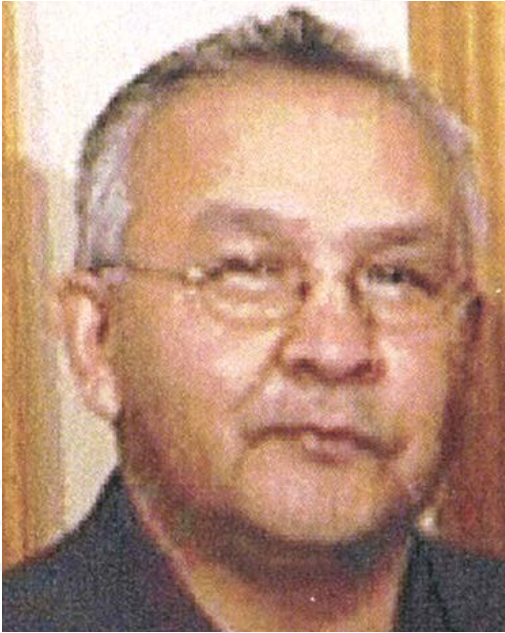
Leon Jourdain

1999-2004

Leon Jourdain was Chief of Lac LaCroix. His unswerving mission is driven by his belief in the sovereignty of our people that comes the Creator and our ancestors.

He is an eloquent orator and an uncompromising spokesperson on the matter of our laws, rights and freedoms.

As Grand Chief he revived the vision of our original nationhood, our traditional governance, and our inherent jurisdiction founded on our Sacred Constitution. And he set forth the legislative agenda toward the reality of a functional nation.



Arnold Gardner

2004-08

A courageous leader is humble and reaches out to the strengths of others. A wise leader is guided by traditional values and principles that cannot be corrupted by self-interest. He communicates unifying messages that inspire, teach and motivate. An experienced warrior is patient and shares the sensitivity that comes from having been at the front. He feels compassion and is absolutely committed to the well-being of the people that he serves.

This is the Chief of Eagle Lake.

This is an Ogichidaa of the Anishinaabe Nation in Treaty #3.

This is Arnold Gardner.



Diane M. Kelly B.A., L.L.B.

2008-2012

"Ogimaapinesiik" is a Sun Dancer and a member of Midewin. She is the first woman to have been Grand Chief of the Anishinaabe Nation in Treaty #3. She is a lawyer by profession who balances the duties of motherhood and leadership in the proud tradition of our ancestors. Diane is a Barrister of the Law Society of Upper Canada and the Law Society of Manitoba.

She is an inspirational, courageous and uncompromising fighter for our inherent and legal rights in the Canadian Judicial System and built a strong foundation of Traditional Anishinaabe Governance through ongoing advisory forums with Traditional Knowledge Keepers. She has negotiated many agreements with Crown governments to improve the living conditions of our people. Diane was diligent on Treaty protection and lead the Grand Council to File a Breach of the Treaty 3 right to Education Claim against Canada and a Claim against Ontario for flooding related damage to Manomin and the sturgeon fisheries. She continues to coordinate our claims into a unified legal strategy for the benefit of all people of our nation.



Warren White

2012-2016

Ozhowskwaanakwut has been Chief of Naotkamegwanning. He comes from a long line of traditional leaders and has refined that legacy into his own strength. He is eloquent in presentation and strong in the tradition of forceful orators. He is unrelenting in his quest to implement the true spirit and intent of the Northwest Angle Treaty of October 3rd, 1873. Warren listens very carefully to the wisdom of the Elders.

The Eagle Staff has now been passed to him. And we now stand in the sunrise of a new generation of dynamic leaders like Ozhowskwaanakwut.



Ogichidaa Francis Kavanaugh

2016 – PRESENT

Francis Kavanaugh was re-elected as Grand Chief “Ogichidaa” of the Anishinaabe Nation in Treaty #3 by a Traditional Selection Process on October 1, 2019. This is the first time a Grand Chief was selected for a third term to serve the citizens of Grand Council Treaty #3. Ogichidaa Kavanaugh from Naotkamegwanning First Nation is currently serving his second consecutive term and his third term all together.

Ogichidaa Kavanaugh was honoured by the traditional selection process, and acknowledges the trust and responsibility placed on him by the leadership of Treaty #3. Ogichidaa Kavanaugh has been involved with Grand Council Treaty #3 for over 40 years, and previously served as Grand Chief of Grand Council Treaty #3 from 1997-1999 during which time he was instrumental in the Treaty #3 Governance Initiative.

Ogichidaa Kavanaugh commits to working with the administration and the leadership of Grand Council Treaty #3 to address current challenges of mental health and addiction, housing, policing, child welfare and educational inequities facing member First Nation communities, while honouring our sacred responsibilities to the land and the water.



140th Commemoration Theme

"THE CREATOR PLACED US HERE"

Timeline of significant events of the
Anishinaabeg of Treaty #3

*"As Long as the Sun Will Shine and
the Water Runs, That is to Say Forever"*

