



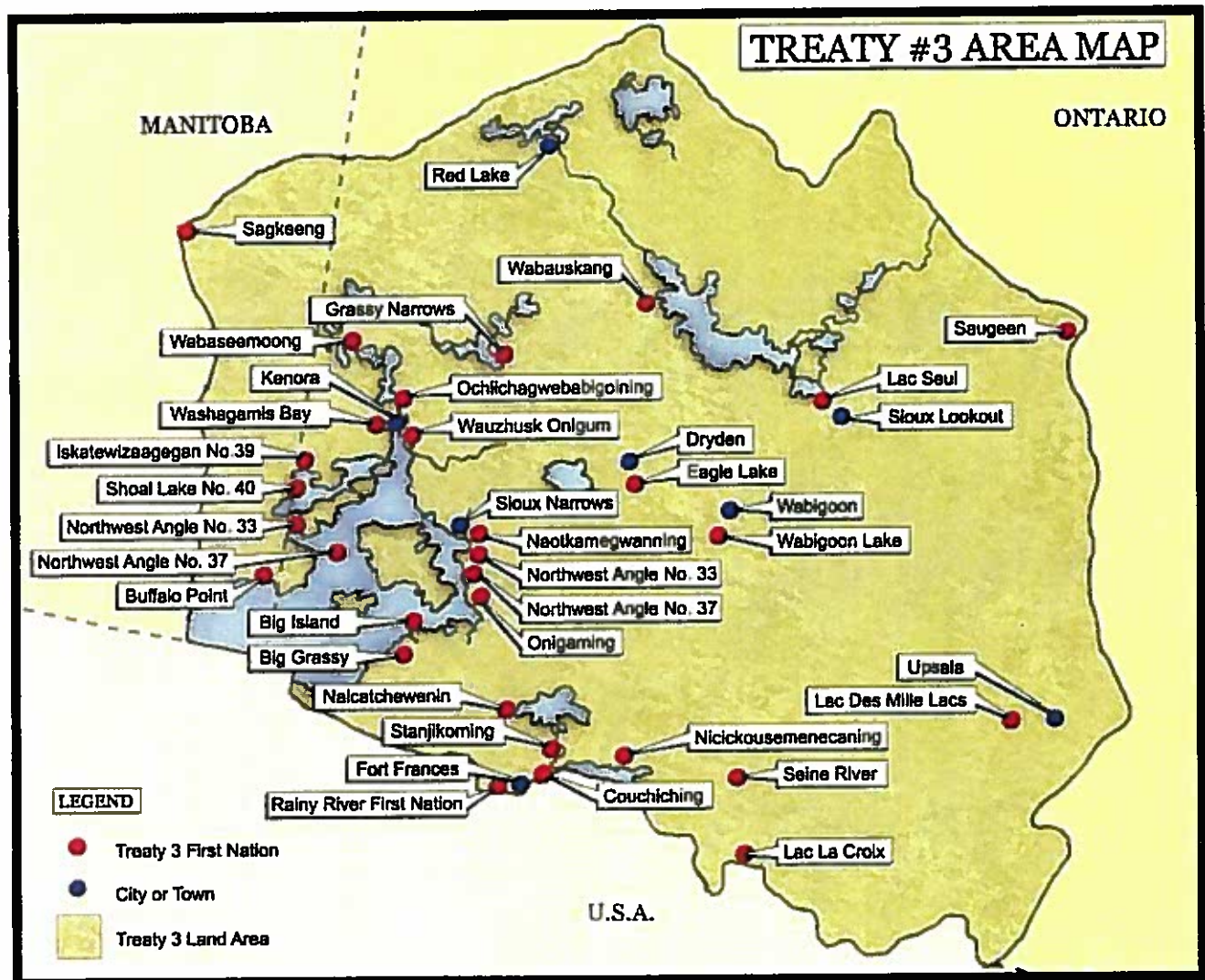
“THE CREATOR PLACED US HERE”

**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”*

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the Water Runs, That is to Say Forever"*

Hosted by Anishinaabe Nation Grand Council Treaty #3
For More Information contact GCT3 at (807) 548-4214



Grand Council Treaty #3

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

"THE CREATOR PLACED US HERE":

Timeline of significant events of the Anishinaabeg of Treaty #3

"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. Mehn wizhaa (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 Ogimaawin. 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.

Tobasonakwut Kinew, Pizhiw o'dodem (2005)



HONOURING TREATY 3

Boozhoo n'dinamaagaanaatook!

This booklet commemorates the 140th 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 of 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 of 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.

Glaciers covered our lands

Mai'izhaa, 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 Anishinabeg 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'iwini 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'ozasoon (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'iwini leader, the ceremony of the chiisiki (shake tent) and the sacredness of manomin (wild rice), used in ceremony, healing, and good health.



The birchbark scrolls record our Mite'iwini 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!



HONOURING TREATY 3

Beginning of written records, the 17th century

When the first newcomers may have landed on the east coast in the late 1500s, our people would have begun to hear, through moccasin telegraph of trade and alliances that hairy people and black robes were coming. Fish and furs brought newcomers here, and minerals, forestry, nourishing lands and waters kept them here.

Traders and missionaries were some of the first to keep written records that are still relied upon today, to give a picture of these first encounters. The Jesuit Relations is the name of the diaries kept by Catholic missionaries, from 17th century onward. Fur traders kept excellent diaries, accounts of business transactions, and other papers, dating back to the 1600s. Such documents are still consulted today.

It was a sign of things to come that a King in England, who never set foot in any part of what is now called North America and Canada, granted the Hudson's Bay Company (HBC) a Charter in 1670, to

"Incorporate them and grant unto them and their successors the sole Trade and Commerce of all those Seas Streights Bayes Rivers Lakes Creekes and Soundes" (connected to Hudson's Bay - and beyond), and further, "Wee doe for us our heires and successors grant to and with the said Governor and Company of Adventurers of England Tradeing into Hudsons Bay that all Landes Islandes Territoryes Plantacions Factoryes or Colonies where the said Companies Factoryes and Trade are or shall bee within any the Portes and places aforelymited shall bee ymediately and from henceforth under the power and command of the said Governor and Company their Successors and Assignes".

That news of a business Charter never reached Anishinaabeg, but would have surprised the French who were already here and had made treaties of trade and friendship with our relatives in the east, and to the Dutch and others who were trading here.

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 under-estimated. As trader Alexander Henry wrote in 1775, "We could not have continued without wild rice provided by the Indians".

With increasing trade and settlement came vast change in our livelihood and the availability of different technology and tools. Many Anishinaabeg adopted and adapted, yet found ways of protecting our people through alliances. The Ojibway, Odawa and Pottawatami formed the Great Confederacy known as the Three Fires, and controlled much of the trade and relationships surrounding the Great Lake.

However, many agreed with the Great Odawa Ogichidaa Pontiac who was opposed to his people and the Confederacy losing their ways, their ceremonies and languages, and their territories. In the mid 1700's, he joined with warriors south of the Great Lakes and began to take over the British Forts, with the plan to chase the British out. Pontiac succeeded in taking over almost all of these forts, and laid the longest siege in history on Fort Detroit. One famous story in 1763 saw Pontiac arranging with the British colonial military leader of Fort Michilimakinac (the Great Turtle crossing, the Makinac straights where Lake Michigan and Lake Huron meet) for the Anishinaabe/Odawa game of Paaga'adowe (lacrosse) to be watched by his troops. After a rough first quarter, the warriors threw the lacrosse ball into the fort and took it over. Lacrosse is often referred to as the "little brother of war", for good reason.

The powerful Three Fires Confederacy under Pontiac threatened the hold of the British. In 1763, King George III issued a Royal Proclamation, which recognized the aboriginal title of Indian nations as pre-existing and continuing. The Royal Proclamation recognized Indian Territory west of the settled colonies on the coast and declared that only the Crown would

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purchase and make treaty for lands with the Indian nations, not individual purchasers. Thus began the Crown-First Nations process of treaty-making. As Anishinaabeg and our allies had ceremonies and protocols of Indigenous international treaty-making, existing since time immemorial in Turtle Island, we included our ways with the Crown's.

In 1764, the British leader, Sir William Johnson, invited Anishinaabeg and all Tribal Nations from the Rockies eastward to meet at Fort Niagara. 2,000 leaders from the Great Lakes west to the Rockies discussed and signed a treaty of peace and friendship with the British.

Johnson followed the pre-existing Wampum Diplomacy, assigning messengers to carry the invitations of white wampum beads signifying peace. The ceremony of the Treaty of Niagara was confirmed in the exchange of wampum belts between the Confederacies of the Anishinaabe/Three Fires, Huron, Iroquois, and their allies, and the British. The two row wampum belt given by our people to the Crown signified the continuation of autonomy and governance by each of the parties to this Treaty. The British gave King George III medals to commemorate this Treaty of Niagara.

The debate today continues whether the Royal Proclamation is a 'Magna Carta' or Charter of Freedom for Indian nations, or not. The *Royal Proclamation 1763* remains with us, as part of s.25 of the *Constitution Act, 1982*. Yet, the oral tradition of the Anishinaabeg of Treaty #3 and our allies, and the British invitation to Indigenous peoples across the Indian territory to the Treaty of Niagara 1764, recognize that both events are to be considered as one.



Painting of Pwi Da Goo Zing Nayashing c Hind 18thc falls

19th century

1857: Henry Yule Hind, biologist, and Simon J. Dawson, surveyor, led an expedition for the Canadian Government to search for a route from Lake Superior to the Red River. This was followed by the three-year Palliser Expedition, sponsored by the British government, to survey the resources of western Canada and establish suitability of general areas for settlement. When one of the parties took crops from Garden Island near Northwest Angle, they were immediately met by canoes of Anishinaabeg who told them not to steal and to proceed away as this was not their land.

1859: In building what become known as the Dawson Trail, from Lake Superior to Red River, they were met by the Chief of Seine River: This country you see here and this river, the River La Seine and its tributaries belong to us, our Fathers and GrandFathers owned it and gave it to us, we wish to give it to our children. We have learned that the Canadian Government wish to make a road through our country; we are willing to grant this privilege upon receiving a reasonable compensation ..."

1850's: Robinson Treaties were made with Anishinaabeg in their territory around Lake Huron and Lake Superior (Gichi Gamig), and contained some of the features that would continue in the numbered treaties west of Lake Superior: reserves to be set aside, hunting & fishing to continue, agricultural instructors and tools.

1869: Presentation of a 'List of Demands' (attached) of Chiefs of the Anishinaabe Nation to Simon J. Dawson, surveyor who laid out "Dawson Trail" from Lake Superior to Red River. The list included clothing, food, agricultural implements and animals required in any treaty, as well as required payment for use of their lands and waters from Port Arthur to Red River. Dawson delivered their demands to Ottawa, noting "These Indians hold a very critical position on the line of route and that, if disposed to hostility, they might give a vast amount of trouble".

1870: 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.



HONOURING TREATY 3

1871: 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.

1872: 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) ricefields. 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 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 Metis 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 Powassin 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 1981, Paypom Treaty, attached).

Note: Treaty #3 is remembered by Anishinaabeg in its "spirit and intent", while the Crown in 1971 allowed the Queen to say it would honor the "spirit and terms of the Treaties".

1875: As Ogichidaag had insisted that the Metis who lived amongst us would be part of the Treaty, an adhesion to Treaty #3 was signed to set aside Couchiching as the "half-breed reserve".

1874-75: Commissioner SJ Dawson & Chief Surveyor Burns met with Anishinaabeg leadership in laying out the reserves for agriculture and wild lands. Reserve locations were negotiated at these meetings, and were described well for the surveyors.

1875-1889: Original surveys of the reserves in Treaty #3 were carried out. Notes to the surveyors by Dominion Lands Department stated that Indian reserves should be placed "away from any known minerals and the probable line of settlement".

1876: 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

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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.

1889: *Privy Council of Great Britain settled the Ontario-Manitoba boundary at present location, with what became known as the Whiteshell area of Treaty 3 within Manitoba.

*According to these two court decisions, all lands and waters within the Boundary Waters territory of Treaty #3 were subject to Ontario agreeing with Canada regarding the "extent and location of Indian reserves" within Treaty #3. From 1889, for 26 years, discussions occurred between Ontario and Canada to confirm Indian reserves within Treaty #3. This was all done without the prior notice, knowledge, involvement, discussion, or consent of the Anishinaabeg directly affected. (See 1915 for unilateral legislation by Ontario.)

1890: Federal Government Order in Council recommended Great Britain ask the United States to enter discussions to set aside an Indian Fishery on Lake of the Woods.

1892: - Canada allocated fishery on Lake of the Woods to non-Anishinaabeg, in violation of Treaty 3 promise.

1891/1894: Federal-Ontario. In 1894, both governments passed identical legislation that a binding agreement would be made on reserve boundaries in Treaty #3, including headland water boundaries. In 1894, an agreement was drafted but not completed regarding headlands water boundaries of 'Indian

Reserves' in Treaty #3. In both cases, there was no notice, discussion or consent of Anishinaabeg to their proceeding. And, headland to headland water boundaries remains unresolved today (2013).

1892: Lake of the Woods Chiefs Petition to the King of England, stating that the Government of Canada was allowing non-Indians with huge trawlers and nets to remove Indian fishery, which is in violation of Treaty #3. The Chiefs asked the King to intervene, to "stop the wholesale depletion of the fish. Our resources are getting more and more scarce."

1892: Grand Council Treaty #3 wrote to Ottawa, "Ever since the dam has been put up in the river, the water keeps high, destroying the wild rice crop, which is of the principal cause of our starving in winter time."

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 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.

1899: Treaty #3 mineral rights: The Ogichidaag negotiating in 1873 knew what the Crown was after, and so, stated clearly that minerals were the Anishinaabeg's: "The rustling of gold is under my feet." Federal officials recognized an error in omission had been made in Treaty 3 as published by Canada. Legal counsel for Ontario agreed in 1902 that minerals rights were part of the treaty promise. Disagreements ensued for decades, but finally resolved in 1991 that reserves in Treaty #3 own 100% of their minerals.



HONOURING TREATY 3

Twentieth Century

1902: 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.

1902: Non-Native settlers call police to investigate large gathering of Indians at Windy Point, island sand bar almost at entrance of Rainy River into Lake of the Woods. The Anishinaabeg assured them they were having a Mite'iwini ceremony. Same incident happened on Blue Berry Island closer to Kenora in 1906, with non-Natives always wondering why Anishinaabeg were gathering in larger numbers in more isolated locations. These Canadian citizens obviously did not know that the Canadian *Indian Act* outlawed many sacred ceremonies and even the right of Indians to assembly.

1906: Ochidaa Powaasin 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 Ochidaa 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. (See GCT3 TARR pamphlet). Linde spent much time with Powaasin and his collection of photographs document Powaasin and his family living at this time on the land and waters of Lake of the Woods).

1909: Rainy Lake & Rainy River Chiefs & Councilors protested non-Indians fishery, saying fish are for ourselves and our daily food. "It is our right. We only want to live." The Indian agent reported a "small delegation went to Ottawa to interview the department with respect to Treaty #3 especially regarding Ontario game wardens seizing nets and boats, taking people to court and being fined." The Rainy Lake & Rainy River leaders also questioned: "we have now no hunting ground, (but) our privileges were never taken from us by Treaty. We may not kill moose now without someone interfering. We want to know the reason why? The White Man's laws do not stop the white man from destroying. We like to live and let live and use our meat for food. The time has come when we must have an understanding. Are your words and the words of the Great White Queen our Mother to be as smoke?"

1910's: 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.

Note: You can find your original Anishinaabemowin name from your Elders, as well as from Indian Affairs Status Registry lists and Treaty payments lists (available through GCT3 TARR from RG 10 series files) - and reclaim your heritage. Only your Treaty Nation can determine citizenship and that is much more significant than the *Indian Act* membership / status criteria that the federal government established and administers arbitrarily, at their will.

1911: 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.

1915: 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 headlands case continues unresolved, almost 100 years later.

Subsequent court cases relate to the federal-provincial jurisdictional disputes regarding reserve lands in Treaty #3, including: *Caldwell v Fraser*; *Ontario Mining Co. v. Seybold*; *Canada v. Ontario* (Treaty No.3 Annuities); *Ontario-Minnesota Power v The King*. Again, these are cases in "Aboriginal Law" in Canada, without the prior notice, involvement, representation, or the consent of the Anishinaabeg of Treaty #3 to any of the dams and development. Flooding claims by Anishinaabeg across Treaty #3 continue.

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1900's: Anthropologists begin research visits to document the Anishinaabe people's culture as lived and remembered. Based on information gained in a few days or over a few years, their writings often perpetuated biased and distorted views of Anishinaabeg. On the other hand, ethnologists did help preserve traditional knowledge and technology through written records, drawings, photographs, and both wax-recording and later tape-recording of songs and speeches.

1914-18: WWI Veterans fought for Canada and Britain, despite Treaty #3 promise that Anishinaabeg would not have to fight the Queen's wars. Yet, they returned to life under the *Indian Act*, and with no veterans benefits they deserved.

1920's: Anishinaabeg continue to demand recognition of their Treaty #3 rights, but Ontario denies Treaty protection. Treaty #3 Anishinaabeg were jailed for hunting, fishing, and cutting timber, all to feed their families according to Treaty #3.

1933: 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.

1938: Chiefs and headmen of several bands met to discuss what could be done to stop this unjust persecution. At that time, Bob Roy, the Chief of Whitefish Bay, and Kokoko-O, Jack McGinnis of Manitou Rapids, brought people together in the form of the "Amalgamated Organized Indians of Northwest Angle Treaty #3". They prepared letters and petitions to Indian Affairs, which were sometimes written by Chief Roy's wife, Ogimaabinesik, and forwarded by non-Indian friends, such as C.G. Linde, the photographer to the Department. At that time, from 1895 to 1951, it was against the law of the Indian Act, to assemble, or to take legal action against the Crown. Also, leaders were supposed to ask permission from the Indian Agent to hold meetings at the reserve, and permission to leave the reserves. The Amalgamated Organized Indians of Northwest Angle Treaty #3 held their meetings, sometimes notifying the agent ahead of time (as required by the *Indian Act*), and sometimes not. Ogichidaag Rob Roy of Whitefish Bay, Jack McGinnis and Jim Horton of Rainy River bands paid their own way to Ottawa to see the King when he was there, and another time to see the Superintendent of Indian Affairs. Chief Roy was told on the latter occasion, that the flooding claims were being finalized, only to find out the lie in months and years afterward.

1939-45: WWII Anishinaabeg (and Indians across Canada) joined the Canadian armed forces in numbers far over proportion to their part of the population - despite the Treaty promise that Anishinaabeg would not have to fight the Queen's wars. Treaty #3 Anishinaabeg also joined Canadian and American forces in the Korean war, 1950-53.

1949-51: *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.

1940's: Anishinaabeg continued to trap utilizing their traditional traplines and rotation system. Furs provided a living for Anishinaabeg anywhere within Treaty #3. Anishinaabeg wanted protection from increasing numbers of licensed non-Native trappers. Instead the Ontario government imposed their new trapline system on all Treaty and non-Native trappers across Ontario, enforcing smaller areas for Anishinaabe trappers.

1940s-50's: Tuberculosis occurred amongst Anishinaabeg at epidemic rates and many children and adults were sent to the Thunder Bay Sanatoria. Some were experimented on with treatments not yet used on non-Native patients, and some died in the Sanatoria, never to return home.



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1940's -50's: Returning Veterans who were denied benefits were encouraged to enfranchise under the *Indian Act*. Men, women and children were now allowed to vote, own land off reserve, have a one-time payment, and then seek a living off reserve. They still faced discrimination in finding housing and employment. (For honouring, see 2001)

1950's: The federal government approved experiments in dental care and 'nutrition' to starving children in Indian Residential Schools in Treaty #3 and other schools across Canada. Parents were not informed nor asked for consent for what was happening.

1950s: 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).

The Sixties

1965: 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.

1968: The Federal government holds "Follow the Path" consultations across the country, chaired by new MPs Jean Chretien (Sagenay QC) and Robert

Andras (Thunder Bay), to ask Anishinaabeg and other peoples to advise on needed changes to the *Indian Act*. Instead, Anishinaabe leaders of Treaty #3, and across Canada, said Treaties must be implemented, Aboriginal rights and title must be acknowledged and honoured in action, and land claims must be settled.

1969: The government of Canada refused to listen to hearings in Anishinaabemowin and all Native languages, as well as French and English. 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: Minister of Indian Affairs Jean Chretien visits Kenora to meet Grand Council Treaty #3 Chiefs and President Tobasonakwut Kinew (Peter Kelly). Whitefish Bay presents Minister and Grand Council with matching mink wall hangings of Thunderbird, as gifts made at their Shongwaiishi fur business.

Doug Skead of Rat Portage wins the Tom Longboat athletic leadership award.

1972: James Redsky of Shoal Lake publishes his book, *Great Leader of the Ojibway: Mis-quona-queb*. "The Indians of this continent have marked the cliffs and high rocks with their own blood and time will not wash it away: they will not be forgotten. ... This book is a tribute to the great Ojibway Mis-quona-queb and his men. Their glory was to win a country for their people. ... Now we live in peace - a peace-loving people."

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

1972: 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: Through President Tobasonakwut Kinew (Peter Kelly), Grand Council Treaty #3 develops Anishinaabe Man-O-Min Co-op to involve Anishinaabeg in Treaty #3 with relations in Manitoba and Minnesota, raise the price to the pickers on the field, and build a wild rice industry. Partnership with General Mills in Minneapolis led to Quiet Waters wild rice brand being developed. In Anishinaabe communities, canoes were being built and people were preparing for the rice season, leaving home communities empty as people camped for the season nearer their ricefields. Following the Elders advice of when to pick and rest the rice, asking for Creator's blessing when green rice first picked, Anishinaabeg were enjoying family time in finishing the rice for their own use, and selling to the new Co-op. It lasted until 1977.

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, Nigigoonsemeneccanng and many other reserves.

1974: Grand Council Treaty #3 publishes "While People Sleep: A study of Sudden Deaths amongst the Indian People of the Kenora area, with primary emphasis on apparent alcohol involvement." Concerned Citizens Committee works with GCT3, and University of Manitoba, to document the sudden deaths from 1970 to June 1973, and the social conditions which gave rise to this death toll, higher than Detroit, which was considered the "murder capital" of the USA at that time. August 1973, GCT3 President Peter Kelly presents brief to Town Council, explaining the history of Anishinaabeg living in Kenora, including relocation from outlying reserves without their knowledge or consent, the need for medical and other services in town. He called for action to end human suffering, and respect and opportunities for the people who know no other home. Yet, municipal, provincial and federal governments did not act. They were to regret that later, when many said, "If only we'd acted on this report, maybe Anicinabe Park would never have happened."

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 award-winning initiative. Youth, Elders, and Chiefs took note of what direct action can do.

1974: 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 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.



HONOURING TREATY 3

1970's: AMOG Anti-Mercury Ojibway Group established by Louis Cameron (Wabaaseemoong) and Tommy Keesick (Grassy Narrows) to bring Wabaaseemoong and Grassy Narrows leaders and people together for concerted action to remedy the mercury pollution of their river, and the sickness of their people.

1977: Royal Commission on the Northern Environment established by Ontario Government to consider the issues that need to be addressed in northern development, particularly relations and development with Anishinaabeg. Grand Council Treaty #3 advocated for major attention to Treaty #3 issues, to great success. Commissioner, Judge Patrick Hartt, convinced Premier Bill Davis of Ontario to declare a five year moratorium on wild rice licenses under the Ontario *Wild Rice Harvesting Act*, thereby slowing down Ontario desire to open ricefields to non-Indians and pushing the federal government to invest in Anishinaabe communities in Treaty #3.

1979-81: 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.

1981: Treaty #3 Grand Chief Machipiness (Robin Greene) welcomes Governor General Ed Schreyer and his friend, artist Jackson Beardy, at Aminikee Wa Zhing, Northwest Angle 33, to celebrate Treaty 3 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 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.



Walter Oshie – Neo Giizhik, 1981

1982: Prime Minister Trudeau succeeds, through First Ministers Conferences, many court actions by Premiers in Canada and by First Nations in Britain, to patriate the Constitution. The *Canada Act* passes through the British House of Commons, and House of Lords, where most of the debate was on the continuation of Treaty rights with the Crown. The Parliament in Canada passed the *Constitution Act, 1982*, and renamed the *British North America Act of 1867*, the *Constitution Act, 1867*.

In response to legal actions by the Federation of Saskatchewan Indians, and earlier action by Alberta Indian Association and others, the Highest Court in Britain rules that the Crown was indivisible, and was now represented by Canada, according to the *Canada Act*. The Court did emphasize that treaties will last "as long as the sun shines, the grass grows and water flows, that is to say, forever."

1983, 1984, 1986, 1987: 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).

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

1983 & Beyond: Marked the beginning of Supreme Court of Canada decisions regarding s. 35 of the *Constitution Act, 1982*, that "the existing Treaty and Aboriginal Rights of the Aboriginal people of Canada - (s.35(i) Indian, Inuit and Metis) - are hereby recognized and affirmed".

1985: 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.

1983-1985: 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)

1988: Wabigoon established Kagowiosa Manomin certified organic wild rice business, eventually building a major processing plant, in partial fulfillment of Paul Pitchinese's dream of a viable wild rice industry across Treaty 3 territory, with several processing plants. Next, Wabuskang established their natural berry jam processing plant, under their own label.

1990: The *Sparrow* decision of the Supreme Court of Canada stated that "aboriginal rights did not derive from the Royal Proclamation or any legislation of the Crown, but from original occupation of the land. These rights that had been regulated or restricted cannot be said to have been extinguished, but rather to have been recognized. The Court further stated that, the "Honour of the Crown" is at stake in dealings with aboriginal peoples, and any infringement on aboriginal

rights must be proven necessary by the Crown, and undertaken, in full consultation with the aboriginal peoples." (*Sparrow*, 1990)

1992: The Ontario Court of Appeal rules, in the Treaty #3 Bombay fishing case, that *Sparrow* rules applies to treaties as well.

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.

1993: 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.

1997: 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.



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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.

1998: The *Delgamuukw* decision at the Supreme Court is a monumental decision that finally set a new precedent for First Nations prior ownership, which was first successful challenge to the onerous and racist legacy of the *St. Catherine's Milling Co.* decision. The judges ruled that aboriginal title was more of a proprietary interest in the land, and not merely a "usufructory interest subject to the goodwill of the sovereign", as was decided in *St. Catherine's Milling Co.*, in 1888 by the Privy Council.

1998 May: 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 1994-5 and the Anishinaabeg of Treaty #3 gave approval in good faith to proceed with construction before final authorization and official announcement in 1998.

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 Ochidaa Powassin at the signing of Treaty #3, and made their way some years later to Ochidaa Allan Paypom, to become known as the Paypom Treaty.

New Millennium

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."

2001: Native Veterans Monument established in Ottawa at Confederation Park.

(<http://www.veterans.gc.ca/eng/feature/abmem>) In 2008, Rainy River Bands celebrated their monument to their Veterans in a ceremony at Kay-Nah-Chi-Wah-Nung (<http://www.fftimes.com/node/211136>)

2002: Grassy Narrows blockade vs. Ontario government support for Abitibi clear cutting their traditional territory (<http://indiancountrytodaymedianetwork.com/article/grassy-narrows-anti-logging-blockade-marks-ten-year-anniversary-146074>; <http://www.amnesty.ca/our-work/issues/indigenous-peoples/grassy-narrows>)

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

2004: 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.

2006: Grand Council Treaty #3 develops new trapping plan with Treaty #3 Anishinaabe trappers to include training and issuing its own trapping licenses. Grand Council Treaty #3 joins forces with Nishnawbe-Aski Nation and Union of Ontario Indians to fight Ontario Fur Manager's Association new trap-line license plan.

2007: Rainy River bands reach settlement with Governments of Canada and Ontario to address the forced amalgamation of seven reserves into one at Manitou Rapids. (Settlement Agreement at <http://laws-lois.justice.gc.ca/eng/regulations/SI-2007-31/FullText.html>)

2008: Chiefs and Councilors of Grand Council Treaty #3 elect through Traditional selection process, the first woman leader of a Treaty organization in Canada, Diane M. Kelly.

2009: Treaty #3 Honouring dinner and event for Indian Residential School Survivors, with former National Chief Phil Fontaine. All schools were honoured with their own caps and souvenirs, entertainment.

2009: Treaty #3 Chiefs in Assembly pass the Anishinaabemowin Declaration, to strengthen our language in every-day life, at the Annual Assembly hosted by Naicatchewenin.

2010: MOUs signed with Ontario and Manitoba for partnerships in economic development, education, and other issues of concern.

2011: 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.

2011: Grand Council Treaty #3 Women's Leadership Conference in Kenora, honouring women Elders, Chiefs, and role models, to encourage female leadership.

2011: After 13 years in court, Grassy Narrows wins Keewatin vs MNR case. Judge says that, in the Keewatin Lands, Ontario could not take up land so as to limit harvesting rights without first obtaining Canada's approval.

2011: 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 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.

2011: 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



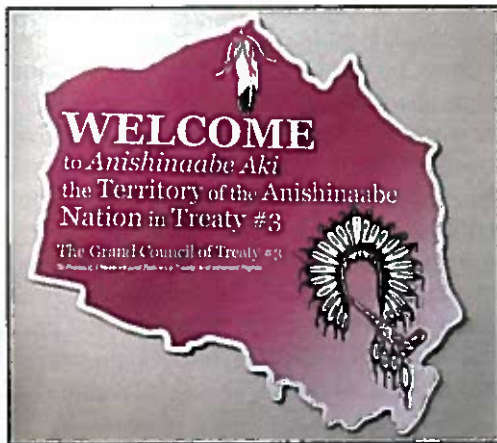
HONOURING TREATY 3

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."

2012 January: PM Harper met Ochidaakwe Diane M. Kelly who gifted him with a pair of moccasins made by Elder Nancy Jones and encouraged him "To walk with the Anishinaabe Nation in Treaty #3 in the implementation of our treaty." No action taken by PM in ensuing months. In March, Ogichidaakwe Diane Kelly meets with Prince Charles and reminds him that the "Anishinaabeg were promised the Queens' ear in ensuring that the Treaty promises were kept and in the implementation of Treaty #3."

2012: Grand Council Treaty #3 Youth Executive Council sets up its own Facebook page, Blog and Twitter feed. All youth in Treaty 3 form the Treaty 3 Youth Council and elect their Executive through a Traditional process.

2012 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.



2012: The Government of Ontario appeals the Keewatin case, and the Ontario Court of Appeal limits Grassy Narrows victory of the year before. Appeal Court found that Ontario had the "benefit" of lands and resources (after Treaty #3 was signed and subsequent court cases) and did not need Canada's approval to let licenses, etc. However, the Court made clear that any approval of land uses in Treaty #3 territory must respect treaty harvesting rights, and that Ontario's authority to take up lands is tempered by its duty to consult and accommodate affected First Nations and to act in keeping with the Honour of the Crown.

Grassy Narrows appeals the Ontario Court of Appeal's decision to the Supreme Court of Canada, Leave was granted in 2013 and the case will be heard in June 2014.

2013: Summer to January 2013: 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.

2013: Seven First Nations of the Agency One reserve at Pwi Di Goo Zing Nayashing, site of the original rapids, protest having to go to court to have their Agency One lands returned to rightful owners, and call for negotiations with Town of Fort Frances that continues to operate Pither's Point Park (http://www.wawataynews.ca/archive/all/2012/7/5/reclaiming-treaty-3-land-fort-frances_23076; http://www.gct3.net/wp-content/uploads/2008/01/draft_report.pdf).

2013 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.

2013 August: Youth and Elders keep traditional teachings and political advocacy alive.

(<http://www.kenoradailyminerandnews.com/2013/08/21/grassy-narrows-young-people-learn-about-land-and-water-issues-while-camping-at-blockade>)

2013 September: - The Supreme Court of Canada agrees to hear the appeal of the Grassy Narrows case. (<http://www.theglobeandmail.com/report-on-business/industry-news/energy-and-resources/supreme-court-to-hear-grassy-narrows-challenge-over-logging/article14424065/>)

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

2013: GCT3 Monuments and commemorative activities to be held at Cecilia Jeffrey (Presbyterian) school (August, on site of Grand Council Treaty #3 office) with marker being placed at School Point, Shoal Lake, at its first location; St. Mary's (Roman Catholic), Kenora; Ste. Marguerite's (RC) at Couchiching (Oct.). Anishinaabeg had already placed monuments at Pelican Lake (Anglican), Hudson/Sioux Lookout and McIntosh (RC), and so, are hosting reunions. A marker will also be placed at St. Anthony's, Lake of the Woods.

2013 October: Anishinaabeg from across Treaty #3 gather at Pwi Di Goo Zing Nayashing, Agency One reserve, for four days of ceremonies, honoring, speeches, IRS monument unveiling and Pow Wow, October 3-6.

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."



HONOURING TREATY 3

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.*

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

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 I 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.*



HONOURING TREATY 3

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.*

-Angus Nolin-

-Joseph Nolin-

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."

(signed)

C. C. Linde

Grand Chiefs

1873

2013



A Tribute

140 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

"I wish to treat with you as a nation and not as separate bands."

Lt. Governor Alexander
Morris

- The Crown Negotiator

Pinaatiziwin - 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 Pinaatiziwin and Kizhewaatiziwin.*

Pawasang



Pawasang and his contemporaries...

Ogichidaa Signatories to the Treaty

- *Zee-ta-kay-pi-nais* (Rainy River)
- *Kitchi-gay-kake* (Rainy River)
- *Note-na-gua-hung* (Northwest Angle)
- *Maue-do-pe-nais* (Rainy River)
- *Pow-wa-sang* (Northwest Angle)
- *Canda-com-igo-win-wini* (Northwest Angle)
- *Pap-sko-giu* (Rainy River)
- *May-no-wah-taw-ways-kung* ... (Northwest Angle)

Signatories continued...

- *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)
- *Oas-con-na-geish* (Rainy River)
- *Wah-shis-kouce* (Eagle Lake)
- *Kakee-y-ash* (Flower Lake)
- *Go-bay* (Rainy River))

Signatories continued...

- *Ka-me-ti-ash (Whitefish Lake)*
- *Nee-shoo-tal (Rainy River)*
- *Keejee-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 Kineu

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 - 1976



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 - 1985



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 - 1989

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 Folister

1989 - 1991



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 - 1997



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 Aking – 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 - 1998



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 Naotkamegwaning 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 - 2008



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 Kelly

B.A., L.L.B.

2008 - 2012



"Ogimaapinesiik" is a Sun Dancer and a member of Midwein. 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 - Present



Ozhowshkwaanakwut 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 *Ozhowshkwaanakwut*.



Robin Green
- Machibiiness, Grand Chief 1979-81 and 1985-9



Fred Kelly
- Kizhebowse Mukwa (Kind Walking Bear), Grand Chief 1975-6



George Kakeway and Brian Perrault at the Jay Treaty Rally,
International Bridge between Fort Frances, Ontario and
International Falls, Minnesota



"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"*