

NOVEMBER 2-6, 2020

# TREATIES RECOGNITION WEEK

TREATY #3 EDUCATION AWARENESS

## The History of Treaty #3 in Canada

The new Dominion of Canada believed that its future lay in expansion across North America. Most parties had expansionist views which called for the annexation of Rupert's Land, the huge expanse of land covering the Hudson Bay watershed and dominated by British ownership and the Hudson Bay Company operations. This was desirable land the government wanted to acquire.

At their base, the Treaties were land development on a huge scale. A total of 11 numbered Treaties were negotiated during this time period (1871-1921) culminating with Treaty 11 finally in 1921.



## Treaty #3

Signed on October 3rd, 1873. Chief Mawedopenais of Rainy River made the sacred handshake with the Queen's representative on behalf of the other chiefs.





As a means to facilitate settlement of the west, through the rich agricultural land of the Prairies, and to protect this land from assimilation of the United States, the government desired access to the rich land west of the Red River Valley for the settlement of Euro Canadian citizens designed to create and build the economy of the Dominion of Canada.

In 1857, Chief Peguis of the Anishinaabe petitioned the Aborigines Protection Society in the United Kingdom for “fair and mutually advantageous treaty” for his people. The Hudson Bay Company’s sale of Rupert’s Land to the Crown had caused alarm, particularly since Indigenous peoples had never recognized their trading partners as having any jurisdiction over them or their lands. By 1871, a group of 73 “Principal Headmen” around Portage la Prairie, MB, met in the spring and passed a resolution asserting “we never have yet, seen or received anything for the land and the woods that belong to us, and the settlers use to enrich themselves”.

Wemyss Simpson was appointed as an Indian Commissioner, charging him with obtaining a treaty for lands between Thunder Bay and Fort Garry. Instructions to him were “to secure the cessation of the lands upon terms as favorable as possible to the government”. It was known that this would set a precedent for all other negotiations to follow. A maximum annuity payment of \$12 per year per family of five.

Treaty 3 – October 3, 1873 – also known as the North West Angle Treaty, was signed between the Ojibway people and Canada. Initial negotiations were met with failure in 1871, and therefore Wemyss Simpson moved west to commence negotiations that eventually lead to signed Treaties 1 and 2.

This signed treaty eventually granted access for the federal government to Ojibway lands in northwestern Ontario and eastern Manitoba, in exchange for various goods and Indigenous rights to hunting, fishing and natural resources on reserve lands. The terms of Treaty 3 set precedents for the eight further numbered treaties.

The focus of the government in 1869 was to build a road and waterway system from lower Fort Garry (Winnipeg) east to Lake of the Woods, and from Thunder Bay to Shebandowan Lakes.

## Treaty 1

Signed August 3, 1871, after 8 days of negotiation, between the Canada and the Anishinaabek and Swampy Cree of southern Manitoba

## Treaty 2

August 21, 1871  
Canada,  
Anishinaabe of  
southern Manitoba



Treaties 1 and 2 were the first of 11 Numbered Treaties negotiated between 1871 and 1921



They knew this wouldn't be possible without maintaining friendly relations with the Ojibway people of the area. Indian Agent Pither was sent, in 1870, to Fort Frances and Rainy River where he began his development of relationships with the Indigenous people there. At this same time, the Red River Rebellion of 1869, which eventually led to the establishment of a provisional government by Metis leader Louis Riel had the full attention of the government, at the Red River Colony, now know as Winnipeg. Member of Parliament, Wemyss Simpson arrived in June 1870, to join Pither in his "talks" with the people in the Fort Frances area, addressing a crowd of 1500 Ojibway, and informed them of a military expedition that would be travelling through their lands in order to get to the Red River. He offered work to the Ojibway as workers and guides for the expedition, to which they refused, but agreed not to interfere with the troops' movement. They also made it clear they expected to be paid for the construction of any roads or waterways through their territory, and requested \$10 per man, woman and child annually for "as long as the sun shines". The Ojibway also wanted rations of pork, tea, tobacco and flour to be used in celebrations conducted when the government arrived to distribute the annual payments.

Although they were ready to negotiate a Treaty, and were very clear they had no intention to surrender nor permit "farmers to settle" on their land. They did not cede their rights to the land; they wanted compensation in exchange for allowing the development of specific government projects on their territory. Simpson found these requests excessive, and not in the favor of the government, and they would not support the annuity payment without surrender of their lands.



By June, 1872, the Ojibway had discovered silver and gold on their lands, and the government now saw their demands for compensations as “outrageous”. A year later, three Commissioners were sent to negotiate now with the push of the new project of the Canadian Pacific Railway, who wanted access from Lake Superior to the Red River pushing them even harder. They were told to offer the Ojibway \$14 per person for the cessation of their territory, in addition to granting an annual payment of \$6 - \$10.

In September, 1873, Indian Agent Morris arrived at Northwest Angle, present day area where borders of Manitoba/Ontario and Minnesota, USA intersect, accompanied by a military escort and announced he was ready to negotiate. Also present during the negotiations were four Metis individuals from Manitoba. It took 3 days to work out the details of the Treaty, and ultimately the terms agreed to included guaranteed rights and privileges, such as including exclusions from conscription, permission to hunt and fish on reserve lands and the ability to allow relatives who had moved to the United States to be included in this Treaty if he relocated to Canada within two years of its signing.

After a few more negotiations took place about the allocation of certain goods and services, the Ojibway accepted the Treaty terms. Although not all Bands were able to be present and included in the Treaty negotiations at Northwest Angle in 1873, and agreed in advance to accept whatever terms their relatives agreed to, adhesions were signed in 1874-75 to include them in the Treaty.

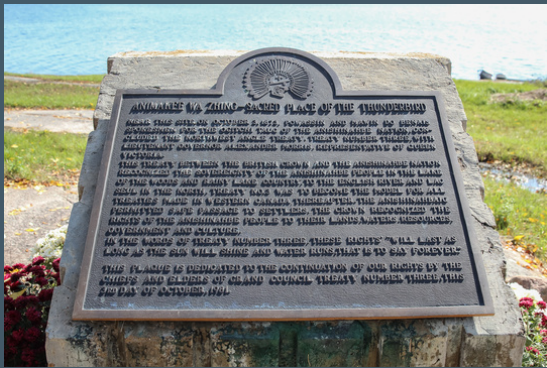
After four years of negotiations, Treaty 3 was now complete.





## Treaty #3 today...

Grand Council Treaty #3 is the political and administrative body that represents the 28 signatories to the treaty, including 26 First Nations in northwestern Ontario and two First Nations in southeastern Manitoba. Its administrative reach spans approximately 14,244,935 ha of land, or 55,000 square miles.



The Grand Council Treaty #3 also represents about 25,000 Indigenous people, almost half of whom live on reserve. The council aims to protect and preserve Indigenous rights to the land, while also continuing to pursue goals of self-government.



In April 2003, Treaty 3 gained its own police force: the Treaty Three Police Service (TTPS). Funded by the federal and provincial governments, TTPS services 23 Treaty 3 First Nations.



# 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



## BEING A CITIZEN OF THE ANISHINAABE NATION IN TREATY 3 IS A COMPLETELY DIFFERENT THING FROM BEING REGISTERED AS AN "INDIAN" WITHIN THE CANADIAN STATE.



## 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      Gwewaadiziwin  
Wisdom              Honesty

Zaagidwin          Dbaadendiziwin  
Love                  Humility



Zoongie'tedwin      Mnaadendimowin  
Courage              Respect

Debwewin  
Truth

(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 to:

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