2018 ᑕᓯ ᐱᐳᓐ ᑲᓂᑲᓂᓯᒡ ᓴᑲᑭᐱᒻᐃᑫᐃ ᐅᑭᒪ ᐅᐃᑕᒪᑫᐃᓐ

BOOSHOO/WACHEYA MIISAWEH ANISHINABEK, ANISHININIWUG MIINA INNINIWUG

ᐳᕈ/ᐧᐊᑭᔪ ᒥᓴᐅ ᐊᓂᔑᓇᐯᒃ, ᐊᓂᔑᓂᓂᐧᐊᒃ ᒥᓇ ᐊᓂᓂᐧᐊᒃ

2018 marks 30 years since Matawa First Nations Management was formally established by the nine Chiefs formerly known as the Nakina District Chiefs. This was a result of INAC's devolution policy which downloaded program responsibility to the First Nations and tribal councils. Although the devolution policy materialized only on a limited basis, I believe this gave an opportunity for the member First Nations to come together as a regional political organization.

2018 ᐊᕐᔅ ᓂᓯᒥᑎᓇ ᐱᐳᓐ ᐊᐱᒥᓴ ᐊᐱᒡ ᒪᑕᐧᐊ ᑕᔑᑫᐃᓇᓐ ᐅᑭᒪᐃᓐ ᑲᑭᒪᒋᒋᑲᒐᑯᐸᓐᓐ ᔭᒻᐃᒃ ᓂᔭᓇᓐ ᐅᑭᒪᑲᓇᒃ ᓂᑕᒪ ᑲᑭᔑᓇᑲᒐᑯᐸᓐᓐ ᓇᑭᓇ ᓂᑭᒻᐃ ᐅᑭᒪᑲᓇᒃ. ᒥᒻᐅᐧᐅ ᑲᑭᐅᓐᒋ ᒪᒋᒋᑲᒐᒃ ᐊᓂᔑᓇᐯ ᑭᒋᕈᓂᔭ ᐅᑭᒪᐃᓐ ᐊᓐᑕᑯᓂᑲᓐ ᐃᓇᑯᓂᑫᐃᓂᔅ ᑲᑭᐃᑭᑐᒪᑲᒃ ᒋᒥᓇᑲᓂᐧᐊᒡ ᒋᑲᓇᐧᐊᐸᒥᑎᓯᐧᐊᒡ ᐊᓂᔑᓇᐯᒃ ᐁᑯ ᐊᓂᔑᓇᐯ ᐅᑎᐯᓐᒋᑫᐃᓐ ᐅᑭᒪᐃᓂᒃ. ᐁᑯ ᐊᓐᑕᑯᓂᑲᓐ ᐃᓇᑯᓂᑫᐃᓂᔅ ᐁᑭᐅᔑᒋᑲᒐᒃ ᐸᑭ ᐱᐧᑫᑕ ᒋᒥᓄᔭᒃ, ᒥᒻᐅᐧᐅ ᐁᐃᓐᓐᑕᒪᓐ ᐁᑭᒥᓇᑯᔪᒃ ᒋᒪᒪᐦᐃᒣᑲᔪᒃ ᑲᔑᑎᐯᓐᑕᑯᓯᔪᒃ ᑲᑭᓇ ᑕᔑᑫᐃᓇᓐ ᑲᔑᑎᐯᓐᑕᑯᓯᔪᒃ ᒋᐅᒣᑭᒪᒋᑐᔪᒃ ᓂᑲᓂᑕᒪᑫᐃ ᐃᑐᑲᑐᐃᓐ ᐅᑭᒪᐃᓐ.

The name 'Matawa' came from a longer name 'Mammattawa' meaning joining of rivers. This name was used by the Peoples of Constance Lake for their community where the Treaty nine commissioners visited the community in 1905 when they were considered as an offshoot of Fort Albany. With this as a consideration, they did not sign the Treaty with them but they did establish reserve lands a few miles down river of the English River Post, where the people were residing. During the time of the Treaty, most of the members were living further up the river in a community called Pagwa River, where a Canadian railway passed through.

ᔭᒻᐃ ᑲᑭᐃᔑᓂᑲᒋᑲᒐᒃ 'ᒪᑕᐧᐊ' ᔭᒻᐃᒃ ᑲᐅᐧᑎᓂᑲᒐᒃ ᓇᐧᐊᒡ ᑲᑭᓄᐧᐊᒃ 'ᒪᒪᑕᐧᐊ' ᔭᒻᐃ ᑲᐃᒋᑲᒐᒃ ᑲᒪᒪᐦᐃᒣᑲᑭᓐ ᓯᐱᓐ. ᒥᒻᐅᐧᐅ ᐃᓂᓂᐧᐊᒃ ᑲᑭᐊᐸᒋᑐᐧᐊᑯᐸᓐᓐ ᔭᒻᐃᒃ ᑲᓐᔅᑕᓐᔅ ᓴᑲᒻᐃᑲᓂᒃ ᐅᑕᔑᑫᐃᓂᐧᐊ ᔭᒻᐃ ᑭᒻᒋ ᐊᕐᑕᒪᑫᐃᓂᒃ ᓂᔭᓄ ᒪᓯᓇᒻᐃᑲᓐ ᑲᐅᑭᒪᑲᑕᒋᑫᒡ ᑲᑭᑭᔭᐃᑌᒡ ᐃᒻᐃᒪ ᑕᔑᑫᐃᓂᒃ 1905 ᐊᐱ ᒥᒻᐃᒪ ᑲᐧᑫᑌᐃᓐ ᑲᑭᒪᓇᑲᓂᐧᐊᒡ ᐃᓂᓂᐧᐊᒃ, ᑲᐃᓂᓐ ᑭᓐᒋᐅᔑᐱᒻᐅᑎᓯᐧᐊᒡ ᔭᒻᐃ ᑭᒻᒋ ᐊᕐᑕᒪᑫᐃᓂᒃ ᒪᓯᓇᒻᐃᑲᓐ ᕐᑯᒡ ᐅᑭᐅᔑᑐᓇᐧᐊ ᑕᔑᑫᐃᓐ ᓂᓴᒋᐧᐊᓂᒃ ᔭᒻᐃ ᐃᓐᑭᓕᒣ ᓯᐱᓐᒃ ᑕᔑᑫᐃᓐ, ᒥᒻᐃᒪ ᐃᓂᓂᐧᐊᒃ ᑲᐃᔑᑕᐧᐊᒡ. ᒥᒻᐃᒪ ᓂᑕᒪ ᑲᒪᒋᒋᑲᒐᑯᐸᓐᓐ ᑭᒻᒋ ᐊᕐᑕᒪᑫᐃᓂᒃ ᒪᓯᓇᒻᐃᑲᓐ, ᓇᓂᑕ ᐃᓂᓂᐧᐊᒃ ᔭᒻᐃᒃ ᐅᑭᑕᒋᐧᐊᓂᒃ ᐃᔑᑕᐧᐊᑯᐸᓐᓐ ᔭᒻᐃᒃ ᑲᐃᔑᓂᑲᒐᒃ ᐯᐧᑲ ᓯᐯ, ᔭᒻᐃ ᐃᒣᑯᐧᐃᑕᐸᓇᑭᓇ ᑲᔑ ᕐᐳᑕᒧᒃ.

"We are committed to supporting each other and focusing our collective efforts on core strategic priorities. By working together as a regional community, we will use our combined knowledge and resources in order to champion the social and economic vitality of our First Nations and invest in community and people building."

"ᐃᑕᓄᑭᒥᑐᐃᓐ ᓂᓂᑲᓄᓐᑕᒥᓐ ᐁᑯ ᑲᓯᐸᑯᓐᑕᒣᒃ ᑲᒪᒪᑦᐃᓇᒥᓐᒃ ᑲᐃᓯᒪᒋᖅᑲᔪᒃ ᒋᒥᓄᔭᒃ ᑲᓯᐅᓇᑐᔪᒃ ᐅᓄᑭᐃᓇᓐ ᑲᓂᑲᓂᓐᑕᑯᑭᓐ. ᑲᐃᑕᓄᑭᒥᑎᓇᓂᐊᒃ ᑲᒪᒪᑦᐃᖅᑲᔪᒃ ᑕᓯᑭᐃᓇᓐ, ᔭᐃ ᑲᐊᐸᒋᑐᒥᓐ ᑲᓯᑭᑭᓐᑕᒣᒃ ᑭᑭᓐᑕᓱᐃᓇᓐ ᐁᑯ ᑭᐊᐸᒋᒋᑲᓂᓂᓇᓐ ᑲᐊᔭᒣᒃ ᒋᐅᓐᒋᒥᓄᔭᑭᓐ ᐃᓱᔭᐃᓇᓐ ᐁᑯ ᑕᓯᑭᐃ ᐱᒧᐃᒋᑭᐃᓐ ᑭᐅᓐᒋᒥᓇᐊᓯᑭᓐ ᑭᑕᓯᑭᐃᓂᓇᓐ ᐁᑯ ᒋᓂᑲᓄᑕᒣᒃ ᑭᑕᓯᑭᐃᓇᓐ ᐁᑯ ᑲᑭᓇ ᐃᓂᓂᐊᒃ ᑲᐊᓄᑭᐊᒃ ᐅᒃᐅᒪ."

The nine Matawa member communities that came together had their communities located on the rivers which gave them the necessities of life. Through these rivers, the Peoples of the Land, established connections with their neighbouring communities from all directions. Therefore, it was only appropriate that the name 'Matawa' be chosen to represent the history of our Nations.

ᔭᐃ ᓂᔭᓇᓐ ᒪᑕᐊ ᐃᓂᓂᐊᒃ ᑕᓯᑭᐃᓇᓐ ᑲᑭᒪᒪᑦᐃᖅᑲᐊᒃ ᔭᐃ ᐅᑕᓯᑭᐃᓂᐊ ᐊᑭᓯᐅᑐᓇᐊ ᑭᒋᓯᐱᓐ ᑲᓯᐱᒥᒋᐊᑭᓐ ᑭᐅᓐᒋᒥᓇᐱᒪᑎᓯᐊᒃ. ᒥᐅᒪ ᓯᐱᓐ, ᔭᐊᒃ ᐃᓂᓂᐊᒃ ᐅᑕᑭᐃ, ᐁᑭᐅᓯᑐᐊᒃ ᑭᐅᓐᒋᒪᒪᑦᐃᖅᑲᐊᒃ ᑕᓯᑭᐃᓇᓐ ᑲᐯᓯᓇᑯᑭᓐ ᐁᑯ ᒥᓯᐁ ᑲᐊᔭᑭᓐ. ᐁᑯᑕᖅ, ᒥᐅᒪ ᑲᑭᐅᓐᑎᓂᑲᑌᒃ ᑲᑭᐃᓯᓂᑲᑌᒃ 'ᒪᑕᐊ' ᒋᑭᑭᓄᐊᒋᒋᑲᑌᒃ ᐊᓂᓐ ᑲᑭᐅᓐᒋᒪᒋᒋᑲᑌᒃ ᑲᑭᒪᒪᑦᐃᖅᑲᐊᒃ ᐊᓂᓯᓇᐯᒃ.

The Chiefs adopted the following as their vision for Matawa:
Additionally, they adopted this as their mission statement:

ᐅᑭᒪᑲᓇᒃ ᑲᑭᐅᑕᐱᓇᒧᐊᒃ ᔭᐃᓂ ᐊᑎᓐᓐᑕᒧᐃᓂᐊ ᑲᓯᐱᒥᐃᑐᐊᒃ ᒪᑕᐊ:
ᑯᑕᑭᔭᓐ, ᑲᑭᐅᑕᐱᓇᒧᐊᒃ ᐅᒃᐅᐁ ᐅᑎᑭᑐᐊᓂᐊ ᑲᐃᓂᓐᑕᒧᐊᒃ ᑭᐃᓯᒪᒋᖅᑲᐊᒃ:

"Matawa First Nations will be prosperous and enriched First Nations both individually and collectively. By creating enhanced social and economic opportunities for everyone, the Matawa First Nations will reach their maximum potential and have confidence in the future."

"ᒪᑕᐊ ᑕᓯᑭᐃᓇᓐ ᒋᒥᓄᔭᒃ ᐁᑯ ᒋᒥᓄᐊᓯᒃ ᑕᓯᑭᐃᓇᓐ ᑲᓯᐯᓯᑯᐊᒃ ᑕᑯ ᑲᓯᒪᒪᑦᐃᑯᐸᐃᔭᒃ. ᑭᐅᓐᒋᒥᓄᔭᒃ ᐃᓱᔭᐃᓇᓐ ᐁᑯ ᐱᒧᐃᒋᑭᐃᓐ ᑲᑭᓇ ᐊᐃᔭᒃ ᒋᐊᐸᒋᑐᐊᒃ, ᒪᑕᐊ ᑕᓯᑭᐃᓇᓐ ᒋᓇᑭᖅᑲᒧᐊᒃ ᑭᑯᒪᖅᑲᐃᓱᐊᒃ ᐁᑯ ᒋᑭᒋᓐᑕᒧᐊᒃ ᒋᐊᓂᒥᓄᔭᑭᓐ ᐊᓄᑭᐃᓇᓐ ᓂᑲᓂᒃ."

I believe throughout the 30 years the vision and mission have resulted in Matawa First Nations maintaining their unity. I believe that in the next 30 years, if we continue to work together as one. We will succeed in our goals to become self-sufficient and self-sustaining communities as our Ancestors did during their time.

ᒥᑊᐅᐧᐁ ᑲᐃᓗᓐᑕᒪᓐ ᑲᑭᐱᒥᓴᑦ ᓂᓱᒥᑎᓇ ᐱᐳᓐ ᔭᑊᐃ ᐊᑎᓂᓐᑕᒧᐃᓂᐧᐊ ᑲᔅᐱᒥᐧᐃᑐᐧᐊᒡ ᐁᑯ ᐅᑎᑭᑎᐧᐃᓂᐧᐊ ᑲᐃᓂᓐᑕᒧᐧᐊᒡ ᕿᐃᔅᒪᒋᒣᑲᐧᐊᒡ ᑲᑭᐅᓐᒋᒥᓄᔭᑦ ᒪᑕᐧᐊ ᑕᔅᕿᐃᓇᓐ ᑲᑭᐅᓐᒋ ᒪᒣᑲᐃᑲᐸᐧᐃᐧᐊᒡ ᑲᑭᒪᒪᑊᐧᐃᒣᑲᐧᐊᒡ. ᒥᑊᐅᐧᐁ ᑲᔅᐸᑯᔭᓐᑕᒪᓐ ᒥᓇᐧᐊ ᐊᓂ ᓂᓱᒥᑎᓇ ᐱᐳᓐᑦ, ᑭᔭᐸᒡ ᒋᒥᓄᐧᐊᔅᑦ ᐧᐃᑕᓄᑭᒥᑐᐧᐃᓐ. ᑲᑲᒣᑭᑐᒥᓐ ᒋᒪᒋᑐᔭᑦ ᑭᒪᒋᑕᐧᐃᓂᓂᓇᓐ ᐁᑯ ᑭᓇᐧᐁᑦ ᒋᐃᑕᓄᑭᒥᑎᔭᑦ ᑕᑯ ᑭᓇᐧᐃᓐᑦ ᒋᓇᓇᑲᒋᑐᔭᑦ ᑭᑦᔅᑭᐧᐃᓇᓐᑦ ᑎᓄᑲᓐ ᑭᒋ ᐅᑕᓇᑦ ᐊᓂᔅᓇᐯᑦ ᑲᑭᔅᐱᒪᑎᓯᐧᐊᒡ.

On behalf of our staff, we wish our Chiefs and our Peoples a great year as we move towards, what I believe, will be a year of continuing success for our communities. Let's continue to work together as one—the way our leaders back in 1988 wanted Matawa communities to be.

ᑲᑭᓇ ᐊᓄᑭᓇᑲᓇᑦ ᐅᑊᐅᒪ ᑲᐊᔭᐧᐊᒡ, ᒥᑊᐅᐧᐁ ᑲᐃᓗᓐᑕᒥᑦ ᐅᑭᒪᑲᓇᑦ ᐁᑯ ᑲᑭᓇ ᐃᓂᓂᐧᐊᑦ ᒋᒥᓇᐧᐊᔅᑦ ᑭᐱᒪᑎᓯᐧᐃᓂᐧᐊ ᑲᐱᒥᓴᑦ ᐱᐳᓐ, ᒥᑊᐅᐧᐁ ᑲᔅᐸᑯᔭᓐᑕᒪᓐ, ᒋᒥᓄᔭᑦ ᓇᑯᒡ ᐊᓂ ᐱᐳᓐᑦ ᑲᑭᓇ ᑕᔅᕿᐃᓇᓐ. ᒥᑊᐃᐧᐁ ᑭᔭᒡ ᒋᒥᓄ ᐧᐃᑕᓄᑭᒥᑎᔭᑦ ᐊᓂᔅᐯᔅᑯ ᒪᒋᑲᔭᑦ - ᔭᑊᐊᑦ ᐅᑕᓇᑦ ᐅᑭᒪᑲᓇᑦ ᑲᑭᐃᓗᓐᑕᒧᐧᐊᒡ 1988 ᕿᐃᔅᒥᓄᔭᑭᓐ ᒪᑕᐧᐊ ᑕᔅᕿᐃᓇᓐ.

Yours in Unity,
ᒥᐧᕿᐃᓐ ᒪᒪᐧᐃᒣᑲᐧᐃᓐ,

David Paul Achneepinesku
ᑐᔾᐱᑦ ᐸᓪ ᐊᒋᓂᐱᓗᒣᑲᒻ
CEO, Matawa First Nations Management
ᑲᓂᑲᓂᓯᒡ ᓴᑲᑭᐱᑊᐃᕿᐃ ᐅᑭᒪ, ᒪᑕᐧᐊ ᑕᔅᕿᐃᓇᓐ ᐅᑭᒪᐧᐃᓐ