



CANADA'S **HISTORY**

Treaty Relations Commission of Manitoba & Canada's History Society Webinar Series

Session 4: A Geographical Perspective on the Numbered
Treaties in Canada

Presenter: Connie Wyatt Anderson, TEI Facilitator, TRCM

Date: Tuesday, January 31, 2017



PURPOSE OF SESSION

This webinar will:

- provide a geographical perspective on the Numbered Treaties in Canada;
- identify where the Numbered Treaties are located;
- explore traditional indigenous place names;
- examine traditional territory acknowledgments;
- and review the learning resources found in the Treaty Education Kit that support these themes.

Let's Consider....

- ▶ Geography is the place where history happens.
- ▶ Latitudes not attitudes: geography explains history.
- ▶ An atlas is like a long-term forecast - it sees history before it happens.
- ▶ What is where? Why there? Why care?

Charles F. Gritzner



What is where?

- ▶ Where are features located on the surface of the Earth?

Why there?

- ▶ Spatial Distribution?
- ▶ Processes?
- ▶ Interrelationships?

Why care?

- ▶ Importance?
- ▶ Relevance?
- ▶ Action/reaction?

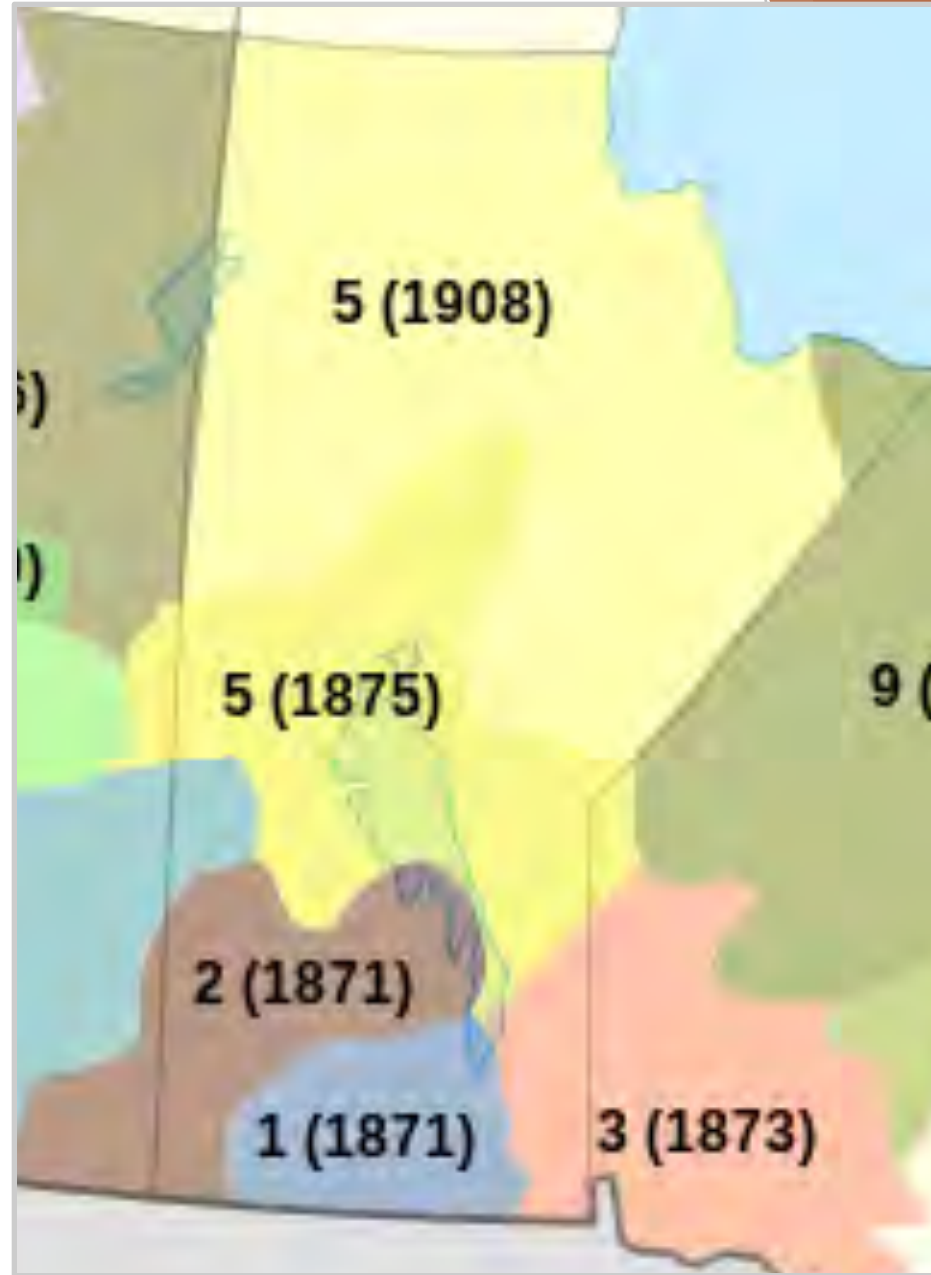
What is Where?

- ▶ Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations.
- ▶ These Treaties encompass an area from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories.



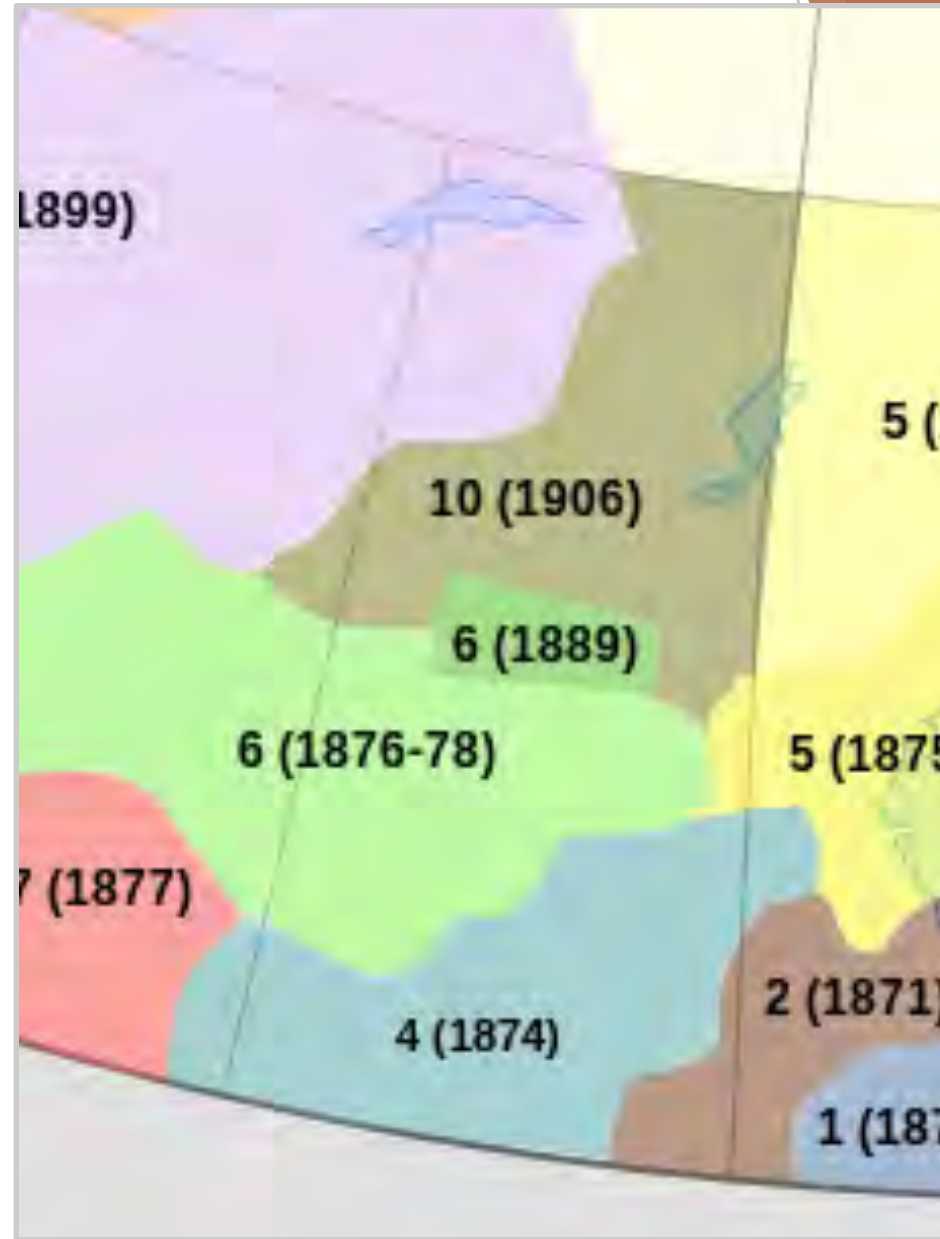
What is Where?

- ▶ **Treaty No. 1** is located in south central Manitoba.
- ▶ A few of the Canadian communities sharing the obligations and benefits of Treaty No. 1 include: Winnipeg, Brandon, Portage La Prairie, Selkirk, Steinbach, Lunda, Grand Beach, Emerson, Winkler and many more.



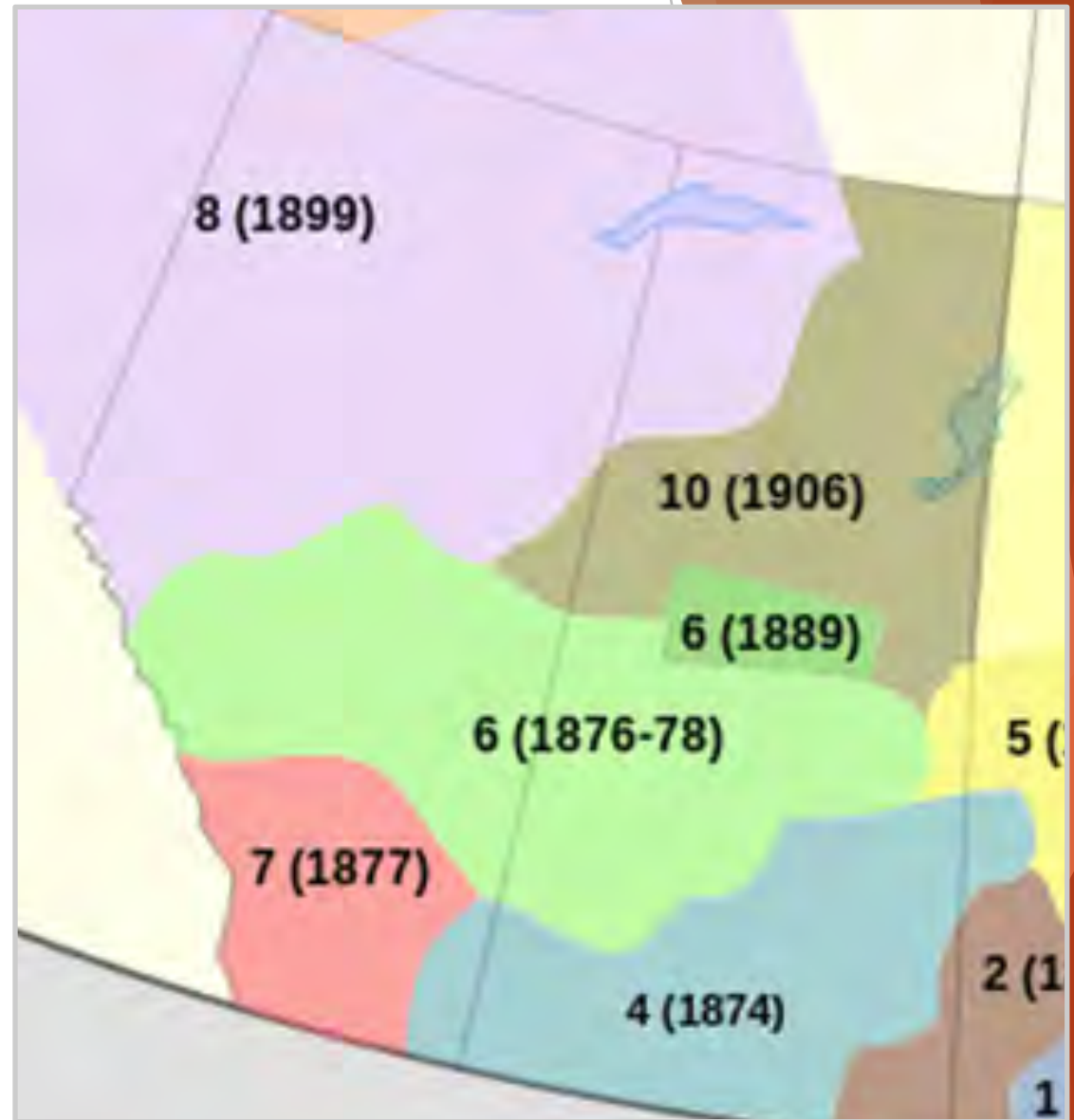
What is Where?

- ▶ The larger portion of **Treaty No. 4** is found in Saskatchewan; however, a small part of western Manitoba is covered by Treaty No. 4, as is a part of southern Alberta.
- ▶ Manitoban communities that share in the benefit and obligations of Treaty No. 4 include: Birch River, Mafeking, Swan River.
- ▶ Saskatchewan: Regina, Yorkton, Weyburn, Moose Jaw...
- ▶ Alberta: Cypress Hills area



What is Where?

- ▶ **Treaty No. 6** represents most of the central area of Saskatchewan and Alberta. [Two Manitoba First Nations signed treaty adhesions in 1898].
- ▶ Saskatchewan communities that share in the benefit and obligations of Treaty No. 6 include: Saskatoon, Prince Albert
- ▶ Alberta: Edmonton, Red Deer



What is Where?

- ▶ **Treaty No. 9** covers almost two-thirds of the area that became northern Ontario.
- ▶ It covers most of present-day Ontario north of the height of land dividing the Great Lakes watershed from the Hudson and James Bay drainage.
- ▶ Communities that share in the benefit and obligations of Treaty No. 9 include: Moose Factory, Timmins, Kapuskasing

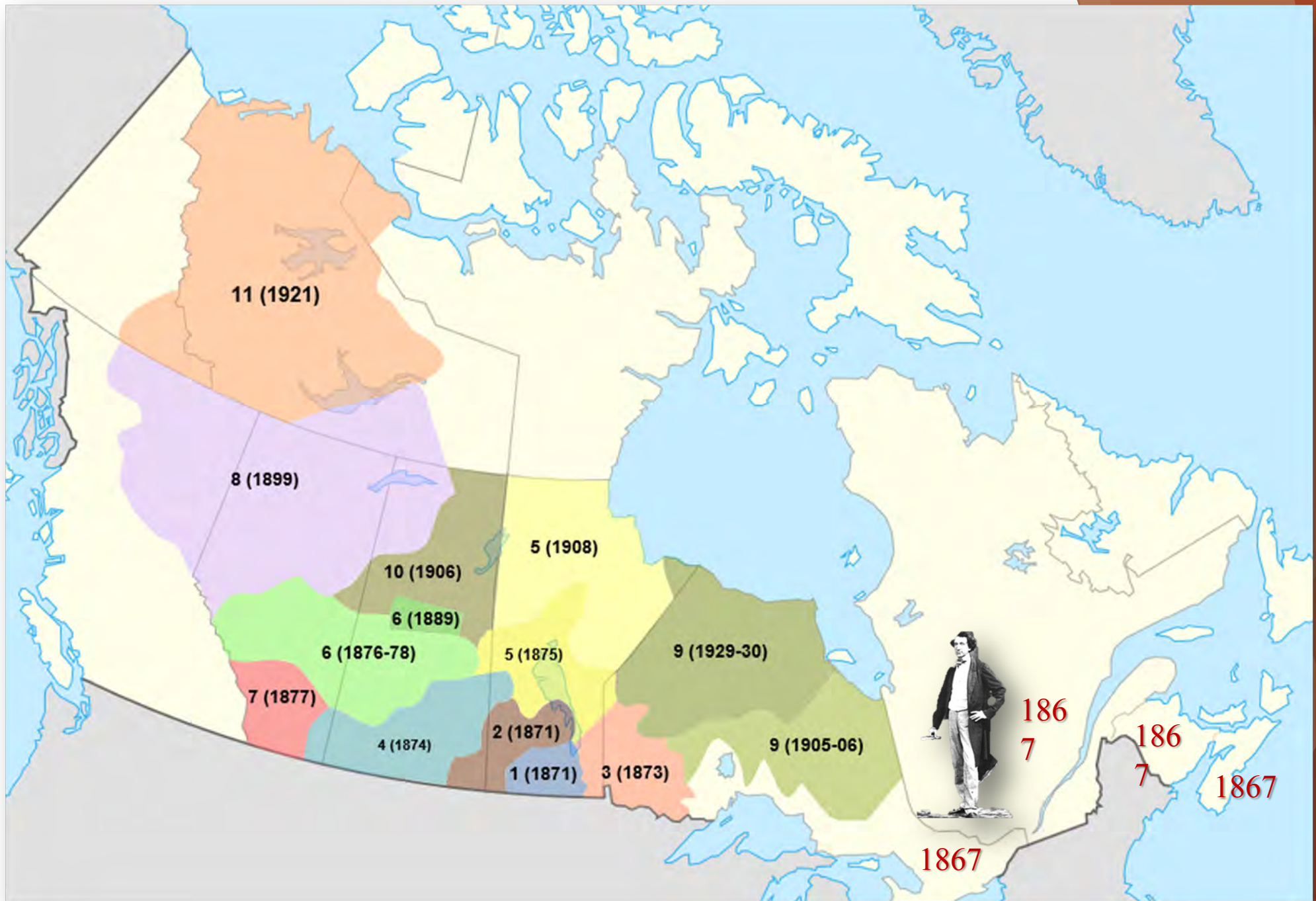


What is Where?

- ▶ **Treaty No. 11** is the last of the Numbered Treaties, signed in 1921.
- ▶ It covers more than 950,000 km² of present-day Yukon, Northwest Territories and Nunavut.
- ▶ Fort Simpson and Yellowknife are both in Treaty No. 11 territory.



Why There?



1867, the Dominion of Canada



- ▶ In 1867 the Canadian government had control over internal/domestic affairs.
- ▶ Confederation included terms relevant to western Treaty making:



one was the provision for entry of new territories such as Rupert's Land and the North-western Territories;



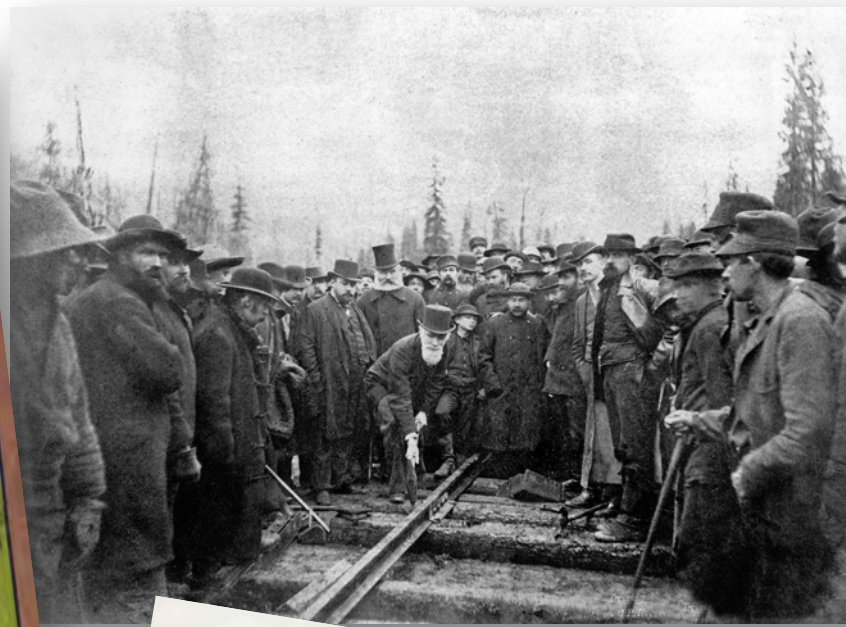
and the second was the assigned jurisdiction over "Indians and lands reserved for Indians" to the Parliament of Canada


Why There?



OWN
YOUR OWN
 HOME IN CANADA
and apply for a
READY-MADE FARM
to the nearest
 CANADIAN PACIFIC AGENT

CANADIAN PACIFIC



SHORTEST SEA PASSAGE TO AMERICA.  AVERAGE ABOUT EIGHT DAYS.

THE NEAREST BRITISH COLONY.
 SEE THE REPORTS OF THE BRITISH TENANT FARMERS' DELEGATION WHICH VISITED CANADA IN 1899.



Postmasters will please exhibit this Bill in a conspicuous position.

CANADA

TENANT FARMERS and others with moderate means who wish to engage in profitable agriculture, AGRICULTURAL LABOURERS, and FEMALE DOMESTIC SERVANTS, are, at the present time, the classes mostly required in Canada.

Improved Farms, with comfortable Dwellings and Out-buildings, can be purchased in ONTARIO, QUEBEC, NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND, and BRITISH COLUMBIA for from Five Pounds to Twelve Pounds per acre, and these Lands are within from eight to fourteen days of Great Britain. Smaller properties can be purchased at somewhat lower prices in MANITOBA and the NORTH-WEST TERRITORIES.

FREE GRANTS OF 160 ACRES
 GIVEN TO SETTLERS IN THE FERTILE ARABLE AND GRAZING PRAIRIE LANDS OF

MANITOBA
 AND THE NORTH-WEST TERRITORIES,
ASSINIBOIA, ALBERTA, SASKATCHEWAN, AND ATHABASCA

Grants of 100 to 200 acres are also offered in other parts of Canada.

MONEY BONUSES offered to actual Settlers on Land in MANITOBA, NORTH-WEST TERRITORIES, and BRITISH COLUMBIA within eighteen months of arrival. \$10 (£2 1s. 1d.) each Adult over Twelve Years of Age; and a further \$5 for each Male member of the Family over Eighteen Years of Age taking up Land.

Before seeking homes in any part of America, or elsewhere, persons are advised to obtain a copy of the REPORTS OF THE TWELVE BRITISH TENANT FARMERS WHO VISITED CANADA IN 1899, to report upon the Agricultural Resources of the country. These, with newly-issued Pamphlets and Maps, published under the authority of the Imperial and Dominion Governments, containing full information respecting Canada, its resources, trade, demand for labour, the Land Regulations, the BONUSES OFFERED TO SETTLERS, &c., may be obtained FREE on application to the Office of the High Commissioner for Canada (Mr. J. G. COLMER, Secretary), containing full Assisted-Settlement and Assurances, Victoria Chambers, 17, Victoria Street, London, S.W.; or to the Canadian Government Agents: Mr. JOHN DYKE, 15, Water Street, Liverpool; Mr. THOMAS GRAHAME, 40, St. Enoch Square, Glasgow; Mr. H. HERRICK, Victoria Chambers, Victoria Street, Belfast; Mr. T. CONNOLLY, Northumberland House, Dublin; and Mr. J. W. DOWN, Bath Bridge, Bristol.

March 1st, 1902.

Why There?

Indigenous Places Names

- ▶ Before the arrival of Europeans, First Nations and Inuit peoples gave names to places throughout the country to identify the land they knew so well and with which they had strong spiritual connections.
- ▶ For centuries, these names that described the natural features of the land, or commemorated significant historical events, passed from one generation to the next.
- ▶ Indigenous place names honour the past, serve as a way to document Indigenous heritage and are a step to reconciliation.

Why there?

- Spatial Distribution?
- Processes?
- Interrelationships?

Indigenous Places Names

Why There?

Manitoba First Nations Education Resource Centre Inc.

TRADITIONAL FIRST NATION COMMUNITY NAMES

● Cree Communities:

● Dene Communities:

● Oji-Cree Communities:

● Dakota Communities:

Explanatory Note:
It should be noted that there is no standardized spelling format for the Cree, Ojibway, Ojibwe (Island Lake Area), Dakota and Dene languages in English. The spelling of the traditional place names on the map and in the legend has incorporated the British Cartography approach, in an attempt to duplicate the First Nations verbal pronunciation in an English speaking world. Another point to remember is that there can be additional place names for the First Nations with a different spelling. The traditional place names on this map and its incorporation is a generally accepted name by the community members. In some cases, the Traditional Names for the band translate for the community.

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Cree Communities:

Traditional Name of First Nation:	Interpretation of First Nation Traditional Name:
Bunibonibee (Oxford House)	Derived from Pinipawinipi which in Cree means the water falls and dips. There is an area in Oxford Lake which seems to dip or fall.
Chemawawin (Easterville)	Chemwawin in Cree means fishing with two canoes across from each other pulling a net.
Kinosawi Sipi (Norway House)	River with lots of fish.
Kischewaskahegan (York Landing)	Refers to the trading post at York Factory. Kische waskagan means the main house in Cree
Kisipakakamak (Brochet)	Kisipakakamak in Cree means "the water ends". Brochet is located at the North East end of Reindeer Lake.
Kisematawa (Shamattawa)	Where two rivers meet together.
Makaso Sakikan (Fox Lake)	Makaso is the Cree word for Fox and Sakikan is the Cree word for lake. It said that there were a lot of foxes in the area.
Manto Sakikan (God's Lake)	Manto is the Cree word for God and Sakikan is the Cree word for lake.
Manto Sipi (God's River)	"Manto" means God in Cree and "Sipi" means river.
Marcel Colomb (Lynn Lake)	Named after a community leader.
Mathias Colomb (Pukatawagan)	Named after the first Chief of the community.
Misipawistik (Grand Rapids)	"Misi" means big and "Pawistik" means rapids in Cree.
Moosocoot (Ilford)	Mooso is the Cree word for moose and ocot is Cree for nose.
Mosakahiken (Moose Lake)	"Mosa" is Cree for Moose and "Sakikan" is lake in Cree.
Nisichawayasihk (Nelson House)	Where the three rivers (Footprint/Rat/Burntwood) meet.
Ochekwi Sipi (Fisher River)	Named after the animal: Fisher.
Okawamithikani (Granville Lake)	Pikeral Narrows. Okaw is the cree word for pickeral.
Opaskwayak (Opaskwayak)	Opas-kway-ow in Cree means the place where there is upward growth of trees/vegetation/brush.
O-Pipon-Na-Piwin (South Indian Lake)	Winter camp along the shores of South Indian Lake.
Pimicikamak (Cross Lake)	Where the rivers cross.
Sapotawayak (Pelican Rapids)	Sapotawayak means where the water or river runs through.
Tastaskweyak (Split Lake)	Where the lake/river splits into two passage ways.
Wuskwi Sipiik (Birch River)	Wusko is "Birch" in Cree.

Opaskwayak Cree Nation



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315-825
BAND COUNCIL RESOLUTION E-4700-315

Page 1

CHRONOLOGICAL NUMBER 93-123

THE CHIEF AND COUNCIL OF OPASKWAYAK CREE NATION
BAND, THE PAS, MANITOBA

DATED THIS 16th DAY OF August 1993

DO HEREBY RESOLVE:

AT A DULY CONVENED MEETING of Chief and Council held in the Administration Offices on Opaskwayak Cree Nation Reserve No. 21E;

WHEREAS the Chief and Council of Opaskwayak Cree Nation has changed the name of their Band from The Pas Indian Band to Opaskwayak Cree Nation as the name "The Pas Indian Band" was not derived from the Forefathers of our people;

WHEREAS the change of name was effected by Band Council Resolution No. 92-084 dated September 14, 1992;

WHEREAS as the result of the change of name the Chief and Council had formerly announced their official change of name and therefore effected that all past, present and future documents relating to The Pas Indian Band are now, and shall be, identified as documents of Opaskwayak Cree Nation;

WHEREAS the Chief and Council are desirous and will be welcomed by the Membership of Opaskwayak Cree Nation to change the name of "The Pas Indian Reserve" to "Opaskwayak Cree Nation Reserve" in conjunction with the change of name as the name The Pas Indian Reserve continues to be associated and documented as such at the Indian Land Registry in Ottawa, Ontario, and the records and maps within Canada Lands Surveys Records through Energy, Mines and Resources Canada;

THEREFORE BE IT RESOLVED THAT the Chief and Council requests the Department of Indian Affairs to effect the change of reserve name to "Opaskwayak Cree Nation Reserve" in conjunction with the change of name of Band Council Resolution 92-084 with the effective date being September 14, 1992;

Traditional Territory Acknowledgments

- ▶ An increasing number of institutions across the country have started making verbal land acknowledgments to the Indigenous groups who traditionally occupied the territory.
- ▶ These brief reminders of Canada's history, tucked into the routines of everyday life, are meant as small acts of reconciliation.
- ▶ Many reference Treaties.

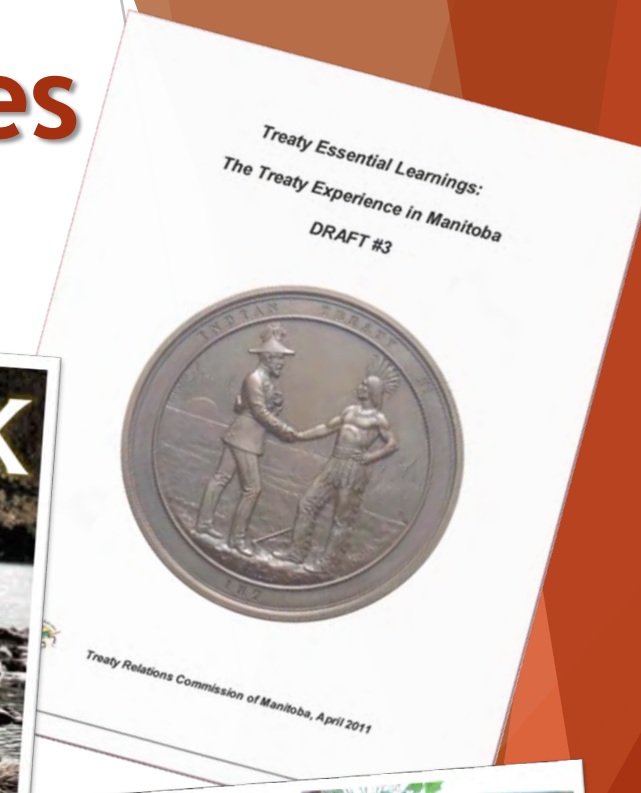


The Winnipeg Jets announce that they play hockey on land formerly used by the Anishinaabe, Cree, Oji-Cree, Dakota, and Dene peoples, and the Metis Nation.

Traditional Territory Acknowledgments

- ▶ **Université de Hearst** (Hearst, ON) - We [I] would like to begin by acknowledging that we are in **Treaty 9** territory and the land on which we gather is the traditional territory of Ojibwe/Chippewa, Oji-Cree, Mushkegowuk (Cree), Algonquin, and Métis peoples.
- ▶ **University of Manitoba** (Winnipeg, MB) - We [I] would like to begin by acknowledging that we are in **Treaty 1** territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation.
- ▶ **University of Alberta** (Edmonton, AB) - We [I] wish to acknowledge that the land on which we gather is **Treaty 6** territory and a traditional meeting ground and home for many Indigenous Peoples, including Cree, Saulteaux, Blackfoot, Métis, and Nakota Sioux.

Treaty Education Kit - Resources



Treaty Education Kit - Resources

Lesson plans:

A geographical perspective on the Numbered Treaties in Canada.



SUB-THEME #1: RELATIONSHIPS
TEACHER INFORMATION SHEET
TOPIC 1.2: Traditional Territories and Urbanization

THE CONCEPT
Many First Nations peoples in Manitoba maintain strong ties to their traditional territories and home communities despite their transitions to various urban centres, in Manitoba and elsewhere. Others experience huge transition challenges to new lifestyles in urban centres which sometimes result in surviving on the fringes of society. Understanding the broad spectrum of how First Nations peoples adapt or don't adapt to urban centres is explored in this lesson.

BACKGROUND TO CONCEPT
Many First Nations peoples have continued to maintain strong ties to their traditional territories and home communities which provide them with a strong sense of identity. These ties have been nurtured by individuals, families, extended relations, friends, Elders, and leaders who have retained traditional and historical knowledge of the transitions their peoples and made efforts to maintain connections and reconnect where possible as a means to remain families.
It is equally important to acknowledge the negative impact of historically traumatic disruptions in the lives of First Nations peoples such as the relocations from traditional territories to "reserves or lands set aside for Indians", residential school systems, and The Sixties Scoop. Such disruptions contributed to the loss of traditional and historical knowledge of their history and renews connections, while others have not by respect for personal decisions remains critical to developing it.

First Nations Peoples' Migrations to Urban Centres
First Nations migration to urban centres began in the 1950's. For other First Nations peoples, challenges First Nations peoples when they move to urban centres. They have established and practices. Today, many institutions, found painful employment and leadership positions. Despite these successes, there are the realities of those First Nations people who are homeless, on the street, suffering from addictions, and The Friendship Movement is one mechanism that was established to support Aboriginal peoples, generally, and First Nations peoples, in particular, in gathering and sharing their culture with each other and the broader community.

First Nations Peoples' Urban Reserves
Aboriginal Affairs and Northern Development Canada (2014) indicate in Manitoba:
- Opaskwayak Cree Nation (adjacent to the Town of The Pas);
- Treaty 1 (1870) and Treaty 2 (1880) in the Province of Manitoba. Various federal and provincial laws outline First Nations peoples' access and use of such lands. The use and access to these lands not designated as reserve lands continue to be a subject of discussion among the Treaty partners (First Nations peoples and Crown [Canada]).

SUB-THEME #3: HISTORY
TEACHER INFORMATION SHEET
TOPIC 3.1 Mapping First Nations Traditional Territories

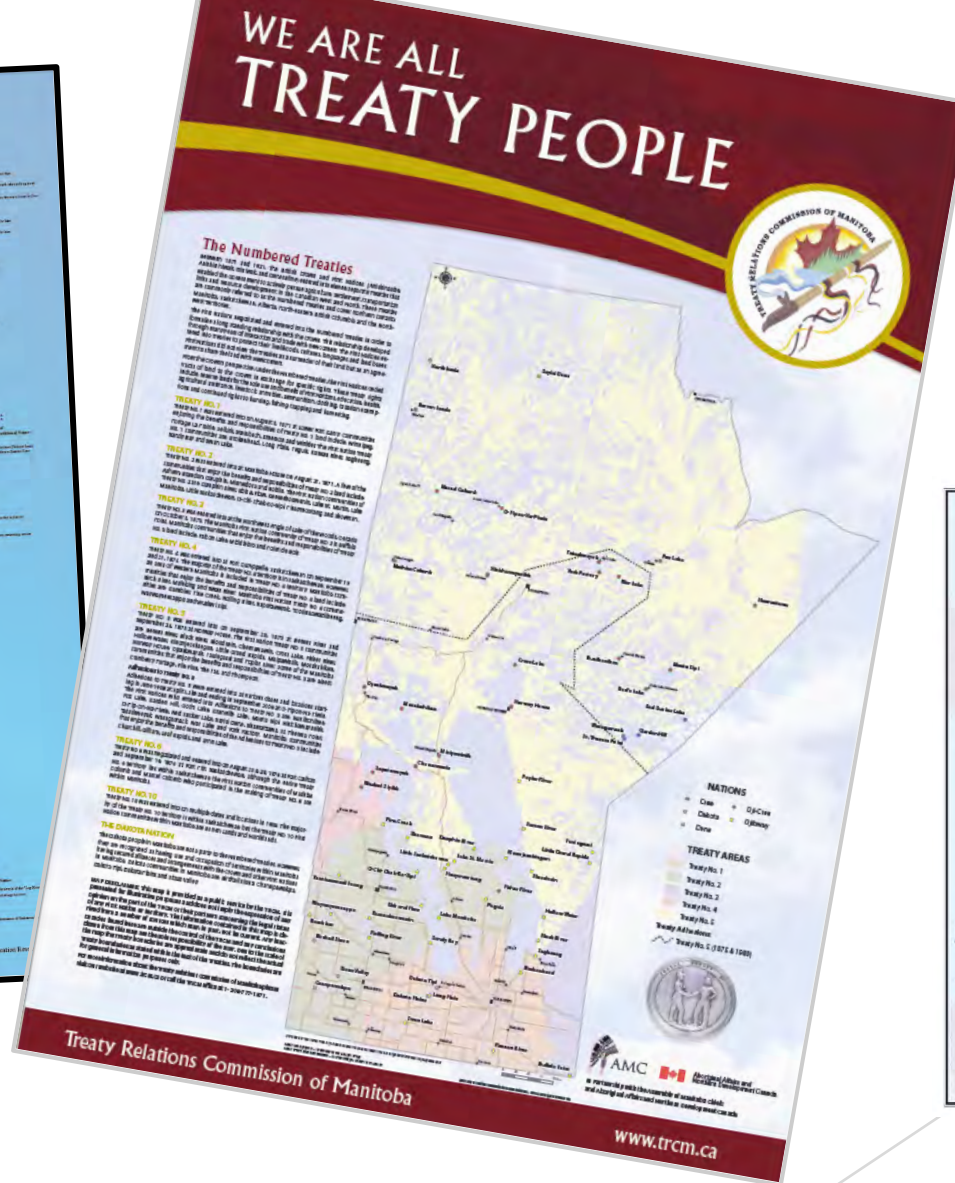
THE CONCEPT
Students will learn that First Nations peoples in Manitoba continue to have access to their traditional territories, much of which is now federal Crown lands, and lands under the jurisdiction of the Province of Manitoba. Various federal and provincial laws outline First Nations peoples' access and use of such lands. The use and access to these lands not designated as reserve lands continue to be a subject of discussion among the Treaty partners (First Nations peoples and Crown [Canada]).

BACKGROUND TO CONCEPT
Traditionally and historically prior to Confederation and The Numbered Treaties, First Nations peoples in Manitoba maintained a seasonal connection to their traditional territories that were shared with other First Nations peoples through protocol agreements and Treaties.
Following the signing of The Numbered Treaties: Treaty 1, Treaty 2, Treaty 3, Treaty 4, Treaty 5, Treaty 6, and Treaty 10 in what is present day Manitoba, the signatory First Nations peoples to these Treaties found themselves disconnected from their traditional territories, with limited to no access to the resources provided by these territories.
The following definitions of "traditional territories" captures a First Nations perspective as provided by the Treaty Relations Commission of Manitoba, and one that is provided by the Arctic Institute of North America (Tracy Campbell).
Traditional territories: a term used by First Nations to describe large tracts and mass areas of land, including waters, used, occupied and governed by First Nations prior to the arrival of Newcomers. First Nations peoples continue to utilize and refer to traditional territories and lands as part of their history and spiritual connection to the past, present and future (TRC, 2015).
Traditional territory (TRT) reserve: refer to the land which surrounds a First Nation community that was or still may be used by the First Nation community to provide a subsistence way of life—that is, land where hunting, trapping, fishing, and gathering activities were historically practiced, and that still may be used by the community for cultural and livelihood purposes (Campbell, 1990).
From the Crown's (Canada's) perspective, First Nations peoples were provided for when reserve lands were set aside for them, along with the provisions of the annuities and access to the Indian Agents assigned to their regions. Today there are more than 3 million hectares of reserve land across Canada... Canada recognizes the cultural, historical, social, political and spiritual aspects of land.
The following excerpt from Aboriginal Affairs and Northern Development Canada *Background – Aboriginal Title in Canada Courts* illustrates that the Crown (Canada) is striving to understand the deeper meaning of First Nations peoples' relationship to their ancestral lands.¹⁴

14 Aboriginal Affairs and Northern Development Canada (2015). *Lands*. Retrieved at <http://www.aandnc.gc.ca>

Treaty Education Kit - Resources

Maps:



A geographical perspective on the Numbered Treaties in Canada.



Treaty Education Kit - Resources

Teacher's Portal:

TEI
About TEI
Backgrounder
Did You Know...
K-12 Treaty Education Continuum
Kit Resources
Teachers Portal
Teachers
Maps
Treaties in the News / Activities for Teachers (Grade 7-12)
PowerPoint Presentations
Teacher Support Materials
Puzzles and Games
Treaty ABC's Readers (English and French)
Teacher-Created Lessons

Teachers' Reference Corner
TEI Facts
TEI Newsletters
Training Registration
What is the Treaty Education Initiative?

Videos
View all videos >

Reference Corner
Instructional Resources
More >

Teacher's Portal
Coming Soon.

TEI Recent Highlights
Upcoming Treaty Education Initiative (TEI) Training Dates
February 12, 2014
March 4 & 5
5th Regional Teacher Training, St. Theresa Point
Register: Online or Downloadable Form
February 6
Provincial School Administrators' Training
Register: Online or Downloadable Form

TEI Winnipeg Regional Teacher Training
December 30, 2013
Date: January 21 & 22, 2014
Registration form

TRCM Speaker Showcase
November 27, 2013
"Expanding the Circle of Compassion to all our Relations"
November 27, 2013
Free registration

A geographical perspective on the Numbered Treaties in Canada.

Visit:

www.trcm.ca

Treaty Education Kit - Resources

Printable Tiled Map:



WE ARE ALL TREATY PEOPLE

A downloadable printable, tiled map to teach about Treaties and the Treaty relationship.

The Numbered Treaties

Between 1871 and 1921, the British Crown and First Nations (Anishinaabe, Anishiniwak, Ininiwak, and Denezhiniine) entered into eleven separate Treaties that enabled the government to actively pursue agriculture, settlement, transportation links and resource development in the Canadian west and north. These Treaties are commonly referred to as the Numbered Treaties and cover northern Ontario, Manitoba, Saskatchewan, Alberta, north-eastern British Columbia and the Northwest Territories.

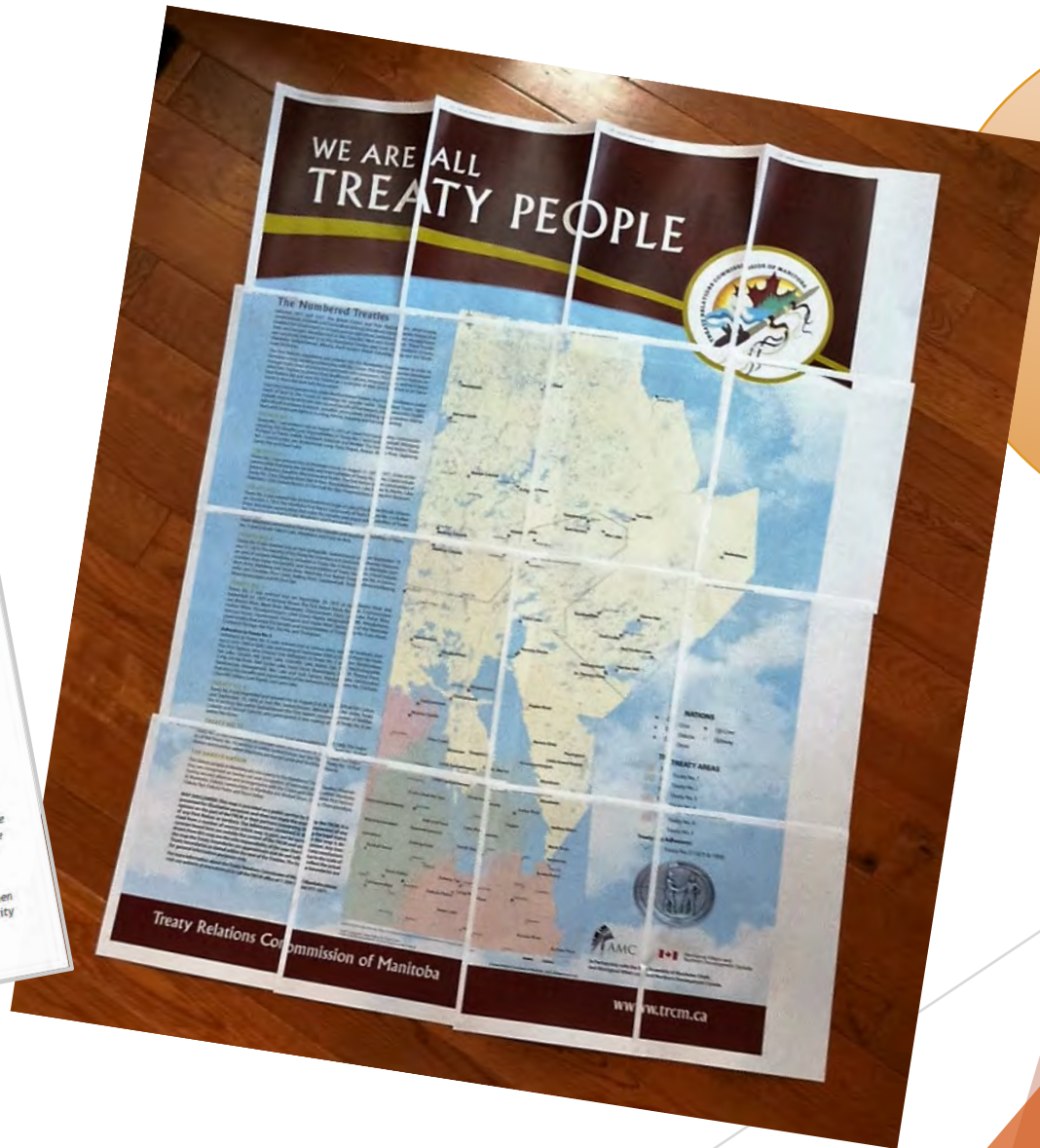
The First Nations negotiated and entered into the Numbered Treaties in order to formalize a long standing relationship with the Crown. This relationship developed through many years of interaction and trade with newcomers. The First Nations entered into Treaties to protect their livelihoods, cultures, languages and land bases. First Nations did not view the Treaties as a surrender of their land but as an agreement to share the land with newcomers. From the Crown's perspective, under the Numbered Treaties, the First Nations ceded tracts of land to the Crown in exchange for annuities, ammunition, clothing, taxation exemptions and continued rights to hunting, fishing, trapping and harvesting.

The goals of the Treaty Education initiative are:

- Increase the knowledge and understanding of the Treaties and the Treaty Relationship among all students;
- Ensure students understand the impact of the Treaties and the Treaty Relationship on the creation of Manitoba;
- Build bridges between all peoples in order to strengthen our society and our prosperity

Treaty Relations Commission of Manitoba

www.trecm.ca



A geographical perspective on the Numbered Treaties in Canada.

What is Where?

Why There?

Why Care?



Why Care?

‘We Are All Treaty People’

Treaty Days at Leila North School/Seven Oaks
S.D., Winnipeg, MB

From the Students:

“This week I learned that we are all Treaty people it doesn’t matter whether we are born here or not, we are still a part of the Canadian Treaties because we live on the land.”

“When I look at people and the world, I feel like we are all connected and I feel like everything could change with just a handshake.”

Why care?

- Importance?
- Relevance?
- Action/reaction?

Further Research:

- ▶ Defining Geography: What is Where, Why There, and Why Care? Charles F. Gritzner, /South Dakota State University: http://apcentral.collegeboard.com/apc/members/courses/teachers_corner/155012.html
- ▶ The Numbered Treaties/TRCM: <http://www.trcm.ca/treaties/>
- ▶ The Numbered Treaties (1871-1921)/Indigenous and Northern Affairs Canada: <https://www.aadnc-aandc.gc.ca/eng/1360948213124/1360948312708>
- ▶ Indigenous place names/Canadian Museum of History: http://www.historymuseum.ca/cmhc/exhibitions/aborig/fp/fpz2d_1e.shtml
- ▶ The Significance of Creating First Nation Traditional Names Maps/MFNERC: <http://mfnerc.org/wp-content/uploads/2015/05/The-Significance-of-Creating-First-Nation-Traditional-Names-Maps.pdf>
- ▶ CAUT Guide to Acknowledging Traditional Territory: <https://www.caut.ca/docs/default-source/professional-advice/list---territorial-acknowledgement-by-province.pdf?sfvrsn=12>