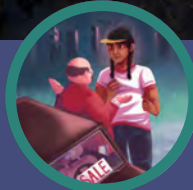


Canada's
History
for *KIDS*
#65 | SEPT 2018
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Canada's History Magazine for Kids
Kayak
96L96

WE ARE ALL
TREATY PEOPLE

PW #40063001



**SHARED
OR STOLEN?**



**CREE SHOW
THEIR POWER**

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Turn to p. 32 to read how artist Amanda Strong created the cover.

By 1773 Psst! These symbols spell "Kayak" in Inuktitut.



Cover illustration: Amanda Strong

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FROM-THE-EDITOR

Welcome to our guest editor for this issue, Cynthia Bird! Cynthia (Wabi Benais Mistatim Equay) of Peguis First Nation is an educator who lives in Calgary in Treaty 7 territory and works with the Treaty Relations Commission of Manitoba.

nancy

Williams Treaty territory



This issue of Kayak is about Treaties and the historic Treaty relationship between First Nations peoples and the British Crown, now represented by the government of Canada. Many people might say Treaties are about the past. Yes, they are about the past, but they are also about the present and the future. They are central to what it means to be Canadian. They remain as important today as they were in the past. Learning about Treaties gives us a chance to reflect on our shared history and to learn why "We Are All Treaty People". Understanding this is important for us as Canadians. We need to know how we have each benefited from our Treaty story. It is who we are.

Cynthia

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HUDSON'S BAY

WHAT is a TREATY?

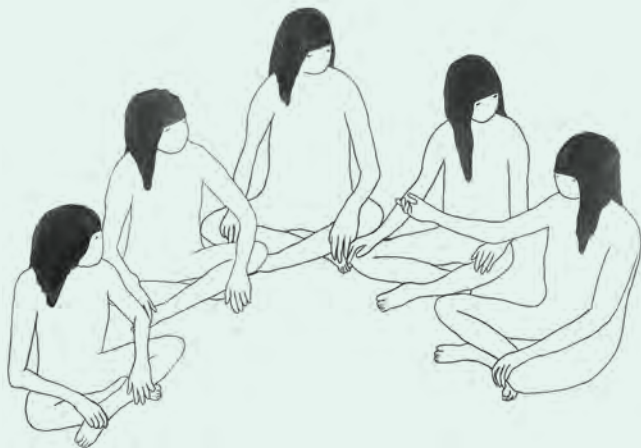


First Nations people had Treaties with each other long before European people came. These agreements were used to make peace, set out who used what areas for hunting and fishing, confirm trading relationships and more.

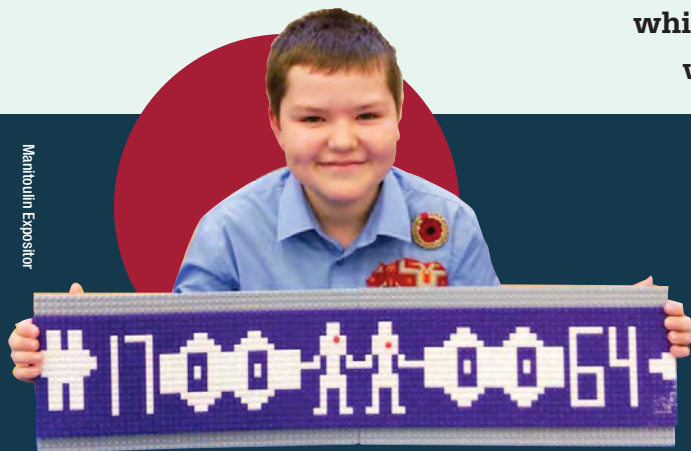
For First Nations people, land is a gift from the Creator. They did not own the land. The Creator gave them teachings on how to respect it and look after it. This would ensure that all Creation would benefit from it. Europeans did not understand this way of thinking. For them, land was not to be shared — it was to be divided up and each part owned by different people.



The British and French noted important information using words written on paper. First Nations recorded important events in their oral tradition through stories passed down to future generations by Elders and Knowledge Keepers.



A Treaty is much more than a piece of paper with words on it—that's why we talk about **making** Treaties, rather than just *signing* them. A Treaty includes all the spoken words the First Nations and government people used to make promises. These words were about the land, how it would be shared and for what purposes. The Treaty was then sealed through a pipe ceremony which invited the Creator to witness the promises.



Manitoulin Expositor

Alex Hebert, an Anishinaabe from Dokis Nation in Ontario, made this Lego™ version of the Treaty of Niagara wampum belt to show that Treaties are still important today.



By Order of the King

The ruler of Great Britain — and therefore of British settlements in North America — outlined a set of principles for Treaty-making with First Nations in the Royal Proclamation of 1763. It was the most important document in the history of Treaty-making in Canada. The proclamation by King George III recognized First Nations as nations with a huge land base in North America.

No one could buy, make agreements about, or occupy any First Nations land without an agreement with the First Nations. King George reminded his subjects that this applied to them. Anyone who had settled on First Nations lands accidentally or on purpose had to leave.



The Royal Proclamation was law for everyone in countries ruled by Britain. It says that First Nations people should not be harmed or disturbed in the huge area the proclamation recognized as theirs.

Government officials in North America were not allowed to sell or give away land outside territory they acquired, meaning they couldn't touch First Nations land. And the King's statement was clear that all land was First Nations land unless it was covered by a Treaty.

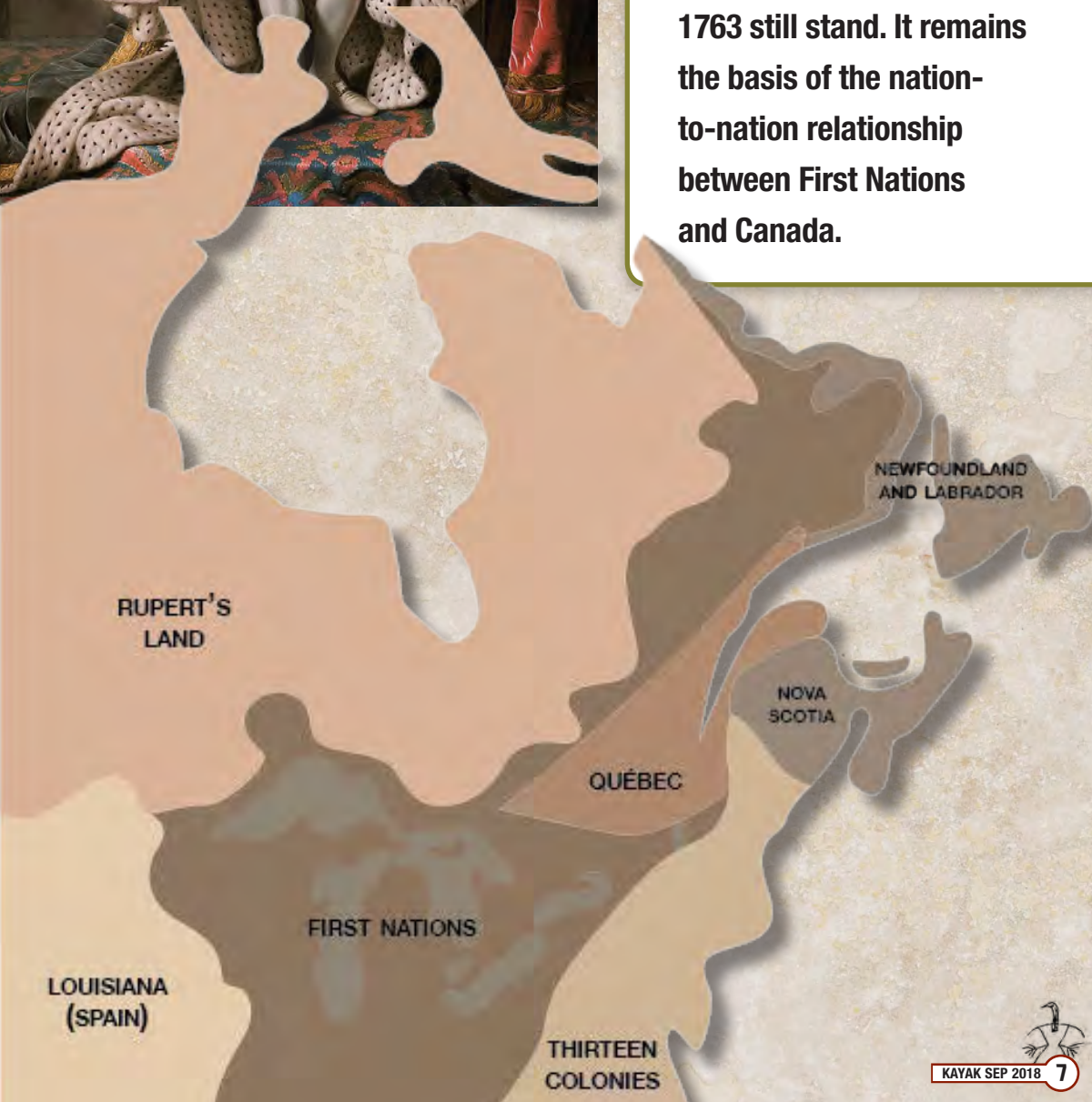
The King's representatives could buy land, but only if First Nations people agreed to the sale in a public meeting.





King George III

The Canadian Charter of Rights and Freedoms became law in 1982. Section 25 of the charter says that the rights and freedoms recognized by the Royal Proclamation of 1763 still stand. It remains the basis of the nation-to-nation relationship between First Nations and Canada.



LIVING WELL TOGETHER

Those who came to settle Canada and those who lived here long before that created many different kinds of Treaties. We need to know the story of Treaties if we are going to know the story of Canada.

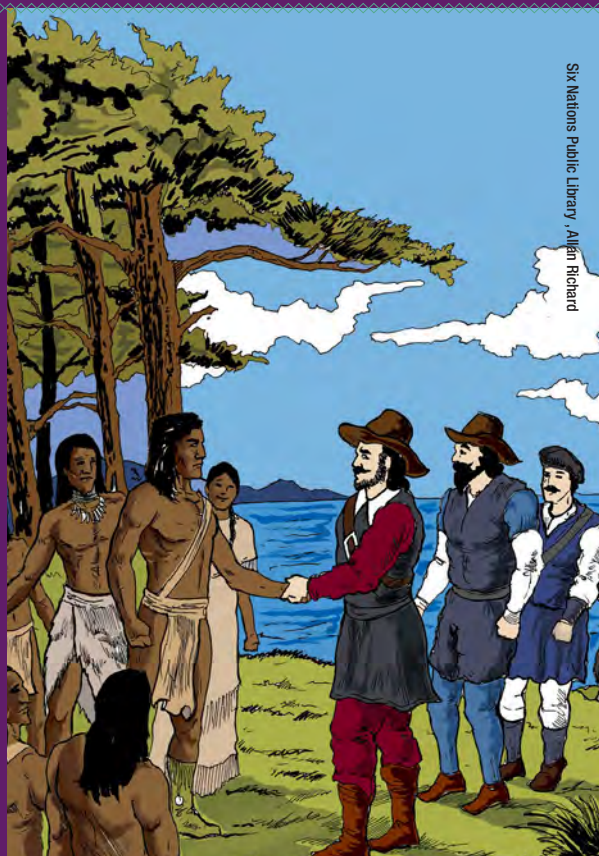


Guswentha

EARLY ON

When newcomers from Europe started arriving in what is now North America, First Nations people already living here saw that they would need some kind of agreement that set out rules to keep the peace.

Guswentha, or the Two-Row Wampum Treaty, was one of the first. This wampum belt — sometimes called a living Treaty — has two rows of dark purple shells, one for the Haudenosaunee and one for the Dutch. They travel on different but equal paths in peace, neither interfering with the other. The three rows of white shells stand for respect, peace and friendship. It was created in 1645. The Haudenosaunee used the same concepts when making Treaties with the French and the English in the early 1700s.

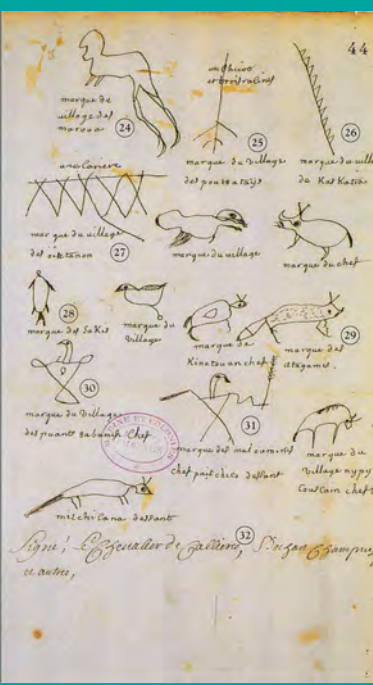
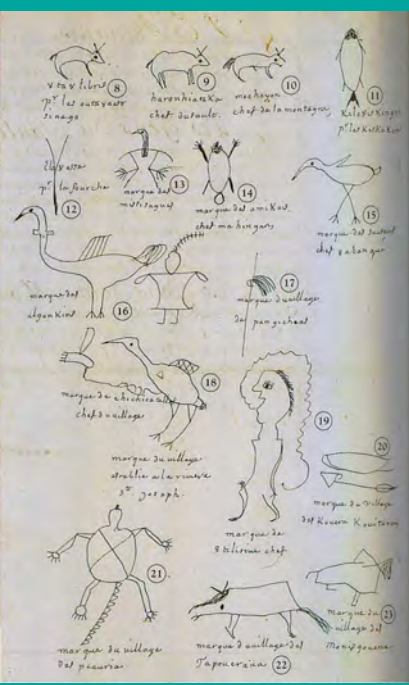
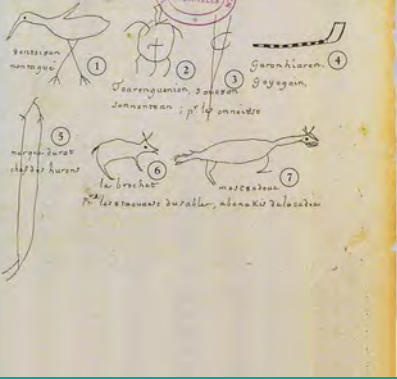


Six Nations Public Library / Allan Richard



Les Gens Du Saulx
 Nous n'ignorer pas vous autres François que nous ne
 soyons attachés a notre pere nous qui demeurons avec luy
 et qui sommes dans son sein, vous nous enuyastez en cettuy
 il y a trois ans pour nous insulter a vous pprocher la paix
 nous vous en enuyasmes en, en repense, nous vous donnas
 encore celly cy pour vous sice que nous y avons travaillé
 nous ne demandons pas mieux quelle soit de Dieu, faire
 avec vous pour ce que luy fait pour cela,

Les Gens de la Montagne
 Vous avez fait assembler icy nostre pere toutes Les
 Nations pour faire un amas de haches et les mettre
 dans la terre, avec la voitre, pour moy qui n'en avoir pas
 d'autre, ce me rejouy de ce que vous faites aujourd'hui, et
 j'insiste Les François a nous traiter comme leurs freres &



GREAT PEACE OF MONTREAL, 1701

About 40 different First Nations from a huge area stretching from the Atlantic Ocean to the Great Lakes made this Treaty with the French to end years of fighting over competing fur trade interests between the French and the British. The pictures of animals are the Chiefs' signatures. In 2001, Montreal marked the 300th anniversary of the Treaty by renaming part of a downtown park Place de la Grande-Paix-de-Montréal.



TREATY OF NIAGARA, 1764

This wampum belt was woven in 1764. It created a special family relationship between the First Nations groups, known as confederacies from the Great Lakes region, and the British Crown. That relationship was supposed to mean that, as family, those involved could disagree but still have respect and love for each other. The Treaty of Niagara has been described as the true founding of what was to become Canada.

Public Domain, Nathan Tidridge



PEACE AND FRIENDSHIP TREATIES, 1725-1779

Mi'kmaq, Maliseet and Passamaquoddy people — sometimes grouped together under the name Abenaki — were the first to live in what we now think of as the Maritimes. The British, always looking for an edge in their on-again, off-again wars with the French, wanted to bring the First Nations squarely to their side. Both groups wanted more trade with each other. The Peace and Friendship Treaties said the British and First Nations would not bother each other, and agreed on the rights of First Nations people to hunt and fish and follow their spiritual beliefs. The Treaties did not involve giving up land. For the Mi'kmaq in particular, the Treaties were seen as creating new family relationships with the newcomers.



IT WAS IMPORTANT FOR THE BRITISH TO HAVE GOOD RELATIONSHIPS WITH FIRST NATIONS PEOPLE. IF A WAR EVER BROKE OUT WITH THE UNITED STATES – WHICH IT DID, IN 1812 – THE BRITISH KNEW THE SKILLED FIGHTERS AND BRILLIANT LEADERS, LIKE THE SHAWNEE CHIEF TECUMSEH, LEFT, FROM FIRST NATIONS IN BORDER AREAS WOULD PROVIDE A BIG ADVANTAGE. THE DAKOTA NATION, THE OJIBWA, ABENAKI, SHAWNEE, SIX NATIONS AND MANY OTHERS SUPPORTED KING GEORGE III THROUGHOUT THE WAR.

TAKING OVER UPPER CANADA

In what is now southern Ontario, the British made 15 Treaties between 1783 and 1812 to cement friendships with many different First Nations such as the Wendat and Anishinaabe. The Crown understood the First Nations were surrendering their lands — giving them up, sometimes keeping a small area to live on, known as a reserve. But First Nations had a different understanding. They believed they were agreeing to share their lands with the settlers, who needed to make a living, in exchange for protection of First Nations rights such as hunting and fishing, education, housing and more. This included the promise of annuities: annual gifts of a small amount of money. It is a symbolic gift of appreciation from the Crown. Canada is now responsible for this annual gift-giving.



FIRST NATIONS WERE IMPORTANT PARTNERS IN BUSINESS AND WAR. THEY TAUGHT THE EUROPEAN NEWCOMERS HOW TO HUNT, FISH AND SURVIVE. BUT AFTER THE WAR OF 1812, THE DANGER FROM THE AMERICANS WAS GONE. THE GOVERNMENT STARTED TO SEE FIRST NATIONS AS BEING IN THE WAY OF NEW SETTLERS. THE RELATIONSHIP WITH FIRST NATIONS WAS CHANGING. THE BRITISH CROWN BEGAN MAKING TREATIES WITH FIRST NATIONS IN ORDER TO USE THE LAND FOR SETTLEMENT AND EXPANSION. THROUGH TREATIES, LANDS WERE SET ASIDE FOR FIRST NATIONS. THEY ARE STILL CALLED RESERVES TODAY.

ROBINSON TREATIES, 1850

William Benjamin Robinson was a fur trader who understood First Nations languages and ways. The British chose him to lead Treaty talks that would eventually cover nearly all of northwestern Ontario. First Nations people received annuities, along with promises that their way of life would be protected. They kept their rights to hunt and fish throughout the territory, and chose the areas they wanted for their reserves. The British were able to settle the land and use it for mining, lumber and more. The Robinson Treaties became the model for agreements that would follow in other parts of the country.



DOUGLAS TREATIES, 1850-1854

The Hudson's Bay Company didn't pay much attention to the First Nations living on the south end of Vancouver Island when it set up a colony there in 1849. But the HBC governor, James Douglas, did. He oversaw 14 Treaties that protected First Nations village sites and rights to hunt and fish. According to the company, those nations gave up ownership of their land when they made the Treaties, but the First Nations involved saw the agreements as peace Treaties that didn't mean losing land.



THE CANADIAN GOVERNMENT PUT MANY RULES TOGETHER IN SOMETHING CALLED THE *INDIAN ACT* IN 1876. THE LIVES OF FIRST NATIONS PEOPLE WERE NOW LARGELY CONTROLLED BY THE FEDERAL GOVERNMENT'S POLICY. EVEN THOUGH THEY LIVED IN VERY DIFFERENT TERRITORIES AND HAD VERY DIFFERENT WAYS OF LIVING, FIRST NATIONS FROM ALL OVER WERE LUMPED TOGETHER UNDER THE SAME POLICIES.



Chief Sahquagegick (Louis Espagnol) of the Eshkemanetigon at Biscotasing, Ont., during the making of Treaty No.9 in 1905.

NUMBERED TREATIES, 1871-1921

These 11 Treaties cover an enormous area of what is now Canada. The first and biggest issue came when the Canadian government took over Rupert's Land — a region stretching from Alberta northeast to the area around Hudson Bay — from HBC in 1869. The government knew it had to reach agreements with First Nations so it could have the land for settlement, mining, farming and more. It wanted Treaties like the Robinson Treaties, but First Nations leaders held out for a better deal. They felt they were agreeing to share the land in exchange for things such as an annual gift of money, schools and teachers, farm tools, ammunition, land reserved just for their use and the right to hunt and fish. The government, on the other hand, saw the Treaties as huge surrenders of land that brought the First Nations under government control. The Numbered Treaties followed a similar format. However, some of the terms were different depending on the circumstances of the First Nations in different regions. Some promises have still not been fulfilled.



CREE CHIEF MISTAHIMASKWA (BIG BEAR), SHOWN AT RIGHT, FELT THAT TREATY 6 WOULD DESTROY HIS PEOPLE'S WAY OF LIFE. HE CALLED THE TREATY "A ROPE AROUND OUR NECKS" AND REFUSED TO ADD HIS NAME FOR SEVEN YEARS AFTER IT WAS MADE IN 1876. AS THE BISON DISAPPEARED DUE TO OVERHUNTING AND HIS PEOPLE BEGAN TO STARVE, HE FINALLY AGREED TO THE TREATY IN 1882 AND HIS PEOPLE SETTLED ON RESERVE LAND IN SASKATCHEWAN. MISTAHIMASKWA TRIED TO UNITE CREE ON THE PRAIRIES ON ONE BIG RESERVE, BUT THE GOVERNMENT REFUSED TO PROVIDE LAND WHERE THEY COULD BE BESIDE EACH OTHER.



Montana State University Library, CP Images



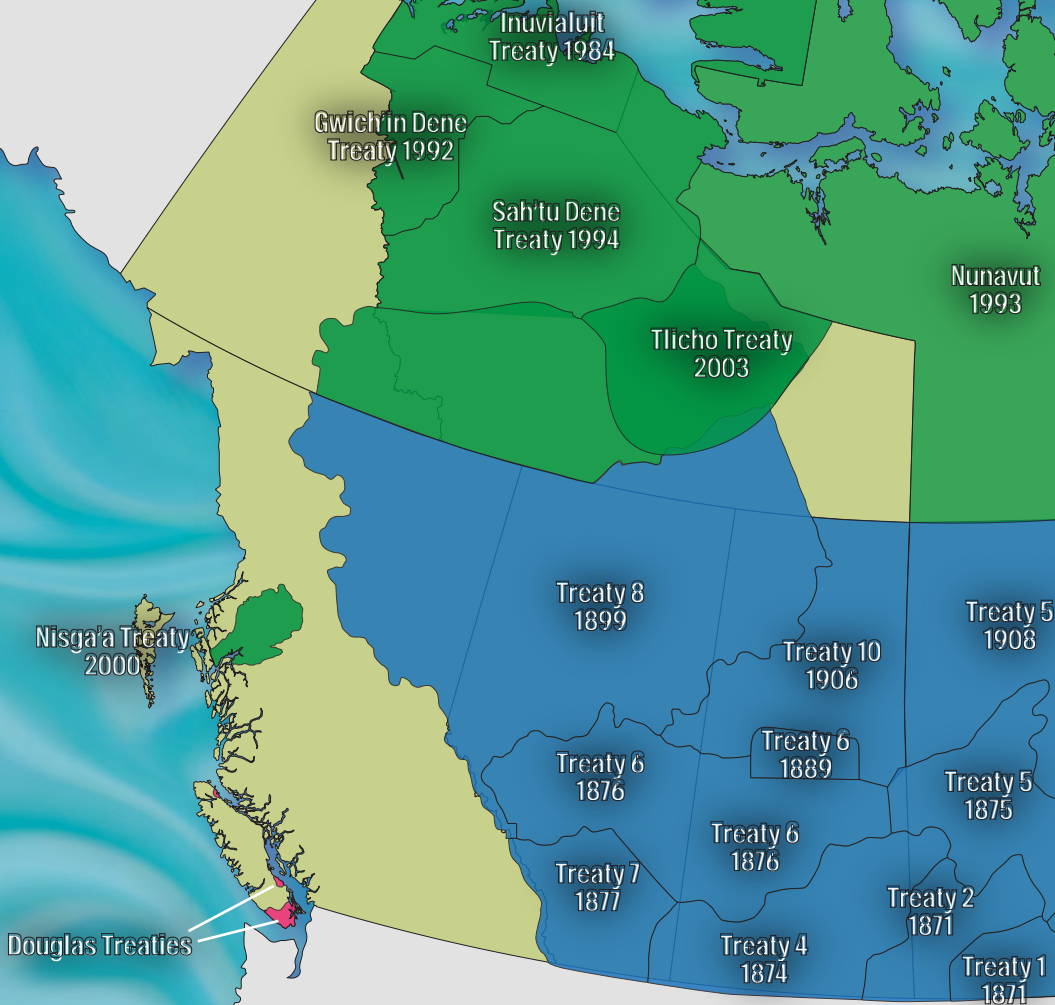
WHAT NOW?

Modern Treaties are known as comprehensive land claim agreements. They are agreed upon between a First Nations group, the Canadian government and the government of a province or territory. Twenty-six modern Treaties have been made since 1975, and more than 100 others are being talked about. The Nunavut Land Claims Agreement is the largest such Treaty in Canada's history. In 1993 the central and eastern part of the Northwest Territories was returned to the Inuit, who became responsible for looking after wildlife, water and the natural environment.

Left: Paul Okalik, premier of the new territory of Nunavut, and his children Shasta and Jordan talk to Prime Minister Jean Chretien (right) in April, 1999.



WHAT'S YOUR TREATY TERRITORY?



THIS MAP SHOWS TREATIES MADE UP UNTIL 2004. TREAT



- Peace & Friendship Treaties 1725 - 1779
- Upper Canada Treaties 1764 - 1836
- Robinson Treaties 1850 - 1862
- Douglas Treaties 1850 - 1854
- Numbered Treaties 1871 - 1921
- Williams Treaties 1923
- Modern Treaties 1975 - 2004
- Land not covered by Treaty

James Bay Cree,
Inuit and Naskapi
Treaties 1975, 1978

Treaty 9
1929/30

Treaty 3
1873

Treaty 9
1905/06

Robinson-Huron
1850

Williams Treaties

Peace & Friendship Treaties

Robinson-Superior
1850

Upper Canada
Treaties

Upper Canada
Treaties

Y DISCUSSIONS IN MANY AREAS CONTINUE TO THIS DAY.



GIFTS AND SYMBOLS

AND

When Treaties were being created, there was lots more involved than just a pen and paper and talks. Can you tell which of these items and their stories are related to actual Treaty-making?

MEH METAL >>

This medal was given to Manitoba Anishinaabe chiefs during Treaty talks in the early 1870s. It went over well at first, until the silver coating started to wear off. The Anishinaabe rejected the medals because to them, such an important item should be pure silver and last forever like the Treaties that were made.



<< GROWING LIKE WEEDS

During Treaty talks in what is now British Columbia, representatives of the Crown gave gifts of European plants such as lilacs and rhubarb. They thought it would be good to give living things, but some of these presents turned out to be a very bad idea. Plants such as English ivy and Scotch broom quickly spread and smothered other plants that grew naturally in B.C. The European plants also didn't provide food or a place to live for local animals, which had to look elsewhere for a home.



Scotch broom

Manitoba Museum, stockphoto

Answers on p. 34

SHAKE ON IT >>

This medal was given starting in 1873. It had an image of a First Nations leader shaking hands with a British officer on one side and a picture of Queen Victoria on the other. It was used until the death of the Queen in 1901. This one was made of pure silver.



<< WOVEN STORIES

Wampum are small tube-shaped beads made from shells of water creatures such as clams, whelks and quahogs. The purple or white beads are put onto strings, and the strings are joined together to make a patterned belt to show the agreement and the Treaty relationship. This 1871 photo shows Haudenosaunee Chiefs from Ontario's Six Nations community with wampum belts.



PIPE OF PEACE >>

When groups that made a Treaty smoked a peace pipe, it showed that their agreement also included the Creator. As the pipe is shared between the people discussing the Treaty, the smoke rises to the Creator inviting the Creator to be a witness to the promises made and to bless those involved. In this photo, a spiritual leader from the Pikogan First Nation in Quebec holds the peace pipe used in the Great Peace of Montreal, a 1701 Treaty between First Nations and settlers in New France.



WHOSE IS IT?

Huge areas of Canada were never included in Treaties. Canada calls these First Nation lands unceded. What should happen to them?

UNCEDDED land has never been covered by a Treaty.

The Parliament buildings, home of the Canadian government, sit on unceded land of the Algonquins of Ontario. These First Nations state they still hold all rights to the territory, which covers 36,000 square kilometres.

The city council in St. John's, N.L., starts its meetings with a statement that the province of Newfoundland and Labrador is the unceded land of Beothuk, Mi'kmaq and Labrador Indigenous peoples. Many cities, churches, schools and other organizations across the country are now making First Nation land acknowledgement statements.



The land where Vancouver now stands is the traditional territory of the Musqueam, Squamish and Tsleil-Waututh First Nations. Which nations should be able to discuss Treaties with the government, or be recognized as having rights to the land?



Most of British Columbia is unceded territory. First Nations never agreed to share their ancestral lands there through Treaties or any other agreements. In 2014 Canada's Supreme Court said the Tsilhqot'in Nation in B.C. still owned its traditional territory because it never made a Treaty. That decision applies to all First Nations lands not covered by a Treaty.



Montreal is on unceded Mohawk territory.

If you were in charge, what would you do about unceded land in Canada? What would you do about claims that Treaties were not fair to First Nations, who saw them as agreements to share land rather than deals to give it up?





DEL'S TRUCK

Illustrated by Alice RL • Written by Guuduniia LaBoucan

Del's truck was a beauty. It was a Ford 150 LTX extended cab, super camper special, vintage 1979. Brown with a broad yellow stripe down the side. Del lovingly referred to it as the Nanaimo Bar. He drove it all over and used it for hunting and fishing, and when the winter came he hauled firewood. He left the keys in it and anyone who needed wheels could borrow it. It would come back with a little more or a little less gas. Del liked sharing his truck; it made him a rich man.

One day, Del was in the local cafe. After paying his bill, he got up and looked outside. His truck wasn't there. He thought maybe Milly had to go to the grocery store or Big Bob was hauling garbage. Not too concerned, he headed out the door and started walking.

As Del entered town, he saw a raven swoop down onto a power line. He nodded to the bird. Farther along, he smiled and said hi to several friends. And then came the shock. There was his truck sitting on a used car sales lot!

The lot was called Sweet Generous Deals. It was new in town. It had a group of vehicles that had seen better days. Seeing his truck there with a sticker price on its windshield caused Del some surprise and concern. As he was checking to make sure it was his beloved Nanaimo Bar, a voice came from behind him.

"She's a beauty, eh?" Del turned around to see a short guy with a moustache and a fuzzy fringe of hair around a bald head. "Pleased to meet you. My name is Reg Couronne."

"Mr. Couronne, my name is Del and this here is my truck," Del replied

"Well, I am glad you can see yourself behind the wheel of this fine truck, Del —" said Reg.

"No, no. That's not what I mean," Del said. "I mean this is *my* truck. Someone must have brought it here to play a prank on me."

Reg shook his head. "Actually, I found this truck with the keys in it. The law might say that the person who left it that way was simply inviting someone else to take it. Which I did, and now it belongs to me. Instead of leaving it uncared for, I have a better use for the truck. I aim to sell it and make me some money."

Del started to laugh, a deep belly laugh that travelled his whole frame. "Tell me who put you up to this. I love a good joke."

Reg looked stern. "Mr. Del, I don't believe I was being funny."

Del stopped laughing. "That truck is mine. I can prove it."

"Do you have ownership papers, or a sales invoice or insurance forms?" Reg asked.

"Well, no . . . See, the truck was my Dad's and he gave it to me. We didn't bother with any papers. I don't insure the truck because that would cost more than it's worth. Besides, I only drive around here on the back roads."





“Ah, then you have no proof of ownership,” Reg said with a greedy smile. “Nothing a judge would point to and say ‘Oh, yes; this truck is Del’s.’”

Del was getting annoyed now. “I may not have any papers, but I can describe this truck down to every mark and scrape. That dent on the bumper happened when I hit a deer on the logging road out near Port Renfrew. That stain on the seat was when Milly’s kids spilled ketchup from their fries. And that fishing rod hanging in the rack is my brother Bill’s.

“I know that the right-hand mirror needs a bit of duct tape to hold it up. The engine makes a knocking sound going uphill. Heck, I can sing you all the songs on the cassettes in the glove box. How about ‘Your Cheatin’ Heart,’ by Hank Williams?”

He took a deep breath but Reg cut him off. “Please, Mr. Del! I don’t want to hear you sing. In fact, I have a tin ear — I couldn’t tell one song from the other.”

Del was getting desperate. “I can get some of my family and friends over here to back me up. They’ll tell you the truck is mine. Heck, they drive it more than I do.”

“Honestly, it doesn’t matter how many people tell me you own the truck,” Reg replied. “The fact is that I have the truck. In fact, you said everyone drives it, so how can it be yours alone? I, on the other hand, have sole and exclusive possession of this truck at this moment. And you can bet I won’t leave the keys in it unguarded.”

“This is crazy!” Del sputtered. “How can you claim ownership when the truck is mine and has been in my family for more than twenty years?”

“That’s the law,” Reg said with a shrug. “You have no proof of ownership. And how do I know that anyone else who drives it won’t come by and claim to own it?”

He grinned. “But hey — I’m a businessman. You can buy the truck or lease it for a monthly fee. If you lease, you



can use it just like you own it. Of course, you can't change the truck in any way — no big tires or new paint jobs. You can still use it to hunt and fish and move firewood, but you can't haul bricks in it. At the end of the lease, you can return it and get a new vehicle. That's why we're called Sweet Generous Deals!"

Del couldn't believe his ears. "How can you lease me a truck you don't own?" he yelled. "That truck is mine and I'm going

to prove you stole it!" But Reg Couronne was gone, talking to a young couple looking at a minivan.

Del scrunched up his eyes, hoping he would open them and find himself back at the cafe with his truck parked outside. No such luck. All he saw was Couronne, his frizzy hair in a ring around his head.

Del walked slowly away from the lot. The sound of the raven cawing over the valley followed him. **K**



The author of this story, Guuduniia (pronounced GUUD-N-eye) LaBoucan, is a Cree biologist, lawyer and writer who lives

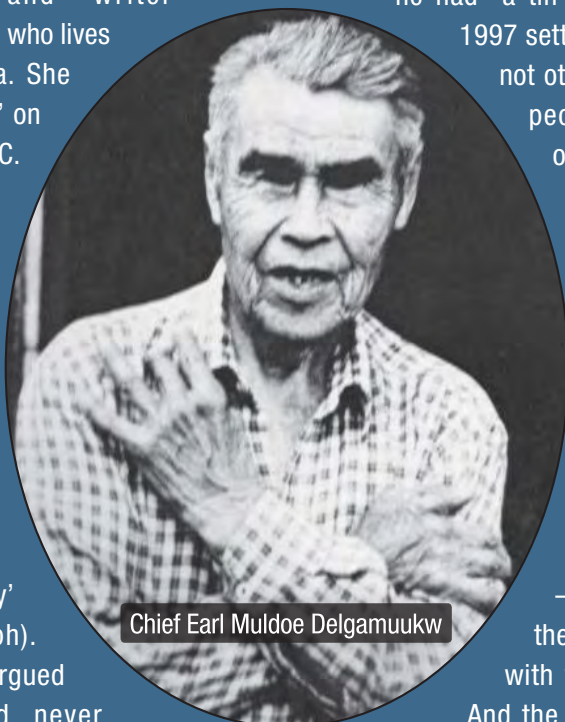
in British Columbia. She based "Del's Truck" on a famous case in B.C. about First Nations land rights, known as Delgamuukw. It was named for the Gitksan Chief, Earl Muldoe Delgamuukw, who brought it to court along with the Wet'suwet'en Chief Dini ze' Gisday'wa (Alfred Joseph). The two nations argued their people had never given up a huge chunk of land in northwestern B.C. where the government wanted to allow logging. In 1991, a judge

ruled Gitksan and Wet'suwet'en ownership disappeared when B.C. became part of Canada. (The judge also said he didn't want to listen to traditional songs about the two nations' connection with their lands because he had "a tin ear.") A new ruling in

1997 settled some questions but not others. It said Indigenous people did have rights over their lands, and that governments had to work with them. It also set out rules a nation had to follow to prove a territory belonged to it. In this story, Del is short for Delgamuukw and Reg Couronne represents the Crown — a term that includes the Canadian government, with the Queen at its head.

And the raven is a well-known trickster figure among many West Coast Indigenous peoples.

-Nancy Payne



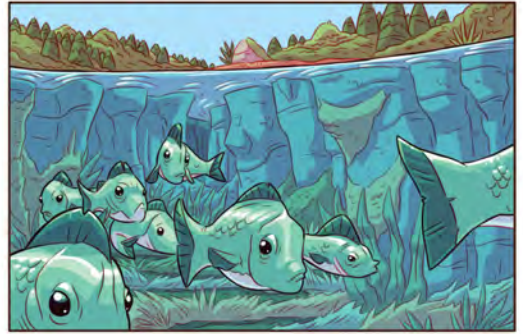
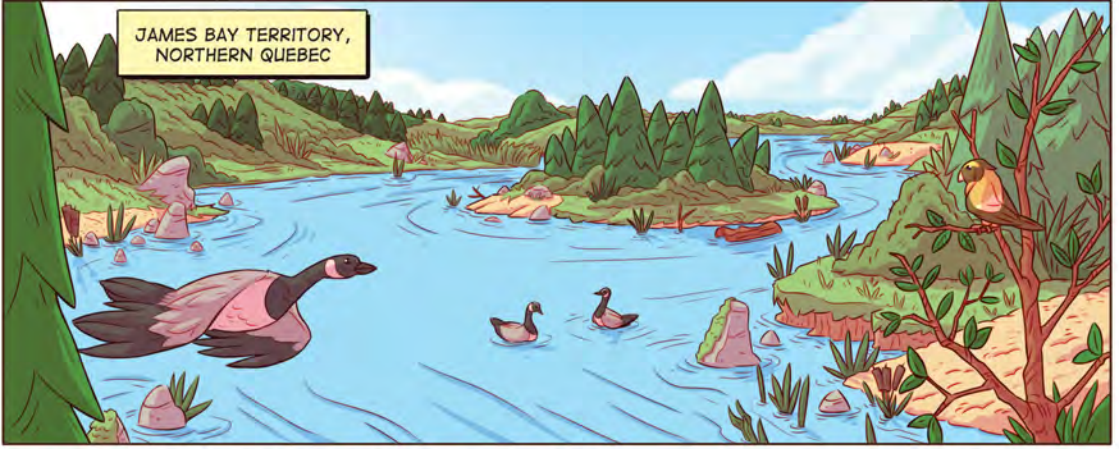
Chief Earl Muldoe Delgamuukw



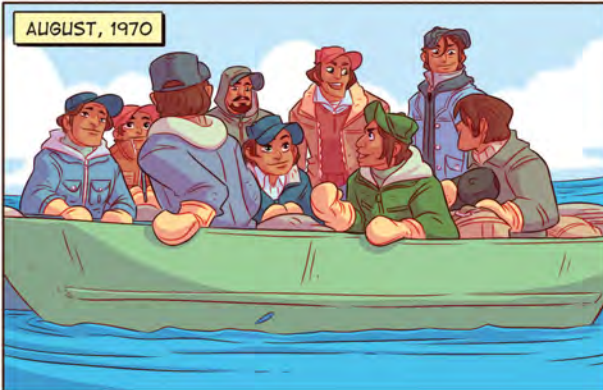
POWER OF THE PEOPLE

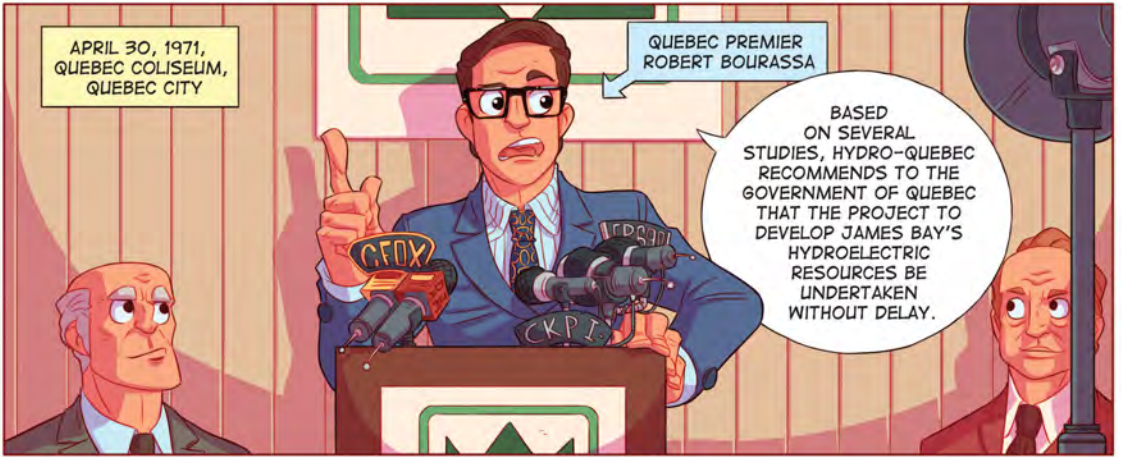
ALEX DIOCHON

JAMES BAY TERRITORY,
NORTHERN QUEBEC



AUGUST, 1970





APRIL 30, 1971,
QUEBEC COLISEUM,
QUEBEC CITY

QUEBEC PREMIER
ROBERT BOURASSA

BASED
ON SEVERAL
STUDIES, HYDRO-QUEBEC
RECOMMENDS TO THE
GOVERNMENT OF QUEBEC
THAT THE PROJECT TO
DEVELOP JAMES BAY'S
HYDROELECTRIC
RESOURCES BE
UNDERTAKEN
WITHOUT DELAY.



THE DEVELOPMENT OF JAMES
BAY IS THE KEY TO QUEBEC'S
ECONOMIC PROGRESS. IT'S
ALSO THE KEY TO SOCIAL
PROGRESS AND POLITICAL
STABILITY.



IN A WORD, IT'S
THE KEY TO THE
FUTURE OF QUEBEC.

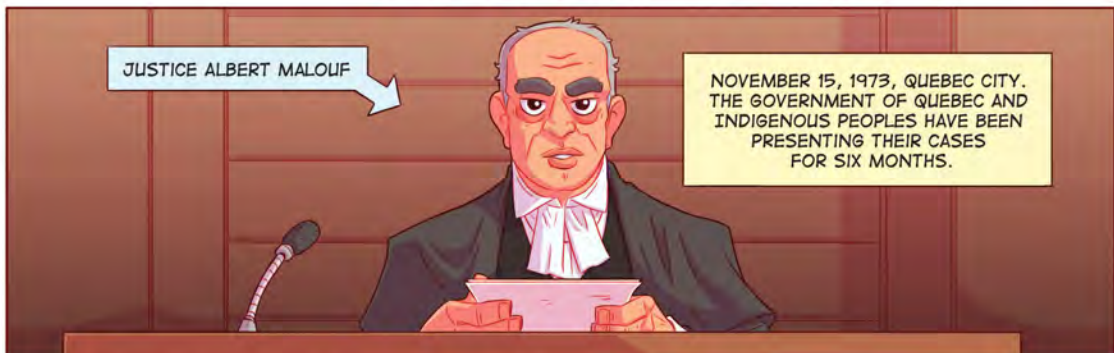
CHIEF BILLY
DIAMOND





JUSTICE ALBERT MALOUF

NOVEMBER 15, 1973, QUEBEC CITY. THE GOVERNMENT OF QUEBEC AND INDIGENOUS PEOPLES HAVE BEEN PRESENTING THEIR CASES FOR SIX MONTHS.



JUSTICE MALOUF'S DECISION WAS REVERSED A WEEK LATER BY ANOTHER COURT. BUT IT WAS NOW CLEAR THAT INDIGENOUS PEOPLE HAD THE RIGHT TO HAVE A SAY IN WHAT HAPPENED TO THE LAND EAST OF JAMES BAY.

THE JAMES BAY AND NORTHERN QUEBEC AGREEMENT WAS SIGNED ON NOVEMBER 11, 1975. THE CREE AND INUIT AGREED TO SHARE SOME OF THEIR LAND AND RESOURCES. INDIGENOUS PEOPLE WOULD WORK WITH THE NATIONAL AND PROVINCIAL GOVERNMENTS TO LOOK AFTER THE REGION'S WILDLIFE.



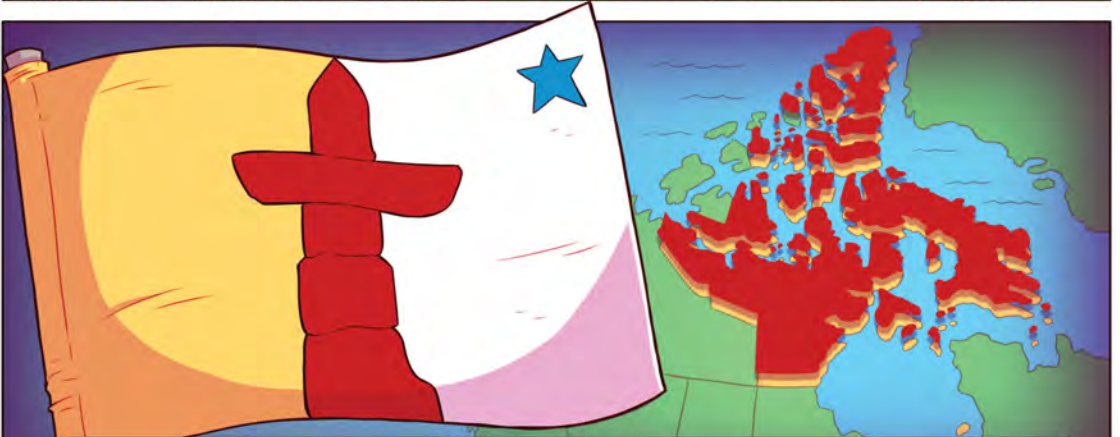
IT WAS THE FIRST SUCH AGREEMENT SINCE THE LAST OF THE NUMBERED TREATIES IN 1921, AND THE FIRST MODERN TREATY IN CANADA.



THERE HAVE BEEN MORE IDEAS FOR HYDRO MEGA-PROJECTS AND MORE COURT BATTLES.



BUT THE JAMES BAY AND NORTHERN QUEBEC AGREEMENT WAS AN IMPORTANT STEP IN RECOGNIZING THAT INDIGENOUS PEOPLE HAVE RIGHTS OVER THEIR LAND.



THE TREATY PROCESS CONTINUES ALL OVER CANADA. SOME AGREEMENTS BUILD ON OLD TREATIES. SOME INVOLVE NEW LAND CLAIMS. THE BIGGEST LAND CLAIM SETTLEMENT IN CANADIAN HISTORY CREATED THE TERRITORY OF NUNAVUT IN 1993.

SEEING AND CELEBRATING

There are lots of places and occasions to mark the importance of Treaties and the stories of First Nations people.

METEPENAGIAG HERITAGE PARK

The history of First Nations people goes way back before the making of Treaties.

Explore this area in New Brunswick where Mi'kmaq people have lived for more than 3,000 years.



HURON-WENDAT MUSEUM AND ONHOÛA CHETEK8E TRADITIONAL HURON SITE

The Wendat First Nation community of Wendake is entirely surrounded by a Quebec City neighbourhood. You can tour the museum, visit a longhouse and see the Notre-Dame-De-Lorette church, built before the Huron-Wendat nation made a Treaty with British commander General James Murray in 1760.



Indigenous Canada, Stephanie Groleau



TREATY NO. 7 SITE

A plaque on the Bow River in the Blackfoot First Nation community southeast of Calgary marks the spot where five First Nations made Treaty No. 7 in 1877. With settlers pushing into their land and the bison herds disappearing, the First Nations agreed to share 130,000 square kilometres of their ancestral lands. That's about the size of the country of Greece. The area has been an important meeting place and campsite for First Nations people for thousands of years. It is now part of the Blackfoot Crossing National Historic Site of Canada.



TREATY DAYS

All over Canada, there are special days to mark the signing of Treaties. In Nova Scotia, Treaty Day is held every year on Oct. 1 to celebrate the anniversary of the 1752 Treaty of Friendship and Peace. It kicks off Mi'kmaq History Month, which is aimed at helping Nova Scotians learn more about their past. In early June, Regina hosts Urban Treaty Days with dances, outdoor activities and more. At many events, First Nations people receive an annual gift of money agreed to in the Treaty that includes all the people in their nation. This gift was promised when the Treaty was signed, and is often around \$5 per person. Even though that amount hasn't changed, the gift is very important because it represents and honours First Nations' unique relationship with the Crown through the image of the Queen. These payments are known as annuities. Many First Nations call their annuities "Treaty money," which they receive in their communities at a special time each year to commemorate the Treaties and the Treaty relationship. Ontario has declared that the first week of November every year will be Treaties Recognition Week. Treaty celebrations are also often part of National Indigenous People's Day on June 21.



ARTISTS IN THIS ISSUE



Amanda Strong is a Michif filmmaker, photographer and illustrator. She works out of Vancouver, which is unceded Coast Salish territory. Her films have been shown all over the world and won many awards. They often use puppets and stop-motion camera work to tell stories that are especially important to Indigenous people.



Nahathaway (Cree) artist **beyon wren moor** created the illustrations for UpFront. Beyon is a two-spirit, transgender illustrator, print-maker and tattoo artist from Pimicikamak in Manitoba's Treaty 5 territory who now lives in occupied Pocumtuck Territories (western Massachusetts). Her art focuses on her love for the earth and her work to help defend the land and protect the waterways of Turtle Island.



Allan Richard created the map on pages 14-15, and the illustrations in the “Living Well Together” story. He is an Ojibwe graphic designer and illustrator from McCreary, Manitoba in Treaty 2 territory. He spent his younger years reading comics and drawing many of the characters from those pages. He is writing and illustrating his own series of self-published comic books.



The fiction story “Del’s Truck” was illustrated by **Alice RL**, a professional Illustrator based in Treaty 1 territory, Winnipeg, Manitoba. The non-binary Ojibwe artist draws inspiration from personal experiences and cultural teachings, and blends it with bright, playful colours. Alice also works on game and comic book art, digital and traditional illustration, and graphic design.



Illustrator **Alex Diochon** has been drawing history comics for Kayak since 2011, including “Power of the People” in this issue. He has also worked on the card game 5 Minute Dungeon, the comic Crafting and the animated show Ugly Americans, as well as several web comics. He lives in Oakville, Ontario, in a territory known as the Brant Tract, named for the famous Mohawk Chief Joseph Brant.



“We Are All Treaty People”

The turtle and its shell are part of many creation stories across Indigenous cultures. The shell in these stories often represents Turtle Island (the land), otherwise known as North America. The visual relationship between the land, the antlers and the trees represents the way all things are interconnected. Coming from an Indigenous Canadian perspective, I feel that as Treaty people we are responsible for one another and the land. Historical and modern-day Treaties are essential agreements that should reflect that shared responsibility. When we start to learn our own history as Treaty people we can start to build positive and respectful Treaty relations here on Turtle Island. -*Amanda Strong*

The symbols near the page numbers are totems — drawings used to represent the animal of a First Nations family group, or clan. Some Chiefs also used them as their signatures on a Treaty.



BUBBLEDIGGY

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K CLUB
PRIZE PACK

WINNER:

Nathaniel, 10
Saskatoon, Sask.

RUNNERS-UP:

"Sure hope you are going
to slow down!"
Landon, 7
Isabella, Man.

"Oops! Looks like I've got
to find a new chinrest."
Sophia, 11
New Westminster, B.C.

"It's slower than a turtle!
The train takes forever!"
Katrina, 8
Beaverlodge, Alta.

#65



What was this raven thinking?

JUST TWO
HOURS TO
RETIREMENT! I
CAN'T WAIT —
TRAIN!!

#64



What was this man thinking?

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ANSWERS

HISTORY MYSTERY P. 16

The description with the title Growing like Weeds is not real — plants were not commonly exchanged as gifts during Treaty discussions. All of the plants mentioned are ones brought to Canada from Europe by settlers, though. Some plants, like rhubarb and lilacs, have become beloved parts of our landscape, even though they shouldn't really be here. Others, such as Scotch broom, have become a huge problem. They spread rapidly, choking out plants that do belong here, which also causes problems for animals that depend on homegrown plants for food and shelter. This is just one of many ways that newcomers to Canada changed the land, sometimes on purpose and sometimes without realizing the seriousness of what they'd done.



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