

[5-6 PAGES]

TREATY 5 STORY

Story about Treaty 5, 1875, "The Winnipeg Treaty"

It is important to understand that the "numbered treaties" did not just appear out of thin air.

First, we have the Royal Proclamation of 1763, made after Pontiac's war had threatened to drive the British back in to the Atlantic Ocean, and had already burned several of the British Forts. King George III apologized for the great frauds and abuses which had taken place, and set up a strict regime ordering that any British subjects who were on unsundered Indian lands should remove themselves immediately. All Treaties or land transactions would be directly with the Crown, not with colonial governors. And all unsundered lands were to be "lands reserved for the Indians" until a treaty had been made and arrangements made for the purchase of the lands by the Crown. The King's offer was accepted at the Treaty of Niagara in 1764, and the Two Row Wampum and the Covenant Chain of Friendship were set in place.

So when we fast forward to the early 1860, 15 years before Treaty 5 was signed, "Fathers of Confederation" from Nova Scotia, New Brunswick and other British colonies were in discussions with Queen Victoria about Confederation, the talks turned to Rupert's Land that extends from southern Ontario all the way to the Rocky Mountains, from the United States border north to the North Pole. The Canadians wanted the Queen to give them that entire territory to be able to connect Upper Canada with British Columbia. "Sorry," the Queen told them, apparently recalling the Royal Proclamation. "I don't own those lands. You will have to enter into Treaties with the Indians."

And so a series of elaborate addresses, new laws in both England and Canada, and strict Royal Orders were set into motion by Confederation in 1867. In the Rupert's Land Orders, it provides that the only purpose for the Rupert's Land involved was "immigration and settlement." Lands not taken up for immigration and settlement were to remain "reserved for the Indians." No provision is made for natural resources. The Treaties were to have been made "under the Crown's supervision," just and equitable compensation was to be paid by the Government of Canada for the use of lands. Remembering the Constitution of Canada, 1982, states that any law of Canada which is contradictory to the Rupert's Land Orders "is of no force and effect."

The Treaties are not made with Canada, but rather with the Queen. The Queen's involvement was necessary because Canada, as a colony, had no authority to enter into Treaties.

Treaty 5 is known as "the Winnipeg Treaty." It was entered into in 1875 at Berens River and Norway House by the Queen of Great Britain and Ireland and the Ojibway and Swampy Cree people of Lake Winnipeg. Additional adhesions to the Treaty were entered into in 1876. Through the Treaty, the Queen received the right to take up certain lands for immigration and settlement with the condition that the Canadian Government would pay compensation for their use.

These were tough times. The Indigenous peoples who had depended upon the fur trade found a dramatic decrease in their well-being. There were fewer animals and lower prices. Unlike the southern Indigenous peoples, agriculture was not a viable option. There was starvation around the Hudson Bay Company Post at Norway House. Smallpox continued to ravage entire villages. European settlers were starting to move into the territory.

To understand the Treaty, we also have to understand the historical situation as it was in the 1860's. What is now Treaty 5 territory did not have much settlement, but non-Indigenous political leaders of the day wanted to acquire the lands around Lake Winnipeg for resource extraction, and to have a secure transportation route to the West. So, in 1875, the government appointed Lieutenant Governor Alexander Morris and a well-known multi-lingual Metis trader, James McKay, as Royal Commissioners to handle arrangements for Treaty 5. McKay has been described as "thoroughly understanding, of Indian character, he possessed large influence over Indian tribes, which he always used for the benefit and the advantage of the Government."

Decisions made were that they would offer less favorable terms to Treaty 5 than had been set out in earlier Treaties. The rationale was that the lands in the northern region which included what is now Treaty 5 were not as valuable as the agricultural lands in Treaty 3 and 4 territories. They would offer to set up reserves of only 160 acres per family of five, rather than the 640 acres in Treaties 3 and 4. A gift of only \$5 would be offered instead of the \$12 in the earlier Treaties. The Treaty states that the Indigenous peoples would give the Queen's people free navigation of all lakes and rivers and free access to the shores. Otherwise, Treaty 5 would be similar to the earlier Treaties - there was little room for negotiation. And, as had been the case of Treaties 1-4, the Government's conduct indicated it had no intentions of following the Orders of Queen Victoria on fair and equitable compensation in Treaty 5.

So this was the background and setup when Commissioners Morris and McKay set sail from the mouth of the Red River in the Hudson Bay Company's new propeller-driven steamer, the Colville. After having to wait two days for northerly winds to stop, they sailed north to Berens River, arriving at 9:00am, 20th of September 1875. The Treaty meeting took place at the Wesleyan Mission school house near Berens River Hudson's Bay Post. It started at 4:00pm, and adjourned at 11:00pm. According to the text of the Treaty, in those seven hours, the Treaty was agreed to, and the Chief and headmen had signed the document. It took until 1:00am for everyone to receive their \$5, all recorded on a pay list. The \$5, incidentally, was not intended to be payment for the lands - rather it was "a gift from the bountiful benevolence" of the Queen.

It was all done in that afternoon and evening. "Here's your Treaty. Sign here." (Not all of the people of the area were present - other Commissioners had to come back the following year with the rest of the Treaty money.)

If the Treaty would be interpreted as the government interprets it, the people had just ceded, released, surrendered and yielded up forever all their lands, lakes, rivers, streams - their entire livelihood, their children's entire heritage. This is not the case according to the Indigenous Peoples. Lands not taken up for immigration and settlement were to remain "reserved for the Indians."

At Berens River the task was finished, the Commissioners set out the following morning for Norway House, 189km north along the east coast of the Lake via the Nelson River. Again, there were strong winds, and they had to remain at anchor all day, setting sail at midnight. At 9:00am the next morning, 24th of September, they passed the old abandoned Norway House post and went on to the new post at 3:00pm. There they met in a large warehouse of the Hudson's Bay Company with two groups of Cree. One group had converted to Christianity. The second group, known as "the Wood Band," had not converted (except for their Chief, Tapastanum, also known as Donald William Sinclair, who had recently been baptized).

The Commissioners' strategy was to talk first about the terms of the Treaty. Everything was translated by James McKay. After they set out the terms, they talked about reserves. The Christian group was told that a reserve would be established for them at Fisher River in Treaty 2 Territory to the south. The non-Christian people would get their reserve on the westside of Cross Lake on Otter Island. There was more talk, the Treaty was finally signed, the medals and uniforms presented, and the payments made. The Chiefs then "thanked Her Majesty and her officers for their kindness to the Indian people." The whole affair ended the same day it had begun.

Then the Commissioners headed toward Grand Rapids on the Saskatchewan River, 130km southwest across the Lake. That Treaty meeting took place on 27th of September in open air on a cold morning. A large fire had been built. The Commissioners used the same strategy that had worked so well for them at Norway House. But there was an additional problem with the reserve's location. The village was on the north side of the river, and the Commissioners wanted it to be moved to the south side. The community demanded \$500 to cover the cost of moving and rebuilding. The Commissioners agreed to pay that amount the following year. (The following year when other Commissioners went back to pay the \$500, the Chief of Grand Rapids was surprised - he thought the negotiations were still going on and that the discussions about entering Treaty were still continuing.)

Nonetheless, their work done, the Commissioners headed back to the Red River Settlement. On the way, they encountered Thickfoot, a spokesperson of the Jack Head Point people, along with others from Big Island, Black Island, Wapang and other islands in the area. They told the commissioners they had heard about the Treaty, and wanted to be included. They also requested a land parcel along the main shore, where they could farm and fish. Thickfoot demanded that the Commissioners appoint him as Chief. They did, over the objections of the people involved. Everyone was told to meet with the Commissioners at Dog Head Point next summer to select a reserve.

Eight days, four Treaty meetings, 400 km of travel on the waters after the first meeting, and it was a done deal.

But the Commissioners continued tinkering with the Treaty. Without even consultation of the Indigenous peoples involved, the Commissioners decided to alter the western boundaries of the Treaty, so as to go all the way west to include the Swampy Cree at The Pas settlement on the Saskatchewan River. Thus the boundaries were altered without worrying about obtaining consent - the Commissioners recommended that those after-the-fact discussions would take place the following summer.

Then the Commissioners headed for home in the Red River Settlement. Their diaries recorded that they thought everything had gone well. They boasted of adding Canada's territory 258,989 square km of lands, waters and resources. The area ran from the east shore of Lake Winnipeg all the way to the west of Cumberland House in Saskatchewan, and as far north as Split Lake. The fine points would get settled the following year, when other Commissioners would get the X's on paper from any communities which had not yet signed onto the document.

Some historians are of the view that in their rush, the Commissioners were so eager to get agreement to the Treaty that they had failed to discuss what the Commissioners thought the Treaty meant. In addition, the Commissioners had limited time to have discussions, to fully set out what the Treaty was all about. Other historians note that there was no need to have discussions - the terms of the Treaties had been decided even though they were not in writing, and what the Treaty meant was never explained. They saw their job as getting in, talking for a bit, assuming that the taking of the money offered meant acceptance of the Treaty, and then going on to the next site. There never were any "negotiations." The two cultures came from different worlds and neither spoke the language of the other. The Commissioners decided who would be recognized as the people's leaders. The whole scene was ripe for confusion and misunderstanding.

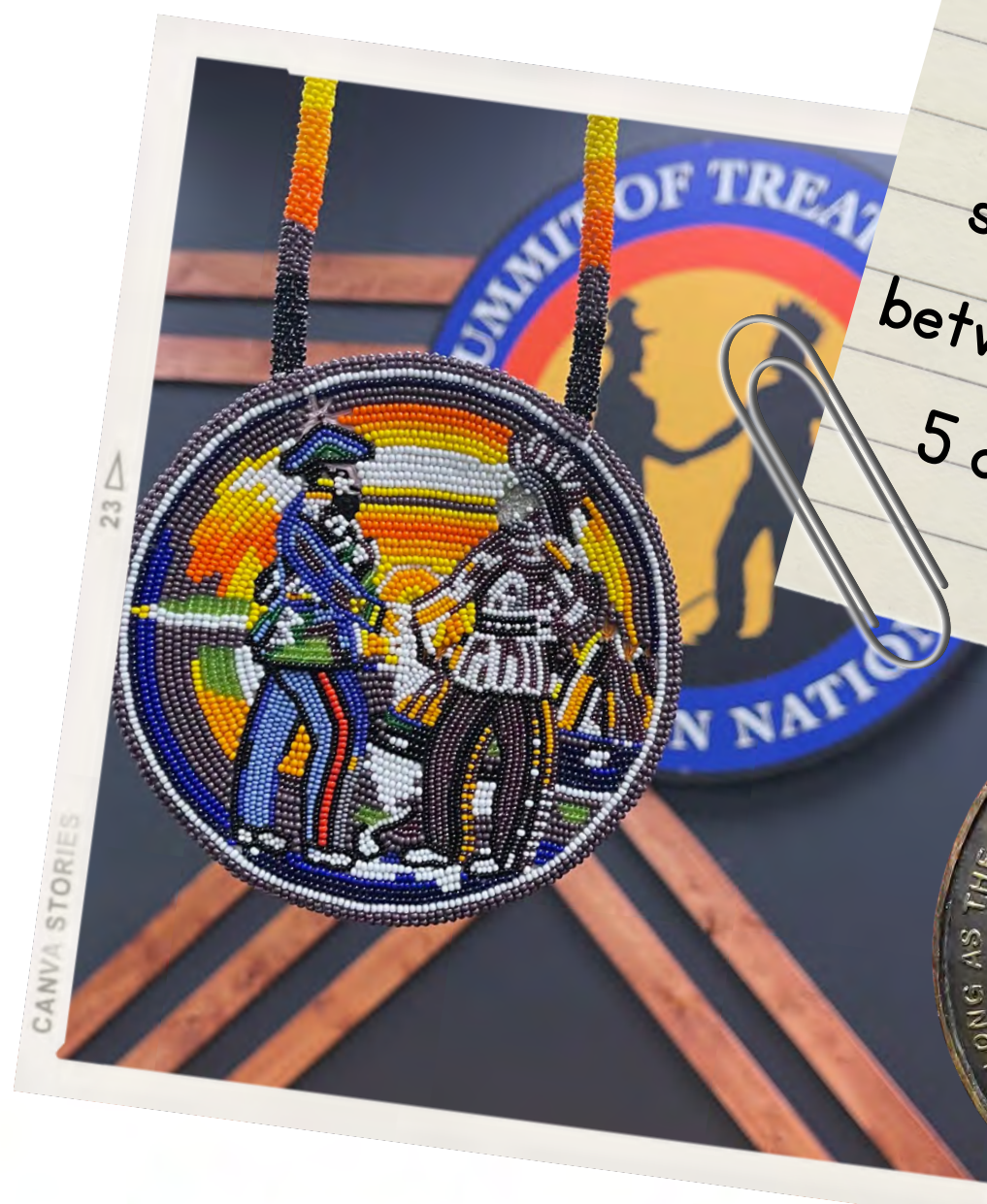
As historian Frank Tough points out, the government was interested in engaging in the Treaty process only when it was convenient. It considered solely its own needs, and not any concern for the economic conditions of the Indigenous peoples or their needs.

As Canada's Minister of the Interior put it, "It was essential that the Indian title to all the territory in the vicinity of the Lake should be extinguished so that settlers and traders might have undisturbed access to its waters, shores, islands, inlets and tributary streams."

Colour The Treaty 5 Medallion



Did you know?
The Treaty 5 medallion was a gift presented at the time treaties were signed. They symbolize the relationship between two Nations, Treaty 5 and the British Crown.



The Treaty 5 Flag

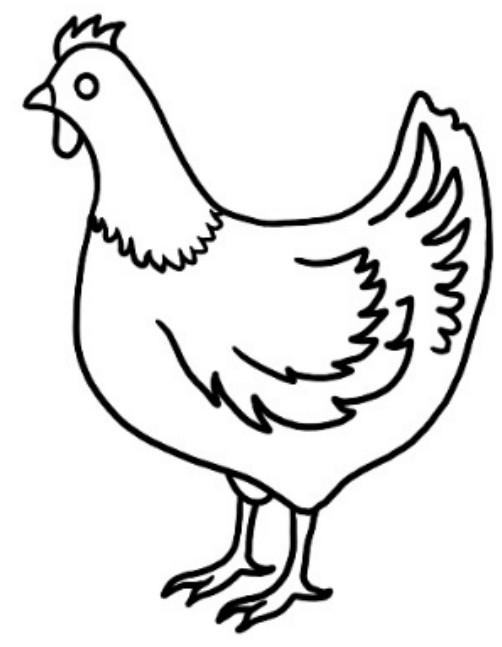
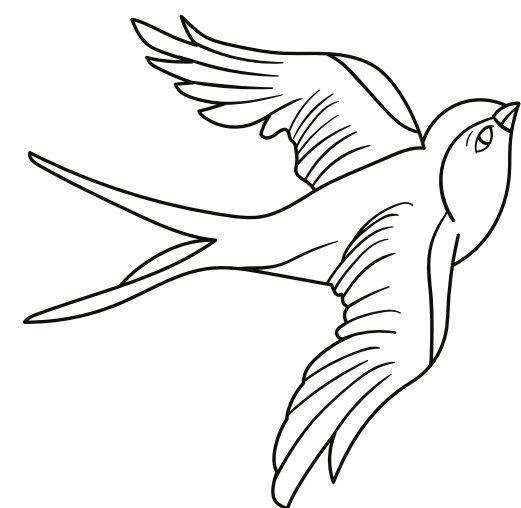
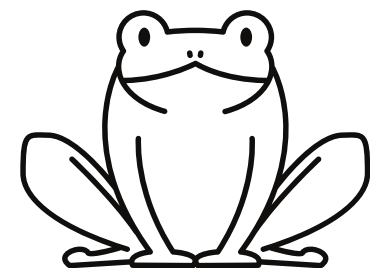
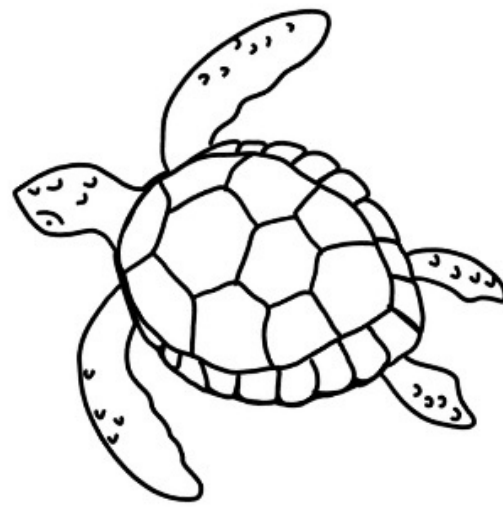
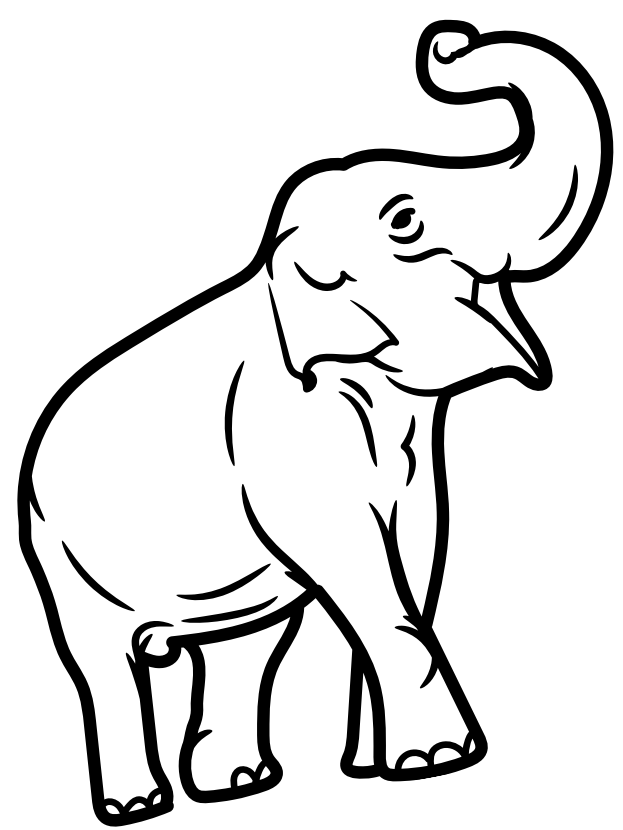
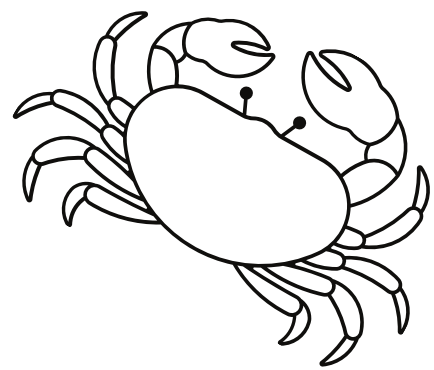
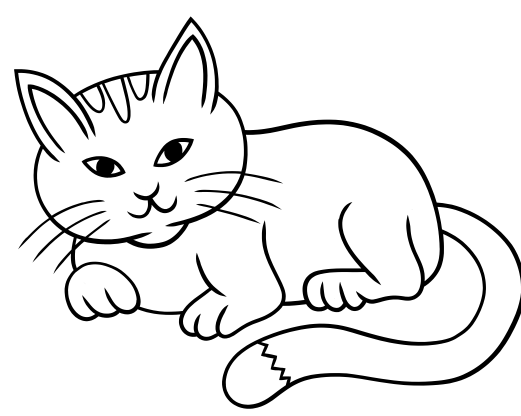
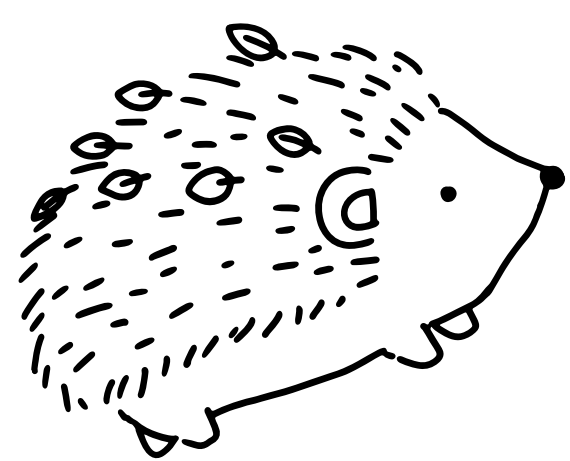
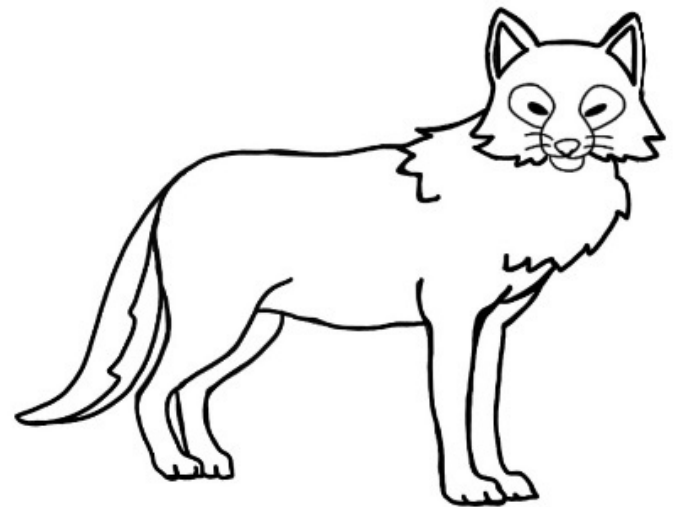
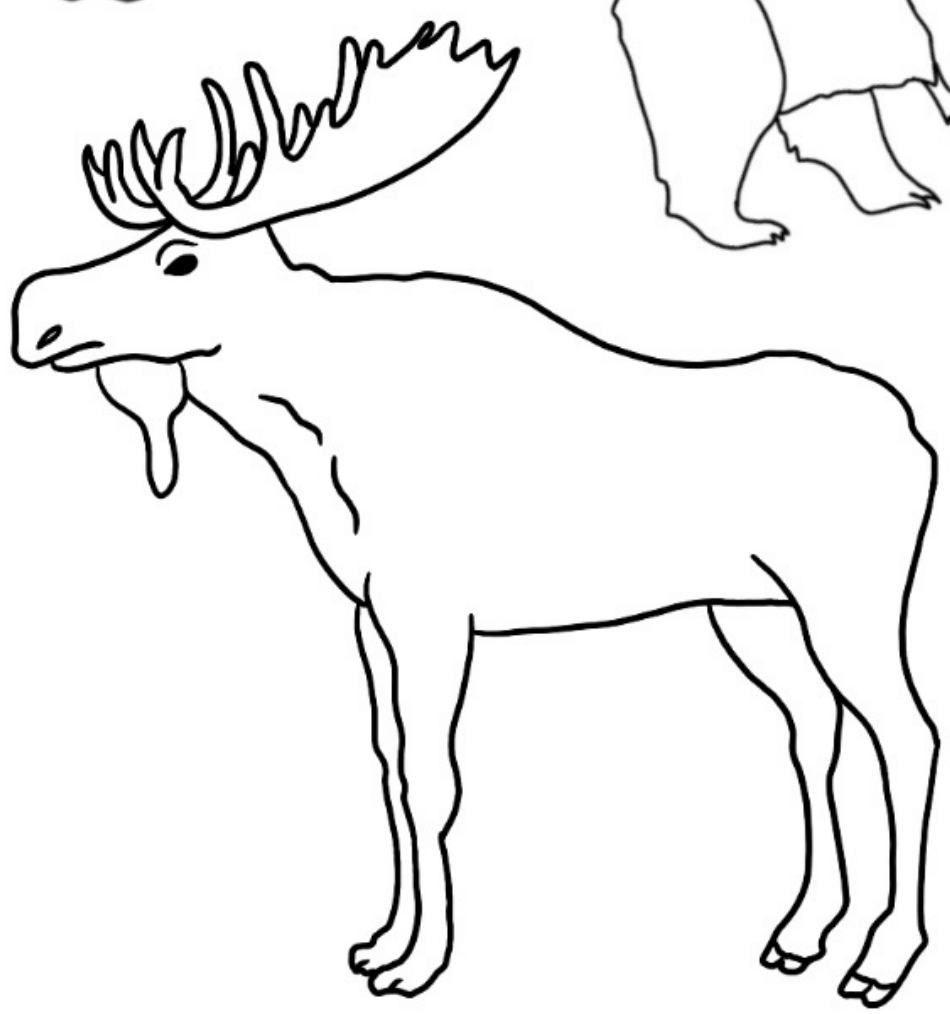
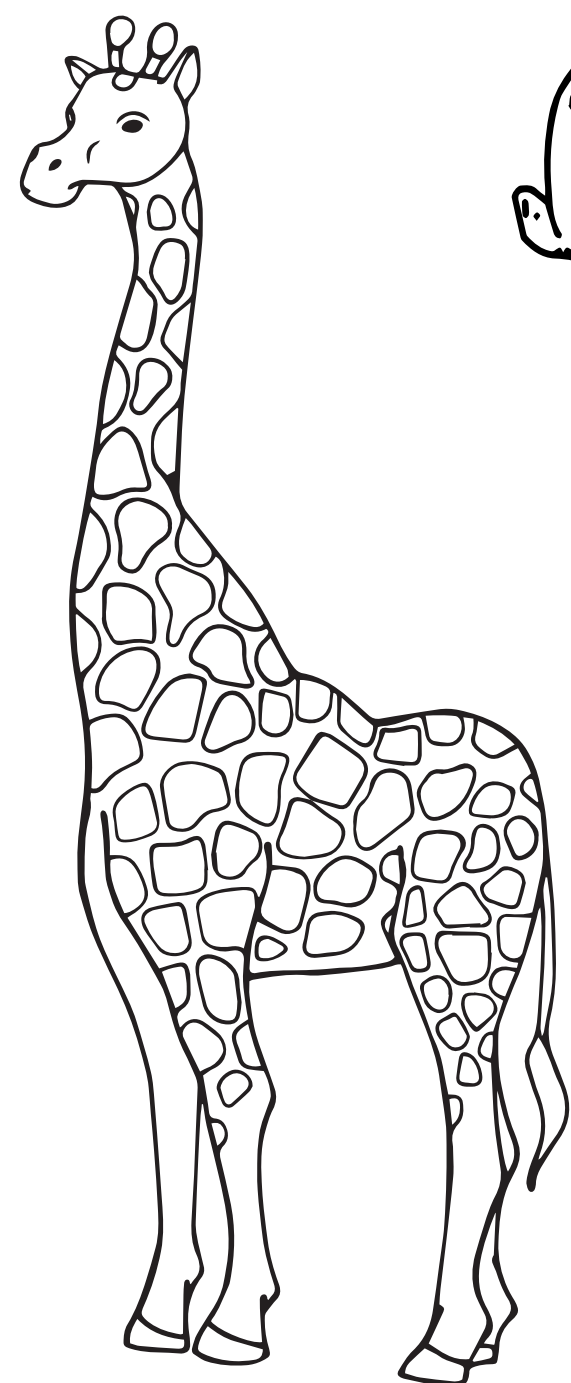
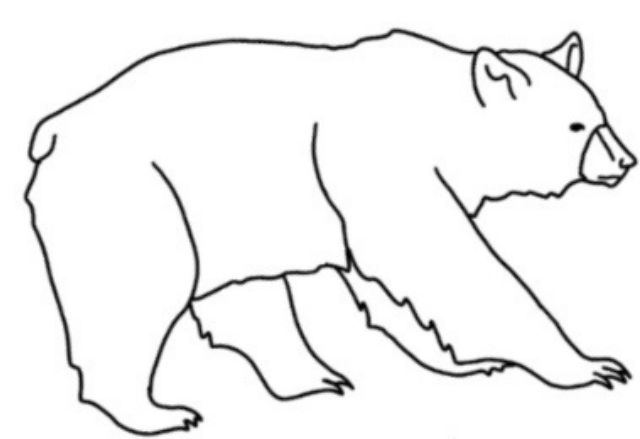
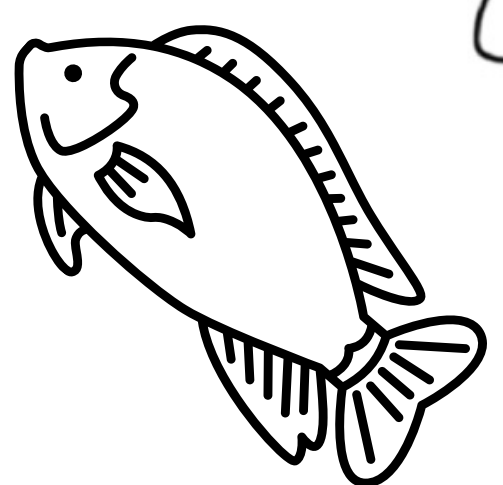
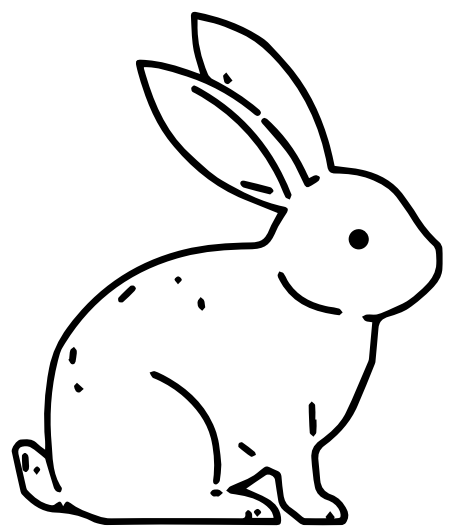
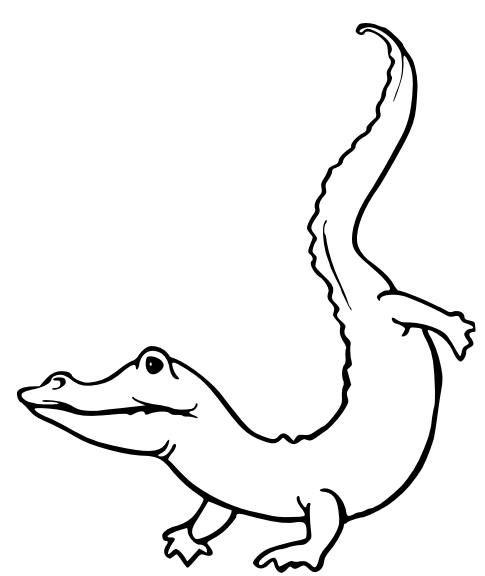
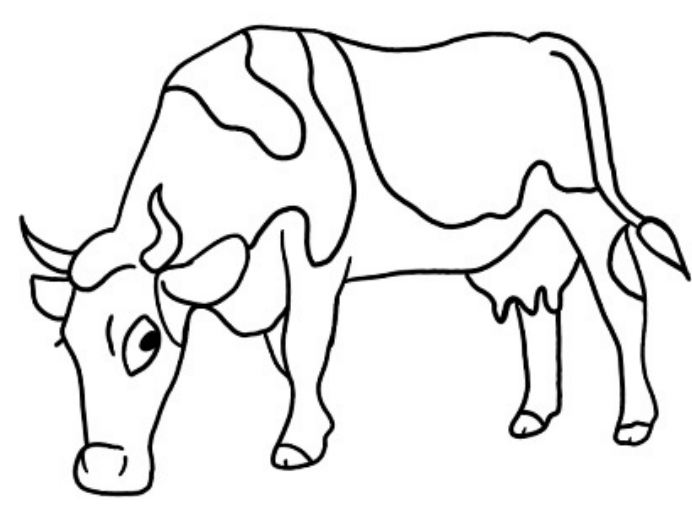
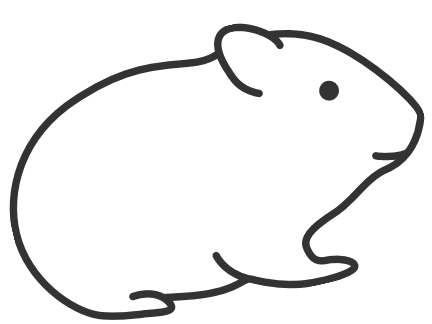
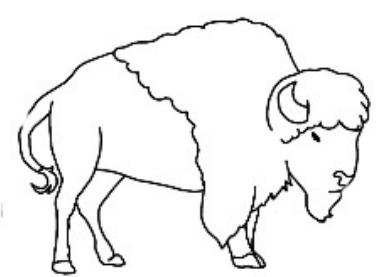
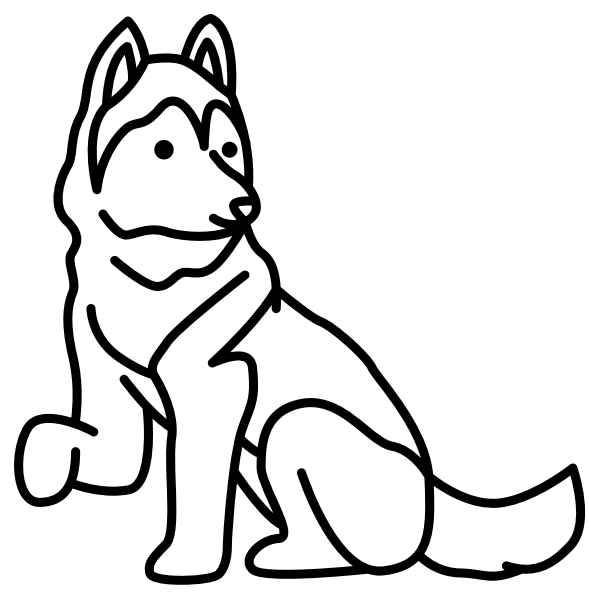
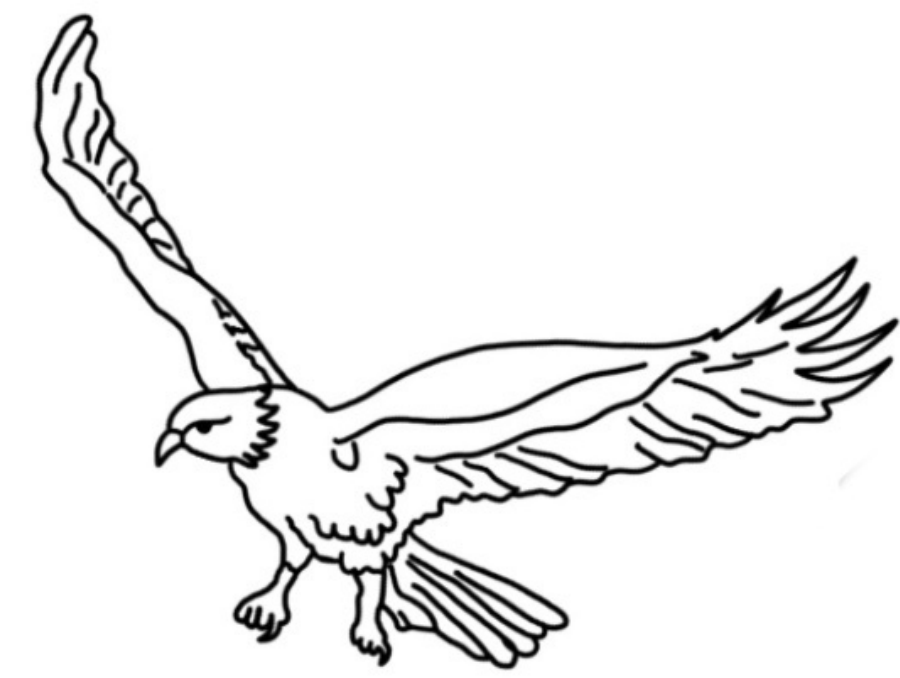


Draw your own flag here



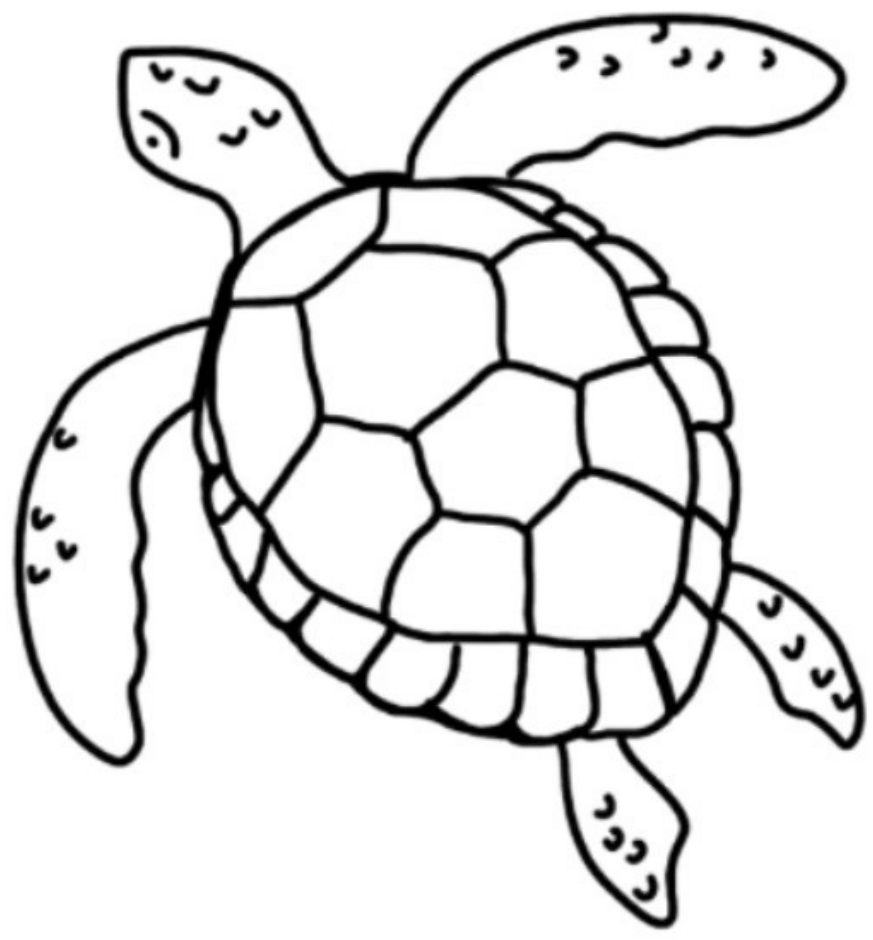
Animals found in Treaty 5

Circle the wild animals. Colour the tame animals. X out the animals that do not belong in Treaty 5.



Spirituality

The 7 Sacred Teachings



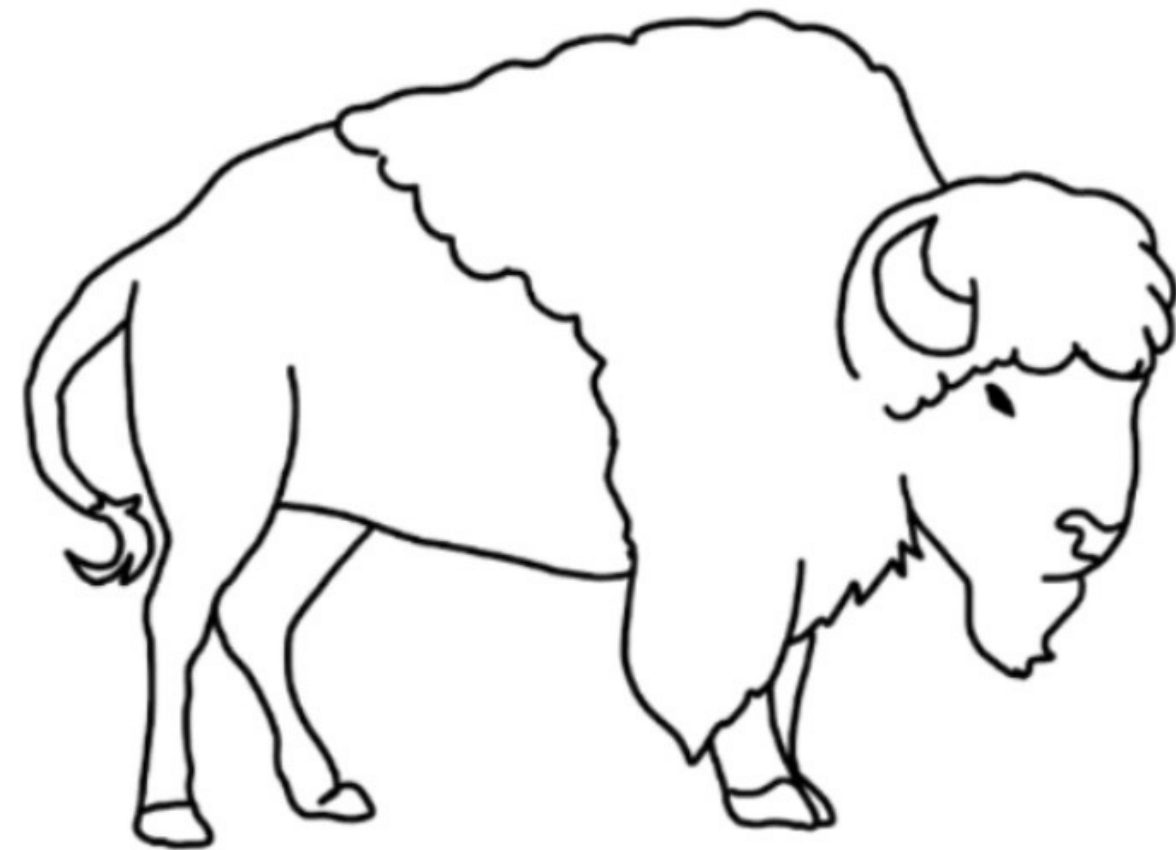
Turtle

Truth



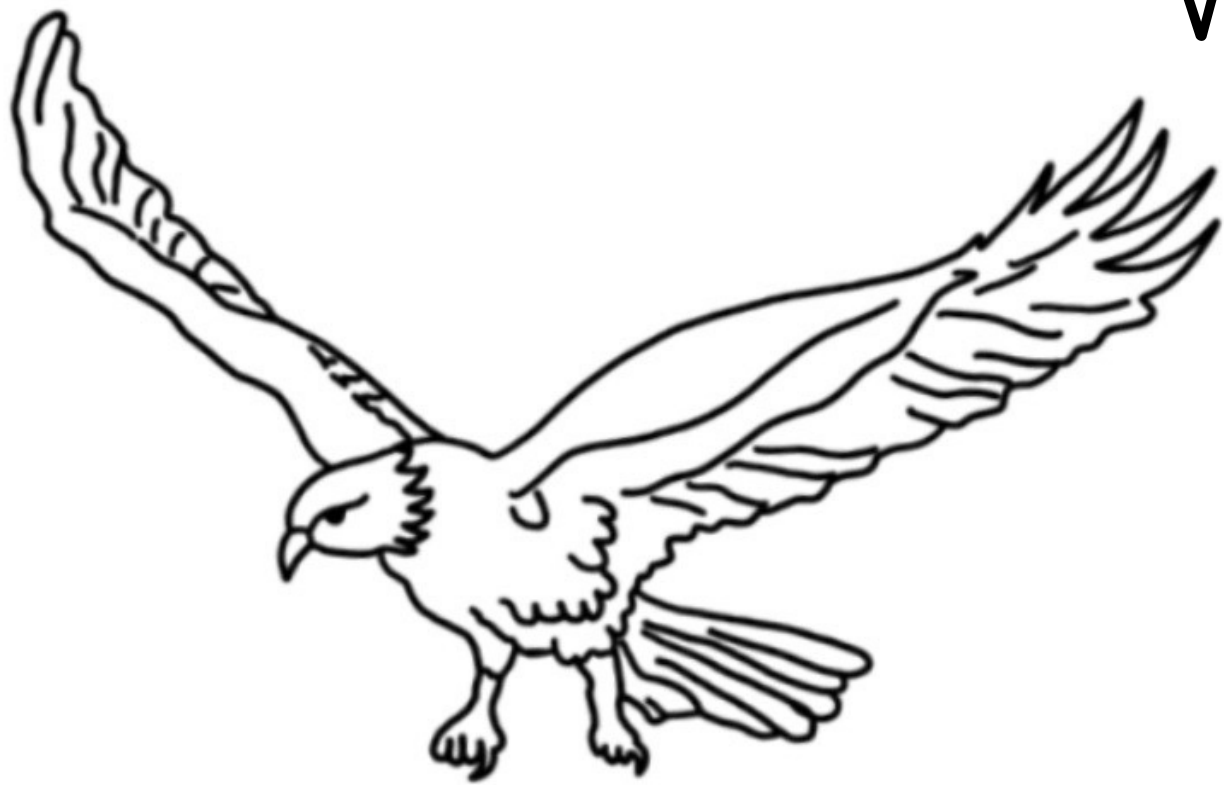
Beaver

Wisdom



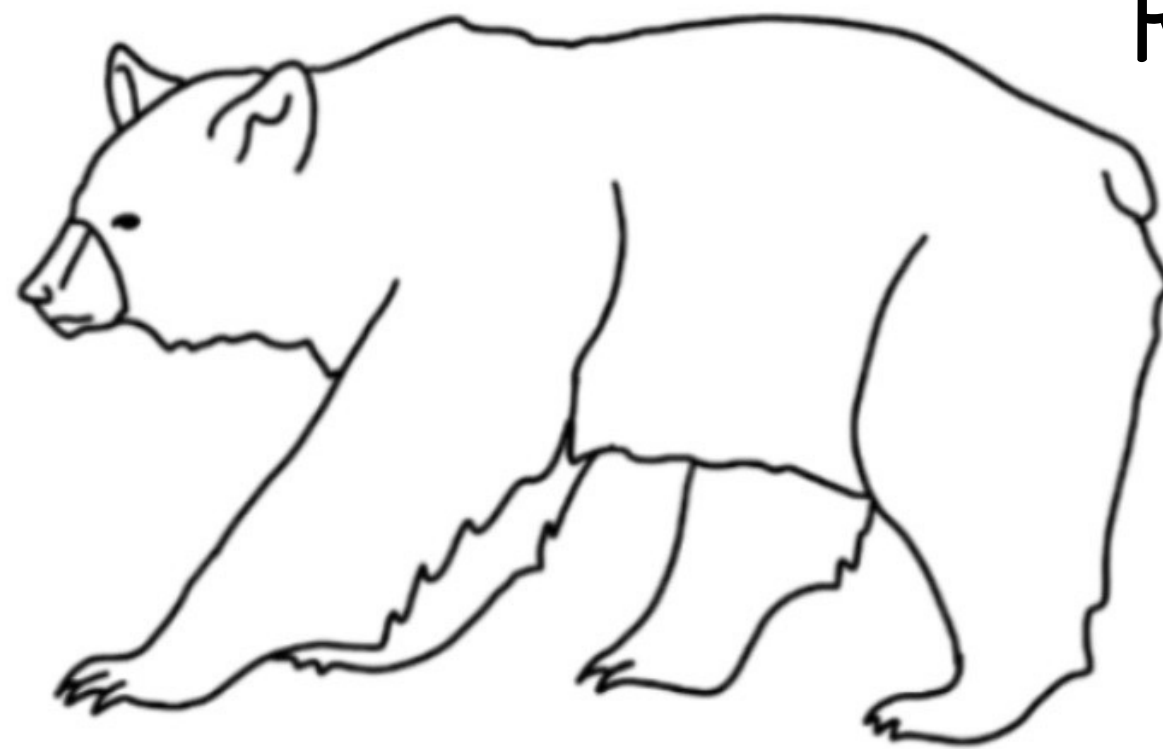
Buffalo

Respect



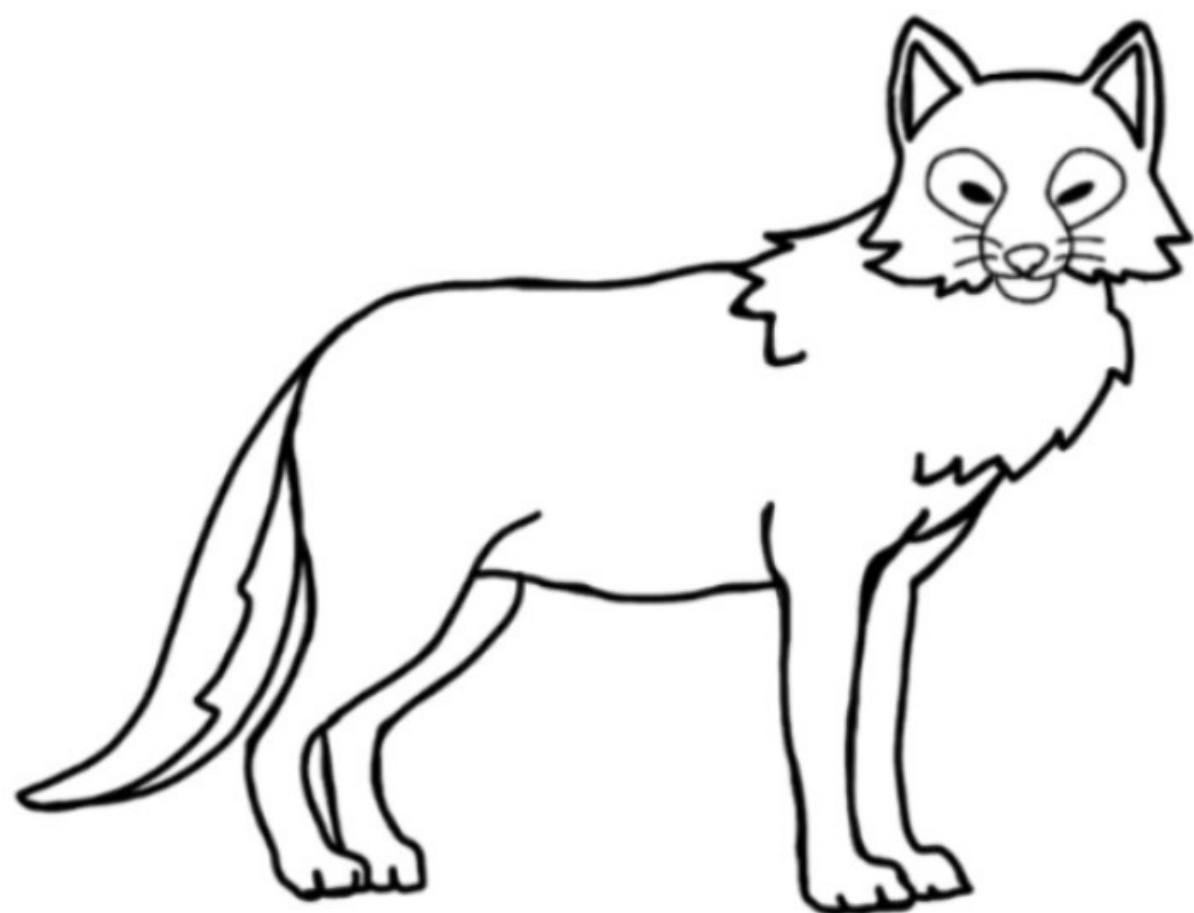
Eagle

Love



Bear

Courage



Wolf

Humility



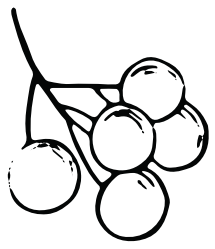
Sabe

Honesty

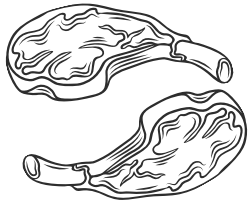
Foods & Medicines found in Treaty 5

Food

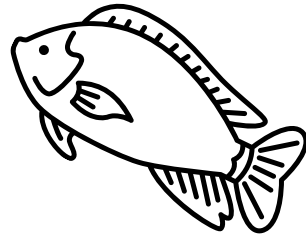
Berries



Moose Meat



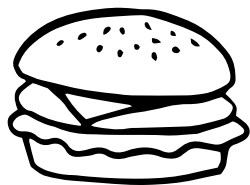
Fish



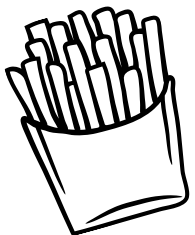
Slurpee



Burger



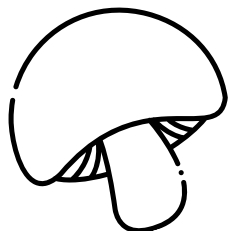
Fries



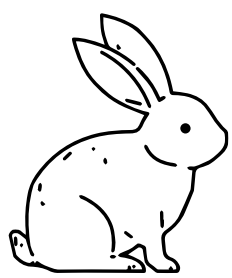
Rice



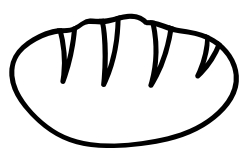
Mushrooms



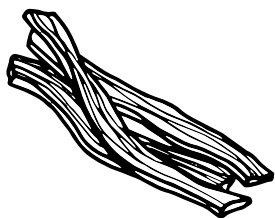
Rabbit



Bannock



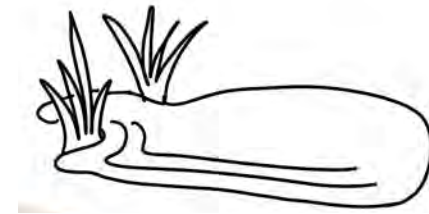
Dried Meat



Medicines



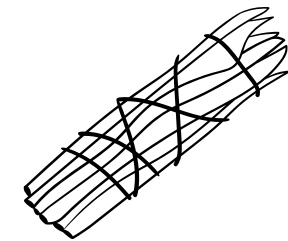
Sweet Grass



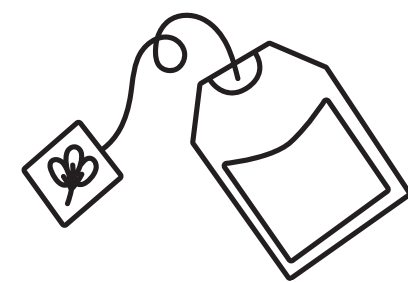
Weekay



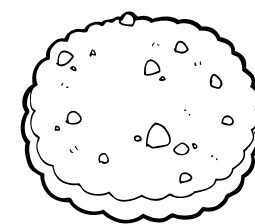
Cedar



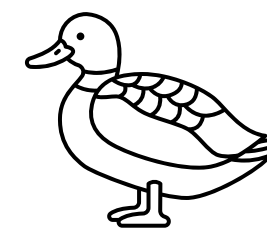
Sage



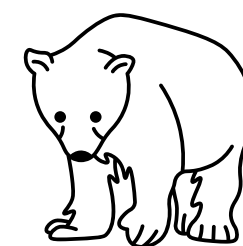
Tea



Pemican



Duck




Bear Grease



Water

Draw a line from the food to the plate to make a healthy meal!



Treaty 5 people need to stay healthy. We use many natural medicines such as sweet grass, sage, and others! We also harvest natural foods like berries, mushrooms, fish, wild meat, and rice.

Treaty 5 Land and Resources

Word Search

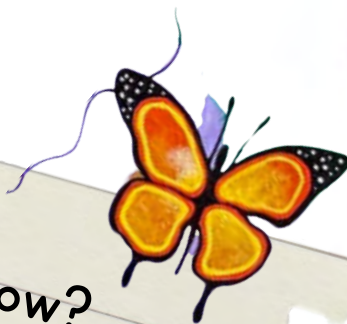


O F S Y Q G O M I E P Q X R Z H T G
V A N G K N I D K Q D V G I Z T T R
C A M P I N G T E B C U X C V R G M
T R A I N N S F W W X X C E T A D Q
H T E L E C T R I C I A N A J P T V
U P N I M L F I S H E R Y V T P K Y
N D Z P S H J Z H J H R J R J I E Q
T J A C A R P E N T E R W J I N O W
I B C T O U R I S M X U C G S G G N
N L X W T W K V G F O R E S T R Y A
G F A R M E R J X U L L F N L U W X
X A M I N I N G T R A D E S Y S Q Q

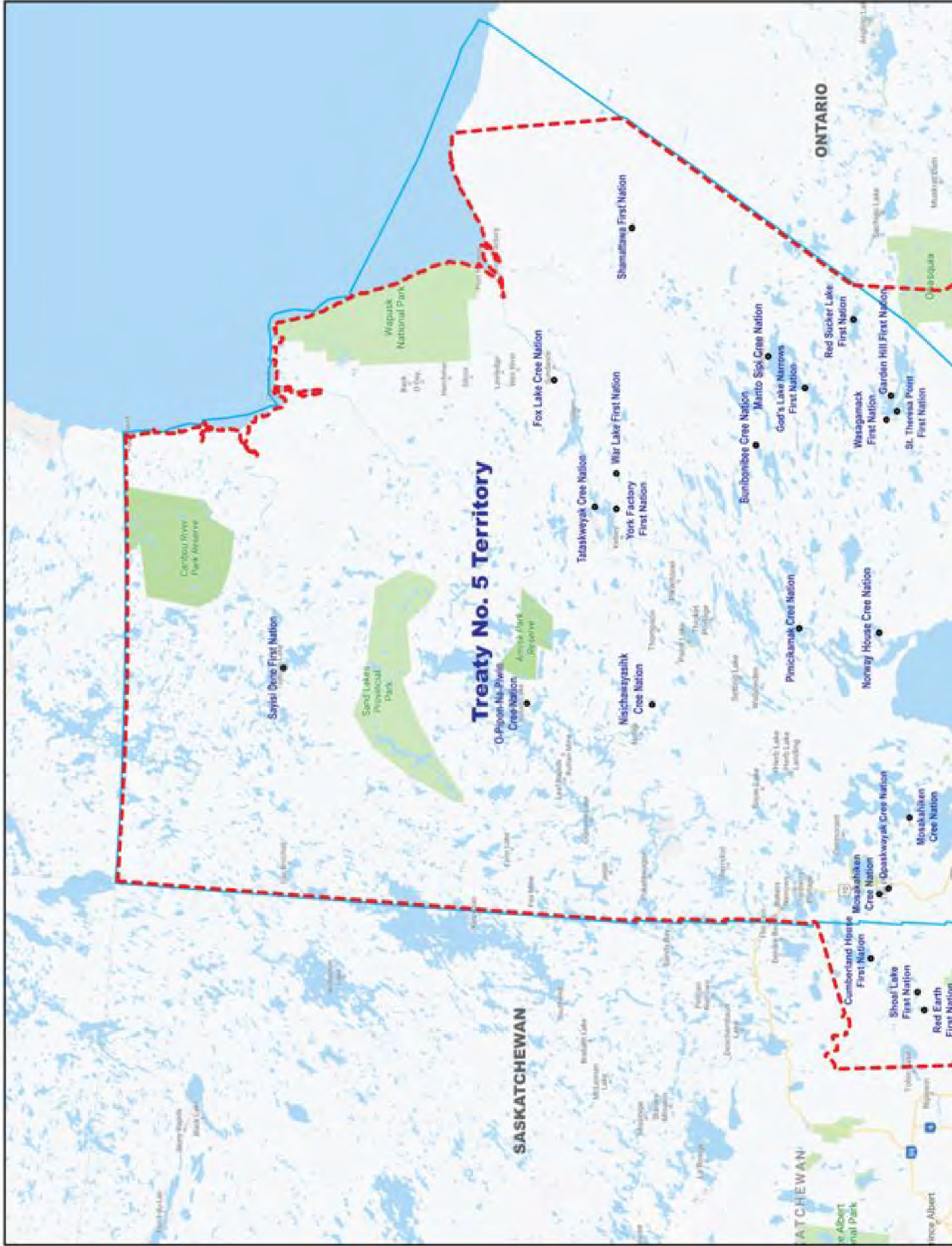
CAMPING
CARPENTER
EDUCATION
ELECTRICIAN
FARMER

FISHERY
FORESTRY
HUNTING
MINING
RICE

TOURISM
TRADES
TRAIN
TRAPPING



Did you know?
The Treaty 5 territory
has vast amounts of
natural resources such as
forests, ores (mines),
water, wild game meat,
and plants



Treaty No. 5 Territory

ONTARIO

SASKATCHEWAN

SASKATCHEWAN

Sisseton First Nation

Caribou River Park Reserve

Sand Lakes Provincial Park

Wapusk National Park

O-Pipon-Na-Piwia Cree Nation

Fox Lake Cree Nation

Tataskweyak Cree Nation

Nisichawayasih Cree Nation

War Lake First Nation

Shamattawa First Nation

Bunibonbee Cree Nation

Manto Sipi Cree Nation

God's Lake Narrows First Nation

Red Sucker Lake First Nation

Wasagamack First Nation

Garden Hill First Nation

St. Theresa Point First Nation

Pimichuanak Cree Nation

Nonny House Cree Nation

Monakihien Cree Nation

Coastwayak Cree Nation

Moosakihien Cree Nation

Cumberland House First Nation

Shoal Lake First Nation

Red Earth First Nation

Prince Albert

Nipewin

Tobias

Opaskwayak

Monakihien

Nonny House

Pimichuanak

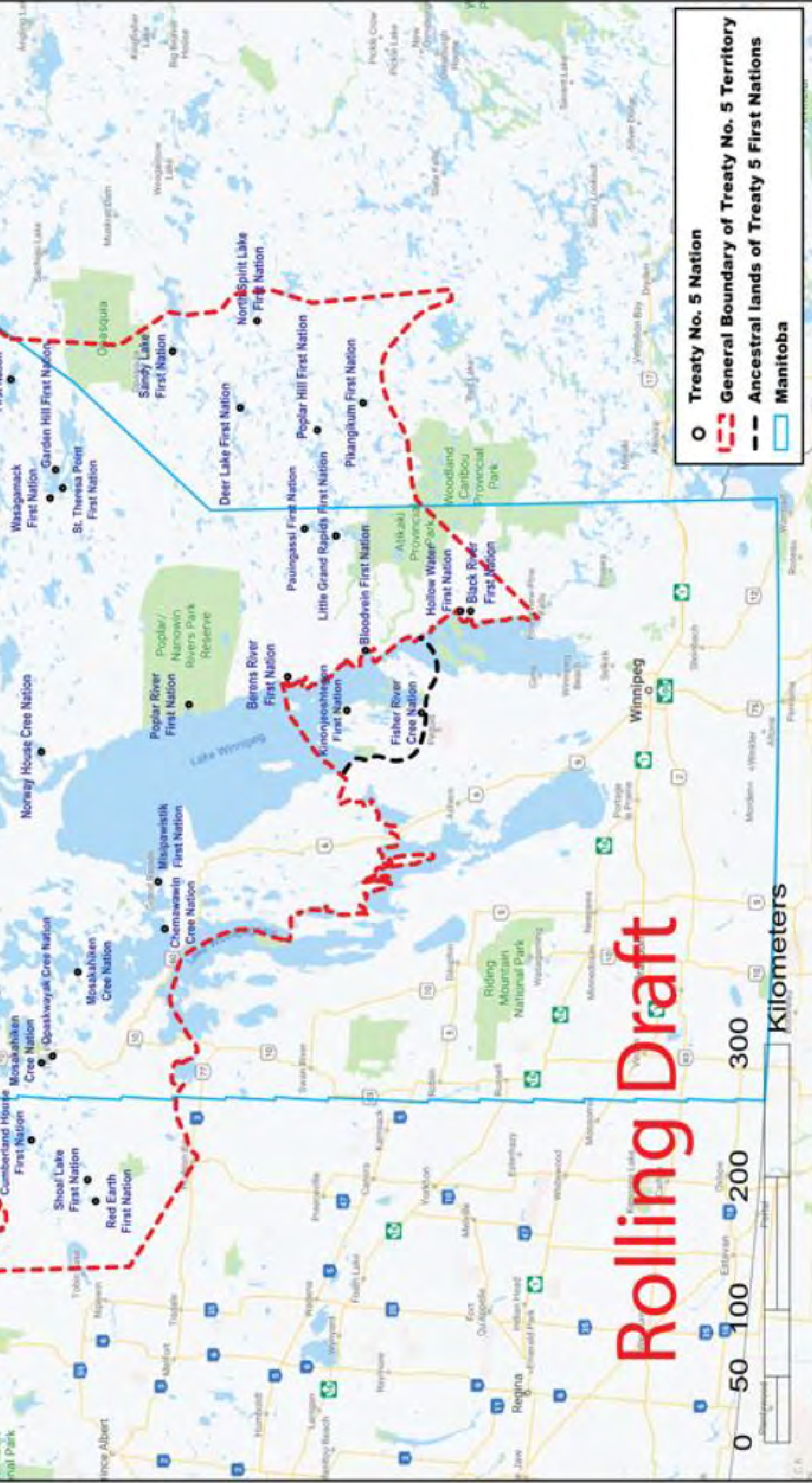
Wasagamack

Red Sucker Lake

Manto Sipi

Shamattawa

Caribou

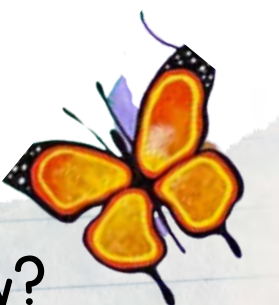
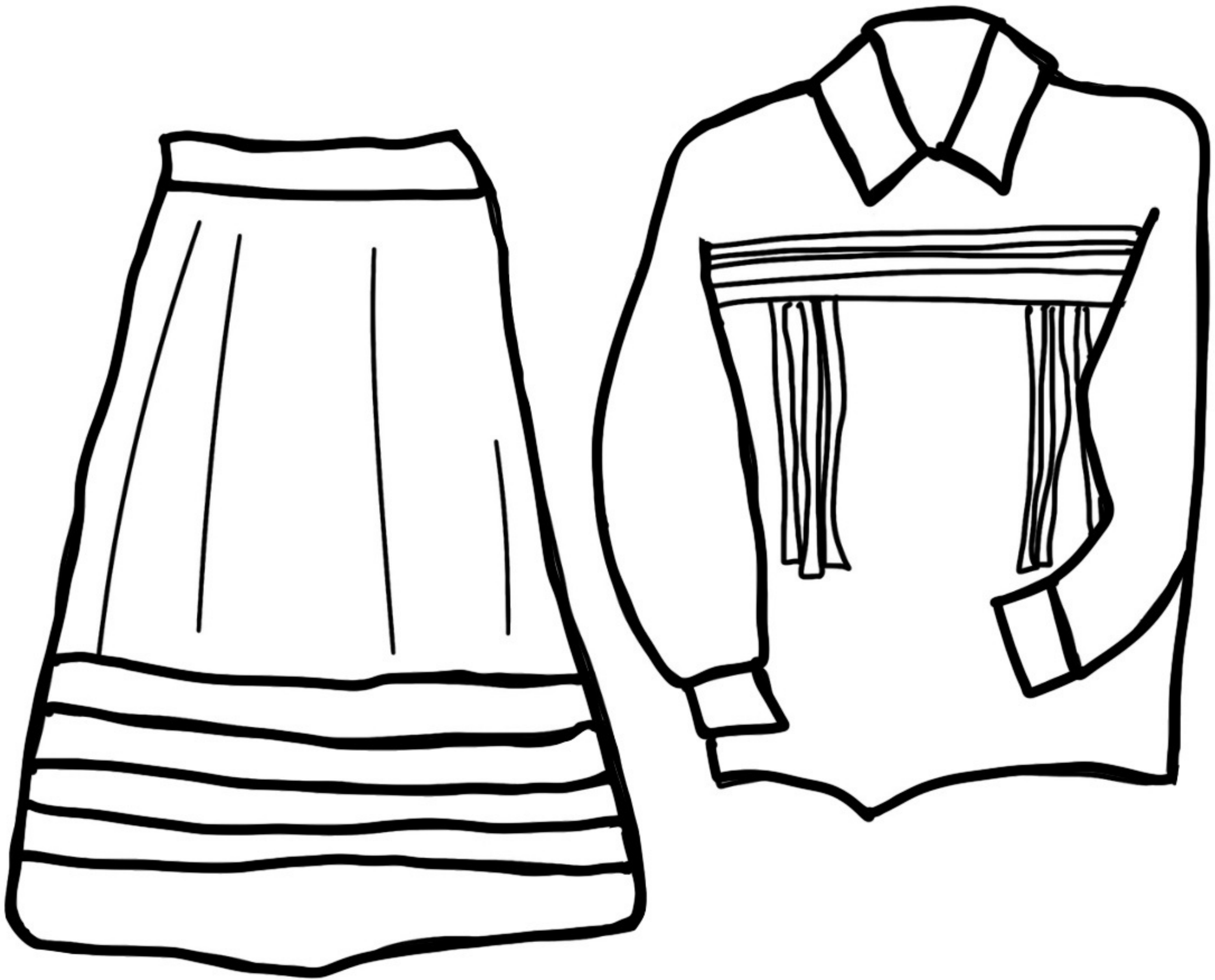


Unceded Treaty No. 5 Territory

DRAFT No. 10 May 2019

Ceremonial Clothing

Colour your own ribbon skirt and shirt!

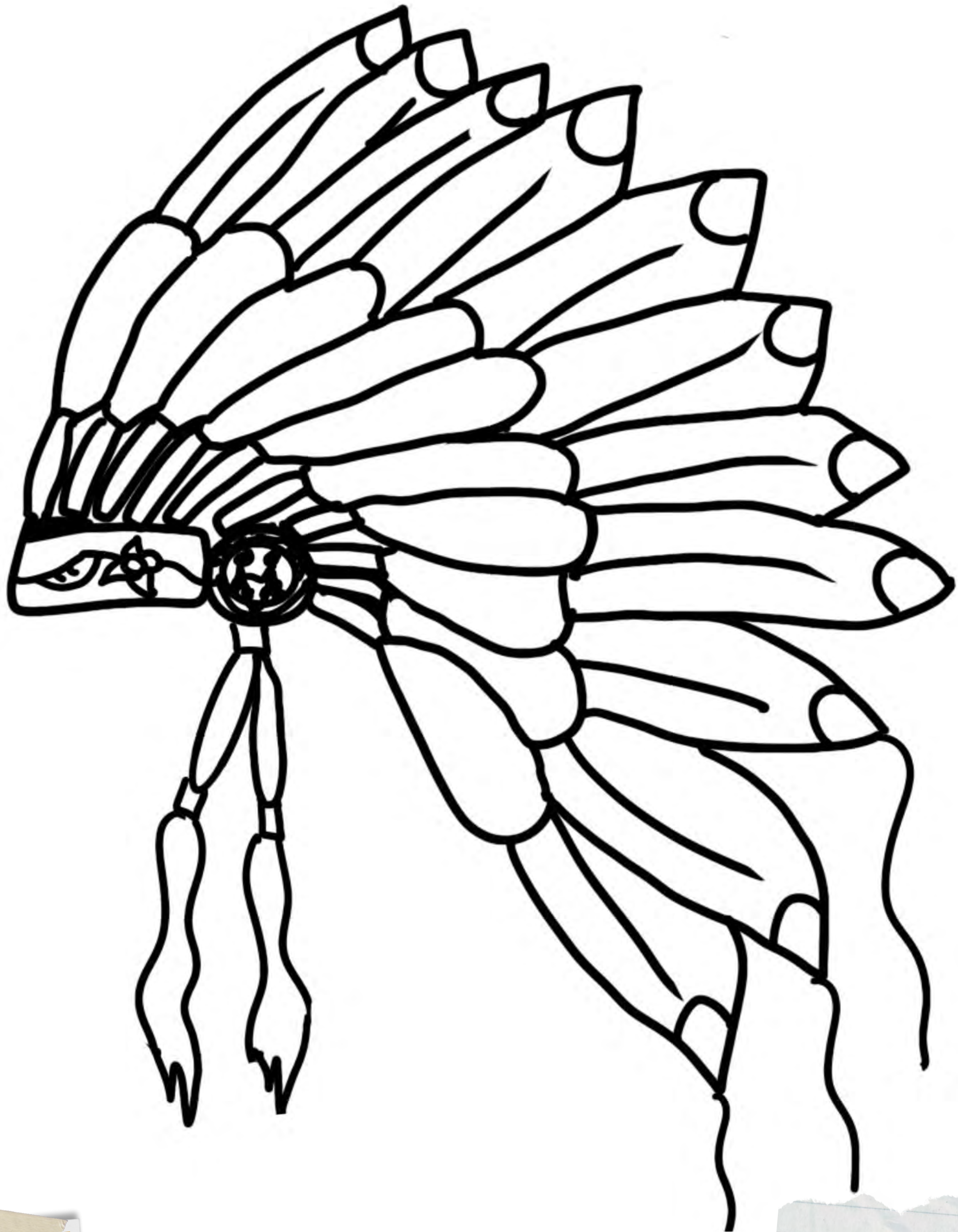


Did you know?

Traditional ceremonial wear was made from hides, fur, feathers, and quills. Today, ribbon shirts & skirts are used to show respect during special events

Symbols of Leadership

Colour the Treaty 5 Headdress

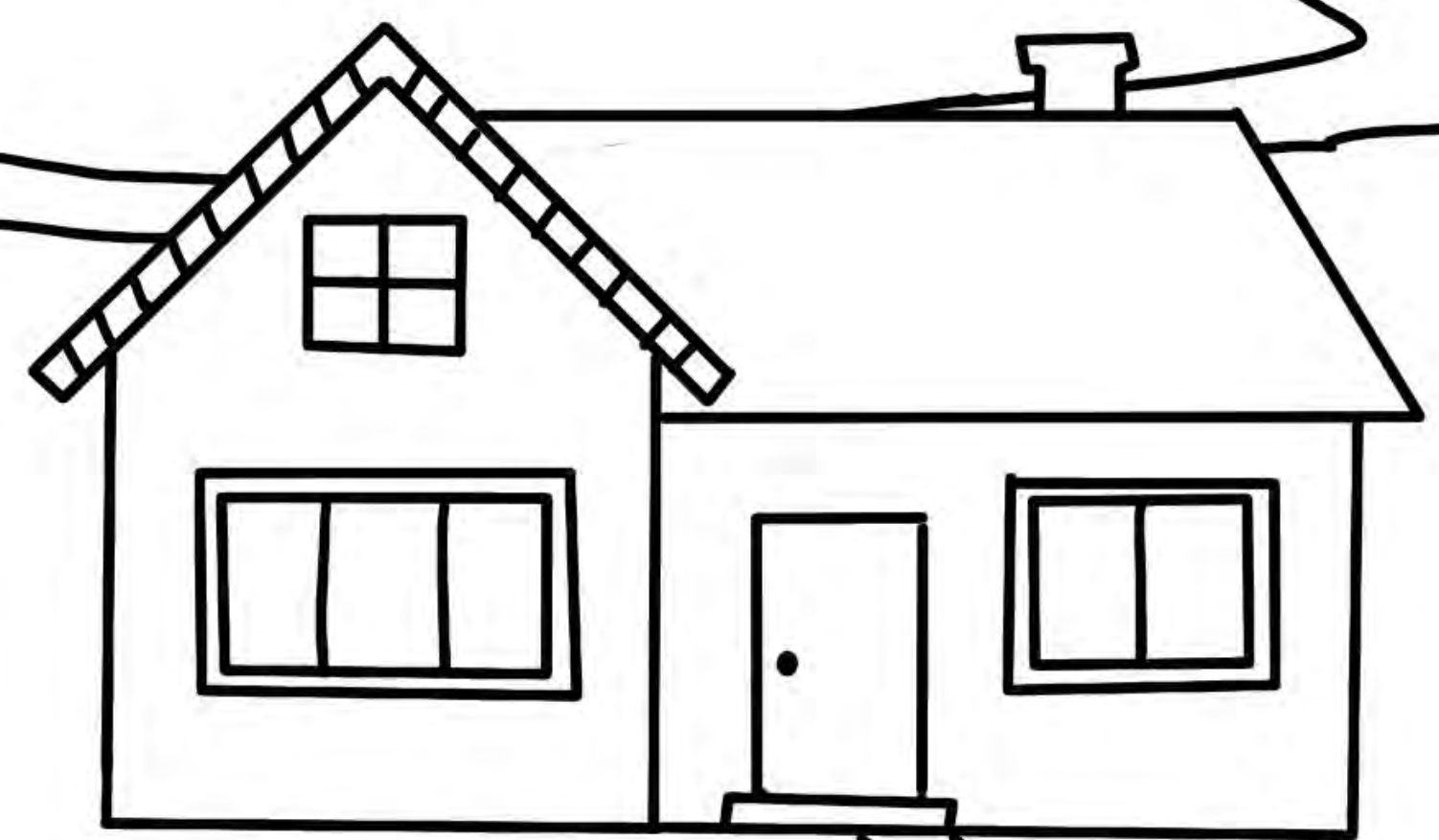
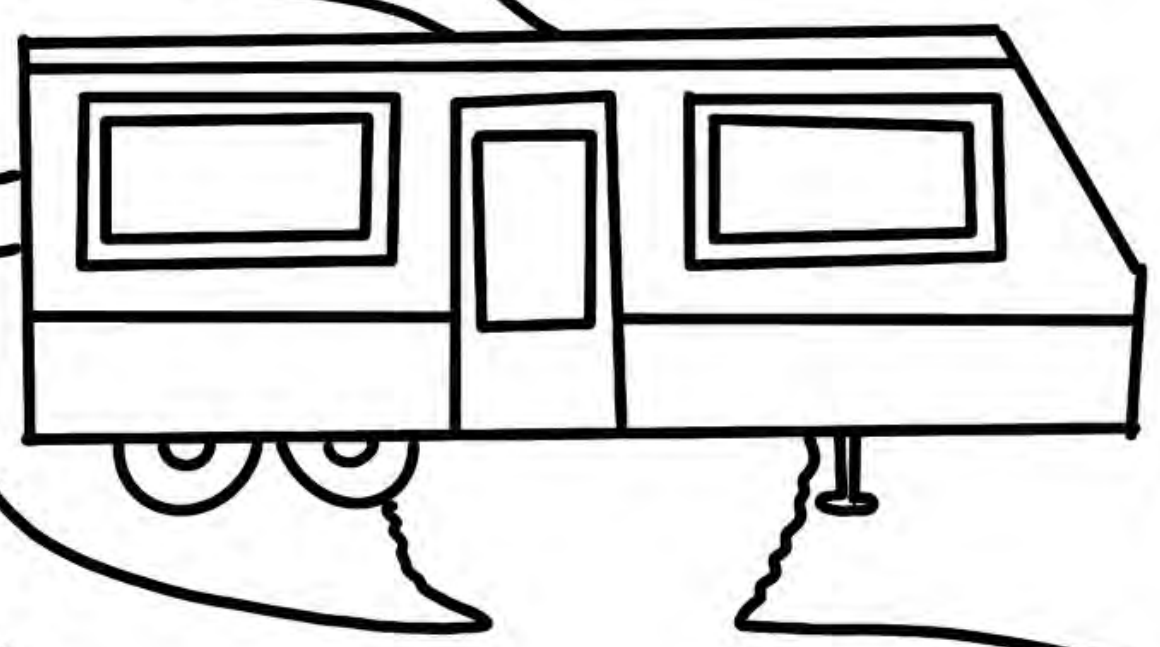
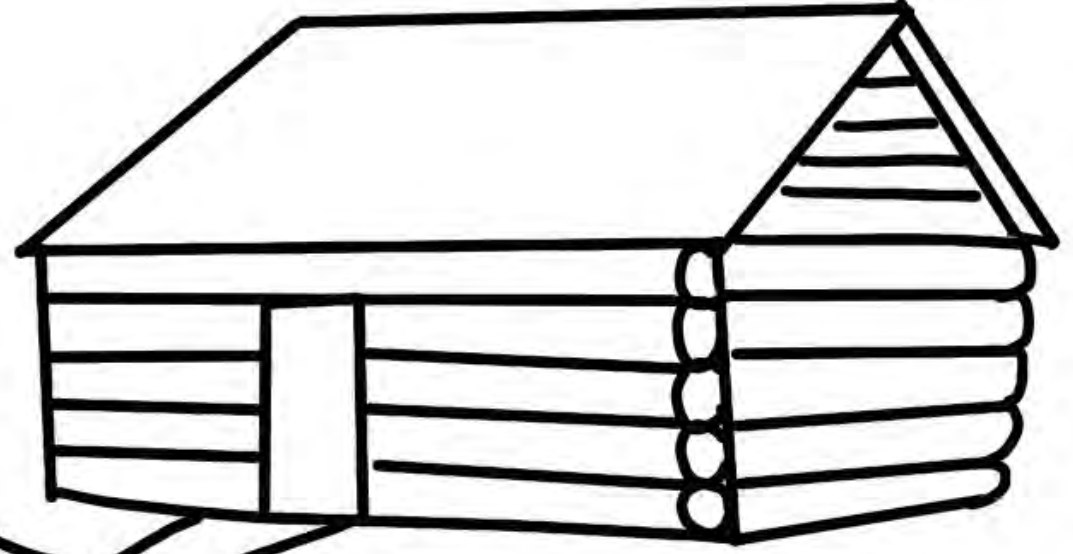
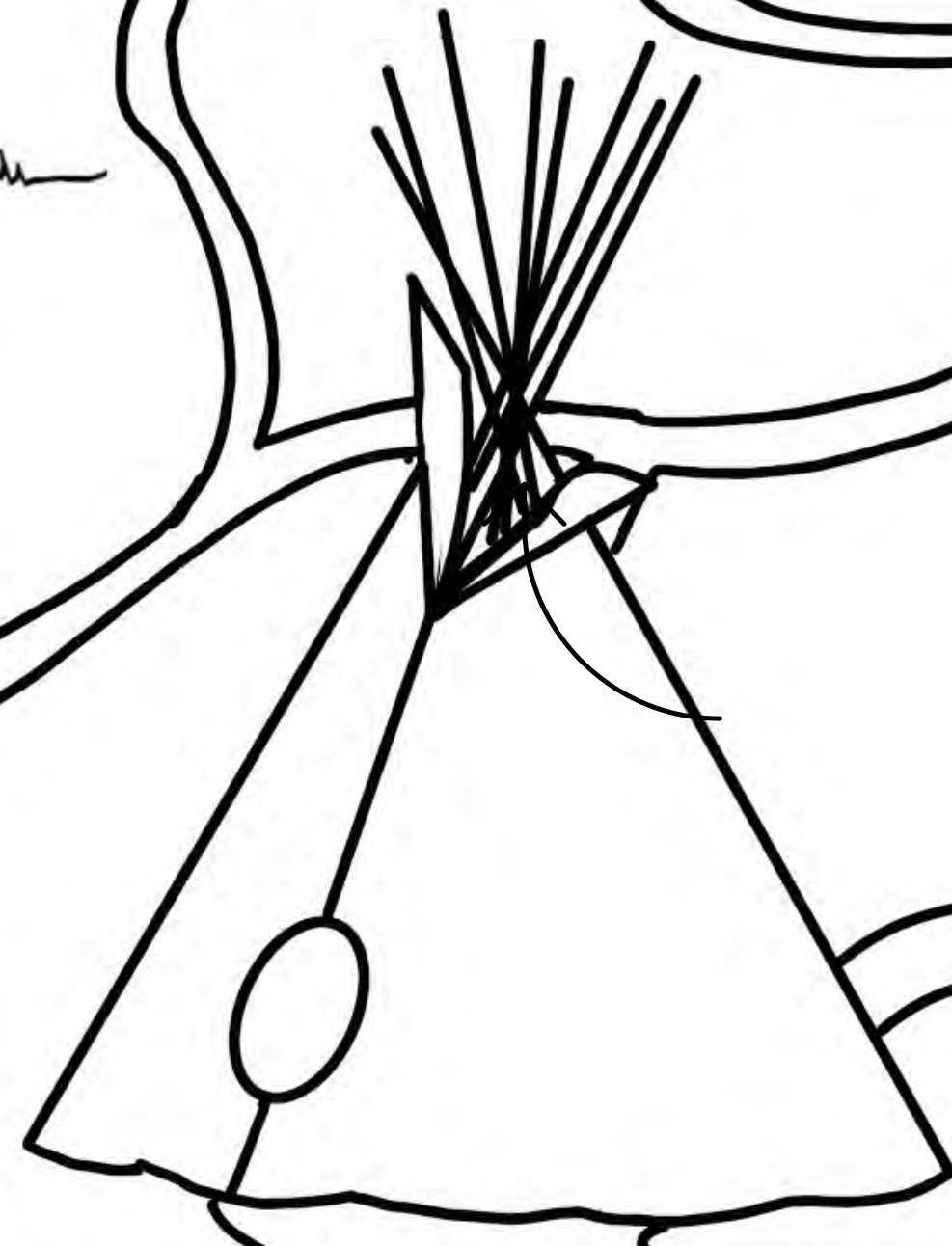
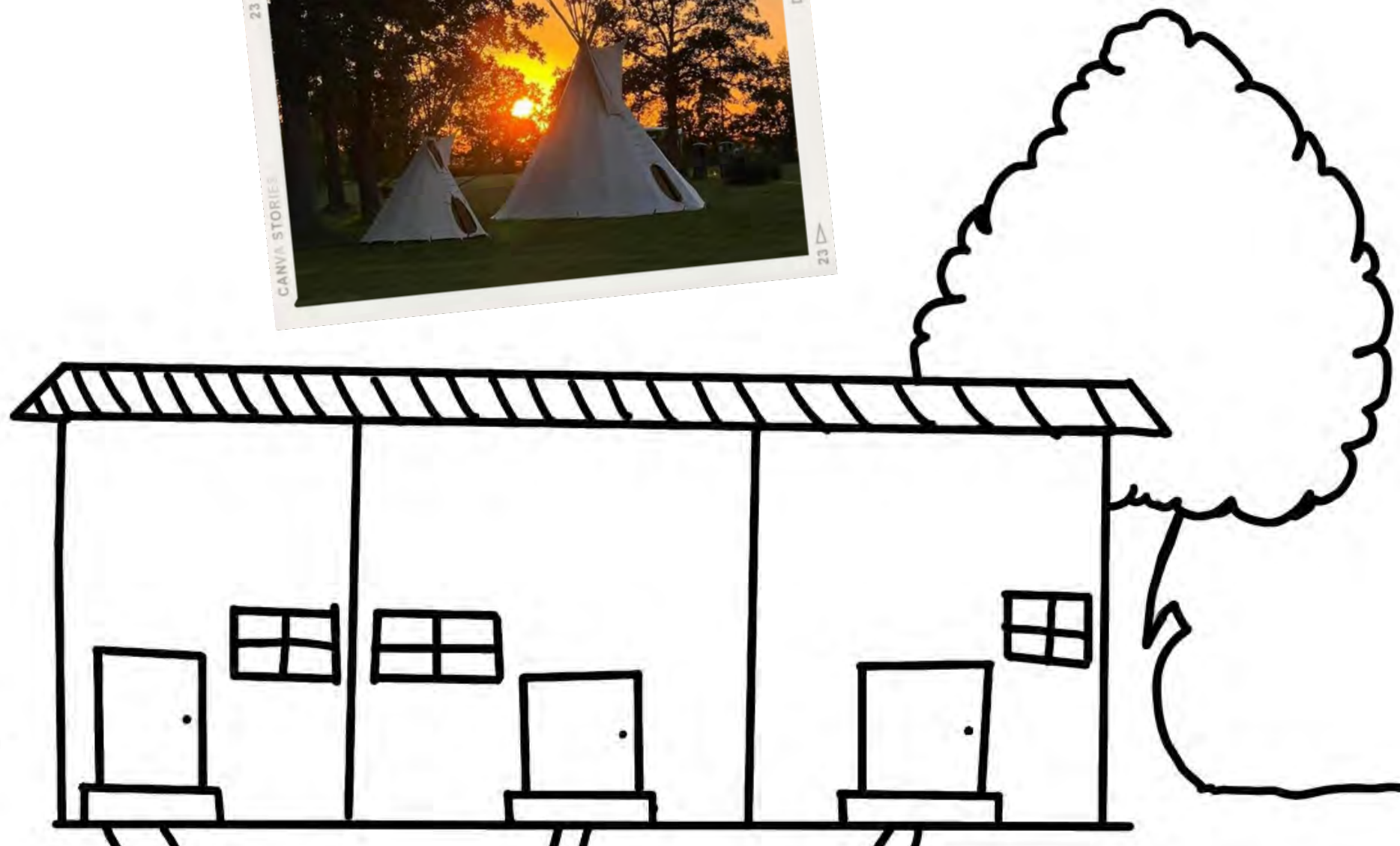


Did you know?
Many of our chiefs and
leaders are gifted a
headdress. Treaty 5 has a
headdress which can be
used by all 40 chiefs.



Treaty 5 Dwellings

Circle your home!



Did you know?
Today the tipi is made out of
hide or canvas and is easily to
put together for traveling.
They are also used for
ceremonies and gatherings.

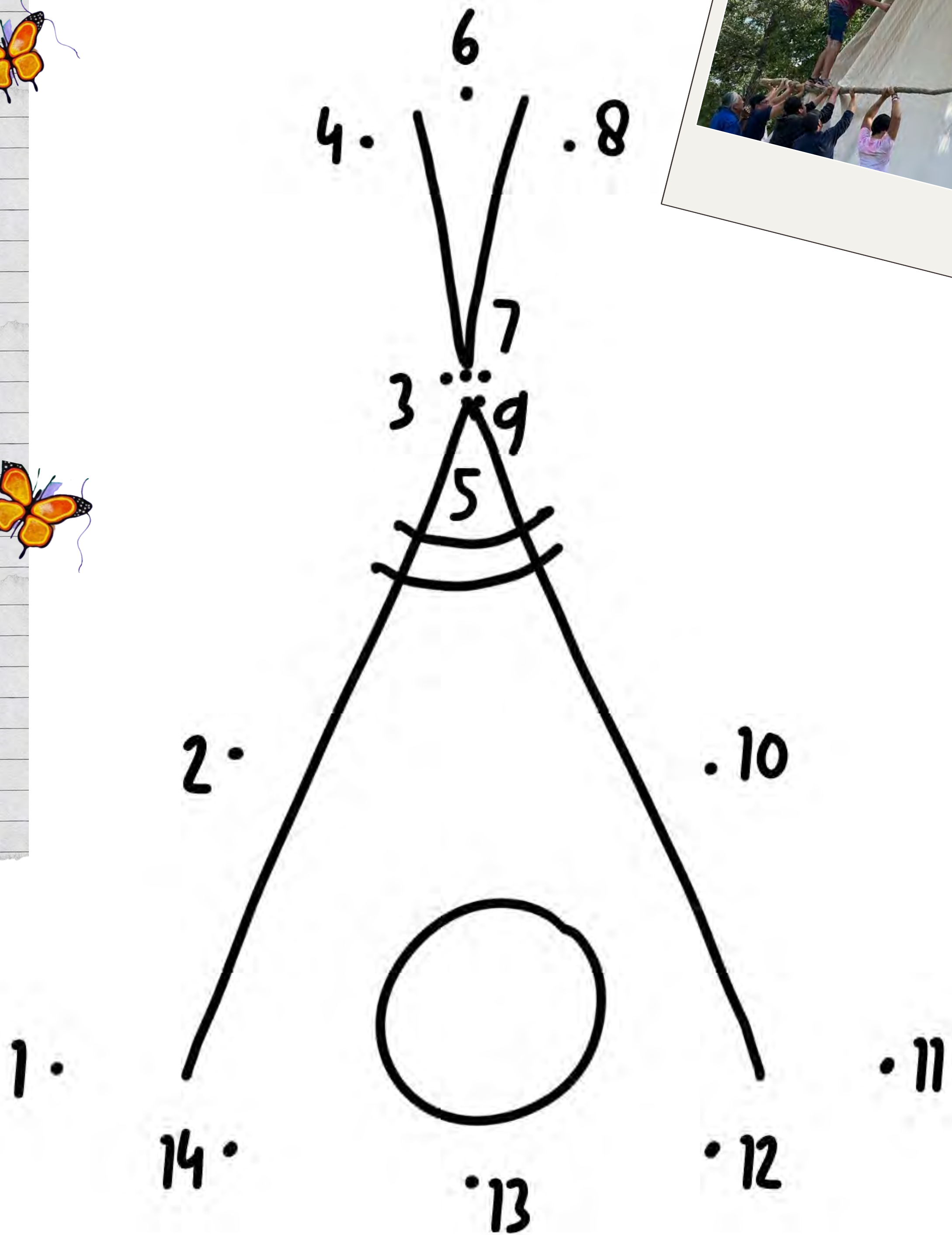
Connect the dots!

The tipi pole teachings:

1. Creator
2. Mother Earth
3. Human beings
4. All other beings
5. Respect
6. Love
7. Patience
8. Discipline
9. Sacrifice
10. Man
11. Woman
12. Child
13. Faith
14. Hope

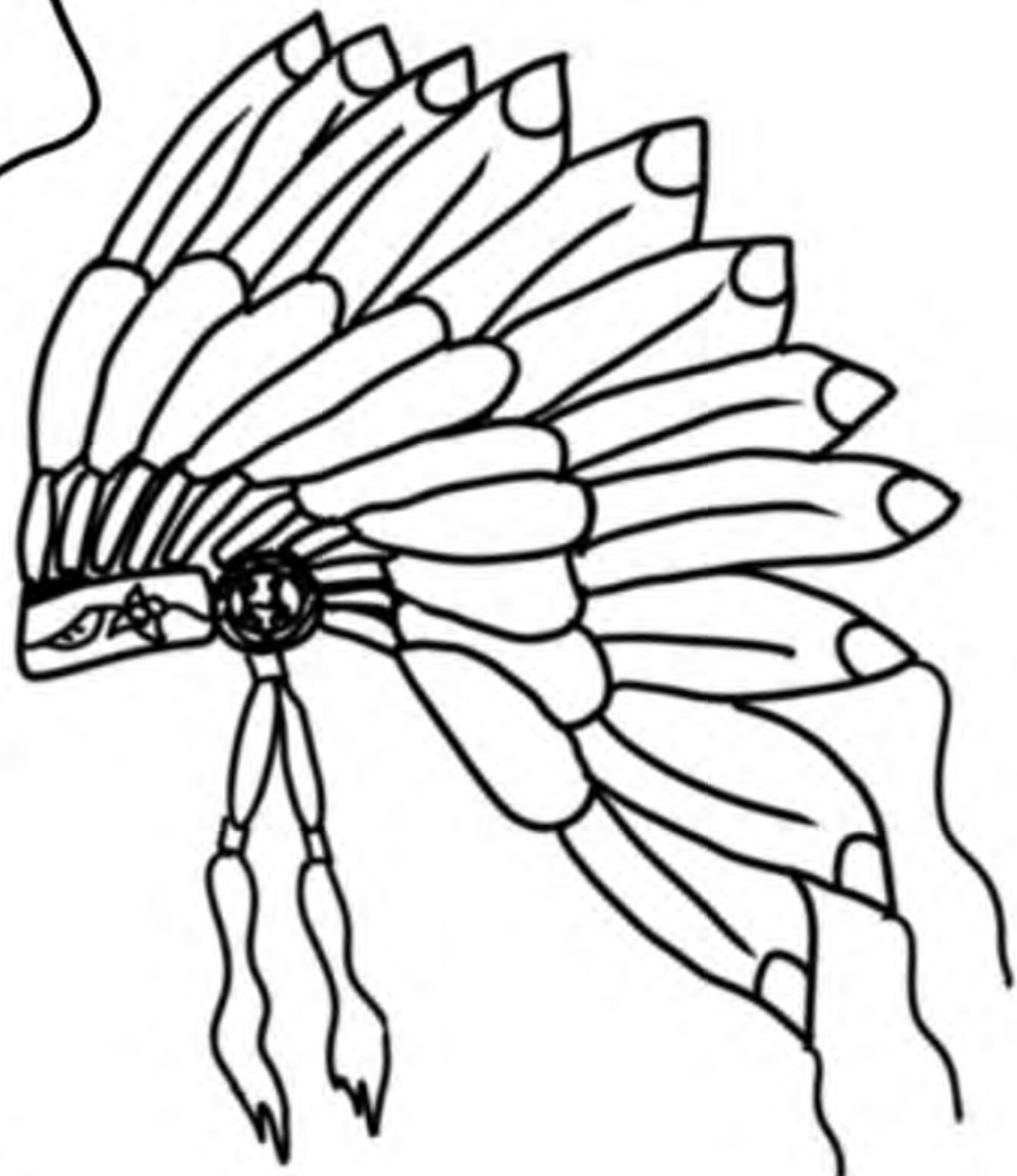
-Elder Wendell Starblanket
teachings

from his grandmother Treaty 4

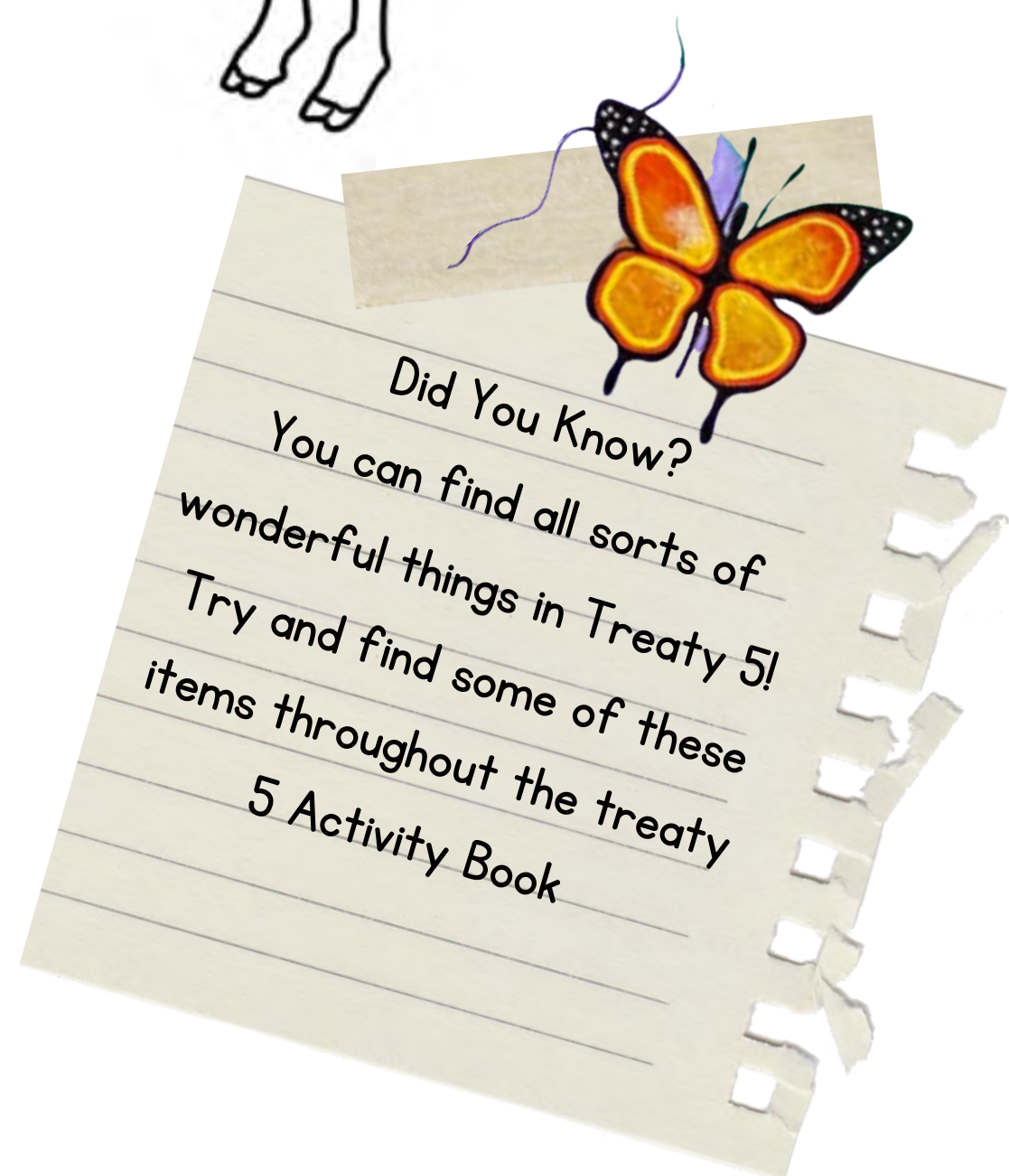
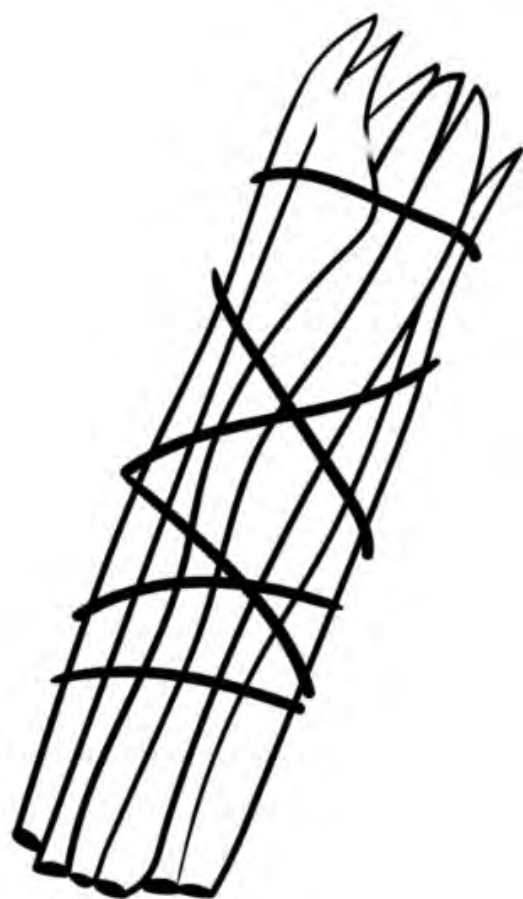
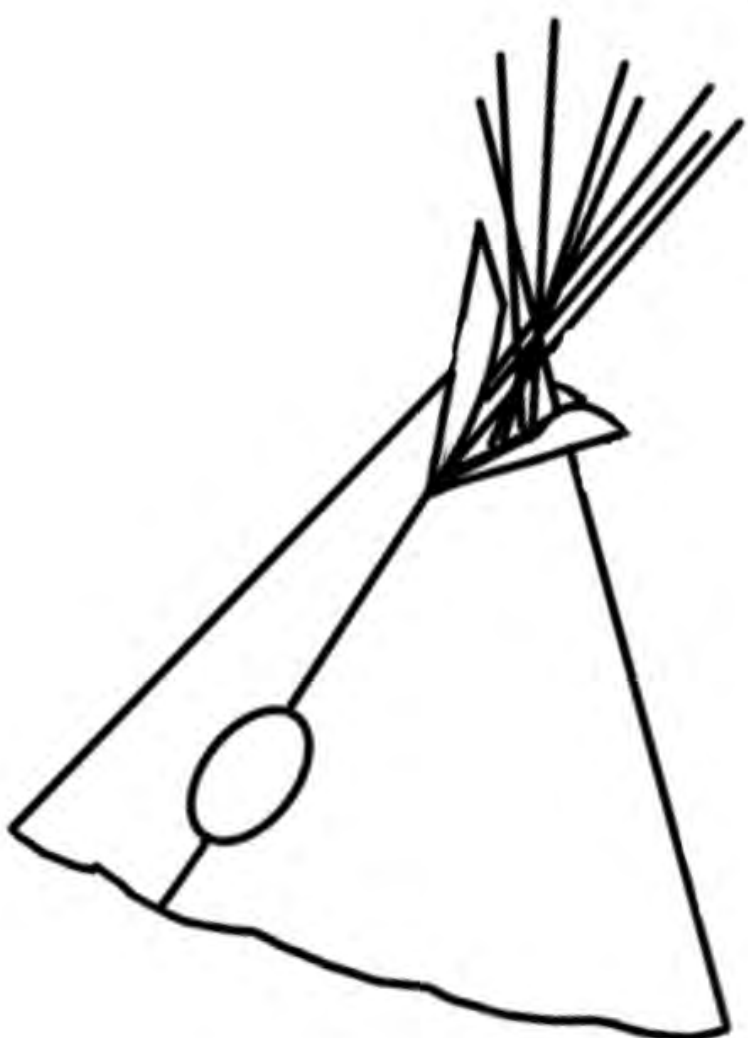


Get creative and decorate your tipi!

I Spy



1875



Glosary

Colonialism: is a process and condition whereby one nation which results in taking control over the governance of another nation so as to have access to resources and labour. Sometimes conversion to the colonizer's religious beliefs is part of the objective and is sometimes described as a benefit given in exchange for resources taken. The colonizer may abandon the colonizing enterprise when colonizing is no longer profitable. The colonizers are present temporarily, and then return to their own homeland.

Doctrine of Discovery: is a belief which is applied to justifying an action.. The Doctrine of Discovery originates from a series of formal decrees or statements made by the Pope in the 1400s called the Papal Bulls. In Canada, the application of the Doctrine of Discover is hidden by the use of terms such as "point of first contact" or "date of assertion of sovereignty" In either case, the terminology is used as justification for the assumption and control over another people, their sovereignty, lands and resources and other dispossessions.

First Nation: is a term that came into use in Canada with the formation of the reformation of the National Indian Brotherhood as the "Assembly of First Nations" - the ejection of status as a "band" pursuant to the Indian Act.

The Indian Act: was proclaimed shortly after the Confederation of Canada as "An Act for the Gradual Civilization of the Indians", meaning a declaration that Indians were incompetent to manage their affairs in Canadian Society, and required the Government of Canada to take over management of their affairs. Provisions of the Act provided for a process of "enfranchisement" in which an Indian male could prove that he had become "civilized", and after a probationary period, would legally become a Canadian. Still today, 2019, the Indian Act is the principal legislation through which the federal government administers "Indian Bands". The Chief and Council are selected pursuant to the Act. They are accountable to the Minister of Indian Affairs for any federal monies provided to them. Through the Indian Act, "the band" is given delegated authority to administer specified aspects of their affairs as prescribed by the Indian Act, such as the hours in which pool halls can be open, the maintenance of roads and ditches, etc..

Indian Residential Schools: were government sponsored religious schools established under Canada's assimilation policy and legislation, namely the Indian Act. The purpose of the Residential Schools was to educate and assimilate Indigenous children into European culture. The last federally operated residential school closed in 1990.

Inherent rights: are God-given rights. They are inalienable rights that cannot be taken away. Inherent rights, among other things, refers to the right to self-government, a right to land and resources and a right to practice one's spiritual beliefs and customs and much more.

Institution Building: refers to building an establishment that is essential to the functioning and well-being of a community. Some examples are, a university, child welfare agency, policing services, hospital, bank etc.

Self-Government: is a formal governing structure through which Indigenous peoples have full jurisdiction and control over the administration of their people, land, resources and related programs and policies.

Sovereignty: The Indigenous view is generally that the First Nations people neither surrendered nor lost sovereignty. The Royal Proclamation of 1763 recognized First Nation Sovereignty. Sovereignty refers to having a full right and power to govern without interference from outside sources. It's a term describing and designating supreme authority over some one's nation.

Treaty Land Entitlement (TLE): is a term commonly used to describe the process to resolve the specific land claim. First Nations who did not receive all the land under the terms of the Treaties are entitled to be compensated. TLE settlement agreements are negotiated between First Nations and the Government of Canada, typically with the participation of provincial governments. The Natural Resources Transfer Agreement under section II in Manitoba and section IO in Saskatchewan provides for the provinces to set aside lands so Canada can fulfil its obligations under Treaty.

Truth and Reconciliation Commission of Canada (TRCC): is a commission established by Canada to look into the abuses at residential school. In order to redress the not-so-good legacy of residential schools and advance the process of reconciliation, the TRCC made 94 Calls to Action in many areas such as child welfare, education, language and culture, health, justice and so on. The TRCC was headed by Justice Murray Sinclair, now "Senator Murray Sinclair."

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP): is a document that outlines the rights of Indigenous Peoples of the world. It was officially adopted by the United Nations General Assembly on September 13, 2007 except by Australia, Canada, New Zealand and the United States. UNDRIP confirms, among other things, Indigenous right to self-determination, Indigenous land rights the recognition and implementation of Treaty Rights, the right to establish Indigenous institutions. In 2016, Canada recognized and adopted UNDRIP without qualification.

Nation: is an aggregate of people united by common descent, history, culture, or language, inhabiting a particular territory. The Royal Commission on Aboriginal Peoples defined Indigenous Nations as a : body of Indigenous Peoples with a shared language, history, geography , and sense of national identity that constitutes the predominant population in a certain territory or collection of territories. It said there were 60-80 such nations in Canada. Today Canada describes “a nation” as consisting of more than one “First Nation”.

Natural Resources Transfer Act (NRTA): of Manitoba is one of three Acts - one for each of the “Prairie Provinces”, and Canada in which the Federal Government transferred control of “federal Crown lands” to become “Provincial Crown lands.” The transfer was subject to “any underlying Trusts. NRTA also required the provinces to transfer lands back to Canada to satisfy outstanding claims by First Nations (TLE).

Reconciliation: as the word is applied to “Indigenous peoples”, is a noun, a verb, a process, a condition. Reconciliation, in the context of the Truth and Reconciliation Commission is a process that redresses the wrongs that were inflicted on Indigenous Peoples by Canada’s policies, in particular, the Residential School System. The Truth and Reconciliation Commission through the 94 Calls to Action (recommendations) recommended to the federal, provincial, territorial and municipal governments, churches, the business community and society in general how they may reconcile these wrongs. Among the phrases often applied to “reconciliation” is “mutual understanding. The Truth and Reconciliation Commission saw it as “first you reveal the truth”, and that “will lead to build a shared future together” The Supreme Court of Canada in Haida said that what was to be reconciled was the two “sovereignties” -- the pre-existing sovereignty of the Indigenous peoples by virtue of their prior occupation and the “assumed sovereignty of the Crown.”

Royal Commission on Aboriginal Peoples (RCAP): was established in 1991 after the armed confrontation of Oka, After five years of hearings, it published the Commission’s Report on the historical and contemporary issues of Indigenous Peoples and the relations with non-Indigenous people. It acknowledged the Right to Self-government under section 35 of the Constitution of Canada. Among other things, they also recommended a new Royal Proclamation recognizing Indigenous Rights.

Royal Proclamation of 1763: was proclaimed by King George III in 1763 to prevent the “Great Frauds and abuses” which had taken place. He said that any lands for which consent had not been provided and compensation paid were “lands reserved for the Indians”. He set out the proper process of treaty-making for a Treaty to be entered into with the Royal Crown. The Royal Proclamation also gave recognition to First Nations Sovereignty, Self-government and ownership of lands. The offer of King George was ratified by the Indigenous nations at Niagara in 1764, including the restoration of the Two Row Wampum and the Silver Covenant Chain of Friendship.



Acknowledgments

Aniin, Boozoo, Tansi, Waste, Waaciye ,Wotziye!

Our Treaty 5 team wanted to create an activity booklet for Treaty 5 youth of all ages to learn about their treaty.

This booklet was inspired by the rich and unique cultures of the Ojicree, Cree, Ojibwa, and Denesuline Nations within Treaty 5 Territory.

We would like to acknowledge all Treaty 5 youth that are actively seeking and opening their minds to learn our history.

We'd also like to acknowledge the TFAO Inc. Board of Directors for supporting this project.

A big miigwetch to Jordyn Crampton, JoHannah Minty, Jenna Kent, and Grandma Sue.



Did you know?

The butterflies in this booklet are from paintings done by Goyce Kakigamic from Sandy Lake First Nation, Ontario. He gifted these paintings to the Treaty 5 office.

The butterflies represent youth and hope.



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