



UNDERSTANDING HISTORICAL AND
CONTEMPORARY TREATY RELATIONSHIP

What are the Treaties?

What do we know?

How do we know it?

Are we prepared to
challenge what we know?

Schools, institutions, governments, carry this belief and have sustained and perpetuated it over the years..All legislation reflects this



“To Deprive us of our land is to deprive us of our Independence”

Wahbung, 1970



Traditional Uses of the Land

“I see the Queen’s councilors taking the Indian by the hand saying we are brothers, we will lift you up, we will teach you, if you will learn, the cunning of the whiteman. All along that road I see Indians gathering, I see gardens growing and houses building; I see them receiving money from the Queens Commissioners to purchase clothing for their children; at the same time I see them enjoying their hunting and fishing as before, **I see them retaining their old mode of living with the Queen’s Gift in addition**”



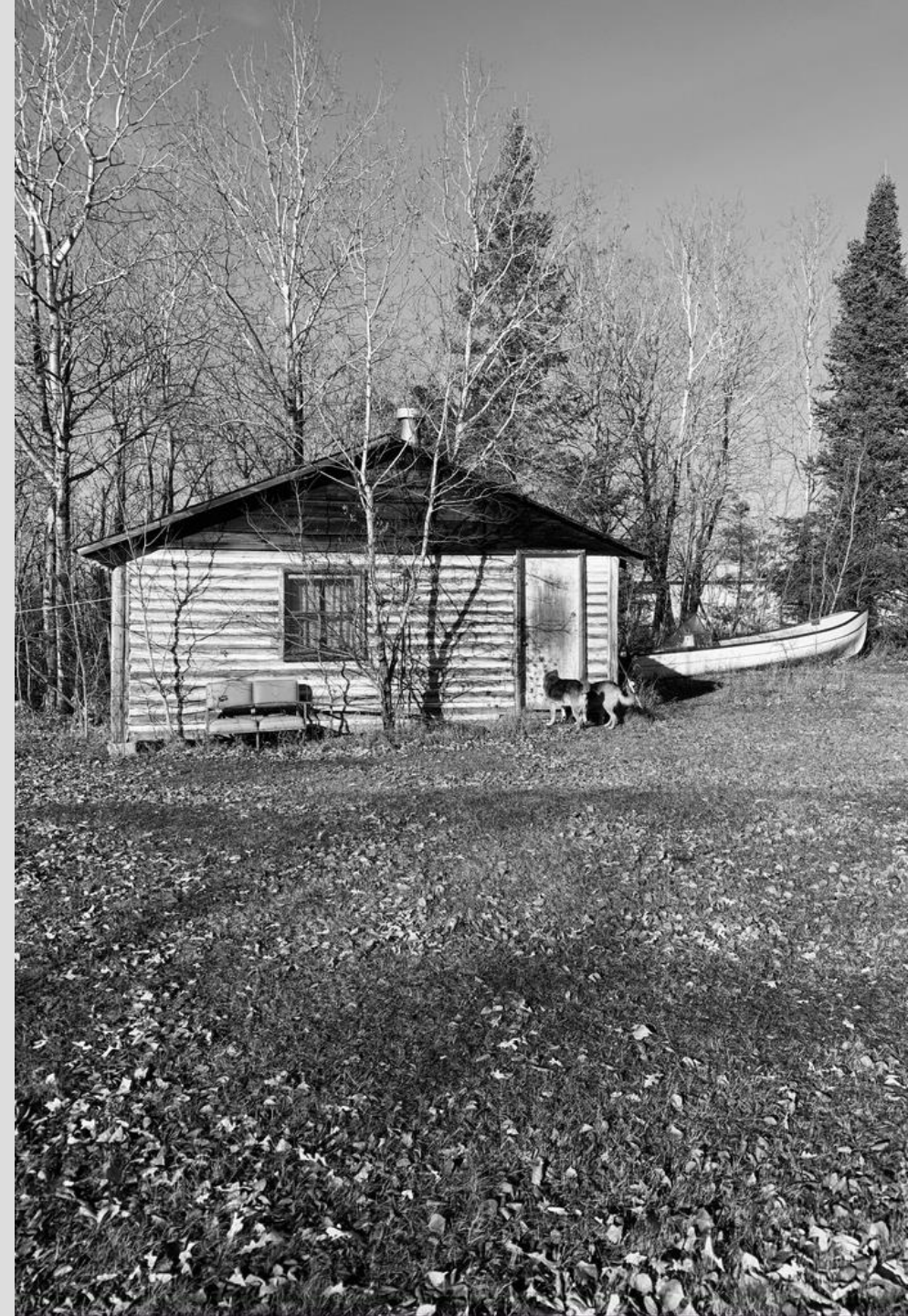
....the said Indians, shall have the right to pursue their avocations of hunting and fishing throughout the tract surrendered as herein before described, subject to such regulations as may from time to time be made by her Government of her Dominion of Canada, and saving and excepting such tracts as may from time to time be required or taken up for settlement, mining, lumbering or other purposes....


Text of Treaty

SHARING THE LAND

What I have offered does not take away your living, you will have it then as you have now; what I offer is put on top of it.”

Alexander Morris., Treaty 6





**“RETAINING THEIR OLD MODE OF
LIVING WITH THE QUEEN’S GIFT IN
ADDITION”**

Elements of Nationhood

Language

History

Culture

Governance

Territory

People

Sovereignty

Prince & Myron v.
The Queen, 1963

R. v. Badger, 1996

R. v. Sundown, 1999

R. v. Marshall, 1999

SUPREME COURT OF CANADA





I want to talk about the art of storytelling...I kind of felt bad in a way when our people don't recognize for the gifts and talents that we've had. We've also had the opportunity to instill in our children the ability to visualize; we didn't have the picture books like they do to read to your children when they are small. We had oral stories that were passed on to us, you know, that were given to us, and each of us in our curiosity did imagining. I think that is so beautiful like we began to be such critical thinkers because we were forced to create our own images..." Elder Florence Payner Treaty Elders' Teachings Volume 2



MOVING FORWARD

Working together to create opportunities

TREATY AND LAND

- Creation of reserves 160 acres for each family of five :Treaties 1,2,5
- 1 square mile or 640 acres for each family of five:Treaty 3,4,6
- Treaty 10 has both 640 acres for each family of five and for those that want to live on their own, they were “granted” 160 acres





TREATY LAND ENTITLEMENT

May 29, 1997: Canada, Manitoba, and the Treaty Land Entitlement Committee (TLEC).

445,417 hectares (1,100,626 acres) of land

9 TLE agreements covering 29 Entitlement First Nations

URBAN RESERVES

- 14 in Manitoba:

- Opaskwayak Cree Nation, adjacent to the Town of The Pas
- Swan Lake First Nation's urban reserve land and recent addition to their urban reserve land, within the Rural Municipality of Headingley and adjacent to the City of Winnipeg
- Roseau River Anishinabe First Nation's urban reserve land, adjacent to the City of Winnipeg
- Sapotawayak Cree Nation's two parcels of urban reserve land, both located within the Town of Swan River
- Nisichawayasihk Cree Nation's urban reserve land, within the City of Thompson
- Birdtail Sioux First Nation's urban reserve land, located within Foxwarren in Prairie View Municipality
- War Lake First Nation's 40 parcels of urban reserve land, located in Ilford
- Two urban reserve lands belonging to Long Plain First Nation, one adjacent to the City of Portage la Prairie and one within the City of Winnipeg
- Gambler First Nation's urban reserve business park, located in Brandon
- Peguis First Nation's urban reserve land, located within the City of Winnipeg
- Rolling River First Nation's urban reserve land, located in the Rural Municipality of Headingley and immediately adjacent to the City of Winnipeg
- Waywayseecappo First Nation's urban reserve land, located in the Rural Municipality of Elton and one kilometer north of the City of Brandon



We need to recall what we were taught about Treaties and about First Nations history.

We all understand that the manner in which historical events are recorded and presented to us impact the lens through which we understand and interpret those events.

Residential schools have opened our eyes. We can no longer look at our collective history through a single lens. We all have a responsibility to explore, share and teach different perspectives regarding Treaties and Indigenous History.

RELATIONSHIPS

The Treaty-making process allowed for the peaceful creation of Canada. Treaties are beneficial to all people in Manitoba and Canada. They are considered mutually beneficial arrangements that guarantee a co-existence between the Treaty parties.

- Treaties established what is commonly referred to as a “brother-to-brother” relationship between the First Nations peoples and the Newcomers.
- Treaties were to last “as long as the grass grows, the sun shines and the rivers flow”.
- The Treaties created a living relationship that can change to reflect the current realities of both Canadian and First Nations peoples.
- The Treaty-making process was a way of **reconciling** the interests of both nations and a means to build lasting and meaningful alliances between the Crown and First Nations peoples that would foster the future well-being of their peoples
- All people in Manitoba are Treaty people.



WE ARE ALL TREATY PEOPLE

“Just because you did not have a number does not mean you are not Treaty people. Our Treaty partner has numbered us to death even at residential schools. My understanding of the reason “We are all Treaty people” means that we are to share all the natural resources, including the benefits of economic development, education and knowledge as equal partners.”

Dene Elder Joe Hyslop