

Treaty Relations Commission of Manitoba

*“AS LONG AS THE SUN SHINES,
THE GRASS GROWS AND
THE RIVERS FLOW”*



A N N U A L R E P O R T
2 0 0 7 - 2 0 0 8

“WE ARE ALL TREATY PEOPLE”



DEDICATION

It is with great honour and deep admiration that the Treaty Relations Commission of Manitoba dedicates the 2007-2008 Annual Report to the memory of the Elders who have journeyed on to the Spirit World.

**The late Elder Leonard York, Norway House Cree Nation
The late Elder Mervin Huntinghawk, Rolling River First Nation
The late Elder Maurice Merrick, Long Plain First Nation**

Elders keep our culture alive. With their guidance, strength and wisdom they pass along our history and culture, teachings, language and direction for our future.

Our Elders have left a legacy of Treaties; being the foundation of the relationship between First Nations and the Crown. The involvement of First Nations Elders is fundamental in maintaining the original spirit and intent of the Treaties.

The contributions, efforts and commitment by the Elders to have the true spirit and intent of the Treaties understood throughout Manitoba and Canada is instrumental and fully appreciated in the work of the Treaty Relations Commission of Manitoba.

Without their inspiration, guidance and advice, the Treaty Relations Commission of Manitoba would be critically disadvantaged in its research and public education about the significance of Treaties and the Treaty Relationship.

We humbly respect and acknowledge the Spirit of the Elders. Our deepest gratitude is extended to the families and friends of the Elders in preparation of this report.

We Are All Treaty People!

TABLE OF CONTENTS

Dedication	2	2007-08 Important Meetings and Connections	17
Elders' Profiles	4	Report on Research Projects 2007-08	18
A Message from the Government of Canada	6	<i>AMC/TRCM Oral History Project</i>	18
Greetings from AMC	7	<i>TRCM Research Strategy</i>	20
Message from the Treaty Commissioner	8	<i>Treaty Right to Agriculture</i>	20
Executive Summary	9	<i>The Historical Atlas of Treaty First Nations in Manitoba</i>	22
About the Treaty Relations Commission	10	<i>Treaty Right to Livelihood 1: Conceptions, Intent and Context</i>	23
<i>Governance Structure</i>	10	Student Researchers at the TRCM	24
<i>Mandate</i>	10	2008-09 Next Steps	25
<i>Principles</i>	10	Manitoba Treaty Map	26
<i>Logo</i>	11		
2007-08 Project Reports	12		
<i>TRCM Website Re-design: Student/Teacher Friendly</i>	12		
<i>We Are All Treaty People Campaign: Transit Buses</i>	12		
<i>Poster Campaign</i>	13		
<i>Partnership Signing: RCMP</i>	13		
<i>Speakers Bureau</i>	14		
<i>Treaty Commemorations</i>	14		
<i>Resource Library</i>	15		
<i>Elders Council</i>	15		
<i>Message from the Elders' Perspective</i>	16		



ELDERS' PROFILES

The TRCM works very closely with Elders and groups of Elders from all the Treaty areas in Manitoba.

The TRCM has lost a number of Elders who have contributed to its work. Due to the knowledge that First Nation Elders hold in regards to their community's history, protocols, culture and language; the loss of each Elder is a terrible blow, not just emotionally, but also to the work of the Oral History Project and its benefit to future generations.

Elders that have passed away during the 2007-08 year, include: Elder Leonard York from Norway House Cree Nation; Treaty No. 5 territory, Elder Maurice Merrick from Long Plain First Nation; Treaty No. 1 territory and Elder Mervin Huntinghawk from Rolling River First Nation; Treaty No. 4 territory.

ELDER MERVIN HUNTINGHAWK



Just prior to his passing, the TRCM was asked to provide a mini-biography of Elder Huntinghawk. This mini-biography is as follows:

Elder Mervin Huntinghawk is from the Rolling River First Nation and has been recognized as a spokesperson for the Treaty No. 4 First Nations. He also sits on the TRCM Advisory Council and has acted as a special advisor to the Treaty Commissioner in a number of areas.

Born in August 1932, Elder Huntinghawk attended the residential school in Birtle, Manitoba. He says he didn't become interested in the Treaties until he was an adult and was able to see the importance of these documents and the relationship they contain.

"Although, in my younger years I often heard the Elders talk about Treaty, I didn't really become interested in them and what they mean to our people until the late 1970s," Elder Huntinghawk says. "Now I tell whoever wants to listen about what the Elders told me about Treaties, it is important that the young people listen and know what these Treaties mean to their people."

Elder Huntinghawk identifies his father, Peter Huntinghawk, and his father's brother-in-law and a former Chief, Jim Wilson, as the two Elders who really instilled their teaching about Treaty in his mind and heart.

"When I teach on Treaties, the lessons of my Dad and his brother-in-law; are where I come from. When these two got together and talked about Treaty, well, they really went at it."

There was always, in their minds, a difference between the written text of the Treaties and the oral promises given at that time. They always wanted to find a way to have the true spirit and intent of the Treaties to be fulfilled."

In speaking of the land, Elder Huntinghawk says it is important that First Nation people do not forget their own ways of looking at the land.

"It isn't good to hear our people say things like, 'That land is no good.' That is not the way we are supposed to look at land. When the Creator made the land, he put all the gifts there, he said: 'Now, I have everything in place'. This is where the Creator's love is for everything on earth, it is in the land. So to say that a certain piece of land is 'no good' is disrespecting the Creator and the love he placed in that land for the people to be able to live."

Elder Huntinghawk has been married for over 52 years and raised a family of 8 children. In the past he has worked as a farmer and was elected as a Councillor for Rolling River from 1966 to 1998.

ELDER LEONARD YORK



Elder Leonard York was born and raised on the Norway House Cree Nation and was also traditionally adopted by the Nisichawasihk Cree Nation. He sat as an elder for MKIO and AMC. During that time he was able to sit with his people and give guidance and traditional wisdom to those who were in need. Elder York attended Birtle Residential School and later graduated with a degree in hospital administration from the University of Saskatchewan. Elder York worked as the Administrator of the Norway House Indian Hospital for over fifteen years.

Throughout his lifetime he traveled extensively in Canada and abroad. Elder York was involved in the mining industry, community development, and Aboriginal radio/television/newspaper. He was a founding father of Native Communications Incorporated and northern community radio stations. Elected as a Grand Counsellor with the Four Nations Confederacy, he lived a contented life in Norway House with his wife, children and grandchildren. Elder York loved the north, his Cree people and his language. He was an orator and educator of First Nations history and treaties. He promoted our identity, values, beliefs, and traditions. He loved his people and understood their stories.

ELDER MAURICE MERRICK



Elder Maurice Merrick was born in Long Plain First Nation. He started working at a young age for farmers in the surrounding area. He worked for the Manitoba Home for Boys, where he became a supervisor of "A" cottage. In 1978 he joined the DOTC Police having graduated from DEPOT Division, in Regina, Saskatchewan, where he received his badge for marksmanship. He left DOTC Police force as Deputy Chief in 1983. He worked for various Aboriginal First Nations: Long Plain, Roseau River and Swan Lake involved with Child and Family Services as Executive Director. He was employed by potato companies in North Dakota, which was a job he loved very much.

Elder Merrick enjoyed hunting, camping, fishing and was an avid photographer. He enjoyed hosting barbeques and cookouts for his family and grandchildren to celebrate birthdays, anniversaries or just to get together. He enjoyed traveling and meeting new people and the experience that went with traveling to new places. He had a deep respect for the earth, environment and his traditional way of life, ever mindful of the blessings in his life and giving thanks to his Creator accordingly.



A MESSAGE FROM THE GOVERNMENT OF CANADA

It is our great pleasure to acknowledge the excellent work that has been achieved under the guidance of Dennis White Bird, Commissioner of the Treaty Relations Commission of Manitoba (TRCM).

Canada believes that Treaties are the highest expression of a respectful relationship - a living, breathing partnership that compels us all to work together to find common solutions and to make real headway on real challenges. Commissioner Dennis White Bird has helped to strengthen this Treaty Relationship.

The public education campaign launched by the TRCM entitled “We Are All Treaty People” is raising awareness among Aboriginal and non-Aboriginal Canadians about the significance of Treaties. The continuing Treaty Relationship provides a context of mutual rights and responsibilities that will ensure all people can enjoy Canada’s benefits together. The TRCM has reached out to the community - educators, police, Elders, youth, grassroots people and leaders - to foster the understanding of Treaties in Manitoba. It has increased public interest, conducted research and fostered discussions allowing all Canadians to work together with open hearts and open minds.

The Government of Canada would like to commend the TRCM on the outstanding work it has accomplished this year. The Commission has achieved its objective of making the Treaty Relationship more informative, effective and interesting. We must continue to work together to raise public awareness of the importance of Treaties and their role in our federation. We must also focus on our future - a future of great opportunities.



*The Honourable Chuck Strahl, PC, MP
Minister of Indian Affairs and Northern
Development and Federal Interlocutor for Métis
and Non-Status Indians*



*Rod Bruinooge, MP
Parliamentary Secretary to the Minister of Indian
Affairs and Northern Development and Federal
Interlocutor for Métis and Non-Status Indians*



Government of Canada
Gouvernement du Canada

GREETINGS FROM THE ASSEMBLY OF MANITOBA CHIEFS



Honouring our Elders

“For as long as the sun shines, the grass grows and the rivers flow”.

“You must remember that our hearts and our brains are like paper. We never forget!”

—Chief Mawedopenais, October 1873

On behalf of the Assembly of Manitoba Chiefs, I would like to honour the contributions of our Elders to the work of the Manitoba Treaties Oral Histories Research Project (OHP), which is jointly sponsored by the Assembly of Manitoba Chiefs (AMC) and the Treaty Relations Commission of Manitoba (TRCM).

The wisdom of the Elders is essential to the OHP. One of AMC’s primary responsibilities is to focus on the Council of Elders whose functions include, but are not limited to, providing advice on First Nation priorities and serving an advisory role to the TRCM.

Since September 2006, the AMC Council of Elders has had a significant role in all phases of the OHP. As representatives the Anishinaabeg, Anishiniwak, Ininiwak, Denesuline and Dakota peoples of Manitoba and of all of the Treaty regions in Manitoba, the Council of Elders’ cultural, linguistic, ecological and historical knowledge is invaluable, as well as their insight and contact networks within their own communities and regions.

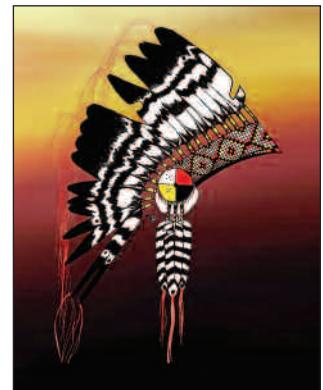
The Council of Elders meetings are very important as they collectively address specific Treaty language and knowledge questions. The individual members of the Council of Elders also play a significant role in the OHP by assisting in the selection of community Elders and translators as well as by co-facilitating the Focus Groups and follow-up interviews.

Under the guidance of the AMC Council of Elders, Elders’ Focus Groups, community forums, and follow-up interviews have been conducted encompassing the entire province. The Elders have shared many teachings and stories in their own languages about life before and after the Treaties to explain how the people understood their relations with each other, the land, and other life around them. They have also shared stories from each of their territories regarding the importance of language and ceremony; traditional knowledge on philosophies, existences and worldviews; place names; resource development and management; ecological knowledge; regional and territorial history; and past attempts at treaty implementation.

We thank the Elders for their contributions and their wisdom and wait with great anticipation for the publication of their knowledge in two volumes of the AMC/TRCM Elders’ Teachings texts entitled *Our Relations with the Land*, and *Who We Are*.

Miigwech, Ekosani, Mahseechoo, Wopida
ASSEMBLY OF MANITOBA CHIEFS

**Ron Evans,
Grand Chief**



MESSAGE FROM THE TREATY COMMISSIONER



“We Are All Treaty People”

It has been a great privilege to be the Treaty Commissioner of the Treaty Relations Commission of Manitoba over the past two years. Listening to First Nation Elders from across the province is a great honour and the staff at the TRCM is eager to share these teachings with the First Nation and non-First Nation people within Manitoba.

As the Treaty Commissioner, I am very excited to see First Nation people participate in meetings, workshops and events that will lead to the reconciliation of the proper spirit and intent of the Treaties. New initiatives like the Treaty 1 - 11 Gatherings and the meetings held by the Chiefs of the Treaty 1 territory are very motivating. These meetings offer First Nation people a venue to explore and bring meaning to their half of the sacred and solemn Treaties. I encourage First Nations to support these new movements in order to make them truly reflective of the needs and desires of First Nation peoples and communities.

In traditional times, it was not uncommon for two parties that have opposing views to seek out a third party to help them reconcile those views. The partners of the TRCM, the Assembly of Manitoba Chiefs and the Canadian Crown, chose to make the Commission a neutral organization in order to accomplish certain objectives that will only be achieved through working together with mutual respect.

Over the past two years, the TRCM and its staff have been working diligently to meet the goals and objectives set out in its mandate. The TRCM has a number of exciting events and campaigns coming up to kick start the TRCM's third year in the continuation of developing a Commission that will enhance the understanding of Treaty by all.

Starting in December 2007, the TRCM placed the message “We are All Treaty People” in transit buses throughout the city of Winnipeg. At the end of January, 2008 this message was placed on the outside of the buses for pedestrians and motorists to receive the teaching. The TRCM truly believes that the lesson “We are All Treaty People” is a seed that can be cultivated and tended to over the term of its mandate.

We have created and are pursuing a number of strategic partnerships with First Nation and non-First Nation organizations as well as individuals throughout Manitoba. On November 22, 2007 the TRCM signed a partnership with the RCMP through which the TRCM will receive information about the role the RCMP played in the history of Treaty-making. The RCMP will use the TRCM's Speakers Bureau to give its Officers and staff a better understanding of the Treaties and the Treaty relationship, so that they can then better serve and understand First Nation people and their communities.

The staff of the TRCM and the Oral History Project team are working hard to fulfill the mandates we were given. We are aware of the desire of First Nation and non-First Nation individuals and organizations to see results when it comes to a greater understanding of Treaties and the Treaty relationship. We share in this desire to see the fruits of our labour, but we also recognize that the misinformation that is out there took one hundred years to create. Even once the Oral History Project is complete, and our tool belt is full; it will take years of work to create a better understanding of Treaties and Treaty related issues.

In conclusion, I would like to encourage everyone to take advantage of the TRCM's website and Speakers Bureau. Let us know if you have a group, organization or students and staff who might be helped by an introduction to the Treaties and the Treaty relationship. By getting a better idea of the rights and obligation they have under Treaty, everyone in Manitoba can help contribute to achieving the true spirit and intent of these important and solemn documents.

Sincerely,

Dennis White Bird
Treaty Commissioner

EXECUTIVE SUMMARY

The 2007-08 year has been one of growth for the Treaty Relations Commission of Manitoba. The TRCM launched its first public campaign to bring the message “We Are All Treaty People” to the general public and as result have received a lot of exposure and requests for educational and facilitation services.

The TRCM has also continued to take part in long term initiatives that meet the needs of the TRCM’s mandate. Initiatives such as the Oral History Project, the Historical Atlas Project, the Speakers Bureau and curriculum development were progressed through the 2007-08 year. New partnerships were also created with organizations, including the RCMP and the Manitoba First Nation Education Resource Centre.

It is an exciting time to be a part of the Treaty relationship. Recent decisions by the Supreme Court of Canada as well as new language coming from the department of Indian and Northern Affairs have shown a desire within the Crown to reconcile the true spirit and intent of the Treaties as seen by both parties. The recent rise of the Treaty 1 - 11 movement is an indication that Treaties are reclaiming their importance within First Nation politics and community goals.

Over the past year, the TRCM’s Speakers Bureau has been busy educating students, staff and management of First Nation and non-First Nation schools, organizations and businesses. Through the partnership agreement with Division “D” of the RCMP, signed in November 2007, the Speakers Bureau has been a part of the officers Aboriginal Perception Training held every four months. The TRCM has also taken part in the Aboriginal Perception Training of the Winnipeg Police Service.



Dr. Winona Wheeler and Associates are completing Phase 2 of the Oral History Project. Dr. Wheeler is also the lead researcher for the Historical Atlas project.



Treaty Commissioner Dennis White Bird with Winnipeg Police Service Officer Edith Turner.

Recent decisions by the Supreme Court of Canada as well as the department of Indian and Northern Affairs have shown a desire within the Crown to reconcile the true Spirit and Intent of the Treaties as seen by both parties.

During 2007-08 presentations about Treaties have also been delivered to journalism students at the University of Winnipeg and Red River Community College; students at high schools within Winnipeg as well as the northern and southern schools outside of the city; students and staff at the University of Manitoba; and a host of other businesses, schools and organizations.

The Oral History Project is the driving force behind many of the TRCM’s long-term initiatives. Collecting this history, First Nation peoples’ perspective, will provide crucial information for the development of a Treaty curriculum, the historical atlas on Treaties, and a workbook for teachers to share lessons on the Treaties with their students. These are long-term projects, and the Elders tell us that they cannot be properly accomplished until all the information on the First Nation perspectives is collected. The Oral History Project has gathered Elder’s teachings from almost two thirds of the First Nation communities within the province. We hope to have visited all of the communities by the end of the TRCM’s third year and a report for public information developed shortly after. After that, the TRCM will be better prepared to unfold these lessons to share with all Manitobans.



ABOUT THE TREATY RELATIONS COMMISSION

On November 19, 2003, the Assembly of Manitoba Chiefs (AMC) and the Government of Canada signed a historic Memorandum of Agreement (MOA) that recognized the need for the establishment of a Treaty Relations Commission in Manitoba (TRCM) to address Treaty issues. This agreement is intended to be inclusive of all First Nation communities within Manitoba. In June 2005, through an Order-in-Council, the Treaty Relations Commission of Manitoba was created. On June 1, 2005, Dennis White Bird was appointed as Commissioner of the newly formed TRCM.

The TRCM is a neutral body, created through a partnership between the AMC and Canada, with a mandate to strengthen, rebuild and enhance the Treaty relationship and mutual respect between First Nations and Manitobans. The Commission will enhance and maintain positive intergovernmental relations and cooperation, conduct independent research that advances discussion on Treaty related issues, and facilitate public understanding of the importance and role of Treaty making in building a stronger and healthier nation.

TRCM GOVERNANCE STRUCTURE

The following organizational chart reflects the governance structure of the TRCM:

Within this structure, the Grand Chief of the AMC and the Minister of Indian and Northern Affairs have overall responsibility for the work of the Treaty Commissioner.



The TRCM is also accountable to:

- A Joint Steering Officials Committee (JSOC) comprised of senior executives from INAC and senior executives from AMC.
- A Technical Working Group (TWG) comprised of members from INAC, AMC and the TRCM.

It is important to note that while the MOA creating the TRCM identifies an Operational Management Committee (OMC) as a part of the originating governance framework, it was agreed by all parties that the roles and responsibilities of the OMC be incorporated into the overall roles and responsibilities of the JSOC. Amendments reflecting this decision were made effective March 31, 2007.



TRCM MANDATE

The TRCM's mandate is focused on enhancing and improving Treaty relations and government cooperation through:

- Public education;
- Facilitation; and
- Research.

TRCM PRINCIPLES

The TRCM, AMC and the Government of Canada are guided by the following principles.

- Treaties are a fundamental part of the relationship between First Nations Treaty signatories and the Crown;
- The Involvement of First Nations Elders is a fundamental part of maintaining the honour of the Crown in its relations with First Nations;
- Recognition that the Treaty relationship is dynamic and will evolve over time; and
- The Treaty Relations Commission of Manitoba shall be based on mutual respect, operating at arms length from the parties as a neutral body.

TRCM LOGO

The logo of the Treaty Relations Commission of Manitoba is designed to highlight the significance of the Treaty relationship between the Crown and First Nations.

In the foreground of the logo is the Sacred Pipe. From a First Nation perspective, using the Pipe adds a spiritual element to any agreement. By sharing the Pipe, both parties agree to the solemnity of the occasion and ask the Creator to witness the spirit and intent of the agreement. The stem of the pipe is adorned with 8 ribbons representing the seven Treaty territories and the territory of the Dakotas. The colours of the ribbons represent the four races of mankind and the inclusion of all peoples within Canada as being Treaty people. The head of the Sacred Pipe is in the shape of eagle's head, which symbolizes those aspects of humanity which are closest to the Creator and the highest ideals of humankind.

First Nation Elders have clearly stated that there were three parties to the Treaties: the Creator, the Crown and the First Nation peoples. The smoke from the pipe is brought by the eagle

to the Creator. The eagle messenger carries the prayers that seek to bring the parties together in peace, harmony and understanding.

The smoke from the pipe carries the intentions of the two parties up to the Creator, thereby, binding the two parties in a connection that includes the spiritual as well as the physical.



Within the logo, the physical aspect of the landscape evolves from the pipe smoke, becoming the water that gives all people life. Out of the water comes the land.

This great country, Canada, which rose from the Treaty relationship, is represented by the Maple leaf. A hidden concept within the leaf is the idea that it grew from a seed. One of the seeds that created Canada is the relationship between First Nations and the British Crown.

Looking over everything is the Creator's greatest representation in the natural world: the sun. It is from the sun that Mother Earth receives the energy necessary to bring forth life and the bounty of the land. The sun also represents the light of education and understanding which is a crucial element in creating a healthy relationship between the peoples that share Mother Earth and the fact that we are all Treaty people.

Our traditional place names are an important source of historical knowledge and teachings.

We need to take them back.

Harry Bone, Treaty No. 2

Treaties are a fundamental part of the relationship between First Nations and the Crown.



We Are All Treaty People

A group of multicultural students and staff from RB Russell Vocational High School smile as they share in the benefits and obligations of Treaty No.1.

Visit www.trcm.ca to learn more about your Treaties

2007-08 PROJECT REPORTS

TRCM WEBSITE RE-DESIGN: STUDENT/TEACHER FRIENDLY

www.trcm.ca

The TRCM revamped its website to make it a resource for teaching the Treaties and the Treaty relationship to all site visitors. Video clips, pictures and maps that will assist First Nation and non-First Nation people learn more about the Treaties and the Treaty relationship are now available.

Image courtesy of The Provincial Archives of Manitoba



A Treaty video is in the production stages that will, eventually, be a showpiece on the website. The website will expand as the TRCM categorizes the information within the Oral History Project. A goal for the website is to eventually have a video of an Elder from each Treaty area. Currently the website profiles two

The website has been designed to be a "one-stop" venue for information on Treaties.

videos showcasing an Elder from the Treaty 5 area as well as a Dakota Elder. The TRCM's posters and any other downloadable information, including, press releases, maps and pamphlets are available for teachers to share with their students.

The website also has comprehensive links and directions to research that can help viewers explore the two perspectives on Treaties as well as other history on the Treaty relationship and First Nation people. The website also gives viewers information on the TRCM's Speakers Bureau and how they can arrange for an Elder or other speaker to come out and deliver a presentation to their students, staff, or group.

PLANS FOR 2008-09:

The website will be updated and expanded in each year of the Commission. In the upcoming year, the TRCM would like to add an additional two speakers to the website as we continue to increase the available downloadable material.

WE ARE ALL TREATY PEOPLE CAMPAIGN:

TRANSIT BUSES

The transit bus campaign: "We are All Treaty People" was designed to remind First Nation and non-First Nation people living in Manitoba that they each have obligations and benefits that flow from the Treaties. The secondary objectives of the campaign are to inform people that the TRCM exists and to direct them to visit our website, www.trcm.ca. The message "We are all Treaty people" was delivered within the transit buses throughout December 2007 and January 2008.

A press conference was held on January 31st to bring media attention to the campaign shortly after "We are All Treaty People" was placed on the outside of the buses. The buses acted, in effect, as moving billboards which spread the message throughout the downtown area and into the neighbourhoods and suburbs of Winnipeg.



We Are All Treaty People

Winnipeg Police Service Officer Edith Turner and President of the Ladybug Foundation Hanna Taylor are happy to enjoy the obligations and benefits of being part of the Treaty relationship.

Visit www.trcm.ca to learn more about your Treaties & www.ladybugfoundation.ca to learn how to help the homeless

This is the TRCM's first venture into spreading its message to a large general audience, so it is sure to be a learning experience. The transit bus campaign's message was turned into a poster campaign that also directed people to the revamped website.

PLANS FOR 2008-09: RURAL BILLBOARD CAMPAIGN

Winnipeg, as the largest population centre in Manitoba, is a logical place for the TRCM to plant the seed of Treaty education and interest. Pattison Advertising, who is working with the TRCM on the bus campaign, also owns transit buses and billboards in Brandon, Portage la Prairie, The Pas, Selkirk, as well as in a number of medium-sized towns and highway locations. During the 2008-09 year the "We Are All Treaty People" Campaign will move into these larger rural centres through the use of billboards in high traffic areas.

POSTER CAMPAIGN

The TRCM poster campaign is a little brother to the transit bus campaign. The transit advertisements have been converted into posters that were sent out to every school in Manitoba with the intent that they will be hanging in every institution by the end of the fiscal year. Shortly after the posters which, were designed to raise interest in the Treaties, were distributed the TRCM began to design another poster which is called "The Numbered Treaties in Manitoba". This poster will highlight details regarding the Treaty-making of each Treaty in Manitoba. Similar in design to the AMC "Chiefs of Manitoba" map, excluding current Chief profiles, "The Numbered Treaties in Manitoba" map has basic but imperative pieces of information about the Treaties that are a part of Manitoba's rich history.

The first poster campaign is meant to touch the heart of the students with the second filling in the facts.

PLANS FOR 2008-09:

"The Numbered Treaties in Manitoba" poster will be sent out early in the 2008-09 fiscal year. The TRCM aims to develop another poster from new art used in the "We Are All Treaty People" Rural Billboard Campaign, dependant on the reach of the campaign.

Since their inception as the North West Mounted Police over 130 years ago, the RCMP has played an important role in some of the Treaty signings in western Canada.

PARTNERSHIP SIGNINGS: RCMP



Treaty Commissioner Dennis White Bird with RCMP Assistant Commissioner Darrell Madill, Commanding Officer of "D" Division, November 22, 2007.

In November 2007, the TRCM and "D" Division of the Royal Canadian Mounted Police (RCMP) signed a mutually beneficial partnership agreement supporting common goals and improving the Treaty relationship in Manitoba. Since their inception as the North West Mounted Police over 130 years ago, the RCMP has played an important role in some of the Treaty signings in western Canada. By signing this partnership, the TRCM has agreed to explore the role the RCMP played in the history of the Treaty process and share the message of the Treaties with RCMP members.

"Through this partnership with the Treaty Relations Commission of Manitoba, "D" Division RCMP is committed to doing its part to improve the understanding of Treaties among its employees," said Assistant Commissioner Darrell Maddill,



Elder Harry Bone delivers a presentation to RCMP Officers at the Aboriginal Perception Training.

Commanding Officer of "D" Division. "I'm pleased to advise that the Aboriginal Perceptions Training that is provided to our employees will now include a component aimed at developing a better understanding of how Treaties relate to every Manitoban.

PLANS FOR 2008-09:

The TRCM has entered into talks to formalize growing and working relationships with the Manitoba First Nation Education Resource Centre, the provincial department of Manitoba Conservation, and Manitoba Hydro. In organizing a signing ceremony, the TRCM and partners' try to generate ideas that will bring media attention to the event.

SPEAKER'S BUREAU

The Speakers Bureau has been operational with key Elders over the past two years with which, a solid foundation to the project has been established. This initiative has been expanded from the core group of Elders that have been utilized for presentations and guidance to include speakers who can speak to both perspectives of the Treaties.



Treaty Commissioner Dennis White Bird addresses the Speaker's Bureau about the importance and history of the Treaties in Manitoba and their impacts.

A Winnipeg Lawyer, Jeff Harris, has recently joined the Speakers Bureau and is highlighted in a video on the TRCM's website. To date, members of the Speakers Bureau have shared the message of the Treaty relationship to groups such as government employees, police officers from both the RCMP and Winnipeg Police Service, educators in numerous schools and post-secondary institutions, religious groups such as the Mennonite Central Committee; members of the media and future media specialists, students of all ages, and many more First Nation and Non-First Nation organizations and individuals.

PLANS FOR 2008-09:

The TRCM will continue to collect speakers and promote the Speakers Bureau throughout its mandate. The transit bus and poster campaign will direct people to the website as well as raise the profile of the TRCM, which will lead to additional requests for the Speakers Bureau. The TRCM will hold a formal 'opening' of the Speakers Bureau, which will bring media attention to the group, in the summer or fall of 2008.



Elder Fred Kelly delivers a presentation on oral history at the Speaker's Bureau workshop at the Thunderbird House.

The Speakers Bureau is an effective tool for delivering a deep and influential message to all audiences.

TREATY COMMEMORATIONS

The TRCM takes pride in making significant strides in building key relationships with prominent educational institutions, researchers, governments and leaders in the community in order to promote the understanding of Treaties and the Treaty relationship. As one of the key principals in its mandate; to educate on Treaties, the TRCM has been working closely with key agencies on a regional and national level to build a focused and progressive strategy for Treaty education.

Creating Treaty awareness and understanding in Manitoba and beyond can be supported by recognized Treaty Commemorations/monuments throughout the province. Such events serve as important mechanisms for showcasing the sacredness and solemnity of the Treaties and all that they entail.

Over the past year the TRCM worked with the Dene communities of Northlands and Barren Lands to commemorate their Treaty anniversaries and to celebrate the 100th anniversary of the signing of Treaty Number 10. The TRCM has also worked with the Long Plain First Nation to erect a commemorative plaque to acknowledge the negotiations and signing of Treaty Number 1.



Treaty Commissioner White Bird with Chief Meeches of Long Plain First Nation admire the newly erected plaque to commemorate the signing of Treaty No. 1.

The Council Members that represent each of the Treaty Regions and the Dakota Oyate throughout the province are as follows:

- Treaty No. 1, Wayne Scott*
- Treaty No. 2, Harry Bone*
- Treaty No. 3, Helen Cobiness*
- Treaty No. 4, James Cote*
- Treaty No. 5, William Lathlin*
- Treaty No. 5 Adhesion, D'Arcy Linklater*
- Treaty No. 6, Angus Linklater*
- Treaty No. 10, William Loone*
- Dakota Nations, Doris Pratt*

RESOURCE LIBRARY

The TRCM's resource library is constantly expanding due to shared resources, suggestions and recommendations from numerous sources. TRCM receptionist, Kathy Boulanger and AMC librarian Amanda Simard have been working diligently to catalogue and organize the library and database so that it will be user friendly. Researchers involved in other TRCM projects are constantly collecting, finding and being told about information that could be added to the resource library.

ELDERS COUNCIL

The TRCM works very closely with Elders and groups of Elders from all the Treaty areas in Manitoba.

The TRCM has lost a number of Elders who have contributed to its work. Due to the knowledge that First Nation Elders hold in regards to their community's history, protocols, culture and language; the loss of each Elder is a terrible blow, not just emotionally, but also to the work of the Oral History Project and its benefit to future generations.

Elders that have passed away during the 2007-08 year, include: Elder Leonard York from Norway House Cree Nation; Treaty No. 5 territory, Elder Morris Merrick from Long Plain First Nation; Treaty No. 1 territory and Elder Mervin Huntinghawk from Rolling River First Nation; Treaty No. 4 territory.



Elders share their traditional knowledge with youth.

Elders keep our culture alive. With their guidance, strength and wisdom they pass along our history and culture, teachings, language and direction for our future.

MESSAGE FROM THE ELDERS' PERSPECTIVE



Chairman of the AMC's Elders Council, Elder Harry Bone is from the Keeseekoowenin First Nation, Treaty No. 2 Territory.

- The Spirit of our Peoples is in the language.
- The history of our Peoples is embodied in the language.
- Oral History is to reconcile the past, end to the future.

The Oral History Project, in partnership with the Treaty Relations Commission of Manitoba and the Assembly of Manitoba Chiefs, is a forum for Elders, through their languages, to preserve, protect and enhance the original spirit and intent of Treaty.

The Spirit of Treaty is based on mutual respect and understanding of all Peoples on this land. The Intent of Treaty is a relationship between First Nation Peoples and all Canadians. This relationship is based on shared history and a shared sense of humanity. Treaty is for all Peoples for the interest and development of Canada.

Today, through the Oral History Project, the Elders and their languages have expressed their oral traditions and history based on partnership, reconciliation and understanding of all Peoples.

The Oral History Project is consistent with the mandate of the Treaty Relations Commission of Manitoba, through public education and research that all First Nations Peoples and all Canadians will benefit from the rich heritage, traditions and Cultures of First Nations Peoples.

The Treaty Relations Commission of Manitoba is a unique opportunity to educate all Canadians on the meaning of Treaty. The Treaty is based on the development and future of Canada as

a nation and country. Treaty means peace, security and co-existence of all Peoples.

This past year the Treaty Relations Commission of Manitoba and the Assembly of Manitoba Chiefs have been conducting Elders Focus Groups in different Treaty areas to seek their guidance, wisdom and knowledge about their history. These gatherings were conducted in the language of the respective Treaty territories. Elders often told us that language understanding is critical for Oral History to be just and complete. The participating Elders of these focus groups recommend to the Assembly of Manitoba Chiefs and the Federal Government that a complete account of First Nations history is necessary in the languages of our Peoples to fully understand the original Spirit and Intent of Treaty.

The teachings that are referred to (7) are the Original Laws of People. Further, there are (7) Principles that define us as Peoples and Nations. These include:

- Creator, Land, Peoples, Language, History, Customs; Traditions, Life; Way of life & Livelihood.

The Elders message is clear that "Oral History in First Nations language will maintain the integrity to preserve the past and secure the future for our children as a vision of humanity forever."



Elders take a moment to pose for the camera for the researchers of the Oral History Project.



We Are All Treaty People

President Lloyd Axworthy, from the University of Winnipeg, and Edward Daniels, prize-winning powwow dancer, shake hands as they share in the benefits and obligations of Treaty No.1.

Visit www.trcm.ca to learn more about your Treaties

2007-08 IMPORTANT MEETINGS & CONNECTIONS

Throughout the fiscal year the Treaty Commissioner continued to meet with organizations, business, community groups and educators in order to spread the message of the TRCM and its new and revamped services, website and Speakers Bureau.

Early in the fiscal year the Treaty Commissioner took the opportunity of National Aboriginal Day to appear on the Breakfast Television Show for the Winnipeg television station the "A" Channel. The Breakfast Television Show is one of the most watched morning shows in Manitoba and the Treaty Commissioner had more than a few minutes to spread the message regarding the importance of the Treaty relationship.



Commissioner Dennis White Bird with Jon Ljungberg from Winnipeg's "A" channel morning show, Breakfast Television.

Throughout 2007-08 the Treaty Commissioner also met with First Nation elected leaders from Buffalo Point, Lake Brochet, Dakota Tipi, Long Plain, Canupawakpa, Brokenhead, Sapotoweyak, Rolling River, Swan Lake, Misipawistik and Keeseekowenin. He has also met with First Nation organizations such as the Aboriginal Circle of Educators, the Federation of Saskatchewan Indian Nations, and, of course, the Assembly of Manitoba Chiefs and their assemblies.

The Commissioner also had opportunity to speak to other organizations and government departments such as: the Office of the Treaty Commissioner, Aboriginal Affairs Ontario, Aboriginal Affairs Manitoba, Manitoba Conservation, Manitoba Infrastructure and Technology, Parks Canada, Manitoba Hydro,



The TRCM shared a booth with the Office of the Treaty Commissioner during the AFN-INAC Treaty Conference held in Saskatoon, Saskatchewan from March 26-27, 2008

University of Manitoba, The Pas Correctional Facility, the Manitoba Youth Centre, Algoma University College and the RCMP.

The Treaty Commissioner also spoke at a wide range of locations, reaching out to both First Nation and non-First Nation Treaty people from across the province. Events the Treaty Commissioner spoke at include: the National Cree Gathering at Misipawistik, the Three Fires Confederacy Gathering, MFNERC's Igniting the Fire Conference, the University of Manitoba's Faculty Dinner, the AMC Fall General Assembly, the Treaty 1-11 Gathering at Fort Carlton, the AFN-INAC Treaty Implementation Conference and many smaller venues and gatherings.



Treaty Commissioner Dennis White Bird at the Treaty 1 - 11 Gathering held at Fort Carlton in July 2007.

REPORT ON RESEARCH PROJECTS 2007-08

The following is a report on the research activities of the TRCM over the last year.

AMC-TRCM MANITOBA TREATIES ORAL HISTORY RESEARCH PROJECT

The Oral History Project was the first research project the TRCM embarked on. This project was initiated by the Assembly of Manitoba Chiefs, Framework Agreement Initiative, in 2006. In the summer of 2006 the TRCM entered into a protocol agreement with the AMC to collaborate. To date, over 140 Treaty First Nation Elders have participated in this project through 11 Treaty Region Focus Groups, six Community Forums, and 20 follow-up interviews.

The 2007-08 fiscal year constituted Phase 2 of this research project during which five Community Forums and seven Focus Groups over a six month period (October 2007 to April 2008) were conducted.

The following two tables outline in detail the dates, location, participating First Nation communities and the Treaty Number which was discussed.

COMMUNITY FORUMS:

Date	Treaty Number and Location	Participating First Nation
October 30, 2007	Treaty No. 3 Buffalo Point	Buffalo Point
December 10 - 11, 2007	Treaty No. 10 Thompson	Northlands Dene
December 11 - 12, 2007	Treaty No. 10 Thompson	Barren Lands
February 20 - 21, 2008	Treaty No. 5 Adhesion Thompson	Sayisi Dene
March 18 - 19, 2008	Treaty No. 5 Cross Lake	Cross Lake

The OHP came to a halt during the summer of 2007 due to funding issues which put the research behind by a few months. As a result four additional community forums and a large number of follow-up interviews with individuals still need to be conducted over the coming summer months.

The OHP research is not complete enough to be able to draw any specific conclusions. The kind of knowledge shared by the

FOCUS GROUPS:

Date	Treaty Number and Location	Participating First Nation
October 16 - 18, 2007	Treaty No. 5 Adhesion St. Theresa Point	Red Sucker Lake, Garden Hill, Wasagamak, St. Theresa Point
October 25 - 26, 2007	Treaty No. 5 Opaskwayak	Grand Rapids, Opaskwayak, Mosakahiken, Chemawawin
November 19 - 21, 2007	Treaty No. 5 Adhesion Thompson	Fox Lake, War Lake God's Lake Narrow, Manto Sipi, York Factory, Bunibonibee
November 28 - 29, 2007	Treaty No. 6 Adhesion Opaskwayak	Mathias Colomb, Marcel Colomb, Okawamithikani
January 28 - 30, 2008	Treaty No. 5 South & East Powerview	Bloodvein, Black River, Paungassi, Little Grand Rapids
February 18 - 20, 2008	Treaty No. 5 Adhesion Thompson	Shamattawa, Nischawayasihk, O-Pipon-Na-Piwin, Tataskweyak
April 28 - 29, 2008	Treaty No. 1 Long Plain	Long Plain, Roseau River, Swan Lake



Treaty Commissioner Dennis White Bird and Elder Harry Bone, Chairman of the AMC Elder's Council stand together with Elders from the 12th Focus Group of the Oral History Project from April 28 - 29, 2008 at the Miskwaa-Aanakwaadook Building in Long Plain.

Elders in each of the focus groups and community forums is relative to their unique collective experiences and the contemporary issues they are dealing with.

However, the following themes consistently arise at each session: Creator; the Peoples' responsibilities; who we are; relations with the land; livelihood; inherent rights; relations with each other; sacred teachings; understandings of the Treaty Relationship and promises; Treaty grievances (restrictions, interference, relocations, impacts of development; loss of lands, residential schools etc.); and, the revival and continuance of traditional knowledge and skills. It is important to stress that none of the above themes were addressed independent of each other, the Elders present them all as related parts of a whole and all overlap to some degree.



Some of the researchers from the Elders Researchers Workshop for the Historical Atlas Project.

When the Elders spoke about the Treaties they also spoke about sacred teachings, relationships, their lands and they brought forward grievances regarding Treaty implementation. When they spoke about their lands they also spoke about how they made and continue to make a living, their inherent rights, the restrictions placed on them by the Crown, and the environmental damage resulting from development. When they spoke about their sacred teachings and traditional livelihood they also spoke of the urgent need to revive our traditional languages and teachings and to ensure these are passed down through the generations.

The final report on this project will be complete and distributed by the end of the 2008-09 fiscal year. The knowledge gathered in this project will also be utilized in other research projects conducted by this office and will be included in a number of publications the TRCM is planning to produce within the next few years.

The first books will be a series of four volumes entitled Treaty Elders' Teachings which will be published by AU Press at Athabasca University. Each volume has a different theme:

volume 1 Our Relations to the Land, volume 2 Who We Are, Volume 3 Our Relations with Newcomers, and volume 4 We are All Treaty People: Our Treaty Relationship. We anticipate that the first volume will be going to press in the fall.

The Oral History Project includes two ancillary projects. The first is the "Existing Oral History Collections" project which consists of collecting, inventorying and studying oral history tapes, videos and transcripts that have already been done. We are finding these materials in libraries and archives but are most grateful to the many individuals who have come forward and donated copies of the interviews conducted with their Elders and older relatives over the years. This project will continue over the next fiscal year and we look forward to more individuals sharing their oral history collections with us.

The second ancillary project is the "Historical Photographs Collection" project which consists of researching, collecting and inventorying historical photographs of First Nations that depict the Treaty relationship within the boundaries of present-day Manitoba. So far hundreds of photographs have been collected from different archives and libraries around the province, some have been donated by individuals, and more will be collected from archives outside the province of Manitoba during the summer of 2008.

The materials gathered through both of these ancillary projects will be used in the reports of the Oral History Project and other TRCM undertakings. For example, for the web site, public education materials and other TRCM research projects.

All donations and inquiries regarding these ancillary projects can be made to Darren Courchene, Treaty Relations Researcher, at the AMC Winnipeg sub-office via telephone (204) 956-0610.

Image courtesy of The Provincial Archives of Manitoba



2007-08 TRCM RESEARCH STRATEGY

The TRCM research strategy was developed in the 2006-07 fiscal year to meet the independent research and public education mandate of the TRCM.

At the beginning of the 2007-08 fiscal year our research strategy proposal was approved by the Treaty partners. It is based on the research priority areas identified by the TRCM through consultation with the Treaty parties, AMC General Chiefs' Assemblies, the AMC-TRCM Elders Advisory Council, the Treaty Researchers Think Tank, and through the Treaty Commissioner's community visits conducted during the previous year.

The consultative process resulted in the identification of five research priority areas and to meet each of these priorities 11 specific research projects were developed:

1. **Livelihood**
 - Livelihood I: Conceptions, Intent and Context (documentary records)
 - Livelihood II: Conceptions, Intent and Context (oral accounts)
 - Treaty Right to Agriculture
 - Historical Atlas of First Nations in Manitoba
2. **Crown-First Nations Treaty Relations**
 - The Treaty Relationship I: Nature and Scope (documentary records)
 - The Treaty Relationship II: Nature and Scope (oral accounts)
 - The Dakota Oyate Experience
3. **Treaty Provision, Implementation and Interpretation**
 - Treaty Provisions: Oral and Written Accounts
 - Socio-economic foundations and the Treaty Relationship

4. **Manitoba First Nations Traditional Knowledge and Practices**
 - Traditional Approaches to Treaty Making
5. **Treaty Research: Methodological Issues**
 - Treaty Research Methodologies: Review and Analysis

From these 11 proposed projects, four were approved for funding for the 2007-08 fiscal year. The following report provides an update on Phase 1 (year 1) of the research conducted and the deliverables produced this past year.

*My history, the truth about my people is embodied in our languages. We are Nithiwak, people of the four directions, we speak from the four directions...
...Nitotemawekan, we need to sit and listen to each other, that is reconciliation.
D'Arcy Linklater, Treaty No. 5 Adhesions*

TREATY RIGHT TO AGRICULTURE

The Treaty Right to Agriculture research project is a comprehensive study beginning with traditional and pre-Treaty First Nations' agricultural practices, the spirit and intent of the agricultural promises and provisions in the Treaties, and Treaty implementation past and present.

Through an analysis of documentary records and oral history accounts this research project will address a wide range of questions and issues surrounding the agricultural provisions and promises of the numbered Treaties in the present-day province of Manitoba.

The scope of this research project is large as we are striving to cover the entire province of Manitoba and First Nations from all



We Are All Treaty People

Campaign Chair for the future
Canadian Museum for Human Rights
Gail Asper and Treaty Commissioner
Dennis White Bird smile as they share
in the obligations and benefits of
being party to Treaty No. 1.

Visit www.trcm.ca to learn more about your Treaties

seven Treaties as well as the Dakota Nations. To ensure thoroughness this is a four year research project. During Phase I we contracted the research services of two well known historians, Dr. Carl Beal and Dr. Sarah Carter, to review studies that have already been conducted to determine what the state of knowledge is on this subject.

To date, two research reports have been submitted: Dr. Carl Beal, "The Manitoba Treaties and the Adoption of Agriculture," (121 pages plus appendices), and Dr. Sarah Carter and Eric Strikwerda, "Report on First Nations Agricultural Activities From Earliest Times To The Numbered Treaties" (177 pages).

Both reports provide excellent overviews on existing studies and identify a large number of gaps that need to be addressed in order for us to gain a more thorough understanding of First Nations and agriculture over time. The reports identified that there has been no comprehensive and/or comparative study of the Treaty agricultural promises and provisions in Manitoba, nor has there been any studies focused on Treaty implementation.

Their analyses of the gaps in the literature are now being used as a guide in the development of the Phase 2 and 3 research work plan which will include the development of research grant

applications to help cover the costs of more in-depth archival and oral history research. Drs. Sarah Carter and Winona Wheeler are taking the lead on this project.



Elders enjoy each other's company after Focus Group #9 in Opaskwayak Cree Nation from November 19-21, 2007.

One of the key issues of Treaty interpretation that applies to the agricultural provisions is the distinction between purposive and literal translations of the Treaty promise. A purposive interpretation asks: what is the Treaty promise intended to do?

[Commissioner] Morris's speech makes it plain: "to enable them [bands] to cultivate their land."... The literal interpretation suggests that the treaty promise is not to be found in the purpose, but rather in the list of items to be provided, and the measure of the treaty promise is not whether people are enabled to 'cultivate their land', but whether the 'cows and ploughs' were given.

Carl Beal (2008a)

By the mid-1980s... archaeologists working at the Lockport site revealed for the first time evidence of horticulture-practicing people in Manitoba. These people occupied the site between 800CE and 1700 CE. The evidence is conclusive. Found at the site were storage pits, bison scapula hoes, grinding stones for milling seeds, charred corn kernels and charred corn plant parts, and ceramic vessels. ...

... Reserve agriculturalists were subject to the same adversities and misfortunes as their white neighbors were, but they were also subject to government policies that tended to aggravate rather than ameliorate a situation that was dismal for all farmers.

Sarah Carter & Eric Strikwerda (2008)

Treaty Relations Commission of Manitoba

*strengthening, rebuilding
and enhancing the
Treaty relationship*

*Engaging in public education
of Treaties to improve
the understanding
of the Treaty relationship
and treaty-related issues*

*Oral
History*

www.trcm.ca

THE HISTORICAL ATLAS OF TREATY FIRST NATIONS IN MANITOBA

The Historical Atlas is by far the largest project the TRCM is embarking on with the largest number of researchers and resources required. The Historical Atlas was identified as an excellent means to educate the public at large on the historical and contemporary experiences of First Nations in this province and First Nations relations with the land. The Elders explain that connection to homeland is at the heart of First Nations worldviews.

Maps combined with visual images and graphics are especially helpful in conveying First Nations perspectives and relations over time because the Manitoba landscape is a storied place. First Nations knowledge is found in their oral traditions and embedded in the landscape itself. The Elders remind us that the Treaties between First Nations and the Crown are the foundation of the relationship between First Nations and all other Canadians.

*It is my dream that society respects that we have
a special relationship to our lands, with the
government, and with society in general. Our
atlas needs to carry and promote this message.*

Wayne Scott, Treaty No. 1

By focusing on human-land relations over time based on Indigenous and Western ways of knowing, the Historical Atlas of Treaty First Nations in Manitoba promises to make a significant contribution towards enhancing the Treaty relationship between First Nations and other Canadians. It is important to note that no other Atlas of this nature and scope has ever been done before.

The Historical Atlas is a three year research project (though it may take up to four years) that is drawing upon the expertise of university-based and community scholars in partnership with the Assembly of Manitoba Chiefs and Indian and Northern Affairs Canada. The goal is to produce a comprehensive multidisciplinary Atlas with an accompanying teachers' guide and interactive



Kevin Brownlee; Curator of Archaeology, Manitoba Museum and researcher from the Academic Think Tank team examines the Historic Treaties Map of Canada.

website that will explore the nature of First Nations land relations and First Nation relations with other Manitobans in the territories now encompassed by the province of Manitoba, from pre-contact to the present.

The scope of this research project is extensive to accommodate the geographical expanse, ecological diversity, cultural diversity of First Nations and Manitobans, the range of perspectives and contexts, and the time span under study. As a multidisciplinary study it will consider existing published and unpublished studies and will engage in new research using western and Indigenous knowledge that include; traditional teachings, ecology, oral histories, geography, history, archaeology, anthropology, sociology, political, and religious studies, linguistics and more.

The Historical Atlas project is well underway. In addition to working closely with the AMC-TRCM Elders Advisory Council we also have an informal committee made up of university and community based researchers who are committed to contributing to this project from: the Universities of Manitoba, Winnipeg, Saskatchewan, Athabasca, Alberta; Treaty and Aboriginal Rights Research Centre; Manitoba First Nations Education Resource Centre; and the Manitoba Museum. Manitoba Hydro has provided support by contributing towards the salary of a research assistant and project coordinator.

Over the last year two 'Elders and Researchers Think Tanks' were conducted to develop the vision and the research strategy in November 15-17, 2007 and January 17-19, 2008. The Elders provided much guidance to the researchers on all aspects of the Atlas project development, content, and research methods.

During the Think Tanks workshops were conducted on: what kinds of knowledge about the land and people the atlas will contain, what each of us can contribute how we envision the Atlas, management and organization.

To date, two subcommittees have developed the ethical research guidelines and vision for the project, a number of research grant applications have been submitted (one already approved), and Research Assistant Joel Edey-Rowntree has completed an inventory and report on existing studies, resource data bases, resource people, and has assisted in acquiring relevant materials to support this project for the TRCM Resource Centre. We also have a series of base maps to work with that emphasize Treaty regions rather than provincial boundaries, and waterways rather than highways.

The project researchers will be drawing from their own research areas and interests and we are inviting others to contribute as well. An editorial board for the project is being developed from among the researchers and Drs. Frank Tough and Winona Wheeler are taking on the responsibilities of lead researchers and editors.

TREATY RIGHT TO LIVELIHOOD 1: CONCEPTIONS, INTENT AND CONTEXT

Phase I of the Treaty Right to Livelihood research project consisted of an analysis of existing studies to identify the spirit and intent of the 'Treaty Right to Livelihood' by studying what it meant to First Nations and the Crown at the time of Treaty and how it has been interpreted and implemented over time.

In the past year Dr. Carl Beal was contracted to conduct the Phase I research. His report, "The Manitoba Treaties and the 'Right to Livelihood'" (90 pages plus appendices) provides an

...the contemporary meaning of treaty "right to livelihood" necessarily brings up the issue of successful full participation in the contemporary economy.

Clearly, a research agenda would examine more completely the historical record with respect to rights to continue existing livelihoods after the treaty as before, and the right to make a transition to a new livelihood in an agricultural, or today, industrial, technological and knowledge-based economy.

Carl Beal (2008b)

excellent overview of how existing studies have treated this subject - his research demonstrates that no comprehensive study of the spirit and intent and implementation of the livelihood provisions has been done for the Treaty regions in Manitoba.

The report provides considerable insight into First Nations' economic activities prior to, during and following the Treaty negotiations, and how First Nations' economic activities at the time Treaty influenced their understanding of the kinds of support they expected from the Crown.

Dr. Beal also provides a contemporary relative value analysis of Treaty annuities and gratuities and a preliminary review of Band Trust accounts in the early reserve period. Dr. Beal's analyses of the gaps in the literature are now being used as a guide in the development of the Phase 2 and 3 research work plan for the coming years which will focus on archival and oral history sources.

The fourth approved project for the 2007-2008 fiscal year was the Treaty Right to Livelihood II project that was to focus on the oral history material on livelihood. It was not undertaken this past year and is postponed to this year due to its dependency on the findings of the Oral History Project which will not be complete until this year.

It is important to note that the TRCM-AMC Elders Advisory Council plays a significant and active role in the research strategy and activities through their monthly meetings and Think Tanks with the project researchers.

In all the research being conducted by the TRCM one of the primary objectives is to bring First Nations' oral history and conventional research findings together to help bridge the gap and help us all reach common understandings of the Treaties.

STUDENT RESEARCHERS AT THE TRCM

Over the past year the TRCM employed three graduate students to do research on a number of TRCM projects. Each one of them demonstrated enthusiastic commitment to the mandate of the TRCM and provided excellent support.

Mary Jane McCallum (Odawa), PhD candidate in History at the University of Manitoba, assisted us in reviewing and indexing the Oral History Project transcripts for the four volume series, Treaty Elders' Teachings. Ms. McCallum is now completing her PhD dissertation and will be starting her new faculty position at the University of Winnipeg in July 2008.

Michelle Hogan (Anishnaabe, Batchewana First Nation), is an MA candidate in Native Studies at the University of

Saskatchewan who worked closely with Kathy Boulanger and Dr. Winona Wheeler in setting up the TRCM Treaty Resource Centre. In addition to researching and acquiring books and articles for the Resource Centre, Michelle also assisted in setting up the cataloguing system and continues to assist in cataloguing unpublished reports. Ms. Hogan is completing her MA thesis and looks forward to starting her PhD studies in the fall 2008.

Joel Edye-Rowntree recently graduated from the Masters in Environment program at the University of Manitoba. Joel's areas of interest include environmental studies, environmental change, public participation, arctic ecology, Canadian human geography. As a member of the Historical Atlas committee Joel is commencing research for his contributions and is contracted by the TRCM to develop a resource database and report on the kinds of resources available that are relevant to this project. In addition, Mr. Edye-Rowntree assists with Resource Centre acquisitions.



Mary-Jane McCallum participated in the Historical Atlas Project team meeting at the Place Louis Riel on January 19, 2008.



Joel Edye-Rowntree in deep consideration of his research, is developing a resource database on the different sources of information available relating to Treaties.

2008-09 NEXT STEPS

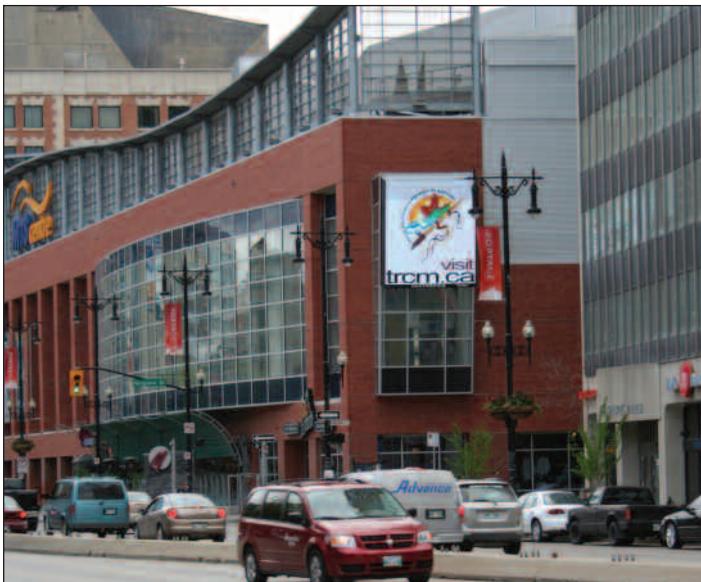
As we move forward into another new year the TRCM, Canada and AMC remain highly committed to engage in joint discussions concerning Treaty issues. We look forward to an on-going healthy and positive working relationship for the next three years as set out by our three year Operational Plan (2008-2011).

The Treaty Relations Commission of Manitoba will continue to follow its mandate by focusing on:

- a) Enhancing and improving Treaty relations and government cooperation via public education;
- b) Facilitation; and
- c) Independent research.

The TRCM has maintained its balanced approach to building a significant body of work that forms a solid foundation that improves the environment for Treaty relations and implementation in the Province of Manitoba.

The TRCM will continue to enhance its ability to build new partnerships and relationships that will cooperatively expand the public scope and organizational capacity with improved access, awareness and funding. The TRCM will also continue to provide exceptional leadership for the benefit of all the Treaty people. The Treaty Relations Commission of Manitoba sees its vital role as an agent of change as it progresses into the 21st century.



The TRCM continually promotes and advertises its services, as seen here at the MTS Centre on the corner of Portage Avenue and Hargrave Street in Winnipeg.



WE ARE ALL TREATY PEOPLE

THE TREATY RELATIONS COMMISSION OF MANITOBA THE NUMBERED TREATIES

Between 1871 and 1921, the Crown entered into Treaty with various First Nations that enabled the Canadian government to actively pursue agriculture, settlement, transportation links and resource development of the Canadian West and the North. Because they were numbered 1 to 11, these Treaties were often referred to as the "Numbered Treaties" and covered northern Ontario, the Western provinces, including Manitoba, and parts of British Columbia and the Northwest Territories.

The First Nations saw the Treaty-making process as the formalization of a long standing relationship with the Crown, which had been formed through interaction and trade with Western European settlers and traders. The First Nations entered into Treaty in order to protect their way of life, cultures, land base, languages and resources. First Nations did not view the Treaty process as a surrender of their land, but as an agreement to share the land and its resources with the Crown.

From the Crown's perspective, under these Treaties, the First Nations who occupied these territories ceded tracts of land to the Crown. In exchange, the Treaties provided for such things as reserve lands and other benefits like agricultural equipment and livestock, annuities, ammunitions, gratuities, clothing and certain rights to hunt and fish. The Crown also made promises regarding the maintenance of schools on reserves, or the provision of teachers or educational assistance to the First Nation parties to the Treaties.

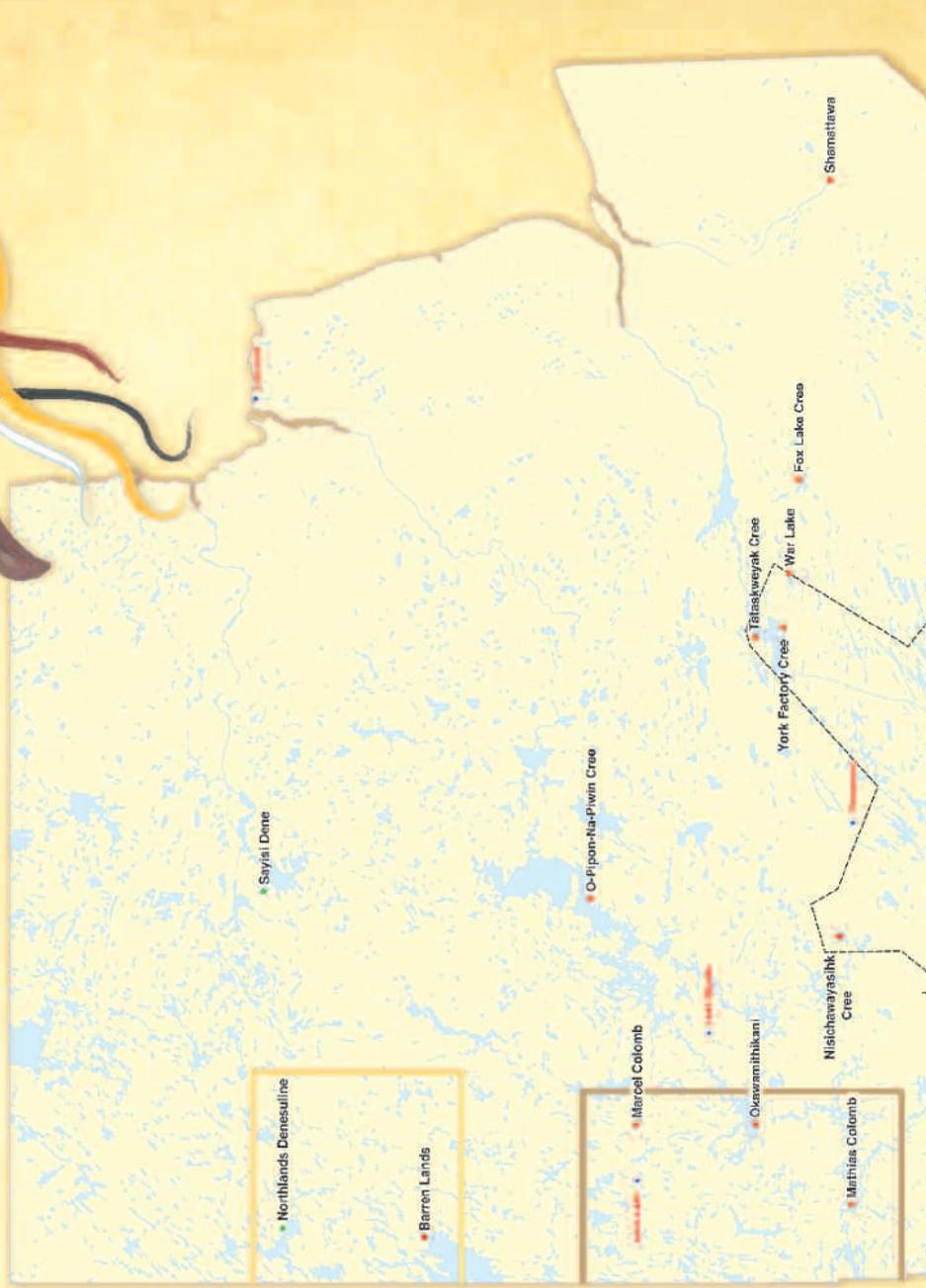
As all the land within Manitoba is covered by the Numbered Treaties, all the non-Aboriginal and Aboriginal communities within its borders, and their governments, share in the obligations and benefits of the Treaties and the Treaty relationship.

TREATY NO. 1

Treaty No. 1 was entered into in August 1871 at Lower Fort Garry. First Nation communities that belong to Treaty No. 1, include: Brokenhead, Long Plain, Peguis (located within Treaty No. 2 area, but signed Treaty No. 1), Roseau River, Sagkeeng, Swan Lake and Sandy Bay. The Treaty No. 1 Treaty-making process included what is known as; the Outside Promises, which were recognized as being a part of the Treaty by a Canadian Order in Council. The Dakota people within Manitoba do not have Treaties with the Crown; however, their land is considered reserve land under Canada's Indian Act. The Dakota communities within the Treaty No. 1 area include: Dakota Tipi and Dakota Plains.

TREATY NO. 2

Treaty No. 2 was discussed at Lower Fort Garry and formalized in August 1871 at Manitoba House. The First Nation communities that share in the



Treaty No. 2 was discussed at Lower Fort Garry and formalized in August 1871 at Manitoba House. The First Nation communities that share in the obligations and benefits of Treaty No. 2 are: Dauphin River, Ebb & Flow, Keeseekoowenin, Lake St. Martin, Lake Manitoba, Little Saskatchewan, O-Chi-Chak-Ko-Sipi, Pinaymootang, and Skownan. The Dakota communities within the Treaty No. 2 area include: Birdtail Sioux, Canupawakpa and Sioux Valley (Wipazoka Wakpa).

TREATY NO. 3

Treaty No. 3, at that time called the Northwest Angle Treaty, was entered into at the location now held by the Northwest Angle Reserve #33, which is 6 km east of the current Manitoba border. The area this Treaty covers is mostly within the borders of Ontario, however, Manitoba's Buffalo Point First Nation and Sagkeeng First Nation (also a part of Treaty No. 1) are a part of the relationship of Treaty No. 3.

TREATY NO. 4

Treaty No. 4 was formalized in September of 1874 at Fort Qu'Appelle, Saskatchewan. The larger portion of the Treaty area can be found in Saskatchewan; however, a small part of western Manitoba is covered by Treaty No. 4. First Nation communities that share in the benefit and obligations of Treaty No. 4 include: Gambler, Pine Creek, Rolling River, Tootinawazibeeng, Waywayseecappo and Wuskwi Sipi. Although Gambler, Rolling River and Waywayseecappo are located within the Treaty No. 2 territory, due to their history, they are entered into Treaty No. 4.

TREATY NO. 5

Treaty No. 5 was entered into by the largest number of First Nation communities within Manitoba at different locations and times. The formalization of the First Nation-Crown relationship contained within Treaty No. 5 first occurred in September 1875. The First Nation communities that took part in Treaty 5 include: Chemawawin, Berens River, Black River, Bloodvein, Cross Lake, Fisher River (located in Treaty No. 2 area), Grand Rapids, Hollow Water, Kinonjeoshtegon (located in Treaty 2 area), Little Black River (located in Treaty 2 area), Mosakahiken, Norway House, Opaskwayak and Poplar River. Adhesions to Treaty No. 5 were formalized in June 1908 at Split Lake and August 1910 at York Landing. The First Nations that share in the obligations and benefits of Treaty No. 5 through adhesions include: Fort Churchill, Fox Lake, Garden Hill, God's Lake, Island Lake, Nisichawayasihk, Oxford House, Red Sucker Lake, Shamattawa, St. Theresa Point, Tataskweyak, Wasagamack and York Factory.

TREATY NO. 6

Treaty No. 6 was signed and negotiated in August and September of 1876 at Fort Carlton, Saskatchewan. The majority of Treaty No. 6 territory exists within Saskatchewan; however, a small portion, which includes the First Nation community of Mathias Colomb, exists within Manitoba. Marcel Colomb was formed from Mathias Colomb, both are within Treaty No. 5, but signed Treaty No. 6.

TREATY NO. 10

The majority of the Treaty No. 10 Territory exists within Saskatchewan. Formalized in August 1906, the Treaty includes the First Nation communities within Manitoba known as Barren Land and the Northlands.

Although the Dakota people were not a part of the Numbered Treaties they are recognized as having use and occupation of territories within Manitoba and have secured alliances and arrangements with the Crown.

The TRCM has a Speaker Bureau with both First Nation and Canadian speakers who can speak on a range of subject regarding Treaties and the Treaty relationship. For more information on the Speakers Bureau or the Treaties, please, go to www.trcm.ca or call the TRCM office: (204) 777-1871



* Due to the scale of this map, Treaty boundaries are not exact and are for general information purposes only.



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