"We were placed on this land by the Creator, and we have been here for many generations. Each of us has our own place, our own language, and our own customs."

-ELDER STELLA NEFF

The Numbered Treaties, 1871 to 1921, were integral to the growth and development of Canada and are foundational agreements that continue to guide us today.

There are seven different Treaty territories in present-day Manitoba: Treaty No. 1, Treaty No. 2, Treaty No. 3, Treaty No. 4, Treaty No. 5/Treaty No. 5 Adhesion, Treaty No. 6, and Treaty No.10. Dakota traditional territory is located in southwestern Manitoba. Treaty No. 9 forms the northeastern point of the province; however, there are no communities there. All Manitobans reside within a Treaty territory.

First Nations relied on the oral teachings, histories, lessons, and knowledge to maintain a historical record and sustain their cultures and identities. Traditional languages and oral traditions form the foundation of society and culture, joining the speaker and listener with the past

Understanding the Treaty relationship means exploring First Nations' oral accounts of Treatymaking as well as Treaty-making sites, traditional territories, and sacred places. It also means recognizing Treaty history in local rural and urban landscapes.

"A great starting point for understanding Treaties is the symbolism found in the Treaty medal. Exploring the medal, you see two equal partners coming together and shaking hands; teepees representing the First Nation way of life and that it was to continue under Treaty; and the other symbols of creation, the sun, water, and land, which represent the everlasting nature of the agreement. As Manitobans, we all have benefits and responsibilities to uphold as Treaty partners."

-TREATY COMMISSIONER LORETTA ROSS

"What I have offered does not take away your living, you will have it then as you have now, and what I offer now is put on top of it. This I can tell you; the Queen's Government will always take a deep interest in your living."

-ALEXANDER MORRIS, TREATY COMMISSIONER **TREATY NO. 6, 1876** 



First Nations hold that they have been bestowed with a responsibility for the land. Land is an integral part of identity and culture. This relationship to Mother Earth is bound by a sacred sense of stewardship.

"The true history of Mikinak Minis (Turtle Island) started with the First Nations peoples of this land. We must remember this and reconcile the true history of this land - that the Creator placed us here. It is part of our reconciliation and reconnection to our first language, Anishinaabemowin, and our worldview which is embedded in Anishinaabemowin. They go together. Our people's reconciliation is with the Great Spirit, our language, ceremonies, history, teachings, culture and our value system.

It is through our first languages that we understand our teachers who have passed on their knowledge, teachings, stories, and songs that tell us who we are as nations - as a people, and where we come from."

DR. ELDER HARRY BONE

"As long as the sun shines, grass grows, and the waters flow. That's Eternal Law."

-ELDER WAYNE SCOTT

honourable acts as well.

greements between sovereign First Nations, the Crown, and the Creator. Spirit and intent refers o the combination of spoken words and actions Treaty-making. These were not captured on paper. They included welcoming speeches, gift exchanges, feasting, ceremony, and the smoking of the pipe. The Treaty partners were bound not only by a written document, but by honest words and





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## **WHAT'S YOUR STORY?**

We all live in a Treaty area in Manitoba. Our stories unite us.

We are all Treaty People.

