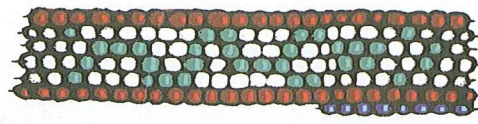


## Chapter 4



# Our Territories



Can you explain where we all used to live before the Europeans came?

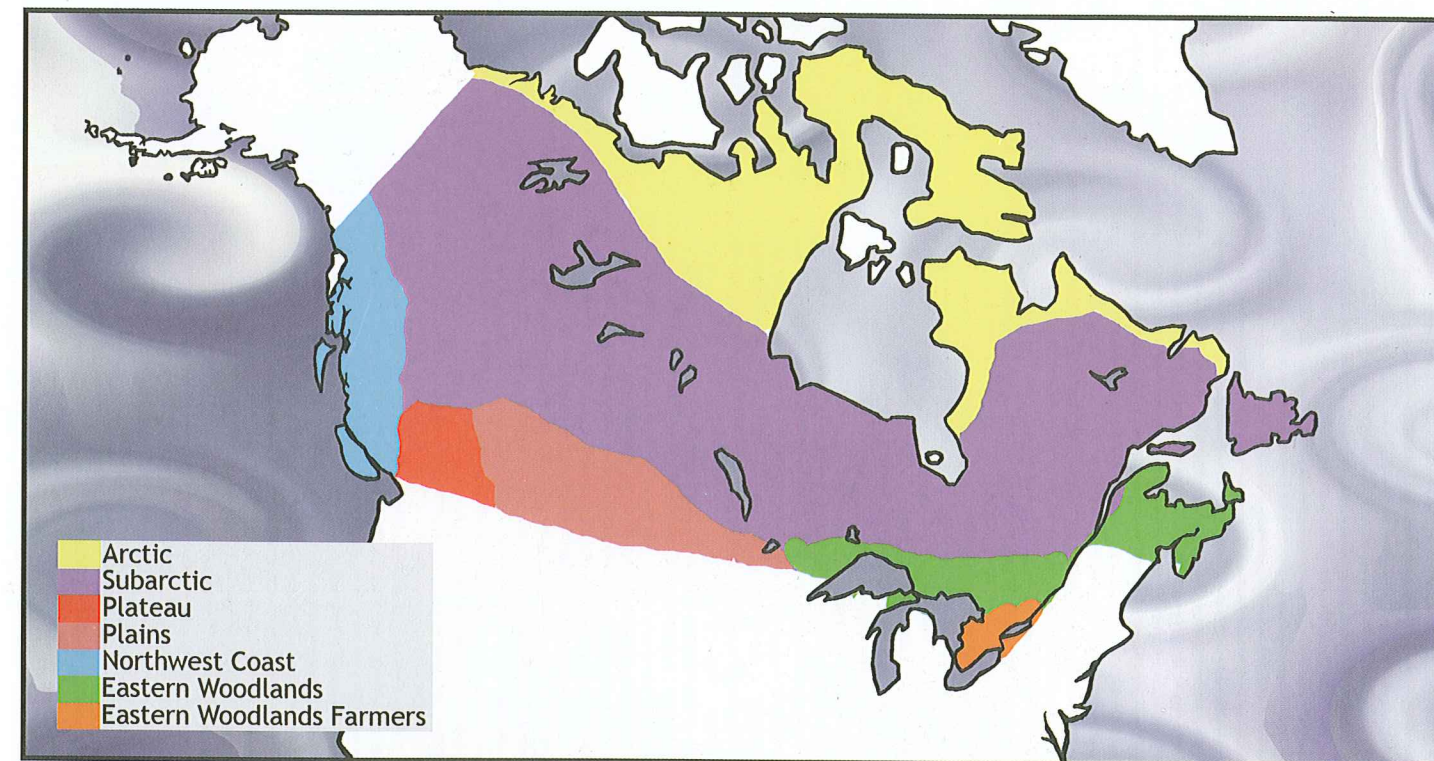
Sure! Over many years our territories were fluid. They grew and shrank with war and disease. At the time when First Nations had contact with the early European arrivals, we were spread across Canada like on this map. Scientists have organized all the nations into six main cultural groups.

But to us First Nations people, there are more than we can count. There are many similarities

but there are many differences depending on the land, climate and resources. There are even great variations within cultural groups, like language, traditions and customs.

To make sense of all the cultures, scientists in the white community divide First Nations peoples into large groups, cultural groups: Eastern Woodland, Plains, Plateau, Pacific Coast, Arctic, and Subarctic.

The Haudenosaunee, are Eastern Woodland... considered farmers. There are still some Haud-



enosaunee on reserves along the southern edge of Lake Ontario, now New York State, where there is rich farmland in the Finger Lakes region. We were good farmers long before the Europeans arrived. We had peach orchards, for instance, before the Sullivan raids burned our farms to the ground after the American Revolution. We were farmers because of our women. They did all the work and were mainly responsible for our well-being. And that's probably why women have so much power on our reserves today. Our men were hunters, sometimes travelling hundreds of kilometres to get food. They stayed away a long time. Men were also warriors who were expected to protect our

people and land.

You call yourself Haudenosaunee, others call you Iroquois. It gets confusing at times.

It is confusing. The French came up with the word "Iroquois," from a Huron word that meant "Black Snakes." We called ourselves Haudenosaunee, which means "People building an extended house," or more simply "People of the long house."

And sometimes you are called Six Nations?

That's right. The Haudenosaunee Six Nations,







some of whom now live on the Six Nations Reserve, are made up of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora tribes. Around 1570, the Mohawk, Oneida, Onondaga, Cayuga, and Seneca united in peace. The Tuscarora joined the confederacy around 1720.

Another group of First Nations that we are related to by language is the Wendat. They are a confederacy of five different First Nation tribes that banded together to defend themselves against our invasions. The Wendat were called "Huron" by the early French explorers. It meant

boar's head in old French - not a great nickname. There were 30,000 Wendat living in five huge villages when the first French arrived. They were so rich and well fed that they believed the French came to see them because France was poor and its people hungry. The fur trade wars brought about the Wendat's collapse and little is left except bone yards or ossuaries, a kind of graveyard. Wendat survivors settled in the United States and Quebec.

Living between these two groups, and related to them by language, were the Chonnonton, or "people of the deer." The French called them

the Neutrals because they were at peace with the battling Haudenosaunee and the Wendat. They had cornered the market on good stone for tools and weapons.

And my people, the Ojibwa. Who are we?

The Ojibwa are also part of the Eastern Woodland group. Your people were hunters. They came from the north, moving south into areas occupied by the Tionontati (or Tobacco in English), Chonnonton and Wendat people. This happened, I am told, about the same time that European fur traders and missionaries began to appear in your Ojibwa villages.

How do I fit in with the Ojibwa people?

You are a member of the Mississauga of the New Credit First Nation. Your grandmother told me that your great-grandfather was white, which means you have a little white blood in your veins as many of us do. In earlier times, it

was not uncommon for a white man to have a First Nations wife. Often they were not formally married.

You are a descendent of the Jones family. Augustus Jones was a surveyor who fell in love with your great-grandmother.



They had two boys, one of them being your grandfather, Peter Jones. If your grandfather had kept his Native name, you would be Joshua Kahkewaquonaby, which means "sacred feathers".

Throughout North and South America, there are many nations of Native people. Some share languages with each other, others have parts of their lifestyle in common. We are all connected together.

Like a great tree with many roots.

You've got it!





# Chapter 5

## Capturing Land?



So, more about the land. How did the land become what it is today?

The land became captured, captured in a series of steps over years. What is happening today is part of that struggle, to free the land.

In the early 1600s, the French just wanted small bits of land around their tiny trading outposts. They were really after animal furs, like beaver skins. Europeans were slaves to fashion and beaver skins could be made into fancy fur top hats for men.



What did our people get in return?

In most cases, they received iron pots, steel knives, blankets, guns, brandy, rum and whisky. It seemed foolish to many that beaver and other animals could be replaced with an iron pot. Doing this was disrespectful to the animal and disrespectful to the land.

How was the land captured?

In 1663, King Louis XIV decided to populate the land that his explorers had claimed for France. He sent ships of women, *les filles du roi*, to become wives of the men running the trading posts. The French population grew and grew. But it was tiny compared to the British Thirteen Col-

onies along the Atlantic coast of what is now the United States. The English were busy moving people to that area.

A century later, in 1763, France lost the Seven Years War to England and Spain and turned over most of its North American colonies to them.

The small but growing British settlements in eastern North America coexisted with small but declining First Nations populations. The sides fought occasionally, sometimes brutally, but the question of land and its ownership was not a big issue because the surviving First Nations people moved, although unwillingly, deeper into the vastness of their wilderness homeland. And Europeans cut and burned the great forests to expose the soil to sunshine and wheat seeds.

What happened to us?

It's like this, Joshua: one cold night, a hunter pitches his teepee and crawls inside. A little later his horse sticks its head in the flap and says, "May I put my head in here? It is so cold outside!" The hunter agrees and moves over to make room. After a while the horse says "May I get my shoulders and front feet in the teepee, because they are cold too?" The hunter agrees and moves over again. Later still the horse says, "Could I just fit my back legs and tail inside as



well?" Again, the hunter agrees. Pop! goes the edge of the tent and the hunter finds himself outside while the horse is warm and cosy inside his teepee.

I get it. The horse represents the white settlers. The hunter represents our people. And the tent floor is our territories.

Yes, Joshua. They knew that this land was already occupied but they simply moved on to it. According to British law at the time, there wasn't a need for a written agreement. You could trade something for the land or even just start working it.

You mean like growing crops on it?

Exactly. Besides, the British believed that our people were just hunters with no real home, we just wandered around chasing game. Even in England, hunters weren't allowed to own land, only farmers could. The truth is that many of our people were farmers, growing things like tobacco, corn, squash, beans and cotton. But the colonizers ignored that fact and called us all hunters. This gave them an excuse to just put up fences and claim the land for themselves.





Owning your own land meant money and success to the British.



What did First Nations people feel about land ownership?

First Nations' concepts of land is different from European notions of ownership. The stories remind us... tell us... animals, plants or soils cannot be understood in isolation, they all make up a whole....make up an ecosystem, make up our physical environment. It is true, First Nations people had territorial boundaries because there were small wars, battles over particularly land or resources. Haudenosaunee and others battled for access to beaver ponds or hunting grounds. And there grew an increasing awareness, unspoken and almost unconscious, that control of land was important.

This awareness grew when the white population expanded and moved inland from their lake and

river settlements. And the expression "private property" began to be used more often as fences were built to keep domestic animals enclosed. As settlement grew, white settlers complained about our dogs running free. Many were shot. And there was grumbling about our people climbing over fences. Didn't we know that a fence meant private property?

So individual people or families took our land?

At first it was like that. But as more and more British newcomers arrived, the colonial officials wanted a more formal way of controlling large pieces of land than just the land that individual people or families were occupying.

Why did so many more keep coming?

Back in England, the government encouraged its people, rich and poor, to go start a new life, pop-

ulate the land so that its control over its new territories would be complete.

Why didn't we unite to stop them then?

When European immigration became a flood tide, we were too nice. Some of our chiefs and people even felt sorry for them, thinking they were refugees. By the time our people changed their minds, it was almost too late. Have you ever heard the term "death by a thousand cuts"? It is a gruesome expression describing slow torture. That is the way many of our people felt

in those years. As for why we didn't unite, see this bag of jelly beans?

Let's spill the bag. The beans have many colours: red, green, purple, black, pink, yellow. They can be divided into their different colours. So it was with our people. We were divided. My people, the Haudenosaunee, split into several groups. Most Mohawks supported peace and a treaty system, while many of the Oneida and Seneca wanted war to stop white settlement. Then Pontiac, Brant, and Tecumseh appeared and united many of us in an effort to stop settlement.







# Chapter 11

## LAND CLAIMS

### THE CALDER CASE

#### *The 1913 Nisga'a Land Committee*

*"I guess the white man calls it 'land claims' - such and such a tribe's land claim. But the term really describes how they came and took our land without consulting us, doing away with aboriginal people in the millions. But we survived. And today, we are still in our land - Tseets'ikwshl Nisga'a. It belongs to our grandfathers and grandmothers. We never signed anything away."*

*Ayuukhl Nisga'a*

Over hundreds of years, our land was taken from us. Treaties, wars, squatting, diseases. It's overwhelming. Worse, there was no way that we could get justice for what had happened... not until 1973.

What happened then?

Prime Minister Pierre Trudeau wanted to create a "just society" where all Canadians are equal.

A part of that involved breaking down the wall between our people and other Canadians. To get rid of things that held us apart. To let us own our reserves and do what we wanted with them. And the federal government wanted more land. Land that had not been surrendered. So all land claims were to be cleared up.

A land claim is a legal attempt to get our land back, right?

As I said before, a land claim is a piece of paper on which our people state that the Canadian government has not done what it said it would do when a treaty was signed. It's like buying a car and not making the payments. The government has taken land that is not theirs according to a treaty or the government has not made payments that they promised, like the new suits or the \$5 each year for each family. It's in section 35(1) of the *Constitution Act*, 1982. See it here?



Only one sentence? "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed." Just that one line was the open door for land claims?

Our treaty rights are affirmed. They are law. If we believe there is a flaw in the treaty or that some term in the treaty has not been upheld, then we have the right to make a land claim. Remember King George III and his Proclamation of 1763? He said we had rights to our land. Simple. And no one could get our land unless the King himself bought it first.

Treaties are land deals, although many Natives did not realize it at the time. The word surrender in each treaty means we give up rights to land in exchange for a reserve and payments of some kind. Once a treaty was signed the Native people could do little about it because Native people were not allowed to hire their own

lawyers until 1973.

It doesn't seem like things have worked out as well as planned though, did they?

No, they didn't. The federal government thought that there would be just a few claims. But hundreds were filed.

Hundreds! Wow.

I'll outline a couple of the cases briefly. Each claim is pages and pages long. And it's hard to speak knowledgeably about claims without reading all the facts.



It's so complicated. Please make it as simple as possible.

In a nutshell, the federal government wanted "blanket extinguishment" of any claims while we wanted total recognition of our land rights. These two points of view are totally opposite. "Wipe out Native claims to land" versus "Accept that the Native Canadians have land rights."

I don't get it!

You will. Get a blanket and throw it over my bicycle there on the ground. Covered up, right? The bike is gone...extinguished. Now pull the blanket off the bicycle. There! The bike is exposed. Do you want to use it?

Do I want a ride on your bike?

Sure. We can share it. You recognize that it is still my bicycle even if you are riding it. I recognize that you want to use it. We can get along.



Sounds too simple, doesn't it? Remember way back when we started talking about land and our people? Didn't we talk about the sharing idea then?

What made the white people suddenly change their minds to let us make land claims?

One man did: Frank Calder. Even the lawyers recognize the importance of Frank Calder. This one First Nations man changed the direction of Native land claims, turning them in our favour.

Frank Calder knew when he needed help and he got the best he could find when he hired a young white lawyer named Thomas Berger to fight a seemingly minor case. In 1965, two Nisga'a hunters claimed they had the right to hunt on unoccupied land. The government claimed they had no such right because the land belonged to the government.



No big deal that I can see. Two guys claim they can go hunting...so what?

They were caught hunting on land that they believed was theirs. Berger had to prove First Nations people still had title to the land in question, which the government thought to be government, or Crown, land.

That still doesn't seem a big deal to me.

It became a huge deal. The case went all the way to the Supreme Court of Canada. No judgement was made but one judge argued that the title to the land had never been extinguished. Remember the blanket? The blanket had never been put on the land. The Nisga'a right to the land could be reasserted.

Prime Minister Trudeau and future Prime Minister Jean Chrétien got into the act in 1973 and agreed. They wanted to settle the long and sorry history of land.

It still doesn't sound like a big deal.

It will when I tell you the result of the Nisga'a land claim settlement 27 years later in the year 2000.

But who was Frank Calder? You mentioned him and said he was important and then told me about two hunters in the forest.

Frank Calder became the chief of the Nisga'a when his stepfather died. He was an adopted child whose adoptive parents had a son before they got Frank. That son died and they could not have another. They were devastated. At the same time, a sister was having a baby. She already had two children and talked the situation over with her husband. They gave their new son to the Calders.

Little Frank was destined to be a very important man. He was called their "dream child," and Arthur Calder, chief of the Nisga'a Wolf clan and now father of Frank, was determined that this dream child would rescue his people.

In 1919, the band was locked in a struggle over ownership of the land in the Nass Valley of British Columbia. Negotiations were not going well and the chief described land claims as similar to trying to move a mountain. So Arthur and his wife made a decision they thought necessary. Frank must go to the white man's school.

Frank spent 13 years in an Anglican residential school near Chilliwack, BC. The chief wanted

Frank to "learn how the white man eats, how the white man talks, how the white man thinks, and when he comes back, he's going to move that mountain." Frank was a good student who went on to high school and then became the first status First Nations person ever to attend the University of British Columbia. He became an Anglican priest but immediately turned to politics and, in 1949, became the first Native person elected to a Canadian legislature. He was ready to move the mountain and argued for Native rights.

Then, years later, in 1965, Frank hired Thomas Berger to fight for Native title to their traditional lands. The case of the two hunters was a useful precedent. If we could prove we have lived on the land, then we could make a claim to get it back. Remember the two hunters on Crown land? They were living on the land. In

1973, Berger took up the issue and 27 years later the Nisga'a Treaty was signed. Frank Calder was then 84 years old. He had spent his whole life learning how to move the mountain and succeeded in doing so. He died seven years later.

What did the Nisga'a get?

It was a triumph for them. The Nisga'a agreement is 252 pages long, plus an appendix volume with an additional 462 pages.

I hope you don't expect me to read it all. They sure got a lot of land from the government...2,000 square kilometres!

Try to think of land claims differently. Some of our people do not even like to use those words. Why would we want to claim land that we know is already ours? There should be no debate. It was our land.

So 1973 was a turning point. When the Nisga'a got their land back, that triggered a bunch of land claims right across Canada. Right? And that is why our people are on the barricade?

Right! There are hundreds of unsettled land claims today...but they are beginning to be settled. We are getting some of our land back...or we are getting paid fairly for the land.

### Terms of the Nisga'a Agreement

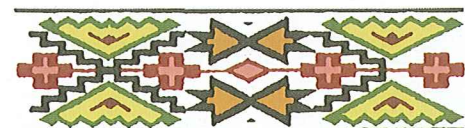
2,000 square kilometers - Nass River Valley of BC

\$253 million in cash

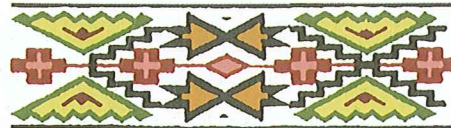
exempt from paying provincial property taxes,  
GST and social services and motor fuel tax.

exempt from provincial timber fees (stumpage),  
fees for water and mineral rights.





## Chapter 12



### THE PERPLEXING CASE OF THE LUBICON CREE



Have you ever used a cross-cut saw...or a whip saw?



Of course! What has that to do with land claims?

Listen and you will see. Keep the saw blade in mind...back and forth, back and forth. Cutting. There is a tribe in northern Alberta called the Lubicon Cree. When Treaty Number 8 was signed in 1898 the officials did not know this tribe existed. They were missed because they were remote. They were not found until 1939 when two government men reached them.

Since they had not signed a treaty, they still had rights to their land...if they could prove they were Native people. There were only 154 of them, which a government agent reduced to 30...too small a number to merit a reserve. Problem solved. Right?

Doesn't sound right to me. Why make such a

big deal? Why not recognize the Lubicon and set up a reserve...get a new agreement? The federal and provincial governments just wanted to get rid of the problem because there was oil on the land where the Lubicon live. Lots of it. The Alberta government passed a law banning the Lubicon from their land. One hundred oil companies came in, cut roads, set up drills...in five years there were 400 oil wells pumping raw crude. Then a huge Japanese pulp and paper mill was built, consuming millions of trees each year.

Who owns the oilfield? Who owns the trees?

Right! One young Lubicon, Bernard Ominayak decided to fight the paper war. It is not easy for one man...or a small group of Native people...to take on governments and oil companies. He was pushed back and forth like that cross-cut saw we talked about. He and his people were whip-sawed! No agreement. Nothing happened. His leadership was badmouthed and undercut.

His people were split. Depressed. No clear title to their homes! Not sure they were even Natives. Drinking, suicides...a downward track for a depressed people.

What could they do? Nothing!

Years passed. Decades passed. No settlement. Finally, in 1998, they took their case to the United Nations and the World Council of Churches.

Did they win?

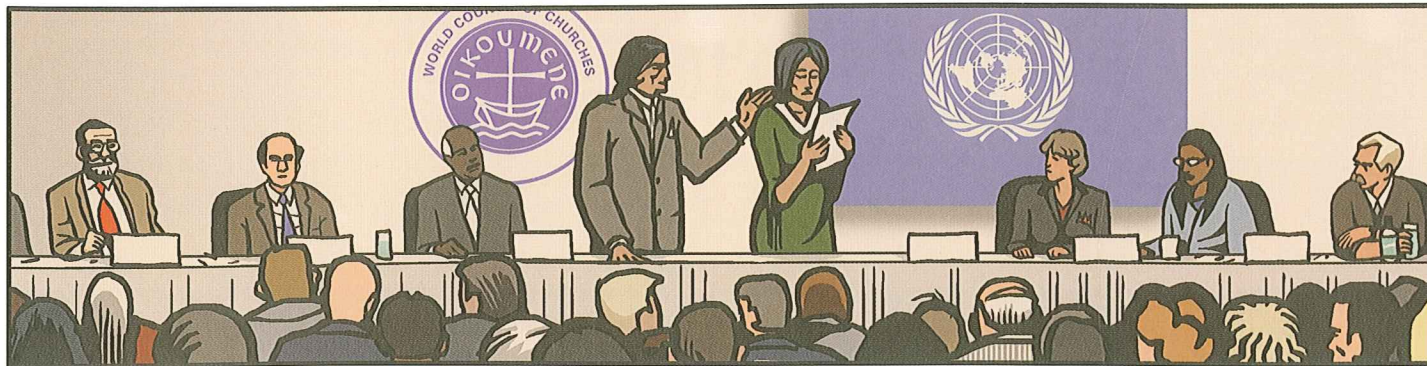
I won't tell you just yet, but picture this: There are a lot of important United Nations representatives in a room. Chief Ominayak speaks, saying he would like Rose Ominayak to speak for his people. Rose is shy and afraid. She will not look at the officials but she begins to read her statement. There is an electric silence in the room as she speaks softly and barely audible at first:

"My name is Rose Ominayak. I am Lubicon Lake Cree. We, the Lubicon Lake Nation, are tired. We are frustrated and angry. We feel we cannot wait another minute to have our land claim settled. Fifty years is too long. In those 50 years, we have watched our land and lives be destroyed by Canadian governments and corporations. Our children are sick from drinking water that oil has spilled in. They are sick from breathing the poisoned and polluted air the pulp mill has made. We are sick from eating animals, animals that are sick from disease from poisoned plants and water. Our children have nothing - they can't breathe - even that has been taken. Their culture, the bush life, has been destroyed by development. When we were young, we lived in the bush - it was a good life. Now, we have no trap lines, nothing to hunt. There are no jobs, no money to live a decent life. We see ourselves, our men and our children falling into despair, hopelessness, low self-esteem and drinking. Families are broken like never before. Drinking and violence rise as our spirits fall.

"We live our lives in constant danger...we have been afraid since the blockade [Lubicon people blockaded roads for a time] to go to certain places in town. Our sons have been beaten by white men when they say they are Lubicon. We are even afraid to say what we are! The roads are dusty and dangerous to travel. The logging and oil trucks run us off sometimes...We are not even safe in the bush. We are afraid to go into the bush because the white sports hunters shoot at anything that moves.

"We ask why? Why us? What have we done to deserve such treatment? Why can't the government settle with the Lubicon? We are not dogs, but we are treated like dogs. We are people just like you. We are equal. We have every right to be here."





So what happened to the Lubicon Cree?

Do you want the short answer or the long answer?

The short answer, as usual.

Both answers are the same. Nothing happened. By 2007, not a thing had changed. Canada was condemned for its treatment of the Lubicon. Some other tricks were used to break their spirit, which partially worked. The blockade was lifted and the trucks continued but the Lubicon did not get their reserve or payment for the oil and timber. The Six Nations people here protested in sympathy with the Lubicon people as did the Mohawks in Montreal...stopped traffic and handed out pamphlets but nothing was achieved. It is a sad case.

Does no one care outside of our people?

There are people who care. Ron Kaplansky and Liz White in Toronto formed the Lubicon Legal

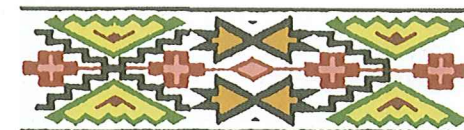
Defence Fund to help the Lubicon people pay for their legal bills and help the children. They sent more than \$170,000 over eight years. No change has happened. "The government has beat this tribe so much," Kaplansky stated in 2006, "I don't think they have any fight left..." The defence fund has now closed down and there is still no settlement.

What exactly do the Lubicon want?

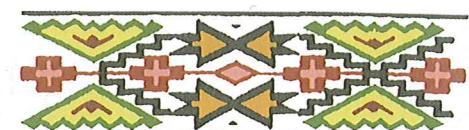
They want \$50 million to create a reserve of 10,000 square kilometres of land around Little Buffalo, Alberta...and also \$120 million as compensation for the oil, gas and timber taken from the land.

That sounds like a big demand for 500 people.

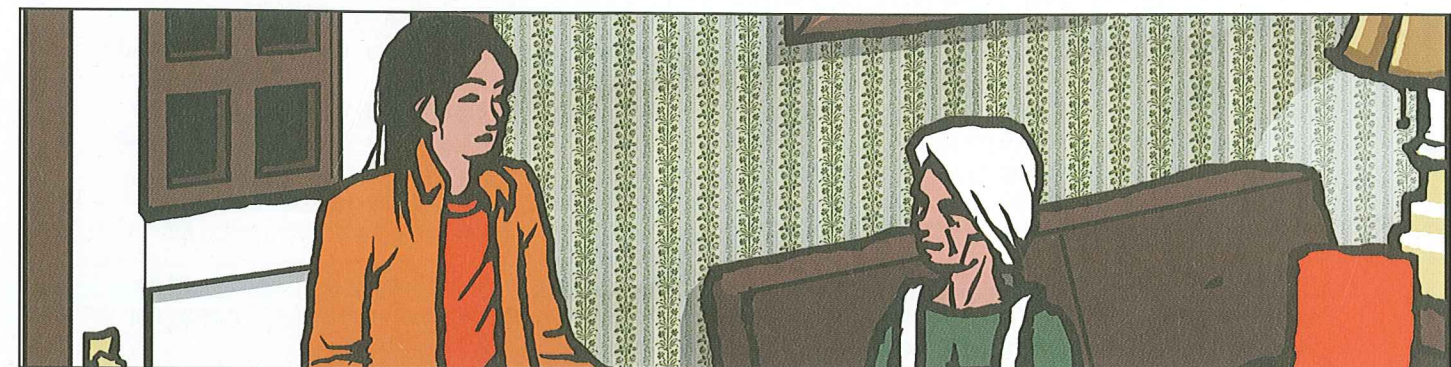
Well, 500 people, 50,000 people or two people; if it's their land it's their land. And the value of the oil, gas and forest resources taken off it represents a huge sum.



## Chapter 13



# Comprehensive Land Claims Agreements



Joshua, do you remember the difference between specific and comprehensive land claims?

Specific land claims are made when the First Nation had an agreement with the governments of Canada but the governments didn't keep their promises or there were mistakes made when the agreement was made.

Right.

And comprehensive land claims are made when there were no agreements to start with.

Excellent. At the time that the Canadian government signed the last treaty with our people, in the 1920s, over half of Canada's land, some sixty per cent, was not covered by any agreement with our people at all. We used the land in our traditional ways. This land includes most land in the northern territories, most of British Columbia, a large part of Quebec and smaller areas in other parts of Canada.

It sounds like there's a lot of work to do.

Since the Canadian government began to deal with our land claims in 1973, we have reached agreements that cover more than half of the untreated land. An area that equals forty per cent of Canada is now part of twenty-one comprehensive land agreements.

Take a look at this summary. You'll see that the agreements include a variety of terms. They all include money and designated land for our exclusive use.



Some land is shared but we keep exclusive right to hunt. Other land is shared but we have the right to hunt and fish certain animals. On some of the land, First Nations people will make money by selling the valuable resources that lie below the surface. Things like gold and oil. Our brothers and sisters demanded the right to govern ourselves and be involved in decisions about the land. Much has been settled and our people have managed to get quite a lot of their land back. That is quite an achievement and has angered some Canadians who think all the land should belong to them.



## SIGNED COMPREHENSIVE LAND CLAIM AGREEMENTS

### 1. James Bay and Northern Quebec Agreement, 1975

Total agreement area: 1,165,286 square kilometres

Native title land: The James Bay Cree maintain 5,544 square kilometres for their exclusive use (Category I lands) and 69,995 square kilometres on which they have hunting, fishing, trapping rights (Category II lands); The northern Quebec Inuit maintain 8,151 square kilometres in Category I lands and 81,596 square kilometres in Category II lands; and The remaining 1,000,000 square kilometres are public lands on which the Cree and Inuit have the right to hunt, fish, and trap certain fish and mammals for their benefit (Category III lands)  
Cash settlement: \$135 million for the Cree and \$90 million for the Inuit, which was paid over 25 years

Rights: full harvesting rights over 150,000 square kilometres; participation in an environmental and social protection regime; an income security program for hunters and trappers; and self-government

Population: 13,700 Cree and 9,900 Inuit

### 2. Northeastern Quebec Agreement, 1978

This agreement was added to the James Bay and Northern Quebec Agreement in order to include the Naskapi First Nation

Cash settlement: \$9 million

Rights: same as in the James Bay and Northern Quebec Agreement

Population: 600

### 3. Inuvialuit Agreement, Northwest Territories, 1984.

Total agreement area: 435,000 square kilometres in the Mackenzie Delta, Beaufort Sea and Amundsen Gulf area of the Northwest Territories  
Native title land: 91,000 square kilometres of land, of which 13,000 square kilometres include mineral rights

Cash settlement: \$78 million, as well as a one-time payment of \$10 million to an economic enhancement fund and \$7.5 million to a social development fund

Rights: wildlife harvesting, socioeconomic initiatives, and participation in wildlife and environmental management

Population: 4,000

### 4. The Gwich'in Agreement, Northwest Territories, 1992.

Total agreement area: 57,000 square kilometres in the Mackenzie Delta Region of the NWT and a section of the Yukon  
Native title land: 16,264 square kilometres of land in the NWT, of which 4,299 square kilometres includes mineral rights, and 1,554 square kilometres of

Tetlit Gwich'in Land in the Yukon

Cash settlement: \$75 million over 15 years; a share of resource royalties from the Mackenzie Valley

Rights: wildlife harvesting rights; participation in decision-making bodies dealing with renewable resources, land use planning, environmental impact and assessment review, and land and water use regulation

Population: 2,500

### 5. Nunavut Land Claims Agreement, 1993.

Total agreement area: 1,900,000 square kilometres in Nunavut  
Native title land: 351,000 square kilometres of land, of which 37,000 square kilometres include mineral rights

Cash settlement: \$580 million plus interest over 14 years; a share of resource royalties

Rights: fishing, hunting and trapping; participation in decision-making about wildlife, land use planning, screening and review of environmental impact of developments and regulation of water use

A law was passed at the same time to divide the former Northwest Territories and create the Territory of Nunavut. The geographic boundary came into effect in 1999

Population: 17,500

### 6 - 16. Umbrella Final Agreement, Yukon, 1993

This umbrella agreement has been signed by 11 of the 14 Yukon First Nations (YFN). The agreement was negotiated by the Council for Yukon First Nations (CYFNs) that represents all 14 YFN.

Total agreement area: All of the Yukon  
Native title land: 41,595 square kilometres, of which 25,900 square kilometres include mines and minerals, to be allocated to all 14 YFN

Cash settlement: \$242,673,000

Rights: self-government; management of national parks and wildlife areas; specific rights for fishing, hunting and trapping; and economic and employment opportunities

Population: 6,000

### 17. The Sahtu Dene and Métis Agreement, Northwest Territories, 1994

Total agreement area: 280,278 square kilometres in the Mackenzie Valley and Great Bear Lake region of the Northwest Territories  
Native title land: 41,437 square kilometres of land, of which 1,813 square kilometres include mineral rights



Cash settlement: \$75 million over 15 years, a share of resource royalties from the Mackenzie Valley

Rights: hunting, fishing and trapping, and the right to participate in environmental planning

Population: 2,500

#### 18. The Nisga'a Final Agreement, British Columbia, 2000

Native title land: 2,000 square kilometres, including ownership of subsurface resources

Cash settlement: \$190 million

Rights: Nass River salmon stocks and wildlife harvests, self-government

Population: 5,400

#### 19. Tlicho Agreement, Northwest Territories, 2005.

Total agreement area: 210,000 square kilometres in the North Slave region of the Northwest Territories

Native title land: 39,000 square kilometres, including surface and subsurface resources

Cash settlement: \$152 million over 15 years

Rights: share of resource royalties that the government receives from development in the Mackenzie Valley

Population: 3,500

#### 20. Labrador Inuit Agreement, Newfoundland and Labrador, 2005

Total agreement area: Coast line, interior, and offshore of northern Labrador

Native title land: 15,799 square kilometers of Labrador Inuit Lands

Population: 5,800 Inuit, and others with mixed Inuit and European ancestry

#### 21. Nunavik Inuit Land Claims Agreement, Nunavut and Labrador, 2006

Total agreement area: in Nunavut, the Nunavik Marine Region, which is more than 250,000 square kilometres of offshore islands, and the intervening waters or ice that separates them; the inter-tidal zones and the ocean bed along these coastlines; and, in Labrador, a region that includes an offshore area and 9,700 square kilometres of an onshore area

Native title land: 80% of the islands in Nunavik Marine Region, which is 5,000 square kilometres of land, including subsurface rights. Of that land, 80%, or 400 square kilometers, will be shared with the Québec Cree. Nunavik Inuit Lands will include all lands above the ordinary high-water mark, and the minerals rights

Cash settlement: \$54.8 million over 9 years plus \$57.6 million in the first 10 years of the agreement to implement the agreement

Rights: right to hunt, fish, and trap all wildlife; share of resource royalties that the government receives from development in the Nunavik Marine Region

That sounds like a whole lot of land and a whole lot of money.

If you added up all the land that First Nations people have title to, it comes to 600,000 square kilometres. That's about the size of Manitoba. And all those agreements have added up to \$2.8 billion of money that will be or has been transferred to our people to surrender title to ancestral lands.

If we have comprehensive agreements for 40% of Canada now and 60% was not covered by specific treaties, that means the question of land title is still unanswered for 20% of Canadian ter-

ritory. What is happening about the last 20%?

Other agreements are being negotiated all the time. There are another sixty comprehensive land claims to go. Several are close to being finalized.

The specific claim here on the Six Nations reserve seems tiny compared to the big comprehensive claims.

True, but it is important to us. With hundreds of land claims being negotiated all over Canada, we are not alone.



# Chapter 14

## Our Great Land



So, many of our people live on traditional land.

Yes, we kept some land for our traditional use. Unlike the new settlers, however, we don't actually own the land. We have Aboriginal title to it. Do you know what that means?



It doesn't sound good if we don't own it like other people do.

It's hard to understand. I bet few Canadians know what it means. Let me start by saying that the Canadian Constitution was changed in 1982 to include our rights to land, since we were the original inhabitants.

What are those rights?

Well, the Constitution didn't spell them out. It's only through court cases that the meaning has become clearer. Rights include being able to fish and hunt what and when we want on our reserves, for example.

Back to Aboriginal title; this has come to mean

that we have a special kind of property ownership. The land is owned by our First Nation as a group, not by me or my neighbour. We can only sell it to the government.

What if someone approached us and offered us a lot of money?

We can't deal with that person. We have to sell it to the government for the price it gives us. We can never get a fair market value for it. Another thing, other Canadians can use the value of their land to get a loan. Companies do this all the time to raise money to improve their business. We have no right to do that.

There is also no guarantee that the government won't come some time and take the land away from us for things like power generation or economic development. The government must consult with us first but it's not like us really owning the land.

Is it over? This is the whole story? I am proud of the barricades, and of the bravery of my

people. And we will win. I feel anger, pride and sadness.

Our story, the story of our people is not over yet. You have heard many stories of trickery and deceit, of violence and treaties made and broken, of great First Nations people like Pontiac, Brant, Tecumseh, Poundmaker, Calder, of land lost, of the disrespect for harmony. You must not allow yourself to wallow in the swamp of anger.

There were many white people who worked with our people. The fur trade, which brought us the white man's goods and the white man's people, was an example of our people breaking faith with the harmony of our land. We lost our respect for our fellow creatures and took them for no great purpose. You have heard so much that is negative, too much that is negative.

But what you said is all true, isn't it?

It is true as I understand things but my understanding is only that of one woman. Truth is a very difficult thing and needs constant weighing and sorting. That is what you must do now. Yes, my words are true. You can find them in our history. But there is a truth that you have not heard. A truth that was buried so neatly in the words of Chief Dan George that we looked at early in this discussion. A truth that escapes many but a truth you must know, understand and be prepared to accept.

I'm not sure I understand what you mean.

It's a truth that will take you a lifetime to witness. I will be here to help you understand. But all I can do is provide my perception of that truth.

Wow, I've learned so much. I feel so much better because of our talks. And I guess I'll never stop learning about my people.

Listen closely. Chief Dan George, in his concluding words in a 1967 speech, said, "So shall we shatter the barriers of our isolation." What did he mean? His meaning was clear in the preceding sentence which I did not tell you for it sounds too preacher-like...too teacher-like. But it is true and it is happening all the time these days. "I shall see our young braves," said Chief Dan George, "and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedom of our great land." Our great land.

Have you seen that happen?

Yes, I see and hear these changes all the time. I saw it in Charlyn Jones, a Mohawk, who was a leading teacher in a Toronto core



high school reaching out to new Canadians. I saw it in Moses Lord, a Six Nations person, who became a teacher of music to hundreds of non-Natives. I see it in Frank Calder, Phil Fontaine... many, many of our people who touch the land and relay our presence on the land to all the new persons who live here now. I see it in the marriages of our people with other people of different birth. I see success in many of the offspring of these marriages. Michael Brillinger comes to mind, a gifted videographer with Ojibway and Mennonite roots. And so many others.

And I see it in you, because your last name in English is Jones and your grandfather, Peter Jones, was a man who never let hope flicker and die. Your grandmother told me that he was



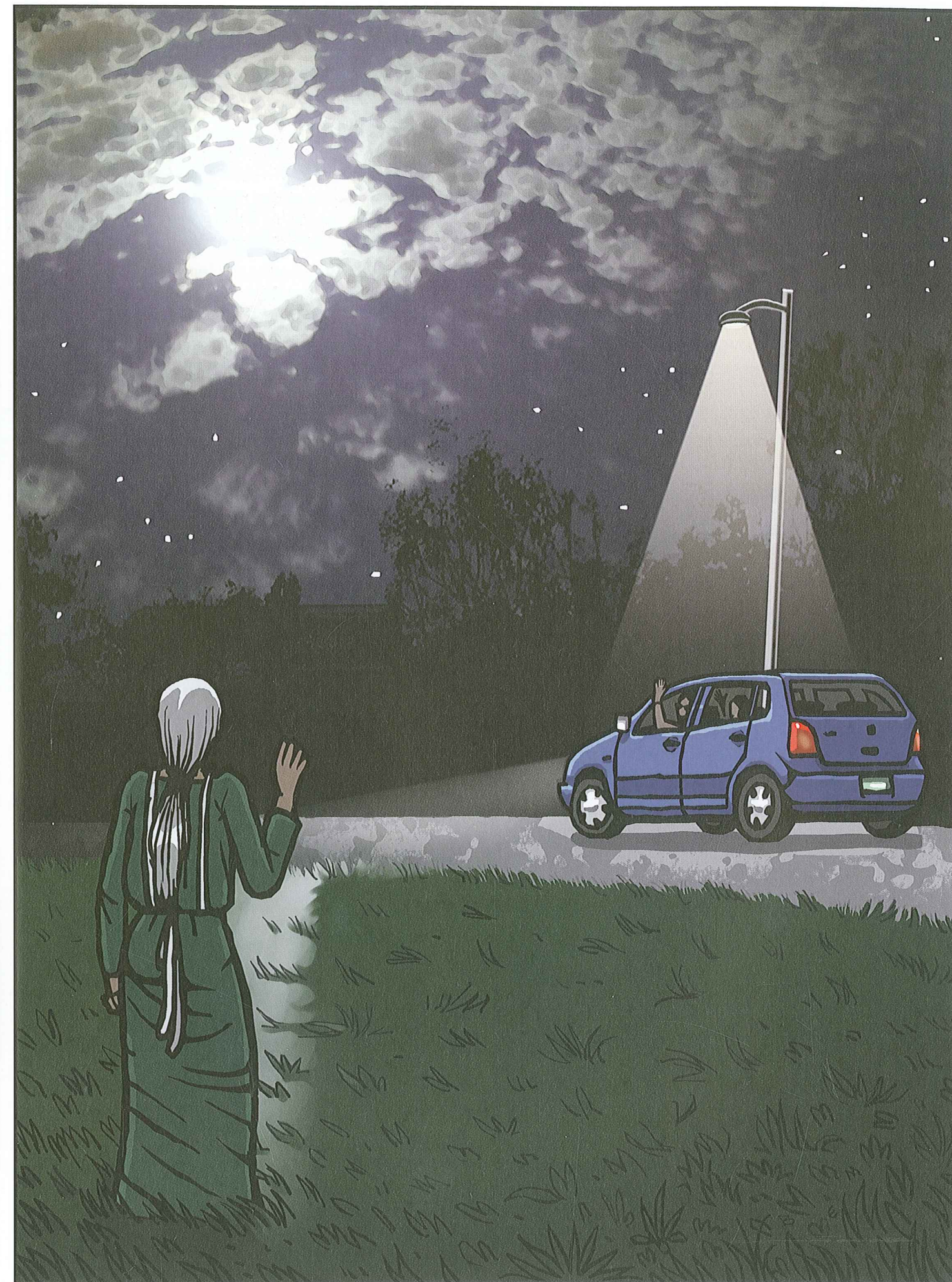


of mixed blood-part Native, part white-but raised as a Mississauga. It was not an easy life. As a boy he saw and heard horrific things. For instance, he had to know the awful end of Chief Wabikinine, the man whose treaty ceded the first narrow strip of Niagara River land to Upper Canada. He was beaten to death defending his sister from three white men, one of whom was a Queen's York Ranger. Then there was the onslaught of diseases... smallpox, tuberculosis, measles... that seemed about to make his people disappear. And the hopelessness that addicted many to alcohol. Peter spent

much of his life trying to get land back for his people. His land claim was never honoured. In the end, our people gave you land on what remained of our Six Nations reserve. You would think Peter would be bitter. Yet Peter remained hopeful and spent his life trying to find a way for both whites and First Nations people to coexist. He never lost that hope.

Can we all get along together?

That is a question only you can answer. But I remind you that your last name is Jones.





## TIMELINE: Events in the First Nations land claim history

1570	Mohawk, Oneida, Onondaga, Cayuga, and Seneca unite to form Five Nations Confederacy
1599	France establishes its first fur trading post on the mainland at Tadoussac, Quebec
1605	France creates its first permanent settlement at Port Royal, Nova Scotia
1607	England creates its first permanent settlement at Jamestown, Virginia
1720	Tuscarora join Five Nations to create Six Nations Confederacy
1763	Seven Year War ends: France loses most of its North American colonies to England
1763	The Pontiac Rebellion takes place
1763	Royal Proclamation of 1763: The Proclamation Line is drawn down the crest of the Appalachian Mountains. The western side was to be off limits to European newcomers
1836	The Upper Canada treaties are negotiated
1774	The <i>Quebec Act</i> is passed by British Parliament
1776	American Declaration of Independence
1783	The British are defeated by American forces. Many Haudenosaunee flee to British North America (now Canada)
1784	Haldimand Tract of land of 385,000 hectares is set aside for Haudenosaunee Six Nations people. In 1793, it is reduced to 111,000 hectares, then to 20,000 in 1847.
1794	Battle of Fallen Timbers
1812-1814	War of 1812 is fought between Great Britain (in future Canada) and the United States
1815	Napoleonic wars end with British victory over French Emperor Napoleon Bonaparte
1850	The Robinson Treaties are negotiated: 21 reserves in northern Ontario are created
1850 - 1854	The Douglas Treaties are negotiated
1854	The Saugeen Treaty is negotiated
1862	The Manitoulin Island Treaty is negotiated
1867	The Dominion of Canada is created by an Act of Parliament in Great Britain
1870	The Red River Rebellion takes place
1871 - 1875	The first five Numbered Treaties are negotiated

1876	The <i>Indian Act</i> is enacted by the Canadian government
1876	Treaty Number Six is negotiated
1877	Treaty Number Seven is negotiated
1881-1885	Construction of Canada's first transcontinental railway, the Canadian Pacific Railway
1885	The Northwest Rebellion takes place
1885	The Canadian Pacific Railway is completed. Buffalo are nearly extinct
1899 - 1921	Treaty Numbers Eight to Eleven are negotiated
1910's - 1930s	First Nations people protest breaking of Numbered Treaty promises
1923	The Williams Treaties are negotiated
1925 - 1951	First Nations cultural ceremonies, including pow-wows, are banned
1960	Status First Nations people are allowed to vote in federal elections
1968	Leonard Marchand is the first status First Nations person elected to the House of Commons
1973	The government recognizes that First Nations peoples have rights to Canadian land and can make land claims
1975	The first comprehensive land claim is signed: the James Bay and Northern Quebec Agreement
1982	The <i>Constitution Act, 1982</i> includes the guarantee of all First Nations people rights and freedoms
1984	<i>Western Arctic (Inuvialuit) Claims Settlement Act</i> is enacted
1995	Anthony O'Brien "Dudley" George, a First Nation protestor, was shot and killed by a police officer near Ipperwash Provincial Park in Ontario.
1998	Rose Ominayal of the Lubicon Cree speaks to the World Council of Churches
1999	The new territory of Nunavut is created in the eastern Arctic as a result of the Nunavut Land Claims Agreement in 1993
2000	The Nisga'a Treaty of 1996 is enacted by the federal government
2006	Six Nations members erect barricades on road to housing project near Caledonia, Ontario
2008	The <i>Specific Claims Tribunal Act</i> , which would speed up the settlement of specific land claims, is debated in Parliament



## Glossary: Words and facts you might want to know.

**Aboriginal title:** also known as Native title, the type of land ownership that the Canadian government acknowledges that the First Nations peoples have. The government recognizes that they are the descendants of the first inhabitants of Canada and the Canadian government must enter into agreements, or treaties, to buy land from First Nations groups. Aboriginal title is a communal ownership where the whole group owns that land, not an individual person. Aboriginal title does not allow First Nation people to sell their land to anyone except the provincial or federal governments. Compare this with when non-Native people or corporations sell their land to anyone of their choosing and the price that the owner sets. The governments have the right to take over Aboriginal title land for development or protection of the environment. However, the governments must pay the First Nation a fair price for the land.

**American War of Independence (1775-1783):** also called the American Revolution, the war between the Thirteen Colonies of North America and Great Britain that led to the creation of an independent United States of America.

**Battle of Fallen Timbers (August 20, 1794):** an American victory over the Western Indian Confederacy at the Maumee River (near present-day Toledo, Ohio). The Indian Confederacy, led by Blue Jacket (or Weyapier-senwah, a Shawnee war chief) was greatly outnumbered and fled from U.S. General "Mad Anthony" Wayne and his troops. The Battle of Fallen Timbers, named after the many uprooted trees along the Maumee River, led to the 1795 Treaty of Greenville, in which most of present-day Ohio became part of the United States.

**Battle of Little Big Horn (June 25-26, 1876):** also known as Custer's Last Stand. It was a battle at the Little Big Horn River in eastern Montana Territory, near the Canadian border. U.S. troops, led by Lt. Col. George Armstrong Custer underestimated a group of Sioux Indians led by Sitting Bull, who were supported by Cheyenne warriors. Custer and all of his troops were killed.

**Battle of the Thames (October 5, 1813):** an American victory over the British army and the Indian Confederation during the War of 1812. On the Thames River at Moraviantown (near present-day Chatham, ON), the British and Indian forces, led by General Procter and Tecumseh, engaged the American army in battle. Exhausted and hungry, the British troops fled, as did the Indian troops after Tecumseh was killed. The Americans went on to destroy Moraviantown and take almost 500 prisoners.

**Big Bear (1825-1888):** or Mistahimaskwa, an Ojibwa/Cree leader in present-day Saskatchewan who refused to sell his people's land to the Canadian government in 1876. Big Bear wanted his people to gather onto a massive reserve, rather than the small, scattered ones proposed by the government. In 1882, only as the buffalo disappeared and his people were starving, did Big Bear sign a treaty. During the Northwest Rebellion of 1885, young men in Big Bear's band attacked villages and murdered nine white settlers. Although Big Bear took no part in these events, he was sentenced to jail for three years, and died soon after.

**Brant, Joseph (1742?-1807):** or Theyendanegea, a Mohawk Chief, interpreter and Loyalist. During the American Revolution, Brant helped

form a confederation of Six Nations Indians that fought for the British. Following the war, Brant led a group of First Nations Loyalists to settle on the Grand River in southern Ontario. This area, given to help pay for losses following the American Revolution, is now called the Six Nations Reserve and is near the town of Brantford, ON.

**Brock, Major-General Sir Isaac (1769-1812):** a British Army officer and administrator. He was assigned to Canada in 1802. When there was a threat of war with the United States, he prepared the army and militia to defend the border. He fought with Tecumseh, the American First Nation leader. He died in the Battle of Queenston Heights.

**Calder, Dr. Frank (1915-2006):** Nisga'a chief who pursued the Nisga'a land claim all the way to the Supreme Court of Canada in 1973, which led to the governments of Canada to change their policies and begin negotiating with First Nations to settle land claims across the country. He was the first status Indian to graduate from the University of British Columbia. He was the first to be elected to the provincial Legislature, the first elected to Canadian Parliament; and first appointed a cabinet minister of any Canadian provincial or federal government.

**Canadian Constitution:** based on a variety of written laws, orders, judicial decisions, and unwritten conventions and traditions, it is the set of highest laws (or rules) in Canada that dictate how the government is supposed to govern the country. It first became law in 1867 in Great Britain and was known as the *British North America Act*, 1867. Since it was first passed, it has been changed several times.

## More words and facts you might want to know.

**Chrétien, Jean (1934-):** Canada's 20th prime minister (1993-2003).

**comprehensive land claim:** a claim made by First Nations peoples for land that is not covered by an existing treaty that was made with the Canada government or the British government before Canadian Confederation. The Canadian government recognizes that, as the first inhabitants, First Nations own and have the right to use the land and the resources on and under it. For the areas that the government is interested in controlling, an agreement must be reached with the First Nations peoples that are affected. The first comprehensive land claim was settled in 1975.

**Constitution Act, 1982:** part of the Canadian Constitution. In order to bring the Canadian Constitution to Canada, since it was a previously a British law and could only be changed by British Parliament, the *Constitution Act*, 1982 was enacted by Canadian Parliament. The previous *British North America Act*, 1867 was renamed *Constitution Act*, 1867. The updated constitution includes a section that "recognizes and affirms" the "existing" First Nation and treaty rights in Canada. The practices and traditions of First Nation people are protected. Treaties negotiated with First Nations people are also protected. First Nations people will also participate in any changes to the constitution that apply to them.

**Douglas Treaties:** also known as the Vancouver Island Treaties or Fort Victoria Treaties. From 1850 to 1854, James Douglas, governor of the Fort Victoria colony and a sales agent for the Hudson's Bay Company, purchased fourteen pieces of land from the First Nations people of present-day Vancouver Island. The sales documents signed by the First Nations chiefs were blank sheets of

paper, to which Douglas added text later. Douglas' land purchases have since been challenged several times in Canadian courts.

**Dumont, Gabriel (1837-1906):** a former Métis chief and rebel army leader, who led a delegation to Montana in 1884 in order to return Louis Riel to Canada. During the Northwest Rebellion of 1885, Dumont commanded the rebel army to victory against the Canadian government in two battles, at Duck Lake and Fish Creek. When the Métis were defeated in May 1885, Dumont fled to the U.S., and for a while, performed in Buffalo Bill's Wild West Show. In 1888, Dumont returned to Canada and lived quietly in Batoche, Sask.

**First Nation:** also known as a band, a group of North American indigenous people. A Nation is governed by a Council, usually consisting of one or more Chiefs and several Councillors chosen through elections or traditional customs. Band members generally share common values, traditions and practices rooted in their ancestral heritage.

**First Nations people:** Canada's original people and their descendants. The *Canadian Constitution Act*, 1982 recognizes Indians, Inuit and Métis as three separate groups of aboriginal people, that each has unique heritages, languages, cultural practices and spiritual beliefs.

**French Revolution (1789-1799):** a period of extreme social and political conflict that established France as a republic (where power now rested with the people). On July 14, 1798, an angry and hungry crowd destroyed France's royal prison (the Bastille), and soon after, France's unpopular King Louis XVI and Queen Marie Antoinette were captured and executed on the guillotine.

Napoleon Bonaparte emerged as leader of France in November 1799.

**Haldimand, Frederick (1718-1791):** a British army officer and governor of the Province of Quebec during the American Revolution. After the Revolution, Haldimand helped settle Loyalists in present-day Ontario. On October 25, 1784, he made the Haldimand Proclamation, which granted an area of land along the Grand River to Joseph Brant and Six Nations Indians as a reward for their service to the British army. This area is now called the Six Nations Reserve and is near the town of Brantford, ON.

**Hudson's Bay Company:** the oldest and largest company in Canadian history, incorporated in England in 1670 to conduct fur trading with First Nations peoples and control the land whose waters drained into Hudson Bay. This huge area, known as Rupert's Land, stretched north to Labrador, across modern-day Ontario and Quebec, south of the present U.S./Canada border and west to the Canadian Rocky Mountains. In 1870, the Hudson's Bay Company gave up its rights in Rupert's Land, selling them to the Canadian government. Today the company is best known for its department stores.

**Indian:** a term used to describe First Nations people of Canada who are not Métis or Inuit, which is considered inappropriate by many people. The term is believed to have originated with Christopher Columbus, who incorrectly identified the aboriginal people of the Americas as Indians, thinking that he had reached India. Canada's Department of Indian Affairs and Northern Development recognizes three categories of Indians: Status Indians, Non-Status Indians and Treaty Indians.



## More words and facts you might want to know.

**Indian Act:** a Canadian law, first passed in 1876 and revised several times since. The *Indian Act* sets out certain federal obligations to First Nations people and regulates the management, and certain moneys, of reserve lands.

**Indian Wars (1622-1890):** armed conflict between the colonizing European governments, followed by the American government, and the First Nations peoples in what is now the U.S.

**Inuit:** constitutionally-recognized aboriginal people who live in Arctic Canada, primarily in Nunavut and northern parts of Quebec and Labrador. The word "Inuit" means "the people" in Inuktitut, the Inuit language. European explorers identified Inuit as "Eskimos," but this term no longer used in Canada.

**land claim:** describes the attempt of aboriginal groups to gain recognized rights to, and ownership of, land through negotiation with the Canadian government. There are two different kinds of land claims recognized in Canada: specific claims and comprehensive claims. A comprehensive claim addresses unresolved Aboriginal rights to lands and natural resources, and a specific claim addresses grievances that certain Aboriginal groups have regarding a treaty, or the management of reserve land and assets under the *Indian Act*.

**Loyalists:** people who remained loyal to the British during the American Revolution (1775-1783). Rather than become citizens of the U.S., thousands of Loyalists eventually fled and settled in Canada.

**Massacre at Wounded Knee:** a battle on December 29, 1890 at Wounded Knee Creek in South Dakota between the Lakota Sioux

and U.S. troops. Three-hundred-fifty Sioux were travelling to another band's home when they met U.S. troops who accompanied them peacefully to a camp at the creek. The U.S. troops wanted to collect all of the Sioux's guns but a shot rang out and a battle followed that left 153 dead including 25 soldiers.

**Métis:** constitutionally-recognized Aboriginal people whose ancestry is half First Nations and half European (namely French or Scottish). Métis culture combines both backgrounds.

**Napoleonic Wars (1803-1815):** a series of European wars waged by, or against, France that ended in 1815 following Napoleon's defeat at the Battle of Waterloo.

**Nez Perce:** a group of Sahaptin, or Shapatin, First Nations people, named by early French explorers of North America for the "pierced noses" of some members. In 1877, a group of Nez Perce, led by Chief Joseph, were famously pursued by U.S. troops for three months, over a distance of more than two thousand kilometres. The group eventually surrendered just short of the Canadian border on October 5, at Bear Paw Mountain.

**Non-Status Indian:** a First Nations person whose name is not included on the Indian Register, an official list maintained by Canada's federal government, because they are either unable to prove their status, or have lost their status rights. Many First Nations people in Canada, especially women, lost their Indian status through discriminatory laws in the past. Non-Status Indians are not entitled to the same rights and benefits available to Status Indians.

**Pontiac Rebellion (1763-1766):** a First Nations uprising against the British at the end of the Seven Years'

War, and named after the Ottawa Chief Pontiac, who initiated the conflict in a May 1763 attack of Fort Detroit. Three years of fighting ended in July 1766 with a treaty signed at Oswego, in which the British promised to enforce the Royal Proclamation of 1763.

**Poundmaker or Pitikwahanapiwiya, a (1842-1886):** gifted speaker, peacemaker, and Plains Cree chief in what is now central Saskatchewan. Because his people were starving, he insisted the Canadian government promise to supply food and farm tools to his people. When the government did not live up to its promises, his band wanted to join Louis Riel's Métis in the fight against the government but Poundmaker delayed them until the Métis were defeated. He surrendered to Canadian authorities and was sentenced to three years in prison. He was released after one year because of poor health.

**Proclamation Line:** an often-contested boundary line established between the British colonies on the Atlantic coast and American First Nations lands west of the Appalachian Mountains, after the Royal Proclamation of 1763.

**Quebec Act:** a British Act of Parliament passed in 1774, which stated Quebec was to be run by a governor and appointed councillors, and follow French civil law and English criminal law. The Act guaranteed freedom of religion to Quebec Catholics and changed the boundaries of Quebec, greatly increasing the size of the colony. The Act claimed British control over the Indian Territory, which contributed to the outbreak of the American Revolution in 1775.

**Riel, Louis (1844-85):** a Métis leader who challenged the Canadian

## More words and facts you might want to know.

government and defended the rights of French and First Nations people in the territories that later became Manitoba and Saskatchewan. Following the Red River Rebellion of 1869, Riel went into exile in the United States, but returned to Canada in 1884 to lead the Northwest Rebellion. This rebellion was quickly crushed, and Riel was hanged for treason on November 16, 1885, in Regina.

**Royal Proclamation of 1763:** issued by King George III of England, and set out Britain's plans for the North American territories it had gained from France after the Seven Years' War. The Proclamation created the Province of Quebec, described its system of government, and also set aside land in the center of the continent as a vast Indian reserve. The Proclamation stated that the Indians could sell their land, if they chose, but only to representatives of the British Crown. Also known as the "Indian Bill of Rights," the Proclamation established the constitutional framework through which Canadian Aboriginal people could negotiate treaties.

**Rupert's Land:** a vast piece of land granted to the Hudson's Bay Company in 1670, and named after Prince Rupert, the company's first governor. Rupert's land was 7 770 000 km<sup>2</sup> in size, about one-third the area of present-day Canada, and included all the land whose waters drained into Hudson Bay. In 1870, the Hudson's Bay Company gave up its rights in Rupert's Land, selling them to the Canadian government.

**Seven Years' War (1756-1763):** a global war between France and Great Britain, and their allies. Britain eventually won control over North America, with the signing of the 1763 Treaty of Paris. Although France retained fishing rights in the

Gulf of St. Lawrence, it lost all of its North American land except for St. Pierre and Miquelon (islands near present-day Newfoundland).

**Sitting Bull (1834-1890):** or Tanka I-yotank, a Sioux Chief who led five thousand Sioux to the Canadian prairies, after defeating Custer and the 7th Cavalry at the Battle of Little Big Horn (1876). Sitting Bull's requests for a reservation and food were refused, and under the threat of starvation, he was persuaded to return to the United States in 1881. After touring for a while in Buffalo Bill's Wild West Show, Sitting Bull eventually settled at Standing Rock Reserve in North Dakota.

**Six Nations:** also known as the Iroquois Confederacy, and originally consisting of five nations: the Cayuga, Oneida, Onondaga, Mohawk and Seneca. The Tuscarora joined in 1712. In appreciation for their support to the British during the American Revolution, Joseph Brant and Six Nations Indians were granted an area of land along the Grand River in present-day Ontario. In 1842, the reduced, remaining land was deemed Six Nations Indian Reserve Number 40 by the British Crown.

**Status Indian:** a First Nations person whose name is included on the Indian Register, an official list maintained by Canada's federal government. Status Indians hold "Certificate of Indian Status" identification cards that are numbered, contain a name, photograph, and title of the Indian band or First Nation of the card holder. Only Status Indians are recognized as Indians under the *Indian Act*, and therefore, have rights and benefits that are not granted to non-Status First Nations, Inuit, or Métis.

**Sullivan Raids:** also known as the Sullivan-Clinton Expedition, a 1779 U.S. military campaign led by Major General John Sullivan and General James Clinton against Loyalists and members of the Six Nations Confederacy. The expedition had only one major battle along western New York's Chemung River, in which the Loyalists and Haudenosaunee were defeated. In the end, Sullivan's army burned and destroyed over forty Iroquois villages.

**Trudeau, Pierre Elliott: (1919-2000):** Canada's 15th prime minister (1968-1979, 1980-1984).

**United Nations (UN):** an organization that works for international peace and security. The UN provides a place for representatives of countries to meet and settle their problems peacefully. It was established in 1945 at the end of World War II. Its headquarters are in New York City. An office is in Geneva, Switzerland and agencies can be found throughout the world. Fifty-one countries joined the UN when it started (including Canada and the U.S.) and over 70 more have signed on since then.

**War of 1812:** a failed attempt of the U.S. to seize Canada during the Napoleonic Wars. Although greatly outnumbered by the Americans, the British and Canadian forces were better prepared for war, through the leadership of Major General Isaac Brock and Shawnee War Chief, Tecumseh. The conflict ended in 1814 with the signing of the Treaty



# YOUR HOME ON NATIVE LAND

TORONTO DISTRICT SCHOOL BOARD



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