

NISHNAWBE-ASKI NATION

**A HISTORY OF
THE CREE AND OJIBWAY
OF NORTHERN ONTARIO**

Teacher's Guide



**OJIBWAY-CREE CULTURAL CENTRE
TIMMINS, ONTARIO.**

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It has been observed that some of the truths contained in traditional native teachings may provide viable alternatives for the survival of all mankind. This has already been illustrated in the realm of traditional medicines, where it has been verified by qualified doctors that some traditional herbal cures are just as effective in treating certain illnesses. Likewise, other fields such as philosophy, environmental science and religion are being explored.

We wish to remind teachers that this knowledge and way of life is still preserved by the elders, and is accessible to anyone. Teachers are encouraged to make use of these individuals. The field is wide open for innovative approaches by educators of Native children in the communities, and to a limited extent, in urban centres, as long as the viability of the culture is acknowledged and maintained.

"Nishnawbe-Aski Nation: A History of the Cree and Ojibway of Northern Ontario" is designed for use at the intermediate level.

- as a teaching document to supplement basic class texts for the Grade 7/8 history program: The Story of Canada and the Canadians.
- as a teaching document to supplement basic class texts for the Grade 9 history program: Origins: Canada's Multicultural Heritage.
- as a teaching document to supplement basic class texts for the Grade 10 history program: Contemporary Canadian and World Concerns and Government and Law in Canada.

The teacher guide is intended to assist the teacher focus in on salient facts and information found within the chapters of this workbook. In preparing this manual, our guiding principle was to take specific developments and examine the affect they had, first, in general terms to the native population as a whole, and secondly, specifically to a student's own community. Our aim is to help the student understand the situation native people find themselves in today, and what were the contributing factors that created that situation.

Due to very limited funding and a restricted time factor, the teacher's guide is not as complete and detailed as we would wish it to be. It contains only a very brief listing of suggested activities. We would appreciate hearing suggestions from educators who use this workbook: it is our hope that, over the next few years, we can compile the very best of innovative methodologies, activities, and developments that teachers have employed...to facilitate future revisions or additional texts.

CHAPTER ONE.....PRE CONTACT CREE AND OJIBWAY

INTRODUCTION:

According to the stories of the elders, native people were placed here on earth by the Creator, a long time ago. They did not come or 'migrate' from another place. They were always here. Contrary to this belief, most history books espouse the Bering Strait Theory, which says that the first native people migrated to North America from Asia, through the Bering Strait. We chose to open our workbook with a Cree Legend of Creation, since this is the type of story that most native children would have heard from their grandparents.

OBJECTIVE:

To have the students become familiar with the Native view on the origin of the world, according to the legends.

To illustrate that legends are more than just stories, that they are oral records of history and a way of thinking.

To have students recognize and appreciate story telling as 'verbal art'.

METHODOLOGY:

Students should be encouraged to seek out other theories related to the origin of native people in general, as well as the Cree and Ojibway tribes specifically, including the 'Bering Strait Theory'.

Students can be asked to compare various 'creation legends', looking for similarities and differences. Discuss possible reasons for these variances.

In every community, certain individuals are recognized as the best storytellers. Invite such a person to come into the classroom. Depending on the particular circumstances, he/she may wish to retell a story, as opposed to a specific legend. Prepare the class to observe the way in which the storyteller tells his story...gestures, voice intonation, sound effects, etc.

CHAPTER TWO.....THE FUR TRADERS

INTRODUCTION:

The Fur Trade had a major impact on the Cree and Ojibway and their way of life. Their lives were never the same after the introduction of European trade goods. Although most of these items made life easier for the people, they had their negative effect as well.

OBJECTIVE:

To make students aware of the ways in which native people were influenced by the coming of the fur traders.

To assist students in developing an appreciation of the important role that fur bearing animals played in the history of native people.

To develop an understanding of why and how there were cultural conflicts between native people and the Europeans.

To make the students aware of how dependent the Europeans were on Native People for their survival in the 'new' land.

METHODOLOGY:

In this chapter, six tribes are mentioned: use a map to locate the areas where these people were living. Are they still living in the same locations?

Why were the rivers so important in determining where trading posts would be established?

Many of the items that the Europeans brought to trade for furs became necessities for native people. Why was this?

Go through the list on Page 13. What traditional item did each of these things replace?

What is the difference between competition and monopoly? What are the advantages and disadvantages of each?

CHAPTER THREE.....THE MISSIONARIES

INTRODUCTION:

The relationship between the native people of Canada and the missionary is a very delicate issue. For the most part, missionaries were very devout individuals, sincere in their efforts to 'help' the native people. However, what they failed to recognize was that the natives were a very religious group of people to begin with.

By including this chapter, we wanted to be very careful not to insult or offend anyone. We tried to present the facts as they were, without passing judgement. Within the very recent past, both the Catholic and Anglican Churches have issued formal apologies to the native people for the injustices that had occurred.

Nevertheless, it cannot be denied that missionaries most certainly did affect the way that native people perceived themselves and their spirituality. Previous to the coming of the whiteman, the Indian felt that every act of his life was a religious act: he recognized and acknowledged the Great Spirit, the Creator, in everyone and everything around him. Further, religion was a very private, a very personal thing - a direct relationship between man and his Maker. The missionaries, not recognizing this deep morality, wanted to introduce the Indian to a formalized religion, a religion where prayers were memorized and worship was a public display. Needless to say, the missionary was successful in converting the Indian to christianity, alienating him from his own spirituality.

However, the point is not to dwell on the past, but to understand and rearticulate the traditional culture in contemporary society, looking forward to a future in harmony and respect, accepting each other as equals.

OBJECTIVE:

To have students become aware of the impact of missionaries on the lives of native people.

To create an understanding of the transition from an oral tradition to a written language, through the introduction of syllabics.

To have the students understand the conflict that existed between the missionaries and the trading companies.

CHAPTER FOUR.....MULTITUDES FOLLOW

INTRODUCTION

"By the 19th Century there was an increasing urgency developing to expand settlement and exploration into the interior of Canada. The Canadian Government had acquired control of this territory from the Hudson Bay Company in 1869. The land, vast and rich, was filled with opportunities and resources. However, this land was the traditional home of many Indian people. To deal with the situation the federal government, in the name of the Queen, subsequently made treaties with the Indian people. In this way, their title to the land could be extinguished and formally placed in the hands of the government." (Treaty Six, Saskatchewan Indian Cultural College).

Expansion into Northern Ontario didn't occur until the early twentieth century (1920's/30's), spurred on by the search for gold and silver. Contact between the Cree and Ojibway of Northern Ontario and the newcomers increased: native people were used extensively as guides for survey crews, as well as for prospecting and line cutting. Towns became centres of activity and services (Moosonee, Sioux Lookout, Red Lake); new and faster methods of transportation were introduced into the North (trains, airplanes); mining and forestry companies recognized the wealth to be found in the north. All of these had an everlasting effect on the perspective and way of thinking of native people. The non-native influence was felt right on the reserve: a weather station was built in Big Trout Lake by the Ministry of Transportation and Communication; a radar base was built by the Department of Defence in Winisk. The encroachment of non-native people presented alternatives for the native people of the north, who had previously only known a life dependent on and in harmony with nature.

This chapter attempts to outline some of the steps initiated by the governing forces of the 'New Land' to encourage settlement and development, and how these measures affected the native population.

OBJECTIVE

To have students understand how "national expansion" affected the native lifestyle of Northern Ontario.

To have students appreciate how important the land was to the Indian people, to their values, their identity, their way of life.

To have students recognize and understand the significance of the 'Indian Act'.

To have the students distinguish between the concept of 'aboriginal rights' and 'treaty rights'.

The Indian Act, and What it Means was prepared by the Union of B.C.Chiefs. It looks at the Indian Act, clause by clause, and gives a detailed interpretation, which makes it easy for the layman to understand what the Indian Act is. A teacher may wish to focus on specific sections, such as those dealing with 'schools' or 'enfranchisement'.

A 'treaty' is an agreement between two equal parties. Why were the two parties of these treaties not on an equal basis?

Do a comparative study of the treaties that were made with the Native peoples of Canada.(refer to map and chart, Appendix A and B)

Rewrite the excerpt from the Royal Charter in modern day English.

RESOURCES

Austin Airways, Canada's Oldest Airline, Larry Milberry.

Canada's Indians, James Wilson, Report#21, Minority Rights Group

The Indian Act and What it Means, Union of B.C.Chiefs.

Indian Treaties in Historical Perspective, G.Brown and R.Maguire, D.I.A.N.D.

The National Dream, Pierre Burton

Native Rights in Canada, Edited by Peter A.Cumming and Neil H.Mickenberg.

Treaty Six, Saskatchewan Indian Cultural College.

VOCABULARY

TRANSCONTINENTAL

Use two maps to illustrate the size and boundaries of Ontario before 1912 and after 1912.

Did the treaty party stop in your community? If so, who signed the treaty on behalf of your community? If not, where was the treaty signed on your behalf?

Is there anyone in your community that witnessed the signing of the treaty, as John Fletcher did in Moose Factory? If so, you may want to invite that person to come into the classroom.

When is 'treaty day' in your community? Discuss the significance of this day.

RESOURCES

Indian Treaties in Historical Perspective, G.Brown and R.Maguire, DIAND.

Native Rights in Canada, edited by Peter A.Cumming, Neil H.Mickenberg.

Treaty No.9: The Indian Petitions, 1889-1927, John Long.

Treaty No.9: The Negotiations, 1901-1928, John Long.

VOCABULARY

RESTRICTIVE
COMMISSIONER

PETITIONS
ADHESION

A teacher should not limit herself/himself to the topics that are mentioned in this chapter. He/she should feel free to explore other aspects of the community makeup: social organization, family groups/clans, political structure, outside political forces, etc

Alcoholism is a very real problem in many native communities. Some efforts are being made to deal with this situation through NNADAP (National Native Alcohol and Drug Abuse Program), which is sponsored by National Health and Welfare. Has there been any involvement of NNADAP in your community? in your district? Do research on the kinds of activities that have been initiated by NNADAP.

It is worthwhile to look at the example of Alkalai Lake (British Columbia). Here is an example of a community who decided to deal with the drinking problem 'head on'...and have been very successful in turning the community around. More information is available from: Community Health Program Division,
Medical Services Branch, Health and Welfare Canada,
8th Floor, Jeanne Mance Building, Tunney's Pasture,
OTTAWA, Ontario. K1A 0L3

RESOURCES

Canada's Indians: Contemporary Conflicts, J.S.Frideres.

Canada's Indians: Issues for the Seventies, Norman Sheffe.

The Fourth World, An Indian Reality, George Manuel, Michael Posluns.

Indian Conditions: A Survey, D.I.A.N.D.

Indians Without Tipis, Bruce Sealey, Verna Kirkness.

Notice: This is an Indian Reserve, Kent Gooderham.

Reservations are for Indians, Heather Robertson.

Social and Economic Change Among the Northern Ojibwa, R.W.Dunning.

The Unjust Society, Harold Cardinal.

VOCABULARY

HABITATION
DECIMATED
INFRASTRUCTURE

PLIGHT
ALLOTMENT
BLEAK

ASPIRATIONS
NEOPLASMS
IRONIC

METHODOLOGY

Examine the Treaty#9 Objective, as outlined on Page 49. Review the historical developments that have affected native people from 1600 to the present.

According to the 'Objective', we are at a stage of developing 'local band government'. How is this manifested in your community? in your district?

As pointed out in the chapter, the establishment of Tikinagan Child and Family Services and Payukotayno:James and Hudson Bay Family Services were direct results of the ground work laid by Grand Council Treaty#9. Have students contact one of these two organizations, to get information on their goals and objectives and services provided.

Traditionally, leadership was something that was handed down through family lines. Find out which family in your community was the traditional leader of the community. Does this family still play a decision-making role in the community?

Elections for chief and council is a practice that was introduced to native people by the Department of Indian Affairs. When did your community start holding elections? Who was the first 'elected' chief of your community?

Find out what the Cree or Ojibway word for 'chief' is. There is one word meaning 'elected or made chief' and another word for 'traditional leader'. Discuss the difference between the two.

In 1978, communities started to organize themselves into 'project development areas' (P.D.A.). Basically, the division was based on geographical location and common concerns. Over the years, this loose association developed into 'tribal councils'. At this point in development (January, 1987), there are six tribal councils, plus one independent band:

- | | |
|------------------------------------|--------------------------------------|
| 1. Central Tribal Council | FORT HOPE, Ontario. |
| 2. Muskegog Cree Council | P.O. Box 430, MOOSE FACTORY, Ontario |
| 3. Pehtabun Chiefs' Tribal Council | SANDY LAKE, Ontario. |
| 4. Shibogama Area Tribal Council | P.O.Box 105, KASABONIKA LAKE, Ont. |
| 5. Wabun Tribal Council | P.O.Box 400, CHAPLEAU, Ontario |
| 6. Windigo Chiefs' Tribal Council | P.O.Box 299, SIOUX LOOKOUT, Ontario |
| 7. Big Trout Lake (Independent) | BIG TROUT LAKE, Ontario |

Which tribal council does your community belong to? What other communities are part of the same tribal council? Invite a representative from the tribal council to come into the classroom to discuss their activities, their goals and objectives, their concerns.

APPENDIX 'A'

MAP....INDIAN TREATIES

APPENDIX 'B'

CHART...TREATY AGREEMENTS

Prepared by Dept. of Indian Affairs

THE INDIAN PEOPLE AGREE TO...

TREATY	INDIAN SIGNATORS	PURPOSE	Title	Peace, Law, and Good Order	Land Use		Reserve Resources
					Reserve Lands	Reserve Resources	
Robinson-Superior Treaty, Sept.7,1850	Ojibway	Conveyance of land to Crown	- "surrender, cede, grant, convey" specified lands to Crown forever	- not "hinder or prevent" exploration or searching for mineral or other valuable productions in ceded area	- not "sell, lease or dispose of " any portion of reserve unless Superintendent-General consents	- not to dispose of reserve "minerals or other valuable production" unless Superintendent-General consents	
Robinson-Huron Treaty, Sept.9,1850	Ojibway	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE	
Manitoulin Island Treaty, Oct, 1862	Ottawa Chippewa	"Settle and improve the country"	- "release, surrender, give up" specified lands to Crown forever	NOT MENTIONED	NOT MENTIONED	NOT MENTIONED	
Treaties 1&2, Stone Fort, Manitoba Post, Aug. 1871	Swampy Cree Chippewa	Peaceful "settlement and immigration"	- "cede, release, surrender, and yield up" specified lands to Crown forever	- observe treaty and law; maintain peace and order; not molest settlers or other bonafide persons; aid in apprehending Indian offenders; and "conduct and behave themselves as good and loyal subjects of H.M."	AS ABOVE	AS ABOVE	
Treaty 3, North-West Angle Oct,1873	Saulteaux tribe of Ojibway	AS ABOVE ...and "other suitable purposes"	AS ABOVE - plus "transfer and relinquish"	AS ABOVE	AS ABOVE	AS ABOVE	
Treaty 4, Qu'Appelle Sept,1874	Cree and Saulteaux	AS ABOVE for Treaties 1 & 2 and for "trade & other purposes"	AS ABOVE	AS ABOVE	- not to sell or alienate reserve lands	AS ABOVE	
Treaty 5 - Lake Winnipeg Sept,1875 Adhesions 1908-09-10	Saulteaux, Swampy Cree	AS ABOVE for Treaty 3	AS ABOVE	AS ABOVE	NOT MENTIONED	AS ABOVE	
Treaty 6 - Fort Carlton, Fort Pitt-Aug /Sept 1876 Adhesion Feb,1889	Plain and Wood Cree	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE	

THE SOVEREIGN AGREES TO...

TREATY	Indian Use of Reserved Crown and Ceded Lands			Ceded Lands
	Reserve Lands	Reserve Resources		
Robinson-Superior Treaty, Sept.7,1850	- grant proceeds from sales by Province to Indians	- sell reserve resources for sole benefit of the Indians at their request		-permit hunting and fishing, except on tracts sold or leased to people and occupied by them, with the consent of the Provincial Government
Robinson-Huron Treaty, Sept.9,1850	AS ABOVE	AS ABOVE		AS ABOVE
Manitoulin Island Treaty, Oct, 1862	- grant 100 acres per family, 50 acres for single person over 21, or single orphan under 21	NOT MENTIONED		-grant same fishing rights to Indians as Whites
Treaties 1&2, Stone Fort, Manitoba Post, Aug. 1871	- 160 acres per family of 5; additional 25 sq.mi. tract to Yellow Quill's reserve in Treaty #1; deal with intruders	AS ABOVE		-no mention of hunting, fishing or trapping by Indians
Treaty 3, North-West Angle Oct,1873	- 1 sq.mi. per family of 5; not "sell, lease or dispose" of reserve lands unless agreed to by Indians; compensate for Indian reserve lands taken for public works; deal with intruders	AS ABOVE -Note: provisions were made for people of mixed blood: reserves, payments, annuities, and presents		-permit hunting and fishing, except on tracts taken up for mining, lumbering; settlement or other purposes, and subject to "federal" regulations
Treaty 4, Qu'Appelle Sept,1874	AS ABOVE - compensation for reserve lands taken for public works to be in lands or money	- control of reserve resources not mentioned		AS ABOVE -with addition of "trapping"
Treaty 5 - Lake Winnipeg Sept,1875 Adhesions 1908-09-10	- 160 acres per family of 5; 100 acres per family of 5 at Fisher River - with exception of land entitlement same provisions as for Treaty#3	AS ABOVE		AS ABOVE for Treaty#3 (trapping not mentioned)
Treaty 6 - Fort Carlton, Fort Pitt Aug/Sept 1876 Adhesion Feb,1889	AS ABOVE for Treaty#3	AS ABOVE		AS ABOVE

THE SOVEREIGN AGREES TO...

TREATY	Once-for-all expenditure	Recurring Incidental Expenditures	Annuities	Schooling	Medical Care	Intoxicants
Treaty 7 - Blackfeet Sept. 1877	-\$12 per Indian; tools, seed, farm stock and equipment; flag and medal for each chief; rifle for each chief and headman	- \$2000 a year for ammo or otherwise for benefit of Indians; triennial clothing	- by census: \$25 per chief; \$15 per headman \$5 per Indian	- pay school teachers as advisable, when requested by Indians	NOT MENTIONED	NOT MENTIONED
Treaty 8 - June, 1899	-\$32 per chief, \$22 per headman, \$12 per Indian; tools, farm stock or equipment, seed; 2 horses or a yoke of oxen per chief; silver medal and flag per chief	triennial clothing; spring provisions for several years; \$1 for ammo and twine per Indian family "engaged in hunting & fishing"	AS ABOVE	- pay school teachers as advisable	AS ABOVE	AS ABOVE
Treaty 9 - James Bay Treaty, July, 1905. Adhesions 1929-30	-\$8 per Indian; a flag, copy of the treaty to each chief	NOT MENTIONED	- \$4 per family member, to head of family	- pay salaries of teachers, cost of buildings and educational equipment, as deemed advisable	AS ABOVE	AS ABOVE
Treaty 10 - Aug., 1906	-\$32 per chief, \$22 per headman, \$12 per Indian; medals for chiefs and headmen; a flag for each chief	- ammo and twine; assistance in agriculture and stock raising; triennial clothing	- \$25 per chief \$15 per headman \$5 per Indian	- provision from time to time as deemed advisable for education of children	AS ABOVE	AS ABOVE
Treaty 11 - June, 1921	-\$32 per chief; \$22 per headman; \$12 per Indian; silver medal, flag, and copy of treaty for each chief; tools and grindstones for each chief; hunting, fishing, trapping equipment, \$50 per family	- triennial clothing, nets and trapping, also ammo, to value of \$3 per Indian hunter assistance in agriculture	AS ABOVE	AS ABOVE for Treaty #8	AS ABOVE	AS ABOVE
Williams Treaty, Oct., 1923	- \$25 per chief; \$233,375 to be administered by Dept. of Indian Affairs	NOT MENTIONED	NOT MENTIONED	NOT MENTIONED	AS ABOVE	AS ABOVE
Williams Treaty, Nov., 1923	- \$25 per chief; \$233,425 to be administered by Dept. of Indian Affairs	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE	AS ABOVE

APPENDIX 'C'

**THE JAMES BAY TREATY,
TREATY No.9**

JAMES BAY TREATY

TREATY No. 9

OTTAWA, November 6, 1905.

The Honourable
The Supt. General of Indian Affairs,
Ottawa.

SIR,—Since the treaties known as the Robinson Treaties were signed in the autumn of the year 1850, no cession of the Indian title to lands lying within the defined limits of the province of Ontario had been obtained. By these treaties the Ojibeway Indians gave up their right and title to a large tract of country lying between the height of land and Lakes Huron and Superior. In 1873, by the Northwest Angle Treaty (Treaty No. 3), the Saulteaux Indians ceded a large tract east of Manitoba, part of which now falls within the boundaries of the province of Ontario. The first-mentioned treaty was made by the old province of Canada, the second by the Dominion.

Increasing settlement, activity in mining and railway construction in that large section of the province of Ontario north of the height of land and south of the Albany river rendered it advisable to extinguish the Indian title. The undersigned were, therefore, appointed by Order of His Excellency in Council on June 29, 1905, as commissioners to negotiate a treaty with the Indians inhabiting the unceded tract. This comprised about 90,000 square miles of the provincial lands drained by the Albany and Moose river systems.

When the question first came to be discussed, it was seen that it would be difficult to separate the Indians who came from their hunting grounds on both sides of the Albany river to trade at the posts of the Hudson's Bay Company, and to treat only with that portion which came from the southern or Ontario side. As the cession of the Indian title in that portion of the Northwest Territories which lies to the north of the Albany river would have to be consummated at no very distant date, it was thought advisable to make the negotiations with Indians whose hunting grounds were in Ontario serve as the occasion for dealing upon the same terms with all the Indians trading at Albany river posts, and to add to the community of interest which for trade purposes exists amongst these Indians a like responsibility for treaty obligations. We were, therefore, given power by Order of His Excellency in Council of July 6, 1905, to admit to treaty any Indian whose hunting grounds cover portions of the Northwest Territories lying between the Albany river, the district of Keewatin and Hudson bay, and to set aside reserves in that territory.

In one essential particular the constitution of the commission to negotiate this treaty differed from that of others which undertook similar service in the past. One member* was nominated by the province of Ontario under the provisions of clause 6 of the Statute of Canada, 54-55 Vic., chap. V., which reads: "That any future treaties with the Indians in respect of territory in Ontario to which they have not before the passing of the said Statutes surrendered their claim aforesaid shall be deemed to require the concurrence of the government of Ontario." The concurrence of the government of Ontario carried with it the stipulation that one member of the commission should be nominated by and represent Ontario.

* Mr. D. G. MacMartin.

The annuity in Treaty No 3 is \$5 per head, and only \$4 was to be offered in the present instance. The proposed treaty did not provide for an issue of implements, cattle, ammunition or seed-grain.

As there was, therefore, some uncertainty as to the result, the commissioners requested the Indians to select from their number a group of representative men to whom the treaty might be explained. Shortly after, those nominated presented themselves and the terms of the treaty were interpreted. They were then told that it was the desire of the commissioners that any point on which they required further explanations should be freely discussed, and any questions asked which they desired to have answered.

Missabay, the recognized chief of the band, then spoke, expressing the fears of the Indians that, if they signed the treaty, they would be compelled to reside upon the reserve to be set apart for them, and would be deprived of the fishing and hunting privileges which they now enjoy.

On being informed that their fears in regard to both these matters were groundless, as their present manner of making their livelihood would in no way be interfered with, the Indians talked the matter over among themselves, and then asked to be given till the following day to prepare their reply. This request was at once acceded to and the meeting adjourned.

The next morning the Indians signified their readiness to give their reply to the commissioners, and the meeting being again convened, the chief spoke, stating that full consideration had been given the request made to them to enter into treaty with His Majesty, and they were prepared to sign, as they believed that nothing but good was intended. The money they would receive would be of great benefit to them, and the Indians were all very thankful for the advantages they would receive from the treaty.

The other representatives having signified that they were of the same mind as Missabay, the treaty was then signed and witnessed with all due formality, and payment of the gratuity was at once proceeded with.

The election of chiefs also took place, the band being entitled to one chief and two councillors. The following were elected:—Missabay, John Skunk and George Wawaashkung.

After this, the feast which usually accompanies such formalities was given the Indians. Then followed the presentation of a flag, one of the provisions of the treaty; this was to be held by the chief for the time being as an emblem of his authority. Before the feast began, the flag was presented to Missabay the newly elected chief, with words of advice suitable for the occasion. Missabay received it and made an eloquent speech, in which he extolled the manner in which the Indians had been treated by the government; advised the young men to listen well to what the white men had to say, and to follow their advice and not to exalt their own opinions above those of men who knew the world and had brought them such benefits. Missabay, who is blind, has great control over his band, and he is disposed to use his influence in the best interests of the Indians.

At Osnaburg the civilizing work of the Church Missionary Society was noticeable. A commodious church was one of the most conspicuous buildings at the post and the Indians held service in it every evening. This post was in charge of Mr. Jasbez Williams, who rendered great service to the party by interpreting whenever necessary. He also gave up his residence for the use of the party.

On the morning of July 13 the question of the location of the reserves was gone fully into, and the Indians showed great acuteness in describing the location of the land they desired to have reserved for them. Their final choice is shown in the schedule of reserves which is annexed to this report.

of comfort. Two active missions are established at Fort Hope, the Anglican, under the charge of Rev. Mr. Richards, who is resident, and the Roman Catholic, under the charge of Rev. Father Fafard, who visits from the mission at Albany.

Fort Hope was left on the morning of July 21, and after passing through Lake Eabamet the Albany was reached again, and after three days' travel we arrived at Marten Falls at 7.35 on the morning of Tuesday, July 25.

This is an important post of the Hudson's Bay Company, in charge of Mr. Samuel Ischhoff. A number of Indians were awaiting the arrival of the commission. The first glance at the Indians served to convince that they were not equal in physical development to those at Osnaburg or Fort Hope, and the comparative poverty of their hunting grounds may account for this fact.

The necessary business at this post was transacted on the 25th. The treaty, after due explanation, was signed and the payment made immediately. Shortly before the feast the Indians elected their chief, Wm. Whitehead, and two councillors, Wm. Coaster and Long Tom Ostamas.

At the feast Chief Whitehead made an excellent speech, in which he described the benefits that would follow the treaty and his gratitude to the King and the government for extending a helping and protecting hand to the Indians.

The reserve was fixed at a point opposite the post and is described fully in the schedule of reserves.

The commodious Roman Catholic church situated on the high bank of the river overlooking the Hudson's Bay Company's buildings was the most conspicuous object at this post.

Marten Falls was left on the morning of Wednesday, July 26. Below this point the Albany flows towards James Bay without any impediment of rapids or falls, but with a swift current, which is a considerable aid to canoe travel.

The mouth of the Kenogami river was reached at 2.45 on the afternoon of July 27. This river flows in with a large volume of water and a strong current. It took two days of heavy paddling and difficult tracking to reach the English River post, which is situated about 60 miles from the mouth of the river and near the Forks. We found many of the Indians encamped along the river, and they followed us in their canoes to the post, where we arrived on the afternoon of July 29.

This is a desolate post of the Hudson's Bay Company, in charge of Mr. G. B. Cooper. There are very few Indians in attendance at any time; about half of them were assembled, the rest having gone to "The Line," as the Canadian Pacific railway is called, to trade.

Compared with the number at Fort Hope or Osnaburg, there was a mere handful at English River, and it did not take long to explain to the Indians the reason why the commission was visiting them. As these people cannot be considered a separate band, but a branch of the Albany band, it was not thought necessary to have them sign the treaty, and they were merely admitted as an offshoot of the larger and more important band.

The terms of the treaty having been fully explained, the Indians stated that they were willing to come under its provisions, and they were informed that by the acceptance of the gratuity they would be held to have entered treaty, a statement which they fully realized. As the morrow was Sunday, and as it was important to proceed without delay, they were paid at once.

We left the English River post early on Monday morning, and reached the mouth of the river at 6 p.m. Coming again into the Albany, we met a number of Marten Falls Indians who had not been paid, and who had been camped at the mouth of the river, expecting the commission. After being paid, they camped on the shore near us, and next morning proceeded on their way to Marten Falls, with their York boats laden with goods from Fort Albany. The

to confer with us seemed remarkably intelligent and deeply interested in the subject to be discussed. When the points of the treaty were explained to them, they expressed their perfect willingness to accede to the terms and conditions. Frederick Mark, who in the afternoon was elected chief, said the Indians were all delighted that a treaty was about to be made with them; they had been looking forward to it for a long time, and were glad that they were to have their hopes realized and that there was now a prospect of law and order being established among them. John Dick remarked that one great advantage the Indians hoped to derive from the treaty was the establishment of schools wherein their children might receive an education. George Teppaise said they were thankful that the King had remembered them, and that the Indians were to receive money, which was very much needed by many who were poor and sick. Suitable responses were made to these gratifying speeches by ourselves and Bishop Holmes, and the treaty was immediately signed. Payment commenced next day and was rapidly completed.

It was a matter of general comment that the Moose Factory Indians were the most comfortably dressed and best nourished of the Indians we had so far met with.

On the evening of Thursday the Indians announced that they had elected the following chief and councillors: Frederick Mark, James Job, Simon Quatchequan and Simon Cheena. As they were to have their feast in the evening, it was decided to present the flag to the chief on that occasion. The feast was held in a large workshop placed at the disposal of the Indians by the Company; and before this hall, just as night was coming on, the flag was presented to Chief Mark. In many respects it was a unique occasion. The gathering was addressed by Bishop Holmes, who began with a prayer in Cree, the Indians making their responses and singing their hymns in the same language. Bishop Holmes kindly interpreted the address of the commissioners, which was suitably replied to by Chief Mark. It may be recorded that during our stay at this point a commodious church was crowded every evening by interested Indians, and that the good effect of the ministrations for many years of the Church Missionary Society were plain, not only to Moose Factory but after the immediate influence of the post and the missionaries had been left. The crew from Moose Factory which accompanied the commissioners as far as Abitibi held service every night in camp, recited a short litany, sang a hymn and engaged in prayer, a fact we think worthy of remark, as in the solitude through which we passed this Christian service made a link with civilization and the best influences at work in the world which had penetrated even to these remote regions. On Friday, August 11, the question of a reserve was gone into, and settled to the satisfaction of ourselves and the Indians. A description of the location is given in the schedule of reserves.

During our stay we had the opportunity of inspecting Bishop's Court, at one time the residence of the Bishop of Moosonee, but which the present bishop intends to convert into a boarding school for Indian children. The hospital under the supervision of Miss Johnson was also inspected.

On Saturday, August 12, we left Moose Factory at 12.30. For one week we were engaged with the strong rapids of the Moose and Abitibi rivers, and did not reach New Post, our next point of call, until 12.30 on Saturday, the 19th. New Post is a small and comparatively unimportant post of the Hudson's Bay Company. It is situated on a beautiful bend of the Abitibi river, and commands an excellent hunting country. The post is in charge of Mr. S. B. Barrett, and nowhere was the commission received with greater consideration and hospitality than at this place. The New Post Indians, although few in number, are of excellent character and disposition. They met us with great friendliness. The treaty was concluded on Monday, the 21st, and the Indians were at once paid.

guarded against making any promises over and above those written in the treaty which might afterwards cause embarrassment to the governments concerned. No outside promises were made, and the Indians cannot, and we confidently believe do not, expect any other concessions than those set forth in the documents to which they gave their adherence. It was gratifying throughout to be met by these Indians with such a show of cordiality and trust, and to be able fully to satisfy what they believed to be their claims upon the governments of this country. The treatment of the reserve question, which in this treaty was most important, will, it is hoped, meet with approval. For the most part the reserves were selected by the commissioners after conference with the Indians. They have been selected in situations which are especially advantageous to their owners, and where they will not in any way interfere with railway development or the future commercial interests of the country. While it is doubtful whether the Indians will ever engage in agriculture, these reserves, being of a reasonable size, will give a secure and permanent interest in the land which the indeterminate possession of a large tract could never carry. No valuable water-powers are included within the allotments. The area set apart is, approximately, 374 square miles in the Northwest Territories and 150 square miles in the province of Ontario. When the vast quantity of waste and, at present, unproductive land, surrendered is considered, these allotments must, we think, be pronounced most reasonable.

We beg to transmit herewith copy of the original of the treaty signed in duplicate, and schedule of reserves.

We have the honour to be, sir,

Your obedient servants,

DUNCAN C. SCOTT,
SAMUEL STEWART,
DANIEL G. MACMARTIN,

Treaty Commissioners.

Schedule of Reserves—Treaty No. 9—1905

OSNABURG

In the province of Ontario, beginning at the western entrance of the Albany river running westward a distance estimated at four miles as far as the point known as "Sand Point" at the eastern entrance of Pedlar's Path Bay, following the shore of this point southwards and around it and across the narrow entrance of the bay to a point on the eastern shore of the outlet of Paukumjeesenane-scepee, thence due south; to comprise an area of twenty square miles.

In the Northwest Territories, beginning at a point in the centre of the foot of the first small bay west of the Hudson's Bay Company's post, thence west a frontage of ten miles and north a sufficient distance to give a total area of fifty-three square miles.

FORT HOPE

In the Northwest Territories, beginning at Kitchesagi on the north shore of Lake Eabamet extending eastward along the shore of the lake ten miles, lines to be run at right angles from these points to contain sufficient land to provide one square mile for each family of five, upon the ascertained population of the band.

MARTEN FALLS

In the Northwest Territories, on the Albany river, beginning at a point one-quarter of a mile below the foot of the rapid known as Marten Falls down stream a distance of six miles and of sufficient depth to give an area of thirty square miles.

The route to Fort Abitibi from Mattawa, which latter place was left on the morning of May 23, was by the Canadian Pacific railway to Timiskaming, thence by boat to New Liskeard and North Timiskaming. A portage of 17 miles had next to be encountered before reaching Quinze lake, the starting point by canoe for Fort Abitibi.

Arrangements were completed on the morning of May 29 for departure, but a violent wind-storm prevented our starting. Through the kindness of Mr. McCaig, foreman for Mr. R. H. Klock, we were able to leave at one o'clock in the afternoon by "alligator" boat *Trudel*, for The Barrier, 10 miles distant, the first portage north of our starting point. Here we were obliged to camp, as the river was blocked for a considerable distance by a "drive" of logs.

At half-past nine on the morning of the 30th the "drive" was all through, and we were able to leave for the post, which was reached at three in the afternoon of June 4.

A majority of the Indians had arrived, but there were a number reported to be on the way who were expected within a day or two. It was thought advisable to wait for them, the interval being utilized by the commissioners in preparing the pay-lists, and by the doctor in giving medical advice to those requiring it.

On June 7, the looked-for Indians having arrived, a meeting was called for the afternoon of that day. Some difficulty was anticipated in negotiating the treaty at Abitibi owing to the peculiar position of the Indians who trade at that post. The post is situated a few miles within the province of Quebec, and the majority of the Indians who trade there belong to that province. It was natural for the Indians to conclude that, as it was the Dominion government and not the provincial government that was negotiating the treaty, no distinction would be made between those hunting in Ontario and those hunting in Quebec. The commissioners had, however, to state that they had no authority to treat with the Quebec Indians, and that the conference in regard to the treaty could only be held with those whose hunting grounds are in the province of Ontario. The Quebec Indians were, however, given to understand that a conference would be held with them later, and that upon their signifying where they desired to have a reserve set apart for them, the government would undertake to secure, if possible, the land required by them at the place designated.

The policy of the province of Ontario has differed very widely from that of Quebec in the matter of the lands occupied by the Indians.

In Ontario, formerly Upper Canada, the rule laid down by the British government from the earliest occupancy of the country has been followed, which recognizes the title of the Indians to the lands occupied by them as their hunting grounds, and their right to compensation for such portions as have from time to time been surrendered by them. In addition to an annual payment in perpetuity, care has also been taken to set apart reservations for the exclusive use of the Indians, of sufficient extent to meet their present and future requirements.

Quebec, formerly Lower Canada, on the other hand, has followed the French policy, which did not admit the claims of the Indians to the lands in the province, but they were held to be the property of the Crown by right of discovery and conquest. Surrenders have not, therefore, been taken from the Indians by the Crown of the lands occupied by them.

The reserves occupied by the Indians within the province of Quebec are those granted by private individuals, or lands granted to religious corporations in trust for certain bands. In addition, land to the extent of 230,000 acres was set apart and appropriated in different parts of Lower Canada under 14 and 15 Vic., chap. 106, for the benefit of different tribes.

Arrangements have been made for leaving Matachewan early in the morning of the 23rd, but a heavy rain-storm prevented our doing so before half-past four in the afternoon.

The return trip was made by way of Montreal river, Lady Evelyn lake and Lake Temagami to Temagami station. From the latter place we proceeded by train to Biscotasing, our point of departure both for Fort Mattagami and Flying Post. At Biscotasing we also expected to meet a number of Indians belonging to Treaty No. 9, who reside in the vicinity of that place during the summer months.

Biscotasing was reached at twenty minutes past four on the afternoon of Saturday, June 30, and the commissioners were obliged to remain there awaiting the men from Mattagami who were to bring them by canoe to that place, and who did not arrive until the evening of July 3.

We left for Mattagami on the morning of July 4. The Fort was reached about ten on the morning of July 7, when a cordial welcome was given us by Mr. Joseph Miller, who is in charge of that post. We also met at the post Dr. W. Goldie and his brother, of Toronto, who were spending their holidays at that place. Dr. Goldie had been giving the Indians free medical attendance as far as the medicine he had with him permitted, and he also offered his services in association with Dr. Meindl during our stay at the post. Here we also met Mr. Kenneth G. Ross, chief forest ranger for the district, and several of his assistants, who had come to the post owing to the Indians employed by them desiring to be present at the treaty.

The Indians treated with at Mattagami were well dressed, and appeared to be living comfortably. A degree of unusual cleanliness was to be observed in their surroundings and habits. They gave a cheerful hearing to the terms of the proposed treaty, which was fully explained to them through Mr. Miller, who acted as interpreter. They, like the other Indians visited, were given an opportunity to ask any questions or to make any remarks they might desire with reference to the propositions made to them.

The Indians held a short conversation among themselves, and then announced through Joseph Shemeket, one of their number, that they were fully satisfied with the terms of the treaty, and were prepared to have it signed by representatives of the band. The treaty was, therefore, at once signed and witnessed. Payments were begun and concluded in the afternoon, and preparations made for the feast. An election for chief was also held, resulting in Andrew Luke being chosen for that position, to whom a flag and a copy of the treaty were presented in the presence of the band.

It is considered by the commissioners that the reserve selected, as shown by the schedule of reserves, should meet with approval.

Mattagami was left on the morning of July 9, and Biscotasing reached on the evening of the 11th. The party left on the afternoon of the 12th for Flying Post and arrived there about eleven on the morning of the 15th (Sunday). The Indians at Flying Post, although small of stature, are lively and energetic, and the journey from Biscotasing to Flying Post and return was rendered enjoyable by the cheerfulness with which they undertook all tasks, and the quickness with which they accomplished the journey. The Indians were assembled on the morning of the 16th, and the terms of the treaty were fully explained through Mr. A. J. McLeod, Hudson's Bay Company's officer, who acted as interpreter. Isaac, one of the leading Indians, speaking for the band, said that they thankfully accepted the benefits offered by the treaty and were willing to observe its provisions. The treaty was, therefore, duly signed and witnessed. The Indians also signified their desire regarding the position of the reserve to be allotted to them, and their choice, as indicated in the schedule, is recommended for approval. Albert Black Ice was unanimously elected as chief of the band, and

treaty, as well as that of six witnesses. Payments were made on the 25th to about 100 Indians. Alex. Peeketay was chosen by the Indians for the position of chief, and he was presented with a flag and a copy of the treaty at the feast held on the evening of the 26th. A conference regarding the reserve to be set apart was also held. The decision arrived at in regard to this matter will be seen by reference to the schedule attached.

Our duties, as well as those of the doctor, being concluded, we left on the morning of the 28th for Missinaibi, and arrived at that place on the afternoon of the 29th.

Payments were made on the 30th to ninety-eight Moose Factory Indians who live at Missinaibi.

We left on the 31st for Heron Bay, our point of departure for Long Lake, and arrived at the former place at half-past twelve in the afternoon. Arrangements for canoes were not completed until the afternoon of the following day, so that it was not until a quarter to five that we were able to leave for the last post to be visited by us.

The route to Long Lake is at all times a rather difficult one, but was more than ordinarily so this season owing to the water in the Pic river being unusually low. The post was reached on the morning of the 8th. We were accompanied on this trip by Mr. H. A. Tremayne, District Inspector, Hudson's Bay Company, and his wife and young daughter.

A conference was held with the Indians on August 9, and their adhesion to treaty obtained. Peter Taylor, speaking for the Indians, said they were perfectly satisfied with the terms of the treaty, and much pleased that they were to receive annuity like their brethren of the Robinson Treaty, and also that they were to be granted land which they could feel was their own. Payments were made to 135 Indians. The question of a reserve was carefully gone into, and the commissioners have no hesitation in recommending the confirmation of the site chosen.

The Indians of Treaty 9 stated that they desired to have Newatchkigigawabe, the Robinson Treaty chief, recognized as their chief also, as he had been recognized by them in the past. This was agreed to, and at the feast held on the evening of August 9 the usual presentation of a flag and a copy of the treaty was made. At the conclusion of the feast the chief spoke, thanking the government for what had been done for the Indians of Long Lake. He said that the Indians who had been receiving annuity money for years were glad that their brethren were now placed on an equal footing with them. He hoped that provision would be made for their sick and destitute, as even in the best seasons the Indians found it very difficult to do more than make a living, and were able to do very little towards assisting one another. In reply, the chief was informed that the government was always ready to assist those actually requiring help, but that the Indians must rely as much as possible upon their own exertions for their support.

The return journey was begun on the afternoon of August 10, and Heron Bay was reached on the evening of the 14th. At this place we concluded our duties in connection with the making of the treaty by paying English River Indians, now residing at Montizambert.

The commissioners have pleasure in referring to the evident desire of the Indians at all points visited to display their loyalty to the government, by the reception given to the commissioners, and also by their recognition of the benefits conferred upon them by the treaty.

We desire also to acknowledge the kind attention paid to us and the assistance given by the officers of the Hudson's Bay Company and Revillon Frères.

LONG LAKE

In the province of Ontario, beginning at a point where the "Suicide" or Little Albany river enters Long lake, thence in a southerly direction four miles, following the lake frontage, of a sufficient depth to give an area of twenty-seven square miles.

The reserves are granted with the understanding that connections may be made for settlers' roads wherever required.

DUNCAN C. SCOTT,
S. STEWART,
D. GEO. MACMARTIN,
Treaty Commissioners.

The James Bay Treaty—Treaty No. 9

ARTICLES OF A TREATY made and concluded at the several dates mentioned therein, in the year of Our Lord one thousand and nine hundred and five, between His Most Gracious Majesty the King of Great Britain and Ireland, by His Commissioners, Duncan Campbell Scott, of Ottawa, Ontario, Esquire, and Samuel Stewart, of Ottawa, Ontario, Esquire; and Daniel George MacMartin, of Perth, Ontario, Esquire, representing the province of Ontario, of the one part; and the Ojibeway, Cree and other Indians, inhabitants of the territory within the limits hereinafter defined and described, by their chiefs, and headmen hereunto subscribed, of the other part:—

Whereas, the Indians inhabiting the territory hereinafter defined have been convened to meet a commission representing His Majesty's government of the Dominion of Canada at certain places in the said territory in this present year of 1905, to deliberate upon certain matters of interest to His Most Gracious Majesty, of the one part, and the said Indians of the other.

And, whereas, the said Indians have been notified and informed by His Majesty's said commission that it is His desire to open for settlement, immigration, trade, travel, mining, lumbering, and such other purposes as to His Majesty may seem meet, a tract of country, bounded and described as hereinafter mentioned, and to obtain the consent thereto of His Indian subjects inhabiting the said tract, and to make a treaty and arrange with them, so that there may be peace and good-will between them and His Majesty's other subjects, and that His Indian people may know and be assured of what allowances they are to count upon and receive from His Majesty's bounty and benevolence.

And whereas, the Indians of the said tract, duly convened in council at the respective points named hereunder, and being requested by His Majesty's commissioners to name certain chiefs and headmen who should be authorized on their behalf to conduct such negotiations and sign any treaty to be found thereon, and to become responsible to His Majesty for the faithful performance by their respective bands of such obligations as shall be assumed by them, the said Indians have therefore acknowledged for that purpose the several chiefs and headmen who have subscribed hereto.

And whereas, the said commissioners have proceeded to negotiate a treaty with the Ojibeway, Cree and other Indians, inhabiting the district hereinafter defined and described, and the same has been agreed upon, and concluded by the respective bands at the dates mentioned hereunder, the said Indians do hereby cede, release, surrender and yield up to the government of the Dominion of Canada, for His Majesty the King and His successors for ever, all their rights titles and privileges whatsoever, to the lands included within the following limits, that is to say: That portion or tract of land lying and being in the province of Ontario, bounded on the south by the height of land and the northern

Further, His Majesty agrees to pay such salaries of teachers to instruct the children of said Indians, and also to provide such school buildings and educational equipment as may seem advisable to His Majesty's government of Canada.

And the undersigned Ojibeway, Cree and other chiefs and headmen, on their own behalf and on behalf of all the Indians whom they represent, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of His Majesty the King.

They promise and engage that they will, in all respects, obey and abide by the law; that they will maintain peace between each other and between themselves and other tribes of Indians, and between themselves and others of His Majesty's subjects, whether Indians, half-breeds or whites, this year inhabiting and hereafter to inhabit any part of the said ceded territory; and that they will not molest the person or property of any inhabitant of such ceded tract, or of any other district or country, or interfere with or trouble any person passing or travelling through the said tract, or any part thereof, and that they will assist the officers of His Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the law in force in the country so ceded.

And it is further understood that this treaty is made and entered into subject to an agreement dated the third day of July, nineteen hundred and five, between the Dominion of Canada and Province of Ontario, which is hereto attached.

In witness whereof, His Majesty's said commissioners and the said chiefs and headmen have hereunto set their hands at the places and times set forth in the year herein first above written.

Signed at Osnaburg on the twelfth day of July, 1905, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

THOMAS CLOUSTON RAE, C.T.,
Hudson's Bay Co.
ALEX. GEORGE MEINDL, M.D.
JABEZ WILLIAMS, Clerk, H. B. Co.

DUNCAN CAMPBELL SCOTT.
SAMUEL STEWART.
DANIEL GEORGE MACMARTIN.
his
MISSABAY x
mark
his
THOMAS x MISSABAY.
mark
his
GEORGE x WAHWAASHKUNG.
mark
his
KWIASH x
mark
his
NAHOKEESIC x
mark
his
OMBASH x
mark
his
DAVID x SKUNK
mark

Signed at Moose Factory on the ninth day of August, 1905, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

GEORGE MOOSONEE.	DUNCAN CAMPBELL SCOTT.
THOMAS CLOUSTON RAE, C. T., H. B. Co.	SAMUEL STEWART.
JOHN GEORGE MOWAT, H. B. Co.	DANIEL GEORGE MACMARTIN.
THOMAS BIRD HOLLAND, B.A.	SIMON SMALLBOY, x
JAMES PARKINSON.	GEORGE TAPPAISE, x
	HENRY SAILOR—Signed in Cree syllabic
	JOHN NAKOGEE " "
	JOHN DICK " "
	SIMON QUATCHEWAN " "
	JOHN JEFFRIES " "
	FRED. MARK " "
	HENRY UTAPPE, x
	SIMON CHEENA, x

Signed at New Post on the twenty-first day of August, 1905, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

THOMAS CLOUSTON RAE, C.T., H. B. Co.	DUNCAN CAMPBELL SCOTT.
SYDNEY BLENKARNE BARRETT, H. B. Co.	SAMUEL STEWART.
JOSEPH LOUIS VANASSE.	DANIEL GEORGE MACMARTIN.
	his
	ANGUS x WEENUSK.
	mark
	his
	JOHN x LUKE.
	mark
	his
	WILLIAM x GULL.
	mark

Signed at Abitibi on the seventh day of June, 1906, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

GEORGE DREVER.	DUNCAN CAMPBELL SCOTT.
ALEX. GEORGE MEINDL, M.D.	SAMUEL STEWART.
PELHAM EDGAR.	DANIEL GEORGE MACMARTIN.
	his
	LOUIS x McDougall, Sr.
	mark
	his
	ANDREW x McDougall.
	mark
	his
	OLD x CHEESE.
	mark
	his
	MICHEL x PENATOUCHE.
	mark
	LOUI MACDOUGALL.
	ANTOINE PENATOUCHE.

Signed at New Brunswick House on the twenty-fifth day of July, 1906, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

GEORGE MOOSONEE.
JAMES G. CHRISTIE.
GRACE MCTAVISH.
CLAUDE D. OVENS.
PELHAM EDGAR.
EDMUND MORRIS.

DUNCAN CAMPBELL SCOTT.
SAMUEL STEWART.
DANIEL GEORGE MACMARTIN.
ALEX. PEEKETAY—Signed in syllabic characters.
POTOOSH, ^{his} X
mark
PETER MITIGONABIE, ^{his} X
mark
TOM NESHWABUN—Signed in syllabic characters.
JACOB WINDABAIE—Signed in syllabic characters.

Signed at Long Lake on the ninth day of August, 1906, by His Majesty's commissioners and the chiefs and headmen in the presence of the undersigned witnesses, after having been first interpreted and explained.

Witnesses:

H. E. TREMAYNE.
ISABELLA TREMAYNE.
P. GODCHERE.
PELHAM EDGAR.

DUNCAN CAMPBELL SCOTT.
SAMUEL STEWART.
DANIEL GEORGE MACMARTIN.
KWAKIOIGICKWEANG—Signed in syllabic characters.
KENESWABE—Signed in syllabic characters.
MATAWAGAN—Signed in syllabic characters.
ODAGAMEA—Signed in syllabic characters.

Agreement Between the Dominion of Canada and the Province of Ontario

THIS AGREEMENT made on the third day of July, in the year of Our Lord, 1905, between

The Honourable Frank Oliver, Superintendent General of Indian Affairs,
on behalf of the government of Canada

Of the one part:

And

The Honourable Francis Cochrane, Minister of Lands and Mines of the province of Ontario, on behalf of the government of Ontario

On the other part.

Whereas, His Most Gracious Majesty the King of Great Britain and Ireland is about to negotiate a treaty with the Ojibeway and other Indians inhabitants of the territory within the limits hereinafter defined and described by their chiefs and headmen for the purpose of opening for settlement, immigration, trade, travel, mining and lumbering, and for such other purposes as to His Majesty may seem meet, a tract of country bounded and described as hereinafter mentioned, and of obtaining the consent thereto of His Indian subjects inhabiting the said tract, and of arranging with them for the cession of the Indian rights, titles and privileges to be ceded, released, surrendered and yielded up to His

upon proof, when required, of such payments—such payments to be free from any expenses at the cost of Ontario attendant upon distribution of the said sums of money.

And the government of Ontario, subject to the conditions, aforesaid, further concurs in the setting apart and location of reserves within any part of the said territory, as surrendered or intended to be surrendered, in area not greater than one square mile for each family of five, or in like proportion, at points to be chosen by the commissioners negotiating the said treaty, one of the said commissioners to be appointed by the Lieutenant Governor of Ontario in Council, and the selection of the said reserves to be subject to the approval of the Lieutenant Governor in Council.

And the government of Ontario stipulates no part of the expense of survey and location of the said reserves to be at any time at the cost of the government of Ontario.

And further, that no site suitable for the development of water-power exceeding 500 horse-power shall be included within the boundaries of any reserve.

It is also agreed between the parties hereto that no part of the cost of negotiating the said treaty is to be borne by the province of Ontario.

In witness whereof, these presents have been signed and sealed on behalf of the government of Canada by the Honourable Frank Oliver, Superintendent General of Indian Affairs, and on behalf of the government of Ontario by the Honourable Francis Cochrane, Minister of Lands and Mines.

Signed, sealed and delivered by the Honourable Frank Oliver, in presence of FRANK PEDLEY, and by the Honourable FRANCIS COCHRANE in the presence of GEO. W. YATES.	}	FRANK OLIVER. F. COCHRANE.
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Agreement between counsel on behalf of the Dominion and Ontario, intervening parties upon the appeal to the Judicial Committee of the Privy Council in Ontario Mining Company vs. Seybold et al.

As to all treaty Indian reserves in Ontario (including those in the territory covered by the Northwest Angle Treaty, which are or shall be duly established pursuant to the statutory agreement of one thousand eight hundred and ninety-four), and which have been or shall be duly surrendered by the Indians to sell or lease for their benefit, Ontario agrees to confirm the titles heretofore made by the Dominion, and that the Dominion shall have full power and authority to sell or lease and convey title in fee simple or for any less estate.

The Dominion agrees to hold the proceeds of such lands when or so far as they have been converted into money upon the extinction of the Indian interest therein, subject to such rights of Ontario thereto as may exist by law.

As to the reserves in the territory covered by the Northwest Angle Treaty which may be duly established as aforesaid, Ontario agrees that the precious metals shall be considered to form part of the reserves and may be disposed of by the Dominion for the benefit of the Indians to the same extent and subject to the same undertaking as to the proceeds as heretofore agreed with regard to the lands in such reserves.

The question as to whether other reserves in Ontario include precious metals to depend upon the instruments and circumstances and law affecting each case respectively.

P.C. 2547

Certified to be a true copy of a Minute of a Meeting of the Committee of the Privy Council, approved by His Excellency the Governor General on the 5th November, 1930.

The Committee of the Privy Council, on the recommendation of the Superintendent General of Indian Affairs, submit for Your Excellency's ratification and confirmation the annexed instrument containing the adhesion to James Bay Treaty Number Nine of the Ojibeway Indians and other Indians in Northern Ontario, taken at Trout Lake on the 5th day of July, 1929; at Windigo River on the 18th day of July, 1930; at Fort Severn on the 25th day of July, 1930; at Winisk on the 28th day of July, 1930, by Mr. Walter Charles Cain and Mr. Herbert Nathaniel Awrey, who were appointed by Order in Council P.C. 921, 30th May, 1929, as His Majesty's Commissioners to take the said adhesion.

E. J. LEMAIRE,
Clerk of the Privy Council.

The Honourable
The Superintendent General of Indian Affairs.

Adhesions to Treaty Number Nine

WHEREAS His Most Gracious Majesty George V, by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, has been pleased to extend the provisions of the Treaty known as The James Bay Treaty or Treaty Number Nine, of which a true copy is hereto annexed, to the Indians inhabiting the hereinafter described territory adjacent to the territory described in the said Treaty, in consideration of the said Indians agreeing to surrender and yield up to His Majesty all their rights, titles and privileges to the hereinafter described territory.

AND WHEREAS we, the Ojibeway, Cree and all other Indians inhabiting the hereinafter described Territory, having had communication of the foregoing Treaty and of the intention of His Most Gracious Majesty to extend its provisions to us, through His Majesty's Commissioners, Walter Charles Cain, B.A., of the City of Toronto, and Herbert Nathaniel Awrey, of the City of Ottawa, have agreed to surrender and yield up to His Majesty all our rights, titles and privileges to the said territory.

NOW THEREFORE we, the said Ojibeway, Cree and other Indian inhabitants, in consideration of the provisions of the said foregoing Treaty being extended to us, do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for His Majesty the King and His Successors forever, all our rights, titles and privileges whatsoever in all that tract of land, and land covered by water in the Province of Ontario, comprising part of the District of Kenora (Patricia Portion) containing one hundred and twenty-eight thousand three hundred and twenty square miles, more or less, being bounded on the South by the Northerly limit of Treaty Number Nine; on the West by Easterly limits of Treaties Numbers Three and Five, and the boundary between the Provinces of Ontario and Manitoba; on the North by the waters of Hudson Bay, and on the East by the waters of James Bay and including all islands, islets and rocks, waters and land covered by water within the said limits, and also all the said Indian rights, titles and privileges whatsoever to all other lands and lands covered by water, wherever situated in the Dominion of Canada.

SIGNED at Wabisk on the Twenty-eighth day of July, 1930, by His Majesty's Commissioners and the Chief and headmen in the presence of the undersigned witnesses after having been first interpreted and explained.

Witnesses:

L. PH. MARTEL, O.M.I.
JOHN THOMAS O'GORMAN.
JOHN HARRIS.
RAY T. WHEELER.

WALTER CHARLES CAIN, *Commissioner.*
HERBERT NATHANIEL AWREY, *Commissioner.*
XAVIER PATRICK—Signed in Syllabic.
JOHN BIRD—Signed in Syllabic.
DAVID SUTHERLAND—Signed in Syllabic.

ONTARIO
EXECUTIVE COUNCIL OFFICE

Copy of an Order in Council, approved by the Honourable the Lieutenant Governor, dated the 18th day of June, A.D. 1931

The Committee of Council have had under consideration the report of the Honourable the Minister of Lands and Forests, dated June 8, 1931, therein he states that, by a Commission dated the thirtieth day of May, 1929, issued in pursuance of an agreement dated the first day of March, 1929, between the Superintendent General of Indian Affairs on behalf of the Government of Canada and the Minister of Lands and Forests of the Province of Ontario on behalf of the Government of Ontario, and in accordance with a Minute of a Meeting of the Committee of the Privy Council approved by His Excellency the Governor General on the said thirtieth day of May, 1929, Mr. Walter Charles Cain, Deputy Minister of Lands and Forests for the Province of Ontario, and Mr. Herbert Nathaniel Awrey, of the Department of Indian Affairs, were appointed Commissioners "For the purpose of negotiating an extension of James Bay Treaty No. 9 with the Ojibeway and other Indians, inhabitants of the territory within the limits hereinafter defined and described, by their chiefs and headmen, for the purpose of opening for settlement, immigration, trade, travel, mining and lumbering, and for such other purposes as to His Majesty may seem meet, a tract of country bounded and described as hereinafter mentioned, and of obtaining the consent thereto of His Indian subjects inhabiting the said tract, and of arranging with them for the cession of the Indian rights, titles and privileges to be ceded, released, surrendered and yielded up to His Majesty the King, and His successors forever, so that there may be peace and good-will between them and His Majesty's other subjects, and that His Indian people may know and be assured of what allowances they are to count upon and receive from His Majesty's bounty and benevolence, which said territory may be described and defined as follows, that is to say:—

All that tract of land and land covered by water in the Province of Ontario, comprising part of the District of Kenora (Patricia portion), containing one hundred and twenty-eight thousand three hundred and twenty square miles more or less, being bounded on the south by the northerly limit of Treaty Nine; on the west by the easterly limits of Treaties Three and Five, and the boundary between the provinces of Ontario and Manitoba; on the north by the waters of Hudson Bay, and on the east by the waters of James Bay, and including all islands, islets and rocks, waters and land covered by water within the said limits;

the said treaty to release and surrender also all Indian rights and privileges whatsoever of the said Indians to all or any other lands wherever situated in Ontario, Quebec, Manitoba or the District of Keewatin or in any other portion of the Dominion of Canada."

"(c) That all the new reserves hereinafter roughly described and shown coloured black on accompanying map (marked Schedule "B") be approved and confirmed.

"(d) That any mining claims staked out and recorded, within any of the above mentioned unsurveyed reserves, subsequent to the date of the signing of the Adhesion covering the areas, shall in all respects be subject to the provisions of Ontario Statutes 1924, Cap. 15, 14 Geo. V, which defines and protects the rights of the Indians."

The Minister, therefore, recommends the approval, ratification and confirmation of:—

1. The surrenders, as far as may be necessary, made in the year 1905 by the Indians of such portions of the territory as at that time were within the limits of the Northwest Territories and now within the Province of Ontario by reason of The Ontario Boundaries Extension Act, Statutes of Canada, 1912, Ch. 40.

2. The Osnaburg (North side Albany river, 53 square miles), Fort Hope (100 square miles), Marten Falls (30 square miles) and Fort Albany Reserve (140 square miles) allotted to the Indians in pursuance of the surrenders made by them in the year 1905 under Treaty No. 9, at which time such reserves were within the limits of the Northwest Territories but now, under The Ontario Boundaries Extension Act, Statutes of Canada, 1912, Ch. 40, within the limits of the Province of Ontario.

3. The Treaty entitled Adhesions to Treaty No. 9 made by Messrs. Walter Charles Cain and Herbert Nathaniel Awrey, who were appointed to negotiate with the Ojibeway and other Indian inhabitants of the territory, referred to in page 1 hereof, for the cession by said Indians to the Crown on the terms embodied in said Treaty No. 9 of their rights, titles and privileges to the land included in the said territory.

4. The reserves mentioned in the report of the said Commissioners and duly selected by them under agreement with the representative Chiefs and Headmen of each Band, such reserves being described and set out on Schedule "C" hereto attached; it being clearly understood however that the Government of Canada shall be responsible for the survey of these reserves and that plans and field notes of such shall be deposited in the Department of Lands and Forests for the Province and be duly approved by the Surveyor-General.

The Minister further recommends that any mining claims staked out and recorded within any of the above mentioned unsurveyed reserves subsequent to the date of the signing of the Adhesion covering the areas shall in all respects be subject to the provisions of Ontario Statutes, 1924, Chapter 15, which defines and protects the rights of the Indians.

The Committee of Council concur in the recommendations of the Honourable the Minister of Lands and Forests, and advise that the same be acted on.

Certified,

C. H. BULMER,
Chief, Executive Council.

FOR ATTAWAPISCAT BAND

Attawapiscat.—Situated at the junction of the Little Eqwan river with the main Eqwan river, to start on the main Eqwan river at a point $4\frac{1}{2}$ miles west of the said junction and to comprise a width of 6 miles, or 3 miles on each side of the river, and a depth down the river of approximately 17.4 miles, containing 104.4 square miles more or less.

It being clearly understood that the Government of the Dominion is to be responsible for the survey of these reserves and that plans and field notes of the said reserves shall be deposited in the office of the Minister of Lands and Forests when such surveys have been made.

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B. UNPUBLISHED DOCUMENTS AND RESEARCH PAPERS

- Beamish, C., Luke, A., and Roedde, G.
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- Beardy, Gordon
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- Grand Council Treaty#9
A Declaration of Nishnawbe-Aski, (the People and the Land) by the Ojibway-Cree Nation of Treaty#9 to the People of Canada, with reports and correspondence. Timmins, Ontario: 1977.
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- Long, John, Wesley, Norman, and Wheesk, Clara
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When filling in the evaluation, we suggest that you ask yourself these questions:

CONTENT

- Did you and/or the students find it interesting?
- Did you and/or the students find it informative?

FORMAT/PRESENTATION

- Did you find it easy to read and follow?
- Were the pictures/graphs/charts suitable for the chapter?
- Were the pictures/graphs/charts helpful?

OBJECTIVITY

- Did you find that the information was presented objectively, without bias?

COMPREHENSION

- Were your students able to comprehend the overall message of this chapter?
- Do you feel that the chapter followed a logical progression?

READING LEVEL

- Were your students able to read the material in this chapter without too much difficulty?
- Was it too simple for their reading ability?

We ask that you rate the Workbook under these categories, using a scale from 1 to 5:

- | | |
|---|------------------|
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| 2 | - poor |
| 3 | - acceptable |
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When you have finished the evaluation, please remove these green pages from your Teacher's Guide and mail them to:

**Ojibway-Cree Cultural Centre,
Indian Education Program,
84 Elm Street, South,
TIMMINS, Ontario.
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Once again, we want to thank you for your assistance and co-operation in this effort to introduce meaningful curriculum materials to the native classroom.

**5. CHAPTER FIVE:
THE JAMES BAY TREATY**

- Content
- Format/Presentation
- Objectivity
- Comprehension
- Reading Level

1	2	3	4	5

General Comments:

**6. CHAPTER SIX:
THE INDIAN CONDITION**

- Content
- Format/Presentation
- Objectivity
- Comprehension
- Reading Level

**7. CHAPTER SEVEN: NISHNAWBE-ASKI
...TOWARDS A REBIRTH**

- Content
- Format/Presentation
- Objectivity
- Comprehension
- Reading Level

8. EPILOGUE

- Content
- Format/Presentation
- Objectivity
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