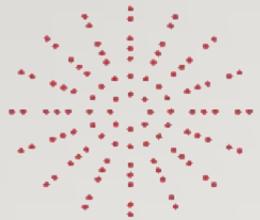


TREATY LAND ACKNOWLEDGEMENT



vibrant
COMMUNITIES
CALGARY

enough
for  all

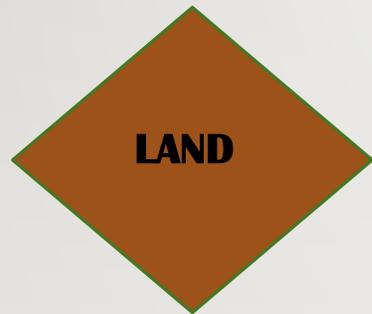
BY

PAMELA BEEBE, LEE STEVENS & ROY BEAR CHIEF



Elder Clarence Wolfleg

- Siksika Nation Member
- Active in Community here in Calgary and in Siksika
- Mount Royal University Elder and Spiritual Advisor
- Speaks to students about Restorative Justice, Residential Schools, and Treaties.
- Provided guidance on history, cultural protocols, and ceremonies and awareness.



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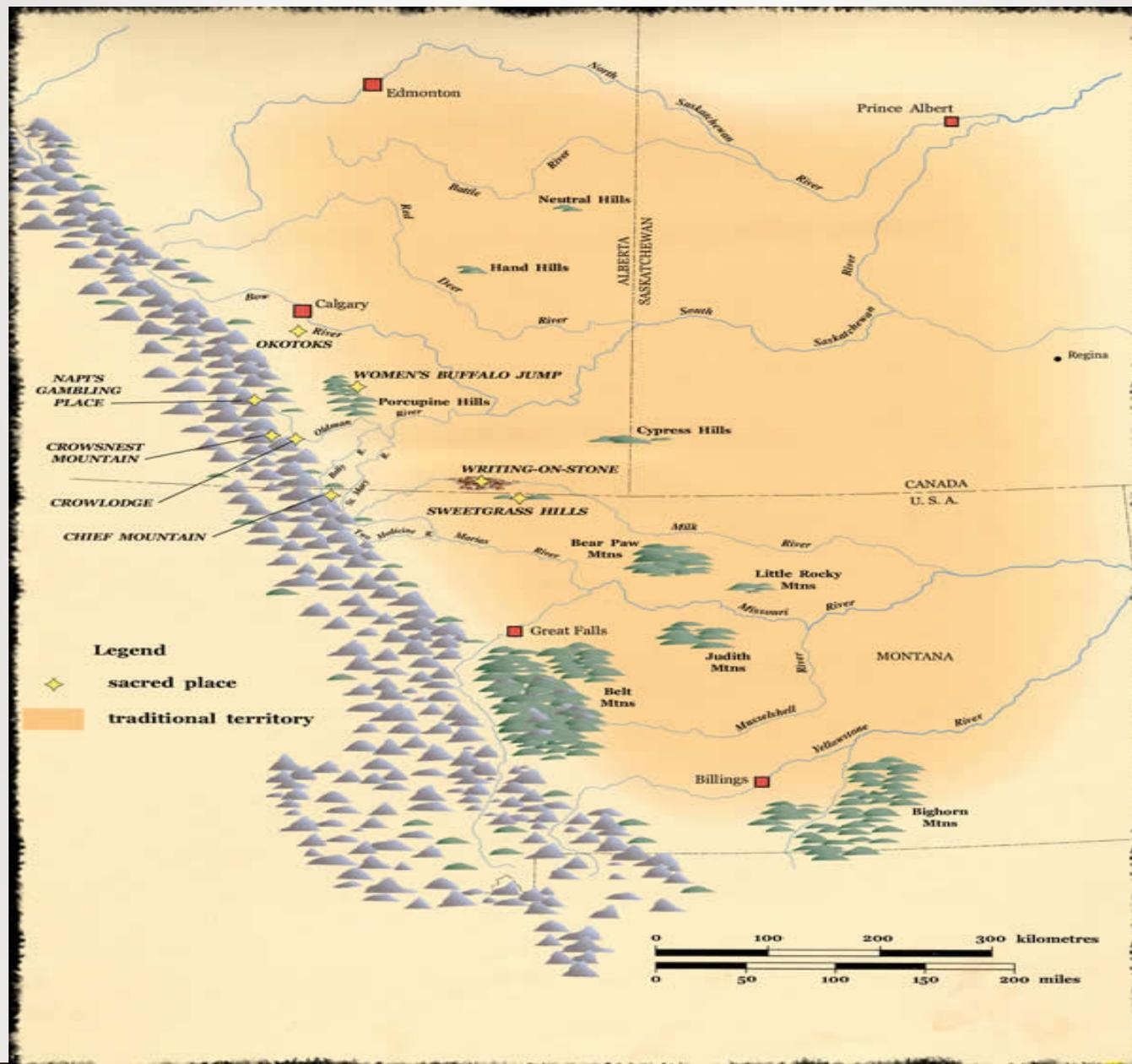


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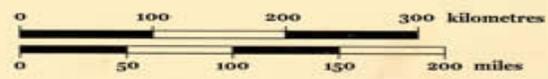


“Acknowledging land is part of a change process and an act of reconciliation. To create understanding, acknowledging land builds upon community and honors the authentic history of Turtle Island and the original people. CONTEXT needs to be considered by all those also incorporating a change process into their practice. This includes the WHOLE story of this land and this country. “

-Tim Fox



Legend
 ◆ sacred place
 traditional territory





Land Acknowledgement

The Numbered Treaties



Treaty 7

- Treaty No. 7 was the last of the numbered treaties negotiated and signed during the 1870s. The treaty covers the southern part of present-day Alberta.
- From the government's perspective, the need for Treaty Seven was immediate and simple. As part of the terms of bringing British Columbia into Confederation in 1871, the Canadian government had promised to build a **trans-continental railway** within ten years. Such a line would have to traverse the newly-acquired western territories, through land still nominally in control of Indian tribes. Huge land concessions would need to be offered to the company building the railway and later, the existence of the line would **encourage large scale immigration to the western prairies**.

Reference: <http://www.aadnc-aandc.gc.ca/eng/1100100028789/1100100028791>



First Nations Perspective

- Treaty 7 was a **Peace Treaty** to share the prosperous land and resources
- When the British North America Act was passed in 1867, the responsibility for Indians and Indian lands had been vested in the federal government. Further, the government was bound by the terms of the **Royal Proclamation of 1763**, which recognized Indians as rightful occupiers of their hunting grounds until such time as these were ceded to a government authority. This meant that the railway could not be built until the rights of the Indians along its route had been extinguished. Therefore, during the period from 1871 to 1876, the government of Canada had systematically concluded treaties with all tribes in the arable regions of the North-West Territories, with the exception of those inhabiting some 50,000 square miles of land south of the Red Deer River and adjacent to the Rocky Mountains. This was the hunting area of the three tribes of the Blackfoot nation -- the Blackfoot, Bloods, and Peigans -- as well as their allies, the Sarcees, and an enemy tribe, the Stoneys. While the first four constituted entire tribes, the Stoneys were a branch of the Assiniboines; some of their tribesmen who occupied hunting grounds further east had signed Treaty Four and Treaty Six

The Indian Act

- Governs how the Canadian state interacts with First Nation bands. The act sets out rules for how to govern First Nation band and reserves.
- The Act was established in 1876. Interactions between First Nation people and enfranchised citizens were subject to strict controls.
- Under the Act government authorities restricted the rights of First Nation people to practice their culture and traditions.
- Highly paternalistic and “for over a century these laws have controlled every aspect of Indian life.”
- “part of a long history of assimilation policies that intended to terminate the cultural, social, economic, and political distinctiveness of Aboriginal peoples by absorbing them into mainstream Canadian life and values.”
- Status First Nations people are still governed under the Indian Act to this day.

➤ (http://indigenousfoundations.adm.arts.ubc.ca/the_indian_act/#origins)

Blackfoot People (Kainai, Siksika and Piikani)

- Because the Blackfoot tribes dominate the unceded region, the proposed pact came to be known as the Blackfoot Treaty, even though it did involve other tribes. The sheer numbers of Blackfoot Indians and their undisputed domination of the area made them the point of primary focus for government officials.

Kainai [Gaa-Naw] Nation (aka Blood Tribe)

- The Blood Tribe has a population of **12,800 (2015)** occupying approximately 549.7 square miles with a Timber Limit in the Rocky Mountains of approximately 7.5 square miles. Three rivers, the Old Man, St. Mary and Belly, border the Blood reserve. The traditional Blackfoot territory extends from the Rocky Mountains to the West; the Sand Hills to the East; to the North Saskatchewan in the North, and the Yellowstone in the South. The Blood Tribe Administration situated in Stand Off is the administrative centre of the Blood Tribe.

(Reference: www.bloodtribe.org)

The Blood Tribe/Kainai

- The Blood Tribe / Kainai and its confederates the Peigan and Siksika are considered to be the oldest residents of the western prairie region. Blackfoot is found to be so diverse from other language groups, leading linguists to believe that the Blackfoot people have lived apart from other language groups for an extended period of time. Archeologists date the existence of a plains hunting culture in the area to 11,000 years before present.

The Blood Tribe/Kainai

- The Blood Tribe was allied politically, culturally and economically with the Siksika (Blackfoot), and Peigans (North and South Peigans), forming what historians refer to as the **Blackfoot Confederacy**. The Confederacy's traditional territory is described, in the historic period, as bordered on the north by the North Saskatchewan River , in Alberta, south by the Yellowstone River in the State of Montana, west by the Rocky Mountains, and east by the Sand Hills in Saskatchewan. The strength and tenacity of the Blackfoot Confederacy was well appreciated by the designers and agents of westward expansion.

Piikani [Bee – gaa – knee] Nation

- This is the land that the Piikani people declare today, theirs. This land is the most resource rich land in the world. This land supports and fuels the Canadian economy today. In past years, the buffalo(Iinii) was the staple of the Piikani peoples life. Buffalo provided every aspect of the Piikani culture from, food to cultural and spiritual uses. Buffalo served as one as the most coveted economic sources for the Piikani during the height of the fur trade. The territories rich grasslands and foothills provided perfect habitat to support buffalo all year round. The Piikani people controlled the economics of the territory by controlling the Hudson Bay, French, American and Spanish fur traders from migrating freely through North America. This was important in controlling the arms trading and horse trading. The military might of the day.

(Reference: <http://piikanination.wixsite.com/piikanination/about-us>)

Piikani- Population

- Today, the Piikani Nation consists of roughly **3600 registered members**. Of this Population roughly 40% live off reserve in urban centers that surround the nation, many people move off the reserve to fulfill their needs that cannot be met within the community such as education, housing and employment.

Siksika [Sik - see – gaa] Nation

- Prior to the 1800s, Siksika Government structure was made up of thirty-six (36) Clans. This translated into a total of 18,000 Siksika. Clans grouped themselves into three (3) main tribes; each were responsible for maintaining the boundaries of the Nation (Confederacy).
- To the North were the North Blackfoot, who camped along the North Saskatchewan River. To the South were the South Blackfoot who protected lands as far South as the Missouri River. The Middle Blackfoot were responsible for all lands between the Rocky Mountains and the Cypress Hills.

(Reference: <http://siksikanation.com/wp/history/>)

Siksika- Population

- Present population of Siksika nation: 6869
- 3,783 estimated living on reserve
- 3,086 estimated living off reserve



Stoney Nakoda Nation

- Chiniki Nation
- Wesley Nation
- Bearspaw Nation

(Reference: <http://www.stoneynation.com/>)

The Stoney Nakoda people

- In 1877 at the signing of Treaty 7, the Îyãhé Nakoda were predominantly represented by three Head Chiefs – **Bearspaw, Wesley, Chiniquay**. These Chiefs made their marks on the Treaty document, based on the belief they were agreeing to put down their weapons to make peace, with no interruption to their use of traditional lands.
- The Îyãhé Nakoda were later assured they would retain three large tracts of traditional homeland, one for each group. However, the government of Canada subsequently recognized the signings with one land entitlement, rather than separate land for each group.
- The Îyãhé Nakoda are the only Aboriginals in Canada that, after signing a Treaty, were assigned a single land allocation for three individual groups.
- Today, they are legally referred to as the Stoney Nakoda First Nation.

(Reference <http://www.stoneyeducation.ca>)

The Stoney Nakoda people

- We are the original “people of the mountains” known in our Nakoda language as the Iyarhe Nakoda and previously as the Iyethkabi. We are called by many different names historically and in current literature:
- Stoney Nakoda (incorrectly as Stony)
- Mountain Stoneys (or Sioux)
- Rocky Mountain Stoney (or Sioux)
- Warriors of the Rocks
- Cutthroat Indians
- (in Plains sign language, the sign of cutting the throat)
- or wapamathe
- Historically, our neighbouring tribes designate the Stoney Nakoda as “Assiniboine,” a name that literally means “Stone people” or “people who cook with stones”.

Tsuu T'ina [Soots - in – naw] Nation

- According to oral tradition, the Tsuut'ina split from a northern nation, probably the Dane-zaa, and moved to the Plains, where they have maintained close contact with the Siksika, Cree and Stoney. Their acculturation to the Plains culture distinguishes them from other northern Dene people, but they have retained their Athabaskan language, Tsuut'ina (Sarcee).

(Reference: <http://www.thecanadianencyclopedia.ca/en/article/sarcee-tsuu-tina/>)

The Tsuu T'ina people

- In 1996, 1,509 identified as Tsuut'ina. Nearly a decade later in 2015, Indigenous and Northern Affairs Canada reported **2,259 registered** Tsuut'ina in Canada.
- In 1877, well-known leader Chief Bull Head reluctantly signed Treaty No. 7, which created the 280 km² reserve on which the Tsuut'ina now live. When anthropologist Diamond Jenness visited the reserve in 1921, the Nation consisted of five bands: Big Plumes, Crow Childs, Crow Chiefs, Old Sarcees and Many Horses. Before they were confined to the reserve, each band was led by a chief. Today, the band is governed by an elected chief and counsellors.

Métis [May – tee] Nation of Alberta

- Governance for the Métis Nation of Alberta is divided into six regions across the province. Alberta also has Metis settlements, which are separate from the Regions. The Settlements are governed provincially by the Metis Settlements General Council.

(Reference: <http://albertametis.com/governance/mna-regions/>) and (<http://msgcweb.ca/>)



The Métis People

- As per the Métis National Council, 'Métis means a person who self-identifies as a Métis, is distinct from other aboriginal peoples, is of historic Métis Nation ancestry, and is accepted by the Métis Nation.'
- Not all mixed First Nations people are Métis

The Métis People

- In the past decade, the Métis population has nearly doubled. The Métis are one of the fastest growing populations in Canada with a population estimated at 451,795 in 2011 of which a significantly high percentage lived in Alberta alone. Alberta today accounts for more than **96,865 Métis**[1] which is the largest among the provinces and territories representing more than 21.4% of all Métis in Canada.

Metis Culture



- The Métis sash is a colorful finger woven belt that is usually 3 meters long. It is sometimes referred to as L 'Assumption sash or Ceinture Fléchée (arrow sash).
- They used the sash as a belt to hold coats closed and it also served as tow rope, tumpline, towel, and even a sewing kit.
- Michif is the language spoken exclusively by the Métis who are the descendants of fur traders and First Nations women, dating back to the days of the Red River Settlement in Manitoba.
- The Michif language is a combination of French nouns and Cree verbs and is spoken by Metis in the provinces of Manitoba, Saskatchewan, Alberta, British Columbia, Ontario and in the South Slave region of the Northwest Territories. The highest numbers of Michif speakers are found in the Prairies.

Written Land Acknowledgment

- I would like to take this opportunity to acknowledge the traditional territories of the people of the Treaty 7 region in Southern Alberta, which includes the Blackfoot Confederacy (comprising the Siksika[1], Piikani[2], and Kainai[3] First Nations), the Tsuut'ina First Nation [4], and the Stoney Nakoda First Nation. The City of Calgary is also home to Métis Nation of Alberta, Region III.



Why acknowledge land?

- Traditional custom for Indigenous people that dates back centuries
- Important step for reconciliation
- Begins the conversation

An Origin Story

- “Every society, in one way or another, lays claim to a territory. Within the claimed territory, a culture arises from the mutual relationship with the land. A culture consists of paradigmatic concepts, values, and customs. Paradigms are the tacit infrastructures members of a society utilize for their beliefs, behavior and relationships.
- Every society, through its mutual relationship with the land, develops icons, symbols and images that serve as repositories for the paradigms, values, customs, ceremonies, stories, songs and beliefs of the people. These, in turn, are embodied into the very being of the people. “

-By Dr. Leroy Little Bear

Resources

- <http://www.makingtreaty7.com/150-acts-of-reconciliation/>
- <http://www.cbc.ca/8thfire/index.html>