



FIRST PEOPLES ON THE RED Self-Directed Drive & Stroll Tour

Welcome to a Routes on the Red self-directed tour of the Red River Valley. These itineraries guide you through the history and the geography of this beautiful and interesting landscape. Several different Routes on the Red, featuring driving, cycling, walking or canoeing/kayaking, lead you on an exploration of four historical and cultural themes: Fur Trading Routes on the Red; Settler Routes on the Red; Natural and First Nations Routes on the Red; and Art and Cultural Routes on the Red.

The purpose of this route description is to provide information on a self-guided drive and walk. The walking described includes public lands and trails. While you enjoy yourself, please drive and hike carefully as you are responsible to ensure your own safety and that any activity is within your abilities. Every effort has been made to ensure that the information in this description is accurate and up to date. However, we are unable to accept responsibility for any inconvenience, loss or injury sustained as a result of anyone relying upon this information.

Explore the rich heritage of the First Nations people along the historic Red River on this full day drive and stroll tour. Learn about a momentous peace meeting held at the junction of the Red and Assiniboine rivers over 600 years ago, explore the expression of modern Aboriginal life in

This is a full-day tour of about 150 km with opportunities for numerous stops along the way. The driving route takes you from The Forks to a number of significant Aboriginal sites along the northern section of the Red River en route to the Ojibway Historic Village near Scanterbury by Lake Winnipeg. This tour can easily be made into a two day tour by staying overnight at the Brokenhead Ojibway Nation Historic Village,

the city, discover a pristine setting where you are transported back in time to a world where the trees whisper, monsters are vanquished and relaxation pervades. Take the time to uncover this amazing and diverse heritage that is integral to the cultural mosaic of Manitoba.

where it is possible to camp in a teepee for a night or longer - and enjoy the many activities available at this site (call for reservations). There are many restaurants, cafes and grocery stores in Winnipeg, Lockport, Selkirk, as well a café at Brokenhead First Nation Reserve. Along the day drive there are numerous picnic facilities, most notably along River Road, PR 238 and at St. Peter Dynevor Church.

On today's trip you will visit the following sites:

**The Forks – 201 - One Forks Market Road
Winnipeg, Manitoba**

phone: (204) 957-7618
<http://www.theforks.com>

Forks Market open daily from 9:30 am - 6:30 pm
and Friday from 9:30 am - 9:00 pm.

**Thunderbird House –
715 Main Street, Winnipeg, Manitoba**

phone: (204) 940-4247
fax: (204) 940-4247
email: thunderbirdhouse2@shawbiz.ca
www.thunderbirdhouse.com

Open Monday to Friday, 9:00 - 5:00, there are often programs in the evening or on the weekend, in which case the centre is also open

**Kenosewun Centre –
PTH 44 just east of the Lockport Bridge**

phone: (204) 757-2902
Open mid-May to September Long Weekend

St. Peter Dynevor Church – Selkirk, Manitoba

phone: (204) 482-8602
guided tours can be arranged
www.rmofstclements.com

**Lower Fort Garry
5981 PTH 9, St. Andrews, Manitoba**

phone: 1-877-534-3678
fax: (204) 486-5887
email: LFGNH.Info@pc.gc.ca
Open May 15 to September 1, 9:00 -5:00

**Brokenhead Ojibway Nation Historic Village
Scanterbury, Manitoba**

phone: (204) 766-2494
fax: (204) 766-2306
Open May to October

The Red River valley has been home to First Nations people for thousands of years. Before you begin your tour to explore the rich culture and heritage of the Aboriginal peoples of the Red River valley, the next few paragraphs explore the history of the First Peoples in Manitoba.

Although there have been people in the Americas for thousands of years, most of Canada was not available for habitation until much more recently. From about 75,000 to 15,000 years ago, huge sheets of glacial ice covered most of this country (as much as 2 km thick in some locations). As the glacier began to recede, it exposed new lands where people and the animals they hunted could live. These initial inhabitants were known as Palaeo-Indians (Palaeo means “early”) because of their ancestry to the subsequent First Nations peoples. They were hunters and gatherers who followed the herds of large mammals as they migrated seasonally across the expanse of prairie grasslands. However, during much of this time of glacial retreat, when most other parts of Canada were being exposed, much of Manitoba remained uninhabitable as it was covered by the run-off from the melting glaciers – Lake Agassiz. The first inhabitants of this province entered from the southwest just over 11,000 years ago (or around 9000 BC). People did not reach the Red River valley until about 8,000 years ago (6000 BC), when Lake Agassiz had almost disappeared.

Want to know more about the natural history of the Red River valley? Try Rivers West's Glaciers to Grasslands: self-directed drive & stroll tour.

By 8,000 years ago, or 6000 BC, the Palaeo-Indian culture had divided into a number of regional groupings depending upon the environment in which the people found themselves. In the grasslands of Manitoba, Saskatchewan and Alberta, the Early Plains Culture had developed. Although similar to the Palaeo-Indians in that they relied on the large herds of mammals (especially bison) for their main food supply, a new technology had arrived. The spear thrower or atlatl made their weapons much more powerful as this tool helped them throw the spears further with more force.

Over the subsequent millennia, there were subtle shifts and changes in the climate that affected the landscape. Up until 3,500 years ago (1500 BC), people belonging to the Plains Culture occupied most of southern Manitoba and into northwestern Ontario as this land was grassland favoured by the large bison herds. However, from 3,500 to 2,500 years ago (1500 to 500 BC), moist, cool weather led to the eastern expansion of the boreal forest. The Plains people followed the bison as they moved westward to the grasslands of southwestern Manitoba. This opened the land of southeastern Manitoba to people accustomed to living in the forests of Ontario – who belonged to the Late Western Shield Culture. There was probably an element of conflict involved in this demographic shift that made the Red River valley – as the transition zone between these two regions (the plains and the boreal forest) – a significant and ever shifting boundary between these two groups of peoples.

Two major technological developments that occurred around 3,000 to 2,500 years ago (1000 to 500 BC) had a great impact on both the cultures that occupied southern Manitoba. The first was the introduction of pottery, which is believed to have originated in South America, and the second was the bow and arrow, which probably originated in Asia and entered North America with the early Palaeo-Eskimo peoples.

The Late Plains people lived in southwestern Manitoba and continued to subsist by hunting bison and gathering local plants and berries, as it was for the 12,000 years of Plains pre-European history. These people were ancestral to a number of First Nation groups encountered by the first Europeans, including the Assiniboin and the Gros Ventres. The Late Western Shield people who subsisted primarily by hunting forest animals like beaver and moose, catching fish and harvesting wild rice, were ancestral to the Ojibwa and Western Cree.

Upon the arrival of European explorers and fur traders, they encountered a number of different First Nations peoples in the Manitoba area including the Assiniboin, the Gros Ventres and the Cree. As the fur trade economy began to take hold and flourish, the different First Nation groups took on different roles in support of the trade. The Cree (who initially lived along the shores of Lake Winnipeg and further north) acted as trappers and middlemen in the fur trade. The Gros Ventres (who initially occupied the southern Red River valley) became involved in the food supply for the North West Company, trading pemmican for European goods. The Assiniboin (who initially occupied the northern Red River valley and northwestern Ontario), were first involved as middlemen in the trade like the Cree, however, they gradually became key in the production of supplies for the Nor'westers.

By the 1780s, with the intensification of the fur trade, the demographics of the First Nation groups in southern Manitoba shifted significantly. This occurred for a number of reasons, including the depletion of fur bearing animals, competition between the North West Company and the Hudson's Bay Company, settlement pressure from the east and the expansion of the fur trade west. The Cree, who had occupied the shores of Lake Winnipeg, moved north and west. This allowed the Assiniboin to replace them along Lake Winnipeg. The Assiniboin expanded south as the Gros Ventres moved west (eventually by 1830, all of the Gros Ventres had left Canadian territory and moved to Montana). In the 1780s, the Assiniboin began to be pushed south and west, as the Ojibwa people who initially originated around the north shores of Lake Huron and Superior, expanded westward. In short order, the Ojibwa became the dominant trappers and hunters in the Red River area.

Today, only the Ojibwa are represented with First Nations Reserves along the banks of the Red River. The Cree are located primarily in northern Manitoba and there are no Assiniboin reserves in the province.

Beginning of Tour

This tour begins at The Forks – the junction of the Red and Assiniboine rivers. Archaeological evidence has shown that this site has been an important meeting place for at least 6,000 years. Oral traditions passed down by Aboriginal Elders tell us about a Peace Meeting that occurred over 500 years ago, when several tribes gathered on this site. People came to the junction of the Red and Assiniboine rivers to hunt, fish, and trade. This spot was, in fact, part of a vast transcontinental trade network. Archaeological excavations have found items from as far away as northern Texas. People also camped here, but they did not establish permanent encampments or villages. During the early 17th century, the Assiniboin moved into the area and began to engage in trade with the Hudson’s Bay Company. They became middlemen, taking furs to the HBC’s posts and trading for European goods that they then used to trade for more furs from other First Nation groups. Eventually, however, French traders arrived inland and began to trade with other indigenous groups. As a result, the Assiniboin moved further west to engage in hunting and began to produce supplies for the fur traders rather than trading in furs.

The arrival of traders at first brought economic opportunities for First Nations people, but it also led to European settlement, which deprived them of their land. Settlement also brought missionaries who wanted to Christianize the Aboriginal population and persuade them to become farmers. As settlement and changing economic conditions altered the face of the west, First Nations peoples took up farming to provide a reliable supply of food for themselves (this tour will take you to one of the early First Nation farming communities along the Red River).

Start your tour by exploring the paths along the Red River and behind the Children’s Museum. Interpretive panels provide a good introduction to the Aboriginal history of the area. Additionally, check with The Forks, as there are often interpretive tours of the site that discuss the Aboriginal habitation of this area.

Following your visit of The Forks and exploring the paths and panels explaining the Aboriginal presence at this location, begin your driving tour.

km to next location	DIRECTIONS	Total km
0.0	Start from The Forks parking lot in front of Forks Market. Exit the parking lot, head toward Manitoba Theatre for Young People (MTYP), putting the Old Forks Market behind you. Turn left onto Old Market Road (MTYP is on your right.)	0.0
0.1	Turn right onto Waterfront Drive.	0.1
0.3	Turn left onto York Avenue (at the lights).	0.4
0.2	Turn right onto Main Street at the lights.	0.2
0.6	Continue straight on Main Street at intersection of Portage Avenue and Main Street.	0.8
0.6	At this corner, there are two options: If you wish to visit the Manitoba Museum, turn right onto Rupert Avenue. However, to continue with the tour, continue straight on Main Street (As you continue straight on Main Street, do not veer right onto the Disraeli Freeway).	1.4
0.5	Turn right onto Higgins Avenue at the lights, keeping the large circular building – Thunderbird House – on your right.	1.9
0.1	Turn right onto back alley to reach the Thunderbird parking area.	2.0
0.1	Turn into parking spot for Circle of Life Thunderbird House.	2.1

The structure of Thunderbird House was designed by the renowned Métis architect - Douglas Cardinal (some of his other designs include the Canadian Museum of Civilization in Hull, Québec and the National Museum of the American Indian for the Smithsonian Institute in Washington, D.C.). Thunderbird House is a striking round building with a roof formed by the graceful wings of a Thunderbird. This mythical creature is a protector of animals from the Cree mythology and is responsible for thunder and lightning. It shouts out its anger with black clouds, rain and fire flashes – thunder is thought to be produced by the flapping of its wings and lightning by the opening and closing of its eyes.

Thunderbird House was opened on March 21, 2000, the day of the vernal equinox. A sunrise-to-sunset ceremony, a feast, and a prayer marked the event. This centre was first conceived in 1969 and is part of a development called Neeginan, a Cree word for “our place”. Its purpose is to be a place of spiritual renewal and fulfillment where Aboriginal youth in the city can come to learn about their heritage and receive guidance. It is also a place where Elders teach Aboriginal traditions and healing. Thunderbird House is meant to be a meeting place for everyone, where cultures and traditions can be taught and shared amongst all peoples. You are welcome to visit and participate in the cultural programs that the centre runs (be sure to visit their web site for up to date information).

To visit the centre, proceed up the path and enter in through the main doors. There is no reception area. Anyone you see is happy to answer your questions. **If you would like a tour provided by a local Elder, please call ahead and one can be arranged, there is no fee for this service.**

When you enter the building, be sure to remove your shoes or put the slippers provided by the door over your shoes. The interior of this building is considered a sacred area and was sanctified with tobacco during the construction process. Tobacco has long been important in First Nations culture as a sacred plant used in ceremonies. During diplomatic and trade negotiations amongst First Nations people, gifts of tobacco were frequently included during the ceremonial aspects of these events. Even the European fur traders appreciated this and gave gifts of tobacco when they traded with the First Nations peoples. This tradition continues to the present day. Ceremonies and events involving the First Nations always involve the offering of tobacco as a sign of cultural respect. Indeed, should you receive a tour of Thunderbird House by an Elder, a small gift of tobacco (such as a cigarette or a small pouch of loose tobacco) would be an appropriate gesture of appreciation.

The interior of this building was constructed with local materials. The fire pit in the centre of the building is used only during the solstice and equinox celebrations. As you explore the interior

of this building, note that there are four entrances, each facing a different cardinal direction. In the Aboriginal spiritual world, each direction has its own significance and meaning and is represented throughout traditional Aboriginal life (as found in the medicine wheel and, indeed, Thunderbird House). Each direction has a human personality, a season, a stage of life, and represents one of the four elements – along with a number of other associations. The East is associated with infancy, spring, dawn, the spirit, protection, and dance. It is the direction to which dreams go. Its animal protector is the eagle. The South signifies childhood, emotion, trust, and summer. It is sunny, is associated with maize, and its animal is the coyote. The West is identified with maturity, growth, and strength, as well as sunset and the autumn. Its animal is the water buffalo. The North is associated with winter, the elder, wisdom and storytelling, humility, renewal, wholeness, and fire, and its animal is the bear. Each direction also represents one of the four human races: North represents the white race, East the yellow race, South the black race, and West the red race.

After a visit to the interior of the building, exit and explore the circular path that encircles the building.

From the eastern entrance you can follow the circle of life path, each segment of which represents a stage of life. The eastern entrance symbolizes the beginning of life because the sun rises in the east. Go to the left to follow the path clockwise. You'll pass trees on the left and a sweat lodge. The southeast and southwest quadrants represent childhood and adolescence, respectively, and the path is curvy because these can be tumultuous phases of life. As you move into the northwest quadrant, you enter the portion that represents adulthood and the path becomes slightly straighter. The northeast portion represents old age and the path becomes quite smooth. In this northeast quadrant there are a number of rocks that line the path. These are a local Manitoba stone and symbolize the respect that First Nations people have for their grandfathers. People can rest here and give themselves over to reflection. Rocks, called grandfather rocks, are heated in the sweat lodge ceremony and herbs and sweetgrass are placed on them. The rocks outside are symbols of these rocks. The trees and all the plantings along the route are native to this part of the world and were chosen out of respect for Mother Earth.

There is a sweat lodge adjacent to Thunderbird House. The Sweat Lodge ceremony is one of purification and healing for both the body and the spirit and has long been an important part of Aboriginal culture. This sweat lodge is the only one located in an urban setting, as sweat lodges are supposed to be in secluded wild places, and has thus aroused some controversy. But Winnipeg has a large First Nations population, many of whom can not easily go elsewhere to attend a Sweat Lodge ceremony and so a sweat lodge was included as part of the centre.

Thunderbird House offers Pow-Wow dance instruction on Saturdays and drumming on Tuesday evenings 7:00 to 9:00 p.m. On Thursday evenings, from 7:00 to 9:00 p.m., Rites of Passage workshops are held. It is also possible to take part in a Sweat Lodge ceremony, learn Ojibway and Cree, and join in the Solstice and Equinox celebrations that take place during the year. Visit their website for a complete list of activities and programs that are available to the public.

After the visit, exit the parking lot the way you came in towards Higgins Avenue. Turn left onto Higgins Avenue.

0.1

Turn right onto Main Street and pass beneath the railway tracks.

2.2

One of the reasons for the establishment of Thunderbird House in Winnipeg is the large Aboriginal population in the city. Almost 10% of the city's population is Aboriginal and approximately 35% of the Aboriginal population of Manitoba lives in Winnipeg. For the past 30 years, there has been an increasing number of Aboriginal people moving from rural reserves to Canada's urban centres. The reasons for this are numerous, but are often the result of the search for economic security. The modern market system and other features of Canadian culture have penetrated most native communities to such an extent that the traditional subsistence way of life has been redefined as "unemployment" and "poverty". Thus, with the added factors of an increase in Aboriginal populations, poor land on the reserves to develop economic opportunities,

and the depletion of game in some areas, people leave hunting, fishing and fur trapping to find "real employment" in the urban centres.

The transition can be difficult. It is not easy leaving one's family and friends. Many of the jobs available in the city are low paying and provide little opportunity for advancement. For some Aboriginal people, life can be difficult and they are unable to escape the poverty they hoped to leave behind. However, many do succeed in making new lives for themselves and, increasingly, First Nations people are going to university and entering a variety of professions. Within Winnipeg, there is a strong Aboriginal community that is working with a number of organizations to improve the living and working conditions of their struggling members.

0.5	Look to your right to see mosaic on wall at the corner with Euclid.	2.7
2.7	Continue straight to cross Rupertsland Boulevard.	5.4

This is the site of the Battle of Seven Oaks, a skirmish that occurred in 1816, after Miles Macdonnell, the first governor of the Red River Colony, outlawed the export of provisions from the district. One of the provisions included was pemmican, a mixture of pounded dried bison meat, fat, and often berries. Pemmican was a staple food of the fur trade and was carried by the voyageurs and traders as they travelled across the country. Invented by First Nation people, pemmican was nutritious and easy to transport and it lasted for months. It was also only one of the many ways in which First Nations peoples helped the

Europeans to survive in North America. The fur traders adopted the canoe and snowshoes and, in their travels, relied on First Nations guides to show them the way. First Nations hunters brought fresh meat to traders' camps and showed them good fishing places, thereby playing a crucial role in the survival of the newcomers.

Want to know more about the Métis? Try Rivers West's Métis and the Path to Confederation: self-directed drive & stroll tour.

0.8	Pass the Main Street Murals on your left – at Manitoba Hydro's West Kildonan Semple Avenue Station.	6.2
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It is worth a short stop to look at these amazing works of art. There are five scenes depicted here, showing the evolution of this land from 1790 to 1877.

The first mural shows the area circa 1790, when the Aboriginal peoples lived off the land. The terrain was covered with buffalo grass and shrubs on the west side of the Red River and the east bank rolled into hills covered with woods.

The second mural shows a scene from 1812, and depicts the uneasiness of the North West Company men as European settlers arrived. A likeness of William McGillivray, Chief Director of the NWC, has been included in this scene.

The third mural is from 1816, and depicts the Battle of Seven Oaks. Likenesses of the Métis leader Cuthbert Grant and Governor Robert Semple are represented in this scene.

The fourth mural portrays how the land was divided for settlement in 1817. The Aboriginal peoples ceded rights to a strip of land along both sides of the Red and Assiniboine rivers, which was divided up for the Selkirk settlers. Likenesses of Lord Selkirk and Chief Peguis can be seen here.

The final mural, from 1877, shows the arrival of Western Canada's first locomotive – as it was towed up the Red River on a barge.

Want to know more about the European settlement of the Red River Valley? Try Rivers West's The People of the Red River Settlement: self-directed drive & stroll tour.

1.8	Cross Chief Peguis Trail.	8.8
3.0	Cross Perimeter and continue straight.	11.0
8.6	Turn right onto River Road, PR 238.	19.6
0.6	Pass a pull off on right. View the panels on settlement, River Road, etc.	20.2

This is a lovely spot for a picnic. There are also information panels about River Road and the European settlement in this area.

2.0	Pull off on right for outhouses.	22.2
1.7	Pass Scott House on the left.	23.9
0.4	Pass Twin Oaks. This land was supposed to be Peguis land.	24.3
1.4	St. Andrew's Church and Rectory are on left.	25.7
0.5	Captain Kennedy's House is on right.	26.2
3.1	Turn left onto Steven Avenue. You are now in Lockport.	29.3
0.4	Turn right following the PR 238 signs.	29.7
0.1	Turn right at T-intersection onto PR 411 to cross over the locks.	29.8
0.8	Immediately after crossing the bridge, turn right and follow the road around under the bridge, etc. (my recollection is that left turns at the foot of the bridge are prohibited until you go further east). Turn back in parking lot towards bridge to the Kenosewun Centre.	30.6

Kenosewun means "many fishes" and this was certainly an important Aboriginal fishing site throughout history. The locks have altered the site significantly, but the rapids are still a great fishing area.

Although the opportunity for fishing has always made this location a popular spot, this site was also an important agricultural site. Archaeologists have discovered that over 600 years ago people were cultivating and harvesting corn on this site. This represents the earliest known evidence of farming on the Canadian prairies, and the northernmost location for pre-European horticulture on the North American continent. However, as the climate cooled, this area could not remain a viable farming community – and the site was abandoned. Archaeological excavations on this site have uncovered charred corn kernels, hoes made from the shoulder blades of bison, underground storage pits (some of which

were up to 2 metres deep), and pottery very similar in style to First Nation farming cultures of the upper Mississippi and Missouri river valleys.

Walk along the trail, where informative plaques tell you about the history of the area, and visit the museum, which houses aboriginal artifacts that are several thousand years old. During the summer, the centre holds various events, including the following:

- July 12 - 13: Amazing Archaeology – visit an original dig site.
- August 16 - 17: All weekend "Throwback in Time" – an atlatl (a spear thrower) competition.

There are washrooms on this site.

Following your visit:

0.0	Exit parking lot. Turn right onto PTH 44 West to cross the Red River.	30.6
1.7	Turn right onto PTH 9 North at lights.	32.3
1.9	Pass Little Britain United Church, an old stone church on the right.	34.2
0.4	Arrive at the entrance to Lower Fort Garry on the right. Should you wish to visit, turn right.	34.6

When it was first constructed in the mid 19th century, Lower Fort Garry was to be an administrative centre of the Hudson's Bay Company. It was also a major supply centre for the fur trade posts and local settlers. It is important to remember, however, that this post, like the rest of the company's posts, was a place frequented by First Nations peoples as well as Europeans and that Aboriginal people as well as European people lived here. The Aboriginal encampment near the fort is an excellent opportunity to learn about the First Nations presence here.

Want to know more about the fur trade? Try Rivers West's People of the Fur Trade: self-directed drive & stroll tour.

In 1871, an important historical event occurred at Lower Fort Garry: the signing of Treaty #1 (the first treaty between Canada and the Aboriginal peoples of this territory). It was an agreement between the Ojibwa and Swampy Cree of Manitoba and the Crown. By this treaty, the First Nations surrendered title to all their territory in return for an immediate payment of three dollars each, and annuity of fifteen dollars in cash or goods per family of five, reserves in the amount

of 160 acres per family of five, a school for each reserve, and protection from intoxicating liquor. A plaque commemorating this event is located outside the West Gate of the Fort.

Lower Fort Garry also has an Aboriginal Village set up outside the walls of the Fort. If you have time, feel free to stop in for a short visit. There is a restaurant and washrooms at the Fort.

1.3	Continuing along PTH 9, turn right onto River Road (Watch for the first road past Lower Fort Garry).	35.9
3.0	Pass St. Clements Church on the left at St. Clements Drive, and the St. Clements Park on the right.	38.9

If you are looking to stretch your legs, this is a nice spot for a short walk. Park in the church parking lot and walk across the road to the park. Walk through the middle of the park towards the river. As you near the river, you will see a path that parallels the river – follow it for as long as you would like

before returning to your car. At one point you will come to a rivulet (small stream). You can cross it by going up to the road or can cross by the shore (if the water isn't too high). Short out and back walk, approximately 1 km.

0.4	Enter Selkirk city limits.	39.3
2.2	Turn right at four-way stop to cross the Red River.	41.5
1.9	Turn left at Junction 212 towards East Selkirk.	43.4
1.1	Turn right to stay on PR 212.	44.5
1.0	Turn left onto PR 508 to follow the La Verendrye Trail.	45.5
5.1	Turn left onto Stone Church Road, a gravel road. Note the church on your left.	50.6
0.8	Arrive at the church and park.	51.4

You are at St. Peter's Dynevor Anglican Church. This church was completed in 1854 under the direction of Archdeacon William Cockran, making it the second oldest stone church in western Canada (after St. Andrews Anglican Church near Lockport). It replaced an earlier wooden church that was built in 1836 slightly south of its current location. With its three foot thick walls, the church stays wonderfully cool in the summer. There are regular Sunday services here during the summer months. At the front of the church, the word Kanatiswyun is written three times near the ceiling. In Cree this word means "holy" and in Ojibwa it means "amen".

The church originally served the Aboriginal agricultural settlement that was established here in 1834 for the Ojibwa and Cree First Nations people. This site was the first successful agricultural settlement in the west and, by 1835, there was a log school, houses and a windmill situated beyond the cemetery boundary to the south. Although a large area was under cultivation and the crops were good, farming was a secondary occupation for a number of the First Nations people that lived here. Hunting and fishing along the shores of the Red River and Cooks Creek (to the south) was the lifestyle chosen by many of the community's inhabitants.

This church and community came into existence because of the vision and effort of one man – the great Ojibwa Chief Peguis. Peguis was a strong supporter of the Selkirk Settlers as well as a staunch defender of his own people. Peguis welcomed the Selkirk settlers and his people helped the colonists survive their first years by showing them how to hunt bison. Peguis also helped the settlers after the Battle of Seven Oaks, among them Marie-Anne Gaboury, the future grandmother of Louis Riel. In 1817, Peguis was one of the chiefs who signed a treaty with Lord Selkirk to provide land for settlement. This was the first land treaty signed in western Canada.

The grant was a strip of land two miles wide on each side of the Red and Assiniboine rivers, from their confluence up the Red River as far as what is now Grand Forks, North Dakota, and up the Assiniboine as far as Rat Creek. The treaty also included plots of land reaching six miles in each direction from Fort Douglas, Fort Daer and Grand Forks. In return, the tribes would each receive 100 lbs of tobacco annually in payment. Peguis was a friend to the settlement and to the Hudson's Bay Company and a supporter of the Anglicans' missionary efforts. In 1840, he himself converted to Christianity. He gave up three of his four wives and he and his remaining wife took the names William and Victoria King. Their children later adopted the surname of Prince.

Though Peguis was recognized and honoured by the HBC and from 1835 received an annuity of £5 in recognition of his contributions, he was a steadfast champion of his people's rights. He criticized the white settlers' use of lands that had not been surrendered to them and questioned the right of the colony's governor and council to make laws affecting such lands without another treaty. He also pointed out that there had never been formal transfer of the lands granted by the first treaty. It was not until after the Dominion of Canada acquired the area in 1870 that the situation was dealt with. You have seen the plaque commemorating the signing of Treaty No. 1 at Lower Fort Garry. Peguis' son, Mis-koo-kee-new, known as Red Eagle or Henry Prince, participated in its negotiation. Peguis died in 1864 and was buried in this cemetery.

You will find a monument to Peguis at the end of a stepping stone path to the south west of the church, in front of a bench. His actual burial site is unmarked and is thought to be located to the left (southeast) of this monument in an area of the cemetery where there are a number of graves dating around 1850.

The settlement established on this site by Peguis was not the first First Nation occupation of this land. Recent archaeological excavations associated with the restoration of the church have uncovered pottery, arrowheads and bones of numerous animals, like bison, bear, moose and catfish, along with other remains that are almost 2,000 years old. The design on the early pottery indicates that the people who used this site as a seasonal hunting and fishing camp belonged to the Late Western

Shield Culture (the predecessors to the Ojibwa and the Cree). There are ongoing excavations at this site to discover more about the people who lived here thousands of years ago.

If you would like a guided tour of the church and cemetery – contact St. Peter Dynevor Church (the number is at the beginning of this tour).

	After visiting the church, return to your car and exit the driveway.	
0.8	Turn left to rejoin PR 508.	52.2
0.7	Continue straight at stop sign to stay on La Verendrye Trail.	52.9
3.4	Turn right to stay on PR 508.	56.3
3.8	Turn left onto PTH 59 North.	60.1
4.2	Cross Devil's Creek.	64.3
3.5	Enter Ojibway First Nations Land.	67.8
4.3	Turn right onto Sargent Tommy Prince Road. There is a gas station and a number of other buildings a little removed from the road at this intersection.	72.1
3.8	Pass a bison ranch on your right.	75.9
0.4	Turn left at octagonal building into parking lot. You are now at the Brokenhead Ojibway Nation Historic Village.	76.3

The Brokenhead Ojibway First Nation gets its name from the Brokenhead River which flows through the modern village of Scanterbury and along the north side of the Historic Village. The name Brokenhead comes from the distant past when the people arrived at the mouth of the river. It is believed that as night fell a huge head with horns rose from the water. It appeared to be a giant buffalo. A fearless member of the trip shot an arrow that struck the monster's forehead, splitting it in two. The monster disappeared and was never seen again and the river was named Pas-Ka-Tay-Bay Cee-Pee, the River of the Brokenhead.

Today this Historic Village provides an excellent opportunity to learn about Aboriginal history and tradition. As you wander through the pristine riverbottom forest and come upon the working village and then the teepee village, you will get the sense that you have stepped back in time. The walking trails are beautifully maintained and take you away from the drone

of the highway. Listen for the call of numerous birds, watch for other wildlife including deer and other animals (including a myriad of frogs), look for the variety of edible plants and berries including Saskatoon berries, chokecherries, raspberries, strawberries and fiddleheads.

It is also possible to camp overnight at this site in one of the teepees, each of which holds four to six persons. Take part in activities such as teepee teaching, campfire storytelling, bead and quill work, and make your own dreamcatcher. Learn about traditional herbs and how they are used, and taste traditional Ojibway food, such as bison, deer, wild rice and corn. Join in Pow Wows, festivals, and sweat lodges. Anyone is welcome. If you'd like, you can also arrange for a guided walk with an Elder. Be sure to call ahead if you'd like to camp overnight or take part in any of the programmed activities (the phone number is at the start of this tour).

	Exit parking lot and turn right onto Ganel Road.	
4.1	Turn left onto PTH 59.	80.4
21.4	Turn right on PR 508 to go back the way you came.	101.8
25.6	Pass Birds Hill Park turn-off on right.	127.4
7.4	Cross Red River Floodway.	134.8
3.8	Turn right onto Perimeter Highway, 101 West.	138.6
2.8	Turn right onto the Henderson Highway exit.	141.4
0.6	Turn left onto Henderson Highway.	142.0
2.9	Continue straight to cross Chief Peguis Trail.	144.9
5.8	Cross Red River and then the railway tracks. You will soon be turning left.	150.7
1.3	Turn left before first set of lights onto Lily Street.	152.0
0.2	Turn left onto Pacific Avenue.	152.2
0.1	Turn right onto Waterfront Drive.	152.3
0.2	Go straight through roundabout to stay on Waterfront Drive.	152.5
0.9	Continue straight through the next couple sets of lights and follow this road into The Forks.	153.4
0.4	You have arrived back at The Forks Market.	153.8

Stop in for a snack at The Market following your long day's adventure.

Thank you for joining Routes on the Red's self-directed excursion of the First Peoples on the Red. We hope that you had an enjoyable trip. We would love to have you discover more of the Red River valley on our other self-directed itineraries.

We greatly value your input and comments. If something was not clear, a road sign changed, or if you found a delightful picnic site or visit that you would like to share with future travellers, please let us know. The best way to communicate is to write the changes or new information directly onto the appropriate route description page, and mail or fax it to the Rivers West office. Thank you in advance for your contributions!

Rivers West, officially known as Red River Corridor Inc./L'Association du Corridor Rivière Rouge, is a not-for-profit organization, with the overall objective to develop the Red River Corridor as a destination. Our mandate is to create and implement a long-term tourism and conservation strategy focusing on the development, promotion and management of the natural, tourism, cultural and heritage, and recreational resources of the Red River from Emerson to Lake Winnipeg.

We are pleased to receive financial support from the federal and provincial governments and the participation of rural municipalities, towns and cities along the length of the river. A variety of projects are underway in the Red River region. These include the preservation of special lands for conservation, designation of the Red River as a heritage river, increasing opportunities for public access to the River, and the development and promotion of the river valley's natural, cultural, recreational and tourism resources.

Contact us for more information at:

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