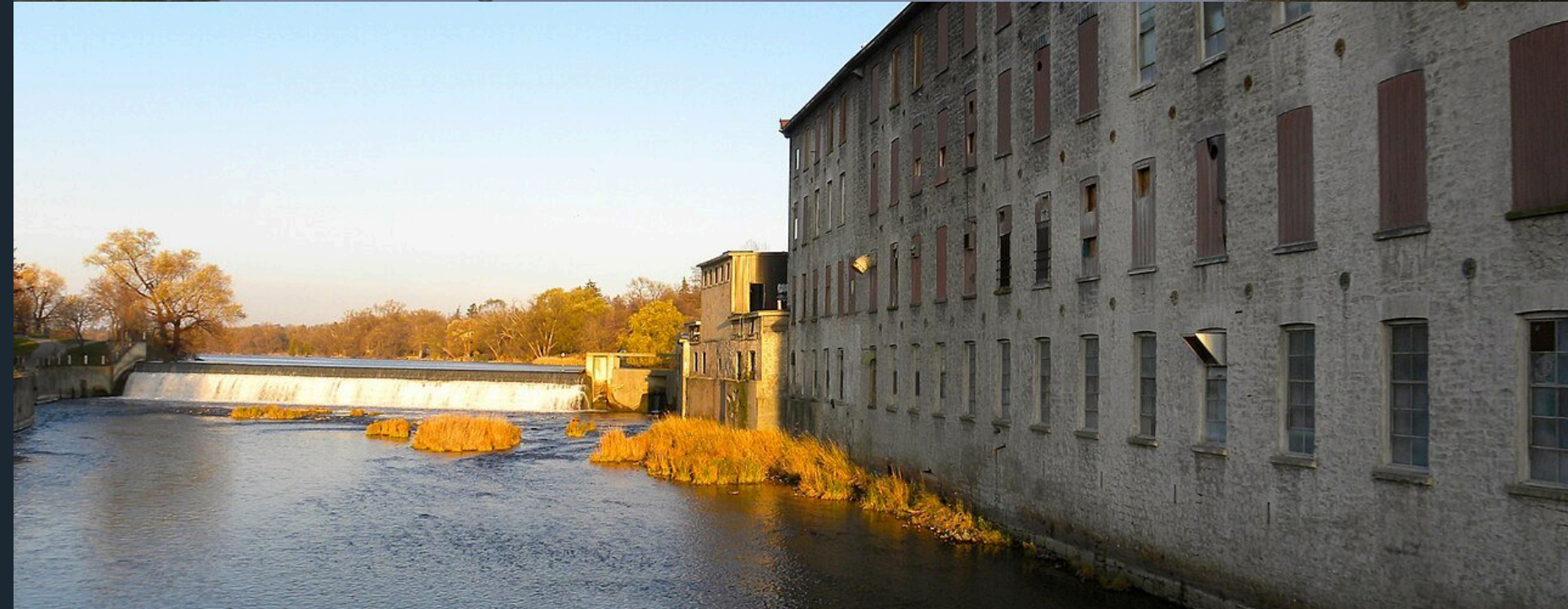


OUR CANADA • LESSON 2

Whose Land Are We On?

A promise from 1784.
Our school is inside it.



Our Land Acknowledgement

The schools in the Waterloo Catholic District School Board are situated on the **Haldimand tract** of land that is the traditional home of the **Haudenosaunee, Anishinaabe and Chonnonton** People. We acknowledge the enduring presence and deep traditional knowledge, laws and philosophies of the Indigenous Peoples with whom we share this land today.

We seek a new relationship with the Original People of this land, one based on honour and deep respect. We are grateful for the opportunity to learn here and reaffirm our collective commitment to make the promise and the challenge of Truth and Reconciliation real in our community.

THREE NATIONS, ONE LAND

Who does our acknowledgement name?

Haudenosaunee

“People of the Longhouse.” Six nations joined as one: Mohawk, Oneida, Onondaga, Cayuga, Seneca and Tuscarora.

Six Nations of the Grand River is their community on the river today.

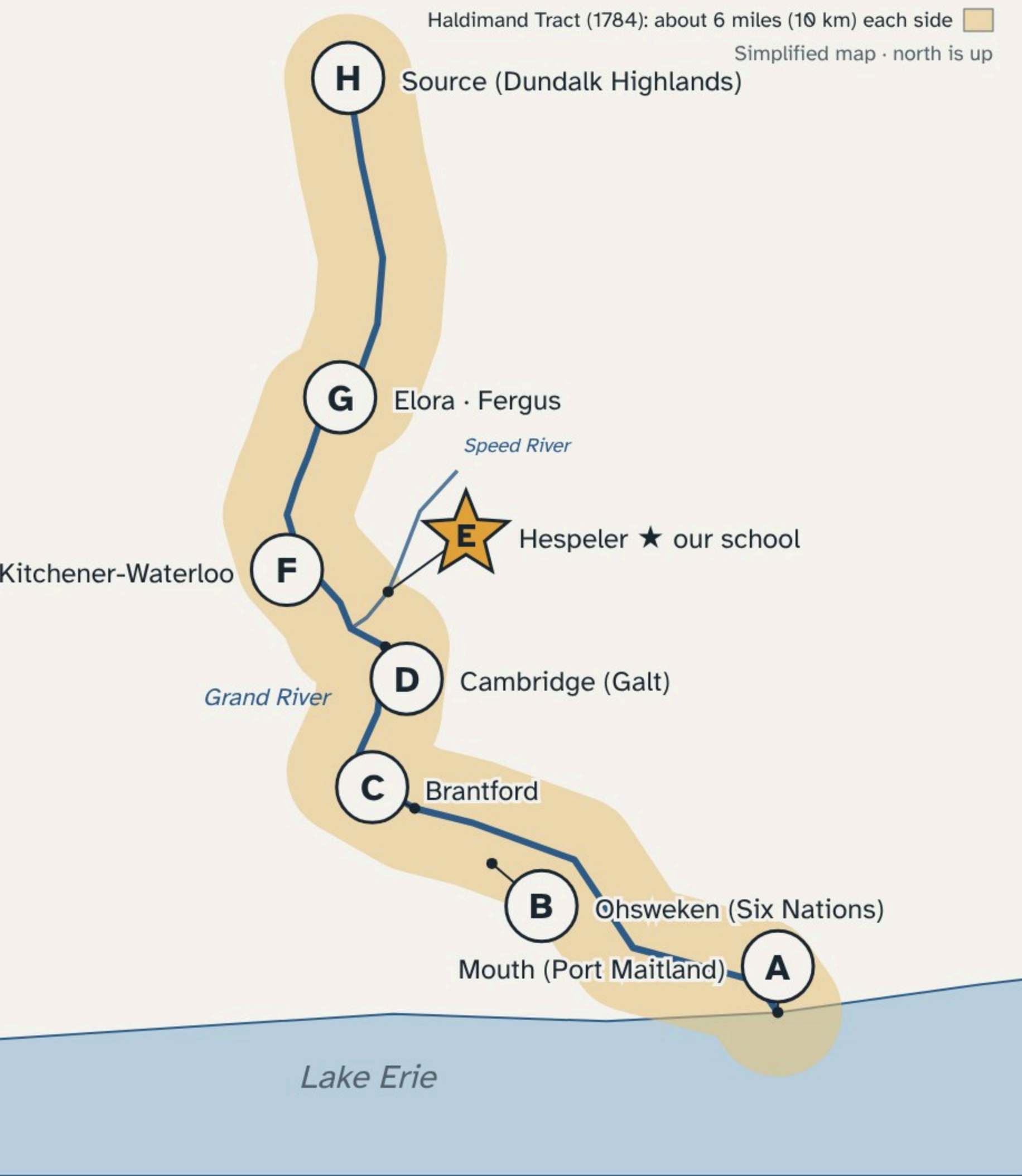
Anishinaabe

Their own name means “the original people.” They include the Ojibwe and the Mississaugas.

The Mississaugas used parts of our region by season.

Chonnonton

Outsiders called them “Neutral” or “Attawandaron.” In the 1400s they lived in villages of 800 to 1,000 people right here.



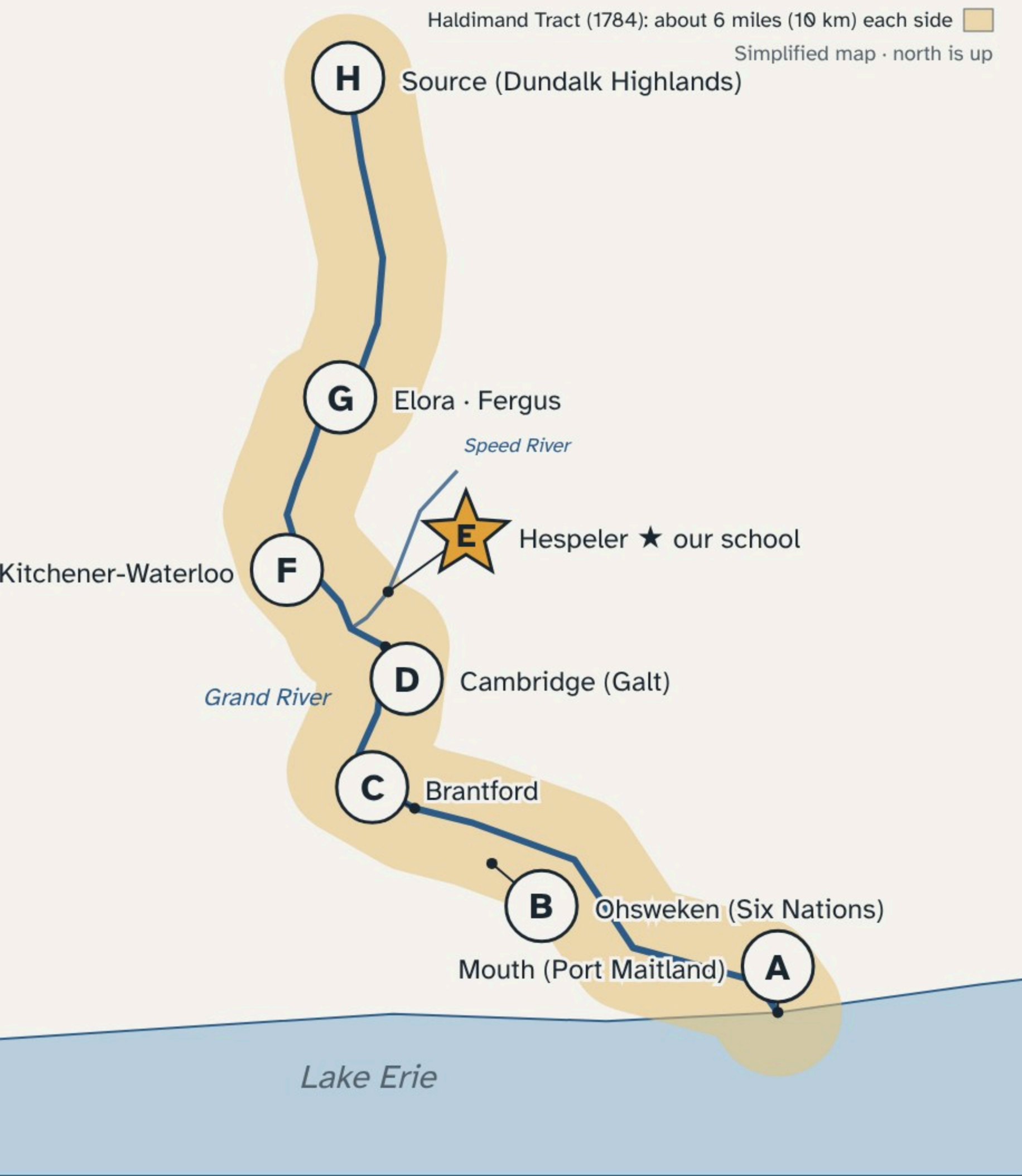
Map Detective

HOW TO PLAY

- 1 Read the clue together.
- 2 Your team has **30 seconds** to write ONE letter, A to H.
- 3 “3-2-1, boards up!” Right letter = **10 points**.
- 4 Say the place name too? **+5 bonus**.

Class challenge

All teams together: beat **500** points.



Where am I?

ROUND 1 OF 8

In 1994 the Grand became a Canadian Heritage River. A plaque here tells its story in three languages: English, French and one more.

30 seconds · write one letter, A to H

JANUARY
1994

The Canadian
Heritage
Rivers
System



Le Réseau
de rivières
du patrimoine
canadien

JANVIER
1994

GRAND RIVER

The Grand River, flowing 290 kilometres from the Dundalk Highlands to Lake Erie, is aptly named, for its valley is the largest in Southern Ontario. A mosaic of Aboriginal and European cultures combined to shape the valley's character. Fine examples of nineteenth century architecture still remain in many rural and urban communities. Winding its way through marshes, woods and Carolinian forests, the river provides the common thread that links a harmonious blend of natural and cultural landscapes. The designation of the Grand as a Canadian Heritage River was built on a local tradition of cooperative watershed management to preserve the valley's natural beauty, cultural diversity, and recreational opportunities. This plaque is testimony to all those people who are working together to make the Grand River valley an ever better place to live, work and play.

O:se Kenhionhata:tie

Kiken O:se konwá:ats Kenhionhata:tie lothnekatenion tekéni téwenáweron tióhton niwáhshen lelóhtkátwen tsinónwe' tiótá:sawe ne lonontahón:níon, Dundalk Highlands konwá:ats, etho helawénon Kanfatará:ke, ne wahosennalénta' ne tsí ne tiáonhá'a kowá:nen ne entíéke' nonkáti tsí telokénshon ne tsí lonontarhón:níon lonhwentsiatá:tie. Ne tsí ní:ioht ne Onkwehonwéneha' nok óni ne skanítaratiókó:wa nontahón:ne, onen etho wahontenatón:ni ákta' tsí nónwe ratinákere ne Onkwehón:we, ne wahi wahtkiátié:ste ne tsí níhotirihóten ne Ronhserón:ni, nok óni ne Onkwehón:we. Ne tonalá:wene ne sénha kaia'tí:io ne onhwentsiatá:tie ne telokénshon ne tsí lonontatá:tie, ne lorihowánen ohnahóten tewennakeráhton. Ne tióhton lawén:re nahtewenníá:weron íoserashé:tas tsí wahonnaténatónníanon. Ne wahi ne sekon katóken ne ní:ioht íohaténíon nok óni tsí ní:ioht ratinakeré:níon. Wahwathahón:ni ne tsí íelawé:non wahtkatókente íoskawakónshon nok óni karhakón:shon étho íelawé:non ne Carolinian konwá:ats. Ne kiken Kenhionhata:tie twahtká:was ne óni takeníé:na ne étho nálohtónhake ne tsí níholé:ren ne Sonkwafatíhs:on. Ne tsí nííó:re' tensekaralén:ta nelenashtkátho tsí lonhwentsiatá:tie ne tsí nílonhwentsí:io. Ne kati ne eníelenterihake ne Onkwe' ohnahóten kénton ne kiken Kenhionhata:tie. Onkwehón:we étho nónwe íakonakeráton tsí nónwe watonhwentsiatá:tie ne O:se Kenhionhata:tie, Oswéken óni konwá:ats tsí nónwe lonhionhonkó:ton, etho kanakesrá:ien. Tewatié:ston Ronhserón:ni wahontenatónnía:níon Atsiaktá:tie. Ne íaloríhwatá:tie tsí ní:ioht nílorihóten ne akwékon skari:waht íahatíé:na ne Onkwehón:we, nok óni ne Ronhserón:ni. Ne tonalá:wene ne sénha alolanéren. Takatakasheónhake étho nálohtónhake sékon tsí nílonhwentsí:io, ne íáwerónhatie áseh ken é:so ne kén:ton ne kiken onhwentsia tsí nónwe níhatinákere ne Onkwehón:we. Ía'tékon óni tsí nakalerénhake ne sénha awatia'taserón:ni ne tsí nónwe ratinakeré:níon Atsiaktá:tie. Kiken oshónkara kahiatón:níon ne karihwakwarishons ne tsí nílonkwé:take ne íehatíienawá:khon skáhtne rotíó'te' ne ohnalá:wene ne kiken O:se konwá:ats Kenhionhata:tie onontakón:shon íelawé:non ne sénha alolanéren ne alontenatón:ni ne étho nónwe alenakéreke ne Onkwe' ne óni ne akakwé:ni alakolo'ten, toka nónwa sénha akalo'tensenakeren, nok óni íahonnikonrawénnte ahonhtkaríhtserón:ni.

LA RIVIÈRE GRAND

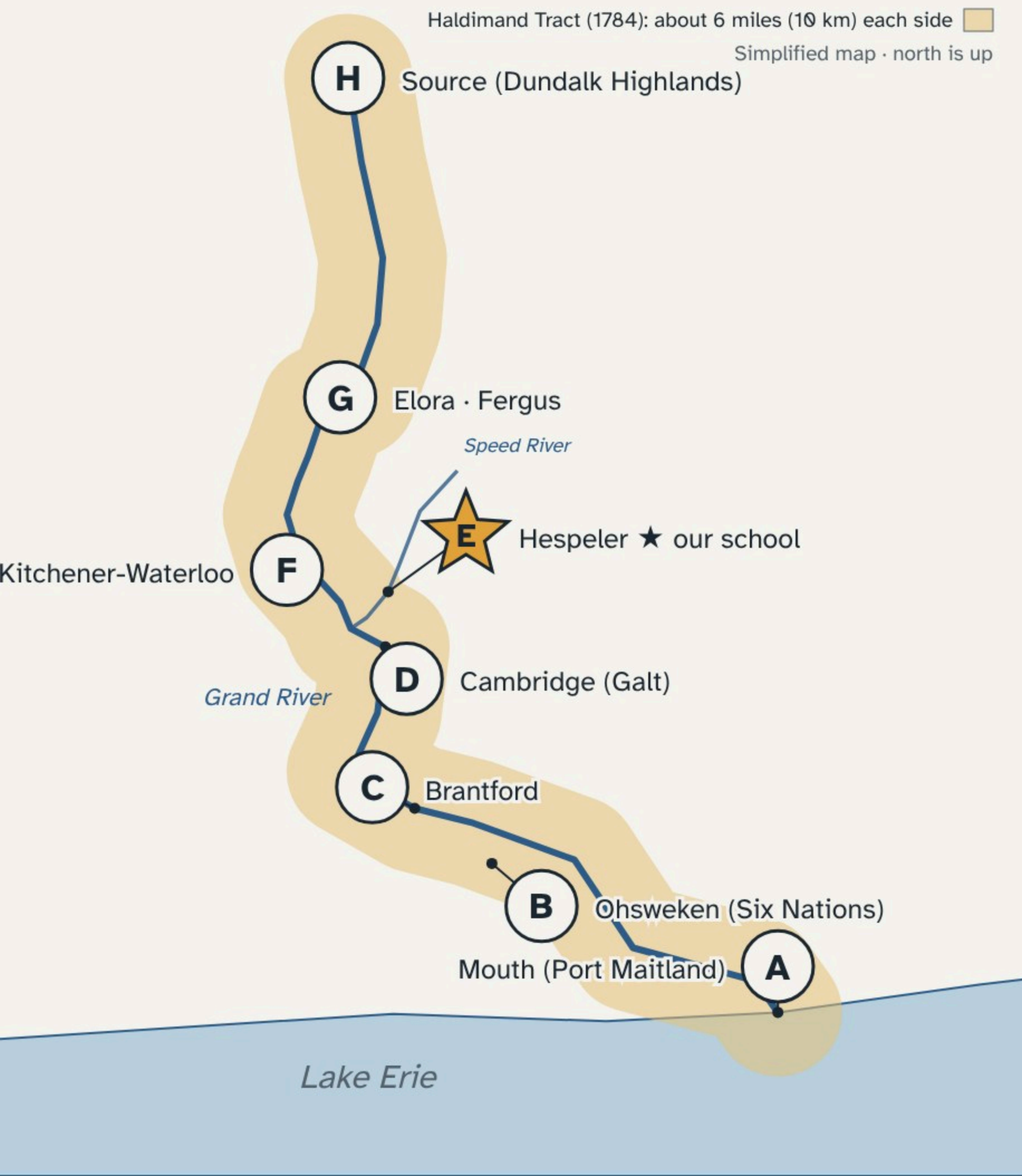
La rivière Grand, qui parcourt 290 kilomètres, depuis les hautes terres de Dundalk jusqu'au lac Érié, porte bien son nom puisque sa vallée est la plus vaste du sud de l'Ontario. Une mosaïque de cultures autochtones et européennes caractérise sa vallée. L'architecture du XIX^e siècle conserve des exemples représentatifs dans de nombreuses agglomérations rurales et urbaines. Sillonnant marécages, bois et forêts caroliniennes, la rivière établit un lien harmonieux entre les paysages naturels et culturels. La désignation de la rivière Grand comme rivière du patrimoine canadien est attribuable au fait qu'il y existe par tradition une collaboration en matière de gestion du bassin versant pour protéger la beauté naturelle, la diversité culturelle et les possibilités récréatives de la vallée. Cette plaque est un témoignage présenté à toutes les personnes qui travaillent de concert pour que la vallée de la rivière Grand soit une région où il fait, plus que jamais, bon de vivre, de travailler et de se divertir.

Cambridge (Galt)

ROUND 1 • ANSWER

D

The third language is **Mohawk**. The plaque was unveiled here on September 26, 1994. It names the river's mix of Indigenous and European cultures.



Where am I?

ROUND 2 OF 8

The river ends here and pours into a Great Lake. The 1784 promise starts right here, at the lake.

30 seconds · write one letter, A to H



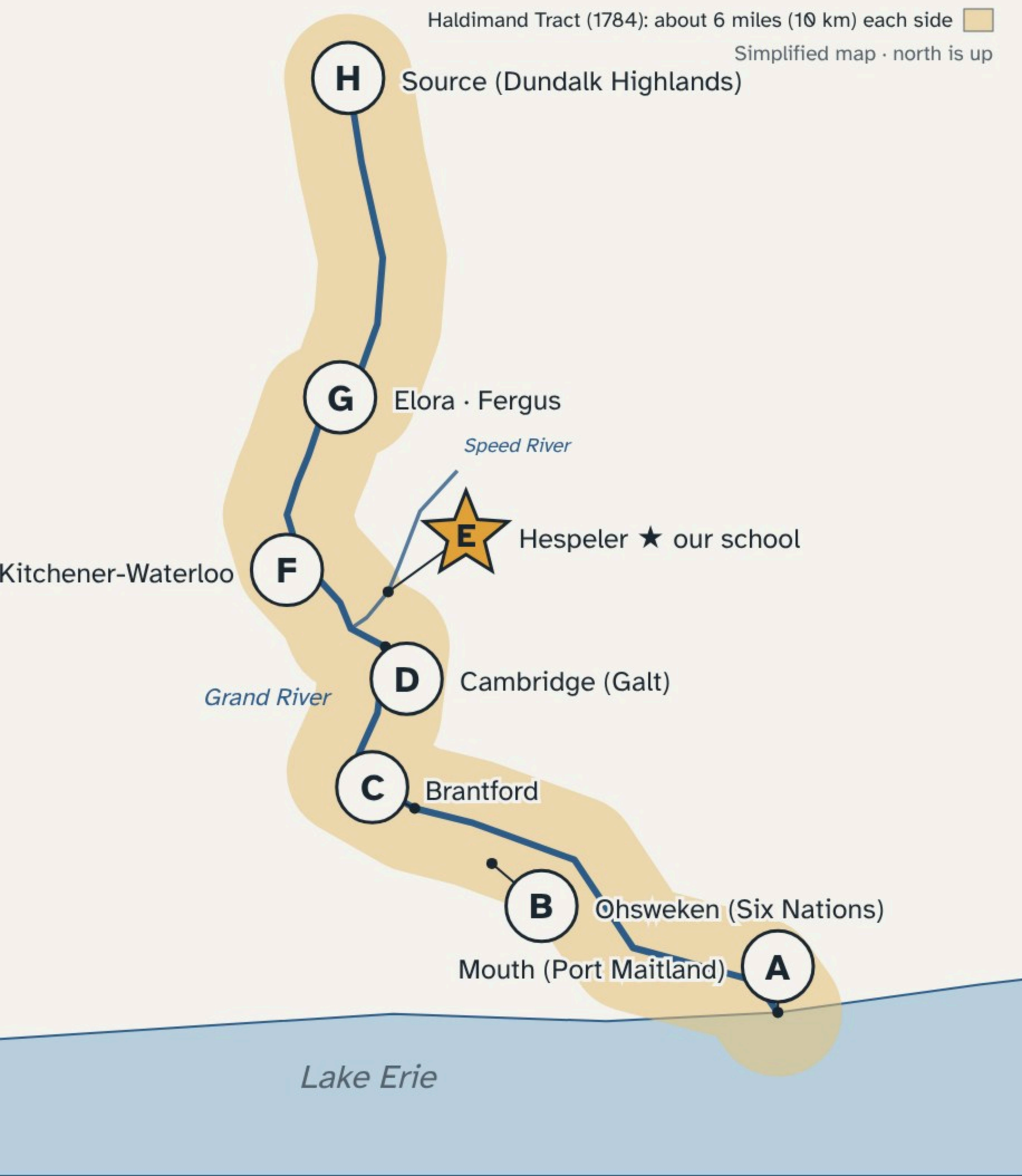
The Mouth of the River

ROUND 2 • ANSWER

A

The promise gave the Six Nations land “six miles deep from each side of the river,” starting here at Lake Erie, “which them and their posterity are to enjoy for ever.”

Source: Haldimand Proclamation, 1784 • Photo: Port Maitland Lighthouse, JFVoll • CC BY-SA 4.0



Where am I?

ROUND 3 OF 8

This city is named after a Mohawk leader who brought his people to the Grand River after the American Revolution.

30 seconds · write one letter, A to H

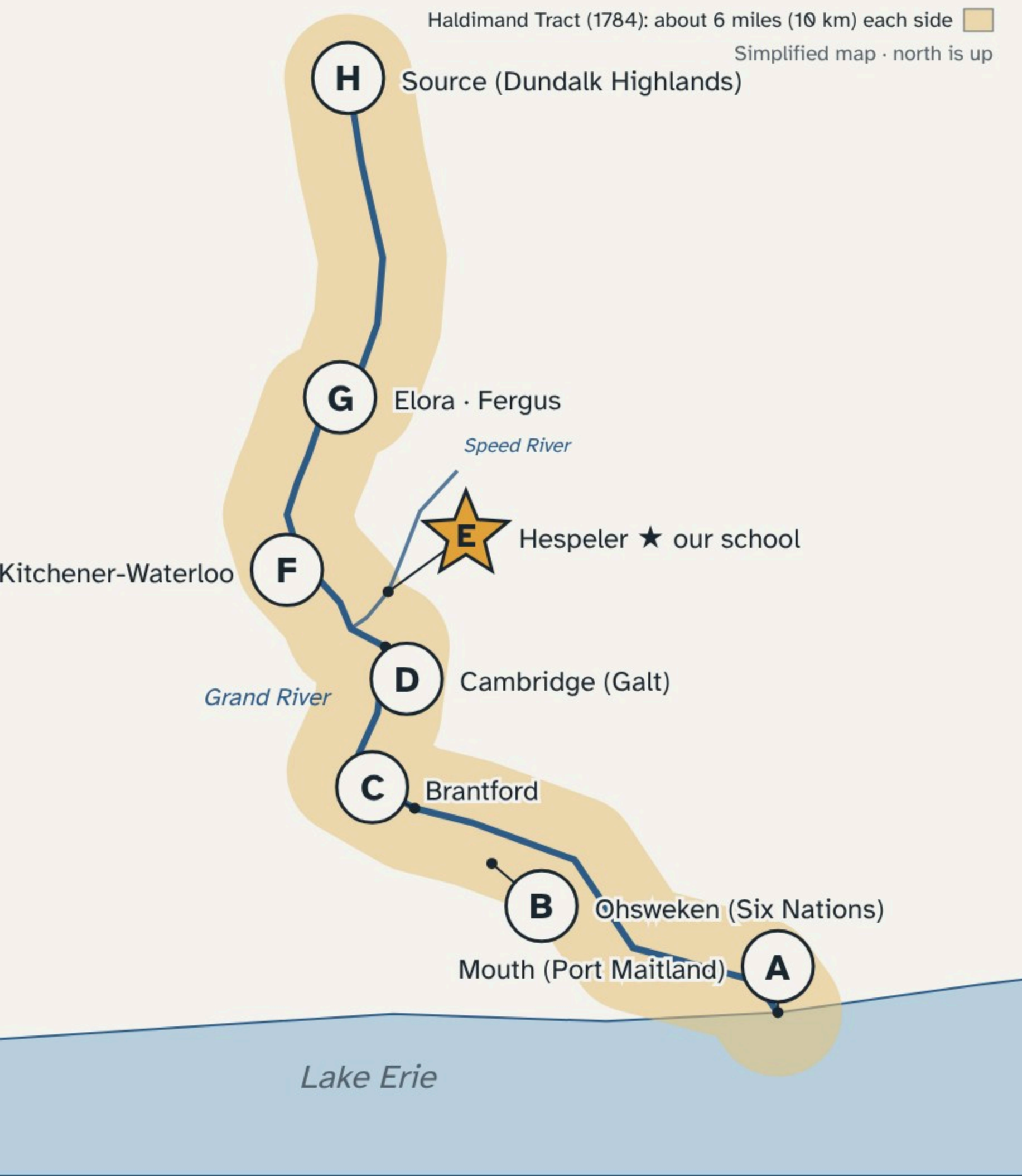


Brantford

ROUND 3 • ANSWER

C

“Brant’s Ford,” named for Joseph Brant (Thayendanegea). The Mohawk sided with Britain in the American Revolution and lost their homelands in New York.



Where am I?

ROUND 4 OF 8

The river begins here, in the highlands, and flows 290 km to Lake Erie. The 1784 promise called this “the head of the said river.”

30 seconds · write one letter, A to H



The Source

ROUND 4 · ANSWER

H

The Grand starts in the Dundalk Highlands. It is the largest river in Southern Ontario, and the promise was meant to follow it all the way from Lake Erie to here.

Sources: Grand River Conservation Authority; Haldimand Proclamation, 1784 · Map: Our Canada



Where am I?

ROUND 5 OF 8

You are sitting here right now. This old mill village grew up on a smaller river that flows into the Grand.

30 seconds · write one letter, A to H



Hespeler: Our School

ROUND 5 • ANSWER

E

Hespeler was part of Waterloo Township. That township began as **Block 2**: part of the land promised to the Six Nations in 1784.



Where am I?

ROUND 6 OF 8

Only a small part of the promised land still belongs to the Six Nations today. Their main community is here.

30 seconds · write one letter, A to H



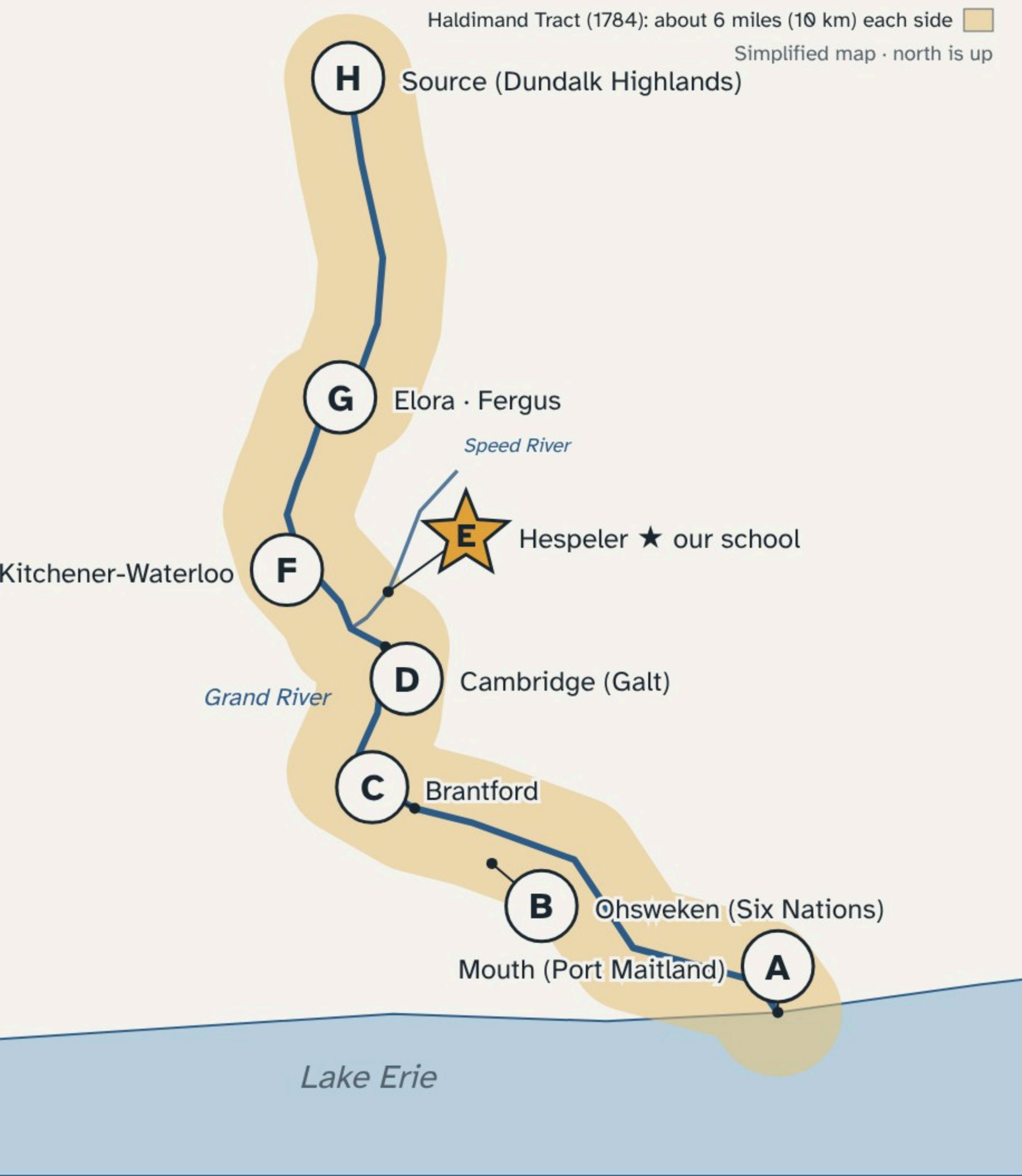
Ohsweken, Six Nations

ROUND 6 • ANSWER

B

About 950,000 acres were promised. Today about 48,000 acres remain Six Nations land: roughly 5 out of every 100.

Sources: Six Nations of the Grand River; University of Waterloo • Photo: Six Nations powwow, Peter K Burian • CC BY 4.0

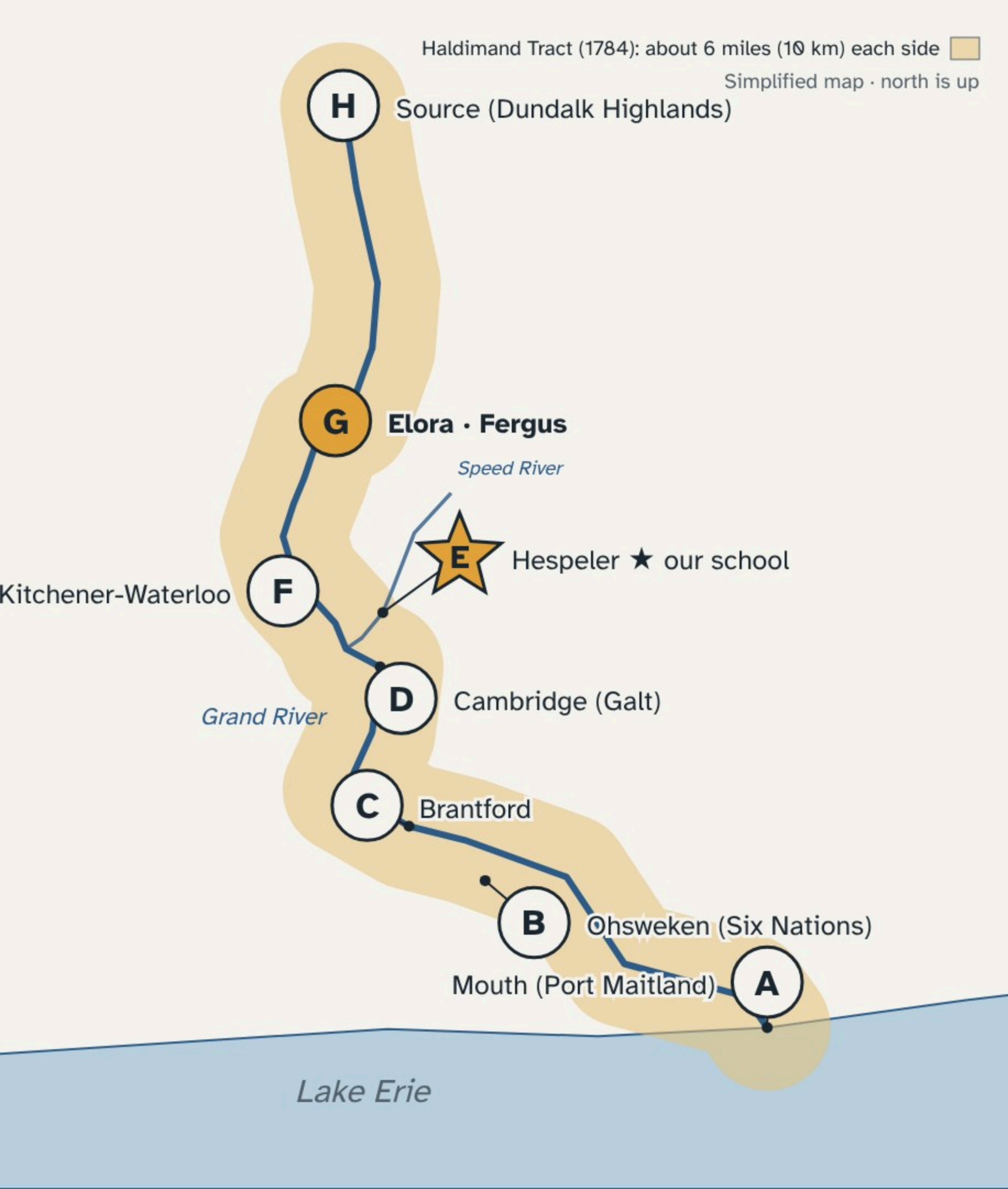


Where am I?

ROUND 7 OF 8

Two towns with a famous gorge sit in the northern part of the tract. North of them, a 1791 survey's straight lines left land out.

30 seconds · write one letter, A to H



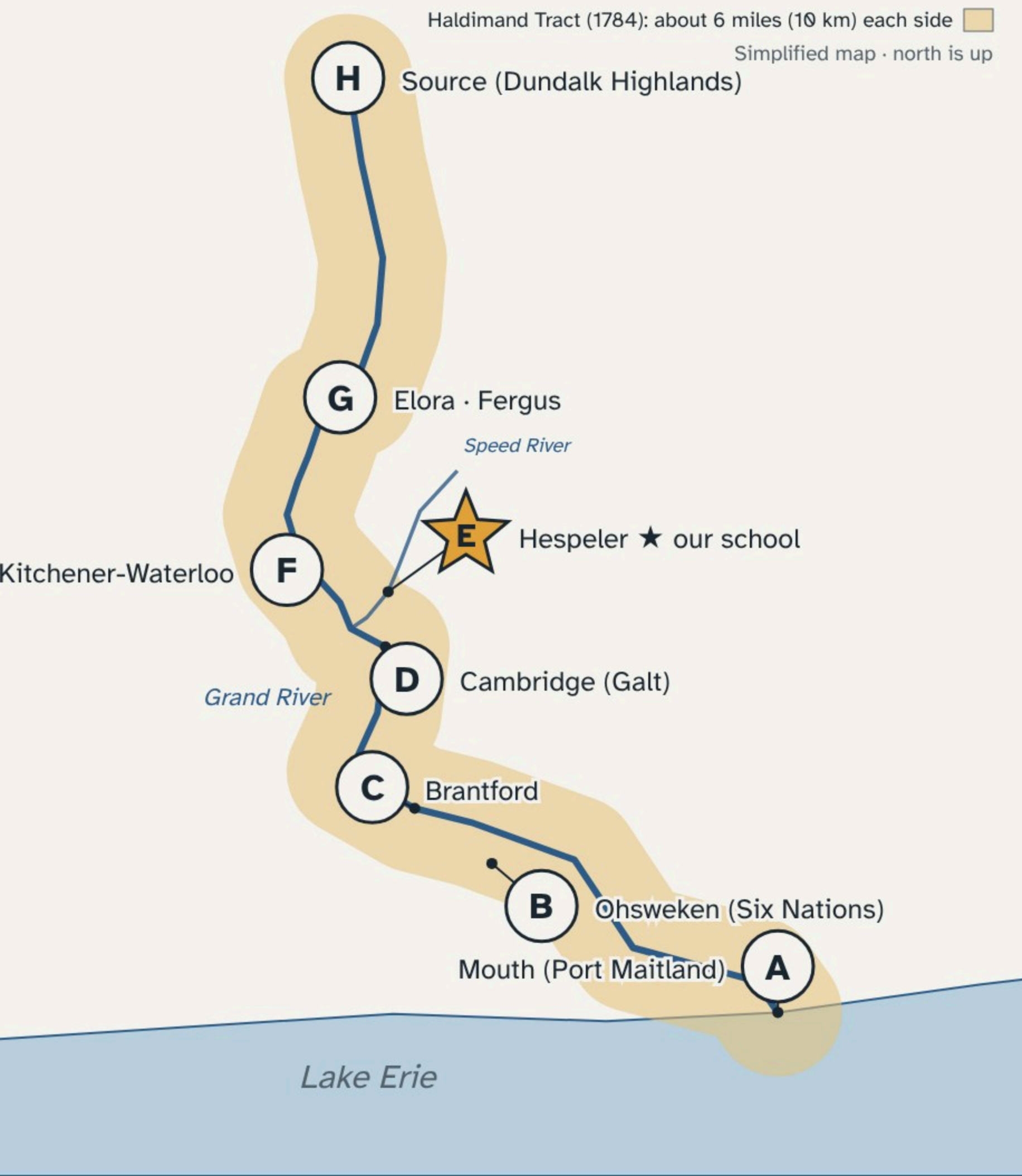
Elora and Fergus

ROUND 7 • ANSWER

G

The promise said the land reached the river's source. A 1791 survey drew straight lines instead of following the river, and land at the north end was cut off. People still disagree about how big the tract was meant to be.

Source: Waterloo Public Library, "A Brief History of the Land in Waterloo Region" · Map: Our Canada



Where am I?

ROUND 8 OF 8

In 1803, Mennonite families from Pennsylvania bought about 60,000 acres here. One settler's sawmill grew into a city.

30 seconds · write one letter, A to H



Kitchener-Waterloo

ROUND 8 · ANSWER

F

The families formed the German Company and bought most of Block 2. Abraham Erb built a sawmill on Laurel Creek in 1808, and the village of Waterloo grew around it.

THE SHRINKING TRACT

What happened to the promise?

950,000

acres promised, 1784



48,000

acres Six Nations land today

If the promise were **20 squares**, only about **1** is left. Land was leased, sold, and surveyed away, piece by piece.

Notebook · Page 2

Title: Whose Land Are We On?

- 1** Sketch the Grand River. Put a **star** where our school is.
- 2** Name the **three nations** in our land acknowledgement.
- 3** What was **promised** in 1784? What **happened** to it?

DONE?

1 Level Up: write one sentence of your own acknowledgement

2 Help a teammate finish

3 Book work: which nation or town could be your chapter?

POINT OF VIEW

Through their eyes

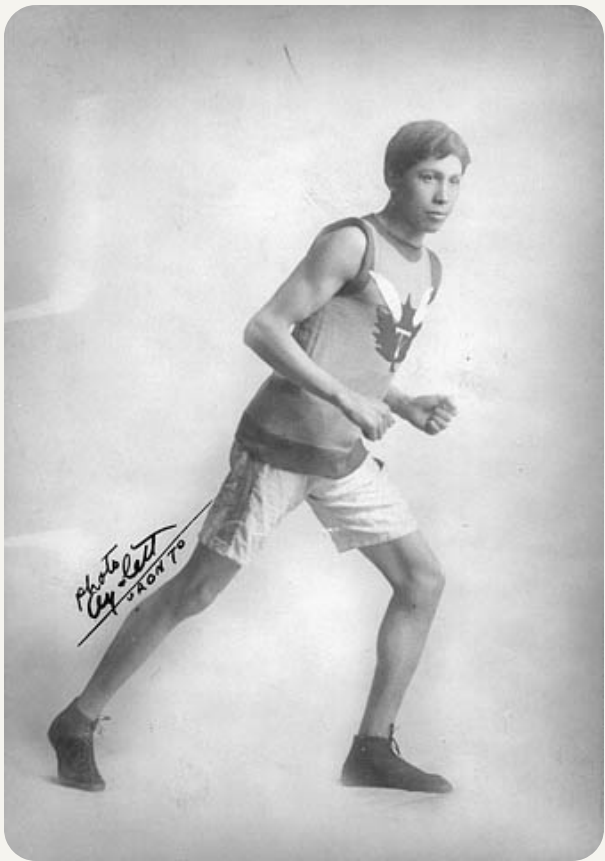


Naskumituwin

▶ Watch (1 min)

A young Cree hunter witnesses the making of a treaty.

Watch for: What did his people think the treaty meant?



Tom Longboat

▶ Watch (1 min)

An Onondaga runner from Six Nations of the Grand River.

Watch for: What did he have to deal with that other runners did not?

Big idea A promise looks different depending on **who is telling it**. How would the government tell these stories?

Image credits

Image	Creator	Licence
Grand River map (A–H)	Our Canada, simplified	Original
Grand River, Cambridge	JustSomePics, via Wikimedia Commons	CC BY-SA 4.0
Port Maitland Lighthouse	JFVoll, via Wikimedia Commons	CC BY-SA 4.0
Six Nations powwow	Peter K Burian, via Wikimedia Commons	CC BY 4.0
Tom Longboat	Canada. Patent and Copyright Office, Library and Archives Canada / Acc. no. 1966-094 / e010857298	Public domain (copyright expired)
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Mohawk Chapel	Ymblanter, via Wikimedia Commons	CC BY-SA 4.0
Map of Upper Canada, 1821	William Chewett	Public domain

SPLIT-GRADE CLASSES ONLY

Swap rounds

5/6 class

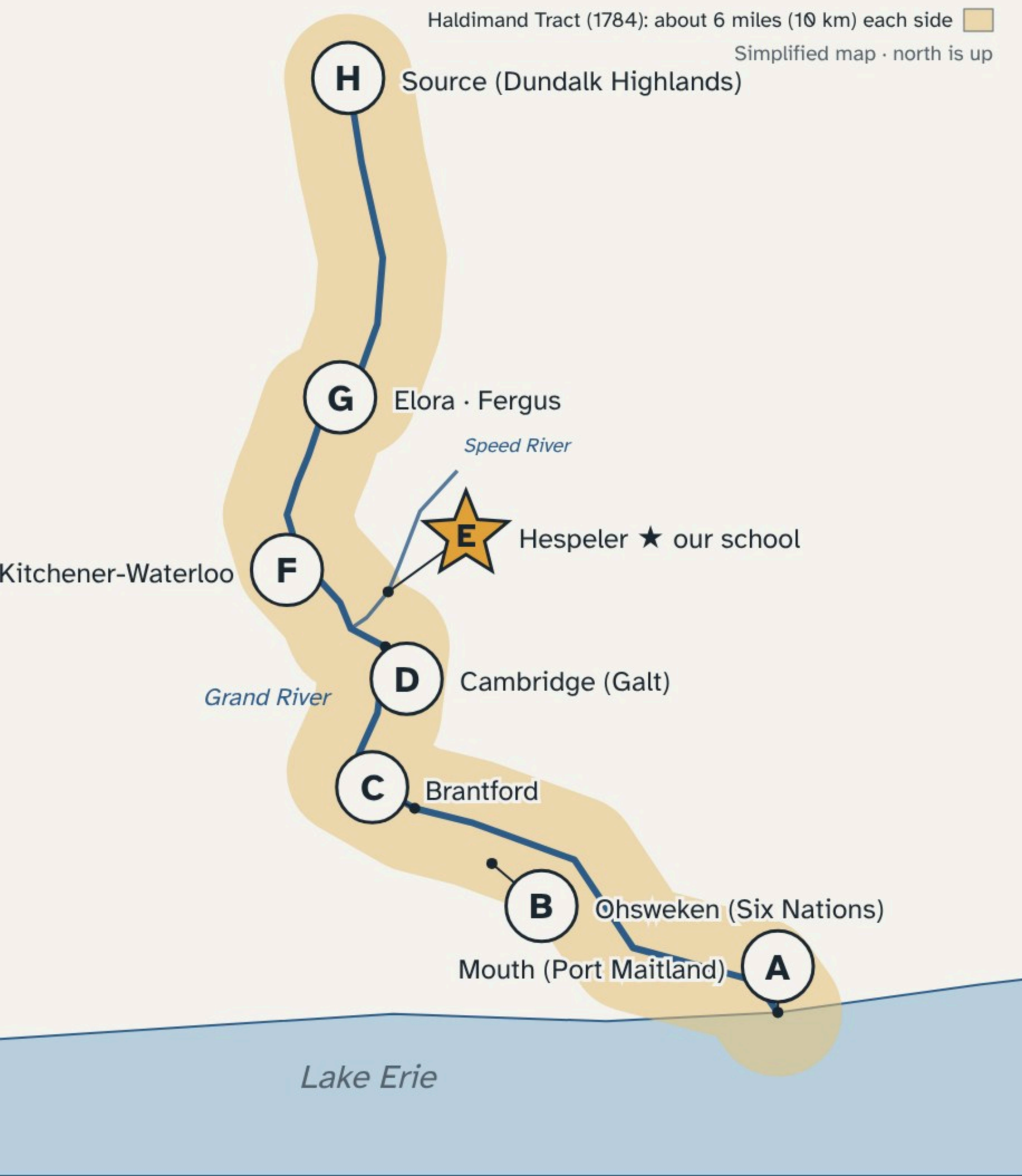
Round 2 → One Dish, One Spoon

Round 8 → The Chonnonton

6/7 class

Round 3 → The Mohawk Chapel

Round 8 → Beasley's Mortgage



Where am I?

5/6 · ROUND 2 · GRADE 5 LEAD

Around 1701, the Haudenosaunee and the Anishinaabe agreed to share the hunting lands of southern Ontario, like one dish with one spoon. Which letters does that agreement cover?

Trick round · you may write more than one letter



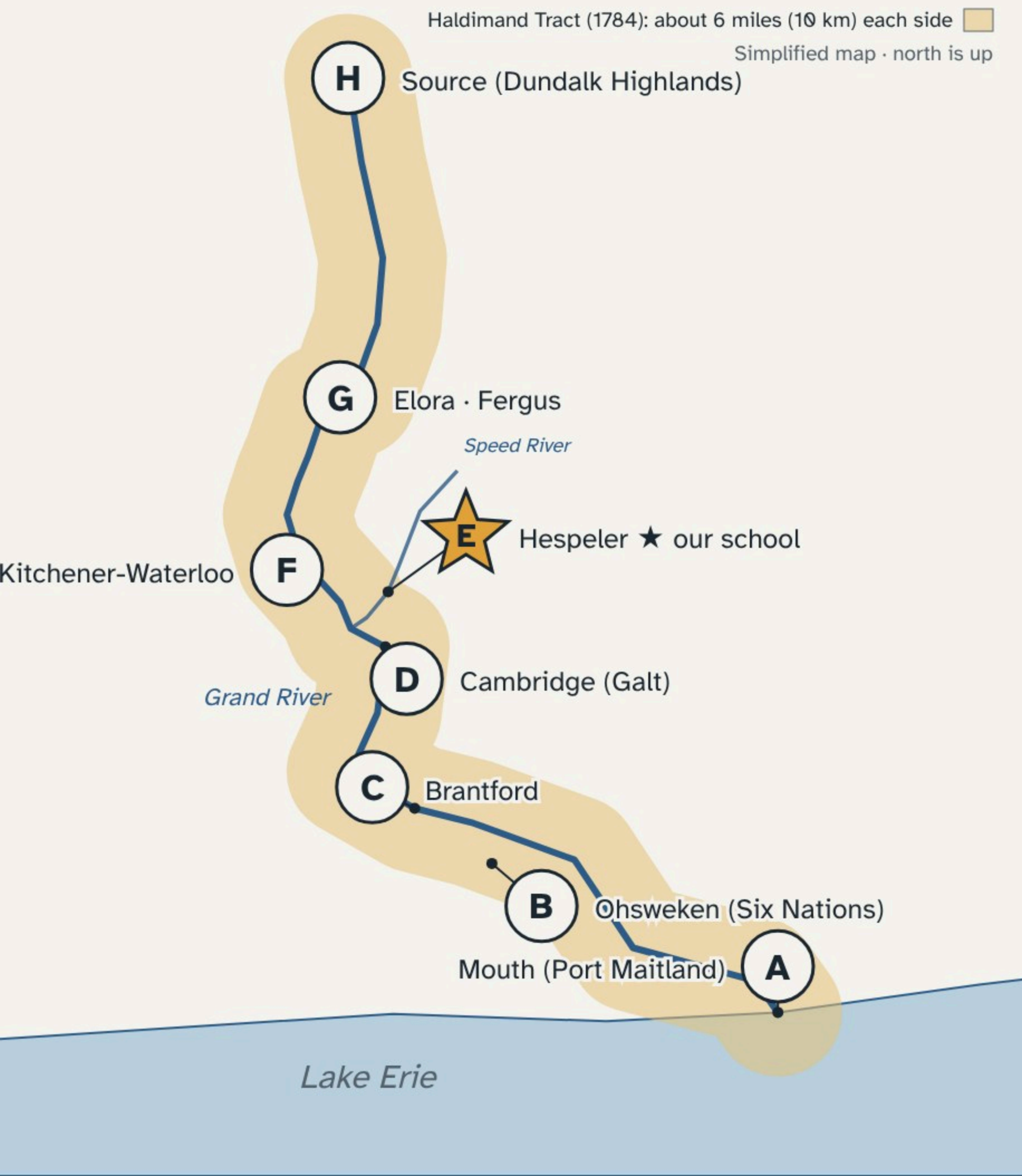
One Dish, One Spoon

5/6 · ROUND 2 · ANSWER

All of them

The whole region was shared hunting land: one dish, used by both nations. This agreement came more than 80 years before the 1784 promise.

Sources: Six Nations of the Grand River; University of Waterloo · Map: Our Canada



Where am I?

5/6 · ROUND 8 · GRADE 5 LEAD

In the 1400s, Chonnonton villages of 800 to 1,000 people stood in this region, where two big side-by-side cities stand today.

30 seconds · write one letter, A to H



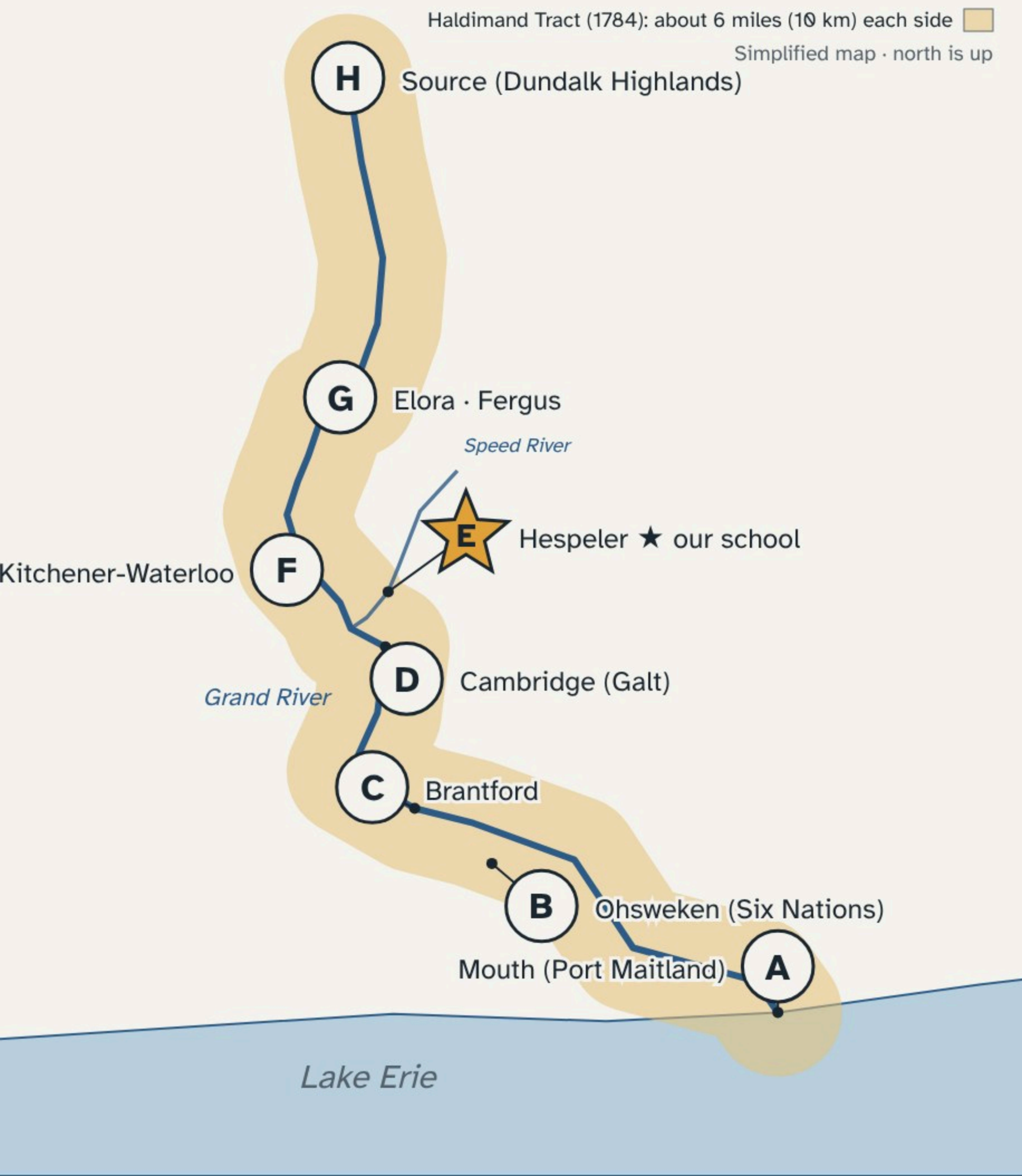
The Chonnonton

5 / 6 · ROUND 8 · ANSWER

F

About 40,000 people in the early 1600s. French visitors called them “Neutral” because they stayed out of their neighbours’ wars. Famine, disease and war cut their numbers, and survivors joined other nations.

Sources: Waterloo Public Library; University of Waterloo · Map: Our Canada



Where am I?

6/7 · ROUND 3 · GRADE 7 LEAD

In 1785 the Crown built a small wooden chapel here as a gift to the Mohawk. It is the oldest surviving church in Ontario.

30 seconds · write one letter, A to H



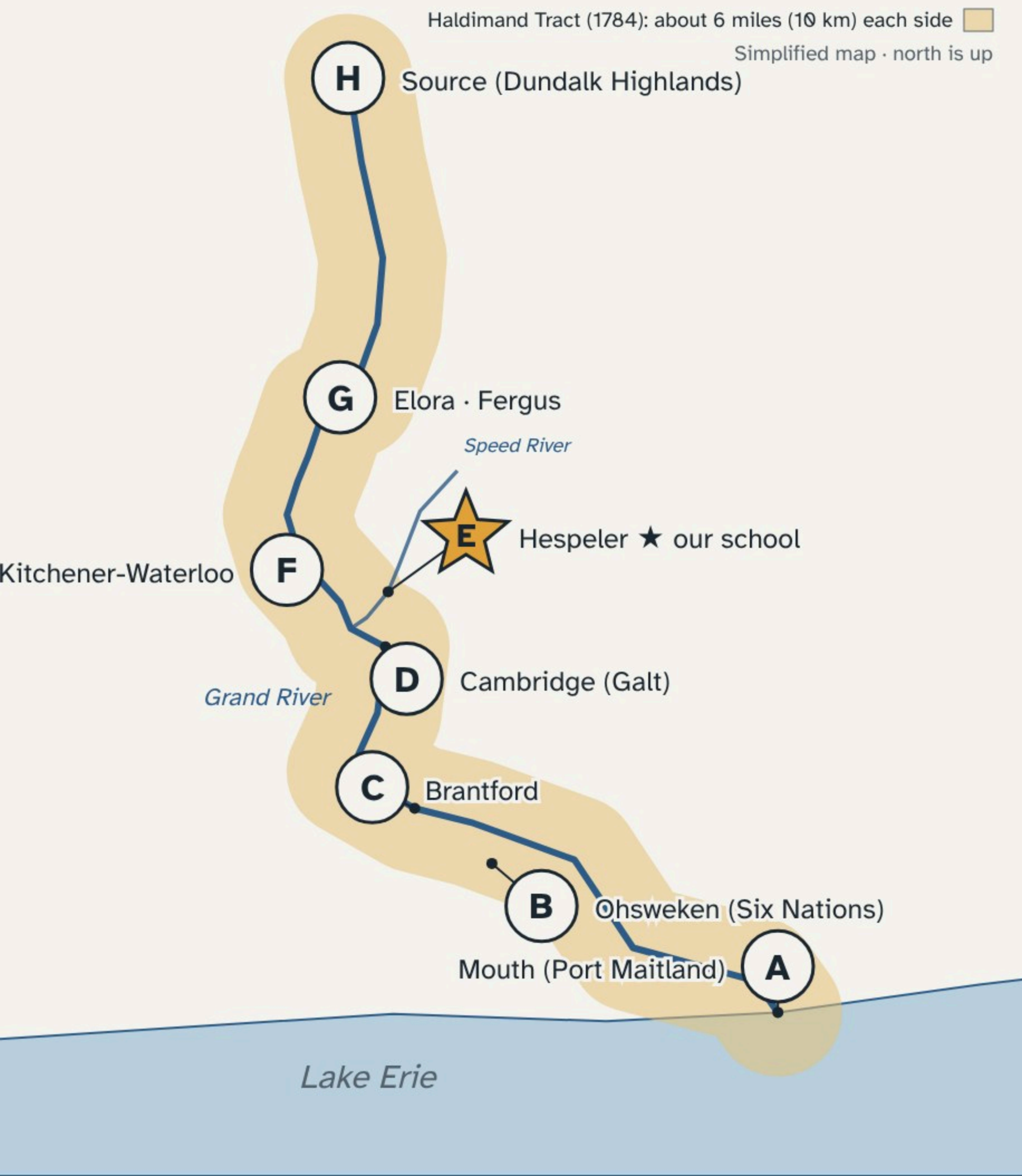
The Mohawk Chapel

6 / 7 • ROUND 3 • ANSWER

C

Built for the Mohawk who lost their New York homelands as Britain's allies. It was the first Protestant church in Upper Canada. Joseph Brant is buried in its churchyard.

Source: Parks Canada • Photo: Ymblanter • CC BY-SA 4.0



Where am I?

6 / 7 · ROUND 8 · GRADE 7 LEAD

In 1796, a trader named Richard Beasley got this block from Joseph Brant. Then he sold farms to settlers before he had finished paying the Six Nations.

30 seconds · write one letter, A to H

Beasley's Mortgage

6/7 • ROUND 8 • ANSWER



In 1802, Mennonite settlers found out they did not fully own their farms. They formed the German Company, bought about 60,000 acres, and the debt to the Six Nations was finally paid.

Sources: Region of Waterloo Museums; Waterloo Public Library · Map: W. Chewett, 1821, public domain



Same page, your grade's question

Grade 5

Who lived here before 1700?
How is sharing land different
from owning it?

Grade 6

What was promised in 1784?
What happened to it?

Grade 7

Who gained and who lost
when Block 2 was sold? Use
one fact.