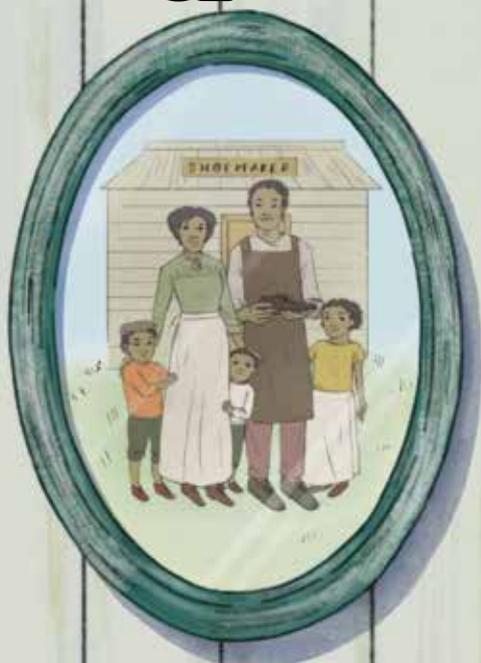
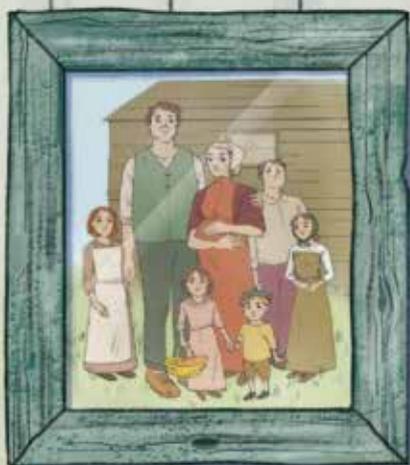


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# Kayak

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# SETTLING IN CANADA



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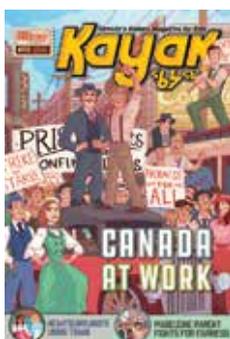
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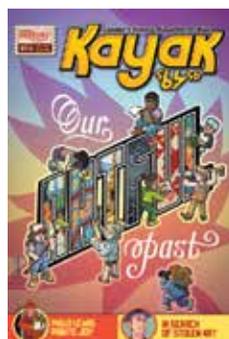
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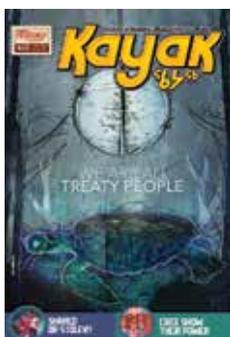
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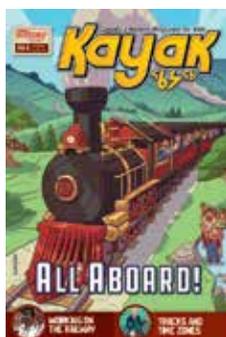
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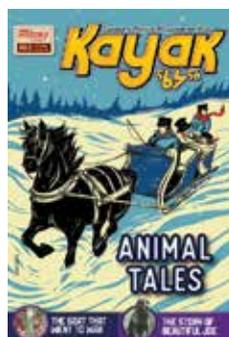
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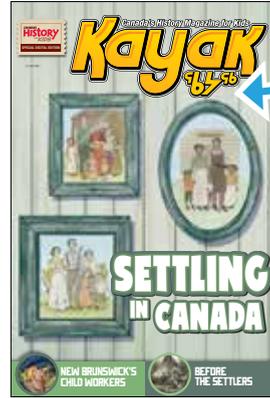
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Pssst! These symbols spell "Kayak" in Inuktitut.



Cover illustration: Taryn Gee

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# FROM THE EDITOR



For nearly 20,000 years, the land that would become Canada was home to many different First Nations and Inuit people. The first Europeans started living here about 500 years ago, and people from many other countries have followed. As farms spread over the land, as villages became towns and towns became cities, settler history often pushed the First Peoples to the side. But we can only see the whole picture of Canada by including all the ways different people have helped create our country. That picture changes over time as we add long-forgotten details as well as bright new colours. How do you think you and your family have contributed to the picture of Canada?

Nancy

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HUDSON'S BAY

# BEFORE THE SETTLERS

INUIT LIVED  
HERE LONG BEFORE  
THERE WERE  
PROVINCES AND  
TERRITORIES.

-MARY SIMON,  
INUIT JOURNALIST  
AND AMBASSADOR

THE LAND IS  
CONNECTED  
TO OUR PAST,  
OUR CULTURE,  
AND NOW,  
OUR FUTURE.  
-HAISLA NATION

## WHY IS NORTH AMERICA KNOWN AS TURTLE ISLAND?

I DO NOT SAY  
THAT I OWN THIS  
LAND; RATHER,  
THE LAND  
OWNS ME.  
- CREE AUTHOR  
HAROLD JOHNSON

Long ago, people lived in the sky world above us and our world was deep under water with only water animals living below. One day in the sky world, a young woman became ill. Medicine people said to dig up a tree and place it beside her. When people began to dig up a tree, a hole in the ground opened up revealing a world below and as the young woman crawled to the edge to see more, she slipped and fell into the hole and down toward the world below.

The animals living in our world saw her falling from the sky and wanted to help. The birds flew up, offering their wings to slow her fall. As most of the world was water, the turtle offered his back as a dry place for her to land. The animals dove into the water to find bits of earth from the tree to place on the turtle's back. Only the muskrat was able to bring bits of the tree earth to the surface. The animals patted the earth onto the turtle's back which grew into the world that we now know as Turtle Island.

*David Newhouse is Onondaga from the Six Nations of the Grand River in Ontario, and a professor of Indigenous Studies at Trent University.*

# THE FIRST PEOPLE



There are many stories about how human beings came to live on the territory we now call Canada. First Nations and Inuit have passed those stories to their young people for thousands of years. Those stories do not belong to us here at *Kayak*. The best way for you to learn them is to ask an Indigenous elder about them. But even though we don't know exactly when and from exactly where the First Peoples came to this place, one thing is for sure: They were here long, long before the settlers arrived.



When the French, Spanish and English came here, they believed they had discovered a new world where the land was empty. Their religion told them that as Christians, they were better than any people they might run into. Therefore, they believed, the land was theirs to use and settle on. Indigenous peoples, on the other hand, knew their territory had many people living in it, and wasn't "discovered" by others.

**F**irst Nations are all different, but they were much more like each other than they were like the settlers who first trickled, then flooded in. Settlers wanted to own land as they did back in their home countries. Indigenous people believed the land could be shared by all.



**“I BELIEVE IT IS GENERALLY CONSIDERED THAT THEIR NUMBERS ARE DIMINISHING, AND SOME TRIBES HAVE BECOME NEARLY IF NOT TOTALLY EXTINCT IN THE CANADAS.”**

**– CATHARINE PARR TRAIL, AN EARLY SETTLER IN UPPER CANADA (ONTARIO)**

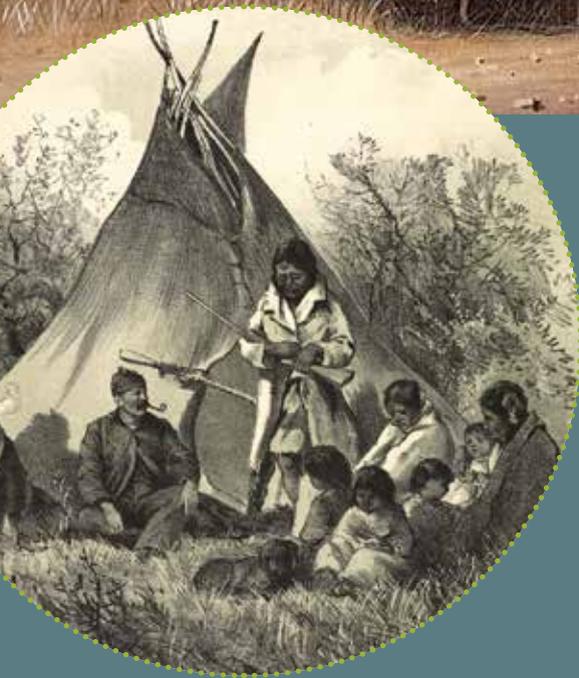
**W**hen European ships first started coming to the east coast in the 1500s in search of fish, their crews usually just tossed out an anchor and dropped their nets. Sometimes the sailors captured First Nations people and took them as prisoners to be displayed back in Europe.

Settlers learned much from the people who already lived here. First Nations people taught the newcomers about hunting, fishing and trapping, about maple syrup and which plants had tasty berries or were good for medicine. They showed them how to plant the Three Sisters: corn, beans and squash. Without their Indigenous neighbours, settlers would not have known how to make and use snowshoes or birch-bark canoes. Many settlers would have died if it weren't for the kindness of First Nations people. And in many cases, they got along well for a long time.

Things weren't perfect. The two groups sometimes distrusted, feared and even hated each other. Settlers took over more and more land for farming and towns, which often led Indigenous people to fight back. Settlers didn't always want to share what they had. Some Indigenous people stole settlers' supplies or animals. Both were guilty of attacking and killing the others at times.

New settlements also made it harder for everyone to find food. With all those people now fishing and hunting, there wasn't always enough to go around. In the Prairies, the bison, which First Nations and Métis depended on for food and skins, disappeared because of overhunting, mostly for their shaggy pelts.





Governments wanted settlers to spread out and create farms and towns. They made treaties with First Nations, who often felt they were agreeing to share the land, not give it up. Some treaties moved First Nations onto new territory, usually much poorer land and a tiny part of their original territories.

Although only the King or Queen of Great Britain was supposed to have the right to buy land from First Nations, it was often governments that made the deals. Sometimes they said they wanted to give Indigenous people a safe homeland away from the newcomers, but many broke their promises and pushed First Nations people aside to make room for more and more settlers.

The Indian Act of 1876 gave the Canadian government power over First Nations, Métis and Inuit. The federal Department of Indian Affairs took over Indigenous lands and nearly everything about their lives. The government wanted Indigenous people to give up their old ways and become more like Europeans.





**Demasduit** was said to be one of the last of the Beothuk people who had once lived on the island of Newfoundland. By 1830, they were all dead. Many died of diseases brought by Europeans. Others were killed in fights over metal they wanted for tools, or over hunting and fishing areas.



Some First Nations made treaties — agreements that gave away many of their rights and much of their territory in exchange for a smaller piece of land where they were supposed to be left alone. This drawing shows talks for Treaty 1, signed in Lower Fort Garry north of Winnipeg, Man., in 1871.



**“THE MOHAWKS HAVE ON ALL OCCASIONS SHOWN THEIR ZEAL AND LOYALTY TO THE GREAT KING; YET THEY HAVE BEEN VERY BADLY TREATED BY HIS PEOPLE.” –MOHAWK CHIEF JOSEPH BRANT**



# SETTLING IN CANADA

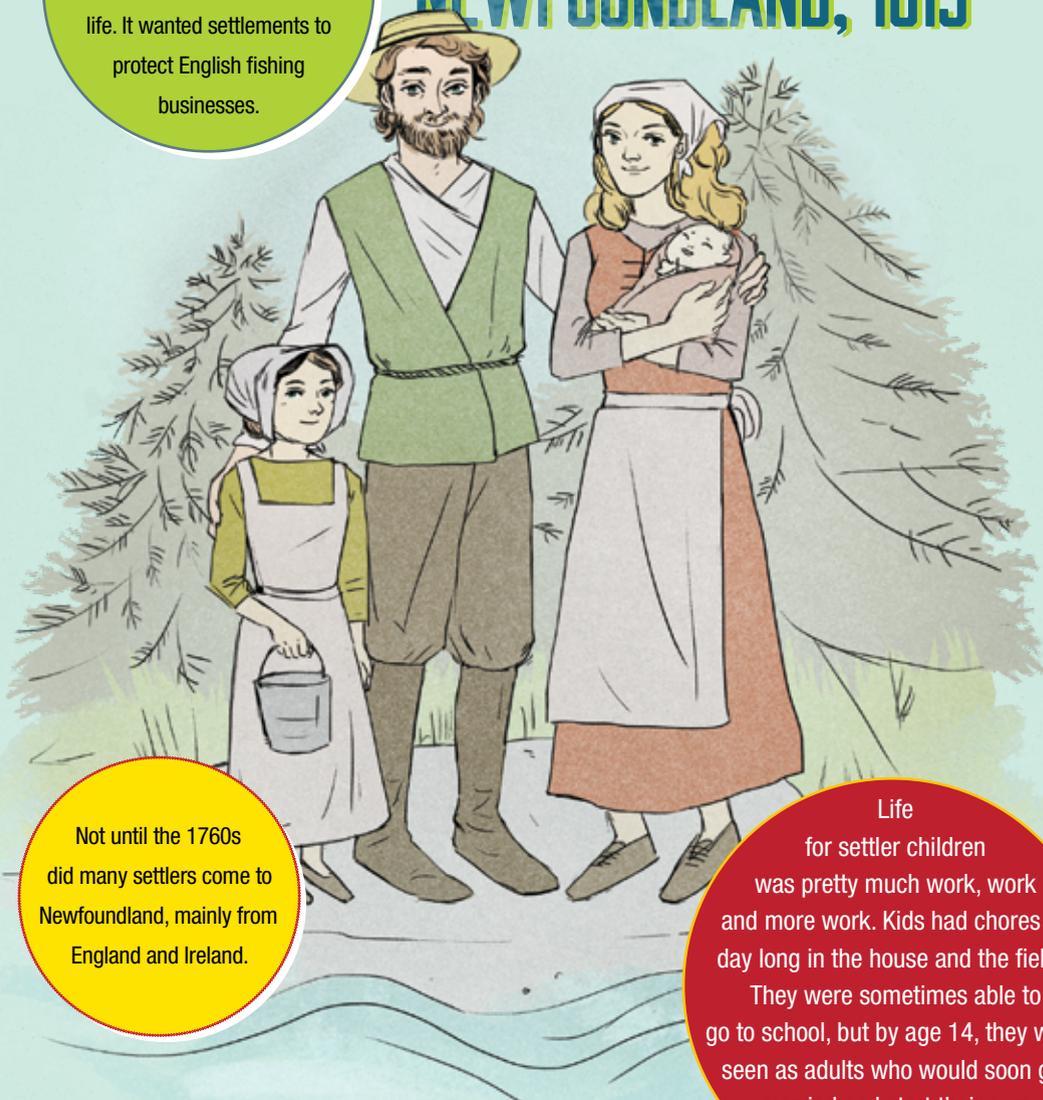
**O**ur country is a mixture of many different people. They came from all over the world to start a new life in Canada. Some thought they were coming to an empty land that was theirs for the taking; many understood that they were building a life where First Nations, Métis or Inuit lived. These settlers mainly came from Europe, leaving behind countries where they could never afford land of their own. Some gave up and went back, but most stuck it out through brutal weather, loneliness and back-breaking work. They built a life for their families, and as they did, they also built a country. There are as many different stories as there are settlers — here are just a few.



**THE FIRST SETTLERS IN WHAT IS NOW CANADA WERE THE NORSE (SEE KAYAK #56 FOR MORE) ON THE ISLAND OF NEWFOUNDLAND. IN THE 1500S, FRENCH, ENGLISH, SPANISH AND PORTUGUESE FISHERMEN SOMETIMES STAYED ON THE ISLAND DURING THE FISHING SEASON, BUT WENT BACK HOME OVER WINTER.**

# CUPER'S COVE NEWFOUNDLAND, 1613

The Newfoundland Company didn't send people to the island for a better life. It wanted settlements to protect English fishing businesses.



Not until the 1760s did many settlers come to Newfoundland, mainly from England and Ireland.

Life for settler children was pretty much work, work and more work. Kids had chores all day long in the house and the fields. They were sometimes able to go to school, but by age 14, they were seen as adults who would soon get married and start their own families.

Over the 50 years after the Cuper's Cove colony was set up near what is now Cupids, more villages appeared. By 1675, there were nearly 1,700 people living around Conception Bay and near modern-day Ferryland.



# TERREBONNE

## QUEBEC, 1725



THIS SATELLITE IMAGE SHOWS HOW LONG, NARROW FARMS GAVE FARMERS IN LOWER CANADA (QUEBEC) ACCESS TO THE RIVER. SETTLERS [*HABITANTS*] WORKED FOR RICH MEN [*SEIGNEURS*] WHO OWNED THE LAND.



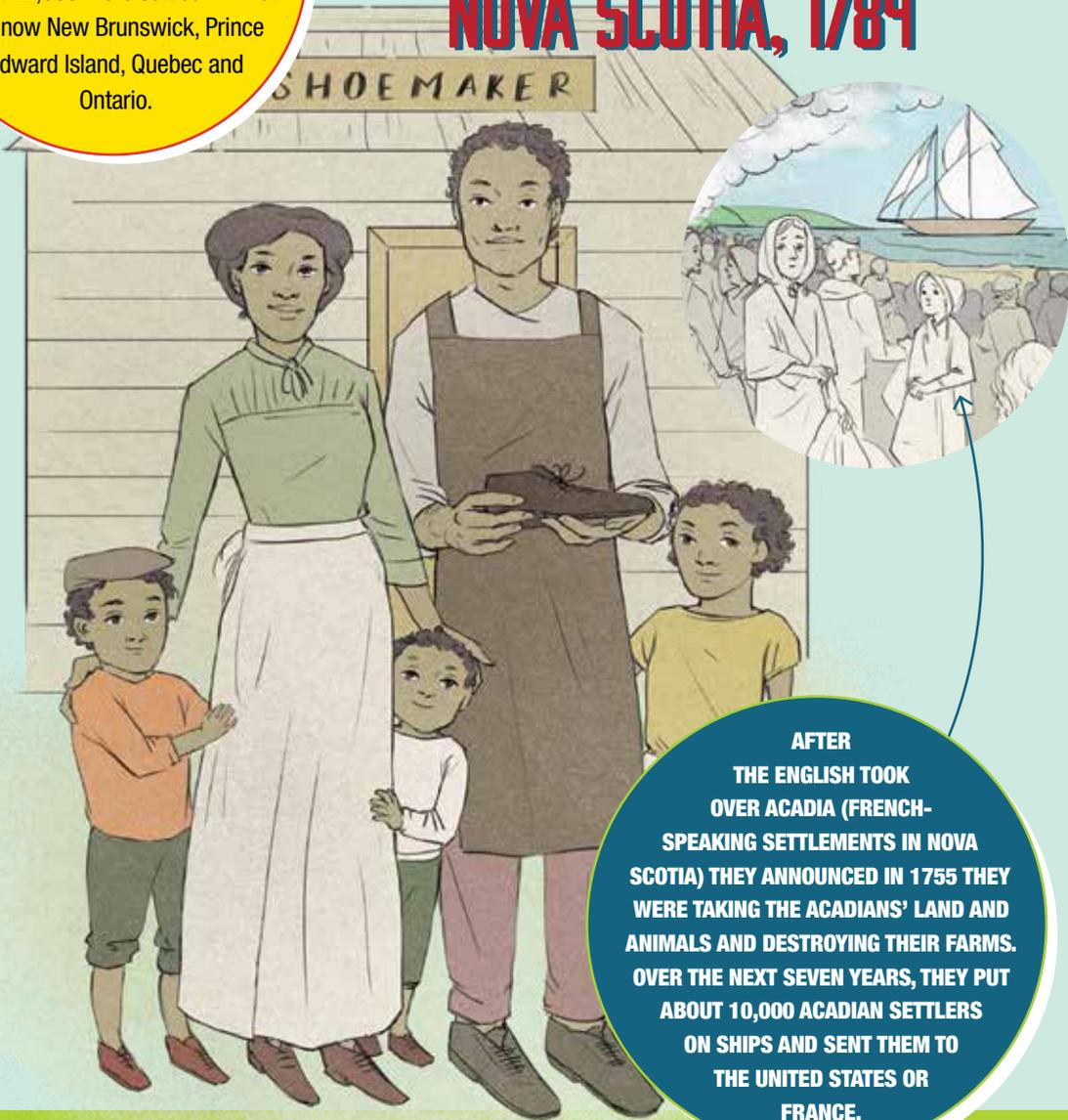
In 1666, there were 3,215 settlers living in what is now Quebec. By 1763, that number had grown to 70,000.

Both French and later English settlers sometimes had slaves. Most of these enslaved people were Black. Some First Nations people had Indigenous slaves who were captured in battle.

Despite cold, hard winters, these *habitants* grew enough food for their family on their farm near what is now Montreal, and a little extra to sell. Everyone worked hard caring for animals, looking after the house and garden and working in the fields. There was no road, so, like everyone else's, their farm was a long, narrow strip of land running down to the St. Lawrence River, and their neighbours were never far away.

# BIRCHTOWN NOVA SCOTIA, 1784

After the Revolutionary War, more than 21,000 Loyalists flooded into Atlantic Canada, doubling its population. About 22,000 more settled in what are now New Brunswick, Prince Edward Island, Quebec and Ontario.



**AFTER THE ENGLISH TOOK OVER ACADIA (FRENCH-SPEAKING SETTLEMENTS IN NOVA SCOTIA) THEY ANNOUNCED IN 1755 THEY WERE TAKING THE ACADIANS' LAND AND ANIMALS AND DESTROYING THEIR FARMS. OVER THE NEXT SEVEN YEARS, THEY PUT ABOUT 10,000 ACADIAN SETTLERS ON SHIPS AND SENT THEM TO THE UNITED STATES OR FRANCE.**

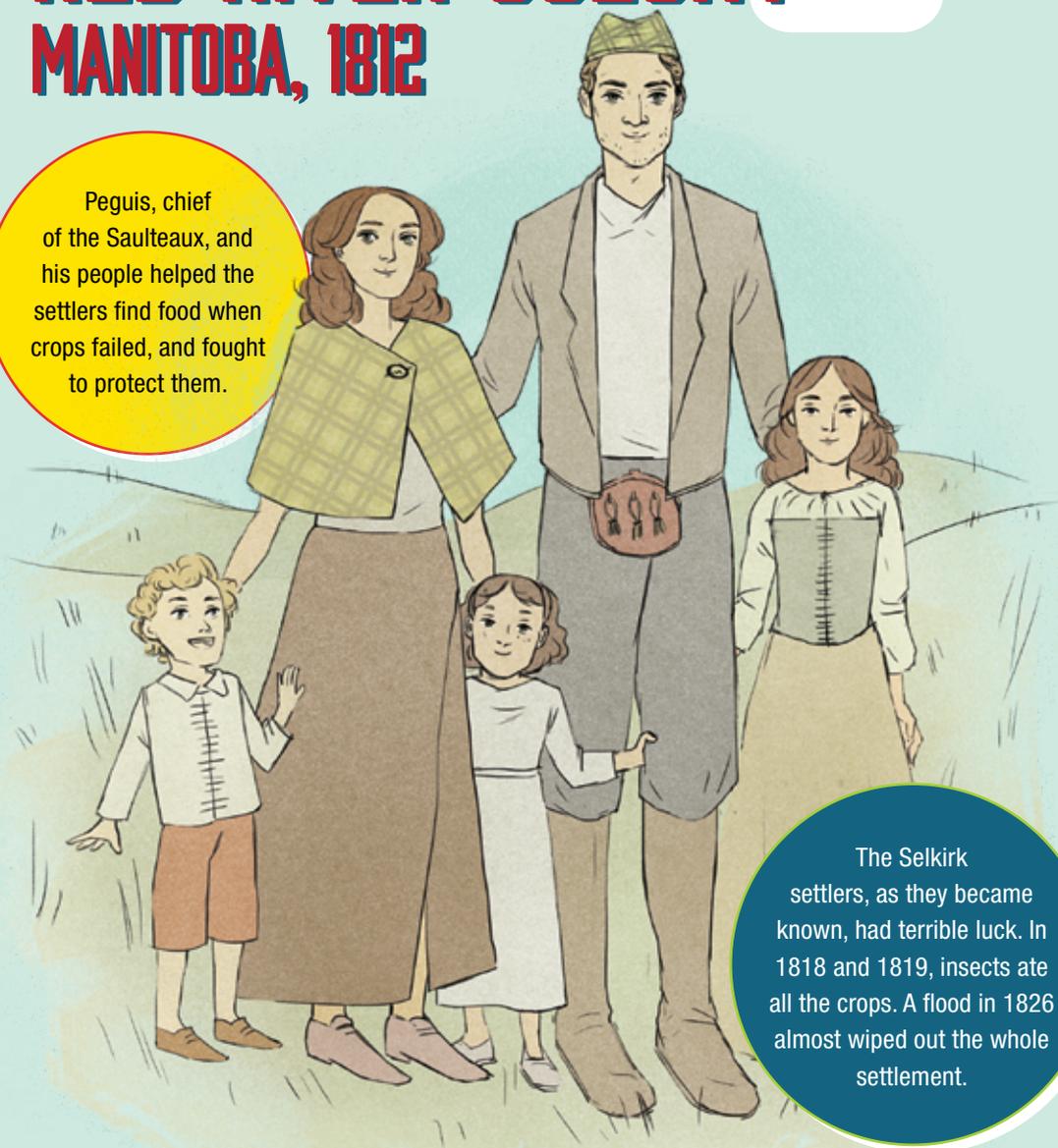
Because they supported Britain during the American Revolution, this family had to leave after the Americans won. Along with about 1,500 other Black loyalists, they settled near what is now Shelburne. The white loyalists were given all the best land, and many Black settlers never received the land they were promised. They often worked in other jobs, as shoemakers, carpenters, seamstresses, teachers or cooks.



# RED RIVER COLONY

## MANITOBA, 1812

Peguis, chief of the Saulteaux, and his people helped the settlers find food when crops failed, and fought to protect them.



The Selkirk settlers, as they became known, had terrible luck. In 1818 and 1819, insects ate all the crops. A flood in 1826 almost wiped out the whole settlement.

As farming in northern Scotland changed, landowners forced farmers off the land in what are known as the Highland Clearances. With little money and nowhere to work, many of these families came to Canada. This one arrived as part of Lord Selkirk's plan to bring poor Scots to settle the area around the Red River on land from the Hudson's Bay Company. (No matter that there were already Métis farming there.) The Selkirk settlers, as they were known, faced hunger, harsh weather and anger from the fur traders who wanted them gone.

# SCOTT'S MILLS (PETERBOROUGH) ONTARIO, 1825

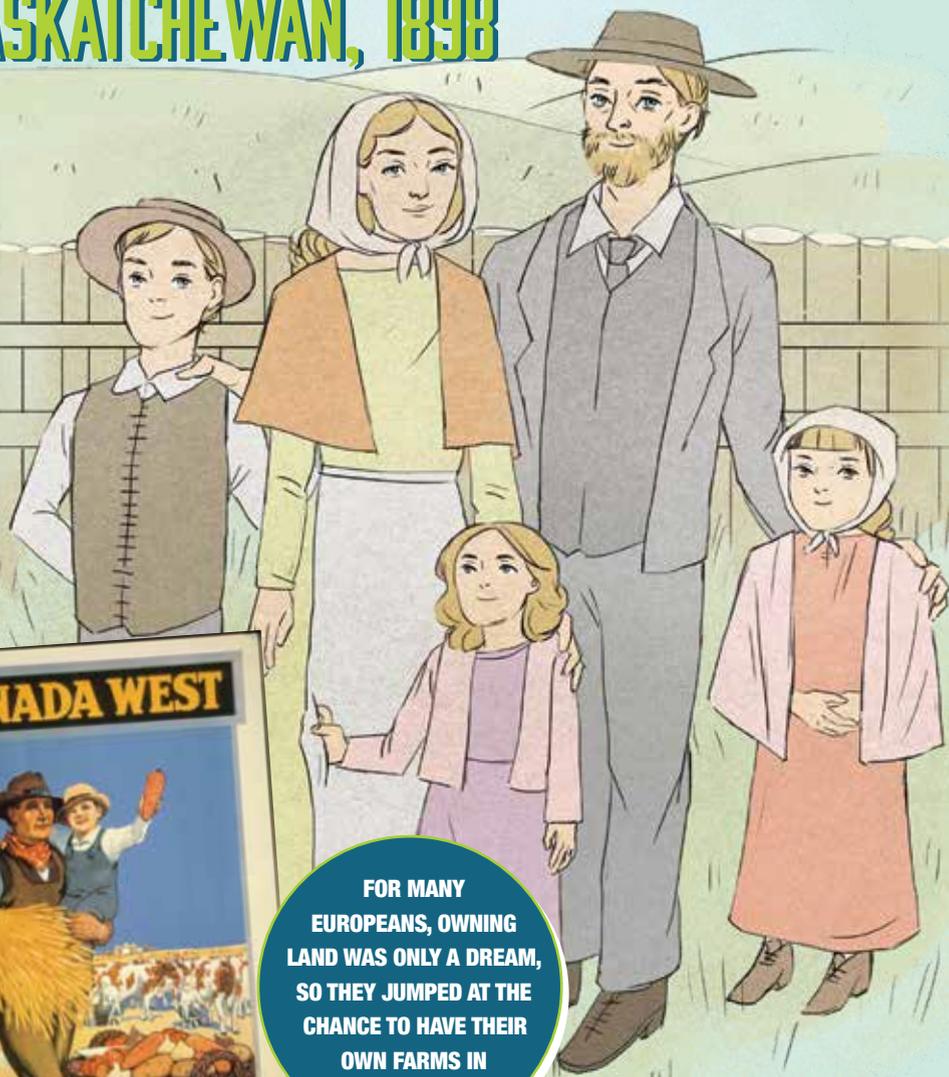
Even though they suffered through cold in winter and heat in summer, not to mention dealing with bugs and wild animals, many settlers preferred the freedom of their new home.

Besides all the hard work and harsh weather, life was often very lonely for settlers, who often lived a long way from other families or the closest town.

This family, along with more than 2,000 others, left Ireland with a man named Peter Robinson, who brought them to what is now central Ontario. They had a hard trip during a very hot summer, and many, including Robinson, fell sick. About 20 years later, thousands more Irish people, many facing starvation at home, flooded into Canada after their potato crops failed. The British government wanted the poor people somewhere else. Moving them to Canada meant there would be more men available to fight if the Americans tried to invade.

# ENDEAVOUR

## SASKATCHEWAN, 1898



**FOR MANY EUROPEANS, OWNING LAND WAS ONLY A DREAM, SO THEY JUMPED AT THE CHANCE TO HAVE THEIR OWN FARMS IN CANADA.**

Members of this family from Ukraine knew how to farm and were ready to spend years working nonstop in exchange for land that was more than 10 times the size of farms back home. The rules required homesteaders like them to build a house and have 15 acres of land ready to plant within two years. More than 170,000 Ukrainians came to Canada, many to the Prairies, between 1891 and 1914.

# AT HOME

Early settlers built very different kinds of houses depending on where and how they lived.



## SOD HOUSE

Sod is ground that has grass growing on it. For settlers in the Prairies, it was just about the only thing around to build houses from. So they cut blocks out of sod and stacked them grass-side down to make walls. The roots grew together and made the walls of these “soddies” strong. The builders covered the inside with paper or cloth. Sometimes it and the outside were covered in white plaster. The roof was made from boards or tree branches covered in another thin layer of sod. Minuses: dirt floors, leaked when it rained. Pluses: stayed cool in summer.





## LOG HOUSE

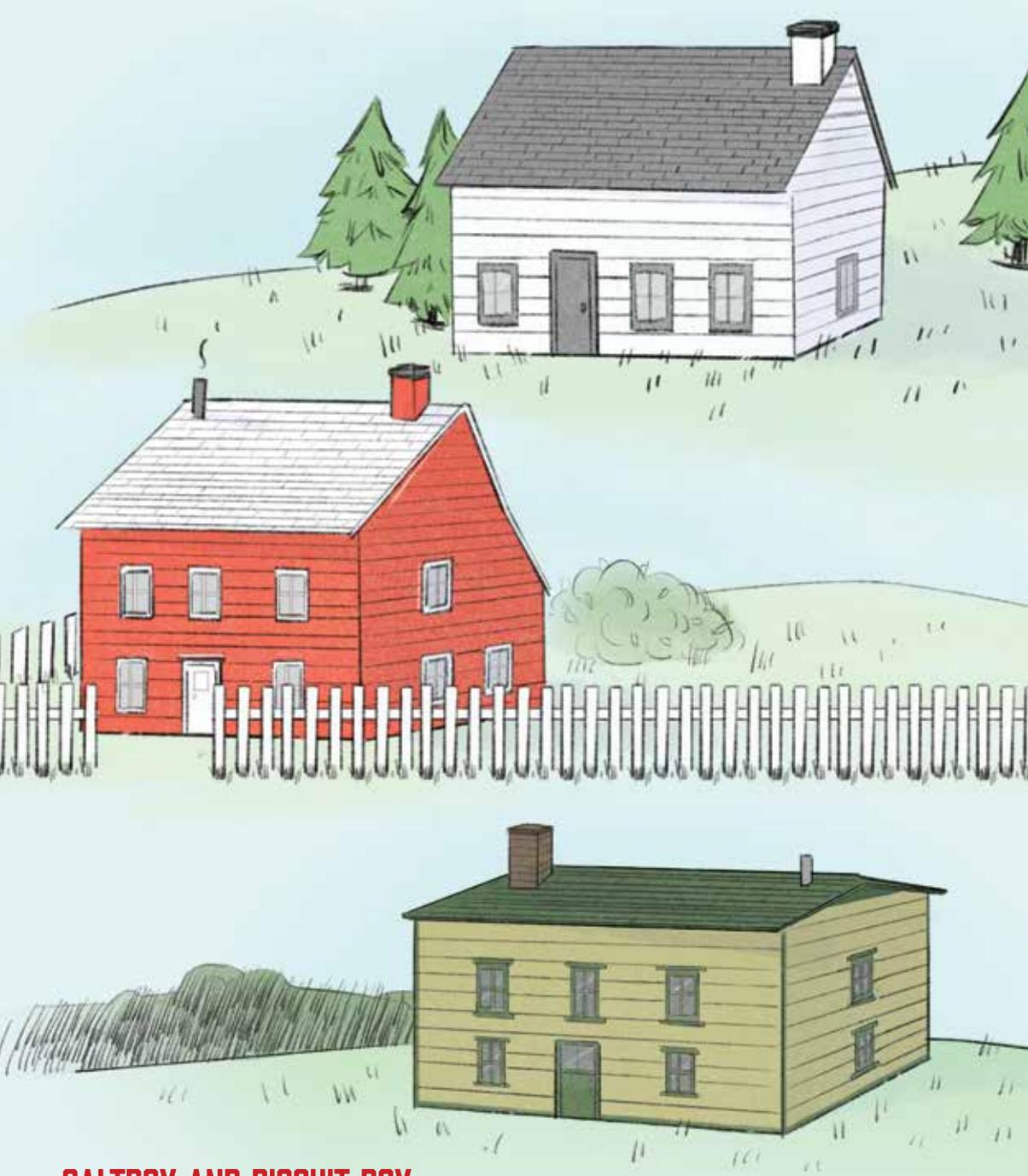
Anywhere people needed to cut down trees to make room for a place to live and maybe farm, there were log houses. The builders stripped off the bark and fitted the logs together on the corners. Sometimes the logs were squared off, and sometimes they were left round. Gaps were filled in with chinking — a kind of plaster that kept out wind, snow and bugs. Settlers' first houses were usually small, with just one room. As the family grew wealthier, they might expand the house, cover it in boards to hide the logs, or build a completely new place to live.

Illustrations: Taryn Gee

## NEW FRANCE COUNTRY HOUSE

You can still see these pretty stone houses around Quebec and other areas that used to be part of New France. Many are more than 200 years old. They are made from local stone found in the fields, and are usually one-and-a-half storeys high. They often have two or three chimneys to let out smoke from the fireplaces needed for cooking and warmth. The roof is very steep to help snow slide off.

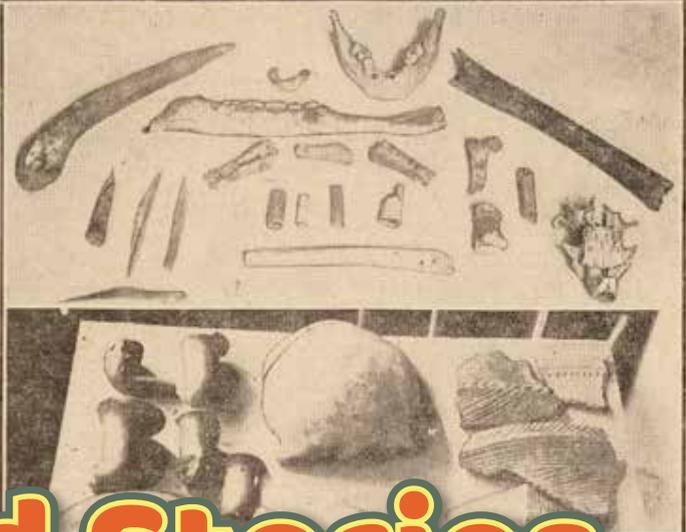




## SALTBOX AND BISCUIT BOX

Nearly all old houses on the island of Newfoundland are made from wood. The first ones, built in the early 1800s, were usually one-and-a-half storeys with a steep roof. When the owners had a little more money, they built two-storey houses. In both styles, an addition was often put on the back to make more room. These houses looked like the wooden containers used to store salt, which is how they got their name. Houses built a little later still, with flatter roofs and two full storeys, were called biscuit boxes. No matter the style, they were often brightly painted and surrounded by tidy fences. You can still see these beautiful houses all over the island.





VACANT LOT IN TORONTO

# Buried Stories

**Indigenous settlements and gathering places are everywhere. They're hard to find, though, buried under Canada's villages, cities and towns.**

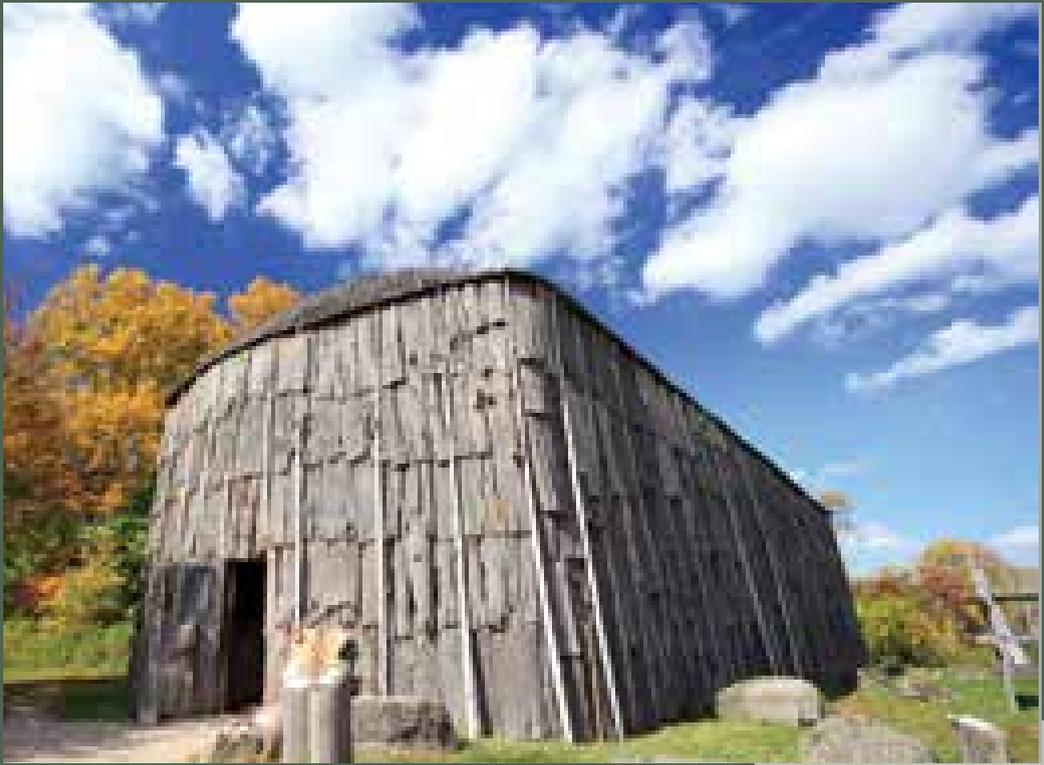
**C**ertain things led Indigenous people to meet for trade and to build homes in particular spots. People who moved around, like the Stoney Nakoda, Cree, Siksika, Assiniboine and other nations of the plains came to the same places to fish and hunt at different times of the year. People who farmed some of their food, like the Haudenosaunee, Mi'kmaq, Ojibwe and others in eastern Canada, made their homes in villages on good land. Lakes and rivers were their highways.

When Indigenous peoples made treaties, the government usually moved them off these familiar territories. The government gave them limited lands so that settlers could have farms and build their own villages. Railways cut across everything, bringing more newcomers.

As settlers created bigger communities, they often simply built on top of Indigenous places. Sometimes they moved the traces of Indigenous settlements and trading places, or dug them up and kept them.

This 1893 illustration looks north from Lake Ontario to Toronto.





The recreated Turtle Clan longhouse shown above stands in a Wendat heritage site near Toronto. The image at far left shows where a group of longhouses once stood in what is now Scarborough, Ontario. The closer image shows an archaeologist marking the site of a Wendat longhouse in the same area.

## Wendat Toronto

Canada's biggest, busiest city doesn't have many traces of its Indigenous history left. But for at least 600 years, First Nations, mainly the Wendat, lived in nearly 100 villages scattered around what is now the Greater Toronto Area. They grew corn, moving their village sites as they used up the wood and the soil grew less fertile. Fighting with the Haudenosaunee drove the Wendat north to Georgian Bay and then east to Quebec. After

they left, the region that is now Toronto was home to the Seneca people and to an Anishinaabe nation, the Mississaugas of the New Credit. As Toronto grew and new sites for buildings were dug up, many First Nations items were uncovered. A century or more ago, it was common for people living in Toronto to just grab a shovel and dig around in what were the sites of former First Nations villages.

**Did Indigenous people have a community or gathering place where your village, town or city now stands? How can you find out?**

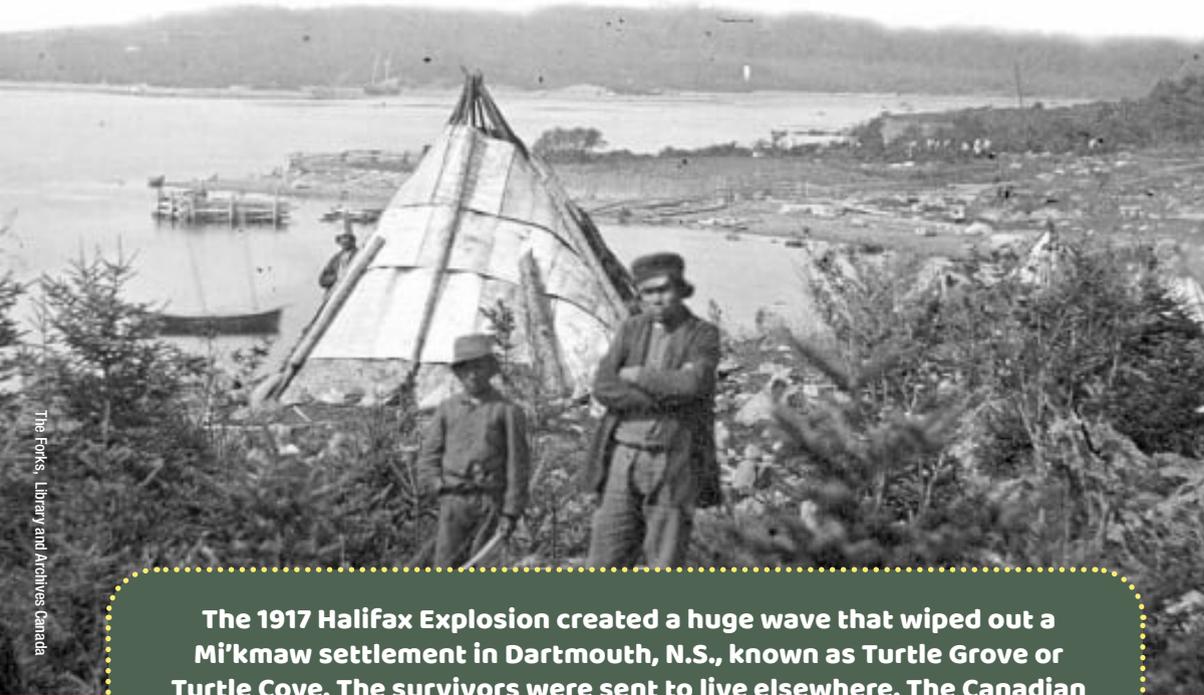


The Allandale bus and train station in Barrie, Ont., was built on top of a Wendat burial pit. Bones were discovered there as early as 1846, but construction of railway lines in the late 1880s and afterward went ahead anyway.



## Pile o' Bones

Cree hunters and their families followed the bison around southern Saskatchewan for thousands of years. In one place, they piled up mounds of bison bones and named the spot *Oskana kaasateki* which means “the bones that are piled together.” That area became known as Pile o’ Bones, Wascana and then Regina after Treaty 4 was agreed to in 1874.



**The 1917 Halifax Explosion created a huge wave that wiped out a Mi'kmaw settlement in Dartmouth, N.S., known as Turtle Grove or Turtle Cove. The survivors were sent to live elsewhere. The Canadian military built apartments, schools, stores and more on the site.**

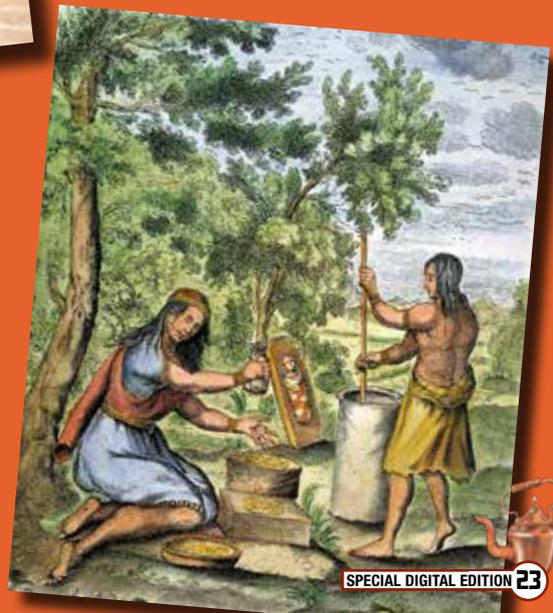


## « Meeting Place

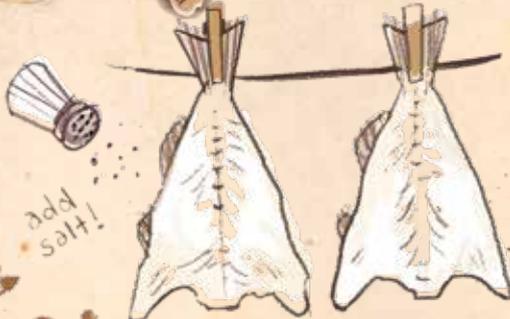
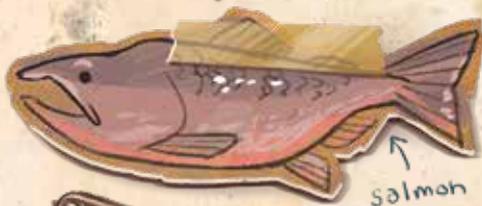
**T**he spot in Winnipeg where the Red and Assiniboine rivers come together is called The Forks. First Nations people started camping here at least 6,000 years ago. It's now home to a busy market, the Canadian Museum for Human Rights, restaurants, a children's museum, festivals and more.

## Hochelaga »

**T**he French started the settlement that would become Montreal more than 375 years ago. But there was a Haudenosaunee farming community named Hochelaga there long before that. In 1535, explorer Jacques Cartier described seeing 50 longhouses inside a wooden fence. No other proof of the settlement has ever been found.



# THE 9 FOODS (AND ONE DRINK) THAT BUILT CANADA



## Fish

In the 1500s, long before Europeans even thought of trying to live in what would become Canada, fishermen from Spain, England, Portugal and France were hauling in cod near the island of Newfoundland. Salmon was very important to First Nations for food and for spiritual reasons, and catching and canning it were some of the earliest businesses in British Columbia. In the Far North, Arctic char is still eaten raw, dried, cooked or frozen by many Inuit, whose ancestors used the fish's skins to make waterproof coats and its bones to make sewing needles.

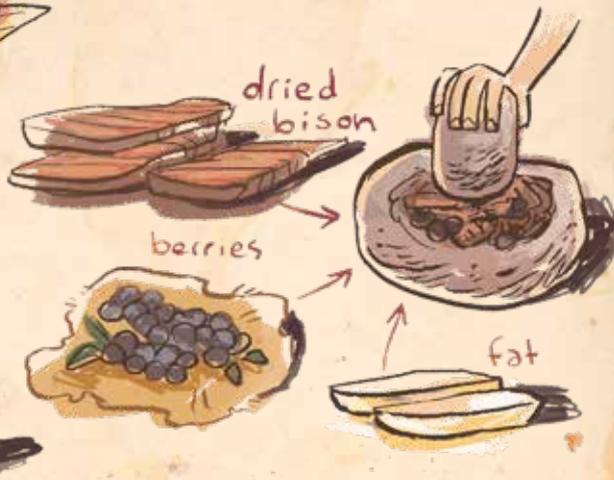


(eaten raw or frozen)



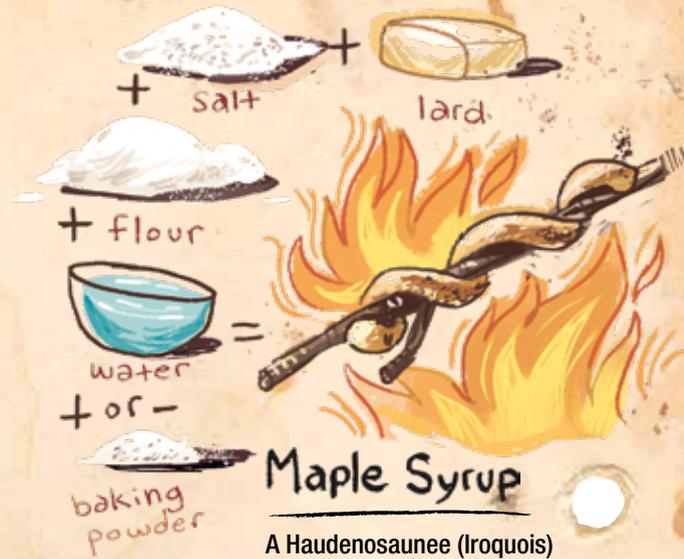
## Pemmican

No pemmican, no Canada. Wait, what? Indigenous women made pemmican, which was essential to the fur trade. It's dried bison meat pounded into a powder and mixed with melted animal fat and maybe some dried berries. It could be stored for years, had lots of fat to give the voyageurs energy to paddle 75 kilometres a day, and was easy to eat right in the canoe.



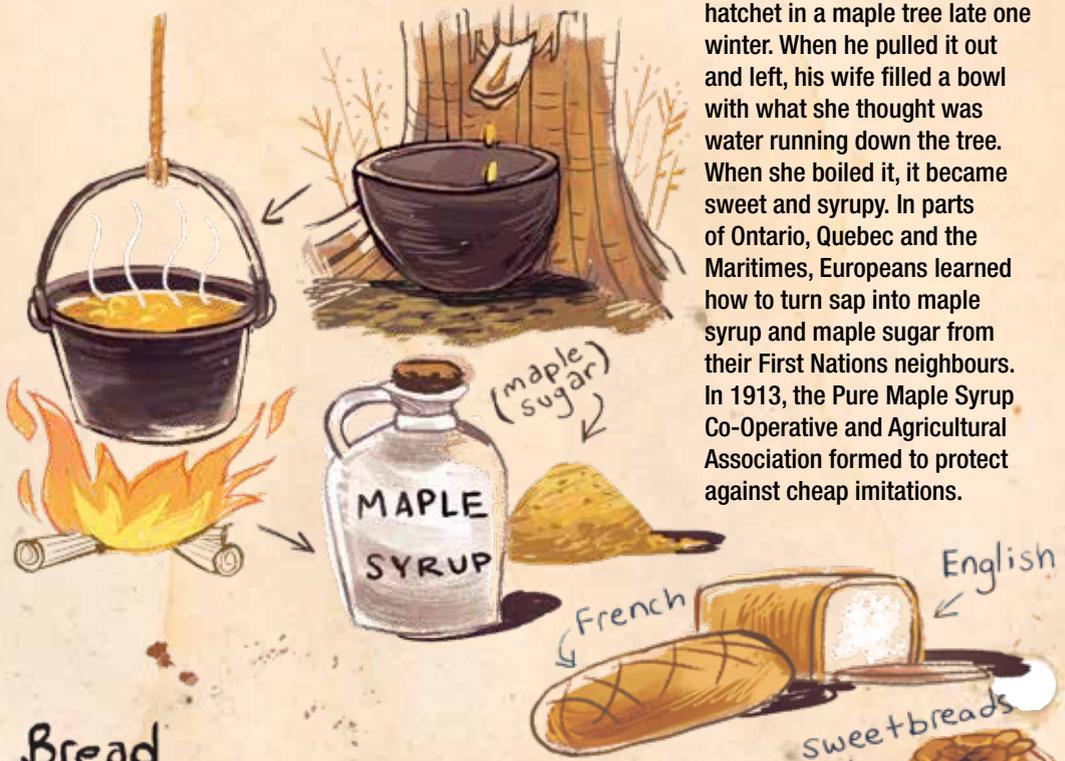
# Bannock

When First Nations cooking met Scottish recipes, bannock, sometimes called frybread, was born. Indigenous cooks used to make a dough of ground nuts and seeds, wrap it around a stick and cook it over a fire. Scottish fur traders showed them how to make a biscuit-like mixture from flour, lard, salt, water and sometimes baking powder instead. Bannock is popular all over Canada, especially at powwows and other celebrations.



# Maple Syrup

A Haudenosaunee (Iroquois) legend says that a chief left his hatchet in a maple tree late one winter. When he pulled it out and left, his wife filled a bowl with what she thought was water running down the tree. When she boiled it, it became sweet and syrupy. In parts of Ontario, Quebec and the Maritimes, Europeans learned how to turn sap into maple syrup and maple sugar from their First Nations neighbours. In 1913, the Pure Maple Syrup Co-Operative and Agricultural Association formed to protect against cheap imitations.



# Bread

European settlers brought wheat to Canada. Without some other familiar ingredients, though, such as yeast, the bread rarely rose into the kind of loaves they were used to. It was also tricky baking bread in unpredictable wood stoves, which is why bakeries became popular by the mid-1800s.



Illustrations by: Kim Smith

# Berries

They're free, they're delicious and they're everywhere. From coast to coast to coast, we have (deep breath) raspberries, blueberries, strawberries, blackberries, saskatoons, partridgeberries, cloudberry or bakeapples, bearberries, mulberries, gooseberries, currants, foxberries, cranberries, bunchberries, crowberries, huckleberries and more. Some grow here naturally, while settlers brought others. The explorer Jacques Cartier noticed huge patches of wild strawberries along the St. Lawrence River in 1534, and in 1618 Champlain described how natives dried and pounded blueberries into a powder for use in the winter.



raspberry  
blackberry



strawberry  
(wild)



currants



crowberry  
cranberry



foxberry

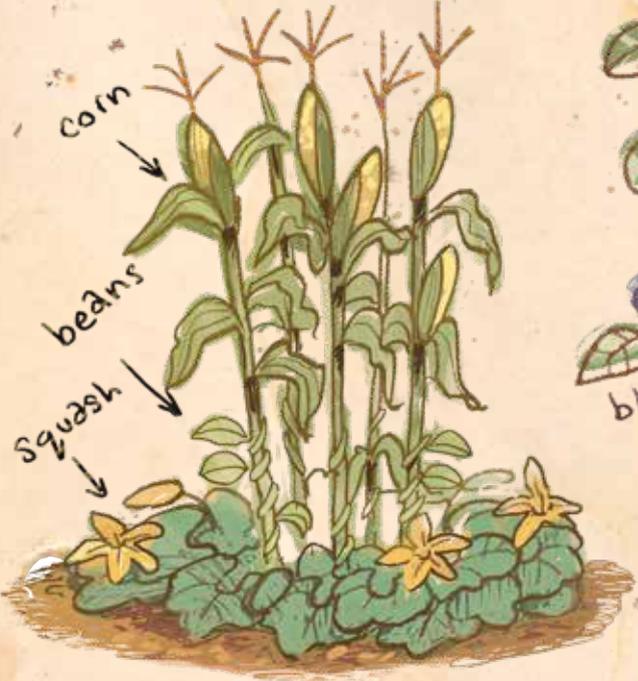
cloudberry



blueberry



(blueberry powder)



corn

beans

squash



(corn bread)

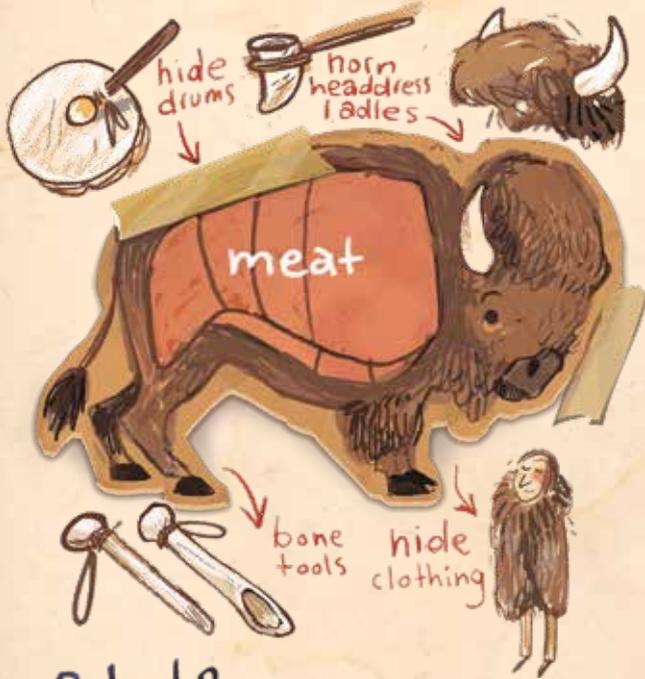


(corn porridge)



# Corn

First Nations who grew crops, such as the Huron-Wendat of what is now Ontario and Quebec, planted corn, beans and squash, known as the Three Sisters, together. The beans could climb up the corn stalks, and the spreading squash kept animals away. Corn was dried and pounded into cornmeal that could be made into porridge or corn bread. Some Indigenous peoples made a kind of corn coffee by boiling dried, ground kernels with water and adding maple syrup for sweetness.



## Bison

This also includes deer, moose, elk and caribou — big, hoofed mammals used for food. They were extremely important for First Nations peoples, especially in the Prairies and the Arctic. They provided fresh and dried meat — one male bison meant as much as 700 kilograms of food — material for clothes and blankets, sinews for sewing and bone for tools.

## Baked Beans

Cheap, filling and nutritious, baked beans in sauce kept fur traders, settlers, farm families, explorers, gold rush-ers and others well-fed. Dried uncooked beans lasted pretty much forever and could be simmered slowly over a fire with little fuss. They were (and still are) especially popular in Atlantic Canada and Quebec, where they're known as *fèves au lard* and usually made with maple syrup.



## Tea

The Hudson's Bay Company first brought tea to Canada in 1716. It was brewed using loose leaves or bits shaved off a brick of powdered tea. Whether served in thick mugs to working men or in fine china cups by ladies holding an afternoon social event, tea was everywhere. The New Brunswick-based Red Rose Tea company (ask your parents about its famous slogan) introduced tea bags in 1929.



# FUNNY MONEY

We're used to coins and bills that are the same all over the country. That hasn't always been the case.



## FUR CASH

During the fur trade, the Hudson's Bay Company sometimes used something called trade silver — items like this silver cross — to pay for pelts. The company later created metal tokens to represent different numbers of pelts.



## WHICH COINS?

It was expensive and dangerous to ship coins to North America in the 1600s, so the first Europeans used whatever kind of money was around — French deniers, Spanish *piastres*, English pennies and shillings.



## DECK OF MONEY

In 1685, the government of New France had to pay its soldiers, but it had no paper money left and no way to print any. Some creative person turned to the most common kind of paper around: playing cards. The amount it was now worth was printed on the back of a card and signed by the governor.



## DECIMAL POINT

Between about 1851 and 1870, Canada gradually moved to a system using dollars and cents instead of British pounds and pennies. Known as the decimal system, it meant there were officially 100 cents to a dollar. Now everyone knew what money they were using and how to calculate it.



## PAPER COINS

In 1870, the Canadian government felt there were too many American coins being used here. Since it couldn't make its own coins, it printed 25-cent banknotes known as shinplasters. The term probably comes from the United States, where soldiers used similar low-value bills to line their boots so they wouldn't rub their ankles sore.



## SEVEN-DOLLAR BILL?

With all kinds of banks printing notes, we ended up with some pretty strange ones at times. Before the government took over the money business, Canada had four-dollar, seven-dollar, eight-dollar, 25-dollar and even 500-dollar bills.



# Tooling

## TOOLING AROUND

The early settlers wouldn't recognize many of our modern gadgets. Imagine them trying to figure out a dishwasher, microwave or lawnmower! Then again, how many of these old-fashioned tools do you recognize? Can you figure out which descriptions are true, and which aren't?

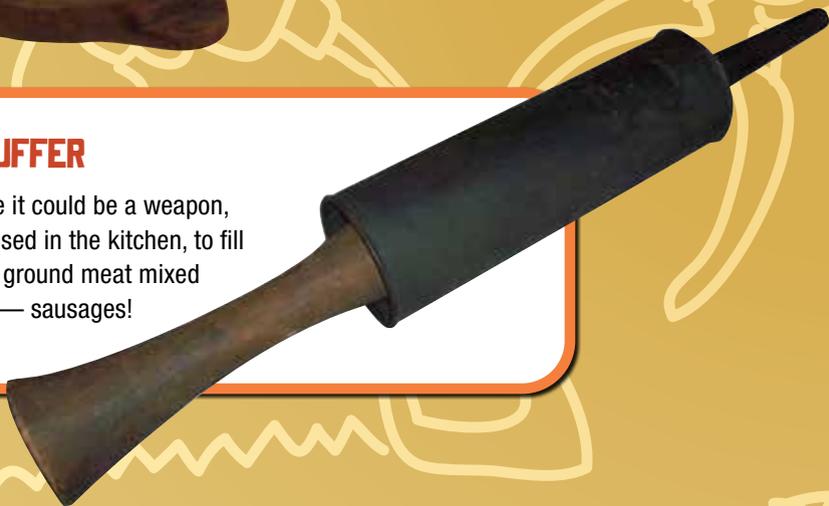


### FLY TRAP

To catch flies, you'd put something they like in the upper part of this trap. The flies entered through a cone in the bottom and then couldn't get out.

### SAUSAGE STUFFER

This tool looks like it could be a weapon, but was actually used in the kitchen, to fill up thin skins with ground meat mixed with spices. Voila — sausages!



YOU CAN DISCOVER ALL OF THESE TOOLS, PLUS LOTS MORE, AT UPPER CANADA VILLAGE, AN 1860S LIVING MUSEUM NEAR MORRISBURG, ONT.

## QUILL CUTTER

If you needed a pen 150 years ago, you didn't grab a disposable plastic one. You cut the end of a goose or duck feather into a point using this tool, and then dipped the point in ink to write with.



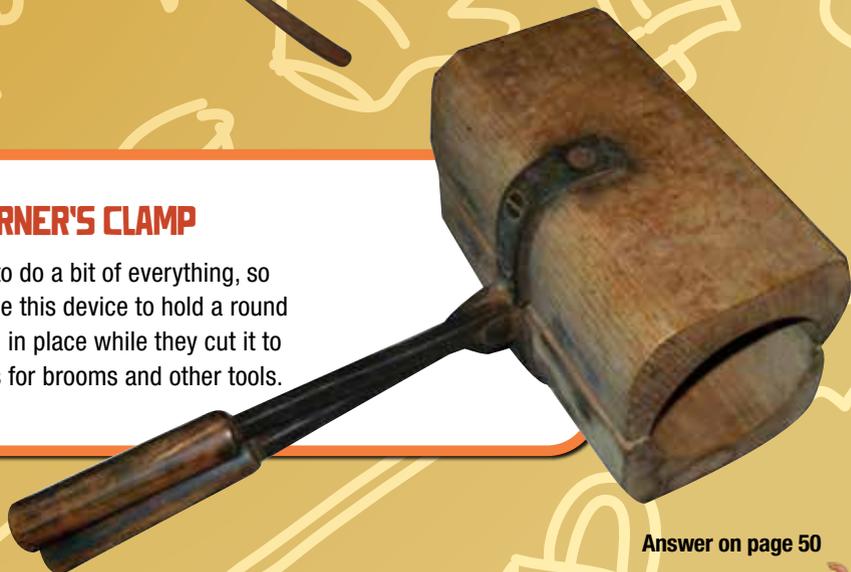
## TOOTH EXTRACTOR

Don't worry — this gizmo wasn't used to yank the teeth of humans! Farmers and veterinarians used it to pull out horses' sore or diseased teeth.



## WOOD-TURNER'S CLAMP

Farmers had to do a bit of everything, so they would use this device to hold a round piece of wood in place while they cut it to make handles for brooms and other tools.



Answer on page 50



# THE STORY OF YOUR HOME

Whether you live in the country or in town, an apartment or a bungalow, a new building or an old one, there's lots you can find out about your home. If you live in a big city, you'll find documents, photographs, drawings, maps and other old stuff at the city archives. If you're in a smaller city or town, the reference section of the library (librarians always like to help!) is a good place to start. You can also try your town hall or municipal office. And if your home is quite new, you can always find out more about what used to be on the land where your house or apartment now stands.



In her video for the 2017 Young Citizens program, Klaire explored some old houses in Bonavista, NL, and why it is important to protect them.

## WHO WAS THERE FIRST?

Did your home area become part of Canada through a treaty with an Indigenous group? Is there a First Nation that says it never gave up the land? Start your research with a quick online search of something like "Is [your community] covered by a treaty?"



istockphoto, Klaire Hayward, from the 2017 Young Citizens program





**TIP**

Keep in mind that street and road names change over time. For instance, in the country, many roads were only given names when emergency services started needing addresses to answer calls. Even towns and cities change their names sometimes!

## THINGS TO LOOK FOR

**Assessment rolls** are lists of people who have paid taxes at your address. They may only show the men, but often include the job and religion of the “head of household” and how much money he made.

**Maps** are especially helpful if you live in the country because they usually show how land was divided into lots and the name of the owner

**City directories** also list the “head of the household” at your address. Finding the first year

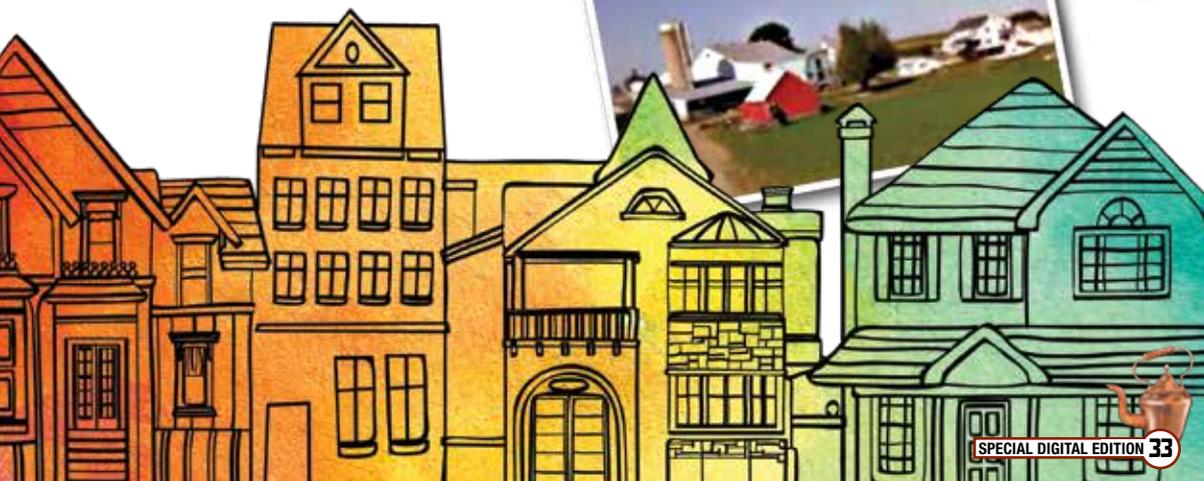
the address appears will give you a good idea of when your house or apartment was built.

**Fire insurance plans** can tell you the size and shape of a lot, when a building was built or demolished, and even what materials were used in constructing it.

**Aerial photographs** (photos taken looking down from a low-flying airplane) can show buildings under construction or being demolished

**TIP**

Sometimes big lots were divided up after a house was built and given a number, which means addresses sometimes change. They could be given  $\frac{1}{2}$  or A or B after the number, or the numbering system might have changed completely.





# DEL'S TRUCK

Illustrated by Alice RL • Written by Guuduniia LaBoucan

**D**el's truck was a beauty. It was a Ford 150 LTX extended cab, super camper special, vintage 1979. Brown with a broad yellow stripe down the side. Del lovingly referred to it as the Nanaimo Bar. He drove it all over and used it for hunting and fishing, and when the winter came he hauled firewood. He left the keys in it and anyone who needed wheels could borrow it. It would come back with a little more or a little less gas. Del liked sharing his truck; it made him a rich man.

One day, Del was in the local cafe. After paying his bill, he got up and looked outside. His truck wasn't there. He thought maybe Milly had to go to the grocery store or Big Bob was hauling garbage. Not too concerned, he headed out the door and started walking.

As Del entered town, he saw a raven swoop down onto a power line. He nodded to the bird. Farther along, he smiled and said hi to several friends. And then came the shock. There was his truck sitting on a used car sales lot!

The lot was called Sweet Generous Deals. It was new in town. It had a group of vehicles that had seen better days. Seeing his truck there with a sticker price on its windshield caused Del some surprise and concern. As he was checking to make sure it was his beloved Nanaimo Bar, a voice came from behind him.

"She's a beauty, eh?" Del turned around to see a short guy with a moustache and a fuzzy fringe of hair around a bald head. "Pleased to meet you. My name is Reg Couronne."

"Mr. Couronne, my name is Del and this here is my truck," Del replied

"Well, I am glad you can see yourself behind the wheel of this fine truck, Del —" said Reg.

"No, no. That's not what I mean," Del said. "I mean this is *my* truck. Someone must have brought it here to play a prank on me."

Reg shook his head. "Actually, I found this truck with the keys in it. The law might say that the person who left it that way was simply inviting someone else to take it. Which I did, and now it belongs to me. Instead of leaving it uncared for, I have a better use for the truck. I aim to sell it and make me some money."

Del started to laugh, a deep belly laugh that travelled his whole frame. "Tell me who put you up to this. I love a good joke."

Reg looked stern. "Mr. Del, I don't believe I was being funny."

Del stopped laughing. "That truck is mine. I can prove it."

"Do you have ownership papers, or a sales invoice or insurance forms?" Reg asked.

"Well, no . . . See, the truck was my Dad's and he gave it to me. We didn't bother with any papers. I don't insure the truck because that would cost more than it's worth. Besides, I only drive around here on the back roads."





“Ah, then you have no proof of ownership,” Reg said with a greedy smile. “Nothing a judge would point to and say ‘Oh, yes; this truck is Del’s.’”

Del was getting annoyed now. “I may not have any papers, but I can describe this truck down to every mark and scrape. That dent on the bumper happened when I hit a deer on the logging road out near Port Renfrew. That stain on the seat was when Milly’s kids spilled ketchup from their fries. And that fishing rod hanging in the rack is my brother Bill’s.

“I know that the right-hand mirror needs a bit of duct tape to hold it up. The engine makes a knocking sound going uphill. Heck, I can sing you all the songs on the cassettes in the glove box. How about ‘Your Cheatin’ Heart,’ by Hank Williams?”

He took a deep breath but Reg cut him off. “Please, Mr. Del! I don’t want to hear you sing. In fact, I have a tin ear — I couldn’t tell one song from the other.”

Del was getting desperate. “I can get some of my family and friends over here to back me up. They’ll tell you the truck is mine. Heck, they drive it more than I do.”

“Honestly, it doesn’t matter how many people tell me you own the truck,” Reg replied. “The fact is that I have the truck. In fact, you said everyone drives it, so how can it be yours alone? I, on the other hand, have sole and exclusive possession of this truck at this moment. And you can bet I won’t leave the keys in it unguarded.”

“This is crazy!” Del sputtered. “How can you claim ownership when the truck is mine and has been in my family for more than twenty years?”

“That’s the law,” Reg said with a shrug. “You have no proof of ownership. And how do I know that anyone else who drives it won’t come by and claim to own it?”

He grinned. “But hey — I’m a businessman. You can buy the truck or lease it for a monthly fee. If you lease, you



can use it just like you own it. Of course, you can't change the truck in any way — no big tires or new paint jobs. You can still use it to hunt and fish and move firewood, but you can't haul bricks in it. At the end of the lease, you can return it and get a new vehicle. That's why we're called Sweet Generous Deals!"

Del couldn't believe his ears. "How can you lease me a truck you don't own?" he yelled. "That truck is mine and I'm going

to prove you stole it!" But Reg Couronne was gone, talking to a young couple looking at a minivan.

Del scrunched up his eyes, hoping he would open them and find himself back at the cafe with his truck parked outside. No such luck. All he saw was Couronne, his frizzy hair in a ring around his head.

Del walked slowly away from the lot. The sound of the raven cawing over the valley followed him. **K**



**T**he author of this story, Guuduniia (pronounced GUUD-N-eye) LaBoucan, is a Cree biologist, lawyer and writer who lives

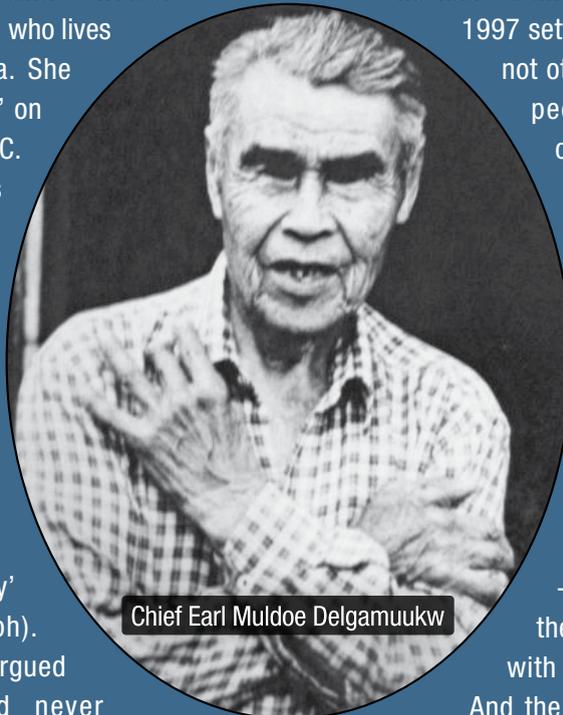
in British Columbia. She based "Del's Truck" on a famous case in B.C. about First Nations land rights, known as Delgamuukw. It was named for the Gitksan Chief, Earl Muldoe Delgamuukw, who brought it to court along with the Wet'suwet'en Chief Dini ze' Gisday'wa (Alfred Joseph). The two nations argued their people had never given up a huge chunk of land in northwestern B.C. where the government wanted to allow logging. In 1991, a judge

ruled Gitksan and Wet'suwet'en ownership disappeared when B.C. became part of Canada. (The judge also said he didn't want to listen to traditional songs about the two nations' connection with their lands because he had "a tin ear.") A new ruling in

1997 settled some questions but not others. It said Indigenous people did have rights over their lands, and that governments had to work with them. It also set out rules a nation had to follow to prove a territory belonged to it. In this story, Del is short for Delgamuukw and Reg Couronne represents the Crown — a term that includes the Canadian government, with the Queen at its head.

And the raven is a well-known trickster figure among many West Coast Indigenous peoples.

-Nancy Payne



Chief Earl Muldoe Delgamuukw



# A NEW LIFE IN

# NEW BRUNSWICK

ILLUSTRATED BY ALEX DIOCHON

1835, AN ASYLUM\* IN ENGLAND.



THEY SAY  
THEY CAN'T FIND  
WORK FOR ALL  
OF US.

WHAT  
WILL WE  
DO?

STARVE ON  
THE STREETS,  
MOST LIKELY.

JOHN

JANE

GEORGE

LINGRATEFUL  
SCAMPS!

EAT YOUR  
DINNER AND  
BE QUIET.



\*A PLACE WHERE POOR CHILDREN WITH NO FAMILY WERE SENT TO LIVE

1834, ON THE NASHWAAK RIVER IN NEW BRUNSWICK, NORTH OF WHERE FREDERICTON NOW STANDS.



WORKERS FOR THE NEW BRUNSWICK AND NOVA SCOTIA LAND COMPANY ARE CLEARING LAND TO BUILD A TOWN FOR SETTLERS THE COMPANY WANTS TO BRING FROM ENGLAND AND SCOTLAND.

E.N. KENDALL,  
THE COMPANY'S MAN  
IN CHARGE OF THE NEW  
BRUNSWICK SETTLEMENT



THIS WILL SOON BE A  
FINE TOWN, WORTHY OF ITS  
NAMESAKE, LORD STANLEY,  
EARL OF DERBY.



EARLY 1835



THERE'S  
TOO MUCH  
WORK,  
SIR!

BACK HOME  
IN ENGLAND,  
THE LAND WAS  
ALREADY  
CLEAR.

A MAN  
COULD FARM  
WITHOUT HAVING  
TO GET RID OF THESE  
AWFUL GREAT  
STUMPS!

AND WITHOUT  
SUCH TERRIBLE  
WINTERS,  
EITHER!

AND THERE  
WERE LOTS OF  
YOUNG GIRLS  
AND BOYS  
AROUND WE  
COULD HIRE  
TO HELP.



I'M  
TRYING TO  
RAISE A FAMILY,  
GROW A GARDEN,  
MAKE PRESERVES,  
KEEP THE FIRE  
GOING . . .



MAY I REMIND YOU THAT  
NOT ONE OF YOU COULD EVER  
HAVE HOPED TO HAVE YOUR  
OWN LAND IN ENGLAND!  
HERE YOU ARE KINGS  
OF ALL YOU CAN SEE.

KING OF  
THE STUMPS,  
YOU MEAN!



MY GOOD PEOPLE, I AM WORKING ON A PLAN TO HELP.

WE ARE BRINGING PAUPER CHILDREN WHO HAVE NO FUTURE IN ENGLAND TO BE YOUR LABOURERS AND SERVANTS. THEY WILL HAVE HONEST WORK, AND YOU WILL HAVE THE HELP YOU NEED.



WHY DON'T YOU CALL 'EM WHAT THEY REALLY ARE—

CRIMINALS!



I BELIEVE THAT WITH THE RIGHT TRAINING AND A FIRM HAND, THESE UNFORTUNATE CHILDREN MAY IMPROVE THEIR LIVES.



THEY'RE JUST POOR. THEY DESERVE A CHANCE LIKE WE GOT.



AND I CAN CERTAINLY USE A BOY AROUND THE FARM.



WELL, AT LEAST WE WON'T HAVE TO PAY 'EM.







THE NEW BRUNSWICK AND NOVA SCOTIA LAND COMPANY BROUGHT 35 BOYS AND ONE GIRL FROM ENGLAND IN 1835 TO WORK FOR ITS SETTLERS. THEY WERE NOT PAID, AND WHILE MANY WERE TREATED LIKE FAMILY, OTHERS WERE NOT NEARLY SO LUCKY.



THE IDEA OF BRINGING POOR CHILDREN - MOSTLY ORPHANS BUT SOME WHO HAD FAMILIES - TO CANADA AS UNPAID WORKERS CAUGHT ON. PEOPLE WHO (USUALLY) FELT THEY WERE BEING KIND SENT MORE THAN 100,000 CHILD WORKERS TO CANADA BETWEEN THE 1830S AND THE 1940S.

DO YOU THINK THEY SHOULD HAVE HAD A CHOICE ABOUT WHETHER TO COME? ALTHOUGH THEY HAD CLEAN AIR AND WATER AND A CHANCE AT A BETTER LIFE IN CANADA, MANY WERE MISTREATED AND CRUELLY OVERWORKED. DO YOU THINK THEIR LIVES WOULD HAVE BEEN BETTER HERE OR IF THEY HAD STAYED IN ENGLAND?

# HOW DID THEY LIVE?

DIFFERENT SETTLERS LIVED DIFFERENTLY DEPENDING ON WHO THEY WERE AND WHERE THEY ENDED UP



## SHERBROOKE VILLAGE

A pottery shop, blacksmith and print shop are among the 80 buildings at this living museum in Sherbrooke, N.S. It shows life in a Nova Scotia community from about 1860 to just before the First World War.



Sherbrooke Village, Public Domain



## KINGS LANDING HISTORICAL SETTLEMENT

You can wander from era to era here, because each home represents a different time in New Brunswick's history. Located in Prince William, N.B., just east of Fredericton, Kings Landing is based on actual families' experiences.

## UKRAINIAN CULTURAL HERITAGE VILLAGE

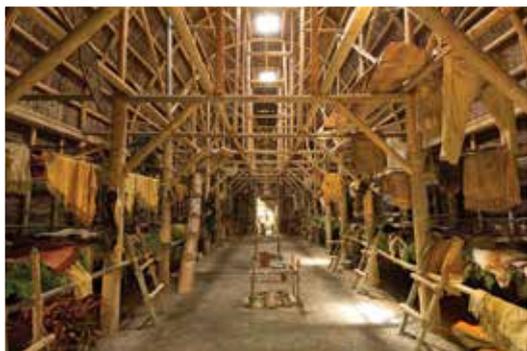
Learn more about the Ukrainians who settled in Alberta at this spot east of Edmonton. Its 35 buildings—including three churches and a house made of sod—recreate life between 1892 and 1930, and special events throughout the year celebrate Ukrainian culture.



## LE VILLAGE QUÉBÉCOIS D'ANTAN

You can explore life between 1810 and 1930 in this village near Drummondville, Que., while you ride around in an old car or a horse-drawn carriage. There's always traditional music, dancing, old-fashioned games and other fun stuff happening in the streets.





## ONHOÛJA CHETEK8E

Not all settlers came from Europe. When the Wendat (Huron) people had to escape Ontario, they ended up in an area now surrounded by Quebec City. You can visit a re-creation of a Wendat village including a longhouse, a tipi, a tent for sweat ceremonies and more. There's more to explore at the nearby Wendake Huron-Wendat Museum.

## UPPER CANADA VILLAGE

Snack on cheese and bread made the old-fashioned way, see how newspapers were printed and visit a broom-maker and wool mill at this 1860s site on the St. Lawrence River in eastern Ontario. Many of the buildings were moved here in the 1950s when the area was flooded to make the St. Lawrence deep enough for ocean-going ships.



## LANG PIONEER VILLAGE

Located near Peterborough, Ont., this site focuses on life in a farm village between 1825 and 1899. Watch a working mill grinding flour, squeeze into a tiny pioneer cabin and see a field harvested with horse-drawn machinery.



## SUKANEN SHIP PIONEER VILLAGE & MUSEUM

The heart of this spot south of Moose Jaw, Sask., is the story of Tom Sukanen, whose sad life led him to build a ship he hoped to sail north through the Arctic to his homeland in Finland. Dozens of buildings including a grain elevator, train station and the original home of Prime Minister John Diefenbaker have been moved here to represent the life of early European settlers in southern Saskatchewan.



## BARKERVILLE

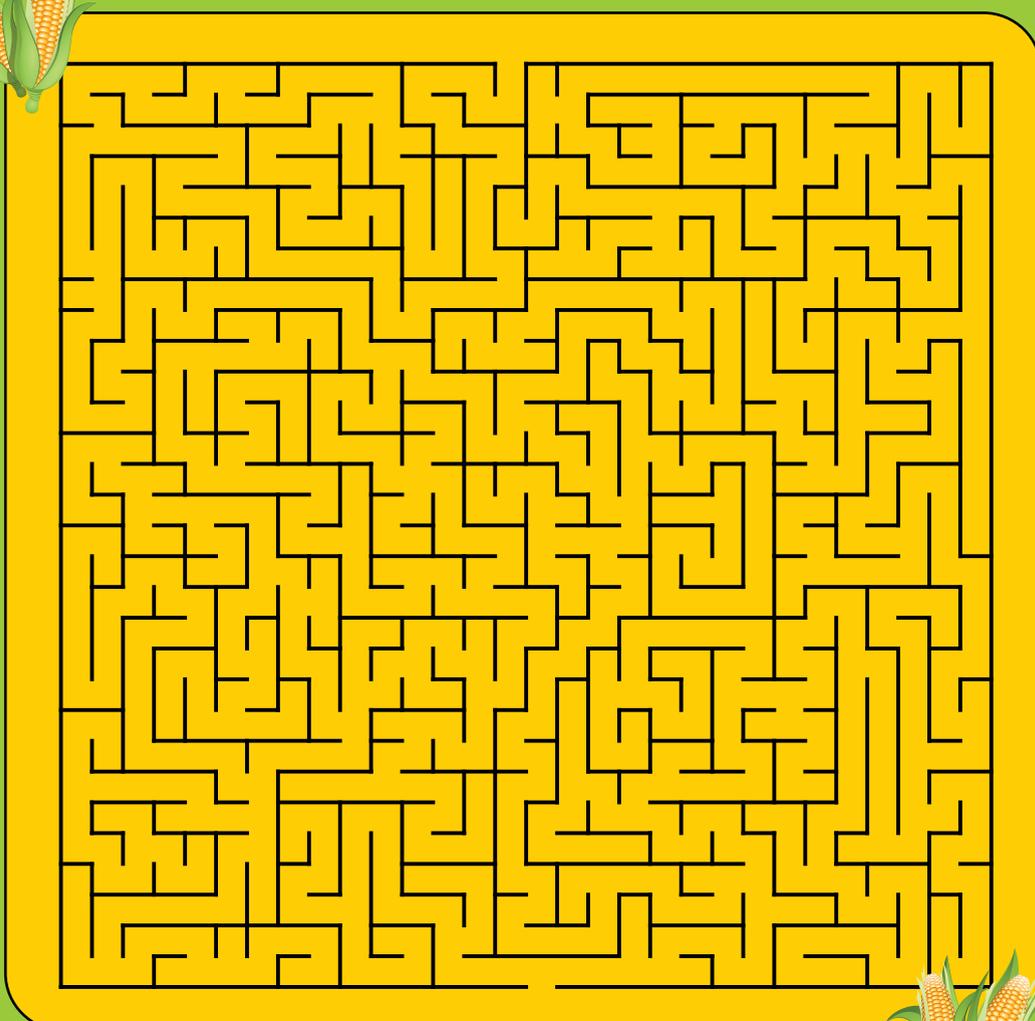
For a time during the Cariboo gold rush of the 1850s, Barkerville was the biggest settlement north of San Francisco and west of Chicago. Named for prospector Billy Barker, this village southeast of Prince George is now the largest living history museum in western North America.



# MAIZE MAZE



Settlers who came to Canada from France, England, Ireland and Scotland had likely never seen corn in their lives. But for many First Nations, it was a very important food, so they showed the newcomers how to plant, harvest and eat it. Corn was known back then as maize, the name it still goes by in the United Kingdom. Can you find your way through this maize maze?



Answer on page 50



# TOWN AND COUNTRY

If you were an early settler in this territory, no matter where you lived, there were certain things everyone needed. Can you find all of the hidden words? They might run forward, backward, diagonally, up or down.

A U O V P Z I H N J E M  
T X F G T C J B O Q G W  
S L E I G H O R S E O D  
C V I V B A R N G L T M  
Y H G U O L P E R B N P  
N K I V Q T U D A O X P  
S E O C H R S R G D H P  
A T E A K U R A V U P S  
U T U D C E W G M X A J  
S L E V L L N G V J N J  
A E A K R E L B A T S I  
S T Q W H X N P F S G Y

AXE  
BARN  
BARREL

CHICKEN  
GARDEN  
HOE

HORSE  
KETTLE  
NEEDLE

PANS  
PLOUGH  
QUILT

SEED  
SLEIGH  
STABLE

STOVE  
THREAD  
WAGON

Answer on page 50

Kayak Kids

# ILLUSTRATED HISTORY CHALLENGE



CANADASHISTORY.CA/KAYAKAWARD

SPONSORED BY:

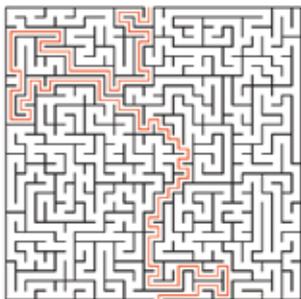


## ANSWERS

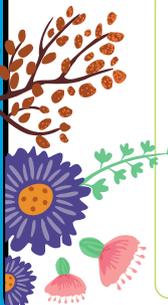
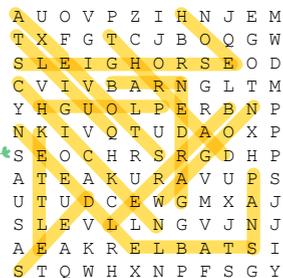
### HISTORY MYSTERY P. 30

The photos are all of real old-fashioned tools, but two had wrong descriptions. The fake ones were the tooth extractor (it's actually for pulling weeds) and the wood-turner's clamp (it's actually for moulding butter).

### MAIZE MAZE P. 48

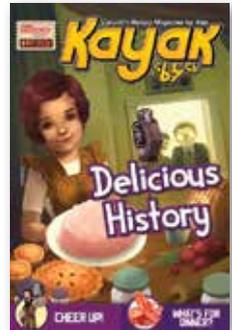


### TOWN AND COUNTRY P. 49



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