

# The Land and First Peoples

We refer to [the earth] as our mother. We were made from this earth, from the dirt; we were formed from some water and dirt by Manitou; that is why we refer to it as our mother.

**John Horse**, former Woods Cree resident of Frog Lake, *The Spirit of the Alberta Indian Treaties*

The distinctive rolling landscape of the Frog Lake area was formed by the retreat of the last major glaciers, approximately 13,000 years ago. This retreat gave rise to a rich variety of plant and animal life, which in turn attracted humans to the area, likely around 11,000-12,000 years ago. These original people were mobile hunter-gatherers who exploited the region's resources on a seasonal basis.

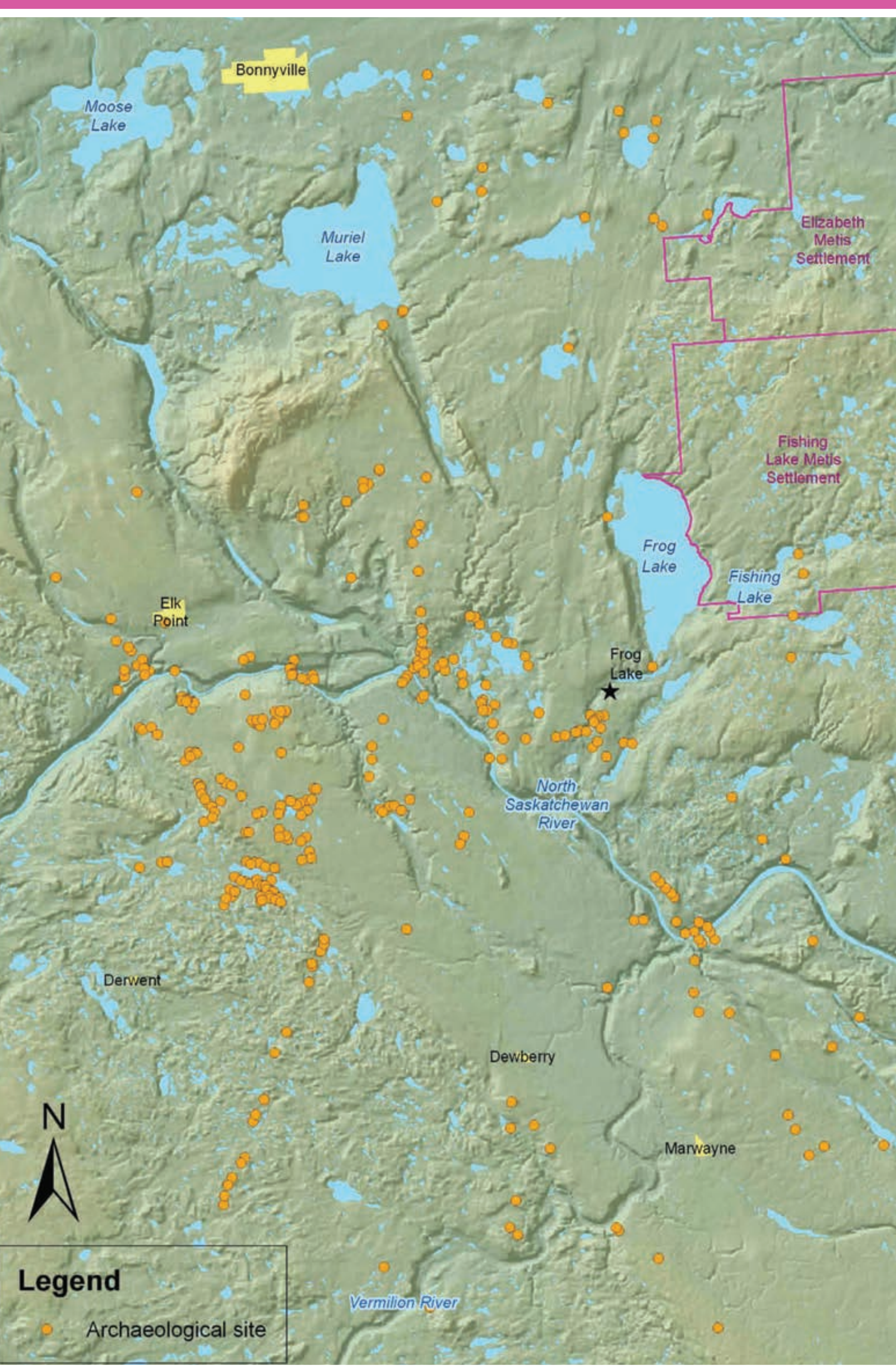
The penetration of the fur trade into Rupert's Land, the vast territory administered by the Hudson's Bay Company, resulted in profound changes to regional economies and territorial boundaries in the Frog Lake region. A European presence was firmly established in the area in 1792, when two fur trading posts – Fort George and Buckingham House – were established on the North Saskatchewan River west of Frog Lake. First Nations people speak of having lived here since time immemorial, and of having integrated the fur trade economy into their traditional way of life, which included an intimate relationship with nature. The Frog Lake area was occupied by the Woods Cree, who lived in small tribal groups and hunted forest game, fished, and gathered berries. The vast lands to the south were occupied by the Plains Cree and Blackfoot peoples, and these tribes roamed the prairies in large bands in pursuit of the area's great buffalo herds.

# La Terre et les Premiers Peuples

Nous faisons référence à [la terre] comme notre mère. Nous sommes faits avec cette terre, avec la poussière; nous avons été conçus avec de l'eau et de la poussière par Manitou; c'est pour cela que nous y faisons référence comme étant notre mère.

**John Horse**, un Cri des Bois ancien résident de Frog Lake, *The Spirit of the Alberta Indian Treaties*

Le paysage particulier de la région de Frog Lake, avec ses dénivellations, était formé par le retrait des derniers grands glaciers, il y a environ 13 000 ans. Ce retrait produisit une riche variété de plantes et d'animaux qui, à leur tour, attirèrent les êtres humains dans cette zone, probablement il y a environ 11 000 ou 12 000 ans. Ces premiers peuples étaient des chasseurs-cueilleurs nomades qui exploitaient les ressources de la région selon les saisons.



Distribution of Prehistoric (before European Contact) Archaeological Sites within a 50 km radius of Frog Lake Settlement

Distribution des sites préhistoriques (avant les contacts avec les Européens) selon un rayon de 50 km à partir de l'établissement de Frog Lake

Misiwe papāmastewa ōhi kayās (pāmwayes wāpiskiwew etakosi) kayās kikway kākī-pe-ispayik itasihkewina niyānomitanaw mistik wāsakām Ayīki-Sākahikan māmawikiwin



A Cree Family and Travois  
Une famille crie et travois  
Nehiyaw peyakoskān ekwa akotāpān

Courtesy of the Archaeological Survey of Alberta

Courtesy of the Archives of Alberta A1177

# Askīy ekwa Nistam Iyīniwak

Ekawo awa māmawī-okāwīmāw. Ekota ohci e-ohciya asiskiy ohci; manitō e-kī-osihkoya nipiy ekwa asiskiy e-apacihāt; ekōci māmawī-okāwīmāw kesi-aspikhātāya.

**John Horse**, sakāwiyiniw owīkiw ekotihoci Ayīki-Sākahikanīhk, *The Spirit of the Alberta Treaties*

Nistawinākwān e-ayapatināk Ayīki-Sākahikan askiy ekosi e-kīsi-tāhcahikātek ispi Misi-miskwamiy kākī-tihkisot 13,000 askiy aspin peci-nāway kākī-askīwīk. Ewako ōma askiy mitonī wiyōtan ōhi kākī-ōpikihki ekwa pisiskiwak. Ekospi iyīniwak kī-kisātāmwak nānitaw 11,000-12,000 peci nāway askiy. Ekonik ōki iyīniwak kī-mostohtehāchihōwak mīna askiy ohci pimāchihōwak.

Ispi ahtay kākī-mīskotōnike ōma Rupert's Land, misiweskamik ōki Hudson Bay Company e-tipeiyhtamōkāsot Mitonī pītosipayin ōma pimāchihōwin ōta mīna Ayīki-Sākahikanīhk. 1792 ispi wāpiskiwew ekwa e-pekisāta nīso wāskahikana kī-osihātawak – Fort George ekwa Buckingham House – kī-cimatāwak sisonē Kī-siskāciwan sipiy. Iyīniwak ātotāmwak māna wiyawāw ōta e-kī-ayācīk ōta peci nāway ohci ekwa e-kī-ati-nōchīkīcek e-atāwākekīk āhtaya mīna e-kī-askīwī-pimāchihocik. Sakāwiyiniwak itāwak ōki iyīniwak ekota ōma Ayīki-Sākahikanīhk kākī-otaskānescīk, e-kī-asokekīk pisiskiwak e-kī-nōchīhācīk, e-mācīcīk, e-pakītahwācīk ekwa mīnīsa e-mawisocīk sāvānohk itekeyisīh paskwāwiyiniwak ekwa ayācīniwak wiyawāw paskwāw mostoswa kī-ohci pimāchihōwak.