



ABOUT OUR FLAG

The Eabametoong First Nation flag was designed by local student, Peter Nate in 1974, following a logo contest at the John. C. Yesno Elementary School.

The three main colours of the flag were however not chosen until 1983, when they emerged as a result of a Road Impact Study, headed by Andy Yesno.

THE SYMBOLS

The symbols show the traditional ways of shelter and travel of our people as they roamed about Nishnabe-Aski long ago and continue to do this day.

The teepee was a portable home that was light to carry for nomadic people. The birchbark canoe was the primary mode of transportation on the many river systems throughout the land. These symbols on the flag are reminders of the way of life and culture of the Ojibway people.

THE COLOURS

The black represents those who have gone forward from this life and their contribution to our culture (death). The red represents the Ojibway people of Eabametoong who are still living today (blood). The white represents the creator as our guardian spirit.

The three main colours that form the background of our flag symbolize our determination and faith to continue to survive at Eabametoong.

Yellow: for as long as the sun shall shine
Green: for as long as the grass shall grow
Blue: for as long as the rivers shall flow.

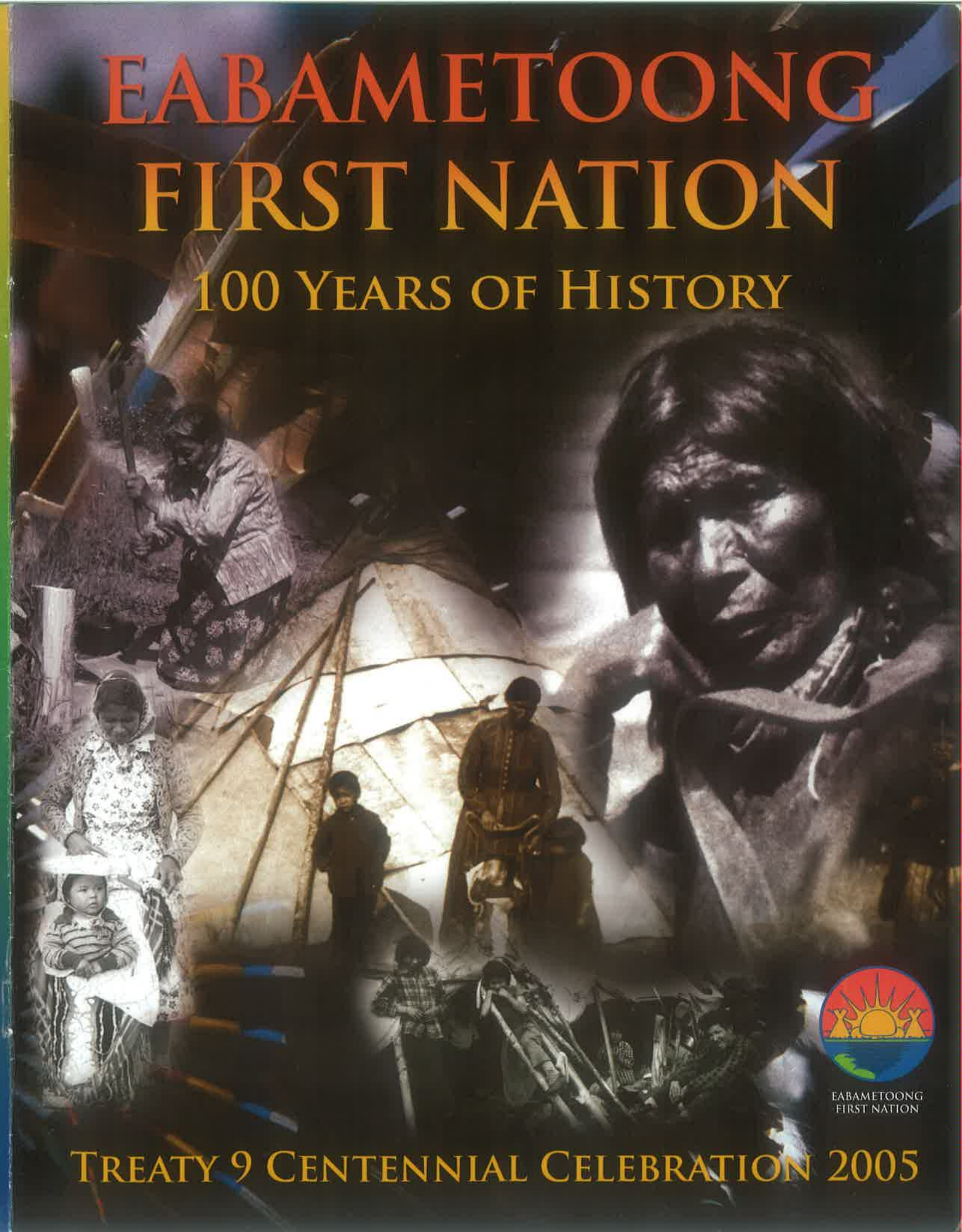


EABAMETOONG
FIRST NATION

WE ARE A PART OF THE GREAT OJIBWAY NATION

EABAMETOONG FIRST NATION

100 YEARS OF HISTORY



EABAMETOONG
FIRST NATION

TREATY 9 CENTENNIAL CELEBRATION 2005

Message from Chief Charlie O'Keese
Eabametoong First Nation



Boozhoo, Hello,

As Chief of Eabametoong First Nation, I am honoured to be able to present this souvenir booklet to you as we commemorate the one hundred year anniversary of the signing of Treaty Nine on July 19, 1905.

I hope that this booklet provides you with an insight into the history of the people of Eabametoong First Nation over the past 100 years. As a community we are incredibly proud of our native ancestry. Indeed, it is the teachings of our forefathers that have shaped our community vision today and continue to guide us in developing our community vision for tomorrow.

Over the past 100 years, First Nation people from across the Nishnawbe-Aski have experienced a great deal of change to their traditional ways of life and many of these changes have not been positive ones. However, it is my belief that these Treaty Nine commemorative events provide an occasion to celebrate the contributions of our forefathers. It is a time to remember the remarkable determination of the Ojibway people since 1905, and an opportunity to learn from the lessons of our own history.

As you page through the photographs of this booklet, I ask you to look closely at the faces of the people and contemplate their untold stories as First Nation people. It is a strong legacy that they have left behind for us all and may we all use the lessons of their journeys as we create our own history for future generations.

Miigwetch
Chief Charlie O'Keese.

Message from Louis Waswa
Eabametoong First Nation



Boozhoo, Hello,

One hundred years has gone by since the Treaty #9 document was signed by our forefathers in 1905. It's hard to visualize that one hundred years has come and gone. During this time, many changes have taken place; in the environment, animals, fish, birds as well as people of all nations.

As a people, we have gained a wealth of knowledge from this span of time. The knowledge was passed down from our ancestors and we have lived part of the 100 years and received experience. With this knowledge gained, we look to the future for the next one hundred years equipped by the previous 100 years and we in turn will impart our knowledge to the future generation.

Miigwetch
Louis Waswa



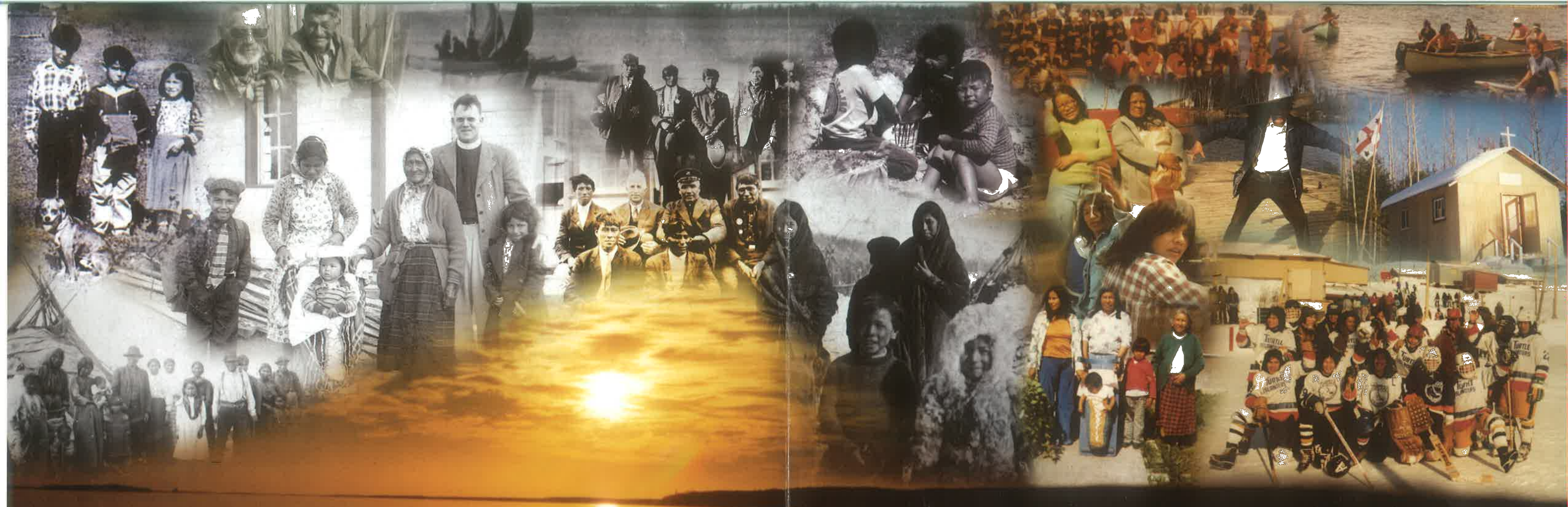
FORT HOPE INDIAN RESERVE #64

Following the signing of Treaty 9 in 1905, the Federal Government (Indian Affairs) created the Fort Hope Indian Band under the terms of the Federal Indian Act and the election of the first Chiefs took place. This 'Band' not only included the traditional people of Eabametoong but all those who were present at the treaty signing from the various distant areas. These groups are the remote communities that we now know as Neskantaga, Nibinamik and Webequie.

For fifty years after the signing of the treaty, people continued their lives as they had done previously and in their traditional homelands. It was not until the 1960's that the establishment of settlement communities started to take shape.

The new community of Eabametoong was started in 1962, as were the communities of Neskantaga - (which included the people of Nibinamik) - and Webequie, although they were still considered to be satellite communities of the Fort Hope Indian Band. It was not until 1985 that the Federal Government finally declared the three satellite communities as separate Bands of Indians under the Indian Act. These communities were forced to lobby the Government for Reserve lands in their own rights until recent years.

Today, the Fort Hope Indian Band is known as the Eabametoong First Nation after the traditional name of the lake and the place and it is located within the boundaries of Fort Hope Indian Reserve #64. The total Band Membership is almost 2000 of which some 1200 people live on-reserve. The community boasts a modern infrastructure and services while remaining true to the preservation of its traditional values and unique cultural heritage.



A HISTORICAL TIMELINE OF EABAMETOONG FIRST NATION

1890	1891	1894	1898	1899	1905	1908	1909	1911	1920's	1927	1930's	1931	1940
Hudson Bay Co. establishes a fur trading post on Eabamet Lake	The outpost of Fort Hope is established at Attawapiskat Lake to separate the Indians and fur traders	The Roman Catholic Church begins construction of a Church	Construction of the first Anglican Church is completed	The first calf is born at the outpost	The James Bay Treaty No.9 is signed	The first Peterborough canoes are brought in for the Hudson Bay Co.	A survey of the reserve begins	The survey of the reserve is completed by Dobie on July 19th	Peterborough canoes replace birchbark canoes	Gold is discovered at the Fort Hope mine (Rond Lake)	The first float planes enter the area and children begin attending Residential Schools	Fort Hope reserve #64 is ratified by order-in-council	The First Nation Band surrenders the mineral rights and the reserve is declared open for exploration
1940's	1955	1958	1962	1965	1967	1969	1970	1971	1973	1975	1976	1980	1983
A Gold Rush results in the discovery of Gold deposits to the East of the reserve by Williamson	The first school is opened at Old Home Point on the reserve	Gold deposits are discovered by Little Long Lac at the reserve lake	The present community settlement of Eabametoong begins to take shape	Construction of a new day school begins and the Residential School system ends	Jon C. Yesno officially opens the new school in September	Construction of a Generating System commences	Fort Hope Power Authority commences operation	A Nursing Station is built	Construction on airstrip commences	Telephone and radio communications arrive on reserve	A cooperative store and police station are opened	A forest fire destroys most of the community infrastructure and the village is temporarily evacuated	TV Ontario commences local telecasting
								1985					
								The modern traditional name of "Eabametoong First Nation" was adopted.					

ABOUT JAMES BAY TREATY NO.9

On July 18, 1905, the James Bay Treaty Commission arrived in Fort Hope from upriver at Osnaburg House. From July 3 to September 9, 1905, the Commission had been charged with negotiating a treaty with the First Nations inhabiting the area of land in Ontario and the Northwest Territories that lie to the north of the Albany River. Notice had been given to the local people by the Government one year prior to the arrival of the commission via the Hudson Bay Company and as a result, quite a large number of people had assembled at Eabametoong during the summer months.

The treaty document records that some 700 people had gathered from around Eabametoong and from as far away as Attawpiskat and the Winisk River given that it was the closest trading post at that time. The Treaty was officially signed on July 19, 1905 at Old Fort Hope by twelve Chiefs or Headmen.

The terms of the Treaty were strictly fixed by the Government prior to the commission's arrival at the site, which means that no negotiations could have taken place between the two parties. The terms allowed for the Government to acquire 90,000 square miles of aboriginal land titles in the area. A treaty payment of \$8.00 per person and \$4.00 per person annually thereafter was given to those present. This was to be considered a gift from the King and not payment for the sale of land. It is clear that there was no consultation and only a general discussion of the treaty to a select group of people at the time. Indeed, most people did not know or fully understand what was occurring or what the implications of the Reserve land would mean.

Among native people then and today, the treaty is known as the "X" event; (Ka kee ash she tay bee gan nee wong), because it describes when a group of people made a mark using the form of an "X" to sign a paper that was understood as an offer. The annual treaty distribution of \$4.00 is known as "Money Day". Each summer since 1905, the people of Eabametoong have celebrated the "X" event or "Money Day" by having Treaty Days.



"Moonias, one of the most influential Chiefs, asked a number of questions. He said that ever since he was young, he had never been given something for nothing... 'Now', he said, 'you gentlemen come to us from the King offering us benefits for which we can make no return. How is this?'"

Extract taken directly from the Treaty No.9 Report.

THE ORIGINS OF EABAMETOONG FIRST NATION

The traditional name of Fort Hope is 'Eabametoong'. It is an Ojibway name that means, 'the reversing of the waters place'. It is derived from the flow of water which, during the spring run off, reverses at the Eabamet Narrows. The name of the place, the lake and the people are all referred to by the traditional names:

Place – Eabametoong

Lake – Eabamet Lake

People – Eabametooinnewuk

Originally about six families made their home at Eabametoong. These families were nomadic and riverine, living at the mouths of rivers around Eabamet Lake in order to survive. More permanent locations and larger groups of people came to the area as a result of the fur trade and the treaty.

Indeed, it was the fur trading post established in 1890 by the Hudson Bay Company that eventually put Fort Hope on the map. The Fort Hope Post was developed to be self-sufficient and included a store, warehousing, accommodation, a barn for livestock and gardens. Local people and staff were employed to gather food (fish and game) and livestock. Both the Roman Catholic Church and the Church of England also established missions at Fort Hope during the same period and the original cemetery grounds continue to be used by the local people of Eabametoong today. Daily journals kept at the Fort Hope Post, business records and photographs of the site can be found at the Hudson Bay Company archives in Winnipeg.

Today, the original site of Old Fort Hope holds an incredible historical significance to the local people of Eabametoong, as well as the surrounding communities of Neskantaga, Nibinamik and Webequie. The intention of Eabametoong First Nation is to designate the site of Old Fort Hope as an official Heritage Site and preserve the two original Churches that remain at the location for the enjoyment of future generations.

