

Aboriginal Place Names in Manitoba

These are the names that were given to places in Manitoba in the time of our *ancestors* – a long time ago.

***Assessippi:** This was a small village located north of Russell. Today, it is a provincial park. *Assessippi* is the Dené name for the nearby river, and it means “shell river, water.”

Assiniboine River: This river flows from Saskatchewan into Manitoba. It joins the Red River at The Forks in Winnipeg. It was named after the Assiniboine people, of the Dakota nation, and was first called *The Stone Indian River* because people would heat stones from the river and place them in pots to boil water. We are not sure whether the name *Assiniboine* comes from the Cree or the Ojibway language. It means “boiling stones.”

Athapapuskow Lake: This lake is south of Flin Flon. It is a Cree name meaning “rocks on both sides” (of the lake).

***Atikaki Provincial Park:** This park is east of Lake Winnipeg and north of Nopiming Provincial Park. The name is Cree and means “the land of the caribou.”

Birtle: The name of the town west of Shoal Lake is a contraction of the name *Birdtail River*, which flows near it. The river or creek branches resemble a spreading bird’s tail, which could explain the name. Legend says that a band of Dakota, who had been following a bison herd, camped by a river. The chief’s son noticed a lovely bird flying by, but a hawk swooped. The bird escaped but dropped a blue tail feather near the boy. As the boy leaned over to grasp the feather, he slipped and drowned. When the boy’s body was found, he was still clutching the blue feather. From that time the Dakota spoke of the river as the “Birdtail.”

Hamiota: This is a village south of Shoal Lake. It was first called Hamilton, but the name changed to Hamiota in 1884. Some say that Hamiota is a contraction of *Hamilton* and *ota*, which is Cree for “at this place.” Others says that *iota* is Dakota for “many” so it would mean “a place where many Hamiltons lived.”

* indicates that the name is given to a national or provincial park. Many of our parks have Aboriginal names.

Kettle Island: Kettle Island is located in the lower Saskatchewan River, west of Cedar Lake. The island was once a favourite camping and fishing place of the Swampy Cree. There is a clump of poplar where councils, dances, and feasts were held. In the Swampy Cree language, the place was called *Kash-ke-bu-jes-pu-qua-ne-shing*, meaning "tying the mouth of a drum." Early Europeans thought that the drums of the Swampy Cree were similar to European kettle drums, hence the name *Kettle Island*.

Koostatak: This is a community northeast of Hodgson in the Fisher River Reserve 44. The post office was named for Harry Koostatak, a counsellor for the Fisher River Band. Koostaak is Cree for "let us fear."

Lobstick Creek: This creek flows north to Swan River. A lobstick is a tree (usually a tall evergreen), which is trimmed so only the upper branches are left. It is usually used as a landmark to direct people, but sometimes it is made to celebrate a special event in the community. Settlers learned to make lobsticks from the local First Nations people. There is also a Lobstick Bay and Lobstick Narrows. It is a Canadian word that comes from an Aboriginal custom.

Makinak: This is a community northwest of McCreary. *Makinak* is an Aboriginal word meaning turtle, and refers to the nearby Turtle River.

Manitoba: There are many different stories about this name. When Louis Riel chose the name, people said that it meant "the God that speaks." There is also a story about a lake where the waves made a roaring sound when they hit the limestone. The Cree and Ojibway people said that a Manito or Spirit was beating a drum.

Manigotogan River: This river flows into Lake Winnipeg. The Cree called it "bad throat" river because the water makes a noise like a man clearing his throat.

Manitou: This is a village northwest of Morden. It was first known as Manitoba City but was then changed to Manitou, meaning "supernatural spirit (or God)." It is probably from the Cree word.

Minitonas: This is a town southeast of Swan River. It is thought to be from a Dakota word meaning either "home of little god," or "isolated."

Minnedosa: This town is west of Neepawa and north of Brandon. It was said to mean "rapid water," from the Dakota word, *Minnedouza*. The Little Saskatchewan River runs through this area. The first postmaster, Joseph S. Armitage, liked the name of Minnedouza because his wife's name was Minnie. The spelling changed, and he and his wife named their first daughter Minnedosa. The first baby boy born in the settlement was called Mindo.

Miniota: This is a rural municipality and small community north of Virden. A surveyor in the area had what he described as “the best drink of water in his life.” He suggested to the postmaster that they call the place Miniota – a combination of two Dakota words, meaning “plenty of water.”

Napinka: This is a community northwest of Deloraine, near the Souris River. Early settlers thought that it would grow to a much greater size, so they named it Napinka, which is a Dakota word meaning “double or equal to two.”

Neepawa: This community is now known as the “Lily Capital.” Early settlers grew successful crops, and they chose to name their community *Neepawa*, which means “plenty” or “abundance” in Ojibway. The town uses a cornucopia (horn of plenty) as one of its symbols.

Ninga: This small community is northwest of Killarney. The postal inspector in Winnipeg assigned the name to this community. It is an Ojibway word meaning “mother.”

***Nopiming Provincial Park:** This park is southeast of Bissett and was established in 1976. The name is Ojibway and means “entrance to,” or “out in the wilderness.”

Pasquia (also Opasquia): This community is southwest of The Pas. This Aboriginal settlement was formerly identified as the Carrot River Settlement. In 1965, the official name changed back to the Cree word *Pasquia*, which means the river “narrows between wooded banks.” Writers suggest *The Pas* comes from the word “Pasquia.”

Paungassi: This community runs along the western shore of Fishing Lake. The word probably comes from Cree and means “sandy bar.”

Peguis: This area is north of Selkirk. It is a reserve named after Chief Peguis (also called William Prince), of the Dakota at Red River. His great-grandson said that Peguis received his name because he was abandoned as a baby, and was found on a pile of wood chips. The woman who found him named him *Peeh-quaa-is*, or *Little Chip*. She raised him as her own son. A bridge and a school in Winnipeg are also named after him.

Pembina River and Pembina Hills: The community is west of Morden. Pembina is Cree for “summerberry,” or “cranberry bush.” The people who lived in the area often mixed the berries into pemmican. People often went to the Pembina area when Winnipeg was flooded because it is at a higher elevation and not affected by flood water.

Pukatawagan: This community is north of Sherridon, on the Lynn Lake branch of the CNR. There is a settlement by this name, as well as a lake and a river. *Pukatawagan* is Cree for “fishing place,” or “fishing with a net.” It was known as a good place to catch whitefish.

Shamattawa: This community is at the junction of the Gods and Echoing rivers. Shamatawa is also the name of a river. The name is Cree for “big fork,” or “meeting of the rivers.” There used to be a Hudson’s Bay Company fort there.

Sipiwesk Lake: This lake is north of Cross Lake. Different people have said that this is a Cree name meaning either “light through the trees lake” or “lake of channels.” Descriptions of the lake tell us that you can usually see the light through the trees, and there are a lot of channels in the lake.

Tadoule Lake (pronounced Tadoulay): This is the name of both a lake and a community. It was a new Dené community in the 1800s. People from several communities then moved to Tadoule Lake. The name is Dené and means “floating ashes,” or “charcoal lake.” It is possible that the community was named when people came to the area after a forest fire, when the earth was charred by fire.

Wanipigow: This community is north of Manigotogan on the eastern shore of Lake Winnipeg at the Hollow Water Indian Reserve 10. The word comes from the Ojibway *Wanepegaw*, which mean “hollow water.” One explanation for the name is that before there was a dam on the river, this is where people collected maple syrup. The maple trees hung so far over the opening of the river that entering the river felt like entering a hole. Another explanation could be that the river flows into the lake through a hole in a rock.

***Wapusk National Park:** This park was established in 1996. It is in the Hudson Bay and James Bay Lowlands, southeast of Churchill. The name is Cree for “white bear.” This area is the world’s largest denning area for polar bears. You can also find birds, caribou, moose, and wolves.

Wasagaming: This community is on Clear Lake, north of Erickson, in Riding Mountain National Park. It was once called Clark Beach, but was renamed as a result of a naming contest. Edna Medd won the contest for her suggested name of *Wasagaming*, which is a Dakota word meaning “clear water,” or “water that is so clear that the sun shines on the bottom.” Grey Owl once lived in the park. His cabin is still there.

Waskada: This village is southwest of Deloraine. There are two possible explanations for its name. One story says that it is a Dakota word meaning "the best of everything." The other story says that whenever homesteaders asked the Dakota people about the land, the people would say *Wa-sta-daow*, meaning "better further on," because they wanted the homesteaders to go somewhere else.

Wawanesa: This village is southeast of Brandon. It was once called *Sipewiski*, meaning "crooked river." The early settlers thought it sounded too much like "sip of whiskey," so they changed it. The new name is a Cree word that can be translated as "beautiful vista," "wild geese," or "wild goose nest."

***Wekusko:** This community is south of Wekusko Lake. Wekusko Lake is part of the Grass River/Wekusko Falls Provincial Park. The name is Cree and means "sweetgrass," or "herb lake."

Winnipeg: This is the name of Manitoba's capital city and the province's largest lake, Lake Winnipeg. There are many stories about the origin of the name, but the most well-known says that the word comes from Cree words meaning "dirty water," "bad water," or "water with dirty green weeds."

Sources:

Buchner, Anthony P. *Geographical Names of Manitoba*.
Winnipeg: Manitoba Conservation, 2000.

Ham, Penny. *Place Names of Manitoba*. Saskatoon:
Western Producer Prairie Books, 1980.

Aboriginal Place Name Cards

Atikaki Provincial Park

1. Look up the meaning of the place name on this card.
2. Write down the meaning, and explain which language it came from.
3. Find the place on a map or atlas.
4. Report your information to the class.
5. On a big map of Manitoba, show the class where the place is.

Asessippi Provincial Park

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Assiniboine River

1. Look up the meaning of the place name on this card.
2. Write down the meaning, and explain which language it came from.
3. Find the place on a map or atlas.
4. Mark the place on your outline map of Manitoba.
5. Report your information to the class.

Athapapuskow River

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Birtle

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Hamiota

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Kettle Island

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Koostatak

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Lobstick Creek

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Makinak

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Manitoba

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Manigotogan River

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Manitou

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Minifonas

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Minnedosa

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Miniota

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Napinka

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Neepawa

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Ninga

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Nopiming Provincial Park

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Pasquia

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Paungassi

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Peguis

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Pembina River

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Pukatawagan

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Shamattawa

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Sipiwesk Lake

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Tadoule Lake

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Wanipigow

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Wapusk National Park

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Wasagaming

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Waskada

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Wawanesa

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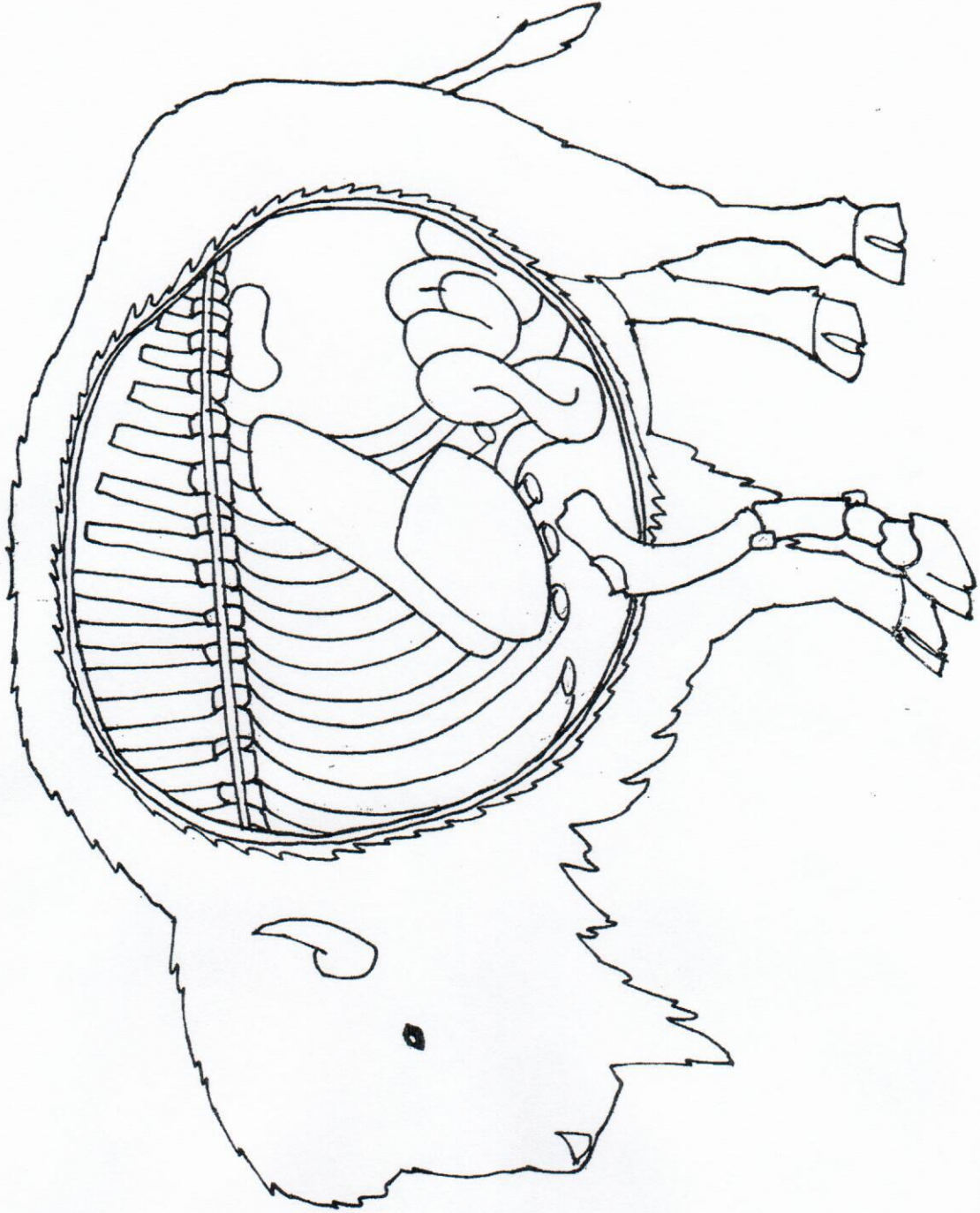
Wekusko

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Winnipeg


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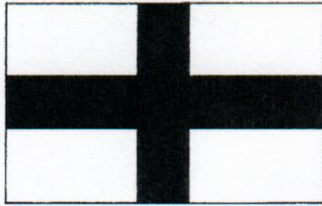
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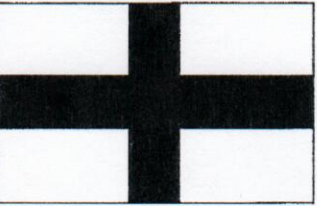
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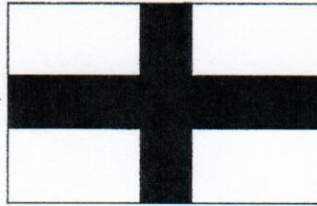
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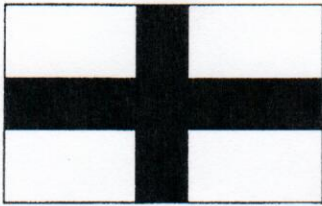
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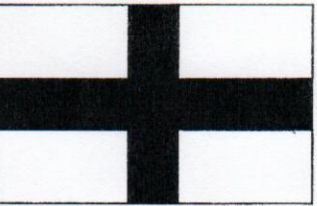
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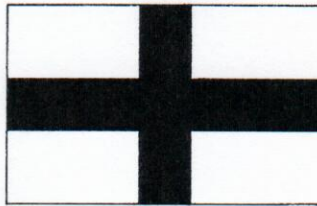
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Why People Explored Canada

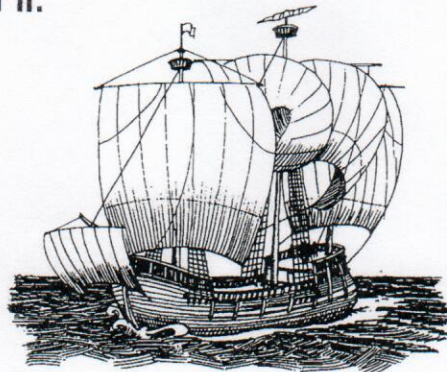
A thousand years ago, European explorers started searching for new land. A man known as Marco Polo travelled to China in 1275. His exploration lasted for 20 years, and when he came home, in 1295, he wrote a book about his journey. His book was full of stories about all the wonderful jewels, spices, and silk fabric that he found in China. When the rulers of Europe learned of the treasures in China and India, they decided to send other explorers to these places to bring the wealth back.

Prince Henry of Portugal, for example, had a school where sailors were taught how to sail. He and his students learned about the world through their travels. They invented the compass to give them more accurate direction, and to make trips across the ocean more efficient and less frightening.

The search for new land was another reason for exploration. At the time, the European continent consisted of many small areas, each ruled by a king or queen. These kings and queens were always trying to add more land, and they were willing to pay explorers to find new lands in faraway places.

One of the most important reasons for exploration was to find the shortest route from Europe to China and India. This route was known as the *Northwest Passage*. Explorers thought that if they sailed west across the Atlantic Ocean they would eventually arrive in the East. They did not know that there was massive continent that lay between Europe and China. This land was North America. Even after France and England established colonies in North America, explorers continued to search for a short route to China. As they searched, some explorers moved west across North America. Other explorers came to Manitoba from Hudson Bay. This is how Europeans came to Manitoba, which lies in the middle of the continent.

As the explorers moved throughout North America, they found many valuable animals, such as beaver, and started to trade fur with people in Europe. Fur became very fashionable in Europe, and people were willing to pay a lot of money for it.

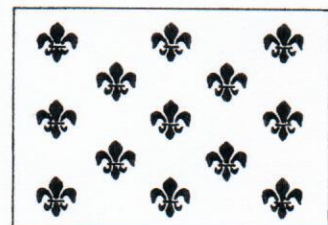


French Explorers

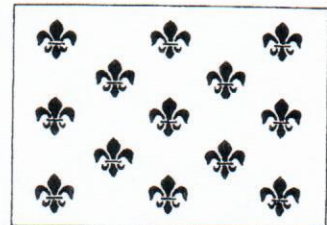
1. I am **Etienne Brulé**. Like many French explorers, I spent a great deal of time with the Aboriginal people, learning to appreciate their customs and language. While travelling with them I also learned their survival techniques. Unfortunately, I could not read or write, so you have to rely on the writings of other explorers to find out where I went. I explored the areas of **Georgian Bay, Lake Huron, and Lake Superior**.



2. I am **René-Robert Cavelier, Sieur de La Salle**. I was born in France in 1643. I came to New France in 1667, and the King gave me some land on the island of **Montréal**. I set up a fur trading post and began learning about the Aboriginal peoples. I was so keen to find a way to China that I called my estate "La Chine." I was convinced that there was a passage to the East by way of the lakes and rivers in the western frontier. I explored as far west as the **Great Lakes**.



3. I am **Pierre Le Moyne d'Iberville**. I was born into a family of French sailors and became a sailor myself. I explored the **Great Lakes** and travelled north to **Hudson Bay**. I took part in several battles against the English, especially around Hudson Bay, where the English had established fur trading posts. I died of yellow fever in 1706.



4. I am **Pierre Gaultier de Verennes et de la Vérendrye**.

I was born in Trois-Rivière, in 1685. I was a military officer and fought in several wars. I was also a farmer on my wife's land in New France. I got tired of farming and joined my brother to travel along Lake Superior. I wanted to find the Northwest Passage, so I travelled farther west. I built fur trade posts from **Lake Superior** to **Lake Winnipeg**. During this time I gathered information from Aboriginal peoples, and was among the earliest to report that horses were being used by the Aboriginal peoples. My sons, Joseph and François Gaultier du Tremblay, and my nephew, Christophe Dufrost de la Jemeraye, took over my explorations when I became too old. The La Vérendrye expeditions gave France a claim to what is now Manitoba.

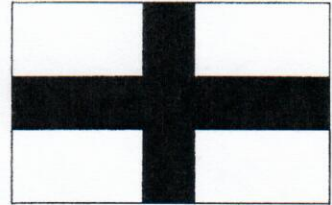
The La Vérendrye expeditions built forts such as:

- Fort St. Charles (Lake of the Woods)
- Fort la Reine (present-day Portage la Prairie)
- Fort Dauphin (present-day Dauphin)
- Fort Rouge (present-day Winnipeg)

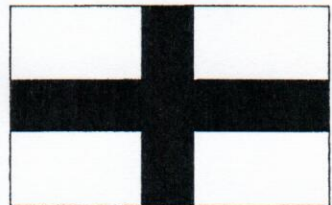


English Explorers

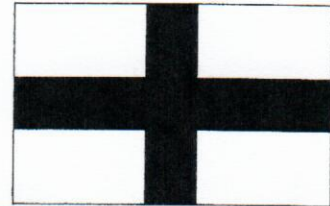
5. I am **Martin Frobisher**. Queen Elizabeth I of England gave me the money to search for a Northwest Passage. When I sailed from England I reached what is now called **Frobisher Bay** (in Nunavut). I thought I had found the passage to China and India. I picked up some rocks that glittered like gold and took nearly 20,000 kilograms of the rocks back to England. On my trip back to England in 1578, I celebrated the first Thanksgiving service in our history. When I arrived in England, I found out that my treasure was fool's gold (iron pyrites). I never came to Canada again.



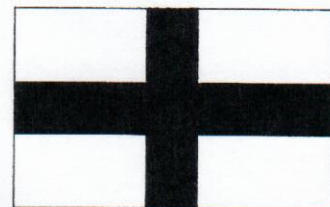
6. I am **Henry Hudson**. I sailed from England in 1607, but I sailed closer to the North Pole than any other explorer of my time. I did not find a Northwest Passage, so I returned to England. My fourth trip, in 1610, was the worst of all my trips. The weather was very stormy, so I was happy to reach **Hudson Strait**. After we passed the strait, we found ourselves in a huge body of water that I thought was the ocean. It was **Hudson Bay**. My ship's crew wanted to go home, but I convinced them to stay the winter. When the ship became trapped in the ice, my crew decided to mutiny. They left me, my son, and some loyal followers in a small boat adrift in the bay. We were never seen again.



7. I am Captain **Thomas Button**. I was the first known European to spend a winter in Manitoba. In 1612, I sailed across **Hudson Bay** because I was trying to find the Northwest Passage. I crossed the Bay and sailed into a river (probably the **Churchill River**) and followed the shoreline until I came to another river. I called this the Nelson River because one of my crew, who was named **Nelson**, had died on our trip.



8. We are **Pierre Esprit Radisson** and **Médard Chouart, Sieur des Groseilliers**. We were French fur traders who heard of the Salt Sea to the north of the **Great Lakes**. In 1638, we travelled the **Great Lakes** area but did not find the Salt Sea. We did find lots of Aboriginal peoples who wanted to trade furs. We went back again in 1639 and still did not find the Salt Sea, but we took a load of furs back to **New France**. The governor there arrested us because he said we were not allowed to trade the furs. We got only 7% of the furs' value and had to pay a fine. We were angry so we went to England and convinced some English merchants to set up a fur trade business in **Hudson Bay**. The "Nonsuch" was sent to the area and came home with a rich load of furs. In 1670, the Hudson's Bay Company started.



9. I am **Henry Kelsey**. I was born in England in 1666 or 1667. I joined the Hudson's Bay Company when I was a young boy. I worked for them in **Canada** for more than forty years. I was the first European to travel south from Hudson Bay. I described the sights I saw on the **plains of Manitoba**. I am believed to be the first European to see bison.



Date: _____

Names: _____

Introducing an Explorer

Name: _____

The country that I explored for was: _____

I explored the areas of _____

Interesting facts about me:

Date: _____

Name: _____

Reviewing Explorers

1. Match the name of the explorer with his achievement. Write the letter beside the explorer's name in the blank space beside his achievement.

- a. Etienne Brulé _____ fought battles against the English around Hudson Bay.
- b. Thomas Button _____ owned an estate called "La Chine."
- c. Martin Frobisher _____ is the first known European to spend a winter in Manitoba.
- d. Henry Hudson _____ explored the area of Georgian Bay, Lake Huron, and Lake Superior.
- e. Pierre Le Moyne d'Iberville _____ was set adrift in the bay that was named after him.
- f. Sieur de La Salle _____ found fool's gold in the North.
- g. La Vérendrye family _____ was probably the first European to see bison.
- h. Henry Kelsey _____ helped start the Hudson's Bay Company.
- i. Radisson and Groseilliers _____ set up a number of forts in what is now Manitoba.

2. (a) If you could be an explorer, who would you like to be?

(b) Why would you like to be that person?

3. Where do people explore today?

Red River
November, 1812

Dear Donald,

I don't know when you will get this letter. We are in an awful mess. I never wanted to come to this country, and I'm really sorry we did!

We left Stromness on June 24 and had a good trip, but it took two whole months! At first it was fun to see how the sailors worked on the ship, but it soon got really boring. There was nothing to do, and the sailors said that we got in their way. Was I glad to see land. We landed at this place called York Factory and then had to get to an awful place called The Forks. We didn't get there until October 27, and it was getting cold.

When we got to The Forks we didn't get anything that we were promised. There was no food for us. There aren't even any buildings. The fur traders didn't want us there, so we went to a place called Pembina for the winter. We've got a place to live and some food but the food is really strange. We have to eat stuff called pemmican. It's dried bison meat stored in melted fat mixed with berries and things. You boil it up into stew. Ugh! I don't like it but there isn't much else to eat unless we can hunt for some rabbits or deer.

I wish we'd never come to this awful place.

Your friend,
Andrew Mcfarlane

Chief Peguis and His Band:

Friends to the Selkirk Settlers

Part One:

Chief Peguis was an Ojibway leader. In 1808, Peguis and his band arrived at Red River from Sault Ste. Marie. Peguis and his people were the best friends that the Selkirk settlers had. Peguis was happy to have a settlement at Red River, and he helped the Selkirk settlers in many ways.

Part Two:

On many occasions, Peguis and his people brought meat, fish, and vegetables to the settlers. The Ojibway showed the newcomers how to hunt, fish, and trap. As early as 1821, Peguis and his band were settled at Netley Marsh, where they grew corn and made sugar from maple sap. They showed the Selkirk settlers how to get maple syrup.

Part Three:

When the settlers had to move out to Jack River after the NorWesters had destroyed their homes, Peguis and his men offered to protect them. The chief and his men escorted the colonists north until they were out of danger. Chief Peguis and his people also helped the settlers by giving them food and shelter during hard times.

Part Four:

In 1817, Peguis and three other chiefs signed a land treaty with Lord Selkirk. This is the first treaty we know about that was signed between the Aboriginal people and Europeans in Manitoba. This treaty was an agreement that the Selkirk Settlers could live on and use the land. Lord Selkirk would pay the Ojibway each year with tobacco.

Part Five:

In the 1830s, Peguis and his people settled at St. Peter's Reserve, across the river from Selkirk. Anglican missionaries built the first school and church for Aboriginal people in western Canada. Many years later, the people at St. Peter's moved to Hodgson, but the stone church (St. Peter's Dynevor) is still standing. Peguis became a Christian and took the name William King. His descendants adopted the surname Prince.

Part Six:

In 1924, the Lord Selkirk Association put up a statue to Chief Peguis in Kildonan Park, and dedicated a gravestone in St. Peter's churchyard. Recently, St. Peter's Church has been renovated so that services can be held once again. Each June the members of the Peguis band and their friends have a memorial service for Chief Peguis.

Friends to the Settlers

1. How did Chief Peguis and his people help the settlers?

2. What did the Aboriginal people teach the settlers?

3. How did the Aboriginal people protect the settlers?

4. How did the Aboriginal people change the lives of the Selkirk settlers?

5. How did the Selkirk settlers change the lives of Aboriginal people?

Thanadelthur: The Peacemaker

During the years of the fur trade, life up north was hard for everyone, but for the Dené people it was particularly difficult. In those days, the Ojibway referred to the Dené people as "Chipewyan." In the Ojibway language, this meant "people with pointed parkas." Today, we call this First Nation Dené, which means "the people."

In 1713, a young Dené woman named Thanadelthur and some other Dené people were taken captive by the Cree. After about a year, she and another woman escaped and set out to find their own people. It was not easy to find her people. The two women often had to change their travel route in order to find food or to escape danger. Thanadelthur and her friend searched for nearly a year, but they did not find their people. They decided to travel to Fort York where they knew they would be allowed to stay. Five days before they reached Fort York, Thanadelthur's friend died.

The Hudson's Bay governor, James Knight, was willing to help Thanadelthur, but in exchange he needed her help translating the language to English. He needed a translator to help him trade with the Dené people. These people had valuable furs, and they also talked of having copper and "yellow metal." Knight thought the yellow metal might be gold. Governor Knight knew that if he wanted to have profitable fur trade, he had to help make peace between the Cree and the Dené.

In early June, the governor hosted a feast for the Cree who lived around the fort, and persuaded them to go on a peace mission to the Dené. There were about 150 people in the group, and Thanadelthur was the interpreter. They took special gifts to the Dené people. Thanadelthur was so important that the governor sent a trader named William Stuart to protect her.

It was a difficult trip. People got sick, and they soon began to run out of food. Most of the group returned to the fort, but Thanadelthur, Stuart, and about a dozen Cree people carried on. Finally, they found a group of about 400 Dené people.

Thanadelthur talked for ten days, until the two groups agreed and smoked a pipe of peace. Some of the Dené returned to the Fort with the Cree and Thanadelthur.

Knight planned to send Thanadelthur to bring more people, but she never made the trip. That winter, she became ill and died within several weeks.

Nobody knows when Thanadelthur was born, but it is estimated that she was born sometime around 1690. She died in York Factory on February 5, 1717. She was only about 27 years old when she died. She did a lot in those 27 years! She is remembered as a brave Dené woman who helped bring peace to the people of the north.

Date: _____

Names: _____

Thanadelthur: The Peacemaker

Important events in the story:

Plans for your presentation:

Materials needed for your presentation:

Date: _____

Name: _____

Researching Louis Riel

Date of birth: _____

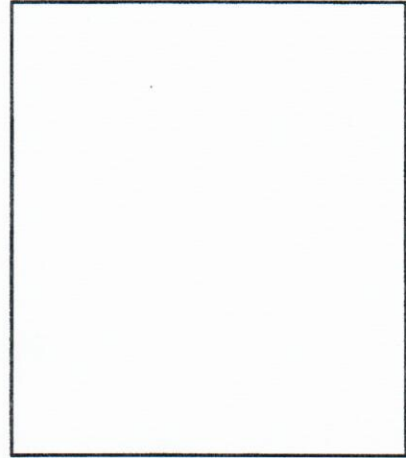
Place of birth: _____

Date of death: _____

Place of death: _____

Parents: _____

Other family:



Early life:

Jobs:

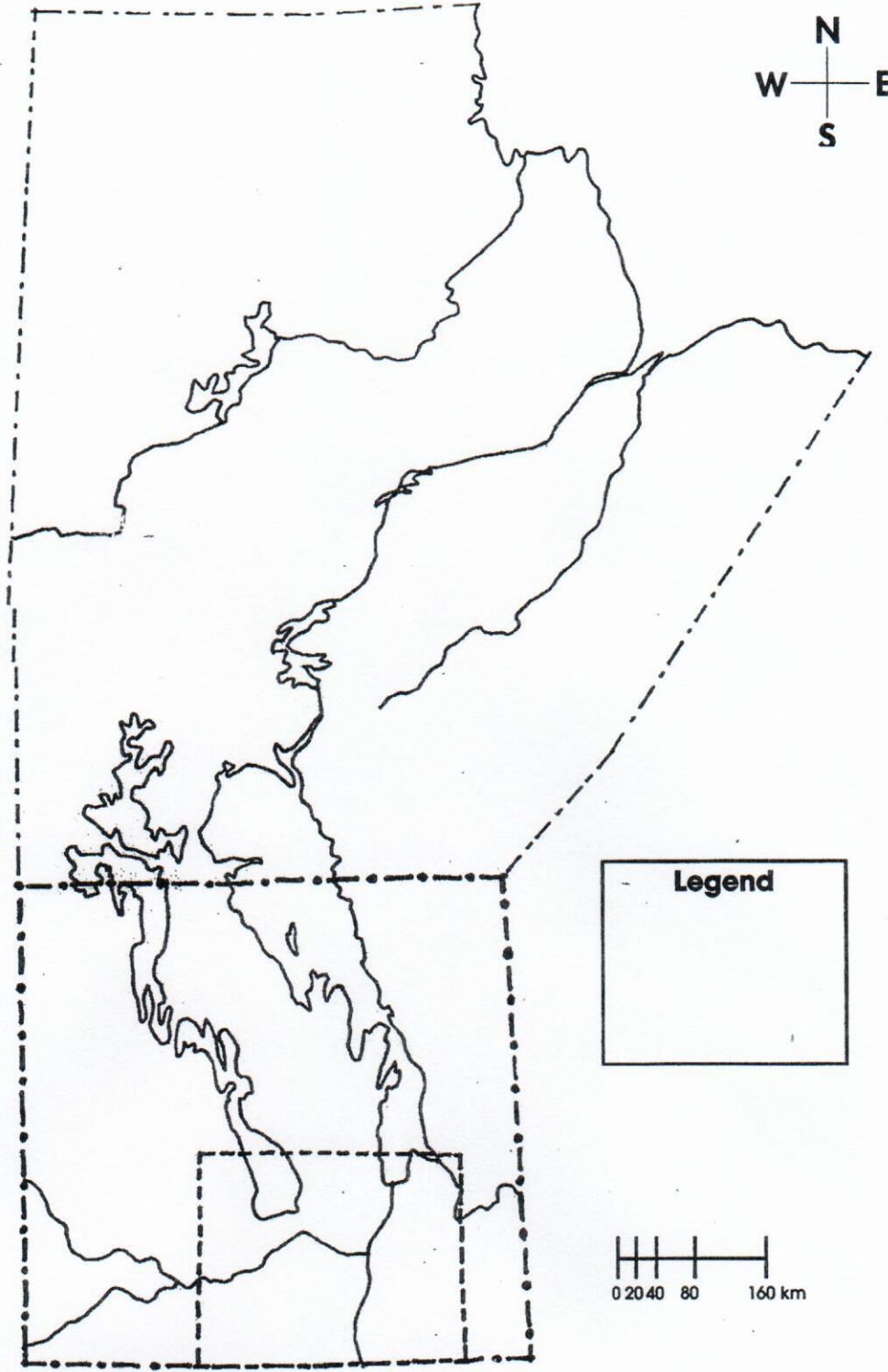
Why is Louis Riel an important person in Manitoba history?

Sometimes important people are honoured by having places named after them, or by having statues put in public places. How has Louis Riel been honoured?

Other interesting facts about Louis Riel?

Sources of information:

Map of Manitoba (1870, 1881, 1912)



Date: _____ Name: _____

Manitoba's Changing Boundaries

Part One: Manitoba Becomes a Province

When Manitoba became a province in 1870, the “postage stamp” province had:

- 558 First Nations people
- 5,757 Métis (people of French and Aboriginal parents)
- 4,083 country-born (people of Scottish/English and Aboriginal parents)
- 1,565 Europeans

1. On your map, colour in the “postage stamp” province.
2. Why do you think Manitoba was called a “postage stamp?”

Would your community have been part of Manitoba in 1870? _____

Part Two: Manitoba Gets Bigger, 1881

Throughout the 1870s, many people came to the province.

- By 1881, the population of the city of Winnipeg was 5,000 people.
- In 1881, the western boundary of Manitoba was moved to its present location, and the northern boundary of Manitoba was changed to 53° latitude.
- In 1884, the boundary between Manitoba and Ontario was finally settled.

1. On your map, colour the part of Manitoba that was added in 1881.
2. List three places that were part of Manitoba in 1881.

Would your community have been part of Manitoba in 1881? _____

Part Three: Manitoba Grows to its Present Day Size, 1912

As more people came to Manitoba, the provincial government expanded its land boundaries.

- During the 1880s, many more people came from Ontario to Manitoba.
- Manitoba wanted to expand into what is now Saskatchewan.
- The Canadian government refused this expansion request.
- Manitoba asked to expand its boundaries to the north and east.
- Ontario tried to claim the land near Hudson Bay.
- Many more people came to Manitoba in the early 1900s.
- In 1912, the Canadian government extended Manitoba's boundaries to their present positions.

1. On your map, colour the part of Manitoba that was added in 1912.

2. Manitoba now had a seacoast. Where was it?

3. Why is it useful to have a seacoast?

Complete the legend to show the changing boundaries of Manitoba.

Draw an outline sketch to show the shape of Manitoba now.

