

"Grant me wherewith to make my living": Reflections on the making of Treaty 1 and the implications of Canada's Indian Act of 1876.

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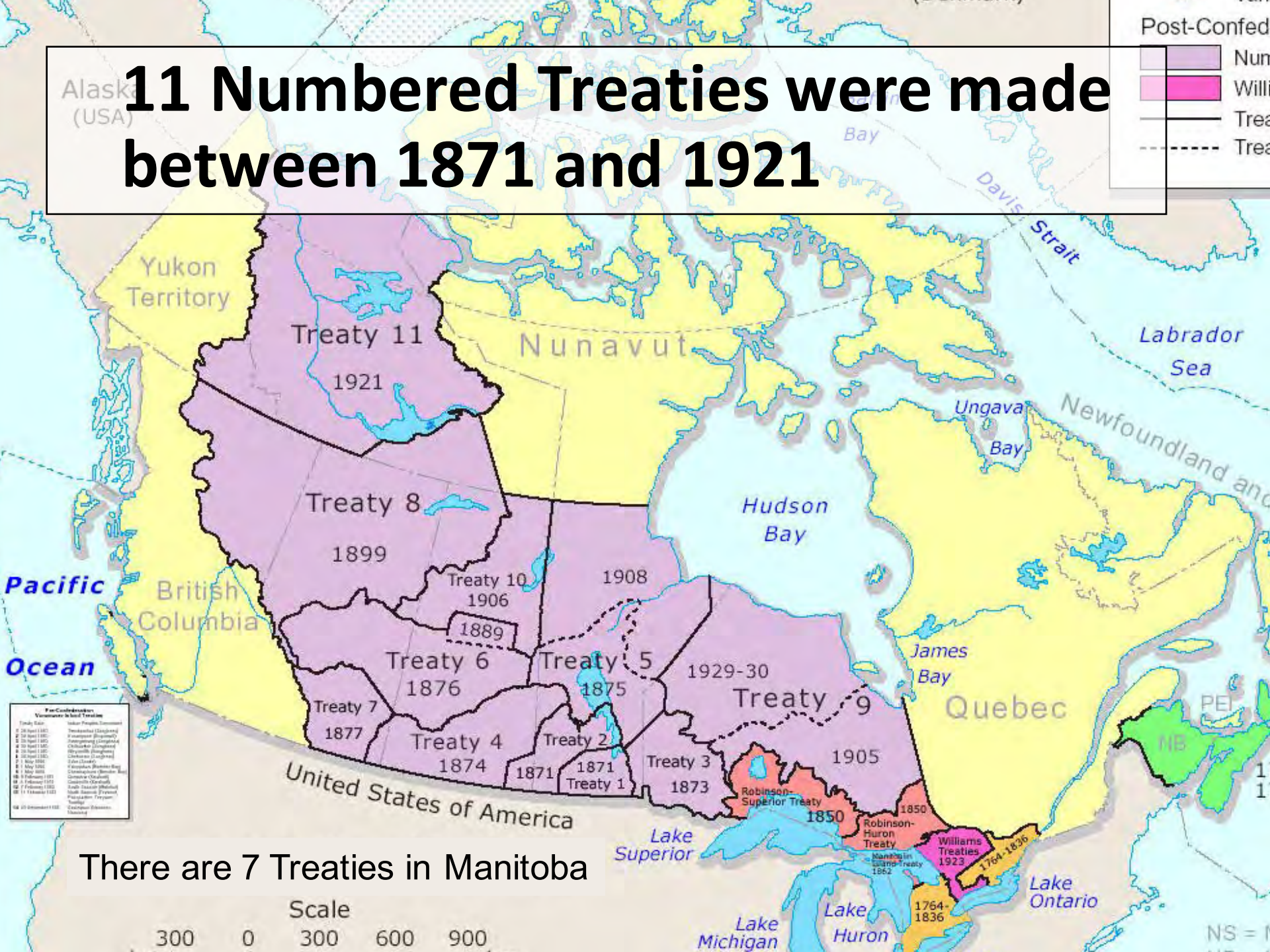
Outline of Presentation

1. Global perspective – the Great Land Rush 1600-1914
2. Canada's National Policy after Confederation
3. Indigenous approaches to treaty making
4. Coming to Terms at Lower Fort Garry
5. The Indian Act 1876 – Federal policies and their consequences for Indigenous Treaty partners
6. Conclusions – We are all Treaty People.

11 Numbered Treaties were made between 1871 and 1921

Post-Confed

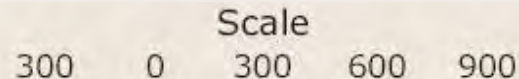
- Nunavut
- Williams Treaties
- Treaty
- Treaty



**Post-Confederation
Vermonters in the West**

Treaty No.	Indian People	Signatures
1	Stoney	1841
2	Assiniboine	1850
3	Chippewa	1850
4	Ojibwa	1850
5	Chippewa	1850
6	Ojibwa	1850
7	Ojibwa	1850
8	Ojibwa	1850
9	Ojibwa	1850
10	Ojibwa	1850
11	Ojibwa	1850

There are 7 Treaties in Manitoba



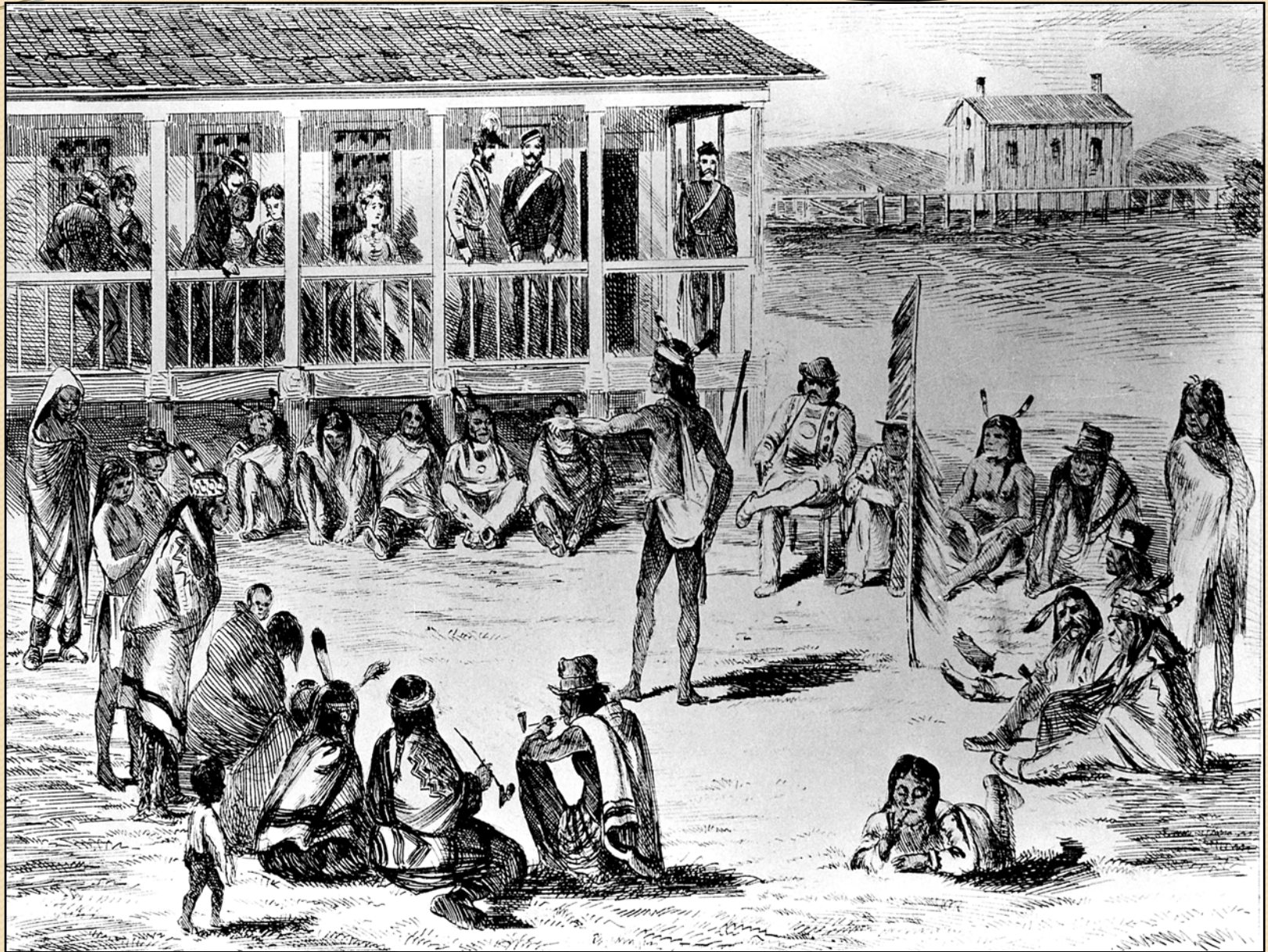


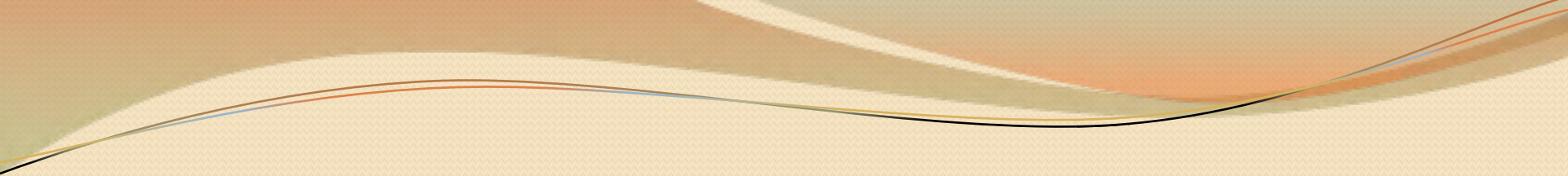
Lower Fort Garry



“Thou knowest , my uncle...that I, Hole in the day, and my cousin Strongground...entered into a treaty a year ago with Wapeassina, one of great Sioux chiefs. ...The Sioux said to us ‘Such a peace between you and us will be of advantage to both. You have in your forest many things we need; and we have on our prairies much game which you do not possess’ We made a peace, and invited the Sioux during the next winter to hunt with us in our forests. They came, and we agreed for the whole winter, while hunting bears, elks, foxes and deer.

(Johann G Kohl, **Kitchi-Gami : Life Among Lake Superior Ojibway**. pp 350-1.)





“We are the first that were planted here; we would ask you to assist us with every kind of implement to use for our benefit, to enable us to perform our work; a little of everything, and money. We would borrow your cattle; we ask you this for our support; I will find whereon to feed them. The waters out of which you sometimes take food for yourselves, we will lend you in return...If you give what I ask, the time may come when I will ask you to lend me one of your daughters and one of your sons to live with us; and in return I will lend you one of my daughters and one of my sons for you to teach what is good and after they have learned, to teach us.”

(The Manitoban, October 11, 1873.)





CANADA

CONSOLIDATION

Indian Act

R.S.C., 1985, c. I-5

CODIFICATION

Loi sur les Indiens

L.R.C. (1985), ch. I-5

Current to November 21, 2016

Last amended on April 2, 2015

À jour au 21 novembre 2016

Dernière modification le 2 avril 2015

Published by the Minister of Justice at the following address:
<http://laws-lois.justice.gc.ca>

Publié par le ministre de la Justice à l'adresse suivante :
<http://lois-laws.justice.gc.ca>

The Indian Act 1876



Portage la Prairie Indian Residential School

Dates of operation: 1888–1960 (IRS); 1961–1975 (student residence)

Department of Indian Affairs,

Pass No. 161

Bearer *Le. Sagnais*

No. 16

Band *Beards*

for 20 days with — gun

to Visit Children at

business *Regina School*

Duck Lake Agency

3rd June 1896

R. Buck

U.S.

“Can things go well in a land where freedom of worship is a lie; a hollow boast? To each nation is given the light by which it knows God, and each finds its own way to express the longing to serve him. It is astounding to me that a man should be stopped from trying his own way to express his need or his thankfulness to God. If a nation does not do what is right according to its own understanding, its power is worthless. I have listened to the talk of the white man’s clergy, and it is the same in principle as the talk of our Old Men, whose wisdom came not from books but from life and from God’s earth. Why has the white man no respect for the religion that was given to us, when we respect the faith of other nations?”

(Plains Cree Chief Thunderchild to the Canadian Government, 1914, cited in K. Pettipas, **Severing the Ties that Bind: Government Repression of Indigenous Religious Ceremonies on the Prairies.** pp 168.)





We Are All Treaty People