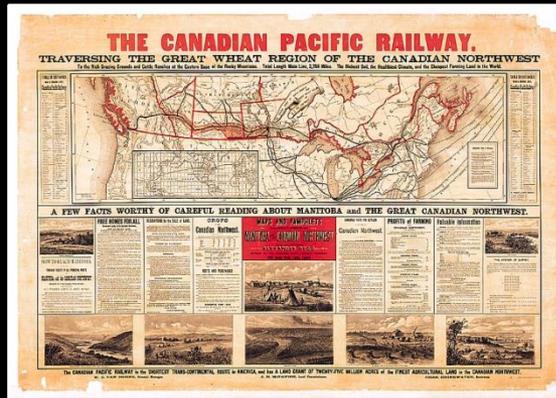
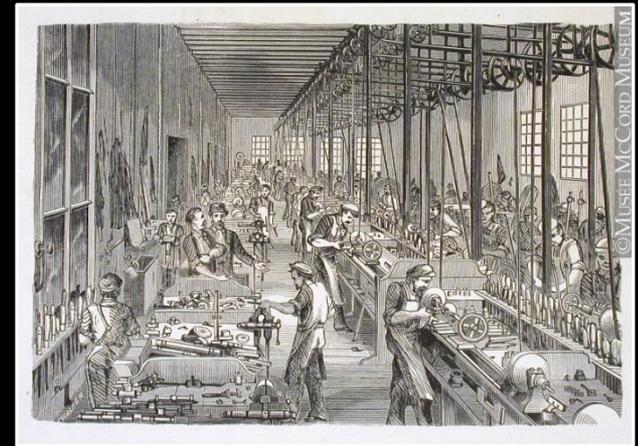
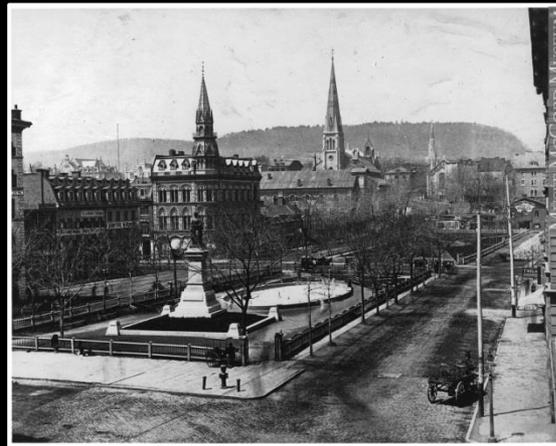
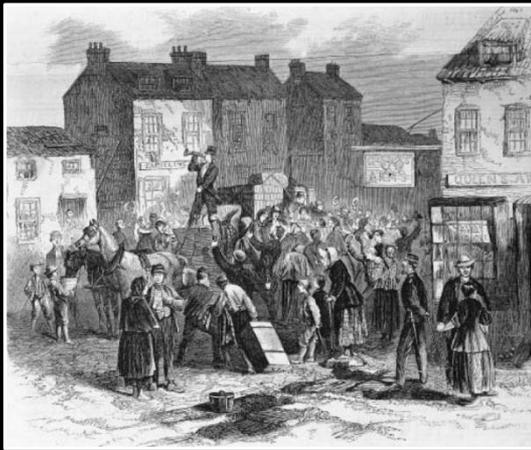


Chapter 1

1840-1896:

The Formation of the Canadian Federal System

Section 13: The Treatment of Indigenous people in the Late 19th Century



Pages that correspond to this presentation

**The Treatment of
Indigenous people in the
Late 19th Century:**

Pages 89-91

Numbered Treaties & Reserves in the West

- Keep in mind → after 1867 → “Indian Affairs” was a responsibility of the federal (Canadian) government
- After the first Metis Rebellion → the federal government decided to ‘negotiate’ with Indigenous groups to ‘acquire’ traditional lands used by these groups
- The goal was to colonize these territories (and eventually exploit natural resources found on these territories)

Numbered Treaties & Reserves in the West

- Context of Western Canada in the 1870s:
 - Many of the indigenous groups in the West were suffering → **famine** being the main concern
 - The arrival of thousands of **colonists** (settlers) and the construction of the railway took up important hunting and fishing lands
 - The **bison** → an important source of food → nearly vanished
 - These difficult conditions pushed many indigenous groups to sign **treaties** with the federal government
- Treaty = an agreement usually involving land acquisition

Numbered Treaties & Reserves in the West

Bison skulls loaded onto a train – 1880s:

Some accounts state that millions of bison roamed the prairies- however, by the 1880s – the prairie bison were almost extinct



Source: Canadian Geographic Online. <<https://www.canadiangeographic.ca/article/first-buffalo-then-bluefin-tuna-mismanagement-our-natural-resources>>

Numbered Treaties & Reserves in the West

- From 1871 until 1921 → 11 'numbered treaties' were signed between the federal government and various Indigenous groups (see map on the next slide)
- During treaty 'negotiations' → Canadian interpreters did not properly explain the consequences of the treaties to Indigenous groups
- The federal government also 'promised' to 'supply' financial aid, food assistance, farming equipment and training, hunting and fishing rights and access to education

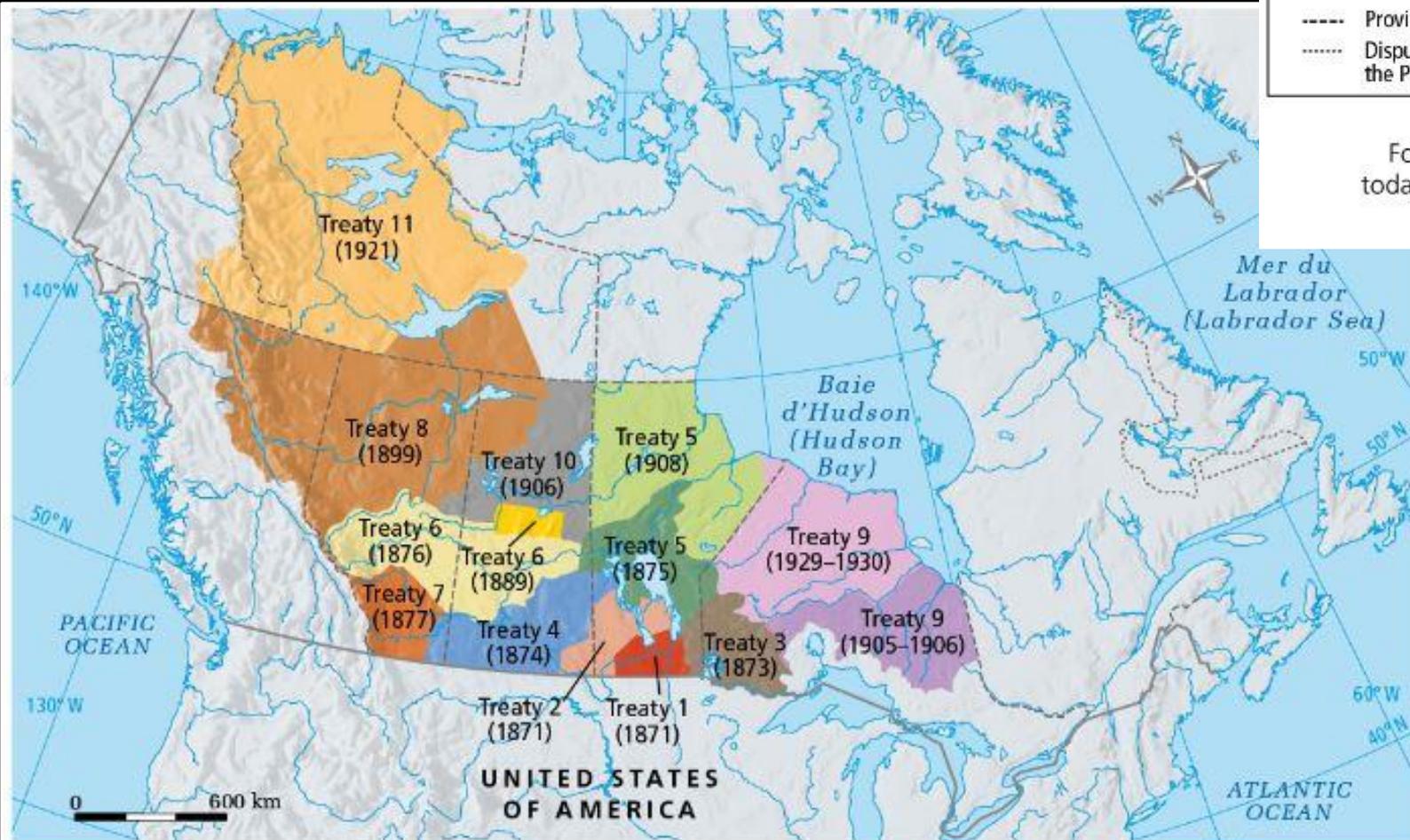
Numbered Treaties & Reserves in the West

Map of numbered treaties from 1871-1921

Legend

- International border
- - - Provincial or territorial border
- ⋯ Disputed border (drawn by the Privy Council in 1927)

For easier identification, today's borders have been used on this map.



Data from: Indigenous and Northern Affairs Canada, "Pre-1975 Treaties in Canada," 2013.

Numbered Treaties & Reserves in the West

Signing of Treaty 3 in 1873



THE MANITOBA MUSEUM

This is an original photograph of the conclusion of negotiations for Treaty No. 3 at the North West Angle. It was taken by Wright Bros. Photographers of Rat Portage, now Kenora, Ontario. The photo shows a gathering of First Nations Treaty negotiators. In the front row are four men, three of whom are wearing medals that represent Canada's Treaty promises. Two of the men hold pipes with long pipe stems of the type used to invoke the Creator as witness to verify First Nations' and the Crown's commitments to the terms of the Treaty.

Source: Canada's History Magazine Online. <<https://www.canadahistory.ca/explore/settlement-immigration/the-numbered-treaties>>

Numbered Treaties & Reserves in the West

Artifacts from the Numbered Treaties

Courtesy of the Manitoba Museum. Photos and text by Dr. Maureen Matthews.



The first medal offered in Treaty negotiations in 1871 — the small medal (top left) with oak leaves — was rejected by chiefs who judged it inadequate for Treaty making.

The second, larger medal (centre), based on Canada's Confederation medal, was initially well received, until Chiefs realized it was only silver plated. Silver in Anishinaabe is *zhooniyaawaabik*,

money metal, and it should be pure. This medal was not and the Chiefs rejected it when the silver began to wear off.

Finally, in 1873, the Commissioner presented the now famous handshake medal of pure silver, top right, which was used until Queen Victoria's death in 1901.

Numbered Treaties & Reserves in the West



This headdress, which dates to the 1870s, is one of the oldest in the Manitoba Museum and highlights First Nations leadership at the time of Treaty making. Most of the Chiefs who negotiated the Treaties had long experience with the fur trade and trade Treaties.

The First Nations experience with the Numbered Treaties would have been framed by the kind of prior fur trade relationships they had established and First Nations ideas about leadership and consensual decision making, which are embodied in this headdress.

Source: Canada's History Magazine Online. <<https://www.canadashistory.ca/explore/settlement-immigration/the-numbered-treaties>>

Numbered Treaties & Reserves in the West

- Many of these 'promises' were made with the understanding that many of these Indigenous populations would 'settle' on reserves
- **Reserves** = areas of land designated for specific Indigenous groups
- Most of the time → the reserves were **not the best parcels of land** for hunting and fishing → does not make subsistence easy...
- Agriculture was promoted by the federal government... a form of **assimilation**

Numbered Treaties & Reserves in the West



This pipe belonged to the Cree Chief Piapot, who signed an adhesion to Treaty No. 4 in 1875 at Fort Qu'appelle, Saskatchewan. Piapot believed he was getting a reserve for his people in their hunting grounds in the Cypress Hills of Western Saskatchewan.

However, when he was assigned a reserve on the opposite side of the province, he fought the unfairness of it for the rest of his life. Piapot gave this pipe to the minister who conducted his daughter's wedding and it was later donated to the Manitoba Museum.

For First Nations peoples, the pipe is a symbol of their nationhood and sovereignty, as it represents a direct connection to the Creator.

Catholic & Protestant Missions

- Before confederation and afterwards → Europeans and most Canadians believed the **spiritual beliefs** of Indigenous peoples in Canada were **inferior**
- Late 19th Century → The Canadian government along with **Catholic and Protestant missionaries** took it upon themselves to 'civilize' Indigenous populations
- Another means of **assimilation**

Catholic & Protestant Missions

- Catholic **missions** in the late 19th century → “**Oblate missions**” → present in both Eastern & Western Canada
- Protestant missions run by 4 different denominations: **Anglican, Presbyterian, Methodist and Moravian**
- Missions = settlements run by religious groups aimed to convert Indigenous populations

The First Residential Schools

- Residential schools = schools that were aimed to assimilate Indigenous children
- Indigenous children were taken from their families with minimal visitations
- Indigenous children were not permitted to speak their own languages or wear traditional clothing
- Indigenous children had to take Western/Christian education
- Indigenous children were treated horribly → abuse, malnourishment, lack of warm clothing, forced labour...

The First Residential Schools

Thomas Moore before entering a residential school and a few years afterwards. 1873 - ?

Thomas Moore, a young Indigenous boy who appears in both of these photographs, was placed in a residential school in Regina, Saskatchewan, in 1873. The photograph on the left shows him before he entered the residential school. The photograph on the right shows him a few years later.



The First Residential Schools

Indigenous girls in a residential school – Fort Resolution, Northwest Territories. Late 1800s



The First Residential Schools

- The federal government and both the Catholic/Protestant churches agreed to run residential schools
- From the **1880s onwards** → residential schools were established **across Canada**
- Isolation, forced renouncement of culture were means of **assimilation**
- Residential schools ruined the lives of thousands of people → a horrible legacy that still affects people now

The Act of 1869

- 1869 → *An Act for the Gradual Enfranchisement of Indians*
- The goal of this act was to further the **assimilation** of Indigenous people of Canada
- To **remove** the decision making powers of **traditional chieftainship** and replace it with 'band councils' → groups of people living on reserves that made decisions for the reserve
- Upholding order, maintaining the reserve and construction of public buildings
- This **new system** did away with traditional governance among Indigenous populations

The Indian Act of 1876

- Pre 1870s → the federal government had many laws aimed at controlling and assimilating Indigenous people in Canada
- 1876 → the *Indian Act: An Act to amend and Consolidate the Laws Respecting Indians*
- All the laws that were geared towards **assimilation** were under one act
- The act also encouraged **ENFRANCHISEMENT**
- ENFRANCHISEMENT = in the case of Indigenous peoples in Canada in the late 19th century → obtain the same rights as non-Indigenous people