

Horse Traders, Card Sharks and Broken Promises: The Contents of Treaty #3

A Detailed Analysis

December 21, 2011

Many people have studied, written about and talked about Canada's 1873 Treaty #3 with the Saulteaux Anishnaabek over 55,000 square miles west of Lake Superior. We are not the first nor the last. We are not legal experts or historians. Being grandmothers, we have skills of observation and commitment to future generations.

Our views are our own. We don't claim to represent any community, tribe or nation though we are confident many people agree with us. We do think everyone in this land has a duty to know about the history that has brought us to this time. Our main purpose here is to prompt discussion of these important matters.

Treaty 3 was a definitive one that shaped the terms of the next several Treaties 4 - 7. Revisions to 1 and 2 also resulted from it. The later treaties used Treaty 3 as a role model. For the 1905 Treaty 9 with the James Bay Cree, this was difficult because the Dominion Government was trying to pay even less for the Cree territory than they had for the Saulteaux Ojibwe territory. The Cree were fully aware of what had gone on.

In our view, a Treaty is something that must be reviewed, renewed and reconfirmed at regular intervals in order for it to maintain its authority with the signatories. If anyone fails to adhere to the Treaty terms, then it becomes a broken Treaty no longer valid. Can a broken jug hold water?

INTENT OF THE TREATIES - A Program to Steal the Land by Conciliatory Methods (Note#4,5)

In this article, we examine some of the key elements of Treaty #3 aka the North-West Angle Treaty. A link to the text according to the colonial entities is included in the Endnotes (Note#1) as well as the Paypom Treaty used by the Saulteaux Anishnaabek. (Note#2)

An unnamed Anishnaabe committed to memory the discussions. The Anishnaabek also hired a Metis, Joseph Nolin to take notes for them which he did in French. The Paypom Treaty is an English translation of his notes or some of them.

According to the Grand Council of Treaty3, "*Treaty 3 as published by Canada is not a complete record of the Agreement known as Treaty #3. The struggle by First Nations to enforce promises secured in the Agreement known as Treaty #3 continues.*" (Note#3)

There was some kind of misunderstanding based on much more than language differences. According to Anishnaabe cultural concepts of

land ownership, Indigenous people cannot give up the land. We never ceded one grain of soil.

While the Spanish and French came and went with their various loot, the English wanted the LAND itself most of all. Taking other people's land was justified through religion, literature and law. From Martin Luther to John Locke to Thomas More and John Winthrop, religion was even used to explain and justify the plagues and mass deaths.

At the time of the final Treaty³ negotiations in September 1873, the weather was cold and wet. Epidemics in that era were always a possibility so much so that Indian agents often reported on it. Previous attempts to negotiate this treaty had stalled for a number of reasons, measles and scarlet fever included.

Indian Commissioner and Lieutenant Governor of Manitoba, Alexander Morris' manner and strategy were always high handed. After all, he was an elitist and imperial proponent. He cleverly uses the blame game, "you made me do it" and "if anything goes wrong, it's all your fault". He studied the Anishnaabek through his agents' reports, never really getting to know Indigenous people himself. His aloof attitude worked to enhance his authority as representative of the Queen.

Morris summarized the situation in his report, *"...In view of the anxiety and uneasiness prevailing, those gentlemen (Commissioners Wemyss Simpson, Simon J. Dawson and Robert Pether), were of opinion that it was desirable to secure the extinction of the Indian title..."*

The Government *"... in seeking the surrender of this tract of country [want] to make the route now being opened from Thunder Bay to Manitoba, known as "the Dawson route... secure for the passage of emigrants and of the people of the Dominion generally, and also to enable the Government to throw open for settlement any portion of the land which might be susceptible of improvement and profitable occupation."*

Morris was confident the Commissioners had already explained to the Saulteaux the government *"intentions to obtaining a surrender of their territorial rights and giving in return therefor reserves of land and annual payments"*.

The Anishnaabek for their part had been insisting since at least 1869 that they were willing to offer only a right of way for the settlers who would be passing through and moving on.

ESSENTIAL TO THE PEACE

In its Indian policy, the USA failed to keep the peace and subsequently, by the 1870's were spending \$20million annually to fight the Indians. The Canadian Dominion wanted to do things differently.

Morris wrote in his report to Ottawa, "...I believe if the treaty had not been made, the Government would have been compelled to place a force on the line next year."

Some people were already advocating greater military presence but the Gov did not want the expense. Simpson writes, "...In the neighborhood of Fort Edmonton, on the Saskatchewan... a Treaty with the Indians of that country... is essential to the peace, if not the actual retention of the country." (Note#6)

Bill Christie, who was later appointed Commissioner for Treaty 4, is quite explicit in his April, 1871 despatch, "Had I not complied with the demands of the Indians-giving them some little presents, and otherwise satisfied them, I have no doubt that they would have proceeded to acts of violence, and once that had commenced, there would have been the beginning of an Indian war, which it is difficult to say when it would have ended." (Note#7)

Christie includes messages from some of the chiefs. This one is from Chief SweetGrass, "...We heard our lands were sold and we did not like it; we don't want to sell our lands; it is our property, and no one has a right to sell them.

Our country is getting ruined of fur bearing animals, hitherto our sole support, and now we are poor and want help... We want cattle, tools, agricultural implements, and assistance in everything when we come to settle-our country is no longer able to support us.

Make provision for us against years of starvation. We have had great starvation the past winter, and the small-pox took away many of our people, the old, young, and children."

THE STRENGTH OF THE INDIGENOUS

The Saulteaux Anishnaabek drove a hard bargain which shaped the terms of the subsequent treaties and caused the revision of 1 and 2. Their long experience with fur traders had made them shrewd negotiators and adept diplomatists.

They knew their geopolitics, that they were in a strategic location on the route to the west. Commissioner Dawson admitted that the Saulteaux' help through swamps and bogs was essential to the construction of the transportation system.

The Saulteaux Anishnaabek were also less affected than their Plains relatives by the decimation of the buffalo herds because they had other resources in the bush. Their military might was impressive but they preferred not to use it.

All across the land there were rumblings of resistance. The Indian Reports are full of concerns about Indigenous uprisings and violence. They still are. Yet we remain some of the most peaceful people on

Earth.

AUTHORITY OF THE CROWN AND THE QUEEN'S REPRESENTATIVES

The first thing necessary for the Treaty Commissioners to establish very firmly was the authority of the Crown IN her representatives.

Morris' predecessor as Lieutenant Governor of Manitoba, Adams Archibald laid the groundwork. (Note#8) He had quite a time asserting his authority at the Treaty One negotiations two years before. The assembled Anishnaabek immediately put him to the test. They raised an issue they wanted resolved before the negotiations went ahead. Some of their people were in jail and they wanted them released.

Archibald reported "*... A few of the offenders had paid their fines, but there were still four Indians remaining in prison.*

On learning the facts I told the Indians that I could not listen to them if they made a demand for the release of the Indians as a matter of right, that every subject of the Queen, whether Indian, half-breed or white, was equal in the eye of the law; that every offender against the law must be punished whatever race he belonged to; but I said than on the opening of negotiations with them the Queen would like to see all her Indians taking part in them, and if the whole body present were to ask as a matter of grace and favor, under the circumstances, that their brethren should be released, Her Majesty would be willing to consent to their discharge; she would grant as a favour what she must refuse if asked for on any other ground. They replied by saying that they begged it as a matter of favour only. Thereupon I acceded to their request, and directed the discharge of the four Indians... The discharge of the prisoners had all excellent effect."

Simpson reported, "*The Indians of both parts have a firm belief in the honor and integrity of Her Majesty's representatives, and are fully impressed with the idea that the amelioration of their present condition is one of the objects of Her Majesty in making these treaties."*

Archibald wrote, "*Mr. Simpson will tell you truly all her wishes...When you hear his voice you are listening to your Great Mother the Queen...*" (Note#8)

Morris later arrived fully authoritarian in his officious manners and appearance.

One of the Chiefs challenged him, "*We understood yesterday that the Queen had given you the power to act upon, that you could do what you pleased, and that the riches of the Queen she had filled your head and body with, and you had only to throw them round about; but it seems it is not so, but that you have only half the power that she has, and that she has only half filled your head."*

Morris was ruffled, *"I do not like to be misunderstood. I did not say yesterday that the Queen had given me all the power; what I told you was that I was sent here to represent the Queen's Government, and to tell you what the Queen was willing to do for you. You can understand very well; for instance, one of your great chiefs asks a brave to deliver a message, he represents you, and that is how I stand with the Queen's Government."*

The agents of the Crown claimed that they represented the Crown but when pressed, they often revealed their limitations, stating they could not go beyond what She had set. This was troubling to us Indigenous who always figured if you are here to negotiate then you can't have a predetermined outcome in your mind. The whole idea of negotiating is supposed to be finding your common ground and terms you can agree upon. Our Anishnaabe ancestors quickly figured out that the colonial entities were operating with an outcome already established. What then is the point of talking or signing Treaties??

These were clearly not "peace and friendship" treaties but spectacles of attempted conquest by psychological warfare. Morris was a polished and privileged wheeler-dealer as well as a lawyer trained by John A. MacDonald himself.

QUEEN AS YOUR MOTHER

It is possible that Indigenous saw portraits of Queen Vicki. She was a large dour-faced woman dressed in the fashion of time and place. For us to refer to her as "mother" was probably a real stretch of diplomacy just as it would be today to contemplate Queenie Liz as "Mom".

Archibald described the Queen as "your Great Mother" many times during the Treaty One negotiations while Morris was more sparse with the naming. (Note#9)

He reported saying to the Anishnaabek, *"'I told you I was to make the treaty on the part of our Great Mother the Queen, and I feel it will be for your good and your children's'... I told them I came on behalf of the Queen and the Government of the Dominion of Canada to treat with them..."*

THAT THREAT OF NO TREATY

Throughout the reports we see this THREAT that the Commissioners would leave the negotiations if the Indians did not accept the terms offered. Morris blames them and Archibald before him, *"If they thought it better to have no Treaty at all, they might do without one, but they must make up their minds; if there was to be a Treaty, it must be on a basis like that offered."*

This is a part of the ongoing policy to blame the victims for everything that goes wrong. A case in point is the Swampy Cree of Attawapiskat on James Bay. The community is in a crisis with over 100

homeless people and children living in cold mouldy houses. The government solution is to blame the Chief and Council for mismanagement of community funds, bringing in more colonial agents, ie "third-party management". Meanwhile vultures like the DeBeers diamond cartel are lurking and smirking in the background as they plunder and pillage Cree territory of its vast wealth.

PARSIMONY WAS THE POLICY: British Spend As Little As Possible On Indigenous

Indigenous people are known for our generosity and hospitality. It is unfathomable to the colonial capitalist mentality that anyone would want to give away their possessions. Yet this is what we do and do it gladly, sometimes ceremoniously and sometimes so casually it is astounding. The Indian Agents sought/seek to eradicate such practises in our communities unless of course we are giving to the already rich elitists.

The corporatists want to see everyone out to make a buck even off our own relations. They sell the land and the water. What's next, the air we breathe??

It is clear throughout the literature that the British wanted to spend as little as possible in placating Indigenous people. While Commissioner Simpson's annual wage was \$2,000, he was supposed to give each registered Indian about \$5 and not to exceed \$12 annuities.

"It should therefore be your endeavor to secure the session of the lands upon terms as favorable as possible to the Government, not going as far as the maximum sum hereafter named unless it be found impossible to obtain the object for a less amount."

Many promises made were never fulfilled or delayed until complaints became impossible to ignore.

According to the 1880 Indian Report, over \$3million was in the Indian Trust Fund from revenues and deposits from the Gov while some \$350,000 was administered to the Indigenous for that year. (Note#10)

This Trust fund has continued to accumulate now into the \$Trillions. The Gov remains smugly mute when confronted by shrewd Indigenous who know we are being robbed every day.

After recovering from a financial scandal that brought down his government in 1873, back in power in the early 1880s, John A. Macdonald was looking for ways to cut back on expenditures during an "economic downturn". The deputy-superintendent of Indian Affairs, Larry Vankoughnet, toured the western reserves and wrote to Macdonald, *"Careful consideration after personally visiting localities convinced me that there has been much needless expenditure."*

Vankoughnet proposed cutting rations. The local Indian agents and NWMP NorthWest Mounted Police argued against such a disastrous policy, but

soon their discretionary power was reduced and centralized in Ottawa. Their reports to Ottawa included apologies for overspending or/and accounts of how they saved the government money.

The suffering caused by this anal retentive parsimony is cruel and criminal to the point of genocide.

BOLD FACED LIES AND PHONY MEDALS

There are many lies in the English version of Treaty 3. We know instinctively, intuitively with our entire being that Anishnaabek did NOT cede and surrender any of their land because they could not. They agreed to share it. Sharing is a basic principle of Indigenous ways. Today we live with a legacy of broken promises, broken by the colonial entities, too many to mention all here.

In the mid 1800's, Anishnaabek were fully aware of the mineral wealth in our territories and the growing interest in them. One Chief spoke poetically, "...ever since we came to a decision you push it back. The sound of the rustling of the gold is under my feet where I stand; we have a rich country; it is the Great Spirit who gave us this; where we stand upon is the Indians' property, and belongs to them..."

A Chief, Mawintoopinesse held up a medal saying, "I will now show you a medal that was given to those who made a treaty at Red River by the Commissioner. He said it was silver, but I do not think it is. They were ashamed to wear it, as it turned black. I should be ashamed to carry it on my breast over my heart. I think it would disgrace the Queen, my mother, to wear her image on so base a metal as this."

Then, with an air of great contempt, he struck it with his knife. The result was anything but the 'true ring'.

"Let the medals you give us be of silver--medals that shall be worthy of the high position our Mother the Queen occupies."

Morris and company told a number of bold faced lies. When pressed he became haughty and irritable, "I have told you already that I cannot grant your demands, I have not the power to do so. I have made you a liberal offer, and it is for you to accept or refuse it as you please."

In fact, the terms he offered were sheer highway robbery. As a businessman, banker and land speculator, Morris knew full well what a great deal the colonial entities were getting. He was quite pleased with himself about it.

One of the Commissioners asserted, "There will be another undertaking between the officers of the Government and the Indians among themselves for the selection of the land; they will have enough of good farming land, they may be sure of that."

Another big fat fib. The Anishnaabek were repeatedly robbed of the best farmland.

FIGHTING FOR THE ENGLISH

The Anishnaabek asked that they NOT be sent to war. Morris then told them, *"the Queen was not in the habit of employing the Indians in warfare."*

This was not written into the treaty. Of course not, it was a big fat lie, plain and simple.

The historical record is full of accounts of Indigenous and English/French/Dutch military alliances. As early as 1685, Edward Randolph stated, *"That upon all occasions the Indians are to aid and assist the English against their enemies, and to be under English command."* (Note#11)

In many cases, the European newcomers used Indigenous to fight proxy wars which they themselves could hardly manage in the strange new land. Indigenous paid the price in heavy losses of warriors on both sides so that some tribes were wiped out while others recovered because of large numbers being adopted from other tribes and nations. Many old wounds still remain to be healed.

Subsequently, Indigenous have been conscripted into overseas wars in numbers way out of proportion to relative population. Indigenous veterans have been forced to accept Canadian citizenship in order to receive veterans' benefits. This is another shameful legacy of imperial policy.

DIVIDE AND CONQUER - DRIVING THE WEDGE

Simpson reported, *"...Amongst these, as amongst other Indians with whom I have come in contact, there exists great jealousy of one another, in all matters relating to their communications with the officials of Her Majesty; and in order to facilitate the object in view, it was most desirable that suspicion and jealousy of all kinds should be allayed..."*

In fact, the colonial entities exploited all such divisions once they felt they were fully in charge. It's the old divide and conquer strategy, part of their bag of dirty old tricks. They have no new tricks.

CHOOSING CHIEFS AND SPOKESPERSONS - CREATING A COLONIAL HIERARCHY

Archibald wrote from Lower Fort Garry, *"At the time of the Treaty with the Earl of Selkirk, certain Indians signed as chiefs and representatives of their people. Some of the Indians now deny that these men ever were chiefs or had authority to sign the Treaty."*

"With a view therefore to avoid a recurrence of any such question, we asked the Indians, as a first step, to agree among themselves in

selecting their Chiefs, and then to present them to us and have their names and authority recorded.

"...As the Queen has made her choice of a Chief to represent her, you must, on your part, point out to us the Chiefs you wish to represent you, as the persons you have faith in.

"Mr. Simpson cannot talk to all your braves and people, but when he talks to Chiefs who have your confidence he is talking to you all, and when he hears the voice of one of your Chiefs whom you name he will hear the voice of you all. It is for you to say who shall talk for you..."

Of course, he means, "as long as you do it our way".

The Chiefs were to be distinguished, flattered and elevated, "...each Chief was to receive a dress, a flag and a medal, as marks of distinction; and each Chief was to receive a buggy, or light spring waggon. Two councillors and two braves of each band were to receive a dress, somewhat inferior to that provided for the Chiefs..." (Note#12)

Herein lies the essence of the colonial policy to create a hierarchy within Indigenous communities. The Chiefs were destined to become special agents of the Crown who met secretly with their colonial masters as they often do today. This goes against Indigenous ways of governing ourselves. We require full and open participation and consultation in important decisions. The Canadian Government plays lip service to our requirements.

THE PSYCHOLOGICAL EFFECT OR "MORAL INFLUENCE" OF TROOOPS IN UNIFORM

There was an ongoing debate at the time about whether or not to station troops throughout the west. At issue was the expense. While the treaties were being made, the colonial entities were also establishing a police force which eventually became the RCMP. They wore bright red uniforms following the British military model of red coats.

In 1872, a Colonel Robertson-Ross reported, *"During my inspection in the North-West, I ascertained that some prejudice existed amongst the Indians against the colour of the uniform worn by the men of the Rifles, for many of the Indians said, 'Who are these soldiers at Red River wearing dark clothes? Our old brothers who formerly lived there [meaning H.M.S. 6th Regiment that had come to the Red River to "keep the peace"] wore red coats,' adding, 'we know that the soldiers of our great mother wear red coats and are our friends.'"* (Note#13)

Charles Mair wrote, *"There is a moral in colour as in other things, and the blind man who compared scarlet to the sound of a trumpet was instinctively right. It does carry with it the loud voice of law and authority so much needed in this disjointed time. It disconcerts the ill-affected and has no small bearing in other ways."*

Hoping to boost his credibility as Crown representative with the Anishnaabek, Joseph Howe instructed Wemyss Simpson to wear his militia uniform. (Note#14)

Christie told the Anishnaabek, "...if Her Majesty sent Troops to the Saskatchewan, it was as much for the protection of the red as the white man, and that they would be for the maintenance of law and order." (Note#15)

Morris later reported on the Treaty 4 negotiations, "...the escort of the militia... their presence exerted great moral influence, and I am persuaded, prevented the jealousies and ancient feud between the Crees and Saulteaux culminating in acts of violence." (Note#16)

Today, some people still call for troops whenever Indigenous assert authority or complain via protests. Since it is generally illegal in so-called democracies to use soldiers on "their own", others deplore such blatant spectacles of repression preferring an apparently less provocative method.

Instead, we see police armed to the teeth and trained like military commandos. Occasionally, a cop acting with complete impunity, will shoot and kill an Indigenous person. The psychological effect of ONE such act is far reaching. Do we need to mention case in point, Dudley George who was fatally shot by an OPP sniper in 1995?? The Ipperwash report of 2007 is a reminder which continues to reverberate throughout the land.

CIVILIZING THE INDIANS AND FARMING

Treaty #3 clearly states, "*Her Majesty the Queen hereby agrees and undertakes to lay aside reserves for farming lands, due respect being had to lands at present cultivated by the said Indians...*"

The references to agriculture throughout the Indian Reports are constant and irritable. In community after community, the agents are frustrated that Indigenous like the Anishnaabek are just not getting into the farming lifestyle.

Not that Anishnaabek weren't growing our own food, we had our own ways of doing things. The Saulteaux had already been selling their surplus food since the early 1800's. They wanted to expand their gardens and keep the ones they had on the Rainy River. They were quite interested in the new ways of the settlers but needed and asked for some instruction. A few years later, some of the Saulteaux gardens were flooded out by the construction of a dam. More dams followed and more good fertile land was flooded to facilitate shipping on the lakes and hydroelectric development.

Archibald said to the Cree in 1871, "*Your Great Mother would like [her red children] to adopt the habits of the whites, to till land and raise food, and store it up against a time of want. She thinks this would be*

the best thing for her red children to do..." (Note#17)

Wemyss Simpson wrote, *"With a view to inducing the Indians to adopt the habits and labors of civilization, it had been agreed, at the signing of the treaty... to give certain animals as a nucleus for stocking the several reserves, together with certain farming implements..." (Note#18)*

Farm animals were a big change for us but eventually we caught on. Even the earliest Anglo and French settlers had to learn how to provide food for livestock like cows, pigs, sheep and fowl, through the harsh winters here. The colonial agents wanted to give us only cows and oxen to work.

THE MENDACIOUS MORRIS PROMISED THE INDIANS IMPLEMENTS ETC FOR FARMING:

The Treaties promised a detailed list of farm implements, seeds and cattle to Indigenous ALREADY farming. These *"articles [were] to be given ONCE FOR ALL for the encouragement of the practise of agriculture among the Indians."*

Promises, promises, promises! The materials promised to the Indigenous were often not forthcoming or of inferior quality. Many times, seeds and implements were the difference between survival and death. The stuff was useless without a suitable place to grow food and the knowledge of how to do it.

OBSTACLES TO FARMING

Some Indigenous tried farming the land but with no tools and little of the support promised in the treaties, the ventures failed. Sometimes it was just the weather, frost and wet weather taking their toll.

"We try to do what the farm instructor has told us and we are doing the best we can but we need farm implements," said Chief Crowfoot.

"I speak for my children and grandchildren who will starve if they do not receive the help that they so much need. We all see the day when the buffalo will be killed and we shall have nothing more to live on... then you will come to our camps and see the poor Blackfeet starving".

The colonial entities were introducing new species onto the land, both deliberately and accidentally. Much was experimental, hit and miss, on their part.

Throughout the Indian Reports, people are said to be hungry and living in poverty yet the agents are upset because the people eat the seed potatoes and corn and the oxen to be used to pull the plow.

In the confusion to make reserves, there is often not enough good farmland to sustain the whole community. The land needed to be cleared. Where conditions were favorable, Indigenous were very

successful in growing food. (Note#19)

Then in 1882, the Gov forbade Anishnaabek from selling their produce and made it a crime for settlers to buy it. The Anishnaabek were told they had to have permission to kill one of their cattle to eat.

HUNTING, FISHING AND LIVING OFF THE LAND

In placating and conciliating the Saulteaux Anishnaabek, Morris said, *"... We are all children of the same Great Spirit, and are subject to the same Queen. I want to settle all matters both of the past and the present, so that the white and red man will always be friends. I will give you lands for farms, and also reserves for your own use. I have authority to make reserves such as I have described, not exceeding in all a square mile for every family of five or thereabouts. It may be a long time before the other lands are wanted, and in the meantime you will be permitted to fish and hunt over them..."* (Note#20)

Game animals become scarce where settlers build and farm. Still plentiful, they must be pursued farther and farther from the route of colonial travel.

With hungry settlers coming through, commercial fishermen with big boats and big nets were already depleting the fish stocks. The sturgeon that provided so much food for the Anishnaabek were taken for caviar. Already aware of the deliberate extinction of the buffalo west and south of their territory, the Saulteaux Anishnaabek were anxious over their food sources.

One of the Chiefs raised concerns about the scarcity of fish in Lake of the Woods, *"...let it be as you promise, as long as the sun rises over our head and as long as the water runs. One thing I find, that deranges a little my kettle. In this river, where food used to be plentiful for our subsistence, I perceive it is getting scarce. We wish that the river should be left as it was formed from the beginning--that nothing be broken."*

Morris' reply, *"This is a subject that I cannot promise."*

Dawson backed him up, *"Anything that we are likely to do at present will not interfere with the fishing, but no one can tell what the future may require, and we cannot enter into any engagement."*

In the years following the Treaty signing, the commercial fishing accelerated to unprecedented levels, reducing fish stocks to the brink of extinction. The first dam was built in 1887 at Lake of the Woods. It flooded hay fields, gardens and wild rice beds. More dams for navigation and hydro were built in the coming years.

Wood and water were at issue too. Previous to the Treaty signing, Dawson had tried to make sure the Anishnaabek were paid for wood taken from their territory. The Saulteaux got very upset when settlers

simply helped themselves. His tune changed at the negotiations, *"Dawson explained that he had paid them for cutting wood, but had always asserted a common right to the use of wood and the water way."*

The Anishnaabek insisted that *"it is the Indian's country, not the white man's"*.

The Government version of the Treaty makes no mention of the important Anishnaabe food resource and trade item, the wild rice, Manoman. It is mentioned in the Paypom version.

The vast mineral wealth in Anishnaabek territory is not mentioned in the Gov version either though it is discussed at the negotiations. Everybody knew about it.

One Chief asked, *"Should we discover any metal that was of use, could we have the privilege of putting our own price on it?"*

Morris replied, *"If any important minerals are discovered on any of their reserves the minerals will be sold for their benefit with their consent, but not on any other land that discoveries may take place upon; as regards other discoveries, of course, the Indian is like any other man. He can sell his information if he can find a purchaser."*

Today, the destruction of logging and the pollution of mining continue to take their toll on the animals, plants, soil, water and air which all people need to survive. That is why we say, "All Our Relations" but the colonial entities still don't get it.

RESERVES

The colonial surveyors were instructed to circumvent the best farmland and known mineral deposits. The final designation of the actual location and size of the Treaty #3 reserves was debated and delayed until 1916 when Ontario finally gave its confirmation. The Feds had to pay Ontario for some disputed land. The relocation of communities is an ongoing tactic used repeatedly since.

Earlier Archibald wrote, *"... the Indians seem to have false ideas of the meaning of a Reserve. They have been led to suppose that large tracts of ground were to be set aside for them as hunting grounds, including timber lands, of which they might sell the wood as if they were proprietors of the soil."*

"I wished to correct this idea at the outset... our views were imperfectly apprehended..."

"... they wished to have about two thirds of the Province. We heard them out, and then told them it was quite clear that they had entirely misunderstood the meaning and intention of Reserves... and then told them it was of no use for them to entertain any such ideas, which were entirely out of the question..."

Your Great Mother therefore, will lay aside for you "Lots" of land to be used by you and your children forever. She will not allow the white man to intrude upon these Lots. She will make rules to keep them for you, so that, as long as the sun shall shine, there shall be no Indian who has not a place that he can call his home..." (Note#21,22)

How's that for a broken promise??

GIFTS AND ANNUITIES

Treaty 1 Anishnaabek were promised blankets and clothing. Treaty 3 Anishnaabek were denied. Some of the chiefs asked for clothing for all the people but Morris said clothing was only given to the chiefs and headmen. They asked for materials to build housing but Morris said this was not possible. The chiefs wanted free passage on the railway for everyone but were denied. They were promised ammunition, twine and nets.

The Treaty included a vague promise to build schools and provide teachers. The wording was sneaky and full of holes for tricksters to escape, "...as to her Government of her Dominion of Canada may seem advisable..." What does that mean?? A lot of fun for lawyers no doubt.

The Commissioners had been instructed to give as little money as possible for the annuities, up to \$12 per person if they had to but only if absolutely necessary. They gave each Anishnaabe \$12 as a one time gift "*in extinguishment of all claims heretofore preferred.*"

Morris et al managed to get away with \$5 annuities for each man, woman and child that never included future adjustments for inflation, etc. In the coming years, the colonial entities made every effort to take back the money such as with licensing fees for hunting, fishing and felling trees off ancestral Anishnaabe Aki land. Anishnaabek had to fight for every dollar they got and so it continues today.

MEMBERSHIP AND THE CENSUS

These Treaties started one long horrendous argument about who is and who is not an Indian. At the time of the making of Treaty #3, the Saulteaux Anishnaabek calculated about 18,000 people in their related clans and communities. The Gov said, "14,000". End of.

Today the Government of Canada Aboriginal Affairs AAND claims there are 1.1 million Status Indians. What happened? Did another 1 million Indigenous die over the past 20 years?? We thought our communities were growing! Or did something else happen?

The criteria for membership in Indigenous bands is a sticky issue that causes a lot of painful conflict WITHIN families. This is how the divide and conquer strategy enters our very homes and hearts. We see it played out every day when another person is born and is eliminated as an Indigenous. Status Indigenous guard their privileges and

payments jealously. Instead of letting their communities grow naturally, they refuse and evict people because it will eat into the pie the Government gives them.

Then there are those generations of Indigenous who for one reason or another never became "STATUS Indians" from the beginning. Now numbering more than the "Status Indians", the nonStatus are having quite a struggle to gain recognition as Indigenous people.

Morris made it quite clear in his clipped wording that the Treaties were not for the whites. Metis or as they were then called, Half-breeds had to choose one or the other but could not be both. Family members who lived on the US side had to make up their minds too and could not have it both ways. He insisted, "...we must have a limit somewhere." (Note#23)

The Commissioners promised regular census taking to be conducted during the annual payments. They wanted to keep a record of every last detail on us.

BEING GOOD BRITISH SUBJECTS

The colonial entities presumed to make good British subjects out of Indigenous by referring to us as "*her red children*". The Chiefs were given specific instructions on how to manage their people, "*And the undersigned Chiefs ... do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects obey and abide by the law ... and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded.*" (Note#24)

Twenty-four Chiefs signed their marks to the paper that Morris took away to Ottawa and eventually London. Their names are: Kee-tak-pay-pi-nais (Rainy River), Kitihi-gay-lake (Rainy River), Note-na-qua-hung (North-West Angle), Mawe-do-pe-nais (Rainy River), Pow-wa-sang (North-West Angle), Canda-com-igo-wi-ninie (North-West Angle), Pa-pa-ska-gin (Rainy River), May-no-wah-tau-ways-kung (North-West Angle), Kitchi-ne-ka-be-han (Rainy River), Sah-katch-eway (Lake Seul), Muka-day-wah-sin (Kettle Falls), Me-kie-sies (Rainy Lake, Fort Francis), Oos-con-na-geist (Rainy Lake), Wah-shis-kince (Eagle Lake), Rab-kie-y-ash (Flower Lake), Go-bay (Rainy Lake), Ka-me-ti-ash (White Fish Lake), Nee-sho-tal (Rainy River), Kee-gee-go-kay (Rainy River), Sha-sha-gance (Shoal Lake), Shah-win-na-bi-nais (Shoal Lake), Ay-ash-a-wash (Buffalo Point), Pay-ah-be-wash (White Fish Bay), Rah-tay-tay-pa-o-cutch (Lake of the Woods).

CONCLUSION

A few years after the signing of TR3, E. McColl, Inspector of Indian

Agencies expounded in his report, *"The only school, a mission one, ever established in this agency is at Islington. The Indians there represent that applications were made a number of times to the Government for a teacher, but that their requests were never granted. They ask to be supplied with one without delay, as the other school is now closed.*

The heathen Indians of Treaty No. 3 are generally opposed to educational institutions of any description being established on the reserves, in consequence of their traditional aversion to religious instruction, invariably associated therewith; hence the deplorable ignorance and gross superstition which for countless ages overshadowed those benighted dusky savages, roaming like the wild animals they hunted, through forests primeval, or sailing in birch canoes, on ancient lakes, over billows untamed." (Note#10) End of quotation from official government record.

The horrific legacy of the residential schools aka child internment camps was yet to come when McColl wrote. It lasted nearly a century while survivors continue to struggle with its effects. It is still denied or downplayed by Government officials who imagine they can get away with murder by simply apologizing.

Do you figure that in just over a century, this racism and genocidal policies just disappeared down the drain or up into thin air??

It appears to us that the racism, an important ingredient of imperial policy, has been repackaged with certain guidelines for public consumption yet still functioning the same as ever. Harper et al have attended many seminars where they are instructed in their public language, certain words not to be used, certain words to be used in special and misleading ways. The media is in step with every word. Whatever they SAY, it is more important to look at the results of their actions!

Kittoh

NOTE: New permanent url for this article at
http://www.storm.ca/~kitttoh/Horse_Traders.pdf

Notes and Sources

See Eagle Watch #191 - Tranquilizing the Indians: Part I - The Context of Treaty 3

An Historical Analysis November 23, 2011

http://www.storm.ca/~kitttoh/Tranquilizing_the_Indians.pdf

Timeline for Treaty 3

Autumn, 1870 - Adams Archibald, Lieutenant-Governor of Manitoba, claims the Indians were asking for a treaty.

April 25, 1871 - The Privy Council in Ottawa issues an Order in Council setting up a Treaty Commission. Wemyss Simpson, Simon Dawson

and Robert Pether are appointed as Commissioners.
MidJuly, 1871 Simpson, Dawson and Pether ready to negotiate but talks
break down. Saulteaux not ready.
Simpson et al proceed to Fort Garry. The negotiations and signing for
Treaties 1, August 3 with the Chippewa and Swampy Cree at Stone Fort
and
Treaty 2, 21st August, 1871, at Manitoba Post, the north-west
extremity of Lake Manitoba "by which a tract of country three times as
large as the Province of Manitoba was surrendered by the Indians to
the Crown".
1872 Saulteaux Indians still not ready to talk.
October, 1872 - Archibald leaves MN
December, 1872 - Morris officially appointed to replace him as
Lieutenant-Governor. He had been "parachuted in" in July as a chief
justice in MN.
Sometime in 1873 Morris becomes Indian Commissioner, replacing Simpson
who resigned. Another Commissioner Lindsay Russell also resigns due
to conflict of interest and is replaced by the preferred choice, Simon
Dawson
Sep.25, 1873 - Morris arrives at NW Angle to negotiate. After
numerous delays, the Anishnaabek are finally assembled
Sept. 30 - meetings begin
Oct. 3 - signing of treaty by Alexander Morris, several witnesses and
24 Anishnaabe chiefs.
Oct. 13 - Signing by Dawson and 3 chiefs at Shebandowan
June 9, 1874 - Adhesion of Lac Seul signed by Pither and 4 chiefs.
July, 1874 - Dawson and Pither go to select reserves following order
in council july 8, 1874
September 12, 1875 - Adhesion by Halfbreeds of Rainy River and Rainy
Lake
1890 Ontario Boundary Act
December, 1913, Deputy Superintendent Duncan Campbell Scott confirmed
the boundaries of the reserves. 1916 Ontario confirms the boundaries
of the reserves.

Note#1

Morris full report including text of treaties is in his "The Treaties
of Canada with The Indians of Manitoba and the North-West Territories"
widely available online including at www.gutenberg.org

Treaty 3 covered a territory of 55,000 square miles:
"Commencing at a point on the Pigeon River route where the
international boundary line between the territories of Great Britain
and the United States intersects the height of land separating the
waters running to Lake Superior from those flowing to Lake Winnipeg
thence northerly, westerly and easterly, along the height of land
aforesaid, following its sinuosities, whatever their course may be, to
the point at which the said height of land meets the summit of the
water-shed from which the streams flow to Lake Nepigon, thence
northerly and westerly, or whatever may be its course along the ridge
separating the waters of the Nepigon and the Winnipeg to the height of

land dividing the waters of the Albany and the Winnipeg, thence westerly and north-westerly along the height of land dividing the waters flowing to Hudson's Bay by the Albany or other rivers from those running to English River and the Winnipeg to a point on the said height of land bearing north forty-five degrees east from Fort Alexander at the mouth of the Winnipeg; thence south forty-five degrees west to Fort Alexander at the mouth of the Winnipeg; thence southerly along the eastern bank of the Winnipeg to the mouth of White Mouth River, thence southerly by the line described as in that part forming the eastern boundary of the tract surrendered by the Chippewa and Swampy Cree tribes of Indians to Her Majesty on the third of August, one thousand eight hundred and seventy-one, namely, by White Mouth River to White Mouth Lake and thence on a line having the general bearing of White Mouth River to the forty-ninth parallel of north latitude; thence by the forty-ninth parallel of north latitude to the Lake of the Woods, and from thence by the international boundary line to the place of beginning."

Note#2

The Paypom Treaty is widely available online in pdf format.

Try here:

<http://www.gct3.net/grand-chiefs-office/gct3-info-and-history/paypom-treaty/>

<http://www.gct3.net/>

To Protect, Preserve and Enhance Treaty and Aboriginal Rights.

Note#3

<http://www.gct3.net/news/we-have-kept-our-part-of-the-treaty-the-anishinaabe-understanding-of-treaty-3-booklet/>

"We Have Kept Our Part Of The Treaty" - The Anishinaabe Understanding of Treaty #3 Booklet

We Have Kept Our Part Of The Treaty Booklet

Posted on Monday, November 7th, 2011 at 3:17 pm under News.

Note #4

Thomas Jefferson's Indian Policy

18 January 1803

[The intent of the treaties is well articulated by Thomas Jefferson]:

In order peaceably to counteract this policy of theirs and to provide an extension of territory which the rapid increase of our numbers will call for, two measures are deemed expedient.

First[:] To encourage them to abandon hunting, to apply to the raising [of] [live]stock, to agriculture, and domestic manufacture, and thereby prove to themselves that less land and labor will maintain them in this better than in their former mode of living. The extensive forests necessary in the hunting life will then become useless, and they will see advantage in exchanging them for the means of improving their farms and of increasing their domestic comforts."

Secondly[:] To multiply trading houses among them, and place within their reach those things which will contribute more to their domestic

comfort than the possession of extensive but uncultivated wilds. Experience and reflection will develop to them the wisdom of exchanging what they can spare and we want for what we can spare and they want. In leading them thus to agriculture, to manufactures, and civilization[,] in bringing together their and our sentiments, and in preparing them ultimately to participate in the benefits of our Government, I trust and believe we are acting for their greatest good."

Bibliography: Anthony F.C. Wallace, *Jefferson and the Indians: The Tragic Fate of the First Americans* (Cambridge: Harvard UP, 1999), vii & 222.

SOURCE: *A Compilation of the Messages and Papers of the Presidents*, Vol. I, Ed. Jane D. Richardson (Bureau of National Literature, 1897), 340-42.

Note #5

These harsh words make very clear the colonial intent. The STATED INTENT in Treaty 1, signed in 1871, "...the said Indians have been notified and informed by Her Majesty's said Commissioner, that it is the desire of Her Majesty to open up to settlement and Immigration [and such other purposes as to Her Majesty may seem meet,] a Tract of Country bounded and described as hereinafter mentioned, and to obtain the consent thereto of Her Indian subjects inhabiting the said tract, and to make a Treaty and arrangements with them, so that there may be peace and l them and Her Majesty and that they may know and be assured of what allowance they are to count upon and receive, year by year, from Her Majesty's bounty and benevolence.

(The same paragraph appears in Treaty Three with an additional phrase shown in []brackets. Similarly, in this next paragraph.) The colonial entities were ramming through a transcontinental railroad and they wanted everyone to know just who was boss.

Treaty One continues, "

...The Chippewa and Swampy Cree Tribes of Indians, and all other the Indians inhabiting the District hereinafter described and defined, do hereby cede, release, surrender, and yield up to [the Government of the Dominion of Canada, for] Her Majesty the Queen, and Successors for ever, all the lands included within the following limits..."

Note #6

Simpson writes, "The intelligence that Her Majesty is treating with the Chippewa Indians has already reached the ears of the Cree and Blackfeet tribes.

In the neighborhood of Fort Edmonton, on the Saskatchewan, there is a rapidly increasing population of miners and other white people, and it is the opinion of Mr. W.J. Christie, the officer in charge of the Saskatchewan District, that a Treaty with the Indians of that country, or at least an assurance during the coming year that a Treaty will shortly be made, is essential to the peace, if not the actual

retention of the country."

Note#7

Bill Christie, who was later appointed Commissioner for Treaty 4, is quite explicit in his April, 1871 despatch, "Had I not complied with the demands of the Indians-giving them some little presents, and otherwise satisfied them, I have no doubt that they would have proceeded to acts of violence, and once that had commenced, there would have been the beginning of an Indian war, which it is difficult to say when it would have ended.

The buffalo will soon be exterminated, and when starvation comes, these Plain Indian Tribes will fall back on the Hudson's Bay Forts and settlements for relief and assistance. If not complied with, or no steps taken to make some provision for them, they will most assuredly help themselves; and their being no force or any law up there to protect the settlers, they must either quietly submit to be pillaged, or lose their lives in the defence of their families and property, against such fearful odds that will leave no hope for their side.

Gold may be discovered in paying quantities, any day, on the eastern slope of the Rocky Mountains. We have, in Montana, and in the mining settlements close to our boundary line, a large mixed frontier population, who are now only waiting and watching to hear of gold discoveries to rush into the Saskatchewan, and, without any form of Government or established laws up there, or force to protect whites or Indians, it is very plain what will be the result.

I think that the establishment of law and order in the Saskatchewan District, as early as possible, is of most vital importance to the future of the country and the interest of Canada, and also the making of some Treaty or settlement with the Indians who inhabit the Saskatchewan District.

Note#8

Archibald wrote, "

I promised that in the Spring you would be sent for, and that either I, or some person directly appointed to represent your Great Mother, should be here to meet you...

Your Great Mother cannot come here herself to talk with you, but she has sent a messenger who has her confidence.

Mr. Simpson will tell you truly all her wishes...When you hear his voice you are listening to your Great Mother the Queen..."

Note#9

QUEEN AS YOUR MOTHER

Memorandum of an Address to the Indians by the Lieut.-Governor of Manitoba. [Archibald]

Archie wrote, "...on my first arrival in the country, I met a number of you at the mission, I told you I could not then negotiate a Treaty

with the Indians, but that I was charged by your Great Mother the Queen, to tell you that she had been very glad to see that you had acted during the troubles like good and true children of your Great Mother. I told you also that as soon as possible you would all be called together to consider the terms of a Treaty to be entered into between you and your Great Mother.

First. Your Great Mother, the Queen, wishes to do justice to all her children alike. She will deal fairly with those of the setting sun, just as she would with those of the rising sun. She wishes order and peace to reign through all her country, and while her arm is strong to punish the wicked man, her hand is also open to reward the good man every where in her Dominions."

Note#10

Annual Report Of The Department Of Indian Affairs For The Year Ended 31st December, 1880.

http://www.collectionscanada.gc.ca/databases/indianaffairs/001074-119.03-e.php?page_id_nbr=1956&PHPSESSID=pkb2msugtgp3n3ulqtrv19adp3

Note#11

from king philip's war at

<http://www.swarthmore.edu/SocSci/bdorsey1/41docs/45-ran.html>

Edward Randolph, 1685

<http://www.usgennet.org/usa/topic/newengland/philip/>

SOLDIERS IN KING PHILIP'S WAR online book

[circa 1620]

"On the occasion of Massasoit's visit, a treaty of peace was arranged between him and the English. This treaty was for help against other tribes and outside enemies: a league, indeed, for natural protection. It was the first treaty ever made in New England, and was the most important. The Wampanoags, in their present weakened condition, feared the power of the strong and warlike Narragansets, so that this league of defence was as necessary to them as to the English; and to the small band of Pilgrims it meant nothing less than their salvation, since it threw their frontier fifty miles away instead of one, and united their interests with a great tribe, who were made strong by this league itself. After this treaty, Squanto remained at Plymouth as the interpreter and counsellor of the English. The treaty was faithfully kept by Massasoit while he lived. The dominion properly belonging to the Wampanoags was known as Pokanoket.

...

[a few years later, the Indians declared war and the brits said ok. after the brits panicked and killed some indian leaders...]

The English believed that for their own safety they must try to strike terror to the tribes, so they set the head of Wittuwamet upon the battlements of their block-house. The terror inspired by the English guns was so great, that many of the Indians fled into the swamps and woods, and many perished from cold and hunger, in their wanderings.

However harsh these measures may appear to us now, we have to remember the precarious situation in which the Pilgrims were placed, -- a small hamlet on the shore of a vast unknown wilderness, with countless hosts of savages swarming about, and only restrained by a wholesome fear of the English firearms and the sturdy courage of Standish and his "men-at-arms."

Note#12

Simpson wrote, "...each Chief was to receive a dress, a flag and a medal, as marks of distinction; and each Chief, with the exception of Bozawequare, the Chief of the Portage band, was to receive a buggy, or light spring waggon. Two councillors and two braves of each band were to receive a dress, somewhat inferior to that provided for the Chiefs, and the braves and councillors of the Portage band excepted, were to receive a buggy. Every Indian was to receive a gratuity of three dollars, which, though given as a payment for good behaviour, was to be understood to cover all dimensions for the past."

Note#13

TROOOOPS

<http://www.gutenberg.org/cache/epub/15401/pg15401.txt>

The Project Gutenberg EBook of The Great Lone Land, by (Colonel)W. F. Butler, 1872

<http://www.gutenberg.org/cache/epub/15401/pg22220.txt>

The Project Gutenberg EBook of Policing the Plains, Being the Real Life Record of the Famous

Royal North-West Mounted Police, 1922 by R. G. Macbeth, M.A., Author of "The Romance of Western Canada."

Note#14

It is also further submitted that it will add much to the usefulness of the Commissioner among the Indian Tribes, if he be allowed to wear an uniform, without which they are slow to believe that any one, having the Queen's authority, can be sent to treat with them. JOSEPH HOWE, 17th April, 1871.

Note#15

As I [Christie] was aware that they had heard many exaggerated stories about the troops in Red River, I took the opportunity of telling them why troops had been sent; and if Her Majesty sent Troops to the Saskatchewan, it was as much for the protection of the red as the white man, and that they would be for the maintenance of law and order.

Note#16

Of the Treaty IV negotiations, Morris reported, "The Saulteaux, one day went the length of placing six "soldiers," armed with rifles and revolvers, in the conference tent to intimidate the other Indians, a step which was promptly counteracted by Lieut.-Col. Smith, calling in six of the militiamen who were stationed in the tent. In this connection, I must take the opportunity of stating that the results

proved the wisdom of the course taken by the Commissioners in obtaining the escort of the militia, as their presence exerted great moral influence, and I am persuaded, prevented the jealousies and ancient feud between the Crees and Saulteaux culminating in acts of violence."

CIVILIZING BY FARMING

Note#17

Lieutenant Governor Archibald Adams said to the Cree in 1871, "Your Great Mother wishes the good of all races under her sway. She wishes her red children to be happy and contented. She wishes them to live in comfort. She would like them to adopt the habits of the whites, to till land and raise food, and store it up against a time of want. She thinks this would be the best thing for her red children to do, that it would make them safer from famine and distress, and make their homes more comfortable.

But the Queen, though she may think it good for you to adopt civilized habits, has no idea of compelling you to do so. This she leaves to your choice, and you need not live like the white man unless you can be persuaded to do so with your own free will. Many of you, however, are already doing this.

Note#18

Wemyss Simpson wrote, "

With a view to inducing the Indians to adopt the habits and labors of civilization, it had been agreed, at the signing of the treaty as before mentioned, to give certain animals as a nucleus for stocking the several reserves, together with certain farming implements; and it was now represented to me by the spokesman of the bands, that as the Queen had, with that kindness of heart which distinguished her dealings with her red children, expressed a desire to see the Indians discard their former precarious mode of living and adopt the agricultural pursuits of the white man, they were desirous of acceding to the wish of their great Mother, and were now prepared to receive the gifts she had been good enough to speak of, through her Commissioner, in full...

...Although many years will elapse before they can be regarded as a settled population--settled in the sense of following agricultural pursuits--the Indians have already shown a disposition to provide against the vicissitudes of the chase by cultivating small patches of corn and potatoes. Moreover, in the Province of Manitoba, where labor is scarce, Indians give great assistance in gathering in the crops. At Portage la Prairie, both Chippawas and Sioux were largely employed in the grain field; and in other parishes I found many farmers whose employés were nearly all Indians."

Joseph Howe wrote of the Indigenous in Nova Scotia, "The Agents have been given to understand that substantial assistance would be extended to such as would take up the cultivation of land, as a means of support, and which the want of adequate encouragement to carry on

seems to have held them back from attempting, except upon the smallest possible scale."

Note#19

[Howe reports in NB] Through well disposed persons, who gave their services gratuitously, coats and blankets, and occasionally seeds and implements were annually distributed, but the Indians had nobody within reach of their settlements, whose duty it was to counsel with and protect them, or to encourage them by special aid, judiciously applied, to abandon the chase, which has long ceased to be profitable and fall back on the cultivation of the soil...

PROVINCE OF QUEBEC.

The settlement up the Gatineau, in the Township of Maniwaki, known as the River Desert Settlement, to which have resorted many Indians from the Lake of Two Mountains, has been steadily increasing, and the Agent resident in that Township reports that many families, to the heads of which farm lot's were located, have made fair progress in clearing and cultivation, and that other families are from time to time joining them.

A limited quantity of seed grain, and also of agricultural implements is still provided for them as well as other Bands in that Province who cultivate land, and they are thereby enabled the better to supply themselves with food.

The Indians of the Lower St. Lawrence, as well as the other bands to whom assistance in provisions and other supplies have usually been sent, have been periodically in the spring and autumn furnished with them; and aid for the most needy among the aged and sick, has also been forwarded for them. Medical treatment is likewise provided for such of them as the Department is informed require it."

Note#20

HUNTING, FISHING, WILD RICE

Adams Archibald, when negotiating Treaty 1 told the Anishnaabek, "When you have made your Treaty you will still be free to hunt over much of the land included in the Treaty. Much of it is rocky and unfit for cultivation, much of it that is wooded is beyond the places where the white man will require to go, at all events for some time to come. Till these lands are needed for use you will be free to hunt over them, and make all the use of them which you have made in the past. But then lands are needed to be tilled or occupied, you must not go on them any more. There will still be plenty of land that is neither tilled nor occupied where you can go and roam and hunt as you have always done..."

RESERVES

Note#21

A general acquiescence in the views laid down by Mr. Simpson and myself was expressed, but it was quite clear by the proceedings of to-day, that our views were imperfectly apprehended. When we met this morning, the Indians were invited to state their wishes as to the Reserves, they were to say how much they thought would be sufficient,

and whether they wished them all in one or in several places.

In defining the limits of their reserves, so far as we could see, they wished to have about two thirds of the Province. We heard them out, and then told them it was quite clear that they had entirely misunderstood the meaning and intention of Reserves. We explained the object of these in something like the language of the Memorandum enclosed, and then told them it was of no use for them to entertain any such ideas, which were entirely out of the question. We told them that whether they wished it or not, immigrants would come in and fill up the country; that every year from this one twice as many in number as their whole people there assembled, would pour into the Province, and in a little while would spread all over it, and that now was the time for them to make to an arrangement that would secure homes and annuities for themselves and their children.

Your Great Mother therefore, will lay aside for you "Lots" of land to be used by you and your children forever. She will not allow the white man to intrude upon these Lots. She will make rules to keep them for you, so that, as long as the sun shall shine, there shall be no Indian who has not a place that he can call his home, where he can go and pitch his camp, or if he chooses, build his house and till his land.

These reserves will be large enough, but you must not expect them to be larger than will be enough to give a farm to each family, where farms shall be required. They will enable you to earn a living should the chase fail, and should you choose to get your living by tilling, you must not expect to have included in your reserve more of hay grounds than will be reasonably sufficient for your purposes in case you adopt the habits of farmers. The old settlers and the settlers that are coming in, must be dealt with on the principles of fairness and justice as well as yourselves."

Note#22

[Howe reports in NS] The reserves, too lavishly granted away by the Provincial Government, will now be effectually protected, and the annual grants, instead of being merely distributed in an eleemosynary spirit, will be applied to promote education and to encourage habits of industry. Help will no longer be given to the idle and the profligate, but only to those who show a disposition to advance and help themselves.

As respects New Brunswick, it was hoped that more progress than has been exhibited would have been perceptible among the Indians, and that a greater desire for education would have manifested itself; but the correspondence with the late Commissioners and Agents indicates a condition almost of stagnation. To remove this, active, and constant supervision is imperatively called for.

MEMBERSHIP

Note#23

[simpson]

During the payment of the several bands, it was found that in some,

and most notably in the Indian settlement and Broken Head River Band, a number of those residing among the Indians, and calling themselves Indians, are in reality half-breeds, and entitled to share in the land grant under the provisions of the Manitoba Act. I was most particular, therefore, in causing it to be explained, generally and to individuals, that any person now electing to be classed with Indians, and receiving the Indian pay and gratuity, would, I believed, thereby forfeit his or her right to another grant as a half-breed; and in all cases where it was known that a man was a half-breed, the matter, as it affected himself and his children, was explained to him, and the choice given him to characterize himself. A very few only decided upon taking their grants as half-breeds."

Note#24

BRITISH SUBJECTS

"And the undersigned Chiefs, on their own behalf and on behalf of all other Indians inhabiting the tract within ceded, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen. They promise and engage that they will, in all respects obey and abide by the law; that they will maintain peace and good order between each other, and also between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or whites, now inhabiting or hereafter to inhabit any part of the said ceded tract; and that they will not molest the person or property of any inhabitant of such ceded tract, or the property of Her Majesty the Queen, or interfere with or trouble any person passing or travelling through the said tract or any part thereof; and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded."

Simpson wrote,

"Although serious trouble has from time to time occurred across the boundary line, with Indians of the same tribes, and indeed of the same bands as those in Manitoba, there is no reason to fear any trouble with those who regard themselves as subjects of Her Majesty. Their desire is to live at peace with the white man, to trade with him, and, when they are disposed, to work for him; and I believe that nothing but gross injustice or oppression will induce them either to forget the allegiance which they now claim with pride, or molest the white subjects of the sovereign whom they regard as their Supreme Chief."

Howe on BRITISH COLUMBIA.

"The very large Indian population of that Province, amounting to not less than 45,000 individuals, a proportion of whom are in various stages of semi-civilization, and another portion who have advanced but little, if at all, beyond the condition of Indian life, such as exists where intercourse with white men has been of a description neither to elevate the race, or to have for its object the imparting to individual members of it objects and aims of an order higher than

those which influenced and guided them in their pristine condition, presents a wide field for energetic action, for zealous work on an extended scale; and for rendering these Indians, who, in point of numbers are formidable, eventually attached and valuable subjects of the Crown.

In endeavoring to arrive at a knowledge of what has been done for the benefit of the Indians of that new Province of the Dominion, it would seem that the pioneers in the important work of instructing them in the rudiments of education, and in reclaiming them from heathenism, were the Church Missionary Society, and the Society for Propagating the Gospel in Foreign parts. These Societies, which are identified with the Church of England, have four principal Missions, as the chief centres from which their operations for educating and christianizing the Indians are conducted. The Roman Catholic Church, also, has been actively engaged, through its Missionaries, in instructing and improving the Indians. Among other efforts made for their benefit, is the establishment of an Industrial and Agricultural School, and it would appear that its effort has been to encourage, in some settlements, successful farming but of course in a limited degree. There may be other religious denominations who have acted in the same praise worthy manner; but, if so, no report explaining or making known the labors in which they have been engaged has been received at this office."