



Truth and
Reconciliation
Commission of Canada

Truth and Reconciliation Commission of Canada: Calls to Action





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Calls to Action

In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

Legacy

CHILD WELFARE

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
 - i. Monitoring and assessing neglect investigations.
 - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
 - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
 - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and

publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.

3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
 - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
 - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
 - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

EDUCATION

6. We call upon the Government of Canada to repeal Section 43 of the *Criminal Code of Canada*.
7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate

educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
 - i. Providing sufficient funding to close identified educational achievement gaps within one generation.
 - ii. Improving education attainment levels and success rates.
 - iii. Developing culturally appropriate curricula.
 - iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
 - v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.
 - vi. Enabling parents to fully participate in the education of their children.
 - vii. Respecting and honouring Treaty relationships.
11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.
12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

LANGUAGE AND CULTURE

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
 - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
 - ii. Aboriginal language rights are reinforced by the Treaties.
 - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
 - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
 - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.
15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-languages initiatives.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.
17. We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

HEALTH

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes

between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long-term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.
21. We call upon the federal government to provide sustainable funding for existing and new Aboriginal healing centres to address the physical, mental, emotional, and spiritual harms caused by residential schools, and to ensure that the funding of healing centres in Nunavut and the Northwest Territories is a priority.
22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
23. We call upon all levels of government to:
 - i. Increase the number of Aboriginal professionals working in the health-care field.
 - ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
 - iii. Provide cultural competency training for all health-care professionals.
24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

JUSTICE

25. We call upon the federal government to establish a written policy that reaffirms the independence of the

Royal Canadian Mounted Police to investigate crimes in which the government has its own interest as a potential or real party in civil litigation.

26. We call upon the federal, provincial, and territorial governments to review and amend their respective statutes of limitations to ensure that they conform to the principle that governments and other entities cannot rely on limitation defences to defend legal actions of historical abuse brought by Aboriginal people.
27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
29. We call upon the parties and, in particular, the federal government, to work collaboratively with plaintiffs not included in the Indian Residential Schools Settlement Agreement to have disputed legal issues determined expeditiously on an agreed set of facts.
30. We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.
31. We call upon the federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to the underlying causes of offending.
32. We call upon the federal government to amend the Criminal Code to allow trial judges, upon giving reasons, to depart from mandatory minimum sentences and restrictions on the use of conditional sentences.

33. We call upon the federal, provincial, and territorial governments to recognize as a high priority the need to address and prevent Fetal Alcohol Spectrum Disorder (FASD), and to develop, in collaboration with Aboriginal people, FASD preventive programs that can be delivered in a culturally appropriate manner.
34. We call upon the governments of Canada, the provinces, and territories to undertake reforms to the criminal justice system to better address the needs of offenders with Fetal Alcohol Spectrum Disorder (FASD), including:
 - i. Providing increased community resources and powers for courts to ensure that FASD is properly diagnosed, and that appropriate community supports are in place for those with FASD.
 - ii. Enacting statutory exemptions from mandatory minimum sentences of imprisonment for offenders affected by FASD.
 - iii. Providing community, correctional, and parole resources to maximize the ability of people with FASD to live in the community.
 - iv. Adopting appropriate evaluation mechanisms to measure the effectiveness of such programs and ensure community safety.
35. We call upon the federal government to eliminate barriers to the creation of additional Aboriginal healing lodges within the federal correctional system.
36. We call upon the federal, provincial, and territorial governments to work with Aboriginal communities to provide culturally relevant services to inmates on issues such as substance abuse, family and domestic violence, and overcoming the experience of having been sexually abused.
37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.
38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
39. We call upon the federal government to develop a national plan to collect and publish data on the criminal victimization of Aboriginal people, including data related to homicide and family violence victimization.
40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
 - i. Investigation into missing and murdered Aboriginal women and girls.
 - ii. Links to the intergenerational legacy of residential schools.
42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and Aboriginal rights of Aboriginal peoples, the *Constitution Act, 1982*, and the *United Nations Declaration on the Rights of Indigenous Peoples*, endorsed by Canada in November 2012.

Reconciliation

CANADIAN GOVERNMENTS AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

ROYAL PROCLAMATION AND COVENANT OF RECONCILIATION

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown. The proclamation would include, but not be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
 - ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements.
46. We call upon the parties to the Indian Residential Schools Settlement Agreement to develop and sign a Covenant of Reconciliation that would identify principles for working collaboratively to advance reconciliation in Canadian society, and that would include, but not be limited to:
- i. Reaffirmation of the parties' commitment to reconciliation.
 - ii. Repudiation of concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*, and the reformation of laws, governance structures, and policies within their respective institutions that continue to rely on such concepts.
 - iii. Full adoption and implementation of the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
 - iv. Support for the renewal or establishment of Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
 - v. Enabling those excluded from the Settlement Agreement to sign onto the Covenant of Reconciliation.
 - vi. Enabling additional parties to sign onto the Covenant of Reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

SETTLEMENT AGREEMENT PARTIES AND THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

48. We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the *United Nations Declaration on the Rights of Indigenous Peoples* as a framework for reconciliation. This would include, but not be limited to, the following commitments:
- i. Ensuring that their institutions, policies, programs, and practices comply with the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - ii. Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iii. Engaging in ongoing public dialogue and actions to support the *United Nations Declaration on the Rights of Indigenous Peoples*.
 - iv. Issuing a statement no later than March 31, 2016, from all religious denominations and faith groups, as to how they will implement the *United Nations Declaration on the Rights of Indigenous Peoples*.
49. We call upon all religious denominations and faith groups who have not already done so to repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and *terra nullius*.

EQUITY FOR ABORIGINAL PEOPLE IN THE LEGAL SYSTEM

50. In keeping with the *United Nations Declaration on the Rights of Indigenous Peoples*, we call upon the federal government, in collaboration with Aboriginal organizations, to fund the establishment of Indigenous law institutes for the development, use, and

understanding of Indigenous laws and access to justice in accordance with the unique cultures of Aboriginal peoples in Canada.

51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
 - i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
 - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

NATIONAL COUNCIL FOR RECONCILIATION

53. We call upon the Parliament of Canada, in consultation and collaboration with Aboriginal peoples, to enact legislation to establish a National Council for Reconciliation. The legislation would establish the council as an independent, national, oversight body with membership jointly appointed by the Government of Canada and national Aboriginal organizations, and consisting of Aboriginal and non-Aboriginal members. Its mandate would include, but not be limited to, the following:
 - i. Monitor, evaluate, and report annually to Parliament and the people of Canada on the Government of Canada's post-apology progress on reconciliation to ensure that government accountability for reconciling the relationship between Aboriginal peoples and the Crown is maintained in the coming years.
 - ii. Monitor, evaluate, and report to Parliament and the people of Canada on reconciliation progress across all levels and sectors of Canadian society, including the implementation of the Truth and Reconciliation Commission of Canada's Calls to Action.
 - iii. Develop and implement a multi-year National Action Plan for Reconciliation, which includes research and policy development, public education programs, and resources.

- iv. Promote public dialogue, public/private partnerships, and public initiatives for reconciliation.

54. We call upon the Government of Canada to provide multi-year funding for the National Council for Reconciliation to ensure that it has the financial, human, and technical resources required to conduct its work, including the endowment of a National Reconciliation Trust to advance the cause of reconciliation.
55. We call upon all levels of government to provide annual reports or any current data requested by the National Council for Reconciliation so that it can report on the progress towards reconciliation. The reports or data would include, but not be limited to:
 - i. The number of Aboriginal children—including Métis and Inuit children—in care, compared with non-Aboriginal children, the reasons for apprehension, and the total spending on preventive and care services by child-welfare agencies.
 - ii. Comparative funding for the education of First Nations children on and off reserves.
 - iii. The educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
 - iv. Progress on closing the gaps between Aboriginal and non-Aboriginal communities in a number of health indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.
 - v. Progress on eliminating the overrepresentation of Aboriginal children in youth custody over the next decade.
 - vi. Progress on reducing the rate of criminal victimization of Aboriginal people, including data related to homicide and family violence victimization and other crimes.
 - vii. Progress on reducing the overrepresentation of Aboriginal people in the justice and correctional systems.
56. We call upon the prime minister of Canada to formally respond to the report of the National Council for Reconciliation by issuing an annual "State of Aboriginal Peoples" report, which would outline the government's plans for advancing the cause of reconciliation.

PROFESSIONAL DEVELOPMENT AND TRAINING FOR PUBLIC SERVANTS

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

CHURCH APOLOGIES AND RECONCILIATION

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.
59. We call upon church parties to the Settlement Agreement to develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.
60. We call upon leaders of the church parties to the Settlement Agreement and all other faiths, in collaboration with Indigenous spiritual leaders, Survivors, schools of theology, seminaries, and other religious training centres, to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities, on the need to respect Indigenous spirituality in its own right, the history and legacy of residential schools and the roles of the church parties in that system, the history and legacy of religious conflict in Aboriginal families and communities, and the responsibility that churches have to mitigate such conflicts and prevent spiritual violence.
61. We call upon church parties to the Settlement Agreement, in collaboration with Survivors and representatives of Aboriginal organizations, to establish permanent funding to Aboriginal people for:
- i. Community-controlled healing and reconciliation projects.

- ii. Community-controlled culture- and language-revitalization projects.
- iii. Community-controlled education and relationship-building projects.
- iv. Regional dialogues for Indigenous spiritual leaders and youth to discuss Indigenous spirituality, self-determination, and reconciliation.

EDUCATION FOR RECONCILIATION

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
 - ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
 - iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
 - iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.
63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
 - ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
 - iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
 - iv. Identifying teacher-training needs relating to the above.
64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on

Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

YOUTH PROGRAMS

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices.

MUSEUMS AND ARCHIVES

67. We call upon the federal government to provide funding to the Canadian Museums Association to undertake, in collaboration with Aboriginal peoples, a national review of museum policies and best practices to determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and to make recommendations.
68. We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.
69. We call upon Library and Archives Canada to:
 - i. Fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
 - ii. Ensure that its record holdings related to residential schools are accessible to the public.
 - iii. Commit more resources to its public education materials and programming on residential schools.
70. We call upon the federal government to provide funding to the Canadian Association of Archivists to undertake, in collaboration with Aboriginal peoples, a national review of archival policies and best practices to:

- i. Determine the level of compliance with the *United Nations Declaration on the Rights of Indigenous Peoples* and the *United Nations Joint-Orontlicher Principles*, as related to Aboriginal peoples' inalienable right to know the truth about what happened and why, with regard to human rights violations committed against them in the residential schools.
- ii. Produce a report with recommendations for full implementation of these international mechanisms as a reconciliation framework for Canadian archives.

MISSING CHILDREN AND BURIAL INFORMATION

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of

appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
- i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
 - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

NATIONAL CENTRE FOR TRUTH AND RECONCILIATION

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation.
78. We call upon the Government of Canada to commit to making a funding contribution of \$10 million over seven years to the National Centre for Truth and Reconciliation, plus an additional amount to assist communities to research and produce histories of their own residential school experience and their involvement in truth, healing, and reconciliation.

COMMEMORATION

79. We call upon the federal government, in collaboration with Survivors, Aboriginal organizations, and the arts community, to develop a reconciliation framework for Canadian heritage and commemoration. This would include, but not be limited to:
- i. Amending the Historic Sites and Monuments Act to include First Nations, Inuit, and Métis representation on the Historic Sites and Monuments Board of Canada and its Secretariat.
 - ii. Revising the policies, criteria, and practices of the National Program of Historical Commemoration to integrate Indigenous history, heritage values, and memory practices into Canada's national heritage and history.

- iii. Developing and implementing a national heritage plan and strategy for commemorating residential school sites, the history and legacy of residential schools, and the contributions of Aboriginal peoples to Canada's history.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process.
81. We call upon the federal government, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools National Monument in the city of Ottawa to honour Survivors and all the children who were lost to their families and communities.
82. We call upon provincial and territorial governments, in collaboration with Survivors and their organizations, and other parties to the Settlement Agreement, to commission and install a publicly accessible, highly visible, Residential Schools Monument in each capital city to honour Survivors and all the children who were lost to their families and communities.
83. We call upon the Canada Council for the Arts to establish, as a funding priority, a strategy for Indigenous and non-Indigenous artists to undertake collaborative projects and produce works that contribute to the reconciliation process.

MEDIA AND RECONCILIATION

84. We call upon the federal government to restore and increase funding to the CBC/Radio-Canada, to enable Canada's national public broadcaster to support reconciliation, and be properly reflective of the diverse cultures, languages, and perspectives of Aboriginal peoples, including, but not limited to:
- i. Increasing Aboriginal programming, including Aboriginal-language speakers.
 - ii. Increasing equitable access for Aboriginal peoples to jobs, leadership positions, and professional development opportunities within the organization.
 - iii. Continuing to provide dedicated news coverage and online public information resources on issues of concern to Aboriginal peoples and all Canadians,

including the history and legacy of residential schools and the reconciliation process.

85. We call upon the Aboriginal Peoples Television Network, as an independent non-profit broadcaster with programming by, for, and about Aboriginal peoples, to support reconciliation, including but not limited to:
 - i. Continuing to provide leadership in programming and organizational culture that reflects the diverse cultures, languages, and perspectives of Aboriginal peoples.
 - ii. Continuing to develop media initiatives that inform and educate the Canadian public, and connect Aboriginal and non-Aboriginal Canadians.
86. We call upon Canadian journalism programs and media schools to require education for all students on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations.

SPORTS AND RECONCILIATION

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.
88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.
90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:
 - i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse

cultures and traditional sporting activities of Aboriginal peoples.

- ii. An elite athlete development program for Aboriginal athletes.
 - iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.
 - iv. Anti-racism awareness and training programs.
91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous communities are engaged in all aspects of planning and participating in such events.

BUSINESS AND RECONCILIATION

92. We call upon the corporate sector in Canada to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources. This would include, but not be limited to, the following:
 - i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects.
 - ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects.
 - iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

NEWCOMERS TO CANADA

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including

information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.

Truth and Reconciliation Commission of Canada

1500-360 Main Street

Winnipeg, Manitoba

R3C 3Z3

Telephone: (204) 984-5885

Toll Free: 1-888-872-5554 (1-888-TRC-5554)

Fax: (204) 984-5915

E-mail: info@trc.ca

Website: www.trc.ca

BU Land Acknowledgement:

“We respect the treaties that were made on these lands and acknowledge that Brandon University is located on Treaty 2 Lands. On behalf of Brandon University, I welcome you to the traditional homelands of the Dakota, Anishanabek, Oji-Cree, Cree, Dene and Metis peoples.

Brandon University has campuses on both Treaty 1 and Treaty 2 territories. Our main campus is located in Brandon, Manitoba, on Treaty 2 territory. This is traditional shared land between the Dakota and Ojibway. The Turtle Mountains and Brandon Area was also home to the Métis peoples. Settlements along the Assiniboine River and into northeastern areas of Saskatchewan created a chain of Métis Communities.

We at Brandon University acknowledge and respect the history, land and the people of this area.

On behalf of Brandon University, I welcome you to the traditional homelands of the Dakota, Anishinabek, Oji-Cree, Cree, Dene and Metis peoples.”

A territorial or land acknowledgement is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous people who called the land home before the arrival of settlers, and in many cases Indigenous people still do call it home.

<https://www.brandonu.ca/ipc/land-acknowledgment/>

Why acknowledge territory?

Territory acknowledgement is a way that people insert an awareness of Indigenous presence and land rights in everyday life. This is often done at the beginning of ceremonies, lectures, or any public event. It can be a subtle way to recognize the history of colonialism and a need for change in settler colonial societies.

However, these acknowledgements can easily be a token gesture rather than a meaningful practice. All settlers, including recent arrivants, have a responsibility to consider what it means to acknowledge the history and legacy of colonialism. What are some of the privileges settlers enjoy today because of colonialism? How can individuals develop relationships with peoples whose territory they are living on in the contemporary Canadian geopolitical landscape? What are you, or your organization, doing beyond acknowledging the territory where you live, work, or hold your events? What might you be doing that perpetuates settler colonial futurity rather than considering alternative ways forward for Canada? Do you have an understanding of the on-going violence and the trauma that is part of the structure of colonialism?

As Chelsea Vowel, a Métis woman from the Plains Cree speaking community of Lac Ste. Anne, Alberta, writes:

“If we think of territorial acknowledgments as sites of potential disruption, they can be transformative acts that to some extent undo Indigenous erasure. I believe this is true as long as these acknowledgments discomfit both those speaking and hearing the words. The fact of Indigenous presence should force non-Indigenous peoples to confront their own place on these lands.” – Chelsea Vowel, Métis, [Beyond Territorial Acknowledgements](#)

<https://native-land.ca/territory-acknowledgement/>

CHAP. 28

An Act to amend and consolidate the laws respecting Indians.

[Assented to 7th May, 1880.]

Preamble.	WHEREAS it is expedient to amend and consolidate the laws respecting Indians : Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows :—
Short title and extent of Act.	1. This Act shall be known and may be cited as " <i>The Indian Act, 1880</i> ;" and shall, subject to the exceptions herein contained, apply to all the Provinces, and to the North-West Territories, including the District of Keewatin.
Meanings assigned to terms in this Act.	2 The following terms contained in this Act shall be held to have the meaning hereinafter assigned to them, unless such meaning be repugnant to the subject or inconsistent with the context :—
Band.	1. The term "band" means any tribe, band or body of Indians who own or are interested in a reserve or in Indian lands in common, of which the legal title is vested in the Crown, or who share alike in the distribution of any annuities or interest moneys for which the Government of Canada is responsible ; the term "the band" means the band to which the context relates; and the term "band," when action is being taken by the band as such, means the band in council.
Irregular Band.	2. The term "irregular band" means any tribe, band or body of persons of Indian blood who own no interest in any reserve or lands of which the legal title is vested in the Crown, who possess no common fund managed by the Government of Canada, or who have not had any treaty relations with the Crown.

Indian.	<p>3. The term "Indian" means—</p> <p><i>First.</i> Any male person of Indian blood reputed to belong to a particular band ;</p> <p><i>Secondly.</i> Any child of such person ;</p> <p><i>Thirdly.</i> Any woman who is or was lawfully married to such person.</p>
Non-treaty Indian.	<p>4. The term "non-treaty Indian" means any person of Indian blood who is reputed to belong to an irregular band, or who follows the Indian mode of life, even though such person be only a temporary resident in Canada.</p>
Enfranchised Indian.	<p>5. The term "enfranchised Indian" means any Indian, his wife or minor unmarried child, who has received letters patent granting him in fee simple any portion of the reserve which may have been allotted to him, his wife and minor children, by the band to which he belongs, or any unmarried Indian who may have received letters patent for an allotment of the reserve.</p>
Reserve.	<p>6. The term "reserve" means any tract or tracts of land set apart by treaty or otherwise for the use or benefit of or granted to a particular band of Indians, of which the legal title is in the Crown, but which is unsurrendered, and includes all the trees, wood, timber, soil, stone, minerals, metals and other valuables thereon or therein.</p>
Special Reserve.	<p>7. The term "special reserve" means any tract or tracts of land and everything belonging thereto set apart for the use or benefit of any band or irregular band of Indians, the title of which is vested in a society, corporation or community legally established, and capable of suing and being sued, or in a person or persons of European descent, but which land is held in trust for such band or irregular band of Indians.</p>
Indian lands.	<p>8. The term "Indian lands" means any reserve or portion of a reserve which has been surrendered to the Crown.</p>
Intoxicants.	<p>9. The term "intoxicants" means and includes all spirits, strong waters, spirituous liquors, wines, or fermented or compounded liquors or intoxicating drink of any kind whatsoever, and any intoxicating liquor or fluid, as also opium and any preparation thereof, whether liquid or solid, and any other intoxicating drug or substance, and tobacco or tea mixed or compounded or impregnated with opium or with other intoxicating drugs, spirits or substances, and whether the same or any of them be liquid or solid.</p>

Superintendent-General.	10. The term "Superintendent-General" means the Superintendent-General of Indian Affairs.
Agent.	11. The term "agent" includes a commissioner, superintendent, agent, or other officer acting under the instructions of the Superintendent-General.
Person.	12. The term "person" means an individual other than an Indian, unless the context clearly requires another construction.
Superintendent-General of Indian Affairs.	3. The Minister of the Interior shall be the Superintendent-General of Indian Affairs.
Department of Indian Affairs.	4. There shall be a Department of the Civil Service of Canada to be called the Department of Indian Affairs, over which the Superintendent-General of Indian Affairs shall preside.
Deputy Superintendent-General of Indian Affairs, his powers and duties.	5. The Governor General in Council may, by commission under the Great Seal, appoint a Deputy of the Superintendent-General of Indian Affairs, who shall be charged under the Superintendent-General with the performance of his Departmental duties, and with the control and management of the officers, clerks and servants of the Department, and with such other powers and duties as may be assigned to him by the Governor in Council.
Schedule A of 31 V., c. 34 amended.	6. Schedule A of the " <i>Canada Civil Service Act, 1868</i> ," is hereby amended by adding thereto the words " Deputy of the Superintendent-General of Indian Affairs."
Division of present business, and of officers and employees of Department of the Interior between it and the Department of Indian Affairs.	7. Upon the passing of this Act, so much of the business of the Department of the Interior as relates to Indian Affairs, and which has hitherto been conducted in what is usually known as the "Indian Branch" of that Department, shall fall under the management, charge and direction of the Department of Indian Affairs ; and the Governor in Council may from time to time assign to the Department of Indian Affairs any of the present officers and employees of the Department of the Interior, or may direct any one or more of the officers and employees of the last-named Department to act as an officer of both Departments.
Appointment of officers, clerks and servants of the new Department.	8. The Governor in Council may also appoint, subject to " <i>The Canada Civil Service Act, 1868</i> ," such officers, clerks and servants as may be requisite for the proper conduct of the business of the Department of Indian Affairs.

Appointment of an Indian Commissioner and of an Indian Superintendent.

9. The Governor in Council may appoint an Indian Commissioner for Manitoba, Keewatin and the North-West Territories, or an Indian Commissioner for Manitoba and Keewatin and an Indian Commissioner for the North-West Territories, with such powers and duties as may be provided by Order in Council. The Governor in Council may also appoint an Indian Superintendent for the Province of British Columbia, with such powers and duties as may be provided by Order in Council.

Exclusion of natural children from bands.

10. Any illegitimate child, unless having shared with the consent of the band whereof the father or mother of such child is a member in the distribution moneys of such band for a period exceeding two years, may, at any time, be excluded from the membership thereof by the Superintendent-General.

Loss of membership through residence in a foreign country without leave.

11. Any Indian having for five years continuously resided in a foreign country without the consent in writing of the Superintendent-General or his agent, shall cease to be a member of the band of which he or she was formerly a member, nor shall he or she become again a member of that band, or become a member of any other band, unless the consent of the band with the approval of the Superintendent-General or his agent, be first had and obtained.

Effect of marriage of an Indian woman with any other than an Indian or a non-treaty Indian.

12. Any Indian woman marrying any other than an Indian or a non-treaty Indian shall cease to be an Indian in any respect within the meaning of this Act, except that she shall be entitled to share equally with the members of the band to which she formerly belonged, in the annual or semi-annual distribution of their annuities, interest moneys and rents ; but this income may be commuted to her at any time at ten years' purchase with the consent of the band.

Effect of marriage of an Indian woman with an Indian of any band but her own, or with a non-treaty Indian.

13. Any Indian woman marrying an Indian of any other band, or a non-treaty Indian, shall cease to be a member of the band to which she formerly belonged, and become a member of the band or irregular band of which her husband is a member ; but should she marry a non-treaty Indian, while becoming a member of the irregular band of which her husband is a member, she shall be entitled to share equally with the members of the band of which she was formerly a member in the distribution of their moneys ; but this income may be commuted to her at any time at ten years' purchase with the consent of the band.

As to half-breeds in Manitoba.

14. No half-breed in Manitoba who has shared in the distribution of half-breed lands shall be accounted an Indian ; and no half-breed head of a family (except the widow of an Indian or a half-breed who has already been admitted into a treaty) shall, unless under very special circumstances, to be determined by the Superintendent-General or his agent, be accounted an Indian, or entitled to be admitted into any Indian treaty ; and any half-breed who may have been admitted into a treaty shall be allowed to withdraw therefrom on refunding all annuity money received by him or her under the said treaty, or suffering a corresponding reduction in the quantity of any land, or scrip, which such half-breed, as such, may be entitled to receive from the Government.

Withdrawal from treaty.

Half-breeds of Caughnawaga confirmed in certain rights.

2. The Half-breeds who are by the father's side either wholly or partly of Indian blood now settled in the Seignior of Caughnawaga, and who have inhabited the said Seignior for the last twenty years, are hereby confirmed in their possession and right of residence and property, but not beyond the tribal rights and usages which others of the band enjoy.

Reserves to be subject to this Act.

15. All reserves for Indians or for any band of Indians, or held in trust for their benefit, shall be deemed to be reserved and held for the same purposes as before the passing of this Act, but subject to its provisions.

Surveys, plans, reports and subdivision into lots of reserves may be authorized.

16. The Superintendent-General may authorize surveys, plans and reports to be made of any reserve for Indians, shewing and distinguishing the improved lands, the forests and lands fit for settlement, and such other information as may be required ; and may authorize that the whole or any portion of a reserve be subdivided into lots.

What Indians only to be deemed lawful possessors of land in reserves.

17. No Indian shall be deemed to be lawfully in possession of any land in a reserve, unless he or she has been or shall be located for the same by the band or council of the band, with the approval of the Superintendent-General : Provided that no Indian shall be dispossessed of any land on which he or she has improvements, without receiving compensation therefor (at a valuation to be approved by the Superintendent-General) from the Indian who obtains the land, or from the funds of the band, as may be determined by the Superintendent-General.

Location ticket in triplicate ; and how dealt with.

18. On the Superintendent-General approving of any location as aforesaid, he shall issue in triplicate a ticket granting a location title to such Indian, one triplicate of which he shall retain in a book to be kept for the purpose ; the other two he shall forward to the local agent,—one to be delivered to the Indian in whose favor it was issued, the other to be filed by the agent, who shall also cause the same to be copied into a register of the band to be provided for the purpose.

Effect of such ticket limited.

19. The conferring of any such location title as aforesaid shall not have the effect of rendering the land covered thereby subject to seizure under legal process, and such title shall be transferable only to an Indian of the same band, and then only with the consent and approval of the Superintendent-General, whose consent and approval shall be given only by the issue of a ticket in the manner prescribed in the next preceding section.

Distribution of lands, goods and chattels of deceased Indians provided for.

20. Upon the death of any Indian holding under location or other duly recognized title any parcel of land, the right and interest therein of such deceased Indian shall, together with his goods and chattels, devolve one-third upon his widow (if any), and the remainder upon his children in equal shares ; and such children shall have a like estate in such land as their father had. During the minority of such children the administration and charge of such land and goods and chattels as they may be entitled to under this clause, shall devolve upon the widow (if any) of such deceased Indian. As each male child attains the age of twenty-one, and as each female child attains that age, or marries before that age with the consent of the said widow, his or her share is to be handed to him or her : Provided always, that the Superintendent-General may, at any time, remove the widow from such administration and charge, and confer the same upon some other person, and in like manner remove such other person and appoint another, and so on as occasion may require. Should such Indian die without issue but leaving a widow, such lot or parcel of land and his goods and chattels shall be vested in her, and if he leaves no widow, then in the Indian nearest akin to the deceased ; but if he have no heir nearer than a cousin, then the same shall be vested in the Crown for the benefit of the band ; but whatever may be the final disposition of the land, the claimant or claimants shall not be held to be legally in possession until he, she or they obtains or obtain a location ticket from the Superintendent-General in the manner prescribed in the case of new locations : Provided always, that the Superintendent-General may, whenever there are minor children, appoint a fit and proper person to take charge of such children and their property, and remove such person and appoint another, and so on as occasion may require ; Provided also, that the Superintendent-General shall have power to decide all questions which may arise respecting the distribution, among those entitled, of the land and

Minority of children.

Proviso: as persons in charge of minors.

Widow and no child

Location ticket must be obtained.

Proviso: care of minors.

Proviso: Powers of Superintendent-General.

goods and chattels of a deceased Indian ; also to do whatever he may, under the circumstances, think will best give to each claimant his or her share, according to the true meaning and spirit of this Act, whether such share be a part of the lands or goods and chattels themselves, or be part of the proceeds thereof, in case it be thought best to dispose thereof,—regard always being had in any such disposition to the restrictions upon the disposition of property in a reserve.

Privileges of Indians and non-treaty Indians having improved lands included in reserves in certain Provinces.

21. Any Indian or non-treaty Indian in the Province of British Columbia, in the Province of Manitoba, in the North-West Territories, or in the District of Keewatin, who has, or shall have, previously to the selection of a reserve, possession of and made permanent improvements on a plot of land which has been or shall be included in or surrounded by a reserve, shall have the same privileges, neither more nor less, in respect of such plot, as an Indian enjoys who holds under a location title.

Only Indians of the band may settle, reside and hunt upon the reserve of the band.

22. No person, or Indian other than an Indian of the band, shall settle, reside or hunt upon, occupy or use any land or marsh, or shall settle, reside upon or occupy any road, or allowance for roads running through any reserve belonging to or occupied by such band ; and all mortgages or hypothecs given or consented to by any Indian, and all leases, contracts and agreements made or purporting to be made by any Indian, whereby persons or Indians other than Indians of the band are permitted to reside or hunt upon such reserve, shall be absolutely void.

All permissions to the contrary to be void.

Power to remove Indians or other persons unlawfully occupying land, etc., in reserves.

23. If any person or Indian other than an Indian of the band, without the license of the Superintendent-General (which license, however, he may at any time revoke), settles, resides or hunts upon or occupies or uses any such land or marsh ; or settles, resides upon or occupies any such roads or allowances for roads, on such reserve, or if any Indian is illegally in possession of any land in a reserve, the Superintendent-General, or such officer or person as he may thereunto depute and authorize, shall, on complaint made to him, and on proof of the fact to his satisfaction, issue his warrant signed and sealed, directed to the sheriff of the proper county or district, or if the said reserve be not situated within any county or district, then directed to any literate person willing to act in the premises, commanding him forthwith to remove from the said land or marsh, or roads or allowances for roads, or land, every such person or Indian and his family, so settled, residing or hunting upon or occupying, or being illegally in possession of the same, or to notify such person or Indian to cease using as aforesaid the said lands, marshes, roads or allowances for roads ; and such sheriff or other person shall accordingly remove or notify such person or Indian, and for that

Warrant to Sheriff for removal.

Powers for removal; costs.

purpose shall have the same powers as in the execution of criminal process ; and the expenses incurred in any such removal or notification shall be borne by the party removed or notified, and may be recovered from him as the costs in any ordinary suit :

Proviso : in case of consent of band, &c.

Provided that nothing contained in this Act shall prevent an Indian or non-treaty Indian, if five years a resident in Canada, not a member of the band, with the consent of the band and the approval of the Superintendent-General, from residing on the reserve or receiving a location thereon.

Removal and punishment of persons returning after having been removed.

24. If any person or Indian, after having been removed or notified as aforesaid, returns to, settles, resides or hunts upon or occupies, or uses as aforesaid, any of the said land, marsh or lots or parts of lots ; or settles or resides upon or occupies any of the said roads, allowances for roads, or lots or parts of lots, the Superintendent-General, or any officer or person deputed and authorized as aforesaid, upon view, or upon proof on oath made before him, or to his satisfaction, that the said person or Indian has returned to, settled, resided or hunted upon or occupied or used as aforesaid any of the said lands, marshes, lots or parts of lots, or has returned to, settled or resided upon or occupied any of the said roads or allowances for roads, or lots or parts of lots, shall direct and send his warrant signed and sealed to the sheriff of the proper county or district, or to any literate person therein, and if the said reserve be not situated within any county or district, then to any literate person, commanding him forthwith to arrest such person or Indian, and bring him before any Stipendiary Magistrate, Police Magistrate or Justice of the Peace, who may, on conviction, commit him to the common gaol of the said county or district, or if there be no gaol in the said county or district, then to the gaol nearest to the said reserve in the Province or Territory, there to remain for the time ordered by such warrant, but which shall not exceed thirty days for the first offence, and thirty days additional for each subsequent offence.

Warrant to Sheriff, to arrest and commit to gaol.

Limitation of imprisonment.

Arrest and imprisonment.

25. Such sheriff or other person shall accordingly arrest the said party, and deliver him to the gaoler or sheriff of the proper county, district, Province or Territory, who shall receive such person or Indian and imprison him in the said gaol for the term aforesaid.

Judgment to be drawn up and filed, and to be final.

26. The Superintendent-General, or such officer or person aforesaid, shall cause the judgment or order against the offender to be drawn up and filed in his office ; and such judgment shall not be removed by *certiorari* or otherwise, or be appealed from, but shall be final.

Punishment of
Indians or other
persons
trespassing on
Indian reserves.

Penalties for
removing certain
things.

Recovery of
penalty if not
forthwith paid.

Power to commit
to gaol as an
alternative in
such cases.

Or in default of
levy of amount
under warrant.

Application of
penalties.

27. If any person or Indian, other than an Indian of the band to which the reserve belongs, without the license in writing of the Superintendent-General, or of some officer or person deputed by him for that purpose, trespasses upon any of the said land, roads, or allowances for roads in the said reserve, by cutting, carrying away, or removing therefrom any of the trees, saplings, shrubs, underwood, timber, or hay thereon, or by removing any of the stone, soil, minerals, metals, or other valuables, off the said land, roads, or allowances for roads, the person or Indian so trespassing shall, on conviction thereof before any Stipendiary Magistrate, Police Magistrate or Justice of the Peace, for every tree he cuts, carries away, or removes, forfeit and pay the sum of twenty dollars ; and for cutting, carrying away, or removing any of the saplings, shrubs, underwood, timber or hay, if under the value of one dollar, the sum of four dollars ; but if over the value of one dollar, then the sum of twenty dollars ; and for removing any of the stone, soil, minerals, metals, or other valuables aforesaid, the sum of twenty dollars, with costs of prosecution in all cases. And in default of immediate payment of the said penalties and costs, the Superintendent-General, or such other person as he may have authorized in that behalf, may issue a warrant, directed to any person or persons by him named therein, to levy the amount of the said penalties and costs by distress and sale of the goods and chattels of the person liable to pay the same ; and similar proceedings may be had upon such warrant as if it had been issued by the Magistrate or Justice of the Peace before whom the person was convicted ; or the Superintendent-General, or such other person as aforesaid, without proceeding by distress or sale, may, upon non-payment of the said penalties and costs, order the person liable therefor to be imprisoned in the common gaol of the county or district in which the said reserve or any part thereof lies, for a period not exceeding thirty days when the penalty does not exceed twenty dollars, or for a period not exceeding three months when the penalty does exceed twenty dollars ; and upon the return of any warrant for distress or sale, if the amount thereof has not been made, or if any part of it remains unpaid, the said Superintendent-General, or such other person as aforesaid, may commit the person in default to the common gaol, as aforesaid, for a period not exceeding thirty days, if the sum claimed upon the said warrant does not exceed twenty dollars, or for a time not exceeding three months if the sum does exceed twenty dollars. All such penalties shall be paid to the Receiver-General to be disposed of for the use and benefit of the band of Indians for whose benefit the reserve is held, in such manner as the Governor in Council may direct.

Proviso : license
by
Superintendent-
General.

Further proviso.

Punishment of
Indians so
trespassing.

Or removing
certain things.

Name of offender
need not be
inserted in the
warrant in certain
cases.

What description
shall suffice.

Sheriffs, etc., to
assist
Superintendent-
General.

2. But nothing herein contained shall be construed to prevent the Superintendent-General from issuing a license to any person or Indian to cut and remove trees, wood, timber and hay, or to quarry and remove stone and gravel on and from the reserve. Provided he, or his agent acting by his instructions, first obtain the consent of the band thereto in the ordinary manner as hereinafter provided.

28. If any Indian, without the license in writing of the Superintendent-General, or of some officer or person deputed by him for that purpose, trespasses upon the land of an Indian who holds a location title, or who is otherwise recognized by the Department as the occupant of such land, by cutting, carrying away, or removing therefrom, any of the trees, saplings, shrubs, underwood, timber or hay thereon, or by removing any of the stone, soil, minerals, metals or other valuables off the said land ; or if any Indian, without license as aforesaid, cuts, carries away or removes from any portion of the reserve of his band, for sale (and not for the immediate use of himself and his family), any trees, timber or hay thereon, or removes any of the stone, soil, minerals, metals, or other valuables therefrom for sale as aforesaid, he shall be liable to all the fines and penalties provided in the next preceding section in respect to Indians of other bands and other persons, and similar proceedings may be had for the recovery thereof as are provided for in the next preceding section.

29. In all orders, writs, warrants, summonses and proceedings whatsoever made, issued or taken by the Superintendent-General, or any officer or person by him deputed as aforesaid, it shall not be necessary for him or such officer or person to insert or express the name of the person or Indian summoned, arrested, distrained upon, imprisoned, or otherwise proceeded against therein, except when the name of such person or Indian is truly given to or known by the Superintendent-General, or such officer or person ; and if the name be not truly given to or known by him, he may name or describe the person or Indian by any part of the name of such person or Indian given to or known by him ; and if no part of the name be given to or known by him he may describe the person or Indian proceeded against in any manner by which he may be identified ; and all such proceedings containing or purporting to give the name or description of any such person or Indian as aforesaid shall *primâ facie* be sufficient.

30. All sheriffs, gaolers or peace officers to whom any such process is directed by the Superintendent-General, or by any officer or person by him deputed as aforesaid, shall obey the same ; and all other officers upon reasonable requisition shall assist in the execution thereof.

Superintendent-General to name arbitrator on behalf of Indians when property is taken from them for any public improvement.

31. If any railway, road or public work passes through or causes injury to any reserve belonging to or in possession of any band of Indians, or if any act occasioning damage to any reserve be done under the authority of any Act of Parliament, or of the Legislature of any Province, compensation shall be made to them therefor in the same manner as is provided with respect to the lands or rights of other persons ; the Superintendent-General shall, in any case in which an arbitration may be had, name the arbitrator on behalf of the Indians, and shall act for them on any matter relating to the settlement of such compensation ; and the amount awarded in any case shall be paid to the Receiver-General for the use of the band of Indians for whose benefit the reserve is held, and for the benefit of any Indian having improvements thereon.

Her Majesty's name may be used in proceeding in certain cases.

32. In all cases of encroachment upon, or of violation of trust respecting any special reserve, it shall be lawful to proceed by information in the name of Her Majesty, in the superior courts of law or equity, notwithstanding the legal title may not be vested in the Crown.

Case of lapse of title to reserves held in trust.

33. If by the violation of the conditions of any such trust as aforesaid, or by the breaking up of any society, corporation, or community, or if by the death of any person or persons without a legal succession of trusteeship, in whom the title to a special reserve is held in trust, the said title lapses or becomes void in law, then the legal title shall become vested in the Crown in trust, and the property shall be managed for the band or irregular band previously interested therein, as an ordinary reserve. The trustees of any special reserve may at any time surrender the same to Her Majesty in trust, whereupon the property shall be managed for the band or irregular band previously interested therein as an ordinary reserve.

Surrender of Special Reserve to Her Majesty in trust.

Indians liable to labour on public roads in reserves and to what extent.

34. Indians residing upon any reserve, and engaged in the pursuit of agriculture as their then principal means of support, shall be liable, if so directed by the Superintendent-General, or any officer or person by him thereunto authorized, to perform labour on the public roads laid out or used in or through, or abutting upon such reserve,—such labour to be performed under the sole control of the said Superintendent-General, officer or person, who may direct when, where and how and in what manner the said labour shall be applied, and to what extent the same shall be imposed upon Indians who may be resident upon any of the said lands ; and the said Superintendent-General, officer or person shall have the like power to enforce the performance of all such labour by imprisonment or otherwise, as may be done by any power or authority under any law, rule or regulation in force in the Province or territory in which such reserve lies, for the non-performance of statute labour ; but the labour to be so required of any

Powers of the Superintendent-General.

Proviso as to the amount of such

labour.	such Indian shall not exceed in amount or extent what may be required of other inhabitants of the same Province, territory, county, or other local division, under the laws requiring and regulating such labour and the performance thereof.
Band to cause roads to be put and kept in order.	35. Every band of Indians shall be bound to cause the roads, bridges, ditches and fences within their reserve to be put and maintained in proper order, in accordance with the instructions received from time to time from the Superintendent-General, or from the agent of the Superintendent-General ; and whenever in the opinion of the Superintendent-General the same are not so put or maintained in order, he may cause the work to be performed at the cost of such band, or of the particular Indian in default, as the case may be, either out of their or his annual allowances, or otherwise.
Power of the Superintendent-General.	
Provisions respecting sale or lease of reserves.	36. No reserve or portion of a reserve shall be sold, alienated or leased until it has been released or surrendered to the Crown for the purposes of this Act, excepting that in cases of aged, sick and infirm Indians and widows or children left without a guardian, the Superintendent-General shall have the power to lease the lands to which they may be entitled for their support or benefit.
Conditions precedent for validity of release or surrender of a reserve.	37. No release or surrender of a reserve, or portion of a reserve, held for the use of the Indians of any band or of any individual Indian, shall be valid or binding, except on the following conditions :—
Assent of band.	1. The release or surrender shall be assented to by a majority of the male members of the band of the full age of twenty-one years, at a meeting or council thereof summoned for that purpose according to their rules, and held in the presence of the Superintendent-General, or of an officer duly authorized to attend such council by the Governor in Council or by the Superintendent-General : Provided, that no Indian shall be entitled to vote or be present at such council, unless he habitually resides on or near and is interested in the reserve in question :
Proviso.	
Proof of assent.	2. The fact that such release or surrender has been assented to by the band at such council or meeting, shall be certified on oath before some judge of a superior, county or district court, or Stipendiary Magistrate, by the Superintendent-General, or by the officer authorized by him to attend such council or meeting, and by some one of the chiefs or principal men present thereat and entitled to vote, and when so certified as aforesaid shall be submitted to the Governor in Council for acceptance or refusal.

No intoxicant to be introduced at any council or meeting of Indians held under the next preceding section.

38. It shall not be lawful to introduce, at any council or meeting of Indians held for the purpose of discussing or of assenting to a release or surrender of a reserve or portion thereof, or of assenting to the issuing of a timber or other license, any intoxicant ; and any person introducing at such meeting, and any agent or officer employed by the Superintendent-General, or by the Governor in Council, introducing, allowing or countenancing by his presence the use of such intoxicant among such Indians a week before, at, or a week after, any such council or meeting, shall forfeit two hundred dollars, recoverable by action in any of the superior courts of law, one-half of which penalty shall go to the informer.

Act not to confirm invalid releases or surrenders..

39. Nothing in this Act shall confirm any release or surrender which would have been invalid if this Act had not been passed ; and no release or surrender of any reserve or portion of a reserve to any party other than the Crown, shall be valid.

Certain Indian lands to be held by the Crown for the same purposes as heretofore.

40. All Indian lands, being reserves or portions of reserves surrendered or to be surrendered to the Crown, shall be deemed to be held for the same purposes as before the passing of this Act ; and shall be managed, leased and sold as the Governor in Council may direct, subject to the conditions of surrender and the provisions of this Act.

Agents not to become interested in or owners of Indian lands.

41. No agent for the sale of Indian lands shall, within his division, directly or indirectly, unless under an order of the Governor in Council, purchase any land which he is appointed to sell, or become proprietor of or interested in any such land, during the time of his agency ; and any such purchase or interest shall be void ; and if any such agent offends in the premises, he shall forfeit his office and the sum of four hundred dollars for every such offence, which may be recovered in action of debt by any person who may sue for the same.

Effect of former unrescinded certificates of sale or receipts.

42. Every certificate of sale or receipt for money received on the sale of Indian lands, heretofore granted or made or to be granted or made by the Superintendent-General or any agent of his, so long as the sale to which such receipt or certificate relates is in force and not rescinded, shall entitle the party to whom the same was or shall be made or granted, or his assignee, by instrument registered under this or any former Act providing for registration in such cases, to take possession of and occupy the land therein comprised, subject to the conditions of such sale, and thereunder, unless the same shall have been revoked or cancelled, to maintain suits in law or equity against any wrongdoer or trespasser, as effectually as he could do under a patent from the Crown ;—and such receipt or certificate shall be *primâ facie* evidence for the purpose of possession by such person, or the assignee under an instrument registered as aforesaid, in any such

Evidence of possession.

Proviso.

suit ; but the same shall have no force against a license to cut timber existing at the time of the making or granting thereof.

Registers of assignments to be kept.

Entries therein on what proof to be made.

Their effect.

Proviso.

43. The Superintendent-General shall keep a book for registering (at the option of the parties interested) the particulars of any assignment made, as well by the original purchaser or lessee of Indian lands or his heir or legal representative, as by any subsequent assignee of any such lands, or the heir or legal representative of such assignee ;—and upon any such assignment being produced to the Superintendent-General, and, (except in cases where such assignment is made under a corporate seal), with an affidavit of due execution thereof, and of the time and place of such execution, and the names, residences and occupations of the witnesses, or, as regards lands in the Province of Quebec, upon the production of such assignment executed in notarial form, or of a notarial copy thereof, the Superintendent-General shall cause the material parts of every such assignment to be registered in such book of registry, and shall cause to be endorsed on every such assignment a certificate of such registration, to be signed by himself or his deputy, or any other officer of the department by him authorized to sign such certificates : And every such assignment so registered shall be valid against any one previously executed, but subsequently registered, or unregistered ; but all the conditions of the sale, grant or location must have been complied with, or dispensed with by the Superintendent-General, before such registration is made. But any assignment to be registered as aforesaid must be unconditional in its terms.

If subscribing witness be dead, etc.

44. If any subscribing witness to any such assignment is deceased, or has left the province, the Superintendent-General may register such assignment upon the production of an affidavit proving the death or absence of such witness and his handwriting, or the handwriting of the party making such assignment.

Patent to issue to their assignee or devisee after proof of right thereto.

Proviso.

R.S., O., c. 25.

45. On any application for a patent by the heir, assignee or devisee of the original purchaser from the Crown, the Superintendent-General may receive proof in such manner as he may direct and require in support of any claim for a patent when the original purchaser is dead, and upon being satisfied that the claim has been equitably and justly established, may allow the same, and cause a patent to issue accordingly ; but nothing in this section shall limit the right of a party claiming a patent to land in the Province of Ontario to make application at any time to the Commissioner, under the "*Act respecting the Heir, Devisee and Assignee Commission*," being chapter twenty-five of the Revised Statutes of Ontario.

Duty of the Superintendent-General in cases of fraud.

46. If the Superintendent-General is satisfied that any purchaser or lessee of any Indian lands, or any assignee claiming under or through him, has been guilty of any fraud or imposition, or has violated any of the conditions of sale or lease, or if any such sale or lease has been or is made or issued in error or mistake, he may cancel such sale or lease, and resume the land therein mentioned, or dispose of it as if no sale or lease thereof had ever been made ; and all such cancellations heretofore made by the Governor in Council or the Superintendent-General shall continue valid until altered.

Cancellations confirmed.

Obtaining possession after such cancellation in case of resistance.

47. When any purchaser, lessee or other person refuses or neglects to deliver up possession of any land after revocation or cancellation of the sale or lease as aforesaid, or when any person is wrongfully in possession of any Indian lands and refuses to vacate or abandon possession of the same, the Superintendent-General may apply to the county judge of the county, or to a judge of the Superior Court in the circuit, in which the land lies in Ontario or Quebec, or to any judge of a superior court of law or any county judge of the county in which the land lies in any other province, or to any Stipendiary Magistrate in any territory in which the land lies, for an order in the nature of a writ of *habere facias possessionem* or writ of possession, and the said judge or magistrate, upon proof to his satisfaction that the right or title of the party to hold such land has been revoked or cancelled as aforesaid, or that such person is wrongfully in possession of Indian lands, shall grant an order upon the purchaser, lessee or person in possession, to deliver up the same to the Superintendent-General, or person by him authorized to receive the same ; and such order shall have the same force as a writ of *habere facias possessionem*, or writ of possession ; and the sheriff, or any bailiff or person to whom it may have been trusted for execution by the Superintendent-General, shall execute the same in like manner as he would execute such writ in an action of ejectment or possessory action.

Order in the nature of a writ of possession.

Execution of such order.

Enforcing payment of rent due to the Crown.

48. Whenever any rent payable to the Crown on any lease of Indian lands is in arrear, the Superintendent-General, or any agent or officer appointed under this Act and authorized by the Superintendent-General to act in such cases, may issue a warrant, directed to any person or persons by him named therein, in the shape of a distress warrant as in ordinary cases of landlord and tenant, or as in the case of distress and warrant of a justice of the peace for non-payment of a pecuniary penalty ; and the same proceedings may be had thereon for the collection of such arrears as in either of the said last-mentioned cases ; or an action of debt as in ordinary cases of rent in arrear may be brought therefor in the name of the Superintendent-General ; but demand of rent shall not be necessary in any case.

Action of debt.

Who to act or give notice for the Crown.

49. When by law or by any deed, lease or agreement relating to any of the lands herein referred to, any notice is required to be given, or any act to be done, by or on behalf of the Crown, such notice may be given and act done by or by the authority of the Superintendent-General.

Cancellation of erroneous letters patent and issue of corrected ones in their stead.

50. Whenever letters patent have been issued to or in the name of the wrong party, through mistake, or contain any clerical error or misnomer, or wrong description of any material fact therein, or of the land thereby intended to be granted, the Superintendent-General (there being no adverse claim) may direct the defective letters patent to be cancelled and a minute of such cancellation to be entered in the margin of the registry of the original letters patent, and correct letters patent to be issued in their stead,—which corrected letters patent shall relate back to the date of those so cancelled, and have the same effect as if issued at the date of such cancelled letters patent.

Lands patented twice over.

51. In all cases in which grants or letters patent have issued for the same land inconsistent with each other through error, and in all cases of sales or appropriations of the same land inconsistent with each other, the Superintendent-General may, in cases of sale, cause a repayment of the purchase money, with interest, or when the land has passed from the original purchaser or has been improved before a discovery of the error, he may in substitution assign land or grant a certificate entitling the party to purchase Indian lands, of such value and to such extent as to him, the Superintendent-General, may seem just and equitable under the circumstances ; but no such claim shall be entertained unless it be preferred within five years from the discovery of the error.

Compensation in certain cases.

Limitation of time for claim.

Cases of deficiency of land provided for.

Compensation.

Limitation of time for claim.

52. Whenever by reason of false survey or error in the books or plans in the Department of Indian Affairs, or in the late Indian Branch of the Department of the Interior, any grant, sale or appropriation of land is found to be deficient, or any parcel of land contains less than the quantity of land mentioned in the patent therefor, the Superintendent-General may order the purchase money of so much land as is deficient, with the interest thereon from the time of the application therefor, or, if the land has passed from the original purchaser, then the purchase money which the claimant (provided he was ignorant of a deficiency at the time of his purchase) has paid for so much of the land as is deficient, with interest thereon from the time of the application therefor, to be paid to him in land or in money, as he, the Superintendent-General, may direct ;—But no such claim shall be entertained unless application has been made within five years from the date of the patent, nor unless the deficiency is equal to one-tenth of the whole quantity described as being contained in the particular lot or parcel of land granted.

Certain courts
may avoid
patents issued in
error, etc.

Practice in such
cases.

Punishment of
agents giving
false information
as to lands.

Penalty.

Recovery.

Punishment for
preventing sale.

Misdemeanor,
fine and
imprisonment.

Licenses to cut
trees; by whom
and how to be
granted.

53. In all cases wherein patents for Indian lands have issued through fraud or in error or improvidence, the Exchequer Court of Canada, or a superior court of law or equity in any Province may, upon action, bill or plaint, respecting such lands situate within their jurisdiction, and upon hearing of the parties interested, or upon default of the said parties after such notice of proceeding as the said courts shall respectively order, decree such patents to be void ; and upon a registry of such decree in the office of the Registrar-General of Canada, such patents shall be void to all intents. The practice in court, in such cases, shall be regulated by orders to be, from time to time, made by the said courts respectively ; and any action or proceeding commenced under any former Act may be continued under this section,—which, for the purpose of any such action or proceeding shall be construed as merely continuing the provisions of such former Act.

54. If any agent appointed or continued in office under this Act knowingly and falsely informs, or causes to be informed, any person applying to him to purchase any land within his division and agency, that the same has already been purchased, or refuses to permit the person so applying to purchase the same according to existing regulations, such agent shall be liable therefor to the person so applying in the sum of five dollars for each acre of land which the person so applying offered to purchase, to be recovered by action of debt in any court having jurisdiction in civil cases to the amount.

55. If any person, before or at the time of the public sale of any Indian lands, by intimidation, combination or unfair management, hinders or prevents, or attempts to hinder or prevent any person from bidding upon or purchasing any lands so offered for sale, every such offender, his, her or their aiders and abettors, shall, for every such offence, be guilty of a misdemeanor, and on conviction thereof shall be liable to a fine not exceeding four hundred dollars, or imprisonment for a term not exceeding two years, or both, in the discretion of the court.

56. The Superintendent-General, or any officer or agent authorized by him to that effect, may grant licenses to cut trees on reserves and ungranted Indian lands at such rates, and subject to such conditions, regulations and restrictions, as may, from time to time, be established by the Governor in Council,—such conditions, regulations and restrictions to be adapted to the locality in which such reserves or lands are situated.

For what time.

As to error in
description. etc.

License must
describe the land
and kind of trees
to be cut ; its
effect.

Further rights of
holders of
licenses as to
trespassers.

Continuing
proceedings.

Return to be
made by
licensee.

Punishment for
not making return
or for evasion of
regulations.

57. No license shall be so granted for a longer period than twelve months from the date thereof : and if, in consequence of any incorrectness of survey or other error, or cause whatsoever, a license is found to comprise land included in a license of a prior date, or land not being reserves or ungranted Indian lands, the license granted shall be void in so far as it comprises such land, and the holder or proprietor of the license so rendered void shall have no claim upon the Government for indemnity or compensation by reason of such avoidance.

58. Every license shall describe the lands upon which the trees may be cut and the kind of trees to be cut, and shall confer for the time being on the nominee, the right to take and keep exclusive possession of the land so described, subject to such regulations and restrictions as may be established ; and every license shall vest in the holder thereof all rights of property whatsoever in all trees of the kind specified cut within the limits of the license during the term thereof, whether such trees are cut by authority of the holder of such license or by any other person, with or without his consent ; and every license shall entitle the holder thereof to seize in revendication or otherwise, such trees and the logs, timber or other product thereof where the same are found in the possession of any unauthorized person, and also to institute any action or suit at law or in equity against any wrongful possessor or trespasser, and to prosecute all trespassers and other offenders to punishment, and to recover damages, if any ; and all proceedings pending at the expiration of any license may be continued to final termination as if the license had not expired.

59. Every person obtaining a license shall, at the expiration thereof, make to the officer or agent granting the same, or to the Superintendent-General, a return of the number and kinds of trees cut, and of the quantity and description of saw-logs, or of the number and description of sticks of square or other timber, manufactured and carried away under such license ; and such statement shall be sworn to by the holder of the license, or his agent, or by his foreman : and any person refusing or neglecting to furnish such statement, or evading or attempting to evade any regulation made by Order in Council, shall be held to have cut without authority, and the timber or other product made shall be dealt with accordingly.

Trees cut and their products to be liable for the payment of dues.

60. All trees cut, and the logs, timber or other products thereof, shall be liable for the payment of the dues thereon, so long as and wheresoever the same or any part thereof may be found, whether in the original logs or manufactured into deals, boards or other stuff ; and all officers or agents entrusted with the collection of such dues may follow and seize and detain the same wherever it is found, until the dues are paid or secured.

Security taken for dues not to affect lien.

61. Any instrument or security taken for the dues, either before or after the cutting of the trees, as collateral security or to facilitate collection, shall not in any way affect the lien, but the lien shall subsist until the said dues are actually discharged.

Sale of seized timber after a certain delay.

62. If any timber so seized and detained for non-payment of dues remains more than twelve months in the custody of the agent or person appointed to guard the same, without the dues and expenses being paid,—then the Superintendent-General, may order a sale of the said timber to be made after sufficient notice ; and the balance of the proceeds of such sale, after retaining the amount of dues and costs incurred, shall be handed over to the owner or claimant of such timber, upon his applying therefor and proving his right thereto.

Punishment for unlawfully cutting trees ; and forfeiture thereof.

63. If any person without authority cuts, or employs or induces any other person to cut, or assists in cutting any trees of any kind on Indian lands, or removes or carries away, or employs or induces or assists any other person to remove or carry away, any trees of any kind so cut from Indian lands aforesaid, he shall not acquire any right to the trees so cut, or any claim to any remuneration for cutting, preparing the same for market, or conveying the same to or towards market,—and when the trees or logs or timber, or other products thereof, have been removed, so that the same cannot, in the opinion of the Superintendent-General, conveniently be seized, he shall in addition to the loss of his labour and disbursements, forfeit a sum of three dollars for each tree (rafting stuff excepted), which he is proved to have cut or caused to be cut or carried away ; and such sum shall be recoverable with costs, at the suit and in the name of the Superintendent-General or resident agent, in any court having jurisdiction in civil matters to the amount of the penalty : and in all such cases it shall be incumbent on the party charged to prove his authority to cut ; and the averment of the party seizing or prosecuting, that he is duly employed under the authority of this Act, shall be sufficient proof thereof, unless the defendant proves the contrary.

Additional penalty in case of removal of trees.

Proof of right to cut, on whom to lie.

Seizure of trees cut without authority.

64. Whenever satisfactory information, supported by affidavit made before a Justice of the Peace or before any other competent authority, is received by the Superintendent-General, or any other officer or agent acting under him, that any trees have been cut without authority on Indian lands, and describing where the same or the logs, timber or other products thereof can be found, the said Superintendent-General, officer or agent, or any one of them, may seize or cause to be seized the same in Her Majesty's name, wherever found, and place the same under proper custody, until a decision can be had in the matter from competent authority :

Presumption of law in case of mixture of these and other trees.

2. And where the wood, timber, logs or other products thereof so reported to have been cut without authority on Indian lands, have been made up or intermingled with other wood, timber, logs or other products thereof into a crib, dram or raft, or in any other manner, so that it is difficult to distinguish the timber cut on reserves or Indian land without license, from the other timber with which it is made up or intermingled, the whole of the timber so made up or intermingled shall be held to have been cut without authority on Indian lands, and shall be seized and forfeited and sold by the Superintendent-General, or any other officer or agent acting under him, unless evidence satisfactory to him is adduced shewing the probable quantity not cut on Indian lands.

All to be deemed cut on Indian lands.

Seizing officer may command assistance in the name of the Crown.

65. Any officer or person seizing trees, logs, timber or other products thereof, in the discharge of his duty under this Act, may, in the name of the Crown, call in any assistance necessary for securing and protecting the same ; and whosoever, under any pretence, either by assault, force or violence, or by threat of such assault, force or violence, in any way resists or obstructs any officer or person acting in his aid, in the discharge of his duty under this Act, shall, on conviction thereof in a summary manner before a Justice of the Peace or other proper functionary, be liable to a fine not exceeding one hundred dollars, or to imprisonment not exceeding twelve months, or to both, in the discretion of the convicting justice or other functionary.

Punishment for resisting or obstructing him.

Taking things seized from seizing officer without his leave to be felony.

66. Whosoever, whether pretending to be the owner or not, either secretly or openly, and whether with or without force or violence, takes or carries away, or causes to be taken or carried away, without permission of the officer or person who seized the same, or of some competent authority, any trees, logs, timber or other product thereof, seized and detained as subject to forfeiture under this Act, before the same has been declared by competent authority to have been seized without due cause, shall be deemed to have stolen the same, as being the property of the Crown, and guilty of felony, and is liable to punishment accordingly :

Burden of proof in certain cases to lie on claimant, not on prosecutor or seizing officer.

2. And whenever any trees, logs, timber or other products thereof are seized for non-payment of Crown dues or for any other cause of forfeiture, or any prosecution is brought for any penalty or forfeiture under this Act, and any question arises whether the said dues have been paid or whether the same were cut on other than any of the lands aforesaid, the burden of proving payment, or on what land the same were cut, shall lie on the owner or claimant and not on the officer who seizes the same, or the party bringing such prosecution.

Sale of trees, etc., seized, may be ordered in default of notice of claim.

67. All trees, logs, timber or other products thereof seized under this Act shall be deemed to be condemned, unless the person from whom the same are seized, or the owner thereof, within one month from the day of the seizure, gives notice to the seizing officer, or nearest officer or agent of the Superintendent-General, that he claims or intends to claim the same ; failing such notice, the officer or agent seizing shall report the circumstances to the Superintendent-General, who may order the sale of the same by the said officer or agent :

Proceedings for trial of validity of seizure, etc.

2. And any judge of a superior, county or district court, or any Stipendiary Magistrate, may, in a summary way, and following the procedure on summary trials before Justices of the Peace out of sessions, try and determine such seizures, and may, pending the trial, order the delivery of the trees, logs, timber or other products thereof to the alleged owner, on receiving security by bond with two good and sufficient sureties, to be first approved by the said agent, to pay double the value in case of condemnation,—and such bond shall be taken in the name of the Superintendent-General, to Her Majesty's use, and shall be delivered up to and kept by the Superintendent-General ; and if such seized trees, logs, timber or other products thereof are condemned, the value thereof shall be paid forthwith to the Superintendent-General, or agent, and the bond cancelled, otherwise the penalty of such bond shall be enforced and recovered.

Delivery on security given.

Bond to be given, etc.

Punishment of attempts to evade payment of dues.

68. Every person availing himself of any false statement or oath to evade the payment of dues under this Act, shall forfeit the timber on which dues are attempted to be evaded.

Indian moneys to be dealt with as heretofore.

69. All moneys or securities of any kind applicable to the support or benefit of Indians, or any band of Indians, and all moneys accrued or hereafter to accrue from the sale of any Indian lands or of any timber on any reserves or Indian lands, shall, subject to the provisions of this Act, be applicable to the same purposes, and be dealt with in the same manner as they might have been applied to or dealt with before the passing of this Act.

Governor in Council may direct how Indian funds shall be invested and managed and payments made therefrom.

70. The Governor in Council may, subject to the provisions of this Act, direct how, and in what manner, and by whom the moneys arising from sales of Indian lands, and from the property held or to be held in trust for the Indians, or from any timber on Indian lands or reserves, or from any other source for the benefit of Indians (with the exception of any small sum not exceeding ten per cent. of the proceeds of any lands, timber or property, which may be agreed at the time of the surrender to be paid to the members of the band interested therein), shall be invested from time to time, and how the payments or assistance to which the Indians may be entitled shall be made or given, and may provide for the general management of such moneys, and direct what percentage or proportion thereof shall be set apart from time to time, to cover the cost of and attendant upon the management of reserves, lands, property and moneys under the provisions of this Act, and for the construction or repair of roads passing through such reserves or lands, and by way of contribution to schools frequented by such Indians.

Proceeds of sales to be paid to the Receiver-General.

71. The proceeds arising from the sale or lease of any Indian lands, or from the timber, hay, stone, minerals or other valuables thereon, or on a reserve, shall be paid to the Receiver-General to the credit of the Indian fund.

Governor in Council may provide for election of Chiefs.

Proviso: as to number.

Proviso: as to present life chiefs.

Further proviso, as them.

How and by whom Chiefs may then be elected.

Proviso: if the band has a Council.

Chiefs to make regulations of certain purposes.

Religious denomination of school teacher.

72. Whenever the Governor in Council deems it advisable for the good government of a band to introduce the election system of chiefs, he may by Order in Council provide that the chiefs of any band of Indians shall be elected, as hereinafter provided, at such time and place as the Superintendent-General may direct ; and they shall, in such case, be elected for a period of three years, unless deposed by the Governor for dishonesty, intemperance, immorality or incompetency ; and they may be in the proportion of one head chief and two second chiefs or councillors for every two hundred Indians : Provided, that no band shall have more than six head chiefs and twelve second chiefs, but any band composed of thirty Indians may have one chief : Provided always, that all life chiefs now living shall continue to hold the rank of chief until death or resignation, or until their removal by the Governor for dishonesty, intemperance, immorality or incompetency : Provided also, that in the event of His Excellency ordering that the chiefs of a band shall be elected, then and in such case the life chiefs shall not exercise the powers of chiefs unless elected under such order to the exercise of such powers.

73. At the election of a chief or chiefs, or the granting of any ordinary consent required of a band of Indians under this Act, those entitled to vote at the council or meeting thereof shall be the male members of the band of the full age of twenty-one years ; and the vote of a majority of such members at a council or meeting of the band summoned according to their rules, and held in the presence of the Superintendent-General, or an agent acting under his instructions, shall be sufficient to determine such election, or grant such consent :

Provided that in the case of any band having a council of chiefs or councillors, any ordinary consent required of the band may be granted by a vote of a majority of such chiefs or councillors at a council summoned according to their rules, and held in the presence of the Superintendent-General or his agent.

74. The chief or chiefs of any band in council may frame, subject to confirmation by the Governor in Council, rules and regulations for the following subjects, viz.:—

1. As to what religious denomination the teacher of the school established on the reserve shall belong to ; provided always, that he shall be of the same denomination as the majority of the band ; and provided that the Catholic or Protestant minority may likewise have a separate school with the approval of and under regulations to be made by the Governor in Council ;

2. The care of the public health ;
3. The observance of order and decorum at assemblies of the Indians in general council, or on other occasions ;
4. The repression of intemperance and profligacy ;
5. The prevention of trespass by cattle,—also for the protection of sheep, horses, mules and cattle ;
6. The construction and maintenance of water-courses, roads, bridges, ditches and fences ;
7. The construction and repair of school houses, council houses and other Indian public buildings ;
8. The establishment of pounds and the appointment of pound-keepers ;
9. The locating of the land in their reserves, and the establishment of a register of such locations ;
10. The repression of noxious weeds ;

Punishment for
infraction of
rules.

11. The imposition of punishment, by fine or penalty, or by imprisonment, or both, for infraction of any of such rules or regulations ; the fine or penalty in no case to exceed thirty dollars, and the imprisonment in no case to exceed thirty days ; the proceedings for the imposition of such punishment to be taken in the usual summary way before a Justice of the Peace, following the procedure on summary trials before a justice out of sessions.

Liability of
Indians or non-
treaty Indians to
taxation.

75. No Indian or non-treaty Indian shall be liable to be taxed for any real or personal property, unless he holds in his individual right real estate under a lease or in fee simple, or personal property, outside of the reserve or special reserve,—in which case he shall be liable to be taxed for such real or personal property at the same rate as other persons in the locality in which it is situate.

Exemptions from
taxation.

76. All land vested in the Crown, or in any person or body corporate, in trust for or for the use of any Indian or non-treaty Indian, or any band or irregular band of Indians or non-treaty Indians, shall be exempt from taxation.

No lien or charge to be taken on exempted property.

Proviso.

Proviso.

77. No person shall take any security or otherwise obtain any lien or charge, whether by mortgage, judgment or otherwise, upon real or personal property of any Indian or non-treaty Indian within Canada, except on real or personal property subject to taxation under section seventy-five of this Act : Provided always, that any person selling any article to an Indian or non-treaty Indian may, notwithstanding this section, take security on such article for any part of the price thereof which may be unpaid.

As to rights of action by Indians.

78. Indians and non-treaty Indians shall have the right to sue for debts due to them or in respect of any tort or wrong inflicted upon them, or to compel the performance of obligations contracted with them.

Things pawned by Indians for intoxicants not to be retained.

79. No pawn taken of any Indian or non-treaty Indian for any intoxicant shall be retained by the person to whom such pawn is delivered, but the thing so pawned may be sued for and recovered, with costs of suit, by the Indian or non-treaty Indian who has deposited the same, before any court of competent jurisdiction.

Restrictions on traffic with Indians for presents given to them or things got by means of their annuities.

80. No presents given to Indians or non-treaty Indians nor any property purchased or acquired with or by means of any annuities granted to Indians or any part thereof, and in the possession of any band of such Indians or of any Indian of any band or irregular band, shall be liable to be taken, seized or distrained for any debt, matter or cause whatsoever. Nor in the Province of British Columbia, the Province of Manitoba, the North-West Territories, or in the District of Keewatin, shall the same be sold, bartered, exchanged or given by any band or irregular band of Indians, or any Indian of any such band, to any person or Indian other than an Indian of such band ; and any such sale, barter, exchange or gift shall be absolutely null and void, unless such sale, barter, exchange or gift be made with the written assent of the Superintendent-General or his agent ; and whosoever buys or otherwise acquires any presents or property purchased as aforesaid, without the written consent of the Superintendent-General, or his agent, as aforesaid, is guilty of a misdemeanor, and is punishable by fine not exceeding two hundred dollars, or by imprisonment not exceeding six months, in any place of confinement other than a penitentiary. If any presents given to Indians or non-treaty Indians, or any property purchased or acquired with or by means of any annuities granted to Indians, be unlawfully in the possession of any person, within the true intent and meaning of this section, any person acting under the authority (either general or special) of the Superintendent-General, may, with such assistance in that behalf as he may think necessary, seize and take possession of the same, and he shall deal therewith as the Superintendent-General may direct.

Punishment for contravention.

Presents, etc., unlawfully in possession of any person may be seized.

DISABILITIES AND PENALTIES.

Indians may not have homesteads in Manitoba, the North-West Territories or Keewatin, except as specified.

81. No Indian or non-treaty Indian, resident in the Province of Manitoba, the North-West Territories or the District of Keewatin, shall be held capable of having acquired or acquiring a homestead or pre-emption right to a quarter section, or any portion of land in any surveyed or unsurveyed lands in the said Province of Manitoba, the North-West Territories or the District of Keewatin, or the right to share in the distribution of any lands allotted to half-breeds, subject to the following exceptions :—

(a) He shall not be disturbed in the occupation of any plot on which he has or may have permanent improvements prior to his becoming a party to any treaty with the Crown ;

(b) Nothing in this section shall prevent the Government of Canada, if found desirable, from compensating any Indian for his improvements on such a plot of land without obtaining a formal surrender therefor from the band ;

(c) Nothing in this section shall apply to any person who withdrew from any Indian treaty prior to the first day of October, in the year one thousand eight hundred and seventy-four.

Indian undergoing imprisonment for crime not to receive share of annuity while so imprisoned.

82. Any Indian convicted of any crime punishable by imprisonment in any penitentiary or other place of confinement, shall, during such imprisonment, be excluded from participating in the annuities, interest money, or rents payable to the band of which he or she is a member ; and whenever any Indian shall be convicted of any crime punishable by imprisonment in a penitentiary or other place of confinement, the legal costs incurred in procuring such conviction, and in carrying out the various sentences recorded, may be defrayed by the Superintendent-General, and paid out of any annuity or interest coming to such Indian, or to the band, as the case may be.

Payment of annuity may also be stopped in cases of an Indian husband deserting his wife, or an Indian wife deserting her husband.

83. The Superintendent-General shall have power to stop the payment of the annuity and interest money of any Indian who may be proved, to the satisfaction of the Superintendent-General, to have been guilty of deserting his or her family, and the said Superintendent-General may apply the same towards the support of any family, woman or child so deserted ; also to stop the payment of the annuity and interest money of any woman having no children, who deserts her husband and lives immorally with another man.

Indians may be relieved out of the funds of the band, when sick, etc.

84. The Superintendent-General, in cases where sick or disabled, or aged and destitute persons are not provided for by the band of Indians of which they are members, may furnish sufficient aid from the funds of the band for the relief of such sick, disabled, aged or destitute persons.

Evidence of unbelieving Indian may be received on his solemn affirmation.

85. Upon any inquest, or upon any enquiry into any matter involving a criminal charge, or upon the trial of any crime or offence whatsoever or by whomsoever committed, it shall be lawful for any court, judge, Stipendiary Magistrate, coroner or justice of the peace to receive the evidence of any Indian or non-treaty Indian, who is destitute of the knowledge of God and of any fixed and clear belief in religion or in a future state of rewards and punishments without administering the usual form of oath to any such Indian, or non-treaty Indian, as aforesaid, upon his solemn affirmation or declaration to tell the truth, the whole truth and nothing but the truth, or in such form as may be approved by such court, judge, Stipendiary Magistrate, coroner or justice of the peace as most binding on the conscience of such Indian or non-treaty Indian.

Substance of evidence of Indian to be reduced to writing and signed by him and by judge, and interpreter.

86. Provided that in the case of any inquest, or upon any enquiry into any matter involving a criminal charge, or upon the trial of any crime or offence whatsoever, the substance of the evidence or information of any such Indian, or non-treaty Indian, as aforesaid, shall be reduced to writing and signed by the person (by mark if necessary) giving the same, and verified by the signature or mark of the person acting as interpreter (if any) and by the signature of the judge, Stipendiary Magistrate or coroner, or justice of the peace or person before whom such evidence or information has been given.

Indian to be cautioned to tell the truth.

87. The court, judge, Stipendiary Magistrate or justice of the peace shall, before taking any such evidence, information or examination, caution every such Indian, or non-treaty Indian, as aforesaid, that he will be liable to incur punishment if he do not so as aforesaid tell the truth.

Written declarations, etc., of Indians may be used as evidence as those of other persons.

88. The written declaration or examination, made, taken and verified in manner aforesaid, of any such Indian or non-treaty Indian as aforesaid, may be lawfully read and received as evidence upon the trial of any criminal suit or proceedings, when under the like circumstances the written affidavit, examination, deposition or confession of any other person, might be lawfully read and received as evidence.

Effect of solemn affirmation, etc., of Indian.

Perjury.

Punishment for furnishing intoxicants to Indians.

Penalties and their application.

Of commanders of vessels on board of which the same are furnished.

Penalties and their application.

Imprisonment in default of payment.

Punishment of Indians making or having intoxicants, or selling the same to other Indians.

89. Every solemn affirmation or declaration in whatever form made or taken by any Indian or non-treaty Indian as aforesaid shall be of the same force and effect as if such Indian or non-treaty Indian had taken an oath in the usual form, and he or she shall, in like manner, incur the penalty of perjury in case of falsehood.

90. Whoever sells, exchanges with, barter, supplies or gives to any Indian or non-treaty Indian in Canada, any kind of intoxicant, or causes or procures the same to be done, or connives or attempts thereat, or opens or keeps, or causes to be opened or kept on any reserve or special reserve, a tavern, house or building where any intoxicant is sold, bartered, exchanged or given, or is found in possession of any intoxicant in the house, tent, wigwam or place of abode of any Indian or non-treaty Indian, shall, on conviction thereof before any judge, Stipendiary Magistrate or two justices of the peace, upon the evidence of one credible witness other than the informer or prosecutor, or in the Province of Manitoba, in the District of Keewatin, in the North-West Territories or in the Province of British Columbia, upon the evidence of the informer alone if he be a credible person, be liable to imprisonment for a period not less than one month nor exceeding six months, with or without hard labour, or be fined not less than fifty nor more than three hundred dollars, with costs of prosecution,—one moiety of the fine to go to the informer or prosecutor, and the other moiety to Her Majesty, to form part of the fund for the benefit of that body of Indians or non-treaty Indians, with respect to one or more members of which the offence was committed, or he shall be liable to both fine and imprisonment in the discretion of the convicting judge, Stipendiary Magistrate or justices of the peace ; and the commander or person in charge of any steamer or other vessel, or boat, from or on board of which any intoxicant has been sold, bartered, exchanged, supplied or given to any Indian or non-treaty Indian, shall be liable, on conviction thereof before any judge, Stipendiary Magistrate or two justices of the peace, upon the evidence of one credible witness other than the informer or prosecutor, or in the Province of Manitoba, in the District of Keewatin, in the North-West Territories or in the Province of British Columbia, upon the evidence of the informer alone if he be a credible person, to be fined not less than fifty nor exceeding three hundred dollars for each such offence, with costs of prosecution,—the moieties of the fine to be applicable as hereinbefore mentioned ; and in default of immediate payment of such fine and costs any person so fined shall be committed to any common gaol, house of correction, lock-up or other place of confinement by the judge, Stipendiary Magistrate or two justices of the peace before whom the conviction has taken place, for a period of not less than one nor more than six months, with or without hard labour, or until such fine and costs are paid ; and any Indian or non-treaty Indian who makes or manufactures any

Fine or imprisonment, or both.	intoxicant, or who has in his possession, or concealed, or who sells, exchanges with, barter, supplies or gives to any other Indian or non-treaty Indian in Canada any kind of intoxicant, shall, on conviction thereof, before any judge, Stipendiary Magistrate or two justices of the peace, upon the evidence of one credible witness other than the informer or prosecutor, or in the Province of Manitoba, in the District of Keewatin, in the North-West Territories or in the Province of British Columbia, upon the evidence of the informer alone if he be a credible person, be liable to imprisonment for a period of not less than one month nor more than six months, with or without hard labour, or a fine of not less than twenty-five or more than one hundred dollars, or to both fine and imprisonment in the discretion of the convicting judge, Stipendiary Magistrate or justices of the peace ; and in all cases arising under this section, Indians or non-treaty Indians shall be competent witnesses : but no penalty shall be incurred in case of sickness where the intoxicant is made use of under the sanction of a medical man or under the directions of a minister of religion.
Evidence of Indians.	
Proviso.	
Keg, etc. in which intoxicants are carried to be forfeited:	91. The keg, barrel, case, box, package or receptacle whence any intoxicant has been sold, exchanged, bartered, supplied or given, and as well that in which the original supply was contained as the vessel wherein any portion of such original supply was supplied as aforesaid, and the remainder of the contents thereof, if such barrel, keg, case, box, package, receptacle or vessel aforesaid respectively, can be identified,—and any intoxicant imported or manufactured or brought into and upon any reserve or special reserve, or into the house, tent, wigwam or place of abode, or on the person of any Indian or non-treaty Indian, may be searched for, and if found seized by any Indian superintendent, agent or bailiff, or other officer connected with the Indian Department, or by any constable wheresoever found on such land or in such place or on the person of such Indian or non-treaty Indian: and on complaint before any judge, Stipendiary Magistrate or justice of the peace, he may, on the evidence of any credible witness that this Act has been contravened in respect thereof, declare the same forfeited, and cause the same to be forthwith destroyed ; and may condemn the Indian or other person in whose possession they were found to pay a penalty not exceeding one hundred dollars nor less than fifty dollars, and the costs of prosecution ; and one-half of such penalty shall belong to the prosecutor and the other half to Her Majesty, for the purposes hereinbefore mentioned ; and in default of immediate payment, the offender may be committed to any common gaol, house of correction, lock-up or other place of confinement, with or without hard labour, for any time not exceeding six nor less than two months, unless such fine and costs are sooner paid.
Intoxicants and vessels containing them may be searched for, and seized and destroyed by order of J.P.	
Persons in whose possession they are found subject to penalty from \$50 to \$100.	
Imprisonment in default of payment.	

Vessels used conveying intoxicants in contravention of this Act subject to seizure and forfeiture.

92. When it is proved before any judge, Stipendiary Magistrate or two justices of the peace that any vessel, boat, canoe or conveyance of any description upon the sea or sea coast, or upon any river, lake or stream in Canada, is employed in carrying any intoxicant, to be supplied to Indians or non-treaty Indians, such vessel, boat, canoe or conveyance so employed may be seized and declared forfeited, as in the next preceding section, and sold, and the proceeds thereof paid to Her Majesty for the purposes hereinbefore mentioned.

Articles exchanged for intoxicants may be seized and forfeited.

93. Every article, chattel, commodity or thing in the purchase, acquisition, exchange, trade or barter of which, in contravention of this Act, the consideration, either wholly or in part, may be any intoxicant, shall be forfeited to Her Majesty and shall be seized as in the ninety-first section in respect to any receptacle of any intoxicant, and may be sold, and the proceeds thereof paid to Her Majesty for the purposes hereinbefore mentioned.

Intoxicated Indians may be arrested, imprisoned until sober; and fined; and further punished on their refusal to say from whom they got the intoxicants.

94. It shall be lawful for any constable, without process of law, to arrest any Indian or non-treaty Indian whom he may find in a state of intoxication, and to convey him to any common gaol, house of correction, lock-up or other place of confinement, there to be kept until he shall have become sober ; and such Indian or non-treaty Indian shall, when sober, be brought before any judge, Stipendiary Magistrate or justice of the peace, and if convicted of being so found in a state of intoxication shall be liable to imprisonment in any common gaol, house of correction, lock-up or other place of confinement, for any period not exceeding one month ; and if any Indian or non-treaty Indian, having been so convicted as aforesaid, refuses upon examination to state or give information of the person, place and time from whom, where and when, he procured such intoxicant, and if from any other Indian or non-treaty Indian, then, if within his knowledge, from whom, where and when such intoxicant was originally procured or received, he shall be liable to imprisonment as aforesaid for a further period not exceeding fourteen days.

Penalties on keepers of boarding houses committing certain offences.

95. If any person, being the keeper of any house, allows or suffers any Indian woman to be or remain in such house, knowing, or having probable cause for believing, that such Indian woman is in or remains in such house with the intention of prostituting herself therein, such person shall be deemed guilty of an offence against this Act, and shall, on conviction thereof, in a summary way, before any Stipendiary Magistrate, police magistrate or justice of the peace, be liable to a fine of not less than ten dollars, or more than one hundred dollars, or to imprisonment in any gaol or place of confinement other than a penitentiary, for a term not exceeding six months.

Who shall be deemed the master or mistress of such house.

96. Any person who appears, acts or behaves as master or mistress, or as the person having the care, government or management of any house in which any Indian woman is, or remains for the purpose of prostituting herself therein, shall be deemed and taken to be the keeper thereof, notwithstanding he or she may not in fact be the real keeper thereof.

To what judges only appeal shall lie from conviction under any of the next preceding seven sections.

97. No appeal shall lie from any conviction under the seven next preceding sections of this Act, except to a judge of any superior court of law, county, or circuit, or district court, or to the chairman or judge of the court of the sessions of the peace, having jurisdiction where the conviction was had ; and such appeal shall be heard, tried, and adjudicated upon by such judge without the intervention of a jury ; and no such appeal shall be brought after the expiration of thirty days from the conviction.

Want of form not to invalidate conviction.

98. No prosecution, conviction or commitment under this Act shall be invalid on account of want of form, so long as the same is according to the true meaning of this Act.

ENFRANCHISEMENT.

Report of agent when Indian obtains consent of band to be enfranchised.

99. Whenever any Indian man, or unmarried woman, of the full age of twenty-one years, obtains the consent of the band of which he or she is a member to become enfranchised, and whenever such Indian has been assigned by the band a suitable allotment of land for that purpose, the local agent shall report such action of the band, and the name of the applicant to the Superintendent-General ; whereupon the Superintendent-General, if satisfied that the proposed allotment of land is equitable, shall authorize some competent person to report whether the applicant is an Indian who, from the degree of civilization to which he or she has attained, and the character for integrity, morality and sobriety which he or she bears, appears to be qualified to become a proprietor of land in fee simple ; and upon the favorable report of such person, the Superintendent-General may grant such Indian a location ticket as a probationary Indian, for the land allotted to him or her by the band.

Inquiry thereupon.

Location ticket on favorable report.

Indians admitted to degrees in Universities, etc., may become enfranchised and receive allotments of land of their band.

(1.) Any Indian who may be admitted to the degree of Doctor of Medicine, or to any other degree by any University of Learning, or who may be admitted in any Province of the Dominion to practice law either as an Advocate or as a Barrister or Counsellor, or Solicitor or Attorney or to be a Notary Public, or who may enter Holy Orders, or who may be licensed by any denomination of Christians as a Minister of the Gospel, may, upon petition to the Superintendent-General, *ipso facto* become and be enfranchised under this Act, and he shall then be entitled to all the rights and privileges to which any other member of the band to which he belongs would be entitled were he enfranchised under the provisions of this Act ; and the Superintendent-General may give him a suitable allotment of land from the lands belonging to the band of which he is a member.

Patent after certain period of probation.

100. After the expiration of three years (or such longer period as the Superintendent-General may deem necessary in the event of such Indian's conduct not being satisfactory), the Governor may, on the report of the Superintendent-General, order the issue of letters patent, granting to such Indian in fee simple the land which had, with this object in view, been allotted to him or her by location ticket. And in such cases compliance with the provisions of sections thirty-six and thirty-seven and the sub-sections thereof shall not be necessary.

Proviso : as to ss. 36, 37.

Enfranchised Indian to declare name chosen; and to be known by it.

101. Every such Indian shall, before the issue of the letters patent mentioned in the next preceding section, declare to the Superintendent-General the name and surname by which he or she wishes to be enfranchised and thereafter known, and on his or her receiving such letters patent, in such name and surname, he or she shall be held to be also enfranchised, and he or she shall thereafter be known by such name or surname, and if such Indian be a married man his wife and minor unmarried children also shall be held to be enfranchised ; and from the date of such letters patent the provisions of this Act and of any Act or law making any distinction between the legal rights, privileges, disabilities and liabilities of Indians and those of Her Majesty's other subjects shall cease to apply to such Indian, or to the wife or minor unmarried children of such Indian as aforesaid, so declared to be enfranchised, who shall no longer be deemed Indians within the meaning of the laws relating to Indians, except in so far as their right to participate in the annuities and interest moneys, and rents and councils of the band of Indians to which they belonged, is concerned : Provided always, that any children of a probationary Indian, who being minors and unmarried when the probationary ticket was granted to such Indian, arrive at the full age of twenty one years before the letters patent are issued to such Indian, may, at the discretion of the Governor in Council, receive letters patent in their own names for their respective shares of the land allotted under the said ticket, at the same time that letters patent are granted to their

Wife and minor children also enfranchised.

Effect of such enfranchisement.

Proviso as to children attaining their majority before their father's probation expires.

Proviso as to

children found unqualified ; or being married.

parent ; and provided, that if any Indian child having arrived at the full age of twenty-one years, during his or her parents' probationary period, be unqualified for enfranchisement, or if any child of such parent, having been a minor at the commencement of such period, be married during such period, then a quantity of land equal to the share of such child shall be deducted in such manner as may be directed by the Superintendent-General, from the allotment made to such Indian parent on receiving his probationary ticket.

Case of Indian failing to qualify, or dying before expiration of probation.

102. If any probationary Indian should fail in qualifying to become enfranchised, or should die before the expiration of the required probation, his or her claim, or the claim of his or her heirs, to the land for which a probationary ticket was granted, or the claim of any unqualified Indian, or of any Indian who may marry during his or her parents' probationary period, to the land deducted under the operation of the next preceding section from his or her parents' probationary allotment, shall in all respects be the same as that conferred by an ordinary location ticket, as provided in the seventeenth, eighteenth, nineteenth and twentieth sections of this Act.

As to children of probationary or enfranchised widows.

As to children of a widow enfranchised, etc.

103. The children of any widow who becomes either a probationary or enfranchised Indian shall be entitled to the same privileges as those of a male head of a family in like circumstances.

Rules for allotting lands to probationary Indians.

104. In allotting land to probationary Indians, the quantity to be located to the head of a family shall be in proportion to the number of such family, compared with the total quantity of land in the reserve, and the whole number of the band ; but any band may determine what quantity shall be allotted to each member for enfranchisement purposes, provided each female of any age, and each male member under fourteen years of age, receive not less than one-half the quantity allotted to each male member of fourteen years of age and over.

Proviso as to power of band in this behalf.

As to Indians not members of the band but permitted to reside on their reserve.

105. Any Indian, not a member of the band, or any non- treaty Indian, who, with the consent of the band and the approval of the Superintendent-General, has been permitted to reside upon the reserve, or obtain a location thereon, may, on being assigned a suitable allotment of land by the band for enfranchisement, become enfranchised on the same terms and conditions as a member of the band ; and such enfranchisement shall confer upon such Indian the same legal rights and privileges, and make such Indian subject to such disabilities and liabilities as affect Her Majesty's other subjects ; but such enfranchisement shall not confer upon such Indian any right to participate in the annuities, interest moneys, rents or councils of the band.

Proviso.

Provision when band decides that its members may become enfranchised.

Or when Indian becomes qualified by exemplary conduct.

If such Indian be a married man or widow.

And as to unmarried children of any such enfranchised and married Indians.

Provision as to Indians in British Columbia, Manitoba, the N. W. Territories or Keewatin.

106. Whenever any band of Indians, at a council summoned for the purpose according to their rules, and held in the presence of the Superintendent-General, or an agent duly authorized by him to attend such council, decides to allow every member of the band who chooses, and who may be found qualified, to become enfranchised, and to receive his or her share of the principal moneys of the band, and sets apart for such member a suitable allotment of land for the purpose, any applicant of such band, after such a decision, may be dealt with as provided in the seven next preceding sections until his or her enfranchisement is attained ; and whenever any member of the band, who for the three years immediately succeeding the date on which he or she was granted letters patent, (or for any longer period that the Superintendent-General may deem necessary,) by his or her exemplary good conduct and management of property, proves that he or she is qualified to receive his or her share of such moneys, the Governor may, on the report of the Superintendent-General to that effect, order that the said Indian be paid his or her share of the capital funds at the credit of the band, or his or her share of the principal of the annuities of the band, estimated as yielding five per cent., out of such moneys as may be provided for the purpose by Parliament ; and if such Indian be a married man then he shall also be paid his wife's and minor unmarried children's share of such funds and other principal moneys, and if such Indian be a widow, she shall also be paid her minor unmarried children's share ; and the unmarried children of such married Indians, who become of age during the probationary period either for enfranchisement or for payment of such moneys, if qualified by the character for integrity, morality and sobriety which they bear, shall receive their own share of such moneys when their parents are paid ; and if not so qualified before they can become enfranchised or receive payment of such moneys they must themselves pass through the probationary periods ; and all such Indians and their unmarried minor children who are paid their share of the principal moneys of their band as aforesaid, shall thenceforward cease in every respect to be Indians of any class within the meaning of this Act, or Indians within the meaning of any other Act or law.

107. Sections ninety-nine to one hundred and six, both inclusive, of this Act, shall not apply to any band of Indians in the Province of British Columbia, the Province of Manitoba, the North- West Territories, or the District of Keewatin, save in so far as the said sections may, by proclamation of the Governor-General, be from time to time extended, as they may be, to any band of Indians in any of the said provinces or territories.

MISCELLANEOUS PROVISIONS.

Before whom affidavits to be used under this Act may be made.

108. All affidavits required under this Act, or intended to be used in reference to any claim, business or transaction in connection with Indian Affairs, may be taken before the Judge or Clerk of any County or Circuit Court, or any Justice of the Peace, or any Commissioner for taking affidavits in any of the Courts, or the Superintendent-General, or his Deputy, or any Inspector of Indian Agencies, or any Indian Agent, or any Surveyor duly licensed and sworn, appointed by the Superintendent-General to enquire into or take evidence or report in any matter submitted or pending before such Superintendent-General, or if made out of Canada, before the Mayor or Chief Magistrate of, or the British Consul in, any city, town or municipality, or before any Notary Public ; and any wilfully false swearing in any such affidavit shall be perjury.

Perjury.

Certified copies of official papers to be evidence.

109. Copies of any records, documents, books or papers belonging to or deposited in the Department of Indian Affairs attested under the signature of the Superintendent-General or of his Deputy shall be competent evidence in all cases in which the original records, documents, books or papers, could be evidence.

Governor in Council may exempt from operation of this Act ; and remove such exemption.

110. The Governor in Council may, by proclamation from time to time, exempt from the operation of this Act, or from the operation of any one or more of the sections of this Act, Indians or non-treaty Indians, or any of them, or any band or irregular band of them, or the reserves or special reserves, or Indian lands or any portions of them, in any Province, in the North-West Territories, or in the District of Keewatin, or in either of them, and may again, by proclamation from time to time, remove such exemption.

Governor to appoint officers, etc., to be paid out of moneys appropriated by Parliament.

111. The Governor may, from time to time, appoint officers and agents to carry out this Act, and any Orders in Council made under it,—which officers and agents shall be paid in such manner and at such rates as the Governor in Council may direct out of any fund that may be appropriated by law for that purpose.

Acts and parts of Acts repealed.

112. The Act passed in the thirty-ninth year of Her Majesty's reign and chaptered eighteen, and the Act passed in the forty-second year of Her Majesty's reign and chaptered thirty-four, are hereby repealed, with so much of any other Act or law as may be inconsistent with this Act, or as makes any provision in any matter provided for by this Act, except only as to things done, rights acquired, obligations contracted, or penalties incurred before the coming into force of this Act ; and this Act shall be construed not as a new law but as a consolidation of those hereby repealed in so far as they make the same provision that is made by this Act in any matter hereby provided for.

Saving clause as to things done, etc.

How this Act shall be construed.

Repealed Acts
not to revive.

113. No Act or enactment repealed by any Act hereby repealed shall revive by reason of such repeal.

Meeting Place and Crossroad: The Grand Rapids of the Assiniboine

by Tom Mitchell
S. J. McKee Archives, Brandon University

All history was a palimpsest, scraped clean and re-inscribed exactly as often as was necessary.

George Orwell, *Nineteen Eighty-Four*

Place is a problematic concept with a complicated genealogy. Since the 1960s, cultural geographers have drawn attention to how the character, meaning, and significance of a place are products of human interaction with a physical site. From the 1980s, structurally oriented geographers have placed context and interaction at the centre of their accounts of how broad historical forces shape places and are in turn acted upon by the places they create.¹ In these accounts, places are necessarily transitory in nature: a place is always in a state of becoming or unbecoming. As philosopher Edward Casey has observed “place itself is no fixed thing: it has no steadfast essence.”² Places are a product of society and culture, but, as J. E. Malpas has noticed, nature’s work of shaping a particular physical environment is often the prerequisite for subsequent human activity associated with the creation of a place.³

My interest is in a place on the Lower Assiniboine River. In the almost complete absence of any living memory of this place—the Grand Rapids of the Assiniboine—what follows is drawn from geological and geographical accounts of the origins of the Assiniboine delta on the eastern edge of Brandon, and an excavation of the 18th- and 19th-century published and unpublished narratives touching on the Rapids.⁴ In these sources, the Grand Rapids locale emerges as a prominent place in Indigenous, Métis and fur trade geographies only to be transformed into an obscure anonymous space in the post-settlement era.⁵

My purpose is to mediate a dialogue on the past, present and future of the site, to reinvest the Grand Rapids locale with history and meaning, and to lay a foundation for its restoration as a place on the southeastern prairies. Historical research and public history are projects of recovery and creation. The mediation of contemporary



Archives of Manitoba

Groups of Métis HBC trip men from Fort Garry crossed the Assiniboine River above the Grand Rapids on their way to Fort Carlton and farther points north and west.

public history—publications, documentaries focussed on the landscape—can foster the re-creation of places and give historical meaning to sites now defined mostly by municipal boundaries or various survey systems. As Charles Tilley has observed “... when a story becomes sedimented into the landscape, the story and the place dialectically help to construct and reproduce each other. Places help to recall stories that are associated with them, and places exist (as named locales) by virtue of their employment in a narrative.”⁶ Names and historical narratives are instruments of cultural, social, and political power.⁷ It follows that the production of place and historical memory is a contested dialogical project.⁸

The geophysical origins of the Rapids locale are important to any account of the site as a place. The physical attributes of the Rapids locale date from the end of the last ice age. In a two-hundred-year span, 11,200 BP to 11,000 BP, the abrupt and catastrophic drainage of glacial Lake Assiniboine left in its wake the Assiniboine Valley and the rocky, sandy terrain on the eastern edge of Brandon where the valley ends. Here the rocky, gravelly terrain at the apex of the Assiniboine delta on the western shore of Lake Agassiz furnished the structural foundation for the Rapids locale as a place on the eastern prairies.⁹ The Assiniboine delta stretched west to present-day Portage contributing to the formation of the Agassiz steppe of 18,130 square kilometres (7,000 square miles) of prairie stretching across what is now southern Manitoba. Here, grasslands rooted in the rich soil of the former glacial lake attracted roaming herds of bison.¹⁰



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Grand Rapids of the Assiniboine



Peter Fidler, "A Map of Red River District 1819," Hudson's Bay Company Archives, Archives of Manitoba, B.22/e/1

Peter Fidler's map of southern Manitoba in 1819, reproduced here upside down so north is upward, shows noteworthy features along the Assiniboine River running left to right. Among them are the HBC's Brandon House #2 fur-trading post (established on the south side of the river in 1811) about four miles above the river's confluence with the Souris River (labelled "Soore River") and the "Grand Rapid," eight miles below the entry of Oak Creek (known today as Willow Creek). It is the first cartographic reference to the rapids.

The Grand Rapids entered history when the fur trade on the Assiniboine came of age in the 1790s and posts of competing traders appeared above the junction of the Souris and Assiniboine. European traders were drawn to the area to trade with Assiniboine, Cree and Ojibwa who

In the earliest documentary narratives of the Assiniboine River, a boulder-strewn section of the apex of the Assiniboine delta entered history as a *place*. John McDonnell, a North West Company wintering partner, on his way to the Qu'Appelle River, bequeathed the first written account of the Rapids locale. He introduced the Rapids to history as the *Barrière* as he paddled upward from the mouth of the Souris:

But to return to the Assiniboine River; it is very shallow and full of rapids for a day and a half's voyage for the canoes to the *Barrière*, about five leagues over land from the posts at River la Souris, but after that, they go on well till they come to the sand banks beyond Mountain La Bosse.¹²

This *Barrière* was significant as a place as it obstructed canoe traffic on the Assiniboine.¹³ McDonnell goes on to locate the *Barrière* a league—an hour's walk—below the site at the terminus of the Assiniboine valley where Brandon now rests:

had made the parklands and steppe of southern Manitoba their homeland. The region also became the homeland of the Métis. Here, episodes of *métissage*—the creation of cultural spaces between Indian and European societies—opened opportunities for Métis ethnogenesis and the creation of Métis geographies.¹¹

[T]he Grand Rapids locale emerges as a prominent place in Indigenous, Métis and fur trade geographies only to be transformed into an obscure anonymous space in the post-settlement era.

Near a league above the Barrière, on each side of the River, begins a ridge of hills about the distance of a mile; the summit of these ridges is only level with the rest of the plain country above, forming a deep vale between them, at the bottom of which runs the Assiniboine River, which keeps a continual winding from one side to the other of the hills called by the French, Grandes Côtes.¹⁴

McDonnell's reliance on geographical references of Métis origin discloses the prior existence of an informal Métis geography of the Rapids locale. Throughout the nineteenth century, travellers in the prairie west acknowledged their reliance on Métis guides and trails.¹⁵

A second documentary narrative account of the Rapids locale appeared in Peter Fidler's May 1808 journal of a trip down the Assiniboine. An HBC mapmaker, Fidler also refers to the Rapids as the barrier:

Sunday — got underway at 4.57 and at 7:30 passed Oak Creek on NS, which comes out of a swamp — all oaks hereabout — low banks since Rapid River on both sides — a large island just above Oak creek — Saw the Moose head hill on SS — pretty crooked, strong current with grassy sides and low willow banks — came to a shoal rapid called the barrier, best water on NS — 9:43 bottom of the rapid — from top to bottom near 2 miles — an island at bottom and shoal — two other rapids in the middle, but the bottom the worst. — bare barren rather stony banks 2 miles below Oak creek and no woods.¹⁶

Fidler's references to the Rapid River (the Little Saskatchewan), Oak Creek (Willow Creek), and the Moose Head Hills (the Brandon Hills), make the Rapids locale seem foreign, but his detailed sketch of the site remains accurate more than 200 years after it was written.

Fidler produced the first map in which the Rapids appear. In *Red River and Its Communications*, 1808, the Rapids site is presented simultaneously as the barrier and the rapids.¹⁷ In 1819, on a map titled *Manitoba District*, Fidler presented the barrier/rapids as the Grand Rapids.¹⁸ Fidler's reference to *Grand Rapids* was not original. The phrase appeared in the post journals of the HBC's Brandon House as early as 1795.¹⁹ On 23 April 1795, Brandon House Postmaster Robert Goodwin reported that he had been visited by traders Cadott, Beaubien, and Rocheblave coming down the river after spending the winter trading at the Grand Rapids. These were the South men — Montreal-based traders who came to the Assiniboine from the south via the drainage basin of the Mississippi. One historian has called them the last *coureurs de bois*.²⁰

Like Fidler's journal reference to the Rapid River and the Moose Head Hills, the toponym Grand Rapids was almost certainly a rendition in English of the Indigenous term for Grand Rapids.²¹ On the Saskatchewan River, the

toponym Grand Rapids was derived from a Cree account of the rapids as Misipawistik or "rushing rapids." One translation of the Ojibwa word mishi-Baawitigong is "little grand rapids." A shorter version, Baawitigong, may be translated as "rapids" or as the Indigenous place name for Brandon.²² Ojibwa elders in the Keeseekoowenin Ojibway First Nation near Elphinstone Manitoba "still refer to Brandon as Baawitigoong, and understanding the origin coming from the Rapids."²³

The presentations by McDonnell and Fidler of the Rapids locale in textual and cartographic accounts inscribed a European spatial framework and toponyms on an existing Indigenous cultural landscape and brought into wider view the Rapids as a place on the eastern prairies. Throughout most of the 19th century, cartographers would follow their lead and inscribe the Rapids on maps of the eastern prairies.²⁴

The South Traders had good reason to locate their trading establishment at the Grand Rapids. As North West Company trader William Mackay noted, it was located at "the Neck of land between them [Grand Rapids] and the West River [Souris River] where all ye Inds from this place are gone hunting, and where they get their best Trade in the red River."²⁵ A detailed account of the Indigenous geography of the Rapids locale is beyond the scope of this paper. It is, however, evident that the Rapids locale was at the centre of an Indigenous cultural landscape of trails, gathering areas, spiritual centres and meeting sites on the eastern prairies.²⁶ In 1791, Donald Mackay, intent on establishing an HBC post of the Assiniboine, furnished the Company with a map on which, next to a representation of the Moosehead (now the Brandon Hills) Hills, Mackay explained that "here great numbers of Indians resort about 300 tents have been seen at once."²⁷ Later, Brandon House postmasters would report that Cree and Assiniboine would go to the Moosehead to conjure.²⁸

Mackay did not mention that a natural crossing existed above the Grand Rapids to facilitate travel north and south across the Assiniboine. That was left to Peter Fidler, who, as postmaster at Brandon House in 1818, described hundreds of Assiniboine people using the crossing after some time on the north side of the river secure from attacks by their sometimes enemies, the Mandan:

About 130 tents of Stone Indians crossing over the River the N to the S side where they have been since the melting of the snow out of the way of the Mandans [of whom]. They are continually in dread of nearly every spring — They are very troublesome to us for tobacco [and] ... our People at the Rapids was obliged to divide amongst them nearly 500 Lbs Pemmican.²⁹

The crossing was above the Rapids, closer to the gravelly apex of the Assiniboine delta where low banks level with the surrounding prairie and gravelly access and regress from the river offered the most natural crossing on the

Grand Rapids of the Assiniboine

Assiniboine from its headwaters in central Saskatchewan to its mouth at the Forks.³⁰ The crossing gave the Rapids locale a particular salience for travellers of all kinds on the eastern prairies in an era of remarkable mobility when both Indigenous and Métis inhabitants of the eastern

“[T]he Rapids locale was at the centre of an Indigenous cultural landscape of trails, gathering areas, spiritual centres and meeting sites on the eastern prairies.

prairies “lived and thrived at the intersection of mobility and fixedness.”³¹ For their part, Métis relying on the travel routes of their Indigenous forebears, pioneered several trunk trails that employed the crossing above the Rapids for passage across the Assiniboine. These trunk trails stretching west to the Rockies, southwest to the Missouri, and northwest to Fort Pelly and Edmonton made the Rapids locale a vital crossroads on the eastern prairies.

The role of the Rapids Crossing in the celebrated Métis buffalo hunt illuminates the importance of the Rapids locale as a crossroads. In 1821, the HBC swallowed its rival the North West Company. Many Métis—the backbone of the fur trade—had to find new work. They reinvented themselves as bison hunters and found work competing with their Indigenous cousins to supply the fur trade with country provisions. The historic Métis buffalo hunt was born. By 1840, the summer buffalo hunt from Red River involved 1200 carts and 1600 people.³² In 1846, the hunters were organized into two brigades: one centred at Pembina and another on the White Horse Plains—an area stretching west from St. François Xavier west towards Portage.

In his *Report of 1860*, Henry Youle Hind provided a narrative account and map of the route taken by the White Horse Plains brigade to the buffalo plains. The route led from the White Horse Plains to the crossing above the Rapids and southwest passed the Moose Head Hills to the killing fields of the Souris Plains and south to the Turtle Mountains. Hind explained that the White Horse Plain “goes by the Assiniboine River to the Rapids Crossing, and then proceed in a south-westerly direction.” In 1849, a brigade including 603 carts, 700 Métis, and 200 Indians took the Rapids Crossing to the buffalo plains.³³

Métis guides familiar with this route led big game hunters to the crossing above the Rapids. In June 1861, 48-year-old Arctic explorer Dr. John Rae accompanied by 21-year-old Henry (later Viscount) Chaplin, and 20-year-old Sir Frederick Johnstone, with three Red River carts, and two wagons took the Rapids Crossing to the buffalo plains. The water in the river was high and the current strong; so, guided by their veteran Métis guide James McKay, the party made rafts of wagon wheels and oilcloth to ferry across the river while the horses swam. The operation

took six hours. Once across the river, Rae took geographic coordinates of his location. The coordinates place him on the west side of the Assiniboine in the extreme southwest corner of Brandon.³⁴

The Rapids Crossing to the buffalo killing fields became the stuff of historical legend. In 1880, CPR Engineer Marcus Smith, on the lookout for a crossing for the CPR, could not avoid a reference to the historic buffalo hunt in his account of the Grand Rapids:

From the mouth of the Souris River upwards the Assiniboine has risen nearly to the level of the plateau; its banks are low, and fine stretches of prairie are seen on each side. At the Grand Rapids, about 12 miles in a direct line above the mouth of the Souris, the banks are about 6 to 10 feet high and the valley has almost disappeared, only a gentle rise from the river to the prairie level is visible to the eye. Above the rapids the great trail to the hunting grounds of the south-west crosses the Assiniboine.³⁵

From the 1840s, a growing commerce in buffalo robes with American trading posts in the Dakota Territory led some White Horse Plains Métis to specialize as traders. These traders pioneered the Traders’ Road across the prairies to Wood Mountain, the Cypress Hills and on to the Belly River in the foothills of the Rockies. On Sandford Fleming’s 1877 *Map of the Country to be Traversed by the Canadian Pacific Railway* the crossing above the Rapids is presented as the gateway to the prairies on the Traders’ Road.³⁶ White Horse Plains traders took the Traders’



Bailey's Monthly Magazine of Sports and Pastimes, Vol 10, No. 70, September 1865, 215-217 and November 1865, 323-24. cHathi Trust Digital Library, <https://catalog.hathitrust.org/Record/010308010>.

Young and wealthy English adventurers Henry Chaplin (1840–1923, left) and Frederick Johnstone (1841–1913, right), accompanied by Arctic explorer John Rae and Métis guide James McKay with three Red River carts and two wagons, took the Assiniboine Rapids crossing to the buffalo plains in June 1861. Both men would later hold seats in the British House of Commons.

Road west to trade sugar, flour, tobacco, alcohol and ammunition for buffalo robes, meat and furs collected by Métis and Indigenous hunters. At Wood Mountain, Métis traders did business with Dakota Chief Sitting Bull and his 5,000 followers who in 1876 crossed the medicine line seeking refuge after Custer's catastrophe.³⁷ In his 1880 report, North-West Mounted Police Inspector Sam Steele complained that he could not prevent the smuggling of liquor into the Territory by those "crossing at the rapids, a point on the Assiniboine river, and take the south trail for the west." Was he referring to Métis traders?³⁸

In an unpublished memoir, Lillian McVicar, daughter of Dougald McVicar, co-founder of Grand Valley in the late 1870s, left a poignant recollection of the Métis traders at the Rapids Crossing. Her father had to travel with ponies to Portage la Prairie for provisions,

except the pemmican and jerk meat, both buffalo meat, which he could get from the [Métis and Aboriginal] traders who went through the valley about once a year on their way to Winnipeg in their little Red River carts creaking along drawn by either an ox or a Shaginappi poney. These carts were usually heavily loaded with wigwams, bundles, children, and their own beaded handiwork, articles of all kind, that they offered for sale. These carts, about two hundred of them in the procession, was a very interesting sight and my father use to say it was very musical but lacked harmony.³⁹

Brandon original Beecham Trotter recalled that the Traders' Road was sometimes referred to as the Great Trading Route.⁴⁰ Trotter had arrived in the west a construction worker on the Canadian Pacific Railway telegraph line. His knowledge of the Traders' Road was an artifact of his arrival in the west just as the curtains were closing on the era of free-ranging mobility. By 1927, the nature and extent of Trotter's "Great Trading Route" would have been a mystery to most of his readers.

Métis also pioneered a trail across the Rapids to the northwest that became an important artery of commerce for the HBC. In 1831, Fort Ellice was established near the mouth of the Qu'Appelle to replace Brandon House as the principal HBC trading centre on the eastern prairies. In an era of increasing use of wheeled transportation, Fort Ellice became a destination point on this trunk trail—the Fort Ellice Trail—from Fort Garry in the east to Fort Ellice and west on to forts Carlton and Edmonton or north to Fort Pelly.⁴¹ There were two branches of the Fort Ellice Trail: the north branch east of the Assiniboine that crossed to the west side of the river near the mouth of the Qu'Appelle, and the south branch that employed the Rapids Crossing.

The northern crossings—there were at least two locations—featured a steep and difficult descent into the muddy floor of the Assiniboine valley and an equally difficult ascent, especially in wet weather, to the plains

above where Fort Ellice was located. H. Warre's account, composed in 1845, of Milton's Crossing noted:

At a distance of 10 miles or more we had a beautiful view of the Fort Ellice situated on the high point on the opposite bank of the Assiniboine River, across which we passed our baggage etc. in a small badly built boat, making the horses swim; the river was very rapid and the passage occupied 3 or 4 hours.⁴²

W. B. Cheadle crossed the Assiniboine approximately one mile north of the point of Warre's crossing in 1862.

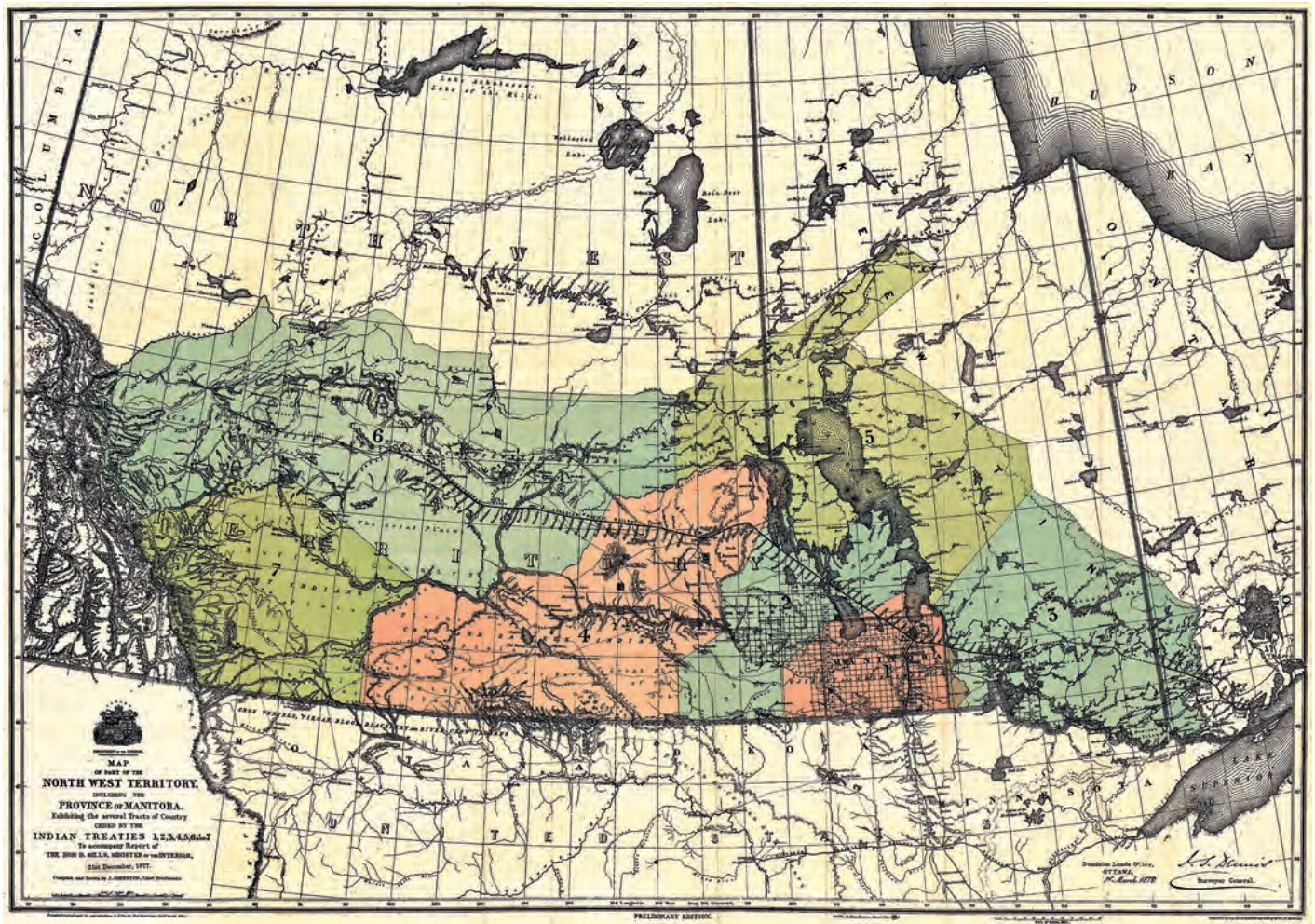
On arriving at the river we descried a scow moored on the opposite side ... it proved full of water. Messiter got in with his horses; aground; pushed off; immediately sinks at one end and goes to the bottom ... Decided to try where the men had waded across ... Messiter first with his 2 got into deep mud ... Milton and I taking warning crept along water's edge, plunging into a few deep holes, and at last scrambled up perpendicular bank and got on the track again ...⁴³

The terrain associated with the southern crossing—gravelly, sandy and level—provided ideal crossing conditions. In 1880, Marcus Smith noted that at the Rapids Crossing the river was near "the level of the plateau; its banks are low, and fine stretches of prairie are seen on each side. ... the valley has almost disappeared, only a gentle rise from the river to the prairie level is visible to the eye."⁴⁴ Gravelly approaches, gentle descents and ascents to and from the river, and usually low water in a gravelly riverbed made the site ideal for cart traffic.

Cartographic records and personal first-hand accounts of the crossing on the south branch to Fort Ellice provide an imaginative space to rekindle historical memory of the crossing and the trail.⁴⁵ In his memoir, *The Company of Adventurers*—about life as a mid-19th-century HBC employee—Isaac Cowie recalled the Rapids Crossing in an adventure he had making his way down the Assiniboine River from Fort Ellice in 1871 transporting a load of buffalo robes:

By the time we reached the Rapids near which the river was forded by carts (near Brandon), we had nothing to eat; but we saw the fresh tracks of a train of carts which had crossed going north. Hoping to get some food from them [we] ... followed the trail. Along the way we saw the decomposing bodies of three Sioux who had very shortly before been killed and scalped by a party of Red Lake Ojibways ... The carts turned out to be laden with freight for the Company at Carlton, and the Métis who were taking it were only too pleased to get rid of part of their heavy loads by letting us have four bags of flour...⁴⁶

Grand Rapids of the Assiniboine



Johnston, J. Map of Part of the North West Territory Including the Province of Manitoba Exhibiting the several Tracts of Country Ceded by the Indian Treaties 1,2,3,4,5,6 and 7. To accompany report of the Honorable Minister of the Interior dated 30th June, 1877 [map]. 1:2,217,600. [Ottawa]: Canada Dept. of the Interior Dominion Lands Branch, 1875.

A map of western Canada, circa 1877, shows the areas of the numbered treaties. A point defining the western-most boundary of Treaty 1, encompassing much of modern-day Manitoba, is the crossing above the Grand Rapids of the Assiniboine. The crossing had been used for generations so it was a well-known landmark for residents of the eastern prairies.

As the settlement era dawned in the 1870s, the Fort Ellice Trail via the Rapids Crossing took on growing importance. In 1878, the Canadian government published a table—*Trail Distances from Portage la Prairie to Fort Ellice, via the Rapids of the Assiniboine River*—based on distances measured in 1873 by Robert Bell of the Geological Survey employing an odometer attached to a cartwheel.⁴⁷ It was 188.7 miles from the HBC store in Portage to Fort Ellice via the Rapids Crossing; 109 miles from the Rapids Crossing to Fort Ellice.

Like John Rae's coordinates of latitude and longitude, the table provides data to fix the location of the Crossing. From the Crossing, it was 1.2 miles "to a creek." On the west side of the Assiniboine, the creek has taken on the appearance of a marsh. Here, on its north fringe, 1.2 miles from the river, is the historic terrain of the south branch of the Fort Ellice Trail. Cart trains of HBC trip men, big game hunters, and settlers passed this point heading west or northwest on the eastern prairies. The south branch to

Fort Ellice led west to Boss Hill Creek near Oak Lake then northwest to Fort Ellice and beyond.

From the late 1700s, the Rapids locale was a place in transition. An Indigenous landscape of trails, gathering places, spiritual centres and meeting places in which the Rapids locale—the buffalo plains, the crossing and Moosehead—figured prominently, was re-placed, given new definition and significance by Métis and European geographies, spatial networks and toponyms. Historical geographers have noticed the transitory nature of place. The creation of place, observes Allan Pred, "always involves an appropriation and transformation of space and nature that is inseparable from the reproduction and transformation of society in time and space."⁴⁸ The acquisition of Rupert's Land by Canada in 1870 marked the beginning of a new era of appropriation and transformation in the west that reinscribed the landscape of the Rapids locale mostly erasing or obscuring prior inscriptions.

When Canada acquired Rupert's Land in 1870, Indigenous property rights made treaty-making with the

Indigenous peoples of the plains a state priority.⁴⁹ The first of the several treaties negotiated with plains Indigenous people was the Stone Fort Treaty of 1871 named after the site of its negotiation, Lower Fort Garry. It was negotiated in August 1871 by veteran HBC officer, former Member of Parliament, and Indian Commissioner Wemyss Simpson, the new Lieutenant-Governor of Manitoba, Adams Archibald and Indigenous leaders from south-central Manitoba. After nine days of negotiations, First Nations got promises of land, education, and resources. For these they turned their homeland over to Canada and undertook “to maintain perpetual peace between themselves and Her Majesty’s white subjects, and not to interfere with the property or in any way molest the persons of Her Majesty’s white or other subjects.”⁵⁰

Tim Cresswell has noticed that when something or someone has been judged to be “out of place,” they have crossed a line, frequently a geographical line.⁵¹ By setting out a framework for new property relations in the West, Treaty 1 served as the foundational instrument through which, with the spread of settlement, Indigenous people on the eastern prairies were soon to be deemed to be mostly *out of place* in their former homeland. The Indigenous landscape including the Rapids locale, obscured by Métis and European geographies, would now be overwritten by the geometry of a new commercial and industrial order.

Treaty 1 transformed an Indigenous landscape. It ended the mobile life of Indigenous and Métis people that had given the Rapids locale meaning and significance. Ironically the Treaty perpetuated the memory of the Rapids Crossing by incorporated the site as a *place*—the most westerly point on the Treaty 1 boundary—in the Treaty. The boundary began a little west of the Lake of the Woods. It passed to the centre of Whitemouth Lake, headed to the mouth of the Winnipeg River, and travelled west across the south end of Lake Winnipeg and across Lake Manitoba. Then it descended southwest in a straight line to the *crossing of the Rapids on the Assiniboine* and concluded with a line due south to the International Boundary Line.⁵²

The Rapids Crossing is also implicated in Treaty 2. Brandon, on the west side of the Crossing, occupies land relinquished by First Nations under Treaty 2, the Manitoba Post Treaty, so named after the HBC post on Lake Manitoba where it was signed 21 August 1871. Treaty 2 land stretches from the Rapids Crossing west to Moose Mountain in southeastern Saskatchewan, well known to Wemyss Simpson as a winter trading post of the HBC Post at Fort Ellice.

The Rapids Crossing also had a connection with Treaty 4 negotiated at Fort Qu’Appelle. In early August 1874, Ottawa ordered the Winnipeg Rifles to march to Qu’Appelle to be on hand for the treaty negotiations in September. On 17 August 1874, 113 men under the leadership of seven staff officers of the 90th Regiment Winnipeg Rifles, accompanied by 12 double wagons, 15 carts, 46 horses, and a small drove of cattle to provide fresh meat for the journey, set out from Winnipeg to march to Fort Qu’Appelle. West of Portage,

the Rifles took the South Trail to the Rapids Crossing. The contingent reached Fort Qu’Appelle on 8 September.⁵³

Contemplation of the changed nature of the Rapids Crossing from gateway to boundary would evoke dramatically different narratives from descendants of Indigenous, Métis and settler communities on the eastern prairies. Among Indigenous and Métis descendants, it might well trigger what one writer termed traumatic forms of memory involving a continuing search for recognition of grievous, irrecoverable loss, perpetuated across generations.⁵⁴ On the other hand, descendants of those who arrived in the West to settle the commons would almost certainly embrace memories rooted in a narrative of positive material and social progress.

The terms of the Numbered Treaties dealing with Indigenous title to the prairie West marked the beginning of a revolutionary appropriation and transformation of the Canadian prairies. However, surveying, railway construction and settlement took time. The closing of the western commons was a gradual process. As late as 1876, treaty negotiators for Ottawa assured First Nations on the prairies that Ottawa would not “take away your living, you will have it then as you have it now.”⁵⁵

It was not to be. As Irene Spry has explained, the gradual expansion of private property was inimical to the idea that “A life based on free access to a variety of common resources scattered over a wide territory ... [that] involved continual movement from one base of operations to another according to the season, the migration of game, and traditional ceremonial meeting places.”⁵⁶ As late as 1878, the Rapids locale remained unsurveyed and ungranted, but survey crews, land seekers and riverboats on the Assiniboine were unambiguous harbingers of change.

In the summer of 1878, the flow of migrants to the eastern prairies prompted steamboat operators to ascend the Assiniboine to points west of Portage. Travel went well until they reached the Rapids where steamboats could travel no farther. The rocky, gravelly terrain of the Assiniboine delta that furnished a crossing on the Assiniboine for cart traffic proved a barrier to river travellers as it had to those of the fur trade era. Boulders in the bed of the Assiniboine at the apex of the Assiniboine delta presented the most difficult challenge to navigation on the Assiniboine west of the Forks. Rapid City Landing—the third feature of the Rapids locale—was born at the foot of the Rapids where cargo and passengers were landed, and transported by cart or wagon to Rapid City.

Not for long. On 15 May 1879, Captain Webber of the steamer Marquette—fully loaded with passengers for points above the Rapids and HBC freight destined for Fort Ellice—took on the Rapids. To defeat the Rapids, Webber had to put artificial anchors called “dead men” in the side of the river to winch the Marquette over the Rapids. After several hours of hard work, the Marquette arrived above the rapids.⁵⁷ Grand Rapids, the principal barrier to navigation on the Assiniboine, had been solved; navigation was open from the Forks to the Qu’Appelle.

For a few more years, Rapid City Landing continued but with a new name: Currie's Landing, named so by a newcomer to the West. William Currie was a native of Lanark County, Ontario. After brief spells in a merchandise store and the grain trade, he headed west in 1879. The Rapids locale was surveyed in October/November 1880. It occupied Sections 1, 2, 11 and 12 in Township 10 Range 18 West 1. In the notes on the survey certificate for Township 10, it was recorded that William Currie had squatted on

“The Indigenous landscape including the Rapids locale, obscured by Métis and European geographies, would now be overwritten by the geometry of a new commercial and industrial order.

portions of Sections 1 and 2, the site of Rapid City Landing and the Rapids. Officially, Currie homesteaded on the northeast quarter of Section 2.⁵⁸ Even before his homestead entry was registered, Currie had set about making the place familiar. He renamed the place Currie's Landing and soon reference was being made to Currie's Rapids. He established a ferry across the Assiniboine next to the landing. The “deadman” to control the ferry's progress across the river is still in place on the north side of the Assiniboine.

The Rapids locale and the prairies might be thought of as a palimpsest—a surface inscribed over time with meaning sometimes but not always visible on the landscape. This layering process often leaves traces of earlier inscriptions. Martin Kavanagh's rendering of the Rapids locale in his *Assiniboine Basin* (circa 1946) illustrates this process of inscribing new toponyms and masking older ones in the course of which places are transformed, and memory obliterated.⁵⁹ Kavanagh privileges the most recent toponyms but his sense of history requires that he safeguard prior toponyms by recording them parenthetically in small text. Currie's Landing and Currie's Rapids appear in text several times the size of his reference to Grand Rapids that appears in parenthesis. A reference to the Grand Valley Trail appears, but there are no references to the historic Traders' Road, Hunters' Track, or Fort Ellice Trail. All vestiges of Indigenous or Métis geographies other than those like Grand Rapids are transmuted into English toponyms.

In the modern history of the prairie West, the arrival of the Canadian Pacific Railway had the most dramatic impact on reordering of landscape and place. From the early 1870s, routes for the CPR struck northwest to the fertile belt identified by Hind and Palliser. There would be branch lines. In his *Report on Surveying Operations West of The Province of Manitoba for the year 1879*, Marcus Smith (Sandford Fleming's second-in-command) suggested

a crossing for the Assiniboine “a little above the Grand Rapids” for a southern branch.⁶⁰ In his 1880 Report, Sanford Fleming highlighted Smith's suggestion: the crossing would bring the CPR to a “point commanding a fine agricultural country... [where] an important railway and business centre” might be established. And there was one additional advantage: the land in the area of the crossing was “unsurveyed and ungranted.”⁶¹ When the track was finally laid for the mainline, Smith's crossing above the Grand Rapids would be the favoured option.

In the late spring of 1881, the new CPR syndicate decided to reroute the line across the southern prairies. There is no simple explanation for the decision though geography seems to have been a central concern. John Macoun, chief botanist for the Geological Survey, had, *contra* Hind and Palliser, championed the prairies as a settlement frontier. Members of the Syndicate were concerned that a northern route would leave the CPR vulnerable to competition from the US-based Northern Pacific Railway.⁶² In the spring of 1881, a southern crossing of the Assiniboine was required and the terrain at the apex of the Assiniboine delta—a crossing above the Grand Rapids—proved most hospitable to the requirements of the new railway. The rocky level terrain at the end of the Assiniboine valley would serve as the gateway to the prairies for the CPR.⁶³

On 15 March 1881, Sir John Macdonald confirmed the new route for the CPR. He did so in response to a question in the House of Commons from Sir Richard Cartwright. Cartwright framed his question to Prime Minister Macdonald obliquely:

Cartwright: “That is, it will pass by what are known as the Assiniboine Rapids?”

Macdonald: “Yes.”⁶⁴

Macdonald's announcement marks a crucial moment in the history of the Rapids locale and the surrounding prairies. Numbered treaties, surveying, and granting of land had begun the final transition of the prairie commons to private property, imprinting new concepts of property law upon the land.⁶⁵ The impact of these developments on the Rapids locale and the West might be compared with those flowing from the reconstruction of Ireland in the wake of the English colonization beginning in the 1500s. Then surveying and mapping served to make Ireland “visible” in new ways, overwriting and making invisible the old order in palimpsest fashion. To borrow from William Smyth, the closing of the commons entailed the commodification of the prairie lands during which places like the Rapids locale were incorporated into “geometric chess pieces to be traded like stocks and shares.”⁶⁶

The construction of the CPR added a new urgency to this process of transformation. Its arrival on the eastern prairies introduced a new order of transportation. Privatization of land and steel rails closed prairie trails and the prominence of the Rapids local as a crossroads on the prairies was undermined as the former mobile life of

the region ended. Though sternwheelers would ply the Assiniboine until the early 1880s, the curtains were closing on the old west. The Rapids, prominent on the sketchy maps of HBC man Peter Fidler in the early 1800s, the sophisticated cartography of the Hind and Dawson Expedition, and those generated by the CPR's Sandford Fleming, soon disappeared from maps of the new Manitoba.

Beginning in the late-18th century, a three-mile section on the Lower Assiniboine came to prominence as the Grand Rapids on the Assiniboine. Through the 19th century, the Rapids emerged as a locale involving the Rapids, a Crossing above the Rapids and, in the 1870s, a landing at the foot of the Rapids. This locale/place was a crossroads of trunk trails and river transport on the eastern prairies. The dramatic rupture in prairie history culminating in the arrival of the Canadian Pacific Railway transformed the Grand Rapids locale into a largely anonymous location on the Assiniboine River, a degraded landscape at the eastern tip of the city of Brandon, bereft of most of any mnemonic burden. 🐾

Notes

1. See Tim Cresswell, *Place - A Short Introduction*, Blackwell: Oxford, 2004, pp. 15–49; Terrance Young, "Place Matters," *Annals of the Association of American Geographers*, Vol. 91, No. 4 (December 2001), p. 681; Allan Pred, "Unglorious Isolation or Unglorious Misrepresentation," *Annals of the Association of American Geographers*, Vol. 75, No. 1 (March 1985), pp. 132–133.
2. Edward S. Casey, *The Fate of Place: A Philosophical History*, Berkeley: University of California Press, 1997, p. 286.
3. J. E. Malpas, *Place and Experience a Philosophical Topography*, Cambridge: Cambridge University Press, 1999, p. 36.
4. I have created a documentary account of the Grand Rapids locale. It may be viewed online at <https://vimeo.com/205805560> with password: rapids
5. Tim Cresswell, *Place*, pp. 8–10.
6. C. Tilley, *A Phenomenology of Landscape: Places, Paths and Monuments*, Oxford: Berg, 1994, p. 33.
7. Reuben Rose-Redwood, Derek Alderman and Maoz Azaryahu, Geographies of toponymic inscription: new directions in critical place-name studies, *Progress in Human Geography* 34(4) 2010, pp. 453–470; and John C. Lehr and Brian McGregor, The politics of toponymy: Naming settlements, municipalities and school districts in Canada's Prairie provinces, *Prairie Perspectives: Geographical Essays*, 2016, 18: 78–84.
8. On this theme see Sian Jones, "Thrown Like Chaff in the Wind': Excavation, Memory and Negotiation of Loss in the Scottish Highlands," *International Journal of Historical Archaeology* 16 (2012), 346–366.
9. Thank you to Rod McGinn and Dion Wiseman for the instructive field trip to the Assiniboine delta. On the origins of the Assiniboine delta: see A. E. Kehew and M. L. Lord, "Glacial-lake outbursts along the mid-continent margins of the Laurentide ice-sheet," in *Catastrophic Flooding*, L. Mayer and D. Nash, eds., Boston: Allen Unwin, 1987, pp. 95–120; and Brent Wolfe and James T. Teller, "Sedimentation in Ice-Dammed Glacial Lake Assiniboine, Saskatchewan, and Catastrophic Drainage Down the Assiniboine Valley," *Géographie physique et Quaternaire*, 49, 2, 1995, 251–263.
10. George Colpitts, *Pemmican Empire: food, trade, and the last bison hunts in the North American plains, 1780–1882*, New York: Cambridge University Press, 2015, pp. 61–62.
11. Étienne Rivard, "Colonial Cartography of Canadian Margins: Cultural Encounters and the Idea of *Métissage*," *Cartographica*. 43,1 (Spring 2008), pp. 45–66.
12. Mr. John McDonnell, "Some Account of the Red River with Extracts from His Journal 1793-95," in L. R. Masson, *Les Bourgeois de la Compagnie du Nord-Ouest* (Quebec 1889), p. 273. Original Digital images, Rare Books and Special Collections, McGill University Library.
13. Robert Goodwin, 18 September 1800, Brandon House Post Journal, 1800-1801, Hudson's Bay Company Archives (hereafter HBCA) B22/a/8.
14. Mr. John McDonnell, "Some Account of the Red River," p. 273.
15. Henry Youle Hind, *Narrative of the Canadian Red River Exploring Expedition of 1857 and of the Assiniboine and Saskatchewan Exploring Expedition of 1858*, Vol. 1, London: Longman, Green, Longman & Roberts, 1860, pp. 181, 306. See also John Rae's reference to Métis guide James Mackay in Irene Spry, "A Visit to Red River and the Saskatchewan, 1861", by Dr. John Rae, FRGS. *The Geographical Journal*, Vol. 140, No. 1 (February 1974), p. 10.
16. Peter Fidler, "Journal of a Journey from Swan to the Red River and down it in a canoe from the Elbow to its entrance into Lake Winnipeg & along its South & Eastern Shores to its Discharge into the Elongation of the Saskatchewan River or Nelson's River." 29 March–29 September 1808, Peter Fidler fonds, HBCA E.3/3 fos. 51d-66d.
17. Peter Fidler, Sketch map by "Mr John McDonald AMFCo [American Fur Company] 1808 Red River & its communications," in Peter Fidler's journals of exploration and survey, 1809 (E.3/4) Peter Fidler fonds, HBCA.
18. Peter Fidler, "A Map of Red River District 1819" in Brandon House and Upper Red River District reports, Red River District report, 1819, HBCA B.22/e/1.
19. On the creation of Brandon House in 1793 see Harry W. Duckworth, "The Madness of Donald Mackay," *The Beaver* 68, no. 30, (June/July 1988), 25–42.
20. Robert Goodwin, Postmaster, Brandon House Post Journal, April 23, 1795, HBC Archives, B.22/a/2,3. For biographical notes on Cadott, Beaubien, and Rocheblave see Harry W. Duckworth, "The Last Coureurs de Bois," *The Beaver*, Spring 1984: 4–12.
21. On this theme see J. B. Tyrrell, "Algonquian Indian names of places in northern Canada," *Transactions of the Royal Canadian Institute* 10(2) 213–231.
22. *Translate Ojibwa* cites Brandon as one of several meanings of Baawitigong. See <http://www.translateojibwe.com/en/dictionary-ajibwe-english/Baawitigong>. Email communication Audrey L. Cook.
23. Email communication from Norman Bone, Chief, Keeseekoowenin Ojibway First Nation, 9 September 2016.
24. See for example Laurie's Map of the North-West Territories Shewing the Surveys now made, and the Railway and other Routes thereto. Compiled by D. Codd, Ottawa. 1870. Scale 1 inch to 25 miles. Lithographed by Roberts, Reinhold & Co., Lith., Montreal. Wyman Laliberte, Historical Maps of Manitoba, <https://www.flickr.com/photos/manitobamaps/2231443980>
25. Robert Goodwin, Postmaster, Brandon House Post Journal, correspondence from William Mackay, North West Company master, Portage la Prairie, 28 November 1794, HBCA B.22/a/2,3.
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27. "A Map of Hudsons bay and Interior Westerly particularly above Albany 1791..." by Edward Jarvis and Donald McKay, HBCA G.1/13.
28. On 23 May 1805, John Mackay reported that 40 tents of Cree and Assiniboine had left for the Moosehead to conjure. John Mackay, Brandon House Post Journal, 1805–1806, HBCA B/22/a.
29. Peter Fidler, Surveyor and District Manager, Brandon House Post Journal, 1 June 1818, HBCA A.30/15, 16. In the 1860s, Dakota people

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31. Nicole St-Onge, Carolyn Podruchny, and Brenda Macdougall, eds., *Contours of a People—Metis Family, Mobility and History*, Norman: University of Oklahoma Press, 2014, p. 9.
32. Alexander Ross, *The Red River Settlement: its rise, progress, and present state, with some account of the native races and its general history to the present day*, London: Smith Elder, 1856, pp. 244–245.
33. Henry Youle Hind, *Reports of Progress together with a preliminary and General Report...*, p. 106.
34. For Chaplin and Johnstone see *Bailey's Monthly Magazine of Sports and Pastimes*, Vol. 10, No. 70, September 1865, 215–217 and November 1865, 323–24. Hathi Trust Digital Library, <https://catalog.hathitrust.org/Record/010308010>. For Rae's account of the journey see Irene Spry, "A Visit to Red River and the Saskatchewan, 1861", by Dr. John Rae, pp. 2–3. For coordinates see Table p. 5, Rae at Assiniboine Rapids, 10. A typographical error is apparent in the table reference to the Rapids site.
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39. Mrs. Dougald McVicar, *Reminiscences of Early Brandon*, Assiniboine Historical Society Collection, CA DHM 14, Box 1, Daly House Museum.
40. Beecham Trotter, *A Horseman and the West*, Toronto: Macmillan Co. of Canada, 1925, pp. 42–43.
41. Barry Kaye and John Alwin, "The Beginnings of Wheeled Transport in Western Canada," *Great Plains Quarterly*, 4 (Spring 1984), 121–134.
42. H. Warre, *Overland to Oregon in 1845* (Ottawa: Public Archives of Canada, 1976), p. 28 in Scott Hamilton, "The Fort Ellice Area: Pre-Excavation Research From An Archaeological Perspective," (Unpublished Report prepared for the Historic Resources Branch, Manitoba). A copy is held at the Daly House Museum, Brandon
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44. Marcus Smith, *Report of Surveys and Explorations Between Red River and the South Saskatchewan, to Sandford Fleming, February 25th, 1880* in Sandford Fleming, C.M.G., Engineer in Chief, *Report and Documents in Reference to the Canadian Pacific Railway*, Ottawa: MacLean, Roger & Co, 1880, p. 252.
45. Lindsay Russell, "Map of Part of the Northwest Territory Shewing the Operations of the Special Survey of Standard Meridians and parallels for Dominion Lands." Department of the Interior, *Report on the Department of the Interior for the Year 30th June, 1878*. Sessional Papers #6 vol. 12. Ottawa: Dominion Lands Office, 1878.
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47. *Trail Distances from Portage la Prairie to Fort Ellice, via the Rapids of the Assiniboine River*, 37 in Part 1 of *Report of Department of the Interior*, December 31, 1879 in *Annual Report of the Department of the Interior for 1878*, Ottawa: MacLean, Roger & Co, 1879.
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49. Indigenous people had made it clear that the West belonged to them. When rumours circulated that the HBC had put a For Sale sign on Rupert's Land, Chief Peguis of the Red River Ojibwa objected in a letter to the British Parliament that the HBC had "never arranged with me for our lands. We never sold our lands to the said Company, nor to the earl of Selkirk...." See "Native Title to Lands," *The Nor'Wester*, 14 February 1860, p. 3.
50. Copies of the Treaties (1 and 2) Made 3rd Day and 21st Day August 1871 Between Her Majesty the Queen and Chippewa and Cree Indians of Manitoba and Country Adjacent, Ottawa: MacLean, Roger & Co., 1879, p. 5.
51. Tim Cresswell, *Place*, p. 103.
52. Copies of the Treaties, (1 and 2) Made 3rd Day and 21st Day August 1871, p. 4.
53. Captain Ernest J. Chambers, *The 90th Regiment — A Regimental History of the 90th Regiment Winnipeg Rifles*, Winnipeg, 1906, p. 36
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59. Martin Kavanagh, *The Assiniboine Basin—a social study of the discovery, exploration, and settlement of Manitoba*, Winnipeg: Public Press, 1946, p. 125.
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61. Sandford Fleming, *Chief Engineer Report and Documents in Reference to the Canadian Pacific Railway*, Ottawa: MacLean, Roger & Co., 1880, p. 248.
62. W. A. Waiser, "A Willing Scapegoat: John Macoun and the Route of the CPR," *Prairie Forum*, Vol. 10, No. 1 (Spring 1985), p. 66.
63. Terrance Young, "Place Matters," *Annals of the Association of American Geographers*, Vol. 91, No. 4 (December 2001), p. 681.
64. *Canada, House of Commons, Debates*, 15 March 1881, p. 1400.
65. Irene Spry has observed that this transition entailed "the tragedy of the disappearance of the commons on the prairies ..." Irene Spry, "The Great Transformation: The Disappearance of the Commons in Western Canada," in *Man and Nature on the Prairies*, Canadian Plains Studies 6, Regina: Canadian Plains Research Center, University of Regina, 1976, p. 21.
66. William Smyth, *Map-Making, Landscapes and Memory: A Geography of Colonial and Early Modern Ireland, c.1530–1750*, Cork: Cork University Press, 2006, p. 455.

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When the little boy was scared

This story is from the beginning and is a part of the Creation story to which there is much, much more to hear and learn but you will learn a little bit of it here and I hope it will be enough to make you want to find out more. I can only share little pieces of it with you, if you want to learn more, you can bring some tobacco to an Elder and ask if they know who to go to for this teaching. Another place to find out a little bit more is in the Mishomis book by Edward Benton-Banai

Long ago, the Creator sat down with all that he had made and they sat in a very large circle. Creator gave them the teachings they needed to be able to thrive in the world to which all of Creation gave him thanks and just when everyone was getting ready to leave and explore, Creator asked them to sit and listen for just a couple of more minutes. Creator explained he was about to make one more creature to join them here, Human Beings. He explained they would be pitiful creatures, they had no strong teeth like the Lynx, would not be big and strong like the Bear, they would not be able to swim like the Otter, see like the Eagle, Fly like the Swift, no claws like the Bobcat but he, Creator, liked these ones best of all. Creator asked all those there if they would help these pitiful Humans. There was a clamour as all of Creation quickly said they would be delighted and proud to help the one who had given them life and Creator was happy, he said to them all, "Go then and think of what you and your people will do to help these humans and we will meet again here this evening" and off they went.

Evening came and again Creation gathered in a circle with the Creator, and each of them gave their answer of what they would do. Tobacco said it would let the Creator know when someone wanted to do things in a good way, Sweet Grass said it would look after the men as a medicine and teaching of mind, body and spirit, Sage said it would look after the women as a medicine, Cedar said it would protect them from the ones in the spirit world that wanted to cause trouble, the Buffalo said it would give it's meat, fur, chips, bones and everything else to help them. This went on for many hours until finally no-one spoke. Creator looked around and was pleased and said to them, "Many thanks to all of you, I know these ones are very pitiful but they have a special place in my heart and I truly appreciate all you are doing for them, go now and be happy, be naive and at peace." "Some of you will change your mind when you meet these Humans and some of you will be asked by the Human to do other things." Then Creator went to what is now called the Whiteshell park and entwined together Earth, Wind, Water and Fire and after several attempts, when he used a Megis (Cowrie) shell, was successful in making the first man, Nanaboozhoo (Nanabush to some)

The first man was very happy to meet the Creator and they sat and talked for many, many hours. Finally, the Creator was content and left this planet to create and build off in the star worlds.

Over time, the Humans were successful in living on Turtle Island but as time went by; they became more concerned about themselves and did not honour Mother Earth or each other as they had been taught to do, they took from the rest of Creation and did not offer Tobacco and acknowledge their humbleness or do things in a good way all the time. Finally, one little boy went on a journey to seek out Creator and ask for help because he was so scared of what Humans were doing to each other. He started on his journey, past Grandmother Moon and into the Stars until he found the Creator who was busy creating many other things. The little boy explained to the Creator how afraid he was because people were so angry, so jealous, so mean that men were killing men, women were mean to each other, and he felt unsafe and afraid every day. Creator listened to the little boy and talked with him for a while then told the boy he, Creator, would take care of this and sent the little boy on his way home.

Creator thought for a while on how best to do what he knew had to be done. When he had thought it over, he journeyed back to Mother Earth and visited with the oldest of Creation, the grandfather rocks. Sitting down with them, he told them the story of the little boy and reminded them of the time, long, long ago, when he had asked all he had created to help those pitiful Humans. The Grandfathers reminded Creator of what they had promised, to help them in hunting by allowing the Humans to shape them into arrowheads and spear, to help them in making sure their teepees don't blow away and many other things they have done to help them. Creator thanked them for this and then asked them if they would consider doing one more thing to help these Humans. The Grandfathers jumped up and down and said, "Of course Creator, we would do anything for you who gave us life!" but Creator asked them to take some time and talk about it as, he said, some of them would have to give up that life to do this thing. They agreed to meet again in the morning.

The Grandfathers are very patient, and very good at sitting and talking to one another so they talked all through the night, they talked of all Creator had done for them and how sad they were to hear the Humans had become so unhealthy and hurtful and as Grandfather Sun came out to greet them for a new day, they decided they would help.

Creator came and sat down with them and asked them what they wanted to do and was very happy to hear they would help. He explained what that help would look like.

"You were the first ones I made and are the backbone of Mother Earth, your strength holds all of Turtle Island together and I would like you to use your strength to help the Humans. There is a ceremony I will give to them. In it, you will be prepared and purified through sacred fire while the humans will humbly enter the womb of Mother Earth by following the path the little boy took past Grandmother Moon. It will be called a Sweat Lodge. While you are in the Sweat Lodge, they will share their emotions through prayer and when they burn the Tobacco and show they are doing this in a good way, I want you to take their Anger, their Jealousy, all their Hurts and painful Emotions from them and radiate your strength to them instead. Many of you will perish when you do this but know you are saving those Humans that have a special place in my heart and will have my thanks and gratitude."

Creator then gave the teachings of the Sweat Lodge to humans and this is why, when you leave a Sweat, you should not look back on those broken Grandfathers who have taken all those emotions from you as

you don't want to pick those up again, or to pick up someone else's either. The Sweat lodge facilitator and his or her helper will take them out and Grandfather Sun and Mother Earth will take care of the Grandfathers from there.

This is why you have been given the gift of a little Grandfather today. Take the time to look at it; you will probably see something in it that will be pleasant and comforting – whether it is the shape, or colour. As you feel it in your hand, you will feel that tactile grounding to Mother Earth which sometimes you need when you have been inside all day. You can say anything you want to it and he will never judge you, he will never tell tales to others about what you say and he will listen patiently. Little children often feel this connection without being told, they will run up to you and show you one they found, you should treasure it because that Grandfather recognized a need in the child, put it on a shelf, under a pillow, on a window ledge, in a rock garden or water fountain but do keep it near the child till the healing work is done, you will know when the child or the Grandfather are ready. You too will sometimes see one shining after the rain or bouncing along beside you sometimes. Take the time to pick it up or if it is a big one, sit beside it for a while. Offer some tobacco and accept the help being offered. If it is a little one, keep it with you for a while. If you have been spending money on things you shouldn't be, if you keep it in your pocket, sometimes when you reach in for money - that Grandfather will pop into your hand instead to help you and give you the strength not to spend that money in a bad way.

If you do not think this teaching has value for you, that is ok too. The Grandfather you have with you has been around much longer than you and will be here long after you are gone so it will not be insulted if you do not want to accept his help, I only ask that you put him down on Mother Earth and not into the garbage.

In the 1970s, there was a fad about pet rocks and I believe someone took this teaching and commercialized it, which was a good thing done in the wrong way and is why the fad faded. This teaching is an ancient part of the Creation story and will continue to be used and valued for many generations to come, because it was shared with you in a good way.

Retold by Barry French



THOMAS MOORE, AFTER TUITION AT THE REGINA INDIAN
INDUSTRIAL SCHOOL.



THOMAS MOORE, AS HE APPEARED WHEN ADMITTED TO THE
REGINA INDIAN INDUSTRIAL SCHOOL.

Thomas Moore, as he appeared in, before and after staged photographs, to the Regina Industrial School. Department of Indian Affairs Annual Report for the year ended 30th June 1896. Library and Archives Canada, NL -022474

“When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian “children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.”

Prime Minister Sir John A. Macdonald, Speech to the House of Commons (1883)

Thomas Moore Keesick was a Cree boy from Muscowpetung Saulteaux First Nation in Saskatchewan who entered Regina Indian Industrial School in 1891. These propaganda photos were staged by the Department of Indian Affairs to demonstrate the “civilizing” mission of the Residential School system. Keesick is wearing women’s traditional attire that did not reflect what he would have worn at home. [1] “A young Aboriginal boy before entering school” (Provincial Archives of Saskatchewan/R-A8223-1); [2] “A young Aboriginal boy after entering school” (Provincial Archives of Saskatchewan/R-A8223-2).

Four years after enrolling, Moore was sent home ill with consumption, better known now as tuberculosis and died.

(<https://leaderpost.com/news/local-news/thomas-moore-keesick-more-than-just-a-face/>)

Tobacco Offering Protocol

This is a guideline on how to make a tobacco tie when making a request to a knowledge keeper, an Elder or Indigenous person.

1. **Acquire Tobacco:** Finding traditional ceremonial tobacco is the best option, however it is okay to offer no additive loose tobacco. You can purchase traditional ceremonial tobacco online from [Mother Earth Tobacco](#), or loose tobacco from a tobacco store.
2. **Obtain Cloth:** Buy fabric to make your tobacco tie, preferably in colours such as red, yellow, white, green, purple or blue. You can purchase broad cloth from a fabric store.
3. **Preparing the Tobacco Offering:** The person making the request should prepare the tobacco tie or pouch. As you prepare the offering, it is important to think about what you are requesting, and to have good thoughts while you prepare the tobacco tie. Here are step-by-step instructions on how to assemble your tobacco tie:
 - Cut your fabric in a square (4 inches by 4 inches)
 - Put a small amount of tobacco in the centre of the cloth
 - Fold all the ends of the cloth together
 - Tie the tobacco with a piece of yarn or twine; you can also cut a strip of the fabric to make a tie



4. **Making a Request:** Offer the tobacco tie or pouch when you make your initial request. To make a request, offer the tobacco tie or pouch by holding it in your left hand in front of you, state your request (be specific), and if the person accepts your request, place the tobacco in their hand. An example of what to say when making your request and offering tobacco:

I am offering you this tobacco for...

...the opening and closing remarks at [name of event].

...the smudging ceremony.

...your guidance with _____.

<https://carleton.ca/indigenous/resources/tobacco-offering-protocol/>

Elders

Invitation Protocol

A resource compiled by Dr. Nicole Bell:

Elders are very important members of First Nation, Métis, and Inuit communities. The term Elder refers to someone who has attained a high degree of understanding of First Nation, Métis, or Inuit history, traditional teachings, ceremonies, and healing practices. Elders have earned the right to pass this knowledge on to others and to give advice and guidance on personal issues, as well as on issues affecting their communities and nations. First Nation, Métis, and Inuit peoples value their Elders and all older people, and address them with the utmost respect.

Whenever traditional feasts are held in First Nation, Métis, and Inuit communities, the Elders and older people are often asked to offer prayers to bless the events or to do the opening or closing ceremonies. They are also served first and they never have to wait in line or are left standing if chairs are unavailable.

If you are considering visiting a First Nation, Métis, or Inuit community or organizing an event with an Indigenous focus, you should consult an Elder for his or her perspective. A certain protocol should be followed when requesting an Elder's assistance. This protocol may vary from the following guidelines, which would be used for a First Nations Elder. If the Elder is Inuit or Métis, tobacco may not be offered when requesting assistance. Check first with a leader of the Elder's community to determine the proper protocol.

Inviting an Elder for a Classroom Visit or for Advice

If you want an Elder to come to your classroom to talk to students, there are certain things you should consider. When you approach an Elder, begin by offering tobacco to the Elder and asking permission to speak with him or her. Tobacco is an indigenous plant from North America and it is also one of four sacred medicines used by First Nation people in Ontario. It is used in sacred pipe ceremonies and it is offered to the sacred fire at other ceremonies. Tobacco has traditionally been given to Elders whenever a person is requesting their assistance. If the tobacco is accepted, the Elder is available to listen to your request for advice. Thank the Elder for the advice when you are finished. A gift for the knowledge received is always appreciated.

Inviting an Elder to Perform Opening and Closing Prayers for an Event

Explain the event to the Elder. Offer tobacco and invite the Elder to participate. Acceptance of the tobacco means acceptance of the invitation. Find out if the Elder needs a ride to the event.

When an opening prayer is done, there must also be a closing prayer. The opening prayer gives thanks to the Creator and serves to bless the event. The Elder may ask a helper to smudge the people gathered. Smudging is when a medicine such as sage is lit so that it is smouldering. This smudge is then taken around the circle and a feather is usually used to spread the smoke around all those gathered. Smudging is done to cleanse everyone gathered so that the event runs smoothly and everyone is in a good frame of mind.

Inviting an Elder to Participate in a Meeting or Committee

Elders are considered to be integral to the preservation, maintenance, and revival of First Nation, Métis, and Inuit cultures. It is important to note that “Elder” does not necessarily indicate age. In First Nation, Métis, and Inuit cultures, an Elder is designated as such having been deemed to have acquired significant knowledge about essential teachings in their culture and to have gained the wisdom drawn from experience that enables them to share their insight with others. The participation of Elders in the classroom/school program honours the cultural traditions of First Nation, Métis, and Inuit peoples by bringing authentic perspectives, as well as enhancing the self-esteem of First Nation, Métis, and Inuit students.

Talk to the Elder in detail about the responsibilities and level of involvement. Explain why the Elder is being invited. Offer tobacco and request the Elder’s participation. If the Elder accepts the tobacco, the Elder agrees to participate. Find out if the Elder needs a ride to the venue of the meeting.

It is important to remember that we must respect all Elders, even if we may not agree with their viewpoints on some things. Elders should also receive honoraria to cover their travel expenses and time. This can be done discreetly when the Elder arrives by giving a card with the honorarium inside. Anything else can be provided to the Elder at your discretion.

https://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_%28by_subjects%29/Social_Sciences_and_Humanities/Elders.html

Article III of the [MMF Constitution](#) defines "Métis" as follows:

1. DEFINITION

- a. "Métis" means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation;
- b. "Historic Métis Nation" means the Aboriginal people then known as Métis or Half-Breeds who resided in the Historic Métis Nation Homeland;
- c. "Historic Métis Nation Homeland" means the area of land in west central North America used and occupied as the traditional territory of the Métis or Half-Breeds as they were then known;
- d. "Métis Nation" means the Aboriginal people descended from the Historic Métis Nation, which is now comprised of all Métis Nation Citizens and is one of the "aboriginal peoples of Canada" within s.35 of the Constitution Act of 1982;
- e. "Distinct from other Aboriginal Peoples" means distinct for cultural and nationhood purposes.

<http://www.mmf.mb.ca/membership.php>



LOUIS RIEL INSTITUTE

Knowledge • Culture • Heritage

Publication Catalogue

www.louisrielinstitute.com

(204) 984-9480



The Louis Riel Institute

Knowledge • Culture • Heritage

The Louis Riel Institute advances the

education of Métis people and

promotes the values, culture, heritage and history of Métis in

Manitoba. We will serve the Métis Nation of Manitoba through the

advancement of education and culture.

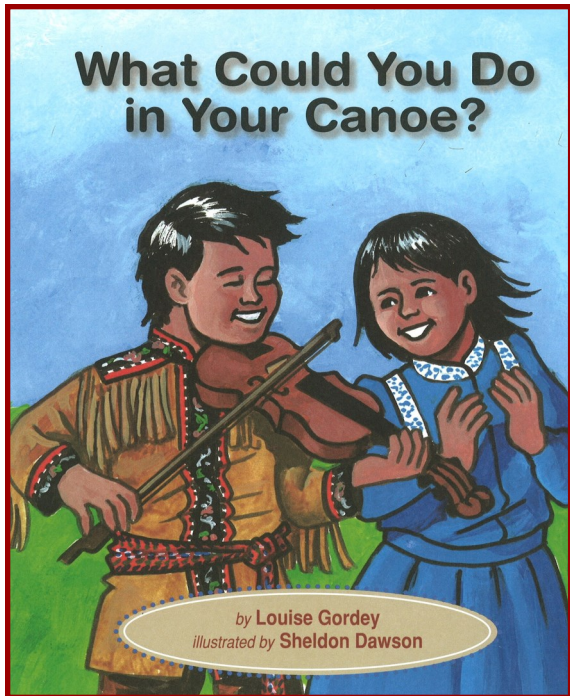


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Full Color Children's Titles:



What Could You Do in Your Canoe? Combines open ended questions and colorful illustrations in a pre school rhyme book that will ignite the imagination of all readers. This book is a great discussion started, with lots of answers to be found right in the illustrations. A teachers page provides plenty of extra information. A fascinating introduction to Métis culture for little ones.

Written by: Louise Gordey
Illustrated by Sheldon Dawson

Price: \$9.95 - 26 pages
Suggested Grades: Pre-school and up
Paperback
ISBN 978-0-9865369-0-8

Beautifully illustrated, **The Métis Nation** provides an introduction to the first 200 years of Métis history in the Canadian West.

An excellent book to use with school age children or family groups. Every page has a full size color illustration to go with the text, outlining the strength, ingenuity and pride of a people who came together under the infinity flag.

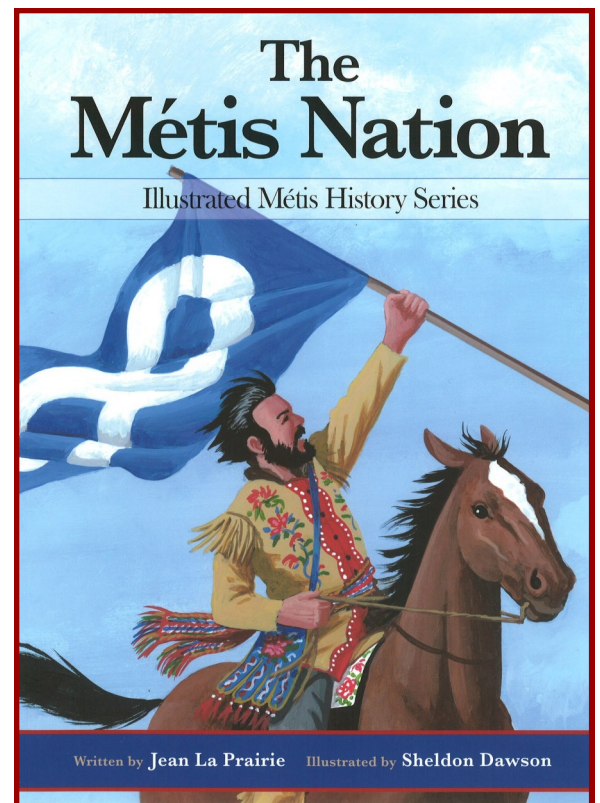
**CURRENTLY
THIS ITEM IS
NOT
AVAILABLE**

Written by: Jean LaPrairie
Illustrated by: Sheldon Dawson
Price: \$9.95 - 36 pages
Suggested Grade: 2 and up
Paperback
Full Colour

(E) ISBN 1-896150-56-X

Aussi disponible en français (Also available in French)

(F) ISBN 1-896150-56-X



Children's Titles:

Its Great to Be Métis is written from the point of view of a grade 5 Métis girl growing up surrounded by the rich traditions of her Métis history and the love of her family. Her family's contemporary Métis culture reflects the past while embracing the future.

Written by: Louise Gordey

Illustrated by: Sheldon Dawson

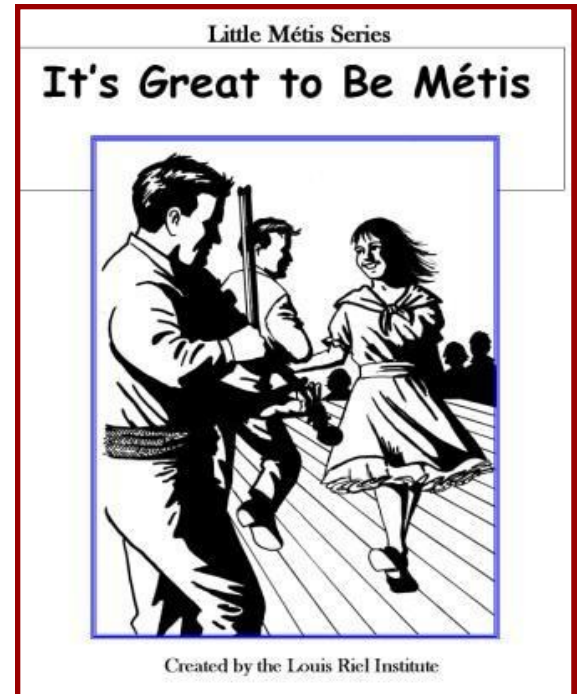
Price : \$2.95 - 24 pages

Suggested Grades: Preschool– Grade 6

(E) ISBN 978-0-9865369-9-1

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9881036-0-3



What Will You be Little One? Was created for use in the Little Métis Sing With Me program. This full color book explores career options using fun dress up photos along with rhyming text. Encouraging young children to dream of bright futures.

Excerpt:

What will you be little one, what will you be?

I'll be a doctor and fix your scraped knee.

I'll be a doctor, just wait and see.

What will you be little one, what will you be?

Wherever I am, whatever I'll be,

One thing for sure,

I'll always be me!

Written by: Louise Gordey

Illustrated by: Clara Kusumoto

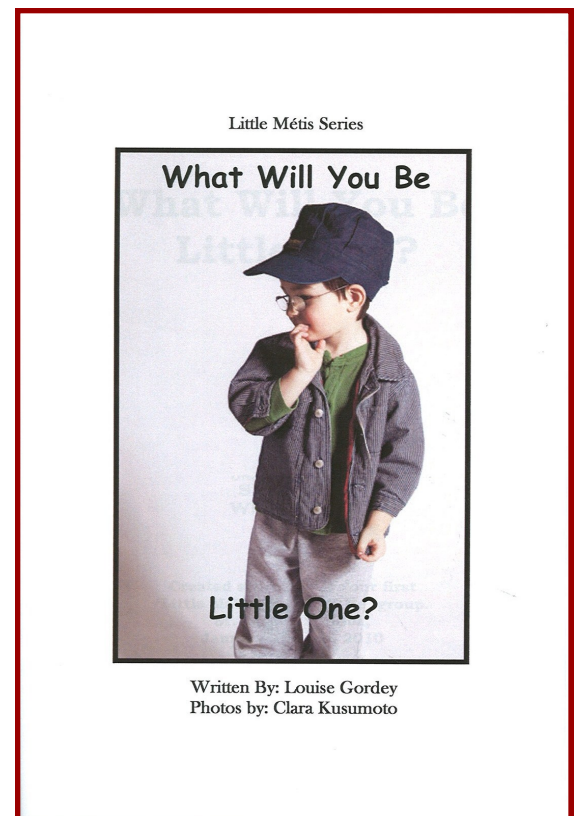
Price : \$2.95 - 24 pages

Suggested Grades: Preschool– Grade 6

(E) ISBN 978-0-9865369-9-1

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9881036-0-3



Speaking Michif Program

Learn Michif as a Family

Louis Riel Institute

Speaking Michif Resources

Lessons, games and activities to accompany the DVD

Louise Gordey & Norman Fleury

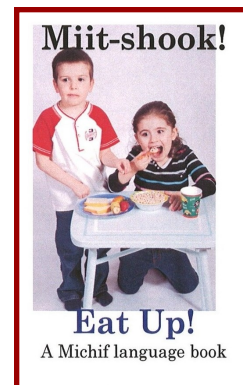
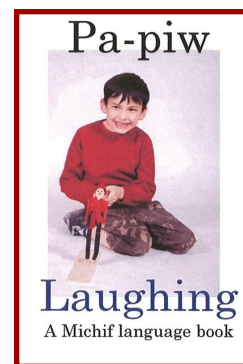
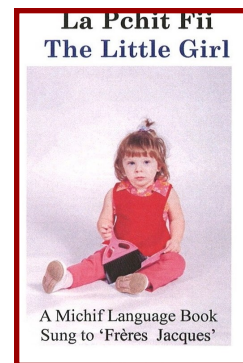
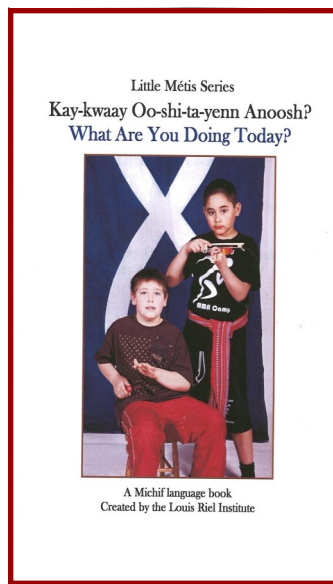
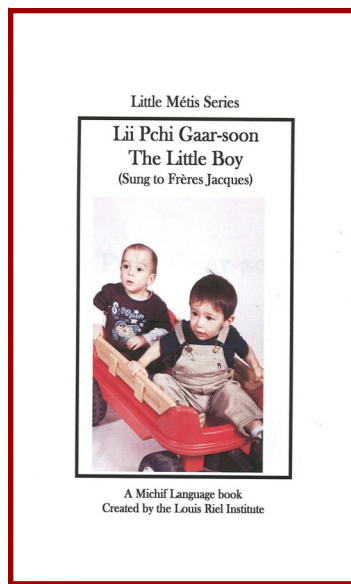
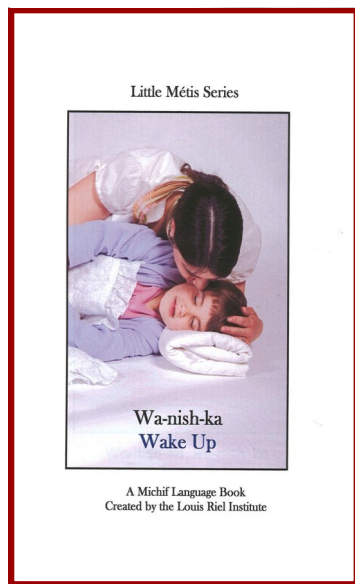
103-150 Henry Ave., Winnipeg, Manitoba R3B 0J7 (204) 984-

Speaking Michif is a program developed by the Louis Riel Institute and Elder and Michif speaker Norman Fleury in 2012 to assist in teaching families the Michif language.

The lessons are at a beginner level, on the theme of everyday family life. The lessons will be easily practiced at home since they involve everyday activities and conversations. They can also be part of classroom lessons. The DVD features Norman using all the lessons, reading the booklets and playing the games in Michif to assist learners with their pronunciation. All booklets, games and flashcards can be printed from the DVD.

Package Includes:

- **Manual & Multi media DVD**
- **Game Board (Taan-shii Koo-koum)**
- **Household Bingo game**
- **6 booklet set (also printable from DVD)**



• **Flash Card Set**

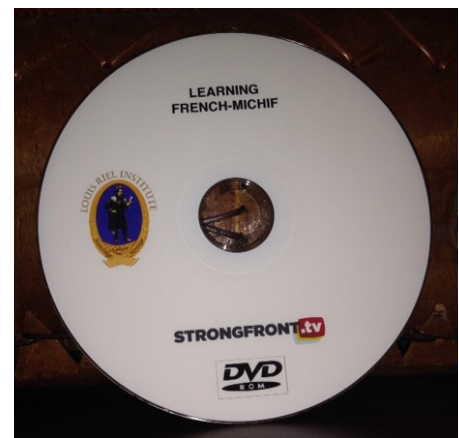
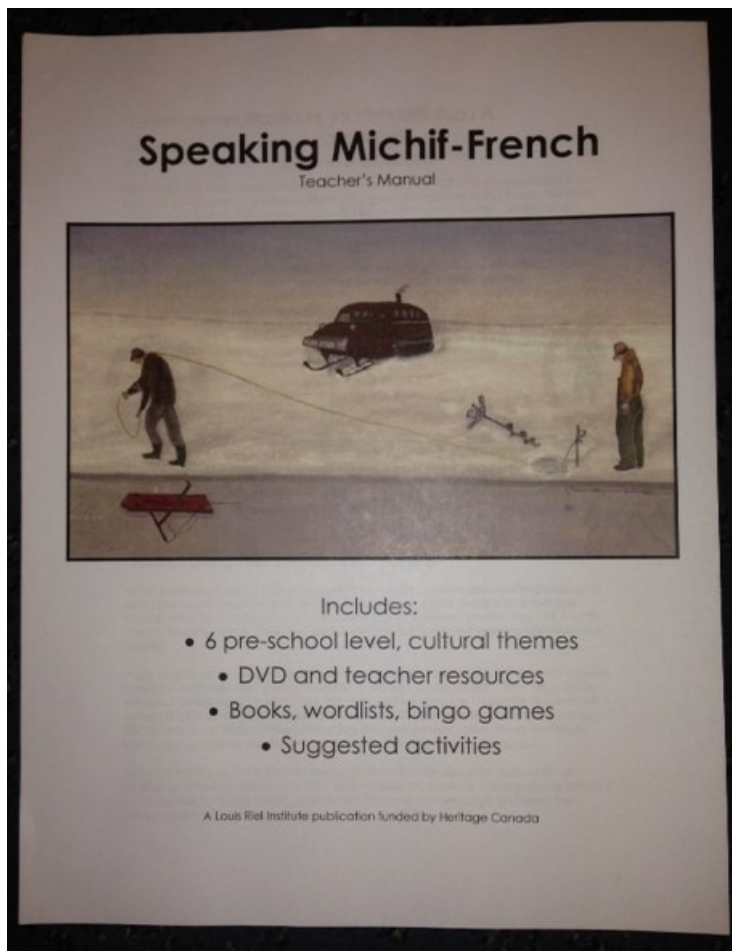


Price: \$24.95 for entire package. The Michif language books may also be bought individually.

Speaking Michif-French (St-Laurent) DVD instructional package

Developed by Patricia Millar, teacher and fluent Michif speaker, to teach pre-school children basic Michif vocabulary. Six cultural themes were chosen based on activities still practiced in the community today.

Package includes: 6 lesson plans, 6 theme booklets, craft templates, bingo games, and a multi media DVD featuring Patricia teaching the lessons and all printables.



This package is \$24.95 all inclusive (Individual books can be purchased). Created with funding from the Heritage Canada's Aboriginal Languages Program.

Theme booklets:

Speaking Michif-French Series
Louis Riel Institute

Aine Bel Gros Gornoyl

A Nice Big Frog



Written By Patricia Millar

Speaking Michif-French Series
Louis Riel Institute

Li Raw D'o

Muskrats

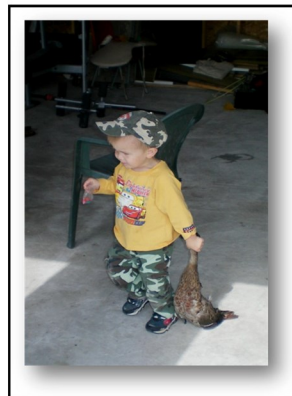


Written By Patricia Millar

Speaking Michif-French Series
Louis Riel Institute

La Shas Di Kanar ipi li Z'otard

Duck and Goose Hunting



Written By Patricia Millar

Speaking Michif-French Series
Louis Riel Institute

Pari Por Fayr La Galet

Ready to Make Bannock



Written By Patricia Millar

Speaking Michif-French Series
Louis Riel Institute

La Paysh sur l'Lac

Ice Fishing



Written by Patricia Millar

Speaking Michif-French
Louis Riel Institute

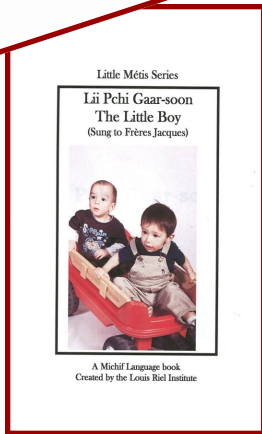
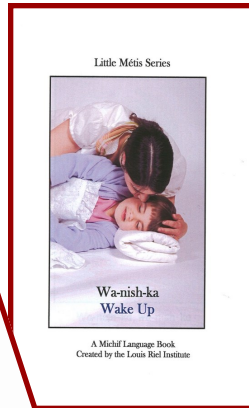
La Shas O Shevru

Deer Hunting



Written By Patricia Millar

Michif Publications



The Speaking Michif Series of books were developed to introduce and teach basic Michif vocabulary to children and their families by using rhyme, song, repetition and photographs. The full color photos support the text. The following set of 3 booklets and 3 mini-hot dog books are the building blocks for the Speaking Michif Program, which is based on family activities and routines. The complete Speaking Michif Language learning package with instructional DVD can be found on page 6 & 7.

Written by: Louise Gordey

Photos by: Clara Kusumoto

Michif translation provided by: Norman Fleury

LEVEL: Beginner language learners and families

Wa-nish-ka

ISBN 978-1-927531-00-6 - 16 pages

Lii Pchi Gaar-soon

ISBN 978-0-9881036-9-6 - 20 pages

Kay-kwaay Oo-shi-ta-yenn Anoosh?

ISBN 978-0-9865369-7-7 - 19 pages

Price: \$2.00 each

The Little Métis Michif "Hotdog

Books" are cute mini-books which are printed on one page and magically folded to make a beautiful 4 page booklet small enough to fit in bags, pockets and little hands. A great set for introducing Michif nouns and verbs using repetition, rhyme and song.

Written by: Louise Gordey

Photos by: Clara Kusumoto

Michif translation provided by: Norman Fleury

LEVEL: Beginner language learners and families

Miit-shook! / Eat Up!

ISBN 978-0-9881036-3-4

Pa-piw / Laughing

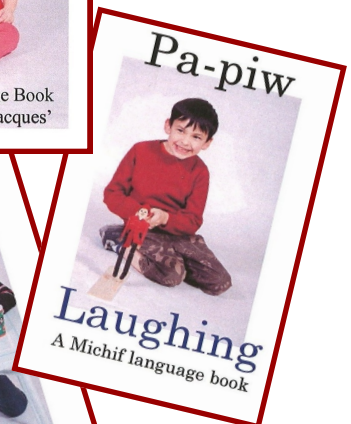
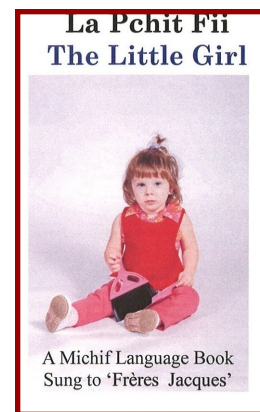
ISBN 978-0-9881036-2-7

La Pchit Fii / The Little girl

ISBN 978-0-9881036-1-0 es

Includes a 'How To Make a Hot Dog Book' instruction sheet

Price: \$2.00 for the set



St Laurent Michif Theme Booklets:

The following set of 6 Michif—French Theme books were created by LRI and Patricia Millar to reflect the Métis culture and unique language of St. Laurent and area. Community members and the Aboriginal Headstart program provided photos for the books. The complete Michif French instructional package can be found on page 8 & 9.

Written by Patricia Millar

Photos : from community members

LEVEL: Beginner language learners and families

Aine Bel Gros Gornoyl
Li Raw D'o
La Shas Di Kanan ipi li Zotard
Pari Por Fayr la Galet
La Paysh sur l'Lac
La Shas O Shevru

Price \$2.00 each



Li Liivr Oche Michif Ayamiiawina
The Book of Michif Prayers
Second Edition 2010

By Grace Ledoux-Zoldy



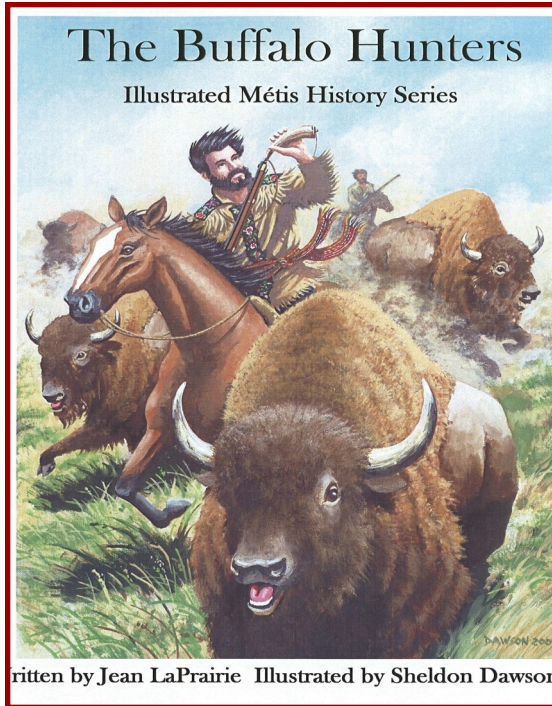
Li Liivr Oche Michif Ayamiiawina **The Book of Michif Prayers** **Second Edition 2010**

Includes sixteen Michif prayers and their English translations using the double vowel system for Michif.

Written by: Grace Ledoux—Zoldy
Transcription: Arthur J.C. Schmidt
Price: \$7.95 - 24 pages
Paperback
ISBN 978-0-9865369-4-6

Illustrated Métis History Series

This series was created by the LRI to provide high interest, historically accurate information for the classroom, using a graphic novel style with full colour covers.



The Buffalo Hunters

The days of the buffalo hunts come alive in this book which also explains how the hunts helped shape Canada.

Written by: Jean LaPrairie
Illustrated by: Sheldon Dawson

Price: \$7.95 - 36 Pages

Suggested Grade: 4

Paperback

(E) ISBN 978-0-9809912-1-5

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9809912-6-0

Cuthbert Grant and the Battle of Seven Oaks

The 1816 battle is honoured today as the beginning of the Métis Nation. This book is based on "The Coltman Report" - the Federal government's inquiry into the incident.

Written by: Laurent and Jean LaPrairie
Illustrated by: Sheldon Dawson

Price: \$7.95 - 32 pages

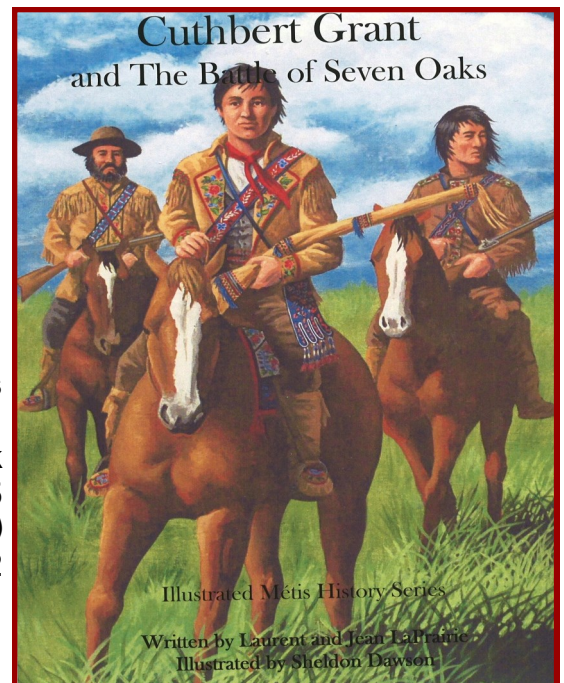
Suggested Grade: 4

Paperback

(E) ISBN 978-0-9865369-1-5

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9865369-2-2



Times of Trouble

Taken from the memoirs of Isabelle Branconnier, this story captures Canadian history in the latter 1800s through the eyes of a young woman. Events Isabelle experienced include the 1869-70 and 1885 Métis Resistances.

Written by: Jean LaPrairie

Illustrated by: Sheldon Dawson

Price: \$7.95 - 40 pages

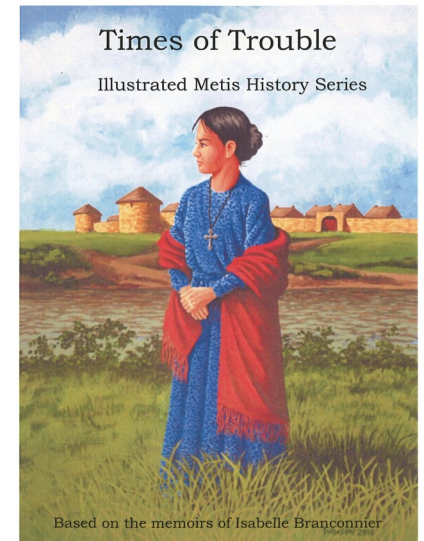
Suggested Grade: 6

Paperback

(E) ISBN 978-0-9865369-3-9

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9881036-7-2



Written by Jean LaPrairie Illustrated by Sheldon Dawson

Louis Riel

This book explores the life of Louis Riel and the events leading up to the Resistance of 1869.

Written by: Jean LaPrairie

Illustrated by: Sheldon Dawson

Price: \$7.95 - 36 pages

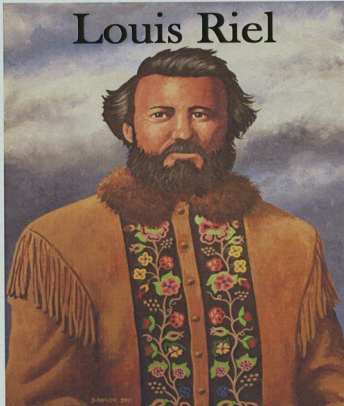
Suggested Grades: 4-6

Paperback

(E) ISBN 978-0-9809912-0-8

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9809912-7-7



Written by Jean LaPrairie
Illustrated by Sheldon Dawson

Louis Riel and the Resistance of 1885

This book is a companion volume to *Louis Riel* - it examines the powder keg that was the Canadian Northwest in 1885.

Written by: Jean LaPrairie

Illustrated by: Sheldon Dawson

Price: \$7.95 - 48 pages

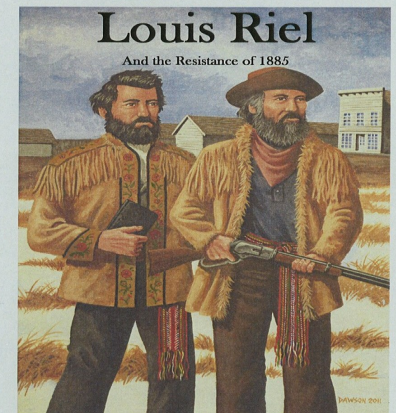
Suggested Grade: 6

Paperback

(E) ISBN 978-0-9809912-3-9

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9809912-8-4

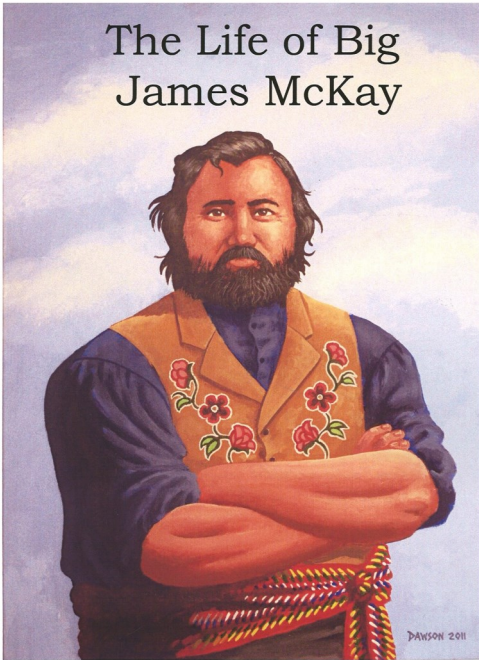


Written by Jean LaPrairie
Illustrated by Sheldon Dawson

Illustrated Métis History Series

Illustrated Métis History Series

The Life of Big James McKay



Written by Laurent and Jean LaPrairie
Illustrated by Sheldon Dawson

The Life of Big James McKay

This book explores the life of James McKay, a member of the Manitoba Legislative Council. James McKay was in many ways larger than life. From wrestling grizzly bears to riding buffalo, a look at the life of this Métis adventurer brings life in the Red River Settlement in the 1800s into focus.

Written by: Laurent & John LaPrairie

Illustrated by: Sheldon Dawson

Price: \$7.95

Paperback

(E) ISBN 978-0-9881036-6-5

Aussi disponible en français (Also available in French)

(F) ISBN 978-1-927531-01-3

The Upper Fort

The birthplace of Winnipeg and the doorway to the West, Upper Fort Garry served not only the settlement which surrounded it but was the back drop to the creation of the Canada we know today. Throughout the mid-to-late 19th century, Upper Fort Garry was the home of the administration of the Hudson's Bay Company.

Written by: Jean LaPrairie

Illustrated by: Sheldon Dawson

Price: \$7.95

Paperback

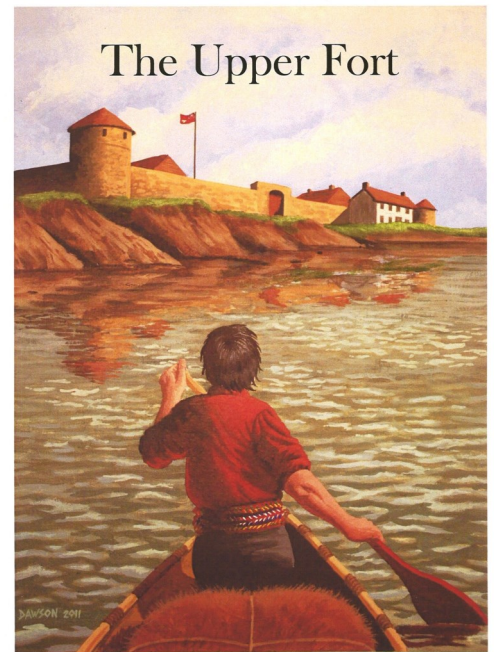
(E) ISBN 978-0-9881036-5-8

Aussi disponible en français (Also available in French)

(F) ISBN 978-0-9881036-4-1

Illustrated Métis History Series

The Upper Fort



Written by Jean LaPrairie
Illustrated by Sheldon Dawson

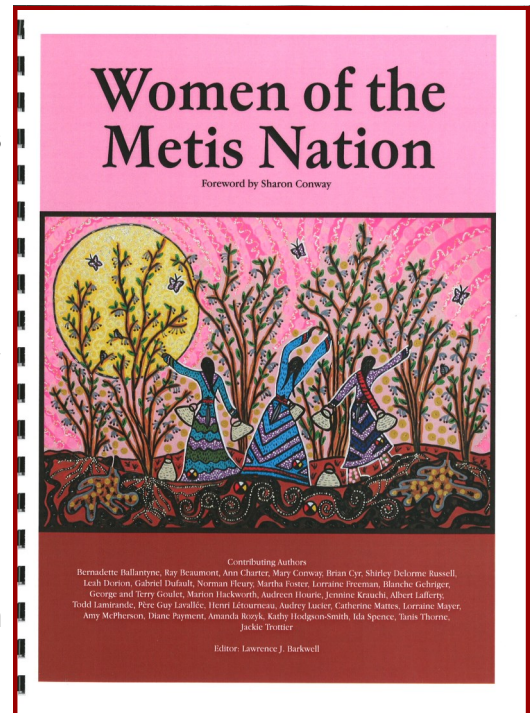
Additional Titles

Women of the Métis Nation

Métis women played important roles in commercial and domestic production and in the political life of what was to become the Canadian and American North-West. Métis women were the clothing designers, doctors pharmacists, midwives, peacekeepers, teachers, artists and agriculturalists. Métis women were the children's teachers, and keepers of the Métis language.

Women of the Métis Nation is intended to give the reader an overview of the Métis history through the biographies of a very diverse cross section of North Americas Métis women. We attempt to correct the oversight of previous historical treatments which have failed to document the lives of Métis women.

Within this volume, well-known Métis personalities, such as writers Louise Erdrich and Maria Campbell, as well as the unsung heroes of Métis communities are documented.



Written through the contributions of various authors
Edited by: Lawrence J. Barkwell

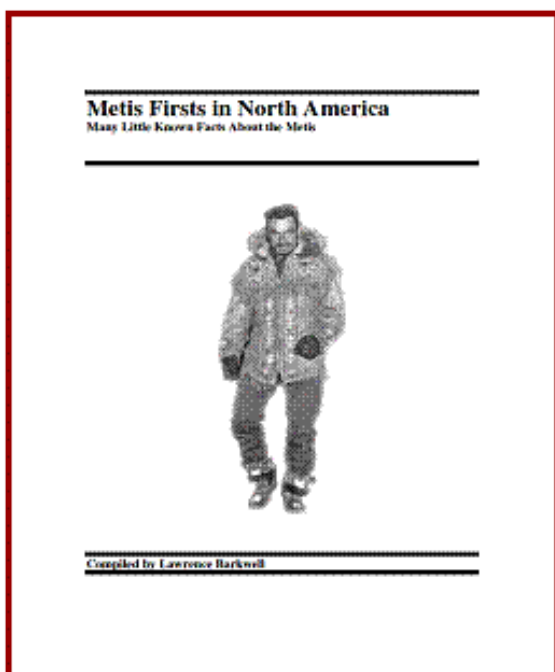
Price: \$24.95 -188 pages
Suggested grades: High School – University, or as a teacher's resource
ISBN 978-0-9809912-5-3

Métis Firsts in North America: Many Little Known Facts About the Métis

Did you know: Métis contributions to North American life and history. Many other entries relate interesting Métis trivia.

Compiled by: Lawrence J. Barkwell

Price: \$9.95 - 76 pages
ISBN 978-0-9865369-5-3



Historical Research

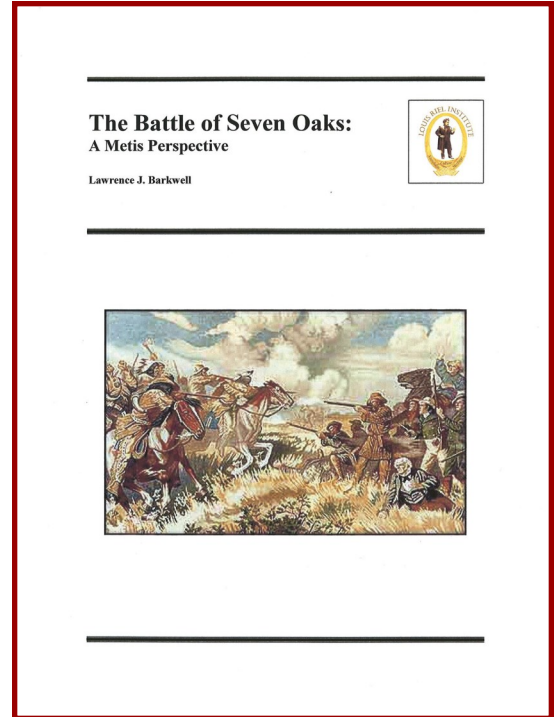
The Battle of Seven Oaks: A Métis Perspective, Second Edition

The Battle of Seven Oaks was a culmination of the Pemmican Wars and the escalating fur trade disputes between the Hudson's Bay Company (HBC) and the North West Company (NWC). Most of Governor Semple's men who were killed in this confrontation were part of an Irish paramilitary force hired by Selkirk to cut off the NWC trade. Most accounts of this encounter are one-sided and do not list the men from both sides who were involved in this battle. This monograph will correct these omissions. The widely held beliefs that the battle was against the Selkirk Settlers and that Cuthbert Grant attacked Governor Semple are shown to be false.

Written by: Lawrence J. Barkwell

Price: \$9.95 - 40 pages

Suggested grades: High School, University, teacher's resource
ISBN 978-0-9809912-9-1



The Boundary Commission's Métis Scouts: The 49th Rangers

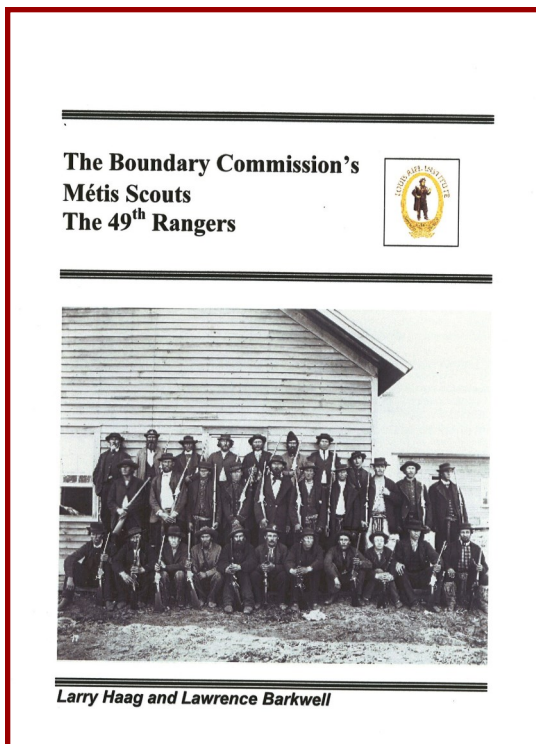
In 1872, the formal survey of the border between Canada and the United States began. The Commission surveyed from the Northwest Angle of the Lake of the Woods to the Red River over the Winter of 1872-73. They used Métis guides and Chippewa men to assist them with this task.

During 1873 and 1874, the Boundary Commission surveyed from Pembina to the Rocky Mountains. The British Commission employed William Hallett and 30 armed Métis guides and scouts, the subject of this monograph.

Written by: Larry Haag and Lawrence J. Barkwell

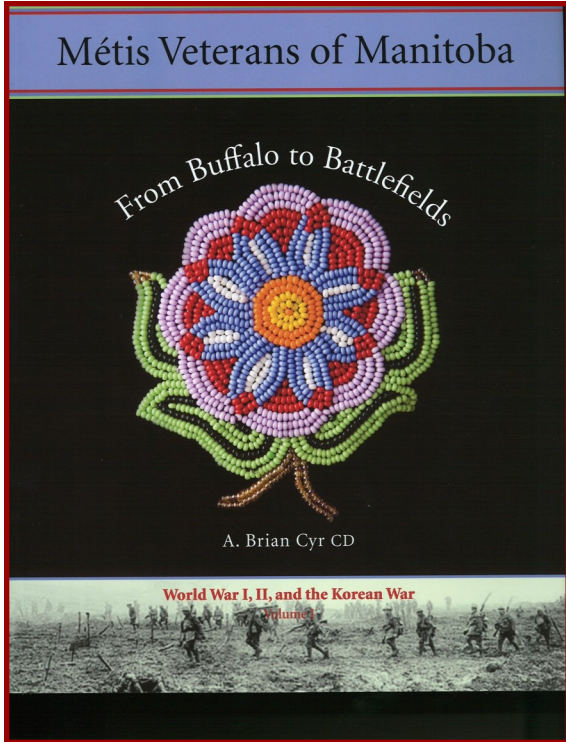
Price: \$9.95 - 56 pages

Suggested grades: High School, University, or teacher's resource
ISBN NO. 978-0-9809912-4-6



Historical Research

Métis Veterans of Manitoba: From Buffalo to Battlefields



When World War One was declared, volunteers from all areas of the Métis nation came forward to join the Canadian Army. They had to forget the inhumane treatment which other Canadian soldiers had recently inflicted on their fathers and mothers during the dark days of 1870 and 1885. They set aside these sad stories and feelings to fight a common enemy. Germany was waging war against France, a country that the Métis felt a bond with as many of their ancestors had come from there. They were as anxious to visit France as a child would be to visit a grandparent.

Written by: A. Brian Cyr CD

Price: \$29.95 - 210 pages

Suggested grades: High School, University, Teachers resource
ISBN 978-0-9809912-2-2 (v.1)

Veterans and Families of the 1885 Northwest Resistance

One hundred and twenty-six years ago, approximately 250 Métis men took up arms to fight for their rights against an oppressive political regime. In this timely monograph, Lawrence J. Barkwell documents the Métis resistance in 1885 and the South Branch Métis Settlement's military and political structures. Besides methodically listing all the Métis participants in the 1885 Resistance, this useful genealogical resource also documents the Métis heroines of Batoche as well as the First Nations and Euro-Canadians who rallied to the Métis cause. Perhaps most importantly, this monograph provides a tangible link between contemporary Métis community people and their ancestors who desperately fought to preserve their way of life so long ago.

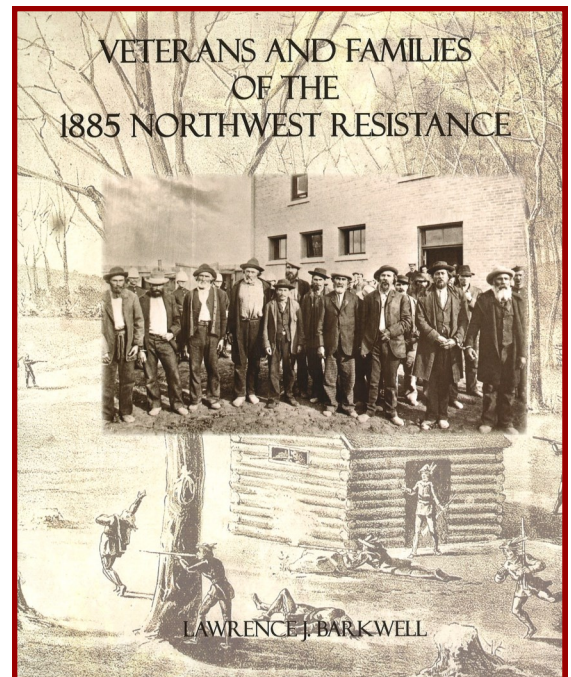
Written by: Lawrence J. Barkwell

Published by: Gabriel Dumont Institute

Price: \$25.00 - 301 pages

Suggested grades: High School, University, or Teachers resource

ISBN 978-1-926795-03-4



Historical Research

THE METIS

Memorable Events and
Memorable Personalities



GEORGE & TERRY GOULET

The Metis Memorable Events and Memorable Personalities

This book provides an insightful picture into the history, heritage and culture of the Métis people. It brings to life many of their fabulous feats and magnetic personalities. It is a book written by a Métis to provide an accurate well-researched account of who the Métis people are, some of the memorable events and some of the memorable personalities in their unique history.

Written by: George and Terry Goulet
Published by: Fabjob Inc.

Price: \$19.95 - 336 pages
Suggested grades: High School, University, Teachers resource
ISBN 13: 978-1-894638-98-2

Louis Hebert and Marie Rollet Canada's Premier Pioneers

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Canada's
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Pioneers



GEORGE & TERRY GOULET

Historical Research

The Metis Dictionary of Biography - Volumes A, B, C and D

The **Metis Dictionary of Biography** is intended to give the reader an overview of Metis history through the biographies of a very diverse cross section of North America's Metis people.

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Edited and Compiled By Lawrence J. Barkwell

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Louis Riel: Creation of Manitoba

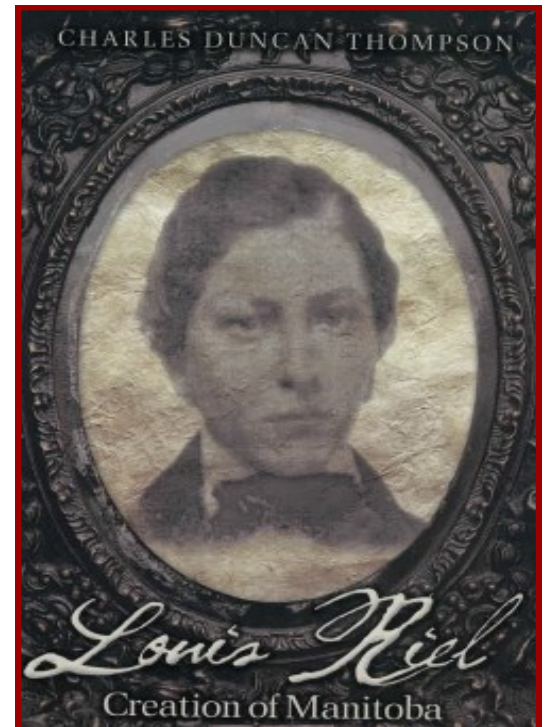
Courageous young scholars honoured Louis Riel as the "father" of Manitoba. And many demanded to know why "patriotic" Manitobans had been and continued to be maligned and cursed as "rebels".

Written by: Charles Duncan Thompson

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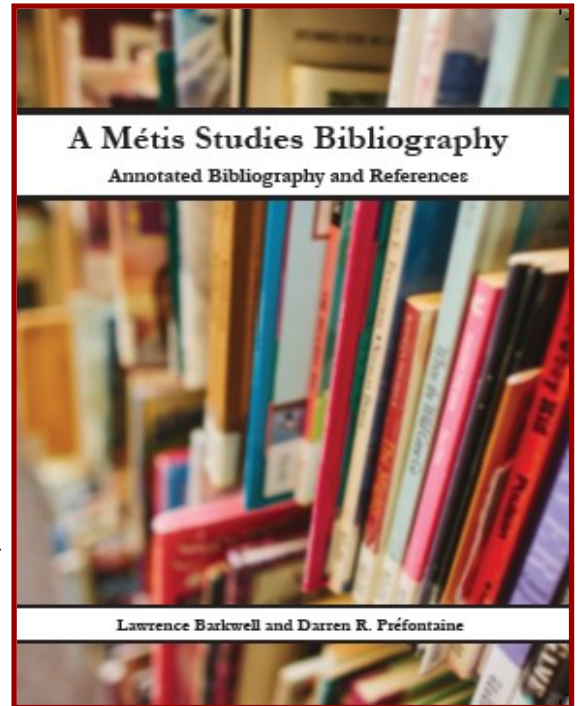


Historical Research

A Métis Studies Bibliography

This is the third Métis Studies bibliography produced by the Louis Riel Institute and the Gabriel Dumont Institute. The impetus for these works has been ongoing requests from high school and university students for resource materials pertaining to the Métis and their history.

This bibliography has updated these previous works and contains a thorough, although not entirely exhaustive listing of resources pertaining to Métis Studies. The primary focus of this bibliography is on the Métis Nation, which is primarily located in Western Canada with connections into the Northwest Territories, Ontario, and into Montana and North Dakota. While works relating to other groups who use the term "Métis" to describe themselves may be included in this book, the primary focus rests with works about the Métis Nation and its diaspora.



Written by: Lawrence J. Barkwell and Darren R. Préfontaine

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Suggested grades: High School, University, Teachers resource

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Batoche 1885: The Militia of the Metis Liberation Movement

One hundred and twenty years ago, over 250 Metis men took up arms to fight for their rights and liberation from an oppressive political regime. This monograph will document the Metis Resistance and the Metis military and political structures at the South Branch Metis Settlement by way of biographical vignettes of the lives of the participants.

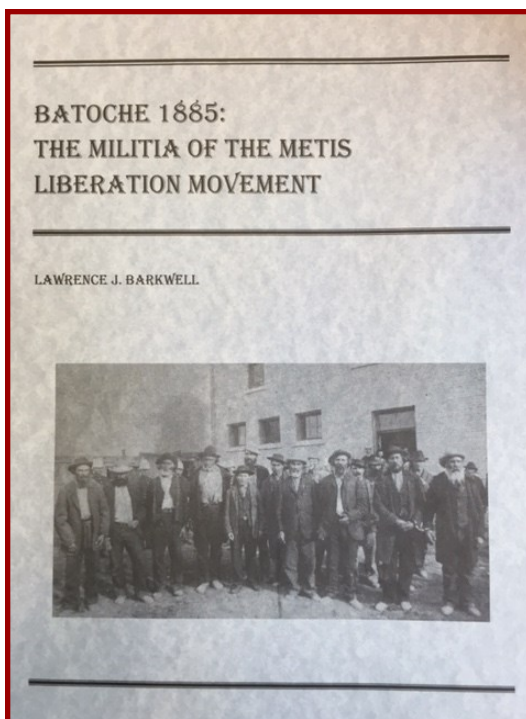
Written by: Lawrence J. Barkwell

Published by: Manitoba Metis Federation

Price: \$9.95 - 47 pages

Suggested grades: High School, University, Teachers resource

ISBN : 0-9683493-3-1



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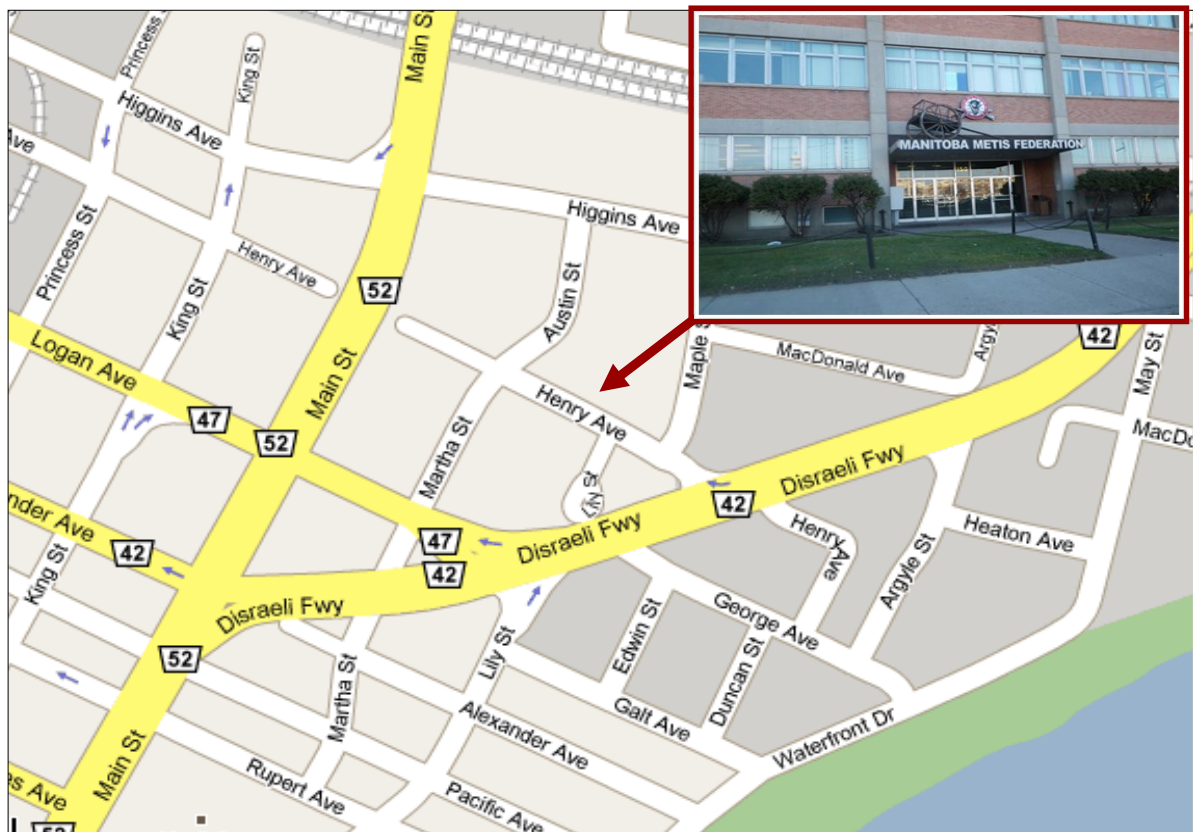
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July 24, 2019

Claiming Place: Ste. Madeleine Metis Days



It's not on the map, but white signs emblazoned by a Métis sash led the way down winding gravel roads to what was once the thriving Métis village of Ste. Madeleine. The settlement was established in the 1880s by homesteaders from the Red River area. No one there was wealthy but by all accounts, there was much contentment and happiness. People worked the land with all their might, and in their downtime, they danced and made music just as hard. Once, there was a school and a church.

But around the time that the Depression hit, sandy soil changed to dust, and the people struggled. Then in 1938, Ste. Madeleine was designated as land to be seeded to pasture, and under the federal government's Prairie Farm Rehabilitation Act, the well-established residents of the village of Ste. Madeleine were driven off, and their houses, school, and church burned, and their dogs shot. A community that had been there for 50 years was ruptured, traumatized, left rootless. What happened at Ste. Madeleine is a story that is only now being told.

Flash forward to a hot summer weekend, July 2019. Beyond the last snake in the gravel road, a huge white tent shimmered under a blazing sun. Fiddle music swirled across the vast expanse of prairie overflowing with RVs and tents. The Métis were back in Ste. Madeleine.

On the outdoor stage, before a large audience, Elder George Fleury officially opened the events by speaking a prayer in Michif. There was a deep significance in his presence: a Ste. Madeleine boy, forced to see his family



dogs shot, his home burned, and his parents weep as their community was eradicated before their eyes. Other former Ste. Madeleine residents sat with Elder Fleury in a centre place of honour. And behind them, the Manitoba Métis Federation (MMF) cabinet was out in full force. President Clément Chartier of the Métis National Council joined MMF president David Chartrand to warmly welcome the crowd. Then the party started.



Ste. Madeleine once again became a place of music, jigging, beading, weaving, games, bannock making, and storytelling. The smell of wood smoke permeated the air, and bannock, soup, and fresh fried pickerel were shared by all. Despite the horror of what happened to the Métis on that very spot, in July 2019, there was a prevailing sense of joy. So many Métis people, from toddlers to Elders, were together in one place, celebrating. The three-day event was a sharing of joy and culture.



The small Ste. Madeleine cemetery is scattered with graves, most of which are unnamed and marked only by plain wooden or metal crosses. A tiny rustic bell tower marks the spot where the church once stood. MMF President David Chartrand called Ste. Madeleine “a spiritual place”, and one could sense the power of his statement as people wandered slowly among the graves and considered the resilience of a people who could make their way back there.



On the final day of Ste. Madeleine Métis Days, the church bell was rung to call the crowd to congregate. The open-air service was accompanied by live singers and guitar music. It was sweetly fitting to hear the occasional dog bark and child laugh in the distance. Despite the injustices of the past, the Métis were back, strong together, and claiming their rightful place.

Ste. Madeleine Church Service draws hundreds



Over 400 attendees of Ste. Madeleine Metis Days showed up for the church service on Sunday, July 21.

Deacon Conrad Plante, coordinator of the Archdiocese of Winnipeg's Westman First Nations Ministry, guided citizens through a Catholic service at the relics of Ste. Madeleine's Roman Catholic church.

"It's a privilege and an honour to be here today," said Deacon Plante, "to celebrate with you this beautiful celebration."

Leah Laplante, vice-president for the Southwest Regional Office, gave the first reading from Genesis 18. Will Goodon, minister for Housing & Property Management, gave the second reading from Colossians 1:24-28.

Next, Deacon Plante told the story of Jesus at the home of Martha and Mary from Luke 10:38-42. He spoke of the lesson of the service: the power of friendship, and the importance of welcoming others into your life.

John Fleury, minister for Metis Employment & Training and a board member for the Southwest Regional Office, said a Prayer of Intercession before the Eucharist was performed.

Then, Deacon Plante welcomed a fiddle player, Al, to speak on the importance of the fiddle to the Métis Nation.

"The Creator has given all Indigenous people a musical instrument," he said. "He gave the Inuit, the Dene and the First Nations the drum; he's given some South American Indigenous people the

accordion; and he gave us the fiddle. We all use our instrument to celebrate, to mourn, to socialize, to honour, and to pray. We've been socializing all week, and today I'm going to use it in prayer."

He performed a slowed-down version of the Red River Jig - "because we're in church," he said.

Next, Barb Emmerich read her poem "Kish Kishin," inspired by the Ste. Madeleine tragedy, accompanied by Elder Verna Demontigny, a Michif speaker and translator.

"This is a poem that came to me while I was at this gravesite," Emmerich said.

Following a story from Deacon Plante, the procession returned to the festival grounds for a few more hours of celebration.

By Métis, for Métis: citizen-run vendors at Ste. Madeleine



Attendees of Ste. Madeleine Metis Days were well-equipped to shop 'til they dropped, with a number of vendors and food options to check out at the three-day event in eastern Manitoba. From Buff's Meaty Goodies to a bullet soup-and-bannock hut, citizens were well-fed, and had their choice of many Métis-owned pop-up shops to browse.

Andrea Allerton, a citizen of the Ste. Madeleine local, was in attendance with her business, currently known as Cuddly Tushies – though she may be facing a name change in the near future.

"I (used to) just sell kid's clothes, reusable baby diapers, et cetera – but then last year I really expanded into jams, jellies and pickles," Allerton said, "so I'm not really sure what we're gonna be called."

Expanding into the jarred goods market was a move that paid off well for Allerton. The weekend's most-sold items, she said, were her wild-picked jams and jellies – particularly ones made with Saskatoon berries, buffalo berries, cranberries and chokecherries.

Allerton's main pit-stops are farmer's markets across the prairies – including in Verden, Minneota, Oak Lake Beach and sometimes Brandon.

The granddaughter of the Ste. Madeleine local's secretary-treasurer, Allerton said she enjoys the pace of Métis events compared to the hectic rush of farmer's markets.

"At a farmer's market they're only looking for a couple hours, so everybody's gotta get through really fast because they want to see everything and be gone," said Allerton. "Whereas here, I'll have somebody come shop, look around, disappear for a couple hours and then come back, looking around again, and at the end of the day they'll buy several jars of something, because they've been thinking about it all day!"

Meanwhile, Rachel Campbell's jewelry and fashion pop-up set up just outside the main tent all weekend, vending her famous \$5 rings, Métis-branded accessories, and clothes.

Campbell, a gemologist and goldsmith by trade, previously owned several permanent businesses, including Mtlwrx Jewellery & Gift Shop on Tache Avenue and a few stores at The Forks. After closing them down for good, Campbell also travels with her business to various events. Her wares can also be found year-round in the MEDOCare Pharmacy store at the Manitoba Metis Federation headquarters in Winnipeg.

As for what Campbell enjoys most about setting up shop at Métis community events: "the people!"

"Everybody's really friendly; they're very kind," Campbell says. "I like the way they treat their elders – they're very respectful. And it's comfortable here! I feel safe, and you know everybody."

Upcoming Community Events

The Manitoba Metis Federation and its affiliates are currently seeking applicants for various positions across Manitoba. Current opportunities include:

[Account Manager - Procurement](#)

Closing Date: July 25, 2019

[Property Administrator - Louis Riel Capital Corporation](#)

Closing Date: July 26, 2019

[Direct Service Worker - Brandon](#)

Closing Date: August 2, 2019

[Direct Service Worker - Dauphin](#)

Closing Date: August 2, 2019

[Director of Housing](#)

Closing Date: August 5, 2019

[Administrative Assistant - Summer Student, Louis Riel Institute](#)

Closing Date: Ongoing

[After Hours Emergency Coordinators](#)

Closing Date: Ongoing

[Executive Assistant - Louis Riel Institute](#)

Closing Date: Ongoing

[Finance Clerk](#)

Closing Date: Ongoing

[Maintenance Worker \(Casual, Contract Based Position\) - Swan River, Michif CFS](#)

Closing Date: Ongoing

[Teacher - Adult Learning Centre](#)

Closing Date: Ongoing

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Browse Full List of Current Opportunities

Connect with us online!



Le 24 juillet 2019



Le Métis

Bienvenue



Le mot du président

∞ *President David Chartrand, LL.D. (hon), O.M.*

Les grands dirigeants ont une vue d'ensemble. Ils guident les groupes vers le succès. Mais les dirigeants destructeurs, ceux qui font passer leurs intérêts avant ceux des autres, mettent tous et chacun en danger. Et c'est ce à quoi nous avons affaire au Manitoba. Notre dirigeant provincial actuel nous mène droit sur le chemin de la destruction. Nous sommes en danger.

Voici les faits : il y a plus d'un an, le gouvernement fédéral a émis des lignes directrices à celui de la province pour qu'elle consulte directement la Fédération Métisse du Manitoba (FMM) et les groupes autochtones sur le projet de canaux de déversement pour le lac St. Martin. Trois, oui, *trois* avertissements de la part du gouvernement fédéral lui ont été donnés indiquant son obligation de nous consulter. Et ce qui est honteux, c'est qu'il n'y en a pas eu.

L'obligation du gouvernement provincial de consulter découle du principe de « l'honneur de la Couronne » qui incite le Manitoba à agir honorablement et de bonne foi en ce qui concerne ses relations avec les Métis et les peuples autochtones. Une étude d'impact environnemental (ÉIE) doit être préparée avec nous à l'égard de ce projet ou de tout autre projet qui pourrait nous nuire. Cette étude refléterait nos perspectives, nos préoccupations et notre expertise. Et dans le cas qui nous occupe, nous jouons un rôle essentiel.

L'exploitation provisoire du canal de déversement d'urgence pour le lac St. Martin a causé de graves dommages à la population de poisson. Il y a eu des répercussions directes sur les écosystèmes du Manitoba et sur le moyen d'existence des pêcheurs métis! Il y a aussi le risque accru de propagation d'espèces aquatiques envahissantes comme la moule zébrée.

Cependant, aucun effort n'a encore été déployé pour inclure la FMM dans la préparation d'une ÉIE. Je vous assure que la FMM persistera dans sa lutte pour protéger les droits des Métis et les eaux que nous tenons à cœur. Nous devons et nous allons faire preuve de diligence dans le cadre de ce projet.

Cela dit, je crois fermement que « le vote métis » nous donne l'occasion de faire comprendre aux Manitobains ce qui est important pour nous. Et moi, je vais voter pour leur dire que je me soucie profondément des questions portant sur les soins de santé, le logement, la santé des écosystèmes du Manitoba, la pêche durable et les droits de la collectivité métisse du Manitoba.

« Le vote métis ». Prenez note de la date : le 10 septembre 2019. Il est facile de s'en souvenir, parce qu'il s'agit d'une année entière avant la date officielle des élections provinciales.

Je dois encore une fois exprimer ma gratitude au premier ministre Justin Trudeau. Le gouvernement fédéral actuel démontre activement qu'il reconnaît l'importante contribution qu'ont apportée les Métis au Manitoba et au Canada. Plus de 5 millions de dollars provenant du ministère des Relations Couronne-Autochtones et Affaires du Nord Canada servira à la construction d'un centre national du patrimoine des Métis. Une fois de plus, le premier ministre nous montre à quoi ressemble la réconciliation en action. Imaginez si tout le monde connaissait l'histoire complète des Métis? C'est notre objectif.

Le centre sera le cœur de notre communauté Métis puisqu'il permettra de partager notre langue, notre culture et les contributions incroyables que notre peuple a apportées à la nature même du Manitoba et du Canada. Dans le centre, nos artefacts ne seront plus dispersés; ils auront leur place. Lorsque notre histoire sera bien connue, nous n'aurons plus à nous battre avec les dirigeants provinciaux pour obtenir le moindre respect. Le savoir, c'est le pouvoir, et le centre sera un lieu de puissance. Nous, les Métis, surmontons l'adversité pour atteindre le succès. C'est notre histoire. C'est un fait.

Les journées métisses à Sainte-Madeleine ont été un exemple inspirant de la résilience qu'a éprouvée le peuple métis. À l'occasion du 80^e anniversaire et à l'endroit même où nos citoyens ont été expulsés de leurs maisons, non seulement nous nous sommes réunis pour réfléchir et nous souvenir, nous nous sommes réunis pour célébrer notre culture au moyen de la musique, de la danse et d'une tournée historique qui nous a tous beaucoup émus.

N'oublions jamais ce qui s'est passé dans la communauté de Sainte-Madeleine. Il s'agit d'une histoire très récente dont nous devons tirer des leçons. J'espère que tous les Manitobains prendront le temps de prendre connaissance des torts qui ont été infligés à ces familles métisses. Souvenez-vous — ces dernières ont perdu leur maison pour nourrir le bétail.

La FMM poursuivra ses efforts auprès du Manitoba et du Canada pour restituer aux Métis de la province les terres historiques et traditionnelles de Sainte-Madeleine et dans sa périphérie. Nous comptons sur l'aide et le soutien du gouvernement canadien pour rapatrier les foyers et les terres traditionnelles dans notre communauté.

En terminant, j'offre de l'espoir aux Métis qui sont malades ou isolés. J'offre également mes prières pour ceux qui ne sont plus avec nous en plus de mes condoléances à leur famille, leurs amis et leurs voisins. Je prie pour que vous continuiez à avoir de la force dans ces moments difficiles.

Meeqwetch

La FMM reçoit du financement pour la construction d'un centre national du patrimoine des Métis



Le 12 juillet, la Fédération Métisse du Manitoba (FMM) et le gouvernement du Canada ont annoncé un nouveau financement pour la construction d'un centre national du patrimoine des Métis à Winnipeg. Le Centre sera le premier de son genre au Canada et mettra en valeur l'histoire de la Nation métisse, tout en soulignant le riche patrimoine et le rôle du peuple métis dans la formation du Canada.

« Je suis tellement heureux que ce centre du patrimoine sera situé dans le berceau et au cœur de la patrie de la Nation métisse, a déclaré le président de la FMM, David Chartrand. C'est notre chez-nous. C'est notre terre. En tant que partenaires dans la Confédération et en tant que voisins et amis, il me tarde de voir le jour où je pourrai accueillir les visiteurs du Manitoba et du monde entier à ce centre d'excellence, où ils pourront mieux comprendre les contributions du peuple métis à cette province et à tout le Canada. »

Le ministère des Relations Couronne-Autochtones et des Affaires du Nord versera jusqu'à concurrence de 5,1 millions de dollars pour la construction du centre.

« Le gouvernement du Canada est ravi d'investir dans la construction d'un centre national du patrimoine des Métis, ce qui favorisera la réconciliation entre le Canada et la Nation métisse, a affirmé la ministre des Relations Couronne-Autochtones et des Affaires du Nord, Carolyn Bennett. Nous sommes fiers de collaborer avec la Nation métisse pour assurer sa juste place dans l'histoire du Canada. »

Le Centre national du patrimoine des Métis accordera aux citoyens métis une occasion de raconter leur histoire. Il permettra également aux Canadiens d'en apprendre davantage sur la Nation métisse, notamment son patrimoine, sa langue, sa culture, ses modes de gouvernance et ses contributions avant, pendant et après la Confédération.

« Cette initiative représente l'engagement continu de ce gouvernement de travailler en partenariat avec les Métis pour favoriser la réconciliation et l'autodétermination de ce peuple, a ajouté le président Chartrand. En enseignant de notre histoire aux autres Canadiens, nous pourrions réaffirmer notre place dans la Confédération ainsi que les droits qui en découlent. »

L'emplacement du Centre national du patrimoine des Métis n'a pas encore été déterminé, mais la FMM examine des options près de Upper Fort Garry et du parc Bonnycastle. La FMM entend compléter la construction du centre d'ici la fin de 2020.

La place qui leur revient



Il ne se trouve pas sur les cartes géographiques, mais des panneaux blancs sur lesquels une ceinture métisse était imprimée sont placés le long des routes de gravier sinueuses pour indiquer ce qui était autrefois le village métis prospère de Sainte-Madeleine. La colonie a été établie dans les années 1880 par des colons de la région de la rivière Rouge. Personne n'y était riche, mais tout porte à croire qu'il y avait beaucoup de joie et de bonheur. Les gens travaillaient la terre de toutes leurs forces et pendant leurs temps morts, ils dansaient et faisaient de la musique tout aussi durement. Autrefois, il s'y trouvait un bureau de poste, une école et une église.



Mais à l'époque de la Grande Dépression, le sol sablonneux s'est transformé en poussière et les gens ont enduré la misère. Puis, en 1938, les terres de la communauté de Sainte-Madeleine ont été désignées comme terres de pâturages et, en vertu de la *Loi sur le rétablissement agricole des Prairies* adopté par le gouvernement fédéral, les résidents bien établis de cette communauté ont été expulsés, leurs maisons, leur école et leur église ont été brûlées et leurs chiens ont été abattus. Une communauté qui existait depuis 50 ans a été fracturée, traumatisée et déracinée. Ce qui s'est passé à Sainte-Madeleine est une histoire qui n'est racontée que maintenant.

Passons maintenant à une chaude fin de semaine au mois de juillet 2019. Au-delà du dernier tournant de la route de gravier, une immense tente blanche scintillait sous un soleil de plomb. La musique du violon traditionnel tourbillonnait à travers la vaste étendue des Prairies, laquelle débordait de véhicules récréatifs et de tentes. Les Métis étaient de retour à Sainte-Madeleine.

Sur la scène extérieure, devant un vaste auditoire, l'aîné George Fleury a procédé à l'ouverture officielle des journées métisses en prononçant une prière en michif. Sa présence avait une



signification profonde : un garçon de Sainte-Madeleine, forcé de témoigner l'abattage de ses chiens, de voir sa maison en cendres et de regarder ses parents pleurer alors que leur communauté était éradiquée sous leurs yeux. D'autres anciens résidents de Sainte-Madeleine se sont assis avec l'aîné Fleury dans des sièges en leur honneur. Et derrière eux, le Cabinet de la Fédération Métisse du Manitoba (FMM) était en pleine force. Le président du Ralliement national des Métis, Clément Chartier, s'est joint au président de la FMM, David Chartrand, pour accueillir chaleureusement la foule. Les célébrations ont ensuite débuté.



Sainte-Madeleine est redevenue un lieu de musique, de gigue, de perlage, de tissage, de jeux, de fabrication de pain bannock et de contes. L'odeur de la fumée de bois imprégnait l'air et tout le monde s'est régalé de pain bannock, de soupe et de brochet fraîchement frit. Malgré l'horreur de ce que les Métis ont vécu à cet endroit précis, au mois de juillet 2019, il y avait un sentiment dominant de joie. De nombreux Métis, des tout-petits aux aînés, étaient réunis en un seul endroit pour célébrer. Cet événement de trois jours a été un partage de joie et de culture.



Le petit cimetière de Sainte-Madeleine est parsemé de tombes, dont la plupart ne portent pas de nom et ne sont marquées que par des croix en bois ou en métal. Un petit clocher rustique marque l'endroit où se trouvait autrefois l'église. Le président Chartrand a qualifié Sainte-Madeleine de « lieu spirituel » et l'on pouvait ressentir la force de sa déclaration alors que les gens erraient lentement parmi les tombes et reconnaissaient la résilience d'un peuple qui pouvait y retourner.

Le dernier jour des journées métisses à Sainte-Madeleine, la cloche de l'église a sonné pour appeler la foule à se rassembler. Le service en plein air était accompagné de chanteurs et de musique de guitare. De temps en temps, on pouvait entendre l'abolement de chiens et le rire d'enfants au loin. Malgré les injustices du passé, les Métis étaient de retour, forts et soudés pour revendiquer la place qui leur revenait.



Le service religieux de Sainte-Madeleine attire des centaines de personnes



Plus de 400 participants des journées métisses à Sainte-Madeleine se sont présentés au service religieux qui a eu lieu le dimanche 21 juillet.

Le diacre Conrad Plante, coordonnateur de la pastorale autochtone Westman de l'archidiocèse de Winnipeg, anima le service catholique pour les citoyens à l'endroit où se trouvent les reliques de l'Église catholique romaine de Sainte-Madeleine.

« C'est un privilège et un honneur pour moi d'être ici aujourd'hui, a affirmé le diacre Plante, de célébrer avec vous cette belle occasion. »

Leah LaPlante, vice-présidente du bureau régional du Sud-Ouest de la Fédération Métisse du Manitoba (FMM), a lu la première lecture de Genèse 18. Will Goodon, ministre du Logement et de la Gestion immobilière, a lu la deuxième lecture de Colossiens 1/24-28.

Ensuite, le diacre Plante a lu la parole dans Luc 10/38-42 qui raconte l'histoire de la visite de Jésus chez Marthe et Marie. Il a parlé de la leçon du service : le pouvoir de l'amitié et l'importance d'accueillir les autres au sein de sa vie.

John Fleury, ministre de l'Emploi et de la Formation pour les Métis et membre du conseil d'administration du bureau régional du Sud-Ouest, a dit une prière d'intercession avant la célébration de l'Eucharistie.

Le diacre Plante a par la suite accueilli un violoneux, Oliver Boulette, pour partager l'importance du violon traditionnel pour la Nation métisse.

« Le Créateur a donné un instrument de musique à tous les peuples autochtones, a raconté M. Boulette. Il a donné le tambour aux Inuits, aux Dénés et aux Premières Nations, il a donné l'accordéon à certains peuples autochtones de l'Amérique du Sud et il nous a donné le violon traditionnel. Nous utilisons tous notre instrument pour célébrer, pour faire notre deuil, pour socialiser, pour honorer et pour prier. Nous avons socialisé toute la semaine et aujourd'hui, je vais utiliser mon instrument dans la prière. »

M. Boulette a joué une version ralentie de la « Red River Jig » - « parce que nous sommes à l'église », dit-il.

Par la suite, Barb Emmerich a lu son poème « Kish Kishin », qui a été inspiré par la tragédie entourant la communauté de Sainte Madeleine. Elle était accompagnée de l'ainée Verna Demontigny, locutrice michif et traductrice.

« C'est un poème qui m'est venu pendant que je visitais le cimetière », a précisé Mme Emmerich.

Suivant une histoire racontée par le diacre Plante, le défilé est retourné au terrain du festival pour quelques heures de plus de célébration.

Par les Métis, pour les Métis : des citoyens métis vendent leurs biens à Sainte-Madeleine



Les participants aux journées métisses à Sainte-Madeleine pouvaient magasiner et se nourrir à volonté à l'événement de trois jours qui s'est déroulé dans l'est du Manitoba. De *Buff's Meaty Goodies* à une

cabane dans laquelle on servait de la soupe aux boulettes et du pain bannock, les citoyens étaient bien nourris et avaient le choix entre de nombreuses boutiques éphémères appartenant à des Métis.

Andrea Allerton, une citoyenne du local Sainte-Madeleine, était présente avec son entreprise, actuellement connue sous le nom de *Cuddly Tushies*, bien qu'elle puisse faire face à un changement de nom dans un proche avenir.

« Dans le passé, je vendais des vêtements pour enfants et des couches réutilisables pour bébés, entre autres, mais l'an dernier, j'ai commencé à vendre des confitures, des gelées et des cornichons, a dit Mme Allerton, alors je ne sais pas vraiment quel nom nous allons choisir. »

L'expansion sur le marché des produits en conserve a été une décision qui a porté fruit pour Mme Allerton. Les articles les plus vendus de la fin de semaine, a-t-elle dit, étaient ses confitures et ses gelées aux baies sauvages cueillies dans la nature, particulièrement celles faites avec des amélanches, des shépherdies argentées, des canneberges et des cerises de Virginie.

Elle achète ses fruits principalement aux marchés fermiers qui se trouvent partout dans les Prairies, notamment à Virden, à Minneota, à Oak Lake Beach et parfois à Brandon.

La petite-fille de la secrétaire-trésorière du local Sainte-Madeleine, Mme Allerton a dit qu'elle aime le rythme des événements métis comparativement à la frénésie des marchés fermiers.

« Au marché fermier, les consommateurs n'y sont que pour une heure ou deux, alors ils passent très vite pour tout voir et aussitôt repartir, raconte-t-elle. Alors qu'ici, quand quelqu'un vient magasiner, il fait le tour de ma table, il disparaît pendant quelques heures, puis il revient pour refaire le tour de ma table et à la fin de la journée, il achète plusieurs pots de quelque chose, parce qu'il y a pensé toute la journée! »

Quant à Rachel Campbell, elle a installé sa boutique éphémère de bijoux et de vêtements à l'extérieur de la tente principale toute la fin de semaine dans le but de vendre ses fameuses bagues à 5 \$, ses accessoires de marque métis et ses vêtements.

Mme Campbell, gemmologue et orfèvre de métier, possédait auparavant plusieurs magasins permanents, dont *Mtlwrx Jewellery & Gift Shop* sur l'avenue Taché, et quelques magasins à La Fourche. Après avoir fermé leurs portes pour de bon, Mme Campbell a commencé à se déplacer avec sa boutique éphémère pour pouvoir assister à divers événements. On peut également trouver ses produits toute l'année dans le magasin de la pharmacie MEDOCare, laquelle est située au siège social de la Fédération Métisse du Manitoba à Winnipeg.

Quant à ce que Mme Campbell aime le plus des événements communautaires métis où elle s'installe : « les gens! ».

« Tout le monde est très amical; ils sont très gentils, dit Mme Campbell. J'aime la façon dont ils traitent leurs aînés. Ils sont très respectueux. Et c'est confortable ici! Je me sens en sécurité et on connaît tout le monde. »

Comment nous trouver en ligne!





Les Metis

Ste. Madeleine

July 24, 2019

2019 marks only 80 years since the destruction by the federal government of the once thriving Métis village of Ste. Madeleine. The settlement just over an hour northwest of here, was established in the 1880s by Metis homesteaders from the Red River area. No one there was wealthy but by all accounts, there was much contentment and happiness. People worked the land with all their might, and in their downtime, they danced and made music just as hard.

But around the time that the Depression hit, sandy soil changed to dust, and the settlers struggled. Then in 1938, Ste. Madeleine was designated as land to be seeded to pasture, and under the federal government's Prairie Farm Rehabilitation Act, the well-established residents of the village of Ste. Madeleine were driven off, and their houses, school, and church burned, and their dogs shot. A community that had been there for 50 years was ruptured, traumatized, left rootless. What happened at Ste. Madeleine is a story that is only now being told.

Former resident and Metis Elder George Fleury has told the story of being a young boy in Ste. Madeleine, forced to see his family dogs shot, his home burned, and his parents weep as their community was eradicated before their eyes.



KAIROS BLANKET EXERCISE

INFORMATION

The KAIROS Blanket Exercise™ program is a unique, participatory history lesson – developed in collaboration with Indigenous Elders, knowledge keepers and educators – that fosters truth, understanding, respect and reconciliation among Indigenous and non-indigenous peoples.

Time to complete the Blanket Exercise: allow 2 - 3 hours

Requirements: large space to lay out blankets
chairs set up in a circle around the large space

Participants: at least 12 participants

More info: <https://www.kairoscanada.org/what-we-do/indigenous-rights/blanket-exercise>

Doug's traditional Metis Bannock recipe

- 3 cups Flour
 - 3 teaspoons Baking Powder
 - 3 teaspoons Sugar
 - 1 teaspoon Salt
 - 1/4 cup Lard
 - Just enough Cold Water to form a dough
-
- Mix flour, baking powder, sugar & salt.
 - Work lard in until flour feels thick (like pizza dough).
 - Add cold water to form a dough.
 - Pat down to about 1 inch thick.
 - Poke 3 or 4 holes with a knife.
 - Bake at 400 degrees F for 25-30 minutes until light brown.
 - Cover with a clean towel for 10 minutes.
 - Enjoy with jam & butter, peanut butter, Cheez Whiz or my favorite...chokecherry jelly.