

## **Fall 2017 Study and Development Fellowship Scholarly Activity Report**

**April 4, 2018**

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I would like to extend a sincere thank you to the Study and Development Fellowship Committee for awarding me the fellowship to support the primary indigenous sources project that I undertook as my scholarly activity. I would also like to thank the office staff for making an allowance for unpredictable circumstances this semester by giving me more time to complete and submit this report.

### **Project Goals**

I set out to assemble existing materials in my possession, conduct some further research and to prepare the materials in a format that can be readily integrated into my courses, both virtually and in the classroom. This will serve to expose students to primary historical materials so they will gain a direct sense of the times and circumstances that underlie much of the discord between indigenous and non-indigenous Canadians today. It is my belief and experience that direct exposure to primary materials stimulates more critical thinking and a desire for further inquiry and understanding.

In particular, I wanted to objectively demonstrate how the Crown (Great Britain and Canada) has dealt with First Nation's lands and related affairs in the past. I intended to accomplish this by integrating primary indigenous materials into my Introduction to Anthropology and Contemporary Native Peoples of Canada courses. Part of my strategy involved finding sources that indicated the words of indigenous people as they negotiated land transactions with the Crown. I also assembled sources that represented the Crown's requests and negotiations with the indigenous population of southern Ontario. My overall goal was to acquire and prepare selected contents of these primary historical sources in formats that can be used live in classroom lectures and as a resource on Courselink.

### **Summary of Activities**

In September 2017 I began to review and select samples from existing primary documents, maps and photos previously used for land claims negotiations and litigation. Once I had selected a variety of sources, I began to review existing archival paper records, digital files, maps, microfilm and transcripts to identify materials that would be useful. I subsequently began transcribing, photographing, scanning, printing and otherwise prepared the archival materials. It soon became apparent that I possessed a wealth of material and the initial scope of my proposal was perhaps too ambitious for the time frame available. As I stated in my proposal, I intended to first use the materials that were already in my possession or that could be obtained electronically through various archives. It was both impractical and unnecessary to travel to other archives and collect more material as I originally thought I might.

In the course of reviewing and preparing my archival sources, I became fascinated with records that revealed the words and intentions of Ontario's indigenous people as they negotiated land transactions with the Crown. It is challenging to identify records that contain the translated transcripts of the Anishinabe in the records of the Crown. It struck me that creating a document that separated the source material into two distinct parts might be the best approach. Doing that meant that I could effectively demonstrate the contrast, between the discourse of the Anishinabe and the discourse of the Crown. Much of Ontario's colonial history focuses solely on the documents of the Crown while overlooking the perspectives, intentions, and words of the Anishinabe.

### **Scope of the Records Used**

- 1) **Early Contact Chiefs Speeches:** While rather rare, some records document the early encounters between the British and the Anishinabe after 1760 as the British took control of previously French colonial territory.
- 2) **Treaty #29, 1818-1827:** Much of my work went into documenting both sides of the discussions that took place over nine years that ultimately transferred 2,200,000 acres of southwestern Ontario land to British control.
- 3) **1847 Report of J.W. Keating Assistant Superintendent of Indian Affairs, British Indian Department:** this brief record provides a candid assessment of the injustice suffered by the Anishinabe as the British Crown consolidated their hold on indigenous lands and resources throughout Upper Canada.
- 4) **Survey of Lands at Kettle and Stony Point Reserves 1873-1919:** These records document the objections of the Anishinabe to having their lands subdivided and surveyed. The Anishinabe sought to retain communal landholding while the Canadian Crown insisted on individualizing the reserve land tenure system.
- 5) **Stony Point War Measures Act Appropriation 1942:** These records document the objections of the First Nation as the government of Canada forcibly seized half of their land base to create Camp Ipperwash military base.

The selection of records that was assembled and processed provides a temporal perspective from the early contact period through to the mid-twentieth century. Many of these records document the evolving positions of the Anishinabe and the Crown through the dialogue preserved in the archival records. Extracting the indigenous perspective from archival documents, allows students to appreciate these land transactions in a more balanced way. The well-worn trope of indigenous people selling their lands for "beads and trinkets" is clearly not the truth as it is revealed in these documents. The students will gain an appreciation of the intelligence, patience and perseverance of the Anishinabe of southern Ontario.

I have already been able to implement some of this material in my lectures, as I had the opportunity to teach Contemporary Native Peoples of Canada this winter semester.

I have provided a brief example of an Anishinabe Chief's speech which speaks for itself.

Concern about the political position of the Ojibwa at the time of the French defeat, was perhaps best conveyed in the following speech directed at Alexander Henry, delivered by an anonymous Ojibwa Chief at Michlimackinac in 1761:

Englishman, although you have conquered the French, you have not conquered us! We are not your slaves. These lakes, these woods and mountains, were left by our ancestors. They are our inheritance; we will part with them to none. Your Nation supposes that we, like the White people, cannot live without bread - and pork - and beef! But, you ought to know, that he the great spirit and master of life, has provided food for us, in these spacious lakes, and on these woody mountains . . . Englishman, your king has never sent us any presents, nor entered into any treaty with us, wherefore he and we are still at war; and, until he does these things, we must consider that we have no other father nor friend, among the White men, than the king of France . . .