HISTORICA
The Canadian Encyclopedia

Indian

Indian, the term used by Europeans to identify aboriginal people of South, Central, and North America, is believed to have originated with Christopher Columbus, who thought he had reached Asia when, in fact, he had arrived in the Caribbean. The term persisted and has been used indiscriminately to refer to all aboriginal peoples on these continents except the INUIT of the Canadian Arctic and the Greenland and Alaska Eskimo. Indians are identified along with Inuit and MÉTIS as the aboriginal peoples of Canada in section 35(2) of the Constitution Act of 1982.

Many Indians in Canada self-identify using traditional terms from their own language. For example, Siksika replaces BLACKFOOT, Anishnabek replaces OJIBWA, Chippewa, Salteaux, and INNU replaces NASKAPI. To some people "Indian" is somewhat pejorative and as a result many Indians are more comfortable with the following terms - native people, native, aboriginal people or FIRST NATIONS. There is no single term used to identify the first people of Canada which enjoys widespread acceptance.

In Canada, the legal definition of an Indian is contained in the INDIAN ACT, legislation which first passed in 1876, but which stemmed from similar pre-Confederation laws. People legally defined as Indians are known as status Indians. Status Indians are subject to laws contained in the Indian Act and only then can "own" land on a reserve. Nonstatus Indians are of Indian ancestry but, through intermarriage with whites or by abandoning their status rights, have lost their legal status while retaining their Indian identity.

Among status Indians there are 2 groups: treaty Indians and registered Indians outside treaty areas. Treaty Indians are people who "took treaty." A treaty is an agreement between the Crown and a specific group of Indians who are held to have surrendered their land rights for specified benefits (*see* INDIAN TREATIES). Registered Indians are people who reside in areas of Canada such as the NWT, BC, the YT and Nunavut, where treaties were never made, or people of Indian status in treaty areas who, for a variety of reasons, have not taken treaty. With the exception of specific promises contained in treaties, treaty Indians and registered Indians outside treaty receive identical benefits and privileges from the federal government. Status Indians and nonstatus Indians reside across Canada in every province and territory. In 1996 approximately 54% of the status Indian population resided on reserves.

In 1985 the federal government introduced Bill C-31, which enabled Indian women who lost their legal status through marriage to men who did not possess Indian status to regain their status. Bill C-31 also enabled all first-generation children of these marriages and any Indian who had enfranchised to regain their legal status as Indians. There were over 600 000 status Indians in 1996.

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=tce&Params=A1ARTA0003974

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First Nations

First Nations is the name used by Canada's Aboriginal or indigenous peoples, which refers to INDIAN peoples and may sometimes include the MÉTIS and INUIT. Terminology referring to Aboriginal or NATIVE PEOPLE is complex and is not always what Aboriginal persons would call themselves. The term "Indian" is defined as either a member of any of the Aboriginal peoples of the Western Hemisphere (but excluding the Inuit and the Métis), or in the legal sense of the INDIAN ACT. The term "Inuit," replacing the term "ESKIMO" during the 1970s, identifies the people of northern Canada, Alaska, Greenland and eastern Siberia. The Métis are Aboriginal people of mixed ancestry, Indian and French, English or Scottish background. Some Métis regard themselves as the only true Aboriginal or "original" peoples, since they alone emerged as a new group in North America.
Native people worldwide often prefer the broader term "aboriginal." This avoids the distinction between "natives" and "non-natives," important from the point of view of the Métis. The term Aboriginal is also used in section 35 of the Constitution Act of 1982 (*see*CONSTITUTION ACT, 1982: DOCUMENT), and refers to the Indian, Inuit and Métis peoples of Canada.
Aboriginal people may also consider themselves minority indigenous peoples and, in Canada until the 1980s, as peoples of the "Fourth World." The Dene Declaration of 1975 included the phrase "We the Dene are part of the Fourth World" (*see*DENE NATION). Among the Fourth World peoples, for example, are the Aborigines of Australia, the Maori of New Zealand, the Ainu of Japan, the Saami of Scandinavian countries and the Indian peoples of Central and South America. Fourth World indigenous minorities define themselves as powerless, exploited and often colonized populations living within First, Second and Third World countries; that is, the industrialized, capitalist, democratic, socialist and communist, developing and emerging nation-states of the world.
In 1980-81, the Joint Council of the NATIONAL INDIAN BROTHERHOOD and the ASSEMBLY OF FIRST NATIONS used the term "First Nations" for the first time in their Declaration of the First Nations. First Nations often refers only to Indian peoples. Symbolically, the term attempts to elevate Aboriginal peoples to a status of "first among equals" in their quest for self-determination and SELF-GOVERNMENT alongside the English and French founding nations in Canada. The term is not used by Aboriginal peoples outside Canada.

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=tce&Params=A1ARTA0010089

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Inuit

Inuit simply means "people." Inuit were earlier known by Europeans as "Eskimos" – a pejorative roughly meaning "eaters of raw meat". They are one of the original groups to inhabit the northern regions of Canada populating small, scattered communities and villages throughout the Arctic from Alaska to eastern Greenland. In 1996 Statistics Canada estimated that the Inuit population in Canada was 41,080.

Tribal Groups

There are 8 main tribal groups: the LABRADOR, UNGAVA, BAFFIN ISLAND, IGLULIK, CARIBOU, NETSILIK, COPPER and Western Arctic Inuit (who replaced the MACKENZIE INUIT). They speak a common language known as Inuktitut, or Inuttituut, divided into 6 different dialects (*see* NATIVE PEOPLE, LANGUAGES). Traditionally, the Inuit were hunters and gatherers who moved seasonally from one camp to another. Large regional groupings were loosely separated into smaller seasonal groups: winter camps (called "bands") of around 100 people and summer hunting groups of fewer than a dozen. Each band was roughly identified with a locale and named accordingly - eg, the Arvirtuurmiut of Boothia Peninsula were called "baleen whale-eating people."
During roughly 4000 years of human history in the Arctic, the appearance of new people has brought continual cultural change. The ancestors of the present-day Inuit, who are culturally related to Inuppiat (northern Alaska), Katladlit (Greenland) and Yuit (Siberia and western Alaska), arrived about 1050 AD. As early as the 11th century the NORSE exerted an undetermined influence on the Inuit. The subsequent arrival of explorers, whalers, traders, missionaries, scientists and others began irreversible cultural changes. The Inuit themselves participated actively in these developments as guides, traders and models of survival. Despite adjustments made by the Inuit over the past 3 centuries and the loss of some traditional features, Inuit culture persists - often with a greater reflective awareness. Inuit maintain a cultural identity through language, family and cultural laws, attitudes and behaviour, and through their acclaimed INUIT ART.

Ignored Group

The Inuit have never been subject to the INDIAN ACT and were largely ignored by government until 1939, when a court decision ruled that they were a federal responsibility.The Inuit have negotiated the new NUNAVUT territory ("Our Land") with the federal government to define Inuit and DENE lands in the NWT. Some Inuit still follow a nomadic way of life, but others are involved in the administration and development of northern Canada - in business, local and territorial politics, teaching, transportation, medicine, broadcasting and the civil service.

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=tce&Params=A1ARTA0004040

Métis

Métis is one of several terms used to describe people of mixed native and European origin. The word *métis* is an old French word meaning "mixed." Other terms that have been used include mixed blood, halfbreed, *bois brûlé*, *michif*, and country-born. Today the term Métis refers to a distinct group of people who have a common history and heritage.

Métis in New France

The first Métis were the children of European fishermen and native women along the Atlantic coast of Canada. In Acadia, many French men took native wives. Some villages became largely Métis.

During the 17th century, both the French and the native people encouraged mixed marriages. For the native people, these marriages strengthened their bonds with their allies and trading partners. Samuel de CHAMPLAIN told his native allies, "Our young men will marry your daughters and we shall be one people."

The French authorities came to oppose these unions. The church in particular was concerned that the young men preferred the freedom of life in Indian country. Métis children either stayed with their native mothers or were raised in French society. As a result, no Métis society developed along the St Lawrence River.

Nevertheless, the Métis population increased farther inland. Fur traders and soldiers settled around the tiny forts and fur-trade posts. These communities formed the basis of many future towns and cities, such as Sault Ste Marie, Ont., Detroit, Michigan, and Chicago, Illinois.

Western Métis

A different group of Métis emerged in western Canada. They were the sons and daughters of the fur traders and their native wives. Most were French and Catholic, though many had English-speaking Protestant fathers. The HUDSON'S BAY COMPANY (HBC) frowned on marriages with native women, but the NORTH WEST COMPANY encouraged these unions. The Métis soon formed their own culture, combining both European and native elements.

Bison Hunt

The bison hunt, which supported the way of life of the native people of the plains, was adopted by the Plains Métis. Every year, hunters and their families moved out onto the prairie in a great caravan of horses and carts. They prepared for the hunt by electing a council of ten captains, one of whom became captain of the hunt. It would be someone like Gabriel DUMONT, who was a fine horseman, brave, and a good shot.

The hunters swept down upon the bison, firing their rifles and reloading as they rode.

After the hunt, the women butchered the animals and loaded the meat onto carts. Later they dried the meat and used it to make PEMMICAN. Pemmican was the most important food in the western fur trade.
The Métis sometimes came into conflict with the native people in their pursuit of the bison. At the BATTLE OF GRAND COTEAU in 1851, a Métis hunting party was attacked by Sioux warriors. The victory was a proud memory among the Métis.

Trappers

The Métis acted as intermediaries in the trade between the native people and Europeans. When New France fell to the British in 1760, Métis allied with the North West Company of Montreal. The Métis worked as interpreters, suppliers of food, and trappers. They also provided transportation, moving furs and supplies with boats and with their Red River carts.

Farmers

Many Métis spent part of the year in the Red River Colony of present-day southern Manitoba. They farmed small lots along the Red and Assiniboine rivers.

Métis History

In the early 19th century, the Earl of Selkirk persuaded the HBC to allow him to bring settlers to Red River. He hoped that the settlement would provide land for poor Scottish farmers. It would also provide the HBC with food. On the other hand, the scheme would obviously bring the settlers into conflict with the Métis who were already based in Red River. It would also intensify the conflict between the HBC and the North West Company.
In June 1816 a group of settlers encountered a Métis force led by CuthbertGRANT at Seven Oaks. A battle erupted in which 21 settlers, including Governor Robert Simple, were killed. There was only one casualty among the Métis. To the settlers, it was a "massacre"; to the Métis, it was a victory in the protection of their rights.
In 1821 the North West Company and Hudson's Bay Company united under the latter's name. The new company now controlled the West. The Métis continued their way of life and from time to time challenged the HBC monopoly.

Red River Rebellion

In 1869 the HBC prepared to transfer its lands to Canada. Anxious to strengthen their claim to the western lands, the Canadians sent surveyors to map the settlement at Red

July 1870. The Métis received title to 566 580 ha of land. Riel was not granted amnesty and fled just before the arrival of soldiers from Canada.

North-West Rebellion

The Métis found the change from hunting bison to farming difficult. They feared that their rights would never be recognized. Most left Manitoba and moved further west. As their new settlements grew, the Métis tried to get clear title to their land, but the federal government ignored their requests. Métis in what is now Saskatchewan brought Riel back from exile in the U.S. to lead the negotiations with Ottawa. Instead, in March 1885, Riel formed a new government. After minor victories at Duck Lake and Fish Creek, the rebels were overwhelmed at Batoche. Riel was tried and hanged for treason in November of 1885.

Aftermath

The period after the rebellion was one of poverty. The bison disappeared; the fur trade died out. The Métis suffered the isolation of outcasts, victims of the prejudice of white society. They eked out a living working in railway and logging camps, and by hunting, trapping, and fishing.

Protests and Organization

During the 1920s and 1930s, the Métis rediscovered the voice of protest. They were led by activists such as Joseph Dion, Malcolm Norris, and James Brady. In Alberta, Métis who did not have clear title to their land began to fear that the government would give it to other settlers. In 1932 they formed the first Métis organization in Canada, the Métis Association of Alberta, to promote their cause.

The efforts of the association led to the creation of a commission to look into Métis conditions in Alberta. This led in turn to the Métis Betterment Act (1938), which established a series of farm colonies across northern Alberta. These so-called Métis Settlements were managed by Métis themselves. Residents made their living by farming, fishing, ranching, and logging. The settlements became the focus of Métis culture in the Alberta. There are now eight settlements, and the Alberta government recently passed title of the land to the residents.

Contemporary Life

The Métis have long been caught in the middle between the federal and provincial governments. Ottawa argues that Métis problems should be solved by the provinces. Most provinces, on the other hand, argue that the Métis, like the Indians, are a federal responsibility.

Since the 1960s, Métis have become more active in pursuing their land claims and other grievances. Associations of Métis were formed in almost every province. In 1970 they joined with non-status Indians to form the Native Council of Canada (now the

CONGRESS OF ABORIGINAL PEOPLES, a national organization.
The Métis scored a major breakthrough in 1982 when the Constitution Act recognized that they have special rights that must be protected. The extent of these rights is still in dispute.

In 1983 the Métis split from the Native Council of Canada and formed their own organization, the Métis National Council. The new council attended the meeting of first ministers that year to discuss aboriginal rights. After years of neglect, the Métis are now recognized as a distinct people.

Métis Arts and Culture

Métis arts and culture reflect the mixed origins of the people. Both Indian and European elements are evident.
The Métis were known for their love of music and dancing. They never needed much of an excuse to bring out their fiddles and get a dance going. The fiddles were often handmade from maple and birch wood. Every fiddler knew the Red River jugs and reels, borrowed from the Scots and the French. The music lasted long into the night, until the dancers' moccasins were worn out.
The Métis style of clothing came from both Indians and Europeans. The most distinctive item was the colourful l'Assomption sash belted at the waist. Early garments were made of animal skins and decorated with beadwork and quills. The Métis were noted for the beautiful flower designs on their clothing, so much so that Indians called them the "flower beadwork people."

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=TCE&Params=J1ARTJ0005259

Indian Act

Indian Act, the principal federal statute dealing with INDIAN status, local government and

Transitional State

The CONSTITUTION ACT, 1867, assigned to Parliament legislative jurisdiction over

Constitutional Challenges

Constitutional challenges arising from the 1985 amendments have already been brought in cases such as *Twinn* (1995) and *Corbiere* (1993), both before the federal court of appeal as of 1996. These amendments, which also provided for greater band regulation of liquour and residency on reserves, fell short of the kind of SELF-GOVERNMENT Aboriginal people have argued for (*see* ABORIGINAL RIGHTS).
Further amendments to the Act in 1988 afforded bands greater powers to tax land interests in their reserves and permitted lessees to mortgage their leaseholds. The general prohibition against property on reserve as security for financing has been seen as an obstacle to economic development in many communities.
Indians remain concerned that the unilateral increase of their numbers, coupled with general government austerity and increasing involvement of provinces in Indian issues, signal a general lack of commitment to their special needs and rights. Parliament has been notably reluctant to exercise the full scope of its legislative powers over Indians, and despite acknowledged shortcomings, the Indian Act remains an essentially Victorian statute that continues to resist change. The Chrétien government, elected in 1993, has stated that it is prepared to abolish the Act, continuing a line of similar commitments made for over a century, but it remains unclear what laws or whose law-making powers would fill the void.

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=tce&Params=A1ARTA0003975

Antiquity

A. Native Creation Myths

Iroquois - Earth Diver

The Indian Peoples of Eastern America: A Documentary History of the Sexes. Edited James Axtell, Oxford University Press, 1981.

> The first people were the Sky People, they lived beyond the sky because there was no earth beneath. One day the chief's daughter became very ill and no one was able to provide a cure for her sickness. A wise elder was consulted and he told them to dig up a tree and lay the girl beside the hole that remained. The Sky People respected the elder and began to dig up the tree. Suddenly the tree fell down through the hole and dragged the chief's daughter with it. As the girl fell she saw that below was only an ocean of water. Two swans were alarmed by the girl falling and decided she was too beautiful to drown so they swam to catch her. They landed her on the back of the Great Turtle, and all of the animals of the earth gathered. The Great Turtle councils that the Sky Woman is a symbol of good fortune. He orders the animals to find where the Sky World tree had landed in the ocean and to bring it back with its earth-covered roots. The swans lead the animals to the place where the tree had fallen into the ocean. First otter, then muskrat, and then beaver dove in search of the tree. Each animal came back to the surface without the tree and died from exhaustion. Many other animals tried but they also died. An elder woman toad volunteered. She dove and remained below a long time. All of the animals thought she had been lost, when at last she surfaced and before dying managed to spit a mouthful of earth onto the back of the Great Turtle. This earth was magical and contained the power of growth. The island grew and grew until it was large enough for the Sky Woman to live on. The two swans set the woman upon the island and circled it encouraging it to grow into the world island it is today. Yet the world was dark. Again the Great Turtle called for the animals to gather. They decided to put a great light in the sky. A little turtle volunteered and climbed up to the sky with the help of the other animals' magic. Little turtle climbed into a black cloud and crawled around the sky collecting the lightning as she went. She made a big bright ball from the lightening and threw it into the sky. Then she collected more for a smaller ball which she also threw into the sky. The first ball became the sun, the second ball became the moon. Then the Great Turtle commanded the burrowing animals to make holes in the corners of the sky so that the sun and moon could go down through one and climb up again through the other as they circled. So there was day and night. The Sky woman lived on the island on top of the Great Turtle's back. She gave birth to twins, one good called Tharonhiawagon, one evil called Tawiskaron. From the breast of Sky Woman grows three sisters corn, beans, and squash.

Antiquity

A. Native Creation Myths

Igluik - World Parent

North American Indian Mythology. Cottie Burland, Hamlyn Publishing, 1965.

> Long ago a great catastrophe caused the world's supporting pillars to collapse and destroy the earth. Two men emerged full-grown from hummocks of earth. They married each other, and one became heavy with child. The other man sang a magic song, which caused the pregnant man's penis to divide, he then became a woman and gave birth to a girl child. The mother and father giants cared for the child who grew large and fiercely loved meat. One night she bit into her parents' limbs while they slept. They awoke in horror as she tried to bite them again. They took her in a umiak far out into the deepest sea, where they pushed her into the water. She clung to the side of the boat, so they cut off her fingers. The fingers became whales, seals, and shoals of fish. The giant parents were afraid of their child and they rowed away into the night. The giant girl became the demon girl Sedna, the Great Mother of sea creatures. She causes storms and governs the migrations of her sea creature children.

Huron - World Parent

History of the Canadian Peoples: Beginnings to 1867. Vol I, Conrad, Finkel, Jaenen, Copp Clark Pitman, 1993.

> A group of beings similar to humans lived in longhouses in the sky. They lived in harmony and in the centre of their village stood a celestial tree blossoming with the light of peace and knowledge. One day a curious woman had her husband uproot the tree. She fell through the hole down to the world below. A Canada goose saw the woman falling took pity on her and flew down to rescue her. He placed her on the back of a turtle and the Great Turtle Island (North America) came into existence.

Cree - World Parent

Sacred Legends of the Sandy Lake Cree. James R. Stevens, McClelland and Stewart Ltd, 1971.

> When light first came to the earth, O-ma-ma-ma the earth mother of the Cree people gave birth to the spirits of the world. The firstborn was Binay-sih, the thunderbird who protects the animals from the sea serpent, Genay-big. Thunderbirds shout out their unhappiness or anger with black clouds, rain and fire flashes in the sky. The second born was Ina-kaki, the lowly frog who heightens the sorcerer's powers and helps to control the insects in the world. The third born was the trickster Wee-sa-hay-jac, who can change himself into many forms or shapes to protect himself. The fourth child was Ma-heegun, Wee-sa-hay-jac's little wolf brother. They travel together with Wee-sa-hay-jac on his back. The fifth born was Amik the beaver, who is greatly respected because he is an unfortunate human from a different world. Fish, rocks, grasses, and trees all came from the womb of the great earth mother O-ma-ma-ma. The earth was inhabited a long time by only animals and spirits because Wee-sa-hay-jac had not yet made any people.

SOURCE:
www.ucalgary.ca/applied_history/tutor/firstnations/earth.html

New France

Amerindians

The presence of the Aboriginals in Eastern Canada can be traced to approximately 5000 B.C. Three main families shared the land in the sixteenth and seventeenth centuries. The Inuit, nomadic hunters, occupied the northern shore of the Gulf of St. Lawrence and the Arctic coast; they had little contact with the Amerindians and also had little contact with white men. The other two families figured prominently in the history of the European colonies in North America, especially in New France.

The Iroquoian family occupied the Great Lakes Basin and consisted of fifteen or so nations, including the Iroquois and the Hurons. The Algonquian family occupied the rest of the Laurentian area: the Montagnais, the Algonquins, the Abenakis and the Micmacs, among others, were part of this family. These two families had a different language, culture and way of life. The Iroquoians were essentially semi-sedentary; they practised farming (corn, squash, beans) which they supplemented with some hunting, fishing and trading. They lived in groups of about fifty people in "longhouses" clustered in villages and often protected with fences. They moved when the soil was depleted.

The Algonquians, a nomadic people, lived from hunting, fishing and gathering, moving constantly for their subsistence. Symbolic life held great importance for all these Amerindians, as they did not use a written language. They believed that the dead were important to the living, that dreams were very meaningful and should be heeded and that things in nature had a soul.... Interpersonal relationships were egalitarian, they had no private property as the Europeans did and the land was shared among all.

As of the seventeenth century, the contact between white men and Amerindians led the two cultures to trade the products they used: pots, iron axes or guns for the Amerindians and snowshoes and birch bark canoes for the Europeans. The Amerindians later played a key role in fur trading, allowing the French to export considerable quantities of beaver and other furs to the homeland.

The Amerindians also played a major role in the struggles between New France and its neighbours to the south, the colonies of New England, and took part in the wars and battles that marked colonial history. In spite of the evangelization efforts of the missionaries, the placement of many Amerindians in "missions" to teach them the French way of life, and the damage caused by war and epidemics, the Amerindian Peoples have retained their own identity to this day.

Land

The European Renaissance brought a great thirst for knowledge and discovery. At the same time, technological innovations such as the compass and faster ships allowed people to travel even further. The first explorers reached the shores of North America in the sixteenth century, notably the French and the English; the Spanish and the Portuguese focussed their efforts on South America. Jacques Cartier was the first to explore the St. Lawrence River, in the name of the King of France, in search of a route to China and its spices, first in 1534, and then in 1535-1536 and 1541-1542. These efforts were rather inconclusive and French exploration then ceased for half a century. Following his exploration and settlement attempts along the Atlantic coast from 1604 to 1607 (Bay of Fundy and Port-Royal), Champlain, the Lieutenant of Pierre Du Gua de Monts, to whom the King had given a monopoly over the land, chose in 1608 the site of Quebec City for a new settlement. This marked the beginning of the colonization of New France.

In addition to the St. Lawrence Valley, where a French population gradually settled, the explorers expanded the colony's borders, improving their knowledge of the continent's geography. Champlain himself explored the Great Lakes region. A period of official exploration from 1667 to 1685 then saw the French travel in three directions: Hudson Bay, the West (the Great Lakes area and beyond) and the South, along the Mississippi. In 1712, New France had achieved its greatest territorial expanse, but the Treaty of Utrecht reduced the scale of the empire the following year. New discoveries were made from 1731 to 1743, including those by Pierre Gaultier de La Vérendrye who explored the western part of the continent and nearly reached the foot of the Rockies.

In the mid-eighteenth century, New France consisted of the following territory. It comprised three separate colonies, each led by an administration reporting to the French Minister of Marine. First, Canada itself was concentrated in the St. Lawrence Valley, and had two major cities. Quebec City was the import and export centre, the seat of civil and religious power and the service centre, while Montreal was the centre of the fur trading network with the West. For a long time, Trois-Rivières remained nothing more than a relay point between these two most important cities. All along the river, the rural settlers lived from farming. The Government of Quebec was also responsible for the "Pays d'en Haut," that is the Great Lakes Basin, and the land to the west up to the Rockies ("Mer de l'Ouest"), both of which had numerous forts and were occupied primarily by Amerindians, except for the fort of Detroit, located on the shores of Lake Erie, where a small city was founded.

French settlers arrived in Acadia in the seventeenth century and drew their living from agriculture. The strategic position of the land placed the people in a precarious position, and the colony changed hands between the French and the English several times between 1654 and 1713. After that, the Francophone Acadians lived under English rule until the British leaders decided they had become too much of a nuisance and deported them in 1755. Following the Treaty of Utrecht in 1713, French settlements were concentrated in the eastern part of the continent on Île Royale (Cap-Breton), with the Fortress of Louisbourg, and on Île Saint-Jean (Prince Edward Island). The people of Île

Royale lived primarily from fishing, and Louisbourg brought a great number of military men to the colony; trade also flourished. Île Saint-Jean had a small population, which was comprised primarily of farmers. There were also a few French settlements in Newfoundland, which was taken over by England under the Treaty of Utrecht.

Louisiana had two population centres. The seat of government was in New Orleans, a town of just 1,000 at the mouth of the Mississippi. A thousand kilometres to the north, in Illinois country, a few hundred French families settled around the forts. Given the climate, the economy of this colony was very different from that of the colony to the north. It featured tobacco and indigo plantations where many slaves worked.

Although the colonies in Acadia and Louisiana depended in theory on Quebec, they in fact dealt directly with France. These three geographically remote entities had sporadic rather than constant contact with each other. They were enclaves of Europeans separated by vast expanses of land occupied by Aboriginal Peoples. Except in the St. Lawrence Valley, the French presence in America consisted largely of communication networks, trading posts and alliances with the Amerindians.

For its part, the English presence in North America was evident all around the French colony. Several English explorers tried as of 1576 to find a route to Asia through the Arctic; the search for the Northwest Passage was unsuccessful for a long time. In 1670, the Hudson Bay Company of London, whose purpose was to trade with the Amerindians and trade furs through the north of the continent rather than via the St. Lawrence, received its official charter. The British then came to settle the land, and posts were built in competition with the French posts. The land assigned to the Company was recognized and expanded under the Treaty of Utrecht of 1713. As to Newfoundland, Sir Humphrey Gilbert took official possession of the territory in 1583 on behalf of the Queen of England, and English settlements grew slowly in the seventeenth century.

English possession was confirmed in 1713, and a few thousand English and Irish settlers then arrived between 1700 and 1760; they lived from fishing and trade. Nova Scotia, for its part, was populated almost exclusively by Acadians until 1749, when England sent a large number of English, German and Swiss settlers to secure its hold on the land. Finally, the thirteen British colonies along the Atlantic coast, to the east of the Appalachians, made their presence felt throughout this period through the competition they provided in fur trading, in the wars and constant skirmishes with the French and by their desire to expand westward.

Population

From the early seventeenth century, there was an interest in settling the colony of New France, but this was a lengthy process. As of 1663, when a real settlement policy was established in France, the colony's population began to grow. Minister Colbert promoted immigration, encouraged soldiers of the Carignan-Salières regiment to settle, sent over girls for marriage (called the "filles du roi") and gave bonuses for large families.

The immigrants came from various parts of France, especially the western provinces and the Paris area; they were drawn by the hope of a better life and also often knew someone who had made the trip before them. The majority of immigrants were "engagés," who arrived in the colony to work for three years for a family or a community in return for accommodations, board and the trip home if they wished. It is estimated that half of them returned after a few years and chose not to settle. After a major wave of immigration in the seventeenth century, the eighteenth century saw considerable natural population growth. Thus the Canadian population grew from about 2,500 in 1663 to 55,000 in 1755.

The best time to observe the Canadian population is in the mid-eighteenth century, when it was more stable and the colony enjoyed relative peace. Excluding the Amerindians who were not really part of the French population, the bottom of the social scale consisted of slaves, fewer in Canada than in the colonies of the American south, outsiders and the disadvantaged (the poor, disabled, orphans or old people with no family to look after them) whom the state housed in the general hospital. A little higher on the social ladder were the "engagés," soldiers, domestics and apprentices, whose status was often temporary and who later settled if they could. The farmers and tradesmen made up the majority of the colonial population in the towns and rural areas. Their position in society was reasonably good as they could usually meet their needs. During this period, prominent members of rural life, such as parish priests, churchwardens and militia captains, oversaw rural life. In the cities, a privileged elite dominated social life: noblemen, military officers, administrators and major merchants lived comfortably.

The social order in New France was similar to that in the motherland in several ways: it was hierarchical, with farmers and tradesmen at the core, and the religious and administrative authorities were similar. There were however unique Canadian characteristics. The range of social positions was more limited and the population had adopted American traits relating to the land, the climate and contact with the Amerindian nations. In the eighteenth century, the colony's inhabitants no longer regarded themselves as French but instead as Canadian.

The Conquest of New France by the British had far-reaching implications for the rest of Canadian history. Initially, the colony's inhabitants adapted fairly well to the change in leadership; the leaders were in turn conciliatory toward the population and respected many of their acquired rights. The destruction caused by the war itself was great, and there was a need to rebuild. Otherwise the inhabitants continued their way of

life centred around the self-sufficient family unit, selling any surplus they produced. The clergy attempted to forge ties with the British administration, and were reasonably successful in doing so. The leading classes felt the impact to a greater extent due to the disappearance of the colonial army and the end of trade with France. New France ceased to exist but a particular Francophone identity in North America has without doubt survived.

Economy

Since the early sixteenth century, European fishermen fished cod and hunted whale off the Atlantic coast and the shores of Newfoundland. These very lucrative activities supplied additional food for Europe and played a primary role in the future development of New France. Starting in 1550, some fishermen had contact with the Amerindians and began adding beaver furs to their cargos, which were very popular in Europe for hat making. Boats travelled up the St. Lawrence, and the idea of settling on the continent took shape. Cod fishing continued to be an essential activity through the New France era, although it was primarily outside the colony and was controlled by merchants from the city.

The fur trade was one of the two essential factors in the French settlement of the St. Lawrence Valley, the other being the evangelization of the Indigenous Peoples. In the seventeenth century, the fur trade was easily conducted since all the allied Amerindian nations came to Montreal to trade their furs with the colony’s traders. The conflicts between nations and the struggle between the Iroquois and the Huron changed this way of doing things.

After 1667, Canadians had to make trading trips, travelling into the territory of the Amerindian tribes to gather the furs and bring them back to the colony; over time, they travelled further and further afield. In general, with the governor’s permission, merchants provided the funding, the boats and barter merchandise for these trips; they engaged "voyageurs" or "engagés" to paddle the canoes and return with the furs. In some cases, individuals made the trips without official permission; these were the "coureurs de bois," decried by the colonial authorities who would rather have seen them cultivate the land. In 1739, 70 percent of all exports from Canada consisted of furs, which indicated the economic importance of this activity for the colony. Toward the end of the period, other products were exported, especially fish, wood and agricultural produce, and new maritime routes were opened. Île Royale then became the focal point for the trade established with the French colonies in the Antillies, but it was primarily the merchants from France who reaped the profits.

After the fur trade, agriculture was the colony’s primary economic activity as it provided subsistence for the greatest number of its inhabitants (about 80 percent of the population). The land was obtained free of charge, the annual dues were not too high, but cultivating the land, especially in the first years, was very demanding. Once a sufficient part of the concession was cleared, the farmers could meet their own needs with what

they produced, purchase the goods they could not produce, pay the "cens" and the "rentes" to the seigneur and the tithe to the parish priest, and raise and establish their children. The primary agricultural product was wheat, followed by oats, peas, corn and barley; they had vegetable gardens and put the animals out to graze on part of the land.

The colony had tradesmen, primarily in the towns: masons, carpenters and cabinetmakers, blacksmiths, tanners, cobblers, butchers, bakers, innkeepers, etc. Their working conditions were not as strict as in France, but the lack of work sometimes put them in a precarious position. Owing to the mercantile principle (the colonies were only useful if they helped enrich the homeland), there was little encouragement to establish industries and other kinds of businesses that would compete with those in the motherland. During the tenure of Jean Talon as intendant, from 1665 to 1668, several new initiatives were launched but they did not last long: brick making, beer making, wool production and mining. Also, in the eighteenth century, under Intendant Hocquart, from 1729 to 1731, the State invested directly in some businesses, such as shipbuilding and the ironworks in St. Maurice.

During the New France era, the State therefore played a major role in the colony's economy. However, the leadership provided by France always had the primary objective of meeting the home country's needs, which hampered economic diversification and kept the colony's inhabitants from growing wealthy.

War

The history of New France is marked by battles and wars, both in the Americas and in Europe between the powers of the homeland. From the time of the arrival of Samuel de Champlain, relations with the Amerindians consisted of battles. The French allied themselves with the Hurons and went off to war against the Iroquois in 1609 and 1610. These first two victories were followed by a French defeat in 1615. The Iroquois then organized themselves, spread out and nearly exterminated the Hurons; the French colony was increasingly threatened. In 1665, Louis XIV sent the Carignan-Salières regiment specifically to conquer the Iroquois and to allow the colony to develop; the desired result was achieved in 1667, and the regiment returned. The wars with the Iroquois resumed in 1682, with greater intensity, including surprise attacks like the one on the inhabitants of the village of Lachine. There was no truce until 1701 when the governor of New France, Hector de Callières, concluded the Peace of Montreal with 30 chiefs and over one thousand Amerindian ambassadors.

Relations with the English were no better. In 1629, when Quebec still had a very small population, the Kirke brothers ousted Champlain and occupied the colony until 1632; the Treaty of Saint-Germain-en-Laye then returned New France to France. In 1690, with a general war under way in Europe, Frontenac led raids on American villages and the English commander William Phipps responded by seizing Port-Royal with his troops. He also attacked Quebec, but without success. The Treaty of Ryswick of 1697 recognized French power in America: Acadia and Hudson Bay were returned to France. A new conflict arose in Europe in 1702, leading to a peace treaty in 1713 that was disastrous for

New France. Under the Treaty of Utrecht, France surrendered to England the Hudson Bay Basin, its possessions in Newfoundland, and a large part of Acadia and Iroquois territory.

The colony enjoyed a long period of peace from 1713 to 1744. France used this time to complete its fortifications in Quebec City and Montreal, and constructed a chain of forts, including a fortress in Louisbourg, all in anticipation of renewed hostilities. The War of the Austrian Succession spread to New France from 1744 to 1748, and the Louisbourg fortress was captured in 1745 and then returned to France under the Treaty of Aix-la-Chapelle. Starting in 1749, the British moved into Acadian territory, which was still inhabited by a considerable French population, and founded the city of Halifax; after several years of war between the two groups, the authorities decided in 1755 to deport the Acadians.

The final episode in the war between England and France on American soil began in 1754 in the Ohio Valley. Up until 1758, the French attacked by raids and skirmishes, and won several victories. Great Britain then decided to crush the French presence in America by increasing its military presence (sending soldiers, weapons and ships). They won more and more land in this way. The English took Quebec City on September 13, 1759, during the Battle of the Plains of Abraham, and then took Montreal the following year. The general capitulation of the colony was signed on September 8, 1760.

The Treaty of Paris, signed in 1763, confirmed English possession of nearly the entire territory of New France. The efforts of the home powers played a major role in the war of the Conquest. The 60,000 inhabitants of the St. Lawrence Valley and ten or so thousand others spread out across Newfoundland, Acadia, Detroit, the Illinois country and Louisiana carried little weight against the two million strong in the American colonies.

SOURCE:
www.collectionscanada.ca/05/0517/05170205a_e.html

Loyalists

The Loyalists were the people who remained loyal to Britain and the British Empire during the AMERICAN REVOLUTION (1775-83). At the end of the Revolutionary War, they left the newly formed United States rather than become American citizens. Thousands of them settled in Canada.
There were Loyalists in all thirteen American colonies. They came from many different backgrounds. They were from rural areas as well as towns. There were poor as well as rich Loyalists. There were escaped slaves as well as slave owners, businessmen, clergy, farmers, and soldiers.

Loyalists During the Revolution

It was dangerous to be a Loyalist. The rebels viewed them as traitors and attacked them violently. Loyal families were harassed, driven from their homes, fined, jailed, and even killed.
Many of the Loyalists joined militia units to fight the revolutionaries. Their military units included the King's Royal Regiment of New York, the New Jersey Volunteers, the Royal Highland Emigrants, the Black Pioneers, the Queen's Rangers, and the King's Rangers. They fought in battles and skirmishes throughout the colonies.
Many native people also fought as Loyalists. The Six Nations of the Iroquois Confederacy had made treaties of friendship with Britain long before the revolution. Fearing that American settlers would take their lands, most of the Six Nations supported the British in return for the government's promise to help defend their lands.
Some Loyalist families fled into exile during the fighting. They went to Halifax, Montreal, and other Canadian centres. Others went to Britain. Many more remained in areas still controlled by British troops. After the fighting stopped in 1781 and peace talks began, Loyalists hoped for a settlement that would permit them to return to their homes. But the TREATY OF PARIS of 1783 gave all the territory of the Thirteen Colonies to the United States, including the lands of the Six Nations.
The victorious revolutionaries punished or threatened Loyalists who tried to remain in their homes. As a result, thousands left the United States once the peace terms were known. More than 80 000 Americans became exiles. They went to the Caribbean, Bermuda, Britain, and Canada. Between 40 000 and 45 000 came to Canada.

The Loyalists in Canada

Two main groups of Loyalist refugees came to Canada. During the fighting, refugees from the northern rebel colonies fled overland to Detroit, Niagara, Montreal, and Quebec. In 1783, a far larger migration began from New York and other coastal cities. Most of these refugees travelled by ship to the Maritime colonies.
The British North American colonies were not prepared for thousands of refugees.

However, the British government promised to pay for the Loyalist's losses, and gave them food and supplies while they settled in. Above all, every Loyalist refugee was entitled to at least 100 acres of land (about 40 hectares).

Loyalists in Atlantic Canada

So many Loyalists arrived in Nova Scotia that in 1784 it was divided into three colonies: Nova Scotia, Cape Breton Island, and New Brunswick. The largest influx began in the summer of 1783, when fleets of ships brought 20 000 Loyalists to the area that is now Nova Scotia. The Loyalists settled all along the coasts, doubling the population of Nova Scotia in a single summer. They founded many new settlements on the Gulf of St Lawrence shore, on Cape Breton Island, on the Atlantic coast, and in the Annapolis Valley. Loyalists founded the city of Shelburne in 1783. For a short time it was the largest city in the colony, with about 8000 people. Shelburne hoped to rival Halifax, but it soon declined into a small town.
Another wave of Loyalists refugees - over 14 000 of them - sailed to the Bay of Fundy, to what is now New Brunswick. When in 1784 New Brunswick became a separate colony, the Loyalist newcomers were the majority of its people. They built cities at Saint John and Fredericton, and they settled along the Saint John River valley and at Passamaquoddy Bay. "By Heaven we shall be the envy of the American states," said Edward Winslow, one of the leaders of the New Brunswick Loyalists.
A handful of Loyalists settled Prince Edward Island.

Loyalists in Upper and Lower Canada

The Loyalists who went to the St Lawrence region posed a problem for the governor, Frederick HALDIMAND. He feared trouble if the English-speaking Loyalists, who were mostly Protestant, settled among the French-speaking and Catholic *Canadiens* of Quebec. He therefore encouraged Loyalist soldiers and the families of refugee camps to head west. He hoped they would settle new lands farther up the St Lawrence River and on lakes Ontario and Erie. One Loyalist surveyor said that they would become "the happiest people in America" by settling there, and in 1784 as many as 5000 travelled up the river to the region that is now Ontario.
The communities they founded grew rapidly, and in 1791 the colony of Upper Canada was created. Almost 2000 Six Nations refugees settled near Brantford and on the Bay of Quinte in Upper Canada. Despite Haldimand's wishes, some Loyalists settled in the Eastern townships of Lower Canada, some headed for the Gaspé, and some remained in Quebec City or Montreal.

The Loyalist Legacy

The Loyalist refugees changed the British American colonies forever. The sheer number of them transformed all the areas where they settled. As the years passed, they and their descendants were the first settlers in many parts of British North America. They built communities, farms, towns, trades, and industries that attracted more settlers.
The Loyalists and their descendants helped to define a view of what Canada was. They

were seen as symbols of loyalty to Britain, of opposition to American democracy and republicanism, and of support for traditional attitudes in society and politics. Although their views and beliefs were as varied as their backgrounds, loyalism came to be seen as the backbone of traditional ideas about English Canada.

In 1789, Governor General Lord Dorchester proclaimed that as "a mark of honour," descendants of Loyalists would always be entitled to bear the initials "U.E." (for Unity of Empire). Thousands of Canadians proudly remember the Loyalists who were their ancestors or who founded their communities more than two centuries ago. The United Empire Loyalist Association, with branches all over Canada, brings together descendants of Loyalists and other people interested in Loyalist history.

SOURCE:
http://www.canadianencyclopedia.ca/index.cfm?PgNm=TCE&Params=J1ARTJ0004796

Prelude to Confederation: The Making of Canada

The Shaping of Canada

Today Canada is the second-largest country in the world. It has an area of almost 10 000 000 square kilometres, and is made up of ten provinces and three territories. Canada became a country in 1867, but the story of the people and the land that would become Canada is much older. Many events over the last five hundred years have shaped the way Canada looked at the time of Confederation.

In the 1500s explorers from Europe came to North America to claim lands. They realized that this land was rich in resources. Soon settlement began, with people seeking a new life in the new world. The two European countries that figured the most in North America were Britain and France. They met Aboriginal Nations that had been living for thousands of years in what is now Canada. These First Nations and Britain and France often had difficult relations. They often went to war with each other but sometimes they were friends.

Britain vs. France

When the Seven Years War ended in 1763, France had to surrender its land in North America to Britain. From this time on Britain had control of most of North America.

Britain vs. America

At the time of the war with France most of Britain's colonies in North America were in what we now call the United States. However, these thirteen colonies were angry at the way Britain had been treating them, so in 1775 they began a war with Britain for their independence. The Americans won the war and the British were forced to recognize the United States as its own country. Because of the war Britain lost much of its land, and had a bad relationship with the United States. The land left over was called British North America. This would become Canada almost 100 years later.

British North America

In the 1860s there were many British colonies in what is now Canada: British Columbia, Newfoundland, Nova Scotia, New Brunswick, Prince Edward Island and the Province of Canada. At this time the idea of all the colonies joining to make a new country became popular. But what were the reasons behind this move towards Confederation?

Prelude to Confederation: The Making of Canada

Why Confederation?

In the 1860s the British colonies were facing many different kinds of problems. One solution for all of these was for the colonies to come together to form one country. These are the problems that led to Confederation:

Political problems

The Province of Canada contained the most people and was later made into the provinces of Ontario and Quebec. The government of the Province of Canada did not run smoothly because the English-speaking and French-speaking halves had different ideas about how things should be run. Leaders from both parts of the province decided that joining the other colonies might help solve their own political problems.

Economic problems

In order for their economies to do well, the colonies needed to be able to sell their goods to other markets. At this time there were very few places that they could sell to. One solution was to bring all the colonies together. In this way they could more easily sell their goods to each other.

Military problems

Since America had fought Britain to gain its independence the relationship between British North America and the United States had never been stable. The relationship became even worse when Britain supported the South in the American Civil War. The North won the war and was angry at Britain for helping the South. Many Americans wanted to take over all of what is now Canada.

Meanwhile, Britain didn't want to have to pay for the cost of defending its colonies. It decided to encourage the colonies to join together, because the United States would be less likely to attack Canada if it were a self-governing country rather than separate colonies of Britain. The fear of the United States helped to strengthen the call for Confederation.

Prelude to Confederation: The Making of Canada

On The Road To Confederation

For all of these reasons the Province of Canada began to plan for Confederation. Leaders from New Brunswick, Nova Scotia and Prince Edward Island had already thought about joining together in a Maritime union and were planning a conference. The politicians from the Province of Canada asked if they could come to the meeting to propose a larger union of all the British North American colonies. The Maritime colonies agreed to let them attend, and all the leaders met at Charlottetown on Prince Edward Island. This was the first of the three conferences that led to Confederation in 1867.

The **Charlottetown Conference**, September 1864

The politicians from the Province of Canada convinced the politicians from New Brunswick, Nova Scotia and Prince Edward Island to consider a larger union. They agreed to meet again to discuss Confederation. The next conference was at Quebec City.

The Quebec Conference, October 1864

During this conference the leaders had to work out how the new country would be run. The decisions they came to were called the Quebec Resolutions. Although Prince Edward Island and Newfoundland both took part, after the conference they both decided not to join Confederation at that time.

The London Conference, December 1866-January 1867

This was the last conference, and it took place in London, England. Leaders from New Brunswick, Nova Scotia and the Province of Canada had to take the rough draft of the Quebec Resolutions and come up with a final agreement. The document they created was called the *British North America Act*. Once British Parliament approved it, Confederation could go ahead.

Confederation, July 1, 1867

On this date Canada became a country with four provinces. New Brunswick and Nova Scotia hardly changed, but the Province of Canada was split into two new provinces: Ontario and Quebec. A look at the map of Canada in 1867 will show a very different Canada from that of today.

It would take more than a century to add the other six provinces and three territories that today make up Canada. This site is the story of how each province and territory came to be part of Canada.

SOURCE:
www.collectionscanada.ca/2/2/h2-1250-e.html

Provinces and Territories

Today Canada has ten provinces and three territories. However, back in 1867 when Canada first became a country it had only four provinces: New Brunswick, Nova Scotia, Ontario and Quebec. After the first four provinces joined together to form Canada, it took 132 years before all the provinces and territories officially joined Canada.

This part of the Confederation exhibit gives the reasons each of these provinces and territories entered Confederation. They are listed in alphabetical order. The number after each province or territory shows the year it entered Confederation. Click on the name to be taken to the story of that province or territory.

Quebec, 1867
Ontario, 1867
New Brunswick, 1867
Nova Scotia, 1867
Manitoba, 1870
Northwest Territories, 1870
British Columbia, 1871
Prince Edward Island, 1873
Yukon Territory, 1898
Alberta, 1905
Saskatchewan, 1905
Newfoundland, 1949
Nunavut, 1999

SOURCE:
www.collectionscanada.ca/2/2/h2-1300-e.html

Pushing West

FIRST NATIONS AND INUIT

Most of what we know about the first inhabitants of North America, the ancestors of today's First Nations and Inuit, is due to the work of archaeologists. These specialists have generally divided the past into two periods: the historic period, for which we have written accounts; and the prehistoric period, prior to the existence of written records. Archaeological work on the prehistoric period -- studying stone tools, bone chips, and faunal and other remains -- is invaluable because few other types of information are available.

Native pictographs -- near Towdystan, B.C.
Copyright/Source

Certain key discoveries have contributed to our knowledge of these people. In 1927 a fluted point was uncovered near the town of Folsom, New Mexico, that dated back to about 8 500 B.C. Similar artefacts from the same time period have since been discovered in Canada. In 1975 a discovery was made at the Bluefish Caves in the mountains of the northern Yukon Territory. These three small caves contained the bones of ancient animals, many of which showed signs that they had been butchered. As well, archaeologists found stone tools that could only have been made by humans. One tool, a burin or stone chisel, is the oldest evidence of human occupation in Canada. Using a technique known as radiocarbon dating, scientists were able to conclude that the caves were used intermittently by hunting parties between 25 000 and 12 000 years ago.

Ancient snow-goggles to prevent snow blindness
Copyright/Source

Over the millennia these ancient peoples dispersed throughout North America and developed subsistence strategies particular to their environments. For example, ancestors of today's Inuit learned how to cope with their harsh environment by using the northern resources to their advantage and developing unique tools. Those migrating to the coastal and prairie regions of the country did the same, adapting to their surroundings through ingenuity and invention.

By the time of first contact with the Europeans, there were millions of inhabitants already dispersed all over "Canada," who spoke many different languages. Although seemingly primitive to the European sensibilities of the time, these nations had highly developed ideas on governance, industry, religion, medicine, and society. European exploration of Canada would have been much more difficult had explorers not been able to rely on the Native peoples, with their intimate knowledge of the landscape.

Expanding in All Directions

17th Century

Well over a hundred years had passed since fishermen had begun their seasonal exploitation of Canada's rich Atlantic waters. Before the turn of the 17th century, another industry had begun to emerge: the fur trade.

Native peoples had been trading furs with European fishermen and explorers since the first early encounters, but as beaver-fur hats became a coveted fashion item in Europe at the end of the 16th century, contact between the two cultures dramatically increased. It also led to the establishment of the first permanent European settlements in Canada. Of those involved in these new outposts, Samuel de Champlain stands out as the primary agent of French expansion. He and his contemporaries left written accounts of their experiences and it is from them that we begin to learn in more detail the nature of the land and its inhabitants.

There were other motives leading to exploration. French clergy such as the Jesuits and the Recollets began arriving in New France as part of a missionary drive to convert the Native peoples to Catholicism. Although perhaps misguided in purpose, these educated men made extraordinary observations during their travels. The writings of the Jesuits were published in France as the "Relations".

In the north, throughout the century, the search for the elusive passage to the East continued.

Exploring Westward

18th Century

At the beginning of the eighteenth century, the French and the English were engaged in a war that did not end until 1712. With the peace outlined in the Treaty of Utrecht, both sides saw a shifting of their possessions and trading rights in North America. One result of this shift was that much territory formerly claimed by the French now came under British control. Another was that the invaluable relationship with the Iroquois, as well as trading rights with other nations west of the French-held territory along the St. Lawrence, would now be open to the British.

Even with the revival of the fur trade shortly after the end of the war (there had been a glut on the European market for beaver fur), exploration in Canada was relatively inactive for the first part of the century. Towards the middle of the century however, the Hudson's Bay Company began to expand their operations further west due to reports of the unprecedented travels of La Vérendrye and others, whose progress threatened to gain them too much ground in the trade.

Peace came to an end in 1743, when France declared war on Britain.

THE LA VÉRENDRYES: FAMILY OF EXPLORERS

Pierre Gaultier de Varennes et de La Vérendrye (1685 - 1749)
Jean-Baptiste de La Vérendrye (1713 - 1736)
Pierre de La Vérendrye (1714 - 1755)
François de La Vérendrye (1715 - 1794)
Louis-Joseph de La Vérendrye (1717 - 1761)
Christophe Dufrost de La Jemerais (1708 - 1736)

French and Canadian explorers approached the Mississippi River from the south, except for the brothers Pierre-Antoine and Paul Mallet, who got as far as Santa Fe, New Mexico, from Louisiana in 1739. The search for the western sea through the north would be taken up by Pierre Gaultier de Varennes et de La Vérendrye and his four sons, Jean-Baptiste, Pierre, François and Louis-Joseph, and his nephew Christophe Dufrost de La Jemerais.

Born in Trois-Rivières in 1685, Pierre Gaultier de Varennes et de La Vérendrye was the son of Jean-René de Varennes, Governor of Trois-Rivières, and of Marie Boucher, the daughter of the first governor of Trois-Rivières. A military officer in Europe and then in New France, he farmed a piece of land near Trois-Rivières before being named commanding officer of the post at Kaministiquia (Thunder Bay) in 1727. A passion for exploration was lit in him by Native people's descriptions of a sea west of the Great Lakes. La Vérendrye proposed to Governor Beauharnois and to Hocquart, the district administrator, that he go in search of this sea to set up trading posts and to encourage the Cree to bring their furs to the French rather that to Hudson's Bay posts. His project was supported. With little money of his own, La Vérendrye created a company with several Montreal merchants. To pay the costs of the expedition, the company obtained a three-year monopoly on the furs that would come from the newly discovered territories. The Governor appointed La Vérendrye as administrator of the fur trade district called Mer de l'Ouest.

On August 26, 1731, La Vérendrye left Montreal with three of his sons, Jean-Baptiste (18 years old), Pierre (17) and François (15), his nephew La Jemerais and approximately 50 hired people as well as the Jesuit Charles-Michel Mésaiger. Their expedition to the north was punctuated by their establishment of trading posts. From Kaministiquia, they went as far as Rainy Lake, where they set up Fort St-Pierre. The following year, they built Fort St-Charles on Lake of the Woods. Two years later, the explorers built Fort Maurepas at the mouth of the Red River on Lake Winnipeg.

These explorations and settlements did not occur without drama. After staying at the colony, the father La Vérendrye returned west in October 1736 with his youngest son, Louis-Joseph. On arrival at Fort St. Charles, he learned of the death of his nephew, La Jemerais, as a result of illness in May. This death was followed by an even sadder event. In 1734, caught in the middle of wars between First Nations, La Vérendrye had made the mistake of leaving his son Jean-Baptiste with the Assiniboine as an advisor to them on matters such as trade and war. On June 6, 1736, the Sioux, enemies of the Assiniboine, decapitated the young man as well as 19 other men at Lake of the Woods.

In spite of his sorrow, La Vérendrye could not stop his explorations -- the money that had been invested in his journeys obliged him to continue. During 1738-1739, the remaining members of the La Vérendrye family explored the complex network of Manitoba lakes and rivers as well as the Red, Assiniboine and White rivers (in southern Saskatchewan) and helped build Fort La Reine (Portage-La-Prairie). These discoveries were followed, two years later, by the establishment of forts Dauphin, on Dauphin Lake, and Bourbon, on Lac La Biche.

La Vérendrye put great faith in Native guides, especially in Auchagah, a Cree, who informed him of the existence of various passable routes west of Lake Superior.

" Rapport au guide j'ay fait choix d'un nommé Auchagah Sauvage de mon poste fort attaché à la nation françoise le plus en état de guider le convoy et dont il n'y a pas lieu de craindre que l'on soit abandonné dans la route,…"

[trans.]
"With reference to the guide, the man I have chosen is one named Auchagah, a savage of my post, greatly attached to the French nation, the man most capable of guiding a party, and with whom there would be no fear of our being abandoned on the way."

(Burpee 1927, 52)

"Le premier fevrier, j'ay fait partir quinze sauvages et leurs femmes pour me tracer le chemin le plus court, le débarasser et me marquer les campemens, je garday les huit autres et leurs femmes pour mener les vivres et me servir."

[trans.]
"On the first of February I sent off fifteen savages and their wives to mark out the shortest way for me, clear it of obstacles and select places to camp; the eight others and their wives I kept to carry provisions and be of service to me."

(Burpee 1927, 240)

In October 1738, La Vérendrye, his son Louis-Joseph, 20 men, the Nolan merchants and 25 Assiniboine left for the southwest to discover a great river in the land of the Mandan. From Fort La Reine, they headed towards the sources of the Missouri River. At Little Knife River (North Dakota), La Vérendrye, physically exhausted, sent Louis-Joseph on to the Missouri. Because of high cliffs, the latter did not see that the river flowed south. After this expedition, Pierre de La Vérendrye returned to Montreal, where he learned of the death of his wife.

Resolved to find the western sea, La Vérendrye the elder returned to Fort La Reine in 1741 to see if he could reach this sea through the southwest. In 1742-1743, he sent his sons Louis-Joseph and François to the Mandan, an expedition that took longer than 14 months, as far as the Big Horn Mountains in Wyoming. Faced by wars between the First Nations in the area, they returned to the junction of the Missouri and Bad rivers, present-day site of Pierre city, in the centre of South Dakota. They buried a lead plaque that spoke of the mission that was entrusted to them by the Marquis of Beauharnois, Governor of New France. La Vérendrye returned to Montreal without having reached the western sea.

Faced by criticism from Minister Maurepas for not reaching the western sea and losing money year after year, Pierre de La Vérendrye submitted his resignation in 1743. His sons stayed in western posts for several years before returning to the colony and serving in the army. If La Vérendrye met with impatience from Maurepas, the same cannot be said of the governors Beauharnois and de La Galisonnière, who provided him with trade licences and bestowed upon him the rank of army captain. Shortly before his death, in 1749, Louis XV recognized his exploits by bestowing on him the highest military honour reserved for officers, the Saint-Louis Cross.

La Vérendrye's explorations pushed the limits of New France to the Saskatchewan River in the north and to the borders of South Dakota and Wyoming. Their last expeditions contributed to opening the Saskatchewan route not only to the English explorers who were to follow 30 years later but also to two French Canadians, François-Antoine and Joseph Larocque, who would pick up the search for the western sea by means of the Missouri and reach the Pacific. La Vérendrye's explorations also led the Hudson's Bay Company to send explorers to the country's interior because the profitability of its trading posts were threatened by those that the La Vérendryes and their successors had set up.

Mapping the Northwest

18th Century

1763 saw the end of nearly two hundred years of European conflict over the possession of northern North America, as France was forced to relinquish its claims in Canada. In the latter part of the eighteenth century, a renewed struggle was in command of the still-lucrative fur trade, this time, between rival companies and partnerships.

Competition for trade produced a remarkable series of explorers and mapmakers -- Canadian, Native, British, and American. Fuelled by the fur-trade, these explorers pushed back the northwestern boundaries of the British claims in Canada and ultimately reached the Pacific Ocean by land. It had taken three hundred years for explorers to cross the country.

The mapping and gathering of information in this era laid the foundation for the mass western immigration of the next century, by which time the fur trade would be almost non-existent.

The Pacific Coast

18th Century

While fur traders edged nearer to the Pacific on overland routes, the ships of several different nations had begun to explore the coast by water. The Pacific shore was one of the few in the Americas that was still relatively unknown to Europeans, and where the Native inhabitants had likely never encountered them.

The Russians, approaching from the Arctic, had already sighted the northern reaches of the west coast as early as the 1720's. The Spanish arrived from the south and later began laying claim to parts of the coast, eventually overlapping with Russian and British claims. Only the British produced maps of their findings with any speed, so it was not until they arrived in the 1780's that the world began to see a clear picture of Canada's Pacific region and its inhabitants. With their arrival began the British colonization of the west coast and the finalization of the North American map. By the time of Queen Victoria's ascension to the throne in 1837, the continental outline would be complete.

The Arctic and More

19th Century

With Canada's Atlantic and Pacific coasts mapped, attention again turned to the Arctic. The desire to find a northwest passage had waned somewhat with the growing suspicion that such a water passage, if it existed, would never be commercially viable. However,

Cook's recent voyages, as well as whalers' reports of shifting ice in the Arctic, had piqued European interest in Canada's north. Also, the end of the Napoleonic wars left the British navy without a purpose.

Robert McClure managed to complete the passage partly by water, and partly by land. His success was largely due to the survival strategies he enthusiastically copied from the Inuit. This lesson was hard earned, as the feat was achieved only after several disastrous British military-led expeditions over the better part of a century.

Towards the end of the century, the motives for geographical exploration in Canada became, increasingly, scientific: investigation of climate, flora, fauna, geology and anthropology. Most of the expeditions were made by Canadians, Americans and Norwegians. Some were privately financed, but increasingly government agencies and museums were involved. The Carnegie Museum (Pittsburgh, Pennsylvania) alone sponsored nine expeditions between 1901 and 1920 to subarctic regions to study bird populations.

Triumph in the High North

20th Century

By the turn of the twentieth century, the growing importance of gathering geographic information on Canada's northern regions continued, and a new emphasis on the ethnographic study of the Inuit emerged.

The search for the Northwest Passage by water to the East remained. Encouraged by the success of Robert McClure as well as by his own adventurous streak, Roald Amundsen, a Norwegian, finally sailed the Passage. He conquered the route which had intrigued centuries of travellers before him.

A new motive for knowledge and exploration of Canada's north appeared -- the need for Canada to assert sovereignty over the Arctic archipelago that it had inherited from Britain several years after Confederation. In the wake of Amundsen's voyage, the Laurier government found itself having to defend what it considered to be Canadian territory against foreigners who were exploiting Arctic waters freely, not paying duties, and even claiming parts of it for other nations.

SOURCE:
http://www.collectionscanada.ca/explorers/index-e.html

Glossary

Acadian:
A person who comes from or lives in the French-speaking areas of the Maritime Provinces.

Britain:
The group of countries comprised of England, Wales, Scotland and part of Ireland. In the past Britain created a great empire that explored and claimed land around the world as colonies. Some of the British colonies eventually became the provinces of Canada.

British North America:
After the United States broke away from Britain, the remaining British colonies in North America were together called British North America. These were the colonies that later came together to form Canada.

British North America Act:
When the British North American colonies of Nova Scotia, New Brunswick and the Province of Canada joined in 1867 they first had to discuss how the new country would be run. They wrote up the rules for the new country in a document they called the *British North America Act.* The British Government approved of this Act on March 29, 1867. This led to the creation of the Dominion of Canada on July 1, 1867. In 1982, the *BNA Act* was renamed the *Constitution Act, 1867*.

Canadian Pacific Railway (Transcontinental railroad):
The first transcontinental railway in Canada, linking the east and west coasts. It was built to connect British Columbia with the eastern Canadian provinces. It was started in 1881 and took five years to build. It ended at Port Moody, B.C.

Charlottetown Conference:
The first meeting of leaders from the Province of Canada and the Maritime colonies to discuss the idea of Confederation. It took place at Charlottetown, Prince Edward Island, in September of 1864. At first the meeting was meant only to talk about a union of the Maritime colonies, but leaders from Canada asked that they be able to propose a larger union.

Colony:
A settlement of people who leave their country to go live in a new land. The British and French governments both set up colonies in North America hundreds of years ago. The British won control of these colonies in the Seven Years War.

Confederation:
The coming together of the colonies in British North America. Three colonies were made into four provinces. These were Ontario, Quebec, Nova Scotia and New Brunswick. They became the Dominion of Canada on July 1, 1867. The other provinces and territories joined later.

Conference:
A meeting. There were many meetings necessary for all the colonies to agree to form Canada. The government of each colony wanted to get the best deal for its citizens.

Economy:
The combined business and work done by a community. When people are buying a lot and businesses are getting richer, the economy is said to be good. At the time of Confederation, the fur trade, farming, logging, mining, shipbuilding and the railway industry all helped contribute to Canada's economy.

Fathers of Confederation:
The political leaders from the British North American colonies who went to the conferences to discuss Confederation.

First Nations:
The Native peoples who have been living in North America before and since the Europeans came, except the Inuit. Europeans called them "Indians" at first because they had darker skin than the Europeans, and because the Europeans thought they had reached India.

Fur trade:
The fur trade started in the 1600s when Europeans began to trade their metal and cloth goods for the furs that the Native people had. Fur traders earned a lot of money when fur hats became popular in Europe.

Gold rush:
Rapid movement of people into an area where gold has been discovered. In the case of the Fraser River gold rush in British Columbia, and the Klondike gold rush in the Yukon, the population of both areas increased greatly in a very short period.

Hudson's Bay Company:
This company began in the fur-trading business in 1670, when the King of England gave it a huge area of land known as Rupert's Land. In 1870 the Government of Canada bought this land from the company. The land was divided to create the provinces of Manitoba, Alberta, and Saskatchewan. The company name still exists in "The Bay" department stores.

Independence:
A situation in which a country has its own government, and rules itself. The Americans fought a war of independence against Britain because they no longer wanted to be ruled by the British.

Industry:
The business of making goods, and selling those goods to make money. Some industries at the time of Confederation were shipbuilding, railway and canal construction, and the production of farming tools.

Intercolonial Railway:
A railway started shortly after 1867 and finished in 1876. It went from Truro, Nova Scotia, through northern New Brunswick to Rivière-du-Loup, Quebec. It was built to connect the Maritime Provinces with Quebec and Ontario.

Inuit:
Native people who live in the arctic regions of Canada, and in Greenland and Alaska..

London Conference:
The last of the three Confederation Conferences. It took place in London, England in December of 1866. At this conference leaders from the Province of Canada, New Brunswick and Nova Scotia turned the rough draft of the Quebec Resolutions into the *British North America Act.* Once this was done Canada officially became a country on July 1, 1867.

Lower Canada:
In 1791 Britain divided its property in North America into two parts and named them Lower Canada and Upper Canada. Most of the people in Lower Canada were French speaking. In 1840 these two colonies were once again joined to form the Province of Canada. At the time of Confederation in 1867 the area that had been Lower Canada became the province of Quebec.

Maritime:
A word that means "connected to the sea", or "found near the sea". In Canada we call New Brunswick, Nova Scotia and Prince Edward Island the Maritime Provinces, or just the Maritimes. This is because of their closeness to the ocean.

Maritime colonies:
The British colonies of New Brunswick, Nova Scotia and Prince Edward Island before they became provinces of Canada. These three provinces together are now called the Maritimes.

Métis:
A person whose ancestors were both European and Aboriginal. In western Canada most of the Métis had ancestors who were Aboriginal people and French Canadians.

Missionaries:
People sent to another place to spread a religion or do social work.

Native people:
People who have lived in an area of land over a very long time. First Nations and Inuit people are the Native people of Canada. They have been living in this land for thousands of years -- long before Europeans came here.

North America:
The continent that contains Canada, the United States, Mexico, Greenland, Bermuda and the French islands of St-Pierre et Miquelon.

North West Mounted Police:
A police force created in 1873 by the Government of Canada to keep law and order in the Northwest Territories. It came to be a symbol of Canada's control of the area. When gold was found in the Klondike in 1896 the North West Mounted Police helped Canada to police the Yukon. In 1919 the name of the police force was changed to the Royal Canadian Mounted Police.

Northwest Rebellion:
An armed uprising of Métis and other Native people who wanted the Canadian government to recognize their rights. It took place in what is now central Saskatchewan in 1885. Louis Riel was one of the Métis leaders of this rebellion.

North-Western Territory:
A huge area of land once owned by the British. It covered what is now the Yukon Territory, part of the Northwest Territories, and bits of northern British Columbia, Alberta and Saskatchewan. In 1870 Canada was given control of the North-Western Territory. It was combined with Rupert's Land to create the Northwest Territories.

Premier:
The first in importance or rank, the chief. In the past the leader of a colony was called a premier. Today the leader of a province or territory is called a premier.

Province:
Some Canadian provinces were originally colonies of Britain. Eventually all the colonies joined Canada and became provinces. The provinces and the federal government share power. The provinces are responsible for things like schools, hospitals, local government and keeping highways in order. There are ten provinces in Canada.

Province of Canada:
In 1840 the colonies of Upper and Lower Canada were joined to form the Province of Canada. Upper Canada was mostly English speaking, while Lower Canada was mostly French speaking. After Confederation Upper Canada became the province of Ontario, and Lower Canada became the province of Quebec.

Quebec Conference:
The second meeting where leaders from the Province of Canada, the Maritime colonies and Newfoundland came together to talk about Confederation. They met in Quebec City in October 1864 to create a document called the Quebec Resolutions. After this conference each colony brought these resolutions back to its legislative assembly to be voted on. Prince Edward Island and Newfoundland turned down the agreement.

Rebellion:
A revolt against the government that is in power. Often a rebellion involves combat between the government's army and the rebels who have organized to fight the government.

Red River Rebellion:
An armed uprising against the Canadian government by the Métis of the Red River Colony who were afraid of losing their lands and their way of life when Canada acquired Rupert's Land in 1870. Louis Riel was the leader of this rebellion. It eventually helped lead to the creation of the province of Manitoba.

Responsible government:
A type of government in which political decisions are made by leaders who are elected by the people. The political party that has the most people elected makes up the government. Before Confederation many of the colonies were run in part by leaders the British put in power, or by a few powerful rich people. The first responsible government in British North America was in Nova Scotia. Nova Scotia achieved responsible government in January 1848.

Rupert's Land:
A huge area of land once owned by the Hudson's Bay Company. It covered part of what is now northern Ontario and Quebec, as well as Manitoba, most of Saskatchewan, and parts of Alberta and the Northwest Territories. In 1870 this land was sold to the Canadian government.

Territory:
A piece of land in Canada that is not a province. In the past, a territory was governed by someone named by the federal government. Later, this person governed together with a group of leaders elected by the people. Now, all the leaders are elected. There are now three territories in Canada: The Northwest Territories, the Yukon and Nunavut.

Union:
When people or governments join for a common reason or purpose. Confederation was a union of British colonies that believed that they would be stronger together than apart.

Upper Canada:
In 1791 Britain divided its property in North America into two parts and named them Upper Canada and Lower Canada. Most of the people in Upper Canada were English speaking. In 1840 these two colonies were once again joined to form the Province of Canada. At the time of Confederation in 1867 the area that had been Upper Canada became the province of Ontario.

SOURCE:
http://www.collectionscanada.ca/2/2/h2-1800-e.html