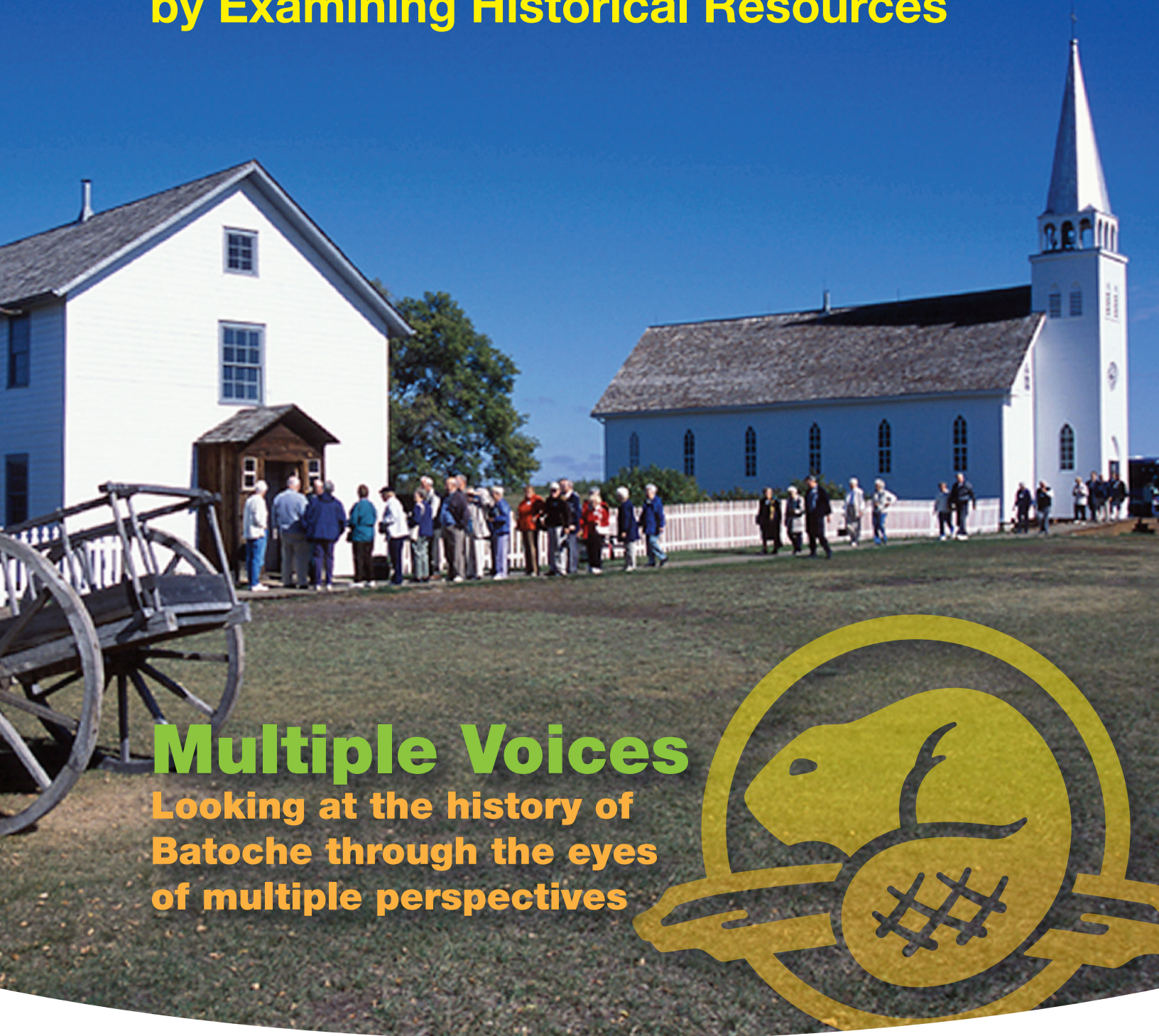




parkscanada.gc.ca

# Exploring Multiple Perspectives in History by Examining Historical Resources



## Multiple Voices

Looking at the history of  
Batoche through the eyes  
of multiple perspectives



Parks Canada    Parcs Canada

Canada



## Multiple Voices – Overview

“*Multiple Voices*” is a resource developed by Parks Canada that engages students in critical thinking by exploring some of the different perspectives involved in the history of Batoche National Historic Site (NHS) in Saskatchewan. Flanking the banks of the South Saskatchewan River, about 88 km northeast of the city of Saskatoon, Batoche NHS is a large cultural landscape of rolling parkland containing the remains of a once prosperous Métis settlement that changed the history of Canada. It is a place of pride and prosperity, but also a place of loss and hardship. Batoche NHS was designated a national historic site by the Government of Canada in 1923 and commemorates the following:

- the site of armed conflict between the Métis provisional government and the Canadian government in 1885,
- the Métis community of Batoche,
- the unique river lot patterns of land use adopted by the Métis in that area,
- the national importance of Batoche to the history of Canada.

This comprehensive program will allow you to truly immerse your students in a multi-lesson approach to understanding issues involved in the settlement of Canada’s west. The program allows students to explore what life was like for the people involved in the history of Batoche by interpreting historical primary resources. By using these primary resources, students gain a better understanding of what life was like for the various groups involved in the settlement of western Canada.

### Introductory Activities

These two short activities are recommended prior to doing the “*Multiple Voices*” project, as they will teach your students how to look at various types of historical resources including primary and secondary sources of information.

- Simple Request
- Observation vs. Inference

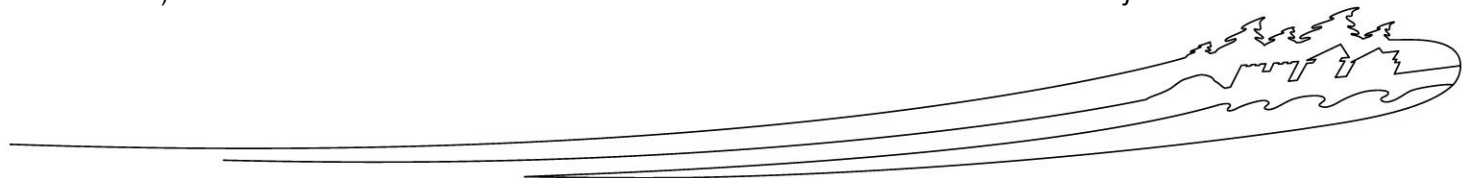
### Multiple Voices

With a better understanding of how to interpret and use information taken from historical resources your class is now ready to learn more about “*Multiple Voices*”. All six voices are set up in the same way, and they include resources specific to one perspective in the history of Batoche NHS. There may be overlap with other voices to ensure perspectives are balanced and represent interconnections between the various voices. These historical resources include:

- Authentic images
- Drawings
- Maps
- Journal entries
- Letters
- Academic papers
- Memoirs
- Book excerpts
- Transcription of conversations
- Personal stories

The resources represent a wide range of historical primary and secondary sources as well as contemporary media and research publications. Efforts have been made to ensure predominant stories are disclosed through the assemblages of resources while not forcing certain interpretation and views on students. There is a lot of room for varying interpretations of these resources and what they might tell about the various voices. The eight represented voices are:

- The Métis (Day to Day Life)
- The Métis (During and After the Resistance)
- First Nations
- Government
- Settlers
- Trading Companies
- Religious Institutions
- The Military





# Batoche National Historic Site of Canada

*The remains of a Métis village and the last battlefield of the armed conflict of 1885.*



The village of Batoche in 1891.  
© Victor Acker Collection, Public Archives of Manitoba.

## Batoche, Saskatchewan

### BACKGROUND

During the 1700s, French Canadian voyageurs pushed the fur trade into western Canada. These fur traders met and married Cree and Saukteaux women “à la façon du pays.” The children of these relationships became known as Métis.

In 1872, some Métis decided to establish a settlement along the South Saskatchewan River. By 1885, the village numbered about 500 people.

In the 1880s, there was a great deal of unrest in Western Canada. Many groups including the Métis, First Nations, and European settlers were upset with the policies of the federal government.

Métis leaders held meetings and wrote petitions to draw the government's attention to the situation. When the Canadian government ignored them, another meeting was held in the spring of 1884. Action was needed. Three men were sent to Montana to invite Louis Riel, the Métis leader in Manitoba in 1870, to lead his people in this new struggle.

There were five significant battles during the North West Rebellion/Métis Resistance: Duck Lake, Fish Creek, Cut Knife Hill, Batoche, and Frenchman's Butte. The Battle of Batoche was fought over four days from May 9 to May 12, 1885. About 300 Métis and First Nations people led by Louis Riel and Gabriel Dumont defended Batoche from rifle pits around the village. The North-West Field Force was commanded by Major General Frederick Middleton and had 800 soldiers.

The battle ended on May 12. There were more than 25 dead from both sides. Some Métis, including Riel, were captured and put on trial in the courts. Batoche remains the home of Métis culture and heritage.

### REASONS FOR NATIONAL HISTORIC SIGNIFICANCE

In 1872 Xavier Letendre dit Batoche founded a village at this site where Métis freighters crossed the South Saskatchewan River. About 50 families had claimed the river lots in the area by 1884. Widespread anxiety regarding land claims and a changing economy provoked a resistance against the Canadian Government. Here, 300 Métis and Indians led by Louis Riel and Gabriel Dumont fought a force of 800 men commanded by Major-General Middleton between May 9 and 12, 1885. The resistance failed but the battle did not mean the end of the community of Batoche.

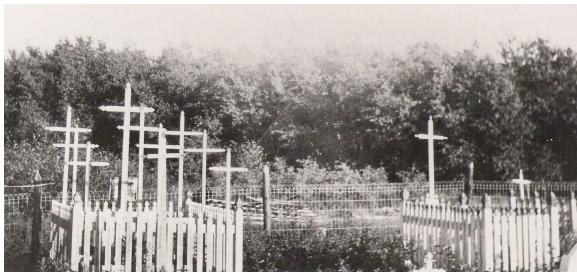
Historic Sites and Monuments Board of Canada, 1986



Batoche is the exact location where, over one hundred years ago, a turning point in the history of Canada occurred.

A thriving Métis community had grown up where bison rich plains spilled into the lush aspen forests of the South Saskatchewan River Valley. Between hunting and trade they made a life here and their Red River carts creaked their way along the Carlton Trail, the super highway of the day, to scattered outposts throughout the northwest.

But things changed. With the disappearance of the great bison herds and government interest in settling the West, the Metis saw their way of life threatened. The dreams and aspirations of the two sides were on a collision course. In 1885 violence erupted and touched off a chain of events that culminated here in the Battle of Batoche that stained this soil forever with the blood of both sides.



Mass grave at Batoche cemetery, circa 1920.  
©Library and Archives Canada: C-001714.

## MILESTONES

- 1872** Métis decide to build a village on the South Saskatchewan River.
- 1873** Xavier Letendre builds his ferry on the South Saskatchewan River.
- 1884** St. Antoine de Padoue Church is built.
- 1884** Three men are sent to Montana to bring Louis Riel to Batoche.

**1885** The Battle of Batoche begins on May 9<sup>th</sup>. The Battle of Batoche ends on May 12<sup>th</sup>.

**1885** Louis Riel is hanged in Regina on November 16<sup>th</sup>.

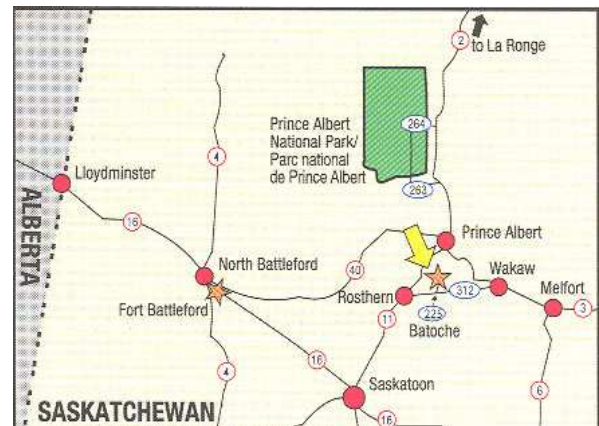
**1923** Batoche is designated a National Historic Site of Canada.



Regiment of Canadian artillery, circa 1885.  
©Library and Archives Canada: C-003461

## LOCATION

Batoche is located 88 km northeast of Saskatoon. Follow Highway #11 north to Rosthern and then take Highway #312 east to junction 225. Batoche is 11 km north of this junction.



## FOR MORE INFORMATION CONTACT

The Site Manager  
Batoche National Historic Site of Canada  
P.O. Box 999  
Rosthern, Saskatchewan S0K 3R0  
Telephone: (306) 423-6227  
Fax: (306) 423-5400  
Internet Site: <http://www.pc.gc.ca/batoche>



## Acknowledgments

Excerpts from letters from the Saskatchewan Ministry of Education who have graciously reviewed this resource and provided valuable information towards its development.

“ [...] The *Multiple Voices* resource on Batoche is an excellent fit for the Saskatchewan curriculum, and is constructed from the diversity perspective we are striving to achieve in educational resources. As a result, I am confident that Social Sciences teachers in Saskatchewan will find the resource useful in their classrooms at the secondary level, and may also find it useful in Grades 5 and 8 Social Studies classrooms.

As well, I am encouraged by the incorporation of historical thinking concepts within the Multiple Voices resource. It promotes student engagement with primary source documents and accounts, and will enable deeper understanding of this important aspect of Canadian and Saskatchewan history.

Multiple Voices will be included within the list of recommended instructional resources for Canadian Studies courses.[...]”

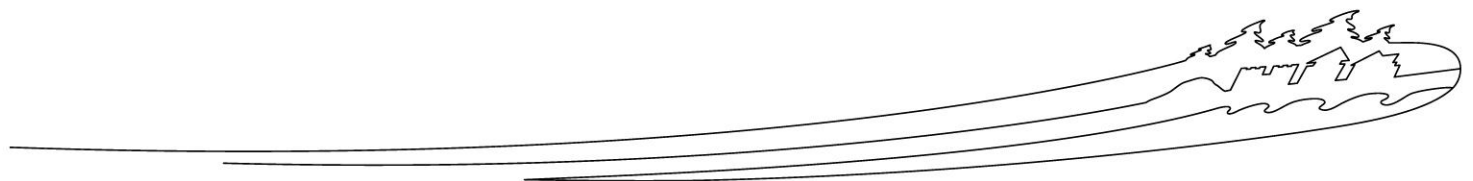
Brent Toles  
Social Sciences Consultant  
Saskatchewan Ministry of Education  
2220 College Avenue  
Regina, SK S4P 4V9

“[...] Je viens de lire l'ébauche de l'œuvre *Explorer les perspectives multiples de l'histoire en examinant des ressources historiques* au sujet du site historique national de Batoche. Les concepteurs et conceptrices de ce document doivent être félicités sur un travail qui appuiera les enseignantes et enseignants de sciences humaines en Saskatchewan de plusieurs façons.

L'œuvre fait preuve de plusieurs qualités. D'abord, elle s'oriente vers le constructivisme, approché que préconisent les programmes d'études de la Saskatchewan. De plus, au cours de l'activité qu'elle décrit, les élèves sont appelés à consulter des sources primaires pour tirer des conclusions au sujet sur lequel des ressources sont toujours appréciées, d'autant plus en français. [...]»

Veuillez agréer, Lise, mes sincères salutations.

Yvette Beutel  
Conseillère pédagogique  
Direction de l'éducation française  
Ministère de l'Éducation de la Saskatchewan

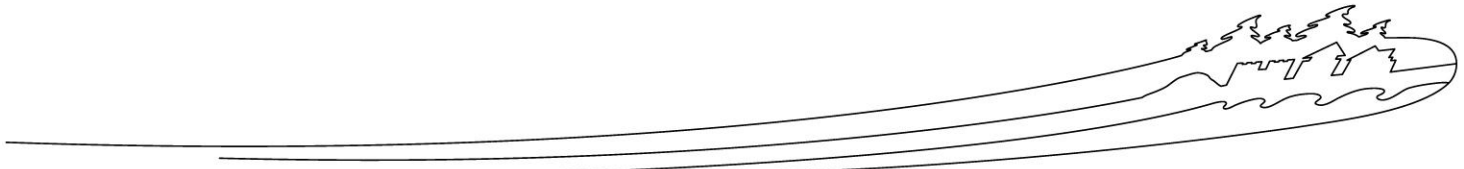




## Acknowledgments

Many individuals and organizations have participated in this project. These people contributed greatly to this project by their devotion, passion and their interest. Participation began in the original video-conferencing pilot in 2009 that evolved into a piece that has been researched, tested, edited and adapted to suit the needs of today's teaching population.

- Batoche National Historic Site of Canada, Saskatchewan-South Field Unit
- Canadian Museum of Civilization, Public Research and Evaluation
- Centre for the Study of Historical Consciousness
- Historical Thinking Project Ottawa 2010
- Kawartha Pine Ridge District School Board (KPRDSB), ON
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Public Information and Education Branch (Project Lead Office and Funding)
- Office of the Chief Information Officer (Technical Support)
- Ontario Service Centre
- Pacific Rim National Park Reserve of Canada, Coastal BC Field
- Quebec Service Centre (Evaluation)
- Saskatchewan Ministry of Education
- Saskatoon Catholic School Board
- Parks Canada Outreach Education Team Saskatoon Team





## Batoche National Historic Site Historical Background Information

### Introduction

Batoche displays the remains of the village of Batoche on the banks of the South Saskatchewan River. It was the last battlefield in the North West Rebellion/Resistance of 1885. Louis Riel selected Batoche as the headquarters of his "Provisional Government of Saskatchewan". Several buildings have been restored within the site. The site depicts the lifestyles of the Métis of Batoche between 1860 and 1900 - the trails they walked, their homes, their church, and the Battle of Batoche, May 9-12, 1885. Visitors can also see a multi-media presentation in the Visitor Reception Centre.

Batoche was declared a National Historic Site in 1923 by the federal government under the recommendation of the Historic Sites and Monuments Board of Canada. The initial focus of commemoration was the armed conflict between the Canadian government and the Métis provisional government in 1885. Batoche also commemorates the history of the Métis community of Batoche, home of Métis culture and heritage. Surviving portions of the Carlton Trail, river-lot system, and the roles of First Nations in the North West Rebellion/Resistance of 1885 are also commemorated.

### The Métis

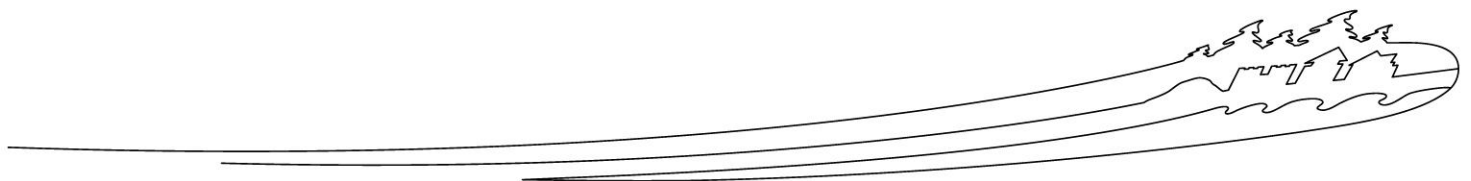
During the mid-18th century, French Canadian voyageurs carried the fur trade deep into the interior of western Canada. Here they met and married Cree and Saukteaux women, "*à la façon du pays*." The children born of these relationships became known as Métis, a people whose pride in their cultural traditions enabled them to maintain their identity.

Between 1783 and 1821, the Métis worked for the North West Company and the Hudson's Bay Company hunting, fishing, guiding and paddling the canoes of the two rivals across Rupert's Land. With the union of the two great competitors into the Hudson's Bay Company in 1821, many Métis were left without work. Settling in Red River, they turned to buffalo hunting, the York boat brigades and freighting for the Company to provide for their families.

By 1850, the Métis, or "les gens libres" as they called themselves, had successfully challenged the Hudson's Bay Company monopoly and many were trading independently with the First Nations peoples in the West.

### The Move to Batoche

The inability of Riel's Provisional Government to obtain guarantees for the Métis in Manitoba in 1869-70, as well as the dwindling herds of buffalo, convinced many that they must adopt some of the agricultural ways of the European settlers or be swallowed up by eastern settlement. They looked westward to the North West Territories (now called Saskatchewan) country as a place to make a fresh start. Their fathers and grandfathers had wintered there in the past, and in 1872, it was decided to establish a settlement along the South Saskatchewan River. It would stretch from St-Louis-de-Langevin in the north to "*La Coulée des Tourond*" (Fish Creek) in the south spanning the Carlton Trail, the main trade route between Fort Garry and Fort Edmonton. In 1873, Xavier Letendre "dit Batoche" built a ferry where the Carlton Trail crossed the South Saskatchewan River. Soon a little village flourished on the banks of the river. By 1885, the community numbered about 500 people.





The Métis established their farms out in long, river-lot fashion, cultivating a small portion of them, but living principally by freighting, trading and raising cattle. They were a sociable people holding parties and dances in their homes to celebrate weddings, New Year's and other special occasions, or just to make the long winters pass more quickly. The annual "la Fête des Métis," celebrating St. Joseph, the patron saint of the Métis, was held on July 24. It featured foot, horse and wagon races (naturally with wagering on the side), handicrafts and large amounts of food and drink.

### **Unrest in the North West**

There were problems within the settlement. In 1878, the government had surveyed some of the tradition river-lot farms of the Métis already at Batoche, but many who arrived later had to settle on lands surveyed in the eastern Canadian square-township system. There were also difficulties with acquiring "legal" land titles, obtaining scrip (a certificate which could be exchanged for a land grant or money), resurveying the rest of the settlement and acquiring greater representation in Territorial and Federal politics.

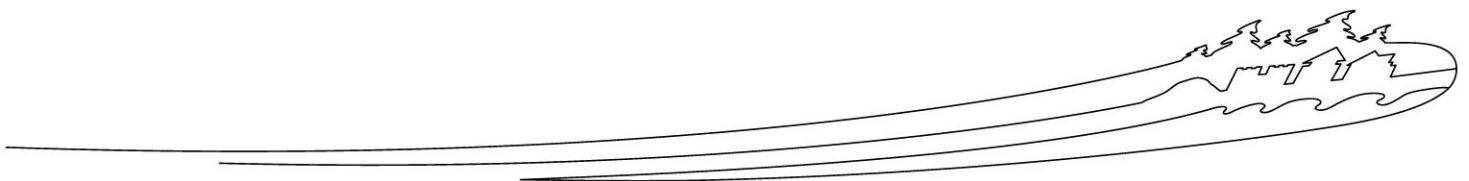
Unrest during the period was not restricted to Batoche. First Nation peoples were demanding food, equipment and farming assistance promised in their treaties. Settlers across the Northwest (Batoche area) were angered and disillusioned with Sir John A. Macdonald's national policy of railway development and protective tariffs. The farmers were denied consideration on grain liens could not get their crops to market and had to pay higher prices for eastern Canadian manufactured farm implements because of the high tariffs placed on cheaper American equipment.

Métis leaders such as Gabriel Dumont, Maxime Lépine, Moise Ouellette, Pierre Parenteau Sr. and Charles Nolin, held meetings and drafted petitions to draw the government's attention to the situation. When the Canadian government failed to respond, another meeting was held in the spring of 1884. Action was needed. Three men were sent to a small mission in St. Peter's, Montana, to invite Louis Riel, the Métis leader in Manitoba in 1870, to lead his people in this new struggle.

### **The North West Rebellion/Resistance**

The resulting military confrontation was not simply an inevitable clash between complex and primitive societies. Such an interpretation leaves the impression that there was nothing vital in the culture or that the groups then inhabiting the Northwest presented a monumental front prior to and during the events of 1885. The events which preceded the outbreak of violence involved complicated political and economic factors, as well as cultural and social issues traditionally emphasized.

Essentially there were five significant engagements during the North West Rebellion/Resistance of 1885. The North-West Field Force was involved in four of them: Tourond's Coulée (Fish Creek), Cut Knife Hill, Batoche and Frenchman's Butte. At Duck Lake, the skirmish was between the Métis and the North West Mounted Police under Superintendent Crozier. One other major event occurred during the campaign - the Frog Lake "Massacre" where government and church officials and Métis in the community were either killed or taken hostage by discontent members of Mistahimaskwa (Big Bear's) Cree. Only the Battle of Batoche gave the Canadian government forces a decisive victory.







The only clear Métis victory came at Duck Lake, which was the initial outbreak of violence. The other three conflicts, Tourond's Coulée (Fish Creek), Cut Knife Hill and Frenchman's Butte, were all stand-offs in one form or another. At Tourond's Coulée (Fish Creek), the Métis retreated after an indecisive battle; at Cut Knife Hill, other opponents withdrew after meeting stiff resistance from Pitikwahanapiwiyin (Poundmaker's) Cree; and at Frenchman's Butte, Mistahimaskwa (Big Bear's) Cree retreated from the barrage of fire into their defensive alignment, although the militia were unable to pursue them through the muskeg.

## The Battle of Batoche

The Battle of Batoche was fought over four days from May 9 to May 12, 1885. Less than 300 Métis and First Nations people led by Louis Riel and Gabriel Dumont defended Batoche from a series of rifle pits which they had dug along the edge of the bush surrounding the village. The North-West Field Force, commanded by Major General Frederick Middleton and numbering 800, attacked the defences directly as well as embarking on manoeuvres intended to distract the Métis and First Nations away from the North-West Field Force's numerical source of strength.

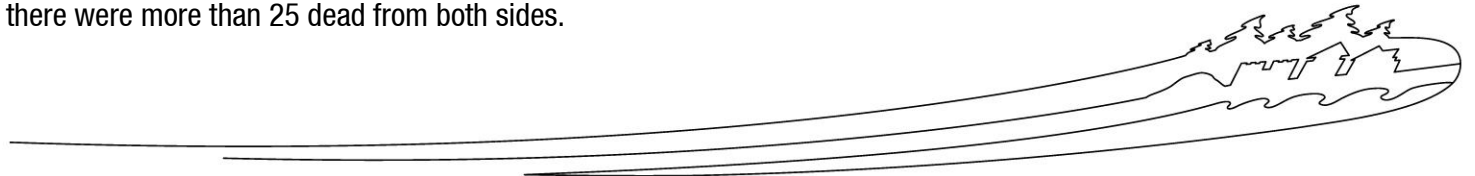
On the first day of fighting, Major General Middleton had planned to attack the Métis and First Nation's on two fronts. The steamer Northcote, fortified by sandbags and staffed by militiamen, was to proceed down river while Middleton would lead the remainder of his men. The strategy failed when the Métis lowered a ferry cable which decapitated the smokestacks of the Northcote, leaving it to float harmlessly downstream.

The land forces also ran into significant resistance from the Métis who effectively held their positions. When the North-West Field Force withdrew into their zareba the First Nations and Métis harassed them with gunfire until daybreak. The Métis and First Nations believed they had won a victory on this first day of fighting. They next two days changed little. The North-West Field Force bombarded the Métis positions with their four nine-pounders and harassed the riflemen with their rapid fire Gatling gun. In defending their position through the first three days, the Métis and First Nations seriously depleted their supply of ammunition.

May 12 was the decisive day of the battle. It began when Middleton, equipped with one nine-pounder, the Gatling gun and 130 men, reconnoitered to the north of the church and rectory, and began to advance on the Métis rifle pits. This feinting action was intended to draw the Métis out of their rifle pits around the church to the north where the Gatling gun was positioned. On hearing the guns to the north, Lieutenant Colonel Van Straubenzie was to open fire and move against the defence lines around the church. Due to the strong wind, however, Van Straubenzie was unable to hear Middleton's guns open fire and he failed to co-ordinate his attack with Middleton's action.

Middleton withdrew to his camp furious that the co-ordinated attack had not come off. Unknown to Middleton, his manoeuvre had served its purpose as the Métis had in fact been drawn to the north anticipating a major offensive there. As Middleton sat down to lunch minutes later, the Midlanders, under Lieutenant Colonel Williams, broke through the weakened Métis lines near the church.

The battle was over in minutes as the Field Force swept down the slopes to Batoche, past rifle pits where by now the Métis were firing nails and stones from their rifles. Riel and Dumont escaped. Riel gave himself up later and Dumont fled to the United States. Those who had not dispersed were captured and held for trial in the courts. When the battle ended, there were more than 25 dead from both sides.



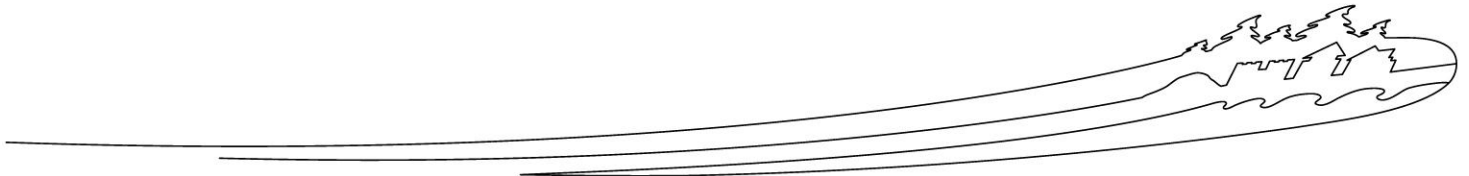


## Batoche After 1885

The North West Rebellion/Resistance of 1885 failed but the Métis community at Batoche was not destroyed in 1885. The settlement recovered. There was relative prosperity in the area during the 1890s. In 1900, scrip was granted and many young Métis settled on farms around Batoche and had a certain amount of success. Others worked as interpreters, scouts and labourers for the North West Mounted Police (NWMP), when they established barracks there in 1888.

What happened to Batoche? The community experienced many economic and social difficulties. The northern branch of the Canadian Pacific Railway bypassed the Métis settlement in favour of proposed European settlement areas. Other reasons were more subtle, to many "they" were still the Métis rebels and as a result the government gave them little economic or social consideration.

By 1915 only one store remained in the village of Batoche. Increasing settlement from eastern Canada, Europe and the United States further isolated the Métis, and many chose to move further north. Tuberculosis took a heavy toll and jobs became more difficult for both men and women who worked mainly as labourers or domestics. In a society now dominated by English Canadians, the Métis found little opportunity for their children to maintain their Cree-French Michif language and pass on their cultural traditions. The "new nation" had become a minority group, "*les gens libres*", a dependent people.





## The Métis Perspective (Day to Day Life)

During the mid 18th century, French Canadian voyageurs carried the fur trade deep into the interior of western Canada. Here they met and married Cree and Salteaux women.

Historically, the children of these marriages were referred to as either Half-breed or Métis. Other names included: children of the fur trade, Michif or “gens libre” and on the prairies Flower Beadwork People was often heard. Many terms were used in reference to these people but today “Métis” is the only acceptable term.

A distinct Métis culture emerged which incorporated various elements from a variety of heritages. This included a political system, lifestyle, language, food and clothing. For example a language, which combined Cree, French and English, came into use. The language was known as *Michif*, which is still used in many Métis communities today. Métis clothing became an integration of *First Nation* and European styles. *Quilled* and beaded garments made of leather, cut in European designs became the standard dress.

Scottish *reels* and square dances, combined with traditional dances of the First Nations culture, evolved into a new form of dancing. One of the most popular of the new dances was the Red River *Jig*.

Many Métis families moved to the Batoche area to escape the hardships they experienced during the Red River Resistance. They established their own communities and land use based on the riverlot system. Riverlots were long and narrow parcels of land lined up facing the river front, which gave them a strong sense of community.

When government surveyors eventually came to map out settlements for the west, they originally ignored these pre-existing communities but in time returned with the plan to force the square lot system on the Métis people as well.

The Métis felt that they had already built their communities around their traditional system of land use and resisted this new imposition by the government. This led to conflict with both new settlers and the government.

### Your Group Assignment

Review the historical resources included on the following pages. Each resource gives clues and insights into the perspectives of the Métis people with respect to the history of Batoche.

Try to envision what life was like for the Métis people, the kinds of issues they faced, the changes they had to deal with as settlement of the west expanded, and how this could benefit or threaten their way of life. Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





### Written Article

As soon as her horse caught sight of the buffalo, without a thought of his burden he took the bit in his teeth and galloped after the herd. Embarrassed by the two bags which hung, down on each side of the horse, in one of which was her child, the poor woman expected every moment that she would be thrown to the ground. She commended herself to God, and clung with all her strength to the horse's mane. She did not know how long her mad career continued – she knew only that it was horribly long. When her husband, by wheeling and cutting across her horse's path, succeeded in stopping his flight, she was on the point of succumbing. This was about three o'clock in the afternoon. They pitched their tent on a rising piece of ground near some trees and there, some hours after that furious race, Madame Lagimoniere gave birth to her second child, whom they nicknamed Laprairie, because he was born in the middle of the prairies.

**W. J. Healy, Women of Red River (Centennial edition. The Women's Canadian Club Winnipeg, 1923), 8.**

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### Journal Entry

On the east side of the river at Batoche, the stores of Xavier Letendre, Philippe Garnot, Baptiste Boyer, Solomon Venne and Georges Fisher stood along the Carlton Trail, the principal overland route of the Métis freighters between Fort Garry and Fort Edmonton. It ran through the village, across the river and on to Fort Carlton. Villagers and travellers on the Carlton Trail and the eastern branch of the Humboldt Trail (to Prince Albert) took the ferry to the west side of the river, where the businesses of the English firm Kerr Brothers and the Prince Albert Company of Walters and Baker were located. Xavier Letendre, known by his nickname "Batoche" and after whom the village was named, ran the largest and most prosperous business in the village and indeed in the whole northwest. Besides being involved in freighting and fur trading, he operated a general store. The other merchants along "Batoche Avenue" owned similar establishments on smaller scales. As business grew through the late 1870's, Letendre expanded and established stores at Fort à la Corne, Carrot River, Stony Creek and Frog Lake. His prosperity was reflected in the lavish house he had built for himself and his family.

**Walter Hildebrandt, The Battle of Batoche: British Small Warefare and the Entrenches Métis (Hull: Canadian Parks Service-Environment Canada, 1989), 9.**

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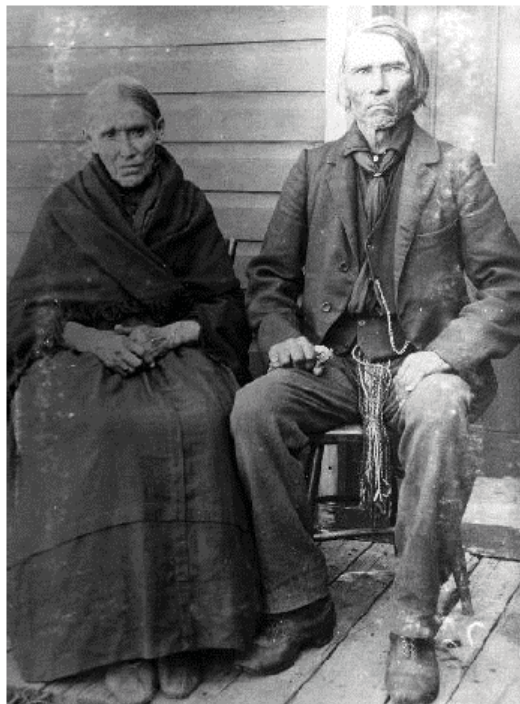
### Journal Entry

We crossed the river in a crazy dugout, of precarious equilibrium, and heard the jiggyish fiddle before we reached the house. Opening the door, and entering the log-house where the dance was briskly going on, we were greeted by a chorus of “Ho! Ho! Ho!” The fiddle did not cease its scraping, nor the heels of the dancers for a moment intermit their vibrant thumps on the plank floor. There was a huge mud chimney, with an open fire-place, at the right, a four-posted bed, with blankets only, in the further left-hand corner; one or two chairs, which were politely handed to the strangers; and all round the room, sitting upon the floor as Indians and tailors sit, were men and women, boys and girls – twenty or thirty in all. One mother was busy in keeping her little one’s toddling feet out of the pan of melted grease low on the mud heath, with a cotton rag hanging over the edge, a light, which made dark shadows in among the groups...Jigs, reels, and quadrilles were danced in rapid succession, fresh dancers taking the place of those on the floor every two or three moments. The men wore shirts, trousers, belts and moccasins; and the women wore gowns that had no hoops...

**W.J Healy, Women of Red River, Centennial edition. The Women’s Canadian Club Winnipeg, 1923), 206.**

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### Historical Photograph



Métis couple from the Battleford area  
(Saskatchewan Archives Board, Cochin Collection)

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## Historical Photograph



Métis man looking out onto the battlefield of Fish Creek (Gabriel Dumont Institute)

## Modern Photographs Showing Period Clothing



Batoche Period Costuming (Parks Canada)





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**Cultural Artifact**



Moss bag, used to carry a baby (Gabriel Dumont Institute)

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**Historical Photograph**



Métis family at Batoche (Parks Canada)





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### Journal Entry

Mama and Papa decided that we had to leave our home in Red River. We have been travelling for ten days now on the Carleton Trail. Other families like the Dumont's, Lepines, and Fidlers, have joined us. We have loaded all of our belongings onto Red River Carts. Oh! They make an awful racket, squeaking across the prairie! It is so hot out today. Thank goodness there's a slight breeze to help cool us down. Mama gives us pemmican to eat when we get hungry. We also pick saskatoons and cranberries along the way. I'm sure that we will like our new home. We always spend our winters on the South Saskatchewan; now we will live there all year round. Perhaps we will settle at Batoche, St. Laurent or maybe St. Louis. We hope that we can live the same kind of life that we did in Red River, hunting buffalo, planting crops and gardens, and freighting. We lost our land at Red River and were being harassed by the Canadian troops and new settlers. We are hopeful that here in Saskatchewan country we can finally be free and live in peace.

**Leslee Newman and Amy McInnis, Saskatchewan Western Development Museum Guide for Teachers, 1905 - 2005 (Saskatoon: Western Development Museum, 2008), 59.**

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### Transcription of an Oral Account

The hunters brought their wives and children with them, in carts covered with leather or canvas hoods, to protect them from sun, rain, wind and even snow. We used to call those covered carts "carrachetehounes". It was an awe-inspiring and unforgettable sight to see hundreds of ox carts loaded with human clusters, making their way towards the buffalo country in three or more parallel lines. What made this scene of an entire population on the march even more picturesque was a noisy assembly of dogs, hundreds of them, who always tagged along with the travellers. Their barking made a chorus for the incessant din of wooden hubs thirsty for grease, squealing all day long and announcing our presence for miles around.

**Guillaume Charette, Vanishing Spaces: Memoirs of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 19.**

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### Transcription of an Oral Account

I could see buffalo all over. There were thousands and thousands of them travelling in the direction in which I had seen the bull. There was not one herd, but many. Our Chief decided that we would have a breakfast before we did anything. He went from tent to tent and gathered up all the food. We had a good breakfast, and by ten o'clock were ready to chase the buffalo. Two or three men took a herd. That afternoon twenty-five men shot three hundred buffalo. Buffalo never came very close to camp. They would smell us, bunch together, and move away. They seldom came nearer than two or three miles.

The next day we went after the buffalo again and killed four hundred. All around us, as far as we could see, the plains were black with buffalo. The prairie seemed to be moving. There was one thing that I didn't like about that hunt. I saw hundreds of buffalo, during that week, slaughtered for their hides. The whole carcass was left to rot on the plains. In time I saw three fine fat buffalo cows lying dead, side-by-side. I jumped off my horse, cut out their tongues, tied them to my saddle, and took them home. Buffalo tongue was very choice.

**Mary Weekes, The Last Buffalo Hunter (Saskatoon: Fifth House, 1994), 42.**







### Document/Manuscript Written by a Historian

Gathering wild fruit was both an economic and a social activity, providing an occasion for family outings, picnics and campouts. Gathered fruit included wild black and red cherries, red currants, gooseberries, chokecherries and especially, saskatoon's and cranberries. The cherries were crushed between two stones and then dried. Some people formed the dried fruit into little cakes. "In winter the dried berries were boiled in water to be used for making pies and cakes or to be eaten with cream." Nuts and dogwood (kinikkinik) for tobacco were gathered in the forests. The vegetable garden played an important role in the production of food. Métis cultivated large gardens, planting spuds (potatoes), carrots, "*choux de Siam*" (rutabagas), cabbage, turnips, parsnip, pumpkins, onions, beans, cucumbers and lettuce. Multicoloured corn (Indian corn) was a favourite vegetable...

### Source Unknown

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### Journal Entry

Ah! What a splendid picture I'd paint of that incomparable me of freedom and plenty, if only I had the will and talent to do! Try to imagine a large group of families; all of them close friends, many with blood ties, going off for an entire season not leaving a single care behind them!

We would travel at the speed of an ox towards the setting sun through the vast, fragrant air of the endless plain, stopping only for meals and to camp at night in tents or under the stars if the weather looked promising for the next day.

Each family took along almost everything it owned: a horse or cow, three at most (left to fatten on the prairie grasses, ready to run buffalo when the time came); a few oxen which were poked each day; as many carts as possible, built by the father over some preceding winter; buffalo robes used as blankets at night; kitchen utensils and only the most indispensable crockery; a basin or two made from a keg sawed in half; a few pails, some guns, a rifle and enough ammunition to fight a battle in case of attack by Indians or other possible (if not probable) enemies. That was all, because it was everything a man needed. The prairie provided the rest, from the clear, cool water...

**Guillaume Charette, Vanishing Spaces: Memoirs of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 16.**

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## Historical Photograph



Métis family at Au Vergne, 1908 (Gabriel Dumont Institute, R-A-19719)

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## Transcription of an Oral Account

Without a word of a lie, those days of my childhood and adolescence were so beautiful; I wouldn't hesitate to say they were the most exciting years in all Métis history, where everyone spoke, above all else, Michif. We had the virgin prairie, with all the buffalo we could use, and no competition from the Indians since they were pacified. The old-timers who'd lived thought the old days and the wars on the prairies were still with us and those old boys really knew how to cast a spell in the evening around a campfire under these stars, telling us their stories one after the other. The general tone was pleasant and light-hearted, never vulgar because there were women and old people present and the Métis have always shown great respect for them. There was always a heavy dose of mysticism and superstition, with stories of ghosts, premonitions and other frightful things like that.

Little boys like myself; we always worked hard at imitating our parents and our elders. We used to play bows and arrows. Anything we could find was a target: posts, squirrels, rabbits, hares, small birds, prairie dogs. It all helped to polish our skills as archers. We competed for arrows, buttons and sometimes for candies and fruit. When we were old enough, we switched to shotguns or rifles. That was school on the prairies. All the time we were playing, we were apprenticing to be skilled hunters.

**Guillaume Charette, Vanishing Spaces: Memoirs of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 42.**



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## Letter to Government from Government Official

Prince Albert, NWT 14th December 1885

Hon. Thomas White, Minister of the Interior, Ottawa Ont.

Sir,

In accordance with instructions received from you during your late visit to the North-West, that I should, during my present visit to this district, to collect all possible information regarding the alleged causes of the recent unfortunate outbreak in the North-West, I have the honour to report as follows: The six alleged causes are the following:

1. That the half-breed settlers did not receive patents for their lands, through delays, the fault solely of the Government, which rendered it impossible for them to obtain entry for the lands settled upon;
2. That, owing to the system of surveys, these parties were unable to obtain the land they had settled on and improved prior to survey;
3. That they were entitled to the same rights as had been accorded to the half-breeds of Manitoba;
4. That the lands on which they had for years resided had been sold over their heads to others, chiefly speculators;
5. That the timber dues have proved very onerous to them, and were a grave cause of dissatisfaction; and
6. That the dues for cutting hay on Government lands were also onerous, and a cause of great dissatisfaction.

With humble regards, Mr Pearce

**Calvin Racette, Métis Development and the Canadian West: Ending an Era Vol. 5 (Saskatoon: Gabriel Dumont Institute, 1985), 21.**

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## Excerpt from a Letter (Written by the Priest of Batoche to the Prime Minister of Canada)

I cannot understand, Sir, why your surveyors should have two different methods of parcelling the public domain; one for Prince Albert, ten chains in width by two miles in depth, which we approve, and which we claim as a right, seeing you have granted it to Prince Albert; the other; of blocking out the land in square of forty chains, without taking the river nor location of the settlers into consideration. The latter method we protest solemnly against, all of us, and humbly pray, Sir, that you order a new survey, and thus validate our request.

**Calvin Racette, Métis Development and the Canadian West: Petitioning for Rights Vol. 3 (Saskatoon: Gabriel Dumont Institute, 1985), 12.**





## The Métis - During and After the Resistance

During the mid 18th century, French Canadian voyageurs carried the fur trade deep into the interior of western Canada. Here they met and married Cree and Salteaux women.

Historically, the children of these marriages were referred to as either Half-breed or Métis. Other names included: children of the fur trade, Michif or “gens libre” and on the prairies Flower Beadwork People was often heard. Many terms were used in reference to these people but today “Métis” is the only acceptable term.

A distinct Métis culture emerged which incorporated various elements from a variety of heritages. This included a political system, lifestyle, language, food and clothing. For example a language, which combined Cree, French and English, came into use. The language was known as *Michif*, which is still used in many Métis communities today. Métis clothing became an integration of *First Nation* and European styles. *Quilled* and beaded garments made of leather, cut in European designs became the standard dress.

Scottish reels and square dances, combined with traditional dances of the First Nations culture, evolved into a new form of dancing. One of the most popular of the new dances was the Red River *Jig*.

Many Métis families moved to the Batoche area to escape the hardships they experienced during the Red River Resistance. They established their own communities and land use based on the riverlot system. Riverlots were long and narrow parcels of land lined up facing the river front, which gave them a strong sense of community.

When government surveyors eventually came to map out settlements for the west, they originally ignored these pre-existing communities but in time returned with the plan to force the square lot system on the Métis people as well.

The Métis felt that they had already built their communities around their traditional system of land use and resisted this new imposition by the government. This led to conflict with both new settlers and the government.

### Your Group Assignment

Review the historical resources included on the following pages. Each resource gives clues and insights into the perspectives of the Métis people with respect to the history of Batoche.

Try to envision what life was like for the Métis people, the kinds of issues they faced, the changes they had to deal with as settlement of the west expanded, and how this could benefit or threaten their way of life. Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





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### Excerpt from the Published Memoires of Gabriel Dumont

In the late afternoon of May 12, Louis Riel and Gabriel Dumont met in the woods on the outskirts of the village. “What are we going to do?” Riel said as soon as he saw his friend.

“We are defeated,” Gabriel responded. “We shall perish. But you must have known when we took up arms, that we would be beaten. So, they will destroy us!”

After the battle, the women gathered the children along the riverbank. Many were sobbing, they were so frightened, hungry and tired. They were also thirsty, so much so that they licked the dew off the leaves. Food had been short for days, but now it was nonexistent; many families killed their pet dogs and ate them. At night the defeated hid in the wooded areas, or in caves along the riverbank. Gabriel Dumont ran from one group to another trying to comfort them “It was sad to see those poor souls lying in the hay like animals,” he later wrote. “When I saw the children’s bare feet I made them little shoes out of rawhide.” And he added, “The women were very courageous and even joked about the state they were in.”

**Maggie Siggins, Riel: A Life of Revolution (Toronto: Harper Collins, 1994), 407.**

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### Document/Manuscript Written by a Historian or by Priests

The priest’s wrote in their journals and letters that the soldiers acted in a very rough manner. Women had their belongings stolen from them, rings taken from the fingers, money taken from their satchels. Soldiers ran amuck among the homes, what the soldiers couldn’t carry was destroyed and the women’s homes burnt. Middleton’s men took cattle and horses. When the battle was over, some women remained in hiding, fearing for their safety. They were starving and living in conditions so bad that nine women eventually succumbed to illness, among them Marguerite Riel and Madeleine Dumont. Whereas 12 men died of battle wounds there were nine women who died of tuberculosis, influenza and miscarriages brought on by their living conditions.

### Source Unknown

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### Historic Photographs



Métis prisoners at the Regina court house (Saskatchewan Archives Board, R-B 714)



St. Antoine de Padoue church cemetery, Batoche (Parks Canada)



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## Journal Entry

Josephte Desjarlais  
May 12 1885

I remember seeing the soldiers coming down the hill, they were all-in red uniforms. I could hear the bullets flying all around me and I put my baby Sarah in a wash tub so I thought that would protect her life and my husband came to me, "You better run away because we are going to get killed." Then I took my baby and ran to the riverbank. And I looked at the water, just like it was raining heavy. It was the bullets from the soldiers, and I seen all kinds of men....

**Source Unknown**

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## Document/Manuscript Written by a Historian

Caves had been dug – ten, fifteen, twenty feet long – five or six wide, and four or five deep – and these were carefully covered with trees and brush and earth. In these during the four day's struggle, the families lived and ate and slept when they could.

**Les Roles Les Souffres Des Femmes Métisses, 160.**

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## Transcription of Conversation

The first little bird I killed was a sparrow. I was five or six years old. I killed it with a bow and arrow at Beauval, Saskatchewan where I lived about 300 miles northwest of Saskatoon. My mother hung the skinned feathers to dry back of the stove. This meant that I would be a good hunter and I was very proud. This happened to me about 65 years ago, but many northern Métis are still taught to kill for survival. In childhood is where it begins and for the majority it takes many decades to change. Father Lacombe tried to change us in 1896 when he sent us to that Métis reserve in Alberta. It didn't work then and I doubt if it would work now, even with land and tools and seed because it's still in our blood to be the hunters of wild things, and to be nomadic and to use everything as it is hunting caught or earned. We don't look ahead at the future and it takes a long time for a crop to grow. I know now that farming is good, and that it gives you a good life but I also know trapping and fishing and hunting because that was my life from the time I was born.

You ask why is hunting and trapping pleasurable...you can't lose easily what you were born to enjoy, even with walking through miles of snow up to your knees in freezing cold weather, there was always that feeling of freedom, and the joy of finding something in your trap, your excited like your horse coming in first at a race – the gamble of it! I would do it all over again. What good is warmth without the cold to give it sweetness?

You say wildlife is being killed off. Yes, gradually even the Métis and Indians are changing but very reluctantly. This new form of survival has its own form of killing. The white man's farming, the way it's being carried on in Saskatchewan, is killing the environment the same as the buffalo. We're losing trees, lakes and the air we breathe is being polluted. I think that's killing as much as the little sparrow whose life gave me joy when I was six.

Don't look at me like that. Now I don't think I could kill—not even a squirrel who sits on a branch and looks at you so pretty. Your heart gets softer as you get older, but I think it's more than that. The whole process is survival and the half-breed is looked down upon as being lazy because...

**Source Unknown**





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### Excerpt from Published Memories of Gabriel Dumont

“We left Manitoba because we were not free, and we came here, to a country that was still wild, to be free. And now they want to bother us again, to make us pay for cutting firewood. Well, let’s not let them have their way. The Governor is testing us and if we let him, he will go even further.”

Gabriel Dumont

**Gabriel Dumont Memoirs: the Memoirs as Dictated by Gabriel Dumont, ed. Dennis Combet (Winnipeg: Les Editions du Ble, 2006), 47.**

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### Letter to Government by Government Official

Prince Albert, NWT 14th December 1885  
Hon. Thomas White,  
Minister of the Interior, Ottawa Ont.

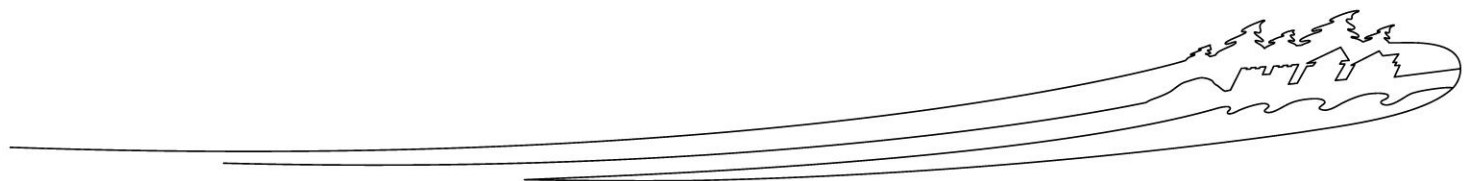
Sir,

In accordance with instructions received from you during your late visit to the North-West, that I should, during my present visit to this district, to collect all possible information regarding the alleged causes of the recent unfortunate outbreak in the North-west, I have the honour to report as follows: The six alleged causes are the following:

1. That the half-breed settlers did not receive patents for their lands, through delays, the fault solely of the Government, which rendered it impossible for them to obtain entry for the lands settled upon;
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3. That they were entitled to the same rights as had been accorded to the half-breeds of Manitoba;
4. That the lands on which they had for years resided had been sold over their heads to others, chiefly speculators;
5. That the timber dues have proved very onerous to them, and were a grave cause of dissatisfaction; and
6. That the dues for cutting hay on Government lands were also onerous, and a cause of great dissatisfaction.

With humble regards  
Mr Pearce

**Calvin Racette, Métis Development and the Canadian West: Ending an Era Vol. 5 (Saskatoon: Gabriel Dumont Institute , 1985), 21.**





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## Historic Photographs

Before (left) and after (right) battle.



Damage suffered by village of Batoche during the battle, 1885 (Saskatchewan Archives Board, R-A-2517)

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## Modern Photograph Showing Period Dress and Weapons



Batoche period costuming (Parks Canada)





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## Artistic Depiction of a Métis Soldiers



Métis soldiers fighting during the Battle of Batoche, 1885, by Armand Paquette (Parks Canada)

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## Document/Manuscript Written by a Historian

The daughter of Pierre Parenteau and Josephette Delorme, she was born in the Red River Settlement in 1843. Marguerite married François Xavier Letendre dit Batoche at St. Norbert in 1863. Little is known of her personal life. Wife and mother of about fifteen children, of which at least seven died in infancy. Her experience attests to the fate of women in the 19th century; hard domestic labour and the ever-ominous presence of infant mortality. During the insurrection of 1885, she was at Fort à la Corne with her husband and younger children while Mrs. Letendre and older daughters remained at Batoche. Xavier Letendre reported that his family experienced hardship in the aftermath of the battle and that his daughters sought refuge in the woods, subsisting on dog meat and suffering from exposure. The family although afflicted by many premature deaths, evidently witnessed some elegant and elaborate wedding and family celebrations in the next decade.

**“Andre to Dewdney,” Macdonald Papers 105, no. 11 (January 1885): 105.**





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## Document/Manuscript Written by a Historian

### Excerpt 1:

Pélagie Dumont was one of the heroines of Batoche. She was Gabriel Dumont's sister. Her son St. Pierre was shot in the face and killed at Tourond's Coulée on April 24, 1885. Another son, Jean-Baptiste Jr. was wounded during this battle. Before the fighting began Pélagie told Father Fourmond: If the police come I will spear them, me. I will treat them like the buffalo of the prairie, spear, and put the meat in thin slices to dry.

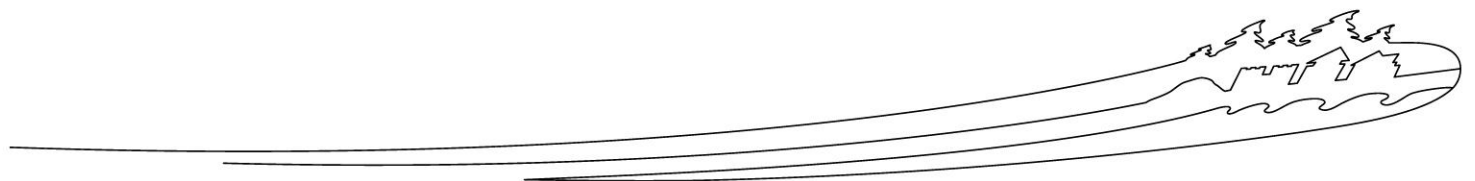
Pélagie died on January 20, 1892. She is buried at St. Antoine de Padoue Cemetery, Batoche.

### Excerpt 2:

During the battle and even several days later, the women would change places constantly so as to avoid the fire of the enemy. They would hide behind trees or in damp holes. A few days after the surrender of Batoche, Jean Caron and his family were at Azarie Gareau's in Bellevue just east of Batoche. As an English column passes through, Mrs. Caron recognizes one of her best mares, which had been left some distance away, is now ridden by a medical officer. She goes straight up to the horse, unsaddles it and seizes it. The Englishman dumfounded, does nothing.

### Source Unknown

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## The Government's Perspective

With the entry of British Columbia into *Confederation* in 1869, it became vitally important to connect B.C. to the other provinces in the east, as well as settle the vast territory in between. In the United States, settlers were colonizing their western territories and American ambitions could threaten Canada's claim to its western frontier if it was not settled and secured.

To strengthen their control of the North West Territories, the Canadian government on behalf of the *British Crown*, negotiated seven *treaties* with *First Nations* between 1871 and 1877. These treaties transferred ownership of the land from the First Nations to the British Crown. As a result of the transfer, the Canadian government was in a legal position to establish the *North West Mounted Police* to maintain law and order in the West and to begin settlement of the territories more rapidly.

Land surveyors arrived on the prairies in 1873 and began taking stock of the available land for future developments of *homesteads*. In the eyes of the government, First Nations people had signed treaties entitling them to live on reserve lands, however the Métis people were not covered by these treaties and had never been given legal title by the government to the lands they had settled on.

In 1882, the federal government led by Prime Minister John A Macdonald divided the North West Territories into four major districts: Alberta, Saskatchewan, Athabasca and Assiniboia. Pile of Bones, which was later renamed Regina, was chosen as the new capital for the Saskatchewan District. The railway would now follow a more southerly route through the new capital, isolating Batoche, whose prosperity was based on traditional trading routes that would be greatly altered by a southern railway.

For eleven years, the Métis people of the North West Territories sent *petitions* to Ottawa asking for title to the land on which they lived. However, the federal government neither responded to, nor acted upon, these requests.

By 1883 the settlers, as well as the Métis, were concerned about the situation. In May of 1884, on behalf of the Métis people, Louis Riel was asked to negotiate with the Canadian government to petition their requests. On March 19, 1885, Riel formed a *provisional government* with the intention of forcing the federal government to negotiate the terms of settlement.

### Your Group Assignment

Review the historical resources following pages. Each one gives clues and insights into the perspectives of the Government's perspectives with respect to the history of Batoche.

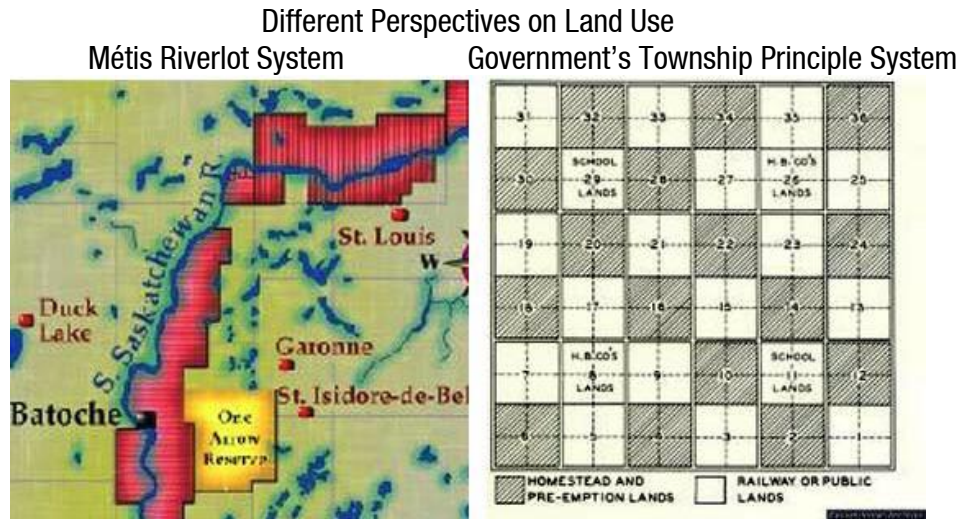
Try to envision why the government reacted the way it did. What concerns could the government have had? What national priorities competed with the Métis at Batoche? Why did they react the way they did to the establishment of the Métis provisional government? Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





## Graphical Representations of Differencing Land Use Patterns



(Gabriel Dumont Institute)

### Letter (Written by the Métis Provisional Government)

St. Anthony, 21 March 1885

To: Major Crozier  
Commandant of the Police Force at Carlton and Battleford Major

The councillors of the provisional government of the Saskatchewan have the honor to communicate to you the following conditions of surrender: You will be required to give up completely the situation which the Canadian Government have placed you in, at Carlton and Battleford, together with all government properties.

In Case of acceptance, you and your men will be set free, on your parole of honor to keep the peace. And those who will choose to leave the country will be furnished with teams and provisions to reach Qu'Appelle.

In case of non-acceptance, we intend to attach you, when to-morrow, the Lord's Day, is over; and to commence without delay a war of extermination upon all those who have shown themselves hostile to our rights. Messrs. Charles and Maxime Lépine are the gentlemen with whom you will have to treat.

Major, we respect you. Let the cause of humanity be a consolation to you for the reverses, which the governmental misconduct has brought upon you.

LOUIS « DAVID » RIEL, Exovede; Jean-Baptiste Parenteau; Chas. Nolin ; Pierre Henry; Gab. Dumont ; Albert Delorme; René Parenteau, président ; Moïse Ouellette; Dam. Carrière; Albert Monkman ; Maxime Lépine ; Bte. Boyer ; Bte. Boucher; Donald Ross; David Tourond ; Amb. Jobin; P. Garnot, secrétaire

### Parks Canada Batoche Manuscript 24



Historical Photographs (Some of the leaders of both governments)

Leaders

Canadian Government

Sir John A. MacDonald  
Prime Minister of Canada

Edgar Dewdney  
Lt-Governor of the Northwest Territories



Métis Provisional Government

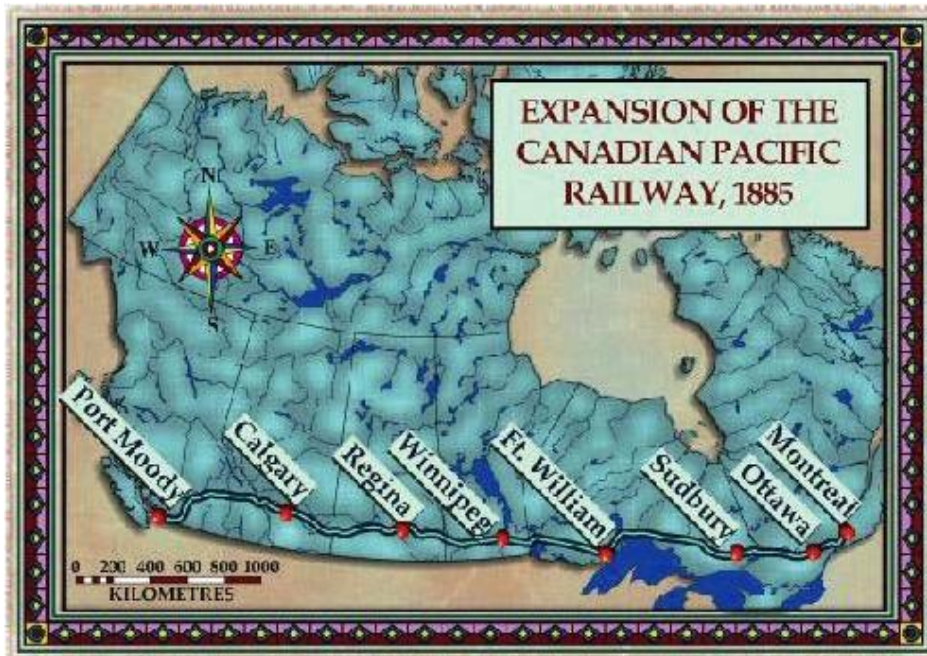
Louis Riel

Gabriel Dumont



(National Archives of Canada)

Modern Educational Map



Canada, Canadian Pacific Railway, 1885 (Gabriel Dumont Institute)



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## Official Government Statistics

Between 1891 and 1921 the population of the Canadian North-West increased from 348,600 to 2,793,000 residents...

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 2.**

During the next thirteen years; the survey progressed rapidly. By June 1, 1873, 4,792,292 acres or 29,952-quarter sections had been surveyed... By June 1883, 61,863,772 acres had been surveyed in the Northwest providing for 380,399 homesteads, which, on the basis of three people to the homestead, would provide an agricultural population of 1,141,197

In an effort to encourage a rapid settlement of the North West, the government began granting large tracts of land to colonization companies. Three companies entered into contract with the government to bring settlers to reserved areas at the rate of \$120.00 for each bona fide settler. Some companies brought in not a single settler. Only seven succeeded in placing more than 50 settlers each in Saskatchewan.

## Source Unknown

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### Excerpt from a Letter (Written by Priest of Batoche)

To: W Dewdney  
Governor of the N.W. Territories

Your Honour,

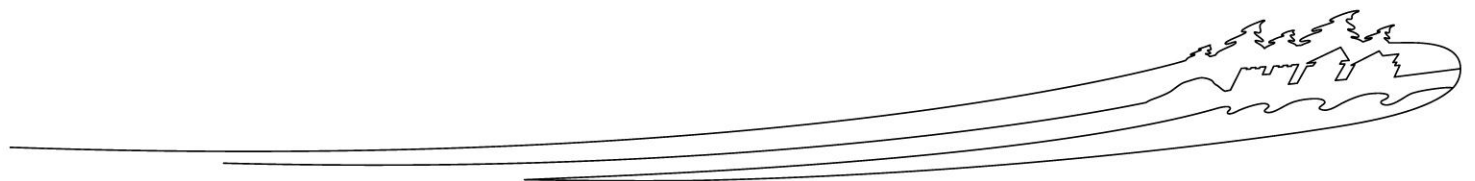
...Now Governor I think it is really the duty of the Government to get Riel out of mischief as soon as possible. As I told you from the beginning there has never been any fear of an outbreak but the presence of that many in the country will be a source of anxiety to the government and we do not know what may happen at last...

Now you will ask if Riel is satisfied will the other Half-breeds be satisfied. Really I believe most of them will be, for their grievances are fanciful. Let government give sure titles to their lands and remove some their grievances and they will be quiet and peacefully disposed. Riel and some other agitators are the only ones who have interest to excite the mind of the people; Riel disappearing everything will quiet down. Now I write to your Honour what I think is the best thing for the country, give us a prompt answer and let there be no equivocations about it. If the government are willing to offer Riel 4,000 to 5,000 dollars as indemnity for the losses made by him we want a right answer, that sum ought not to be an obstacle to the peace and security of this part of the country...Excuse me, I am writing in a hurry.

Wish the best wishes for you.  
I Remain,

A.

**“Andrew to Dewdney,” Macdonald Papers 105, no. 11 (January 1885): 16.**





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**Excerpt from a Letter (Written by Government Official)**

Indian Agent Macrae wrote on August 5

At present the half-breeds are busily engaged in freighting, and the work averts destitution; the employment keeps them from the mischief making, and agitation, which results from idleness, especially when the latter is enforced upon them by hard times.

When occupation ceases, their lot will once more become as hard as before the freighting began - the time of the formulation of the grievances, and invitation to Mr. Riel, and they are likely again to enter into such measures as they may think or be induced to believe, will better it.

With a leader to direct them who is reputed to know the value of agitation, who has nothing to lose; and may gain what he claims the Government owes to him; there is no assurance that the peace of the country will be preserved...

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 2 (Winnipeg: Parks Canada, 1976), 408.**

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**Excerpt from a Letter (Written by Government Official)**

They are starving, and they come to us for relief and we had to feed them. They are allowed to go about starving and the burden of feeding them falls upon us. We desire the Indians to be fed, because so long as they are not, we will be ourselves kept in poverty. We want the Indians fed, or rights recognized and Mr. Riel as our leader but we don't desire to create any disturbance.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 2 (Winnipeg: Parks Canada, 1976), 425.**

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Digital Scan of Historical Government Memo Posted for Settlers

Form No. 138.

## MEMO.

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A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans :—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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NOTE.—The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Extract from the Dominion Land Act (Canadiana.org)

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## The First Nations' Perspective

**First Nations** - The term “First Nations” applies to the original inhabitants of a region. Historically the word “Indian” was used to describe the original *inhabitants* of North America. This was largely due to early European explorers like Christopher Columbus who believed they had arrived in India instead of North America. Although they quickly realized their mistake, the word is still sometimes used today.

**Cree** - The “Cree” are a distinct culture and *linguistic* group within the First Nations. The Cree language, composed of five *dialects*, is part of the *Algonquian* language family. Encompassing a large part of the central and *boreal forest* regions of present day Saskatchewan, the *Willow Cree* involvement in the Battle of Batoche was mainly from a few members of the One-Arrow and Beardy’s reserves near Batoche.

**Dakota Sioux** - The Dakota Sioux originate in Montana, the Dakotas, and Minnesota. Members of the Siouan language family, the Dakota were one of the largest plains *buffalo/bison* hunting groups in the prairies. Their involvement at the Battle of Batoche was mainly from the Wahpahissco’s (White cap) Dakota Sioux reserve near present-day Saskatoon, a handful of members of the Wahpeton Teton (Sioux) reserve near Prince Albert, and members of the Trottier and Laframboise clans near “Prairie Ronde” (Round Prairie).

**Saulteaux** – The Saulteaux were members of the Algonquian-Ojibway language family who resided in southern Saskatchewan. Their involvement at the battle of Batoche was mainly through the marriage of *kin* into Métis families who had moved to the Batoche region of present day Saskatchewan.

### Your Group Assignment

Review the historical resources included on the following pages. Each one gives clues and insights into the perspectives of the First Nations with respect to the history of Batoche.

Try to envision what life was like before many settlers arrived, and how life was changing for First Nations peoples as a result of the settlement of Western Canada. Did First Nations people join with the Métis as events unfolded at Batoche? Do you think some First Nations groups may have had different perspectives?

Summarize your insights into what their voice or perspective may have been in the history of Batoche. Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





## Modern Educational Map



Canada, Treaty Areas (Gabriel Dumont Institute)

### Excerpt of a Letter

They are starving they come to us for relief and we had to feed them.

They are allowed to go about starving and the burden of feeding them falls upon us. We desire the Indians to be fed, because so long as they are not, we will be ourselves kept in poverty. We want the Indians fed, or rights recognized and Mr. Riel as our leader but we don't desire to create any disturbance.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 2 (Winnipeg: Parks Canada, 1976), 425.**





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## Official Record of the Government

Mista-wa-sis rose to his feet. All afternoon he had sat without taking part in the speeches. All those who were taking part in the previous arguments sat down. There was silence as the man stood and waited for every person to be seated.

“I have heard my brothers speak, complaining of the hardships endured by our people. Some have bewailed the poverty and suffering that has come to Indians because of the destruction of the buffalo as the chief source of living, the loss of the ancient glory of our forefathers; and with all that I agree, in the silence of my teepee and on the broad prairies where once our fathers could not pass for the great number of those animals that blocked their way; and even in our day, we had to choose carefully our campground for fear of being trampled in our teepees. With all these things, I think and feel intensely the sorrow my brothers express.

“I speak directly to Poundmaker and The Badger and those others who object to signing this treaty. Have you anything better to offer our people? I ask, again, can you suggest anything that will bring these things back for tomorrow and all the tomorrows that face our people?”

“I for one think that the Great White Queen Mother has offered us a way of life when the buffalo are no more. Gone they will be before many snows have come to cover our heads or graves if such should be.”

**Peter Erasmus, Buffalo Days and Nights (Calgary: Fifth House, 1999), 246-247.**

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## Official Record of the Government

Poundmaker, who was not a chief at the time, but just a brave, spoke up and said, “The Governor mentions how much land is to be given to us. He says 640 acres, one mile square for each family, he will give us.” And in a loud voice he shouted, “This is our land! It isn’t a piece of pemmican to be cut off and given in little pieces back to us. It is ours and we will take what we want.”

**Peter Erasmus, Buffalo Days and Nights (Calgary: Fifth House, 1999), 244.**

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### Excerpt from the Published Memories of Gabriel Dumont

The total number of Métis combatants was about two hundred men, including the Indians. But not all of them were armed, especially among the Indians. Many of them only had sticks. There was one who had as a weapon a piece of wood with a big knob at the end used to crush potatoes. The Sioux of Prairie Ronde (Saskatoon) had not yet come. Some of them came before Fish Creek and the rest before Batoche.

**Gabriel Dumont Memoirs: The Memoirs as Dictated by Gabriel Dumont, ed. Dennis Combet (Winnipeg : Les Editions du Ble, 2006), 77.**

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### Modern Educational Map



Canada, Linguistic and Tribal Distribution of First Nations during Contact Period (Gabriel Dumont Institute)

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### Publication/Manuscript Written by a Historian

At the end of March snow was still very deep and White Cap's tribe from the Moose Woods Reserve passed through Saskatoon on the way to join the army at Batoche. The old chief said he was very sorry to go for the white people who were his friends and he had a medal for being true to the Great White Mother "Queen Victoria" in 1870, but his young men were determined to go so he must stay with them.

**Barbara Anderson, Diary of Barbara Anderson (Saskatoon: University of Saskatchewan Archives), 3.**

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### Historic Photograph



Poundmaker and one of his wives (Saskatoon Archives Board, R-B8776)

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### Excerpt from Journal of Gabriel Dumont

About twenty days after (Duck Lake skirmish), we learned, from our scouts who had gone as far as Qu'Appelle, about 260 miles from Batoche, that Middleton was on the way.

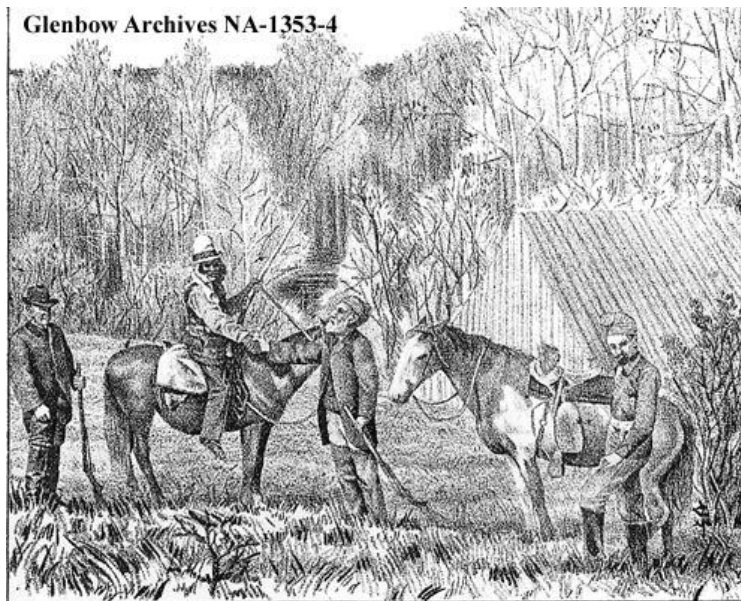
We were then 350 men all told, of whom 200 were armed. I proposed we go ahead of the troops, harass them by night, and above all prevent them from sleeping, believing this was a good way to demoralize them and make them lose heart. But Riel did not agree...

We therefore set up our tents at Batoche, following the route of the troops, by our scouts, who saw them every day. They were going towards Clarke's Crossing thirty miles above Batoche. Impatient to meet him (Middleton), and convinced that it was wrong to let him move about as he wished, I notified Riel that I could no longer follow his humanitarian counsels, and that I had decided to go and fire on the invaders and that my men backed me up in this. Riel then said to me: "all right! Do as you wish".

We set out at dusk, the night of April 23rd. Our band consisted of 200 men; Métis, Saulteaux, Crees, Sioux, and Canadians. Riel accompanied us. At our halts he made us recite the rosary...

### Parks Canada Batoche Manuscript 24

#### Period Illustration from a Newspaper



WHITE CAP. THE SIOUX CHIEF, PLEDGING FRIENDSHIP TO HIS WHITE BROTHER.  
(From a Photograph.)

Chief White Cap pledging his friendship during the North-West Resistance (Glenbow Archives, NA-1353-4)



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### Transcriptions of Personal Stories/Conversations

The Yankees shot more buffalo for their hides than all the Indian and half-breed hunters put together. The Indians knew better. They did not want to see the buffalo gone forever. Parties of Yankees used to come up to the North West to shoot for sport. They would sit on a hill and shoot. Once Buffalo Bill came on a shooting trip, and shot five hundred buffalo—just for fun.

**Mary Weekes, The Last Buffalo Hunter (Saskatoon: Fifth House, 1944), 43.**

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### Transcriptions of Personal Stories/Conversations

Lean meat used to make what we call “taureau” and the English call pemmican a corruption of the Cree word *pimihkan* (a mixture containing fat)... A hide for pounding meat is laid out on the ground. A flail, similar to the one use for thrashing wheat, is made for pounding the meat, reducing it almost to a powder. This is called “viande pillée” or ground meat. It is then mixed with hot fat in large pots and the “taureau” is finished. It is kept in well-sewn leather bags, ready for transportation or the

### Unknown Source

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### Official Record of the Government

The terms of the treaties were substantially uniform. Provision was made for reserves, and it was agreed that, except upon occupied lands, hunting privileges were not to be abridged... each chief was to receive an annuity of twenty five dollars, each of his head men fifteen dollars, and each other member of his band five dollars. Provision was also made for the supply of agricultural implements and other necessary tools, and for the establishment of schools upon the reserves.

**Calvin Racette, Métis Development and the Canadian West: Petitioning for Rights Vol. 3 (Saskatoon: Gabriel Dumont Institute, 1985), 206.**

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## Excerpts from Newspaper Articles – Recipes

1818

### Fried Squirrel

Very good served with bannock, spuds, and mustard greens.

Rinse skinned squirrel in cold water then pat dry.

Dip in buttermilk and seasoned flour.

Fry in hot fat.

If squirrel is old, drain fat, add 1 cup of water and cover to steam until tender.

Remove squirrel and make gravy by using left over buttermilk and seasoned flour

1830

### Indian Cornmeal Cake

Mix together:        1 2/3 cups of sugar  
                              1 cup of butter  
                              8 eggs

Add: 1½ cups of yellow cornmeal and 1 tsp. of salt.

Beat all together.

Then add: ½ cup of flour and mix again.

Pour into a floured baking pan and bake in a moderate oven until golden.

Submitted by Leanne Laberge

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## Excerpt from a Newspaper Article

June 13 1884 Moose Jaw News

The sufferings of the Indians in the Assiniboia reserves during the past winter are a burning shame to us, a lasting reproach to our Government. What would be thought of us in England, or in any other Christian country, were it clearly understood that for week's large bands of Indians, the wards of the Nation.

Poor, wretched creatures, whose primitive sources of supply had been cut off by our invasion, and whom we were bound by solemn treaty, as well as by every consideration of justice and humanity, to feed and care for, were dying by scores, partly from semi-starvation and partly from disease resulting from the bad quality of food supplied by the agents!

Source Unknown

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## A Religious Institutions Perspective

The *institutions* involved in shaping the history of the Canadian West were the churches, fur trade companies and various governments.

The church included both the Roman Catholic and Protestant faiths. In the Canadian West the Anglican Church, which was supported by the early British *colonizers* was the most predominant of the Protestant churches. The Roman Catholic Church received support from France and New France (Quebec). So many members of the Oblate Fathers, a specific order within the Roman Catholic Church left Quebec and travelled west to teach Christianity to the *inhabitants* of the Plains.

Most of the Métis were religious, the majority of them being Roman Catholic, Anglican or Methodist. However, they also respected *First Nation* beliefs. This resulted in a religion that was sometimes a mixture of First Nation beliefs and Christian practices.

The Métis who lived around Batoche were mostly Roman Catholics and highly supported the Church. The priest played a very important role in the community and was a respected voice of authority and leadership. The Métis at Batoche had a deep respect for the Order of the *Oblates de Marie-Immaculé* (OMI) who had a strong presence at Batoche.

The Catholic Church also ran the community's school and influenced much of what children were taught. The Church hired the teacher and instructed her on the curriculum she should follow.

### Your Group Assignment

Review the historical resources included on the following pages. Each one gives clues and insights into the perspectives of religious institutions (mostly the Catholic Church) with respect to the history of Batoche.

Try to envision what role the Church and its priests played in the Métis community. Did they have respect and influence? Did they encourage the Métis' traditional beliefs and way of life, or did they try to introduce change? Were they pro-government, pro-Métis, or a mixture of both? Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





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**Excerpt from a Letter (Written by Government Official)**

Dear Edgar Dewdney

It is said that the half-breeds have been selling cattle lately to make up the money required by the Priest before he will re-admit the backsliders to the privileges of the church; \$25.00 a man is the figure.

From L.W. Herchmer NWMP Superintendent

**Calvin Racette, Métis Development and the Canadian West: Ending an Era Vol. 5 (Saskatoon: Gabriel Dumont Institute, 1985), 23.**

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**Excerpt from a Journal Entry by Gabriel Dumont**

About twenty days after (Duck Lake skirmish), we learned, from our scouts who had gone as far as Qu'Appelle, about 260 miles from Batoche, that Middleton was on the way.

We were then 350 men all told, of whom 200 were armed. I proposed we go ahead of the troops, harass them by night, and above all prevent them from sleeping, believing this was a good way to demoralize them and make them lose heart. But Riel did not agree...

We therefore set up our tents at Batoche, following the route of the troops, by our scouts, who saw them every day. They were going towards Clarke's Crossing thirty miles above Batoche. Impatient to meet him (Middleton), and convinced that it was wrong to let him move about as he wished, I notified Riel that I could no longer follow his humanitarian counsels, and that I had decided to go and fire on the invaders and that my men backed me up in this.

Riel then said to me: "all right! Do as you wish".

We set out at dusk, the night of April 23rd. Our band consisted of 200 men: Métis, Saulteaux, Crees, Sioux, and Canadians. Riel accompanied us. At our halts he made us recite the rosary...

**Parks Canada Batoche Manuscript 24**

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**Excerpt from an Historic Newspaper Article**

Daily mass at St. Antoine was usually 6 am. During the warm season, approximately May to October, it was celebrated in the church. During the rest of the year it was celebrated in Father Moulin's small chapel (*chapelle intérieure*) upstairs in the rectory. Attendance was small on weekdays, usually a few old men and women and school children.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 107.**

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### Transcription on a Conversation

Once it had been decided to mount an expedition, the news was announced from the pulpit and by criers in as many parishes and missions as possible, telling people that if anybody wanted to join a buffalo-hunting caravan, all they had to do was be at a certain place on a certain day at a certain time. The reason for calling the assembly was just about always the same: to elect a first and second leader along with a council...

**Guillaume Charette, Vanishing Spaces: Memoires of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 17.**

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### Historic Document from Archives - Originally Handwritten Shopping List

Father J. Moulin's Account with the Hudson's Bay Company April 29, 1889

1 ½ chest tea	5 lbs white paint
7 boxes dried apples	5 lbs white glue
2 boxes Dominion Soap	2 lbs ordinary black pepper
1 ½ barrel of Loaf Sugar	¼ gross Dome lead
1 box Candles	1 doz. Jackets black
1 box Raisins	12 lbs starch
2 torquettes (Tobacco)	1 oz. Embroidery silk
60 lbs common salt	1 gross spools thread
2 tins light blue paint	1 bottle mucilage'
4 tins white paint	1 bottle ink stone
1 tin white paint	1 bottle ink glass
100 lb beans	4 bags of salt
3 cases boiled oi	1 sack of bacon
12 cases coal oil	

**Diane Payment, "St. Antoine de Padoue, Batoche: Structural and Material Culture History," (1982), 109.**

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### Excerpt from a Priest's Journal

The priest's wrote in their journals and letters that the soldiers acted in a very rough manner. Women had their belongings stolen from them, rings taken from the fingers, money taken from their satchels. Soldiers ran amuck among the homes, what the soldiers couldn't carry was destroyed and the women's homes burnt. Middleton's men took cattle and horses. When the battle was over, some women remained in hiding, fearing for their safety. They were starving and living in conditions so bad that nine women eventually succumbed to illness, among them Marguerite Riel and Madeleine Dumont. Whereas 12 men died of battle wounds there were nine women who died of tuberculosis, influenza and miscarriages brought on by their living conditions.

### Source Unknown

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### Excerpt from a Journal

Fourmond was watching the soldiers approach. We see the red coats forming the line of battle all around the mission; using the hilly ground to hide their advance. Sensing the danger, we went in. What should we do? Put up a white flag, says Nanin. It's the Riel flag; more reason to attract shots. Seeing them still advancing, finger on the trigger, we had to decide what to do. Let's go out, said Father Fourmond, they will recognize us, and will not shoot us. We could see them perfectly; they were about 250 yards away. We chose to go out. The cross on the church showed the temple of .C., and indicated the priest's house and not Riel's fort. Cross put up only 3 days before. Fathers Fourmond and Vegreville go out and lean on the gable wall of the house, facing the soldiers so that they could be recognized. Wearing cassocks. Barely there, a shot rings out and a bullet lands above our heads in the panelling of the house. A splinter flies in the face. It's serious, I said to my colleague who seemed to neither see nor hear. Let's go in, there's danger. We are barely in; the people are struck by fear as we hear the machine gun riddle the roof of the house.

**Walter Hildebrandt, The Battle of Batoche: British Small Warfare and the Entrenched Métis (Hull: Canadian Parks Service-Environment Canada, 1989), 42.**

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### Historic Photograph



Church-run St. Antoine School at Batoche (Saskatchewan Archives Board)



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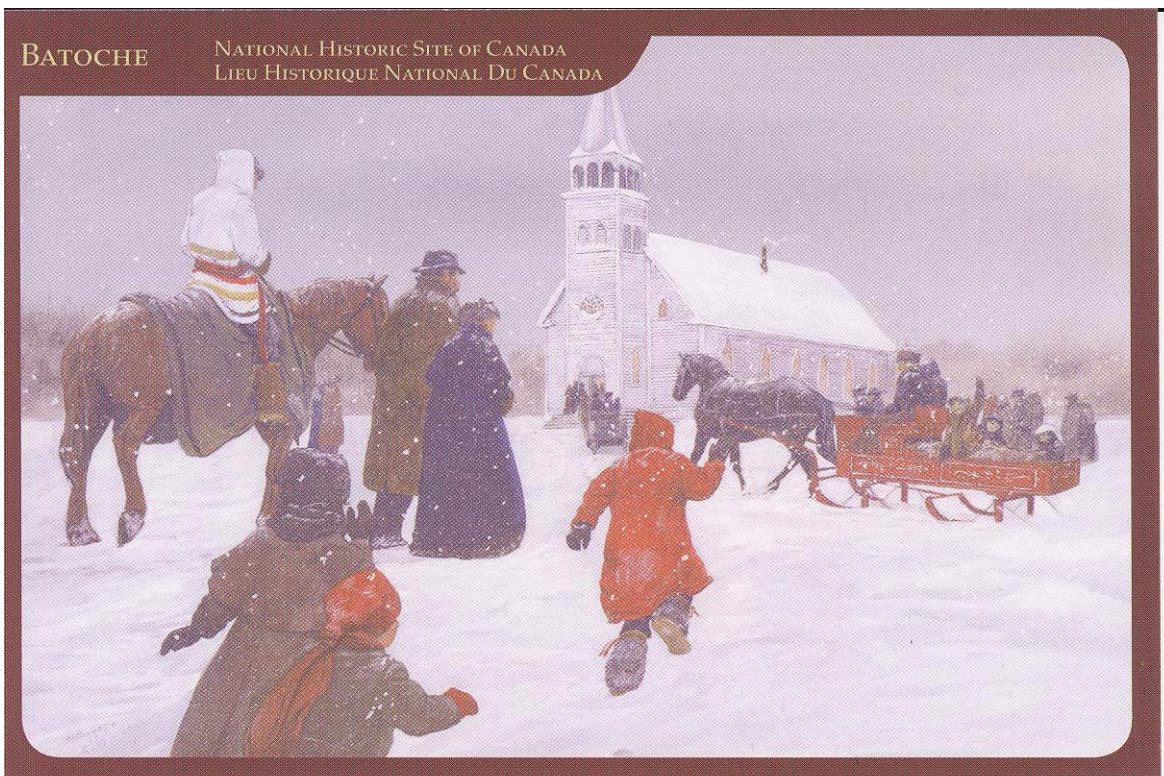
### Excerpt from a Letter

On 10 August 1883 [Father] Moulin wrote to the post office inspector requesting a post office for his parish. In his letter, Moulin complained... the settlers are on the east bank of the river twenty miles up and about the same down. The great difficulty of the settlers is to cross the river in the fall and in the spring when the ice is running. The mail men this spring were obliged to leave their horses here – they have great difficulty to cross with mail bags. If anyone of the settler's wants to get his letters he is obliged to pay two shillings, and sometimes wait for the ferryman to pull in the ferryboat and to walk in mire and mud. The bank of the ferry is very dirty in the fall and spring to go on foot, which is very inconvenient.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 304.**

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### Artist's Depiction of Church Life at Batoche (Modern Postcard)



“Christmas Mass at Batoche” by Armand Paquette (Parks Canada)





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### Excerpt from a Historic Newspaper Article

In 1883, Moulin supervised the erection of a two and one-half storey rectory constructed in “Red River Style”, lumber being used in the gables and roof. The church was begun the following year, but its interior, as shall be seen, as still not completely finished when Bishop Grandin consecrated the church in September 1884. During the winter of 1883-84, Moulin began regular school classes in a room in the rectory. The dominion government, in June 1884, granted \$125.00 toward the expenses of the school, and during the ensuing year Moulin earned an annual salary of \$312.50. The parish of St. Antoine de Padoue became Roman Catholic School District Number 1 after the first schools ordinance of the North West Territories was passed in 1884.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 304.**

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### Modern Photograph of Historic Church at Batoche



Interior of St. Antoine de Padoue church at Batoche (Parks Canada)



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### Publication/Manuscript Written by a Historian

Father Andre included in his copy of the rules and regulations of the parish of St. Laurent, which he sent to Commissioner French his observations upon the approaching destruction of the buffalo. The Métis buffalo-hunting law code, he wrote, could not in itself avert the destruction of the buffalo, and strong measures by the government were required immediately. He recommended that the Métis and the whites should be permitted to hunt only from the first of June to the first of November; that they should be forbidden to pass the winter on the prairie under the penalty of a fine of 500 louis and the confiscation of their robes; that only the Indians should be permitted to hunt in the winter, and that the government should heavily tax the hides of all the cows killed during the winter. He continued: A radical measure must be adopted if the total extinction of the buffalo race is to be stopped. Such a law would oblige the Métis to abandon the life of winter camping which brutalises them and makes them savages, and would oblige them to take to cultivation of lands, which would greatly conduce to their becoming civilized and providing useful citizens of the state, but a severe law is required to prohibit the winter camps on the prairie. At recent the government has the means of putting such a law in force as detachments of the Mounted Police are scattered all along the Saskatchewan...

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 220.**

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### Publication/Manuscript Written by a Historian

The judge at Battleford held his first court in 1878. For the first time the Métis of the South Saskatchewan were subject to the laws of Canada, and the abrupt transition from the traditional Métis code of law and law enforcement to Canadian law and its enforcement produced much discontent within the Métis settlements. One incident particularly upset the community, and only Father André's timely intervention prevented the occurrence of an ugly incident. A young Métis was sentenced to three months imprisonment for killing a bull belonging to the Hudson's Bay Company. His parents and several of his friends, believing that he had been unjustly sentenced, desired to liberate him by force. Several hot heads promised to join the party. On learning about their intention, Father André hurried to the site of their gathering. He was able to dissuade them from carrying out their plan, and promised to accompany a deputation to present the young man's case before Lieutenant Governor Laird. The latter was sympathetic and promised to do whatever he could on the behalf of the imprisoned man.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 229.**





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### Excerpt from a Letter

To W Dewdney

Governor of the N.W. Territories

Your Honour,

... Now Governor I think it is really the duty of the Government to get Riel out of mischief as soon as possible. As I told you from the beginning there has never been any fear of an outbreak but the presence of that many in the country will be a source of anxiety to the government and we do not know what may happen at last...

Now you will ask if Riel is satisfied will the other Half-breeds be satisfied? Really I believe most of them will be, for their grievances are fanciful. Let government give sure titles to their lands and remove some of their grievances and they will be quiet and peacefully disposed. Riel and some other agitators are the only ones who have interest to excite the mind of the people; Riel disappearing everything will quiet down. Now I write to your Honor what I think is the best thing for the country, give us a prompt answer and let there be no equivocations about it. If the government are willing to offer Riel 4,000 to 5,000 dollars as indemnity for the losses made by him we want a right answer, that sum ought not to be an obstacle to the peace and security of this part of the country...

Excuse me, I am writing in a hurry. Wish the best wishes for you.

I Remain

A.

**“Andre to Dewdney,” Macdonald Papers 105, no. 11 (January 1885), 16.**

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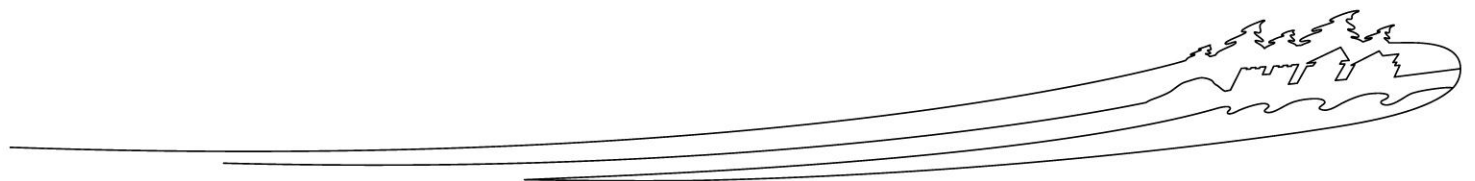
### Official Government Document

A sister of the Order of the Fideles compagnes de Jesus in Prince Albert gives a detailed description of a large cellar built by the Métis.

“It is indispensable here so as to preserve vegetables for winter use, for everything freezes in the ordinary house cellars. Our root house was constructed, by a very experienced Métis, in the following manner. An excavation of eight feet by eight, and twelve feet deep was made on the side of a slope in the most sheltered part of our wood in front of the house. The excavation was entirely lined with boards and a slanting roof made of heavy blocks of wood covers the inside. The entrance has two doors, twelve feet distant from each other, a passage five or six feet deep separates them. It is covered with planks thus forming a kind of tunnel. This passage is filled with hay so that when the inside door is open the frost cannot get in. To complete the construction, the whole exterior is covered with manure to the depth of about three feet, so that nothing can be seen except the outside door.”

### Source Unknown

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### Official Government Record

The terms of the treaties were substantially uniform. Provision was made for reserves, and it was agreed that, except upon occupied lands, hunting privileges were not to be abridged... each chief was to receive an annuity of twenty-five dollars, each of his head men fifteen dollars, and each other member of his band five dollars. Provision was also made for the supply of agricultural implements and other necessary tools, and for the establishment of schools upon the reserves.

**Calvin Racette, Métis Development and the Canadian West: Petitioning for Rights Vol. 3 (Saskatoon: Gabriel Dumont Institute, 1985), 9.**

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### Source Unknown

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From L.W. Herchmer NWMP Superintendent

**Calvin Racette, Métis Development and the Canadian West: Ending an Era Vol. 5 (Saskatoon: Gabriel Dumont Institute, 1985), 23.**





## The Settlers' Perspective

By the late 1870s the flow of immigrants from Eastern Canada to the North West Territories had increased rapidly. The lure of free land and open frontiers seemed to be increasingly popular to many that had never seen the North West before.

Originally, early settlers occupied land that was not yet surveyed by the government. As more settlers arrived conflicts sometimes arose over whose land was whose. The early settlers and the Métis people both felt their rights to the land they had been occupying could be threatened. They petitioned the federal government to survey it properly and settle any of these misunderstandings.

As Government surveyors arrived, at first they left the pre-established settlements of the early settlers and Métis people alone and focused on surveying the surrounding countryside. This land was surveyed on the township principle, which stamped a square lot pattern across the land. This plan may sound very mechanized, but it was a convenient method of quickly surveying the open frontier to allow for the increasing flow of settlers to the West.

The federal government passed the Dominion Lands Act in 1872 to encourage increased settlement. Homesteaders were granted 160 acres of free land in exchange for paying a \$10.00 filing fee. They were expected to live on the land for at least six months of each year for the first three years, and to cultivate 30 acres of it and build a permanent dwelling on the land grant. These were the conditions for keeping their land and if they didn't get their homestead "proved up" then they would lose their claim.

Eventually the government turned its attention back to the Métis communities that they had previously ignored. Their intention was to impose the same township principle land use plans and conditions on them, but the Métis refused.

Land grants given to settlers by the government began to conflict with the pre-existing use of some land by the Métis people, whose land had not been officially surveyed by the government and therefore their land claims were not legally recognized. This caused great concern for both the new settlers and the Métis and led to confusion and conflict over who had rights to the land.

### Your Group Assignment

Review the historical resources included on the following pages. Each one gives clues and insights into the perspectives of the settlers with respect to the history of Batoche.

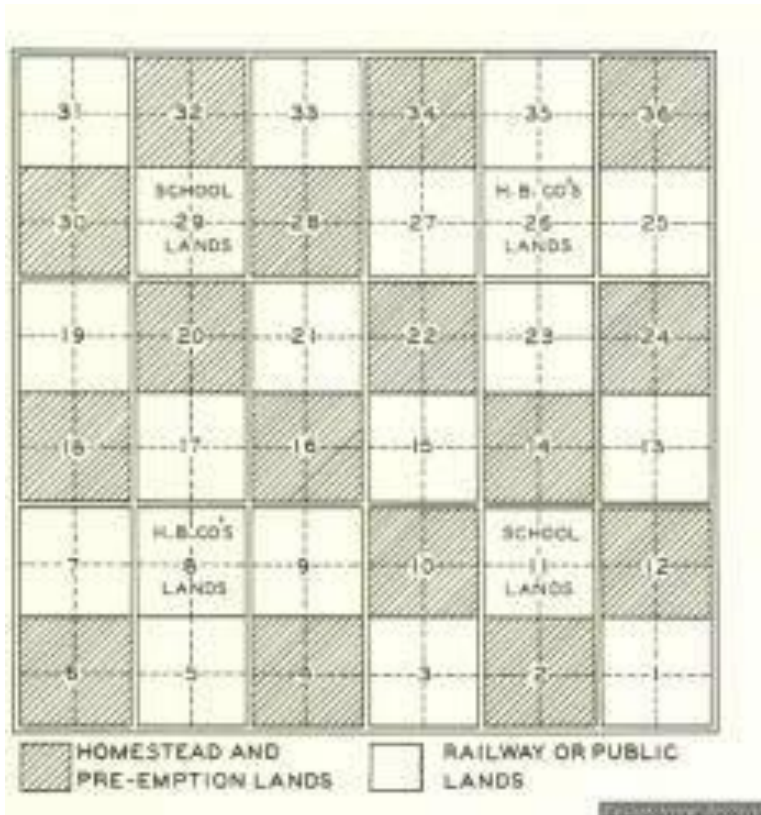
Try to envision what life was like for settlers to the region. What issues were of concern to them? How did they relate to First Nations and Métis people already living there? What concerns would they have in common with the Métis? What differences might they have? Why might they join the Métis against the government? Why might they not? Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





Digital Scan of Original Document Showing Land Lot Patterns



Government's Township Principle System (Gabriel Dumont Institute)

Transcript of a Conversation

[Unreadable] and were now in rags and living on hard tack, canned beef, and pressed tea. My parents took a load of hay to sell and the men begged them to "bring us milk and butter and bread like white folks eat." Mothers baked bread for them and I made my first batch of bread all the way through and went with my father to sell it, when he took another load of hay. We took all the new milk we had in a large tin can on the way and though there were lumps of butter in it when it arrived the men thought it a rare treat.

Barbara Anderson, Diary of Barbara Anderson (Saskatoon: University of Saskatchewan Archives), 5.





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### Historic Photograph (Settler's House)



Source Unknown

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### Excerpt from a Newspaper Article (Recipes from the Frontier)

#### 1818 Fried Squirrel

Very good served with bannock, spuds, and mustard greens.  
Rinse skinned squirrel in cold water then pat dry.  
Dip in buttermilk and seasoned flour.  
Fry in hot fat.  
If squirrel is old, drain fat, add 1 cup of water and cover to steam until tender.  
Remove Squirrel and make gravy by using left over Buttermilk and seasoned flour

#### 1830 Indian Cornmeal Cake

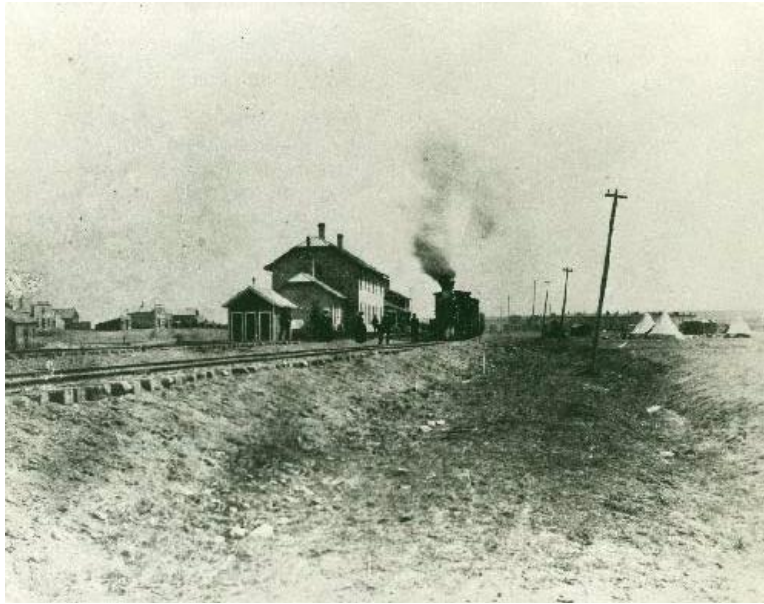
Mix together:            1 2/3 cups of sugar  
                                  1 cup of butter  
                                  8 eggs  
Add: 1½ cups of yellow cornmeal and 1 tsp. Of salt.  
Beat all together.  
Then add: ½ cup of flour and mix again.  
Pour into a floured baking pan and bake in a moderate oven until golden.

**Submitted by Leanne Laberge**



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## Historical Photograph (Train Arriving at Station)



Source Unknown

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## Publications/Manuscripts Written by an Historian

During the *hivernement* period, and when settlements were being created along the South Saskatchewan River, buffalo (bison) meat was the largest part of Métis diet, along with roots (vegetables) and wild fruit gathered along the way or when camping. When no domestic meat was available, one hunted wild game (caribou, deer and buck), ducks and prairie chickens or went fishing. Flour was usually the only food purchased, through lard sale, or salt pork and tea were sometimes bought. Flour was the main ingredient in the making of bannock, a staple of the Métis diet. This unleavened bread made of flour, water and fat, to which some people added salt and baking powder, was baked directly over the coals (small cakes were set on sticks and paced around the fire) or in a cast-iron cauldron, which served as an oven when travelling. In permanent residences, bannock was cooked in a fry pan on the stove or in the oven.

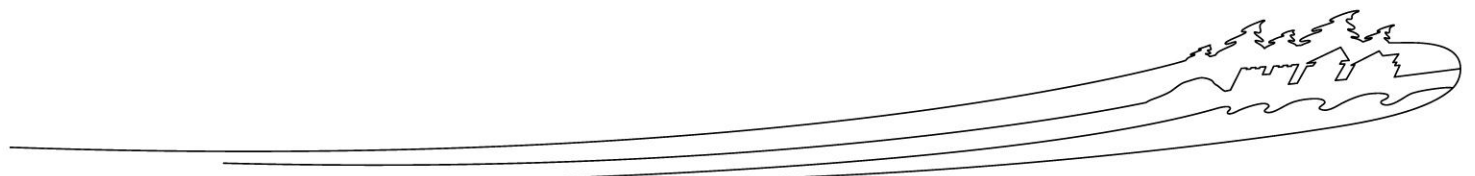
### Source Unknown

Making butter was a tricky procedure and several women tried to outdo each other on the quality of their butter. A description written at the time explains the way butter was kept:

To preserve butter for winter, small tubs were filled with butter which was covered with a white linen, itself covered with a good layer of cooking salt, then more brine was poured on with an egg added. A snug fitting cover was then put on. Butter for daily use was shaped into small cakes, pressed in moulds and then placed in large flat over the wells.

### Source Unknown

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Digital Scan of an Historical Business Advertisement

# OUR GREAT SUMMER FAIR

— AND THE —

## NORTH-WEST WAR

ARE THE TALK OF THE WHOLE COUNTRY.

Every Department is Crowded with New Spring Goods.

New Prints at 64c., regular price 10c.  
The most beautiful Chambray Checks for children's wear, only 15c.  
Novelties in Ginghams at 10c. a yard, and a great variety of Cotton Dress Materials.  
All-Wool Serges, in twenty-five different shades, at 25c., worth 40c.  
New Ottoman Cords, in all new colors, at 15c. per yard.  
A great specialty with us this season in our Black Silks. We have had a fine made specially for us. They are "Wear Resisting and absolutely pure dye." Only six prices, from 50c. to \$2.50. Great value.  
Great stock of Mantles and Materials; also New Millinery and New Trimmings.

In our Clothing Department, during the Rebellion, we are offering

*Boy's Serge Suit for 98 cents.*

*Man's Serge Suit for \$3.25.*

*Fine Spring Overcoat for \$2.90.*

### OUR COLORED WORSTED RAINBOW SUIT FOR \$15!

*Gentleman's White Shirt only 58c. Gent's Regatta Shirt with Collar only 58c.*

A number of our men have gone to the war, but business will go on as usual, with desperate Bargains all through the house.

**THOS. THOMPSON & SON,**

*Mammoth House, King Street East, Toronto.*

Source Unknown

### Excerpt from a Newspaper Article

June 13 1884 Moose Jaw News

The sufferings of the Indians in the Assiniboia reserves during the past winter are a burning shame to us, a lasting reproach to our Government. What would be thought of us in England, or in any other Christian country, were it clearly understood that for week's large bands of Indians, the wards of the Nation. Poor, wretched creatures, whose primitive sources of supply had been cut off by our invasion, and whom we were bound by solemn Treaty, as well as by every consideration of justice and humanity, to feed and care for, were dying by scores, partly from semi-starvation and partly from disease resulting from the bad quality of food supplied by the agents!

Source Unknown





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### Excerpt from a Journal Entry

We started out to cross the prairies on July 1st. We had brought with us by train from Ottawa our horse and buggy, and we now bought a team of oxen, wagons and Red River carts. By July 12th, we had only reached Portage La Prairie on account of bad roads and a broken axle. One of the oxen we had a cart-ox (he travelled with his head underneath the cart ahead.) The rain was bad, and the mosquitoes were dreadful. I had my little baby with me and I wouldn't sleep on the ground through fears of snakes and lizards. We slept in a covered buggy. I bought bread at the bakeshop in Portage La Prairie; 24 loaves apiece, and we thought we wouldn't need any more on the journey. We had also a bag of flour each. Our party consisted of my husband, myself, our baby, my husband's brother Ben, Mr and Mrs. McFadden and their family of three girls and two boys and Mr Plaxton's two sons Robert and Amos. . . .When we arrived at Crystal City our bread had run out so for the first time we made bannock. We had a Dutch oven with us. And I tried to make biscuits also. While doing so I left Amos to watch the baby, but he was so engrossed with an old newspaper that he failed to see the baby put her hand on the bright biscuit tin. I ran forward and the skin of her little hand was pulled off. We had no oil so I applied butter. We had no supper that night and I did not sleep much. But I remembered that powdered loaf sugar was a good cure for proud flesh, so next day my husband made a little splint for the hand and applied the powdered sugar. In a short time the hand healed beautifully.

**Mrs. Joseph S. Coombs, "The Voice of the People: Reminiscences of the Prince Albert Settlement's Early Citizens 1866 – 1895," ed. Bill Smiley, et. al. (Prince Albert: Prince Albert Historical Society, 1984), 90.**

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### Excerpt from a Letter (Written by a Priest)

I cannot understand, Sir, why your surveyors should have two different methods of parcelling the public domain; one for Prince Albert, ten chains in width by two miles in depth, which we approve, and which we claim as a right, seeing you have granted it to Prince Albert; the other; of blocking out the land in square of forty chains, without taking the river nor location of the settlers into consideration. The latter method we protest solemnly against, all of us, and humbly pray, Sir, that you order a new survey, and thus validate our request.

**Calvin Racette, Métis Development and the Canadian West: Petitioning for Rights Vol. 3 (Saskatoon: Gabriel Dumont Institute, 1985), 12.**





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## Government Statistics

Between 1891 and 1921 the population of the Canadian North-West increased from 348,600 to 2,793,000 residents...

During the next thirteen years; the survey progressed rapidly. By June 1, 1873, 4,792,292 acres or 29,952-quarter sections had been surveyed... By June 1883, 61,863,772 acres had been surveyed in the Northwest providing for 380,399 homesteads, which, on the basis of three people to the homestead, would provide an agricultural population of 1,141,197

In an effort to encourage a rapid settlement of the North West, the government began granting large tracts of land to colonization companies.

These companies entered into contract with the government to bring settlers to reserved areas at the rate of \$120.00 for each bona fide settler. Some companies brought in not a single settler. Only seven succeeded in placing more than 50 settlers each in Saskatchewan.

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 2.**

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## Excerpt from a Journal Entry

July 8th

Started very early – had a very poor day. The men waded up to their knees in water. There was no wood and our bread ran out. We could not bake any so we had oatmeal, sugar and water. At suppertime we got some wood and water, and we had some porridge and meat. A man came to get his supper; he had meat and cake and all we could give him was a cup of tea; he travelled on foot.

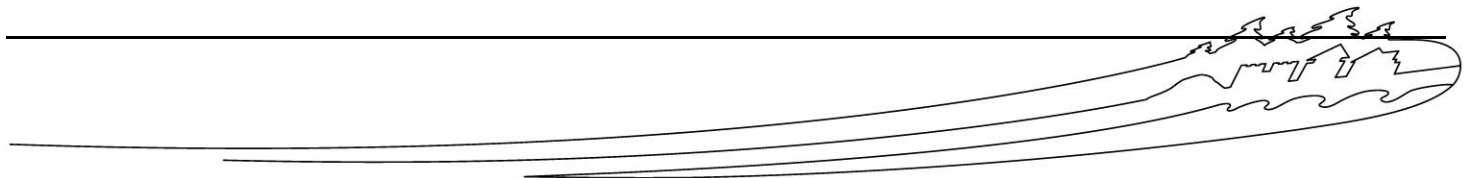
July 9th

Made another early start without our breakfast; had some oatmeal and water on the road; had to double to cross the creek; it was very hard work. Camped at 11 am and let the horses feed. We could not eat, as there was no wood to be got, so we had a little more oatmeal and water. The children cried for bread, but we could not get any wood to bake bread. Have not seen wood for the last three days. Camped at three o'clock where there was lots of wood and water, and we baked bannock and cake, boiled meat, beans and rice for supper and were prepared for our long siege. Camped at Poplar Point – that was the seventh day.

July 11th

Started early and again encountered many mud holes. We crossed a bridge and paid a man \$1.00 for the privilege; it was across a long lake; got some milk from a half-breed; started at 3 pm. And later stopped and gathered strawberries. Came out on the main road, near the village of Poplar Point.

**Mrs. Joseph S. Coombs, "The Voice of the People: Reminiscences of the Prince Albert Settlement's Early Citizens 1866 – 1895," ed. Bill Smiley, et. al. (Prince Albert: Prince Albert Historical Society, 1984), 74.**







**Excerpt of Letter Published in a Newspaper (Written by Settler)**

Family Herald and Weekly Star

May 20, 1903

Dear Hostess

Just a line to you and the Circle to thank you for the kindness I have received. I have had a great deal of trouble and have been sick with the grippe, and have rheumatism in my shoulders so that I can hardly hold a pen. My little girl two and a half years old has been very sick with bronchitis. She has recovered now, but it is so hard for me to tell you the worst. My sweet baby boy, that God gave me on the 16th of December, He has also taken him from me. He died on April 3rd. He had pneumonia, and had almost recovered, but his heart was so weak the doctor was afraid he would succumb, but he did seem so much better the day before he died that I went to bed, I was so done up from nursing him. When I awoke at ten minutes past two, he was dead in my arms. Oh it is so hard to me! I really thought I would go mad. I could not cry, but I felt the blow worse, I believe, then if I had. I know that he is better off, and our Heavenly Father knows best, so I am content to wait His time, and if I am but true to God, I shall see my darling in a better world then this. I don't know that I ought to write, as I have not been able to renew our subscription yet this year on account of so much sickness and trouble, but I hope to before long. I have a letter from a member of the Circle who thought I had been ungrateful for not acknowledging her kindness to me. I thought I would ask you to explain to the Circle why I have neglected to write, for I really do not know to whom I owe letters, but if they will write again, I will gladly answer.

A Bereaved Mother M.E.T.

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 30.**

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**Official Government Document (excerpt from an Act of Parliament)**

Women who wished to take up homesteads found that under the terms of the Dominion Land Act, 1872 only adult males and women who were sole heads of households, such as widows with young families, could make application for (file for) 160 acres of unalienated (homestead) land.

Homesteaders paid a small fee at the local land office to cover the legal cost of registering a specific quarter section. Homesteaders did not get clear title to their land until they had completed specified developments that included a shack or house, a stable, and a set number of acres cleared and seeded to crop.

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 5.**

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**Excerpt of Letter Published in a Newspaper (Written by Settler)**

July 17, 1907

Free Press Prairie Farmer

Dear Editor

We have been here since last October and only three women have been in our house yet. Our neighbour, the nearest one, is a very nice woman and is learning English very rapidly. Now with one exception the neighbours are not companionable, we had nothing in common, different nationality, different religion, everything different that goes to make life socially speaking pleasant for us. There is no school yet, though lately an application has been sent to Regina for one in this district, and in the meantime we give our little boys lessons everyday trying to do what we can towards educating them.

In spite of all the drawbacks, we like our new home. The green grass, trees and many wildflowers all make a lovely country. The flowers are beautiful, so many different varieties. Each day the children bring in a large bouquet. I wish I could send one down to your office...

Wild Rose

Ps The roses are blooming now

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 63.**

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**Excerpt of Letter Published in a Newspaper (Written by Settler)**

The Quiet Hour, The Farmers Advocate

June 26, 1905

You need not be lonely on a farm; there are so many little duties, which fill the day. You can always go on making your home pretty. In the spring, there is your garden and chickens—plenty of time to welcome a friendly caller. Whenever one hears of a housewife feeling lonesome and wanting some friend or relations forever with her, one feels she had a few resources. Who can be lonely, when there is a book to read or needlework to be done after the morning work.

Keep up your correspondence; it is a pleasure to hear from friends...

B.C.

**Dear Editor and Friends: Letters from Rural Women of the North-West, 1900 – 1920, ed. Norah Lewis (Waterloo: Wilfred Laurier University Press, 1998), 39.**

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## Traders and Trading Companies' Perspective

The *fur trade* created a connection between *Aboriginal* peoples and European trade almost from the time contact began. During the 1700s, French Canadian *voyageurs* pushed the fur trade into western Canada. Fur such as *buffalo*, coyote, skunk, fox and beaver were abundant in the North West Territories and the demand in Europe was high for these items.

More and more traders came west in hope of cashing in on the pelts that seemed unending. By the later part of the 1800s animals such as the buffalo were almost driven to *extinction* and the demand was no longer needed as many of the pelts had flooded the market.

The *Hudson Bay Company* was the largest and most powerful trading company in Canada. Based in England and dedicated to trading furs with *aboriginal* people, the company started in 1670. The *North West Company* (NWC) was established in 1760 and based out of Montreal. The NWC used the same inland trade routes as the French, and had the same rivalry with the Hudson's Bay Company. The two companies merged in 1821 and continued under the name of the Hudson's Bay Company.

Many independent traders disliked the *monopolization* of the larger companies and chose to be *independent* or *free traders*, practicing free and open trade. Many independent traders and middlemen in the fur trade industry were Métis people who contracted their service out to the fur trade companies.

Traders usually exchanged manufactured goods like tools, cooking pots and cloth for furs and *pemmican*. The exchanges were conducted at *trading posts*, usually a store or other place of business, which were in locations that were easily accessible to the aboriginal peoples. *Trading centres* were located along major transportation routes, such as rivers, and the trading goods and furs were shipped in and out of these centralized locations.

Xavier Letendre dit Batoche, a Métis trader and businessman, operated the largest store in the area. His store was considered an excellent stopping location on the trade route and was in full operation during the 1800s. His success in business and trade helped the area develop into a thriving community, and it is from his nickname that the village of Batoche gets its name.

### Your Group Assignment

Review the historical resources included on the following pages. Each one gives clues and insights into the perspectives of the traders and trading companies with respect to the history of Batoche.

Try to envision what life was like for traders. What issues were of concern to them? How might changes in the settlement of the west affect them? How did they relate to First Nations and Métis people? What concerns would they have in common with the Métis? What differences might they have?

Summarize your insights into what their voice or perspective may have been in the history of Batoche. Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





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### Publication/Manuscript Written by an Historian

On the east side of the river at Batoche, the stores of Xavier Letendre, Philippe Garnot, Baptiste Boyer, Solomon Venne and Georges Fisher stood along the Carlton Trail, the principal overland route of the Métis freighters between Fort Garry and Fort Edmonton. It ran through the village, across the river and on to Fort Carlton. Villagers and travellers on the Carlton Trail and the eastern branch of the Humboldt Trail (to Prince Albert) took the ferry to the west side of the river, where the businesses of the English firm Kerr Brothers and the Prince Albert Company of Walters and Baker were located. Xavier Letendre, known by his nickname “Batoche” and after whom the village was named, ran the largest and most prosperous business in the village and indeed in the whole northwest. Besides being involved in freighting and fur trading, he operated a general store. The other merchants along “Batoche Avenue” owned similar establishments on smaller scales. As business grew through the late 1870’s. Letendre expanded and established stores at Fort a la Corne, Carrot River, Stony Creek and Frog Lake. His prosperity was reflected in the lavish house he had built for himself and his family.

### Source Unknown

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### Publication/Manuscript Written by an Historian

Duncan Cameron, a North West Company fur-trader superintending the Nipigon department in the last two decades of the 18th century and first decade of the 19th wrote that:

The women are considered as mere slaves to their husbands, some of the bolder hussies nevertheless make themselves very independent and “wear the breeches,” when the husband happens to be good-natured. The women must dress the leather, make and mend the shoes of the whole family, skin and dress all their furs, mend their clothes, cook, put up and take down the lodge, cut and carry home all the fire wood, kindle the fire every morning dry the men’s shoes and rub them quite soft before they presume to present them to their husbands in the morning. They must set and attend the nets whenever they fish, and generally serve their husband even if he is doing nothing at the time and they themselves are very busy.

Tasks such as putting up lodges, cutting firewood and hauling heavy loads were left to the woman, Cameron maintained, because “a man would consider himself degraded by doing that work, even if he had nothing to do all the time.” Even pregnancy did not excuse a woman from carrying or hauling heavy loads, though they seldom miscarried. “Divine Providence,” Cameron remarked “has bestowed on these women a constitution suitable to the miserable life they lead.”

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 11.**

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### Publication/Manuscript Written by an Historian

Many of the Hudson's Bay Company's Orkney tradesmen had acquired at least the rudiments of reading and writing and rose to the position of clerks, factors at posts on Hudson's Bay and masters of inland districts in the 18th and early 19th centuries. They recognized the value of education and frequently taught their country-born children to read and write.

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 75.**

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### Archived Records

Maximum rates of Ferry Tolls

1. For every single vehicle, loaded or unloaded, including one horse, or other animal and driver 25 cents
2. For every double vehicle, loaded or unloaded including two horses, or two other animals and driver 50 cents
3. For every horse and its rider 20 cents
4. For every horse, mule ox, or cow (not including with vehicle or rider 10 cents
5. For every sheep, hog calf, or colt 5 cents
6. For every passenger in vehicle (except team driver, as above) 5 cents
7. For every passenger on foot 10 cents
8. For all articles or goods, not in a vehicle, over one hundred pounds, per one hundred pounds 2 cents

Gabriel Dumont will double these rates if he sees fit to ferry anyone over between dusk and dawn. On Sundays, between nine in the morning and two in the afternoon, free crossing will be provided for all churchgoers.

**Jordan Zinovich, Gabriel Dumont in Paris: a Novel History (Edmonton: University of Alberta Press, 1999), 44.**

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### Transcription of a Conversation (From a Trader)

My wife had once said that since we were going to make a living hunting buffalo, she did not want me to kill more than we could dry and pack. She told me that if I brought in any extra hide without the carcass, she would not dress it. One day my brother-in-law and I were travelling on the prairie, and we sighted a little herd of buffalo. I let fly and killed a cow. We skinned it, and took a little of the fattest part of the animal. When we reached our tent, I threw the hide and saddle down. My wife smiled, and lightly kicked the hide away. She meant what she said. I gave the hide to my mother-in-law.

**Mary Weekes, The Last Buffalo Hunter (Saskatoon: Fifth House, 1994), 43.**

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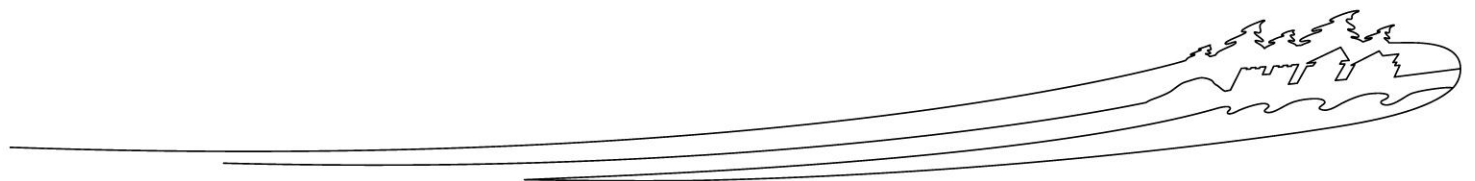
### Transcriptions of Conversations (From Traders)

Lean meat used to make what we call “taureau” and the English call pemmican a corruption of the Cree word *pimihkan* (a mixture containing fat)... A hide for pounding meat is laid out on the ground. A flail, similar to the one use for thrashing wheat, is made for pounding the meat, reducing it almost to a powder. This is called “viande pillée” or ground meat. It is then mixed with hot fat in large pots and the “taureau” is finished. It is kept in well-sewn leather bags, ready for transportation or the market.

When an animal was killed, the meat was sold door to door. Everyone had a well. A cooking pot was attached to a rope and the meat was lowered to the bottom of the well. This kept it for about ten days. Others would pack the meat in sawdust for the summer, other in the wheat. In and around Batoche, several residences had fruit trees, including pear and red currant trees. Miss Dorval planted fruit trees in the presbytery yard, specifically crab apple and cherry trees. The custom of planting bushes was quite new to the Métis and began when permanent residences were set up.

### Unknown Source

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### Transcription of a Conversation (From a Trader)

The hunters brought their wives and children with them, in carts covered with leather or canvas hoods, to protect them from sun, rain, wind and even snow. We used to call those covered carts carrachetehoues. It was an awe-inspiring and unforgettable sight to see hundreds of ox carts loaded with human clusters, making their way towards the buffalo country in three or more parallel lines. What made this scene of an entire population on the march even more picturesque was a noisy assembly of dogs, hundreds of them, who always tagged along with the travellers. Their barking made a chorus for the incessant din of wooden hubs thirsty for grease, squealing all day long and announcing our presence for miles around.

**Guillaume Charette, Vanishing Spaces: Memoirs of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 19.**

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### Transcription of a Conversation (From a Trader)

I could see buffalo all over. There were thousands and thousands of them travelling in the direction in which I had seen the bull. There was not one herd, but many. Our Chief decided that we would have a breakfast before we did anything. He went from tent to tent and gathered up all the food. We had a good breakfast, and by ten o'clock were ready to chase the buffalo.

Two or three men took a herd. That afternoon twenty-five men shot three hundred buffalo. Buffalo never came very close to camp. They would smell us, bunch together, and move away. They seldom came nearer than two or three miles.

The next day we went after the buffalo again and killed four hundred. All around us, as far as we could see, the plains were black with buffalo. The prairie seemed to be moving. There was one thing that I did not like about that hunt. I saw hundreds of buffalo, during that week, slaughtered for their hides. The whole carcass was left to rot on the plains. In time I saw three fine fat buffalo cows lying dead, side-by-side. I jumped off my horse, cut out their tongues, tied them to my saddle, and took them home. Buffalo tongue was very choice.

**Mary Weekes, The Last Buffalo Hunter (Saskatoon: Fifth House, 1994), 42.**

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### **Transcription of a Conversation (From a Trader)**

One day I took in five hundred dollars in furs alone-in trade, remember. I made a profit on my goods, and another profit on furs. I doubled my money on each transaction. On another day, my wife – I had gone to Fort Qu'Appelle – took in seven hundred fine muskrat skins. She paid two and a half cents apiece for them in trade. These skins were well stretched. Some of them measured about eight inches across. My wife chose ten of the largest of these skins they were an odd grey shade and sent them to her mother who lived in Winnipeg. My mother-in-law took them to the Hudson's Bay Company Post at Fort Garry. The chief factor thought them so unusual that he kept them on display at the fort for a long time. In addition to buying seven hundred muskrat skins that day, my wife took in also twelve badger skins at fifty cents apiece, five mink skins at seventy-five cents each, and twenty-four weasel skins at ten cents each.

I bought all kinds of moccasins from the Indians. They were handsome moccasins, embroidered in all colors, and trimmed with weasel fur-ermine. The Indians brought them to me in big packs of twenty-four or forty-eight pairs lashed together with shaganappi. I paid from fifty cents and up for them according to the quality. Those I paid fifty cents, I sold for from a dollar and a quarter to a dollar and a half, depending on the style and amount of decoration. The Hudson's Bay Company bought all my moccasins. Some were sold in this country, and some were shipped to England.

**Mary Weekes, The Last Buffalo Hunter (Saskatoon: Fifth House, 1994), 172.**

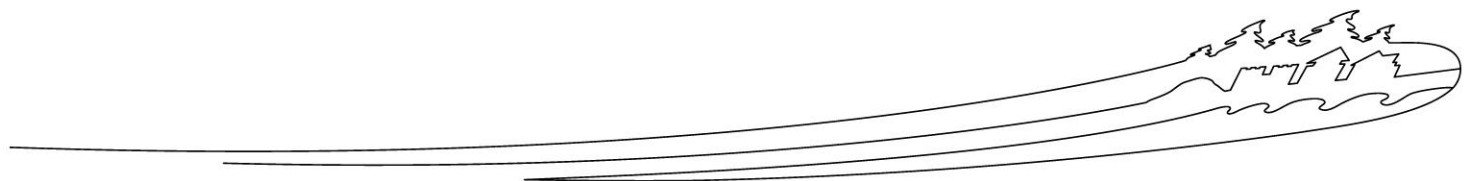
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### **Transcription of a Conversation (From a Trader)**

Soon many different kinds of tradesmen began to appear: blacksmiths, wheelwrights, builders, carpenters, cabinet makers, painters, decorators, bricklayers, stone masons, plasterers, goldsmiths, cobblers, harness makers and who knows what else. Also, the time was fast approaching when the liberal professions would arrive and a man wouldn't even be able to kick the bucket without a doctor pronouncing him dead.

**Guillaume Charette, Vanishing Spaces: Memoirs of Louis Goulet (Winnipeg: Editions Bois-Brules, 1876), 14.**

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### Publication/Manuscript Written by an Historian

The Carlton trail, connecting Fort Garry with Fort Carlton on the North Saskatchewan and extending to Edmonton was the principal trail for traffic to the northern plains area.

**Paul Donahue and Neal D. Putt, Archaeological Investigations at Batoche National Historic Park: 1976/ A Preliminary Analysis of Historic Settlement Patterns at Batoche National Historic Park: Manuscript Report 394 (Environment Canada, 1977), 48.**

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### Artist's Depiction of the General Store at Batoche



Inside the store at the village of Batoche, 1884, by Armand Paquette (Parks Canada)

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### Publication/Manuscript Written by a Historian

When the occasion demanded, the Métis was an industrious and skilful handyman; he made his Red River cart, was a chair-maker, house-builder and blacksmith. Some had had training in a craft with the Hudson's Bay Company. In that company's "Minutes of Council" for 1830 we read;

That Chief Factors and Chief Traders in charge of Districts and Posts where regular Tradesmen are employed by authorised to engage strong healthy halfbreed lads not under 14 years of age as apprentices to be employed with those Tradesmen for the purpose of acquiring a knowledge of their business on a term of not less than seven years at the following wages which are considered sufficient to provide them with clothes and other personal necessities. The first two years at L8 p. Annum, the next two years at L10 p. annum, the following 2 years L15, making for this seven years apprenticeship an allowance of L75...

**N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 102.**

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### Publication/Manuscript Written by a Historian

In 1874 the steam boat Northcote was launched on the Saskatchewan River inaugurating a new phase of transportation between Winnipeg and points as far west as Medicine Hat Edmonton. Steamboat freighting on the Saskatchewan Rivers increased until about 1882 despite continuous difficulties with rapids, wrecks, low water levels and unpredictable channel changes. These difficulties were particularly pronounced on the South Saskatchewan where only two commercial voyages reached Medicine Hat.

**Paul Donahue and Neal D. Putt, Archaeological Investigations at Batoche National Historic Park: 1976/ A Preliminary Analysis of Historic Settlement Patterns at Batoche National Historic Park: Manuscript Report 394 (Environment Canada, 1977), 48.**

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### Excerpt from a Priest's Journal

Surveyors and geologists scanning western Canada in the 1870's described the region as a lonely, silent land with a desolate and inhospitable landscape, where blinding lightening flashed and thunder roared loud on the open plains, and where northern lights shimmered crazily in the night time sky. Reciting the rosary and litanies in a group, sprinkling holy water on a parchment window, or burning sweet grass beside a door which hung precariously in the wintering habitat, comforted the soul and broke the tension of an atmosphere made frightful by the voices of the wind. In that time and place religion was, understandably, a tremendous, comforting force.

**Rita Schilling, Gabriel's Children (North Battleford: The Saskatoon Métis Society, Local 11, 1983), 128.**

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## Military Perspective

**North West Mounted Police (NWMP):** The NWMP were a federal police force originally formed in 1873 to establish law and order in Canada's North West. In 1920, the name changed to the Royal Canadian Mounted Police (RCMP).

**Militia:** The "Militia" was a military group of ordinary civilians that could be trained and mobilized to come to the defence of Canada when needed. Comprised mainly of part-time soldiers who belonged to local regimental groups, their main duties were to perform more for social functions rather than actual battlefield campaigns. Only a few of the militia members in the North West Rebellion/Resistance had actual battlefield experience.

**North West Field Force (NWFF):** The North West Field force, Canada's first official army, was given the task of suppressing the uprising in Western Canada. The NWFF was made up of members of Canada's militia, permanent army, and volunteers. In total, 5000 men were mobilized for active duty, in which, 800 were sent to the Batoche area.

**Volunteers:** They were civilians who willingly applied for active duty. They included civilians who helped the North West Mounted Police in the Battle of Duck Lake (known as the Prince Albert Volunteers) or people who willingly applied to join the North West Field Force.

**Home Guard:** They were hastily organized groups of men who were often given weapons and basic military drills in an effort to protect the local communities if needed.

**Nurses:** The Northwest Rebellion/Resistance was the first time women were asked to serve in the military. Although they were first asked to make bandages, prepare medicines and food, their role quickly changed to providing nursing care for wounded soldiers in field hospitals established in Saskatoon and Moose Jaw.

### Your Group Assignment

Review the historical resources included on the following pages. Each resource gives clues and insights into the perspectives of the military with respect to the history of Batoche.

Try to envision what life was like for members of the various components of the military, what hardships did they face, what fears? Do you think everyone agreed with the military action? Do you think some military members had sympathies for the Métis people? Do you think everyone was completely aware of all of the issues that led to this conflict? Do you think some may have acted inappropriately? Summarize your insights into what their voice or perspective may have been in the history of Batoche.

Create a group project to depict what you think their perspective was. Prepare a brief presentation to show and explain your creation to the class.





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### Excerpt from the Published Memories of Gabriel Dumont

When the Métis ran out of ammunition, Middleton ordered a cease-fire. His order was disobeyed by colonel Arthur Williams, who let a bayonet charge into the Métis trenches. Dumont described the attack on Batoche and the bayonet charge on the Métis who were surrendering:

The enemy began firing with several shots from the Gatling gun, and then advanced to the top of a little hill dominating Batoche... We numbered about 175 men, besides the squad of 30 men who were watching the Northcote. The fighting began around nine in the morning and lasted all day without the enemy being able to advance... We held the enemy in check for three days, and each night they went back into their holes. And during those three days, they didn't kill a single man; they only hit some dummies which we stuck up for them and on which they concentrated their shots... What contributed greatly to the confusion of our soldier, was that they were refused all religious aid, for themselves, their wives and their children!!

On the fourth day, the 12th of May, around 2 o'clock in the afternoon, on definite information furnished by those who betrayed us, that we had no more ammunition, the troops advanced and our men came out of their trenches; it was then (they) were killed: Jose[ph] Ouellet, 93 years of age; José Vandal, who had both arms broken first and was finished off with a bayonet, 75 years; Donald Ross, first fatally wounded and speared with a bayonet, also very old; Isidore Boyer, also an "old man" Michel Trottier, André Batoche, Calixte Tourond, Elzéar Tourond, John Swain and Damase Carrier, who first had his leg broken and whom the English then dragged with a rope around his neck tied to the tail of a horse. There were two Sioux also killed.

### Parks Canada Batoche Manuscript 24

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#### Historical Photograph (Military before leaving for Batoche)



Militia force raised by Macdonald (Saskatchewan Archives Board, R-A458)



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**Excerpt from a Letter (From Military to the Government)**

Added to these hurried levy, the necessarily scanty equipment of many of the men consequent upon this, the severity of the weather, the difficulties of transport, exposure of the troops to the frost and snow in open cars, the long distances to be transverse through the gaps between the finished and unfinished portions of the railway, the difficulties of communication, the distance between this city, the base of supply, and the field operations...

D. Bengin, Surgeon-General, Canadian Militia. Ottawa, 13th May 1886.

**The Medical and Surgical History of the Canadian North-West Rebellion of 1885 (Montreal: John Lovell & Son, 1886), 1.**

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**Excerpt from a Letter (From Military to the Government)**

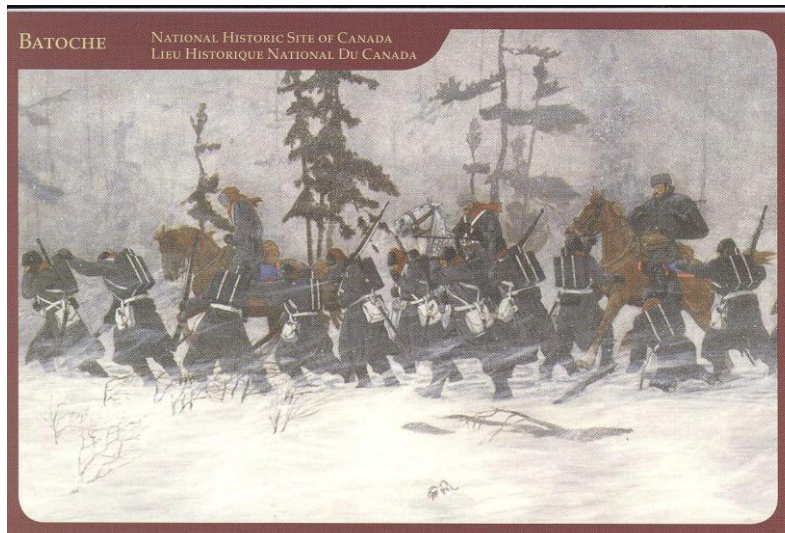
May 23, 1885

Two nurses, an assistant, and a helper arrived today by trail and were at once put on duty under the superintendence of Nurse Miller. The latter had hitherto been most indefatigable in her attendance on the wounded. In fact, much of the success which attended the treatment of our wounded at Saskatoon was undoubtedly do to the skill, kindness, and untiring devotion of Nurse Miller, Nurses Elking and Hamilton are likewise deserving of praise for their unremitting attention to duty.

**The Medical and Surgical History of the Canadian North-West Rebellion of 1885 (Montreal: John Lovell & Son, 1886), 34.**

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**Artist's Depiction of the Soldiers' March Across the Prairie to Batoche (Postcard)**



"A Battery Regiment of Canadian Military" by Armand Paquette (Parks Canada)



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### Excerpts from Manuscripts/Documents written by an Historian

Caves had been dug – ten, fifteen, twenty feet long – five or six wide, and four or five deep – and these were carefully covered with trees and brush and earth. In these during the four day’s struggle, the families lived and ate and slept they could.

#### Les Roles Les Souffrances Des Femmes Métisses, 160.

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### Excerpts from Manuscripts/Documents written by an Historian

Most of the Métis soldiers surrendered to Middleton in the hope of sparing their families further hardship. Moise Ouellette arrived and reported to Gabriel Dumont that Louis Riel had surrendered three days after the battle. Dumont refused to surrender, saying that he had ninety cartridges for ninety troopers. Madeleine Dumont Gabriel’s wife convinced him to flee to Montana where she promised to join him later. Accordingly, Gabriel and Michel Dumas set out for the United States with only meagre provisions to sustain them on their journey.

#### Calvin Racette, Métis Development and the Canadian West: Ending an Era Vol. 5 (Saskatoon: Gabriel Dumont Institute, 1985), 15.

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### Excerpts from the Published Memories of Gabriel Dumont

A few years later in 1888 while in Montreal, Dumont dictated his account of the Rebellion/Resistance. An extract from this account reads as follows:

In their flight they had to go through a clearing, so I lay in wait for them saying to my men, “Courage, I’m going to make the red coats jump in their carts with some rifle shots”. And then I laughed, not because I took any pleasure in killing, but to give courage to my men.

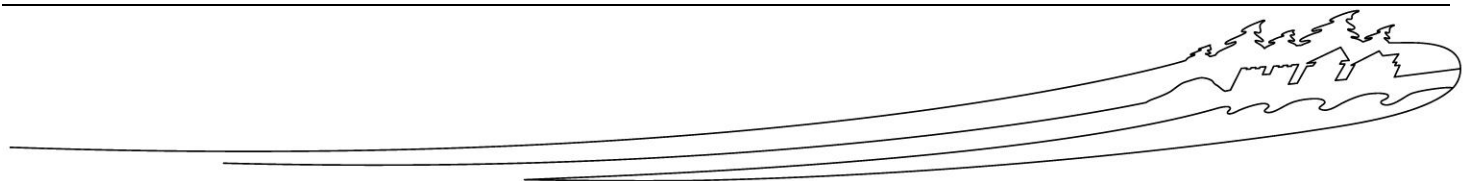
Since I was eager to knock off some of the red coats, I never thought to keep under cover, and a shot came and gashed the top of my head, were a deep scar can still be seen; I fell down on the ground, and my horse, which was also wounded, went right over me as it tried to get away. We were then 60 yards from the enemy. I wanted to get up, but the blow had been so violent, I couldn’t. When Joseph Delorme saw me fall again, he cried out that I was killed I said to him, ‘Courage, as long as you haven’t lost your head you’re not dead’.

While we were fighting, Riel was on horseback, exposed to the gunfire, and with no weapon but the crucifix which he held in his hand the enemy was then beginning to retire, and my brother, who had taken command after my fall, shouted to our men to follow and destroy them. Riel then asked, in the name of God, not to kill any more, saying that there had already been too much bloodshed...

After the enemy had fled, my companion tied me on my horse, and we went to Duck Lake, where my wound, which was a deep one, was dressed...

### Parks Canada Batoche Manuscript 24

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### Excerpts from Various Journal Entries

An infantry man might be seen with a small pig under one arm and a squaw's dress on the other ...scouts coming in with pots and pans tied to their saddles, poultry and other paraphernalia hanging about. One fellow in particular cut a very amusing figure. He had a tin pot on his head, various other cooking utensils hung about his saddle, some ten or fifteen fowls strung round his cartridge belt, several pairs of trousers hung to the back of his saddle, while under his arm he carried a small organ...Everything that could be carried away was taken and the rebels houses stripped and devastated...

#### **Les Roles Les Souffrances Des Femmes Métisses, 162.**

Josephte Desjarlais

May 12 1885

I remember seeing the soldiers coming down the hill, they were all-in red uniforms. I could hear the bullets flying all around me and I put my baby Sarah in a wash tub so I thought that would protect her life and my husband came to me, "You better run away because we are going to get killed." Then I took my baby and ran to the riverbank. And I looked at the water, just like it was raining heavy. It was the bullets from the soldiers, and I seen all kinds of men....

#### **Source Unknown**

But now to our camp again—the largest of the kind, perhaps, in the world. The first step was to hold a council for the nomination of chiefs or officers, for conducting the expedition. Ten captains were named...

(Note: same structure was used for Dizaines)

#### **N. Anick, The Métis of the South Saskatchewan: Manuscript Report Number 364 Vol. 01 (Winnipeg: Parks Canada, 1976), 107.**

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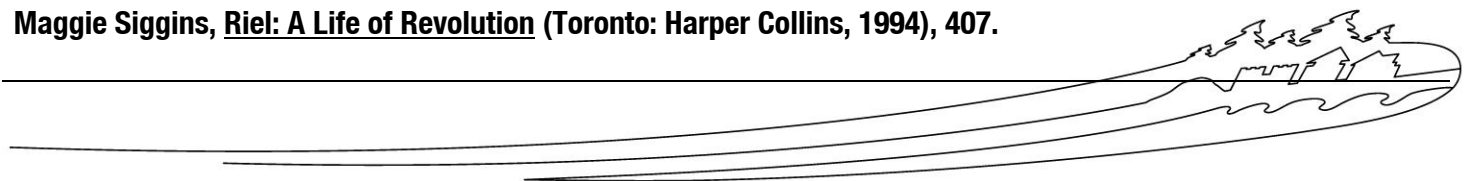
### Excerpt from the Published Memories of Gabriel Dumont

In the late afternoon of May 12, Louis Riel and Gabriel Dumont met in the woods on the outskirts of the village. "What are we going to do?" Riel said as soon as he saw his friend.

"We are defeated," Gabriel responded. "We shall perish. But you must have known when we took up arms, that we would be beaten. So, they will destroy us!"

After the battle, the women gathered the children along the riverbank. Many were sobbing, they were so frightened, hungry and tired. They were also thirsty, so much so that they licked the dew off the leaves. Food had been short for days, but now it was nonexistent; many families killed their pet dogs and ate them. At night the defeated hid in the wooded areas, or in caves along the riverbank. Gabriel Dumont ran from one group to another trying to comfort them "It was sad to see those poor souls lying in the hay like animals," he later wrote. "When I saw the children's bare feet I made them little shoes out of rawhide." And he added, "The women were very courageous and even joked about the state they were in."

#### **Maggie Siggins, Riel: A Life of Revolution (Toronto: Harper Collins, 1994), 407.**







### Manuscript/Document Written by a Historian

The breastworks were made of almost anything the soldiers could lay their hands on “fence rails, bags of oats, bales of hay...”

Entrenchment in which troops were placed was made by throwing up sods about four or five feet high, and inside of this about fifteen or sixteen feet from the breastwork, a second square was made of transport wagons, placed in such a position that the tongue of one wagon was inside the next one to it, all the baggage and provisions being left in the wagons. Towards the centre of this square another earthwork was thrown up to protect the hospital tents. There were within the encampment the 90th (Winnipeg Rifles), the 10th Royals, the Midland Battalion and four nine pounders, besides horses, *cayuses* (ponies) and horned beasts of all ages and lastly an instrument know as “Captain Howard’s Hurdy-gurdy” ....

### Source Unknown

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### Transcription of a Conversation

At the same time we heard them cry “Don’t fear! Don’t fear!” Middleton approached the rectory. I ... rode up to the house, which I found to be full of people; three or four Roman Catholic priests, some sisters of mercy and a number of women and children, the latter being all half-breeds. They were naturally...

**Walter Hildebrandt, The Battle of Batoche: Small British Warfare and the Entrenched Métis (Hull: Canadian Parks Service–Environment Canada), 44.**

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### Excerpt from Journal Entry (Soldier’s Diary)

As our men reached the village they went through every house and store. In one building a trapdoor leading into the cellar was discovered. On the closed trapdoor a heavy pole five or six inches in thickness stood wedged between it and the rafters above. It was surrounded at the base with a pole of rocks. This was the prison. Inside were prisoners previously collected on the prairies by Riel’s soldiers, consisting of surveyors, storekeepers and settlers, some 17 altogether, and for more than 18 days had been confined in this 10 x 12 hole without light or ventilation and very little food.

They were a sickly looking lot when we released them, but they were glad to be alive. They were quickly assisted back to our fort for a square meal. They just hugged us, some broke into tears.

**Walter F. Stewart, “Canadian Letters,”**

**<<http://Canadianletters.ca/letter.php?letterid=10242&warid=2&docid=2&collectionid=98>> (17 June 2008).**





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## Official Government Statistics

### The Midland Battalion

Each company consisted of

- 1 Captain
- 2 Lieutenants
- 1 Color Sergeant
- 1 Bugler
- 40 Rank and File

The Midland Battalion paraded as a unit for the first time on 1 April! Many of the men were completely untrained and had never served a day in their lives. H Company of the Hastings Rifles retained its rifle green uniforms but the remaining seven companies wore the traditional red infantry tunic of the Canadian Militia.

On 6 April, at 08:00 hours, the Midland Battalion entrained at Kinston for the Northwest. Between the 8 – 12 April, the green battalion negotiated the gaps in the CPR around the head of the Great Lakes marching through the snow in temperatures that dropped as low as –32F. The Battalion arrived in Winnipeg on 14 April and after a brief march through the city, reboarded the train and proceeded to Swift Current, the newly established supply base for the Northwest Field Force. Here the battalion detrained, went under canvas, and began a period of intensive training.

**Jack L. Summers, “Some brief Notes on the Midland (Provisional) Battalion 1885,” (1981).**

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### Journal Entry

...5,456 junior officers and men. Supplies would include 586 horses, 8, 9-pound cannon, 2 Gatling guns, 6,000 Snider-Enfield .50 calibre rifles, 1,000 Winchester repeating rifles. For the Gatling guns there were 70,000 rounds of ammunition; for the Snider-Enfield rifles, 1,500,050 cartridges, for the 9-pound cannon, 2,000 shells. Also food for the men, fodder for the horses, clothing, two field hospitals and medical supplies. Middleton’s officers alone outnumbered the entire Métis fighting force.

**Peter Charlebois, The Life of Louis Riel (Toronto: New Canada, 1978), 155.**

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### Excerpt from Newspaper Article

This diary account was first published in the Weyburn Review April 1966, with permission of Bob Hamilton, great grandson of Stewart.

May 12th

There were many incidents of note during this final charge of the 12th day of May 1885. One was where little Marcile Gratton, a French half-breed girl aged 10, ran across our line of fire and was shot dead on the doorstep of one of the stores. She wanted to be with her mother. Our boys gathered round the little dead thing as she lay in her frantic mother's arms, who kneeling on the step rocked her as she had when a baby, trying to get her to speak. She couldn't believe that her child was dead.

Suddenly a figure was seen to break away from among the group of prisoners, then under guard, farther up the street. Bareheaded and in shirtsleeves he bounded like a panther through the crowd, pushing our men right and left until he came to the mother and the little dead girl. He stood for a moment looking down at them, his long black hair half covering his face, then dropping to his knees he stroked his little daughter's hair gently, reverently. "Our poor little Marcile – est mort."

He passed his other arm about his wife's shoulder and the tears welling in his eyes dropped on the little girl's dead hand. The group of soldiers looking on were deeply touched by the scene that was being enacted at their feet. "I'd sooner let them keep Batoche than to hurt one hair of that poor little girl," one soldier was heard to say. The father rose slowly to his feet, assisting his Indian wife to hers. He took his little Marcile in his arms and they slowly made their way towards the setting sun and the ravine, where a few hours ago we were fighting our way toward the finish of the campaign. "Such is life. Such is death."

Then one officer was heard to exclaim, "General Middleton, only yesterday, sent orders to Riel, to have all their women and children put in one place under a white flag and every man would respect it." The reply that Riel returned was the "if one woman or child was even hurt by our fire, he would have all the white prisoners in his possession shot." (By now we had all these prisoners safe in our camp.) No one knew what to do or say.

**Walter F. Stewart, "Canadian Letters,"**

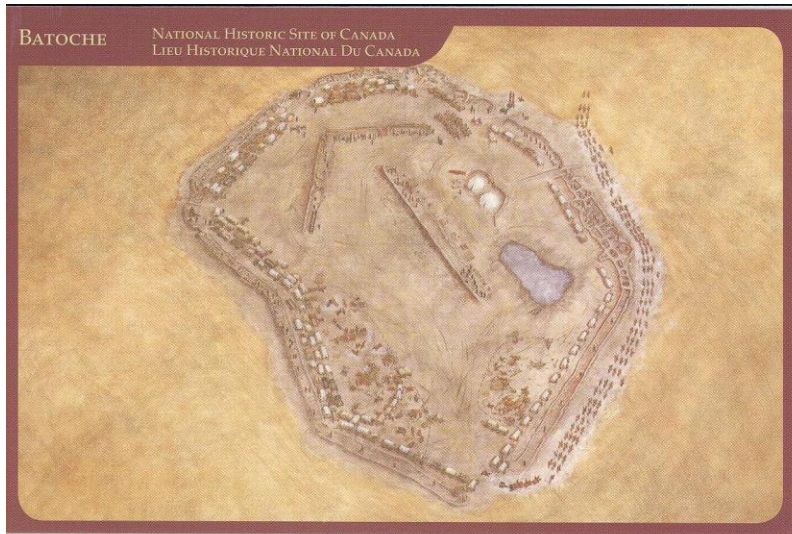
**<<http://Canadianletters.ca/letter.php?letterid=10242&warid=2&docid=2&collectionid=98>> (17 June 2008).**





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### Artist's Depiction of the Military Zareba at Batoche (Fortified encampment)



"Zareba" by Armand Paquette (Parks Canada)

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### Artistic Depiction of the Battle of Batoche



The Battle of Batoche, artist unknown (Parks Canada)



## GLOSSARY

### Definitions of Terms Associated with the Early History of Western Canada & Batoche National Historic Site

This glossary is intended to help both teachers and students by providing the definitions of words often used in association with the history of the settlement of Western Canada, in particular with respect to Métis, First Nations and early settlers' history in western Canada. These terms have been carefully researched and with respect to cultural references, reflect acceptable definitions by those communities.

**à la façon du pays** : a French term meaning in the “custom of the country.” This term was often used to describe marriages between fur traders and First Nation women. These marriages were based largely of First Nation marriage customs and without a church ceremony.

**Aboriginal** : the descendant of the original people of a geographic area. In Canada it is often used to describe the various Indian, Métis and Inuit people.

**abridged** : shortened or reduced.

**acres** : a measurement used to survey land. 1 hectares of land is equal to 2.47 acres.

**adaptation** : the ability to use physical or behavioural characteristics to survive or in response to new or modified surroundings.

**Algonquian** : the largest Aboriginal language group in Canada.

**ancestry** : descendants from one's father or mother.

**annuity** : an annual payment.

**aspen forest** : forests containing trees from the genus *Populus*, such as, poplar. These trees are often characterized by the way they flutter or tremble in the wind.

**badger** : a stocky burrowing animal with small legs, long front claws. They have a black and white striped head and a greyish coloured coat.

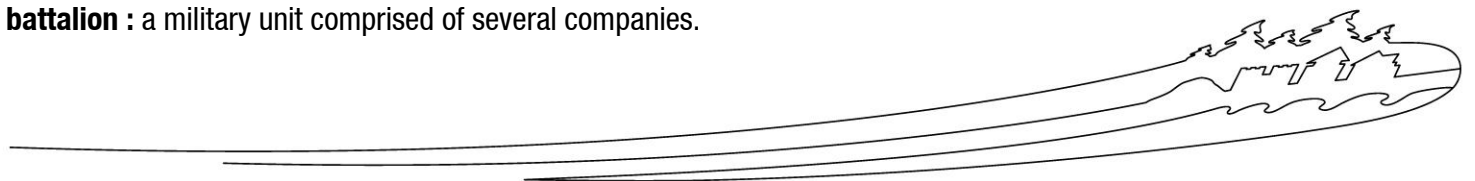
**bales of fur** : furs were packed in standard sized bundles usually between 90 – 100lbs.

**basin** : a bowl shaped container with an open top, usually used for holding liquids or food.

**Batoche** : a Métis settlement along the South Saskatchewan River. It gets its name from the nickname of Xavier Letendre dit Batoche. M. Letendre started a ferry crossing in 1872 where the Carlton trail and South Saskatchewan trail meet.

**Batoche, Battle of** : the decisive battle in the North West Rebellion/Resistance of 1885 in which the forces of Canada defeated Métis resisters. The battle was fought on May 9 through 12 1885.

**battalion** : a military unit comprised of several companies.





**battlefield** : the area in which a battle was fought.

**Battleford, Saskatchewan (Fort Battleford)** : located between Lloydminster and Saskatoon, Fort Battleford was established in 1876 as a North West Mounted police headquarters.

**bayonet** : a blade or knife that can be fit on the end of a rifle for use in close combat.

**Beauval, Saskatchewan** : a small Métis community located 300 miles north west of Saskatoon.

**bison** : see buffalo

**Bois-Brûlés** : an early term for Métis people. It was a French term meaning “burnt wood” in reference to the Métis people’s skin colour.

**boreal forest** : forest located in the Northern temperate zone, usually containing pine, spruce or fir trees.

**bourgeois** : a historic term referring to people who are middle-class. For Métis people the term was used to describe fur trade merchants.

**breastwork** : a quickly constructed defensive fortification that was usually around chest high.

**British Crown** : the symbol of British power in which the Queen or King as the executive authority over the government.

**bronchitis** : an inflammation of the bronchial tubes causing severe coughing or difficulty breathing.

**buffalo**: a large animal that freely roamed on the plains. With huge shoulders, horns, and long hair, every part of this animal was used by Métis and First Nations for food, shelter and clothing. Today they are more commonly called bison.

**buffalo robe** : jacket made from the hide of a buffalo.

**capote** : a hooded jacket made from a blanket. (Usually a Hudson’s Bay blanket was used)

**Canadian Pacific Railway (CPR)** : this railway stretched from eastern Canada to British Columbia, becoming Canada’s first transcontinental railway. It was built from 1881 to 1885.

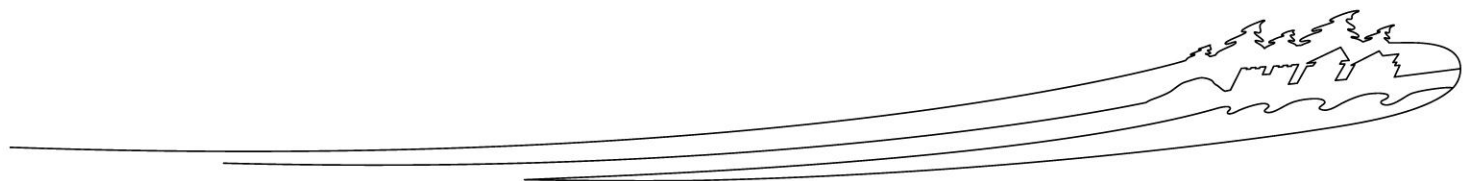
**Carlton** : see Fort Carlton.

**Carleton Trail** : see Carlton trail.

**Carlton Trail** : an overland trail that went from Fort Garry (Winnipeg) through southern and central Saskatchewan to Fort Edmonton and northern Alberta. The trail was made by the large wooden wheels of the Métis Red River carts digging deep groves in the soil.

**cartridge belt** : a belt with several loops that can hold the bullets for a gun.

**cassock** : a long ankle length robe worn by priests.





**cauldron** : a large pot used for boiling water, usually made of cast iron.

**cayuse** : a historic term for an Indian pony.

**chain** : a chain was a unit of measure in surveying. One chain equalled 22 yards (20.11680 metres.)

**Chief Factor** : the head Hudson's Bay Company official who was appointed to oversee the, social, economic and political aspects of major fur trade posts.

**chinking** : a mixture made primarily of mud, manure, clay and straw, placed between logs of a log building to insulate against cold, wind, and water.

**chokecherry** : a bitter wild cherry variety that was often dried and used to add flavour and nutrients to food.

**Christianity** : referring to the Christian religion that believes in life and teaching of Jesus.

**cobbler** : a person who makes or repairs shoes.

**colonizer** : a country that tries to establish new colonies in another country by asserting economic and political control over the original inhabitants of the area.

**communal** : shared by the people of a community.

**confederation** : the union of two or more provinces together for a common purpose.

**consecrated** : a spiritual blessing.

**Country-born** : children of European fur traders who were born in Canada. Usually this is used to refer to children born between European men and First Nation women.

**country wives** : native women who married European fur traders.

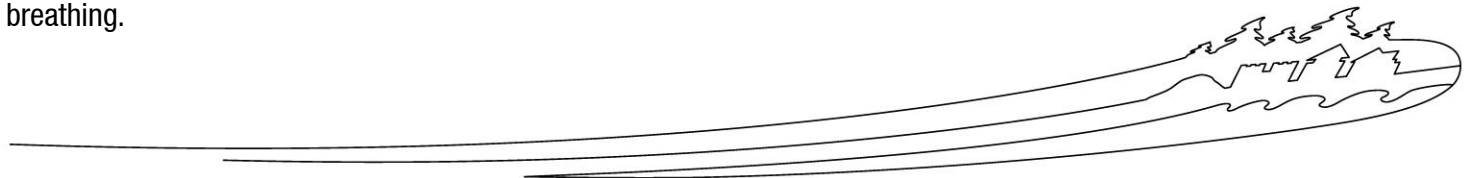
**coureurs de bois** : a French or French Canadian person who traded goods with First Nations people in Canada's interior without the permission of the Hudson's Bay or Northwest Companies.

**cranberry** : a red acidic berry that was used for colouring, nutrients, and flavouring. It is commonly divided into two groups; low bush cranberry or high bush cranberry.

**Cree** : the 'Cree' are a distinct culture and linguistic group within the First Nations. The Cree language, composed of five dialects, is part of the Algonquian language family. Encompassing a large part of the central and boreal forest regions of present day Saskatchewan, the Willow Cree involvement in the Battle of Batoche was mainly from a few members of the One-Arrow and Beardy's reserves near Batoche.

**crockery** : tableware such as eating or serving dishes.

**croup** : an inflammation of the larynx and trachea in young children with an associated hard cough and difficulty in breathing.





**cultivate** : preparing land by ploughing the land to seed for crops.

**cultural adaptation** : the process in which a culture changes or adapts to suit its environment or social factors.

**culture** : the ideas, customs, beliefs, institutions and art of a particular society.

**Dakota Sioux** : the Dakota Sioux originate in Montana, the Dakotas, and Minnesota. Members of the Siouan language family, the Dakota were one of the largest plains buffalo/bison hunting groups in the prairies.

**Dizaines** : a Métis military structure based on the buffalo hunt, in which each captain had ten members assigned to them. Besides the Métis men assigned to these groups, there were also men assigned other tasks like scouting or horse wrangling.

**dialect** : a regional variety of a language, often with its own grammar, pronunciation, or vocabulary.

**Dominion Lands Act** : an act of the federal government in 1872 to encourage settlement in western Canada. (Also see Dominion Land Survey)

**Dominion Land Survey** : was based on the American Public Lands System. Square grids of 36 square miles were laid out. These were then divided into 36, one-mile sections, and further divided into four-quarter sections.

**Duck Lake, battle of** : a battle between Métis forces and North West Mounted Police, along with the Prince Albert Volunteers on March 26, 1885. The skirmish was short, lasting less than an hour.

**Duck Lake, Saskatchewan** : a community across the river and to the north of Batoche.

**dugout** : a pit dug into the ground for shelter or defensive purposes.

**embroidery** : decorative artwork applied to garments and household items by needlework, often with silk or cotton thread.

**emigrant** : a person who leaves a native country or region to settle elsewhere.

**entrenchment** : a pit dug into the ground for defensive purposes with the soil placed in the front to create a small wall for protection.

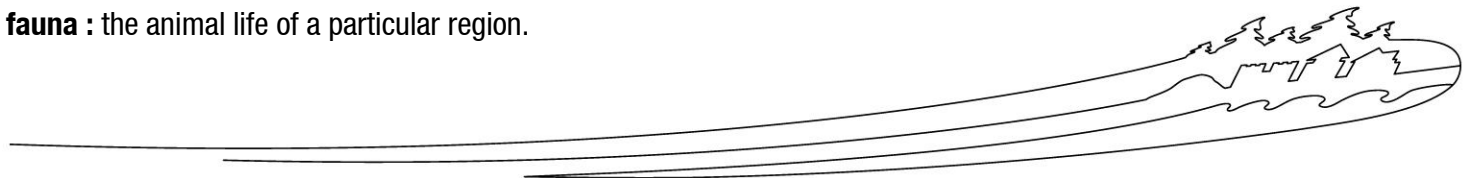
**Euro-Canadians** : a Canadian of European origin.

**extermination** : to completely kill or destroy.

**extinction** : the complete elimination of a particular animal species.

**extinguishment** : a legal concept used by the Canadian government that refers to the land rights of Aboriginal peoples. Before Canada could lawfully settle the lands they had to legally extinguish the Aboriginal rights or Indian title of the people. These rights were usually extinguished by Treaty or scrip processes.

**fauna** : the animal life of a particular region.







**foot** : an imperial measurement for length. Each foot is equal to 30.48 centimetres.

**ferry** : a flat-bottomed boat used to haul people, vehicles, or animals across a waterway or river.

**ferry toll** : the fee a person is charged to cross a water way or river on a ferry.

**fescue prairie grass** : short grass found mainly in prairie areas that have been undisturbed. Often refers to grasses found prior to settlement.

**fiddle** : a violin used to play traditional or folk music.

**fiddler** : one who plays the fiddle

**field hospital** : a temporary military hospital used to treat soldiers near a battlefield.

**Fish Creek, the battle of** : the first battle of the 1885 North West Rebellion/Resistance fought on April 24 1885 between the Métis and North West Field Force.

**First Nations** : the term “First Nations” applies to the original inhabitants of a country. Historically the word “Indian” was used to describe the original inhabitants of North America. This was largely due to early European explorers like Christopher Columbus who believed they had arrived in India instead of North America. Although they quickly realized their mistake, the word is still sometimes used today.

**flail** : a farming tool used to separate grains from their husks.

**flog** : to severely whip or lash with a whip or stick.

**flora** : the plant life of a particular region.

**fodder** : bulk food for animals or livestock, usually in the form of chopped hay and straw.

**Fort Carlton** : an early HBC fur trade post on the North Saskatchewan River. It was built where the North Saskatchewan River and the Carlton Trail meet, 37 kms north of Batoche.

**freemen** : independent traders and middlemen in the fur trade.

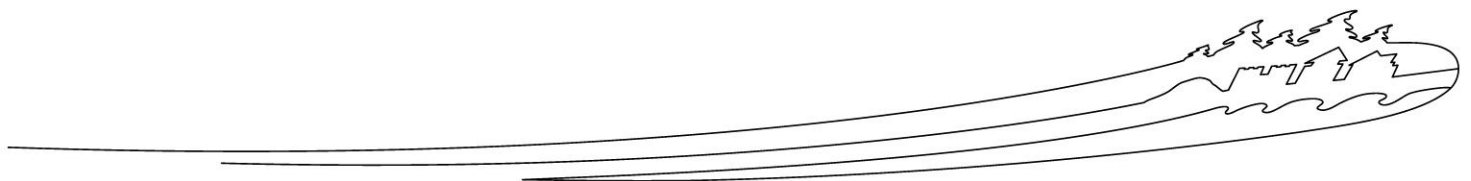
**free trade** : trade that is conducted without government restrictions, rules, or sanctions.

**free trader** : see freemen.

**freighter** : a person who delivers supplies or goods for a trading post.

**freighting** : delivering supplies or goods for payment of service.

**fur – ermine** : the fur of a weasel in its winter colour. During the winter the fur changed from brown to white, with a small black tip on the end of the tail.





**fur trade** : the trading of animal pelts from Canada for goods from Europe.

**gable** : the top triangular section of a building between edges of the roof and the main floor.

**gatling gun** : a repeating machine gun invented by Doctor Gatling in 1867. Usually found with eight or ten barrels that would each fire a bullet every turn. Captain Howard, firing up to 1000 rounds a minute, demonstrated a model of this gun at Batoche.

**grievance** : cause of a complaint.

**grippe** : a historic term referring to influenza. (Common flu)

**Half-Breeds** : historic term used to describe Métis people (mixed native and non-Native ancestry). It usually was in reference to Métis of English or Scottish ancestry.

**high treason** : violation by a subject of his/her allegiance to the sovereign (Queen or King) or to the state. For example trying to overthrow the government, or going to war against one's country. The punishment for high treason under British law was often death.

**hivernement** : the time when Métis people would settle in winter camps for hunting.

**Home Guard** : they were hastily organized groups of men who were often given weapons and basic military drills in an effort to protect the local communities if needed.

**homeland** : the geographic region in which a particular ethnic group believes they have the exclusive rights to.

**homestead** : land granted to a settler.

**homesteader** : a settler given the right to occupy a specific area of land.

**Hudson's Bay Company** : a European company started in 1670 to trade goods for furs from North America. It is also Canada's oldest company.

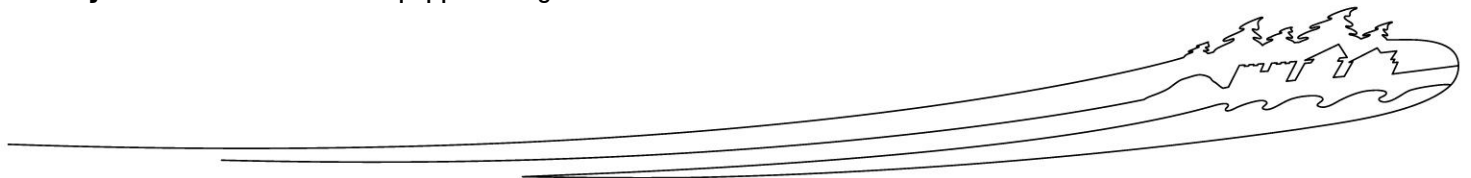
**inch** : an imperial measurement equal to two and a half centimetres.

**independent trader** : a trader who does not have an affiliation to a particular company. For Métis, an independent trader would have been able to trade with either the NWC or HBC.

**Indian** : the word "Indian" was used to describe the original inhabitants of North America. This was largely due to early European explorers like Christopher Columbus who believed they had arrived in India instead of North America. Although they quickly realized their mistake, the word is still sometimes used today.

**Indian agent** : a federal government official placed on a reserve to monitor social and political activity. They often tried to get First Nations to give up their traditional ways of life and adopt European ways.

**infantry** : a soldier trained and equipped to fight in battle on foot.





**inhabitant** : a person who permanently resides in one particular location or region.

**influenza** : a high contagious viral infection with symptoms that include muscle ache, fever, fatigue, and chills. It often killed people in epidemics (rapidly and widely) such as the Spanish influenza following World War 1.

**immigrant** : a person who leaves one country and permanently resides or settles in another country.

**immigration** : the movement of a person or people into a new country for the purpose of settlement, often for reasons of economic, political, or religious upheaval in their former home country.

**institution** : an established organization within a society.

**jig** : a lively Métis dance.

**kin** : one's relatives.

**kinship**: family relationship through blood, marriage, or adoption.

**Kokum** : a word used in Cree or Michif, meaning grandmother.

**land claims** : legal challenges put forth by Canadian Aboriginal people to have land the state took away from them, returned.

**land patent** : certificate stating registered ownership of a parcel of land.

**land speculator** : a person who risks buying or selling land for profit.

**land surveyor** : a person whose job is to determine the boundaries of a particular area of land.

**levy** : a fee, tax, surcharge, or tariff imposed on certain items being purchased.

**linguistic** : the scientific study of languages.

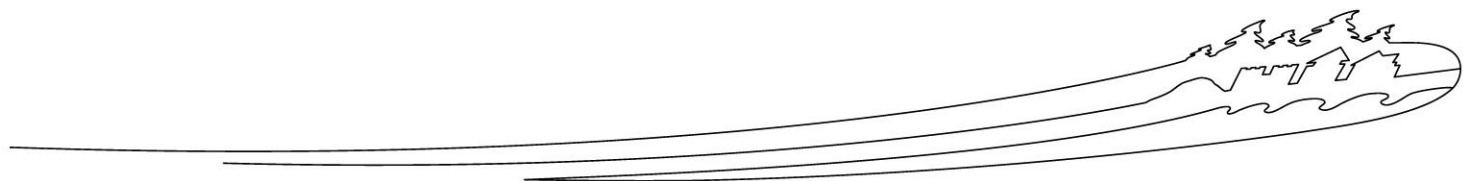
**louis** : a coin used during the time of New France.

**Lower Canada** : the southern portion of Québec from 1791 until 1841. It was called Lower Canada because it was "down" the St. Lawrence River and because Canada's provinces rise from east to west. By contrast, Ontario was originally known as Upper Canada.

**made beaver** : the made beaver was a well-dressed, thick-furred beaver pelt. It became standard of trade used in the fur trade system in Canada on which the value of all other items was based.

**Manitoba Act** : an act, which created the province of Manitoba in 1870. The act guaranteed 1.4 million acres of land and language rights for the Métis people of Manitoba.

**mare** : a female horse.





**Métis** : a French word, which means mixed. In the Canadian context, the word means persons of mixed Aboriginal and European heritage, no matter the mixture, who identify themselves as a Métis. In English, the word is pronounced "may-tee" while in French it is pronounced "may-tis" – a pronunciation which many Métis Elders still use.

**Métis freighters** : Métis men who were employed by shipping and hauling goods.

**Michif** : a distinctly Métis language based on a mixture of Cree, or Saukteaux verbs and French nouns with a distinct grammar, syntax, and lexicon.

**mile** : an imperial measurement for distance. It is the equivalent of 2.5 kilometres.

**militia** : a military group of ordinary civilians that could be trained and mobilized to come to the defence of Canada when needed.

**mink** : a member of the weasel family that has a soft fur that ranges in colour from white to dark brown. The small, slender animal was rare and highly valued because of the number of animals needed to make a coat or other products.

**mire** : used to refer to a bog or marsh. The ground is often a heavy, sponge like material in these areas.

**Mitchif** : see michif.

**Mixed-blood** : a person having parents or ancestors of two or more "races." Historically it was also used to describe Métis people.

**moccasin** : a soft leather shoe sewn by hand by Métis or First Nation people.

**monopolization** : when one company tries to gain complete control of a market or trade.

**muskkrat** : a dark brown furry rodent with a long narrow tail that lives primarily in water.

**nomadic** : moving from place to place without building.

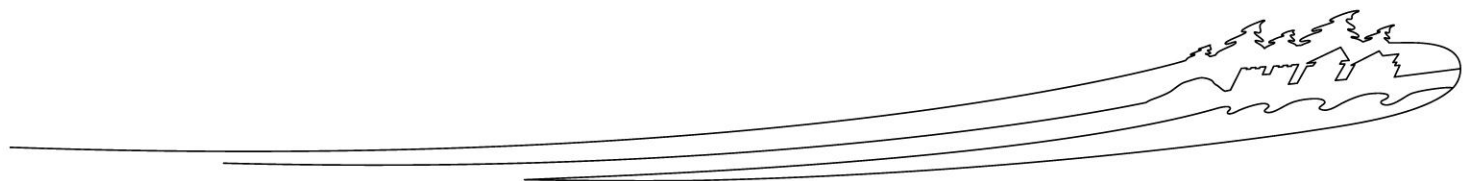
**North West Company** : a Scottish and Canadian fur Trade Company based out of Montreal. It used the same fur trade routes of the French and was a rival of the Hudson's Bay Company until they merged in 1821.

**North West Mounted Police (NWMP)** : a federal police force formed in 1873. Its name was changed to the Royal Canadian Mounted Police in 1920.

**North West Field Force (NWFF)** : the North West Field force, Canada's first official army, was given the task of suppressing the uprising in Western Canada. The NWFF was made up of members of Canada's militia, permanent army, and volunteers. In total, 5000 men were mobilized for active duty, in which, 800 were sent to the Batoche area.

**Ojibwa** : a First Nation group from the Algonquin family.

**oral history** : stories and history passed down from generation to generation verbally, without writing them down.





**Orkney tradesman** : a person from the Orkney Island area of Scotland that was employed trading goods for the fur trade companies.

**Order of the Oblates** : religious Christian order, similar to the Oblats of Marie-Immaculée. The name *oblat* can also be used for a person who has joined a religious community without saying his vows and without abandoning his layman ways.

**ox** : see oxen.

**ox cart** : see Red River cart.

**oxen** : a domesticated animal from the bovine family used to pull wagons.

**pass system** : First Nations people had to get a pass from the Indian Agent in order to leave the reserve.

**pelt** : the skin of an animal with the hair, fur, or wool still attached.

**pemmican** : a mixture of pounded bison meat, fat, and berries used as a main food supply in the fur trade economy.

**petition** : a written request to the government to change something or demanding action by government, signed by a number of people who are in support.

**Petite Ville** : located south of Batoche along the South Saskatchewan River this community was one of the largest Métis winter hunting camps (*hivernant*) in Saskatchewan. It is now an archaeology site dating back to the 1870's or earlier.

**Plains Cree** : One of the several different groups of Aboriginal people within the Cree family. They reside primarily in the Grasslands and central prairies of Saskatchewan and Alberta.

**pneumonia** : a disease of the lungs that causes coughing and difficulty breathing.

**point system** : a fur trade system for pricing or grading of blankets by weight and size. The Hudson's Bay Company used this system to grade wool blankets from one to six points. Each point was equal to one made beaver.

**pre-contact** : a term to describe the period of history prior to European arrival in Canada.

**presbytery/rectory** : the residence of the priest.

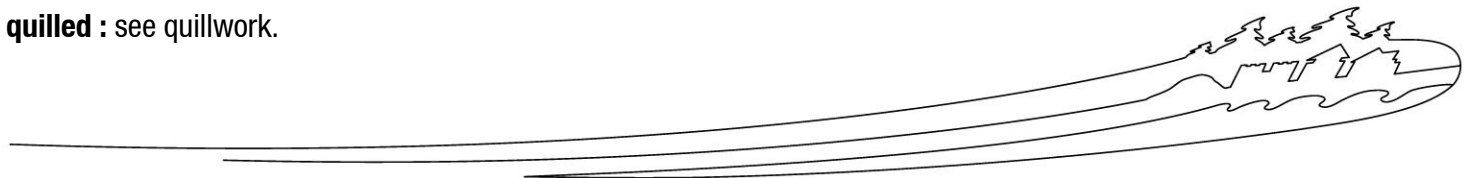
**primary source documents** : sources from diaries, newspapers, journals, or government documents used by historians to examine the past.

**provisional government** : a temporary government.

**pulpit** : the elevated platform used by the priest to conduct religious services.

**quadrille** : a square dance of five figures performed by four couples.

**quilled** : see quillwork.





**quillwork** : embroidery using natural or dyed porcupine quills.

**ravine** : a steep sided valley usually found along small rivers or streams.

**rectory/presbytère** : the home that is given to a priest to live in.

**Red River cart** : a Métis designed two-wheeled cart used for hauling supplies. The cart was entirely constructed from wood (no metal parts). It is also referred to as an Ox cart.

**Red River Resistance** : the first of the great Métis resistances led by Louis Riel, which led to the creation of Manitoba as a province in 1870. The Red River Resistance began in October 1869, with the creation of a provisional government, and concluded on May 12, 1870 when Parliament passed *The Manitoba Act*.

**Red River settlement** : now part of Winnipeg, this area was rich in natural resources and animals. It was a major fur trade transport route, and considered by many one of the Métis homelands. Founded in 1812, at the forks of the Red and Assiniboine Rivers, this original HBC retirement colony was the first non-First Nations settlements in Manitoba.

**reel** : a fast, lively folk dance.

**regiment** : a military unit composed of more than one battalion.

**reserve** : a Canadian term for the land set aside for First Nations use.

**resolution** : a formal statement or decision to do something.

**rheumatism** : a disorder that is often characterised by chronic pain of the soft tissue, joints, or in rare cases the lungs, heart, or kidneys. It is sometimes associated with arthritis.

**river frontage principle** : see riverlots.

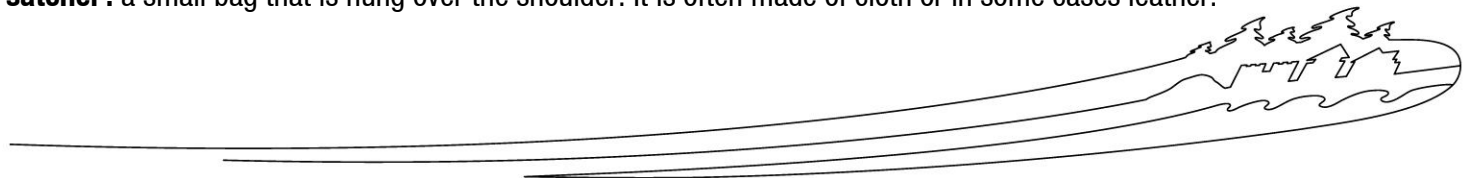
**riverlot** : the Métis laid out their farms based on the French-Canadian seigniorial system, which was comprised of long and narrow lots backing from the St. Lawrence River. The Métis riverlot pattern was established along fertile river valleys and transportation trails and measured approximately 0.4 kilometres wide by 3.22 kilometres long (10 chains wide and 2 miles long). The Métis cultivated a small portion of them, but lived principally by freighting, trading and raising cattle.

**road allowance; road allowance people** : lands set aside by the government for the development of roads. Many dispossessed Métis lived on road allowances when they were pushed off their traditional lands, becoming known as the road allowance people.

**Rupert's Land** : this is the territory that the Hudson's Bay Company and English crown claimed. The land drained by waters entering the Hudson Bay.

**saskatoons** : small berries rich in Vitamin C and iron, used for flavouring, or drying to be used for nutrients later. They were also used as a dye to make purple colours.

**satchel** : a small bag that is hung over the shoulder. It is often made of cloth or in some cases leather.





**Saulteaux** : the Saulteaux were members of the Algonquian-Ojibwa language family who resided in southern Saskatchewan. Their involvement at the battle of Batoche was mainly through the marriage of kin into Métis families who had moved to the Batoche region of present day Saskatchewan.

**scouts** : see scouting.

**scouting** : to explore an area to obtain information. For example, in battle an army will scout the area ahead to count the number of troops or landscape.

**scow** : a small, flat-bottomed boat.

**scrip; scrip certificate** : a government issued certificate that gave Métis people land or money.

**seigniorial** : an old French land system used commonly along the St. Lawrence River in New France (Quebec). Land was given to workers in exchange for labour, protection or money. The plots of land were often long, narrow, and next to the river, giving everybody access to the water.

**shaganappi** : bison hides that were prepared using a mixture of brains and ashes. It was very stiff and durable, which made good harnesses for animals.

**shillings** : British coins.

**sinew** : the fibrous cord that connects muscle to bone; also known as a tendon.

**Siouan** : a First Nation language group often found in central and south eastern North America.

**Sioux** : see Dakota Sioux.

**Snider – Enfield** : a breach-loading rifle (bullet is loaded from the back of the barrel) with .577 calibre cartridge. At Batoche the most common rifle equipped with an upgrade conversion kit, or a Martini Henry, which was a newer version.

**speculator** : a person who risks buying or selling an item for profit. There is usually an element of risk in their ventures.

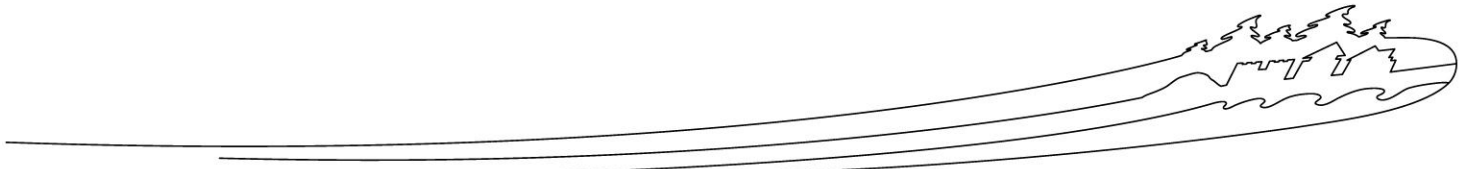
**squaw** : an offensive slang term for a First Nation woman.

**St. Laurent, Saskatchewan** : located across the river from Batoche, this was the first Métis community in the area. Métis people were encouraged to settle here so that Fort Carlton had a steady supply of freighters, and it would be easier for the church to establish itself.

**St. Louis, Saskatchewan** : located west of Batoche along the South Saskatchewan River, this was also an area commonly settled by Métis.

**surveyor** : a person whose job was to establish the boundaries or area of a piece of land.

**title** : the legal ownership of land. For Aboriginal people this was usually through the scrip or treaty process.





**Touond's Coulée** : area where the first battle of the North West Rebellion/Resistance of 1885 took place; this happened on the 24th of April, 1885, between the Métis and the North West Field Force. This *coulée* is also referred to as Fish Creek.

**township principle** : land set aside by the federal government for future settlement. (See Township)

**township** : the Dominion Land Survey was based on the Public Land Survey System in the United States. It was used to divide land into six mile by six mile squares. Each thirty-six square mile township was then divided into thirty-six one mile sections of 640 acres. Each section was then divided again for sale into four quarters of 160 acres. Every township had land reserved for schools, homesteads, and land grants for the Hudson's Bay Company (HBC) or the Canadian Pacific railway (CPR).

**trade** : the business of buying or selling goods. Could also be a source of bartering in which an item could be exchanged for another item.

**tradesman** : a person employed in the fur trade, often in a position of trading goods for furs in the fort or in the open prairie.

**trading post**: a store or place used to conduct trade. The where generally used to trade fur pelts for goods.

**treason-felony** : a lesser charge than high treason that could result in a life sentence in jail, but not death. (See high treason)

**treaties** : refers to the number of agreements signed between First Nations and the federal Government for the surrender of First Nations land. (See treaty)

**treaty** : a legally binding agreement or obligation between two parties.

**tuberculosis** : an infectious bacterial disease promoting the growth or swelling of nodes (lumps) in the lungs. Untreated, this disease can be fatal.

**Upper Canada** : Québec was divided into two colonies in 1791. Upper Canada was "up" the St. Lawrence River and is part of present day Ontario. (Also see Lower Canada)

**vesper** : a religious service held in the evening.

**voyageur** : French-Canadian free traders that were licensed by the fur trade companies to trade goods for furs in Canada's interior.

**weasel** : a long, slender animal with a long tail, short legs and fur that is either brown or white in winter with a black tip on the tail. Weasels are known for attacking animals much larger than themselves like rabbits.

**Whitehorse Plain** : a prime Métis and First Nations buffalo hunting grounds, which were located in what is now southern Manitoba.







**Willow Cree** : a term used to refer to the Cree people in the Batoche area. It is usually used to refer to members of the One Arrow and Beardy/Okemasis First Nations.

**wintering camp (*hivernants*)** : a temporary Métis camp used as a base in the winter for hunting.

**Woods Cree** : one of the several different groups of Aboriginal people within the Cree family. They reside primarily in the Forest belt areas of Saskatchewan and Manitoba.

**wrangling** : to gather horses or other livestock into one group.

**Yankees** : a slang term referring to people who reside in the United States.

**yard** : an imperial measurement for length equal to 0.9144 of a metre.

**York boat** : a large flat-bottomed boat, used to transport goods and furs on the waterways. This large boat could replace several canoes and had a crew of up to eighteen men.

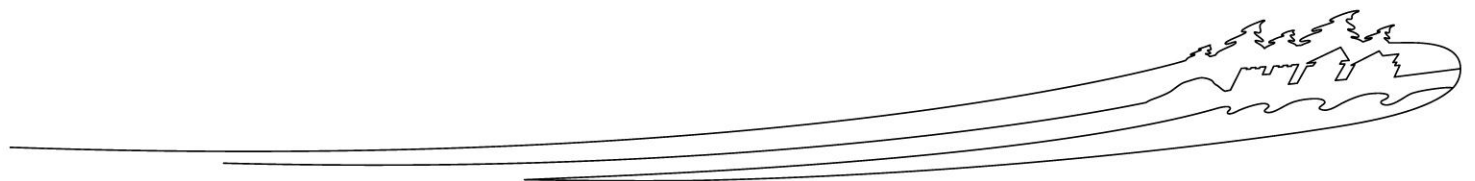
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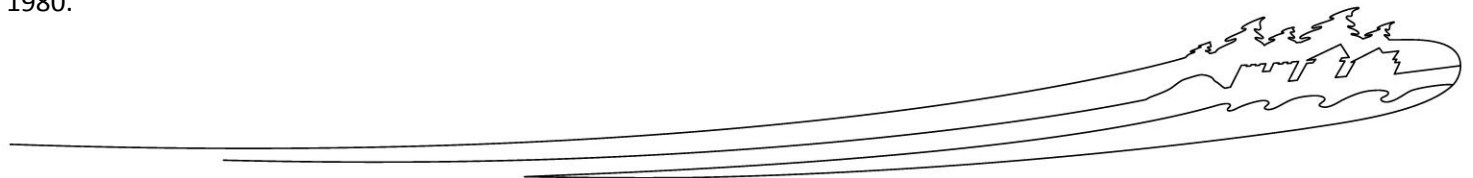
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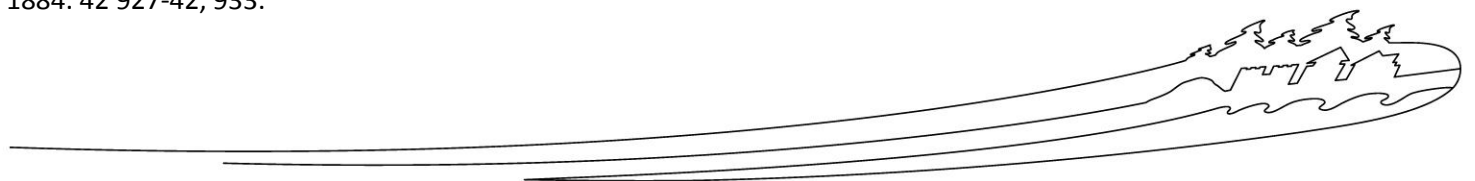
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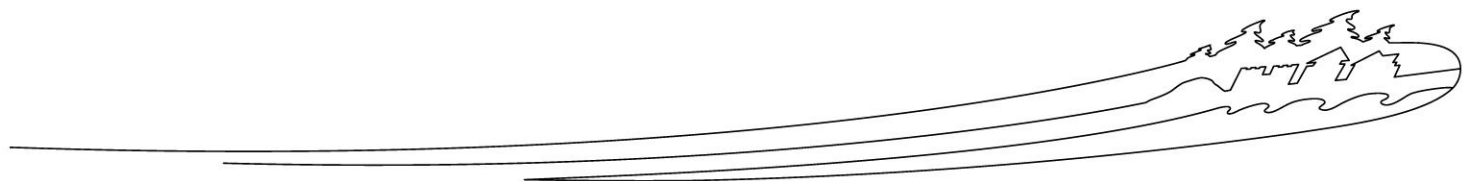
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Book Lists by Author

Diary of Barbara Anderson	Anderson, Barbara
The Metis of the South Saskatchewan: Manuscript Report Number 364 Vol 1	Anick, N.
The Metis of the South Saskatchewan: Manuscript Report Number 364 Vol 2	Anick, N.
Envoye a Batoche par le P. Maisonneuve	Archives Archiepiscopales de Saint-Boniface
Batoche 1885: The milita of the Metis liberation movement	Barkwell, Lawrence J.
Medicines to Help Us: Traditional Metis Plant Use	Belcourt, Christi
Le bon vieux temps	Berthelot, Hector
History of the Saskatchewan and the North-West Territories	Black, Norman F.
Knots in a string: an introduction to native studies in Canada	Brizinski, Peggy
Journeys to the Far West: Accounts of the Adventurers in Western Canada 1858 to 1855	Cavell, Edward
The life of Louis Riel	Charlebois, Peter
Gabriel Dumont Memoirs: the Memoirs as directed by Gabriel Dumont	Combet, Dennis
Batoche National Historic Site Period Landscape Study: Manuscript Report 404	Coutts, Robert
Batoche Reconstruction Historical Feasibility Study: Final Report	Coutts, Robert
Archeological Investigations at Batoche National Historic Park: 1976/ A Preliminary Analysis of Historic Settlement Patterns at Batoche National Historic Park: Manuscript Report 394	Donahue, Paul and Neal D. Putt
The Free People – Otipemisiwak: Batoche, Saskatchewan 1870-1930	Enviroment Canada
Buffalo Days and Nights	Erasmus, Peter
Glossary of Terms used in the Virtual Museum of Metis History and Culture	Gabriel Dumont Institute
Vanishing Spaces: Memoirs of Louis Goulet	Guillaume, Charette
Metis Culture & Heritage Resource Centre	Haag, Larry
Women of Red River	Healy, W.J.
The Battle of Batoche: British Small Warefare and the Entrenched Metis	Hildebrandt, Walter
The North-west Resistance of 1885	Joanne Pelletier, Ed.
The Medical and Surgical History of the Canadian North-West Rebellion of 1885	John Lovell & Son
Prairie Form	Kermoal, Nathalie
Dear Editor and Friends: Letters from Rural Women of the North-West, 1900-1920	Lewis, Norah
Sessional papers of the Parliament of the Dominion of Canada	Library and Archives Canada



...and mighty women too: stories of notable western Canadian women	MacEwan, Grant
Blankets and Beads: A History of the Saskatchewan River	MacGregor, J.G.
Forget to Dewdney, Enclosed in Dewdney to Macdonalds	MG26, PAC
Saskatchewan Western Development Museum Guide for Teachers, 1905-2005	Newman, Leslee and Amy McInnis
Macdonald Papers	No Author
Official Report of the Debates of the House of Commons of the Dominion of Canada	No Author
Structural and Material Cultural History of the Church at St. Antoine de Padoue	Payment, Diane
Red River Insurgence 1869-70	Pelletier Joanne
Memoirs of Louis Schmidt	Public Archives of Manitoba
Metis Development and the Canadian West: Conflicting Plans Vol 4	Racette, Calvin
Metis Development and the Canadian West: Ending an Era Vol 5	Racette, Calvin
Metis Development and the Canadian West: Petitioning for Rights Vol 3	Racette, Calvin
The Red River Settlement, Its Rist, Progress and Present State	Ross, Alexander
Reminiscences of a Bungle by One of the Bunglers and Two Other North West Rebellion Diaries	Rusden, Harold
Gabriel's Children	Schilling, Rita
Riel: A Life of Revolution	Siggins, Maggie
Canada and the Metis, 1869-1885	Sprague, D.N.
Canadian Historical Review	Stanley, George F.
The Birth of Western Canada	Stanley, George F.
Loyal till Death: Indians and the North-West Rebellion	Stonechild, Blair and Bill Waiser
Some brief Notes on the Midland (Provisional) Battalion 1885	Summers, Jack L.
Where the Wagon Led	Symons, R.D.
the free dictionary	thefreedictionary.com
Expressing our Heritage: Metis Artistic Designs	Troupe, Cheryl
The North-West Mounted Police Vol 2	Turner, John Peter
Pieces of the Past	Walters, Frank J.
The Last Buffalo Hunter	Weekes, Mary
War in the West: Voices of the 1885 Rebellion	Weibe, Rudy and Bob Beal
Gabriel Dumont in Paris: a Novel History	Zinovich, Jordon



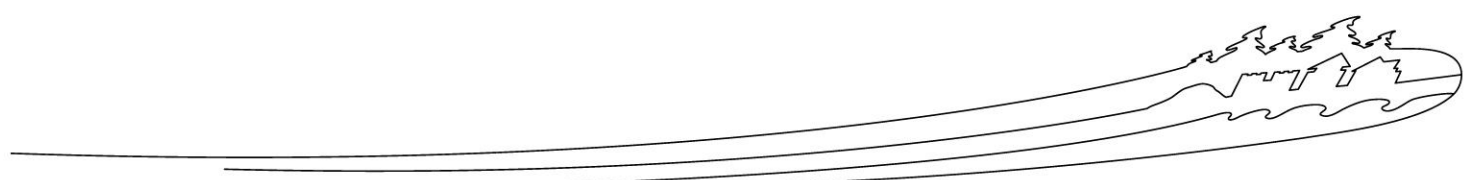
Book Lists by Title

...and mighty women too: stories of notable western Canadian women	MacEwan, Grant
Archeological Investigations at Batoche National Historic Park: 1976/ A Preliminary Analysis of Historic Settlement Patterns at Batoche National Historic Park: Manuscript Report 394	Donahue, Paul and Neal D. Putt
Batoche 1885: The milita of the Metis liberation movement	Barkwell, Lawrence J.
Batoche National Historic Site Period Landscape Study: Manuscript Report 404	Coutts, Robert
Batoche Reconstruction Historical Feasibility Study: Final Report	Coutts, Robert
Blankets and Beads: A History of the Saskatchewan River	MacGregor, J.G.
Buffalo Days and Nights	Erasmus, Peter
Canada and the Metis, 1869-1885	Sprague, D.N.
Sessional papers of the Parliament of the Dominion of Canada	Library and Archives Canada
Canadian Historical Review	Stanley, George F.
Dear Editor and Friends: Letters from Rural Women of the North-West, 1900-1920	Lewis, Norah
Diary of Barbara Anderson	Anderson, Barbara
Envoye a Batoche par le P. Maisonneuve	Archives Archiepiscopales de Saint-Boniface
Expressing our Heritage: Metis Artistic Designs	Troupe, Cheryl
Forget to Dewdney, Enclosed in Dewdney to Macdonalds	MG26, PAC
Gabriel Dumont in Paris: a Novel History	Zinovich, Jordon
Gabriel Dumont Memoirs: the Memoirs as directed by Gabriel Dumont	Combet, Dennis
Gabriel's Children	Schilling, Rita
Glossary of Terms used in the Virtual Museum of Metis History and Culture	Gabriel Dumont Institute
History of the Saskatchewan and the North-West Territories	Black, Norman F.
Journeys to the Far West: Accounts of the Adventurers in Western Canada 1858 to 1855	Cavell, Edward
Knots in a string: an introduction to native studies in Canada	Brizinski, Peggy
Le bon vieux temps	Berthelot, Hector
Loyal till Death: Indians and the North-West Rebellion	Stonechild, Blair and Bill Waiser
Macdonald Papers	No Author
Medicines to Help Us: Traditional Metis Plant Use	Belcourt, Christi
Memoirs of Louis Schmidt	Public Archives of Manitoba
Metis Culture & Heritage Resource Centre	Haag, Larry
Metis Development and the Canadian West: Conflicting Plans Vol 4	Racette, Calvin
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The Last Buffalo Hunter	Weekes, Mary
The life of Louis Riel	Charlebois, Peter
The Medical and Surgical History of the Canadian North-West Rebellion of 1885	John Lovell & Son
The Metis of the South Saskatchewan: Manuscript Report Number 364 Vol 1	Anick, N.
The Metis of the South Saskatchewan: Manuscript Report Number 364 Vol 2	Anick, N.
The North-West Mounted Police Vol 2	Turner, John Peter
The North-west Resistance of 1885	Joanne Pelletier, Ed.
The Red River Settlement, Its Rist, Progress and Present State	Ross, Alexander
The Free People – Otipemisiwak: Batoche, Saskatchewan 1870-1930	Enviroment Canada
Vanishing Spaces: Memoirs of Louis Goulet	Guillaume, Charette
War in the West: Voices of the 1885 Rebellion	Weibe, Rudy and Bob Beal
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Where the Wagon Led	Symons, R.D.
Women of Red River	Healy, W.J.





## Timeline of Events Associated with the History of Batoche National Historic Site of Canada

- 1880** The *Métis* sent a petition to John A. Macdonald, Minister of the Interior, with sixteen signatures. Additionally, the *Métis* of Prince Albert and Edmonton sent *petitions* to Macdonald with one hundred and two signatures.
- 1881** The *Métis* of Qu'Appelle Valley sent a petition to the Marquis of Lorne, the Governor General of Canada, with one hundred and eighteen signatures.
- 1881 March 4** The *Métis* residents of Battleford, sent a petition with seventy-three signatures to Macdonald, the Minister of the Interior.
- 1881 October 18** The residents of Prince Albert petitioned Macdonald with twenty-five signatures.
- 1882 August** The *Métis* of Qu'Appelle Valley petitioned Edgar Dewdney, the Lieutenant Governor of the Northwest Territories, with forty-four signatures.
- 1882 September 4** The *Métis* of District of Prince Albert and St. Antoine de Padoue, now Batoche, sent a petition with forty-four signatures to Macdonald.
- 1883 November 19** The *Métis* farmers and residents of St. Louis petitioned George Duck, the land agent in Prince Albert, with thirty-two signatures.
- 1884 May 6** A *resolution* was passed by the Northwest's *Métis* and Country Born to obtain Louis Riel's assistance in order to negotiate with Canada for formal title to their lands.
- 1884 July 5** James Isbister, Gabriel Dumont, Moïse Ouelette and Michel Dumas went to St. Peter's Mission in Montana in order to bring back Riel.
- 1884 July** Big Bear and other chiefs met with Louis Riel at Duck Lake, however, they did not form an alliance.
- 1884 Summer** Louis Riel held meetings with the English and French-speaking settlers regarding negotiation for provincial status with Canada. Riel was closely monitored by the NWMP during his re-entry into the Northwest.
- 1884 Autumn** Big Bear and his people wintered at Frog Lake, the home of the Woods *Cree*. Lawrence Vankoughnet, Deputy Superintendent of *Indian* Affairs, severed rations to Big Bears' people. Vankoughnet was suspicious of Big Bear's association with Louis Riel.
- 1884 December** Louis Riel and Henry Jackson drafted a petition listing the *grievances* of the *inhabitants* of the Northwest. The government responded by appointing a committee to investigate *Métis* claims and to make a list of those who did not take *scrip* in Manitoba.
- 1885 March 8** Louis Riel put forth a motion for the formation of a provisional government and bill of rights. Word reached Riel that troops are on the way to arrest him.
- 1885 March 18** The *Métis* took control of Batoche, and seized the local Indian Agent and other government officials.





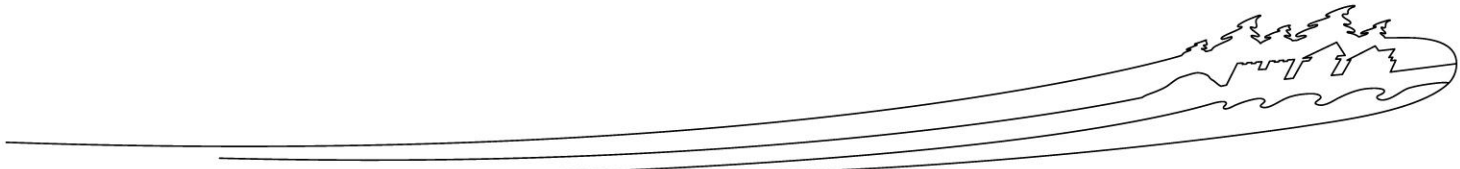
- 1885 March 19** Louis Riel was informed that the Métis petitions would be met with bullets. Thus, the Métis immediately formed a provisional government. Pierre Parenteau was chosen as president, Charles Nolin was commissioner, Gabriel Dumont was general, French Canadian Philippe Garnot was secretary and twelve other Métis men were elected as members of the council.
- 1885 March 21** Louis Riel demanded the surrender of nearby Fort Carlton.
- 1885 March 22** The settlers and English-speaking *half-breeds* withdrew their support of the Métis Provisional Government. Louis Riel established headquarters at the Batoche church and demanded Major Crozier's surrender.
- 1885 March 26** Major Crozier sent a party of mounted police to Duck Lake. A scuffle occurred between the Métis and the *NWMP*; the Métis were victorious. Canada quickly mobilized troops to suppress the Métis resistance.
- 1885 Late March** Poundmaker's people left their *reserves* and traveled to Battleford. Settlers, hearing of the defeat of Crozier, fled to Fort Battleford. The Cree plunder the abandoned houses and the stores looking for food. Two settlers were killed.
- 1885 April 2** Big Bear's war chiefs, Wandering Spirit and Imasees, persuaded the starving people to pillage the *HBC* stores at Frog Lake. Nine people were killed in the attack, including Indian agent Thomas Quinn, a Sioux Métis, two priests and settlers.
- 1885 April 3** News of the Métis resistance reached the Onion Lake Reserve. Leader Seekaskootch helped the farm instructor, the Anglican missionary and his family to safety at Fort Pitt. Henry Quinn, nephew of the slain Indian agent at Frog Lake, arrived at Fort Pitt after escaping the killing with the help of First Nations.
- 1885 April 6** Fredrick Dobson Middleton commander of the Canadian Militia led troops to Batoche from Qu'Appelle. His strategy was to break the strong hold of the Métis resistance.
- 1885 April 13** Henry Quinn and two *North-West Mounted Police* constables were sent out to scout for Big Bear's camp. Hours after the *scouts* were sent; Big Bear's representatives approached the fort and asked that a meeting be held between the chiefs and W.J. McLean, chief trader for the HBC. Troops under Colonel William Dillon Otter left for Battleford from Swift Current. Major General Thomas Bland Strange headed for Edmonton from Calgary.
- 1885 April 14** A meeting was held in Big Bear's camp. Scouts stumbled upon the meeting and engaged the band. HBC employees surrendered to Big Bear and the police retreated to Battleford.
- 1885 April 15** Henry Quinn was captured and the Cree occupied the abandoned Fort Pitt for a while and then began their journey back to Frog Lake.
- 1885 April 24** Gabriel Dumont and Middleton's armies battled at Fish Creek. The Métis were located along the coulee of the creek and fired down on Middleton's troops, which resulted in a Métis victory.
- 1885 May 1** Major General Strange arrived in Edmonton and took command of the steam wheeler *Northcote*. The ship headed down river with its cargo of armed men.

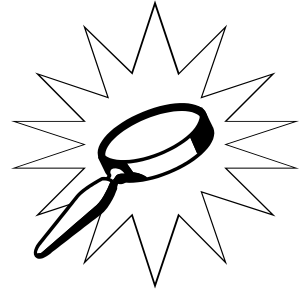


- 1885 May 2** Colonel Otter attacked Poundmaker's camp at Cutknife Hill. The troops found themselves surrounded and retreated. Poundmaker prevented his men from going after the retreating soldiers.
- 1885 May 5** Gabriel Dumont and the Métis lowered a cable across the river and knocked down the stacks of the *Northcote*, which carried military supplies to Canadian troops. The Métis' guerrilla tactics were successful against the Canadian military.
- 1885 May 9-12** The Canadian military attacked Batoche and the fighting lasted for four days. On the last day the military charged, burned, and destroyed property in the Batoche region. Gabriel Dumont escaped to the United States. Louis Riel surrendered three days after the battle. Many Métis women and children hid along the riverbank to avoid capture.
- 1885 May 15** Louis Riel surrendered to the Canadian military.
- 1885 May 26** Poundmaker surrendered to the Canadian military.
- 1885 May 28** The *Northwest Field Force* attacked the Cree (members of the *Wood* and *Plains bands*) at Frenchman Butte. After five hours of fighting, both sides withdrew: the Cree to Makwa Lake and the field force to Fort Pitt.
- 1885 June 3** Major Samuel Steele's 40 scouts attacked a Cree camp killing four people, including Seekaskootch. Hearing of the skirmish, members of the main camp rushed to the site of the fight. After three hours at battle, Steele retired and awaited reinforcements.
- 1885 June 4** The Cree retrieved their dead from the west side of the fort and buried them. They headed north and crossed a second narrow. Big Bears' Plains Cree and the Wood Cree separated. Big Bear headed south and the Wood Cree continued north. They took the hostages with them. Wandering Spirit traveled with Big Bear but soon broke with the band and rejoined the Wood Cree. The hostages, including McLean, were released and they backtracked through the marsh and returned to Fort Pitt.
- 1885 June 24** McLean arrived back at Fort Pitt. He interceded on behalf of the Wood Cree and arranged for them to surrender to Middleton at the fort.
- 1885 July 2** After avoiding capture, Big Bear, along with his youngest son, Horse Child, surrendered to Middleton. Big Bear was soon tried for *treason-felony*, found guilty and sentenced to three years in the Stony Mountain Penitentiary in Manitoba. He served two years and was released. He died during the winter of 1887-1888 on the Poundmaker Reserve in Saskatchewan.
- 1885 July 20** The trial of Louis Riel, who was charged with *high treason*, began in Regina.
- 1885 September 22** Wandering Spirit, who had surrendered with the Wood Cree at Fort Pitt, pled guilty to murder.
- 1885 November 16** Louis Riel was executed for treason. Métis began to disperse to the United States and other north-western communities.
- 1885 November 17** Eight First Nations warriors were hanged at Battleford, which was the largest mass hanging in Canadian history.



- 1888** The North-West Mounted Police, establish barracks in the Batoche area and some Métis people went on to worked for them as interpreters, scouts and labourers.
- 1890s** The community at Batoche experienced a recovery and even a certain degree of prosperity despite the hardships after the Battle of Batoche.
- 1900** Scrip was granted and many young Métis settled on farms around Batoche and had a certain success. However, the community suffered a period of economic decline, accelerated by the establishment of a southern railway.
- 1915** By 1915 only one store remained in the village of Batoche Increasing settlement from eastern Canada, Europe and the United States further isolated the Métis and many chose to move further north.
- 1923** Batoche is designated a National Historic Site by the Government of Canada.
- 1950s-1980s** The government of Canada gradually acquires lands around and including the original settlement of Batoche, administering this site as a National Historic Site of Canada, open to visitors with interpretation and education programs so people can appreciate the national significance of this place in the history of our nation.
- 2000** The Métis Nation of Saskatchewan and the government of Canada came together at Batoche National Historic Site for the first meeting of the Shared Management Board. This marked a new period in the history of Batoche where both the Métis people and the government of Canada began shared management of this historic site, giving the Métis people a formal voice once again in the future of Batoche, its preservation and the communication of the history of the area to the people of Canada.
- Present Date** Batoche continues to be a symbol today of the pride and perseverance for the Métis people, symbolizing their ability to overcome the hardships of the past and survive as a thriving culture and prosperous community once again in control of their destiny. The story of Batoche and the Métis people who lived there continue to be told to the visitors who return to this special place, considered by many to be the symbolic homeland of the Métis people.





## How to Examine Primary Sources

To better understand the role of a historian, think like a detective. Carefully examine all the evidence and form your own opinion. Provide evidence that supports your opinion, and look at what evidence opposes it. Good detectives will often re-examine the same evidence to look for what they've missed or what clues are inaccurate. Primary sources are usually the best evidence a historian can use. These are sources directly related to the subject being examined, and will therefore provide the most accurate account of what was going on. Remember to use the questions: Who? What? Where? When? Why? and How?

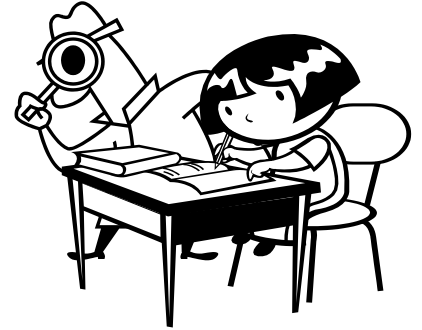
When you examine historical material, it is important to be open-minded and remember the time and context of how it was produced. Society's values, norms, and customs have changed over time. What you perceive to be fact today may be fiction tomorrow or not accepted in society as the norm.

By using these questions when you examine history you will be able to provide a balanced and accurate perspective. Historians gather clues to tell them what happened in a particular time and place.

## Questions to Help Examine Primary Source Documents

1. Does the document contain personal bias?
2. Can the source be trusted? Is it authentic?
3. Are there other sources that offer a different point of view?
4. Can you find other sources that support your opinion?
5. Is the information complete or are there pieces missing? Are there errors in the document? Is this a complete document or part of a larger document?
6. Does the document provide an individual experience or a general overview?
7. Is the document a private or a public document?
8. Are you making observations or inferences about the subject?
9. Are you staying neutral, or are your personal experiences forming your opinion?
10. Does the document answer all your questions, or are there details missing that require further examination?





## Questions about the Author or Source

1. Who was the author?
2. Does their background or experiences affect their opinion?
3. Are there details they are intentional omitting or forgetting?
4. Is the material a first-hand account or did they rely on other sources to gather information? (i.e. did they hear it from somebody else?)
5. Does the author's background affect your opinion of the material? (i.e. would the person's religion, education, occupation, etc. affect your opinion?)

## Tips and Techniques to Analyze Primary Documents

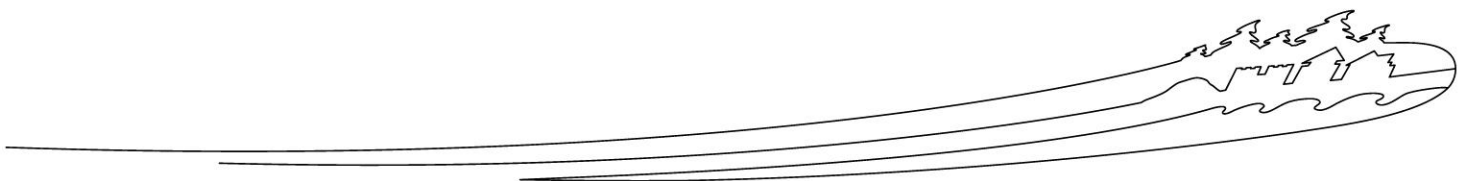
- a) Remember the material you are examining happened in a certain time, place and context. The area, environment, and time period the material was produced all play a role in shaping the authors opinion, and ultimately our own point of view.
- b) What they lived, is now our history. We must remember to be respectful and sensitive to how we present it.
- c) Is there a reoccurring theme in the material?
- d) Balance the opinions presented. Write a sentence with your finding (i.e. apples are red, but can also be green.) This can help focus and reinforce your opinion and think critically.
- e) Make notes as you examine the material. This will help you find multiple sources that support your opinion and provide a quick reference.
- f) Use graphs, pictures, or charts to help organize your thoughts.
- g) Look critically at yourself. Which parts of the material are similar to your own values? Which are different? This can help you realize your personal bias.





## Hidden Clues in Material

- a) Primary sources are often filled with clues that are overlooked. Re-examining the same document can help you to find items that are often overlooked.
- b) After reading a document, read the first and last paragraphs. Are they focusing on the same subject, or had the producers opinion changed.
- c) Look at the title, what words were used, is it expressing an opinion, why was this title used?
- d) Does the document keep a constant flow? Document changes will often reveal a different point of view or opinion.
- e) When looking at images focus on areas that are in the background or off to one side.
- f) Was the document written all at once, or over several years? Time can change a writer's perspective. Find other documents from the same author. Did they change opinions or produce new evidence?
- g) What was the material recorded on? Was the document recorded on paper or another material?







## Interpretation and Bias

Explain that history is based on a person's own interpretation of the evidence. Biases will influence how evidence is examined and what is believed to be the most important part of the history. A quick example of this would be to ask students to complete the following drawing task.

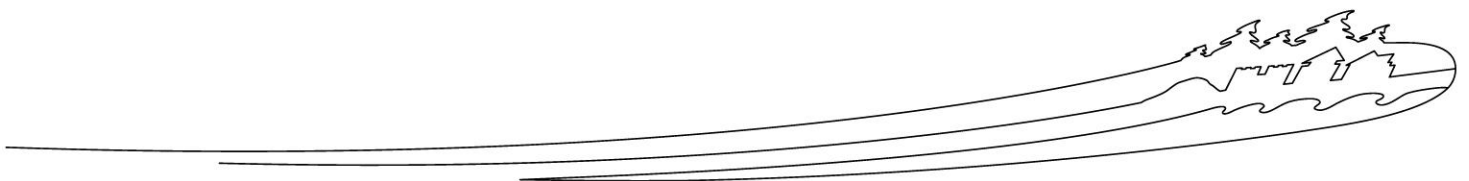
Draw a triangle in the top left hand corner of your paper then....

From the bottom line of the triangle draw a line approximately 6 cm down and to the right, now.....

Draw a rectangle from that line with only three strokes.

Have students show what they drew. There will be several different examples of what students drew based on their own interpretations of the instructions.

Historians and researchers use primary source material to understand what a particular moment in time was like.





## Observation and Inference

This activity is designed to learn about and understand the difference between **observation and inference** when conducting historical research.

### What is the difference between observation and inference?

#### Observation

- Observation is what you can actually see in the picture you are looking at. Observation is what detail the picture provides that you believe are important and provide an accurate assessment of your subject.

#### Inference

- Inference is what you assume is happening in the picture or what is likely to happen next.



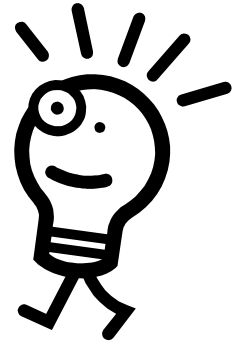


**Look at the picture**

Mark an "I" if the statement is an inference or "O" if the statement provided is an observation:

1. \_\_\_\_ The Métis hunted buffalo in large groups.
2. \_\_\_\_ It was the women who carved the buffalo.
3. \_\_\_\_ Two-wheeled wagons were used to transport the buffalo to the camp.
4. \_\_\_\_ The Métis shot the buffalo while riding on horses.
5. \_\_\_\_ The boy is going to give the leg to the dog.





## Answer Key

1.   0   **The Métis hunted buffalo in large groups.**

Based on the picture this statement would be an observation. You can see the large camp on the right, several people cutting meat, and a large number of buffalo that have been killed. There is enough evidence, based on the picture, that it would take a large group to kill this many buffalo at one time and in one place. The Métis actually hunted in groups of up to 300 people. The entire community would travel together following the buffalo herds. Once the meat was dried, one family would eat up to one buffalo a week.

2.   1   **It was the women who carved the buffalo.**

Based on the picture this statement would be an inference. If you look to the man in the red shirt you can see him cutting off the hide. There is also another woman in the background (centre) carving a buffalo. Although it was often the women and children that would cut up the meat while the men were still looking for other buffalo, there is not enough evidence in the picture to make an accurate assessment. The women would usually be the ones to tan the hides, process the animal, and prepare the meat but the men would sometimes do this as well, especially with small game on the trap lines.

3.   0   **Two-wheeled wagons were used to transport the buffalo to the camp.**

Based on the picture this statement would be an observation. There are two wagons clearly visible in the picture. When you use a magnifying glass or enlarge the image, there are also several two-wheeled wagons in the camp and in the background where buffalo are being carved. The Métis used these two-wheeled wagons called Red River Carts to freight goods and supplies. They were made entirely of wood (no metal parts) and created a loud creaking noise that could be heard from miles away. Several of these carts were loaded and hooked together in a line allowing one person to control several ox carts that would be led along paths with deep grooves from their large wooden wheels.

4.   0   **The Métis shot the buffalo while riding on horses.**

Based on the picture this statement would be an observation. There are two hunters shooting buffalo from horseback on the left-centre area of the picture. There are also several horses in the camp, and only ox pulling wagons. The Métis had some of the fastest horses in western Canada. Métis hunters would ride these horses at a fast pace alongside the Buffalo.

5.   1   **The boy is going to give the leg to the dog.**

Based on the picture this statement would be an inference. It is possible, but because we are assuming what will happen, it is an inference. The Métis would often keep dogs with them when hunting. They were the family pet, but would also let the camp know when possible enemies were approaching.





## Concepts for Historical Thinking

The following questions are designed to develop critical thinking skills necessary when analyzing primary source material such as the material found in the Multiple Voices documents.

Many of the questions are open ended allowing an opportunity for students to discuss the possible answers.

We have purposely omitted an answer key to these questions. Students' answers along with their discussions will provide the teacher with enough information to assess students' understandings of the events that transpired during the 1885 Resistance.

Many of the questions can be used as written assignments, class discussions, or test questions.

It is recommended several questions be used from each concept to provide a well rounded understanding of the history to students with a variety of learning styles..

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“Researchers have identified concepts that provide the basis of historical thinking. The Historical Thinking Project follows this approach, and works with six distinct but closely interrelated historical thinking concepts. To think historically, students need to be able to:

- Establish *historical significance*
- Use *primary source evidence*
- Identify *continuity and change*
- Analyze *cause and consequence*
- Take *historical perspectives*, and
- Understand the *ethical dimension* of historical interpretations.

“These six historical concepts provide the framework for historical thinking that the Benchmarks Project is working with. These are concepts that are used--either poorly or well--whenever we think about the past. The idea behind the “Benchmarks” project is that improving students’ abilities to handle these concepts well, is at the basis of helping them to progress in thinking historically. “Second order concepts” unlike first order concepts, like community or citizenship or monarchy.”\*\*

\*\*Peter Seixas  
Centre for the Study of Historical Consciousness  
University of British Columbia  
Historical Thinking Project

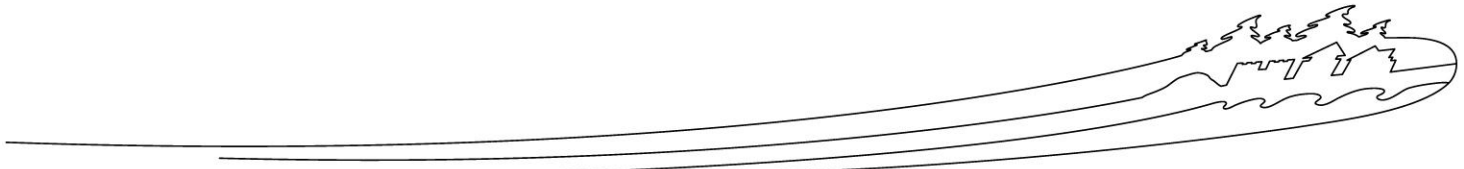




## Historical Significance

*“The past is everything that ever happened to anyone anywhere. There is much too much history to remember all of it. So how do we make choices about what is worth remembering? Significant events include those that resulted in great change over long periods of time for large numbers of people.”\*\**

- Which of these written articles do you feel is the most important?
- What do you think are the two main points of this perspective?
- How do you think the historical outcomes would have been different if there would have been different leaders?
- How do think the historical outcomes would have been different if everyone communicated in the same language?
- Which of the voices do you think made the most important contribution to the development of Canada as we see it today? Explain.
- What were the most important causes of the resistance?
- Compare the NWT (Canada before 1905) to the present day in terms of its world significance?
- Can the Battle of Batoche be described as a “turning point” in Canada’s history? Explain.
- Why do people today see the Resistance of 1885 as being so crucial to Western Canadian history?
- At what point do you think that the people from The Métis, Settlers, First Nations, and Government, first realized they were part of a resistance?
- Did the Battle of Batoche solve all the problems that where proposed to the government in 1885? Explain.

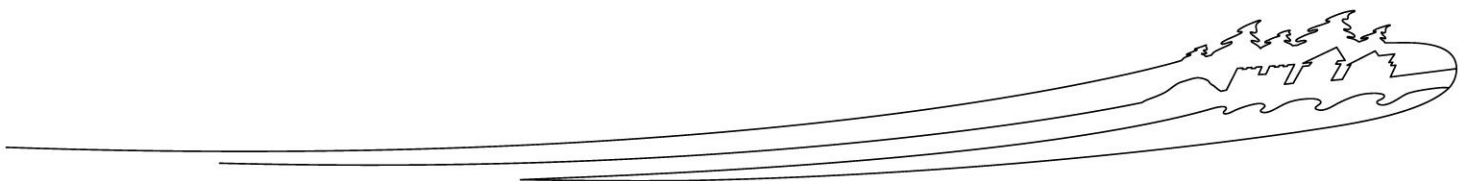




## Primary Source Evidence

*“The litter of history —letters, documents, records, diaries, drawings, newspaper accounts and other bits and pieces left behind by those who have passed on — are treasures to the historian. These are primary sources that can give up the secrets of life in the past. Historians learn to read these sources.”\*\**

- Can you identify evidence to prove that one voice might want to turn readers against another voice or might want to enlist support from others?
- Look at two sources from one voice. Where do they agree/disagree with each other?
- Who may have produced the clothing and the flower patterns?
- Are any parts of the newspapers or letters, opinions of the person who wrote it? Explain.
- What are advantages/disadvantages of using letters and diaries to tell us what happened?
- What does the clothing tell you about the person who might have worn it?
- What does the scenery in a picture tell you about the time and the conditions in which it was taken?
- Can you think of reasons why any of the voices may not give the same accounts of the Battle of Batoche?
- Use the evidence in these sources to construct an explanation about why the voices acted the way they did.
- What evident leads you to believe that this took place 100 + years ago?
- Can you think of reasons why the government / settlers / First Nations would not give the same accounts of the Battle of Batoche?

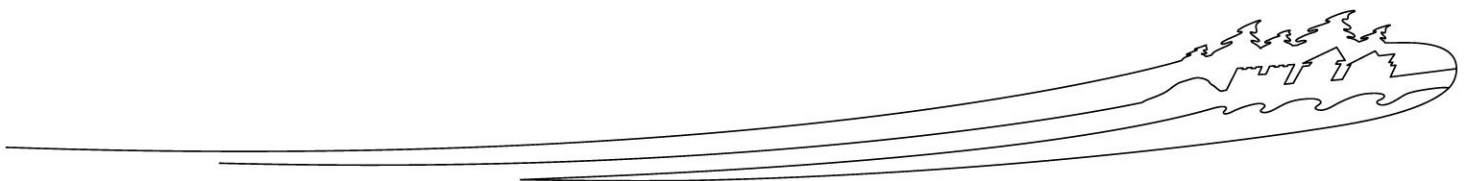




## Continuity and Change

*“One of the keys to continuity and change is looking for change where common sense suggests that there has been none and looking for continuities where we assumed that there was change. Judgments of continuity and change can be made on the basis of comparisons between some point in the past and the present, or between two points in the past.”\*\**

- What makes an image appear old and what makes an image appear modern?
- How does travelling across Canada today compare to travelling across Canada in 1885?
- Explain why it was important for Gabriel Dumont to ask Louis Riel to come to Canada.
- What happened to the different voices after the 1885 Resistance?
- Arrange the articles in order of time (pictures, letters, documents)
- Why did the resistance happen at the time when it did?
- What social / religious / cultural changes were taking place during the period of the late 1800's?
- What were the short term effects of the 1885 Resistance?
- Explain how and why our views about the 1885 Resistance have changed over the last 30 years.
- What changes happened to the religion, government & First Nation groups during the time of the resistance?
- Why do you think the church was helping local families at the same time as it was helping the government?







## Cause and Consequence

*In examining both tragedies and accomplishments in the past, we are usually interested in the questions of how and why. These questions start the search for causes: what were the actions, beliefs, and circumstances that led to these consequences?\**

- Why did so many local residents have difficulty reading and writing in English/ French?
- How did Batoche change after the Resistance and why?
- Why did the Provisional Government leader Louis Riel not trust John A. MacDonald or John A. MacDonald not trust Louis Riel?
- How did General Middleton's actions affect the people from the various voices?
- Why did the Church petition the government for change?
- Why did the Government respond the way it did to the letters from the Métis?
- Why did the First Nations not write letters of grievances to the Government?
- What role did the government and religion play in promoting reading and writing in English/ French?
- What was the relationship between the Métis and the other voices?
- How did the other voices' actions affect the Métis culture?
- What prevented the settlers, the First Nations & the military from acquiring land that they wanted?

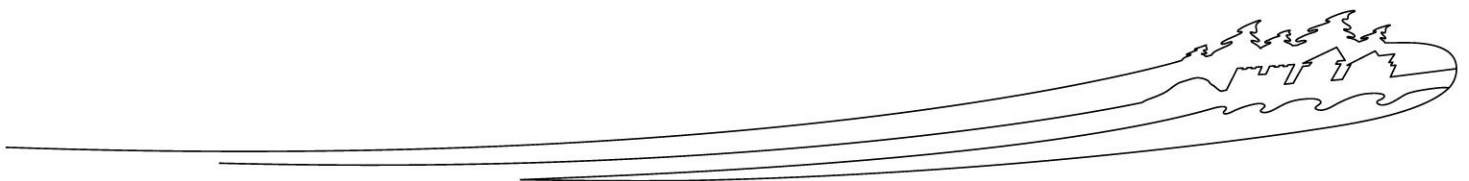




## Historical Perspective

*“Taking historical perspective means understanding the social, cultural, intellectual, and emotional settings that shaped people’s lives and actions in the past. At any one point, different historical actors may have acted on the basis of conflicting beliefs and ideologies...”\*\**

- Describe people’s roles within each voice during the 1885 time period. Ex: What was the role of the settler wife, or a First Nations Chief, or a military recruit?
- In the various voices, are the people’s roles and responsibilities similar or different from current roles in today’s society? Explain.
- What do you think affected the thoughts and decisions of the people during the 1800’s?
- Do you think technology played a role in the 1885 resistance? How?
- Do you think today’s technology could have changed decisions that were made during the 1885 Resistance?
- What factors influenced people’s interactions with each other?
- How did the state of the economy play a role in the Resistance? Does today’s economy play a role in decisions we make today?





## Ethical Dimension (Similarities and Differences)

*“Taking historical perspective demands that we understand the differences between our ethical universe and those of bygone societies. We do not want to impose our own anachronistic standards on the past.”\*\**

- What are the similarities / differences about the people within one voice?
- Can you see any connections between the people of different voice? Explain.
- What features of the 1885 Resistance are similar to the Red River resistance?
- How was it possible to have differing perspectives of the 1885 Resistance at the same time?
- What are the similarities of the 1885 Resistance to other Resistances? Explain.
- Research examples of different types of resistances or rebellions.
- Suggest why the views from one voice were different from the view of the other voices.

