

Background to the Douglas Treaties

In the 1840s, Vancouver Island was home to thousands of First Nations people belonging to Nuuchah'nulth, Coast Salish, and Kwakwaka'wakw speaking groups (an 1856 census counted 33,873 Indigenous people on Vancouver Island).¹ In 1843, the Hudson's Bay fur trading company established a trading post at Fort Victoria in the territory of the Lekwungen Coast Salish-speaking people. By 1846, Britain and the United States agreed to divide the territories west of the Rocky Mountains, so that the United States controlled the area south of the 49th parallel and Britain controlled the area north of this border, including Vancouver Island.

To maintain its hold on this territory and have continued access to the Pacific Ocean for trade routes, the British Colonial Office created a colony on Vancouver Island in 1849. Colonial powers like Britain believed that if they could settle enough of their own citizens permanently in Indigenous territories, they could claim these territories as their own.

Britain allowed the Hudson's Bay Company to manage the Colony of Vancouver Island and agreed to let the company have exclusive trading rights for the next ten years. In exchange, the company agreed to colonize the island with British settlers. Before the Hudson's Bay Company could sell the land to the settlers, it first had to purchase the land from its original owners, the Indigenous people. This was described as "extinguishing" or ending Aboriginal rights to land. Colonial powers usually purchased land from Indigenous people by negotiating treaties.

Between 1850 and 1854, James Douglas signed treaties with fourteen Aboriginal communities on Vancouver Island. These treaties dealt with areas from Victoria to Sooke, the Saanich Peninsula, Nanaimo, and Fort Rupert.² The text in the treaties is quite short, and the agreements reached in the fourteen treaties are almost the same, except for the territories referred to, the persons signing, and the payment amounts for the land. According to the treaties, the Indigenous chiefs and their communities agreed to "surrender, entirely and for ever," most of their territories to the Hudson's Bay Company. They kept their "village sites and enclosed fields" and the right to "hunt over the unoccupied lands, and to carry on their fisheries as formerly." For their land, First Nations communities received blankets or pounds sterling.

There was much room for misunderstanding in negotiating these treaties. In 1850, few Hudson's Bay Company employees understood the Salish language, and few local Indigenous people understood or read English. Despite the communication difficulties, interpreters did help Douglas explain the treaties to the Aboriginal groups.³

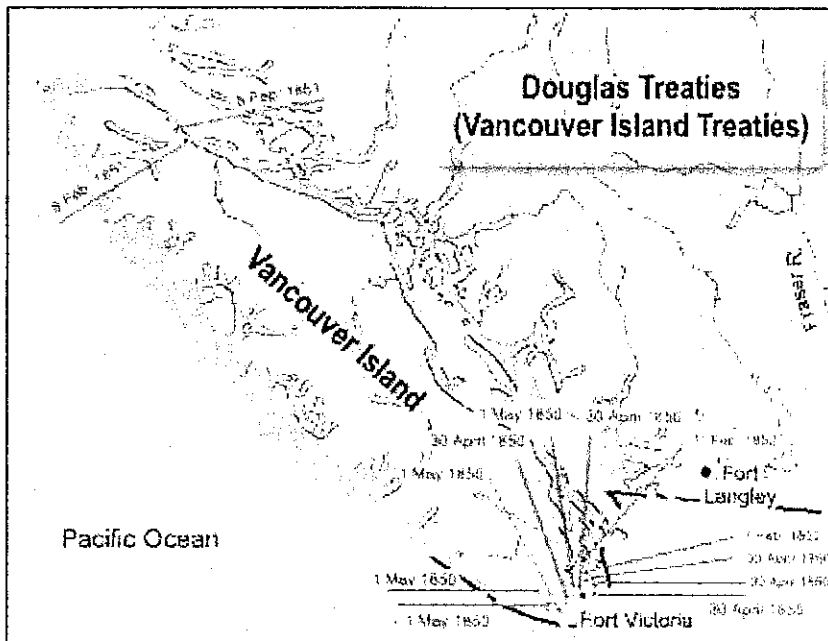
Salish people, however, did not think the treaties were a land sale, or the extinguishment (end) of their land rights. Lekwungen chief David Latasse, who was a boy when the treaties were signed,

¹ John Adams, *Old Square-Toes and His Lady: The Life of James and Amelia Douglas* (Victoria, BC: Horsdal & Schubart, 2001), p. 111.

² Cole Harris, *Making Native Space: Colonialism, Resistance, and Reserves in British Columbia* (Vancouver: University of British Columbia Press, 2002), p. 19.

³ Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), p. 49.

thought that Douglas would pay his band gifts every year to rent the land.⁴ Saanich elder Dave Elliott learned through oral history that this was a peace treaty, not a sale of land.⁵



Canada in the Making Website: http://www.canadiana.org/citm/imagepops/douglastreaties_e.html

After 1854, Douglas stopped making treaties, and historians are still not quite sure why. Douglas said that he ran out of money, and the Colonial Office decided not to send him more money for this purpose. Another reason may have been that Douglas decided to purchase only enough land for settlers to use while the Hudson's Bay Company was in charge of Vancouver Island.⁶

In the years following the signing of the Douglas Treaties, Douglas allowed settlers to take Indigenous land even if it had not been purchased through a treaty. During the gold rush, when thirty thousand miners came to southern British Columbia, Douglas did not make treaties with Aboriginal groups on the mainland; instead he set up reserves for Indigenous people to live on.⁷ British Columbians today are still living with Douglas' decision not to sign any more treaties. Most of the land in the province was not purchased from Aboriginal people with treaties before it was inhabited by newcomers.

⁴ Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934, Magazine Section, pp. 1, 8.

⁵ Dave Elliott, Sr., edited by Janet Poth, *Saltwater People* (Saanichton, BC: School District No. 63, 1983), pp. 69-73.

⁶ Harris, *Making Native Space*, pp. 21-23.

⁷ Harris, *Making Native Space*, pp. 30-34.

Name _____

#3

Evidence of Fairness

Douglas Treaties Numbered Treaties

Document(s) #: _____

Evidence of fair bargaining (Include direct quotes and brief explanations)	Evidence of unfair bargaining (Include direct quotes and brief explanations)

Glossary of Treaty Terms

(Adapted from **Canada in the Making**) <http://www.canadiana.org/citm/glossaire/glossaire1_e.html>

Aboriginal Peoples: A collective name for the original peoples of North America and their descendants. The Canadian constitution recognizes three groups of Aboriginal People: Indians (commonly referred to as First Nations), Métis and Inuit. These are three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs. More than one million people in Canada identify themselves as an Aboriginal Person, according to the 2006 Census.

Aboriginal Rights: The rights of Aboriginal People that originate from their culture and ownership of land and resources that existed prior to European contact and occupation. How these rights are to be expressed in today's world is currently being worked out through negotiations and court cases.

Band: The name given to village-size groups of Aboriginal People in the Indian Act. Also the fundamental legal unit for Canadian Aboriginal people.

Cede: Concede, give up, surrender or relinquish to the control of another.

Colonialism: The practice of creating colonies so one group can control another group by settling in their territory. A colony refers to settlement in a new territory that remains tied or loyal to the parent state.

First Nations: A more specific term than Aboriginal Peoples or First Peoples, usually refers to Indigenous peoples in Canada and their descendants, and does not refer to the Inuit or Métis.

Imperialism: Taking control of other people's lands by war or peaceful occupation—a practice of numerous countries around the globe throughout history, but particularly strong during the 18th and 19th centuries amongst European countries. Britain and France both had imperial interests in Canada. After the British defeated the French they extended their control across the continent and displaced Aboriginal People.

Indian: The term originally used by Europeans to describe Aboriginal Peoples in Canada. Today this is a legal term which usually refers to a “status Indian.” Now the terms “Aboriginal People” or First Nations or “Indigenous People” are more commonly used.

Indian Agent: A Canadian government official, appointed through the Department of Indian Affairs, to exercise government authority and protection over particular Indian bands.

Indigenous People: Another term used to describe Aboriginal or First Nations peoples. This term describes any ethnic group of people who inhabit a geographical region with which they have the earliest known historical connection.

Métis: A term used to describe people of mixed native and European origin, and comes from an old French word meaning "mixed." Métis people have existed wherever European and Aboriginal people intermarried, especially along the St. Lawrence and in the west. The Métis are one of three recognized Aboriginal peoples in Canada, along with the Indians (or First Nations) and Inuit. Approximately one third of all Aboriginal People in Canada identify themselves as Métis, and the 2006 census data shows that the Métis population was 389,785 people.

Numbered Treaties, (or Post-Confederation Treaties): Eleven treaties signed between the federal government and the various Aboriginal groups of the Prairies and Northern Canada over a period of four decades between the late 1800s and early 1900s. As part of the treaties Aboriginal People exchanged all of their rights to large tracts of land (and resources) in return for reserve land and various forms of government assistance.

Ratify: To formally agree to a document, such as a treaty.

Reserve: Land which is owned by the Federal government, but is set aside for First Nations to live on and benefit from after the signing of treaties. There are over 600 reserves in Canada currently.

Rupert's Land: All of the land with rivers that drain into Hudson's Bay including parts of Québec and Ontario, all of Manitoba, most of Saskatchewan and southern Alberta, and parts of Nunavut and the Northwest Territories. This part of North America was granted by the English king to the Hudson's Bay Company in 1670. In 1869, the company sold the territory back to the British Government, and in 1870 it was given to Canada.

Status Indians: Refers to Aboriginal Peoples who belong to an Indian Band and are listed on the federal government's Indian Registry. Status Indians have the right to live on reserves and have access to services secured by treaties or other agreements. Non-status Indians are those who are of Indian ancestry and identity, but have lost their legal status as Indians either voluntarily or through marriage with a non-status Indian (for example, a white person). The laws defining Indian status were changed to be less discriminatory in 1985.

Treaty: An agreement usually made between two nations and between Aboriginal Groups and national governments. In Canada treaties were made between Aboriginal Groups who were offered small amounts of land, cash or goods (and sometimes services like education or health care) in exchange for transferring ownership of their traditional territory to the federal government.

Name: _____

#5

Assessing the Collection of Evidence

	Outstanding	Very good	Competent	Satisfactory	In progress
Identifies potential evidence of fair bargaining	Identifies the most important evidence, including less obvious details that suggest the bargaining may have been fair.	Identifies some important evidence, including less obvious details that suggest the bargaining may have been fair.	Identifies some relevant but generally obvious evidence that suggests the bargaining may have been fair.	Identifies only the most obvious evidence that suggests the bargaining may have been fair.	Identifies no relevant evidence that suggests the bargaining may have been fair.
Identifies potential evidence of unfair bargaining	Identifies the most important evidence, including less obvious details that suggest the bargaining may have been unfair.	Identifies some important evidence, including less obvious details that suggest the bargaining may have been unfair.	Identifies some relevant but generally obvious evidence that suggests the bargaining may have been unfair.	Identifies only the most obvious evidence that suggests the bargaining may have been unfair.	Identifies no relevant evidence that suggests the bargaining may have been unfair.
Comments/Explanation:					

Sources on the Douglas Treaties

Douglas Treaties Document #1: Claim of Aboriginal Ownership

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old:

For some time after the whites commenced building their settlement they ferried their supplies ashore. Then they desired to build a dock, where ships could be tied up close to shore. Explorers found suitable timbers could be obtained at Cordova Bay, and a gang of whites, Frenchmen and Kanakas [Hawaiians] were sent there to cut piles. The first thing they did was set a fire which nearly got out of hand, making such smoke as to attract attention of the Indians for forty miles around.

Chief Hotutstun of Salt Spring sent messengers to chief Whutsaymullet of the Saanich tribes, telling him that the white men were destroying his heritage and would frighten away fur and game animals. They met and jointly manned two big canoes and came down the coast to see what damage was being done and to demand pay from Douglas. Hotutstun was interested by the prospect of sharing in any gifts made to Whutsaymullet but also, indirectly, as the Chief Paramount of all the Indians of Saanich.

... As the two canoes rounded the point and paddled into Cordova Bay they were seen by camp cooks of the logging party, who became panic stricken. Rushing into the woods they yelled the alarm of Indians on the warpath. Every Frenchman and Kanaka dropped his tool and took to his heels, fleeing through the woods to Victoria. As they ran they spread the cry that the Indians were on the warpath.

Douglas hastened to meet the two chieftains and found that the party, with scarcely a weapon other than a few fish spears, were camping in harmony with the white members of the logging detachment. All that was asked was pay for trees cut and damage wrought, which Douglas promptly agreed was right and proper. He ordered two bales of blankets brought from the fort and gave each chief one of them. There was no suggestion that the compensation was for anything other than the timber, no suggestion of title to any land was involved in that matter. That fact is important in view of claims made later, that other big talks for use of land, in which similar small payments of goods and trade were made to Indians to pay for title to land given by the Indian chieftains.

Source: Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934.

Douglas Treaties Document #2: Governor Douglas' Motives

Governor James Douglas writing to the Hudson Bay Company, 18 March 1852:

The Steam Saw Mill Company having selected . . . the section of land marked on the accompanying map north of Mount Douglas, which being within the limits of the Sanitch Country, those Indians came forward with a demand for payment, and finding it impossible, to discover among the numerous claimants, the real owners of the land in question. . . . I thought it advisable to purchase the whole of the Sanitch Country, as a measure that would save much future trouble and expense. . .

Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), p. 49.

Douglas Treaties Document #3: Mutual Benefit

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old:

In the years around 1850 the Indians considered that there was lots of land and had no thought of or fear of extensive settlement by white men. The whites were welcomed, they provided a fine market for the large amount of fur which the tribesmen annually collected. The trade goods the whites gave in return for the furs were highly regarded. The whites at that time also had no idea of asking the Indians to give up their lands. Areas proposed to be used by whites were limited and the gifts of blankets and trade goods were nominal annual dues.

Source: Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934.

Douglas Treaties Document #4: Governor Douglas' Promises

Governor James Douglas describes purchasing land, May 1852:

Douglas then "informed the natives that they would not be disturbed in the possession of their Village sites and enclosed fields. . . and that they were at liberty to hunt over the unoccupied lands, and to carry on their fisheries with the same freedom as when they were the sole occupants of the country."

Source: James Douglas in Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), pp. 48-49.

Douglas Treaties Document #5: Land for Blankets

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old:

I forget how long it took to build the fort and the other structures, but Douglas went away for a while. I am not sure whether it was at his first visit that he arranged for the withdrawal of the Songhees to the other side of Victoria Harbor, but I think not. . . . I do well remember hearing that Douglas called a meeting of the four sub-chiefs of the Songhees, heads of the groups living at Clover Point, at Cadboro Bay, at Cordova Bay and at Mud Bay [James Bay]. I remember the sense of wealth shared by the Mud Bay group when, after they had agreed to abandon Mud Bay and remove to the old Songhees reserve on the Inner Harbor, Douglas gave the sub-chief a bale of fifty blankets for distribution among the families of the group. He also gave the other groups presents for waiving their rights of assembly at Mud Bay.

Source: Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934.

Douglas Treaties Document #6: Terms of the Treaty

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old.

It is in this matter that the Indians claim they have been unjustly treated. When Douglas met with Chief Hotutston in 1852, and discussed with him and his sub-chiefs the allotment of lands to the Hudson's Bay Company, it was arranged that lands not needed by the natives might be occupied by the whites. The Indians were to have reserved to their use some choice camping sites, were to have hunting rights everywhere and fishing privileges in all waters, with certain water areas exclusively reserved to the use of the tribes.

In return for the use of meadow lands and open prairie tracts of Saanich, the white people would pay to the tribal chieftains a fee in blankets and goods. That was understood by us all to be payable each year. It was so explained to us by Joseph McKay, the interpreter for Governor Douglas. The governor himself solemnly assured us that all asked to be ratified would be entirely to the satisfaction of the Indians. He also stated that the only object of the writing was to assure the Hudson's Bay Company peaceful and continued use of land tracts suitable for cultivation. That was accompanied by [a] gift of a few blankets. We all understood that similar gifts would be made each year, what is now called rent.

Source: Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934.

Douglas Treaties Document #7: Aboriginal Interpretation of Douglas' Offer

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old:

More than eighty years ago I saw James Douglas, at the place now called Beacon Hill, stand before the assembled chiefs of the Saanich Indians with uplifted hand. . . . I heard him give his personal word that, if we agreed to let the white man use parts of our land to grow food, all would be to the satisfaction of the Indian peoples. Blankets and trade were to be paid. We, knowing a crop grows each year, looked for gifts each year, what is now called rent. Our chiefs then sold no part of Saanich.

Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934.

Douglas Treaties Document #8: No Payment Made

Chief David Latasse was present at the treaty negotiations in Victoria in 1850. His recollections were recorded in 1934 when he was reportedly 105 years old:

Today, why should the white people treat us so? We never fought them, yet they took away our property. This land is ours . . . Never, never did the Indians sign away title to their land just for a few blankets.

I say truly that I have no knowledge of payments of money, as mentioned in papers supposed to have been signed by Chief Hotutstun and Whutsaymullet and their sub-chiefs. I know of no act of signing such papers and believe that no such signatures were in fact made by those tribesmen. There was no payment in goods, instead of money. If there had been, custom would have required immediate public distribution of the trade goods to the tribesmen and the women folk. Then all members of each sub-tribe would have known of the payment and the reason why it had been made by the white men.

Source: Chief David Latasse interviewed by Frank Pagett, "105 Years in Victoria and Saanich!" *Victoria Daily Times*, 4 July 1934

Douglas Treaties Document #9: Terms of Treaty with Swengwhung Tribe

Swengwhung Tribe – Victoria Peninsula, South of Colquitz

Know all men, we the chiefs and people of the family of Swengwhung, who have signed our names and made our marks to this deed on the thirtieth day of April, one thousand eight hundred and fifty, do consent to surrender, entirely and fore ever, to James Douglas, the agent of the Hudson's Bay Company in Vancouver Island, that is to say, for the Governor, Deputy Governor, and Committee of the same, the whole of the lands situate and lying between the Island of the Dead, in the Arm or Inlet of Camosun, where the Kosampson lands terminate, extending east to the Fountain Ridge, and following it to its termination on the Straits of De Fuca, in the Bay immediately east of Clover Point, including all the country between that line and the Inlet of Camosun.

The condition of or understanding of this sale is this, that our village sites and enclosed fields are to be kept for our own use, for the use of our children, and for those who may follow after us; and the land shall be properly surveyed hereafter. It is understood, however, that the land itself, with these small exceptions, becomes the entire property of the white people for ever; it is also understood that we are at liberty to hunt over the unoccupied lands, and to carry on our fisheries as formerly.

We have received, as payment, Seventy-five pounds sterling.

In token whereof, we have signed our names and made our marks, at Fort Victoria, on the thirtieth day of April, one thousand eight hundred and fifty.

(Signed) SNAW-NUCK his X mark,
and 29 others.

Done before us,
(Signed) ALFRED ROBSON BENSON, M.R.C.S.L.
JOSEPH WILLIAM McKAY.

Source: *Papers Connected with the Indian Land Question, 1850-1875* (Victoria: Richard Wolfenden, 1875), p. 6.

Douglas Treaties Document #10: Misunderstanding and Language

Hamar Foster is a University of Victoria law professor, specializing in colonial legal history, and Aboriginal history and law:

When Douglas set about his work, he had no written text. So he formalized the first nine transactions simply by attaching a paper with 'X's' made by the chiefs to a blank sheet, intending to fill in the terms when he received them from Barclay. This may seem outrageous, but it is unlikely that prior possession of the written terms would have made the process any more intelligible. The Indians could not read English, nor could the HBC people speak or understand any of the Coast Salish and Wakashan languages.

The oral tradition of the Saanich people who signed two of Douglas's sheets of paper is that, whatever may have been said or written at the time they believed that the document was a peace treaty. There had been trouble over logging and over the shooting of a young Indian lad, and when Douglas produced piles of blankets and asked them to put 'X's' on a piece of paper, they thought they were being asked, under the sign of the Christian cross, to accept compensation for not making war. Whatever the different perceptions, it seems tolerably clear that the Saanich people could not have understood the significance of their actions in English law, although they were certainly aware that the newcomers wanted to stay and to share their land and resources.

Source: Hamar Foster, "Letting Go the Bone: The Idea of Indian Title in British Columbia 1849-1927" in John McLaren, Hamar Foster (eds), *Essays in the History of Canadian Law: British Columbia and the Yukon* (Toronto: University of Toronto Press), p. 41.

Douglas Treaties Document #11: Language Issues

John Elliott Sr. was a member of the Saanich People and an Aboriginal language instructor. In 2003 he recounts the oral history learned from his father David Elliott Sr.:

I think it was at a time when our people were "barely" understanding English. You know, there was trade language that happened to be taking place – between our people and the white people, they talked Chinook. And, some of our people knew it and some people didn't.

Source: Saanich elder John Elliott Sr., in Janice Knighton, *The Oral History of the 1852 Saanich Douglas Treaty: A treaty for Peace*. Unpublished Masters thesis, University of Victoria, Victoria, BC, 2004.

Douglas Treaties Document #12: Language Clearly Understood

Joseph McKay was a Hudson's Bay Company trader and a treaty witness who spoke the Saanich language

The arrangements entered into . . . respecting their claims . . . were made [by] the Home Government. During Governor Blanshard's incumbency [term as governor] Mr. Douglas was Land Agent for the Crown Lands of Vancouver Island. The then secretary for the colonies sent to Douglas . . . instructions as to how he should deal with the so called Indian Title . . . Douglas was very cautious in all his proceedings. The day before the meeting with the Indians, he sent for me and handed me the document [the legal wording of the treaties] telling me to study it carefully and to commit as much of it to memory as possible in order that I might check the Interpreter Thomas should he fail to explain properly to the Indians the substance of Mr. Douglas' address to them.

Source: Joseph McKay in Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), p. 49.

Douglas Treaties Document #13: Refuting McKay's Assertion

Saanich chiefs and councilors speaking to British Columbia provincial government, 4 April 1932:

The four Bundles of Blanket was merely for peace purposes . . . The Indians fully understood what was said as it was Interpreted by Mr McKay, who spoke the Saanich language very well . . . Mr McKay, . . . saying these blankets is not to buy your lands, but to shake hands . . . in good Harmony and good tumtums (heart). When I got enough of your timber I shall leave the place . . . When James Douglas knew he had enough of our timber he left the place.

Source: Saanich chiefs and councilors to provincial government, 4 April 1932, In Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), p. 49.

Douglas Treaties Document #14: Treaty as Peace Offering

Gabriel Bartleman recounted the oral history he had learned from his father about the Douglas Treaty as part of testimony he gave at age 73 to the Supreme Court of British Columbia in 1987:

There was some blankets and I believe some metal it was called – the money was called metal then, and to make a cross on a piece of paper, on a blank piece of paper, native people thought this was the sign of the [Christian] cross, and his good feelings. So they pardoned him for that, they wanted to forget that. That's what I understood. Douglas' word was before that, but what they were thinking then was that it was a peace offering for the damage that he had done.

Source: Gabriel Bartleman in Janice Knighton, *The Oral History of the 1852 Saanich Douglas Treaty: A treaty for Peace*. Unpublished Masters thesis, University of Victoria, Victoria, BC, 2004, pp. 12-13

Douglas Treaties Document #15: Terms of the Treaty

Governor James Douglas describes his version of the agreement with the Songhees Tribe, May 1852:

I summoned to a conference, the chiefs and influential men of the Songhees Tribe, which inhabits and claims the District of Victoria, from Gordon Head on Arro [Haro] Strait to Point Albert on the Strait of [Juan] De Fuca as their own particular heritage. After considerable discussion it was arranged that the whole of their lands . . . should be sold to the Company, with the exception of Village sites and enclosed fields, for a certain remuneration, to be paid at once to each member of the Tribe.

Source: James Douglas in Grant Keddie, *Songhees Pictorial: A History of the Songhees People as Seen by Outsiders, 1790-1912* (Victoria: Royal BC Museum, 2003), pp. 48-49.

Douglas Treaties Document #16: Signing the Treaty with Crosses

Dave Elliott Sr. was an elder of the Saanich People:

We weren't in a state of war, but almost. . . . Douglas invited all the head people into Victoria.

When they got there, all these piles of blankets plus other goods were on the ground. They told them these bundles of blankets were for them plus about \$200 but it was in pounds and shillings.

They saw these bundles of blankets and goods and they were asked to put X's on the paper. They asked each head man to put an X on the paper. Our people didn't know what the X's were for. Actually they didn't call them X's they called them crosses. So they talked back and forth from one to the other and wondered why they were being asked to put these crosses on these papers. One after another, they were asked to put crosses on the paper and they didn't know what the paper said. What I imagined from looking at the document was that they must have gone to each man and asked them their name and then they transcribed it in a very poor fashion and then asked them to make an X.

One man spoke up after they discussed it, and said, "I think James Douglas wanted to keep the peace." They were after all almost in a state of war, a boy had been shot. Also we stopped them from cutting timber and sent them back to Victoria and told them to cut no more timber.

"I think these are peace offerings. I think Douglas means to keep the peace. I think these are the sign of the cross."

He made the sign of the cross. The missionaries must have already been around by then, because they knew about the 'sign of the cross'! "This means Douglas is sincere." They thought it was just a sign of sincerity and honesty. This was the sign of their God. It was the highest order of honesty. It wasn't much later they found out actually they were signing their land away by putting those crosses out there. They didn't know what it said on that paper.

I think if you take a look at the document yourself, you will find out, you can judge for yourself. Look at the X's yourself and you'll see they're all alike, probably written by the same hand. They actually didn't know those were their names and many of those names are not even accurate. They are not even known to Saanich People. Our people were hardly able to talk English at that time and who could understand our language?

Source: Dave Elliott Sr., edited Janet Poth, *Saltwater People: A Resource Book for the Saanich Native Studies Program*. (Saanichton, BC: School District #63 (Saanich), 1983/1990), pp. 69-73.

Name: _____

#8

Reading Around a Document

	Response (What you think)	Evidence (Clues from the document)
Author: Report everything you can about the <i>author</i> of the document.		
Audience: Report everything you can about the intended <i>audience</i> for the document.		
Context: Report everything you can about <i>where</i> and <i>when</i> the document was created.		
Type of document: Report on the kind of document it is (diary? personal letter? legal document?).		
Purpose: Report everything you can about the likely reason for creating the document.		
Credibility: Report everything you can about whether the information in the document is reliable or not.		

Name: _____

#9

Assessing Observations and Inferences

	Outstanding	Very good	Competent	Satisfactory	In progress
Identifies accurate and relevant details from the document(s)	Accurately identifies a large number of the relevant and accurate details, including several less obvious details.	Accurately identifies a large number of the relevant and accurate details, including some less obvious details.	Identifies a number of relevant and accurate but obvious details.	Identifies only a handful of the most obvious details, not all of the observations are relevant or accurate.	Struggles to identify even the most obvious details.
Provides plausible and imaginative inferences	Provides many varied and imaginative inferences that are highly plausible.	Provides many plausible and sometimes imaginative inferences.	Provides a number of inferences that are generally plausible but often rather obvious.	Provides a few plausible but obvious inferences.	Struggles to provide any plausible inferences that build upon the observations.
Comments/Explanation:					

Name: _____

#10

Conclusions about Fairness

Douglas Treaties Numbered Treaties

4	3	2	1	0
Very fair	Mostly fair	Mostly unfair	Very unfair	Can't tell

Justify your rating	
<p>4 3 2 1 0</p> <p>Free authorized consent</p>	
<p>4 3 2 1 0</p> <p>Reasonable value under the circumstances</p>	
<p>4 3 2 1 0</p> <p>Fundamental understanding</p>	
<p>4 3 2 1 0</p> <p>No significant intentional deception</p>	

Name: _____

#11

Assessing the Final Judgment

	Outstanding	Very good	Competent	Satisfactory	In progress
Offers plausible ratings	All the ratings are provided and each is highly plausible.	All the ratings are provided and each is plausible.	All the ratings are provided and most are somewhat plausible.	Some of the ratings are provided and somewhat plausible.	The ratings are either not provided or implausible.
Convincing support with accurate evidence	Ratings are thoroughly supported with highly convincingly evidence.	Ratings are well supported by the evidence, only minor inaccuracies or unaddressed issues.	Ratings are supported to some extent with accurate evidence provided, but key issues are inadequately addressed.	Ratings are supported with some evidence, but key issues are inadequately addressed and inaccurate information is provided.	The ratings are not supported with relevant and accurate evidence.
Comments/Explanation:					