

FOREWORD

To WRITE SOMETHING in the pre-matter of this book is a privilege. The editor and contributors have put together a collection that will make a difference in many fields and places. Above all, this volume is a testament to the importance of Native Studies. The contributors each have key stories to tell. And I will not add too much prefatory delay to those stories, so that the reader can quickly get to the heart of the matter.

This volume grows out of a conference I proposed and whose framework I set up as part of a series of meetings examining Native-European contacts. This is not the place to go into my family history and connection as a child with Native peoples; one instance from my time as an undergraduate will suggest my involvement. From 1976 to 1977, I was an interpreter and, in 1978, staff supervisor at Sainte-Marie-among-the Hurons, a reconstruction of a mission where the Hurons or Ouendat and French met between 1639 and 1649, until it was destroyed by the Iroquois in that year. As a scholar, I later helped to organize a number of conferences and colloquia that involved or centred on Native peoples. In 1992, Richard Bauman, a law professor at the University of Alberta, and I involved Native speakers at our conference "Explorations in Difference" (later published under that title by University of Toronto Press). Anne McLellan, then Associate Dean of Law at the University of Alberta, opened the conference, and Sharon Venne, a contributor to *Natives and Settlers*, was one of the participants. In 2000-2001, I organized a conference at Princeton, where I was a Visiting Professor, in which all other Canadian participants were Native. In keeping with this series of conferences involving or focusing on Native speakers and issues, I recently (in June 2006) organized a round-table involving members of Native Studies and

Comparative Literature to explore issues of aboriginal peoples inside and outside Canada (our guest speaker was Australian). Olive Dickason was a key part of another conference, and her work in the field has been an inspiration.

The genesis of this current project lay with the Medieval and Early Modern Institute (MEMI) at the University of Alberta, of which Glenn Burger and I were the founding co-directors. In keeping with the interests of the directors, the executive, and the members of the Institute, we developed two conferences. The first was "Making Contact" in 1998, which Glenn and I co-organized, from which a collection of essays was published by the University of Alberta Press. Paul DePasquale, the editor of this volume, was one of the participants and contributors. In 1999-2000, I thought that we should have another conference that included Natives and settlers, so I came up with an idea for one that bore the title of this book. This conference, rather than merely including Native issues, would actually focus on Natives and Native issues as the centre of the event. And they were, with great success. I wish to thank all those who participated in and supported the conference, some of whose work appears in this volume. One of the mandates of MEMI was to publish collections and disseminate research, as well as to bring students, faculty, and the community together in all their multiplicity. So I intended to produce a volume from the start as a co-publication with the *Canadian Review of Comparative Literature*, of which I am the editor. Glenn Burger and the MEMI executive supported this idea, as they had *Making Contact*, so MEMI deserves thanks for its financial support of both volumes. The University of Alberta Press has also supported both projects. Patricia Clements, Patricia Demers, and others have been key supporters of MEMI and, without their help in founding the Institute, it would have been difficult to have put together these conferences and subsequent publications. For these two books, Glenn Rollans, Linda Cameron, Mary Mahoney-Robson, Leslie Vermeer, Cathie Crooks, Alan Brownoff, Michael Luski, Peter Midgley, and others at the University of Alberta Press have been a pleasure to work with, and their care and talent are among the reasons I approached them with these publications. At some point in the process, I asked one of my graduate students, Paul DePasquale, now a professor at the University of Winnipeg, to become involved with the organization of the conference, and then thought it a good idea to hand the book project over to him. He has done a fine job bringing the contributions together into a book and so deserves thanks and gratitude.

But more important than the genesis is the outcome, this splendid collection. The contributors are an accomplished group who are leaders

in their communities and fields. Paul DePasquale's Introduction gives some background to the meeting of various Native and settler groups from Jamestown in Virginia and beyond, especially in Canada, and most particularly in Winnipeg and Manitoba where DePasquale works and lives. The issues he raises, including those of land claims, are vital to the health and harmony of Canada's future; history is important partly because of its typology with the present. As he discusses the contributors' work, my comments will be brief.

Sharon Venne brings a Cree and indigenous point of view to treaty-making, to settlers' myths about treaties and reserves, and to the fact that even the lands around and under the University of Alberta, where the original "Natives and Settlers" conference was held, were aboriginal. In fact, as Venne points out, all of the Americas were indigenous lands. In her view, the only legal basis for sharing land in these places is a treaty. She brings an indigenous view to international law, and she tells an important side of the story. Treaties should not be about invasion and robbery. In standing up for Native treaty rights, Venne calls upon decisions in the House of Lords and the United Nations. In this creation, indigenous peoples will not be discounted in their own lands. Patricia Seed examines the case of English dispossession of Natives in territories that now lie within the United States, Canada, and New Zealand. Seed argues that indigenous peoples must seek their rights through treaties—the etymology of which term and its cognates she treats—under the framework set out for them by England. She reminds us that land law developed early in England, so when it came time to colonize, such law was well established. Colonial fictions are another concern of Seed's tale of English colonization, which she considers within a European context. Both oral and written treaties are crucial to her position, and she examines an example of a bilingual treaty with the Maori in New Zealand. For Seed, treaties in Canada should be considered as occupying a midpoint between those in the United States and New Zealand, and Seed's comparative work on treaties in all three countries is suggestive in many ways. She argues that states that were former Hispanic and English colonies have come to terms with that colonization and now seek decolonization. Frank Tough and Erin McGregor discuss a case from 1994, when the Metis of northwest Saskatchewan made a land claim against Canada and Saskatchewan and met important challenges. Tough and McGregor's study establishes a model of the land scrip system. By examining one individual scrip claimant's paper trail, they are able to illustrate the ways in which this system may have failed. More specifically, it failed to meet the standards of conventions for conveying properly. This case study has implications well beyond itself,

and the authors provide a detailed context for it. The scrip system, according to Tough and McGregor, raises basic questions about Metis and aboriginal title and how scrip coupons were employed in prairie land use and tenure. Tough and McGregor reconstruct a trail of documents that show that the scrip system was a strange attempt to bring together two views of property, an Indian title that had to be extinguished and a European system that had to be enforced (involving tenures, rights, and fee simple title). We are still living with this failure to mesh the two. Harold Cardinal brings the perspective of a Nihiyow or Cree to the conversation. He observes that the colonizing experience has shaped both the aboriginal and the white communities and says that he finds valuable Patricia Seed's reminder that there is a diversity of experience among Native peoples as well. Cardinal thinks that Natives should look at themselves both as individuals and as members of their communities, and should come to understand with clarity, honesty, and accuracy what is happening to them and in those communities. Moreover, Cardinal sees that, for both aboriginal and non-aboriginal peoples in Canada, like those elsewhere colonized by Europe, decolonization and -nation building continue. He argues that decolonization requires the deconstruction of racist colonial paradigms, a centuries-old, state-sponsored system that was built to exercise a hold on the minds and souls of First Nations peoples in Canada. In his observations on theory and practice, Harold Cardinal calls for a new kind of comparative study of Aboriginal and Western peoples. "Questions" forms the penultimate section of this collection, and, rather than give any of these queries and responses away, I will only say that they invoke the openness and exchange of the conference itself, a kind of exemplary round-table. I remember listening with excitement to the exchange of ideas, and now I am glad to help to recreate this atmosphere in the book as Paul DePasquale has transcribed it. The final contribution is "Remembering Harold Cardinal," in which Paul DePasquale, Patricia Seed, Frank Tough, and Sharon Venne remember this remarkable leader. I would like to invoke his memory as well as to thank him for all he has done, as a leader and as a person, for his people and for Canada. It was an honour to have him speak at our conference and to read his words here in these pages.

And so this collection extends an invitation to think afresh about Natives and settlers in order that we might live together in renewed ways that show mutual respect. For settlers especially, it is important to familiarize themselves with the history and culture of Native peoples and to disassociate themselves from unspoken and unexamined assumptions

that comprise a legacy too rarely characterized by mutuality. Canada is multicultural, so that this story is a many-sided one, in which all the peoples here and elsewhere must move forward with an awareness of the story of empires and colonies in order to forge something new and better, something fair, good, beautiful, and just.

Jonathan Hart
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