

Introductory Timeline of Settler Colonialism in Saskatchewan

- Resistance
- Missionization/Residential Schools
- Trade
- Disease/Medical
- Exploration/Settler
- Treaty/Reserve
- Environment
- Infrastructure Development
- Government Policy/Census Data
- Violence/Conflict
- Reconciliation
- Groups/Organizations





1691

Henry Kelsey sent a message to Governor Geyer at York Factory with a group of Cree traders. The message reports that Kelsey's efforts to increase trade was hampered by constant fighting among various groups and then requested considerably more specific trade items than he had taken with him the year before (scissors, rings, combs, etc). (Waiser, *A World We Have Lost* , 12)

1692

Henry Kelsey returns to the York Factory — he refuses to enter the fort without an Indigenous woman who returned with him. It has been suggested that he had taken a wife, which was against HBC policy. (Waiser, *A World We Have Lost* , 12)

1694-96

October, Pierre le Moynes d'Iberville easily captured York Factory (renamed Fort Bourbon) during the War of the Grand Alliance (1688-97). HBC employees are left to fend for themselves outside the fort for the winter. The English fight and take back York Factory in 1697, only to lose it to the French again shortly after. (Waiser, *A World We Have Lost* , 18)

1697

The Treaty of Ryswick confirms French control of the entire west side of the Hudson's Bay. (Waiser, *A World We Have Lost*, 18)

1697

April, French close western trade of the Great Lakes and Mississippi— No permits to trade in the interior are issued for almost two decades. (Waiser, *A World We Have Lost*, 112)

1697-1714

French occupation at Fort Bourbon (York Factory), occasionally send men into the interior to encourage trade. (Waiser, *A World We Have Lost*, 113)

1700s

The major Indigenous groups at this time were Chipewyan, Cree, Assiniboine, Blackfoot, Gros Ventre and Hidatsa. (Waiser, *A World We Have Lost*, 83)

1702-13

War of Spanish Succession (Waiser, *A World We Have Lost* , 111)

1708-13

The French never re-stocked Fort Bourbon (York Factory). A "Mountain Indian" (likely Assiniboine) told HBC Governor Knight that they would not trade there due to the lack of supplies. (Waiser, *A World We Have Lost* , 115)

1713

The Treaty of Utrecht "restored" Hudson Strait and Hudson Bay to England. (Waiser, *A World We Have Lost* , 111)

1714

York Factory is returned to the English under the Treaty of Utrecht (Outcome of the War of Spanish Succession). English resume control of the Hudson Bay's east region. (Waiser, *A World We Have Lost* , 18)

1714

Henry Kelsey, deputy governor, at York Factory oversees the fort's reconstruction and works to expand trade north of the Churchill River while investigating rumours about copper deposits in that region. (Waiser, *A World We Have Lost*, 18-20)

1715-21

The HBC sponsored a series of trips inland, led by the Cree leader known as Captain Sean or Waupisoo with aims to secure trade alliances from the Churchill post with the distant Chipewyan groups, but unsuccessfully did so. (Waiser, *A World We Have Lost*, 132)

1715

Governor James Knight sent William Stuart, Thanadelthur (a Chipewyan woman), and a party of about 150 Cree men, women and children inland to find the Chipewyan and make peace with them. The expedition went poorly. Stuart returned a "lunatic" and died in 1719. (Daschuk, *Clearing the Plains*, 18)

1717

Due to multi-year supply shortages, trade at the York Factory decreases by two thirds. (Waiser, *A World We Have Lost*, 116)

1720s

The western prairies experienced severe droughts and the South Saskatchewan River experienced its lowest flow period in the past five hundred years. (Waiser, *A World We Have Lost*, 138)

1722-6

The Churchill trading posts fares poorly, unable to bring in enough trade to cover operating costs. (Waiser, *A World We Have Lost*, 132)

1730s

The Snakes (who may have included the Shoshone and other Numic speakers) traded horses with the Crow, Nez Percé, Flathead, and Kutenai. (Daschuk, *Clearing the Plains*, 23)

1730s

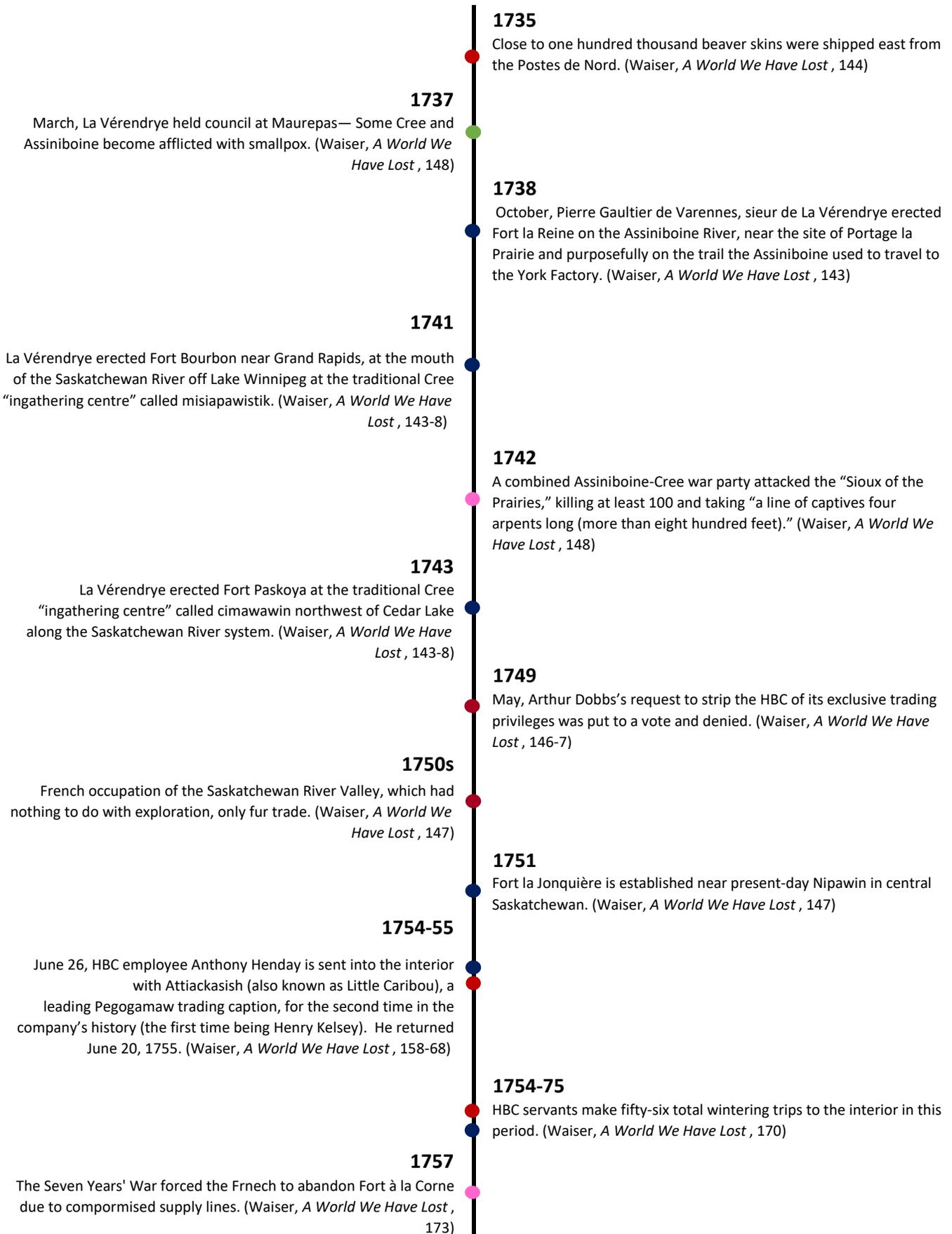
Small pox outbreak begins in New England and spreads quickly due to trade. However, the outbreak did not move beyond the Lake Winnipeg region into the North-West (Waiser, *A World We Have Lost*, 148-149)

Late 1730s

The horse reappeared in Saskatchewan, after disappearing from the continent at the end of the last Ice Age. The Spanish in the Southwest (New Mexico, Arizona, and Texas) reintroduced horses to North America in the late 16th century and eventually spread north through existing trade networks. (Waiser, *A World We Have Lost*, 149)

1732

Parchment beaver traded at York Factory dropped by almost 55 hundred skins (20% from the previous year) The coureurs de bois (French Fur traders) told the Assiniboine to "forcibly prevent" other Indian groups from travelling to York Factory (Waiser, *A World We Have Lost*, 145)







1781

A joint Cree-Peigan party attacked a Snake village in the Red Deer River area, but found only dead and dying there. They took war trophies, unknowingly introducing smallpox into their communities. (Waiser, *A World We Have Lost* , 217)

1782

The Pegogamaw, due to smallpox devastation, disappeared from the historical record. (Daschuk, *Clearing the Plains* , 37)

1782

The North West Company established a pemmican deposit at Green Lake (Northern Saskatchewan). (Waiser, *A World We Have Lost* , 235)

1783

Laki volcano erupts in Iceland, extreme weather on the Canadian prairies follow. The snow at Cumberland house was too deep to use dogs for several months in 1783-4. William Wishart of Hudson House got lost and perished in a storm. (Waiser, *A World We Have Lost* , 243)

1786

The HBC returns to the practice of sending servants to winter with small bands for the purpose of learning the language, developing friendships, and securing the business of the Indigenous traders. (Waiser, *A World We Have Lost* , 228)

1787-8

David Thompson and Peter Fidler winter with the Peigan, a rare example of Blackfoot-Newcomer relations. (Waiser, *A World We Have Lost* , 267)

1788

The North West Company established a pemmican deposit at Fort Chipewyan on Lake Athabasca. (Waiser, *A World We Have Lost* , 235)

1788

Spring, a large band of Cree attacked and murdered a small party of GrosVentre near the Battle River posts. (Waiser, *A World We Have Lost* , 245)

1788

Cree invade an A'aninin camp near Battle River, robbing them and mutilating the body of their leader. The Cree attackers largely relocated to the east. (Daschuk, *Clearing the Plains* , 44-5)

1789

The first recorded "Freeman" settlements (settlements composed of former clerks or itinerant traders who had chosen to stay in the northwest rather than return to the Canadas) appears on the record at Manchester House. (Waiser, *A World We Have Lost* , 242)

1789

The HBC downgrades the value of wolf pelts from two made Beaver to one in response to a high volume of wolf pelts being traded. (Waiser, *A World We Have Lost* , 246)

1790s

The HBC have David Thompson and Malcolm Ross search for a shorter route through “muskrat country” west from York Factory to Reindeer Lake and Lake Athabasca. (Waiser, *A World We Have Lost*, 238)

1790s

Violence erupts between the A’aninin and traders, as a result of the devaluation of wolf pelts, their primary trade items. (Daschuk, *Clearing the Plains*, 44)

1790

The HBC built several posts along the Churchill River Athabasca country in order to break the monopoly that the North West Company’s enjoyed in that area in the 1780s and to attract trade with the Cree and Chipewyan. (Waiser, *A World We Have Lost*, 238)

1790-1804

The greatest period of post construction in the western Canadian fur trade history. 323 posts were constructed. (Waiser, *A World We Have Lost*, 263)

1791

Peter Fidler established the HBC’s first settlement on the Churchill River at Île-à-la-Crosse. As a result harassment at the hands of the North West Company’s Patrick Small and his band of enforcers (battaileurs), he abandoned the post soon after. (Waiser, *A World We Have Lost*, 237)

1791

Isaac Batt becomes the first HBC employee killed by members of the Blackfoot Alliance when he is robbed and killed by two Blood men. (Waiser, *A World We Have Lost*, 246)

1792-1802

The prairies face drought and bring about the most arid decade in the past five hundred years, causing many bush fires. (Waiser, *A World We Have Lost*, 243)

1792-1804

Drought in the plains result in low water levels, creating the perfect conditions for tularaemia bacteria to breed, causing outbreaks. (Daschuk, *Clearing the Plains*, 49)

1792-3

David Thompson and Peter Fidler winter with the Peigan, a rare example of Blackfoot-Newcomer relations. (Waiser, *A World We Have Lost*, 267)

1793

Cree and Gros Ventre hostilities resume after a period of peace between the groups. The North Saskatchewan River ran dry in places this year, potentially contributing to hostilities. (Waiser, *A World We Have Lost*, 247-8)

1793

October: a Cree man killed a Blood man during a quarrel at the HBC’s Buckingham House. Several days later, a group of about 40 Gros Ventre and Blackfoot attacked the HBC’s Manchester House and the North West Company’s Pine Island House. (Waiser, *A World We Have Lost*, 248-9)

1793

A party of South Branch and Swan River Cree with a number of Assiniboine attacked an A'aninin community, killing all but a few children that were taken captive. (Daschuk, *Clearing the Plains*, 45)

1794-5

The A'aninin, faced with the continued Cree offensive, retreated to the Missouri River, where the Mandan gave them sanctuary. (Daschuk, *Clearing the Plains*, 45)

1794

January, led by O-mok-apee (Big Man or Gros Blanc), a party of about 150 Blood attacked the North West Company's Fort George and the HBC's Buckingham House, stealing about sixty horses. (Waiser, *A World We Have Lost*, 25)

1794

The first reported presence of Iroquois trappers in the western interior at the North West Company's Netting River. (Waiser, *A World We Have Lost*, 282)

1794

A large group of Gros Ventre and Blood stole more than fifty horses from Manchester House by night. (Waiser, *A World We Have Lost*, 250)

1794

June 24, between 100 and 250 Gros Ventre killed and scalped two HBC servants, Magnus Angel and Hugh Brough, on their way to South Branch House. They continued to the post, killing William Fea, Magnus Annel's wife and her two children. Three Indigenous women were taken captive. Van Driel, the other servant at the fort, escaped detection by covering himself with refuse and hiding. (Waiser, *A World We Have Lost*, 250-2)

1795

Spring, Duncan McGillivray of the North West Company conceded that the land around Fort George (located in modern day Alberta) was "ruined" and offered no beaver pelts. (Waiser, *A World We Have Lost*, 258)

1795

November 25, the Gros Ventre seek peace for the South Branch killings of 1794 at Fort Augustus-Edmonton. HBC inland chief Tomison refused to deal with them, insisting that the perpetrators must submit themselves to British justice. (Waiser, *A World We Have Lost*, 266)

1795

North West Company controlled 11/14th (about 80%) of the fur trade. (Waiser, *A World We Have Lost*, 296)

1796

Mid-December, about 400 Gros Ventre return to Fort Augustus-Edmonton and successfully negotiate peace with the North West Company and HBC. (Waiser, *A World We Have Lost*, 266-7)

1796

June, two Cree men, Beardy and Little Gut, accused of murdering a trader near Île-a-la-Crosse, were pursued to Cumberland House by several settlers. Little Gun was shot, Beardy was hanged. (Waiser, *A World We Have Lost*, 301)

1797

David Thompson left the HBC's Bedford House (Vermilion Point, Reindeer Lake) to join the North West Company's post about sixty miles south. (Waiser, *A World We Have Lost*, 295)

1798

The Montreal firms of Forsyth, Richardson and Company, and Parker, Gerald, and Olgivy launched a rival fur trade company called the "New North West Company" that became known as the XY Company (Waiser, *A World We Have Lost*, 301-2)

1799-1800

The cold winters of the 1790s finally abate. (Waiser, *A World We Have Lost*, 264)

1799-1806

Chipewyan communities largely quit the trade as a result of increasing disease and famine, they hunt for food rather than furs. (Daschuk, *Clearing the Plains*, 51)

1799

The XY Company entered the North West Company's stronghold in Athabasca. (Waiser, *A World We Have Lost*, 303)

1799

The North West Company erects Rocky Mountain House and the HBC builds Acton House near the headwaters of the North Saskatchewan River. (Waiser, *A World We Have Lost*, 259)

1799

May, three Assiniboine were caught stealing horses and held prisoner at the North West Company's Netting River post. After one man escaped, the settlers butchered the other two and dumped their bodies in the North Saskatchewan. (Waiser, *A World We Have Lost*, 269)

1799

The North West Company attempt to build a new post at "the Stonney Mountain," but the Cree actively resist construction, forcing the construction party to abandon the project twice. (Waiser, *A World We Have Lost*, 266)

1799

The North West Company built the first lock between Lakes Superior and Huron. (Waiser, *A World We Have Lost*, 275)

1800

The HBC dispatch Peter Fidler to establish Chesterfield House at the junction of the Red Deer and South Saskatchewan Rivers, deep into Blackfoot Alliance territory. (Waiser, *A World We Have Lost*, 286)

1800s

Longer growing seasons helped popularize post gardens. Cumberland house was renowned for its barley fields and livestock. (Waiser, *A World We Have Lost*, 272)

1800

Wolf pelts were devalued for a second time, from one Made Beaver to one-half Made Beaver. (Waiser, *A World We Have Lost*, 287)

1801

The North West Company brought more than 300 Iroquois to the Fort Augustus-Edmonton district on three-year contracts to collect beaver skins that the Cree no longer provided. (Waiser, *A World We Have Lost*, 282)

1801

Red River carts were first mentioned in a journal entry from Alexander Henry the Younger. The carts featured wheel made from sawed off tree trunks, but worked well on flat terrain and quickly became incorporated into NWC regional transport system. (Waiser, *A World We Have Lost*, 277)

1801

Summer, the Gros Ventre suffer huge losses in two "lopsided" skirmishes with the Cree and Assiniboine and a localized smallpox epidemic that cost 100 lives. (Waiser, *A World We Have Lost*, 287-8)

1802

The HBC returned to the Athabasca Country after a ten-year absence, stepping into the rivalry between the North West Company and the XY Company. (Waiser, *A World We Have Lost*, 304)

1802

Violence breaks out between the A'aninin and a dozen Iroquois trappers in the Cyprus Hills. (Daschuk, *Clearing the Plains*, 48)

1803

Companies were importing five thousand and sixteen thousand gallons of alcohol. (Waiser, *A World We Have Lost*, 302)

1804

July, Simon McTavish opened the way to negotiations between the XY Company and the North West Company. The two companies reached a deal in November and the North West Company absorbed the XY Company. (Waiser, *A World We Have Lost*, 52,306)

1805

October, a North West Company gang kidnapped HBC servant Magnus Johnson near Green Lake while he wintered with the Cree. (Waiser, *A World We Have Lost*, 308)

1806

The HBC Committee announced that it was prepared to educate servants' children at the posts in an effort to encourage mixed-race children to remain in the company's service. (Waiser, *A World We Have Lost*, 286)

1806

Traders destroy the HBC post at Green Lake, between the Saskatchewan and Churchill Rivers. (Daschuk, *Clearing the Plains*, 52)

1806

NWC forbid all company men from taking indigenous wives and having them live with them in the posts at the company's expense. Instead they encourage the mixed-descent daughters to marry incoming fur traders believing that the marriages would raise company solidarity. In addition, they were expected to abandon their heritage for a more "civilized" life. (Waiser, *A World We Have Lost*, 285).

1806-7

Blackfoot did not trade at North Saskatchewan posts and the Cree and Assiniboine avoided the northwestern plains south of the river due to intertribal feuds. (Waiser, *A World We Have Lost*, 290)

1807

The North West Company's move from Grand Portage's move to Fort William (near modern day Thunder Bay) is completed. (Waiser, *A World We Have Lost*, 275)

1807

Late spring, Blackfoot groups reappeared at Fort Edmonton. After having no trade interactions all winter at their regular posts in Northern Saskatchewan due to a battle between themselves, the Cree and the Assiniboine resulted in many of their men dead. (Waiser, *A World We Have Lost*, 289- 290)

1807

Fall, an Assiniboine group killed William Walker when he refused to surrender his horses.

1809

The HBC ceased collecting wolf pelts. (Waiser, *A World We Have Lost*, 287)

1810

The North West Company abandon their house at St. Louis, the HBC abandons theirs at Carlton on the South Saskatchewan River. They build houses together on the north branch together. (Waiser, *A World We Have Lost*, 290)

1810s

Based on tree ring records from the Canadian Rocky Mountains, this is considered of the four coldest decades in past 900 years. (Waiser, *A World We Have Lost*, 318)

1811

June, The Red River Colony (later Assiniboia) was formally established (Southern Manitoba). (Waiser, *A World We Have Lost*, 315)

1811-19

Hostilities between the Cree and Niitsitapi are continuous through this period, ending abruptly in 1819 when measles and whooping cough break out simultaneously in the region. (Daschuk, *Clearing the Plains*, 55)

1814

David Thompson produced a map of northwestern North America. (Waiser, *A World We Have Lost*, 295)

1814

January, Poor harvests create a dependence on pemmican. The Selkirk Settlement's governor imposed a one year ban on the export of pemmican. (Waiser, *A World We Have Lost*, 317)

1815

Bison return to the northern plains. (Waiser, *A World We Have Lost*, 317)

1816

The North West Company seized the HBC pemmican supplies at Brandon House and Qu'Appelle River posts. (Waiser, *A World We Have Lost*, 318)

1816

North Western traders encourage Métis hunters to harass settlers in an attempt to make the Selkirk settlers abandon the projects. Métis Horsemen at Seven Oaks killed two settlers in June. (Waiser, *A World We Have Lost*, 317)

1816-17

The North West Company forcibly prevent the Chipewyan from providing provisions or trading with the HBC at Fort Wedderburn. They also took HBC servant John Clarke captive and held the fort in the early new year. (Waiser, *A World We Have Lost*, 320)

1817

Spring, the North West Company captures the HBC posts at Île-a-la-Crosse, Green Lake, and Reindeer Lake. (Waiser, *A World We Have Lost*, 320)

1817

The Plains Cree were at war with their former allies, the Mandan. (Daschuk, *Clearing the Plains*, 55)

1817

With assistance from a company of Chipewyan fighters, the HBC launched an attack on the North West Company's post at Athabasca. (Daschuk, *Clearing the Plains*, 55)

1818

International Treaty established the 49th parallel

1818

Robertson led an expedition (over 180 men in twenty-seven canoes) into Athabasca country to battle for furs. (Waiser, *A World We Have Lost*, 321)

1819-20

Measles and whooping cough break out in Athabasca country, killing up to 25% of Indigenous peoples along the Rainy River and Lake Athabasca. (Waiser, *A World We Have Lost*, 323)

1820s

Simpson closed posts located in present day southwestern Manitoba and southeastern Saskatchewan, encouraging Indian bands to abandon trapping and take up the bison hunt. (Waiser, *A World We Have Lost*, 348)

1820s

George Simpson starts to reduce the number of HBC employees. (Waiser, *A World We Have Lost*, 335-6)

1820s

The HBC offers vaccinations against measles and whooping cough at Cumberland House. (Daschuk, *Clearing the Plains*, 70)

1820-21

Winter, negotiations between North West Company and HBC representatives took place in London. (Waiser, *A World We Have Lost*, 321)

1821

June 21, the HBC and North West Company merge, ending the at-times-violent fur trade rivalry. (Waiser, *A World We Have Lost*, 322)

1821

HBC's monopoly spread all the way to the west coast (British Columbia), in exchange for trading rights, the company also was responsible with the administration of justice. (Waiser, *A World We Have Lost*, 329)

1821

Summer, HBC trader George Simpson and his pregnant, mixed-descent partner Betsy Sinclair, shot the Grand Rapids (125 foot drop over 12 miles) in a light canoe. (Waiser, *A World We Have Lost*, 328)

1821

Harrison's House (near the Oldman River on the eastern end of Lake Athabasca) was abandoned due to the Athabasca fur-trade war. (Waiser, *A World We Have Lost*, 345)

1822

The Northern Department Council directed that the flow of alcohol to the interior be reduced by 50%, resulting in a decrease in trade at Cumberland House. (Daschuk, *Clearing the Plains*, 62)

1822-23

100 men go on an expedition to southern Saskatchewan but find few furs. George Simpson's plan to move the Northern Saskatchewan trade to the southern region was abandoned as a result. (Waiser, *A World We Have Lost*, 351)

1823

George Nelson, a twenty-year veteran of the fur trade and working as a clerk for the HBC at Lac la Ronge begins to record the spiritual beliefs and practices of the local Cree. (Waiser, *A World We Have Lost*, 54)

1824

George Simpson decided to use an overland supply route from Fort Edmonton to Fort Assiniboine instead of the Methye Portage, increasing the importance of Fort Edmonton. (Waiser, *A World We Have Lost*, 332-3)

1824

By this time, George Simpson had reduced the 171 personnel of the HBC in the region to 80. (Waiser, *A World We Have Lost*, 336)

1824

Low water levels on the lower Saskatchewan River reduce the muskrat population, making them an unreliable alternative to beaver. (Waiser, *A World We Have Lost*, 344)

1824

The HBC had abandoned all its posts along the Assiniboine, Swan, Red Deer, and upper Red Rivers in favour of a single new settlement for the Swan River district. (Waiser, *A World We Have Lost*, 347)

1827

Pemmican was traded for one-quarter of what it had been worth in 1821. (Waiser, *A World We Have Lost*, 341)

1827

Alcohol is no longer available in the Churchill district. (Waiser, *A World We Have Lost*, 344)



1840s

James Settee opened a small boarding school of his own in the The Pas. (Miller, *Shingwauk's Vision: A History of Native Residential Schools*, 72)

1842

Jean-Baptiste Thibault becomes the first Catholic priest to visit many of the HBC posts in the Swan River and Saskatchewan districts when rode west on horseback from Red River to Edmonton House to preach to its region's residents. (Waiser, *A World We Have Lost*, 374)

1843

Jean-Édouard Darveau sets up a mission at The Pas in 1843, but is met with Protestant harassment. Darveau mysteriously died in 1844. (Waiser, *A World We Have Lost*, 374-6)

1846-48

Irish-born Canadian painter Paul Kane tours Rupert's Land and the Oregon Country; his subsequent writings and paintings spur newfound interest in annexing these western territories for Anglo-Canadian interests (Ted Binnema, *Enlightened Zeal: The Hudson's Bay Company and Scientific Networks, 1670-1870* (Toronto: University of Toronto Press, 2014), 215-231)

1847

Province of Canada report regarding Christianization and federal control of Indian education (Haig-Brown, *Resistance and renewal: surviving the Indian residential school*, 29)

1849

May, the HBC enforced its monopoly, the company brought legal charges against four Métis men. (Waiser, *A World We Have Lost*, 405)

1850s

Indigenous people dominated the HBC labour force, especially in the more northern regions. (Waiser, *A World We Have Lost*, 396)

1851

Charles Pratt established an Anglican mission at Snake Creek (a short distance from Fort Pelly in the Swan River district). (Waiser, *A World We Have Lost*, 370)

1851

Âmaciwispimowinihk, a favourite Cree meeting place, is chosen as the site for Stanley Mission along the Churchill River. (Waiser, *A World We Have Lost*)

1851

June, a group of about 100 Métis hunters (including Gabriel Dumont) encountered, and successful fended off, a large encampment numbering over 2,000 Sioux. (Waiser, *A World We Have Lost*, 395)

1852

Charles Pratt established a mission near the HBC post between the second and third of the Qu'Appelle Lakes. Warroris from Young Dog's Band foreably closed this station for a brief time. Young Dog's Band objected to settlement in the hunting territory. (Waiser, *A World We Have Lost*, 370)

1852

Henry Budd established a new mission at "Upper Nepowewin" on the north side of the Saskatchewan river. (Waiser, *A World We Have Lost*, 368)

1853

The HBC's post at the mouth of the Rapid River moved to the new Stanley Mission (Northern Saskatchewan). (Waiser, *A World We Have Lost*, 400)

1853

The HBC reopened Fond du Lac (Northern Saskatchewan, near Lake Athabasca) as a provisioning post. (Waiser, *A World We Have Lost*, 400)

1857-58

The HBC request a renewal of its exclusive trading license at a time when the company was being considered with increasing skepticism. Only to be renewed for four years and after an investigation into the rights of the HBC by the Select Committee, the HBC would only be allowed to retain their trading privileges in the northern regions. (the districts of Athabasca and mackenzie) (Waiser, *A World We Have Lost*, 386)

1857

Gradual Civilization Act passed in Upper and Lower Canada. It established how an Indian can loose status if they can demonstrate that they are "free of debt, literate and of good moral character." This is the foundational document that later becomes the Canadian Indian Act of 1876.

1857-60

The Palliser and Hind expeditions of Rupert's Land to gauge the region's agricultural and resource potential; affirmation of a "Fertile Belt" suitable for agricultural production spurs desire in Canada West to annex the region (Doug Owsram; *Promise of Eden: The Canadian Expansionist Movement and the Idea of the West, 1856-1900* (Toronto: University of Toronto Press, 1980), 55-65)

1861

Bishop Alexandre-Antonio Taché founded St. Pierre's Mission at Brochet (Northern Manitoba, near the Saskatchewan boarder). (Waiser, *A World We Have Lost*, 400)

1862

Bison herds had disappeared from Red River. (Daschuk, *Clearing the Plains*, 76)

1862-3

Competition for the remaining northern bison herds intensified. (Waiser, *A World We Have Lost*, 420)

1865

By this time, 200,000 hides were being delivered to St. Louis annually. (Daschuk, *Clearing the Plains*, 65)

1867

First Nations are made a federal responsibility under the British North America Act. (Waiser, *Saskatchewan: A New History*, 85)

1867

Canada becomes a country

1868

Insects destroyed crops at Red River for four successive years. (Daschuk, *Clearing the Plains*, 77)

1869-70

Red River Resistance (Waiser, *A World We Have Lost*, 461)

1869-70

Smallpox epidemic spread north from Missouri country, death toll may have ranged from 15 to 40% (Blackfoot are hit hard)

1869

Gradual Enfranchisement Act passed in Canada. It coupled with the Civilization Act to further differentiate Indian Status from Canadian citizenship. It spells out the system of "municipal style government" that Ottawa wanted to impose on Indigenous communities — but western First Nations were deemed "too primitive" to be ready for such democratic processes and so Ottawa decided not to apply this aspect of the act to western First nations until such time as they had become more "civilized." The Gradual Enfranchisement Act is integrated with the Gradual Civilization Act to become the Indian Act in 1876.

1869

Maskepetoon (Broken Arm), leader of the Rocky Mountain Cree, was killed when Siksika Chief Many Swans ordered the killing of an unarmed Cree party. (Waiser, *A World We Have Lost*, 415-17)

1869

Rupert's Land Act; rights to Rupert's Land transferred from the Hudson's Bay Company to the Dominion of Canada without any consultation whatsoever with Indigenous peoples residing there.

1870s

Three Assiniboine bands (Grizzly Bear's Head, Lean Man, and Mosquito) and one Cree band (Red Pheasant) were moved onto reserves in the northwest part of the Eagle Hills so that they would not interfere with agriculture in the south. (Waiser, *A World We Have Lost*, 623)

1870

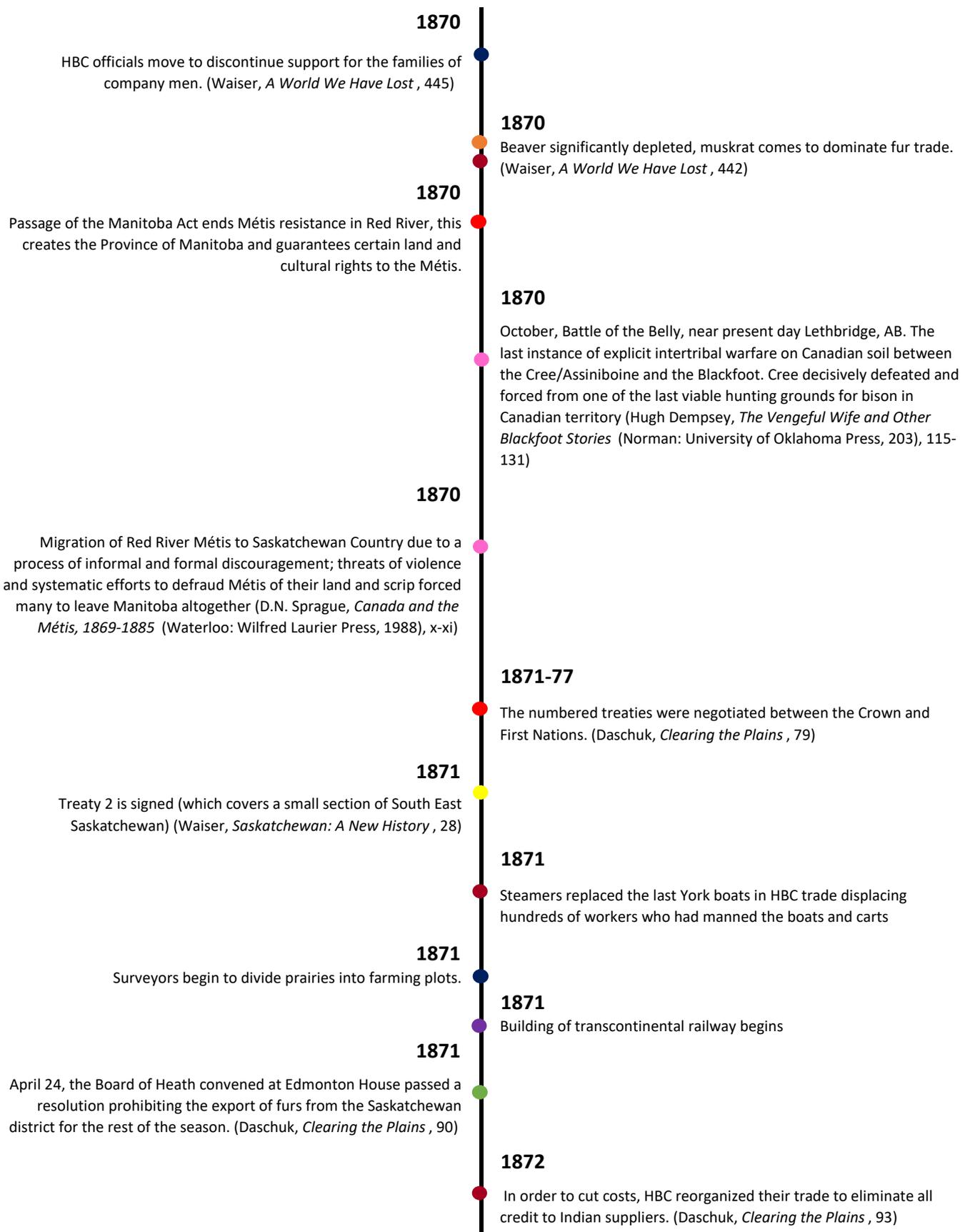
July 1, Manitoba became a province. (Waiser, *A World We Have Lost*, 440)

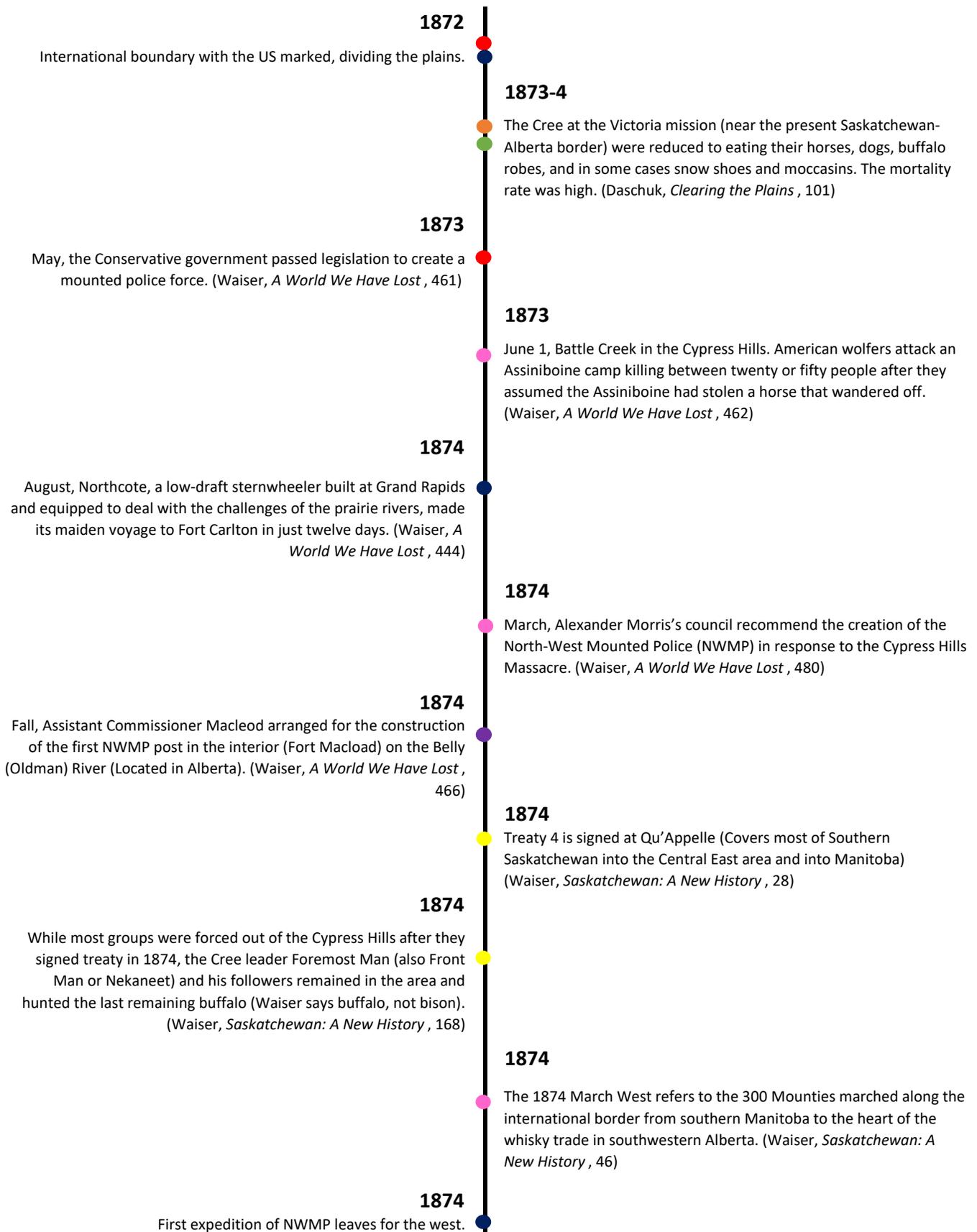
1870

The HBC withdrew its personnel temporarily from the post at Lac du Brochet due to difficulties with Chipewyan beggars. (Waiser, *A World We Have Lost*, 401)

1870

Hudson's Bay Company lands get transferred to Canada (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 158)







1879-1884

“Home Farm” agricultural implemented to encourage farming among Indigenous peoples; a combination of poorly qualified instructor appointees and lack of adequate funding resulted failure.

The federal government blamed “Indian nature” (not cut out for farming) for the outcome (Sarah Carter, *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy* (Montreal: McGill-Queen’s University Press, 1990), 79-108).

1879

Bison are gone from the northern plains. (Waiser, *A World We Have Lost*, 497)

1879

Scrip policy introduced: “a form of land grant, much like a promissory note, designed to extinguish any special land rights the Métis may have enjoyed because of their Aboriginal heritage.... They had the option of taking scrip in one of two forms: a \$240 certificate that could be redeemed for land or a certificate for 240 acres of dominion land in areas still open to homesteading. Those who chose land scrip over money scrip would have to leave the region to take up their homestead land; they were required to report in person to a Dominion Lands office to have their scrip coupon converted into land. The matter was further complicated by the fact that the government allowed people of mixed ancestry to elect whether they would take scrip or enter treaty as Indians. In other words, they had to choose an ethnicity... Any decision was considered final.” (Waiser, *Saskatchewan: A New History*, 30)

1879

Depleted fur and game resources cause the groups at Stanley Mission, Lac La Ronge, and Pelican Narrows to ask the lieutenant-governor of the North-West Territories for a Treaty. (Waiser, *Saskatchewan: A New History*, 28)

1879

The government implements a reserve instruction program to teach Indigenous groups how to farm. The people hired were patronage employees who were unfamiliar with western conditions and unsympathetic to Indigenous peoples, so the program failed. (Waiser, *Saskatchewan: A New History*, 122)

1880s

Tuberculosis becomes the primary killer on reserves, famine conditions are common. (Daschuk, *Clearing the Plains*, 100)

1880s

West of Cumberland House the changing environment led to the opening of a new channel on the lower Saskatchewan. (Daschuk, *Clearing the Plains*, 130)

1880

Department of Indian Affairs is created to administer the assimilationist Indian Act. Indian Agents are appointed to oversee all aspects of First Nations' people's lives.

1881

In the 1881 Saskatchewan census, it showed that 37% of the population was Indigenous, 34% were mixed and 23% were white. "Before the 1885 North-West Rebellion, three of every four people in Saskatchewan were Aboriginal." (Waiser, *A World We Have Lost*, 538)

1881

Indian Act amended to prohibit the sale of agricultural produce by Indians in Prairie Provinces without an appropriate permit from an Indian agent.

1882

Commissioner Dewdney closed Fort Walsh (Cyrpus Hills region) to force Indians to move to their new reserves. (Waiser, *A World We Have Lost*, 508)

1882

Completion of Canadian Pacific Railway through what is now today southern Saskatchewan (1882 Annual Report of the North-West Mounted Police, 16)

1882

December, the Cree and Assiniboine at Fort Walsh enter into treaty negotiations after Big Bear and his followers were starved into submission. After signing the Treaty, the Cree and Assiniboine were evicted from Cypress Hills. (Waiser, *A World We Have Lost*, 508)

1882

The federal government created four provisional districts in the southern territories for administrative purposes: Assiniboia, Saskatchewan, Alberta, Athabasca. (Waiser, *A World We Have Lost*, 606)

1882-83

The new railway from Winnipeg to Calgary sparked a new town building frenzy which created new places such as: Moosomin, Whitewood, Broadview, Sintaluta and Indian Head. (Waiser, *A World We Have Lost*, 585)

1882-85

DIA expenditures in Manitoba and the North-West Territories exceeded \$1 million annually for relief, yet food and goods were stock piled in warehouses instead of distributed. (Daschuk, *Clearing the Plains*, 128)

1883

All but a few desperately holding out groups are now on reserves. (Daschuk, *Clearing the Plains*, 184)

1883

The federal government established a system of federally supported denominational boarding and industrial schools. The Catholic-run Qu'Appelle Indian Industrial School at Lebret (Treaty 4) and the Anglican-run Battleford Industrial School (Treaty 6) were two of the first schools established. (Waiser, *Saskatchewan: A New History*, 177)

1884

After extreme cold in the winter of 1883-4, crops fail. (Waiser, *A World We Have Lost*, 520)

1884

July 11th, Louis Riel gives a speech at Red Deer Hill (central Saskatchewan). (Waiser, *A World We Have Lost* , 524)

1884

Big Bear and other senior Cree Chiefs seek peaceful resolution to grievances in an effort to avoid violent conflict --- “Despite their impoverished state and stinging sense of disillusionment and betrayal, Indians had made a solemn vow during the treaty negotiations to live in peace and were not prepared to break this pledge and plunge the region into war. Instead, Big Bear and other senior Cree chiefs patiently sought a peaceful resolution to their grievances. Their determination to shun violence was made clear when several prominent Cree leaders met with sub-agent Ansdell Macrae at Fort Carlton in July 1884 to discuss the continuing failure of the government to fulfill its “sweet promises.” Speaking with the force of years of bitterness and frustration, the chiefs affirmed their allegiance to the Queen, contending it was Ottawa, not the Crown, that had created the current climate of ill will. The also expressed relief that their young men had managed to keep their anger in check.”(Waiser, *Saskatchewan: A New History* , 165)

1885

The Northwest Rebellion.

1885

April 2nd, Frog Lake massacre. (Waiser, *A World We Have Lost* , 541)

1885

April 24, Gabriel Dumont’s attack at Fish Creek favours the Métis. (Waiser, *A World We Have Lost* , 547)

1885

CPR completed and promoted Prairie settlement.

1885

March 19th, the Métis under Riel declare a provisional government. (Waiser, *A World We Have Lost* , 527)

1885

Declaration of Riel provisional government

1885

May 9-12, Battle at Batoche. (Waiser, *A World We Have Lost*)

1885

May 24, Chief Beardy and his headmen are forced to give up their medals after General Frederick Middleton incorrectly accused them of colluding with the Métis rebels at Batoche. (Waiser, *A World We Have Lost* , 551)

1885

May 26, Poundmaker led his people into Battleford to meet with General Frederick Middleton. (Waiser, *A World We Have Lost* , 551)

1885

July 20, Louis Riel tried in a Regina Courtroom and found guilty of high treason. (Waiser, *A World We Have Lost* , 558)



1889-90

A global influenza pandemic spread to Saskatchewan and caused a spike in reserve communities' mortality rates. (Daschuk, *Clearing the Plains*, 166)

1891

In Regina, a student 'Lazarus Charles' was confined to specially built cells in the basement of the residential school and became ill. The Department of Indian Affairs became aware and it caused an "internal flurry." The principal, school inspector and Indian commissioner were held responsible for this event. (Miller, *Shingwauk's Vision: A History of Native Residential Schools*, 111)

1891-1906

The population grew from 41,522 to 91,279 (127%) in 1901 and 257,763 (182%) in 1906. "Indians" composed just 3% of the population in 1906. (Waiser, *Saskatchewan: A New History*, 64)

1894

September, Julia Côté and Alex Bone ran away from the Indian Industrial School in Regina. They were charged with stealing the school clothes they were wearing at the time they ran away. After being held in custody for three weeks, Côté was discharged while Bone went on trial and was returned to the school after pleading guilty. (Waiser, *A World We Have Lost*, 598)

Mid-1890s

Reserve populations begin to stabilize. (Daschuk, *Clearing the Plains*, 172)

1895

Responses to Hayter Reed's circular demonstrate that physicians were aware of a relationship between overcrowding and TB outbreaks in residential schools. (Daschuk, *Clearing the Plains*, 176)

1895

Amendment in Indian Act banned the Sun Dance of the Plains peoples, was not lifted until 1951.

1895

Almighty Voice, a Willow Cree man, killed a stray cow to feed his family in October. He was arrested and held at the Duck Lake jail for taking government property. He managed to escape custody and later shot a mounted policeman who had pursued him. He was the most wanted fugitive for 18 months. The Mounties ambushed Almighty Voice in 1897 in his hiding place at the Minichinas Hills reserve, which resulted in two more deaths. (Waiser, *A World We Have Lost*, 599)

1895

Piapot, one of the Treaty 4 signatories, was arrested and imprisoned in Regina for performing a Sun Dance on his reserve. (Waiser, *Saskatchewan: A New History*, 180)

1896

Premier Haultain suggested a plan for one large province between Manitoba and British Columbia. (Waiser, *A World We Have Lost*, 611)

1897-1915

Band economies grow with the expansion of farming on Saskatchewan reserves. (Waiser, *Saskatchewan: A New History*, 175)

1897

Almighty Voice and two other Cree/Assiniboine men killed in a shoot-out with the North-West Mounted Police seventeen miles from Duck Lake. Almighty Voice had initially been arrested for killing a cow but escaped, then murdered one of the policemen who went out in pursuit. After being at large for nearly two years, Almighty Voice and his two compatriots were killed in a police barrage which included 7- and 9-pound field guns (1897 Report of the North-West Mounted Police, 22-24)

1897

Thunderchild, a treaty-era chief was charged for his involvement in a giveaway ceremony and sentenced to two months. (Waiser, *Saskatchewan: A New History*, 180-1)

1897

Hudson's Bay Company Lands get transferred from Canada to Ontario. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 158)

1897

Charcoal, a Blood Indian who had murdered a mounted policeman was hanged. (Waiser, *A World We Have Lost*, 601)

1898-1912

Hudson's Bay Company lands get transferred from Canada to Quebec (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 158)

1899

Treaty 8 (covers part of North Western Saskatchewan, Northern Alberta, Southern North West Territories and part of British Columbia) (Waiser, *A New History*, 30) -- ("The first few years on the reserves were exceedingly difficult for Indian peoples. The almost overnight disappearance of the once-great buffalo herds, combined with the dismal failure of their first crops and inadequate agricultural assistance, precipitated widespread deprivation and, in many areas, outright starvation. The Canadian government, reluctant to feed what was widely regarded as a dying race and wanting to reduce Indian expenses, grudgingly responded with minimal relief. In contravention of the treaties many bands were forced to perform menial duties to secure a meagre daily ration of meat and sometimes flour. This hunger crisis was soon eclipsed by the arrival of infectious diseases and other illnesses.") (Waiser, *Saskatchewan: A New History*, 164)

1900s

The deaths of several treaty-era chiefs created a leadership void (White Bear, 1900 - Lucky Man, 1901 - Moosomin, 1902 - Kahkewistahaw, 1906 - Piapot, 1908). (Waiser, *Saskatchewan: A New History*, 166)

1901-49

File Hills Colony established (closed in 1949). The Indian Affairs department created this Colony to make arranged marriages and kept away from the undermining influence of the "older Indians". This was the department's way of trying to stop polygamy. (Waiser, *A World We Have Lost*, 601)

1901

The "Indian" population was recorded at 7,491. This number dropped to 6,380 in 1906. (Waiser, *Saskatchewan: A New History*, 170)

1901

Piapot, one of the Treaty 4 signatories, was imprisoned for a second time (first time in 1895 for performing a Sun Dance) for participating in a Giveaway Dance and stripped of his chieftainship. His band refused to elect another chief until after his death in 1908. (Waiser, *Saskatchewan: A New History*, 180)

1901

A Paris-based fur company called Revillon Freres opened an office in Prince Albert and established posts throughout the North, including one at Ile-a-la-Crosse. (Waiser, *A World We Have Lost*, 581)

1901

William Graham, the agent at the Peepeekisis reserve established the File Hills Colony. This colony was meant to be a place for displaced residential school graduates who did not fit into white or Indigenous societies. By 1907, File Hills Colony boasted 20 families and was used as an example of what residential school students could achieve. However, the project failed and was closed in 1949. (Waiser, *Saskatchewan: A New History*, 180)

1903

David Laird, Indian commissioner for Manitoba and the North-West Territories predicted in his annual report that Aboriginal peoples would "become nearly extinct" "at no distant day." (Waiser, *Saskatchewan: A New History*, 164)

1904

Clifford Sifton, the minister of the interior, states that "the attempt to give a highly civilized education to the Indian child... was practically a failure... the Indian... had not the physical, mental, or moral get-up to enable him to compete." (Waiser, *Saskatchewan: A New History*, 178)

1905

September 1, Saskatchewan officially entered Confederation. (Waiser, *Saskatchewan: A New History*, 1)

1905

Indians are ineligible for homesteads in Saskatchewan. (Waiser, *Saskatchewan: A New History*, 104)

1905

February 21, Prime Minister [Wilfred] Laurier personally introduced two autonomy bills to create the provinces of Saskatchewan and Alberta. The date of entry for the provinces was pushed to September 1, 1905 due to a long debate in the Canadian parliament. (Waiser, *A World We Have Lost*, 614)

1905

Provinces of Alberta and Saskatchewan come into being -- "Now, in the early 1900s, Indians faced a new crisis that would once again test their resilience. Although Indians remained the responsibility for the federal government (section 91 [24] of the 1867 British North American Act), the creation of Saskatchewan in 1905 meant that they had to contend, albeit indirectly, with another level of government that put its own needs and interests ahead of the Aboriginal population, Indians were identified with the regions's territorial past, a link that many newcomers sought to break in building the new Saskatchewan. There were more direct and immediate challenges. The thousands of homesteaders who poured into the region began to plough and cultivate land that Indians had continued to use for traditional activities after signing the treaties. Increasingly, Indians were confined to their reserves and the limited resources found there." (Waiser, *Saskatchewan: A New History*, 166)

1906

Terms for Treaty 10 approved (Covers North-Central and North-East Saskatchewan)

1906

Métis are excluded from the League.

1906

Death of Gabriel Dumont.

1906

Fred Loft, a Mohawk Great War veteran, convenes the first congress of the League of Indians of Canada in Northern Ontario.

1907

Soldier Settlement Board with the DIA identify "surplus" and "underutilized" Indian reserve lands totaling 72,620 acres in Saskatchewan and force them to be surrendered. The reserves were to be given to soldiers returning from the war (Waiser, *Saskatchewan: A New History*, 259)

1907

Thomas Borthwick was tasked with completing Treaty 10 (most of Northern Saskatchewan). (Waiser, *Saskatchewan: A New History*, 35)

1907

The File Hill Colony became the showcase to visiting dignitaries on what residential school students could achieve. (Waiser, *Saskatchewan: A New History*, 180)

1907

Dr. P. H. Bryce, a medical inspector with the Department of the Interior found the health conditions at prairie residential schools to be appalling. Locked, crowded dormitories, inadequate ventilation, poor food, and the presence of sick students promoted the spread of disease, especially tuberculosis. (Waiser, *Saskatchewan: A New History*, 179)

1908

According to the Department of Indian Affairs report for 1908, Indian subsistence hunting and fishing declined by half that year. The lumber industry and Fisheries in the province were the main culprits.
(Waiser, *Saskatchewan: A New History*, 174)

1909

Discussion of residential schools. Optimism at the beginning of the project. Two decades later optimism waning, less resources allocated, more responsibility given to churches, children made to work, standards lowered (Waiser, *Saskatchewan: A New History*, 178)

1909

Land surrenders (Indian farm land going to the Canadian government) in Saskatchewan reach their peak.
(Waiser, *Saskatchewan: A New History*, 169)

1909

La Colle Falls Hydroelectric Dam in Prince Albert begins, later abandoned in 1913 nearly bankrupting the city.

1910

Black Hand of Beary's Reserve near Duck Lake shot from behind by the NWMP three times, severely wounding him. Black Hand had been accused of theft and arrested but escaped custody two weeks prior before the shooting occurred (Library and Archives Canada RG18-V394-F467-10)

1911

January, a delegation from the Treaty 4 (covering the South-eastern tip of Alberta, most of Southern Saskatchewan and part of central Manitoba) area travelled to Ottawa to take their complaints about federal Indian policy straight to Canada's two senior Indian officials (Frank Oliver and Frank Pedley). Discussions lasted 5 days. However, Oliver and Pedley privately dismissed the delegation's concerns.
(Waiser, *Saskatchewan: A New History*, 182-3)

1912

In 1912 Cree headman Starblanket "made an emotional appeal to the governor general during his tour of Saskatchewan following the official opening of the Legislative Building. He argued that residential schools were a violation of treaty rights and insisted that parents should not be forcibly separated from their children, in many instances never to see them again alive."
(Waiser, *Saskatchewan: A New History*, 179)

1912

Quee Wee Zance of the Fishing Lake Reserve was shot by the NWMP on May 3. Quee Wee Zance had been accused of horse stealing and arrested but escaped from custody. He died three days later from his wounds (Library and Archives Canada RG18-V426-F287-12)

1913

The last group of indigenous people settle on reserve in Western Canada, Foremost Man's people, on the Nekaneet reserve, near Cypress Hills.

1914-18

The exact number of Indigenous volunteers in the First World War is uncertain but it is estimated that as many as 137 of the 400 Indigenous enlistees were from Saskatchewan. (Waiser, *Saskatchewan: A New History*, 188)

1914

Indians forbidden from wearing traditional clothing or regalia in public without permission of Indian Agent.

1915

The Ferguson Royal Commission recognizes the illegality of forcing indigenous communities to surrender reserve land. This commission "found Indian officials to be in a conflict of interest, but the censure did not stop the land surrenders, which continued until after the Great War."

1916

November, John Anderson and John Fisher run away from the school on Gordon's reserve and enlist to serve in the Great War at Regina. (Waiser, *Saskatchewan: A New History*, 188)

1916

December, Moses Lavalley of the File Hills Colony secretly enlisted to serve in the Great War at Yorkton hoping to become a bugler. Because of his skill with a rifle, he became one of several Indian snipers at the front. (Waiser, *Saskatchewan: A New History*, 188)

1917

Ottawa forbid any indigenous people from splitting and drying fish for the winter to make sure no competition for their commercial operations existed. (Waiser, *Saskatchewan: A New History*, 269)

1918

Proposal of the Greater Production Campaign, which would empower Indian commissioners to seize "underutilized" reserve land to lease to non-Aboriginal farmers. This violated treaty rights, so required amendments to the Indian Act. (Waiser, *Saskatchewan: A New History*, 211)

1918

October 6, first reported Spanish flu death in Regina. (Waiser, *Saskatchewan: A New History*, 226)

1918

November, 9 Indigenous children die of Spanish flu at the Onion Lake (western-central Saskatchewan on the Alberta border) Catholic boarding school, even though the school had been under quarantine since mid-October. (Waiser, *Saskatchewan: A New History*, 227-8)

1919

Indigenous people's participation in the war fails to earn them more rights (Waiser, *Saskatchewan: A New History*, 242)

1919

Summer, several bands planned Sun Dances because of the Spanish flu outbreak. The Department of Indian affairs turned down each request and sent in Mounties to suppress any attempt to conduct the ceremony. (Waiser, *Saskatchewan: A New History*, 288)

1919

Fred Loft, a Mohawk Great War veteran, convened the first congress of the League of Indians of Canada in northern Ontario, despite the Indian Affairs' attempts to intimidate him by denouncing Loft as a troublemaker. The League called its first Saskatchewan meeting in 1921 on the Thunderchild reserve. (Waiser, *Saskatchewan: A New History*, 244)

1919

July, the first batch of reserve land surrenders to the Soldier Settlement Board were announced. Six Saskatchewan reserves turned over a total of 72,620 acres. (Waiser, *Saskatchewan: A New History*, 259)

1920

New penalties for parents who tried to keep their children from being taken to residential schools were added to the Indian Act. Residential schools had now become a key part in assimilation. (Waiser, *Saskatchewan: A New History*, 243)

1920

The price of furs collapse. The downturn causes overhunting and trapping as whites, Indigenous peoples, and Métis tried to make a living. (Waiser, *Saskatchewan: A New History*, 270)

1921

League of Indians of Canada meets in Saskatchewan.

1921-31

The number of Indians grew steadily from 12,914 to 15,268, indicating, perhaps, better treatment. Métis, alternatively, were intentionally ignored and included as a group on the census. (Waiser, *Saskatchewan: A New History*, 241-2)

1922

The Indian agent at the Battlefords area threatened Thunderchild, a treaty-era chief, with the loss of his gold braid— a symbol of his chieftainship— in response to increased spiritual activity. (Waiser, *Saskatchewan: A New History*, 242)

1923

The government merged the system of industrial schools into residential schools, eliminating industrial and boarding schools. (Miller, *Shingwauk's Vision: A History of Native Residential Schools*, 141)

1927

September 19, a late-night fire engulfed a boy's wooden dormitory at Beauval (Northern Saskatchewan), killing 19 students aged 7-12 and their supervisor, Sister Lea. (Waiser, *Saskatchewan: A New History*, 243)

1928

The Protective Association for Indians and their Treaties, composed of the Piapot, Pasqua, and Moscowpetung reserves in the Qu'Appelle Valley sent a delegation to Ottawa to demand that a royal commission investigate the Department of Indian Affairs. (Waiser, *Saskatchewan: A New History*, 244)

1932

May, Prime Minister R.B. Bennett hired Charlotte Whitton to examine the distribution of relief in some of the worst hit area (of the Depression) in western Canada. She identified the “gypsylike” Métis as a menace to both whites and Indians. She recommended restricting their movements (in the same fashion as the Indian reserves) and offer limited assistance. (Waiser, *Saskatchewan: A New History*, 291)

1935

Joseph Ross, a Regina labourer, began to call for a Métis organization to lobby the provincial and federal governments for assistance and to settle their land claims. Ross and Métis Henry McKenzie founded the Half-breeds of Saskatchewan, which would become the Saskatchewan Métis Society two years later. (Waiser, *Saskatchewan: A New History*, 316)

1936

John Baptiste Tootoosis, a League of Indians of Canada Secretary for Saskatchewan and the grand-nephew of Chief Poundmaker went to Ottawa to inquire about the resolutions that the League passed annually and sent to the Department of Indian Affairs. In his meeting with the department’s secretary, the pair nearly came to blows. (Waiser, *Saskatchewan: A New History*, 316)

1936

In an Indian Affairs Annual Report, it claims that whooping cough and measles appear "to have run its course, at least among Indians." But there are a higher number of outbreaks for Scarlet fever and diphtheria as well as Tuberculosis. (Robertson, Heather, *Reservation are for Indians*, 131)

1939

The secretary of the Anglican Indian and Residential School Commission released a pamphlet aimed at inspiring donations and that described the residential schools as a blessing. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 34)

1940s

Highway 1 from Walsh, Alberta to Fleming, Manitoba border created.

1940s

Co-operative Commonwealth Federation (CCF) rounds up Indians and Métis in the north and placed in settlements to further their assimilation (a very paternalistic approach) (Waiser, Sask, pg. 348) and continued into the 1950s pg.359 “The Douglas government, meanwhile, took steps to deal with destitute Métis living on relief in shantytowns on the edge of small communities, such as Lestock. It forcibly moved large numbers of families to Green Lake, a fur-trade community northwest of Prince Albert, where each family was given a lease to forty acres of Crown land and expected to practice subsistence-level farming. Fittingly, the new settlement was known as the Green Lake experiment.”(Waiser, *Saskatchewan: A New History*, 349)

1940s

Indigenous people and Métis were put in settlements where they were to be assimilated into a more modern society. (Waiser, *Saskatchewan: A New History*, 347)

1941

The death rate from Tuberculosis was 10 times higher in the Indian population and only a small number were able to receive hospital care. (Robertson, Heather, *Reservations are for Indians*, 132)

1943

The northern Métis, believing the Saskatchewan Métis Society overrepresented Regina-based Métis, formed the rival Saskatchewan Métis Association. (Waiser, *Saskatchewan: A New History*, 349)

1944

The minister responsible for Indian Affairs acknowledge that the Indian Act had remained unchanged since the 1880s and that "the whole Act needs a thorough revision." (Miller, *Shingwauk's Vision: A History of Native Residential Schools*, 377)

1944

Joseph Dreaver of Mistawasis First Nation, a Great War veteran established the Association of Indians of Saskatchewan. The association (made up of Indigenous veterans and progressive farmers) wanted better health and educational services and the end of the restrictive pass and permit systems. This Association became the Union of Saskatchewan Indians in 1946. (Waiser, *Saskatchewan: A New History*, 348)

1945

The Family Allowance was introduced, which was a monthly income supplement issued to parents by the federal government on various conditions, one of them being compliance with provincial education regulations. (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 205)

1946

Union of Saskatchewan Indians (USI) formed for whole province. (Waiser, *Saskatchewan: A New History*, 348)

1946

The Saskatchewan Government partitioned the Northern Fur Conservation Area (NFCA) into 88 Trapping Blocks, which further subdivided into zones and assigned to individuals.

1946

The Tommy Douglas government appointed a Special Joint Committee of the Senate and the House of Commons to review the Indian Act and its administration. (Waiser, *Saskatchewan: A New History*, 357)

1947

By one estimate, 137 children were enrolled in provincial schools. (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 201)

1947

Saskatchewan legislature pass the first Bill of Rights in Canada, which prohibited discrimination on racial and religious grounds. (Waiser, *Saskatchewan: A New History*, 358)

1947

Highways 155 from Greenlake to La Loche created.

1948

After the Indian Affairs superintendent R. Hoet recommeded the closure of residential schools, a joint committee of the House of Commons and the Senate proposed that they be replaced with an integrated system, which still had an underlying aim of assimilation. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 35)

1948

60% of the Indigenous school population was enrolled in residential schools. (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 208)

1949

The Douglas administration passed the Rural Electrification Act in Saskatchewan. Fifty thousand farms and all town and villages were to be electrified by 1960. Reserves, as a federal responsibility are not included. (Waiser, *Saskatchewan: A New History*, 370)

1951

Indian Act amended to removed provisions that banning dances (e.g. Sun Dance and Tamanaqwas dances) and ceremonies (e.g. potlatches and give aways) and that prohibited the pursuing of claims against the government. First Nations peoples were now permitted to raise funds to hire lawyers to represent them in legal matters against the Crown. Federal prohibition on Indians purchasing and consuming alcohol were now removed leaving it up to provinces to determine what restrictions might be applied to Indigenous people.

1951

An amendment to the Indian Act stipulates that a "mentally incompetent Indian" is to be defined according to the laws of the province that "he" resides in. That includes the provinces that have the Sexual Sterilization Act. (Stote, Karen "The Coercive Sterilization of Aboriginal Women in Canada," 121)

1953

The Douglas government relocated Aboriginal squatters outside Uranium City's town limits and forbade them from living any closer than one mile to the city. (Waiser, *Saskatchewan: A New History*, 360)

1953-82

Eldorado (7km east of Uranium City) begins mining Uranium at Beaverlodge Mine. It closed in 1982.

1956

The Douglas cabinet established a new Committee on Indian Affairs. (Waiser, *Saskatchewan: A New History*, 358)

1957

Doctor John M. Richards of Turtleford Saskatchewan performs a caesarean section and a bilateral salpingectomy. The diagnosis given was toxemia of pregnancy. However, there was no obvious indication that the sterilization was justified. (Stote, Karen "The Coercive Sterilization of Aboriginal Women in Canada," 126)

1958

The Saskatchewan government held a conference with the Federation of Saskatchewan Indians at Fort Qu'Appelle. (Waiser, *Saskatchewan: A New History*, 358)

1958

The average per capita income for Indians was slightly over \$200, less than 1/6th the provincial average income. (Waiser, *Saskatchewan: A New History*, 394)

1959

Construction on the Gardiner and Qu'Appelle Dam on the South Saskatchewan River begins (3rd largest embankment dam in Canada)

1959

The Saskatchewan Department of Public Health declines further investigation into the possibility of amebiasis being a widespread infection, after a man, 'P.B.'s' diagnosis and death occurred in July. (Wiebe, Lesley "'That's How I Saw It Anyways': Foucauldian Genealogy Toward Understanding An Historical Outbreak of Amebiasis in Loon Lake.", 22)

1960s

The Indian population (in Saskatchewan) stood at 23,000 and was growing rapidly. (Waiser, *Saskatchewan: A New History*, 394)

1960

Indian, Inuit and Métis peoples received the right to vote. (Beavon, *Hidden In Plain Sight*, 283).

1961

P.B.'s' son is diagnosed and survives amebiasis and his wife (from Ministikwan) is diagnosed with amebic colitis in the subsequent month. (Wiebe, Lesley "'That's How I Saw It Anyways': Foucauldian Genealogy Toward Understanding An Historical Outbreak of

1961-71

The population of Indians in Regina climb from 539 to 2,860 and 207 to 1,070 in Saskatoon as more and more people leave reserves in search of work. As farms become larger and more mechanized, fewer jobs are available to Indigenous labourers. (Waiser, *Saskatchewan: A New History*, 395)

1961

There were now 10,822 (equalling 25% of the "Indian population") in provincial schools. (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 201)

1963

April, Earl Gray discovers a human skull on his homestead. It was determined that the Gray homestead sat upon the oldest-known burial grounds in Western Canada. (Waiser, *A World We Have Lost*, 53)

1965

April, The creation of the Métis Association of Saskatchewan. (Waiser, *Saskatchewan: A New History*, 397)

1965

Doctor, R.D.P. Eaton, finds that 2/3 of the Indian population in northwest Saskatchewan reserves are infested with *Entamoeba histolytica* and approximately 1-2% of Canadians were carriers. (Wiebe, Lesley "'That's How I Saw It Anyways': Foucauldian Genealogy Toward Understanding An Historical Outbreak of Amebiasis in Loon Lake.", 2)

1966

In the Qu'Appelle Valley, Mistaseni (aka Mistasinii), a sacred, four-hundred-ton, stone erratic that was thought to resemble a resting buffalo was blown up during the construction of the South Saskatchewan River Dam project. (Waiser, *A World We Have Lost*, 31)

1966

There were 9,778 children enrolled in residential schools, a report estimated that throughout the system, 75% of the children were "from homes which by reasons of overcrowding and parental neglect or indifference were considered unfit for school children." (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 214)

1966-67

Using Furamide, Eaton attempts continuous therapy of Loon Lake and Minsitikwan residents. In a letter to Saskatchewan's Regional Director, Eaton disclosed that the Furamide 'failed to treat ameba infecting non-intraluminal enteric tissue' and also claimed that patient compliance was another issue with the campaign. (Wiebe, Lesley "'That's How I Saw It Anyways': Foucauldian Genealogy Toward Understanding An Historical Outbreak of Amebiasis in Loon Lake."25)

1967

May, the Métis Association of Saskatchewan absorbed the Regina Métis Society. (Waiser, *Saskatchewan: A New History*, 397)

1967

The Anglican Church of Canada (ACC) released a report claiming they had begun reassessing its dealing with Indigenous peoples of Canada and asked for forgiveness of Christian participation "in the perpetuation of injustices to Indians." (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 198-991)

1967

Gardiner and Qu'Appelle Dam complete, creating Lake Diefenbaker.

1967

Highway 167 from Amisk lake to Flin Flon, Manitoba created.

1968

Gulf Minerals Ltd. Mines uranium at Rabbit Lake, later sold to Eldorado.

1968

In the Canadian Medical Association Journal (CMAJ), Miller, Drs. W.H. Mathews, and D.F. Moore detailed several Indigenous patients' deaths from dysentery. (Wiebe, Lesley "'That's How I Saw It Anyways': Foucauldian Genealogy Toward Understanding An Historical Outbreak of Amebiasis in Loon Lake." 18)

1968

A new union called the National Indian Brotherhood was formed. Their goal was to unite Indigenous people across Canada in hopes of "directly influencing the government's decision making regarding registered Indian peoples." (Beavon, *Hidden In Plain Sight*, 286)

1969

The Trudeau government (applauded by Saskatchewan's premier Thatcher) passed and retreated from its "White Paper on Indian Policy." (Waiser, *Saskatchewan: A New History*, 414)

1969

60% of the Indigenous school population were now in provincial schools. (Milloy and Edwards, "A National Crime" : *The Canadian Government and the Residential School System, 1879-1986*, 208)

1969

The Federation of Saskatchewan Indians (FSI) appointed an education task force that produced a two volume report that helped secure Indian control over their education in Saskatchewan. (Waiser, *Saskatchewan: A New History*, 415)

1969-72

More Indigenous and Métis people were sterilized than British. Consent was only sought after in 17% of Indigenous sterilization cases, due to the claim that 77% of the cases involved a mentally defective patient, therefore their consent is not needed. (Stote, Karen "The Coercive Sterilization of Aboriginal Women in

1970

November, a small band of Chippewyan Indians from Wollaston Lake was on a trapping expedition where they shot a hibernating bear. About 10 days after consuming the meat of the bear, seven members became sick. They were later diagnosed with trichinosis. (Emson, H.E., Baltzan, M.A. and Wiens, H.E. "Trichinosis in Saskatchewan: An outbreak due to infected bear meat" 897)

1970

Indian chiefs of Alberta presented the Red Paper to Parliament. It promoted 2 main issues: economic development and education. (Beavon, *Hidden In Plain Sight*, 283-288)

1970

The ACC withdrew from the residential school program. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 199)

1970s

Indigenous peoples take over former residential schools at Lebret, Duck Lake, Prince Albert, and Beauval. As a result of the Federation of Saskatchewan Indians wanting to help the indigenous people have greater control of their lives. (Waiser, *Saskatchewan: A New History*, 415)

1971-72

The Métis Society of Saskatchewan blocked the road out of Buffalo Narrows during Allan Blakeney's campaign bus tour. In response, the NDP leader promised to build a special government department for the north. In 1972, the Department of Northern Saskatchewan, the first provincial department of its kind, was established. (Waiser, *Saskatchewan: A New History*, 416)

1972

Minister of Indian Affairs Jean Chretien appeared before the Council of Minister of Education and reviewed the state of Indigenous education, he said that it continued to be "a whitewash...a process to equip the students with white values, goals, language, skills needed to succeed in the dominant society." and admitted there was still "very little recognition of the importance of cultural heritage in the learning process." (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 199)

1972

The Saskatchewan Indian Cultural College (later Saskatchewan Indian Cultural Centre) was established. (Waiser, *Saskatchewan: A New History*, 415)

1972-73

The first Indigenous person, Rev. Ernie Willie, was added to ACC's national staff and by 1973, the Subcommittee on Native Affairs was established. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 199)

1973

With the National Indian Brotherhood (NIB) became more assertive about the needs of Indigenous peoples. The Federal government shifted control of the school, so that the Indigenous children were educated by "Aboriginal bodies." (Miller, *Shingwauk's Vision: A History of Native Residential Schools*, 405)

1973

Beginning with the James Smith reserve, Saskatchewan reserves begin to take control of their own schools because of the FSI. (Waiser, *Saskatchewan: A New History*, 415)

1973

Chief David Ahenakew used Queen Elizabeth's provincial visit to bring up Broken treaty promises, unexpectedly. (Waiser, *Saskatchewan: A New History*, 416)

1973

April 1, the CBC program Weekend aired a news story claiming that there is an attempt to reduce birth rate among Indigenous people in Northern Canada. (Stote, Karen "The Coercive Sterilization of Aboriginal Women in Canada," 127)

1975

Saskatchewan's NDP government worked with the Federation of Saskatchewan Indians to establish the Indian Federated College (later First Nations University of Canada), Canada's first Indian-controlled educational institution in Canada. (Waiser, *Saskatchewan: A New History*, 415)

1976

Highway 16 from Lloydminster, Alberta to Marchwell, Manitoba created

1976

First Nations University of Canada founded in Regina

1976

27.4 percent of Saskatchewan's Indian population lived off-reserve. (Waiser, *Saskatchewan: A New History*, 416)

1976

The Blakeney government puts forward the Saskatchewan formula, which proposed that land entitlements would be based on Indigenous band populations from December 31, 1976 rather than the time that treaties were signed. Action was delayed as Ottawa and Regina fought about the land and money required. A handful of claims eventually went forward, including that of the Lucky Man band which received a reserve in the Battlefords area 110 years after it had entered treaty (1879). (Waiser, *Saskatchewan: A New History*, 444)

1977

A heavy equipment operator unearths an ancient campsite along the South Saskatchewan River (radiocarbon-dated around 6000 BP) in Saskatoon. (Waiser, *A World We Have Lost*, 63)

1979

The Peter Ballantyne Cree Nation asked for 41 acres of unoccupied federal land in a residential area in Prince Albert. August 1982, the Opawakoscikan Reserve was established, Saskatchewan's first urban reserve. (Waiser, *Saskatchewan: A New History*, 444-5)

1980-2012

A 2014 report found that there had been 1,181 police-recorded incidents regarding Indigenous female homicides during this period. ("Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017", rcmp-grc.gc.ca)

1980-2016

More than 1200 Indigenous women have been murdered or gone missing in Canada. (Grant, *The Trafficked*)

1982

Constitution Repatriated to Canada. First Nations and Métis and Inuit Leaders secured a clause that clarified the constitutionally protected status of Aboriginal rights. Aboriginal people are defined as First Nations (Indians), Métis, and Inuit.

Mid-1980s

Past residential school students began to speak out and tell their stories (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 40)

1985

Bill C-31 brings gender equality to the Indian Act in accordance with the Canadian Charter of Rights and Freedoms. It restores Indian status to those who had been forcibly enfranchised due to previous discriminatory provisions, and it allows bands to control their own band membership list (an incremental step towards self-government).

1988

The federal and provincial government amalgamate their respective crown corporations to become Cameco Corporation, the world's largest uranium producer, McArthur River ore body discovered

1989

Federation of Saskatchewan Indians and the Federal government create the Office of the Treaty Commissioner (OTC)

1990

The RCMP conducted a study regarding the needs of policing for Indigenous people. As a result, a dedicated Aboriginal Policing Directorate was created. ("Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017", rcmp-grc.gc.ca)

1990

November 29, Seventeen-year-old Neil Stonechild was found in a field in the northwest section of Saskatoon, he died with suspicious marks on his wrists and face. His death was not investigated seriously until 2000 when the RCMP began investigating two other deaths of Indigenous men in similar circumstances. (Razack, "It Happened More Than Once", 53)

1990

October 30, The leader of the Assembly of Manitoba Chiefs, Phil Fontaine came out publicly that he and his classmates had been sexually abused while attending Fort Alexander Residential School. Fontaine's willingness to come forward got responses from many other former residential school students. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 40-42)

1991

The Residential Schools Advisory Group for Healing and Reconciliation was created to give grants from the Anglican Healing Fund. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 199)

1992

September 22, 700 invited guests and dignitaries gathered at Wanuskewin Heritage Park to sign a Treaty Land Entitlement Agreement between the federal and provincial governments and the Federation of Saskatchewan Indian Nations. The deal provided 25 bands with the \$455 million to buy approximately 1.57 million acres of land. (Waiser, *Saskatchewan: A New History*, 457)

1992

August, Through the Aboriginal Rights Coalition, the churches wanted to recognize that they "share[d] responsibility with government for the consequences of residential schools." (Milloy and Edwards, *"A National Crime": The Canadian Government and the Residential School System, 1879-1986*, 299)

1993

The Bear Claw Casino opened February 1993, only to be raided by RCMP who took the gaming machines away and closed its doors despite a lack of government support. But they wanted to create jobs for the people on the reserve. (Waiser, *Saskatchewan: A New History*, 465)

1993

The Métis Society of Saskatchewan renamed itself the Métis Nation of Saskatchewan and adopted a constitution that declared self-government. (Waiser, *Saskatchewan: A New History*, 466)

1993

June, a Saskatchewan judge set a precedent when he used a sentencing circle made up of members of the Saskatoon Métis community to determine the fate of a Métis man who had been convicted of robbing a gas station attendant. (Waiser, *Saskatchewan: A New History*, 466)

1994

The Métis Nation of Saskatchewan file a claim In Beauval for a large portion of land in the northwestern part of the province. (Waiser, *Saskatchewan: A New History*, 467)

1995

November, the Roy Romanow government and Federation of Saskatchewan Indian Nations made an agreement that would allow the new Saskatchewan Indian Gaming Authority to establish 4 casinos in Saskatchewan. (Waiser, *Saskatchewan: A New History*, 465)

1998

August, Judge Jeremy Nightingale relinquished charges for illegally shooting a moose within the Primrose Lake Air Weapons Range against two Dene men from the Buffalo River reserve at Dillion, recognizing their treaty right to hunt. The Saskatchewan Court of Appeal overturned this acquittal two years later. (Waiser, *Saskatchewan: A New History*, 466)

2000

A research report revealed a major underfunding of Indigenous child and family services, 22% lower than the provincial funding of non-Indigenous children. (Castellano, Archibald and DeGagne, *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*, 52)

2001

Saskatchewan's NDP government, in consultation with Aboriginal organizations, released a policy statement ("A Framework for Cooperation") which sought to address the needs and priorities of urban Indigenous peoples. (Waiser, *Saskatchewan: A New History*, 484)

2002

November, the provincial government appointed a Commission on First Nations and Métis Peoples and Justice Reform. (Waiser, *Saskatchewan: A New History*, 477)

2003

September, the hearing began for the death of Neil Stonechild. It was determined that the marks on his wrist were due to handcuffs, which was mentioned by his friend who had seen him "bloodied and bruised in the back of a police cruiser the night of November 24, 1990. (Razack, Sherene, "It Happened More Than Once," 61)

2003

The RCMP identified 'service to Aboriginal communities' as part of their strategic priority. ("Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017", rcmp-grc.gc.ca)

2003

This version of the Indian residential Schools Settlement Agreement sets a cap on the amount churches will have to pay. This changed in the official version released in 2006. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age*

2004

September, the Calvert government announced the future creation of a separate Department of First Nations and Métis Relations. (Waiser, *Saskatchewan: A New History*, 484)

2005

Canada introduced the offence of trafficking in persons into the Canadian Criminal Code (Sikka, *Trafficking of Aboriginal Women and Girls in Canada*, 204)

2006

The Indian Residential Schools Settlement Agreement is signed. It contains legal representations for survivors, AFN, Inuit representations and church entries. (Castellano, Archibald and DeGagne, *From Truth to Reconciliation: Transforming the Legacy of Residential Schools*, 62)

2007

Jordan's Principle was created after the death of a 5-year-old Norway Cree House Nation child in 2005 after he spent 2 years in hospital awaiting the resolution of jurisdictional disputes about funding for his home care. (McNally, Mary and Martin, Debbie. "First Nations, Inuit and Métis health: Consideration for Canadian health leaders in the wake of the Truth and Reconciliation Commission of Canada report," 119)

2007-2015

The Government of Canada provided \$72 million dollars to support the Truth and Reconciliation Commission (TRC) work. They used this money to travel around Canada hearing of the experiences and educating the public about the history of the residential schools.

(*Truth and Reconciliation Commission of Canada*, rcaanccirnac.gc.ca)

2008

Prime Minister Stephen Harper apologized for the residential schools on behalf of Canada. This apology was accompanied by a \$1.9 billion Common Experience Payment for all the former students and a commitment to establish the Truth and Reconciliation Commission of Canada. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 44)

2008

An Anishinaabe woman is sterilized at Royal University Hospital in Saskatoon after giving birth to her youngest son by emergency C-section. She was told to sign off on the procedure while being rushed into surgery and that this was reversible. (Soloducha, Alex. "Sask. Indigenous women file lawsuit claiming coerced sterilization," cbc.ca)

2008

A Cree woman does not sign a consent form, but is still sterilized after she gave birth. (Soloducha, Alex. "Sask. Indigenous women file lawsuit claiming coerced sterilization," cbc.ca)

2010

November, Canada issued a Statement of Support endorsing the United Nations Declaration on the Rights of Indigenous Peoples. (*United Nations Declaration on the Rights of Indigenous Peoples*, aadnc-aandc.gc.ca)

2010

Métis artist Jaime Black created the REDress Project in response to the missing and murdered Indigenous women in Canada and the United States. ("The REDress About", redressproject.org)

2011

April, the TRC went to the Anglican Church to assist in identifying and contacting residential school workers whom wish to speak out. The Anglican Church cooperated. (Capitaine and Vanthuyne, *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation*, 182)

2012

Prime Minister Stephen Harper unveiled a 4 year action plan to prevent human trafficking, prosecute the perpetrators and help the victims. However, 90% of the funds seemed to have gone to law enforcement, with only 10% devoted to victim support. (Grant, *The Trafficked*)

2014

Although Indigenous people make up only 4% of the Canadian population, a study found that they account for about half of the victims of human trafficking. (Grant, *The Trafficked*)

2014

The Statistics Canada Homicide Report found that Indigenous women are 6 times more likely to become a victim. ("Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017", rcmp-grc.gc.ca)

2014

A Public Safety Canada study identified a "clear link" between sex trafficking and the lack of safe, affordable housing. (Grant, *The Trafficked*)

2015

As of April, there were 174 missing Indigenous females. Of these cases, 111 are thought to be suspicious. ("Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017", rcmp-grc.gc.ca)

2015

June, the TRC held a closing event in Ottawa of their tour around Canada about residential schools. They presented their findings in a multi-volume final report that included 94 "calls to action" to further reconciliation between Canadians and Indigenous peoples. The full report was released to the public in December. (*Truth and Reconciliation Commission of Canada*, rcaanc-cirnac.gc.ca)

2015

November, The Prime Minister of Canada asked the Minister of Indigenous and Northern Affairs and other Ministers to implement the United Nations Declaration on the Rights of Indigenous Peoples. (*United Nations Declaration on the Rights of Indigenous Peoples*, aadnc-aandc.gc.ca)

2016

May, the Minister of Indigenous and Northern Affairs announced that Canada was now a full supporter of the United Nations Declaration on the Rights of Indigenous Peoples. (*United Nations Declaration on the Rights of Indigenous Peoples*, aadnc-aandc.gc.ca)

2016

August, Colton Boushie was killed after he and his friends (who had been drinking) stopped at the farm of Gerald Stanley when they got a flat tire. Two views arose of this situation, was it a racially motivated killing or self defense against trespassers? This situation impacted many across the province, resulting in many angry protestors. Stanley was later found not guilty of second-degree murder. ("Gerald Stanley trial: Jury delivers not guilty verdict in death of Colton Boushie", thestarphoenix.com and "The night Colton Boushie died: What family and police files say about his last day, and what came after", theglobeandmail.com)

2017

Indigenous women in Saskatoon, propose a class-action lawsuit against the province of Saskatchewan, its health regions, individual physicians and the country for coerced sterilization. The lawsuit claims that there are at least 20 Indigenous women in the province who experienced coerced or forced sterilization without proper and informed consent. (Zoloducha, Alex. "Sask. Indigenous women file lawsuit claiming coerced sterilization," cbc.ca)

2018

December, A Nakoda woman from Moose Jaw was coerced into signing a consent form for tubal ligation as she was about to give birth to her third child via C-section. (Barrera, Jorge. "Saskatchewan Health Authority investigating new complaint of coerced sterilization," cbc.ca)

2019

December 31, In a letter to the pipeline project director Bernard Achampong, the leader of Dark House called for a face to face meeting after the RCMP began an enforcement action to the BC Supreme Court's injunction order after the government indicated that all permits for the pipeline project were in place. However, the Technical Boundary Area is within Dark House territory and is subject to Wet'suwer'en title and rights. ("Coastal Gaslink Lacks EAO Permits on Wet'suwet'en Territory." unistoten.camp)

2019

There are roughly 100 Indigenous women across Saskatchewan seeking lawsuits due to coerced or forced sterilization. ("Rally at Sask. Legislature calls for 'immediate' end to coerced sterilizations," cbc.ca)

2020

February 13, Hundreds of people gather in downtown Saskatoon in protest of the GasLink pipeline. ("Pipeline protest comes to Saskatoon" saskatoon.ctvnews.ca)

2020

February 20, Even though the BC RCMP announced that they were withdrawing from Wet'suwet'en territory, they instead increased harassment, made illegal arrest, increased surveillance and began monitoring Wetsuwet'en people and their guests. ("Wet'suwet'en Hereditary Chiefs Meet With Mohawks of Tyendinaga, Set Conditions for Nation-to-Nation Talks" unistoten.camp)