

**Buffalo Nations
Museum**



Frequently Asked Questions about Indigenous History

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Museum

When was the BNLM built?



Construction for this building began in 1950 and continued extensions until the early 1960s. The BNLM itself opened in 1953 as a free tourist attraction. It was filled with Norman Luxton's personal collection of Indigenous culture. With the help of Eric Harvie, founder of the Glenbow Museum in Calgary, Norman's vision came to life. The design is meant to mimic a trading post. What is now the Indian Trading Post was originally the Sign of the Goat shop which sold a combination of Indigenous antiques and crafts as well as taxidermy services. After Norman's death in 1962, the BNLM was taken over by Glenbow Alberta Institute and eventually sold to today's owners, the non-profit Buffalo Nations Cultural Society, in 1992.

Why is the BNLM called 'Buffalo Nations'?

Many of the items that are housed within the BNLM originate from Indigenous Nations that relied heavily upon the buffalo as their main source of subsistence. 'Buffalo Nations' refers to the local Nations of the Blackfoot Confederacy (Kainai, Piikani and Siksika), the Îyāhé Nakoda, and the Tsuut'ina Nation.

Are the animals in the BNLM hunted for display?

No, none of the animals in the BNLM or hanging on the walls were killed for display. Many were donated from the Rafter Six Ranch and some were taxidermy after dying in the wild. Many died of natural causes, like Buffy the bison.

Buffalo

What happened to the buffalo?



There was unofficial policy of both the American and Canadian governments to slaughter the buffalo, the Plains Nations main source of subsistence, to force Indigenous peoples to rely on the government. Military sport-hunting was a major part of the American military policy. Later, fuelled by the industrial revolution in Europe a new method of tanning buffalo hides was discovered to make extremely strong machine belting; hide hunters would kill the buffalo and take only the hides, leaving the rest to rot. Before the 1800s the population of buffalo was anywhere from 25-30 million, and by the 1900's less than a hundred animals remained; it is the largest human fuelled ecocide in history. The buffalo have been successfully reintroduced to the Bow Valley area in 2017, for the first time in 140 years.

What is the difference between the buffalo and bison?

The biological genus name for 'buffalo' in North America is actually *Bison bison*, and early American settlers referred to the bison as 'bufello' due to their similar appearance with a species of buffalo that live in Asia and Africa. Though not scientifically correct, buffalo has become a more prominent term in Indigenous oral tradition and scholarly work surrounding their significance in North America.

What changed once the buffalo were slaughtered?

The way of life for Indigenous Plains Nations was completely changed. Nations no longer could rely on the buffalo for subsistence, and around the same time the Treaties were signed that quarantined people to reserves where food was scarce. Reliance on government rations to save people from dying due to starvation became common, and a turn to ranching or farming became dominant.

Which buffalo was the biggest?

The mountain bison was the biggest, though both subspecies of mountain and plains bison are large animals. They are also North Americas largest land mammals.

What is the Buffalo Treaty?

The Buffalo Treaty is a document that was first signed in Browning, Montana in 2014. It is an agreement between various First Nations who support the reintroduction of buffalo to the plains. It is in conjunction, or part of bringing the buffalo to Banff National Park as well.

Indigenous Cultural Practices

What languages do Indigenous peoples speak?



In Treaty 7 territory, there are three different language families. The Blackfoot language (Kainai, Siksika and Piikani) belongs to the Algonquin language family, along with Cree. The İyāhé Nakoda speak a dialect of the Sioux language, related to the Lakoda's and the Dakota's in the United States. The Tsuut'ina are related to the Dene in the north, and they speak a language belonging in the Athabaskan language family. There are over 60 Indigenous languages in what is now Canada. These languages still exist, though they are threatened due to a decrease in speakers resulting from the ban on speaking Indigenous languages in Residential Schools.

To say hello in the local languages of Treaty 7:

Blackfoot – “**Oki**”

Īyāhé Nakoda – “**Āmba’wastitch**”

Tsuut’ina – “**Danit’ada**”

Nēhiyaw/Cree – “**Tansi**”

Where did the beads come from?

Prior to European expansionism, regalia was decorated with quillwork made of dyed porcupine quills, elk teeth, and shells traded from the West Coast through extensive Indigenous trade networks. Glass beads were brought with the newcomers to North America and were traded between Indigenous Nations and European traders. Beads became an important trade item and were incorporated into Indigenous cultures, and beadwork still remains important on contemporary regalia.

What religion do Indigenous peoples practice?

The answer to this question relies very much on which Nation we’re talking about. Each Nation has their own specific protocols, customs, and beliefs that were intimately linked to the land. Once Europeans came, often the traditional beliefs of Indigenous Nations were labelled as ‘pagan’ or a form of devil worship; Missionaries then began to try and convert many peoples to Christianity. Today, people fall on a scale of beliefs but the most common are traditional beliefs and Christianity; sometimes a combination of the two.

What is an Elder?

“There are two types of people: Elders, and old people”. An Elder, when referring to many Indigenous cultures, is a person who has gone through transfers of ceremonial items and have specific rights or teachings in the community that not everyone has. They are able to pass on knowledge. Not all old people are Elders, and not all Elders are old.

What are ‘sacred societies’?



Some Nations, like the Blackfoot, have what are called ‘sacred societies’. They are ancient societies within a Nation or community that are the main knowledge holders of traditional ways; the people in societies often are holders of transferred ceremonial items. The sacred societies are often very linked to practices like the Sundance.

What is smudging?

Smudging is a ceremonial practice that occurs in many Nations across Turtle Island. Often, there are medicines

(plants like sweetgrass, sage, tobacco and cedar) that are burned in a specific way and used to pray with and cleanse the body. Not everyone can smudge, but you must first be taught how to do so and transferred the rights.

Were Indigenous cultures patriarchal?

Many Indigenous Nations were actually matriarchal, an anthropological term for when lineage and inheritance follows the Mothers line. Patriarchy is a heavily colonial mentality and was forced into Indigenous cultures, causing huge upheaval and distress in gender roles.

How were babies traditionally cared for?



On the Plains, Mothers would use 'moss bags' (the English word) to swaddle their new-born children. Moss would be picked, dried, and would be placed inside of the bag to act as a diaper. Moss is antibacterial, anti-fungal, and biodegradable; children never would have experienced diaper rash. The actual moss bag acted as a 'fourth trimester' to keep the child warm, safe, and largely immobile. Today, many Nations still use moss bags (not the moss part) made out of fabric to keep their children in after birth; they are sometimes passed down generationally.

Were all Indigenous peoples 'nomadic'?

The term 'nomadic' isn't accurate; Plains Nations were semi-nomadic, returning to the same spots annually for ceremony or gathering purposes. The Plains Nations would regularly move camp to follow the buffalo herds within their territory, but they were not wandering aimlessly through the prairies. However, Nations on the North West coast were more sedentary, living in fairly permanent longhouses and moved less frequently.

What did/do people smoke in their pipes?

Tobacco is actually native to North America and was traded between Nations all over Turtle Island (North America). Tobacco remains a very important part of contemporary Indigenous culture and protocols. Sometimes people blend tobacco with other medicinal and local plants like kinnikinnick.

Do some Nations still practice the Sundance?

Absolutely, many Nations still practice versions of the 'Sundance' though we must keep in mind that Sundance is an English word. Each Nation has their own versions, words, and reasons to practice ceremonies encompassed under 'Sundance'. Practicing any sort of ceremony was outlawed in a version of The Indian Act in 1885, lasting

Glenbow Archives NA-403-1



until 1951; people would regularly get sent to jail if they were caught at a Sundance, Potlatch, or holding sacred items. However, many people never stopped practicing these ceremonies but risked their lives to continue the traditions underground and away from the governmental bodies. Piercing Sundances (like the one on display) and other versions of the ceremony still happen annually in many Nations across North America, but it is restricted to the public and photographs/recordings of the practices are heavily discouraged.

What is a sweat lodge ceremony?



The English term is 'sweat lodge', but each Nation has their own word and protocol for what this ceremony is. A lodge is often constructed out of willow and covered in blankets or canvas (traditionally it was hide). Hot rocks are put in the centre of a pit and water is splashed on them while prayers, songs, and stories are spoken or sung. It is a time of healing and cleansing. These ceremonies are still very present and occur on a regular basis.

Do Indigenous peoples still live in tipis?

Certainly not; Indigenous peoples are modern people. On reserve, there is housing with all the contemporary facets of modern life. Many people do still own canvas tipis, but they are often only put up for ceremony or celebrations.

Where did they get the 'dogs' from?

Plains Indigenous eras are often broken into two segments: the 'dog' days, and the horse days. The 'dogs' as we call them were actually timber wolves that were taken from birth, trained, and after generations would eventually become domesticated wolves. The re-introduction of the horse by the Spanish changed the way of life for many Nations and people didn't rely on their dogs to move their material wealth, but rather the horse could be used.

Contemporary Indigenous Topics

How many Indigenous people live in Canada today?

The last population estimate was done by the National Household Survey in 2011. Accounting for 1.4 million or 4.3% of the Canadian population showed that the Indigenous population is the fastest growing sect of the population in Canada. In the same survey, 32.3% of those who identified were Metis. 8 out of 10 Aboriginals live in Ontario, Alberta, Manitoba, Saskatchewan, or British

Columbia. In Nunavut, 86.3% of the population is Indigenous while 51.8% of Northwest Territories.

Are there still Indigenous peoples in Canada?

Absolutely, in Alberta there are 45 different First Nations and over 600 federally recognized Nations across Canada. Many people still live on the reserves, but there has been an increase in people living in urban areas as well. Some people who are Indigenous do not know what Nation their ancestry is from due to Residential Schools and the foster care system which has caused displacement.



First Nations in Alberta

1. Athabasca Chipewyan First Nation
2. Beaver First Nation
3. Bigstone Cree Nation
4. Chipewyan Prairie First Nation
5. Dene Tha' First Nation
6. Driftpile First Nation
7. Duncan's First Nation
8. Fort McKay First Nation
9. Fort McMurray First Nation
10. Horse Lake First Nation
11. Kapawe'no First Nation
12. Little Red River Cree Nation
13. Loon River First Nation
14. Lubicon Lake Indian Nation (no reserve)
15. Mikisew Cree First Nation
16. Sawridge Band
17. Smith's Landing First Nation
18. Sturgeon Lake Cree Nation
19. Sucker Creek First Nation
20. Swan River First Nation
21. Tallcree First Nation
22. Whitefish Lake First Nation (Atikameg)
23. Woodland Cree First Nation
24. Alexander First Nation
25. Alexis Nakota Sioux First Nation
26. Beaver Lake Cree Nation
27. Cold Lake First Nations
28. Enoch Cree Nation
29. Ermineskin Cree Nation
30. Frog Lake First Nation
31. Heart Lake First Nation
32. Kehewin Cree Nation
33. Louis Bull Tribe
34. Montana First Nation
35. O'Chiese First Nation
36. Paul First Nation
37. Saddle Lake First Nation
38. Samson Cree Nation
39. Sunchild First Nation
40. Whitefish Lake First Nation #128 (Goodfish Lake)
41. Blood Tribe
42. Piikani Nation
43. Siksika Nation
44. Stoney Tribe
 - Bears paw (Eden Valley)
 - Chiniki (Morley)
 - Wesley (Big Horn)
45. Tsuu T'ina Nation

Who ran the Indian Residential School system?



Starting as far back as 1620, the Récollets and Jesuits opened boarding schools for “Indian youth” in an effort to save their souls through Christianization. They were closed by 1680 but returned in the 1820s run by Protestants, Catholics, Anglicans and Methodists Churches, and some by non-denominational institutions which became more interested in ‘civilizing the savages’. A common phrase at the time was to “Kill the Indian in the child”. It became illegal for a child to *not* go to school and if the parents refused they would be sent to jail and the children would be taken anyways. Children could not speak their own language, endured intentional malnutrition, exposure to disease, and all forms of abuse; in Alberta 50% of children died while attending the schools. Many schools started closing in the 1960s, but the last school did not close until 1996. Starting in the 1990s, Churches began releasing formal apologize and financial compensation as accusations of sexual, physical, and verbal abuse amounted in the thousands. In 2015, the Truth and Reconciliation Commission released a thorough study of the events, deaths, and abuses suffered due to the Residential School system, officially calling it a “cultural genocide”. The abuse suffered resulted in many deaths directly and indirectly caused by the Residential School system – intergenerational trauma still exists within the communities that have been impacted by the system.

Where do Indigenous peoples go to school?

Historically, children were taken from their homes and placed in the Indian Residential School system. Contemporarily, depending on the size, location, and resources of the Nation, some reserves do have schools. If not, many can be home-schooled or attend local schools off the reserve.

“Can we go see the Indians?”

Indigenous peoples are human beings, not objects to be gawked at. If a person wishes to learn more about Indigenous culture, there are certain public events that anyone can attend like a powwow or other public celebration. Engage in respectful conversation or meaningful dialogue with an Indigenous person and be sensitive to people; not everyone may want to talk with you and your questions could come across as prying or disrespectful.

Do Indigenous peoples still live off the Land?

It depends on what Nation, geographic location, and the individual person we are talking about. Many Nations that are more isolated or secluded often still rely heavily upon trapping and hunting. Many people all over North America still gather certain plants and medicines from the Land that are used for food, ceremony or healing practices. Each Nation traditionally had their own way of relating to the Land and it remains that way. Some individuals choose to, or not to, participate in Land based practices depending on their personal history, teachings, or experiences. Pollution in recent years has caused a huge problem in the wildlife and plant materials that people use and often these traditional Land practices are being threatened.

Who are the Métis people?



During the fur trading era in what is now Canada, male fur traders of usually French or British descent would often marry Indigenous women. The Indigenous women would act as translators, navigators, and essentially keep their fur trading, European husbands alive in an unfamiliar territory. The children of these unions were often colloquially called 'half-breeds' or 'mixed bloods'; these terms have been replaced with the French word Métis, meaning 'mixed'. A culture blended with European and Indigenous customs was born and the language Michif (a combination of French and Cree) became prominent. Today there is a lot of confusion surrounding Métis culture – there is a belief that it simply means there is a combination of European and Indigenous ancestry which is not the case, there is cultural practices and beliefs that remain part of Métis identity.

Were Indigenous peoples involved in the rodeo?

Settler society has always had a deep, romanticized, fascination with Indigenous peoples and often wanted 'Indians' to attend annual events as spectacles. Horses had become a major part of Indigenous culture and in the early 1900s Indigenous people were often confined to reserve. Through the participation in the rodeo and "Indian Village" at the Stampede, it allowed Indigenous peoples to legally leave the reserve, gather in public, and exchange stories/knowledges within the community, even though they were being exploited through a colonial system. The first ever champion bronc rider in 1912, who rode the horse named Cyclone to a standstill, was a man named Tom Three Persons who was from Kainai First Nation. Some Indigenous people do not acknowledge the



What is a powwow?



Stampede, but others are deeply connected to it and participate in events every year.

Powwows are public social gatherings held by many Indigenous nations across North America. There are drum groups and dancers, wearing regalia, who gather for a weekend to compete and win prizes or money. The circuit of powwows is often referred to as 'the powwow trail'. There are 3 types of women dances (fancy shawl, jingle, and traditional) and 4 types of mens dances (fancy, grass, traditional and chicken).

Are the Indigenous peoples of North America descended from Asia?

Potentially, there are many physical similarities that Aboriginals share with the Asian continent but it is difficult to trace back millions of years when the geographic move could have occurred. Their hair, bone structure, narrow eyes, and DNA are strikingly similar. However, if we listen to Indigenous oral traditions, many Elders say that Indigenous peoples have been in North America since time immemorial and that they did not migrate from anywhere; they are from this land. A good Indigenous scholar who writes about genealogy and ancestry is Kimberly TallBear of the University of Alberta.

How long have Indigenous peoples inhabited the Rocky Mountain area?

According to the archaeological record, the Rocky Mountain area has been inhabited for about 12,000 years. However, according to oral tradition, Indigenous peoples have been here since 'time immemorial'; they did not 'come' from anywhere but came from this land.

How long do Indigenous peoples live?

Historically, Indigenous peoples would live well into , and surpassing, modern day life expectancy. However, diseases like smallpox obliterated many communities after contact, killing around 90% of the population rapidly. Contemporarily, life expectancy on average in Canada is actually shorter than 'average' due to poverty, alcoholism, suicide, decreased access to healthcare and many other reasons stemming from colonial systemic oppression.

What are some challenges that Indigenous peoples face?

- 1 in 4 children in First Nations communities live in poverty (double the national average).
- First Nations youth have a higher chance of going to jail than graduating high school.

- In 2006, 61% of First Nations young adults had not completed high school. 13% of non-Aboriginals have not completed high school.
- On average, 22% less funding is given for child welfare services than other Canadian children.
- There were, in 2011, almost 600 unresolved cases of missing and murdered women and the current number of MMIW is over 1200 nationally.
- Exposed to greater health risks because of poor housing, unemployment, contaminated water, limited access to food.
- 12% of First Nation communities live under boil water policy.
- First Nations are 31 times more likely to contract tuberculosis than non-First Nations.
- 1 in 5 First Nations are diabetic.
- 6% of First Nations houses on reserves do not have sewage services.

Who was Pocahontas?

Pocahontas was the nickname of a woman named Matoaka. Later known as Rebecca Rolfe, she was born to a Chief of the Pamunkey Nation. They are 1 of 11 tribes recognized by the Commonwealth of Virginia. The tribe was part of the Powhatan paramountcy, which was made up of Algonquian-speaking tribes. Upon English arrival in 1607, all 30 tribes under the Powhatan had an estimated population of 10-15,000. She was held for ransom in 1613 during hostilities with the English. Here she converted to Christianity, changed her name, and decided not to return to her people. Instead, she married a tobacco planter, John Rolfe in 1614 and had his son in January of 1615. She visited London, England in 1617 and died in 1618 of unknown causes while sailing back to Virginia.

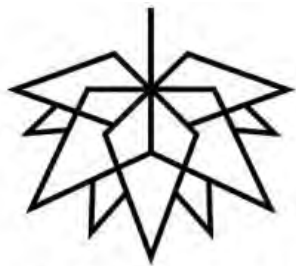
Government and Legal Issues

Did the Indigenous peoples of Canada fight with the Canadian Government?

Absolutely, and there is still immense tension between Indigenous Nations and the Canadian state. In Canada, there was no large scale European style war with Indigenous peoples (unlike in the United States), due to there not being enough military presence in the British colony. There was violence between the British Crown and Indigenous Nations, often limited to specific Nations. The



What are relations like today between the Canadian State and Indigenous peoples?



COLONIALISM 150

most famous armed historical conflict was the North West Resistance led by Louis Riel in what is now southern Manitoba. There have been resistances against the Canadian government ever since; the largest military occupation on Canadian soil for example was in 1990 during the Oka Crisis between the Mohawk (Kahnawake and Kahnésatake) and the Canadian military. There have been protests through the American Indian Movement (AIM) in the 1960s, and more recently beginning in 2012 with the Idle No More movement.

They could be improved. While Canada has taken great strides in improving relations and treatments of the Indigenous population, reserve conditions, education, and safety have become public concerns. A report by the Truth and Reconciliation Commission released in summer 2015 has brought global attention to the abuse Indigenous peoples have suffered in the Residential School systems. The goal is to find solutions to heal the victims, maintain culture and language, and incorporate it into Canada but there are many who are skeptical and believe. In 2017, Canada is celebrating 150 years since confederation and there are many Indigenous peoples who are choosing to reject the holiday, calling it “Colonialism 150” reflecting the tensions that still exist between the Canadian State and the Indigenous peoples.

What is Treaty 7 and what happened after it?

Treaty 7 is the territory that Banff and the BNLM is situated in. During the 1870's there was a major push by the newly created Canadian government under the British Crown to go across Canada and formally sign treaties with the Indigenous Nations. Under the Royal Proclamation of 1773, it was/is illegal for Settlers to live on unceded Indigenous territory. Treaty 7 was signed on September 22, 1877 at Blackfoot Crossing in what is now the Siksika Nation and it is between the British Crown and the Blackfoot Nations, Iyáhe Nakoda, and later the Tsuut'ina Nation. The Treaty follows a similar template to all the other Numbered Treaties (11 in total), and lays out things like the creation of reserves in Southern Alberta, Treaty annuities (\$5 annually), a promise of education, ammunition, and farming equipment in exchange for the ceding of Indigenous land. Often, however, these Treaty agreements were not fully understood by the Nations that were signing them and they were thought of as peace

agreements, not land surrenders. It is said that there was very little, or no, translation of the agreements to Indigenous languages and that it was not communicated that land was being taken.



Is it okay to use the word “Indian”?

No, though it is not exactly a slur in Canada, it is an incorrect, racist, and out of date term that began upon the arrival of Christopher Columbus. Searching for passage to India, Columbus got lost landing in North America and named the Indigenous population “Indians”. The term ‘Indian’ is only used, in Canada, when referring to legal documents like The Indian Act (1876), that are still in effect today. The term ‘Native’ is used, but less frequently. In Canada, we have the term ‘Aboriginal’ which encompasses three other groups: First Nations, Métis, and Inuit peoples. The most used, and most acceptable term, is the word “Indigenous” which encompasses all groups that are Indigenous to a territory. The best thing to do is to be specific with the Nation (aka, Blackfoot, Tsuut’ina, etc) and not generalize because each Nation is unique and has its own customs and culture.



Was it illegal to practice ceremonies like the Sundance?

Yes, under the Indian Act amendment of 1885, ceremonies like the Sundance, Potlatch, or being a holder of ceremonial items was outlawed. People caught participating in these practices would be arrested, charged, and sent to jail (keep in mind it was illegal for Indigenous peoples to have lawyers too). The cultural ban on ceremonies lasted until another amendment to the Indian Act in 1951 which once again made it legal for these ceremonies to take place. It is important to remember that even though these ceremonies were 'illegal', people never stopped practicing, teaching or passing them on to future generations but they were often practiced in secret or under the guise of a 'Christian' holiday like Christmas.

What is a Status Card?

The Indian Act (1876) defines and creates the definition of a legal "Indian" in Canada. If specific qualifications are met by an individual, they can receive what is called a Status Card - essentially legally putting their names on the books as an Indigenous person. Federal Status and Band membership are two different things; just because a person may or may not have Federal Status does not make them any more or less a part of a Nation.

Historically, Indigenous women could lose their Status if they married a non-Status, or non-Indigenous man, because they were assumed to be property. If a Status man married a non-Indigenous woman however, she would gain Status. This law was eventually changed with Bill C-31, due to the Indian Act conflicting with gender equality laws in the Charter of Rights and Freedoms and women who are descendants of those who lost their Status can re-apply to gain it.

Today, it takes two generations of marriage to someone outside of Indian Status for a person to lose their Status. This is often referred to as the two-generation cut off clause. There are two different 'types' of Status: 6(1) and 6(2) Status.

What are reserves?

'Indian' Reserves (or Reservations in the United States) are essentially parcels of land that are 'held in trust' by the government for use of Indigenous peoples. The reserves were usually created through the Treaty process, but this is not always the case as there haven't been many Treaties signed in British Columbia, yet the Nations reside on reserves. The reserves are governed by the Indian Act

(1876) and they are often referred to in Canada as 'First Nations'.

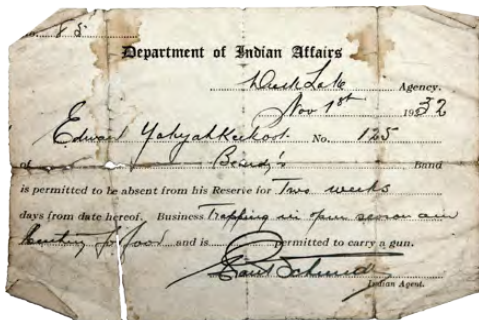
Where is the closest reserve?

The closest reserve to the BNLM is the T̄yāhé Nakoda First Nation (Stoney) about 45 minutes to the east, in Morley. If a visitor is driving from Calgary westbound on the Trans-Canada highway, they drove right through the reserve. There are three bands present on the reserve, the only one like it in Canada: the Bearspaw Nation, Chiniki Nation and Wesley Nation.

Can non-Indigenous people live on reserve?

In theory, yes, but usually only through marriage or long-term partnerships. If a person enters the reserve without permission from a Nation-member, they are trespassing and can be asked to leave or charged. If a non-Indigenous person is married to a Nation member, they are allowed to stay on reserve with their partner.

What was the Pass System?



The Pass System was an illegal law enforced by the Canadian Government intended to keep Indigenous peoples confined to reserves and away from Settlers. It was introduced in 1885 and lasted until an amendment in 1951. Indigenous peoples could not leave the reserve unless they received a 'Pass' from the Indian Agent (worker for the Department of Indian Affairs); the Indian Agent was given total authority over if people could leave or not, and those who left without permission could be prosecuted. The Pass System was another attempt to get rid of ceremonial practices and to send children to Residential Schools.

Do Indigenous Nations still have a chiefdom on reserve?

Reserves often have a democratic election system to choose their Chief and Council. This system of elections is not traditional but has been encouraged by Indigenous and Northern Affairs Canada (INAC) also formally known as the Department of Indian Affairs (DIA).

Do Indigenous peoples pay taxes?

"... but in this world nothing can be said to be certain, except death and taxes" - Benjamin Franklin
Most Indigenous peoples in Canada do NOT get tax exemptions. The tax exemptions that do exist are linked completely to the reserves, so non-Status Indians, Inuit, Métis, and most Status Indians living off reserve, don't get any tax exemptions at all. In addition, there are communities that have negotiated self-governance and

other alternate tax regimes with the federal government so that the Band levies things like the First Nations Sales Tax, the First Nations Goods and Services Tax, and/or the First Nations Personal Income Tax. In the Yukon Territories, for example, 11 out of the 14 First Nations are no longer tax exempt under self-governing Final Agreements. This reduces the total number of people actually eligible for Indian Act tax exemptions to less than 250,000. Compare that number to 1,400,000, the minimum population of Aboriginals in Canada by summer 2015.

Why is the Queen of England on our coin in Canada?

We are still a part of the British Commonwealth. The monarch appoints a government general at the federal level and lieutenant governor in each of the 10 provinces who serve as daily representatives of the monarch. When Canada was colonized, we never had a revolutionary war like the United States. Queen Elizabeth II is technically the Queen of Canada as well as Australia and many other countries.

When did Canada become independent?

Canada gained independence in 1867 but the United Kingdom political influence did not end until the Canada Act of 1982.

The Buffalo:

A TREATY of COOPERATION,
RENEWAL and RESTORATION



- Yellowstone to Yukon Region
- Signatories to the Buffalo Treaty as of 2018
- Plains bison range early 19th century
- ★ Free ranging bison herd in 2019
- Reserve/Reservation
- National Park Boundaries
- Highways

