

HOW DID THE TREATY OF UTRECHT AFFECT RELATIONS IN NORTH AMERICA?

Have you ever strongly disagreed with a person and then decided to come to an agreement despite your differences? If you still had to be around that person every day, would it be easy or uncomfortable?

The Treaty of Utrecht was also called the Treaty of Peace and Friendship. By signing this treaty, France and Britain agreed to stop fighting one another. As you learned earlier in the chapter, valuable land changed hands from French to British. There were also disputed territories without clear ownership. How would these factors affect the relationships among the different groups living there? Was this really a period of peace or was it a state of uncertainty?

By 1713, there had been many years of conflict among the French, the British, and First Nations peoples living in North America. Although the French and the British had established peace, First Nations had been left out of that process. Read the excerpt from a letter written by a Jesuit missionary in **Figure 1.24**. Jesuit missionaries were members of the Society of Jesus, a Roman Catholic religious order. They lived among First Nations to learn their cultures and languages. The Jesuits also taught First Nations peoples about Jesus and attempted to convert them to Christianity. In the letter, the missionary speaks about the Abenaki reaction after the British began settling in former French territories. What were the concerns of the Abenaki people?

What was the significance of the Treaty of Utrecht for First Nations?

“They [the Abenaki] asked the English by what right they had thus settled in their territory.... The answer that was given them—that the King of France had ceded [given] their country to the King of England—threw them into the greatest alarm; for there is not one savage Tribe will patiently endure to be regarded as under subjection to any Power whatsoever.”

— Jesuit missionary

After ending the war with the French, the British wanted to continue to explore and expand their territory. To help gain more land and create stability, the British needed to repair relationships with First Nations in Acadia, particularly the Wabanaki Confederacy. The French and the Wabanaki Confederacy had an **alliance**, cooperated together, to fight against the British.

alliance a type of agreement between people or groups to achieve a common goal

CREATING THE TREATY OF PORTSMOUTH

The British wanted to end the alliance between the Wabanaki Confederacy and the French and take control of the land. In July 1713, the British and the Wabanaki Confederacy came together in Portsmouth on the eastern coast of North America to reach an agreement.

The British agreed to not build on Wabanaki land any further, to conduct trade at a neutral location, and to exchange gifts as part of Wabanaki tradition. In return, the Wabanaki Confederacy agreed to stop attacks on the British, give back settlements and lands taken from the British, and allow any future disputes to be decided on by the British government.

The treaty was written in English and was read aloud to nation members of the Wabanaki Confederacy by interpreters. What misunderstandings do you think could happen with the treaty being written only in English? The document in **Figure 1.25** is a page with signatures from the Treaty of Portsmouth. How do you think this treaty would establish peace between the British settlers and the Wabanaki Confederacy?

Just like the anniversary of the Treaty of Utrecht, the 300th anniversary of the Treaty of Portsmouth was celebrated with several exhibits. Copies of the original treaty were put on display. Read the quote in **Figure 1.26** by Charles B. Doleac about the 300th anniversary of the Treaty of Portsmouth. What headlines do you think he is referring to?

“The issues discussed in Portsmouth in 1713 have a direct connection with ideas concerning the Rights of Indigenous People that are in the headlines today.”

— Charles B. Doleac, chairman of the 300th anniversary of the Treaty of Portsmouth

Figure 1.26 This quote is from the 2013 chairman of the 300th anniversary of the Treaty of Portsmouth. **Analyze:** What do you think he means by “direct connection”?

FIGURE 1.25 The last page of the Treaty of Portsmouth, 1713, shows the signatures of all the people who were present. **Analyze:** What do you notice about the signatures?



DAVID KAWAPIT: YOUTH ON A MISSION

David Kawapit is an 18-year-old Cree youth with a mission. His mission is to spread the message of unity and equality to all Canadians. In January 2013, he set out on a walk from his home in Whapmagoostui (Waup-mag-stoo-ee or Waup-ma-GOO-stoo-ee), Québec, to Parliament Hill in Ottawa. Six others joined him, forming a group called the Nishiyuu (Nish-you) walkers. Over the course of two months, they walked more than 1500 km along traditional Cree and Algonquin trading routes. They were accompanied by a police escort and other support vehicles to assist them on their journey. Strangers also stopped during the trek to show their support.

Kawapit was inspired to take action by a vision he once had. His vision showed a wolf and a bear. The wolf represented the First Nations peoples and the bear represented the Canadian government. While a bear can easily kill a wolf, many wolves, banded together, can take down a bear. This image of strength in unity served as the driving force behind Kawapit's activism. Kawapit and the six walkers (Figure 1.27) highlighted the importance of protecting their lands and their traditional ways of life for future generations.



When the Nishiyuu walkers arrived in Ottawa in March 2013, thousands had gathered to welcome them. They spoke with the aboriginal affairs minister about the necessity of fair and equal treatment of Canada's First Nations people. Kawapit's work brought attention to Aboriginal rights. His group inspired many other Canadians to consider the importance of the historical origins of the relationships between

First Nations and the rest of Canada.

Kawapit's efforts were sparked by one important vision that inspired hundreds of others to think and take action as well. He said, "It feels really good that a lot of

people are paying attention to what's going on." In the end, the relationships he built during his journey were the gifts that he took away from the experience. "I'm going to miss all these guys. The memories we shared—I won't forget them," he said of his fellow Nishiyuu walkers and the hundreds who joined them along the way. For Kawapit and his group, this walk was just the beginning of their efforts to create meaningful change for all First Nations people living in Canada.

FIGURE 1.27 David Kawapit (front, centre) was one of seven Nishiyuu walkers who walked from Whapmagoostui First Nation in northern Québec to Parliament Hill in Ottawa. The walk was to support the Idle No More movement.

A CALL TO ACTION

1. What inequalities is the Idle No More movement trying to deal with?
2. How can you and your classmates take action to support a current movement in your community?

"IT FEELS REALLY GOOD THAT A LOT OF PEOPLE ARE PAYING ATTENTION TO WHAT'S GOING ON."



FIGURE 1.28 Henri Beau painted this portrait of Philippe de Rigaud de Vaudreuil in 1923. Vaudreuil served as a captain for the New France military as well as the governor general of New France.

Analyze: What sentiment is the artist trying to portray about Vaudreuil?

"[W]e treat our Indians [First Nations] as allies, and not as subjects ..."

— Governor General Vaudreuil

FIGURE 1.29 This comment was made by Vaudreuil in a public statement, in 1721. **Analyze:** What does Vaudreuil mean by "subjects"?

"... by uniting the Abenakis and the Mi'k Maqs, we should be in a position to recover ... all we have lost in the East by the Treaty of Utrecht."

— Governor General Vaudreuil

FIGURE 1.30 Vaudreuil tells his King, in a 1724 report, that the French needed to unite the Wabanaki Nations.

Analyze: Would this goal benefit the Wabanaki Confederacy? Why, or why not?

FRENCH AND FIRST NATIONS ALLIANCES

Philippe de Rigaud de Vaudreuil, pictured in Figure 1.28, wanted to preserve the relationship between the French and the Wabanaki Confederacy. Vaudreuil was the governor general of New France from 1703 to 1725. Vaudreuil gave out payments to the Wabanaki to encourage them to settle in New France. What does Vaudreuil say about the Wabanaki First Nations in Figure 1.29? A subject is a person or nation under the rule of another person or nation. Allies are people or nations with a common cause. Vaudreuil was seeking to ally New France with the Wabanaki First Nations. What common cause might the French and Wabanaki have had?

By stating that the Wabanaki First Nations were allies, not subjects, Vaudreuil was saying that the Wabanaki

Confederacy was a separate nation and was not subject to the Treaty of Utrecht in the same way that the French were. He was claiming that much of the land that the British thought was part of Acadia was Wabanaki land. Wabanaki land was not part of the treaty and did not belong to the British. For the French, this meant that they would have the right to use this land after 1713. The British took a different position. Since the Wabanaki Confederacy had allied themselves with the French, they were subject to the Treaty of Utrecht just as the French were. That is, the Wabanaki First Nations had lost their right to the land in Acadia.

STRENGTHENING TIES

Vaudreuil not only wanted to ally New France with the Wabanaki, he also wanted to unite all the Wabanaki Nations of the Confederacy. Read the quote in Figure 1.30 where he suggests this to his King.

If Vaudreuil was successful, what might be the consequences for the peace established by the treaty?

Why did the British and the French keep building farther into First Nations territory?

BREAKING THE TREATY OF PORTSMOUTH

Shortly after signing the Treaty of Portsmouth, the British stationed soldiers and built settlements inside Wabanaki territory. This broke the terms of the treaty. Borders between the French and the British were also in dispute. The French and the British were, once again, pushing farther into First Nations territory.

BRITISH, FRENCH, AND WABANAKI RELATIONS

The British began to displace and to enslave Wabanaki nations again. In response to the British actions, the Wabanaki attacked a newly built British fishing station in Acadia. For the next 10 years, the Wabanaki continued to raid British settlements on the eastern coast, as well as farther south in New England, a region in northeastern North America.

The British knew the French had good relations with the Wabanaki and suspected the French were involved in the attacks. The French claimed that the Wabanaki were acting on their own. The British urged their government to take action. Britain responded by reinforcing the border area and Acadia. Since the British believed Acadians were helping the Wabanaki, they started chasing some Acadians away from Nova Scotia. The British also started to plan how they would bring New Englanders to settle Nova Scotia in order to outnumber the French and the First Nations.

How did the Treaty of Utrecht create distrust between the British and the French?

FATHER RALE'S MISSION

The French government denied that the French were involved in the Wabanaki attacks against the British. In the 1720s, however, government letters were found that suggested something else. Read the excerpt in **Figure 1.31**. It is part of a letter written by Michel Bégon, an administrative official of New France. It was written to Father Sébastien Rale (also known as Father Sebastian Rale), a French Jesuit priest. The letter suggests that the French government had promised to give the Wabanaki guns and supplies to use against the British.

“If they [the British] attack Them [First Nations] ill-advisedly ... we could help them only by The Munitions [weapons] that we would Give Them.”
— Michel Bégon, administrative official of New France

FIGURE 1.31 This excerpt is from a letter Bégon wrote to Father Rale in 1721. **Analyze:** What was the significance of this letter for British and French relations?

Father Rale lived and worked with the Abenaki people for many years during the late 1600s and into the 1720s. He learned the eastern Algonquian language and began writing an Abenaki–French dictionary. Father Rale taught the Abenaki Catholicism and they attended Mass and evening prayer every day. He accompanied the Wabanaki Confederacy and other First Nations peoples on many raids of British settlements.

Read the account by Father Rale in **Figure 1.32**. He describes an incident between the Wabanaki Confederacy and the British after the Treaty of Portsmouth had been made. How would this incident between the British and the Wabanaki Confederacy benefit the French?

“About this time a score of Savages entered into one of the English houses, to trade or to rest ... they saw the house suddenly surrounded by a troop of nearly two hundred armed [British] men ... [The English] assuring them that they had come only to invite some of them to go to Boston, to confer there with the Governor, on the means of keeping peace and good understanding. The Savages, a little too credulous [trusting], [sent] four of their fellow-countrymen to Boston; but when they arrived there, they were diverted, [ending] in retaining them prisoners.”
— Father Rale

FIGURE 1.32 This excerpt is taken from a letter written in 1721 by Father Rale. The letter was found after his death in 1724. **Analyze:** How do you think the Wabanaki would have described the same event?

Between 1722 and 1725, a series of battles occurred between the British and the Wabanaki Confederacy. This period was known as Father Rale's War. Father Rale was captured and killed by the British in 1724. **Figure 1.33** shows a depiction of the day Father Rale was killed.

FIGURE 1.33 This painting, entitled *Death of Father Sebastian Rale of the Society of Jesus*, was commissioned in 1856. **Analyze:** Do you think the events of the day Father Rale died are accurately represented in this painting?



CHECK-IN

- HISTORICAL SIGNIFICANCE** Vaudreuil said that the French treated Wabanaki First Nations “as allies ... not as subjects.” Why was this significant for relationships between the French and the Wabanaki, and between the French and the British?
- COMMUNICATE** Write a newspaper article or blog post about the Treaty of Portsmouth and its consequences from the point of view of the British, the French, or the Wabanaki.
- INTERPRET AND ANALYZE** How did the Treaty of Utrecht lead to changes in the relationships among the French, the British, and First Nations?