Twitter Thread by J Malone.

J Malone.
@malone_j71

https://t.co/8olbAV8azB - Tamara Bell said she wants those who misrepresent their identity to face fines and even prison time. What nation would claim Louis Riel? @CBCIndigenous

" is primarily French Canadian, Irish and Scottish." -- so are most Metis people. There is no blood quantum, per the Powley case in the Supreme Court of Canada.



Filmmaker Michelle Latimer is photographed in Toronto on Aug. 19, 2020. Latimer, who recently directed the CBC television series Trickster and the documentary Inconvenient Indian, is primarily French Canadian, Irish and Scottish. (Chris Young/The Canadian Press)

Rotten to the core - The Politics of the MMF - Sheila Jones Morrison ©1995 - Michif French was kept alive by in St Boniface by the Methis who identified themselves publicly as French-Canadians. @CBCIndigenous

political entity then. Macdonald no longer needed to quickly negotiate an agreement as he had in 1869. The surge of settlers had long since passed through the Red River Settlement, and the Métis at Batoche presented no barrier to further colonization. Impatiently, Macdonald declared the Métis nonexistent. "If they are Indians, they go with the tribe," he told the House of Commons in 1885. "If they are half-breeds, they are whites, and they stand in exactly the same relation to the Hudson's Bay Company and Canada as if they were altogether white."[17]

Homesteaders were taken up with settling in their newly-adopted land, and were generally unaware of the history and culture of the people who had lived on the land before them. The Métis who had settled well—those who had taken up farming in the fertile lands of the Red River Valley, those who had become part of the middle class as merchants or shopkeepers—were assimilated into the burgeoning community of Winnipeg.

There are tales of Métis who were harassed in the streets by white immigrants for being Indians, Halfbreeds or, if associated with Riel, traitors. Hourie, MMF's researcher and education coordinator, says the soldiers sent to Red River in 1870 by Macdonald hunted down and persecuted Métis people. She says the presence of the military and fear of persecution forced Métis people to obscure their Métis-ness and speak the languages of Michif French only in their homes. Hourie says Michif French (French blended with Cree) was kept alive in St. Boniface by the Métis who identified themselves publicly as French-Canadian. In fact, says Hourie, many of the people in St. Boniface today can trace their roots to the Métis of the Red River.

She's right. An organizer with western Canada's biggest winter fêtes, the Festival du Voyageur, says one of the biggest selling points to international markets is the fact that most of the people involved in the Festival are seventh-generation descendants of the original voyageurs. But that festival is publicly perceived as French-Canadian, not Métis.

Rotten To The Core- The MNC said the Metis were impossible to define anyway. We defy definitions of race-Our blood can be many origins. @CBCIndigenous

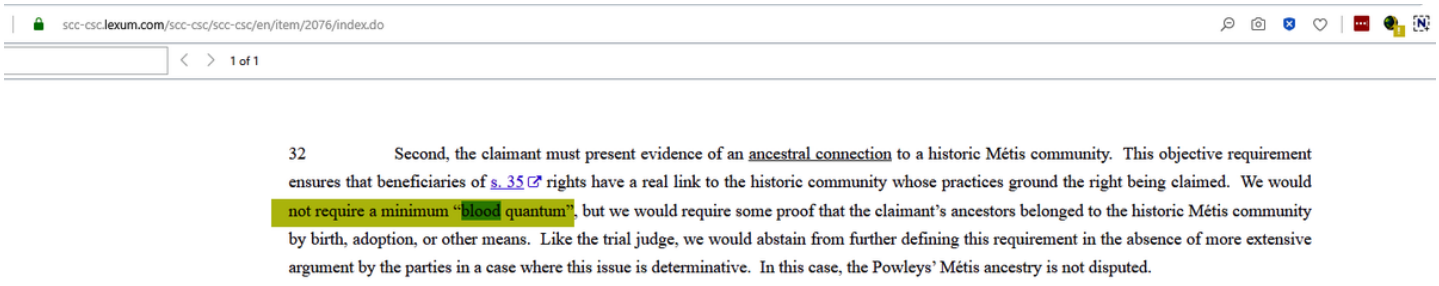
In 1990, the MNC had the opportunity to participate in the $14 million Post Censal Survey of Native Peoples. Statistics Canada planned to profile all Indian communities with more than 100 people, and to provide that data to a variety of government departments. The MNC could use the same survey to count the Métis in western Canada, if they wanted to buy in. But the MNC said the process was flawed and would not produce valid information on the Métis. The MNC said the Métis were impossible to define anyway. In a report called "Denial by Exclusion: The Métis in Canadian Society," the MNC said, "We defy definitions of race. Our blood can be of many origins. We defy those who want to talk of percentages of this parentage or that. We defy definitions that are based on colour. We come in many hues. We defy cultural definitions for we speak with many tongues and live as part of many cultures. We defy those who would try to (delineate) our citizenship for there are no simple criteria."[10]

The definition of a Métis in the 1989 MMF constitution was "any person who declares himself to be a Métis on account of descent or personal relationship with a family of Métis persons, and who is accepted as a Métis by the Métis community in accordance with the procedures established in this article."[11] Although the constitution didn't spell it out, Indians and Inuit were excluded, and Métis women were included. The definition was amended at the annual assembly in the summer of 1992 (when the secret land claim settlement was still in the works) to restrict membership eligibility to someone who was "a descendant of those Métis who received or were entitled to receive land grants and/or scrip under the provision of the Manitoba Act, 1870, or the Dominion Lands Act..."[12] At the 1994 assembly, that clause was dropped, and "Métis" was simply defined as "an aboriginal person who identifies as Métis and who is distinct from Indian, Inuit or non-Aboriginal."

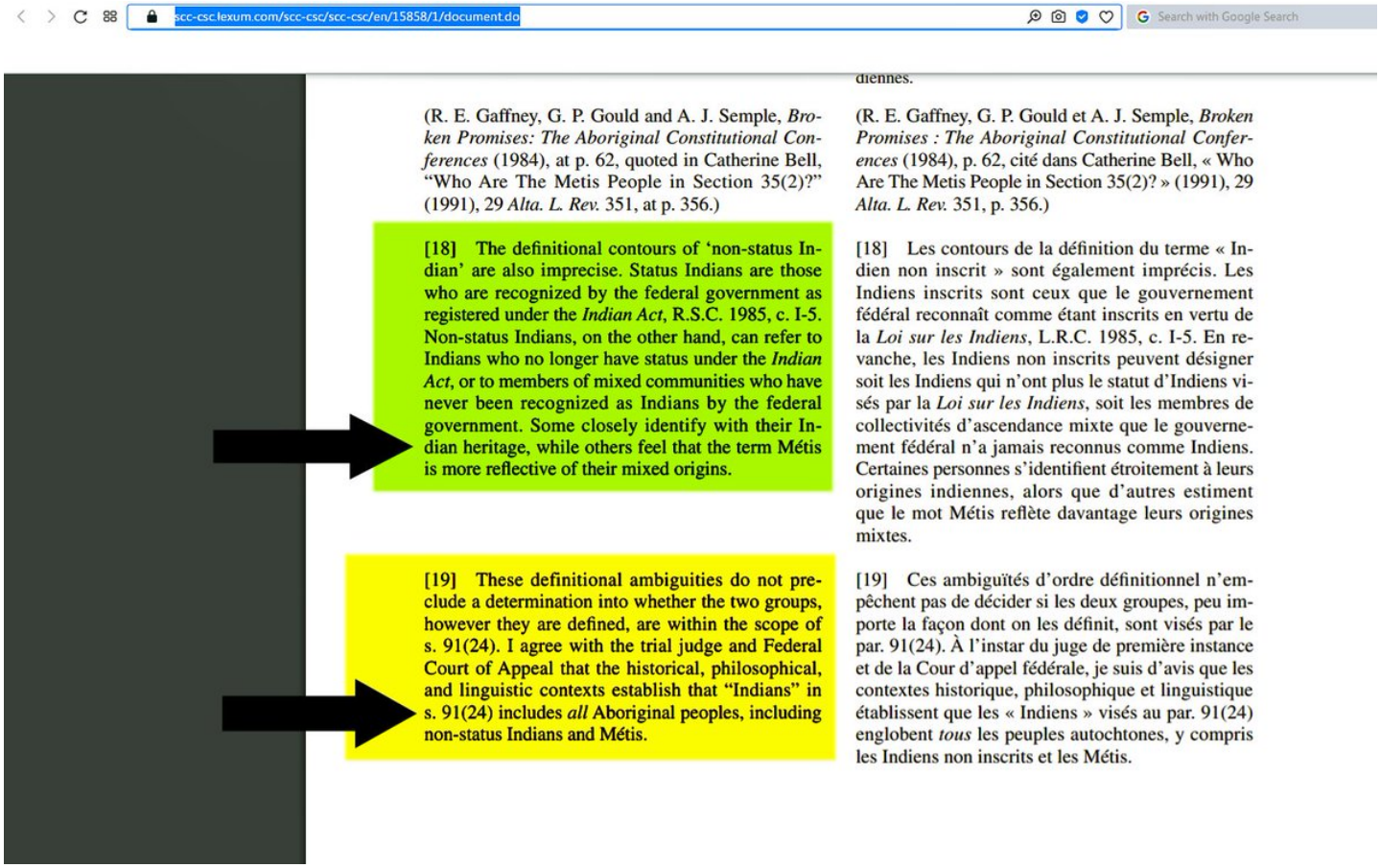
So, how many Métis are there in Manitoba? Nobody really knows, just as nobody really knows how many Métis lost their land and scrip in the 1880s by fraudulent or illegal means. That will end up being a battle between historians who must ascribe motives to the actions of people who lived more than a hundred years ago. Then it will be up to the government or the courts to decide if compensation should be paid for wrongs done by and to people long dead, and to whom that compensation should be paid.

L'Union Nationale Métisse Saint-Joseph du Manitoba had an alternative to giving compensation to the MNC or the MMF. "Since there were injustices in the past to the Métis," said president Augustine Abraham,

Supreme Court of Canada - Powley - blood quantum . So @CBCIndigenous may I ask why a Haida is policing the identity of a Metis person? As you well know Metis is a complex issue and there are several definitions of a Metis person, which whether you are a nonStatus person or



identify as a Metis, the Supreme Court of Canada has said in the Daniels decision, no distinctions need to be made. That does not make one less Indigenous !! I see a human rights suit in this identity policing. @CBCIndigenous



Louis Riel, Canadian leader of the Métis in western Canada. ... helping to galvanize French Canadian nationalistic opposition to the federal government.

britannica.com › ... › Social Movements & Trends

Louis Riel | Métis leader | Britannica

Louis Riel, Canadian leader of the Métis in western Canada. ... helping to galvanize **French Canadian** nationalistic opposition to the federal government.

Place of birth: Red River Colony

https://t.co/adSUPacRoZ @CBCIndigenous

Louis Riel

Documents in the Library and Archives Canada Collection that trace his life and times

Date of Birth: October 22, 1844

Place of Birth: Red River Settlement (Manitoba)

Mother (French Canadian): Julie Lagimodière

Father (Métis): Louis Riel (père)



https://t.co/P6YySl6Z6T - Krystal Shannon,Dr. Warren Johnston HIST 4055, April 22 rd 2010

archives.algomau.ca/main/sites/default/files/2013-064_001_036.pdf

Louis Riel and the Métis people: creating an everlasting identity through the Rebellions of 1870 and 1885.



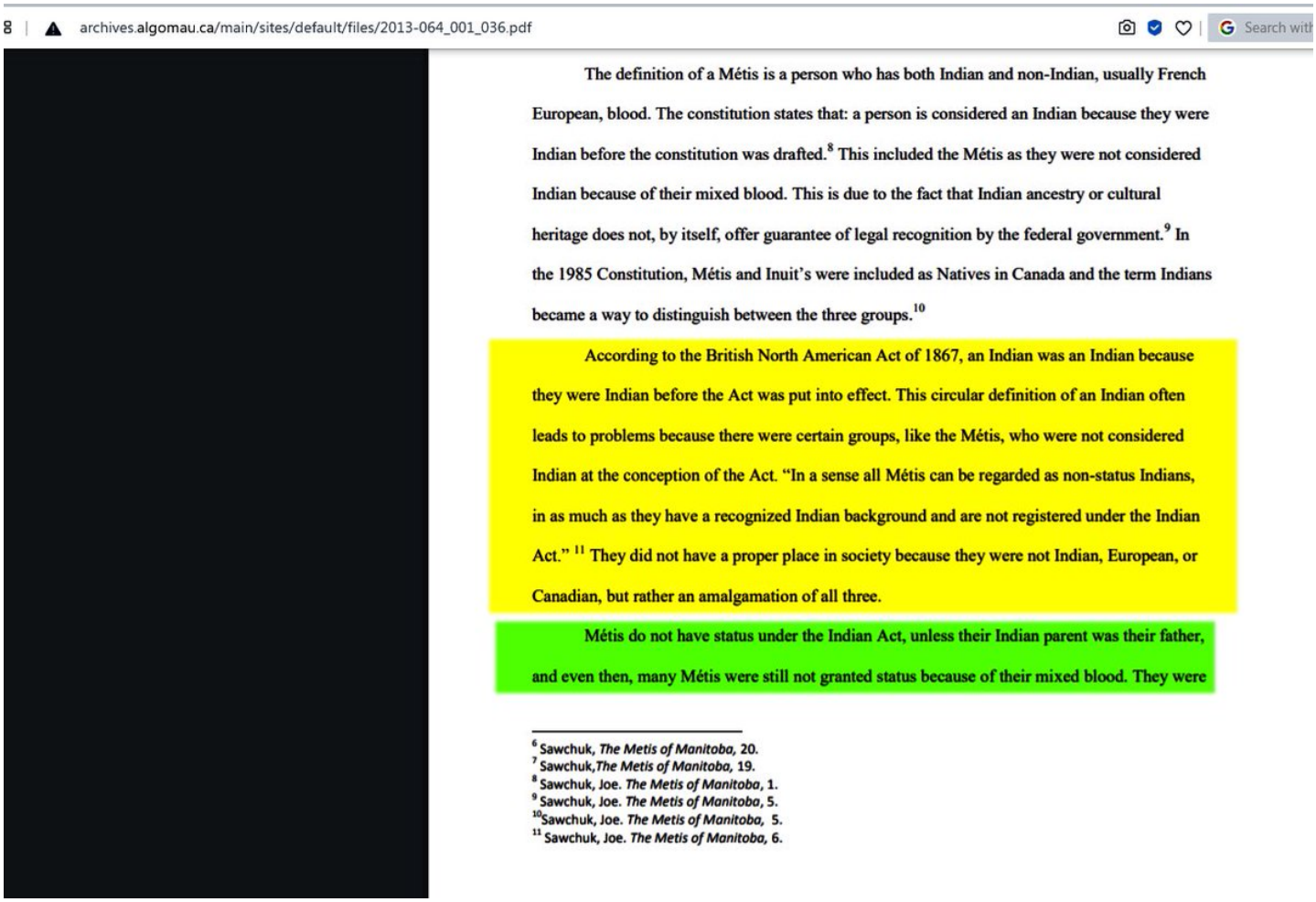
Krystal Shannon

Dr. Warren Johnston

HIST 4055

April 22nd 2010

https://t.co/P6YySl6Z6T @CBCIndigenous



archives.algomau.ca/main/sites/default/files/2013-064_001_036.pdf

The definition of a Métis is a person who has both Indian and non-Indian, usually French European, blood. The constitution states that: a person is considered an Indian because they were Indian before the constitution was drafted.[8] This included the Métis as they were not considered Indian because of their mixed blood. This is due to the fact that Indian ancestry or cultural heritage does not, by itself, offer guarantee of legal recognition by the federal government.[9] In the 1985 Constitution, Métis and Inuit's were included as Natives in Canada and the term Indians became a way to distinguish between the three groups.[10]

According to the British North American Act of 1867, an Indian was an Indian because they were Indian before the Act was put into effect. This circular definition of an Indian often leads to problems because there were certain groups, like the Métis, who were not considered Indian at the conception of the Act. "In a sense all Métis can be regarded as non-status Indians, in as much as they have a recognized Indian background and are not registered under the Indian Act." [11] They did not have a proper place in society because they were not Indian, European, or Canadian, but rather an amalgamation of all three.

Métis do not have status under the Indian Act, unless their Indian parent was their father, and even then, many Métis were still not granted status because of their mixed blood. They were

[6] Sawchuk, *The Metis of Manitoba,* 20.
[7] Sawchuk,*The Metis of Manitoba,* 19.
[8] Sawchuk, Joe. *The Metis of Manitoba*, 1.
[9] Sawchuk, Joe. *The Metis of Manitoba*, 5.
[10] Sawchuk, Joe. *The Metis of Manitoba,* 5.
[11] Sawchuk, Joe. *The Metis of Manitoba,* 6.

https://t.co/P6YySl6Z6T

archives.algomau.ca/main/sites/default/files/2013-064_001_036.pdf

included for the first time, significant numbers that were previously not considered to be Aboriginal, while some were ascribed the wrong Aboriginal group, this included non-Status Indians as well as Métis."[18]

Introducing Louis Riel

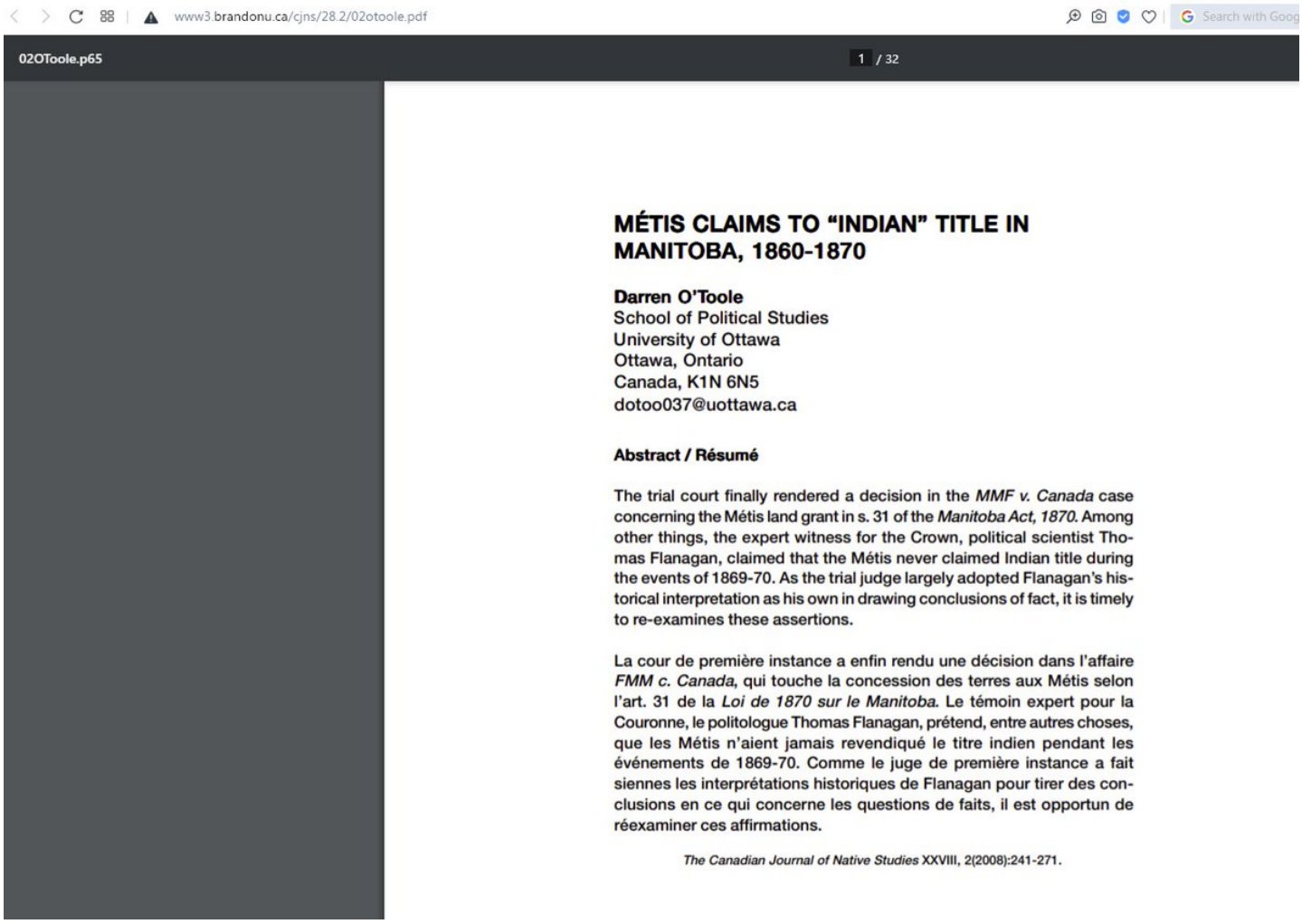
Louis 'David' Riel was born on either October 22nd or 23rd 1844. The real date of his birth is uncertain as the records were lost in a fire and there are conflicting reports from Riel and his mother Julie.[19] He was born in St. Boniface near the Red River Settlement, which is located where modern day Winnipeg sits. His maternal great grandmother was a full blond Chipewayan Indian. This would give Riel 1/8th Indian and 7/8th European blood, thus confirming his Métis status.

The records of Louis Riel's baptism were lost in the fire that consumed his birth record, so there is no definite way to tell what his full name was aside from the few documents in which he signed them J.B.A Louis Riel.[20] There is speculation that the 'J.B' stood for Jean-Baptist, the name of his grandfather but there is no proof.[21] It is widely accepted, however, that 'David' was not a name given to him by his parents. [22]In fact the name 'David' does not make an appearance until Riel is over thirty and it was a self baptismal name, which he always put in quotations to show its importance.[23] The name 'David' is also used to distinguish between Louis Riel, leader of the Red River Rebellion, and his father, who was also named Louis Riel.

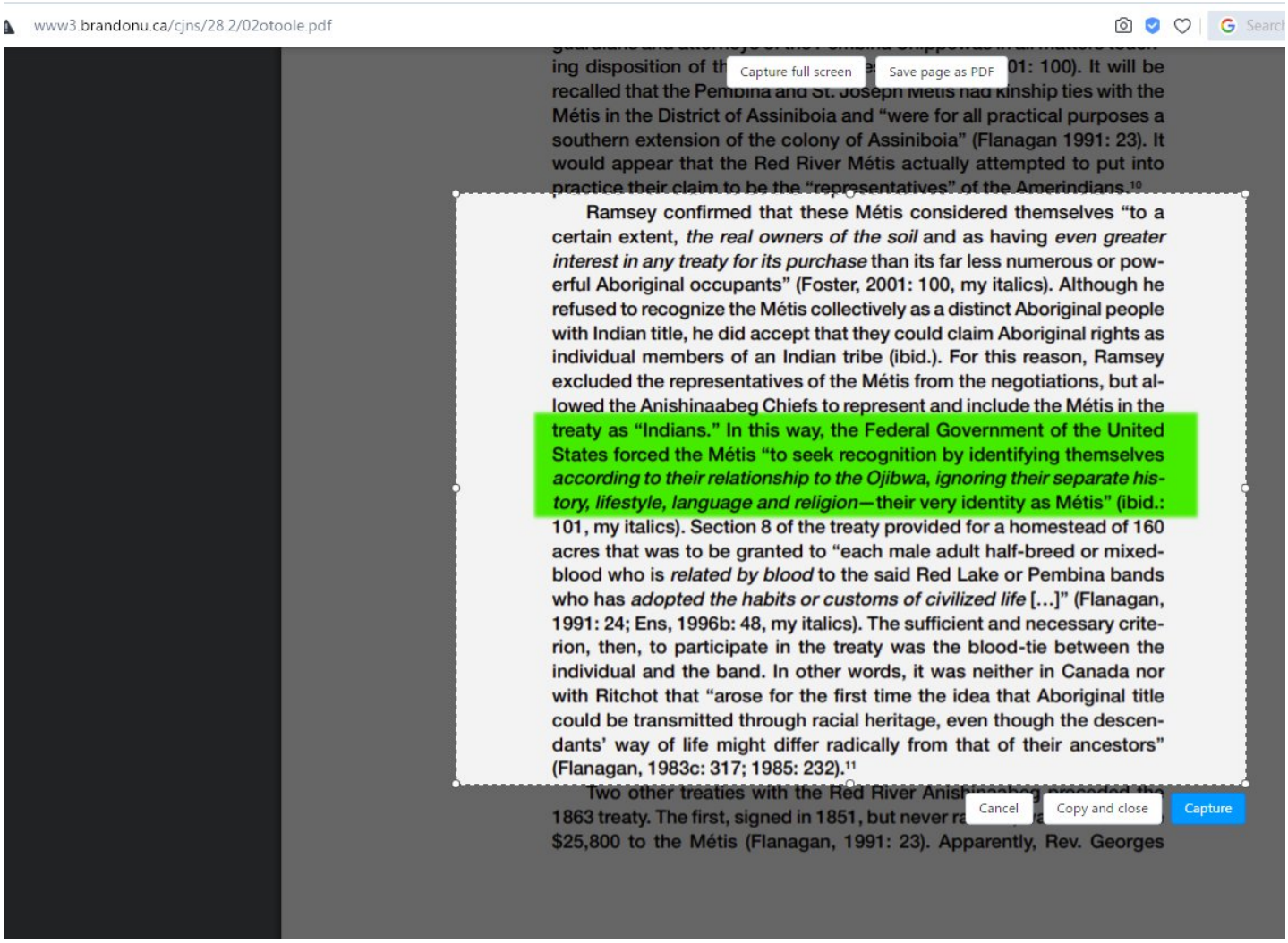
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[18] *Aboriginal people in Manitoba*, 26.
[19] Flanagan, Thomas. *Louis "David" Riel: 'Prophet of the New World'*. (Halifax: Goodread Biographies, 1983), 4.
[20] Flanagan, "Louis Riel's' name 'David'.", 54.
[21] Flanagan, "Louis Riel's' name 'David'.", 54.
[22] Flanagan, Thomas. *Louis "David" Riel: 'Prophet of the New World'*. Halifax: Goodread Biographies, 1983. Also see: Stanley, G.F.G. *Louis Riel: Patriot or Rebel*. Ottawa: Canadian Historical Association, 1964.; Roux, Jean Louis. Bois-brule: reportage epique sur Louis Riel. Montreal: , .
[23] Flanagan, "Louis Riel's' name 'David'.", 55.

MÉTIS CLAIMS TO "INDIAN" TITLE IN MANITOBA, 1860-1870 - Darren O'Toole
School of Political Studies- University of Ottawa

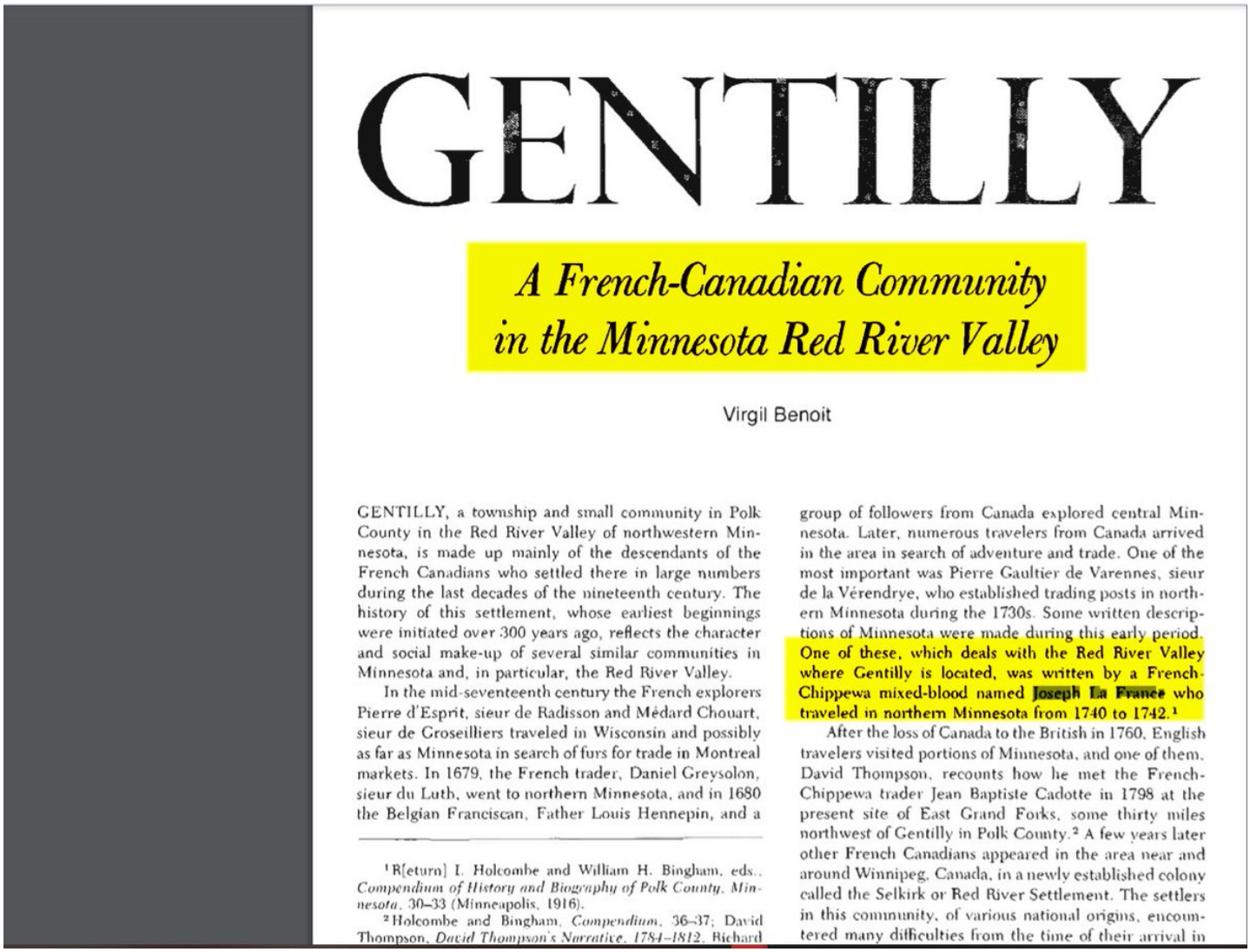


So why is Ms Tamara Bell, policing identity of Metis politics? Metis are in the constitution and protected as such. They do not need to have a connection to a First Nation band. They need to self identify, have a historical community and be accepted by that community of people.



There is no blood quantum in Metis peoples. Gentilly - a French-Canadian community in the Minnesota Red River Valley - Virgil Benoit- French-Chippewa mixed-blood named Joseph La France. @CBCIndigenous

collections.mnhs.org/MNHistoryMagazine/articles/44/v44i08p278-289.pdf



GENTILLY

A French-Canadian Community in the Minnesota Red River Valley

Virgil Benoit

GENTILLY, a township and small community in Polk County in the Red River Valley of northwestern Minnesota, is made up mainly of the descendants of the French Canadians who settled there in large numbers during the last decades of the nineteenth century. The history of this settlement, whose earliest beginnings were initiated over 300 years ago, reflects the character and social make-up of several similar communities in Minnesota and, in particular, the Red River Valley.

In the mid-seventeenth century the French explorers Pierre d'Esprit, sieur de Radisson and Médard Chouart, sieur de Groseilliers traveled in Wisconsin and possibly as far as Minnesota in search of furs for trade in Montreal markets. In 1679, the French trader, Daniel Greysolon, sieur du Luth, went to northern Minnesota, and in 1680 the Belgian Franciscan, Father Louis Hennepin, and a group of followers from Canada explored central Minnesota. Later, numerous travelers from Canada arrived in the area in search of adventure and trade. One of the most important was Pierre Gaultier de Varennes, sieur de la Vérendrye, who established trading posts in northern Minnesota during the 1730s. Some written descriptions of Minnesota were made during this early period. One of these, which deals with the Red River Valley where Gentilly is located, was written by a French-Chippewa mixed-blood named Joseph La France who traveled in northern Minnesota from 1740 to 1742.[1]

After the loss of Canada to the British in 1760, English travelers visited portions of Minnesota, and one of them, David Thompson, recounts how he met the French-Chippewa trader Jean Baptiste Cadotte in 1798 at the present site of East Grand Forks, some thirty miles northwest of Gentilly in Polk County.[2] A few years later other French Canadians appeared in the area near and around Winnipeg, Canada, in a newly established colony called the Selkirk or Red River Settlement. The settlers in this community, of various national origins, encountered many difficulties from the time of their arrival in

[1] R[eturn] I. Holcombe and William H. Bingham, eds., *Compendium of History and Biography of Polk County, Minnesota*, 30–33 (Minneapolis, 1916).

[2] Holcombe and Bingham, *Compendium*, 36–37; David Thompson, *David Thompson's Narrative, 1784–1812*, Richard

Batoche National Historie Site. - blood of Cree and Chippewa with that of French Canadian and Scot.mdp.39015027929754-seq_7. @CBCIndigenous

Stacks
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Batoche National Historic Site

It was customary for the Métis of the North-West Territory to celebrate enthusiastically the feast day of their patron saint, St. Joseph, but in 1885 there was more than the usual air of excitement about the lots fronting on the South Saskatchewan River. As the half-breeds prepared for the big celebration on March 19, there was a promise that an event of importance would coincide with the festival this year, an event that might fulfil a long-cherished dream and obliterate the long years of frustration, despair and bitterness.

Children of the fur trade, they claimed an historic right to their share of the plains that stretched from the Red River to the foothills of the Rockies. Marriage of fur trader with Indian had mingled the blood of Cree and Chippewa with that of French-Canadian and Scot and created a new society, neither Indian nor white, yet sharing traits of both. Around the trading posts the half-breeds grew up to learn the skills and follow the occupations of their fathers while preserving their associations with their mothers' tribes. They became buffalo hunters, freighters and boatmen, finding a livelihood without compromising their freedom and independence.

Yet the days of freedom were not limitless. The Red River Settlement of Earl Selkirk in 1812 served notice that the land was not necessarily the property of those who had been born and had lived on it. A colony of Scottish settlers was placed across the route that the North-West Company followed to the

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I must say in a time of Canadian reconciliation, I am puzzled why we are going back to ways to label and ostracize Aboriginal people, versus uplifting, supporting and developing a strategy for those who have lost their identities due to colonialism, enfranchisement, and

assimilation. Is this the reconciliation, those who are not yet recognized by the Federal Government, can expect to receive? @CBCIndigenous

https://t.co/4mh81lEtSo - the descendants of unions between men from eastern Métis, French Canadian and Orkney Scots backgrounds and women of the Mohawk, Saulteaux, Plains Cree, Ojibwa and Chippewa peoples played an active role in the fur trade.

The Fur Traders at Montréal
(courtesy George Agnew Reid/Library and Archives Canada/Acc. No. 1990-329-1)

Despite this political agenda to make the Métis Nation the only Métis people in Canada, the origins of the Métis go back to the 17th century, in Acadia and the St. Lawrence River valley. The descendants of intermarriages between French Canadian men and women of the Mi'kmaq, Abenaki, Welustuk (Maliseet), Algonquin, Cree and Innu peoples, these Métis of Eastern Canada were variously referred to as *Acadiens, Gaspésiens, Canadiens, Canayens, Magouas, Sauvages*, Labradorians, Livyers and Settlers. Later, the descendants of unions between men from eastern Métis, French Canadian and Orkney Scots backgrounds and women of the Mohawk, Saulteaux, Plains Cree, Ojibwa and Chippewa peoples played an active role in the fur trade. These Métis settled around the forts and trading posts and formed communities on the shore of the Great Lakes, along the Mississippi River, in the Prairies, in the Mackenzie River valley, and in what is now the state of Oregon. They were known variously as *Bois-Brûlés* (*Wissakodewinmi* in Cree, Burnt-Woodin English), *Chicots, Gens libres* (*Otipemisiwak* in Cree, Freemen in English), *Métis, Michifs, Sang-mêlés* (Mixed-Bloods in English), *Voyageurs*, Bungees, Country Borns, Cree Halfbreeds, French Halfbreeds, French Indians, Half-Castes, Halfbreeds, Pedlars, Pork Eaters, Rupertslanders and Scots. Most of these terms were created by the dominant colonial society to designate people and communities resulting from intermarriages that at the time were perceived as "miscegenation" — unions that violated the rules of so-called blood purity. But over time, the word *Métis* came to designate this entire family of people.

https://t.co/UhmI0UsGpa

The Métis - A New Canadian Nation | Native american women ...

Apr 4, 2014 - The **Métis** - **Canadians** of mixed First Nations and European (mostly **French** or **Scottish**) descent. Formerly pejoratively called "Halfbreeds" and ...

https://t.co/rmozAffuPQ

redrivernorthheritage.com › first-nations-and-metis-peo...

First Nations and Métis People of Red River Settlement (pre ...

Before the concept of Confederation emerged, there was no **Canada**. ... In 1670, the Hudson's Bay Company and its English and **Scottish** fur traders arrived on the ... The **Métis** descend from Saulteaux (Ojibway) mothers and **French** fathers.

nps.gov › planyourvisit › upload › Métis site bulletin-3 PDF

The Métis People

The history of the **Métis** dates back to the mid 17 th ... Menominee – and **French**,. **Scottish** and English men. ... and **Canadian French** called. Michif. Rather than ...

https://t.co/OG4WmLkV42

rupertsland.org › metis-homeland

Métis Homeland - Rupertsland Institute

The **Métis** are one of three distinct **Aboriginal** peoples of **Canada** recognized under ... **Métis** culture is a fusion of **French**, English, **Scottish** and Indian influences, ...

collections.musee-mccord.qc.ca › ... › Thematic Tours

Montrealers of Scottish Origin in the 19th Century | Thematic ...

The **French-Canadian** traders or coureurs des bois, now called voyageurs, formed ... so common that a new mixed-blood group gradually appeared - the **Métis**.

@threadreaderapp unroll