

What were the Consequences of the War of 1812 for Tecumseh and the Confederacy of First Nations?

by Allan Hux

Suggested grade level: intermediate / senior

Suggested time: up to 3 periods

Brief Description of the Task

Have students explore the consequences of the War of 1812 and the different perspectives of the First Nations, Americans and British through selected primary and secondary documents.

Historical Thinking Concepts

- Cause and Consequence
- Historical Perspective-Taking
- Use of Evidence
- Ethical Dimensions of History

Learning Goals

Students will participate in an activity that will allow them to:

- examine the statements of Tecumseh and the political and military leaders in the U.S. A. and the Canadas
- raise questions about contradictions in the evidence
- consider the context of consequences and the historical agents who had power and how they chose to act
- consider how people today assess attacks on indigenous peoples, the seizing of lands and the destruction of culture
- learn what people in the 20th and 21st century mean by genocide

Materials

Photocopies of all appendices.

(There are 17 distinct sources provided in this lesson and they are numbered consecutively across 3 different sets of readings to make it easier

for teachers and students to identify which source they are referring to in their discussion and written responses.)

Prior Knowledge and Skills

It would be an asset for students to have:

1. Some familiarity with the general causes of the War of 1812 and the Battle of Detroit as provided by textbooks or simple websites.
2. Access to and some familiarity with a timeline of the major events and battles of the War of 1812.

Assessment

- teacher observation of student participation in class discussion and individual student contributions to group discussions
- student responses on question sheets and
- individual student reflection on the First Nations and the War of 1812

Detailed Lesson Plan

Focus Question: What were the Consequences of the War of 1812 for Tecumseh and the Confederacy of First Nations?

Note to Teachers:

There a number of other possible focus questions that a teacher could use for this lesson as a starting point or as a point of reflection at the end of the lesson.

For example:

- **Why could the First Nations, the U.S.A. and the British not reach a peaceful settlement over the ownership of land prior to or after the War of 1812?**
- **Was the defeat of the First Nations Confederacy and the loss of their lands an intended or unintended consequence of the Treaty of Ghent?**
- **Why did the British abandon their First Nations Allies?**

- How might Tecumseh and the Confederacy of First Nations have avoided defeat at the hands of the U.S.A.?
- What circumstances needed to change to allow Tecumseh and the Confederacy of First Nations to emerge as a separate, independent and distinct political entity in North America in the 19th century living in peace with the U.S.A. and British North America, later Canada?
- Why did the Americans follow a policy of taking First Nations' lands, converting First Nations men into farmers and women into weavers, and assimilating First Nations people into white culture?
- Was the destruction of First Nations' villages and culture or the forced assimilation of First Nations without their consent just and fair in the 19th century?
- In the 20th century Raphael Lemkin developed the concept of "genocide" to describe the policy of destroying a people's way of life and culture and the killing of many members of an identifiable group. In hindsight, could the actions of the American government and many community leaders against First Nations' communities be described as a genocide in the legal sense of this term?

1. Introduce students to the ideas of the brothers, Tenskwatawa, The Prophet, and Tecumseh, the War Chief of the Shawnee. Have students read in small groups and discuss **Appendix 1: Beliefs of The Prophet and Chief Tecumseh**. Teachers may use as a guide, **Appendix 2: Key Beliefs of Tenskwatawa and Tecumseh**.

2. Next, introduce students to a more in-depth study of First Nations and American views of the land and treaties using the 6 documents in **Appendix 3: First Nations and American Views of Land and Treaty Negotiations**. Teachers may use the jigsaw cooperative group strategy with a heterogeneous group of students assigned to each of the home groups and then the best readers in each home group assigned to the

expert groups for the longer documents (numbers 3 and 5) and the less accomplished readers assigned to documents 4, 6, 7 and 8.

If you do not wish to allot the class time for a full jigsaw exercise, then assign students to groups in the descending order of reading difficulty to documents 3, 5, 6, 8, 7 and 4. Students may use **Appendix 4: Observations on First Nations & American Views of Land & Treaty Negotiations** to guide their discussion and note-taking. **Appendix 4** may also serve as an expert group debriefing guide or a guide for a whole class discussion.

3. Following the discussion of American and First Nations attitudes to the land, ask students to consider the historical consequences of Tecumseh's decision to join the British in the War of 1812 against the U.S.A.

Appendix 5: Retreat, Defeat, Peace or Surrender & Betrayal? offers nine more documents to consider. Teachers may use a jigsaw approach to these documents or single small group approach using **Appendix 6: Observations on the Death of Tecumseh and the Treaty of Ghent** as a guide.

4. Following a class discussion of these ideas, student should be asked individually to record their Final Reflections on the First Nations' Role in the War of 1812 and the Consequence of the War of 1812 for Tecumseh and the First Nations on page 2 of **Appendix 6**. Teachers may use this topic title or select a question prompt from the list provided following the Focus Question above or write one of their own.

5. Some teachers may wish to explore the **Ethical Dimensions** raised in this troubling chapter of North American history. Relations between Europeans/Americans and First Nations peoples at this time raises very serious ethical issues.

When considering these issues, the historian must not rush to judge historical actors in earlier times by our contemporary moral standards. But at the same time, it is important to ask questions about:

- Who had power and responsibility?
- To what degree did people act in a manner that was motivated by their own self-interest?
- Were peoples' actions at the time justified?
- To what degree were the actions fair and just in contemporary and universal terms?

The policies followed by white societies including the American, Spanish, British and Portuguese imperial powers raise a host of moral and ethical questions. This does provide interested teachers with an opportunity to explore the modern concept of “genocide” as developed by Raphael Lemkin based on the persecution of the Armenians in Turkey and recognized as a crime by the United Nations following World War II and the Nazis Holocaust against the Jewish people of Europe. See Facing History and Ourselves for excellent teacher-student resources in this challenging area (<http://www.facinghistory.org/offices/toronto>) and specifically, <http://www.facinghistory.org/resources/publications/totally-unofficial-raphael-lemkin-genocide-convention>

Appendix 1: Beliefs of The Prophet and Chief Tecumseh

Introduction

The Prophet (known as Lalawethika, The Noise Maker), took the name Tenskwatawa, The Open Door, after having powerful dreams and visions from Waashaa Monetoo, the Great Spirit in 1805. Prophets were part of the spiritual tradition among First Nations. They often urged the First Nations to preserve their culture and traditions and to resist the ways of the white people. Tenskwatawa urged First Nations to reject materialism, alcohol, marriage of white people, and the wearing of white people's clothes. He urged them to follow the traditional ways of hunting and growing corn, and respecting nature and the environment. Tenskwatawa also got caught up in the fear of evil spirits and the outing of witches similar to some Christian sects.

The Prophet and Tecumseh promoted a pan-Indian approach and welcomed people from many different First Nations to live together in peace and harmony following the teaching of the Great Spirit. Tecumseh's band was forced to move several times and in the spring of 1808 founded Prophetstown on the Wabash River in the Indiana Territory. Tecumseh built a political movement on the spiritual teachings of the Prophet. Tecumseh tried very hard to build a First Nations Confederacy that would defend First Nations' territory and resist the sale of land to the U.S.A.

But the First Nations communities were divided. Village Chiefs felt vulnerable because the U.S.A. would attack and burn their villages and crops if they refused to sell land to the U.S.A. for as little as two cents per acre. Warrior Chiefs like Tecumseh opposed this sale of land strategy. They insisted that the hunting lands were held in common by all the First Nations and could only be sold with the agreement of all First Nations. Tecumseh wanted to create a large, independent Indian Territory recognized by both Britain and the U.S.A. Tecumseh needed white traders and governments to sell his people muskets, ammunition, and powder for hunting and to provide provisions for their people when crops failed, game became scarce or they were forced to move.

In 1810 in the old Northwest Territory or the Ohio Country north of the Ohio River to the border with Upper Canada there were approximately 70,00 First Nations people and 270,000 Americans. In Upper Canada there were about 100,000 people. Governor William Henry Harrison of the Indiana Territory was very

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suspicious of Tecumseh and Tenskwatawa. In November 1811 he marched an army of over 1000 men to attack Prophetstown. Harrison knew that Tecumseh and some of his warriors were on a trip to the old south of the U.S.A.. Tenskwatawa and the other War Chiefs knew that Harrison was approaching. They only had about 500 warriors and they decided to attack in the dark of the early morning of November 7 at Tippecanoe. They inflicted serious losses on the American forces, but quickly ran out of ammunition and were forced to retreat. They abandoned Prophetstown and 2 days later Governor Harrison burned it and the stores of corn. This started the First Nations-American phase of the War of 1812. Tecumseh was now ready to join the British in a war against the Americans.

1. Teachings of Tenskwatawa, the Prophet, Tecumseh's brother @1805

"My children you complain that the animals of the forest are few and scattered. How shall it be otherwise? You destroy them yourselves, for their skins only, and leave their bodies to rot or give the best pieces to the whites. I am displeased when I see this, and take them back to the earth that they may not come to you again. You must kill no more animals than are necessary to feed and clothe you".

John Sugden, *Tecumseh: A Life*. Henry Holt and Company, New York 1997, pp. 118-119 and James Laxer, *Tecumseh and Brock: The War of 1812*, Toronto, House of Anansi Press, 2012, p. 98

2. Tecumseh to the Muscogees (Creek) Nation in Old Southwest of the U.S.A., 1811

"Brothers – We all belong to the same family; we are all children of the Great Spirit; we walk in the same path; slake [quench] our thirst at the same spring; and now affairs of the greatest concern lead us to smoke the pipe around the same council fire.

Brothers – We are friends; we must assist each other to bear our burdens. The blood of many of our fathers and brothers has run like water on the ground, to satisfy the avarice of the white men. We, ourselves, are threatened with a great evil; nothing will pacify them but the destruction of all the red men.

Brothers – When the white men first set foot on our grounds, they were hungry; they had no place on which to spread their blankets, or to kindle their fires. They were feeble; they could do nothing for themselves. Our fathers commiserated

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[with] their distress, and shared freely with them whatever the Great Spirit had given his red children. They gave them food when hungry, medicine when sick, spread skins for them to sleep on, and gave them grounds, that they might hunt and raise corn.

Brothers - The white men are like poisonous serpents: when chilled, they are feeble and harmless; but invigorate them with warmth, and they sting their benefactors to death. The white people came to us feeble; and now we have made them strong, they wish to kill us, or drive us back, as they would wolves and panthers.

Brothers - The white men are not friends to the Indians: at first they only asked for land sufficient for a wigwam; now, nothing will satisfy them but the whole of our hunting grounds, from the rising to the setting sun.

Brothers - The white men want more than our hunting grounds; they wish to kill our warriors; they would even kill our old men, women, and little ones.

Brothers - We must be united; we must smoke the same pipe; we must fight each other's battles; and more than all, we must love the Great Spirit; he is for us; he will destroy our enemies and make his red children happy."

"Oh, Muscogees!" ... "Brethren of my mother! Brush from your eyelids the sleep of slavery, and strike for vengeance and your country!"

James Laxer, *Tecumseh and Brock: The War of 1812*, Toronto, House of Anansi Press, 2012, pp. 90-91

Appendix 2 - Key Beliefs of Tenskwatawa and Tecumseh

1. Why did Tenskwatawa, the Prophet, focus on protecting wild animals and hunting as a way of life and how did this preserve the differences between First Nations and American culture?

2. Why did Tecumseh say that the First Nations could not trust the white people?

3. What did Tecumseh call on the First Nations to do?

Appendix 3 - First Nations and American Views of Land and Treaty Negotiations

3. President Thomas Jefferson to Governor William Henry Harrison of Indiana Territory. 27 February 1803

“[T]his letter being unofficial and private, I may with safety give you a more extensive view of our policy respecting the Indians ... Our system is to live in perpetual peace with the Indians, to cultivate an affectionate attachment from them, by everything just and liberal which we can do for them within the bounds of reason, and by giving them ... protection against wrongs from our own people. The decrease of game rendering their subsistence by hunting insufficient, we wish to draw them to agriculture, to spinning and weaving. The latter ... they take up with great readiness, because they fall to the women, ... When they withdraw themselves to the culture of a small piece of land, they will [see] how useless to them are their extensive forests, and will be willing to pare them off from time to time in exchange for the necessaries for their farms and families. To promote this [willingness] to exchange lands, ... we will push our trading uses, and be glad to see the good and influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands. ... In this way our settlements will gradually [limit] and approach the Indians, and they will in time either incorporate with us as citizens of the United States or remove beyond the Mississippi. The former is certainly the [end] of their history most happy for themselves; but, ... it is essential to cultivate their love. As to their fear, we presume that our strength and their weakness is now so visible ... Should any tribe be foolhardy enough to take up the hatchet at any time, the seizing the whole country of that tribe, and driving them across the Mississippi, as the only condition of peace, would be an example to others, and [promote] our final consolidation [of the land.]”

John S. Pancake (ed.) *Thomas Jefferson: Revolutionary Philosopher: A Selection of Writings*, Barron's Educational Services, New York, 1976, pp. 299-300

4. Chief Tecumseh to Governor Harrison August 1810

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“[The Americans] have taken upon themselves to say this tract belongs to the Miamis, this to the Delawares, and so on, but the Great Spirit intended it as the common property of all the tribes, nor can it be sold without the consent of all.”

John Sugden, *Tecumseh: A Life*. Henry Holt & Company, New York 1997, p. 188

5. Meeting between Chief Tecumseh and Governor Harrison, 20 Aug., 1810

“Tecumseh repeated his opinion that the Indians held their lands in common, and he attacked the Americans for identifying individual tribes or groups of tribes as owners of tracts (of land) for the purpose of (making) purchases. He fully admitted that he was deposing the village chiefs who had put their names to land deals and (was) substituting the authority of the warriors... As for the treaties themselves, Tecumseh did not know whether they had been approved by the President, or not, but they were invalid, and had been unfairly negotiated. ...

Tecumseh announced that he was uniting the tribes against further cessions, and would resist any attempt to settle the recent purchase. ...He asked the Governor to return the land and to permit more traders to serve the Indians. The Indians wanted no annuities or presents, and would buy what they required beyond this, they needed no more than the occasional services of a gunsmith. ...Tecumseh confirmed that he would accept powder from the British and proudly proclaimed himself “the head” of a defensive confederacy. He wanted no charity from the white man, only an honest trade.

“[Governor Harrison replied] that the land had been bought from its rightful owners, and the idea that the Indians held land in common was not only ... preposterous but dangerous. It would undo every treaty he had made, and block the further purchases he had in mind... [T]he Governor denied that his (U.S.) government had treated the Indians dishonestly and unjustly. The Indians were not one nation, nor owned the land in common, for had not the Great Spirit given them different tongues?”

John Sugden, *Tecumseh: A Life*. Henry Holt & Company, New York 1997, pp. 200-201

6. Meeting between Chief Tecumseh and Governor Harrison, 21 Aug., 1810

“Tecumseh stood firm. The Indians wanted their land, not annuities.”

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Tecumseh:

“Brothers they want to save that piece of land. We do not wish you to take it. It is small enough for our purposes. If you do take it you must blame yourself as the cause of trouble between us and the tribes who sold it to you. I want the present boundary line to continue. Should you cross it, I assure you it will be productive of bad consequences.”

“Governor Harrison insisted that the lands had been fairly bought and would be defended by force if necessary. Tecumseh speech would be sent to the President, [James Madison,] but the Governor warned the Shawnee (Chief) that he should not expect a favourable answer for the United States would never acknowledge the Wabash lands to have belonged to any Indians but those who had been occupying them. ...The Governor said that he would send Tecumseh’s complaints to the President, but he very much doubted that the chief’s terms would be acceptable.”

Tecumseh replied:

“Well as the Great Chief [the President] is to determine the matter, I hope the Great Spirit will put some sense into his head to induce him to direct you to give up this land. It is true, he is so far off. He will not be injured by the war. He will sit in his town, and drink his wine, whilst you and I will have to fight it out.”

John Sugden, *Tecumseh: A Life*. Henry Holt & Company, New York 1997, pp. 201-202

7. Governor William Harrison message on the risks of war to the Prophet and Tecumseh, July 1810

“I know your warriors are brave. Ours are not less so, but what can a few brave warriors do against the innumerable warriors of the Seventeen Fires [United States]. Our Blue Coats [regular soldiers] are more numerous than you can count, and our hunting shirts [militia] are like the leaves of the forests or the grains of sand on the Wabash [River]. Do not think that the Red Coats [British] can protect you. They are not able to protect themselves. They do not think of going to war with us. If they did in a few moons you would see our flags wave on all the forts of Canada.”

John Sugden, *Tecumseh: A Life*. Henry Holt & Company, New York 1997, p. 197

8. Major-General Brock to the Earl of Liverpool, British Secretary of State for War and the Colonies, York, Upper Canada, 29 August 1812

“Among the Indians whom I found at Amherstburg...I found some extraordinary characters. He who attracted most my attention was a Shawnee Chief, Tecumseh, brother to the Prophet, who for the last two years has carried on (contrary to our {recommendations}) an Active Warfare against the United States. A more sagacious (wise) or a more gallant warrior does not I believe exist. He [h]as the admiration of everyone who conversed with him. ...

[Tecumseh and his warriors] appear determined to continue the contest until they obtain the Ohio [River] for a boundary. The United States Government is accused, and I believe justly, of having corrupted a few desolate characters, whom they pretend to consider as chiefs, and with whom they contracted [agreements], and concluded Treaties, which they have been attempting to impose on the whole Indian race. Their determined opposition to such fictitious and ruinous [claims], which if admitted would soon oblige the Indians to remove beyond the Mississippi {River}, is the true ground of their [hostility] against the Americans.”

E.A.Cruikshank (ed.) *Documents on the Invasion of Canada and the Surrender of Detroit 1812*, Ottawa, Government Printing Bureau 1912, p. 194

Appendix 4 - Observations on First Nations & American Views of Land & Treaty Negotiations

1. What was the difference between Tenskwatawa and Tecumseh's view of hunting and the forest and Thomas Jefferson's view of hunting and the forest? (documents 1, 2 & 3)

2. What was President Thomas Jefferson's strategy to get the First Nations (Indians) to sell their lands to the U.S.A. in 1803? (document 3)

3. Who did Tecumseh say owned the land and who had to agree before it could be sold? (documents 4 & 5)

4. Why do you think that American leaders refused to recognize the First Nations claims of sovereignty over their own lands and called these claims "preposterous" and "dangerous"? (documents 5 & 3)

5. How did the statements of Thomas Jefferson, William Harrison and Theodore Roosevelt support or contradict Tecumseh's accusations that the Americans had negotiated for Indian lands unfairly? (documents 2, 3, 5, 17)

6. What were the prospects for a negotiated peace settlement between Tecumseh and Harrison after the Councils of July and August 1810? (documents 5, 6, & 7)

7. How did the U.S.A.'s Louisiana Purchase from France in 1803 seriously weaken the First Nations' positions?

8. What position did General Brock take on the land and treaty negotiations between the First Nations and the Americans? How did this influence Brock's attitude toward Tecumseh and the First Nations in 1812?

Appendix 5 - Retreat, Defeat, Peace or Surrender & Betrayal?

9. Major-General General Brock to the Earl of Liverpool, British Secretary of State for War and the Colonies, York, Upper Canada, 29 August 1812

“The Armistice [August 1812] concluded between His Excellency Lieutenant-General Sir George Prevost [Britain] and Major-General Henry Dearbourn [U.S.A.] has suspended all active operations. However wise ... the measure [may] be..., the Indians, who cannot enter into our views will naturally feel disheartened and suspicious of our intentions. Should hostilities recommence I much fear, the influence the British possess over them will be found diminishedIf the condition of this people could be considered in any future negotiations for peace, it would attach them to us for ever.”

E.A.Cruikshank (ed.) *Documents on the Invasion of Canada and the Surrender of Detroit 1812*, Ottawa, Government Printing Bureau 1912, p. 193

10. Chief Tecumseh to British General Henry Procter, September 1813

“When I came forward with my red brethren [in 1811], and was ready to take up the hatchet in favour of our British father [the King] we were told not to be in a hurry - that he had not yet determined to fight the Americans...”

When war was declared, our Father [Procter] stood up and gave us the tomahawk, and told us that he was now ready to strike the Americans; that he wanted our assistance; and that he would certainly get us our lands back, which the Americans had taken from us.

Listen! You told us that time, to bring forward our families to this place; and we did so, and you promised to take care of them, and that they should want for nothing while the men would go and fight the enemy...

You always told us, that you would never draw your foot off British ground; but now, father, we see you are drawing back ... We must compare our father's [General Procter's] conduct to a fat animal, that carries its tail upon its back, but when [frightened], it drops between its legs and runs off...

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Listen, Father! The Americans have not yet defeated us by land; neither that are we sure they have done so by water. We, therefore, wish to remain here, and fight our enemy should they make their appearance.

If they defeat us, we will retreat with our Father...

Father! You have got the arms and the ammunition which our Great Father [the King] sent for his red children. If you have an idea of going away, give them to us, and you may go ... Our lives are in the hands of the Great Spirit – we are determined to defend our lands, and if it is his will, we wish to leave our bones upon them.”

John Sugden, *Tecumseh: A Life*. Henry Holt & Company, New York 1997, pp. 358-360 and James Laxer, *Tecumseh and Brock: The War of 1812*, Toronto, House of Anansi Press, 2012, p. 202

11. John Richardson, Upper Canadian soldier, remembering the Battle of Moraviantown, 5 October, 1813:

“Only a few minutes before the clang of the American bugles wa heard ringing through the forest,... [Tecumseh] passed along our line, pleased ... and seemingly [hopeful] of success. He was dressed in his usual deer skin dress ..and in his handkerchief rolled as a turban over his brow, was placed a handsome white ostrich feather... He pressed the hand of each officer..., made some remark in Shawnee appropriate to the occasion...[with] expressive signs..., and then passed away forever from our view.”

John Sugden, *Tecumseh: A Life*. Henry Holt and Company, New York 1997, p. 371

12. Major Thomas Rowland, letter following the Battle of Moraviantown, 5 October 1813

“Tecumseh is certainly killed. I saw him with my own eyes. It was the first time I had seen the celebrated chief. There was something so majestic, so dignified, and yet so mild in his [appearance], as he lay stretched on his back on the ground where a few minutes before he had rallied his men to the fight, ... He had received

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a wound in the arm and had it bound up before he received the mortal [and fatal] wound.”

John Sugden, *Tecumseh: A Life*. Henry Holt and Company, New York 1997, p. 375

13. Chief Natwash of the Ottawa Nation, second in First Nations command at the Battle of Moraviantown, October, 1814

‘We Indians ... from the westward, perhaps the Master of Life [Great Spirit] would give us more luck if we would stick together as we formerly did ... and we probably might go back and tread again upon our own lands . Chiefs and warriors, since our great chief Tecumseh has been killed we do not listen to one another. We do not rise together. We hurt ourselves by it. It is our own fault ... We do not, when we go to war, rise together, but we go one or two, and the rest say that they will go tomorrow.’

John Sugden, *Tecumseh: A Life*. Henry Holt and Company, New York 1997, p. 384

14. Initial Demands of British Negotiators at Ghent, Belgium in 1814 on the Question of Indian Territory:

“The Indian allies of Great Britain [must be] included in the [peace] and a definite boundary to be settled for their territory.... The British Commissioners stated ... that they were not authorized to conclude a Treaty of peace which did not embrace the Indians ... and that the establishment of a definite boundary of the Indian Territory was necessary to secure a permanent peace, not only with the Indians but also between the United States and Great Britain.”

Diplomatic Correspondence of the United States: Canadian Relations, 1874-1869, vol. 1, p. 618 as quoted in James Laxer, *Tecumseh and Brock: The War of 1812*, Toronto, House of Anansi Press, 2012, pp. 281-282

15. Final Terms of the Peace Treaty of Ghent signed 24 December 1814 and ratified [voted for] unanimously by the U.S. Senate, 16 February 1815

Treaty of Peace and Amity between His Britannic Majesty and the United States of America.

His Britannic Majesty and the United States of America desirous of terminating the war which has unhappily subsisted between the two Countries, and of restoring upon principles of perfect reciprocity, Peace, Friendship, and good Understanding between them, ... have agreed upon the following Articles.

ARTICLE THE FIRST.

There shall be a firm and universal Peace between His Britannic Majesty and the United States, and between their respective Countries, Territories, Cities, Towns, and People of every degree without exception of places or persons. All hostilities both by sea and land shall cease as soon as this Treaty shall have been ratified by both parties as hereinafter mentioned. All territory, places, and possessions whatsoever taken by either party from the other during the war, or which may be taken after the signing of this Treaty, excepting only the Islands hereinafter mentioned, shall be restored without delay and without causing any destruction or carrying away any of the Artillery or other public property.[restoring the 1783 boundaries]

ARTICLE THE NINTH.

The United States of America engage to put an end immediately after the Ratification of the present Treaty to hostilities with all the Tribes or Nations of Indians with whom they may be at war at the time of such Ratification, and forthwith to restore to such Tribes or Nations respectively all the possessions, rights, and privileges which they may have enjoyed or been entitled to in one thousand eight hundred and eleven previous to such hostilities. [Land and territorial boundaries were not set out.] Provided always that such Tribes or Nations shall agree to desist from all hostilities against the United States of America, their Citizens, and Subjects upon the Ratification of the present Treaty being notified to such Tribes or Nations, and shall so desist accordingly. And His Britannic Majesty engages on his part to put an end immediately after the Ratification of the present Treaty to hostilities with all the Tribes or Nations of Indians with whom He may be at war ... {same terms as with U.S.A. above]

Source: Treaties and Other International Acts of the United States of America. Edited by Hunter Miller, Volume 2 Documents 1-40 : 1776-1818 Washington : Government Printing Office, 1931

http://avalon.law.yale.edu/19th_century/ghent.asp

16. Chief Ocaita of the Ojibwa Nation, Drummond Island, Lake Huron, 1818

“Though many of our young men were mixed with the earth [killed] we were happy, and took to our chiefs [army and militia officers] the hair of a great many of the heads of your enemies {Americans}, and tho’ we were enjoying ourselves and everything going on well, we were astonished one morning to hear by a little bird, that you had buried the Hatchet and taken our enemies {Americans}, by the hand ... My heart now fails me. I can hardly speak. We are now slaves and treated worse than dogs. Those bad spirits [Americans] take possession of our Lands without consulting us, they deprive us of our English traders.... Our chiefs did not consent to have our lands given to the Americans, but you did it without consulting us; and in doing that you delivered us up to their mercy. They are enraged at us for having joined you [the British] in the play [war] and they treat us worse than dogs.”

Arthur J. Ray, *I have Lived Here Since the World Began*, Lester Publishing Ltd. & Key Porter Books, Toronto 1996, pp. 140-141

17. Theodore Roosevelt, 1882, American historian and future President of the U.S.A. on Tecumseh and the War of 1812

“Tecumseh died fighting like the hero that he was. ... The battle [of Moraviantown on the Thames] ended the campaign in the Northwest. In this quarter it must be remembered that the war was, on the part of the Americans, mainly one against Indians. ... The American armies...were composed of the armed settlers of Kentucky and Ohio, native Americans, of English speech and blood, who were battling for lands that were to form the heritage of their children. In the West, the war was only the closing act of the struggle that for many years had been waged by the hardy and restless pioneers of our race, as with rifle and axe they carved out the mighty empire that we their children inherit; it was but the final effort with which they wrested from the Indian lords of the soil the wide and fair domain that now forms the heart of our great Republic. It was the breaking down of the last barrier that stayed the flood of our civilization; it settled, once and for ever, that henceforth the law, the tongue, and the blood of the land should be neither Indian, nor yet French, but English [and American].”

James Laxer, *Tecumseh and Brock: The War of 1812*, Toronto, House of Anansi Press, 2012, p. 208

Appendix 6 – Observations on the Death of Tecumseh and the Treaty of Ghent

1. How did Tecumseh interpret the informal 1812 Prevost-Dearborn Armistice in the west and General Proctor's retreat from Fort Malden and Amherstburg in 1813? (documents 9 & 10)

2. Why do you think that Tecumseh decided to stand, fight and die at the Battle of Moraviantown rather than retreat into the swamps and forests with his warriors? (documents 10 & 11)

3. Why did Chief Natawash and Chief Ocaita think that the First Nations were defeated by the Americans? (documents 13 & 16)

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4. Was the Treaty of Ghent a British betrayal of their First Nations allies or a realistic settlement based on their failed military strategy and battlefield defeats in 1814? (documents 14 & 15)

Final Reflections on the First Nations' Role in the War of 1812 and the Consequence of the War of 1812 for Tecumseh and the First Nations

Please write a summary of your thoughts below.