THE NUMBERED TREATIES IN SASKATCHEWAN

Teaching Treaties in the Classroom

A TREATY RESOURCE GUIDE FOR GRADE 2

August 2008
The Office of the Treaty Commissioner

in partnership with

FIELD TEST DRAFT
Welcome to The Numbered Treaties in Saskatchewan: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2. This resource guide is one component of the Teaching Treaties in the Classroom Treaty Resource Kit – Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom teaching.

This Treaty Resource Guide for Grade 2 and the kit are provided by the Office of the Treaty Commissioner (OTC) with the support of our partners: the Federation of Saskatchewan Indian Nations, the Government of Canada and the Government of Saskatchewan.

The Treaty Resource Kit is about taking solid action to build a better future for Saskatchewan. A critical component of the kit is this teacher’s guide – Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 2.

The Treaty Resource Guide for Grade 2 is designed for teachers. It provides the basic information about treaties, First Nations peoples and the history of what is now known as Saskatchewan for teachers to use as part of their classroom curriculum. The Resource Guide also provides suggested activities to support teachers in the development of their lessons as well as other resource recommendations.

A brief summary of the themes and topics for Kindergarten to Grade 6 is also provided. Teachers may find this helpful in understanding how what they are teaching fits with other grades. It also gives each teacher a quick overview of what they might cover during the year.

The Office of the Treaty Commissioner intends to continue to support teacher and school use of this guide and kit by developing and providing additional resources in the future.

The Treaty Resource Guide for Grade 2 and the Treaty Resource Kit are designed to help teachers and students learn about the treaty relationship as their first step toward understanding the role of treaties in our history, our society and our future. Our greatest hope is that this enhances the ability of our education system to build understanding and social harmony between First Nations and other communities and individuals.

Honourable Bill McKnight, P.C.
Treaty Commissioner
ACKNOWLEDGEMENTS

The Numbered Treaties of Saskatchewan: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2 is made possible through the Office of the Treaty Commissioner in partnership with and the generous support of the Federation of Saskatchewan Indian Nations, Indian and Northern Affairs Canada, Saskatchewan Ministry of Education, the Office of the Treaty Commissioner Education Steering Committee and the Treaty Learning Network of Elders and Teachers.

The Treaty Resource Guide for Grade 2 development work began in 2005 and the first rough draft was made available to the Gathering of the Treaty Learning Network of Elders and Teachers in March 2006. During that gathering, participants provided feedback on the material, which was then redrafted by Iron Alliance Consultants – Greg and Brenda Stevenson, through joint efforts of the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, as well as others. Another draft was prepared by September 2006 and a second draft was completed in March 2007.

In the fall of 2007, the Office of the Treaty Commissioner contracted with Susan Beaudin, Circle of Learning Consulting to revise the material and coordinate its piloting with teachers at each grade. A development committee oversaw this effort: Val Harper, Saskatoon Tribal Council; Gladys Christiansen, Federation of Saskatchewan Indian Nations; Cort Dogniez, Saskatoon Public Schools; Angela Pinay, Greater Saskatoon Catholic Schools; Joanna Landry, Regina Catholic Schools; Brenda Green, Ministry of Education; Sarah Longman, Regina Public School Division; and Ken Horsman, Office of the Treaty Commissioner.

A Regina-based and Saskatoon-based pilot process was established. The following Elders were approached and agreed to guide the development process: in Regina – Nakota Elders Phyllis Thomson and Wilma Kennedy; and Cree Elders Mike Pinay and Ray Lavallee: in Saskatoon – Cree Elders Alma Kytwayhat and Gladys Wapass-Greyeyes; Dene Elder Ermaline Tousaint; and Saulteaux Elders Maggie Poochay and Dr. Danny Musqua.

The following teachers piloted the material:

Kindergarten – Amanda Norton, Chief Paskwa Education Centre, File Hills Qu‘Appelle Tribal Council; Jean Currie, Lakeridge School, Saskatoon Public Schools.

Grade 1 – Jenny Adair, St. Dominic Savio, Regina Catholic Schools; Sandi Harper, Pleasant Hill School, Saskatoon Public Schools; Shaunna Currie, Chief Mistawasis School, Saskatoon Tribal Council.

Grade 2 – Donna Autet, Chief Mistawasis School, Saskatoon Tribal Council; Jeannine Pelletier-Banin, St. Augustine Community School, Regina Catholic Schools; Nicole Gursky, Bishop Pocock School, Greater Saskatoon Catholic Schools.
**Grade 3** – Bev Buchan, St. Augustine Community School, Regina Catholic Schools; Leah Missens, Chief Paskwa Education Centre, File Hills Qu’Appelle Tribal Council; Maureen Gawley, Lakeridge School, Saskatoon Public Schools.

**Grade 4** – Darlene Bolen-Sliva, St. Dominic Savio, Regina Catholic Schools; Dorothy Johnstone, Chief Mistawasis School, Saskatoon Tribal Council; Lynn Fraser, Caroline Robins School, Saskatoon Public Schools; Paula Klein, Cardinal Leger (French), Greater Saskatoon Catholic Schools.

**Grade 5** – David Laroque, St. Mary Community School, Greater Saskatoon Catholic Schools; Linda Johnston, Chief Mistawasis School, Saskatoon Tribal Council; Wendy Gervais, St. Angela Merici, Regina Catholic Schools.

**Grade 6** – Delphine Severight, Chief Paskwa Education Centre, File Hills Qu’Appelle Tribal Council; Leslie Sichello, Queen Elizabeth School, Saskatoon Public Schools; Rod Figueroa, St. Michael Community School, Greater Saskatoon Catholic Schools.

A Detailed Unit Plan for each of Grades 4, 5 and 6 was developed by Susan Beaudin, Wendy Gervais and Joanna Landry during a special writing session in Spring 2008.

We extend a special thanks to the students who participated in the pilot classes; their input enabled us to develop student-centered material.

This cooperative work would not have been possible were it not for the support and prayers of many who saw the value of this work.
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This Grade 2 resource guide is part of the K – 6 Teaching Treaties in the Classroom resource material. A resource guide has been prepared for each grade from Kindergarten to Grade 6. Each is a self-contained guide designed to provide teachers with the material they need to teach about treaties. It also contains basic information from which teachers can develop their own materials and teaching approaches.

Each resource guide provides a summary of the Kindergarten to Grade 6 themes and topics, which can be found on the next page. These are presented as an overview of teaching suggestions for each grade level. With this information, teachers should be able to avoid duplication, ensure their teaching builds on what has been taught in previous grades and lay the necessary foundation for the following grade’s topics and themes.

To assist teachers in relating their treaty teaching to the provincial curriculum, excerpts from the provincial curriculum and a restatement of the key elements of the provincial Adaptive Dimension are included in each resource guide.

The remainder of the introductory material in each grade’s resource guide contains:

- an introduction, which provides an overview of the topics and themes addressed in the guide
- a list of the Treaty Essential Learnings addressed in this guide
- teacher and student resources needed to conduct the activities as laid out in the guide
- a list of the appendices

Each grade level has four topics. Each topic contains:

- the concept(s) to be covered
- the learning objectives for the topic
- teacher information that provides the content for the topic
- activities for the teacher to use with students. Teachers are encouraged to develop their own activities to accommodate the various abilities of their students

Each resource guide includes a glossary, a number of appendices containing resource material, and a back cover pocket with posters and/or maps for use in the classroom. As an additional resource for teachers to consider, a Detailed Unit Plan is included in the Grade 4, 5 and 6 resource guides.
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**Teaching Treaties in the Classroom: Themes & Topics**

Kindergarten to Grade 6
MINISTRY OF EDUCATION CURRICULUM LINKS: FOUNDATIONAL OBJECTIVES

The following foundational objectives are from the Ministry of Education, Evergreen Curriculum Guides and Resources website: http://www.sasked.gov.sk.ca/branches/curr/evergreen/index.shtml.

1. Social Studies

Identity

Knowledge Objectives
Students will know that:
• people belong to groups such as schools and communities.
• groups have similarities and differences.
• communities have natural and constructed features.

Skills/Abilities Objectives
Students will:
• access information using various resources including maps.
• organize and present information using maps and charts.

Attitudes/Values Objectives
Students will:
• value the contributions of the people working in the community.
• appreciate the similarities and differences of communities

Heritage

Knowledge Objectives
Students will know that:
• the school and community have evolved over time.

Skills/Abilities Objectives
Students will:
• identify and describe experiences and technologies of the past that contributed to the development of their community.
• access information from a variety of sources, including primary sources.
• organize and present information using charts, books or displays.

Attitudes/Values Objectives
Students will:
• appreciate and value heritage of their community.

Interdependence

Knowledge Objectives
Students will know that:
• all people have basic needs, rights and responsibilities.
Skills/Abilities Objectives
Students will:
• identify basic needs and wants, rights and responsibilities.
• access information in various ways.
• organize and present information in various ways including profiles and charts.

Attitudes/Values Objectives
Students will:
• value rights and responsibilities related to human needs and wants.

Decision making
Knowledge Objectives
Students will know that:
• making decisions is an integral part of life.
• groups make decisions to establish rules.
• making decisions often results in change.

Skills/Abilities Objectives
Students will:
• identify ways of making decisions.
• make connections between rules and meeting human needs/wants.

Attitudes/Values Objectives
Students will:
• value peaceful decision-making processes.
• value positive changes.

2. Arts Education

Students will:
• begin to develop skills that help them depict people and objects accurately.
• begin to understand the variety of sources for visual art ideas.
• begin to develop own ideas into visual art expressions, using the processes and materials of visual art.
• reflect the legal, cultural, political, social, economic and regional diversity of First Nations peoples
• concentrate on positive and accurate images of First Nations peoples.
• reinforce and complement the beliefs and values of First Nations peoples.
• include historical and contemporary issues.

3. Language Arts

Foundational Objective: Listen to a range of grade-level appropriate texts in a variety of situations for a variety of purposes.
• listen attentively for pleasure and information to a range of texts including legends, videos, riddles and fables.
• listen attentively to others’ ideas and paraphrase information shared.
• respond appropriately to questions about what has been presented orally.
PRINCIPLES OF THE ADAPTIVE DIMENSION

The Adaptive Dimension refers to the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. It includes those practices the teacher undertakes to make curriculum, instruction, and the learning environment meaningful and appropriate for each student. [www.sasked.gov.sk.ca/docs/policy/adapt/index.html](http://www.sasked.gov.sk.ca/docs/policy/adapt/index.html)

The Adaptive Dimension is designed for all students in all educational settings.

- The Adaptive Dimension is an important aspect of all approved regular, modified, transitional, and alternative educational programs and courses in the K-12 school system.

The Adaptive Dimension expects student diversity, as reflected in individual differences, to be a key consideration as teachers plan.

- It is acknowledged that students come to the classroom with significant differences in cultural backgrounds, aptitudes, interests, abilities, and achievement levels which must be accommodated through adaptations to curriculum content, instructional strategies, and the learning environment if all are to benefit equitably from the approved programs.

The Adaptive Dimension assumes that there is an interrelationship among the variables associated with adaptation.

- Adaptations to accommodate learning styles necessitate adjustments to instructional approaches and assessment practices.
- Adaptations to evaluation practices may be necessitated by changes to the amount, type, and time frame for students to explore the curriculum.
- Adaptations to curriculum, instruction, and assessment practices may require changes in resource requirements, support personnel requirements, and classroom organization.

The Adaptive Dimension requires the teacher to attend to the learner, the learning task, and the learning environment in optimizing learning opportunities for students.

- It is understood that adaptation takes into account the student's developmental level, the specific needs, the interests, and the learning styles of the learner, the demands of the particular learning task, the significant aspects of the learning environment, and the knowledge, skills, and abilities of the teacher.

The Adaptive Dimension places expectations upon the teacher and support personnel to assess, plan, and facilitate appropriate learning experiences for all students.

- Teachers are regarded as the professionals who have the authority and the responsibility to make adaptations to curriculum, instruction, and the learning environment to meet the needs of all students.
- It is expected that teachers' decisions regarding adaptations will be based on current knowledge and understanding of research-based educational theory and practice.

The Adaptive Dimension recognizes that students approach learning in multiple ways.

- Teachers know about differences in learning styles and regard adaptations designed to accommodate differences as an expected part of their teaching responsibilities.

The Adaptive Dimension recognizes the importance of careful collaborative preplanning for instruction.

- Preplanning, which may involve consultation with students, parents/guardians, and other professionals, is fundamental to structuring adaptations to maximize students' potential as independent learners.

The Adaptive Dimension requires that assessment practices align with the curricular and instructional adaptation provided for the student.

- Assessment practices must be adapted to be consistent with curricular and instructional adaptations.
- It is expected that teachers will be familiar with current research and the best practices for diagnosis of student needs, assessment of student learning, and evaluation of all aspects of student development.
INTRODUCTION TO GRADE 2

This unit focuses on the Numbered Treaties signed between the British Crown and the First Nations in what is now Saskatchewan. These treaties are an integral part of Saskatchewan’s history. It is important that students learn about the treaties because they are the foundation upon which the province was created. The treaties established relationships between the First Nations and the newcomers.

The students will become aware of the diversity of the First Nations in Saskatchewan. They will identify the Cree, Dene, Saulteaux and Nakota nations as parties to the treaties made with the British Crown. They will recognize that the Dakota and Lakota nations were not parties in the treaty agreements.

The students will gain an understanding that treaty negotiations and agreements began prior to Saskatchewan becoming a province in 1905 and played an important role in the development of the province. The treaties established a fundamental political relationship between the First Nations peoples and the Crown, now the Canadian government. This relationship continues to exist today between the Government of Canada and the First Nations peoples.

The students will be introduced to the first treaties made by the British government and the First Nations in Eastern Canada, known as the Pre-Confederation treaties because they were made prior to Canada becoming a country.

They will also learn that after Confederation in 1867, the newly formed Canadian government followed the precedent set by the Robinson Treaties signed in 1850. The land that the British Crown wanted to have access to was in First Nations territory as defined by The Royal Proclamation of 7 October 1763, which stated that First Nations peoples had to be involved in any land acquisition in their territories. The Robinson Treaties began the practice of “buying” land for a one time only cash payment through the treaty agreements. The First Nations regarded this money as a gift in the same way they were given gifts in trading in previous treaties. They did not agree to sell the land but rather to share their traditional territories with the newcomers.

The students will learn about The Royal Proclamation of 1763, which outlined how the British Crown would make treaties with the “Indians” and who would be responsible. The
British Crown (Government of Canada) followed the conditions set out for making treaties with the First Nations in *The Royal Proclamation* of 1763, which led to the Numbered Treaties. Treaty-making between the First Nations and the British Crown began to include the accessing of land by the British Crown through treaty agreements. During a 50-year period from 1871 to 1921, the federal government and the First Nations living in Western Canada agreed to settle land ownership issues through a formal treaty-making process.

The student will become aware that with the passing of the *British North America Act*, 1867, Canada became a Dominion of the British Commonwealth and Sir John A. MacDonald became Canada’s first prime minister. This relationship meant that Canada was not a fully independent country. It remained a British colony for many more years.

The students will learn the reasons the First Nations and the British Crown wanted to sign treaties. The reasons the First Nations wanted to make treaties were created by the loss of the buffalo (their main source of living), new diseases from Europe that were decimating their people, and their need to find a new way to make a living. The British Crown wanted peaceful access to the land for the newcomers and the building of the railroad for the expansion of the Canadian nation.

The students will review the relationship that was formed between First Nations peoples and the newcomers. They will learn that First Nations ceremonies played an important role in this relationship, which carried over to the negotiations during treaty-making. These First Nations protocols became very important to the understanding of treaties made in Saskatchewan. One of these ceremonies was the pipe ceremony. The students will study the symbols used by the British Crown and the First Nations to seal the treaty agreements.

The students will learn that Numbered Treaties 4, 5, 6, 8 and 10 were negotiated between the British Crown and the Cree, Dene, Saulteaux and Nakota nations as a means to continue economic prosperity and livelihood, and to establish relationships with one another. The British Crown (Canadian government) on behalf of the imperial monarch (the Queen), negotiated with the First Nations for access to the land, and in return, the First Nations would receive benefits that would ensure a new way of making a living and continuing their way of life hunting, fishing and trapping within their nations. These treaties are to last “as long as the sun shines, the grass grows and the rivers flow.”
THEMES

Relationships: The First Nations and the British Crown Make Treaties
Traditional Teachings: The Meaning of the Pipe in Treaty-making
History: Reasons for Treaty
Treaties: The Treaties in Saskatchewan: As Long as the Sun Shines

TREATY ESSENTIAL LEARNINGS

1. First Nations peoples believed that the treaties made with the British Crown would ensure peaceful relations, the sharing of land and a new way of making a living.

2. First Nations peoples were very concerned about retaining their traditional ways of living and their languages and cultures when they were negotiating and agreeing to the treaties with the British Crown.

3. Saskatchewan Treaties benefit all citizens of Saskatchewan.

4. The making of treaties was a way to reconcile the interests of both the British Crown and First Nations people by building lasting and meaningful alliances between them.

5. The Numbered Treaties are written agreements between the British Crown and First Nations; they are more than written documents; they are also sacred agreements made between the British Crown, the First Nations and the Creator.

6. First Nations peoples believe that participation in the pipe ceremony at the time of treaty negotiation and agreement meant that the parties entered into a solemn agreement, a covenant between the First Nations, the British Crown and the Creator.

7. The Treaty First Nations expected to retain responsibility for the transmission of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice. They would respect the laws of the Crown, and in return, the Crown would respect the authority of the First Nations in matters of governance over their own lands and people.

8. The British Crown and the First Nations had important reasons for wanting to make treaties with one another.

9. The British Crown and the Cree, Dene, Saulteaux and Nakota nations negotiated and agreed to Treaties 4, 5, 6, 8 and 10 in Saskatchewan.


**TEACHER RESOURCES**

**Books:**


**Large Maps & Posters:**

*(found in the pocket at the back of this book)*

Map of “Location of Historical Treaty Boundaries in Canada”
Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan”
Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”
“A Timeline of Events Leading to Treaties in Saskatchewan”
“First Nations Historical Worldview”

**Other:**

DVD: *As Long as the Sun Shines*. Office of the Treaty Commissioner. Saskatoon, SK.
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TOPIC ONE: The First Nations and the British Crown Make Treaties

CONCEPT

The British Crown and the First Nations entered into five treaties in what is now Saskatchewan. The *Royal Proclamation* of 1763 laid out general terms for making treaties with the First Nations living in what is now Canada. Canada was created by the *British North America Act*, 1867 but was still under the authority of the British Crown. The expansion to the west became a priority for this new government. Treaties were used as a way for the British Crown to access land for the newcomers and for the building of a railway across Canada from coast to coast. The First Nations were looking for a new way to make a living and were willing to share the land with the newcomers.

LEARNING OBJECTIVES

1. The students will gain knowledge of the history of treaties in Canada leading to the Numbered Treaties in Saskatchewan.
2. The students will develop an understanding of the British Crown and how they came to make treaties with the First Nations in Saskatchewan.
3. The students will learn about the *Royal Proclamation* of 1763 which enabled the British Crown to make treaties with First Nations peoples.
4. The students will gain awareness about the *British North America Act*, 1867 that created Canada.

TEACHER INFORMATION

Prior to the arrival of the newcomers, the First Nations living in what is now known as Canada had their own political, social and economic structures, and lived with a close connection to the natural environment. Across North America, the diverse groups of First Nations had various forms of civilized government systems, ranging from simple to very complex organizational structures.

First Nations peoples had a close relationship with the land. They shared a common view that humans were one small part of the creation and the most dependent of all entities. Humans were not superior to the rivers, forests, animals and plants. They believed that the Creator gave them everything they needed but they were to take only what they needed to live. First Nations peoples knew that they had to adapt to the land rather than altering or transforming the land to suit their needs. First Nations peoples believed that the
land could not be owned by any one nation and that the land could be shared through agreements made with one another. Consequently, First Nations peoples believed that any treaties between nations could not involve any transfer of “title” to the land.

The First Nations way of life began to change with the arrival of the newcomers, who came as fur traders. The First Nations who lived near the trading posts became involved in the fur trade by virtue of their location. Many trade routes lay within the Cree, Ojibwa and Dene territories. First Nations peoples not only supplied furs to the fur traders, they showed them how to survive on the prairies. They provided food (pemmican, corn, squash and wild rice), clothing (moccasins and fur robes) and transportation (canoes and snowshoes), and shared their knowledge of the land. The fur traders needed guides and interpreters so they often recruited First Nations peoples to assist them in trading and to protect them as they traveled throughout First Nations territories.

The newcomers accepted the use of First Nations ceremonies as protocols used in trading for furs and goods. Among these ceremonies was the pipe ceremony. The pipe ceremony is very sacred to First Nations peoples because of its connection to the Creator. Any agreement made with the pipe is an agreement made between the parties and the Creator.

The federal government wanted to expand westward to what is now Western Canada. They needed to have access to the large areas of land already inhabited by First Nations peoples. The government recognized the First Nations peoples as land owners who held natural title to the land. They made formal treaty arrangements with the First Nations peoples using the terms set out in the Royal Proclamation of 1763, which established the basic principles for the negotiation of treaties between First Nations and the British Crown. The Royal Proclamation used the terms “nations” and “tribes of Indians,” meaning that the British recognized the First Nations as sovereign nations with whom the British Crown had the authority to make treaties. All treaty-making with First Nations peoples was directly with the British Crown.

The Royal Proclamation laid out a procedure for the future opening of First Nations land for the newcomers. The goals of the proclamation were: 1) to prevent wars and establish peaceful relations and 2) to clarify land ownership issues and concerns.

The country of Canada was created by the British North America Act, 1867 (BNA Act,
1867). In Section 91, subsection 24 of the British North America Act, 1867, Canada assumed responsibility for “Indians and lands reserved for Indians.” This occurred without the First Nations’ knowledge. The First Nations in what is now Saskatchewan were never consulted and had no idea this was happening. The British Crown initiated two waves of treaty-making in the West and the North. The first wave opened the way for farming and the railway. The second wave opened the north for mining and logging.

The First Nations’ understanding of land ownership was very different from that of the British Crown’s. First Nations peoples believed that the Creator gave them the land and all it provided for their survival. They believed that land could not be owned by anyone; it was to be shared. The British Crown believed that land was to be owned and all the land provided was to be used to establish wealth and land ownership for the monarch, their Queen, and her people.

For detailed information to assist in understanding this time period, go to:

“1763-1791: The Royal Proclamation” at:
http://www.canadiana.org/citm/themes/aboriginals/aboriginals3_e.html#view
(Accessed on 25/04/08) and

“1867 – 1871: The British North America Act, 1867” at:
http://www.canadiana.org/citm/themes/aboriginals/aboriginals6_e.html
(Accessed on 25/04/08)
ACTIVITIES

1. Show the students a map of the world. Point out the countries that make up the world. Point to Great Britain and let the students know that is where the Queen lives. Talk about the monarchy and how it was represented long ago. Tell them the monarchy was called the “British Crown.” All the Queen’s representatives came from Great Britain and represented the British Crown in their travels to new worlds. Tell them that Great Britain is part of Europe and all people living there are called Europeans. Discuss that these people came to “Turtle Island” as explorers and fur traders. They decided to stay and build what is now called Canada.


3. The Métis nation was created by relationships formed during the years of the fur trade. Go to: “Métis Origins” at http://www.abheritage.ca/eldersvoices/history/europeans_metis.html (Accessed 25/04/08) to review Métis history.

4. Go to: “The History” at: http://www.abheritage.ca/eldersvoices/history/history_europeans.html (Accessed 25/04/08) to discuss first contact between First Nations and the European explorers. This site is about Treaty 6 in Alberta. Treaty 6 also applies to Saskatchewan.


6. Read pages 4 – 8 “Why do we have Indian treaties in Canada?” found in Legacy: Indian Treaty Relationships by Richard Price. This book can be found in the Teaching Treaties in the Classroom Kit. Pay particular attention to the Royal Proclamation of 1763. Discuss with the students:
   • The term “Indian” was used (and is still used today) to identify First Nations peoples. The correct term to use today is “First Nations.”
   • Page 9: review the words listed in the “Key Words” section.
   • Page 4: Write out the definition of a “treaty” on the board.
   • Page 5: The Great Law of Peace - Let the students know that First Nations peoples made treaties with one another long before the arrival of the newcomers.
   • Page 6: Read why treaties were made between First Nations before the arrival of the newcomers.
   • Page 7: Print The Royal Proclamation of 1763 on the board and list the 5 things guaranteed in future relationships between the First Nations and the British Crown.
   • Page 8: Discuss the importance of the word “nations” from a First Nations perspective. Write the last sentence on Page 8 on the board. Discuss what is meant by the First Nations perspective that treaties are “the foundation of rights, responsibilities and relationships.”
   • Page 9: Have the students give oral answers the questions on Page 9 in the section “Investigating Issues” and discuss #2 in the “Sharing Ideas” section.
Canada was created by the British North America Act, 1867 (BNA Act, 1867). Briefly explain to the students that this act created Canada. Go to “Canada in the Making, Aboriginal: Treaties and Relations” at http://www.canadiana.org/citm/themes/aboriginals/aboriginals6_e.html (Accessed 25/04/08) Read some of the information to the students, emphasizing Section 91 of the BNA Act. The BNA Act of 1867 divided governmental responsibilities between the federal and provincial governments. Through the BNA Act, the First Nations became a federal responsibility under Section 91, Subsection 24: “Indian and Lands reserved for Indians.” This responsibility continues to the present day: First Nations peoples are under the jurisdiction of the federal government.

Use the “Location of Historical Treaty Boundaries in Canada” map (Appendix A) to journey across Canada with the students. Show them the different types of treaties that were made with the First Nations across what is now Canada (not all the treaties you see on the map are referred to in this activity). Begin with the “Peace and Friendship Treaties in the East and end with the Numbered Treaties in the West. Give the name of the treaties, why they were made and their location on the map. Keep it simple. The websites listed below provide information for this visual journey.

**a. Peace and Friendship Treaties:** Between 1725 and 1850, several treaties were signed between the British Crown and the First Nations in what is now Eastern Canada. The British wanted to ensure that the First Nations would not ally with the French against them and that the First Nations would allow peaceful British settlement on First Nations lands. Go to Peace and Friendship Treaties at these websites:

- “1492 – 1779: From First Contact to the Peace and Friendship Treaties”
  http://www.canadiana.org/citm/themes/aboriginals/aboriginals2_e.html#peace  
  (Accessed 25/04/08)
- “Historical Indian Treaties - Peace and Friendship Treaties 1725-1779”
  http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties/2  
  (Accessed 25/04/08)

**b. Upper Canada Treaties:** 1764 – 1836. The British Crown required land for settlement and resources. Treaties were made based on the criteria set out in The Royal Proclamation of 1763. Go to:

- “Upper Canada Treaties (1764 – 1836)”
  http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties/3  
  (Accessed 25/04/08)

**c. Robinson Treaties:** In 1850, a new model for treaties was established in the making of the last pre-Confederation treaties, the “Robinson-Superior” and the “Robinson-Huron” treaties. Instead of dealing separately with each First Nations band, the government adopted a new way of signing treaties to cover broader areas because of the vast amount of land and scattered First Nations settlements. The terms of these treaties set the precedent for future treaty-making. Go to:

- The Robinson Treaties are called “The Province of Canada Treaties (1850-1862)” at this site:
  http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicaltreaties/4  
  (Accessed 25/04/08)
- The video on this website talks about the Robinson Treaties and the precedent set for all future treaties with the First Nations:
  (Accessed 25/04/08)
d. Pre-Confederation Vancouver Island Treaties: In 1849, the Hudson’s Bay Company established a colony on Vancouver Island governed by a Hudson’s Bay Company official, James Douglas. He made 14 treaties with the First Nations to provide for peaceful relations and the exchange of land. The First Nations peoples gave up land in exchange for a lump sum payment and a promise that their villages and hunting and fishing rights would be protected on reserves. These agreements set a precedent in allowing the First Nations to claim ancestral lands as reserves. Go to:

- Pre-Confederation Vancouver Island Treaties called the “Douglas Treaties” at
  [http://www.canadiana.org/citm/themes/aboriginals/aboriginals5_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals5_e.html) (Accessed 25/04/08)

e. Numbered Treaties: After Confederation in 1867, the newly independent Canadian government followed the precedent set by the Robinson Treaties for the peaceful acquisition of land in exchange for compensatory benefits for First Nations peoples. Go to:

- “1871-1875: First Five Numbered Treaties” at
  [http://www.canadiana.org/citm/themes/aboriginals/aboriginals7_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals7_e.html) (Accessed 25/04/08)
- “1876-1877: Treaty Six and Seven”
- “1899-1922: The Last Numbered Treaties” at

9. Photocopy the 11 x 17 map “Location of Historical Treaty Boundaries in Canada” (Appendix A) and white-out the names of the treaties across Canada. Copy the map without the names of the treaties. Hand this map to students. Have them label the map by naming the treaties discussed in Activity #8. Have them colour the map, making sure each treaty is a different colour. Ask them where they live in Canada. Have them point to Saskatchewan. Ask them which treaties apply to Saskatchewan.

Go to: [http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicatreaties](http://atlas.nrcan.gc.ca/site/english/maps/historical/indiantreaties/historicatreaties) (Accessed 25/04/08) to find a historical map you can enlarge for this lesson.
TOPIC TWO: The Meaning of the Pipe in Treaty-making

CONCEPT

The First Nations have many spiritual ceremonies that are conducted for various reasons and at various events. One of them is the pipe ceremony. First Nations peoples used the sacred pipe ceremony to seal the treaty agreements with the British Crown. First Nations peoples believe that the conducting of the pipe ceremony made the treaties sacred because they were made with the Creator as witness. First Nations peoples today continue to use the pipe in ceremonies to carry messages to the Creator.

LEARNING OBJECTIVES

1. The students will become knowledgeable about some of the First Nations cultural and spiritual practices as they relate to the treaties made between First Nations and the British Crown in what is now known as Saskatchewan.

2. The students will realize that the treaties were agreed upon with honesty and integrity according to the customs of the British Crown and First Nations peoples.

3. The students will gain an understanding of the pipe ceremony and what it symbolizes for First Nations peoples.

4. The students will learn about the First Nations’ oral traditions by reading a legend about how the pipe came to First Nations peoples.

5. The students will become aware that the First Nations believe that the treaties negotiated and signed between the British Crown and the Cree, Dene, Saulteaux and Nakota nations are spiritual because the pipe was used to seal the agreements.

TEACHER INFORMATION

First Nations peoples believed that the Creator provided them with everything they needed to survive. In return, they were to live in balance and harmony with nature. In their worldview, all things had spirits and were intimately connected with the Creator. They prayed and gave thanks to the Creator every day. The First Nations Historical Worldview (Appendix B) explains the relationships each entity has with each other and the Creator. The spiritual plants and elements of the earth are used in First Nations spiritual ceremonies.

A detailed explanation about “The Pipe Ceremony and the Importance of Cultural Context” can be obtained at:
http://www.albertasource.ca/treaty6/making_of_treaty6/pipe_ceremony.html (Accessed 25/04/08). This information can be shared with the students.

Alliances between First Nations tribes were developed because of similar lifestyles and livelihood. The First Nations extended similar agreements to the newcomers who arrived as fur traders. First Nations peoples built a cooperative commerce system with the fur traders and larger companies such as the Hudson’s Bay Company. Trust relationships were established during the trade alliances which set the precedent for the treaty-making process of the late 19th century between the British Crown and First Nations in what is now known as Saskatchewan.

Many nations have their own practices of sealing agreements, and ensuring truthfulness and honesty in discussing matters based on their cultural customs and practices. Some cultures require an oath and/or handshake to guarantee that a person will tell the truth of a matter. Other cultures require swearing on an object to prompt the act of truthfulness. First Nations peoples, since time immemorial, have utilized the smoking of the pipe as a means to discuss important agreements or decisions that will be made between the people involved and the Creator.

First Nations peoples are spiritual in nature. The Creator provided many spiritual ceremonies to First Nations peoples so they would be able to show their appreciation and spiritual connection to Him. These ceremonies are carried out in recognition of certain life achievements and events which have special significance. Ceremonies are a means of showing respect and gratitude to the Creator, to others and to the natural world.

First Nations peoples believe they were given natural laws from the Creator. These laws are not man-made and provide ways to live in harmony and balance with all of creation. They are very strict laws to be respected and honoured.

When the treaties were signed, the First Nations and the British Crown participated in pipe ceremonies. First Nations peoples believe that the treaties are spiritual because the treaty agreements were made with the Creator as witness. The pipe ceremony is similar to the practice of using the Bible to make an oath before God. First Nations peoples understood the implication of smoking the pipe during the treaty signing ceremonies and expected the promises made would be upheld and honoured forever. They believe that the Creator guided them as they negotiated and agreed to Treaties 4, 5, 6, 8 and 10 in what is now Saskatchewan.
ACTIVITIES

1. **Read The Legend of the White Buffalo Woman**, a Lakota legend by Paul Goble, to the students. It is a story of how the pipe was given to First Nations peoples. A beautiful woman appears to the Lakota people at a time of great change and suffering. She gives them the pipe that has been part of their culture ever since. The pipe is used in a sacred ceremony called the pipe ceremony. Pipe ceremonies are conducted for many reasons. Explain to the students that pipe ceremonies were used at the time of treaty-making when the five treaties in Saskatchewan were agreed to by the British Crown and the Cree, Dene, Saulteaux and Nakota nations.

2. Discuss “Some Meanings of the Pipe” at the end of the story in the book. Every part of the pipe has meaning. If you look at the “First Nations Historical Worldview” (Appendix B) you will see that parts of the pipe represent the entities in the worldview. The last page of The Legend of the White Buffalo Woman shows where the stone used to make the pipe bowl comes from. It also tells how the Lakota people feel about the pipestone quarry located in Minnesota, U. S. A. Show the students this place on a world map.

3. Hand out a copy of the “First Nations Historical Worldview” (Appendix B) to each student and point out the entities listed in “Some Meanings of the Pipe.” The pipe is sacred to First Nations peoples because of its connections with all Creation.

   - **Bowl** – Mother Earth
   - **Stem** – plant life, small life forms, two- and four-legged animals
   - **Buffalo fur** – two- and four-legged animals
   - **Mallard duck feathers** – the water and sky life forms
   - **Four coloured ribbons** – black or blue – the elements used in ceremonies
   - **Tobacco** – spiritual plants including sage, cedar and Sweetgrass

4. The pipe ceremony is conducted during a traditional feast. Go to: “Itwaywin - Traditional Feast Ceremony” by Lorne Carrier, MAS Director of Aboriginal Cultural Heritage at [http://www.saskmuseums.org/commarchive?page=62](http://www.saskmuseums.org/commarchive?page=62) (Accessed 25/04/08) to find out about the traditional feast and pipe ceremony. You can read all or part of the information to the students, or invite a First Nations Elder to the class to talk about the pipe and the meaning of the ceremony as it relates to his/her culture.

5. To learn more about the pipe and its meaning to First Nations peoples, go to: “The White Buffalo Woman” at [http://www.merceronline.com/Native/native05.htm](http://www.merceronline.com/Native/native05.htm) (Accessed on 25/04/08) to find a more detailed version of the legend. Also read “White Buffalo Calf a Good Omen” on the same webpage. You will learn about the Lakota prophecy of a white buffalo being born. A white buffalo was born in August 1994 and given the name Miracle. This is a true story and is very interesting.

6. **Read Buffalo Dreams** by Kim Doner. It is a contemporary story about a young girl named Sarah Bearpaw and her family. They hear the news that a white buffalo named Miracle has been born and decide to go and present the buffalo with gifts. This story shows that First Nations peoples still believe in legends as part of their traditional teachings. This story brings the legend to life and will make it real for the students. After the story, you can teach the students about the dream catcher. The students can make a dream catcher by following the directions at the end of the story in the book. Go to “Home of The Sacred White Buffalo” at [www.sacredwhitebuffalo.org](http://www.sacredwhitebuffalo.org) (Accessed 22/06/08) to view pictures of the white buffalo.
TOPIC THREE: Reasons for Treaty

CONCEPT

The Cree, Dene, Saulteaux and Nakota nations made treaties with the British Crown in what is now known as Saskatchewan. The British Crown and the First Nations had different reasons for wanting to make treaties with one another. Both parties negotiated and agreed to Treaties 4, 5, 6, 8 and 10 in Saskatchewan. The treaties were to be mutually beneficial to the British Crown, the newcomers and First Nations peoples.

LEARNING OBJECTIVES

1. The students will learn that the British Crown and the First Nations each had their own reasons for making treaties with one another.

2. The students will realize that the depletion of natural resources made it very difficult for the First Nations to survive as they had before the arrival of the newcomers.

3. The students will be able to explain why the disappearance of the buffalo created difficult times for First Nations peoples.

4. The students will gain an understanding that Canadian government officials wanted to expand the nation westward by building a railway that would connect the East and West.

5. The students will recognize that the British Crown needed to make treaties with the First Nations to gain access to the land in what is now Saskatchewan.

TEACHER INFORMATION

What were the British Crown’s and the First Nations’ reasons for wanting a treaty relationship? The Crown wanted to establish a relationship with the First Nations because they wanted access to the land and resources of Western and Northern Canada. The western prairies were a large part of Prime Minister John A. Macdonald’s “National Policy,” which envisioned the West as an agricultural producing region full of European immigrants. Macdonald’s government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The British Crown was also afraid of the expansionist tendencies of the United States, which was looking northwards to expand its borders. If Canada did not settle the land in the west, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian Wars that were occurring in the United States as the cost had been great, both financially and in lives lost.

The First Nations had differing reasons for wanting a treaty relationship with the British
Crown. During the 1870s, the First Nations were going through a period of transition. New diseases such as smallpox were wiping out large numbers of First Nations peoples. The decline of the buffalo, the Plains First Nations’ main source of food, had created starvation conditions in their communities. Food and economic sources were dwindling. By the mid-1800s, the fur trade had begun to decline because of over-trapping and a drop in demand for furs. The decline of the fur trade affected the livelihood of the First Nations in northern areas. With their traditional way of life slowly disappearing, their livelihood was threatened and the First Nations wanted a new way of making a living. They saw treaties as a bridge to the future and a way to provide for their future generations.

http://www.otc.ca/FAQ.htm (accessed 25/04/08)

Treaty negotiations between the British Crown and the First Nations began during the latter half of the 19th century. It was the British Crown who first initiated treaties with First Nations peoples because of the growing conflicts over First Nations land. Westward expansion and the need for agricultural land for the newcomers caused increasing dissension between the two groups. The treaties were a means of conflict resolution.

Immediately prior to the treaty process on the prairies, the First Nations existence had eroded because of complications brought on by the arrival of the newcomers and their interests. Many First Nations bands found themselves in crisis because their livelihood, way of life, cultural and traditional systems were threatened to the point of physical extinction. Many of the First Nations entered into a treaty process with the federal government, while some were reluctant to do so. Some of the First Nations did not want to make treaties because they still had their livelihood and wanted to keep their traditional ways of living without the interference of the newcomers. Others did not want to make treaties because they did not trust the British Crown to keep their promises. Some First Nations leaders had heard about the dishonouring of treaty promises by the British Crown in earlier treaty agreements.

Prior to the treaty era, the relationships formed between the newcomers and the First Nations were built upon common socio-economic interests. However, First Nations leaders realized their traditional lifestyle and forms of livelihood were changing and began to negotiate with the British Crown for a better way of life and the hope of a positive future for their people. The treaties were meant to create a bridge for the building of a positive future and relationships between the newcomers and First Nations peoples.
ACTIVITIES

1. Read *The Disappearance & Resurgence of the Buffalo* by Jo Cooper to the students. This book takes the reader on a journey through time from pre-contact (before the newcomers) to the disappearance of the buffalo. Ask students to discuss why the building of the railroad created hardships for First Nations peoples, hardships caused by the disappearance of the buffalo, starvation and diseases and the reasons the First Nations would want to make treaties with the British Crown. Read pages 1 – 8 and ask students to work in pairs to complete the chart “A Circle of Life – Gifts” (Appendix C) to show how these gifts helped First Nations peoples. If more than one book is available, give one to each group.

2. Go to this site for pictures and facts about the buffalo: [http://www.tallgrass.org/buffalo.html](http://www.tallgrass.org/buffalo.html) (Accessed 25/04/08). Share these facts with the students. Activity:
   a) Have them trace the shape of a buffalo on an 11 X 8.5 sheet of cardboard.
   b) Cut out the buffalo shape. Put it aside. You want to work with the cardboard piece that has the shape of the buffalo cutout.
   c) Give the students an 11 x 8.5 sheet of white paper and ask them to colour a prairie scene with the grass and sky. Students can draw tipis and other things that the buffalo provided to First Nations peoples. Go to “Uses of the Buffalo” at [http://www.saskschools.ca/~gregory/firstnations/bison.html](http://www.saskschools.ca/~gregory/firstnations/bison.html) (Accessed 25/04/08) for a list of the uses of the buffalo.
   d) Glue the coloured page to the 11 x 8.5 cardboard. The cutout buffalo shape will frame the artwork.


4. Go to the following websites to find lists of the uses of the buffalo by First Nations peoples. Copy the lists and have students work in groups of four to create a collage using pictures from magazines and flyers that would represent the gifts the buffalo gave to the First Nations. Make a circle out of the collage.
   “Indian Uses of the Buffalo”
   “Buffalo and Uses”
   [http://www.curriculum.k12.sd.us/AT008/buffalo_and_uses.htm](http://www.curriculum.k12.sd.us/AT008/buffalo_and_uses.htm) (Accessed 25/04/08)
   “The Buffalo”

5. The students can use the computer mouse to point to various parts of the buffalo to find out the uses of the buffalo at this website: “Giver of Life – Uses of the Buffalo”

7. The British Crown and the new Canadian government had their reasons for wanting to make treaties with First Nations peoples in what is now Saskatchewan. Go to:
   - Read the information “Indian Fall: The Emerging Dominion” found at [http://www.albertasource.ca/treaty6/making_of_treaty6/article_emerging.html](http://www.albertasource.ca/treaty6/making_of_treaty6/article_emerging.html) (Accessed 25/04/08) to give the students an understanding about what was happening at the time Canada was formed.

8. The Robinson Treaties were initiated by the British Crown to gain access to land and minerals. This video explains how the treaty process used for these treaties continued to other treaties across Canada: [http://www.albertasource.ca/treaty6/making_of_treaty6/video_expansion.html](http://www.albertasource.ca/treaty6/making_of_treaty6/video_expansion.html) (Accessed 25/04/08)

9. Give the students a copy of the handout “Reasons for Treaties Between the First Nations and the British Crown” (Appendix D) and have students list the reasons why each party wanted to make treaties with the other. Have a classroom discussion about these reasons.
TOPIC FOUR: The Treaties in Saskatchewan: As Long as the Sun Shines

CONCEPT

Treaties 4, 5, 6, 8 and 10 were signed between the British Crown and the Cree, Dene, Saulteaux and Nakota nations in what is now known as Saskatchewan. These treaties, a part of Saskatchewan history, helped establish relationships between the newcomers and First Nations peoples. The treaty agreements guaranteed these sovereign nations a peaceful co-existence: the newcomers had access to land and peaceful settlement; First Nations peoples were promised a new way to make a living through agricultural means as well as other benefits: education, health, annuities, hunting, fishing and trapping. The First Nations and the British Crown used symbols inherent in their worldviews during treaty negotiations and treaty signing. The symbols represented both cultures and are still used today to honour the treaties. They are recognized as an integral part of the treaties in Saskatchewan. The Saskatchewan Treaties 4, 5, 6, 8 and 10 are to last “as long as the sun shines, the grass grows and the rivers flow.”

LEARNING OBJECTIVES

1. The students will realize that symbols are often used in creating binding relationships between nations and cultures.

2. The students will become aware of the symbolism and the significance of the practices used during the treaty-making process in what is now Saskatchewan.

3. The students will recognize the symbols used by the First Nations and the British Crown in the negotiation and signing of the treaties in Saskatchewan.

4. The students will recognize that the treaty suits, medals and flag symbols used by the British Crown signified their commitment to uphold the promises made in the treaties.

5. The students will examine maps to locate the areas that represent the five treaties in Saskatchewan.

6. The students will gain an understanding that all Saskatchewan people are treaty people.

TEACHER INFORMATION

The following excerpts are taken from The Statement of Treaty Issues published by the OTC (Office of the Treaty Commissioner) and available at: http://www.otc.ca/pdfs/OTC_STI.pdf (Accessed on 19/04/08).
2.7.1 THE PRAIRIE TREATIES OF SASKATCHEWAN – TREATIES 4, 5 & 6

Prairie Treaties 4, 5 & 6 were negotiated in 1874, 1875, and 1876 respectively... In Treaty areas 4, 5 & 6, deteriorating buffalo herds, declining fur prices and new diseases deepened the hardships of the First Nations. The Government of Canada was also anxious about the Cree and Blackfoot alliance, which had been made in 1871 after many generations of conflict. From the British Crown’s perspective, accelerating settlement along the Saskatchewan River and its tributaries was regarded as necessary to demonstrate British sovereignty, and this required obtaining access to the remaining agricultural lands on the prairies. Treaties 4, 5 & 6 were concluded with these objectives in mind.

...Negotiations for Treaty 4, also known as the Qu'Appelle Treaty after the place where it was concluded, involved the Cree and Saulteaux Nations. Kakiishiway (Loud Voice) spoke for the Cree, while Mee-may (Gabriel Cote) and Otahaoman (The Gambler) led the Saulteaux. Principal negotiators for the British Crown were Alexander Morris, a lawyer and lieutenant-governor of Manitoba and the North-West Territories, and David Laird, minister of the Interior and superintendent general of Indian Affairs, in the Alexander Mackenzie federal government.

The British Crown was interested in acquiring unencumbered land to enable it to open up the West for settlement and, in return, was willing to provide certain benefits to the First Nations. In the oral history of the Treaty First Nations, it was clearly understood that if the First Nations agreed to share the land, the Queen would see that their needs were met, and the Queen’s power and authority would protect the First Nations from encroachment by settlement. A caring relationship was emphasized by which the Indian Nations’ way of life would be safeguarded and the parties would mutually benefit.

The Treaty 4 First Nations were interested in acquiring the benefits of European technology –“the cunning of the white man” as Morris termed it – in order to adapt to drastically changing circumstances. A poignant account was given by Saulteaux Elder Danny Musqua in May 1997. His grandfather had been at Treaty 4 as a young boy and observed that an elderly Saulteaux inquired about the “learned man” who was taking notes for the Treaty Commissioners. On being told that this was a learned man, the Saulteaux exclaimed, “that is what I want my children to have. That kind of education is what my children must have.” In addition to farming provisions, Treaty 4 also provided for education and support for continued hunting and fishing. As in earlier treaties, provisions for annuities, flags, suits and medals were included in the treaty...

Treaty 5, also known as the Lake Winnipeg Treaty, was concluded in 1875 between the Swampy Cree and others, and the British Crown as represented by Commissioner Morris. It covers part of the Manitoba Interlake, the lower Saskatchewan River and the Canadian Shield country around Lake Winnipeg. Negotiations were held at Berens River, Norway House and Grand Rapids.

The terms of Treaty 5 were similar to those of Treaties 3 and 4, although fewer benefits accrued to the Treaty 5 First Nations. Instead of one square mile of land (640 acres) per family of five, the
Treaty 5 First Nations received only 160 acres per family of five. The reasons for this are unknown. “There was concern among the First Nations about the location and size of reservations, but the matter was left to be dealt with in the future. The Cree were assured, however, that they would be able to continue to hunt and trap as before on their traditional territories. Annuities, medals and suits of clothing were presented, and promises of tools and implements for agriculture and promises of education were made. Other provisions included ammunition, twine and nets for fishing and the prohibition of alcohol.

Treaty 6 was negotiated at Fort Carlton and Fort Pitt in 1876 between the Plains Cree, Willow Cree and other bands, and the Crown as represented by Alexander Morris. As early as 1871, some Cree Chiefs of the Plains First Nations had requested consultations with government representatives. HBC (Hudson’s Bay Company) Chief Factor W. J. Christie assisted Weekaskookensayin (Sweet Grass) in the writing of a letter to Lieutenant-Governor Archibald:

‘Great Father, I shake hands with you and bid you welcome. We heard our lands were sold and we did not like it; we don’t want to sell our lands; it is our property, and no one has a right to sell them...Our country is getting ruined of fur-bearing animals, hitherto our sole support, and now we are poor and want help - we want you to pity us. We want cattle, tools, agricultural implements and assistance in everything when we come to settle -- our country is no longer able to support us. Make provision for us against years of starvation. We have had great starvation the past winter, and the small-pox took away many of our people, the old, young and children. We want you to stop the Americans from coming to trade on our lands, and giving firewater, ammunition and arms to our enemies, the Blackfeet. We made a peace this winter with the Blackfeet. Our young men are foolish, it may not last long. We invite you to come and see us and to speak with us. If you can’t come yourself, send someone in your place. We send these words by our Master, Mr. Christie, in whom we have every confidence. That is all.’

At this time, the Cree on the plains were also agitated by the presence of surveyors of the Pacific Railway and the construction of telegraph lines through their territories. Lieutenant-Governor Morris responded to the Cree Chiefs by giving them assurances that commissioners would be sent to negotiate a treaty with them. In August 1876, Alexander Morris was sent to negotiate with the Cree at Fort Carlton. Morris’ report in December 1876 recounted the elaborate ceremonies that preceded the treaty negotiations. The Union Jack was hoisted and the Cree assembled with the accompaniment of beating drums, singing, dancing and the discharge of firearms. The Cree Chiefs advanced in a semicircle, with men on horseback galloping in circles, shouting, singing and discharging firearms. The pipe ceremony was conducted; the pipe was extended to the Treaty Commissioner, who stroked the pipe. After the pipe ceremony was concluded, the Cree were ‘satisfied that in accordance with their custom [the Treaty Commissioner] had accepted the friendship of the Cree nation.’ By 1876, the buffalo were in serious decline and the Cree were recovering from a smallpox epidemic of a few years earlier. Anger over the sale of Rupert’s Land remained an issue in the discussions around Treaty 6, as it had been at Treaty 4. The First Nations also stressed the necessity of education and agriculture to establish new means of ensuring an
adequate livelihood for future generations. In response to pressure at Fort Carlton, Morris made a number of concessions. He offered to increase the number of cattle and farm implements the government would provide, and to make $1,000 available every spring for three years to assist in buying provisions while planting the ground. The First Nations looked to the Government of Canada to outfit them for farming, just as they had looked to the HBC to outfit them for trapping. Alexander Morris’ report stressed the Queen’s offer of protection and benevolence, and made a point of including promises of emergency relief in the event of famine and pestilence, and a medicine chest at the house of each Indian Agent.

Morris promised that the Crown would see to Indian welfare even better than had the HBC, that their existing way of life would not be disturbed and they would be provided the means of adopting agriculture if they wished. As the commissioned research concluded, the Cree and Saulteaux were seeking a partnership with Canada to obtain protection that was equivalent to what they had become accustomed to receive in their mercantile relationship with the HBC: Thus, from the First Nations perspective, Treaty 6 would have many symbolic parallels to the older unwritten accords they had forged with the company. Treaty coats were the equivalent of captains’ coats; annuities and other recurring allowances recalled the annual gift of the fur trade; and government commitments to provide relief, medical aid and education served the same ends as the HBC’s practice of providing liberal credit to the able-bodied and aid to the elderly, sick and destitute.

**2.7.2 THE NORTHERN TREATIES OF SASKATCHEWAN –TREATIES 8 AND 10**

Treaty 8 territory extends across the Athabasca and Peace River districts into northern British Columbia. In the late 1880s, the Cree and Dene within this area sought treaty. The First Nations in the region were experiencing falling fur prices, starvation and miners encroaching on their lands. Three consecutive years of severe winter conditions contributed to the hardship the First Nations had encountered prior to treaty negotiations. Father G. Breynat wrote from Fond du Lac about the plight of these people in the winter of 1898-99: ‘Dogs died of hunger and people had no more transportation. Some of the people walked to the village for three days without food...some arrived with hand and nose frozen...Influenza followed famine...’

However, until gold was discovered in the Klondike in 1897, the British Crown was slow to respond to the plight of the First Nations. With the discovery of gold in Alaska, miners and prospectors flooded the various routes through British Columbia and Alberta, searching for gold along the way. In the absence of a treaty relationship, hostile relations developed between the First Nations and the miners. An excerpt from the 1899 annual report of the North-West Mounted Police (NWMP) reflects on the environment of the times: ‘Mr. Fox (the post manager) informs me that the Indians here at first refused to allow the white men to come through their country without paying toll...They threatened to burn the feed and kill the horses; in fact several times fires were started, but the head men were persuaded by Mr. Fox to send out and stop them. There is no doubt that the influx of whites will materially increase the difficulties of hunting by the Indians, and
these people, who, even before the rush, were often starving from their inability to procure game, will in future be in much worse condition...They are very likely to take what they consider a just revenge on the white men who have come, contrary to their wishes, and scattered themselves over their country. When told that if they started fighting as they threatened, it could only end in their extermination, the reply was, “we may as well die by the white men's bullets as of starvation.” The NWMP, the trading companies, and the churches all suggested treaties should be negotiated to address these problems.’

Treaty 8 was the first major treaty to be negotiated following the North-West Rebellion of 1885. In 1899, the commissioners traveled to meet the Cree and Dene people of what is now Northern Saskatchewan, Alberta and British Columbia and of the Northwest Territories south of the Hay River and Great Slave Lake. Treaty Commissioner J.A.J. McKenna initially questioned the appropriateness of setting aside reserves in the North, recognizing that the Indians did not form large tribal organizations but rather lived dispersed on the land, and would probably resist centralization. Because the territory was perceived to be of little value to the British Crown, Commissioner McKenna assumed a treaty would not result in any significant change to the First Nations’ way of life.

However, the First Nations had considerable apprehension that their way of life would be threatened and their livelihood would be curtailed. The First Nations in the North wanted to hunt, fish, trap and gather as they had for hundreds of years. As Martin Josey, a Denesuline (Dene) Elder from Fond du Lac stated in November 1997: ‘...we want to ensure that our abilities to carry on with our way of life over our lands will always be there and always be protected for the future generations. But you did not buy that from us, you have to remember that....Our people were assured that was not to be, that our way of life would always continue, as well, our ability to hunt and harvest the resources off our land would be protected for all further generations. That is what I remember the Elders speaking about when I was young.’ This reluctance was reported by Father Lacombe 100 years ago, to the secretary of Indian Affairs in 1898:

‘...the Northern native population is not any too well disposed to view favourably any proposition involving the cessation of their rights to their country.’ Being assured that they would retain their way of life was the key to persuading the First Nations to accept Treaty 8. In response to their concerns, the British Crown solemnly assured the First Nations that they were as free to hunt and fish after the treaty as they would be if they never entered into treaty, that the treaty would not lead to any forced interference with their mode of life, that it did not open the way to the imposition of any tax, and that there was no fear of enforced military service. Treaty 8 extends into the northwest part of present-day Saskatchewan in the area surrounding Lake Athabasca. Treaty 8 was drafted based on the provisions of the prairie treaties, some of which were completely unsuitable in the north, such as those relating to livestock, farming equipment and the amount of land set aside for reserves. Other provisions included the right to pursue hunting, trapping and fishing throughout their territories, to reserve land collectively or in severalty, to annuities, to famine relief, a silver medal, a suitable flag, a suit of clothing and the salaries of teachers.
Treaty 10 was the last of the Numbered Treaties in Saskatchewan. Interest on the part of the First Nations in a treaty in that region of northeastern Saskatchewan was expressed as early as 1883. The First Nations in that region were interested in a treaty relationship as established by other First Nations as a way of accessing support from the British Crown. The First Nations beyond treaty territory were treated differently from the First Nations with treaty status. Those without treaty status relied solely upon the generosity of the government to provide aid in time of need. In 1905, the issue of treaty was reassessed by the British Crown because the creation of the Province of Saskatchewan extended far beyond existing treaty limits. The Crown entered into negotiations on Treaty 10: ‘In view of the fact that the boundaries of the newly organized province of Saskatchewan extend far beyond the present treaty limits, I would suggest that measures be taken to bring the remainder of the Indians within the said boundaries into treaty...’ The text of Treaty 8 was later presented to the First Nations in the northeast region of Saskatchewan in 1906 as a draft of Treaty 10. Discussions were held in the late summer at Ile a la Crosse, Portage la Loche and Buffalo Narrows. During Treaty 10 negotiations, Treaty Commissioner J.A.J. McKenna told the First Nations that the British Crown’s objective was to do for them what had been done for other Treaty Nations when trade and settlement began to interfere with First Nations’ way of life.

The First Nations held concerns about their way of life and livelihood similar to those expressed during the negotiations of Treaty 8. They expressed concern about the restrictive and confining nature of the reserve system, and did not want reserve creation to impede their traditional way of life. McKenna assured the First Nations that ‘the same means of earning a livelihood would continue after the treaty was made as existed before it,’ and the British Crown would assist them in times of real distress, and would help support the elderly and indigent: ‘I guaranteed that the treaty would not lead to any forced interference with their mode of life.’ Verbal assurances were given by Commissioner McKenna that education and medical assistance would be provided to the First Nations. Protecting the way of life and securing livelihood was the focus and primary concern for the First Nations of Treaties 8 and 10. Both treaties contained a formula for setting aside reserves, although this was left as an option for the First Nations to exercise in the future and no surveys were immediately undertaken. These symbols represented both cultures and are still used today to honour the treaties.”

http://www.otc.ca/pdfs/OTC_STL.pdf
(Accessed on 19/04/08)

There are many symbols used in the world to represent various places, actions, words, ideas and thought. For instance, the dove represents peace, the cross is used as a symbol of Christianity and the lion is a symbol of courage. The way words are used, the actions used and the objects used to represent a meaning can either enhance or damage cross-cultural relationships. Symbols represent a person’s culture, identity and worldview.

The First Nations continue to highly regard the symbols used during the treaty process as reminders of the promises made by the British Crown (now the Canadian government)
with First Nations peoples in Saskatchewan. Symbols were a significant part of the treaty-making process. When the treaties were signed, the symbolic meaning was equally important for both the British Crown and the First Nations. Treaty suits, medals, flags and suits were an important part of treaty-making. These symbols are still used today in important First Nations gatherings.

The British Crown (Government of Canada) negotiated and signed the Numbered Treaties 1 - 11 with the First Nations in Canada. The Saskatchewan Cree, Dene, Saulteaux and Nakota nations signed Treaties 4, 5, 6, 8 and 10 with the Crown. Although Treaty 2 boundaries fall within Saskatchewan’s borders, it is not recognized as a Saskatchewan treaty because no First Nations’ reserves are located in that area. These treaties were signed between 1874 and 1921.

As of 2008, there are 74 First Nations in Saskatchewan, representing the Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota nations. The diversity signifies there are differences in culture, languages, customs, worldviews and belief systems; however, commonalities do exist which create cohesiveness between the five nations.

The First Nations in Saskatchewan identify themselves as members of particular nations. When the newcomers arrived in Saskatchewan, the lifestyle and subsistence of the First Nations was dependent upon the land. The newcomers learned how to survive in this land from the First Nations, who shared their ability to live from the richness of the natural resources the land provided.

The treaty relationships brought a new way of life for First Nations peoples and an improved lifestyle for non-First Nations peoples. This new treaty relationship was meant to bring harmony and balance for all members of society. The treaties are permanent, legally binding, solemn agreements between the Crown and the First Nations peoples of Canada. In addition to the land, the treaties created fundamental political relationships, and established obligations and expectations from both parties. This relationship included the principles of peaceful co-existence and mutual benefits. The treaties provide a blueprint for mutual benefits based on the sharing of land.
ACTIVITIES

1. View “As Long as the Sun Shines” (OTC DVD) to introduce this lesson. The students will begin to understand the treaties from a First Nations perspective. Review what a treaty is with the students. List the treaties in Saskatchewan negotiated and agreed between the British Crown and the First Nations. Let the students know that treaty-making is a way of resolving conflict between nations.

2. Read about Treaties 4, 5, 6, 8 and 10 from “The Treaty Backgrounder” (Appendix F) [http://www.otc.ca/ABOUT_TREATIES/Treaty_Backgrounder/](http://www.otc.ca/ABOUT_TREATIES/Treaty_Backgrounder/) (Accessed 26/04/08)

   Use the map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix E) to point to each area. Keep it simple. Go over each treaty area, where it was signed, the date and name the parties involved (i.e. British Crown, Cree, Dene, Saulteaux and Nakota).

3. Ask the students where they live. Tell them that they are treaty people. Ask them if there are areas in Saskatchewan that don’t have a treaty. Tell them that all of Saskatchewan is covered by a treaty and that is why “We Are All Treaty People.” Have them write in their journals as you are teaching this topic. Print on the board or flip chart the following:

   **Day 1** We live in Treaty #(number). It was signed in (year). We are all treaty people.

   **Day 2** The treaties were serious agreements between the First Nations and the British Crown. The sacred pipe was used to seal the promise. Written words, handshakes, treaty suits and medals were also used.

   **Day 3** Treaties will last “as long as the sun shines, the grass grows and the rivers flow.”

4. Hand out copies of the map “The First Nations of Saskatchewan (Language/Dialect Groups)” (Appendix G). This map shows the location of the 74 First Nation reserves/bands in Saskatchewan. Place the students in small groups and use the legend to locate the Cree, Dene, Saulteaux and Nakota First Nations. Have them identify the First Nation reserves nearest to where they live.

5. Give the students some examples of symbols (e. g. your school logo, favourite logo of a sports team, the Canadian flag, etc), something they are familiar with. Ask the students to help you come up with a list of symbols by brainstorming with them. List these on the board. Write the following definition for the word “symbol” on the board or flip chart.

   **SYMBOL**
   
   a) something that represents something else – something that stands for or represents something else, especially an object representing an abstraction
   
   b) sign with specific meaning – a written or printed sign or character that represents something in a specific context, e. g. an operation or quantity in mathematics or music.
6. Show the students the Treaty 6 Medal (Appendix H) or on the title page of this resource, also found at the Office of the Treaty Commissioner (OTC) website: www.otc.ca (Accessed 26/04/08). Explain to the students that this medal was given to First Nations leaders when they made treaties with the British Crown. Each leader received a medal with a specific treaty number on it e.g. Treaty 4, Treaty 5, Treaty 6, Treaty 8 or Treaty 10, depending on the treaty he was associated with.

7. Hand out the “Symbols used in Treaty-Making in Saskatchewan” (Appendix I) and “Symbols of Treaty” (Appendix J) to the students and have them study and discuss the meanings of these symbols. Tell the students these symbols were used in the making of treaties in Saskatchewan. Ask them to examine the pictures carefully. Try to stimulate their imaginations to interpret the picture through discussion and questions. Motivate oral sharing of ideas and stories about the two figures, the shaking of hands, the agreements they are making. Have students do the Treaty Symbol Activity in “Symbols of Treaty” (Appendix J).

8. Facilitate a discussion:
   
a) What were the primary objectives for the treaties in Canada?
b) Who negotiated the treaties? [for the British Crown (federal government) and the First Nations]
c) What were the primary objectives of the federal government in their negotiation of the treaty terms?
d) What were the primary objectives of the First Nations chiefs/leaders who negotiated the terms of the treaties?
e) What treaties were signed in Saskatchewan?
f) What can be done to honour the promises of the treaties today?

9. Have the students work in groups to research flags of different countries. Be sure to assign a group the British flag and another group to research the First Nations’ Eagle Staff. Have them identify the meaning of the symbols on the flags.

10. Group the students in pairs and have them research one person who was involved in treaty-making. Go to http://www.otc.ca/LibraryArchive2.htm for historical biographies of these people. Have the students find out who they were, what nation they represented, and one interesting fact about them. Have the students make a small presentation to the class.

11. Students can develop a timeline of events leading up to the treaties. Take a look at “A Timeline of Events Leading to Treaties in Saskatchewan” (Appendix K). Have them identify the important events they learned in this unit.
Glossary

The following definitions were taken from various sources including: “Definitions” (Indian and Northern Affairs Canada, March 2000), The Canadian Oxford Dictionary, Saskatchewan Education Curriculum Guides, Indian Claims Commission, Knots in a String (Peggy Brizinski, 1993), Treaty Elders of Saskatchewan (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Center and various Internet sites.

Aboriginal peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: Indian[see First Nations], Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land.

accommodation: A convenient arrangement; a settlement or compromise.

adhere: To behave according to; follow in detail; to give support or allegiance.

adhesion: An addition made to a treaty when a new band signs onto an existing treaty; the new band then comes under the treaty rights and gives up its rights to all but reserve lands. Individuals also adhere to treaty by accepting annuities.

agreement: The act of agreeing; a contract legally binding the contracting parties.

Anishinabé: A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

annihilation: To completely destroy; defeat utterly; make insignificant or powerless.

annuity: An annual payment. Most treaties provided for annual payments, paid in perpetuity to each treaty Indian.

Assembly of First Nations (AFN): The Assembly speaks for First Nations peoples all across Canada, working with the federal government on political, social, economic and healthcare issues.

assimilation: Becoming part of another society; adapting to the society and taking on the characteristic or quality.

authority: The source of power of individuals and organizations that hold positions of high status by virtue of such conditions as legal appointments, high education, job situation and experience.

autonomous: Having self-government, acting or existing independently or having the freedom to do so.

Band: A group of First Nations peoples for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

belief: What is held to be true; something believed; opinion.
**British North America Act, 1867 (BNA, 1867):** Canada’s original Constitution, supplemented later by additional laws. It was the Charter of Confederation for the British colonies, and established the powers of the federal government, the provinces and the territories.

**Canadian Confederation:** The federal union of provinces and territories forming Canada, originally including Ontario, Quebec, New Brunswick and Nova Scotia, and subsequently expanding to include the present provinces and territories.

**Constitution Act 1982:** The Constitution of Canada created and repatriated from Great Britain in 1982, wherein the Charter of Rights and Freedoms guarantees specific rights and freedoms for Canadian citizens.

**cede:** Give up one’s rights to or possession of.

**cession:** The act of ceding; a giving up, as of territory or rights, to another. The underlying principle of cession is that it is based on consent, usually acquired through negotiated agreements such as treaties.

**citizen:** A person who lives in a given place, such as Saskatchewan or Canada, and has both a formal and informal relationship with other people in that place.

**citizenship:** The fact of being a citizen of a country; the qualities considered desirable in a person viewed as a member of society, the exercising of rights, privileges and responsibilities as a member of a particular society.

**colonization:** The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

**constitution:** The body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

**contract:** A written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.

**covenant:** An agreement between God and a person or nation.

**Creator:** The First Nations believe in a Great Spirit or God who was the Creator of all things. This spirit was often referred to as the Creator in the First Nations languages.

**Cree:** The European name for the First Nations living in central Canada. The Cree were divided into three main groups: the Plains Cree, the Woodland Cree and the Swampy Cree.

**Crown:** The monarch, especially as head of state; the power or authority residing in the monarchy. This term denotes the British government, as led by the monarchy.

**cultural diversity:** Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

**culture:** The customs, history, values and languages that make up the heritage of a person or people and contribute to that person’s or peoples’ identity. First Nations peoples use the term culture to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.

**custom:** A tradition that is passed from one generation to another.
**Dakota:** A term used by a Dakota- (Assiniboine) speaking person in reference to the Očeti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

**Denesųliné [Dene]:** The Athaspaskan-speaking peoples of northwestern Canada. This is their own name for themselves, “the people.”

**Diversity:** The state or quality of being diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation of multiple (ideally all) groups within a prescribed environment.

**Elder:** A person who has earned the right to be recognized as an Elder in his/her community and/or in other First Nations communities. Most have variety of special gifts they have acquired and earned. These Elders have the ability to pass on traditional teachings and provide spiritual guidance.

**Entitlement:** The allotment of reserve land due to a band under treaty; an outstanding entitlement means that the band did not get all of the reserve land that it should have.

**Entrenched:** To safeguard (rights, etc.) by constitutional provision; provide for the legal or political perpetuation of.

**European:** A native or inhabitant of Europe, a person descended from natives of Europe.

**Euro-Canadian:** A Canadian of European origin or descent.

**Eurocentricism:** Label for all the beliefs that presume superiority of Europeans over non-Europeans (Laliberte et al., 2000, p. 568)

**Federation of Saskatchewan Indian Nations (FSIN):** Since its inception more than 50 years ago, the FSIN has provided strong and constructive First Nations government. The FSIN represents Saskatchewan First Nations and more than 96,000 First Nations citizens in this province.

**First Nations:** A collective term used to refer to the original peoples of North America. It is important to recognize that there are many different nations within the First Nations, each with their own culture, language and territory. Other descriptions of “First Nations” include the following: 1) usually used to refer to a politically autonomous band under the Indian Act, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word “Indian.” Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.

**Fiscal:** Pertaining to financial matters; related to public revenue, taxes.

**Fur trade:** The system of trade between the Europeans and First Nations peoples in Canada. The fur trade was dominated for the most part by the Hudson’s Bay Company.

**Governance:** The act or manner of governing; the office or function of governing.

**Hudson’s Bay Company:** A British trading company chartered in 1670 to carry on the fur trade with the Indians of North America. The Hudson’s Bay Company played a great part in the exploration and development of Canada’s Northwest.

**Indian:** A person who is registered as an Indian or is entitled to be registered as an Indian under the Indian Act. A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three
groups of people recognized as Aboriginal in the Constitution Act, 1982. There are three definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. The use of the term “Indian” has declined since the 1970s, when the term “First Nation” came into common usage.

**Indian Act:** Canadian legislation first passed in 1876 and amended many times since then; defines an Indian in relation to federal obligation and sets out a series of regulations applying to Indians living on reserves.

**Indian Reserves:** A tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band.

**Indigenous People:** All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

**influence:** The power credited to individuals or an organization that uses persuasion, rational arguments, emotional appeals, rewards and/or bribes.

**inherent:** A God-given right, existing in someone or something as a permanent characteristic or quality. Also, from Saskatchewan Ministry of Education’s Native Studies 30 June 1997 curriculum guide: A right which exists outside of the Constitution (of Canada) and does not have to be granted through agreements.

**imperialism:** A policy of acquiring dependent territories or extending a country’s influence over less developed countries through trade or diplomacy; the domination of another country’s economic, political or cultural institutions; the creation, maintenance or extension of an empire comprising many nations and areas, all controlled by a central government.

**integration:** The integration occurring between the late 1960s to the 1980s; this period replaced the previous segregation era as First Nation children were sent to nearby urban centres in search of better opportunities.

**Inuit:** People living mainly in Northern Canada, Greenland, Alaska and eastern Siberia, who are the original inhabitants of the Arctic; the Eskimo people.

**jurisdiction:** Administration of justice; legal or other authority.

**kinship (as it relates to the treaties):** The kinship which is embodied in the treaty relationship consists of three characteristics: First, the principle of mutual respect, and the duty of nurturing and caring describes the kind of relationship that would exist between mother and child. Second, the principle of non-interference describes the relationship of brothers. Third, the principle of non-coercion, happiness and respect describes the relationship of cousins.

**Lakota:** A term used by a Lakota-speaking person in reference to the Očeti Sakowin (Dakota, Lakota, Nakota Nations) that means those who consider themselves to be kindred.

**language:** The method of human communication, either spoken or written, using words in an agreed way; the language of a particular community or nation.

**language/dialect:** A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar (e.g. the Plains Cree word for “the people” is nēhiyawak, the Swampy Cree word is nēhinawak and the Woods Cree word is nēhithawak).

**Madakota:** A term most frequently used by a Dakota-speaking person to identify him or herself as being of Očeti Sakowin (Dakota, Lakota, Nakota) ancestry.
**Malakota:** A term most frequently used by a Lakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

**Manakoda:** A term most frequently used by a Nakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

**Métis:** People born of, or descended from, both European and First Nations parents. A distinctive Métis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry people who consider themselves Métis.

**Nakota:** One of the Oçeti Sakowin sub-groups, the Nakota occupied large areas of Saskatchewan. The Nakota (sometimes called Assiniboine) retained their own hunting territory and are recognized as a separate nation.

**Nation:** Community of people of mainly common descent, history, language, etc. forming a State or inhabiting a territory. A group of people with a common history, language and culture who use a particular territory—and live upon it—and a system of governance.

**Native:** A person born in a specified place; a local inhabitant; a member of an Indigenous people of a country, region, etc. as distinguished from settlers, immigrants and their descendants.

**Nêhiyawak [Nêhiñawak, Nêhithawak]:** A Cree term describing the People of the Four Directions.

**Non-Status Indian:** An Indian person who is not registered as an Indian under the Indian Act. This may be because his or her ancestors were never registered or because he or she lost Indian status under former provisions of the Indian Act.

**Numbered Treaties:** Treaties signed between 1871 and 1921, each numbered 1 to 11, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to share vast tracts of land.

**Oçeti Sakowin:** The political organization of the Dakota, Lakota and Nakota peoples. Oçeti Sakowin is the term used in their language to refer to their historical and ongoing social and political brotherhood. The Dakota, Lakota and Nakota have often been erroneously referred to as Sioux, Assiniboine or Stoney. There are four dialects of the language which are spoken in Saskatchewan: Isanti (Dakota), Ihanktonwan (Nakota), Hohe (Nakota) and Titonwan (Lakota).

**Office of the Treaty Commissioner (OTC):** The OTC was created by the Federation of Saskatchewan Indian Nations and the Government of Canada to facilitate treaty discussions between the Government of Canada and the First Nations.

**Oral history:** The art of passing on the history, values and beliefs of the First Nations from one generation to the next through the spoken words of people who have knowledge of past events and traditions. Knowledge based on the experience of the person speaking, usually recollections of events the person saw, heard of or took part in.

**Oral tradition:** Knowledge that goes back many generations. It may take the form of laws, myths, songs, stories or fables. It may be found in place names or phrases in a traditional aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information.

Note: First Nations oral tradition has been labeled as myths, fables, legends and stories. However each of these terms conceal the true meaning of oral tradition. For instance, the term “myth” is derogatory and is associated with fantasy and untruth. It is also assumed that the events in stories never took place. In oral tradition, it is clear that the
events addressed did take place and are very real in the mind of the storyteller, who follows centuries of protocol for passing this information on.

**policy:** A definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions.

**power:** The ability to carry out decisions.

**Reinstated Status Indians:** This includes people who regained their status on the Indian register as per the Bill C-31 amendment made to the *Indian Act* effective April 17, 1985. They are required to make further application to specific bands, usually the band from which they were enfranchised, to receive band membership. In reference to this group of people, the term Status Indian is sufficient.

**Royal Proclamation of 1763:** A legal document which established British ownership over all colonies in Canada and provided protection over unsettled lands belonging to the Indians.

**Saulteaux:** Sometimes called the Ojibway, these First Nations were latecomers to what is now Saskatchewan, settling primarily in southern areas through alliances with the Nakota (Assiniboine) and Cree.

**segregation:** The separation or isolation of a race, class or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities or by other discriminatory means.

**self-determination:** The freedom of a people to decide their own allegiance or form of government.

**self-government:** Government by its own people; self-control.

**Status Indian (First Nation):** Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits and restrictions of the *Indian Act* and related policies; 2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The act sets out the requirements for determining who is Status Indian; and 3) a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.

**society:** A social community; the customs and organization of an ordered community.

**solemn:** Serious and dignified, formal; accompanied by ceremony, especially for religious purposes, grave, sober, deliberate; slow in movement or action (a solemn promise).

**sovereign:** Characterized by independence or autonomy, especially having the rights; concerned with or pertaining to independence or autonomy; the right to rule without any external control. Ultimate jurisdiction or power. Claiming sovereignty for the First Nations means governing themselves without any external control.

**sovereignty:** The absolute and independent authority of a community, nation, etc.; the right to autonomy of self-government; supremacy with respect to power and rank; supreme authority; a territory or community existing as a self-governing or independent state.

**sovereignty (First Nations perspective):** The Creator gave the First Nations:
- The land on the island of North America (“Turtle Island,” the Peoples’ Island).
- A way to communicate with Him for guidance and to give thanks.
- Laws, values and principles that described the relationships and responsibilities they possessed to and for the lands given to them.
• An interconnectedness among the sacred ceremonies, teachings and beliefs among the First Nations.
• Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions, and laws that allowed them to survive as nations from the beginning of time to the present.
• The “gifts” they needed to survive both spiritually and materially, given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire and Mother Earth.
• Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

**spirituality**: A devotion to spiritual things; a spiritual quality.

**state**: A sovereign political community organized under a distinct government recognized and conformed to by the people as supreme and having jurisdiction over a given territory; a nation.

**stereotype**: A generalization about a group of people; to label a person because they belong to a certain group.

**surrender**: To give up possession or control of (something) to another, especially on compulsion or demand; to relinquish, yield.

**surrender claim**: An agreed-upon transfer of Indian land to the Government of Canada, usually for money. Under the *Indian Act*, reserve land can only be sold to the federal government, which may then sell or lease the land on behalf of the Indian band or First Nation.

**territory**: An area that has been occupied in regard to use or jurisdiction.

**tradition**: The handing down of beliefs, opinions, customs, stories, etc. from parents to children.

**treaties**: Solemn agreements between two or more nations that create mutually binding obligations.

**treaty**: Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

**Treaty First Nation**: A person who obtained treaty rights through treaty negotiations. Specifically, leaders and members of the First Nations who negotiated treaty and passed on their treaty rights to their children, with exception to the *Indian Act* legislated situations.

**Treaty Indian**: Three definitions are as follows: 1) an Indian person whose forefathers signed a numbered treaty in which land was exchanged for certain listed payments, such as money, tools, and health and educational benefits. The term is often used in the prairie provinces synonymous with “Status Indian”; 2) a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians do not receive the same benefits; and 3) Indian people or descendants of Indian people who entered into treaties with the Crown or Canadian government.

**Treaty Land Entitlement (TLE)**: A specific area of claims concerning fulfillment of the guarantee of reserve land in the Numbered Treaties.

**Treaty rights**: Rights that are provided for in the treaties made between the First Nations and the British Crown or the Government of Canada.
trust obligations: The obligations of the federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the Indian Act, are akin to those exercised by one country to another that has been made a protectorate of the first.

values: The ideals and standards set by a society.

worldview: A comprehensive view or philosophy of life, the world and the universe. Worldview can be described as a philosophy or view of life that shapes how we interact and respond to the world around us. Our own worldview influences, shapes and interprets what we experience, and provides us with a sense of vision for the future.

yield: Give up, surrender, concede; comply with a demand for.


Carter, S. *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press. 1999.


Morris, A. The Treaties of Canada with the Indians of Manitoba and the North-West Territories. Toronto: Belfords, Clark & Company. 1880.


Watetch, A. *Payepot and His People.* Regina: Canadian Plains Research Centre, University of Regina. 2007.


APPENDICES

A Map of “Location of Historical Treaty Boundaries in Canada”

B First Nations Historical Worldview

C A Circle of Life — Gifts

D Reasons for Treaties Between the First Nations and the British Crown

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I Symbols Used in Treaty-Making in Saskatchewan

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K A Timeline of Events Leading to Treaties in Saskatchewan
APPENDIX A

“Location of Historical Treaty Boundaries in Canada”
(a larger, colour version of this map can be found in the pocket at the back of this book)
Location of Historical Treaty Boundaries in Canada

Note: Treaty boundary lines are approximate.

This map is based on information taken from the Geo Access Division maps.
©1998. Her Majesty the Queen in Right of Canada with permission of Natural Resources Canada.
APPENDIX B

“First Nations Historical Worldview”
(a larger version of this poster can be found in the pocket at the back of this book)
First Nations Historical Worldview
Tāpwēwakēyihtamōwin-pimātisiwin-cycle of life
“As long as the sun shines, the grass grows and the water flows”

Creator Māmawi wīyōhtāwīmāw
Ultimate spirit entity, the ruler/giver of all life

Sun
kīsīkāw pīsim

Mother Earth
māmawi okāwīmāw

Moon
tipiskāw pīsim

Stars
acāhkosas

Elements used in First Nations ceremonies:
Rock, Wind, Fire, Water ospwākan - pipe
oskiciy - pipestem
pipe/stem represents truthfulness and honesty

Plant Life
kā-ophipiki

Tobacco and smudges:
sweetgrass, sage and cedar,
Food, Medicine, Clothing, Shelter, Tools

Small Life Forms
Insect Life
askyā kāwaskawihtācik

Water and Sky Life
nipīhk ka-ayācik &
opapāmihawak

Land Life
Two- and Four-Legged
kā-nīso ahpō
kā-nēwo kātēmakisicik
pisiskōwak

Voice is important:
Oral tradition stems from this belief

Humanity
ayisiñiwak

Tāpwēwakēyihtamōwin - Beliefs:
āhcāhk-atarohnan - Spirit World
pēhtākosiwīn - language:
pimātiswakhtew - animate
and inanimate
pimātisiwin - circle of life:
pīsimwakāhtēwin - clockwise
ātayohkēwin - legends:

All entities listed on the Worldview
are in relationship to Mother Earth.

#1 Learned Value:
Humility - tapahtēyimōwin
Honesty - kwayaskwātisiwin
Care/Love - kisēwātisiwin

pēhtākosiwīn - Voice
kātēsismōwin - Prayer
Creator gave all Life Forms an instinct and made all Life Forms equal. Humanity could not survive. Life Forms begged the Creator to give humanity “the ability to think.” Humanity returned and begged Creator for more help. Creator gave humanity the gift of voice. Voice became a powerful tool for humanity.

Traditional teaching — learning takes place before birth:
The mother shapes the unborn child’s emotions, transfers feelings such as Love, Caring and Compassion.
Each part in this Worldview is a Teaching.
Written by Judy Bear, sanctioned by her consultant Elders
Based on the First Nations People oral traditions.
Used with permission.
APPENDIX C

“A Circle of Life — Gifts”
List how each of these gifts helped First Nations peoples.

<table>
<thead>
<tr>
<th>Gifts the First Nations Gave the Newcomers</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gift of the Horse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gift of the Weapon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gift of the Wheel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX D

“Reasons for Treaties Between the First Nations and the British Crown”
REASONS FOR MAKING TREATIES BETWEEN THE FIRST NATIONS AND THE BRITISH CROWN

The British Crown wanted to establish a relationship with the First Nations because they wanted access to the land and resources of Western and Northern Canada. The western prairies were a large part of Prime Minister John A. Macdonald’s “National Policy,” which envisioned the West as an agricultural producing region full of European immigrants. Macdonald’s government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The Crown was also afraid of the expansionist tendencies of the United States, which was looking northwards to expand its borders. If Canada did not settle the land in the West, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian Wars that were occurring in the United States; the cost had been great, both financially and in lives lost.

The First Nations had different reasons for wanting a treaty relationship with the Crown. During the 1870s, the First Nations were going through a period of transition. Diseases, such as smallpox, were wiping out large numbers of First Nations peoples. The decline of the buffalo, the Plains First Nations’ main source of food, had created starvation conditions in First Nations communities. The decline of the fur trade also affected the livelihood of the First Nations in northern areas. With their traditional way of life slowly disappearing, the First Nations saw treaties as a bridge to the future and a way to provide for the generations to come.

http://www.otc.ca/FAQ.htm (Accessed 25/04/08)
APPENDIX E

“Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
(a larger, colour version of this map has been provided)
APPENDIX F

“The Treaty Backgrounder”
If relations between Treaty First Nations and other residents of Saskatchewan are to be harmonious, all people in Saskatchewan will need to be made aware of the history of relations between the Treaty First Nations and other people of Saskatchewan. In order to gain respect for each other, Treaty First Nations and Saskatchewan people need to be more informed about the traditions, customs, values, institutions, and laws of each other. This is consistent with a tradition of the Saskatchewan people - one of valuing and being enriched by their cultural diversity.

The people of Saskatchewan can benefit from learning more about the historical events associated with the making of treaties as they reveal the mutual benefits and responsibilities of the parties. There is ample evidence that many people are misinformed about the history of the Canada’s relationship with Treaty First Nations. Until recently, the perspective of many Canadians has been to view treaties as frozen in time, part of Canada’s ancient history. Some Canadians still hold this view of treaties as “real estate transactions.” Non-Aboriginal Canadians forgot that they, too, gained rights through treaty - rights to lands and rich resources in our province. Building on these foundational rights, Saskatchewan people built a culture and way of life on these lands. Treaties were to be mutual, assisting both parties. The wealth generated from these lands and the freedoms associated with living in the province benefitted Saskatchewan people and their descendants.

People need to become better informed about the role of the treaties, and their contribution to the creation of Canada and to the well-being of today’s generation of Saskatchewan citizens. In order to continue to build a more knowledgeable and respectful community, the people of Saskatchewan and Treaty First Nations must understand their common history, take actions to renew the treaty relationship based on fair dealing, trust and respect, and understand the nature of their rights and responsibilities as descendants who continue to benefit from the Treaties in Saskatchewan.
Overview of Treaties in Saskatchewan

During the 1800s, the Canadian government, representing the British Crown, and the Cree, Saulteaux, Assiniboine and Dene people, negotiated five Treaties in the territory that is now the province of Saskatchewan. These include Treaties Four, Five, Six, Eight and Ten. While the province also includes a portion of the Treaty Two boundaries in the southeast, there are no Treaty Two First Nations in Saskatchewan.

Treaty Four
For the first four and a half days of negotiations for Treaty Four, the Saulteaux leaders refused to enter into substantive negotiations because they were upset that land, which they considered as their territory, was ‘sold’ to the Dominion of Canada by the Hudson’s Bay Company without their consent. Once negotiations were underway, Treaty Four Elders state that their forefathers agreed to share the land ‘to the depth of a plow.’ In exchange, the Queen would see that their needs were met and would protect them from the encroachment of settlement. And thus, the Crown was provided the land to enable settlement in this part of the west.

For Treaty Four, also called the Qu’Appelle Treaty, livelihood was an important theme - First Nations were interested in acquiring new tools that would provide a bridge to future prosperity. Provisions for assistance with education, protection for traditional economic activity, provisions for assistance with agriculture, and annuities were included in the Treaty agreement. The Crown also undertook to set aside lands for First Nations in addition to the provisions of flags, suits and medals.

Treaty Five
Negotiations for Treaty Five were held at Berens River, Norway House and Grand Rapids. For the Crown, the coming of the steam boat to the Lake Winnipeg waterway would require a treaty to deal with access of settlers and traders to the water systems. It also wanted access to lands to enable agriculture in the territory. First Nations knew the steamboats would disrupt their way of life, as well as threaten the employment of nearly 200 of their people in the famous York boat factories.

First Nations of Treaty Five were concerned with securing a new means of livelihood for their people. Agriculture and education were viewed as means in acquiring new tools to survive in a changing environment. Annuities, medals, and suits of clothing were presented. Other provisions included tools and implements for agriculture, assistance with education, ammunition, twine, and nets for fishing and the prohibition of alcohol. As well, protection for traditional economies was included in Treaty Five, as well as land to be set aside. However, for reasons unknown, less land was received (160 acres per family of 5, compared to 640 acres per family of 5 in Treaty 4).

Treaty Six
Similar to the negotiations of Treaty Four and Five, the Crown representatives and First Nations leaders (including the Cree, Saulteaux, and Assiniboine) participated in the treaty making process, using their own distinct customs and protocols for Treaty making. The Crown presented the written articles of Treaty and the Chiefs presented the pipe - symbolizing the solemnity of the Treaty agreement.

Photograph of Big Bear at Fort Pitt in 1884. From left to right: Fire Sky Thunder, Sky Bird, Mattoose, Napatia, Big Bear, Angus McKay, Dufresne, L’Goulet, Stanley Simpson, Alex McDonald, Rowley, Corporal Sleigh, Edmund, Henry Dufresne. Credit: National Archives of Canada.
By participating in the pipe ceremony, the Commissioners were viewed as accepting the friendship of the Cree Nation. In return, many Chiefs touched the pen to the written articles of Treaty to signify their acceptance of the Treaty agreement.

At this time, the buffalo were in serious decline and the Cree were recovering from a smallpox epidemic a few years earlier. First Nations stressed the need for livelihood, and accepted the Crown’s offers for education and agriculture. However, they also negotiated for relief in times of ‘pestilence and famine’, and a medicine chest, the best medical care available, at the house of each Indian agent. The Cree and Saulteaux leaders were looking for a partnership with Canada to obtain the Queen’s ‘benevolence and protection.’

Treaty Eight

Overall, in the few years prior to the making of Treaty Eight, First Nations were experiencing extreme conditions. Once gold was discovered in the Klondike in 1897, the Crown became interested in entering into a Treaty with the Cree and Dene in this area.

Treaty Eight was the first Treaty to be negotiated after the 1885 Resistance. In 1899, Commissioner J.A.I. McKenna initially questioned the appropriateness of setting aside reserves in the north, recognizing that the First Nations did not form large tribal organizations, but rather lived dispersed on the land. First Nations had considerable apprehension that their way of life would be threatened and their livelihood curtailed - they wanted to fish, hunt, trap and gather as they always had. Being assured they would retain their way of life was the key to persuading the First Nations to accept Treaty Eight. The Treaty Commissioner assured the Cree and Dene that the Treaty would not interfere with their mode of life, that it did not open the way to the imposition of any tax, and that there was no fear of enforced military service. Other provisions included annuities, suits, medals and flags, education, relief in times of famine, and the choice to select reserve land collectively.

Treaty Ten

In 1906, Commissioner J.A.I. McKenna presented the text of Treaty Eight as a draft text of Treaty Ten to the First Nations in Ile a la Crosse, Portage la Loche, and Buffalo Narrows. During Treaty Ten negotiations, Treaty Commissioner McKenna told the First Nations that the Crown’s objective was to do for them what had been done for other Treaty Nations when trade and settlement began to interfere with First Nation’s way of life.

First Nations held concerns about their way of life and livelihood similar to those expressed during the negotiations of Treaty Eight. They expressed concern about the restrictive and confining nature of the reserve system, and did not want reserve creation to impede their traditional way of life. McKenna assured First Nations that ‘the same means of earning a livelihood would continue after the treaty was made as existed before it,’ and that the Crown would assist them in times of real distress, and would help support the elderly and indigent. Verbal assurances were given by Commissioner McKenna that education and medical assistance would be provided to the First Nations. Also promised were suits, medals, flags, annuities, lands and protection for hunting and fishing practices. Protecting a way of life and securing livelihood was the primary concern of First Nations of both Treaty Eight and Ten.

Documented Treaty Adhesions for Saskatchewan First Nations

Treaty Four adhesions: September 8 and 9, 1875, Qu’Appelle Lakes; September 9, 1875, Swan Lake; September 24, 1875, Swan Lake; August 24, 1876, Fort Pelly; September 25, 1877, Fort Walsh.

Treaty Five adhesion: September 7, 1876, The Pas.

Treaty Six adhesions: August 29, 1878, Battleford; September 3, 1878, Carlton; July 2, 1879, Fort Walsh; December 8, 1882, Fort Walsh; February 11, 1889, Montreal Lake; June 25, 1913, Waterhen Lake; November 21,1950, Witchesan Lake; August 18, 1954, Cochin; May 15, 1956, Cochin.

Treaty Eight adhesion: July 25 and 27, 1899, Fond du Lac.

Treaty Ten adhesion: August 19 and 22, 1907, Lac du Brochet.

*Cree children circa 1900.* Credit: Provincial Archives of Saskatchewan
Population
Today, the Treaty First Nations population is growing more rapidly than the general population in Saskatchewan. From 1991 to 1996, the population grew by 22% whereas the provincial population remained considerably stable. The population of First Nations in Saskatchewan can be characterized as relatively young. More than 54% of the First Nations population in the province are under the age of 20 years, in comparison to the 29% of the general population. A larger, more youthful, First Nations population in Saskatchewan will impact the provincial economy and growth.

In 1996, approximately 48% of First Nation people lived off reserve in Saskatchewan.

Projected Aboriginal Population
The projected population of Aboriginal peoples in Saskatchewan will grow from 13% of the total provincial population in 1995 to 32% in 2045. The non-Aboriginal population in Saskatchewan was 87% in 1995 and will decrease to 68% in 2045.

Projected First Nations Labour Force
The proportion of First Nation peoples that were labor force age in 1991 was 59.7%. The estimated projected First Nation population that is labor force age in 2041 is approximately 71%.

Education
The formal education levels for the on-reserve First Nation population are improving but the gap between First Nation and non-First Nation levels is still wide. The proportion of on-reserve adult population with at least grade 12 increased from 29% to 34% between 1992 and 1996. The proportion of the general population with at least grade 12 was 57% in 1996.

Employment
The employment rate on-reserve is still at one-half of the general rate - only 31% of the population 15 and older on-reserve were employed in 1996 compared with 62% in the province. In 1995, the average income for on-reserve households was less than one-half the provincial average.
In 1998, the Office of the Treaty Commissioner (OTC) commissioned independent research about the treaties in Saskatchewan that lead to the development of two books.

*Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations,* was written by Harold Cardinal and Walter Hildebrandt. This book examines the treaty relationship in Saskatchewan from past, present and future perspectives. Over 160 Elders contributed their understandings of the treaty relationship during the research process. Some of the Elders’ comments appear in print for the first time in this book. *Treaty Elders of Saskatchewan* is published by the University of Calgary Press.

*Bounty and Benevolence: A History of Saskatchewan Treaties,* was written by Arthur J. Ray, Jim Miller and Frank Tough, published by McGill-Queen’s University Press. These three scholars have assembled a book that details the foundation of the treaty relationship in Saskatchewan based upon archival, documentary, and historical records.

The pressures and rationale that led to the treaties that exist within the present day boundaries of Saskatchewan (Treaties 4, 5, 6, 8, and 10) are carefully examined. *Bounty and Benevolence* is published by the McGill-Queens University Press.

**Quick Facts Public Education Study March 1999**

- 1,005 non-First Nations Saskatchewan adults contacted for study (margin of error plus or minus 3.2%)
- 78% aren’t knowledgeable about treaties;
- 68% believe an improved understanding of treaties will build better relations between First Nations and non-First Nations communities;
- 56% say it is important to settle issues, 29% say it is not important and 13% don’t know or don’t have an opinion;
- 41% oppose treaties and 38% support treaties. Given study’s margin of error that’s a dead heat between those who support and oppose.

-conducted by the Angus Reid Group
“The First Nations of Saskatchewan (Language/Dialect Groups)”
(a larger, colour version of this map can be found in the pocket at the back of this book)
APPENDIX H

“Treaty 6 Medal”
APPENDIX I

“Symbols Used in Treaty-Making in Saskatchewan”
SYMBOLS USED IN TREATY-MAKING IN SASKATCHEWAN

1. **The Pipe Stem:** the pipe is a symbol of peace and good order. The First Nations brought the pipe stem to the treaty process when the treaties were being negotiated. The First Nations knew the significance of the treaties which were meant to last for “as long as the sun shines, the waters flow and the grasses grow.” First Nations consider the pipe stem ‘sacred’ because of its connection to the Creator. The tobacco carries messages to the Creator who is the creator of all things.

2. **The British Flag:** The Union Jack is a transnational flag full of historical significance. It represents the union of different countries and the growth of a family of nations whose influence extends far beyond the British Isles. This far-reaching influence is still seen today in the incorporation of the Union Jack in other national flags such as that of Australia.

3. **Treaty Medal:** symbolizes the Treaties – the shared process of negotiations for the future well-being of both the Euro-Canadians and the First Nation people in Canada. The treaty medal, which is stamped with the number of the individual treaty, symbolizes the alliance between First Nations and the British Crown (now the Canadian Government).

4. **Treaty Suits:** The Crown promised the First Nations leaders that they would provide suits of clothing for the chiefs and headmen. These suits were worn in most First Nations band meetings up until the 1960s. The treaty suits symbolize the solidarity of the two nations, united by a brother-to-brother approach to building a better relationship for the people of Canada.

5. **The Handshake:** During the treaty negotiations of Treaties 3, 4, 5 and 6, and after they were signed by the treaty signatories, a heartfelt handshake was extended by the Lieutenant Governor of Canada, Alexander Morris. The First Nations leaders accepted his handshake. The handshake symbolized the friendship and brother-to-brother approach to negotiating terms and to the finalization of the terms of treaty. It also symbolized that the relationship was of mutual respect.

6. **The Northwest Mounted Police (NWMP), now the Royal Canadian Mounted Police (RCMP):** The NWMP was present during the treaty negotiations. Their red coat uniform (red serge) continues to symbolize the confirmation of the promises made by the treaties. Today, during the ‘Treaty Day’ celebrations on First Nations reserves, the RCMP are present wearing their red serge uniforms.
APPENDIX J

“Symbols of Treaty”
TREATY SYMBOL ACTIVITY

Using the pictures below, have students cut out the pictures and the written information that goes with the pictures. Have them glue the pictures and their corresponding words on a large piece of construction paper for display.

- The Pipe
- The British Flag
- Treaty Medal
- Treaty Suit
- The Northwest Mounted Police
- The Handshake
Tobacco carries messages to the Creator. It is sacred because of its connection to Mother Earth.

Represents the union of different countries and the growth of a family of nations.

A symbol of the treaties, it was stamped with the number of the individual treaty.

They were present during the treaty negotiations and their red jackets still symbolize the treaty promises.

This symbol of solidarity was promised to First Nations leaders and was worn by chiefs and headmen.

It symbolized friendship and mutual respect. It was done at the end of treaty signing.
THE PIPE
In Paul Goble’s *The Legend of the White Buffalo Woman* is a section entitled “Some Meanings of the Pipe” that gives an explanation of the pipe.

THE HANDSHAKE
Treaty Commissioner, The Honourable Bill McKnight, P.C. and Executive Director, Office of the Treaty Commissioner, Harry Lafond
THE BRITISH FLAG: A SYMBOL OF UNITY

The Union Jack is a transnational flag full of historical significance. It represents the union of different countries and the growth of a family of nations whose influence extends far beyond the British Isles. This far-reaching influence is still seen today in the incorporation of the Union Jack in other national flags such as that of Australia. The British flag is called the “Union Jack,” an expression that needs to be explained.

The Union Jack is a fine expression of unity as well as diversity. The British flag incorporates the national symbols of three distinct countries, England, Scotland and Northern Ireland. In fact its name “Union Jack” emphasizes the very nature of the United Kingdom of Great Britain and Northern Ireland as a union of nations. The flag is also known by the “Union flag” which also emphasizes the idea of union, perhaps a less common term but a little more precise. The countries comprising the British Isles are not inward-looking or isolated states with an insular mentality; together they constitute a powerful union that has spanned centuries. Recent devolution that gave Scotland its own Parliament and Wales its own Assembly has also emphasized the importance of individual national identities within the union without affecting the essential unity of Great Britain. On the contrary, it has strengthened it. Recognition of, and respect for, national identities are essential ingredients for an effective union. The Union Jack symbolizes all this: respect for individuality within a closely knit community.

The “Union Jack” or “Union Flag” is a composite design made up of three different national symbols: St. George’s Cross (the flag of England), St. Andrew’s Cross (the flag of Scotland) and St. Patrick’s Cross (the flag of Ireland)

http://www.know-britain.com/general/union_jack.html

The cross represented in each flag is named after the patron saint of each country: St. George, patron saint of England; St. Andrew, patron saint of Scotland; and St. Patrick, patron saint of Ireland.
TREATY SUIT


Page 15 – Chief J. B. George – English River First Nation (1935)

Page 18 – Chiefs Conference at Thunderchild First Nation (Chiefs wearing treaty suits and medals), 1922

Page 22 – Chief Mistawasis – Mistawasis First Nation

Page 63 – Dene Chief

THE NORTHWEST MOUNTED POLICE

THE TREATY MEDAL

APPENDIX K

“A Timeline of Events Leading to Treaties in Saskatchewan”
(a larger version of this timeline can be found in the pocket at the back of this book)
A Timeline of Events Leading to Treaties in Saskatchewan

1774
- Treaty Council in Manitoba

1790
- Treaty of Great Britain

1821
- First Nations peoples to present-day Ontario

1827
- First Nations lands

1830
- Treaty with the British

1857
- Treaty-making

1870
- Treaty at Fort Garry

1881
- Treaty of Fort Qu'Appelle

1889
- Treaty of Prince Albert

1927
- Treaty of Fort Pitt

1974
- Treaty of Shoal Lake

1999
- Treaty of Lower Fort Garry

1999
- Treaty of Shoal Lake

2008
- Treaty of Shoal Lake

2013
- Treaty of Shoal Lake

2014
- Treaty of Shoal Lake

2015
- Treaty of Shoal Lake

2016
- Treaty of Shoal Lake

2017
- Treaty of Shoal Lake

2018
- Treaty of Shoal Lake

2019
- Treaty of Shoal Lake

2020
- Treaty of Shoal Lake

2021
- Treaty of Shoal Lake

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- Treaty of Shoal Lake

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- Treaty of Shoal Lake

2028
- Treaty of Shoal Lake

2029
- Treaty of Shoal Lake

2030
- Treaty of Shoal Lake