

THE LIFESTYLES OF FIRST NATIONS PEOPLES BEFORE AND AFTER THE ARRIVAL OF THE NEWCOMERS

Teaching Treaties in the Classroom
A TREATY RESOURCE GUIDE FOR GRADE 1



August 2008
The Office of the Treaty Commissioner

in partnership with



Indian and Northern
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et du Nord Canada



Ministry of
Education

FIELD TEST DRAFT

**The Lifestyles of the First Nation Peoples Before and After the Arrival of the Newcomers:
Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 1**

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The Office of the Treaty Commissioner would like to acknowledge and thank Saskatchewan artist, Kevin PeeAce, for his artwork, *The Gathering*, found on the cover page. Kevin is a Saulteaux artist from Yellowquill First Nation, currently residing in Saskatoon. For more information about Kevin or his artwork please visit www.kevinpeeace.com.

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PREFACE

Welcome to the *The Lifestyles of the First Nations Peoples Before and After the Arrival of the Newcomers: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 1*. 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 1* 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 1*.

The *Treaty Resource Guide for Grade 1* 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 1* 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

Teaching Treaties in the Classroom: Treaty Resource Guide for Grade 1 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 1* 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 Pochay 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 Sichelto, 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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OVERVIEW

This Grade 1 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 material presented in the resource guide and 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.

Kindergarten to Grade 6 TEACHING TREATIES IN THE CLASSROOM: THEMES & TOPICS

Themes	Kindergarten	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Major Theme	Since Time Immemorial	The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers	The Numbered Treaties in Saskatchewan	The First Nations and the Newcomers Settle in What Is Now Known as Saskatchewan	The Indian Act of 1876 Was Not Part of Treaty	The First Nations Struggle To Be Recognized	Revival of the Treaty Relationship: Living in Harmony
Relationships	The Diversity of First Nations Peoples	First Contact Between First Nations Peoples and the Newcomers	The First Nations and the British Crown Make Treaties	First Nations Reserves and the Settlement of the Newcomers on the Land	The Indian Act of 1876	First Nations Peoples and Non-First Nations Society	First Nations, Federal and Provincial Governments Work Together
Traditional Teachings	The Circle of Life and the Sacred Number 4	Mother Earth	The Meaning of the Pipe in Treaty-making	The First Nations Agree to Share the Land	The First Nations' Traditional Teachings and Languages Are Suppressed	The First Nations Return to Their Languages and Cultural Teachings	The Restoration of First Nations Languages and Cultures
History	The First Nations Lived Here First: Pre-Contact Lifestyles	First Nations Peoples and the Buffalo	Reasons for Treaty	First Nations and Non-First Nations Peoples Benefit from Treaties	The First Nations' Traditional Lifestyles Change	The First Nations Struggle for Recognition as Nations	First Nations Peoples and Communities Work Toward Self-Sufficiency
Treaties	A Treaty is More Than a Promise	We Are All Treaty People	The Treaties in Saskatchewan: As Long as the Sun Shines	The Spirit and Intent of Treaties	Unfulfilled Treaty Promises	The Rebirth of Treaties in Saskatchewan	Treaties in Saskatchewan Are Recognized and Affirmed, and Must Be Honoured and Implemented

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

Unit 2: Heritage

Module Two - Families in the Past

Knowledge Objectives

- Students will know that lifestyles of the past were different from what they are today.

Skills/Abilities Objectives

- Students will use oral language and visual images to describe family lifestyles of the past.

Attitudes/Values Objectives

- Students will appreciate and value lifestyles of the past.

Unit 4: Decision Making

Knowledge Objectives

- Students will know that change is an integral part of life.

2. Language Arts

Listening: Listen to a range of grade-level appropriate texts for a variety of purposes.

- listen attentively to a variety of oral texts for enjoyment and information including stories, poems, nonfiction, cassettes/CDs or software
- follow step-by-step directions
- listen to factual information and tell what has been learned by answering who, what, when, where, why and how questions

Speaking: Speak to express thoughts, information, feelings and experiences in a variety of forms for a variety of purposes and audiences.

- Participate in language experiences, conversations, puppet plays, singing, chanting, finger plays, storytelling and choral speech activities.
- Talk about ideas, experiences and preferences related to familiar topics
- Share ideas and experiences in small and large groups.
- Talk about interesting or useful aspects of new learning.
- Experiment with the rhythms and sounds of language.

Reading: Read a range of grade-level appropriate print texts in a variety of situations for a variety of purposes.

- Participate in shared and guided reading experiences.
- Experience the work of Aboriginal authors.
- Read many narrative and informational texts with supportive text features including poems, pattern books, traditional tales, experience chants, songs and nonsense verse.

Writing: Write to express thoughts, feelings and experiences in a variety of forms for a variety of purposes and audiences.

- Participate in language experiences, and patterned, shared and guided writing.
- Recognize that writers have a purpose for writing.
- Write short stories and short informational texts with pictures about familiar objects, events and experiences.

Viewing: View a range of grade-level appropriate texts in a variety of situations for a variety of purposes.

- Participate in shared and guided viewing experiences including illustrated books, dances and puppet shows.
- Share feelings and moods evoked by a variety of visuals.
- Interpret illustrations and photographs.

Representing: Express thoughts, feelings and experiences in a variety of forms for a variety of purposes and audiences.

- Use drama, pictures, simple charts, graphs and drawings to represent experiences and understanding.
- Illustrate and enact stories, rhymes, and songs.
- Recognize that representations have a purpose.

3. Science

Animals: Foundational and learning objectives:

- Observe and describe many types of animals.
 - Recognize characteristics which can be used to identify and describe animals.
 - Identify, by sight or by sound, a wide variety of animals.
 - Classify animals on the basis of their size, their body coverings, the foods they eat and their relationships to humans

4. Arts Education

Visual Art

- Understand the elements of art and develop concepts that lead to an understanding of order in the visual environment.
- 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.
- Begin to think and talk about own visual art ideas and expressions.

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

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 1

This unit focuses on the study of the lifestyles of the First Nations peoples before and after the arrival of the newcomers. Prior to contact with the newcomers, many First Nations peoples lived for thousands of years on the land we now call the “prairies” or “plains.” The First Nations call this land “Mother Earth.” Mother Earth provided everything First Nations peoples needed to survive. These rich and vibrant nations had their own languages, beliefs, values, traditions, customs, stories and histories. Some First Nations tribes have become extinct over time due to wars and diseases.

The students will become aware that the First Nations who lived here for thousands of years had many similarities in their worldviews: they all believed they were the “original people” or the first peoples who were put by the Creator on this land they called “Turtle Island”; they had their own territories and were free to live anywhere within those territories; they were independent and sovereign nations; they made treaties with one another for peace and friendship and to share specific hunting, fishing, trapping and gathering territories; they formed alliances for war and developed networks for trading with one another; and they developed major trading routes throughout North America well before the arrival of the newcomers.

The students will gain knowledge about the deep connection First Nations peoples had with all life forms on Mother Earth provided to them by the Creator. They believed the Creator gave them “natural laws” that ensured they would live in balance and harmony with all of creation. First Nations peoples had deep respect for land, the plants and animals, for these entities provided everything they needed to live. These nations gave thanks every day for all of creation through spiritual ceremonies in the form of prayers, feasts, pipe ceremonies, lodges, songs and dances.

The students will learn about the Circle of Life, which describes the relationship First Nations peoples had with the land they called Mother Earth. First Nations peoples shared a common belief that humans were one entity of the world and the most dependent of all entities. Humans were not superior to the rivers, forests, animals and plants. First Nations peoples believed that the Creator gave them everything they needed to survive and live full and productive lives. They took only what they needed for their survival and did not interfere with the natural environment. The First Nations knew that they had to adapt to the land rather than altering or transforming the land to suit their needs. The First Nations

developed the knowledge, skills and tools that assisted them to live in balance and harmony with nature.

The students will gain an understanding that the First Nations believed land could not be owned and that it could be shared with one another. This belief continued to the time when newcomers came to what is now Saskatchewan. The belief that land could not be owned was part of the understanding in the treaty agreements they made with each other and with the newcomers. These agreements to share land did not involve any transfer of “title” to the land because the land was to be shared not owned.

The First Nations way of life began to change with the arrival of the newcomers. 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, Dene and Sauleaux territories. The First Nations not only supplied furs to the fur traders, they also showed them how to survive on the prairies. They provided food, clothing and transportation, and shared their knowledge of the land with the newcomers. The newcomers needed guides and interpreters and they often recruited First Nations peoples to assist them in trading. They also needed to be protected as they traveled throughout First Nations territories.

The students will gain knowledge about relationships between the newcomers and First Nations women. Many newcomers married First Nations women, who provided them with many benefits including stronger trade ties among their relatives and the provision of essentials needed in daily life like setting up camp, cooking meals, making moccasins, tanning hides for leather, making snowshoes and gathering wood for the fire. These women were very important and occupied a unique position between the two cultures. Their children became known as the “Métis” because they had a combined First Nations and newcomer heritage. The Métis continue to live in Saskatchewan today. They have their own language called “Michif” and have many cultural traditions and teachings.

The students will begin to understand the pattern of exploitation of natural resources by the newcomers that continues to the present day. The exploitation of fur-bearing animals brought about the depletion of many animal populations that First Nations peoples depended on for their very survival. The greatest devastation came with the depletion of the buffalo herds because First Nations peoples depended on the buffalo for their survival. The buffalo was the most important animal to First Nations peoples because it provided food, clothing and shelter. The buffalo also played a significant role in their spiritual beliefs

and practices. The buffalo began to disappear because of over-hunting and commercial hunting by the newcomers. The disappearance of the buffalo had deep consequences for First Nations peoples and their way of life. Without the buffalo, First Nations ability to maintain their way of life was threatened.

The students will learn that First Nations peoples realized they needed to find other ways to survive. They knew that more and more newcomers were coming to this land. They wanted to have good relations with the newcomers. They heard of the treaties that the British Crown and other First Nations were making in what is now known as Manitoba. They knew the British Crown wanted access to the land. The First Nations agreed to share the land in return for provisions that would allow First Nations peoples to learn a new way of making a living in what is now Saskatchewan. When the First Nations were approached by the British Crown, they agreed to make treaties. The treaty agreements were to be mutually beneficial to both parties. Treaties 4, 5, 6, 8 and 10 were negotiated and agreed to in Saskatchewan. All Saskatchewan citizens continue to benefit from the treaties made between 1874 and 1906. We are all treaty people.

THEMES

GRADE 1 TOPICS

Relationships:	First Contact Between First Nations Peoples and the Newcomers
Traditional Teachings:	Mother Earth
History:	First Nations Peoples and the Buffalo
Treaties:	We Are All Treaty People

TREATY ESSENTIAL LEARNINGS

1. First Nations peoples lived on the land now called the “plains” or “prairies” for thousands of years prior to the arrival of the newcomers.
2. First Nations peoples had a special name for the Earth. They called it “Mother Earth.” Mother Earth provided the First Nations with everything they needed to survive and live in what is now Saskatchewan.
3. First Nations peoples were distinct and sovereign nations who had their own languages, beliefs and values, traditions, customs, ceremonies, stories and histories.
4. The First Nations held similar worldviews regarding how they came to live in North America. One commonality was the spiritual connection the First Nations had with the land and all that it provided to them for survival.
5. The First Nations developed and established military alliances and trading networks with one another. Trade routes across North America were established prior to the arrival of the newcomers.
6. The First Nations believed that land could not be “sold,” it could only be shared with one another and the newcomers. They believed that the Creator gave them the responsibility to take care of Mother Earth so that their children and those children unborn would enjoy her bounty.
7. First Nations lifestyles began to change with the arrival of the newcomers. The establishment of trading posts and the fur trade led to changes for the First Nations.
8. First Nations peoples and the fur traders established good relations with one another for trading purposes. First Nations protocol established during trade negotiations became an accepted part of trading with First Nations peoples.
9. First Nations women played an important role in the survival of the fur traders. Many fur traders married First Nations women. Their children are now called the “Métis.”
10. First Nations peoples shared their knowledge and skills of survival with the fur traders.
11. First Nations peoples had a special relationship with the buffalo. The buffalo was respected because it provided many things the First Nations peoples needed to survive.
12. The depletion of fur-bearing animals, in particular the buffalo, because of over-hunting, trapping and commercial killing had devastating effects on First Nations peoples.
13. First Nations peoples realized that they had to find new ways of making a living because they could no longer depend on the buffalo. They decided to enter into treaties with the British Crown. There are five Numbered Treaties in Saskatchewan.
14. All of Saskatchewan is covered by treaties. We are all treaty people.

TEACHER RESOURCES

Books:

Bouchard, David. *The Song Within My Heart*. Raincoast Books. 2002. ISBN 1-55192-559-1.

Campbell, Maria. *People of the Buffalo: How the Plains Indians Lived*. A Firefly Book. 1983. ISBN 0-88894-329-6.

Kruger, Leanne Flett. *Taking Care of Mother Earth*. Theytus Books. 2005. ISBN 1894778308

Saskatoon Tribal Council. *The Circle of Life: Grade One Teacher Resource for Science*. 1993.

Wiebe, Ruby. *The Hidden Buffalo*. Red Deer Press. 2003. ISBN 0-88995-285-X.

Kits:

“Bison Supermarket – Great Plains, People in Their World Learning Series”
Saskatoon, SK. (2001). ISBN 0-9687240-6-X. Phone 306-244-7489
or email: info@peopleintheworld.com

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”

“First Nations Historical Worldview”

STUDENT RESOURCES

The *Circle Book*. Saskatoon Tribal Council. *The Circle of Life*. Saskatoon: Saskatoon Tribal Council. 1993.

LIST OF APPENDICES:

- A** First Nations Peoples Helped the Newcomers
- B** European Goods for First Nations Peoples
- C** Things Made with Furs and Hides
- D** The Circle Book
- E** First Nations Historical Worldview
- F** What the Buffalo Gave
- G** The Buffalo Book
- H** Buffalo Hide Painting
- I** Map of “Location of Historical Treaty Boundaries in Canada”
- J** Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
- K** Blank Map of “Treaty Boundaries in Saskatchewan”
- L** We Are Treaty People

TOPIC ONE: First Contact Between First Nations Peoples and the Newcomers

CONCEPT

First contact between First Nations peoples and the newcomers was through fur traders who came to the plains to hunt and trap fur-bearing animals. They established good relations with one another. First Nations peoples shared their knowledge and skills of survival with the fur traders. First Nations peoples traded furs for European goods that were not available in what is now known as Saskatchewan.

LEARNING OBJECTIVES

1. The students will gain knowledge about the first contact between First Nations peoples and the newcomers who came to live here so they could hunt and trap fur-bearing animals.
2. The students will learn that First Nations peoples and the newcomers developed positive trading relationships with one another.
3. The students will learn that children born with First Nations and European heritage are now called the "Métis."

TEACHER INFORMATION

The First Nations traded with one another prior to the arrival of the newcomers. Their network was far reaching and extensive. They developed major trading routes across what is now Canada and United States of America. They made nation-to-nation treaties to share the land and its natural resources. First Nations peoples developed good relations for the purpose of trade and military alliances. Each nation had its own protocols that were conducted during trade negotiations. These cultural protocols ensured that trade proceedings were based on good faith, honesty and truthfulness. These protocols were also carried out with the newcomers who came to the plains in the 18th century.

The newcomers established good relations with First Nations peoples because their trade business depended on it. They needed the knowledge and skills of First Nations hunters and trappers. First Nations peoples wanted the goods that came from the land of the newcomers.

First Nations peoples assisted the newcomers to survive life on the plains. Without the help of First Nations peoples, the newcomers would not have survived. The knowledge and skills needed for survival were: how to use birchbark to make and mend canoes; how to use the bark for drawing maps and writing messages; how to build shelters; how to hunt the buffalo and the many uses of the buffalo; what plants and animals to eat; and how to make clothing from animal hides. The newcomers adopted and adapted the lifestyles of First Nations peoples.

As time passed the newcomers began to establish trading posts. These trading posts were built by the rivers and also where fur-bearing animals were plentiful. The Hudson's Bay Company (HBC) operated many of these trading posts. It became one of Canada's largest companies. The HBC played a major part in the fur trade and early settlement of the prairies. A system of trade began between the First Nations and the newcomers, with the beaver pelt used as a currency.

The First Nations did not need the newcomers' money because they had no use for it. They used beaver pelts to trade for items from lands across the ocean. The Hudson Bay Company trading posts established a system to calculate how many beaver pelts were needed to trade for goods. These goods included metal tools and pots, axes, knives, muskets, beads, tobacco, needles, scissors, fishing hooks, gunpowder, blankets and much more.

In the beginning, the First Nations peoples, the newcomers and the fur trading companies were mutually dependent. The Hudson Bay Company established a policy for the treatment of First Nations peoples. This policy was one of respect and fair dealing in trade relations. Newcomers were encouraged not to have personal relations with First Nations peoples. However, because of isolation and the interdependence of their relationships, these instructions were eventually removed.

The newcomers began to intermingle with First Nations men during trade negotiations and then began to marry First Nations women. These First Nations women played a valuable role in the marriage. They were able to assist as interpreters, negotiators, traders, hunters and guides, and were knowledgeable in food and clothing production. Their newcomer husbands were welcomed into First Nations societies, which assisted them in accessing more knowledge and skills about life on the plains. First Nations wives were knowledgeable about plants and medicines, and were skilful small game hunters. They

were able to provide for their families and their partners' communities. They were able to make clothing like moccasins, mukluks, jackets, leggings and other items. These items became hot products on the market.

Children born out of marriages between First Nations women and Europeans came to be called the "Métis." This new nation became very important in the fur trade because of their command of both European and First Nations languages. The need for interpreters became essential to the fur trade economy as more and more newcomers came to the plains.

The fur trade brought about many changes in the lifestyles of First Nations peoples: new religions were introduced, Christianity in particular; new diseases began to permeate First Nations communities; and the many First Nations and Métis people began to face starvation due to the depletion of fur-bearing animals because of over-hunting and trapping, and commercialized hunting.

For events leading up to the fur trade and the effects of the fur trade on First Nations peoples, go to "First Nations and the Fur Trade in Western Canada": http://www.otc.ca/pdfs/fur_trade.pdf (Accessed 19/04/08).

ACTIVITIES

1. Introduce the arrival of the newcomers by filling in a KWL (What you **K**now, What you **W**ant to learn, and what you **L**earned) chart on the board. Ask the students how much they know about the newcomers and the First Nations who lived in Saskatchewan long ago. Go to <http://www.saskschools.ca/~gregory/firstnations/first.html> (Accessed 18/04/08) and read the information about “The First Peoples,” “Indian Nations and Languages” and “The Arrival of Fur Traders and Settlers” to your students. Have discussions about First Nations peoples – they were the first peoples to live in Canada and in Saskatchewan. These First Nations had their own languages, cultures, traditions, history, beliefs and values. They had everything they needed to survive. They lived off the land.

2. Read the information about the fur trade at these websites:

- “Aboriginal Peoples: The First Peoples”
http://www.canadiana.org/hbc/stories/aboriginals1_e.html (Accessed 18/04/08)
- “Hudson’s Bay Company Products: Point Blankets”
http://www.canadiana.org/hbc/stories/produits1_e.html (Accessed 18/04/08)
- “Life in the Wilderness: Work, Food and Insects”
http://www.canadiana.org/hbc/stories/wilderness1_e.html (Accessed 18/04/08)
- “Life in the Wilderness: Canoes and York Boats”
http://www.canadiana.org/hbc/stories/wilderness2_e.html (Accessed 18/04/08)
- “Life in the Wilderness: Snowshoes and Dog Sleds”
http://www.canadiana.org/hbc/stories/wilderness3_e.html (Accessed 18/04/08)
- “Preparing the Furs: Cleaning the Pelt”
http://www.canadiana.org/hbc/stories/preparation1_e.html (Accessed 18/04/08)
- “Preparing the Furs: Turning Fur into Fashion”
http://www.canadiana.org/hbc/stories/preparation2_e.html (Accessed 18/04/08)

Decide on the information you are going to share with the students. Draw a chart on the board to make lists that show how the First Nations and the newcomers helped one another. Use the following headings in your brainstorming: food, clothing, shelter, survival, hunting and trapping, trade items and other headings you may want to add. Have students draw pictures on the handout “**First Nations peoples Helped the Newcomers**” (Appendix A); “**European Goods for First Nations Peoples**” (Appendix B) and “**Things made with Furs and Hides**” (Appendix C). Discuss with the students why First Nations peoples wanted these European goods. How did these things make life easier for them? Why did the newcomers need help from First Nations peoples? What happened to the furs? What were some items made out of the furs?

3. Go to the “First Americans” website: <http://www.ic.arizona.edu/ic/kmartin/School/activiti.htm> (Accessed 18/04/08) and have students play the games and complete the activities that teach about First Nations peoples. You will find some card games, puzzles, crosswords, challenges and pictures about the Dene and Lakota First Nations, as well as others.

4. Classroom Trading Post - set up a learning centre in your classroom to simulate a fur trading post. Go to "Hudson's Bay Company Products: Standards of Trade" website: http://www.canadiana.org/hbc/stories/produits2_e.html (Accessed 18/04/08) for an example of the trade standards for beaver pelts. Make the shapes of beaver pelts out of construction paper or felt (you may have another idea for this) and bring some items for students to trade that would have been used at the time. Try to make it as authentic as you can. Some students will be the fur traders, who are based at the trading post, and others will be First Nations peoples coming to trade furs. You can cut out other "furs" (eg. wolf, otter, moose, black bear, fox, deer and buffalo).

TOPIC TWO: Mother Earth

CONCEPT

The First Nations peoples believe that the Creator put them on “Turtle Island” so that they would live full and productive lives. They believe humans are the most dependent of all entities in creation. They believe that all things are interconnected in the Circle of Life. Entities within the Circle of Life have four elements. All entities are governed by natural laws so that all creation can live in balance and harmony. The First Nations believe the land, “Mother Earth,” and all of creation were created for them. They believe it is their responsibility to protect Mother Earth.

LEARNING OBJECTIVES

1. The students will gain knowledge about “The Circle of Life” and how it relates to all of creation.
2. The students will recognize that many things in nature and in their environment have four elements and circular patterns.
3. The students will gain knowledge about circular patterns found in the Circle of Life and the importance of the number four in First Nations cultures.

TEACHER INFORMATION

First Nations peoples believe that everyone is responsible for treating the earth, animals and plants with great respect and honour because these entities provide humans with the food and shelter they need to live. Many things in nature occur in circular patterns and are comprised of four elements. First Nations peoples believe the number four is sacred because of the four elements found in the entities of Circle of Life or the Medicine Wheel. They believe everything has a spirit, from the tiniest insect to the largest rock. All creation is included in the circle. Nothing or no one is excluded.

First Nations peoples believe that all things were given to them by the Creator. Many things have a circular pattern and are part of the Circle of Life. The number four shows up in many natural elements that we live with every day. First Nations peoples believed the Creator blessed them with this sacred number because many gifts given to them occur in fours:

The four elements of the universe: fire, water, air and the earth

The four directions: east, south, west and north

The four seasons: spring, summer, fall and winter

The four entities above the earth: the sun, moon, sky and stars

The four entities that breathe:

Insect Life

Water and Sky Life

Two- and Four-legged Land Life

Humanity

The four stages of human life: child, adolescent, adult and elder.

The identity of First Nations peoples was embedded in the natural environment where they depended upon nature for their existence; this produced their cultures and lifestyles. They lived by the “natural laws” set out by the Creator. These laws ensured that all creation would live in balance and harmony as long as humans take only what they need to live. This would ensure the survival of humans. The historical First Nations lifestyle was wholly dependent upon the land for every aspect of their existence. This closeness to the land shaped the identity and character of the nations, communities, families and individuals.

The late Simon Kytwayhat, a Cree Elder, often referred to the shape of the medicine wheel as having four stones placed in each direction, representing the four directions and the four races and their characteristics, “the circle and the number four are sacred symbols in First Nations spirituality.” The sacred Circle of Life provides an explanation of how creation and mankind are interconnected.

North: (white) represents the Caucasian people, winter and the physical realm

East: (red) represents First Nations peoples, the eagle and the spiritual realm

South: (yellow) represents the Asian people, the sun and the mental/intellectual realm

West: (black) represents the Black people, the thunderbird and the emotional realm

First Nations peoples believe in the teachings given through the Circle of Life. The circle represents a harmonious relationship with nature and with all living things. All things are connected and equal because there is no beginning and no end. The Circle of Life teaches that all life moves in a circle. The teachings reflect the importance of harmony and balance and the interconnection of all creation, using the sacred number “4”: four seasons, four directions, four elements, four life stages, four human attributes and the four races of humankind.

Mother Earth has other life forms apart from humans, such as animals, birds and other creatures, which are part of the “family of creation.” First Nations peoples deeply respect these living forms because the Creator made everything equal and there is a connection between all of creation. First Nations peoples consider the life forms on Mother Earth to be sacred. They value and respect animals, considering them to be equal members of the created earth. They call animals “brothers” because both humans and animals are part of the “family of creation.”

This website will provide you with the traditional teachings of the Cree: www.fourdirectionsteachings.com (accessed 19/04/08). You will need about an hour to go through just the Cree teachings. You may decide to use this website to teach the students about the Circle of Life and some of the teachings that are taught through the Circle.

ACTIVITIES

1. Give each student the **Circle Book (Appendix D)**. Have them print their names in the circle on the front page. Review the content on the first three pages of the Circle Book and its importance to First Nations peoples.
2. Review “The Circle of Life” and the sacred number four with the students by making a big circle on the board. Print “The Circle of Life” above the circle. First Nations peoples believed that many things to do with nature happen in circular patterns and have four elements. First Nations peoples knew the world, which they called “Mother Earth,” was round.
3. Draw more circles with four quadrants on the board and label the circles. Follow the 11 x 17 chart in “**First Nations Historical Worldview**” (**Appendix E**) developed by Judy Bear. Explain to the students that the following entities and the four elements come from First Nations beliefs about the physical world around them. Some specific examples of the Circle of Life and the Sacred Number Four teachings are given below. The First Nations view the world according to these teachings. Have them work in their Circle Books as they learn about these entities:
 - a) **The Physical World** with its four entities: sky, moon, sun, and stars. First Nations cultures believe that the Creator gave these physical gifts to humans so they could survive on Mother Earth. Have the students learn the verses for each entity. Ask the students to talk about their favourite entity in the physical world.
 - b) **The Elements of the Universe** – earth, wind, fire and water. Discuss why these elements are important to their survival. Ask the students to print the name of each element on the line inside the circle and draw a picture in the circle depicting each element.
 - c) **The Plant World** with the four kinds of plants: flowers, grasses, trees and vegetables. Discuss how these plants help us to live. Discuss what would happen if all the plants were gone. Invite an Elder to the class to talk about the plants First Nations peoples use in the sacred ceremonies (Sweetgrass, sage, cedar and tobacco). Tell the students that the purpose of these plants is to carry messages in the form of prayers to the Creator.
 - d) **The Animal World** with the four types of animals: small life forms (insect life), water and sky life, the two- and four-legged land life and humanity. Each of these animals has its place in creation. Humans are the last because they are the only entity that is totally dependent on all of creation.
4. Have the students learn the verses and sing the song “Thank You Mother Earth” to the tune of “Are You Sleeping” and chant the poem “The Creator Gave His Children” on pages 12, 13 and 14 in the **Circle Book (Appendix D)**. You may sing the words in the poem as well.

NOTE: Have the students draw pictures of the four elements as they learn about each entity in their Circle Books.

5. Read the book ***Taking Care of Mother Earth*** by Leanne Flett Kruger to remind children that we have a responsibility to take care of the environment. Ask the children if they do things to keep the environment clean and safe. Discuss recycling and reusing as two ways the students can take care of Mother Earth. Bring some items into the classroom, including some garbage, that will go into the following categories: reuse, recycle and reduce. Go to “Reduce, Reuse and Recycle” <http://www.epa.gov/epaoswer/non-hw/muncpl/reduce.htm> (accessed 19/04/08) for information you can use to teach the students.

TOPIC THREE: First Nations Peoples and the Buffalo

CONCEPT

First Nations peoples had great respect for the buffalo, for it supplied many things they needed to survive. The buffalo provided shelter, food, clothing and tools needed for daily living. The buffalo shared every part of its being. First Nations peoples used every part of the buffalo; nothing was wasted. First Nations peoples believed they had a special relationship with the buffalo and they have many stories to tell about this relationship. The buffalo remains an important part of First Nations spiritual ceremonies to this day.

LEARNING OBJECTIVES

1. The students will learn that First Nations peoples respected and honoured the buffalo.
2. The students will gain knowledge about the many uses of the buffalo and how the buffalo was the main source of survival for Plains First Nations peoples.
3. The students will gain awareness of the significance of the buffalo in First Nations cultures through the art of oral storytelling.
4. The students will make a pictograph picture on brown paper to simulate the pictographs First Nations peoples printed on buffalo hides in the past.

TEACHER INFORMATION

For thousands of years, First Nations peoples of North America had a close and special relationship with the buffalo. The buffalo was their main source of livelihood, for it provided them with many things they needed to survive in the vast prairie lands. The buffalo played a significant role in the daily life of the First Nations. Many historical and oral stories talk about the relationship between the buffalo and First Nations peoples. These oral accounts have been transmitted from one generation to another through songs, dances, ceremonies and stories. These traditional ways link First Nations peoples to their past and give meaning to the present.

The buffalo, by giving its life and sharing every part of its life form, showed the deep respect it had for First Nations peoples. No animal was more important to the existence of First Nations families than the buffalo. The buffalo provided shelter, food, clothing and tools for daily living.

The relationship between First Nations peoples and the buffalo was altered forever by the arrival of the newcomers and their relentless appetite for buffalo hides. The loss of the vast buffalo herds destroyed the First Nations traditional way of life.

Within First Nations societies, storytelling is an important developmental and educational tool, and is a central characteristic of their rich oral traditions. Legends, stories and teachings, which remained intact, were passed down from generation to generation over thousands of years. Storytelling was not only used as an important instructive tool, it was also a means of entertainment during the long winter season.

The stories include prayers, songs and dances, which also have a type of story in them. Some stories provide practical instruction on traditional living, such as food preparation, child rearing, friendship, love, hunting routes, bird migrations, family lineage, and prophecies that describe major ecological and spiritual events.

First Nations peoples give great honour to their ancestors because without them, there is no gift of life. One of the most important and common themes is creation stories, which explain how life began on Earth and how each First Nation came to be. Each story is part of a greater whole, providing the particulars on spiritual, emotional, mental and physical teachings – in particular the “natural laws” that remain inherent in traditional teachings and tell how to live in balance with creation.

ACTIVITIES

1. Read the Cheyenne story "Origin of the Buffalo" to the students. You can access this story at <http://www.indians.org/welker/origbuff.htm> (accessed 19/04/08). First Nations peoples had many stories of the buffalo. Today, many stories are written about the buffalo. Read the story *Hidden Buffalo* by Ruby Wiebe to show students that many stories are written today for children to enjoy.
2. Go to "Buffalo Facts" <http://www.experiencenature.com/BuffaloFacts.html> (accessed 19/04/08) to obtain some facts about the buffalo you can share with your students.
3. Read pages 26–39 of *People of the Buffalo: How the Plains Indians Lived* by Maria Campbell. Make a chart listing all the uses of the buffalo. This website will give you a chart of the "Indian Uses of the Buffalo" <http://www.bluecloud.org/11.html> (accessed 19/04/08). Also, hand out "What the Buffalo Gave" (Appendix F).
4. Tell the students that they are going to make a **Buffalo Book (Appendix G)**. Hand out the book pages and say First Nations peoples used every piece of a buffalo. Show them a simple version of the "Uses of the Buffalo" in their book. Have them read the story with you by following the words on each page. Ask them to make illustrations on each page. The following websites will give more information for this lesson. The information may be copied for student handouts:
 - "Plains Indians and the Bison"
<http://www.saskschools.ca/~gregory/firstnations/bison.html> (accessed 19/04/08)
 - "The Plains Indians"
<http://www.saskschools.ca/~gregory/firstnations/> (accessed 19/04/08)
 - "Arts and Artifacts: Plains Buffalo"
<http://projects.cbe.ab.ca/ict/2learn/jwftech/linksfirstnations/laursen/buffalo.htm> (accessed 19/04/08)
5. Read the information on "**Buffalo Hide Painting**" (Appendix H). Have the students draw pictographs on brown paper to tell a story about their lives. Go to "Story Robes and Legends" at <http://projects.cbe.ab.ca/ict/2learn/mmspeight/blackfoot/html/storyrobes.htm> (accessed 19/04/08) for information on story robes of the past. Share this information with your students. Have them make a timeline of important events in their lives. Ask them to identify at least four events on their timeline. Once they have the events, ask them to draw pictures that tell their story on the brown paper.
6. If you have the kit "Bison Supermarket – Great Plains" follow the activities "Bison Supermarket," "Hunting Methods" and "The Bison: Past and Present" in the Teacher Information booklet. The kit also has replicas of a buffalo hoof and horn.
7. The drum was often used when stories were being told. Read *The Song Within My Heart* by David Bouchard. This is a story about listening to the beat of the drum. A young boy is getting ready to go to a pow-wow and he talks with his Nokum (grandmother), who reminds him to listen to the beat of the drum.

TOPIC FOUR: We Are All Treaty People

CONCEPT

The First Nations and the British Crown had their reasons for wanting to make treaties with each other. The First Nations living in what is now called Saskatchewan agreed to share the land with the British Crown. They negotiated and made Treaties 4, 5, 6, 8 and 10. The agreements made in these treaties were to be mutually beneficial to both parties. All Saskatchewan citizens are treaty people.

LEARNING OBJECTIVES

1. The students will gain knowledge about the treaties negotiated and made between the First Nations and the British Crown, in what is now known as Saskatchewan.
2. The students will identify the Saskatchewan Numbered Treaties 4, 5, 6, 8 and 10, dates they were agreed to and their respective treaty sites.
3. The students will become aware that the Cree, Dene, Saulteaux and Nakota First Nations were recognized as sovereign nations when they entered into treaties with the British Crown, now the Government of Canada.

TEACHER INFORMATION

There are five Numbered Treaties signed between the Crown and the First Nations from 1874 to 1906 in Saskatchewan. (Treaties 4, 5, 6, 8 and 10). Although some Treaty 2 land is located in southeastern Saskatchewan, there are no Treaty 2 First Nations reserves on that particular land, therefore Treaty 2 is not a recognized treaty in Saskatchewan.

When you are studying the OTC map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” you will observe that some First Nation reserves are out of the boundaries of their particular treaty area. This occurred for two reasons: at the time of treaty, First Nations peoples were told to go to the area where they wanted to live and 1) some First Nations peoples went to places where there was prime agricultural land because they knew the land intimately and knew where farming would be successful; some went to their traditional hunting, trapping and fishing grounds or to their spiritual territories, sometimes out of their treaty areas; in most cases they were allowed to settle where they had chosen; 2) however, some First Nations peoples were forced to move to other land, sometimes out of their treaty areas to land that was not so conducive to farming, because the federal government wanted to give the prime agricultural land to the newcomers.

When studying treaties, it is important to remember that there were no provincial boundaries in the West. The Numbered Treaties extend from what are now Manitoba, Saskatchewan and Alberta. Today, the initial boundaries of these treaties are still important to First Nations peoples. They often do not recognize provincial boundaries when they discuss treaty issues and concerns. They have treaty affiliations and organizations specific to each Numbered Treaty.

Not all the First Nations entered into treaties with the British Crown. The Dakota and Lakota nations did not negotiate or agree to the treaties in Saskatchewan. The federal government, through the 1876 *Indian Act*, recognizes these nations and treats them in the same manner as they treat the Cree, Dene, Sauteaux and Nakota nations. The *Indian Act* was never part of the treaty agreements but continues to control the daily lives of First Nations peoples.

Treaty 4 was the first treaty negotiated and agreed to in Saskatchewan. It also extends into Manitoba. It is often referred to as the Qu'Appelle Treaty. Treaty 4 was agreed to on September 15, 1874 at what is now called Fort Qu'Appelle, Saskatchewan. The Cree, Sauteaux and Nakota nations and the British Crown negotiated and made binding agreements that were to mutually benefit both parties. Many First Nations peoples live in the Treaty 4 area today, both on and off their respective reserves.

Treaty 5 negotiations were held in Berens River, Norway House and Grand Rapids in what is now the province of Manitoba. A small portion of land in the east-central part of Saskatchewan inhabited by the Cree nation is included in Treaty 5. The British Crown wanted access to the water systems on Lake Winnipeg. Treaty 6 was signed in 1876. The treaty agreements included access to agricultural land and waterways for the British Crown, and the First Nations wanted to secure a new way of making a living through agriculture and education.

Treaty 6 covers land in central Saskatchewan and Alberta. Treaty-making took place at Fort Carlton in Saskatchewan with the Cree, Sauteaux and Nakota nations. The year was 1876. The First Nations wanted a new livelihood and accepted the British Crown's offer for education and agriculture. They also negotiated for health benefits in what they called "the medicine chest" in the written document of this treaty. Representatives of the British Crown participated in a pipe ceremony and First Nations leaders signed the written articles of Treaty 6 to signify their acceptance of the treaty agreements.

Treaty 8 took place in what is now Fond du Lac in 1899 with the Cree and Dene nations. Treaty 8 also extends into Alberta. Gold was discovered in the Klondike and the British Crown became interested in making a treaty to gain access to the gold. The First Nations were assured

that their way of life would not be interfered with by the newcomers. That they would retain their languages and cultural ways of life was at the heart of the negotiations. They were also promised that they would not have to pay taxes or be forced to enter the military service.

Treaty 10 was agreed to in 1906 with the Cree and Dene living in the areas of Ile-a-la-Crosse, Buffalo Narrows and Portage La Loche in the west-central part of what is now Saskatchewan. Treaty 10 extends into what is now Alberta and British Columbia. The First Nations were concerned about the limitations and restrictions of living on a reserve. They were assured that the reserve system would not impede their traditional way of life. They were also promised that the Crown would assist in times of real distress and that they would have help in assisting the elderly and indigent. The prime concern of Treaties 8 and 10 was to protect the First Nations way of life and to secure a new way of making a living.

First Nations peoples continue to uphold the treaty agreements and continue their efforts to make the Government of Canada acknowledge and honour the treaty agreements. These agreements have not been upheld by the British Crown (now the Canadian government). These treaty agreements are binding on both parties and are meant to last forever: “As long as the sun shines, the grasses grow and the rivers flow.”

“Treaty Backgrounder” http://www.otc.ca/pdfs/Treaty_Backgrounder.pdf
(Accessed 19/04/08).

ACTIVITIES

1. Review that the world is round and there are many countries that make up the world. Have a globe of the world in class and look for Europe, North America, South America and Asia. (If you do not have a globe, tell the students that the world is round by bringing in a large ball with the larger bodies of land outlined on the ball).
 - Go to the **"Circle Book"** to review the four directions. Point to Europe in the east, South America in the south, North America in the north and Asia in the west.
 - Show children the continent of Europe and tell the students that originally most non-First Nations peoples came from Europe. Point to the country of Great Britain and say that this is the country where the Queen now lives. Let them know that some of the Queen's people came to what is now Canada to look for new land and resources for the Queen and her people. They crossed the ocean and came to a new country where they encountered First Nations peoples, who had been living there for thousands of years.
 - Show the children the OTC map **"Location of Historical Treaty Boundaries in Canada."** (Appendix I) Tell the children that the Queen made treaties with these First Nations peoples. The Queen, who represented the British Crown, agreed to make treaties for peace and to gain access to the land. First Nations peoples agreed to live in peace and friendship with the newcomers. Point to the treaties across Canada starting with the Peace and Friendship Treaties in Atlantic Canada. Stop at the Numbered Treaties and tell the students that the British Crown needed land for the newcomers so they made treaties with the First Nations for the land. First Nations peoples agreed to share the land with the newcomers.
 - Show the children the OTC map **"Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan"** (Appendix J) and point out the Numbered Treaties in Saskatchewan, Treaties 4, 5, 6, 8 & 10. Tell the children that the Cree, Dene, Saulteaux and Nakota Nations signed treaties with the British Crown and agreed to share the land with the newcomers "as long as the sun shines, the grass grows and the rivers flow." The British Crown wrote down the agreements and signed them. The First Nations held a very sacred ceremony called a pipe ceremony to show their commitment to the agreements. These nations promised to uphold (live up to) the agreements (treaties) forever. This is how the First Nations and the Europeans came to live in what is now called Saskatchewan.
 - Give the students the **"Blank Map of Treaty Boundaries in Saskatchewan"** (Appendix K). Tell the students that they are going to make a treaty puzzle. Ask the students to colour the treaty areas (use the colours on the OTC map). Once they have the areas coloured, laminate the maps and give them back to the students to cut out the treaty areas for a puzzle.
 - Ask the students if there is an area in Saskatchewan that is not covered by a treaty. They will answer NO. Point to the location where the students live and ask what treaty area they live in.
 - Begin by saying the following: "I live in (name of the city, town or First Nation)." (e.g. "I live in Regina.")
 "(Name of the city, town or First Nation) is in the Treaty (4, 5, 6, 8 or 10) area." (e.g. "Regina is in the Treaty 4 area.")
 "I am a Treaty (4, 5, 6, 8 or 10) person." ("e.g. I am a Treaty 4 person.")
 "I am part of treaty."
 - Ask the students where they live and show them the treaty area in which they live. Have them say:
 "I live in the Treaty ___ area and I am a Treaty ___ person. I am part of treaty."
 - End by saying "We are all Treaty People."

2. Give each student a copy of **"We Are Treaty People"** (Appendix L). Have students learn the verse and say it in chorus or sing it as a song to the tune of "Are You Sleeping." Complete the unit by all joining hands and repeating or singing the verse.

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 Oçeti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

Denesùliné [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 Oçeti 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 *nêhiyawak*, the Swampy Cree word is *nêhinawak* and the Woods Cree word is *nêhithawak*).

Madakota: A term most frequently used by a Dakota-speaking person to identify him or herself as being of Oçeti 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.

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APPENDICES

- A** First Nations Peoples Helped the Newcomers
- B** European Goods for First Nations Peoples
- C** Things Made with Furs and Hides
- D** The Circle Book
- E** First Nations Historical Worldview
- F** What the Buffalo Gave
- G** The Buffalo Book
- H** Buffalo Hide Painting
- I** Map of “Location of Historical Treaty Boundaries in Canada”
- J** Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan
- K** Blank Map of “Treaty Boundaries in Saskatchewan”
- L** We Are Treaty People

APPENDIX A

“First Nations Peoples Helped the Newcomers”

First Nations Peoples Helped the Newcomers

Name: _____

Food	Clothing
Hunting and Trapping	Transportation

APPENDIX B

“European Goods for First Nations Peoples”

European Goods for First Nations Peoples

Name: _____

<p>Sewing Tools (scissors, needles and thread)</p>	<p>Pots and Pans</p>
<p>Glass Beads for Beadwork (moccasins, jackets, mukluks)</p>	<p>Guns and Gunpowder</p>

APPENDIX C

“Things Made with Furs and Hides”

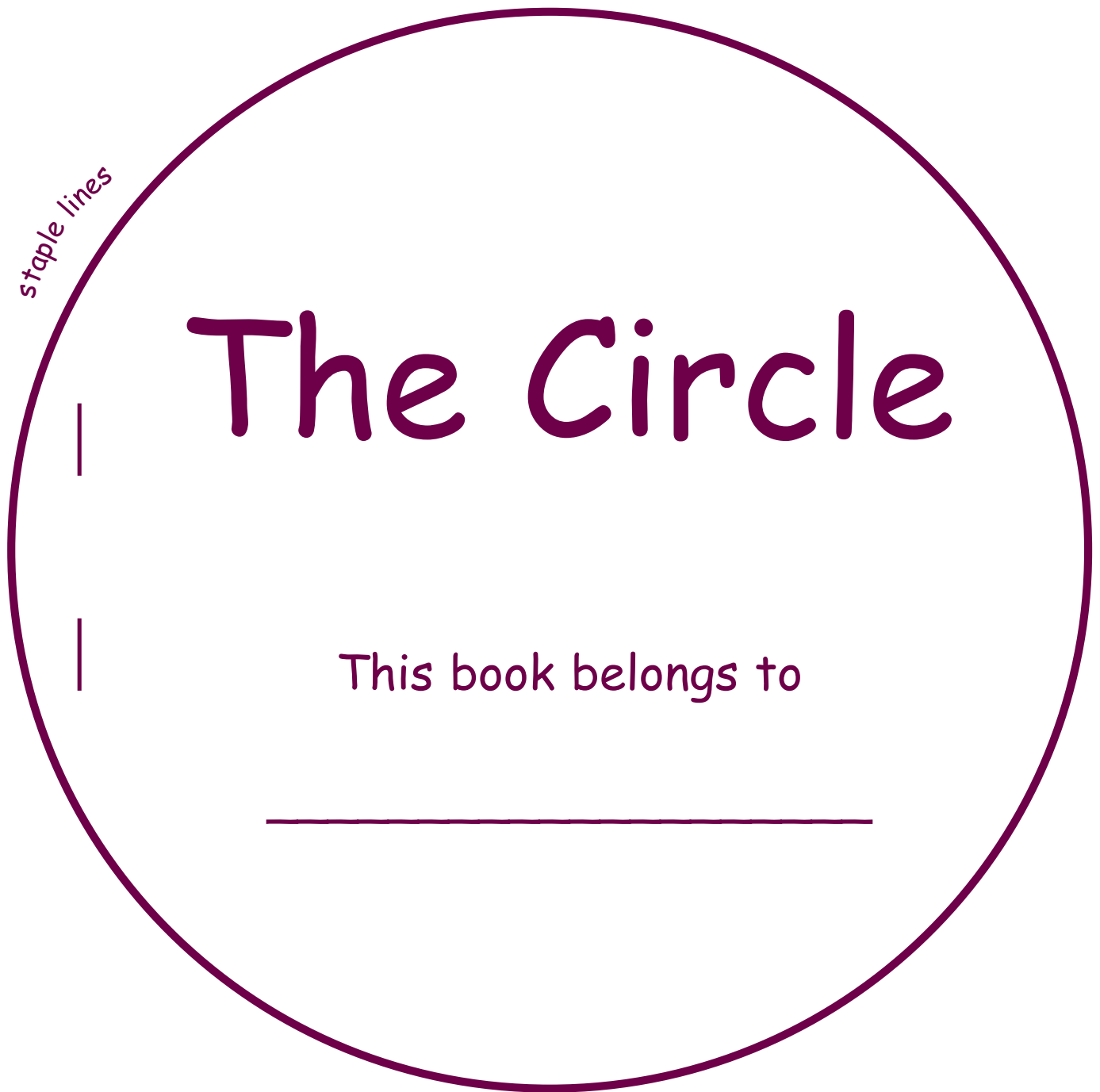
Things Made with Furs and Hides

Name: _____

hats	suitcases
moccasins, jackets, mukluks	coats

APPENDIX D

“The Circle Book”



The Circle Book

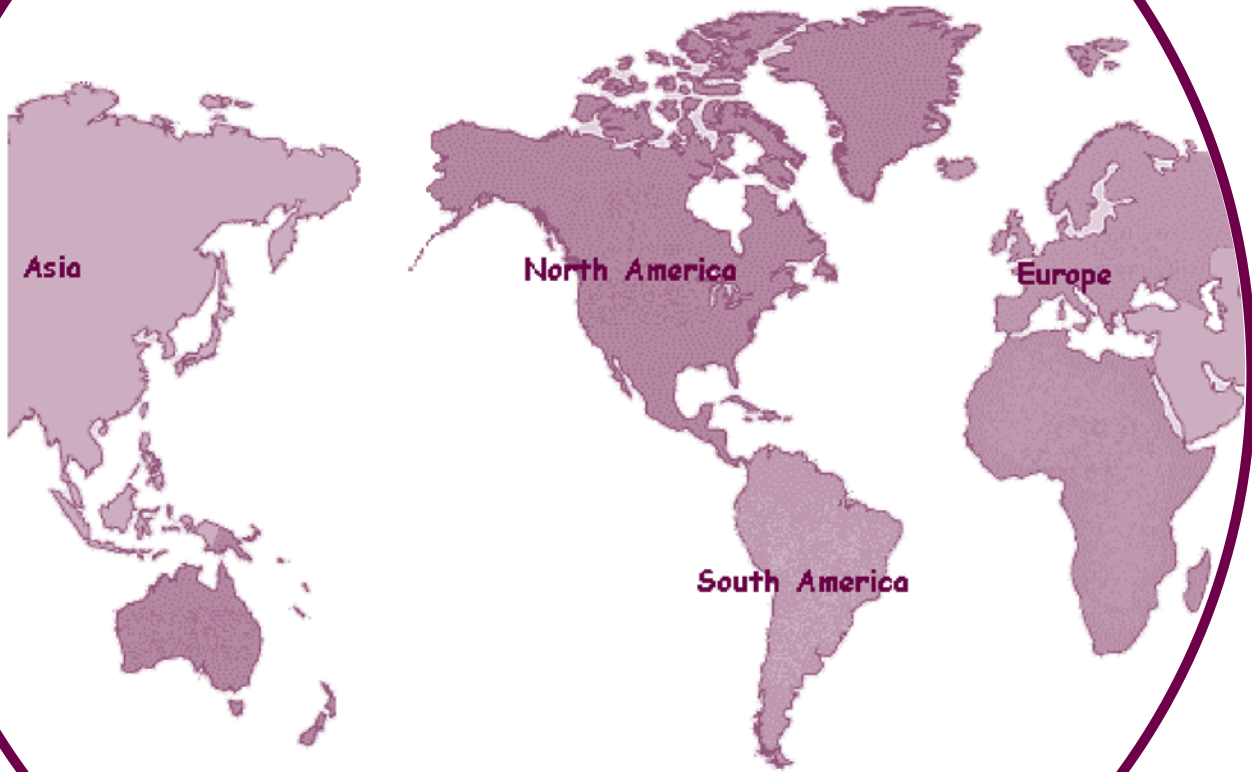
1. Finish the pages. Fill in the blanks and add your own illustrations.
2. Cut out the circles.
Put your circle pages in the right order and staple.



The circle is an important
and special shape to
First Nations peoples.

We see many things
in nature that are special
like a circle.

Mother Earth
is shaped like a circle.



The 4 Directions

NORTH
(North America)

EAST
(Asia)

WEST
(Europe)

SOUTH
(South America)

The 4 Seasons

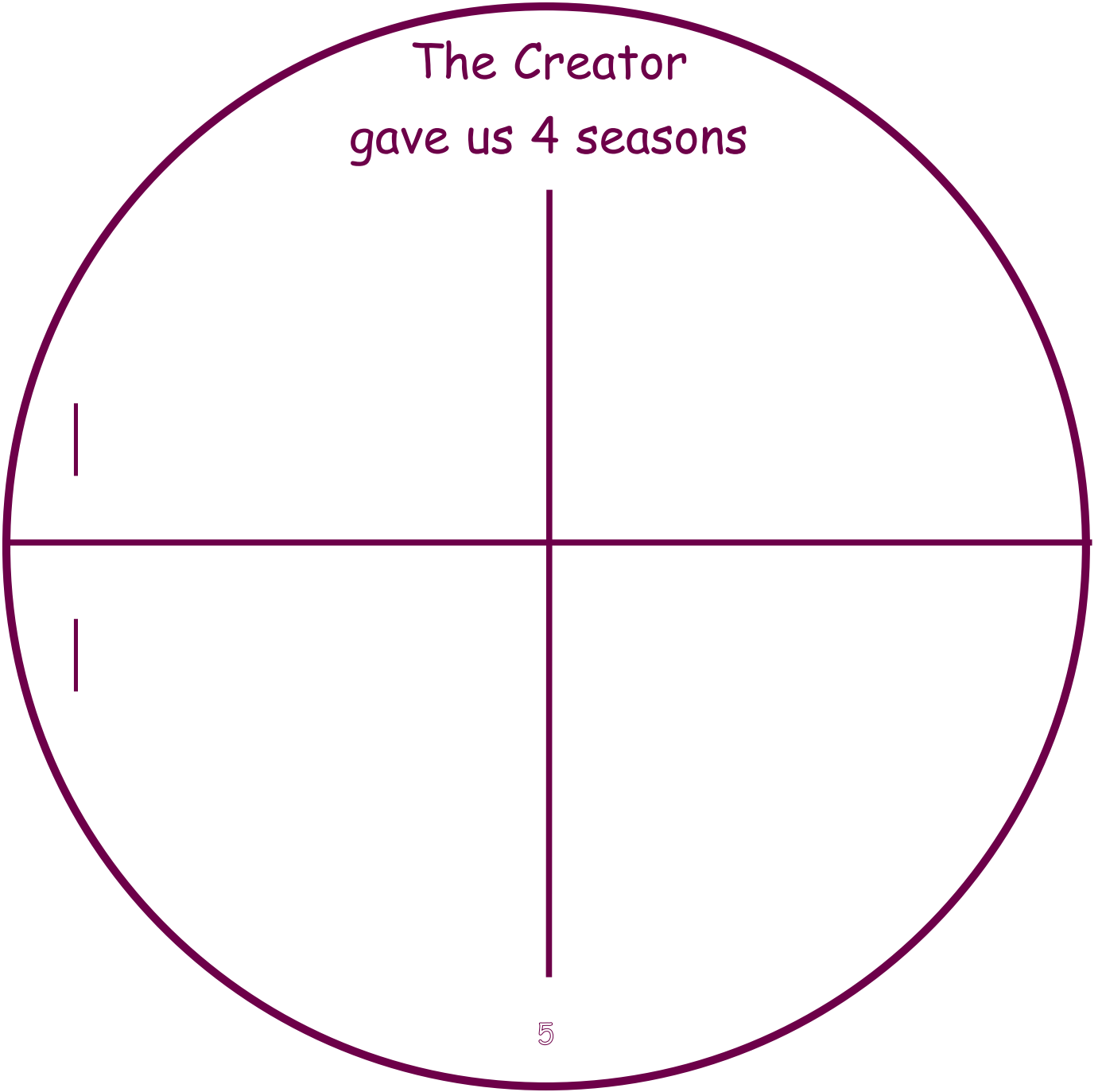
WINTER

SPRING

AUTUMN

SUMMER

The Creator
gave us 4 seasons



5

There are 4 parts
to the circle of seasons:

1. _____

2. _____

3. _____

4. _____

The Creator
gave us 4 things
above the Earth

SKY

STARS

SUN

MOON

The Creator
gave us 4 things
above the Earth

|

|

The Creator
made the universe
from 4 elements

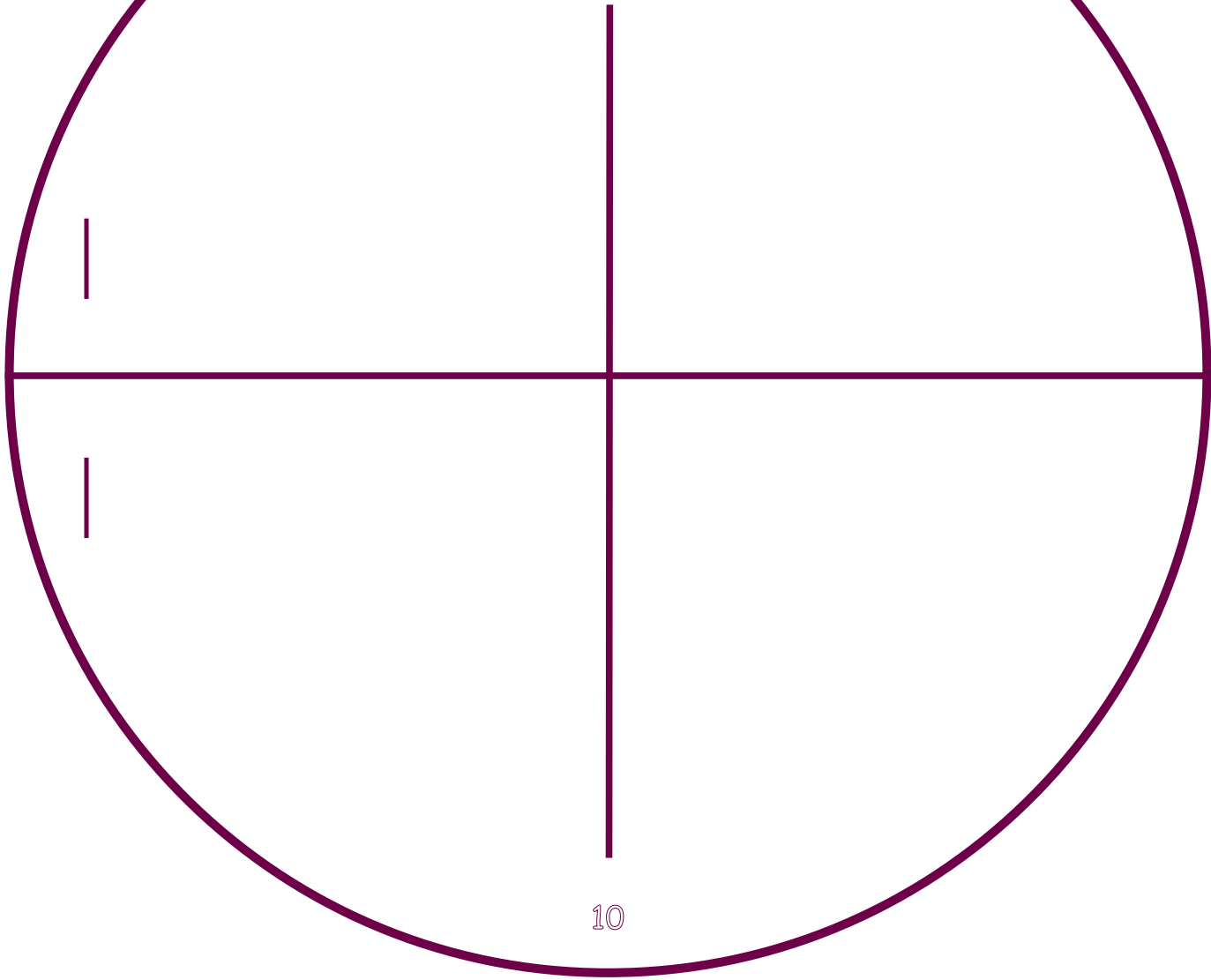
EARTH

AIR

FIRE

WATER

The Creator
made the universe
from 4 elements



THE PHYSICAL WORLD

The Creator gave
The physical world
The sun protects us by day
The sun keeps us warm and happy
While all the children play

The Creator gave
The physical world
Mother Earth gives food for all
For people, plants and animals
For living things large and small

The Creator gave
The physical world
The moon protects us at night
Look up and see the moon
Smiling with all its might

The Creator gave
The physical world
The stars give us direction
For if we know the North Star
We can make a direction connection

The Creator made the plant world

FLOWERS

GRASSES

TREES

VEGETABLES

The Creator made the animal world

INSECT LIFE

2- & 4-LEGGED LAND LIFE

|

WATER & SKY LIFE

HUMANITY

|

THANK YOU MOTHER EARTH

Thank you Mother Earth
Thank you Mother Earth

You give us life
You give us life

Plants and trees and animals
Plants and trees and animals

You give us life
You give us life

Air and fire and water
Air and fire and water

You give us life

THE CREATOR GAVE HIS CHILDREN

The Creator
He awoke one day
To make a universe
Where his children could play

He made Mother Earth
Air, water and fire
He was feeling
Truly inspired

He made 4 things above Mother Earth
The sun, moon, stars and sky
To guide and protect his children
He placed them nice and high

To give his children power
He gave them north, east, south and west
The Creator loves his children
And wants only the best

The Creator gave the seasons
Winter, Spring, Summer and Fall
His children can watch the changes
The miracle of it all

The Creator made the children
And animals to love and know
The insects, water and sky life and the 2- and 4- legged
Would help his children grow

The Creator knew this was the start
Of the Sacred Number 4
For all his children on Mother Earth
He opened the spiritual door

Children, please learn from nature
The Creator will watch you grow
From a baby, to a child and adult
Then wisdom you will know

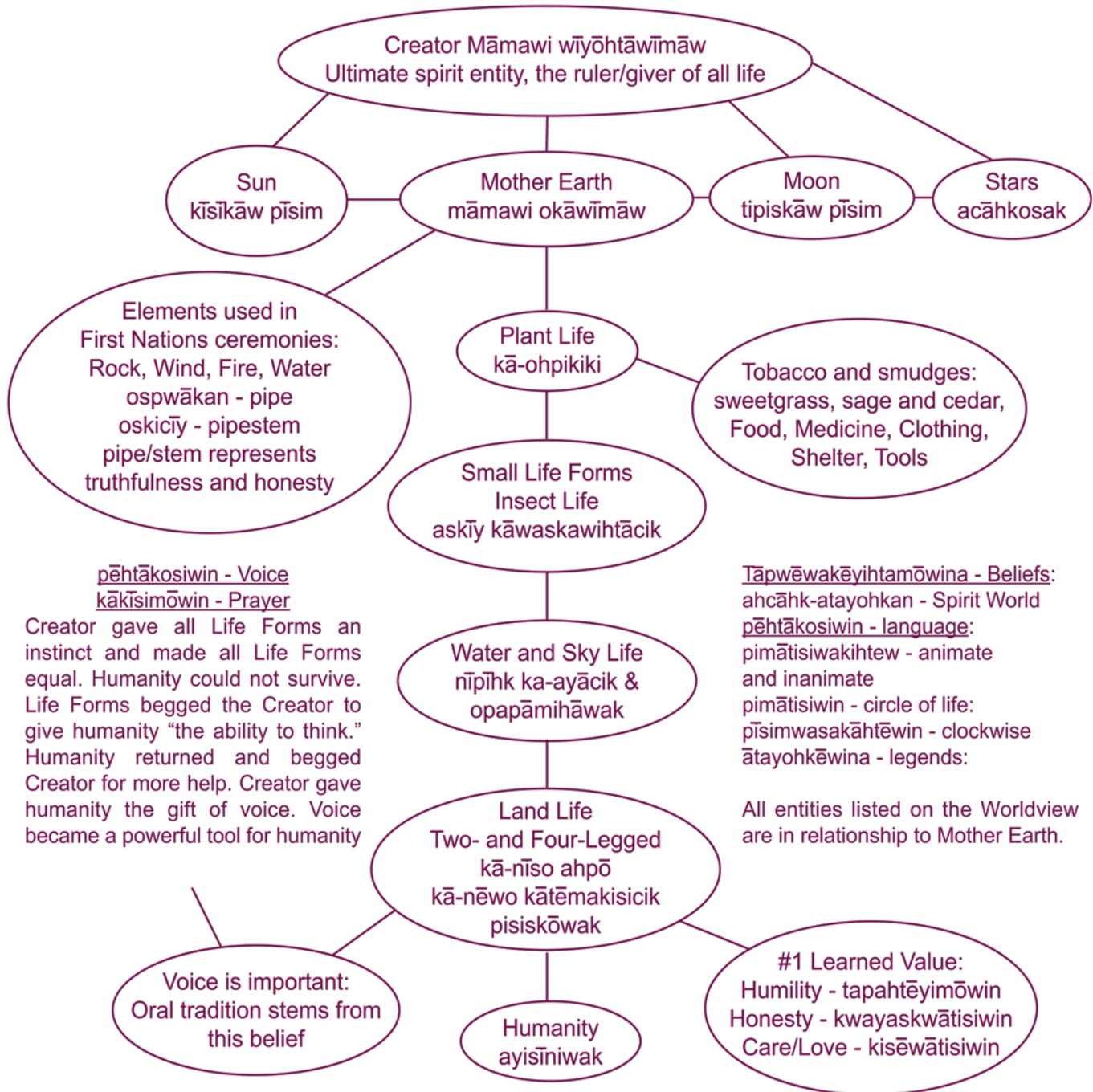
APPENDIX E

“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

Tāpwēwakēyihitamōwin-pimātsiwin-cycle of life
 “As long as the sun shines, the grass grows and the water flows”



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

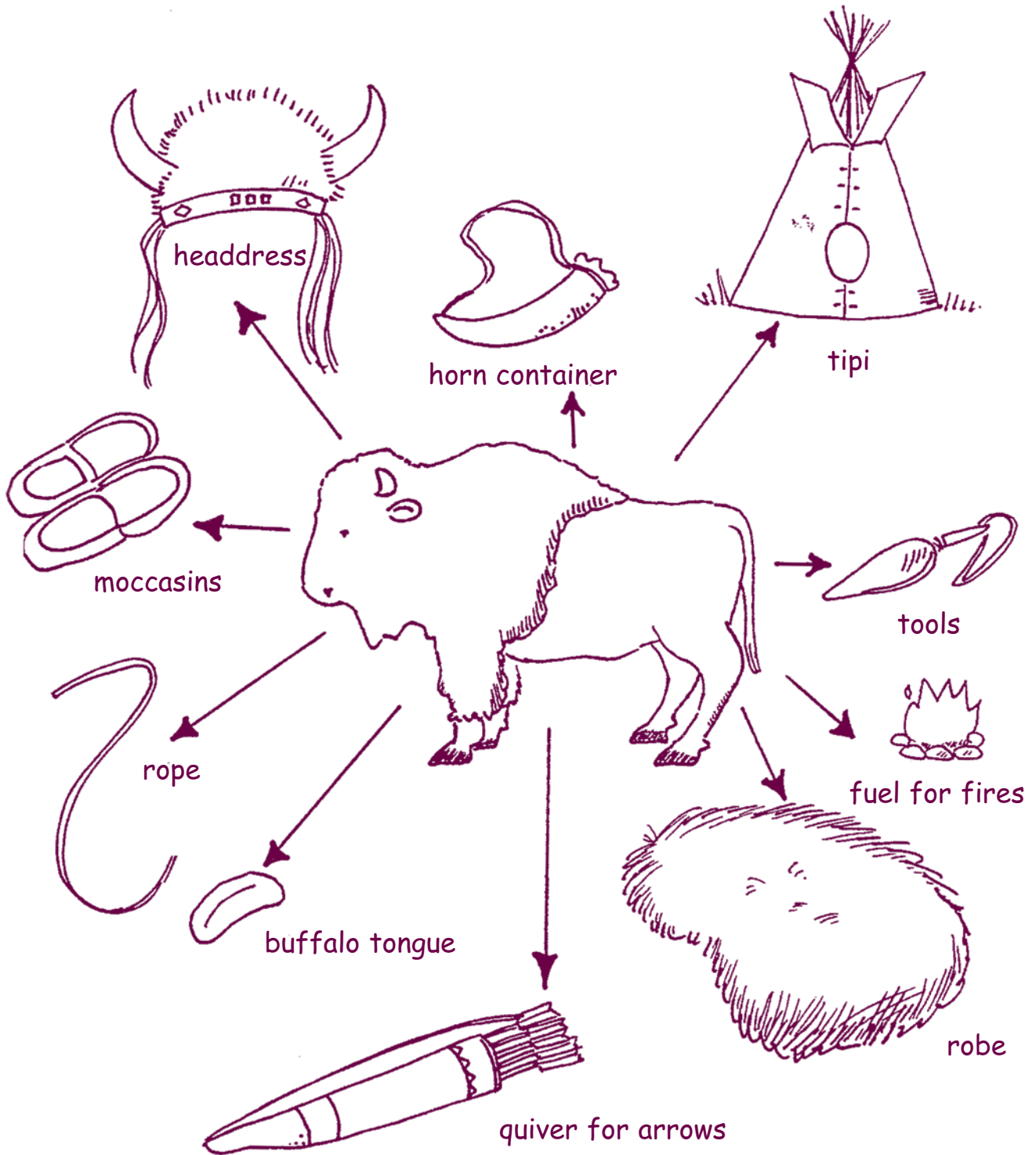
Based on the First Nations People oral traditions.

Used with permission.

APPENDIX F

“What the Buffalo Gave”

What the Buffalo Gave

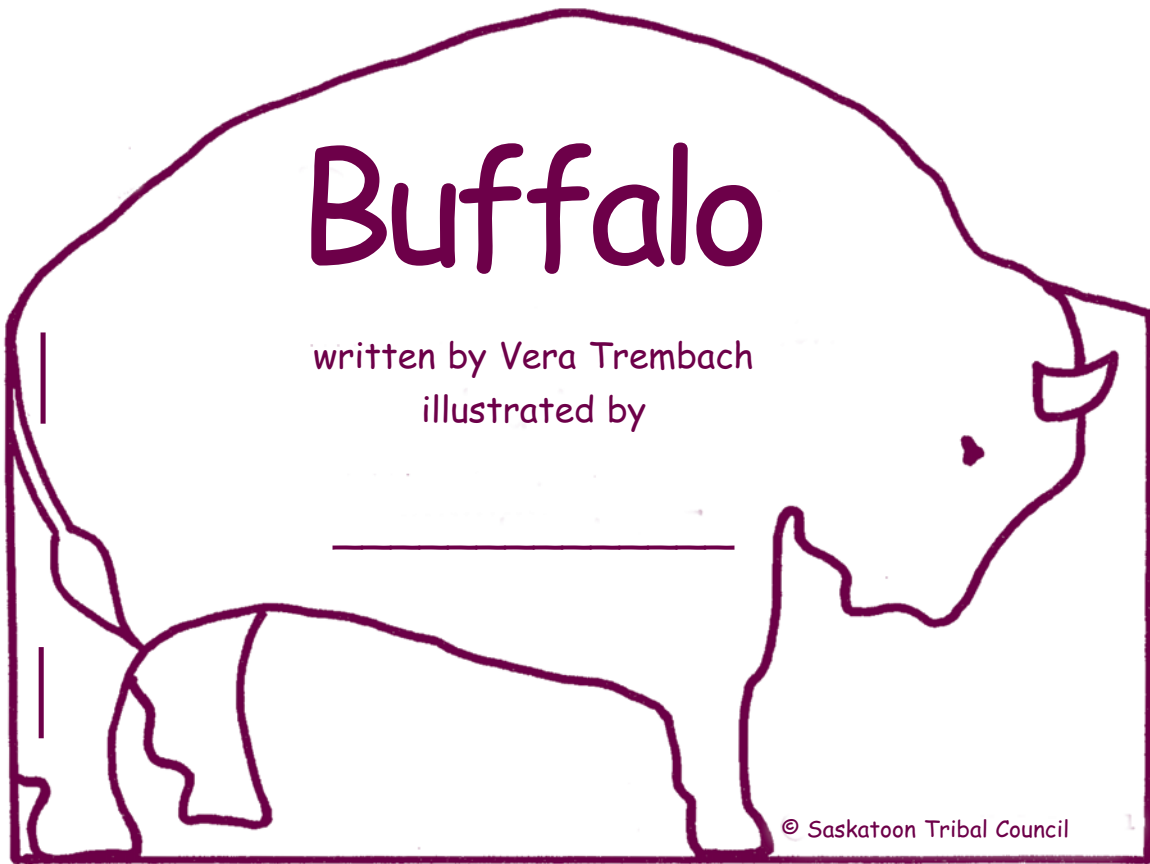


APPENDIX G

“The Buffalo Book”

Buffalo

written by Vera Trembach
illustrated by



The Creator said,
"Only take what you need.
I know you have families and
children to feed."

The people took buffalo
but not in haste.
They used every part
and put nothing to waste.

2

© Saskatoon Tribal Council

The sinew for sewing,
it worked just like thread.
The thick warm hide
made a nice cozy bed.

3

© Saskatoon Tribal Council

The hide made a tipi
where families could stay.
And fresh meat on the fire
tasted good every day.

4

© Saskatoon Tribal Council

The bones made arrows
for every young brave.
Thank you, Creator,
for the buffalo you gave!

5

© Saskatoon Tribal Council

APPENDIX H

“Buffalo Hide Painting”

Buffalo Hide Painting

Long ago, there wasn't any paper so First Nations peoples made pictures on buffalo hides.

Long ago, there weren't any paints to buy. Colours for painting came from trees and plants

Long ago, there weren't any paintbrushes so First Nations peoples used sticks and buffalo bones to paint with.

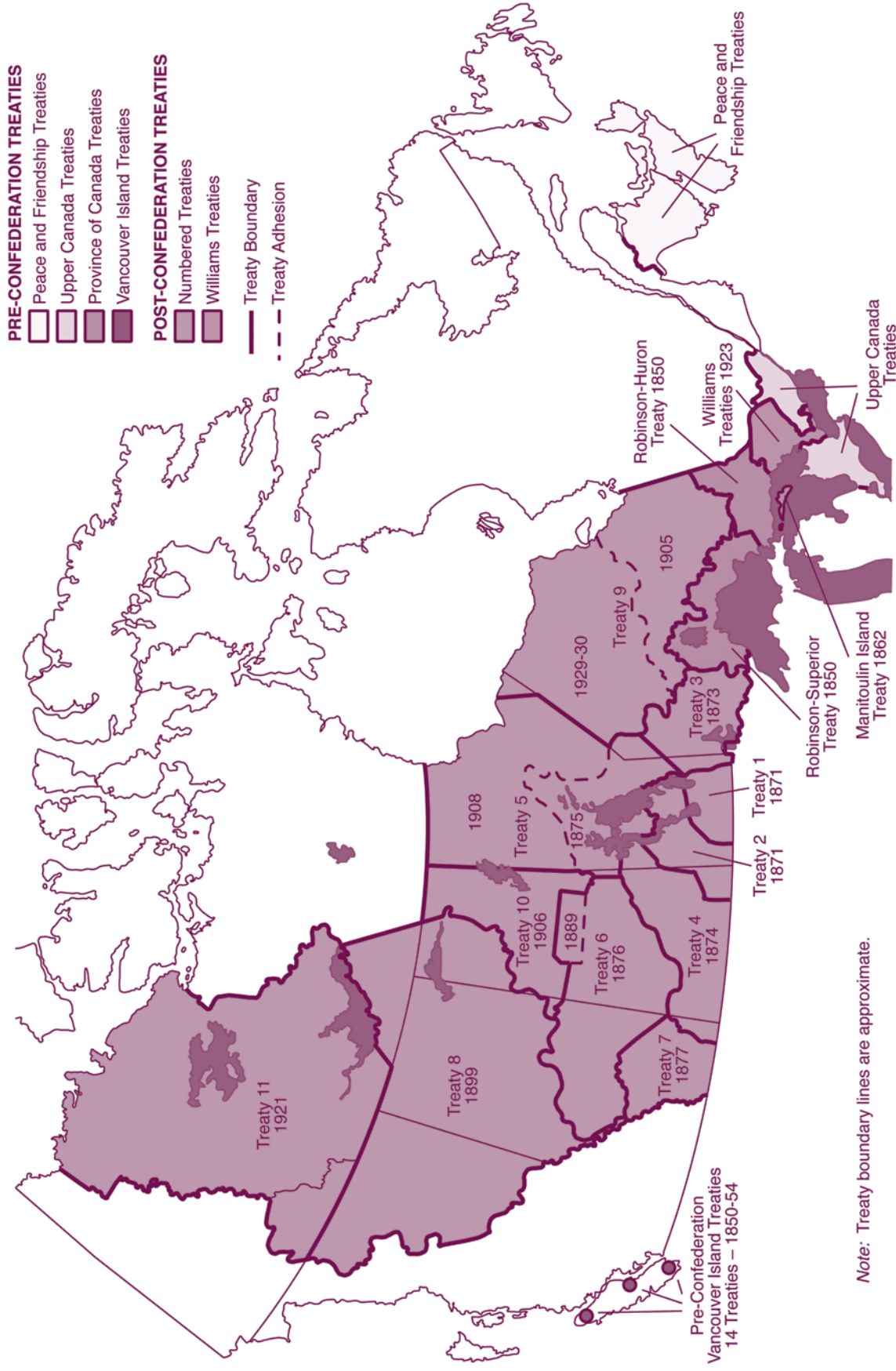
Long ago, First Nations peoples loved to paint pictures of their lives. They used symbols to tell their life stories.



APPENDIX I

Map of “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.

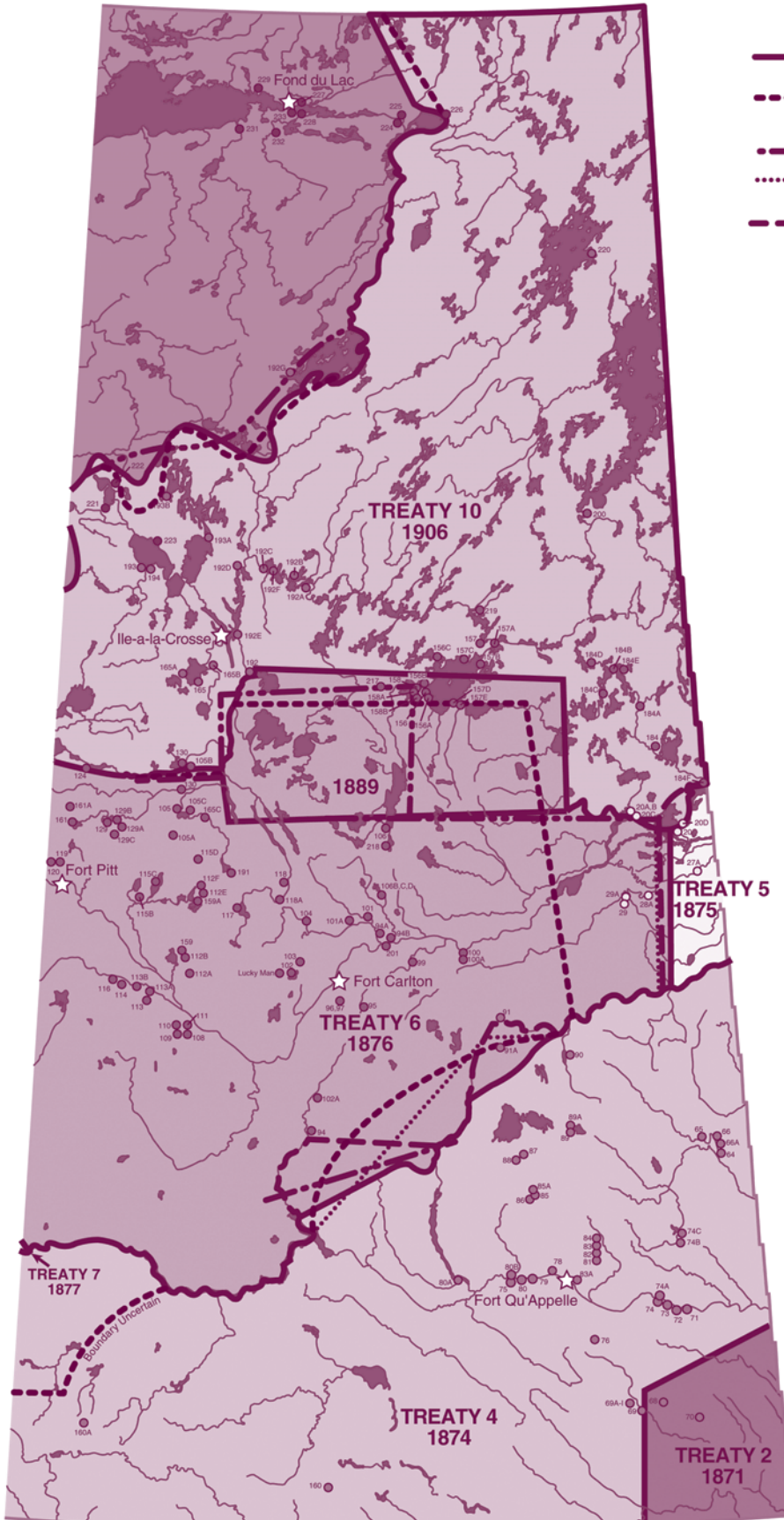
This map is based on information taken from the Geo Access Division maps.
©1998. Her Majesty the Queen in Right of Canada with permission of Natural Resources Canada.

APPENDIX J

Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”

(a larger, colour version of this map can be found in the pocket at the back of this book)

Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan



VARIATIONS IN DEPICTED TREATY BOUNDARIES

- Canada Indian Treaties. Wall map. The National Atlas of Canada, 5th Edition. Energy, Mines and Resources Canada, 1991.
- - - - General Location of Indian Reserves. Saskatchewan. Wall Map. Prepared for the Department of Indian and Northern Affairs by Prairie Mapping Ltd., Regina. 1978, updated 1981.
- Map of the Dominion of Canada, 1908. Department of the Interior, 1908.
- Map Showing Mounted Police Stations...during the Year 1888 also Boundaries of Indian Treaties... Dominion of Canada, 1888.
- Map of Part of the North West Territory. Department of the Interior, 31st December, 1877.

☆ TREATY SITES

RESERVE INDEX

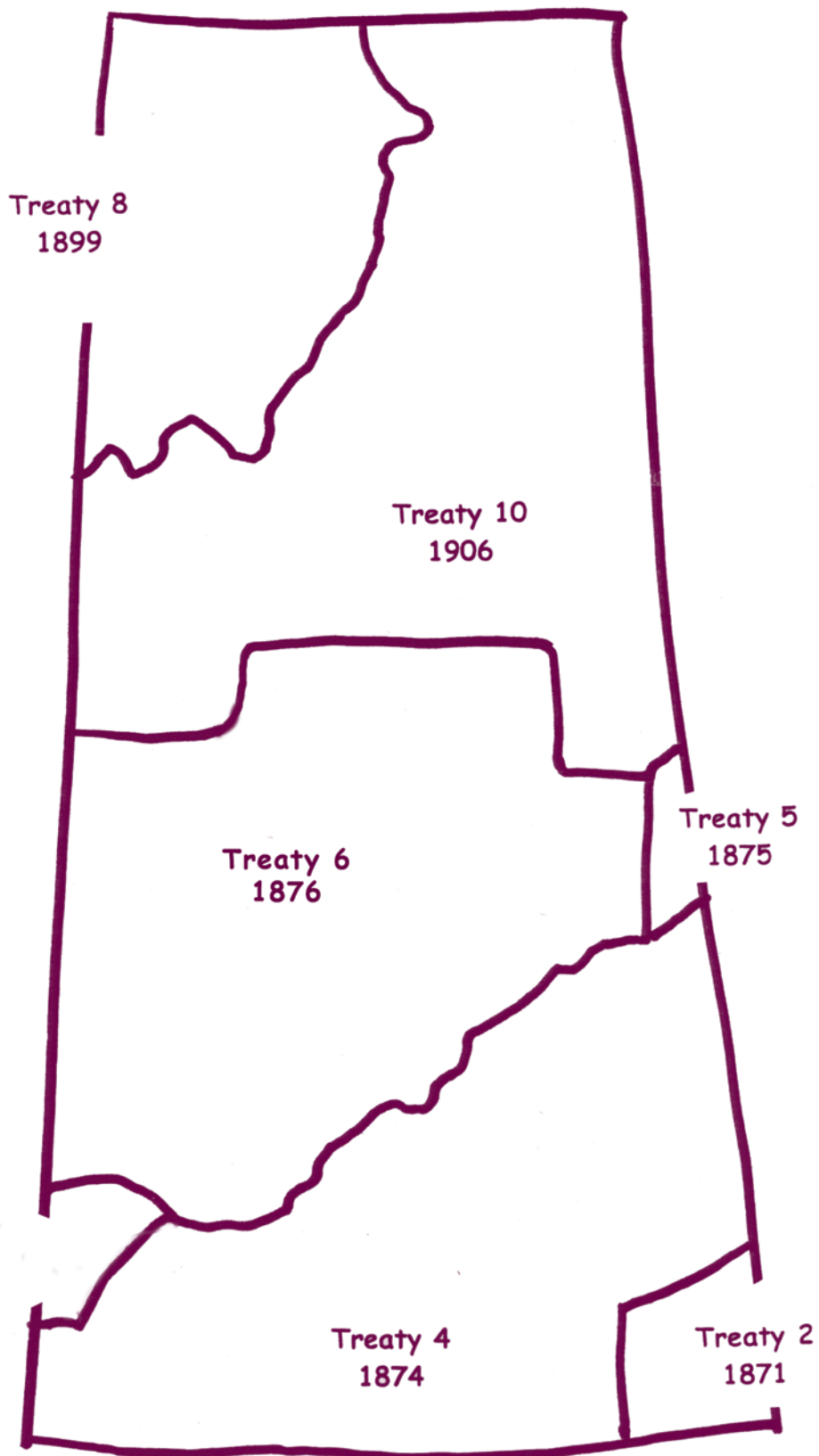
NO.	NAME	FIRST NATION
20	Cumberland	Cumberland House
20 A	Pine Bluff	Cumberland House
20 B	Pine Bluff	Cumberland House
20 C	Muskeg River	Cumberland House
20 D	Budd's Point	Cumberland House
27 A	Carroll River	The Pe
28 A	Shoal Lake	Shoal Lake
29 A	Red Earth	Red Earth
40	Carroll River	Red Earth
64	Cole	Cole
65	The Key	The Key
66	Keeseekeose	Keeseekeose
68	Pheasant Rump	Pheasant Rump Nakota
69	Ocean Man	Ocean Man
69 A-I	Ocean Man	Ocean Man
70	White Bear	White Bear
71	Ochapowace	Ochapowace
72	Kikikewastaw	Kikikewastaw
73	Cowessess	Cowessess
74 B	Little Bone	Little Bone
74 C	Sakimay	Sakimay
74 D	Sheship	Sakimay
74 E	Sakimay	Sakimay
75	Pisgot	Pisgot
76	Assiniboine	Carry the Kettle
78	Standing Buffalo	Standing Buffalo
79	Pasqua	Pasqua
80	Muskegoping	Muskegoping
80 A	Leat Mountain Lake	Commonly Held
80 B	Hay Lands	Muskegoping
81	Opemiska	Opemiska
82	Okanesis	Okanesis
83	Star Blanket	Star Blanket
83 A	Wa-pi Moss-Toosis	Star Blanket
84	Little Black Bear	Little Black Bear
85	Muskowekwan	Muskowekwan
85 A	Muskowekwan	Muskowekwan
86	Gordon	Gordon
87	Day Star	Day Star
88	Poor Man	Kewasitose
89	Fishing Lake	Fishing Lake
89 A	Fishing Lake	Fishing Lake
90	Yellowquill	Yellowquill
91	Kinistin	Kinistin
91 A	Kinistin	Kinistin
94	White Cap	Moose Woods
94 A	Walperton	Walperton
94 B	Walperton	Walperton
95	One Arrow	One Arrow
96	Beardy's & Okemasis	Beardy's & Okemasis
97	Beardy's & Okemasis	Beardy's & Okemasis
99	Maluday	Maluday
100	James Smith	James Smith
100 A	Cumberland	James Smith
101	Sturgeon Lake	Sturgeon Lake
101 A	Sturgeon Lake	Sturgeon Lake
102	Muskeg Lake	Muskeg Lake
102 A	Asmakankisnekan Asky	Muskeg Lake
103	Mistewas	Mistewas
104	Atankakoop	Atankakoop
105	Meadow Lake	Flying Dust
105 A	Meadow Lake	Flying Dust
105 B	Glacis Lake	Flying Dust
105 C	Meadow Lake	Flying Dust
105 D	Montreal Lake	Montreal Lake
106 B	Little Red River	Lac la Ronge
106 C	Little Red River	Lac la Ronge
106 D	Little Red River	Lac la Ronge
108	Red Pheasant	Red Pheasant
109	Mosquito	Mosquito-Grizzly Bear's Head
110	Grizzly Bear's Head	Mosquito-Grizzly Bear's Head
111	Lean Man	Lean Man
112 A	Moosomin	Moosomin
112 B	Moosomin	Moosomin
112 C	Moosomin	Moosomin
112 D	Moosomin	Moosomin
113	Sweetgrass	Sweetgrass
113 A	Sweetgrass	Sweetgrass
113 B	Sweetgrass	Sweetgrass
114	Poundmaker	Poundmaker
115 B	New Thunderchild	Thunderchild
115 C	New Thunderchild	Thunderchild
115 D	Thunderchild	Thunderchild
116	Little Pine	Little Pine
117	Lucky Man	Lucky Man
117 A	Wapetaw Lake	Wapetaw Lake
118	Big River	Big River
118 A	Big River	Big River
119	Seaskaiooth	Onion Lake
120	Makao	Onion Lake
124	Bighead	Joseph Bighead
129	Makwa Lake	Makwa-Sahgahcehan
129 A	Makwa Lake	Makwa-Sahgahcehan
129 B	Makwa Lake	Makwa-Sahgahcehan
129 C	Makwa Lake	Makwa-Sahgahcehan
130	Waterhen	Waterhen Lake
156	La la Ronge	La la Ronge
156 A	Potato River	Lac la Ronge
156 B	Kisakia	Lac la Ronge
156 C	Sucker River	Lac la Ronge
157	Stanley	Lac la Ronge
157 A	Stanley	Lac la Ronge
157 B	Old Fort	Lac la Ronge
157 C	Four Portages	Lac la Ronge
157 D	Fox Point	Lac la Ronge
157 E	Fox Point	Lac la Ronge
158	Little Hills	Lac la Ronge
158 A	Little Hills	Lac la Ronge
158 B	Little Hills	Lac la Ronge
158 C	Sauvieux	Sauvieux
159	Sauvieux	Sauvieux
160	Wood Mountain	Wood Mountain
160 A	Nakanest	Nakanest
161	Ministowan	Ministowan
161 A	Ministowan	Ministowan
165	Carole Lake	Carole Lake
165 A	Carole Lake	Carole Lake
165 B	Carole Lake	Carole Lake
165 C	Eagles Lake	Carole Lake
184	Amis Lake	Peter Ballantyne
184 A	Birch Portage	Peter Ballantyne
184 B	Pelican Narrows	Peter Ballantyne
184 C	Sandy Narrows	Peter Ballantyne
184 D	Woody Lake	Peter Ballantyne
184 E	Mirond Lake	Peter Ballantyne
184 F	Sturgeon Weir	Peter Ballantyne
191	Chik Lake	Pelican Lake
192	La Plonge	English River
192 A	La Plonge	English River
192 B	Knee Lake	English River
192 C	Opper Rapids	English River
192 D	Wapachewunak	English River
192 E	Ile a la Crosse	English River
192 F	Prinnee Lake	English River
192 G	One Lake	English River
193	Peter Pond Lake	Buffalo River
193 A	Churchill Lake	Birch Narrows
193 B	Tumor Lake	Birch Narrows
194	Tumor Lake	Birch Narrows
200	Southern	Peter Ballantyne
201	Opewokoskan	Peter Ballantyne
217	Moon Lake	Lac la Ronge
218	Bittern Lake	Lac la Ronge
219	Grandmother's Bay	Lac la Ronge
220	La Loche	Hatchet Lake
221	La Loche	Clearwater River
222	La Loche	Clearwater River
223	La Loche	Clearwater River
224	Chickon	Black Lake
225	Chickon	Black Lake
226	Chickon	Black Lake
227	Fond du Lac	Fond du Lac
228	Fond du Lac	Fond du Lac
229	Fond du Lac	Fond du Lac
231	Fond du Lac	Fond du Lac
232	Fond du Lac	Fond du Lac
233	Fond du Lac	Fond du Lac

APPENDIX K

Blank Map of “Treaty Boundaries in Saskatchewan”

Treaty Boundaries in Saskatchewan

We are all Treaty People.



APPENDIX L

“We Are Treaty People”



man



people



rivers



woman



We are Treaty People

girl



We are treaty

We are children of the

Every and every

Every and every

While the flow

And the still shines

The ~~mountain~~ grows until the end of



We are treaty

Until the end of

The promises of treaty
Are yours and also mine.

boy



boy



girl



woman



man



- D. Okrainetz
(with credit to Vera Trembach
for graphic ideas)



green
grass

world



