

THE FIRST NATIONS AND THE NEWCOMERS SETTLE IN WHAT IS NOW KNOWN AS SASKATCHEWAN

Teaching Treaties in the Classroom
A TREATY RESOURCE GUIDE FOR GRADE 3



August 2008
The Office of the Treaty Commissioner

in partnership with



Indian and Northern
Affairs Canada

Affaires indiennes
et du Nord Canada



Ministry of
Education

FIELD TEST DRAFT

**The First Nations and the Newcomers Settle in What is Now Known as Saskatchewan:
Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 3**

© 2008

All rights reserved. This book is to be used for educational purposes only and is not intended for resale. Permission to adapt the information contained herein for any other purpose requires permission in writing from the Office of the Treaty Commissioner.

Library and Archives Canada Cataloguing in Publication

Teaching treaties in the classroom : a treaty resource guide for kindergarten to grade 6 / Office of the Treaty Commissioner.

Contents: Since time immemorial : a treaty resource guide for kindergarten — The lifestyles of the First Nations peoples before and after the arrival of the newcomers : a treaty resource guide for grade 1 — The numbered treaties in Saskatchewan : a treaty resource guide for grade 2 — The First Nations and the newcomers settle in what is now known as Saskatchewan : a treaty resource guide for grade 3 — The Indian Act of 1876 was not part of treaty : a treaty resource guide for grade 4 — The First Nations struggle to be recognized : a treaty resource guide for grade 5 — Revival of the treaty relationship, living in harmony : a treaty resource guide for grade 6

ISBN 978-0-9782685-1-0 (kindergarten).— ISBN 978-0-9782685-2-7 (grade 1).

— ISBN 978-0-9782685-3-4 (grade 2).— ISBN 978-0-9782685-4-1 (grade 3).

— ISBN 978-0-9782685-5-8 (grade 4).— ISBN 978-0-9782685-6-5 (grade 5).

— ISBN 978-0-9782685-7-2 (grade 6)

1. Native peoples—Canada—Treaties—Study and teaching (Primary).
2. Native peoples—Canada—Treaties—Study and teaching (Elementary).
3. Native peoples—Canada—Study and teaching (Primary). 4. Native peoples—Canada—Study and teaching (Elementary). I. Canada. Office of the Treaty Commissioner

E78.C2T37 2008

971.004'97

C2008-903928-9

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.

Printed in Canada
August 2008

PREFACE

Welcome to the *The First Nations and the Newcomers Settle in What is Now Known as Saskatchewan: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 3*. 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 3* 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 3*.

The *Treaty Resource Guide for Grade 3* 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 3* and the Treaty Resource Kit are designed to help teachers and students learn about the treaty relationship as their first step toward understanding the role of treaties in our history, our society and our future. Our greatest hope is that this enhances the ability of our education system to build understanding and social harmony between First Nations and other communities and individuals.



Honourable Bill McKnight, P. C.
Treaty Commissioner

ACKNOWLEDGEMENTS

The First Nations and the Newcomers Settle in What is Now Known as Saskatchewan: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 3 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 3* development work began in 2005 and the first rough draft was made available to the Gathering of the Treaty Learning Network of Elders and Teachers in March 2006. During that gathering, participants provided feedback on the material, which was then redrafted by Iron Alliance Consultants – Greg and Brenda Stevenson, through joint efforts of the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, as well as others. Another draft was prepared by September 2006 and a second draft was completed in March 2007.

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

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

The following teachers piloted the material:

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

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

Grade 2 – Donna Autet, Chief Mistawasis School, Saskatoon Tribal Council; Jeannine Pelletier-Banin, St. Augustine Community School, Regina Catholic Schools; Nicole Gursky, Bishop Pocock School, Greater Saskatoon Catholic Schools.

Grade 3 – Bev Buchan, St. Augustine Community School, Regina Catholic Schools; Leah Missens, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Maureen Gawley, Lakeridge School, Saskatoon Public Schools.

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

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

Grade 6 – Delphine Severight, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Leslie 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.

TABLE OF CONTENTS

OVERVIEW	9
Kindergarten to Grade 6: Themes and Topics	10
Ministry of Education Curriculum Links: Foundational Objectives	11
Principles of the Adaptive Dimension	13
INTRODUCTION TO GRADE 3	14
Themes & Grade 3 Topics	17
Treaty Essential Learnings	17
Teacher Resources	18
List of Appendices	19
TOPIC ONE: First Nations Reserves and the Settlement of the Newcomers on the Land	20
Concept	20
Learning Objectives	20
Teacher Information	20
Activities	23
TOPIC TWO: The First Nations Agree to Share the Land	25
Concept	25
Learning Objectives	25
Teacher Information	25
Activities	28
TOPIC THREE: First Nations and Non-First Nations Peoples Benefit from Treaties	31
Concept	31
Learning Objectives	31
Teacher Information	31
Activities	35
TOPIC FOUR: The Spirit and Intent of Treaties	37
Concept	37
Learning Objectives	37
Teacher Information	37
Activities	40
GLOSSARY	43
BIBLIOGRAPHY	51
APPENDICES	55

A	Reasons for Treaties Between the First Nations and the British Crown	57
B	KWL Charts: The Lifestyles of First Nations Peoples and the Newcomers	61
C	The Lifestyle of First Nations Peoples as They Settled on Reserves	65
D	The Lifestyle of the Newcomers as They Settled on the Land	69
E	Comparison of the Lifestyles of First Nations Peoples and the Newcomers	73
F	How First Nations Peoples Helped the Newcomers	77
G	Contributions of First Nations Peoples and How They Helped the Newcomers	81
H	Map of "The First Nations in Saskatchewan (Language/Dialect Groups)	85
I	Map of "Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan"	89
J	Treaty Benefits for the First Nations and the Newcomers	93
K	The Spirit and Intent of Treaty	97
L	Treaty 6 Medal	101

OVERVIEW

This Grade 3 resource guide is part of the K – 6 *Teaching Treaties in the Classroom* resource material. A resource guide has been prepared for each grade from Kindergarten to Grade 6. Each is a self-contained guide designed to provide teachers with the material they need to teach about treaties. It also contains basic information from which teachers can develop their own materials and teaching approaches.

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

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

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

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

Each grade level has four topics. Each topic contains:

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

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

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 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

Heritage

Knowledge Objectives

Students will know that:

- experiences of the past help shape a community.
- a community's culture is expressed in part through its stories.

Skills/Abilities Objectives

Students will:

- identify and describe experiences of the past that helped shape a community.
- compare past and present lifestyles of a community.

Attitudes/Values Objectives

Students will:

- value the past experiences of various communities.

Interdependence

Knowledge Objectives

Students will know that:

- conflicts may be resolved using peaceful means.
- communities around the world have features that are interdependent.
- industries, services and agriculture help meet the needs and wants of a community.

Skills/Abilities Objectives

Students will:

- learn to resolve conflicts using peaceful means.
- identify and compare some components of various communities.

Attitudes/Values Objectives

Students will:

- value peaceful means of conflict resolution.
- appreciate the different ways communities meet needs and wants.

Decision making

Knowledge Objectives

Students will know that:

- making decisions is an integral part of life.
- rules and laws are made for specific reasons and may be changed.
- groups make decisions in different ways and for various reasons.
- decisions often result in change.

Skills/Abilities Objectives

Students will:

- identify and practise various effective decision-making strategies.
- make connections between rules/laws and their purposes.
- learn to work with a group to make decisions.
- identify and compare decisions that resulted in change .

Attitudes/Values Objectives

Students will:

- value peaceful decision-making processes.
- value rules/laws.
- appreciate decisions for positive changes.

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 3

This unit focuses on the relationship between the newcomers and First Nations peoples as they settled on the land now known as Saskatchewan. The Dominion of Canada became part of the British Commonwealth through the *British North America Act*, 1867. The Cree, Dene, Saulteaux and Nakota First Nations signed treaties with the British Crown, as represented by the Canadian government, between 1874 and 1906. The treaty relationship was based on good faith and was to be beneficial to all parties. They promised to uphold the treaty agreements “as long as the sun shines, the grass grows and the rivers flow.” Treaties 4, 5, 6, 8 and 10 gave the First Nations and the newcomers mutual benefits that would help them to live together in peace and harmony.

The students will review the reasons the British Crown and the First Nations had for wanting to make treaties with each other. The British Crown wanted to access land for the newcomers who would come there from countries across the Atlantic Ocean to farm. The Canadian government also wanted the land to build a railroad from coast to coast. This was part of the plan Canada’s first prime minister, Sir John A. Macdonald, had for building a nation: the newcomers and First Nations farmers in the West would supply grain to the East for export to other countries; the machinery the farmers needed would be supplied by factories in the East – and East and West would be connected by rail. The Crown also wanted to stop American expansion to the north, which included the land of the Cree, Dene, Saulteaux and Nakota First Nations. The British Crown wanted treaties to ensure peace and friendship between the British Commonwealth and First Nations. A war would be too costly and the loss of life too great for either group to fight over the land.

The Cree, Dene, Saulteaux and Nakota First Nations wanted a new way of making a living because the number of buffalo herds had declined on the Great Plains due to over-hunting for the fur trade and the commercial killing of buffalo to clear the land for the railroad. These nations also wanted medicines to help them to cure the many new diseases that came to this land with the newcomers. The First Nations’ leaders wanted their children, grandchildren and those unborn to have an education equal to that of the Europeans. They wanted to keep their traditional way of life. They wanted to continue to hunt, fish and trap for food, shelter and clothing. They wanted to ensure that they would be able to live as they had for thousands of years prior to the arrival of the newcomers.

The students will come to understand that the First Nations agreed to share the land

with the newcomers. The land was needed by the newcomers for farms, for timber for their houses, for grass to feed their animals and for planting their gardens. First Nations peoples were to be the only ones who could hunt and catch wild animals and fish because the First Nations were told at the time of treaty-making that the newcomers would bring their own animals from the lands across the ocean. First Nations peoples shared their knowledge of the land with these newcomers. Without their help, many newcomers would not have survived.

The students will realize that the First Nations and non-First Nations peoples mutually benefited from the treaties made in Saskatchewan. People often have the misunderstanding that non-First Nations peoples did not benefit from the treaties. The newcomers received many freedoms and the right to own land. Many newcomers came to this land because they were prosecuted in their homeland. They were able to begin anew. Today, non-First Nations peoples continue to enjoy the freedom to speak their languages, to associate with whomever they wish, to make a living and prosper, and to receive an education at the highest levels, if they so choose.

The students will learn that the newcomers and First Nations peoples lived side by side after the treaties were made. The First Nations were given tracts of land now called reserves where they were to become agricultural farmers and continue to live as they had before. The newcomers were given ownership of land to begin farming. First Nations peoples and the newcomers helped one another by sharing their knowledge and skills: First Nations peoples helped by sharing their survival skills and knowledge, as well as their intimate knowledge of the land and all it had provided in order for them to live; the newcomers helped by sharing their knowledge and skills in agricultural farming, and how to use different tools and machinery.

The students will realize that First Nations peoples have made many positive contributions to Canadian society and to the world, such as: indigenous knowledge of land, natural resources, medicines and plants, language, geographical names, foods and vegetables.

The students will become aware that almost immediately following the treaties in the 1880s the Canadian government, representing the British Crown, began to ignore its treaty promises to First Nations peoples. First Nations peoples believe that the spirit and intent of the treaties were not adhered to by the British Crown and the Canadian government.

Several misunderstandings occurred during negotiations because of language and cultural barriers between the British Crown and the Cree, Dene, Saulteaux and Nakota nations. The spirit and intent of the treaties from a First Nations' perspective were either ignored or misunderstood. Today, First Nations peoples continue to put forth the spirit and intent of treaties from their perspectives. Until the spirit and intent of treaties are recognized and acknowledged, there will continue to be misunderstandings about the treaty agreement made in Treaties 4, 5, 6, 8 and 10 in Saskatchewan. These issues need to be resolved through treaty discussions between the Federation of Saskatchewan Indian Nations and the Government of Canada.

The students will gain an understanding that the treaties were foundational agreements entered into for the purpose of providing the parties with the means of achieving survival and stability, anchored on the principle of mutual benefit. These arrangements would in turn make possible a continuing means of livelihood for the citizens represented by the parties. The relationship between the Treaty First Nations and the Crown is one in which the parties have both benefits and responsibilities with respect to one another. The treaties created mutual obligations that were to be respected by both parties. Treaty-making established a basis for mutual benefit, and provided for the security, peace and good order of all citizens within the treaty territory.

http://www.otc.ca/TreatyIssues_Chapter_5.htm

(Accessed 05/05/08)

THEMES

GRADE 3 TOPICS

Relationships:	First Nations Reserves and the Settlement of the Newcomers on the Land
Traditional Teachings:	The First Nations Agree to Share the Land
History:	First Nations and Non-First Nations Peoples Benefit from Treaties
Treaties:	The Spirit and Intent of Treaties

TREATY ESSENTIAL LEARNINGS

1. The Cree, Dene, Saulteaux and Nakota nations entered into treaties with the British Crown. There are five Numbered Treaties in Saskatchewan. The five treaty areas cover Saskatchewan's entire land base.
2. We are all treaty people.
3. The treaties benefit all people in Saskatchewan. The fulfillment of the treaties provides for good relations between the First Nations and non-First Nations peoples in Saskatchewan.
4. Learning about the treaties in Saskatchewan will provide a foundation for building a harmonious future for Saskatchewan people. Understanding the treaties will promote social harmony. Building social harmony is accomplished through respect, understanding and knowledge about the treaties in Saskatchewan.
5. Treaty promises made to the First Nations were: physical survival of their nations, peaceful relations with the newcomers, respect for their cultural and spiritual survival as distinct nations; preservation of their distinctive languages and traditions, and a transition to a new lifestyle through farming and education to make a new living.
6. Treaty promises made to the British Crown were: access to land to build a railway across the prairies and for the newcomers to become farmers, assistance in stopping American expansion to the north, and peace for future newcomers.
7. The First Nations had a spiritual relationship with the land and all that it provided them for survival. The First Nations agreed to share their land with the newcomers. The First Nations believed that the land could not be "sold," only shared with one another and the newcomers.
8. The treaties are written agreements between the Crown and the First Nations; the First Nations believe that they are more than written documents; they are sacred tri-lateral agreements between Canada, the First Nations and the Creator.
9. The treaties are permanent foundational agreements based on two worldviews: the oral traditions of the First Nations peoples and the written traditions of the British Crown, who represented the newcomers.
10. All Saskatchewan people are treaty people and continue to receive numerous benefits from the treaty agreements.
11. There is no expiration date on the treaties. The leaders who negotiated the treaties spoke about "children yet unborn"; they wanted the agreements to reflect the changing realities for the generations to come. Treaties will last "as long as the sun shines, the grass grows and the rivers flow."
12. The First Nations were excellent environmentalists and lived in harmony with nature. They taught the newcomers survival skills because the newcomers found it difficult to exist in the harsh conditions of the prairies.
13. Treaty First Nations expected to retain responsibility for the transmission of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities and future generations. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice. They would respect the laws of the British Crown, and in return, the Crown would respect the authority of the First Nations in matters of governance over their own lands and people.
14. First Nations peoples believe that language and cultural barriers contributed to misunderstandings during treaty negotiations. Much of the spirit and intent of treaties was lost or misrepresented. The spirit and intent of treaties must be understood and acknowledged to give full meaning and understanding of Saskatchewan treaties.

TEACHER RESOURCES

Books:

Cardinal, H. & Hildebrandt, W. *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations*. Calgary: University of Calgary Press. 2000.

Kalman, Bobbie. *Native North American Foods and Recipes: A Bobbie Kalman Book*. Crabtree Publishing Company. 2006. ISBN 0-7787-0475-0.

Indian and Northern Affairs Canada. *Claire and her Grandfather*. INAC Publishing. 2000. Public Enquiries, Fax: 819.953.3017 or e-mail www.learningcircle@inac.gc.ca

Price, R. *Legacy: Indian Treaty Relationships*. Edmonton, Alberta: Plains Publishing, Inc. 1991.

Trottier, Maxind. Mantha, John. *Storm at Batoche*. Fitzhenry & Whiteside. 2000. ISBN 1-55005-103-2

Large Maps & Posters:

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

Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”

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

LIST OF APPENDICES

- A Reasons for Treaties Between the First Nations and the British Crown
- B KWL Charts: The Lifestyles of First Nations Peoples and the Newcomers
- C The Lifestyle of First Nations Peoples as They Settled on Reserves
- D The Lifestyle of the Newcomers as They Settled on the Land
- E Comparison of the Lifestyles of First Nations Peoples and the Newcomers
- F How First Nations Peoples Helped the Newcomers
- G Contributions of First Nations Peoples and How They Helped the Newcomers
- H Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”
- I Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
- J Treaty Benefits for the First Nations and the Newcomers
- K The Spirit and Intent of Treaty
- L Treaty 6 Medal

TOPIC ONE: First Nations Reserves and the Settlement of the Newcomers on the Land

CONCEPT

The British Crown negotiated with the Cree, Dene, Saulteaux and Nakota nations to gain access to the land and in return, they provided reserves for the exclusive use of First Nations peoples. Once the British Crown gained access to the land, they advertised abroad for settlers to come to this new land of opportunity. Many newcomers came to gain ownership of land for farming and to enjoy the many freedoms they could not enjoy in their homelands. First Nations peoples helped the newcomers survive by sharing their knowledge about the plants, animals and how to survive on the land.

LEARNING OBJECTIVES

1. The students will come to understand why First Nations peoples were promised tracts of land called reserves in the treaty agreements made in Saskatchewan.
2. The students will gain knowledge about the changes in the lifestyles of Plains First Nations peoples when they began to settle on reserves.
3. The students will gain knowledge about the lifestyles of the newcomers as they settled on the land.
4. The students will review the reasons the newcomers came to this land to settle and become farmers.
5. The students will recognize that it was very hard for the newcomers to survive on the land.
6. The students will gain understanding about the knowledge and skills regarding the land that First Nations peoples shared with the newcomers.
7. The students will compare the lifestyles of the First Nations peoples and the newcomers.

TEACHER INFORMATION

First contact between the First Nations and the newcomers was with 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 to them prior to the arrival of the newcomers.

As the newcomers moved westward, land became a major issue for the newly formed Canadian government. Treaty talks led to the formation of the First Nations reserve system

and the sharing of the land with the newcomers for agricultural purposes.

The First Nation reserve system was set up by the British Crown mainly to protect the land and livelihood of First Nations peoples. The newcomers were rapidly coming to what is now Saskatchewan and in some cases were dishonest in their dealings with First Nations peoples. The British Crown promised to protect the First Nations from the unscrupulous newcomers by moving the First Nations peoples onto reserved parcels of land called reserves. Putting aside tracts of land for First Nations peoples was part of the treaty agreements.

Many of the geographical locations of Saskatchewan cities and towns were once First Nations traditional dwelling places where they lived as sovereign nations with their own governance, economic and social systems. These places were home to First Nations bands where they practised their customs, culture and livelihood.

In the past, the First Nations' traditional communities were set in strategic geographical locations. These locations were chosen because of the food and shelter nature provided to the First Nations for their survival. First Nations peoples knew the land intimately because of their close and spiritual relationship with it. They knew where to find food, medicine and shelter. This knowledge would not only assist them when they settled on reserves but also assisted the newcomers as they struggled to survive on the prairies.

The First Nations acknowledged their need for education and training, especially in agriculture, because they realized their lifestyle was going through tremendous changes. They wanted to adapt to the change while retaining their traditional values and customs. Their main source of livelihood, the buffalo, was fast disappearing and created hard times for First Nations peoples. Not all First Nations peoples were starving, however. The Saulteaux from what is now east-central Saskatchewan were quite satisfied with their way of life and had no desire to make treaties with the British Crown. Eventually, they did make treaties to share the land with the newcomers and to maintain peaceful relations.

The newcomers arrived to settle and work the land to become farmers. Many experienced extreme hardships because they were not familiar with the environment. They did not have the knowledge and skills required to survive on the land. They quickly made alliances with First Nations peoples who lived in the area. The First Nations shared their skills and knowledge of the land, and how to survive on the sometimes harsh environment

of the prairies. In return, the newcomers shared their skills and knowledge of agriculture and the new technologies that came with this new way of making a living.

The North West Mounted Police (NWMP), a national police force, came into being in 1873 to act as a visible symbol of Canadian sovereignty against the United States, and to help preserve law and order in Manitoba and the Northwest Territories — particularly the region that is now known as Alberta and Saskatchewan. This police force helped First Nations peoples make the transition from a nomadic to a sedentary lifestyle on tracts of land called reserves. This police force is now known as the Royal Canadian Mounted Police (RCMP).

The following quote explains the type of relationship with the newcomers the First Nations envisioned, based on the treaty relationship formed when the treaties were negotiated and agreed to in Saskatchewan:

For Treaty First Nations in Saskatchewan, the historical basis of the rights of the newcomers arise from treaties made with the First Nations. The terms of those treaties define the mutual rights and responsibilities of both parties, and establish a political relationship between the First Nations and the Crown. From the perspective of Treaty First Nations, the rights of European newcomers in what is now the province of Saskatchewan -- such as rights to the use of lands and resources — stem not from the ‘doctrine of discovery’ or other European legal precepts, but rather from the treaties and the treaty relationship.

Treaty First Nations view treaties as more than agreements between governments: they are nation-to-nation agreements between the Crown and the Cree, Assiniboine, Saulteaux and Dene in present-day Saskatchewan. The status of these agreements is reflected in the diplomatic traditions practised at the time of treaty-making, through the use of sacred songs and ceremonies, the sacred pipe, drums and sweetgrass. Treaties have a spiritual foundation. Through ceremonies, symbols and songs, Treaty First Nations made a solemn commitment to uphold the terms of the treaty for ‘as long as the sun shines, the grass grows and the rivers flow.’

Although Treaty First Nations believe that treaties cannot be dissolved, changed or altered, they view treaties as living agreements, to be honoured in their ‘spirit and intent’ and in a contemporary context. Treaty First Nations drew upon family relationships to describe their relationship to the Crown. For them, family relationships by their very nature are enduring, and yet grow and change over time. So, too, would relations between Treaty First Nations and the Crown, requiring adjustments and renewal with each succeeding generation of children.

http://www.otc.ca/TreatyIssues_Chapter_5.htm (Accessed 05/05/08)

ACTIVITIES

1. Review the first contact between the newcomers and the First Nations in what is now known as Saskatchewan. The review will reinforce the idea that both the First Nations and the British Crown, who represented the newly-formed Canadian government, wanted to make treaties. The information in “Western North America” at <http://odawa.org/1beginnings/1Jwestern.php> (Accessed 07/05/08) will provide the information. The First Nations’ lifestyle began to go through drastic changes with the declining number of buffalo and new diseases brought to First Nations communities by the newcomers. Print out the information from “First Nations of the West 1840 – 1870” to “Violence in the Fur Trade.” Divide the students into groups and give each group one topic. Ask them to read and summarize the information and present the summary to the class.
2. To review the reasons the First Nations and the British Crown had for making treaties with one another, give the students a copy of the handout **“Reasons for Treaties Between the First Nations and the British Crown” (Appendix A)** and have students list the reasons why each party wanted to make treaties with the other. Have a classroom discussion about these reasons.
3. Explain to the students that the First Nations and the newcomers were to settle on the land and become farmers as part of the treaty agreements made between the British Crown and the First Nations in what is now Saskatchewan. First Nations peoples were given tracts of land called “reserves” and the newcomers were given land as well. The sharing of the land was a very important benefit for both First Nations peoples and the newcomers. Give the students the definition of “reserve” from this website “First Nations Reserves”: http://www.ainc-inac.gc.ca/pr/pub/atr/atr21_e.html (Accessed 07/05/08).
4. There are two main reasons why reserves were established. To find these reasons, go to “Reserve History” at: http://education.matawa.on.ca/upload/documents/as-the-river-flows_grade-3_first-nations-communities-reserves.pdf (Accessed 12/05/08). Read the information “Reserves” found at this site to the students http://www.albertasource.ca/treaty6/contemporary_life/reserves.html (Accessed 12/05/08).
5. The newcomers had many reasons to come to Canada. Go to the information “Coming to Canada” found at <http://www.saskschools.ca/~gregory/settlers1.html> (Accessed 12/05/08). Follow the newcomers’ journey across the ocean and to the prairies by reading the information found at this website.
6. Brainstorm with the students to list what they know about the life of First Nations peoples and the newcomers (also called homesteaders and/or pioneers). Let the students know they will be calling the homesteaders/pioneers “the newcomers” throughout the unit. Create two KWL charts on the board and hand out to the students the **“KWL Charts: The Lifestyles of First Nations Peoples and the Newcomers” (Appendix B)** and have the students fill in their charts as you fill in the chart on the board. This will be useful when you discuss what they learned after the lesson is complete.

7. Divide the students into groups of four to research the lifestyles of the newcomers and First Nations peoples as they settled on the land. Go to the following websites to find out about the newcomers' and the First Nations' way of life a long time ago. Compare the lifestyles of both cultures as they lived together on the prairies. The First Nations helped the newcomers adjust to life on the prairies. Use the following student pages: **"The Lifestyle of First Nations Peoples as They Settled on Reserves"** (Appendix C) and **"The Lifestyle of the Newcomers As They Settled on the Land"** (Appendix D).

Print out the pages from these two sites and hand them out to students to find the answers for their assignment: "Early Days – Homesteaders" at <http://www.saskschools.ca/~gregory/intro.html> (Accessed 12/05/08) and "The Plains Indians" at <http://www.saskschools.ca/~gregory/firstnations/index.html> (Accessed 12/05/08). Once the charts have been filled in, ask the students to fill in the Venn diagram on the handout **"Comparison of the Lifestyles of First Nations Peoples and the Newcomers"** (Appendix E).

8. Have the groups find out the many ways First Nations peoples helped the newcomers to survive. Discuss with the class the new environment the homesteaders would have experienced when they came to the prairies. Talk about how First Nations peoples have lived on the land for thousands of years. They knew the land and knew how to survive. Print out the "Ways the Indian Peoples helped the Settlers" from <http://www.saskschools.ca/~gregory/first.html> (Accessed 12/05/08) and ask them to fill out the handout **"How First Nations Peoples Helped the Newcomers"** (Appendix F).

9. Implement the "Pioneer Quilting Bee Lesson Plan" http://www.trentu.ca/academic/education/schoolofed/esa/ideas/lessons/Pioneer_Quilting_Bees_Lesson_Plan_G3.pdf (Accessed 07/05/08) to give students a glimpse of the lifestyle of the newcomers. Follow the steps outlined in the lesson plan.

10. Go to "Homes of the Past: Mistawasis First Nation" to study the homes of First Nations peoples — from the tipi to present-day housing — at this website: <http://www.scs.sk.ca/saskatoon100/teachers/harmonybinder/Homes%20of%20the%20Past%20-%20Mistawasis%20First%20Nation.pdf> (Accessed 12/04/08).

11. The following sites will answer many questions students may have regarding First Nations peoples. "Frequently Asked Questions" at <http://www.ainc-inac.gc.ca/pr/pub/ywtk/index-eng.asp> (Accessed 12/05/08) and "Frequently Asked Questions about Aboriginal Peoples" at http://www.ainc-inac.gc.ca/pr/info/info125_e.html (Accessed 12/04/08).

12. To teach the students about First Nations reserves today go to "First Nations Communities: Reserves" pages 16-20 at http://www.ainc-inac.gc.ca/ks/pdf/e_guide2.pdf (Accessed 07/05/08), a lesson from "The Learning Circle: Classroom activities on First Nations in Canada – Ages 8 to 11." Another lesson, "First Nations Communities – Reserves" can be used as well: <http://www.literacycommunity.com/grade3/firstnations/reserves.htm> (Accessed 07/05/08).

TOPIC TWO: The First Nations Agree to Share the Land

CONCEPT

The Cree, Dene, Sauteaux and Nakota First Nations agreed to share the land when they made treaties with the British Crown in what is now Saskatchewan. There have been misunderstandings about the agreements to share the land. The First Nations believed that the Creator gave them the land for their use and protection, and that the land could not be owned by anyone. The British Crown believed it accessed title to the land for the use of the newcomers, and for building a nation from coast to coast.

LEARNING OBJECTIVES

1. The students will gain knowledge about First Nations peoples and their relationship with the land.
2. The students will become aware of the First Nations' belief that the land was given to them by the Creator.
3. The students will come to understand that the First Nations did not sell the land to the British Crown, they agreed to share the land with the newcomers.
4. The students will have the opportunity to appreciate the value of the First Nations' contributions and how the newcomers depended on First Nations peoples for their survival.
5. The students will gain knowledge of some contributions made by First Nations peoples, which include knowledge, skills, land, natural resources, medicines and plants, language, geographical names, foods and vegetables such as pumpkins, corn, beans and squash.
6. The students will realize that bannock comes from Métis people not First Nations peoples.

TEACHER INFORMATION

The first contact between the First Nations and the newcomers was with the 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. The First Nations traded furs for European goods that were not otherwise available to them.

The First Nations in Saskatchewan who signed treaties with the British Crown have consistently maintained that they did not give up their relationship to the land or title to

the land. They agreed to share the land with the Crown and the newcomers who would come to their territories. The First Nations made treaties with each other prior to the arrival of the newcomers. They entered treaties with the Crown on the same basis they entered into treaties with one another. They made treaties to reinforce and maintain their sovereignty as nations and they established familial relationships among nations. Through treaty-making, the First Nations affirmed their nationhood and their rights to their hunting, fishing, trapping and gathering territories. The treaties were sacred agreements which established kinship and trust between the nations. The report of the Royal Commission on Aboriginal Peoples affirmed the First Nations' nationhood and their relationship to the land when it said:

When our peoples entered into treaties, there were nations of peoples. And, people always wonder why, what is a nation? Because only nations can enter into treaties. Our peoples, prior to the arrival of the non-indigenous peoples, were under a single political society. They had their own languages. They had their own spiritual beliefs. They had their own political institutions. They had the land base, and they possessed historic continuity on this land base.

Within these structures, they were able to enter into treaties amongst themselves as different tribes, as different nations on this land. In that capacity, they entered into treaty with the British people. So, these treaties were entered into on a nation-to-nation basis. That treaty set out for us what our relationship would be with the British Crown and her successive governments.

Regena Crowchild
President, Indian Association of Alberta
Edmonton, Alberta, 11 June 1992

Aboriginal Rights and Title: Sharing, Not Extinguishment

Nothing is more important to treaty nations than their connection with their traditional lands and territories; nothing is more fundamental to their cultures, their identities and their economies. We were told by many witnesses at our hearings that extinguishment is literally inconceivable in treaty nations' cultures. For example, Chief François Paulette testified:

In my language, there is no word for 'surrender.' There is no word for 'surrender.' I cannot describe 'surrender' to you in my language. So how do you expect my people to put their X on 'surrender'?

Chief François Paulette
Yellowknife, Northwest Territories
9 December 1992

The treaty nations maintain with virtual unanimity that they did not agree to extinguish their rights to their traditional lands and territories but agreed instead to share them in some equitable fashion with the newcomers. The presentation of Chief George Fern of Fond du Lac First Nation

community is representative:

We believe the principle of sharing of our homeland and its natural resources is the basis of the treaty arrangements, not surrender or extinguishment. Accordingly, the concepts of resource co-management and revenue sharing from the Crown lands and resources are the proper forms of treaty implementation. Such arrangements would provide a significant economic basis for self-government, and would provide First Nations with the ability to protect and benefit from Mother Earth.

Chief George Fern
Prince Albert Tribal Council
La Ronge, Saskatchewan, 28 May 1992

Excerpts from the Royal Commission on Aboriginal Peoples, 1999.
http://www.ainc-inac.gc.ca/ch/rcap/sg/sh6_e.html (Accessed 12/07/08)

The First Nations were well adapted to the natural environment: they were knowledgeable about the geography of the land; they were experts at hunting, trapping and gathering food; they knew how to survive the harsh winters; they had a special relationship with the land and they respected all living things. As natural conservationists, they used only what was necessary for survival and did not abuse the land, nature or the environment.

Before the newcomers arrived in Western Canada, there were no empty lands. The First Nations peoples lived, traveled, hunted, fished and gathered food in what are now the provinces of Manitoba, Saskatchewan, Alberta and British Columbia. The land included sacred places where their ancestors are buried and religious rites were conducted.

First Nations peoples used plants, animals and other resources carefully so that their children and grandchildren would be able to use them as well. They cared for these resources as a way of respecting the land which they believed the Creator gave them; therefore, they treated the resources and took what it had to offer as gifts. First Nations peoples realized their relationship to the land gave them the big responsibility of caring for the natural resources.

The First Nations have a strong connection to the past. A basic principle of the First Nations' beliefs and way of life is the value placed on connecting to the past as they look to the future. Tradition is important to First Nations peoples, and although they cannot completely return to their traditional lifestyle, knowledge of their history and past lifestyle offers details regarding their identity and continues to provide a sense of security and cultural pride.

The First Nations have strong oral traditions; knowledge has been orally passed on from generation to generation for thousands of years. The process of education is a lifelong pursuit requiring patience, introspection, mistakes, sacrifices and spirituality. The gaining of knowledge starts during childhood and continues until death; it is attained through experiential learning and oral teachings. Family members are involved in passing on skills and wisdom, however, Elders serve as the primary teachers of life's necessary lessons. The traditional education process has always focused on human experience as the best teacher. The learning process is a personal journey requiring the use of the mind, heart, body and spirit. Behaviour, attitudes and worldview are best learned through observation of others and nature.

ACTIVITIES

1. Read excerpts from pages 62 - 67 "Treaty Land-Sharing Arrangements" in *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations* (OTC Treaty Kit). Some of the oral accounts from the Elders affirm that First Nations peoples did not give up or sell the land at the time of treaty-making with the British Crown.
2. Go to: http://www.stf.sk.ca/services/stewart_resources_centre/online_catalogue_unit_plans/elementary_unit_plans/pdfs/P100_20.pdf to print out the Grade 3 Identity Unit on "Geographical Regions of Saskatchewan." Have students study the land in their province to become aware of the wealth of resources the newcomers enjoyed when they came to this land. These resources continue to be important today.
3. Discuss the connection with and respect for the land and resources held by First Nations peoples prior to the arrival of the newcomers. Remind the students that the First Nations believe the Creator put them on this land and provided them with everything they would need to survive and live happy and fulfilling lives. When the newcomers came to this land, the First Nations shared the bounties of the land with them. There were many natural resources provided by the land so that both the First Nations and the newcomers could survive. Have students work in groups to learn about the foods First Nations peoples lived on before the arrival of the newcomers. Ask them if they continue to enjoy these foods today.

Give each group one of these topics: 1) Hunting, Fishing and Trapping, 2) Food From Fields and Forests, 3) Maple Syrup and Wild Rice, 4) Crops and Vegetables. Ask the students to identify how the newcomers and First Nations peoples shared food with one another. Ask them to make a list of these contributions and how the First Nations helped the newcomers by filling out the chart "**Contributions of First Nations Peoples and How They Helped the Newcomers**" (Appendix G).

Have the students research information for their topics in the following:

- *Native North American Foods and Recipes* by Bobbie Kalman as well as the following websites:

- “Chances are that it’s Aboriginal: A Conversation about Aboriginal Foods”
<http://www.ainc-inac.gc.ca/ks/pdf/food.pdf> (Accessed 12/05/08)
 - “Aboriginal Themed Lesson Plans – Contributions K – 4”
http://www.saskschools.ca/curr_content/aboriginal_res/ (Accessed 12/05/08)
 - Preparing Food – Archival pictures
http://www.saskschools.ca/curr_content/aboriginal_res/ (Accessed 12/05/08)
 - Go to “Contributions,” then “First Nations Contributions” and play the game
http://www.saskschools.ca/curr_content/aboriginal_res/ (Accessed 12/05/08)
 - Go to “Jigsaws,” then “Wild Rice”
http://www.saskschools.ca/curr_content/aboriginal_res/ (Accessed 12/05/08)
 - Read “Claire and her Grandfather,” produced by Indian and Northern Affairs Canada (INAC)
http://www.ainc-inac.gc.ca/ks/cgf/index_e.html (Accessed 12/05/08)
4. Continue to discuss the contributions the First Nations have made to society. Tell them that many towns and cities in Canada and Saskatchewan have names derived from First Nations languages. Ask them to locate some of these towns and cities on the map: **“The First Nations of Saskatchewan Language/Dialect Groups” (Appendix H)**
- “Aboriginal Place Names”
http://www.ainc-inac.gc.ca/pr/info/info106_e.html (Accessed 12/05/08)
 - “Aboriginal Place Names in Canada”
<http://www.lowchensaustralia.com/names/canabor.htm> (Accessed 12/05/08)
5. The Métis lived alongside the First Nations peoples and the newcomers. They also have made contributions to society. One of the contributions was “bannock.” Many people think this bread originated with the First Nations but it came from the Métis. Read *Storm At Batoche* by Maxine Trottier and John Mantha to find out about the origins of bannock. The majority of First Nations families make bannock on a regular basis so it has become part of the First Nations cultures today.
6. Have the students make a buffalo robe from brown paper and write a “skin story” with the symbols used by First Nations in the past. Follow the directions to prepare a brown paper grocery bag for this activity.
- “Buffalo Hides Lesson” <http://www.dickblick.com/multicultural/buffalohides/> (Accessed 12/05/08)
 - “Make Your Own Buffalo Hide Painting”
http://www.americanhistory.si.edu/kids/buffalo/mypainting_frmset.html (Accessed 12/05/08)
 - “Key to the Buffalo Hide Paintings”
<http://www.americanhistory.si.edu/kids/buffalo/hideactivity/key/index.html> (accessed 12/05/08)
7. Students can write a story on how the First Nations shared the land and resources with the newcomers or how the newcomers shared their knowledge and skills with First Nations peoples to help them adapt to their new way of life.

8. Ask the students to discuss First Nations oral traditions. Have them conduct research on the internet to answer these questions:

- 1) What is oral history (oral tradition)?
- 2) What is oral history's role in First Nations culture?
- 3) How is oral history related to the treaties of Saskatchewan?
- 4) How is oral history used today?

Some sites to visit are:

- "Facts on Oral History"
http://www.indianclaims.ca/pdf/facts_oralhistory_2005.pdf (Accessed on 12/05/08)
- "Legends and Stories a Part of Oral History"
<http://www.ainc-inac.gc.ca/ks/pdf/story.pdf> (Accessed on 12/05/08)

TOPIC THREE: First Nations and Non-First Nations Peoples Benefit from Treaties

CONCEPT

The Numbered Treaties 4, 5, 6, 8 and 10 in Saskatchewan contain certain expectations and obligations for the First Nations and the British Crown. These treaties provided a means to make possible a livelihood for both First Nations peoples and the newcomers. First Nations peoples and the newcomers were to receive mutually beneficial provisions from these treaty agreements. These treaty benefits continue to be enjoyed by the citizens of Saskatchewan. Unfortunately, First Nations peoples have not received the full benefits as agreed upon by the British Crown, now the Canadian government.

LEARNING OBJECTIVES

1. The students will gain knowledge about Treaties 4, 5, 6, 8 and 10 in Saskatchewan.
2. The students will be able to identify the treaty benefits for First Nations peoples in Saskatchewan.
3. The students will be able to identify the benefits the newcomers received through the treaty agreements.
4. The students will be able to identify the benefits received by the British Crown through the treaties.
5. The students will gain an understanding that treaty benefits flow equally to all First Nations peoples in Saskatchewan living in Treaty 4, 5, 6, 8 and 10 areas.

TEACHER INFORMATION

When the Dominion of Canada was created in 1867 through the *British North America Act*, 1867, the newly-formed Canadian government wanted to settle the newcomers in what is now Saskatchewan. The Dominion acquired land from the Hudson's Bay Company (HBC) in 1870 without the knowledge of First Nations peoples. It angered First Nations peoples when they received reports that the HBC had sold what First Nations peoples considered to be their lands. The First Nations stopped the surveyors and the newcomers were sent back, putting the government's plans for peaceful settlement in the West in jeopardy. Canada was also facing outside pressures from Americans who also wanted the land in what is now known as Saskatchewan.

At the time, the First Nations were suffering from the impact of the fur trade and the commercial harvesting of buffalo and other wildlife, and were beginning to realize that their

way of life and their means of livelihood were threatened. They wanted to maintain peace and the security of their livelihood, and were confident their concerns would be resolved in treaty negotiations.

The British Crown, now the Canadian government, established agreements for peaceful co-existence for the citizens of what is now Saskatchewan when they made treaties with the Cree, Dene, Sauteaux and Nakota nations. The federal government wanted access to land and to provide a peaceful way of life for the newcomers, and decided to enter into treaty negotiations with the First Nations peoples. In Saskatchewan, all people, whether First Nations or non-First Nations, have treaty benefits that allow them to live with social, physical, spiritual, mental and economic human rights. These rights were established in the agreements made in Treaties 4, 5, 6, 8 and 10. The British Crown negotiated with the chiefs and headmen of the Cree, Dene, Sauteaux and Nakota First Nations bands on behalf of their respective peoples:

The treaty agreements were beneficial to the newcomers as well as to the British Crown. Through these treaty negotiations, the newcomers received ownership of lands for settlement, farming, railways, mining and development. They and their future generations gained many freedoms they would not have enjoyed in their homelands. These benefits continue to be enjoyed today. These freedoms include, but are not limited to, the following: freedom to worship, freedom to associate with anyone they wished, freedom to practise their cultural beliefs and values, freedom to speak their languages, freedom to attain education to the highest levels, freedom to own land, freedom to have their own political view about governments, freedom to vote in elections, freedom to decide if they wanted to serve in the army, freedom to live in clean and unpolluted rural and urban centres and the freedom to live wherever they wanted on the vast lands of the prairies, etc...

The British Crown received peaceful settlement in the West, westward expansion at negligible cost, protection from American invasion and was able to prevent costly wars with the First Nations peoples.

Through the treaty negotiations with the British Crown, First Nations peoples were left only a small part of their lands. The First Nations believe that they agreed to share the land in exchange for guarantees that some lands would be reserved for them and that many goods and services would be provided to them by the British Crown, now the Canadian government.

The First Nations negotiated provisions such as: physical survival, peaceful relations, respect for culture and spiritual survival, and the transition to a new lifestyle. First Nations leaders realized their people needed assistance for the transition so they negotiated for education benefits, health benefits, agriculture and a new economic base. These benefits included the promise that their way of life would not be disturbed. They were to have the freedom to practise their traditions and to maintain traditional societies. The Office of the Treaty Commissioner described the nature of the treaty relationship and the purpose of treaty-making by putting forth the common understandings from the Exploratory Treaty Table.

The Nature of the Treaty Relationship

- Treaty-making included the customs of the First Nations and the Crown (both parties to treaty) and created a fundamental political relationship between Treaty First Nations and the Crown.
- Treaties gave shape to this relationship, creating obligations and expectations on both sides.
- The treaty-making process involved the exchange of solemn promises, based on mutual respect for the spiritual and traditional values of the other. The Crown and the First Nations entered into the agreements freely and of their own accord as the best possible means of advancing their respective interests.
- In entering these agreements, the Crown and the First Nations recognized each other's authority and capacity to enter into treaties on behalf of their own people.
- The treaty parties acknowledged the solemnity of Treaty.
- The treaty-making process includes the principle of maintaining the honour of the Crown and the honour of Treaty First Nations in maintaining the treaty relationship. Equally important were the conduct and behaviours of the parties to honour and respect the commitments made in the treaties.

Purpose of Treaty-making

- Treaties were to provide for peace and good order between the parties and among the First Nations.
- Treaty-making was a way to build lasting and meaningful alliances between the Crown and the First Nations that would foster the future well-being of the people they represented.

- Treaties were foundational agreements entered into for the purposes of providing the parties with the means to achieve survival and stability, anchored on the principle of mutual benefit.
- The relationship between the First Nations and the Crown is one in which both parties receive benefits from and create responsibilities to each other. The treaties created mutual obligations that were to be respected by the parties.

"Some Common Understanding from the Treaty Table"
<http://www.fsin.com/treatygovernance/treatytable.html> (Accessed 12/05/08)

Each treaty outlines the provisions and promises made and agreed to for First Nations peoples. For instance, some treaties differ in the amount of land set aside for First Nations peoples. The provisions in these treaties flow equally across Numbered Treaties 1 - 11. This means that all First Nations peoples receive equal benefits regardless of the treaty they are identified with. All treaty promises are treated the same by the Canadian government. The Dakota and Lakota people who live in Saskatchewan receive these benefits as well, despite the fact that they did not make treaty with the British Crown. They are called “status” Indians, not “treaty” Indians.

ACTIVITIES

1. Hand out the “Treaty Backgrounder” at http://www.otc.ca/pdfs/Treaty_Backgrounder.pdf (Accessed 12/05/08) and read with the students the information regarding the treaties in Saskatchewan. Emphasize the treaty provisions for First Nations peoples in each of the treaties. Use the map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix I) to point out where each treaty took place and the particular area it covers. Ask the students if there is an area in Saskatchewan that is not covered by a treaty. The answer is NO. Show the students where you live (Regina, Saskatoon, Mistawasis First Nation, Pasqua First Nation. etc...) and say the following:

“I live in _____. _____ is in the Treaty _____ area, so I am a Treaty _____ person. I am part of Treaty _____.

Go on and ask the students where they live and show them the treaty area they live in. Have them say:

I live in Treaty _____ area and I am a Treaty _____ person. I am part of Treaty _____.

End by saying “We are all treaty people.

2. Hand out a map of Saskatchewan and the map “The First Nations of Saskatchewan (Language/Dialect Groups)” (Appendix H) showing where First Nations are located. Discuss the diversity of the First Nations in Saskatchewan, and their linguistic and language groups. Ask them to find a Cree (Plains, Swampy and Woodlands), Dene, Saulteaux, Nakota, Dakota and Lakota First Nation. Using the Saskatchewan map, have students locate their home and towns within the Numbered Treaty area. Ask them what First Nation reserve(s) are located nearest to them. Ask students to use the map in Activity #1 to find the treaty sites where each of the treaties was signed. Go to “Aboriginal Themed Lesson – Treaties” at : http://www.saskschools.ca/curr_content/aboriginal_res/ (Accessed 12/05/08) for word searches and mapping on treaties in Saskatchewan.

3. You will need to conduct this lesson where the students have access to the internet. Display the map “The First Nations in Saskatchewan (Languages/Dialect Groups)” (Appendix H) and ask students to go to the following sites to answer the interactive quiz to find reserves in each of the treaty areas.

“Using the Treaty Map”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/trtmap.htm (Accessed 22/06/08)

“Map Activity Treaty #6”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/mapact1.htm (Accessed 22/06/08)

“Map Activity Treaty #4”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/mapact2.htm (Accessed 22/06/08)

“Map Activity Treaty 8”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/mapact4.htm (Accessed 22/06/08)

“Map Activity Treaty #5”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/mapact3.htm (Accessed 22/06/08)

“Map Activity Treaty #10”

http://www.saskschools.ca/curr_content/aboriginal_res/lo/mapact5.htm (Accessed 22/06/08)

4. Let the students know that the Numbered Treaties 2, 4, 5, 6, 8 and 10 cover all of Saskatchewan and are formal agreements that create a relationship between the Crown (Canadian government) and the First Nations. As a result, each party has certain expectations and obligations, both clear and understood. In Saskatchewan, the treaties contained benefits for both the newcomers and the First Nations. These benefits are still valid today. The First Nations and non-First Nations peoples in Saskatchewan continue to have treaty benefits that will last “as long as the sun shines, the grass grows and the rivers flow.”
- Give each student the handout “**Treaty Benefits for the First Nations and the Newcomers**” (Appendix J).
 - Divide the students into five groups and give each group a treaty in Saskatchewan (Treaty 4, 5, 6, 8 and 10).
 - Hand out copies of pages 54 – 57 from *Legacy: Indian Treaty Relationships* by Richard Price for a table that lists the First Nations treaty benefits in each of the Numbered Treaties. The OTC websites <http://www.otc.ca/FAQ.htm> and http://www.sasklearning.gov.sk.ca/docs/social/law30/unit01/01_05_sh.html contain information about the treaties through the answers to the Frequently Asked Questions regarding the Saskatchewan treaties.
 - Find the treaty benefits for Canadian and Saskatchewan citizens at these sites: “Frequently Asked Questions” http://www.otc.ca/ABOUT_TREATIES/FAQs/ and “Coming to Canada” <http://www.saskschools.ca/~gregory/settlers1.html>

Change the list of reasons newcomers had for coming to Canada into treaty benefits. The newcomers received many freedoms (freedom to worship, freedom to associate with anyone they wished, freedom to practise their cultural beliefs and values, freedom to speak their languages, freedom to attain education to the highest levels, freedom to own land, freedom to have their own political view about governments, freedom to vote in elections, freedom to decide if they wanted to serve in the army, freedom to live in clean and unpolluted rural and urban centres and the freedom to live wherever they wanted on the vast lands of the prairies). Let the children know that these freedoms continue today and are still very important in the lives of Saskatchewan citizens.

NOTE: Explain to the students that all First Nations in Saskatchewan receive the same treaty benefits because the benefits from one treaty are transferable to all other Numbered Treaties. The benefits flow equally to each treaty. It is like there was only one treaty signed instead of 11 Numbered Treaties. The non-First Nations peoples in Saskatchewan have equal treaty benefits no matter in what Saskatchewan treaty area they live in.

5. Read the information and view these short videos on treaties with the students to find out why treaties were made in Western Canada.
- Video “Treaty 8”: http://www.abheritage.ca/alberta/audio/125_Treaties_P1.m3u (accessed 12/05/08)
 - Video: http://www.abheritage.ca/alberta/audio/130_Treaties_P2.m3u
 - Benefits of Treaty 6 medicine chest: http://www.albertasource.ca/treaty6/making_of_treaty6/revised_treaty_terms.html

TOPIC FOUR: The Spirit and Intent of Treaties

CONCEPT

A number of misunderstandings occurred at the time of treaty-making in what is now known as Saskatchewan. These misunderstandings were brought about by the different worldviews and languages used in treaty negotiations and signing. The languages used were Cree, Dene, Saulteaux, Nakota, French, Michif and English. Many of the interpreters were missionaries and Métis people. Some English words have no equivalent meaning in Cree, Dene, Saulteaux and Nakota First Nations' languages. Symbolic ceremonies used in binding the agreements were not clearly understood. The spirit and intent of treaty was lost in the translation and the misunderstandings of the cultural languages and customs used at the time of treaty-making.

LEARNING OBJECTIVES

1. The students will gain knowledge of the difference in worldviews between the First Nations and the British Crown at the time of treaty-making.
2. The students will become aware that the use of different languages in treaty-making resulted in misunderstandings in the spirit and intent of the treaty promises.
3. The students will gain an understanding that for First Nations peoples the spirit and intent of the agreements were not understood by the British Crown.
4. The students will recognize that the British Crown understood the treaties through their worldview.
5. The students will become aware that these misunderstandings continue to concern First Nations peoples today.
6. The students will be able to identify the spirit and intent of treaties from the First Nations' perspectives.

TEACHER INFORMATION

In the Royal Commission on Aboriginal Peoples report, the commission discussed what the phrase “spirit and intent” means in regard to treaties. They stated:

The Commission uses the term ‘spirit and intent’ to mean the intentions the treaty parties voiced during treaty negotiations as the underlying rationale for entering into a treaty and its expected outcome: sharing, coexistence and mutual benefit. The term transcends the purely legal nature of treaties and includes their constitutional and spiritual components. It requires the treaties be approached in a liberal and flexible way.

The Commission believes that the spirit and intent of the historical treaties need to be re-discovered and restored as the basis for treaty implementation. We have concluded that the cross-cultural context of treaty-making probably resulted in a lack of consent on many vital points in the historical treaties. As the courts have indicated, modern treaties do not give rise to the same difficulties of understanding, but they do pose interpretive problems of their own, as well as, in many cases, stopping short of the comprehensive measures needed to restructure the relationship. We believe that honouring the spirit and intent of the historical treaties requires two distinct approaches:

- a broad and liberal interpretation of the treaty promises and agreements as understood by both treaty parties, using all available information regarding the treaty negotiations, including secondary and oral evidence, without giving undue weight to the treaty text; and
- a negotiated compromise on issues on which a thorough examination of the evidence leads to the conclusion that the treaty parties themselves failed to reach consensus.

The key to implementing the spirit and intent of the treaties is the open acknowledgement that the treaty parties may have failed to reach agreement on issues such as Aboriginal title because of the difficulty of translating the central concepts.

Report of the Royal Commission on Aboriginal Peoples,
Chapter 2 - Historical Treaties, Implementing the Spirit and Intent of Treaties)
http://www.ainc-inac.gc.ca/ch/rcap/sg/ch2_e.pdf Accessed 07/06/08)

While the federal government relied on written documents, the First Nations relied on oral traditions regarding the “spirit and intent” of treaties. The First Nations believe the written documents do not capture the spirit and intent of the treaties from the First Nations’ perspectives. The following passages explain the relationship between the First Nations and the British Crown. It also explains what spirit and intent means and why First Nations people continue to assert that the “spirit and intent” must be understood and recognized when implementing treaty promises. The First Nations continue to put forth their concerns regarding the interpretation of treaties based on the “spirit and intent” of their ancestors at the time of treaty-making.

They have argued for a conceptual interpretation of the treaties, one reflecting their spirit and intent, which is more in line with what the original signatories believed the agreements entailed. To Indian leaders, the treaties are a recognition of Indian sovereignty. As long as the treaties continue in existence—despite their flaws—they serve as a continuing recognition of the Indian right to autonomy and self-government. The treaties represent a permanent relationship between

the Crown and Indian people. They reflect solemn undertakings by both sides. The Indian nations pledged to be allies of the Crown forever and to support the Crown, even in times of conflict with other countries. For this reason, Indian people had a very high rate of participation in the armed forces during times of war—even though they were not subject to the conscription laws applicable to others.

The Crown was seen as committing itself to promote the well-being of its Indian allies. It was seen by Indian nations as assuming obligations under the treaties that were to be of a beneficial nature to the Indian signatories and the peoples they represented. This was not seen as including, however, the authority to dictate to Indian people how they would live and how their governments would act.

The various promises made under each treaty have a special significance to Indians. The promise of hunting, fishing and trapping rights is seen as a preservation of the traditional economy of the Indian peoples throughout their entire traditional territory, rather than limited to the reserves. The promise of ploughs and seed is seen as a commitment to economic development. The promise of reserves is viewed as a permanent guarantee of a land base on which Indian communities can flourish without external influence or control. The promise of a “medicine chest” is seen as the provision of free health care services, adequate to the needs of Indian people. The promise of schools is interpreted as a guarantee of free education, sufficient to meet the aspirations for Indian children to acquire those skills and opportunities essential to confront changing circumstances. The confirmation of rights to harvest fish and game is viewed as confirmation of traditional economies and lifestyles. This means that the land will be shared and used by both sides in a manner not mutually exclusive so that wildlife will remain plentiful.

(Report of the Royal Commission on Aboriginal Peoples,
Chapter 5 – Aboriginal and Treaty Rights, Problems with the Validity and Text of Treaties)
<http://www.ajic.mb.ca/volumel/chapter5.html#aa45>

The interpretation of the treaties made between First Nations in Saskatchewan and the British Crown, now the Canadian government, must be based on the “spirit and intent” of treaty by both parties. The oral interpretation from the First Nations’ perspectives must hold as much weight as the written text of treaty. The Supreme Court of Canada has agreed that the oral interpretation of treaty as presented by First Nations leaders and Elders is valid in the courts.

ACTIVITIES

1. Discuss the meaning of “spirit and intent” with the students. Print out the “Teacher Information” and read the sections you think will assist your students in understanding what the First Nations mean by “spirit and intent” as it relates to the treaties. Find the sections that confirm that:
 - a) First Nations did not view the treaty process as a surrender of their land, but as an agreement to share the land and its resources with Canadians.
 - b) To First Nations’ leaders, the treaties are recognition of Indian sovereignty. As long as the treaties continue in existence—despite their flaws—they serve as a continuing recognition of the Indian right to autonomy and self-government.

2. Review pages 62 – 67, “Treaty Land-Sharing Arrangements” in *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations*. Read to the students some of the oral accounts from the Elders that affirm that First Nations peoples did not sell the land at the time of treaty-making with the British Crown. Have the students analyze one or two oral statements made by Saskatchewan Elders about why they would not have sold the land but agreed to the sharing of the land. Have them write a short paragraph summarizing the statement(s).

3. Hand out “**The Spirit and Intent of Treaty**” (Appendix K) and discuss each point with the students. If you have time, have the students read articles at the following sites to find statements that refer to the list on the handout:
 - “Indian Government and The Treaties” <http://www.sicc.sk.ca/saskindian/a86feb09.htm> (Accessed 13/05/08)
 - “Treaty Information Sheets -Aboriginal Rights and Title” http://www.otc.ca/pdfs/aboriginal_rights.pdf (Accessed 13/05/08)
 - “History – Treaties in Canada” <http://www.trcm.ca/history.html> (Accessed 13/05/08)

4. Group the students to research the Cree, Dene, Saulteaux, Nakota, Dakota and Lakota First Nations. Use this site as well as other library and internet resources: “First Nations in Saskatchewan” <http://www.sicc.sk.ca/heritage/ethnography/index.html> (Accessed 12/05/08)

5. Introduce the students to treaties through their viewing of the “**Treaty 6 Medal**” picture (Appendix L). Have the students describe what they see in the picture. Write student responses on the board, using the responses to develop a phrase for how long the treaty is to last. You are looking for the phrase “As long as the sun shines, the grass grows and the rivers flow.”

6. Activity: "Role Play and Discussion": The activity could include three students to act as Crown officials and three students to act as First Nations peoples during the time of treaty signing, or the students could break into groups and have each group role play (half as Crown officials and half as First Nations peoples).

Describe the scene: *An important motive for the First Nations peoples when they signed the treaties with the Crown was to negotiate for a better future for their children, their grandchildren and for future generations. The treaty negotiations did not focus on the First Nations' current situation, which was bleak at the time. The First Nations' main concern was for the welfare of their "children yet unborn" because they knew if they continued to live their lives in the direction they were headed, their people would die because of starvation, sickness, etc.*

Ask the students who are portraying First Nations peoples what they would like to see if they had to negotiate and bargain for a better future, given their circumstances. Ask the students who are role-playing officials of the Crown to negotiate with the First Nations what they would like to see for their own children and future generations. [Make sure the provisions they ask for are realistic] Have the students come to an agreement, then shake hands. The First Nations shook hands but also sealed the agreements with the smoking of the pipe, signifying the deal was ratified.

Discuss the thinking and negotiating processes with the students. Ask them how difficult they think these processes were at the time of treaty with the language and cultural barriers that existed at that time. Ask them if they agree that these barriers would lead to misunderstandings about the verbal promises and assurances put forth by the parties involved. Conclude by stating that First Nations peoples believe the spirit and intent of treaties negotiated and agreed to in Saskatchewan were lost in the written agreements put forth by the British Crown.

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

Denesôliné [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.

BIBLIOGRAPHY

TEACHING TREATIES IN THE CLASSROOM: KINDERGARTEN TO GRADE 6

- Allen Sapp Gallery. *Through the Eyes of the Cree and Beyond*. Saskatchewan: The Allen Sapp Gallery. 2005.
- Arndt, H.W. *Economic Development: The History of an Idea*. Chicago: The University of Chicago Press. 1987.
- Arnosky, Jim. *Grandfather Buffalo*. New York: G. P. Putman's Sons. 2006.
- Auger, D. *Mwâkwa Talks to the Loon*. British Columbia: Heritage House Publishing Company Ltd. 2006.
- Austin, A. & Scott, S. *Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad*. Toronto: University of Toronto Press. 2005.
- Boldt, M. *Surviving as Indians: The Challenge of Self-Government*. Toronto: University of Toronto Press Inc. 1993.
- Bouchard, D. *The Song Within My Heart*. Vancouver: Raincoast Books. 2002.
- . *Nokum is My Teacher*. Calgary: Red Deer Press. 2006.
- Burger, J. *Gaia Atlas of First Peoples: A Future for the Indigenous World*. Toronto: Penguin Books. 1990.
- Brizinski, P. *Knots in a String: An Introduction to Native Studies in Canada*. Saskatoon: University of Saskatchewan. 1989.
- Campbell, Maria. *People of the Buffalo: How the Plains Indian Lived*. New York: Firefly Books. 1983.
- Cardinal, H. & Hildebrandt, W. *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations*. Calgary: University of Calgary Press. 2000.
- Carignan, L. *My Grandma's School*. Saskatoon: Saskatchewan Indian Cultural Centre. 1997.
- Cooper, Jo. *The Disappearance & Resurgence of the Buffalo*. Saskatchewan: Ancient Echoes. 1995.
- Carter, S. *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press. 1999.
- Chief Seattle. *How Can One Sell the Air: Chief Seattle's Vision*. Tennessee: Book Publishing Company. 1992.
- Culleton, B. *Spirit of the White Bison*. Tennessee: Book Publishing Company. 1985.
- Davin, N. F. *Davin Report: Report on Industrial School for Indian and Half-Breeds*. John A Macdonald Papers. National Archives of Canada. 1879.
- Deiter, C. *From Our Mother's Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto: United Church Publishing House. 1999.
- Deiter, P. & Pace, S. *Sunrise. Saskatchewan Elders Speak*. Regina: Regina Public School Division #4. 2000.

- Dickason, P. *Canada's First Nations: A History of Founding Peoples from Earliest Times*. 1992. Ontario: Oxford University Press. 2001.
- Dodson, P. *Little Pine and Lucky Man: A History 1866-1885*. Saskatoon: Office of the Treaty Commissioner. 2006.
- & Elders of Birch Narrow, Buffalo River, Canoe Lake and English River. *In Their Own Land: Treaty Ten and the Canoe Lake, Clear Lake and English River Bands*. Saskatoon: Office of the Treaty Commissioner. 2006.
- Doner, K. *Buffalo Dreams*. Oregon: WestWinds Press. 1991.
- Dyck, N. *What Is the Indian "Problem": Tutelage and Resistance in Canadian Indian Administration*. Newfoundland: Institute of Social and Economic Research, Memorial University. 1991.
- Flett Kruger, L. *Taking Care of Mother Earth*. Penticton: Theytus Books Ltd. 2005.
- Frideres, J. S. *Native Peoples in Canada: Contemporary Conflicts*. Ontario: Prentice Hall Inc. 1988.
- Goble, P. *The Legend of the White Buffalo Woman*. Washington: National Geographic Society. 1988.
- Hildebrandt, W. & Hubner, B. *The Cypress Hills: The Land and Its People*. Saskatoon: Purich Publishing. 1994.
- Ian A.L. & Lussier, A. S. *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of B.C. Press. 1983.
- Indian and Northern Affairs Canada. *The Historical Development of the Indian Act*. Ottawa: Indian and Northern Affairs Canada. 1975.
- . *Claire and her Grandfather*. Ottawa: INAC Publishing and Public Enquiries. 2000.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 4 to 7*. Ottawa: Indian and Northern Affairs Canada. 2006.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 8 to 11*. Ottawa: Indian and Northern Affairs Canada. 2006.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 12 to 14*. Ottawa: Indian and Northern Affairs Canada. 2006.
- Kalman, Bobbie. *Native North American Foods and Recipes: A Bobbie Kalman Book*. Ontario: Crabtree Publishing Company. 2006.
- . *Native North American Wisdom and Gifts: A Bobbie Kalman Book*. Ontario: Crabtree Publishing Company. 2006.
- Lerat, H. *Treaty Promises, Indian Reality: Life on a Reserve*. Saskatoon: Purich Publishing. 2005.
- Livesey, R. & Smith, A. G. *Discovering Canada: Native Peoples*. Ontario: Fitzhenry & Whiteside. 1993.
- Loyie, L. *As Long As The Rivers Flow*. Ontario: Groundwood Books. 2005.

- Meuse-Dallien, T. *The Sharing Circle: Stories About First Nations Culture*. Halifax: Nimbus Publishing. 2003.
- Mikaelsen, B. *Touching Bear Spirit*. New York: HarperCollins Children's Books. 2001.
- Miller, J.R. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto: University of Toronto Press. 2000.
- Milloy, J, & Milloy, J. S. *A National Crime: The Canadian Government and the Residential School System, 1879-1986*. Winnipeg: University of Manitoba Press. 1999.
- Morris, A. *The Treaties of Canada with the Indians of Manitoba and the North-West Territories*. Toronto: Belfords, Clark & Company. 1880.
- Munsch, R. & Kasugak, M. *A Promise is a Promise*. Toronto: Annick Press. 2005.
- National Indian Brotherhood. *Indian Control of Indian Education*. Ottawa: National Indian Brotherhood (now the Assembly of First Nations). 1972.
- Nichols, R. L. *Indians in the United States and Canada: A Comparative History*. Nebraska: University of Nebraska Press. 1998.
- Office of the Treaty Commissioner. *Statement of Treaty Issues: Treaties as a Bridge to the Future*. Saskatoon: Office of the Treaty Commissioner. 1998.
- . *Teaching Treaties in the Classroom Resource Guide: Grades 7 – 12*. Saskatoon: Office of the Treaty Commissioner. 2002.
- . *Allen Sapp's Art: Through The Eyes of the Cree and Beyond*. Saskatoon: Office of the Treaty Commissioner. 2005.
- . *Treaty Implementation: Fulfilling the Covenant*. Saskatoon: Office of the Treaty Commissioner. 2005.
- Pandian, J. *Anthropology and the Western Tradition: Toward an Authentic Anthropology*. Illinois: Waveland Press. 1985.
- Price, R. *Legacy: Indian Treaty Relationships*. Edmonton: Plains Publishing Inc. 1991.
- Ray, A., Miller, J. & Tough, F. *Bounty and Benevolence: A History of Saskatchewan Treaties*. Montreal: McGill-Queen's University Press. 2000.
- Reed, K. *Aboriginal Peoples: Building for the Future*. Ontario: Oxford University Press. 1999.
- Saskatchewan Education, Training and Employment. *Let's Dance Kit: Indian Social and Cultural Dances Kit*. Regina, Saskatchewan. Saskatchewan Curriculum Distribution Services. 1995.
- Saskatoon Tribal Council. *The Circle of Life: Grade 1 Teacher Resource for Science*. Saskatoon: Saskatoon Tribal Council. 1993.
- . *...And They Told Us Their Stories: A Book of Indian Stories*. Saskatoon: Saskatoon Tribal Council. 1991.

- Touchwood File Hills Tribal Council. *Four Seasons, Four Languages: Five-year Calendar Handbook*. Saskatchewan: File Hills Qu'Appelle Tribal Council. 1992.
- Trevithick, S. "Native Residential Schooling in Canada: A Review of Literature." *The Canadian Journal of Native Studies*. 18:49-86. 1998.
- Trottier, M., & Mantha, J. *Storm at Batoche*. Ontario: Fitzhenry & Whiteside. 2000.
- Turpel-Lafond, M. E. *Maskeko-sakahikanihk 100 Years for a Saskatchewan First Nation*. Saskatoon: Houghton Boston. 2004.
- Vanderwerth, W.C. & Caramack, W. R. *Indian Oratory*. Norman: University of Oklahoma Press. 1979.
- Watetch, A. *Payepot and His People*. Regina: Canadian Plains Research Centre, University of Regina. 2007.
- Wiebe, Ruby. *The Hidden Buffalo*. Calgary: Red Deer Press. 2003.
- Weyler, R. *Blood of the Land: The Government and Corporate War Against First Nations*. Philadelphia: New Society Publishers. 1992.
- Wolfart, H. C. & Ahenakew, F. *The Counselling Speeches of Jim Ka-Nipitehtew*. Manitoba: The University of Manitoba Press. 1998.

APPENDICES

- A** Reasons for Treaties Between the First Nations and the British Crown
- B** KWL Charts: The Lifestyles of First Nations Peoples and the Newcomers
- C** The Lifestyle of First Nations Peoples as They Settled on Reserves
- D** The Lifestyle of the Newcomers as They Settled on the Land
- E** Comparison of the Lifestyles of First Nations Peoples and the Newcomers
- F** How First Nations Peoples Helped the Newcomers
- G** Contributions of First Nations Peoples and How They Helped the Newcomers
- H** Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”
- I** Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan
- J** Treaty Benefits for the First Nations and the Newcomers
- K** The Spirit and Intent of Treaty
- L** Treaty 6 Medal

APPENDIX A

“Reasons for Treaties Between the First Nations and the British Crown”

REASONS FOR MAKING TREATIES BETWEEN THE FIRST NATIONS AND THE BRITISH CROWN

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

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

<http://www.otc.ca/FAQ.htm> (Accessed 25/04/08)

APPENDIX B

“KWL Charts: The Lifestyles of First Nations Peoples and the Newcomers”

The Lifestyle of First Nations Peoples as They Settled on Reserves: KWL Chart

Name: _____

What I KNOW about the First Nations' Lifestyle as They Settled on Reserves	What I WANT to learn about the First Nations' Lifestyle as They Settled on Reserves	What I LEARNED about the First Nations' Lifestyle as They Settled on Reserves

The Lifestyle of the Newcomers as They Settled on the Land: KWL Chart

Name: _____

What I KNOW about the Newcomers' Lifestyle as They Settled on the Land	What I WANT to learn about the Newcomers' Lifestyle as They Settled on the Land	What I LEARNED about the Newcomers' Lifestyle as They Settled on the Land

APPENDIX C

“The Lifestyle of First Nations Peoples
as They Settled on Reserves”

THE LIFESTYLE OF FIRST NATIONS PEOPLES
AS THEY SETTLED ON RESERVES

Where They Came From	Homes	Food	Clothing	Transportation	Fun and Games	Hardships

APPENDIX D

“The Lifestyle of the Newcomers
as They Settled on the Land”

**THE LIFESTYLE OF THE NEWCOMERS
AS THEY SETTLED ON ON THE LAND**

Where They Came From	Homes	Food	Clothing	Transportation	Fun and Games	Hardships

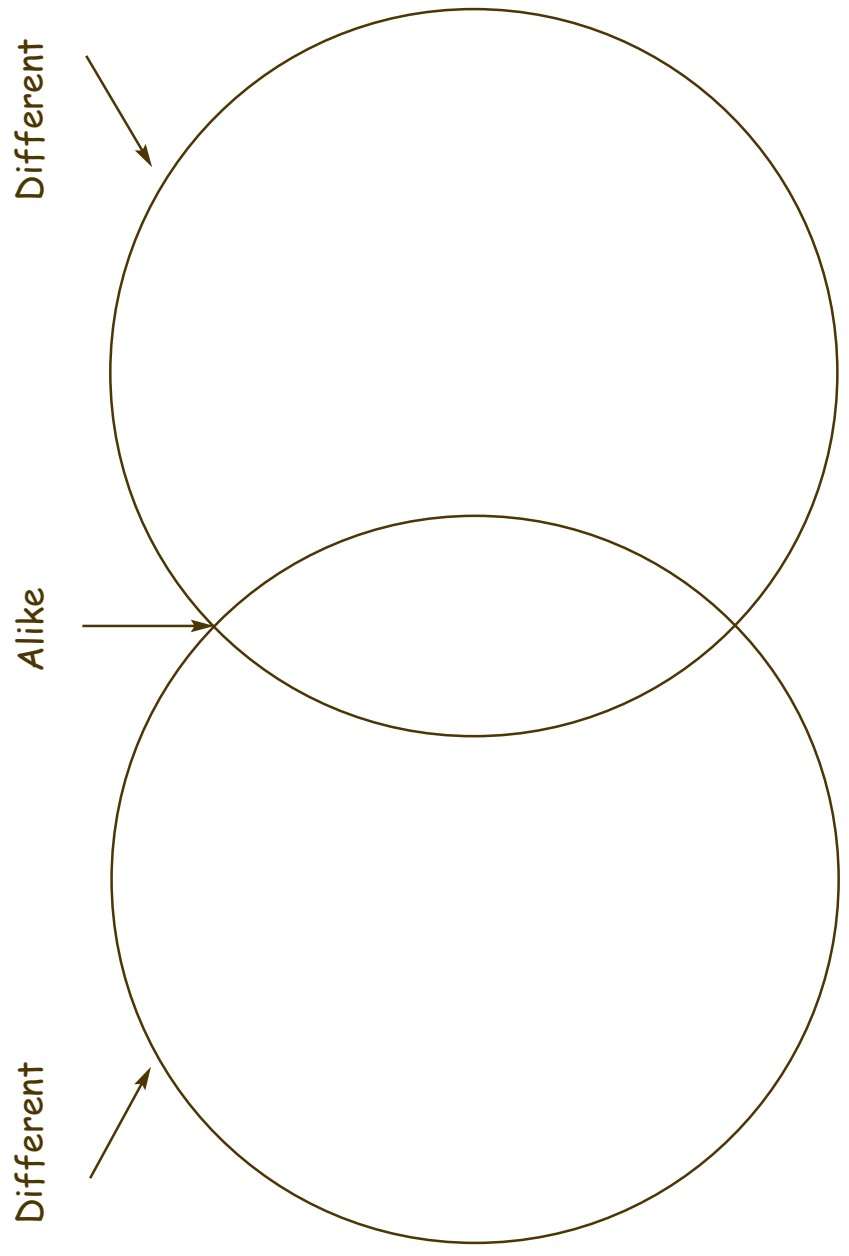
APPENDIX E

“Comparison of the Lifestyles of First Nations Peoples and the Newcomers”

COMPARISON OF THE LIFESTYLES OF FIRST NATIONS PEOPLES AND THE NEWCOMERS

FIRST NATIONS PEOPLES

THE NEWCOMERS



APPENDIX F

“How First Nations Peoples Helped the Newcomers”

HOW FIRST NATIONS PEOPLES HELPED THE NEWCOMERS

Animals	Travel and Transportation	Plants	About the Land

APPENDIX G

“Contributions of First Nations Peoples and How They Helped the Newcomers”

Contributions of First Nations Peoples and How They Helped the Newcomers

CONTRIBUTION	HOW IT HELPED THE NEWCOMERS
1.	
2.	
3.	
4.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

What is your favourite contribution?

APPENDIX H

Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”

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

The First Nations of Saskatchewan (Language/Dialect Groups)

Bands and Reserves (1996)

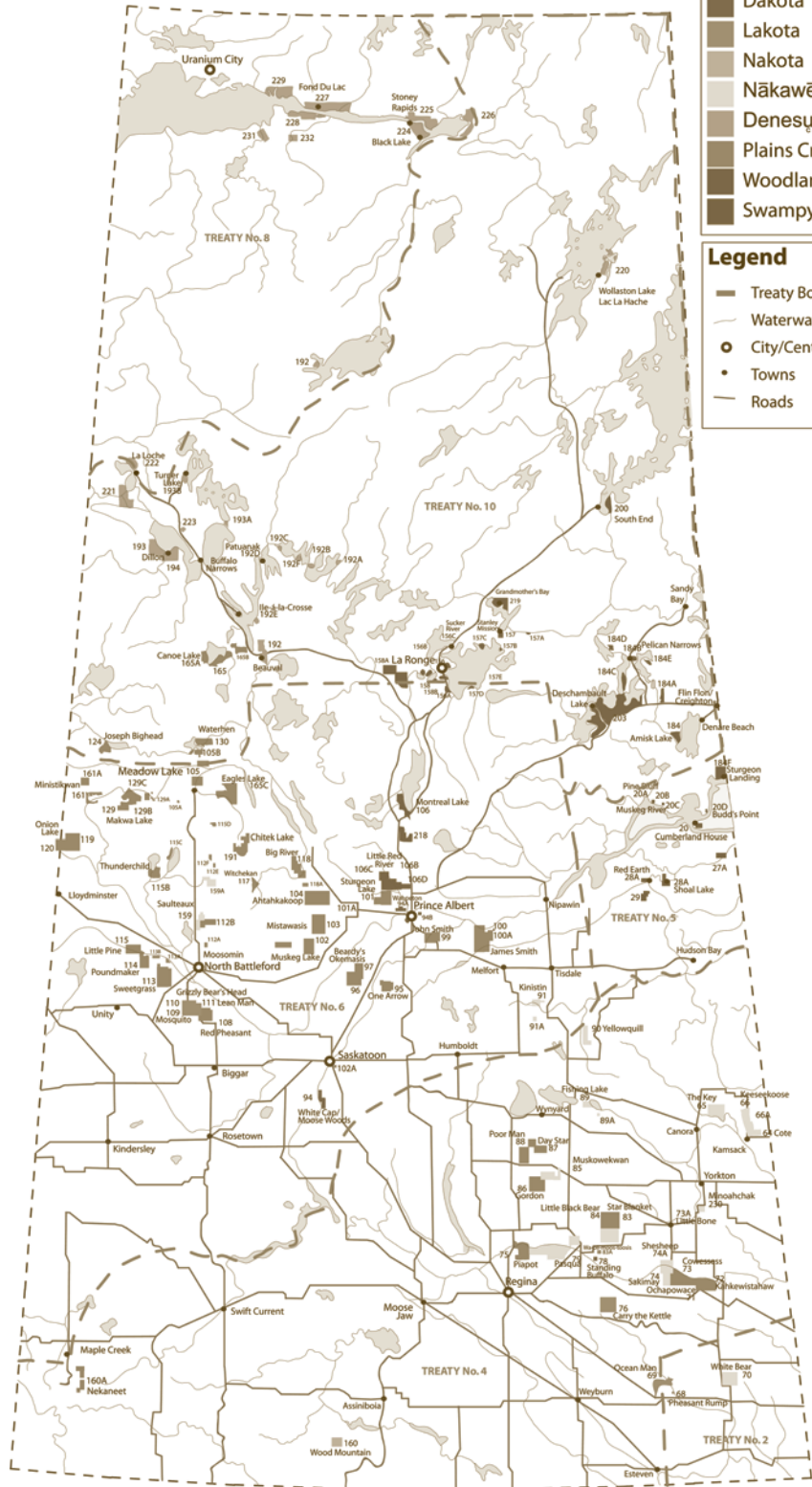
Ahshakooop	Ahshakooop	104
Beardy's/Clemons	Beardy's/Clemons	97
Beardy's/Clemons	Beardy's/Clemons	96
Big River	Big River	118
Big River	Big River	118A
Black Narrows First Nation	Churchill Lake	191A
	Turnor Lake	191B
	Turnor Lake	194
Black Lake	Chicken	224
	Chicken	225
	Chicken	226
Buffalo River	Peter Pond Lake	193
Canoe Lake	Canoe Lake	160B
	Canoe Lake	165A
	Canoe Lake	165
	Eagles Lake	165C
Carry the Kettle	Assiniboine	76
Clearwater River Dene Nation	La Loche	222
	La Loche	221
	La Loche	223
Cote	Cote	64
Coventry	Coventry	73
Cumberland House	Budd's Point	20D
	Cumberland	20
	Muskog River	20C
	Pine Bluff	20A
	Pine Bluff	20B
Day Star	Day Star	87
English River	Rapids	192C
	Esk-dene	192A
	du-a-la-Crosse	192E
	Knoe Lake	192B
	La Plongee Lake	192
	Pimouau Lake	192F
	Wapachewanak	192D
Fishing Lake	Fishing Lake	89
	Fishing Lake	89A
Flying Out	Meadow Lake	105
	Meadow Lake	105A
Fond du Lac	Fond du Lac	229
	Fond du Lac	227
	Fond du Lac	233
	Fond du Lac	228
	Fond du Lac	232
	Fond du Lac	231
Gordon	Gordon	85
Hatchett Lake	Lac La Hache	220
Held in common by 7 bands	Last Mountain Lake	80A
Island Lake	Mississiwann	161A
	Mississiwann	161
James Smith	Cumberland	100A
	James Smith	100
John Smith	Muskodoy	99
Joseph Bighead	Bighead	124
Kahkewistahaw	Kahkewistahaw	72
Kewasoose	Pooman	86
Kewasoose	Kewasoose	66
	Kewasoose	66A
Key	The Key	65
Kristin	Kristin	91
	Kristin	91A
Lac La Ronge	Etchem Lake	218
	Rear Fortages	153C
	Fox Point	152E
	Fox Point	157D
	Gandemer's Bay	219
	Knoxville	156B
	Lac La Ronge	156
	Little Hills	158A
	Little Hills	158
	Little Hills	158B
	Little Red River	106C
	Little Red River	106D
	Moris Lake	157B
	Old Fort	156A
	Stanley	157
	Stanley	157A
	Sucker River	156C
Little Black Bear	Little Black Bear	84
Little Pine	Little Pine	116
Makwa Sakahkan	Makwa Lake	129A
	Makwa Lake	129B
	Makwa Lake	129C
	Makwa Lake	129
Mitawasis	Mitawasis	103
Montreal Lake	Montreal Lake	106
	Montreal Lake	106B
Moosomin	Moosomin	112F
	Moosomin	112E
	Moosomin	112B
	Moosomin	112A
Misquato	Grizzly Bear's Head	110
	Lean Man	111
	Misquato	109
Muscowpetung	Hay Grounds	80B
	Muscowpetung	80
Muskog Lake	Animadistahaw Holy	102A
	Muskog Lake	102
Muskodoy	Muskodoy	99
Muskowekwan	Muskowekwan	85
Nikanet	Nikanet	160A
Ocean Man	Ocean Man	69
Ochapowace	Ochapowace	71
One Arrow	One Arrow	95
Onion Lake	Makao	120
	Seekasooch	119
Pasqua	Pasqua	79
Pepeeskis	Pepeeskis	81
Pelican Lake	Chick Lake	191
Peter Ballentyne	Amisk Lake	184
	Rich Portage	184A
	Sturgeon Lake	184E
	Opanakoskan	201
	Pelican Narrows	184B
	Sandy Narrows	184C
	South End	200
	Sturgeon River	184F
	Woody Lake	184D
	Kimowapemistahaw (Deschambault Lake)	203
Phasant Rump	Phasant Rump	68
Piapot	Piapot	75
Poundmaker	Poundmaker	114
Red Earth	Carro River	29A
	Red Earth	29
Red Phasant	Red Phasant	108
Sakimay	Sakimay	74
	Shaphep	74A
	Minoahchak	230
	Little Bone	73A
Saulteaux	Saulteaux	159A
	Saulteaux	159
Shoal Lake	Shoal Lake	28A
Standing Buffalo	Standing Buffalo	78
Star Blanket	Star Blanket	83
	Wa-pi-mooos-toosis (White Car)	83A
Sturgeon Lake	Sturgeon Lake	101
	Sturgeon Lake	101A
Sweetgrass	Sweetgrass	113
	Sweetgrass	113A
	Sweetgrass	113B
Thunderchild	New Thunderchild	115B
	New Thunderchild	115C
	Thunderchild	115D
Whipeton	Whipeton	94A
	Whipeton	94B
Witashen	Witashen	130
White Bear	White Bear	70
Whitcap Dakota Sioux	Whitcap	94
Witchehan Lake	Witchehan Lake	117
Wood Mountain	Wood Mountain	160
Yellowquill	Yellowquill	90

Language Group

- Dakota
- Lakota
- Nakota
- Nākawē
- Denesūtiné
- Plains Cree
- Woodland Cree
- Swampy Cree

Legend

- Treaty Boundary
- Waterway
- City/Centres
- Towns
- Roads



Saulteaux	Saulteaux	159A	Thunderchild	New Thunderchild	115B
	Saulteaux	159		New Thunderchild	115C
				Thunderchild	115D
Shoal Lake	Shoal Lake	28A	Whipeton	Whipeton	94A
				Whipeton	94B
Standing Buffalo	Standing Buffalo	78	Witashen	Witashen	130
Star Blanket	Star Blanket	83	White Bear	White Bear	70
	Wa-pi-mooos-toosis (White Car)	83A	Whitcap Dakota Sioux	Whitcap	94
Sturgeon Lake	Sturgeon Lake	101	Witchehan Lake	Witchehan Lake	117
	Sturgeon Lake	101A	Wood Mountain	Wood Mountain	160
Sweetgrass	Sweetgrass	113	Yellowquill	Yellowquill	90
	Sweetgrass	113A			
	Sweetgrass	113B			

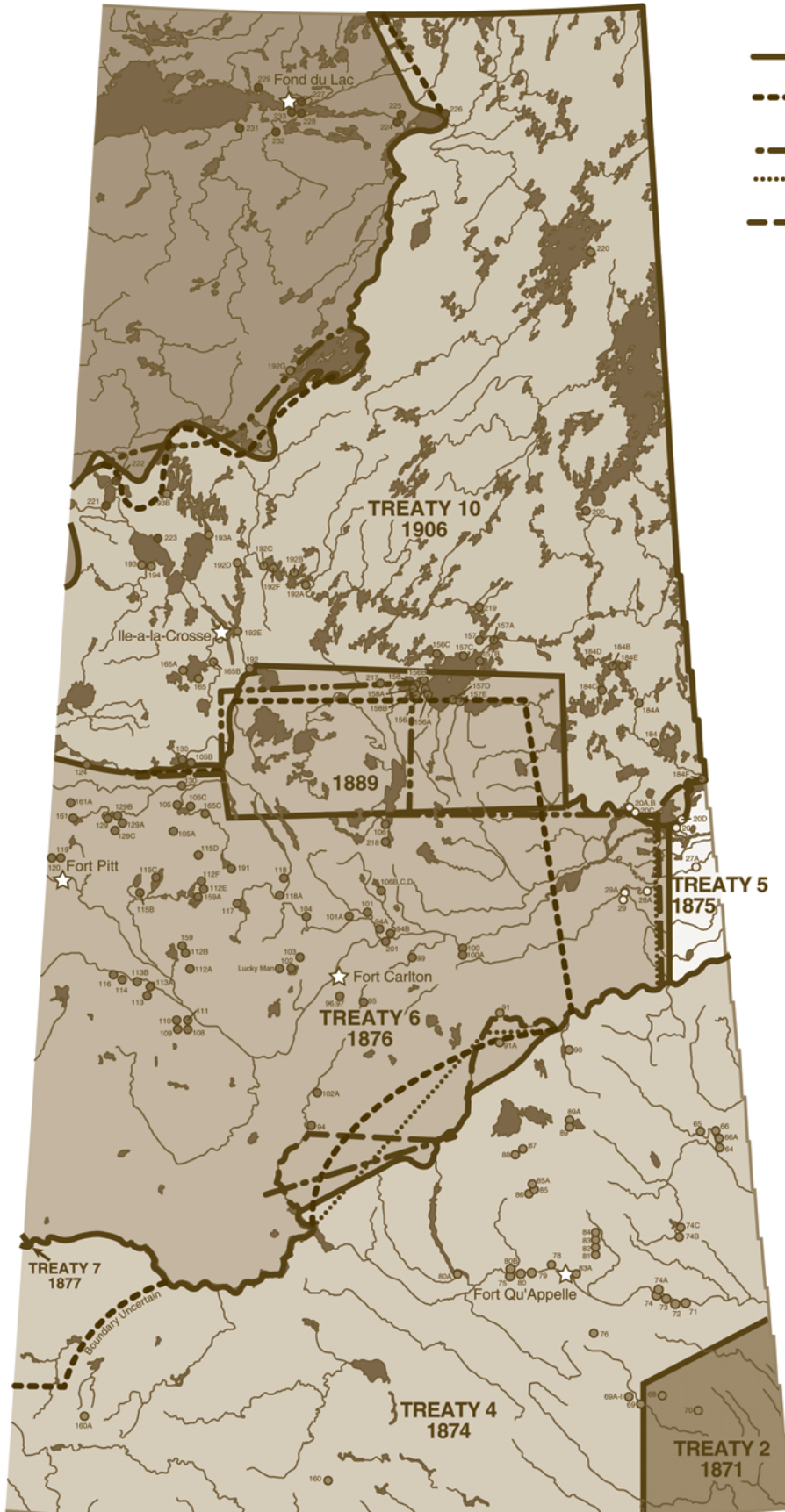


APPENDIX I

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	Butt's Point	Cumberland House
27 A	Canot River	The Pas
28 A	Shoal Lake	Shoal Lake
29	Red Earth	Red Earth
29 A	Canot River	Red Earth
64	Cole	Cole
65	The Key	The Key
66	Keeseekeose	Keeseekeose
66 A	Keeseekeose	Keeseekeose
68	Pheasant Rump	Pheasant Rump Nakota
69	Ocean Man	Ocean Man
70	White Bear	White Bear
71	Chapewasco	Chapewasco
72	Kahkewistahaw	Kahkewistahaw
73	Cowessess	Cowessess
74 B	Little Bone	Saskimay
74 A	Shasheep	Saskimay
74 C	Mincouchak	Saskimay
75	Papoy	Papoy
76	Assiboina	Carry the Knife
78	Standing Buffalo	Standing Buffalo
79	Pasqua	Pasqua
80	Muscowepung	Muscowepung
80 A	Last Mountain Lake	Commonly Held
80 B	Hay Lands	Muscowepung
81	Pespekiass	Pespekiass
83	Star Blanket	Star Blanket
83 A	Wap-oo-Too-Is	Star Blanket
84	Little Black Bear	Little Black Bear
85 A	Muskwewkwan	Muskwewkwan
85 B	Muskwewkwan	Muskwewkwan
86	Gordon	Gordon
87	Day Star	Day Star
88	Poor Man	Kawacostose
89	Fishing Lake	Fishing Lake
89 A	Fishing Lake	Fishing Lake
90	Yellowcut	Yellowcut
91	Kinsin	Kinsin
91 A	Kinsin	Kinsin
94	White Cap	Moose Woods
94 A	Walpaton	Walpaton
94 B	One Arrow	Walpaton
95	Beary's & Okemasis	Beary's & Okemasis
96	Beary's & Okemasis	Beary's & Okemasis
99	Muskoday	Muskoday
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	Kahkewistahaw	Kahkewistahaw
103	Mistawiss	Mistawiss
104	Atankoop	Atankoop
105	Meadow Lake	Flying Dust
105 A	Meadow Lake	Flying Dust
105 B	Gladius Lake	Flying Dust
105 C	Meadow Lake	Flying Dust
106	Montreal Lake	Montreal Lake
106 B	Montreal Lake	Montreal Lake
106 C	Little Red River	Lac la Ponge
106 D	Little Red River	Lac la Ponge
108	Red Pheasant	Red Pheasant
109	Mosquito	Mosquito
110	Grizzly Bear's Head	Mosquito-Grizzly Bear's Head
111	Lean Man	Mosquito-Grizzly Bear's Head
112 A	Moomoin	Moomoin
112 B	Moomoin	Moomoin
112 C	Moomoin	Moomoin
112 D	Moomoin	Moomoin
112 E	Moomoin	Moomoin
112 F	Moomoin	Moomoin
113 A	Sweetgrass	Sweetgrass
113 B	Sweetgrass	Sweetgrass
113 C	Sweetgrass	Sweetgrass
114	Foundmaker	Foundmaker
115 A	New Thunderchild	Thunderchild
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	Witchekan Lake	Witchekan Lake
117 B	Big River	Big River
118 A	Big River	Big River
119	Sodasakootch	Onion Lake
120	Makoon	Onion Lake
124	Sighead	Joseph Sighead
129 A	Makwa Lake	Makwa-Sagahiehan
129 B	Makwa Lake	Makwa-Sagahiehan
129 C	Makwa Lake	Makwa-Sagahiehan
130	Watenen	Makwa-Sagahiehan
156 A	La la Ponge	Lac la Ponge
156 B	Kissake	Lac la Ponge
156 C	Sucker River	Lac la Ponge
157	Starley	Lac la Ponge
157 A	Starley	Lac la Ponge
157 B	Old Fort	Lac la Ponge
157 C	Four Portages	Lac la Ponge
157 D	Fox Point	Lac la Ponge
157 E	Fox Point	Lac la Ponge
158	Little Hills	Lac la Ponge
158 A	Little Hills	Lac la Ponge
158 B	Little Hills	Lac la Ponge
159	Sauveaux	Sauveaux
159 A	Sauveaux	Sauveaux
160	Wood Mountain	Wood Mountain
160 A	Nakoneer	Nakoneer
161	Miritikwan	Island Lake
161 A	Miritikwan	Island Lake
165	Canoe Lake	Canoe Lake
165 A	Canoe Lake	Canoe Lake
165 B	Canoe Lake	Canoe Lake
165 C	Canoe Lake	Canoe Lake
184	Amisk 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	Chiké Lake	Pelican Lake
192	Chiké Lake	English River
192 A	Elak Dase	English River
192 B	Kowé Lake	English River
192 C	Dipper Rapids	English River
192 D	Wapachewasak	English River
192 E	Ile a la Crosse	English River
192 F	Primrose Lake	English River
192 G	Cree Lake	English River
193	Peter Pond Lake	Tuljato Lake
193 A	Churchill Lake	Churchill Lake
193 B	Turnor Lake	Birch Narrows
194	Turnor Lake	Birch Narrows
200	Southern	Peter Ballantyne
201	Oswekeskan	Peter Ballantyne
217	Morn Lake	Lac la Ponge
218	Noten Lake	Lac la Ponge
219	Grandmother's Bay	Lac la Ponge
220	Lac la Hache	Hatchet Lake
221	La Loche	Cleanwater River
222	La Loche	Cleanwater River
223	La Loche	Cleanwater River
224	Chicken	Black Lake
225	Chicken	Black Lake
225 A	Chicken	Black Lake
225 B	Chicken	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 J

“Treaty Benefits for the First Nations and the Newcomers”

TREATY BENEFITS FOR FIRST NATIONS PEOPLES

TREATY # -----

Provisions	
Land	
Annuities (Money) Chiefs Headmen People	
Farming Assistance	
Education	
Health	
Hunting Supplies	
Clothing Chief People	
Other	

TREATY BENEFITS FOR THE NEWCOMERS AND SASKATCHEWAN NON-FIRST NATIONS PEOPLES

Ownership of land for farming and homes	Opportunities to enjoy many freedoms offered that they did not have access to in their homeland
Freedom of worship — able to practise their personal religious beliefs.	Freedom to prosper and to become independently wealthy
Men were not forced to serve in the military	Opportunity to live a full, productive life
More job opportunities to make a good living and have a good livelihood	Opportunity to enjoy basic human rights and freedoms
Work opportunities to provide for their families	Freedom to retain their languages and cultures
Opportunities to live in uncrowded, clean and unpolluted environment	Access to all levels of educations
Freedom of movement and opportunity to settle where they wanted	Access to resources (gold, minerals, oil, potash, etc.)
Freedom of political association and affiliation	
Freedom of speech	

APPENDIX K

“The Spirit and Intent of Treaty”

THE SPIRIT AND INTENT OF TREATY A FIRST NATIONS PERSPECTIVE

First Nations peoples believe that the written text of the treaties have left out the many verbal promises, assurances and guarantees given by the Treaty Commissioners during negotiations. These verbal assertions are regarded as an integral part of the Treaty Agreements. First Nations peoples believe that the treaties between the Cree, Dene, Sauteaux and Nakota nations and the British Crown in what is now known as Saskatchewan were negotiated and agreed to with the spirit and intent that:

- The First Nations retained their right to govern themselves. They retained sovereignty over their people, lands and resources subject to shared jurisdiction with the British Crown, now the Canadian government.
- The Treaties are more than promises; they are sacred agreements between the First Nations and the Crown with the Creator as witness.
- Treaties are gifts from the Creator.
- The First Nations have inherent rights such as: the right to keep their languages, traditional teachings and way of life.
- The First Nations' way of life was not to be taken away; what they were to receive was to be on top of what they already had.
- The First Nations retained the right to hunt, fish, trap and gather as they had for thousands of years prior to the treaties.
- First Nations peoples would continue to own the wildlife as the newcomers were going to bring their own two- and four-legged animals.
- Treaties considered the livelihood of future generations.
- Treaties are to last "as long as the sun shines, the grass grows and the rivers flow."
- The "medicine chest" was meant to include total health and medical coverage.
- The land was to be used by the newcomers for agricultural purposes; only the "depth of a plow," about six inches, was to be shared.

- The natural resources were meant to be shared equally between the Crown and the First Nations.
- The land was never ceded or surrendered.
- The First Nations' lands were not to be sold or leased without the expressed consent of First Nations peoples.
- All lands First Nations peoples were entitled to were to be given to them at the time of treaty.
- By signing the Treaties, the First Nations created an on-going relationship with the Crown in First Nations social and economic development, in exchange for lands given to the Crown.
- The First Nations established a political protocol for annual reviews of the progress of the implementation of the treaties.
- The First Nations interpretation of the Treaties would supersede all other interpretations.
- The First Nations were promised that the Crown, now the Canadian government, would provide protection and assistance to develop and prosper.

Adapted from:

Saskatchewan Indian. Indian Government and the Treaties. 1986. pp. 9-12

<http://sicc.sk.ca/saskindian/a86feb09.htm> (Accessed 13/05/08)

APPENDIX L

“Treaty 6 Medal”



INDIAN TREATY

No 6

1876

