

FIRST NATIONS EDUCATION

Prepared for the
Western Development Museum 2005 Exhibits

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Final Revision
28 April 2003

WDM EDUCATION MODULE – 28 April 2003 REVISION

The intent of this paper is to foreground aspects of pre-contact First Nations educational practices; it will identify some of the educational institutions meant to support the Indian Act and its assimilation policies and conclude with the First Nations Government's endeavours at centering traditional knowledge/language retention through the development of Indian control of Indian Education—thereby, contextualizing notions of Canadian/European education within this process.

Before contact Indian Education was not identified as one part of a larger whole, rather it was a way of life. However, since the signing of the treaties Education has developed into an entity that is contained within the confines of the English language, the official language of a colonial government. Therefore, it seems appropriate to start this paper on Education by comparing English and Plains Cree (ᐃᓄᓐᓂᓐ dialect) definitions on the word ᐃᓄᓐᓂᓐ—keeping in mind, of course, that Plains Cree (ᐃᓄᓐᓂᓐ dialect) is only one of eight First Nations languages represented in Saskatchewan.

education *n*

1. the **imparting and acquiring of knowledge through teaching and learning**, especially at a school or similar institution
2. the **knowledge or abilities gained** through being educated
3. **training and instruction** in a particular subject, for example, health matters
4. an **informative experience**
5. the **study** of the theories and practices of teaching
6. the system of educating people in a community or society

teaching (noun): **learning, schooling, tutoring, instruction, edification, culture**

teach *v*

1. *vt* to **impart knowledge or skill to somebody by instruction or example**
2. *vti* to **give lessons** in a subject, or to give lessons to a person or animal
3. *vt* to **bring understanding to** somebody, especially through an experience
4. *vt* to **engage in imparting knowledge or instruction** for a period of time in a particular place
5. *vt* to **advocate or preach something**

Thesaurus:

educate (verb): **tutor, school, lecture, instruct, edify, coach, train**

educate in (verb): **tutor in, school in, lecture in, instruct in, coach in, train in**

explain (verb): **show, demonstrate, clarify**

teacher *n*

1. somebody who teaches, especially as a profession
2. anything from which something may be learned

Thesaurus:

educator (noun): tutor, instructor, coach, trainer, lecturer, professor, governess, educationalist, schoolteacher

traditional *adj*

1. based on or relating to tradition

Thesaurus:

customary (adjective): conventional, usual, established, fixed, long-established, time-honored, habitual, accepted, innovative (antonym)

tradition *n*

1. a long-established custom or belief, often one that has been handed down from generation to generation
2. a body of long-established customs and beliefs viewed as a set of precedents
3. the handing down of customs, practices, and beliefs that are valued by a particular culture
4. the body of Christian doctrines that are accepted as the teachings of Jesus Christ and the apostles without written evidence
5. the body of Islamic beliefs and customs that are not written in the Koran, for example, the words of Muhammad
6. especially in Roman and Scots law, the formal transfer of ownership of movable property

Thesaurus:

custom (noun): ritual, practice, institution, habit, convention, belief, folklore, innovation (antonym)

customary *adj*

1. conforming to what is usual or normal
2. usual for somebody or typical of somebody's normal behavior
3. based on tradition and custom rather than written law

Thesaurus:

usual (adjective): normal, habitual, expected, routine, regular, exceptional (antonym)

traditional (adjective): conventional, time-honored, established, long-established
(ENCARTA World English Dictionary from Microsoft)

PLAINS CREE (ɔ̄=dialect)

Education:

kihci-kiskinahamatowikamikwin **B**higher education

kiskinahamakewin **B**teaching

kiskinohamasowin **B**schooling

kiskinohamatowin **B**education system

Teach:

kiskinahamawaso **B**teach one= children

kiskinohamaw **B**teach

kiskinohamake **B**teach to people; teach things; to be a teacher

kiskinohamaso **B**teach oneself; be taught; be a student; attend school

kiskinohamato **B**teach one another

kiskinowapahtih **B**teach by example

kiskinowapahtihwe **B**teach people by example

Teacher:

kiskinohamake **B**teach to people

okiskinohamakew **B**teacher

okiskinohamakewiskwew **B**female teacher, teacher= wife

Teaching:

kiskinahamakewin **B**teaching, education

kiskinohamatowin **B**teaching, education, education system, school board

neyhiyawa-wihtamawakan **B**Cree etymology, Cree teaching

Counsel:

kakeskikhkemo **B**counsel people, lecture people, preach at people

kakeskim **B**counsel, lecture, preach

kakeskimawaso **B**counsel one= children, lecture one= children

kakeskimiso **B**counsel one= self

Counselling:

kakeskimawasowin **B**counselling the young

miyo-kakeskikhkemowin **B**good counselling, good preaching

Learn:

kiskinawapi **B**learn by observation, learn by example, learn merely by watching

kiskinowapaht **B**learn by watching, learn by the example of, learn merely by watching

kiskinowapam **B**learn by watching, learn by example

kiskinowapiwin **B**learning by observation, learning by example, learning merely by watching

kiskinowasoht **B**learn merely by listening to

okiskinowapiw **B**one who learns merely by watching, mere imitator

Related:

itahkom **B** be thus related to, use such a kin-term

wahkohto **B** be related to one another, have one another as relatives, use kin-terms for one another

wahkom- be related to, have as one **≠** relative, use a kin-term for

Relative:

wahkomakan **B** relative

Traditional:

kayas-isihcikewin **B** the old way of doing things, traditional culture

kayasi-nehiyawin **B** traditional Creeness, traditional Cree identity

kayasi-pimacihowin **B** old life, traditional way of life

(Plains Cree definitions taken from The Student **≠** Dictionary of Literary Plains Cree **B** Wolfart & Ahenakew).

I. Traditional Education

When writing about traditional First Nations educational practices it is essential to recognize that in Saskatchewan there are eight First Nations languages represented and that these language groups occupy land throughout the Province (refer to First Nations in Saskatchewan). For example, the Dene who live in the northern most part of Saskatchewan differ from the Dakota/Sioux of Standing Buffalo who live in the southeastern part of the province. A large part of these differences stem from the First Nations language spoken and the geographical region they reside in. Therefore, to maintain the integrity of each First Nations language group in the province it is imperative to concentrate on the similarities. Such similarities include oral traditions, i.e. stories about Wisahkecahk (Cree), Nanabush (Saulteaux), learning about ceremonies, subsistence activities through observation and participation.

Before Euro-Canadian education became prevalent among First Nations people, children learned about life skills by observing adults at work and play throughout the course of day-to-day life. Considering the hunting, fishing, and gathering skills required to live off the land there was indeed a great deal of knowledge children needed to learn, not just about survival but also the practice of protocol.

Saulteaux Elders Delvina Kewistep and Danny Musqua share their thoughts about the meaning of traditional education:

Delvina: When they use to kill moose they use to bring the meat and we would cut it up and make dry meat. There was no fridge so they had to make dry meat. They would make leather out of the hide and that didn't take to long, my grandmother use to do that lots. Way back I imagine the clothing they had was the leather they made, they talked about making their tents out of the hide that they had. [Education was] the teaching of women to do hides. Also the boys where taught by the men how to handle the animals with respect [by] putting tobacco to offer for the kill of the animal.

Danny: They would put tobacco for the offering. And hang up the horn on the tree. They would show respect before they cut up the animal. They would pray.

Delvina: They have to educate the girls and the boys, that's what was told to them by the Elders. For us women it was the old lady that talked to the girls [about] all those things. When a child was born on the 4th day there was a Feast and that Feast was for the life of that child. There was prayer and a Feast done with one pail of meat, and then a name was later given to him. The Elder would give him an Indian name. They were well introduced long ago when you were born.

Danny: My grandparents would talk to them [from the time they were] born, they would give them advice throughout their life, even in marriage.

Delvina: Today they don't tell the children what to do, long ago they told them. They

don't tell them and now they say that we should have more educated parents. The Elders don't know how to write, but they can tell them what [should be] written or teach them. It would be a good idea if they had a little book that they made, that would start the young parent on how to do things about their children. How to discipline, how to be a parent, that would be good for them, because the children are getting hard to look after. They need scared tactics.

Danny: The children are not scared. My grandparents use to tell me things like to take care and look after things and respect people, they would say, don't say anything mean don't look at strangers.

Delvina: Yes, don't look at strangers, don't walk behind people.

Danny: My Dad use to give us tobacco to see the Elder, to talk to us to talk about what happened. The children were sent over to listen to the Elders. The Elders would all get together and everyone would gather around and listen.

Delvina: That's where people would listen and learn. The Elders use to say that you had to sit and listen.

Spiritual and moral values were taught through stories and songs exemplified in the Cree Morning Song introduced by Lyndon Linklater and sung by Joe Duquette High School's Elder Simon Kytwayhat..

*I remember a story from my grandparents and how it use to be a long time ago. It was in the day of the horses and tipis, before there were buildings or electricity. Out on the Great Plains, early in the morning there would be this man who was known as the Camp Crier. As daybreak showed itself and the sun began to light up the earth. With his drum he would sing for all the people to hear **A**ake up, daylight is coming the birds are already singing our country looks so beautiful.*

Kikisepa Nikamowin (Morning Song)

Waniska piwapanoma. (Wake up! Already the new day is coming.)

Asay piyesisak nikamowak. (Already the birds are singing.)

Pimiyonakwan kitaskinaw. (Mother earth is beautiful.)

Stories were told to teach children about kinship values and relationships, religious practices and their role in the community. We are reminded by Saulteaux Elders Danny Musqua and Delvina Kewistep that storytelling is **A**only allowed in the winter time.

*Danny Musqua: My grandfather said there were hundreds of stories to be told, then he would say, **Now** my grandson what kind of story do you want? **==**Tell me about Nanabush and the rabbit! **==**My grandson that **==**a dirty one **==**And he never did tell me that story. Wonder what happen about the rabbit, but he would never tell. [Instead] he would tell*

me a different story but he would mix Saulteaux and English. I will tell you why the bee has a sting. Well he got tired of Nanabush playing tricks on these animal people. Nanabush was sometimes right but sometimes he was a liar. He also told me about a story on how the frog became a toad or how the toad became a frog. It was during the summer months and it was thundering away, he said "my grandson I think will have to quite the story."

As highlighted in Danny Musqua's story the sacred teachers of the First Nations people were the trickster (Wisahkecahk, Nanabush, etc) the animals and nature. The stories were often humorous and were told in relation to a particular teaching.

Counselling through the conduit of storytelling has always played a huge role in the education of First Nations people. The intent has always been to provide each person with the knowledge required to achieve well-being within oneself, thereby affecting the whole community's spiritual, emotional, physical and mental well-being. Such examples of counselling are provided in the following excerpts from the book *Counselling Speeches of Jim Ka-nipitehtew*:

Spiritual:

As you arise in the morning, you should give thanks to Our Father that he has granted you another day wherein you might live through a beautiful day, and despite everything you should give thanks for his grace. (p59)

Emotional:

Whenever you are worried about something, never let yourself get angry at Our Father, for it is he, it is his will, and he is trying your patience, to see how your mind is set. Do not complain in [your] thoughts; despite everything ask Our Father for his grace. (p.71)

Physical:

At the time when we ourselves were growing up, we used to look for something with which to make our living, we used to work. (p. 63)

We are related:

All creatures have had their young (i.e. in the middle of summer), all creatures, those that fly about and those that run about here on the ground, all of them have had their young. The same is true of the plants, she, about whom I have told you, it is Our Grandmother who makes this earth grow forth. That is why the old men used to say, "When all the plants have come out and all the creatures have had their young, just see, go outside! Sit down where the ground is really clean! Open the blades of grass up like this (gesture)! There you will see an insect crawling along, populating the earth, therefore think of it with compassion! Especially the birds, Our Father thinks highly of them, and when you see a bird with its young, never bother it." The old men used to say, that is why one should treat things with respect. (pp. 61 and 63)

Raising children:

It is pointless for you to scold your children and also your grandchildren; it is pointless for you to raise your voice and scold them when you are warning them about something; it cannot benefit them, speak to them quietly! Speak to them quietly! Make them understand it. How it works to love one another, that is what Our Father has given us, that we should love one another. (p. 65)

Respecting and helping others:

No matter how poor an old man may be, how poor an old woman may be, one must look up them with compassion. Especially a child that is orphaned, that poor little thing, you all should help him. (p.65)

Relationships:

*It is pointless for people here to gossip about one another, especially as they are siblings. When a person is going to say something negative, simply walk away **Y**ot even listen **Y**that [rule] will benefit you as the siblings you are to one another, and as the parents and grandparents you are, so that they might love you while you are here on earth with them, that is only thing that will guide them through life. (p.p.65 and 67)*

As illustrated in the previous example, Elders are our most valuable resource and represent another way of seeing the world. They are a living bridge between the past and the present and are recognized and respected for their traditional knowledge on the history, language, moral and religious values and practices. One such practice is the naming of children. The following is an example of this as told by a Dene Elder,

***A**hese Indian names were given according to reputation, personality, trait or appearance, the children were closely observed during childhood and then an elder relative would give the person his or her name. The **Denesuøine** believed in the importance of a name, they believed that a name gave a person character and that a person must live up to the meaning of the name chosen for them in a culture. @Elders Workshop, May 2002)*

Elders also provide a vision of the future and remind us that sometimes in our professional activities we concentrate too much on plans, schedules, and events that we have a tendency to lose focus on our traditions. It is not a surprise then that the Elders have expressed an urgency for our people to be counselled in the traditional ways as articulated by the late Elder Jim Ka-Nipitehtew (Ka-pimwewehahk),

***W**hile the elders, the old men and the old women, still know something, they should tell them [the young] in this manner so that it might be handed down. If this is not done, then our Cree culture will be miserable once the old people are all gone, like a fire that has gone out. Our children and grandchildren have to be made to understand in particular how young people used to be counselled in the old days. A young woman listened most carefully to the things her grandmother, especially, warned her about. Of course the **o**ld woman **as** she was called had come to be experienced in always treating everything with respect. That is what she used to pass on to her grandchildren, how the children and grandchildren would have peace of mind, how they would be given peace of mind. @ (Ahenakew, Wolfart 1998 p.47)*

II. Post-contact

History tells us that First Nations contact with European explorers, traders, settlers

brought epidemics that annihilated whole villages. Those who survived the epidemics were weakened by starvation caused by the decimation of their main source of food **B**the bison. Many stories have been told about the adverse effect the settling of this land has had on the lives of the Great Plains peoples. One such story that strikes at this very core is told by Joseph F. Dion in My Tribe the Crees:

***A**s the white man began to make inroads into our stamping grounds, bringing with him new and wicked weapons, he set to work to destroy everything wherever he went. Buffalo hides and furs were bringing a fair price so he wantonly shot down thousands of our noble animals, stripped off the hides and left tons of good meat to rot on the prairies. Some of these independent hunters with a view to easily obtaining a few wolf pelts deliberately set poison at random, thereby killing immense numbers of flesh-eating animals and birds.*

This utter disregard for natural law coupled with the white man ~~=~~diseases and his plain cruel selfishness created for the proud, easygoing Plains Cree, a period of untold misery and brought about their ultimate degradation.

There can be no question that one of the greatest calamities brought by the white man was smallpox. Those terrible epidemics have been spoken of by our old timers as the ~~the~~ end of the world for the natives =

In spite of the terrible times brought about by the smallpox epidemic and its subsequent years of famine, many of our people pulled through somehow and it is from the pitiful experience as told by these poor survivors that we are able to piece together a story so black as to be almost unbelievable. @p.p. 65-65)

Although many families experienced the loss of parents, grandparents and children, the First Nations traditions and teachings were kept intact, a manifestation of the value of taking care of each other that Elder Jim Ka-Nipitehtew speaks about when he says, **A***no matter how poor an old man may be, how poor an old woman may be, one must look at them with compassion. Especially a child that is orphaned, that poor little thing, you all should help him. (p.65)*

The following account, as told by Alice Ahenakew of Muskeg Lake First Nation epitomizes the practice of adopting orphaned children and raising them in an atmosphere founded on traditional values.

A*Well, I am seventy-seven years old and I remember the death of my mother long ago, in 1918, she died at the time of the terrible flu epidemic, and so they brought my older brother and me over there to Sturgeon Lake, so we were raised there. The people who raised me were very good people. I never heard that old man gossip about anyone; and when he had something, he gave it away and fed people; when he killed an animal he fed everyone; when someone came to visit he fed them something right away, in the winter he used to have piles of meat and fish outside; without much ado he would give away a quarter [of an animal], long ago the old people used to be very good. I really have nothing bad to say about them, all along I have been so grateful that they raised me. @ (Ahenakew, Wolfart 2000 They Knew Both Sides of Medicine p39)*

In contrast, the signing of the treaties and the implementation of the Indian Act very nearly brought to a halt the practice of adopting and raising orphans anchored in a traditional way of life. The following story is a good example of this:

***A**was raised by Plains Cree great-grandparents **B**itaniskotapanahk who were born in the late 1800s. I lived with them until September, 1956. I was six years old and my great-grandfather, adamant that I should get an education insisted that I attend Residential School. No pomp, no ceremony, just me and my whimpering, sitting next to my great-grandfather as he sang a song using the horse ~~s~~whip handle as a drum stick, tap-tick, tap-tick, tap-tick- tapping. All, I could hear was the sound of horses hooves clip-clopping as they pulled the weight of the wagon with its ~~t~~large metal wheels, gaining ground at every turn, to a foreign place that would be my home for the next ten years. Little did I realize at that moment in time that I was leaving my traditional lifestyle and was entering a stage in my life that would impact my worldview forever. In the ~~5~~50s my story as to how I came to live at Residential is not unlike others. @*

III. INDIAN EDUCATION - A TIMELINE:

1950s

- P** The Federal government did not specifically support post-secondary education. The Federal government provided support on a case-by-case basis.

1960s

- P** There were approximately 200 Status Indian students enrolled at Canadian colleges and universities. By the 1990s the number had soared to more than 27,000.
- P** First Nations had little control over their own education
- P** The courses taught in on-reserve schools largely ignored First Nations history, culture and values.
- P** Few First Nations communities had their own high school.

1968

- P** Indian and Northern Affairs Canada (INAC) introduced a financial assistance program for technical, vocational, college and university training.

1968-1969

- P** 250 post secondary students were assisted through the INAC program.

1970s

- P** More and more First Nations students begin to pursue post-secondary education

1972

- P** The National Indian Brotherhood presented the government with a paper entitled Indian Control of Indian Education. Indian and Northern Affairs adopted this policy of First Nations local control of education in 1973.

1976

- P** The Chiefs of the Federation of Saskatchewan Indians founded the Saskatchewan Indian Federated College (SIFC). Originally it was created as an affiliate with the University of Regina.

1977

- P** INAC established the Post-secondary Education assistance program, and was revised in 1989 to become the Post-Secondary Student Support Program (PSSSP).
- P** The creation of the Post-secondary educational assistance program resulted in a rapid increase in the number of Status Indian students enrolled in colleges and universities in the 1970s.

1983

- P** Status Indians enrolled in university and College Entrance Preparation programs began to receive support from INAC.

1988

- P** Under the Indian Studies Support program, INAC worked out a course of action in support of First Nations and other post-secondary institutions for developing and delivering special post-secondary programs for Aboriginal peoples.

1988 B1999

- P** The number of Indians pursuing a college or university education increased to 15,572 to more than 27,000.

1989

- P** The post-Secondary Education Assistance Program was revised to become the Post-Secondary Student Support Program.

1990

- P** First Indian residential school claim in a court of law received.

1991

- P** Royal Commission on Aboriginal Peoples is established.
- P** The Federal government announced an increase of \$320 million for post-secondary education for Status Indians over the five-year period of 1991-1996.

1992

- P** National Chief Phil Fontaine discloses his personal experience of abuse in Residential Schools.

1994

- P** The Federal government announced the addition of \$20 million to the PSE budget

1996

- P** Royal Commission on Aboriginal Peoples Report is released.
- P** Residential School Unit at Indian and Northern Affairs is created.
- P** Approximately 200 claims received for sexual or physical abuse in Residential Schools.
- P** The last Federally controlled Indian school in Saskatchewan closes.

1998

- P** *Gathering Strength: Canada's Aboriginal Action Plan* announced. Statement of Reconciliation delivered (apology to those people who experienced sexual and/or physical abuse while attending Residential Schools).
- P** Aboriginal Healing Foundation established

2000

- P** Deputy Prime Minister Herb Gray appointed as Special Representative for Residential Schools.

2000-2001

- P** The current budget of \$293 million enables more than 27,000 Status Indians to attend

college or university.

2001

- P** Indian Residential Schools Resolution Canada emerges as a new dependent (June).
- P** Government of Canada begins negotiations with the churches (Anglican, Catholic, United and Presbyterian).
- P** Government offers 70 % of agreed-upon compensation to Residential School claimants with validated claims (October).
- P** Anglican Church begins bi-lateral negotiations with the Government

2002

- P** First alternative dispute resolution pilot project completed-Grolier Hall (May)
- P** The Honourable Ralph Goodale, minister of Public Works and Government Services becomes the minister responsible for Indian Residential Schools Resolution Canada (August).
- P** Anglican Church reached an agreement-in-principle with the Government of Canada outlining how they will participate in compensating former Indian Residential School students who suffered sexual and physical abuse (November).
- P** Presbyterian Church reached an agreement-in-principle with the Government of Canada outlining how they will participate in compensating former residential school students who suffered sexual and physical abuse (December).
- P** Resolution Framework includes an alternative dispute resolution project for individuals and groups. Health supports for people with abuse claims and commemorative initiatives, along with litigation is announced (December).

⇒ Today

- P** Approximately 98 % of schools on reserves are administered by First Nations themselves.

III.a Federal Programs

The Indian Act's assimilation policy emphasized:

- P** settlement of First Nations on Reserves,
- P** Christian education (to civilize) and
- P** enforcing agriculture as a viable economic practice.

To assist in putting into context the Education story it is important to highlight one of the treaties. The following is a narrative on Treaty 6 as understood by our Elders.

The Making of Treaty 6 As told by Jim Ka-Nipitehtew:

*Well, I am very grateful of course that these our relatives who work for us in this place [at the Saskatchewan Indian Languages Institute] will have it [the pipestem] as their witness of what these promises are which have been made to us; that they want for a person [i.e. me **B**Jim Ka-Nipitehtew) tell about this story, just as he knows it, just as he heard it in this own hearing. Just as I myself used to be told the story by my late father, that is how I am going to tell it to them. This, for instance, I will discuss first, this which our grandfather **cascakiskwes** has left behind, the pipestem. @Counselling Speeches p. 107).*

At that time, when they gathered here at *nipiy ka-pitihkwek*, where they were going to sell the land, at that time it was used, @ny late father used to us, **A**Well, the situation had everyone speaking with concern. The old men spoke about this with great concern, they were full of regret that where Our Father had put us down on this earth that we should populate, that this was going to be sold in their name, that was what they spoke about with great concern.

The people must have something to rely upon as testimony; that which is called the pipestem, that is all upon which we can rely as testimony. When he, our brother the White-Man, made these promises to use, he did promise us that no human walking on two legs upon the surface of the earth would ever be able to break the promises made to us. Thus, it was then that he had asked him:

***A**o you speak the truth in this which you have promised me, that no one will ever be in a position to be able to break the promises which you have made to us? For you have come between us, you have come between the All-Father and us, where he has given us the sustenance upon which we live, you have come between him and us; in coming to promise us that you are going to look after us, do you speak the truth in this which you have promised us; here where you have come representing the Queen, will it never end, that which you have promised us? Behold it! Lo, here as far as you can see, as far as the corners of the earth reach, as many buffalo as your eyes can grasp, the All-Father has given us all these to live upon; will you be able to provide for us to the same extent so long as this world shall exist? @*

Thus he spoke to him, to the one who had come representing the Queen;

Ao you speak the truth in this which you have promised us, that no human walking on two legs ~~was~~ you put it, will ever be able to break that, look, which you have promised us. @

Ao, I have not bought the water from you, nor the animals upon which you live, I have not bought them from you; also not the fish, I have not bought that either; and the various kinds of berries upon which you live, I also have not bought those. @

Andeed do you speak the truth in that you will forever look after me to this extent? =

he had said to that one:

Af you speak the truth, hold then this pipestem; do you speak the truth in this which you have promised us **B**Yes, or no? @

Aes! @

he said, and when they had made hold the pipestem, then he had taken this pipestem,

Andeed! No human walking on two legs will ever be able to break what I am hereby promising you. I will never pay you in full for your land, I will forever make continuous payments to you for it. No, I do not buy from you what is deep beneath this land, only one foot deep when the White-Man makes his living, that what I buy from you. Indeed, from here on, any monies drawn from beneath the ground, let people understand that this ins one benefit which the Crees will continue to be paid from their homeland; @

thus then he spoke, the one who had come to make the purchase for them;

Aow that which I said, what you ask me about, that no one will ever be able to break it, it is true! It is true! no one will be able to break it. This is what I said, I do not buy the water, nor the lakes, from you, nor the fish; only enough land [i.e., one foot deep] for the White-Man to make his living. Where he homesteads, he will make a well, and that is the water he will use. Well, that is why I said to you that I am not buying the lakes from you, and I am also not buying the Rocky Mountains; I am only buying this whence the White-Man will make his living. @

thus then they had these promises made to them, by that one.

That is why they had used that [the pipestem], **A**n the future, when these things are discussed, this is the bible of the Cree which he held, swearing upon it in response that no one would ever be able to break the promises he had made to us; @hus then spoke these old men.

Indeed, thus now the promises which I have made to you, forever, so long as the sun shall cross the sky, so long as the rivers shall run, so long as the grass shall grow, that is how long these promises I have made to you will last; @

Thus then he had also promised,

These promises, as many as I have made to you, all this will hold forever; @

thus then had the promises been made to the Cree who had sold our land.

Indeed, this is the story I am telling those who want me to tell them the story about it.

This is what they want that I should tell them the story about, what had been promised to him:

As is this school house which I have promised you, there your children and grandchildren will be taught; and then when they have finished their schooling, then when they are sixteen years old, then they will be released, and then they will continue to receive help, the students will be given a team of horses, and they will also be given implement from there [by the government]. Indeed, they will be given cattle from here [by the government] to raise themselves, with which to make their living. @

Thus this also had been promised to him; and this stopped quite a long time ago, that people received this kind of help.

Andeed, now for you, the chief: you will be given one horse, for you to go around and visit your people, a buggy for you to use, for you to go around and visit your people with that. @

This then had been promised to the chief—as he was called.

Andeed, now this which I have given you, the school house which I have promised you, that will never end, and this medicine-chest which I have promised you, you will never pay for medicine with which the doctor treats you. @

This then he had also been promised, that grandfather of our who concluded the treaty.

Indeed, now, I have you this agent to work with you; when something worries you, he will deal with it for you.

Indeed, now I have also given you this clerk, for that one also to work for you, to write things for you, to make written records; this one I have also given you.

Indeed, now another, now this farm instructor as he is called, for this one to teach your children and grandchildren how to make their living, that farm economy; this one I have also given you.

Indeed, now another, now this one will be called blacksmith; when your implements break, then for that one to repair them for you, to fix them, @

thus then he was told.

Andeed, now that, your welfare, rations, well, in that respect now I give you a rations agent, that too, to look after people, to provide them with food, that I promise you also.

Indeed, now I also promise you an interpreter; where you are going to speak to the Whites, for that one to interpret for you; @

this then also had been promised to him.

Indeed, now another, now for the policeman I have given you to pay attention to your reserve, where something turns out to be too difficult for you in that respect, he now will take up for you in these things, in running your reserve; @

this then also had been promised to him. (Counselling Speeches p.p.107 - 119)

III.b Government Schools

The first Indian Affairs Branch was established in 1873 with a mandate to provide educational services for Indian and Inuit children. The Indian Act was passed in 1876, not surprisingly the result of these policies were devastating to the Indian Nations as expressed by Saulteaux Elder Danny Musqua,

When Residential school started that was when the change began whether negative or positive. That was when the children started to learn to read and that ~~is~~ the period that they took the children away from home to go to residential school. In the Residential school they didn't let the children speak their own language. The family fell apart; they tore us inside out. They stole our language our culture, stole our children, stole our way of life. Then they confuse us. They also taught them how to pray, the Elders didn't like their children going to church. They didn't like their children praying in the Anglican Church in 1905. That ~~is~~ what broke everything, they took control of our lives under that Indian Act. (Elders Workshop. May, 2002)

The 1880s saw Industrial Schools established on the prairies based on the recommendation of Nicholas Flood Davin, an individual who had been contracted by Edgar Dewdney, Indian Commissioner from Manitoba and the North West territories to study the American Industrial Training Schools. In 1883, Residential and Industrial Schools were established Qu'Appelle and Battleford, Saskatchewan. The Department of Indian affairs assigned the Roman Catholic and Anglican Church authorities the task of implementing its (Indian Act) assimilation policy through the operation of these schools. They were also given blanket authority to remove Indian children from their homes to attend these schools.

The Department provided:

- P** fencing
- P** land (usually on lease)
- P** built the buildings
- P** equipment such as desks, books and other materials.

In the fall of 1884 the schools were opened. It was hoped that assimilation would be easily accomplished by separating the Indian children from their parent, therefore, securing a good amount of suitable students became the immediate challenge. The boys would learn instruction in trades, i.e. carpentry, harness making, and blacksmithing and in agriculture. The girls learned domestic skills including sewing, knitting, laundry, cooking, gardening and poultry care. It was assumed that this training would provide children with skills they would find useful in adulthood.

By 1885, most of the boys had either left or had been expelled. The Industrial school setting was one in which Indian children were forcibly brought into an environment with the intent of assimilating them into the Colonizer's notion of a civilized culture. A first step was to cut the children's hair and dress them in clothes to signify this cultural transition.

Elders share similar impressions on the impact of Industrial and Residential schools. One such story is told by Dene Elder, Ralph Paul.

The changes in the Dene lifestyle occurred in the residential school era. I want to share one story about the nuns and priests who came to Patuanak. There was a school built under the instruction of this local priest and was funded by the government. Many people were being introduced to the European education, they could speak the French language very well. In 1908 a residential school was built in Beauval Saskatchewan. Then in 1927 the school burned down and nineteen children were killed in the fire. My Aunt Elizabeth was eighteen years old when this happened, and she told me about the fire.

Another consequence of colonialism that is not so apparent is the loss of Kinship relationships as relayed by Ralph Paul:

My grandfather's name was Awatsaghé, one who cries a lot, but in 1932 when he got married, the government documents showed that he was given the name George Bell. He was told the English speakers found it difficult to pronounce his name and so it was changed to some other name, which would be easier to pronounce. Names were being changed without our consent. In 1944, I became a student at the Beauval Indian Residential school and our surname was changed again and this time to Paul. My late father had three names. So what happened was it disrupted our clanship. We had many people marrying first cousins as the result because they did not know the immediate family lines. It was not just our language that was tampered with, but also our identity, Our Dene names were changed.

The Elders told me about how marriages were arranged in the past. People did not marry willingly for love or attraction. Marriages were arranged by their parents at birth

or soon after. Everything the Dene did and believed in was in the name of survival.
(Elders Workshop, June 2002)

III.c Residential Schools

From 1894 the implementation of the Indian Act resulted in Residential schools, including industrial schools, boarding schools, student residence, hostels and billets being built across Canada, however, by the mid-70s most residential schools ceased to operate. The last residential school closed in 1996.

Government education for Indians consisted of religious preparation; a small percentage of time was spent on instruction in writing, reading and arithmetic. A good portion of the day was considered hands-on industrial and domestic training. Students were expected to help with jobs such as tending the nets, feeding the dogs, cutting and hauling wood, cutting up meat and fish for drying and gardening. Children were taught to read and write, they learned about other ways of life other than their own. During the short summer months, some children were able to go home, however the pain of being away from home for 10 months of the year is what the Elders remember most as related by Elder Delvina Kewistep,

***A**1947 that ~~s~~when school started at my reserve, we had to go to student Residence to understand. That was hard, I left in September and [other students] from Kinistin and some from Fishing Lake and Yellowquill, we all left in September and we didn't get back until the end of June. We never did come home between those times, so we were gone so long. That was the hardest because I was lonely. We all wanted to go home but there was no way home. That ~~s~~when I use to cry, I cried at night, that ~~s~~how much I was lonely. And we couldn't talk our language, they wanted to educate us so much but they really wrecked our lives. They taught us at home never to lie. Now long ago, I never told what happen, when I was hit for speaking my language I thought I was doing wrong. So right in there I didn't ~~k~~know what to believe, I wanted to believe in my grandparents telling me never to lie or anything like that. So that was education and they didn't ~~t~~teach me anything, because they made us work. @Elders Workshop, May 2002)*

III.d Day Schools

The Day School period saw schooling provided on-Reserve by the invitation of the Chief and Council to various Churches. Many Indian people were wary of these schools with their Christian emphasis. The Day School curriculum included religion, reading writing and arithmetic. Poor attendance, inadequate financing, and the continuing struggle against assimilation by the Indian people made it difficult for the Christianization of the Indian people.

III.e Provincial Schools

The Federal Government entered into **J**oint School Agreements whereby it paid a per capita grant to a Provincial school for every Treaty Indian enrolled. In the 1950s and 1960s, Indian enrollment in Provincial schools increased significantly. Despite these changes, it was still non-Indians people deciding, what education Indian people should have. The Federal School Programs aimed to providing education services similar to those provided by the Provincial School Authorities. These included transportation, books and supplies, and special services such as curriculum enrichment based on Indian culture, native language programs, and Native teacher aides in primary, and kindergarten classrooms. Unfortunately, the pervading belief that Indian culture and values had little significance in the education of Indian and Metis children remained.

Few First Nations communities had their own high schools thereby forcing many First Nations teenagers to relocate to towns and cities, sometimes hundreds of kilometers from homes; consequently, it did little to inspire them to stay in school and go on to University or College. A note of interest, almost all First Nations people were settled on Reserves by the early 1900s, and as a matter of policy almost all Reserves were located at a distance from urban Centres, thereby segregating and isolating First Nations communities from Canadian society.

III.f Post Secondary Education

It had become clear that if the First Nations were to survive as a distinct people a change in the direction of education was necessary. Since the implementation of the 1972 Indian Control of Indian Education numerous First Nations Bands have taken over the control and management of schools on Reserves. During this same year Indian Cultural Schools were established in several provinces.

In 1972, the National Indian Brotherhood (now the Federal of Saskatchewan Indian Nation) presented the government with a paper entitled Indian Control of Indian Education:

Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian.

(National Indian Brotherhood)

A turning point for aboriginal peoples is the transformation of Indian Education through

Indian control. Aboriginal people issued their own policy (White Paper Policy 1969), which gave birth to the National Indian Brotherhood (Indian Control of Indian Education).

The department of Indian affairs was asked by the Federal of Saskatchewan Indians to withhold all decision regarding Control of Education. The Indian people of Saskatchewan had the opportunity to themselves to analyze what had been going on and to express their own opinions regarding the future of Indian Education in Saskatchewan.

As a result, the Education task force of the Federation of Saskatchewan Indians was established. They were given the task of carrying out a carefully conceived research in a way that would lead to providing a firm bases for recommending and implementing improvement in the substance and structure of Indian Education in Saskatchewan.

We are nations. We have always been nations. We have never given up our sovereignty. We retain the right to choose our forms of government. We retain the right to control our lands, waters and resources. We retain the right to use our languages, to practice our religions, and to maintain all aspects of our cultures. We retain the right to determine the type of education most suitable for our children. The only process known to international law whereby an independent people may yield their sovereignty is either by defeat in war or by voluntary abandonment of sovereignty which may be formal abandonment. We have never been conquered in war.

(Jean Barman p. 29)

A first step the Government did to help Indian Education was by funding Indian Cultural Centres through out Canada in researching and developing cultural material. Another step the Government did was funded several Indian Education training centres at Universities through out Canada.

In 1972, the National Indian Brotherhood developed a statement of Indian Control of Education. Also during this year the Saskatchewan Indian Culture College (Now the Saskatchewan Indian Culture Centre) was established. The first program at the Culture College was a Social work program linked to the U of R, in 1974.

During the summer of 1996, on reserve teacher education programs were started with students living on reserve and taking classes on reserve. With the numerous of bands who took control of their schools, the first were Red Earth, Montreal Lake, Sturgeon Lake and James Smith.

In Saskatchewan the population of Aboriginal people is growing, programs were developed for the need of aboriginal teachers, which included Indian Teacher Education Program (ITEP), Northern Teacher Education Program (NORTEP), and the Saskatchewan Urban Teacher Education Program (SUNTEP). These programs gave teachers in training the benefit of their experience to teach in schools for aboriginal students.

In education, we are attempting to prepare our children and ourselves to live in the world of tomorrow. We can be very sure that we can give our children a strong sense of who they are, a sense of who their people are, and what that means in terms of mankind. They will not only adjust to, but will also play a full role in shaping of what kinds of tomorrows they will experience. Our children must have the tools and opportunities to discover and manage things that nobody knows yet. The result for Indian Control of Indian Education has been impressive, and we give thanks to the FSIN and its three institutions (the Indian Culture Centre, the Indian Federated College, and the Indian Institute of Technologies).

We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honored place in Indian tradition and culture: there fore the future for Indian Control of Education in Saskatchewan remains bright.

Essentially, the paper states that First Nations want their children's identity to be shaped by their own traditions and values. The positive outcomes of this vision are corroborated by Dene Elder, Ralph Paul's own story,

More of our people are becoming educated and we know more about how they think, so this is how we are approaching the situation to stand up for our rights as First Nations = people of Canada. I work for the Meadow Lake Tribal Council (MLTC) as the Director of Education, so I travel a lot to many reserves in the MLTC district. That is why I am thinking that we are just waking up and we are observing what is going on around us. If we do not do anything about it we will always be living in the early morning jitters and midday and evenings will always be the same as yesterday. I believe we have reached the end of this colonialism era.

We have been demoralized too long. Our children who are educated are reading history books and saying this is inaccurate or so this was what happened? We are not going to agree to things that are not acceptable anymore.

Our languages are becoming strong again so we can talk to our Elders. Those of us who have been educated through the dominant society will know what to do. I feel it in my bones, the government is starting to listen when we speak.

Further, Indian control over Indian education has resulted in the establishment of the Saskatchewan Indian Cultural Centre, cultural survival schools, elementary and secondary schools and even nursery schools.

Synopsis of SICC

The SICC-Saskatchewan Indian Cultural Centre was established in 1972, its purpose is to assist the First Nation communities of Saskatchewan in preserving its languages and cultures. SICC was the first step in establishing an institution that was controlled by First Nation Peoples of Saskatchewan.

The mission statement of the Saskatchewan Indian Cultural Centre is to strengthen and

support the overall Indian Education and Culture of Indian people. The centre serves the five language groups of Saskatchewan, which are the Saulteaux, Dakota, Lakota, Nakota, Dene and Cree (Plains Woodland and Swampy). Working with First Nation Communities it has provided a strong link in the interpretation and implementation language and cultural retention and preservation programs.

The Saskatchewan Indian Culture Centre is supported and directed by the Board of Governors. The Tribal Councils and FSIN-Federation of Saskatchewan Indian Nation appoint its members to the Board. The Board of Governors supports the Saskatchewan Indian Culture Centre with programming and operation, with annual reports submitted to the First Nation Communities in Saskatchewan and funding agencies. The report provides the activities that are undertaken by the Centre and continue to maintain its objective.

The Centre continues to develop and implement ideas to better serve the First Nation Communities. The Centre also utilizes the Elders for their wisdom, knowledge and advice. The Elders play a very important role in strengthening and enriching the initiatives of the Centre.

The First Nations (and Metis) Post Secondary Education Programs in Saskatchewan include:

P *The First Nations University of Canada* (formerly Saskatchewan Indian Federated College)

In 1976, SIFC-Saskatchewan Indian Federated College was established by the Federation of Saskatchewan Indian Nations. This post-secondary institution is operated by First Nations people, with a mandate to provide quality education for Native and Non-Native students with an emphasis on First Nations culture. Now known as the First Nations University of Canada it offers university programs and services in Saskatoon, Regina, and Prince Albert (Northern Campus). The mission statement of the Saskatchewan Indian Federated College is to enhance the quality of life and to preserve, protect, and interpret the history, language, culture and artistic heritage of First Nation.

P *The Saskatchewan Urban Native Teacher Education Program*

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) was first established in 1980. The four year education program focuses on Metis/First Nations history, cross cultural education, and Native Studies. Over 500 graduates have received their Bachelor of Education degree through this program. The Gabriel Dumont Institute in co-operation with the Saskatchewan Department of Education, The University of Regina and the University of Saskatchewan offers the four-year program. The graduates of the program have gained excellent reputations as role models and teachers across Western Canada.

P *The Indian Teacher Education Program, University of Saskatchewan*

The Indian Teacher Education Program (ITEP) is a four-year program for First Nations students who are interested in obtaining a Bachelor of Education degree. The goal and aim of the ITEP program is to prepare First Nation teachers who will be able to respond to the tasks associated with the ever-changing educational needs of students in our school system. (University of Saskatchewan)

This program was first established in 1972-73 as a two and a half-year program leading to a two-year Standard A certificate. Eventually the program evolved to a four-year program (Elementary and Secondary) going to a Bachelor of Education degree and a Professional A certificate. Over 750 students have graduated with a Bachelor of Education degree, with a significant number of ITEP graduates returning to enrol in the College of Graduate studies.

ITEP has also delivered many off-campus programs in Saskatchewan. Some of the off-campus teacher education program sites include: Little Pine, Poundmaker, Onion Lake, Battleford Tribal Council, Red Earth, Shoal Lake, and Thunderchild First Nation.

ITEP graduates have taken lead roles in teaching, administration, and Band governance, in the communities that they serve, these areas of employment identified through the ITEP program are in:

- First Nations Organizations
- Curriculum Development
- School Administration
- Band Community Administration
- Guidance Counsellor
- Adult Education Teacher
- Media Centre Specialist
- Child Care Centres
- Early Intervention Programs
- Special Education Teacher
- Public Relations

P *Saskatchewan Indian Institute of Technology*

In 1976 the Saskatchewan Indian Institution of Technology (SIIT) was established. The programs that SIIT offers are skill development courses, business education and trades courses (small motor, electrical, plumbing, heating and furnace repairs). SIIT has become the primary delivery agent of adult training courses for First Nation communities in Saskatchewan. SIIT offers university and diploma level courses to meet the demands of the First Nations people. The programs that the Institute offers are accredited through the Saskatchewan Institute of Applied Science and the Department of Labour.

P *Northern Urban Native Teacher Education Program*

The Northern Teacher Education Program (NORTEP) was established in 1977 in La Ronge. The NORTEP program offers university credit classes to students from the forty-five communities across the North. NORTEP graduates are employed as teachers or other educational professionals (principals, vice-principals, education directors,

administrators and guidance counsellors

P *Northern Professional Access College*

NORTEP (Northern Teacher Education Program) established the Northern Professional Access College (NORPAC) in 1989. NORPAC was established to accommodate the growing need for northerners to enable them to take first and second year art and science classes in preparation for other career possibilities.

III.g Urban Education

I tell the students to respect themselves and that way people will respect you. Life will get easier so pursue your goals. In time, from all people you will gain knowledge and wisdom.

Maggie and Bowser Poochay.

The high percentage of First Nations people migrating to urban centres has presented various challenges for the municipalities concerned. Some school boards have made special efforts to assist First Nations students such as developing specialized curriculum and offering student support services, however, in most cases school boards are not able to support all Indian oriented programs.

For example, in Saskatoon, a Native Survival School was the alternative for First Nations students. Joe Duquette High School was established in 1981 as the Native Survival School Society, based on an agreement between Saskatchewan Education, the Saskatoon Catholic School Board and the Kitotiminawak Council. Joe Duquette High School centres its curriculum on nurturing the mind, body, and soul of its students. Integral to its programming is the affirmation of First Nations worldviews through its curriculum and provisions of an annual culture camp.

Elder Joe Duquette, of Mistiwasis First Nation was the first Elder of the school. His commitment to the building of good relationships between students and staff helped in developing the spiritual direction of the school. To honor him the name of the school was changed to Joe Duquette High School in 1989. (Saskatoon Catholic Schools; University of Saskatchewan)

SYNOPSIS OF FIRST NATIONS BANDS IN SASKATCHEWAN

Ahtahkakoop Band of the Cree Nations is located 72 km northwest of Prince Albert, Saskatchewan, and is 17,347 hectares in size. The name of this Reserve originated from the first chief, whose name was Ahtahkakoop (Starblanket). Chief Ahtahkakoop signed Treaty 6 in 1887 with a recorded population of 185. Today, Ahtahkakoop First Nation has a total population of 2418 with 1276 Band members residing on-Reserve. The First Nations language of these people is Plains Cree (→ dialect).

Beardy's and Okemasis First Nation occupies the Beardy's and Okemasis Reserves which are located 58 km southwest of Prince Albert, Saskatchewan and covers 28011.91 acres. The Band signed Treaty 6 on August 23, 1876. Beardy's and Okemasis First Nation is home to 1934 Band members with 1026 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a school, a health clinic, a Band office, a church, a community hall, a sports ground, a rodeo ground and a race track. The Band has a large agricultural land base and is concentrating its efforts on major project ventures and job creation.

Big River First Nation occupies the Big River Reserve which is located 98 km northwest of Prince Albert, 19 km southwest of the Village of Debden, Saskatchewan and covers 29581.4 acres. Chief Saseewahum signed Treaty 6 on September 3, 1878. Big River First Nation is home to 1825 Band members with 1272 residing on-Reserve. The First Nations language of these people is Bush Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band hall, a Band office, an arena, a school, a carpentry shop, a laundromat, and a health clinic. The Band's economy is based mainly on agriculture, forestry, trapping and fishing.

Black Lake Denesuline Nation formerly known as Stony Rapids, is located 170 km southeast of Uranium City. The Black Lake Band occupies the Chicken Reserve which is located 170 km southeast of Uranium City and covers 81344 acres. The then Stony Rapids Band signed Treaty 8 between July 25 and 27, 1899. Black Lake Denesuline Nation is home to 1485 Band members with 1196 residing on-Reserve. The First Nations language of these people is Dene. Facilities available on the reserves include a Band office, a Band hall, a fire hall, a store, a health clinic, a school, a church, a water truck storage building, and teacherages. The Band's economy is based mainly on fishing and trapping.

Buffalo River First Nation occupies the Turnor Lake Reserve and the Churchill Lake Reserve which are located 119 km northwest of Ile a la Crosse and cover 6670 acres. The Band signed Treaty 10 on August 28, 1906. Buffalo River First Nation is home to 956 Band members with 510 residing on-Reserve. The First Nations language of these people is Dene. Facilities available on the Reserves include a Band office, a Band hall, an industrial centre, a health clinic, and a store/gas bar. The Band's economy is based mainly on trapping and fishing with potential for forestry and tourism.

Canoe Lake Cree Nation occupies the Canoe Lake Reserve and the Eagle Lake Reserve located 40 km south west of Ile a la Crosse on Canoe Lake and covers 18130.07 acres. The Band signed Treaty 10 on September 19, 1906. Canoe Lake Cree Nation is home to 1482 Band members with 640 residing on-Reserve. The First Nations language of these people is Bush Cree (ᓂᓄᓐ dialect). Facilities available on the Reserves include a Band office, an arena, a Band hall, a school, a handicraft building, a sawmill, teacherages, a private cafe, a service station, and a laundromat. The Band's economy is based mainly on hunting, fishing, trapping, timber and sawmill operations.

Carry the Kettle First Nation occupies the Assiniboine Reserve which is located 11 km

south of Sintaluta and 80 km east of Regina, Saskatchewan and covers 40695.57 acres. Chief Cuwkencaayu signed Treaty 4 on September 25, 1877. Prior to the signing of this treaty the tribes of Cuwekencaayu and Long lodge resided in the Cypress Hills along with other Cree tribes of Payepot and Little Pine. The Assiniboines then moved from the Cypress Hills and settled in the area around Indian head. Carry the Kettle First Nation is home to 1940 Band members with 712 residing on-Reserve. The First Nations language of these people is Nakota (Assiniboine). Facilities available on the Reserve include a communiplex, a fire hall, a warehouse, a quonset and a water treatment plant. The Band's land base consists of agricultural land.

Clearwater River Dene Nation is located in the far northern part of Saskatchewan. The Big "C" Indian Band occupies the three La Loche Reserves which are located 11 km southwest, 24km east of La Loche and 24 km northwest of Buffalo Narrows and cover 14187.45, 7055 and 2148.57 acres respectively. The Band signed Treaty 8 on 1899. Clearwater River Dene Nation is home to 1186 Band members with 525 residing on-Reserve. The First Nations language of these people is Dene. Facilities available on the Reserves include a Band office, a school, a group home, a drop-in centre, a fire hall, and a health clinic. The Band's economy is based mainly on trapping and fishing. There is also potential for timber industry development.

Cote First Nation occupies the Cote Reserve which is located 16 km west of the Manitoba/Saskatchewan border and covers 22920 acres. The earliest known leader was Saulteaux Chief, Gabriel Cote, a noted hunter/trader. Chief Cote signed Treaty 4 on September 15, 1874. Cote First Nation is home to 2487 Band members with 640 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a recreation centre, a fire hall, and a health clinic. The Band's land base consists of agricultural land.

Cowessess First Nation occupies the Cowessess Reserve which is located 13 km northwest of Broadview, Saskatchewan and covers 28442.5 acres. Chief Cowessess signed Treaty 4 on September 15, 1874. Cowessess is home to 2343 Band members with 384 residing on-Reserve. The First Nations language of these people is Plains Cree (ᑭᓄᓐ dialect). Facilities available on the Reserve include a Band office, a fire hall, a storage shed, a service station, a golf course, a club house, and a pro shop. The Band's economy is based mainly on agriculture and tourism.

HISTORY MINUTE: Present at the signing were Chief Cowessess (Little Child), four headsmen, and 69 members. Although this Band signed the treaty, they did not immediately settle until the late 1870s. The mixed Cree and Saulteaux people of the Cowessess Band were hunters and gatherers roaming the lands around the USA and the Canadian boarder. They eventually settled near Fort Walsh (Maple Creek), but were pressured to re-locate to their present day reserve, which is along the beautiful Quᓄᓐ Appelle Valley near the Crooked and Round Lakes.

Cumberland House Cree Nation occupies the Cumberland, Pine Bluff, and Budd's Point Reserves which are located 85 kilometers south of Flin Flon, Manitoba and covers 4639.14 acres. The Band signed Treaty 5 in 1875. Cumberland House Cree Nation is

home to 564 with 263 residing on-Reserve. The First Nations language of these people is Swampy Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a school and a Band office. The Band's main economic base is in forestry and trapping.

Day Star First Nation occupies the Day Star Reserve which is located 16 km north of Punnichy, Saskatchewan and covers 15360 acres. Chief Kusicanahchuk signed Treaty 4 on September 15, 1874 with two headsmen and 40 members in attendance. The land was carefully chosen to insure abundance of game and firewood. Before the signing of Treaty 4, the people of Kusicanahchuk roamed the vast prairie in the area of the Touchwood Hills. Day Star served as Chief from 1874-1904 and Chief Kinequon (1923-1935). Day Star First Nation is home to 349 Band members with 106 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a Band hall including a medical services office, a water treatment plant, and a maintenance shop. The Band's land base consists of agricultural land.

English River First Nation occupies the La Plonge Elak Dase, Knee Lake, Dipper Rapids, Wapachewunak, Ille-a-la-Crosse and Primeau Lake Reserves which are located approximately 19 km south Ille-a-la-Crosse with the exception of Wapachewunak which is located at the north end of Lake Ille-a-la-Crosse. In total these Reserves cover approximately 29947.43 acres. Chief William Apisis signed Treaty 10 on August 28th, 1906. English River First Nation is home to 1105 Band members with 496 living on-Reserve. The First Nations language of these people is Dene. Facilities available on the reserve include a Band office, a school, teacherages, an arena, a Band hall, a warehouse, a health clinic and an RCMP office.

HISTORY MINUTE: Prior and succeeding Treaty 10, the native economy evolved around the fur trade and later focused on commercial fishing. The name originates from English River where the Poplar House People inhabited for periods during the year, including during treaty payments. Years ago this Reserve was known as Grassy Narrows Reserve. The people of the English River Band chose land around lakes for the assurance of wildlife, fish, and thick vegetation. The descendants of the Poplar House People speak the language of Chipeywan. The early 1920s recorded approximately 200 Band members.

Fishing Lake First Nation (Saulteaux) occupies the Fishing Lake Reserve which is located 19 km southeast of Wadena, Saskatchewan and covers 7706.25 acres. The Band signed Treaty 4 in 1876. Fishing Lake First Nation is home to 1205 Band members with 363 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a Band hall, and a water treatment plant. The Band's land base consists of agricultural land.

Flying Dust First Nation occupies the Meadow Lake Reserves which are located at the northeast end of the town of Meadow Lake, Saskatchewan, and 11 km southwest of Meadow Lake. Flying Dust First Nation covers 9269.28 acres. Chief Kopahawakeumum signed Treaty 6 on September 3, 1878. Flying Dust First Nation is home to 861 Band members with 343 residing on-Reserve. The First Nations language of these people is

Bush Cree (ᐅᐃᐃᐃᐃᐃ). Facilities available on the Reserve include a band office, a warehouse, a workshop, a quonset, a library, a Band hall, a health clinic, and a number of rental facilities. The Band's economy is based mainly on agriculture and the enterprises of the Meadow Lake District Chiefs Management and Investments Co. Ltd.

Fond du Lac Denesuline Nation occupies the Fond du Lac Reserve which is located at the east end of Lake Athabasca, Saskatchewan. Fond du Lac Denesuline covers 91667.1 acres. The Band signed Treaty 8 on July 1, 1899. Fond du Lac is home to 1443 Band members with 800 residing on-Reserve. The First Nations language of these people is Dene. Facilities available on the Reserve include a Band office complex, an airstrip, a school, a fisherman's cold storage plant, a water truck storage building and a health station. The Band's main economic base is commercial fishing and trapping.

George Gordon First Nation occupies the George Gordon Reserve which is located approximately 61 km northwest of Fort Qu'Appelle, Saskatchewan and covers 35940 acres. The Band signed Treaty 4 in 1874. George Gordon First Nation is home to 2226 Band members with 1130 residing on-Reserve. The First Nations languages for these people are Plains Cree (ᐅᐃᐃᐃᐃᐃ) and Sauteaux (Plains Ojibway). Facilities available on the Reserve are an Administration Centre, Medical Clinic, George Gordon Education Centre, the Gordon Retail Centre, a satellite classroom called the George Gordon Computer Centre, a pre-fab plant, a fire hall, a student residence, a rink, and a water treatment plant. The Band's economy is mainly agriculture.

Hatchet Lake Denesuline Nation occupies the Lac La Hache Reserve which is located 334 km northwest of Creighton, Saskatchewan and covers 27228 acres. The Band signed Treaty 10 on August 22, 1907. Hatchet Lake Denesuline is home to 1120 Band members with 848 residing on-Reserve. The First Nations language of these people is Dene. Facilities available on the Reserve include a Band office, a fire hall, a health clinic, and a water truck storage building. The Band's economy is based mainly on trapping and commercial fishing.

Island Lake First Nation occupies the Ministikwan Reserve which is located 160 km northwest of North Battleford, Saskatchewan and covers 17163.52 acres. The Band signed Treaty 6 in 1876. Island Lake First Nation is home to 728 Band members with 506 on-Reserve. The First Nations language of these people is Bush Cree (ᐅᐃᐃᐃᐃᐃ). Facilities available on the Reserve include a Band office, an arena, a fire hall, a Band hall, a teacherage, a private store, and a health clinic. The Band's economy is based mainly on trapping, fishing, and agriculture with potential for tourism.

James Smith Cree Nation occupies the James Smith and Cumberland Reserves which are located 58 km east of Prince Albert, Saskatchewan. James Smith First Nation covers a total of 37187.44 acres. Chief James Smith signed Treaty 6 on August 28, 1876 (population at the time was 134 members or 32 families.) James Smith First Nation is home to 2412 Band members with 1592 residing on-Reserve. The First Nations language of these people is Plains Cree (ᐅᐃᐃᐃᐃᐃ). Facilities available on the Reserves include a school, teacherages, an arena, community core development, a Band office complex, an apartment building, canvas plant/garage, and an alcohol treatment centre. The Band's

main economic base is land lease revenue.

Joseph Bighead First Nation occupies the Bighead Reserve which is located 38 km east of Cold Lake and covers 11572.03 acres. The Band signed Treaty 6 on September 9, 1876. Joseph Bighead First Nation is home to 710 Band members with 450 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office and store, a Band hall, a warehouse, an industrial building, a recreation building, a laundromat, a cafe/arcade/gas bar, two group homes, and a health clinic. The Band's economy is based mainly on agriculture, gas, and oil with potential for tourism.

Kahkewistahaw First Nation occupies the Kahkewistahaw Reserve which is located 13 km north of Broadview, Saskatchewan and covers 19457 acres. Chief Kahkewistahaw signed Treaty 4 on September 15, 1874 with 2 headsmen and approximately 63 members present. Kahkewistahaw is home to 1255 Band members with 391 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the reserve include a Band office, an arena, a fire hall, a health clinic, a drop-in centre, and a water treatment plant. The Band's land base consists of agricultural and recreational land.

Kawacatoose First Nation occupies the Kawacatoose Reserve which is located 10 km north of Quinton, Saskatchewan and covers 19016 acres. Chief Poor Man (or Lean Man) signed Treaty 4 on September 15, 1874. Prior to Treaty 4 Kawacatoose people were known as part of the Touchwood Hills people or *pusakawatciwiyiniwak*. Kawacatoose First Nation is home to 2210 Band members with 1000 living on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the reserve include a Band office, the Kawacatoose Education complex, a health clinic, and a water treatment plant. The Band's land base consists of agricultural land.

HISTORY MINUTE: *The Touchwood Hills people- pusakawatciwiyiniwak* consisted of four bands under the leadership of *Kawacatoose (Poorman or Lean Man)*, *Kaneonuskatew* (One that walks on four claws or George Gordon), *Muscowequan* (Hard Quill), and *Kisecawchuck* (Daystar). Today they are known as the *Kawacatoose*, *Gordons*, *Muskowekwan*, *Daystar*, and *Fishing Lake Bands* and are collectively part of the newly formed *Touchwood Agency Tribal Chiefs (TATC)*. The Touchwood Hills people were part of a larger group known as the Downstream People or known to them as *mamihkiyiniwak*. This larger group consisted to four groups; the Touchwood Hills people (*pusakawatciwiyiniwak*), the Calling river people (*katepwewcipi*), the Rabbitskin people (*wapucwayanak*), and the Prairie people (*paskwawiyiniwak*). The Downstream people occupied the southeastern plains, and used the Assiniboine-Red River and Lake Winnipeg waterways for trade and military purposes. They had many dominant chiefs, and one of the main ones was Kawacatoose. Kawacatoose was recognized as a head chief by the Hudson Bay Company. He was known as a brave warrior. It was said he had gone into battle armed with only a lance. This lance now sits in the Winnipeg museum. Another accomplishment Kawacatoose was highly regarded for the stealing of two Blackfoot women. Kawacatoose's Band took part in the battle of the Belly River in 1871,

where twenty of his people died. His brother Kanocees, also a noted warrior, had participated in this noted battle. Prior to the 1870s, the Kawacatoose people had hunted buffalo in the area between Long Lake and Touchwood Hills area. By the 1870s, the buffalo were in decline and the people of Kawacatoose needed to find another way to subsist. With the realization that the buffalo were disappearing, the arrival of the telegraph and railroad, and the immanent arrival of settlers, Kawacatoose sent his brother Konicees to negotiate with Alexander Morris, lieutenant-governor of the North-West Territories in 1874. Not long after this Kawacatoose signed Treaty 4.

Past Chiefs:

1874-1882 Chief Kawacatoose (Lean/Poor Man) Parents: unknown

Married: A Saulteaux woman, who was considered hardy, for she lived to be 130 years old. It was known that she worked hard all her life, and enjoyed gardening and tanning hides. It was told in that in 1918 she finished her last deer hide shortly before her death, which was due to the flu.

Children: Tobacco, Taweqasequape, Nanatawasiw, Soke-peyosew, Kapayyeasikak, Kaysikawasinow, and 2 daughters names unknown, and other children that were traditionally adopted.

1882-1932 Tawequaesquape (Middle of the Sky) Parents: Kawacatoose

Married: Esquasis

Children: Grace, Annie, Edward, Robert, Napootican, and traditionally adopted children.

1932-1954 Chief Edward Poorman Parents: Soke-peyosew

Married: Janet Tapaquon

Children: Walter Poorman (not with wife, but other)

Keeseekoose First Nation occupies the Keeseekoose Reserves which is located 16 km and 24 km north of Kamsack, Saskatchewan and covers 11011 acres. Chief Keeseekoose signed Treaty 4 on September 15, 1874 at Shoal River. The first Reserve Keeseekoose and his people occupied was in Manitoba called Swan River Reserve. Due to annual floods, Keeseekoose's people found it hard to survive. This brought about the move to the Assiniboine River, where they are situated because of more suitable land and resources. Keeseekoose First Nation is home to 1687 Band members with 580 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the reserves include a Band office, a health clinic, a fire hall, and an arena/recreation centre. The Band's land base consists of agricultural land.

Key First Nation occupies the Key Reserve which is located 26 km northwest of Kamsack, Saskatchewan and covers 14933 acres. Chief Ow-tah-pee-ka-kaw (Key) signed an adhesion to Treaty 4 on September 24, 1875. The people of the Key Reserve originally came from Shoal River and Lake Winnipegosis where they had been settled for approximately 30 years. It is said that 77 people made the journey from Lake Winnipegosis and Shoal River to what is presently known as Key Reserve in 1882. Some original Key Band members stayed behind and are still situated in Manitoba. Key First Nation is home to 915 Band members with 294 residing on-Reserve. Key Band

members were originally Plains Cree and Saulteaux. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the reserve include a Band office, a recreation hall, a workshop, and a health clinic. The Band's economy is based mainly on agriculture.

Kinistin First Nation occupies the Kinistin Reserve which is located 39 km southeast of Melfort, Saskatchewan and covers 11199.02 acres. Chief Kinistin signed Treaty 4 on August 24th, 1876. Kinistin First Nation is home to 753 Band members with 289 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the reserves include a sports ground, an outdoor rink, a community hall, a school, a health clinic, a band office, a kindergarten, a picnic area, and a band pasture. The Band's main economic base is agriculture.

HISTORY MINUTE: The Ojibway people roamed the hills of Pasquia. Kinistin people temporarily left these hills when settlers began encroaching on their territory. They travelled to the northern parts of Saskatchewan but returned to the Pasquia Hills and ultimately settled in 1876 with the signing of Treaty 4. Due to a clerical error many years ago, Kinistin name was written incorrectly, thus the reserve was called Kinistino, through a ratification process this error has now been corrected.

Lac La Ronge First Nation occupies the Lac La Ronge Reserve (located 10 km southwest of Lac La Ronge, SK); the Little Red River Reserve (located 34 km north of Prince Albert, SK); the Kitsaki Reserve (located 211 km north of Prince Albert, SK); the Sucker River Reserve (located 230 km north of Prince Albert, SK); the Stanley Mission Reserve (located 56 km northeast of La Ronge, SK); the Morin Lake Reserve (located 24 km east of La Ronge, SK); the Bittern Lake Reserve (located 8 km east of Prince Albert National Park); the Grandmother Bay Reserve (located 77 km northeast of Lac La Ronge, SK); the Potato, Old Fort, Four Portages, Fox Point, and Little Hills Reserves located in northern Saskatchewan. These Reserves cover a total of 104749.37 acres. The Band signed Treaty 6 on February 11th, 1889. These Bands are home to 6828 registered members, with an estimated 4100 members residing on-Reserve. The First Nations language of these people is Woodland Cree (ᓂᓄᓐ dialect). Facilities available on the reserves include Band offices in Kitsaki and Stanley Mission, seven schools, an arena, a fire hall, a Band hall, and a nursing station. The Band's main economic base lies in agricultural leases, commercial enterprises, commercial fishing, tourism, and trapping.

Little Black Bear First Nation (Chief Kees kee hew mus-coo muskwa) occupies the Little Black Bear Reserve which is located 6 km south and 6 km west of Goodeve, Saskatchewan and covers 17006.38 acres. Chief Kees kee hew mus-coo muskwa (Little Black Bear), the first leader of this Band, signed Treaty 4 in 1874. Ten years later the Band decided to settle in the File Hills area where their Reserve had been surveyed in 1880. File Hills is located in the lower eastern part of Saskatchewan just north of Balcarres. In 1884 there was a population of 142 Band members. This Band is comprised of Cree/Assiniboines originating from Cypress Hills in the 1800s. Little Black Bear First Nation is home to 320 Band members with 133 residing on-Reserve. The First Nations language for these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a Band hall, and a water treatment plant. The Band's land

base consists of agricultural land.

Little Pine First Nation - Min-a-he-quo-sis occupies the Little Pine Reserve which is located 53 km northwest of North Battleford, Saskatchewan and covers 17267.33 acres. Min-a-he-quo-sis signed an adherence to Treaty 6 in 1876. Little Pine First Nation is home to 1316 members with 545 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓄᓐ dialect). Facilities available on the reserve include a band office, a medical clinic, a band hall, and a school. The band's land base consists of agricultural land.

HISTORY MINUTE: Min-a-he-quo-sis was a prominent leader of the Plains Cree. In the 1800s he resided in the Cypress Hills with the Assiniboines along with Big Bear, Lucky Man and Piapot. Chief Min-a-he-quo-sis was not present during the signing of Treaty 6 in 1876 because he was out hunting with Big Bear. Due to starvation he was eventually forced to sign an adherence to Treaty 6 on July 21, 1879. In 1883 Min-a-he-quo-sis chose to settle near the Battle River with his 324 followers, he chose this location to be close to his friend Poundmaker. In 1884 this Cree Band settled on the Battle River, however, it wasn't until 1887 when Little Pine (with over 700 followers) and Lucky Man (with over 800 followers) were granted one reserve, both Bands were ordered to reside on a piece of land only 25 square miles in size.

Lucky Man Cree Nation is located 120 km northwest of Saskatoon near Mayfair, Saskatchewan and covers 7869.39 acres. Papewas (Lucky Man) signed Treaty 6 on July 2, 1879. Lucky Man First Nation is home to 73 Band members. The First Nations language of these people is Plains Cree (ᓄᓐ dialect). The Band's land base consists of former Prairie Farm Rehabilitation pasture land. To date the majority of the band's members have been employed off reserve in various sectors.

HISTORY MINUTE: Papewas (Lucky man) was one of Big Bear's headmen, however, in 1879 when the buffalo were scarce he led 470 followers into Treaty. Papewas signed an adherence to Treaty 6 at Fort Walsh on July 2, 1879. Lucky Man requested land in the Cypress Hills but was denied. He then requested land at Buffalo Lake but was again unsuccessful in obtaining a Reserve he desired. More members returned to Big Bear's Band and as Lucky Man's band was dwindling, they camped with Little Pine. Lucky Man followers were then amalgamated with the Little Pine Band. Lucky Man Band is home at 83 Band members. Original Band members are returning to the Lucky Man Band after being **A**quatters **A**n other Reserves.

P 1879 **B**1884 Papewas served as Chief of the Lucky Man Band;

P 1884 **B**1973 Lucky Man is included with Little Pine.

P 1879 Lucky Man and Little Pine Bands [adhere to Treaty 6](#) at Fort Walsh. Twenty-five lodges chose Lucky Man to represent them at the signing.

P 1880 - Lucky Man [requested to locate in the neighborhood of Battleford](#). The Lucky Man Band had 754 members on pay list.

- P** 1881- Lucky Man requested a reserve at Big Lake, 30 miles from Fort Walsh.
- P** 1883 - [Indian people are ordered out of Fort Walsh area](#). Lucky Man and Little Pine are then escorted to the Battleford area.
- P** 1884 Lucky Man again requested a reserve adjacent to Poundmaker, Little Pine and Big Bear. The federal government fearing complications from a joint association of three bands refused the request.
- P** 1885 - [North-West Rebellion](#) - Both Lucky Man and Little Pine Bands are disrupted, with members scattering to the U.S. and elsewhere.
- P** 1886 - Remaining members of the Lucky Man and Little Pine Bands settle on Little Pine's Reserve.

Makwa Sahgaiehcan First Nation occupies the Makwa Reserve which is located approximately 150 km northwest of North Battleford, Saskatchewan and covers 14791.94 acres. The Band signed Treaty 6 on September 9, 1876. Makwa Sahgaiehcan is home to 857 Band members with 565 living on-Reserve. The First Nations language of these people is Bush Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a Band hall, a school, a gymnasium, a warehouse, the Makwa Lake Resort, a fire hall, and a health clinic. The Band's economy is based mainly on agriculture and tourism.

Mistawasis First Nation occupies the Mistawasis Reserve which is located 68 km west of Prince Albert, and 28 km north of Leask, Saskatchewan and covers 31110 acres. Chief Mistawasis signed Treaty 6 in August, 1876. Mistawasis First Nation is home to 1478 Band members with 662 residing on-Reserve. The First Nations of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include an administration center, health station, school, and daycare, fire hall, community hall, a sports and an arena. The Band's main economic base is agriculture and eco-tourism.

Montreal Lake Cree Nation occupies the Montreal Lake Reserve which is located 93 km north of Prince Albert, Saskatchewan and covers 20443.44 acres. The Band signed Treaty 6 on February 11th, 1889. Montreal Lake First Nation is home to 2737 Band members with 1562 residing on-Reserve. The First Nations language for these people is Woodland Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a fire hall, a school complex, a health clinic, teacherages, and a nurse's residence. The Band's main economic base is trapping, construction, fishing, and forestry.

Moosomin First Nation occupies the Moosomin Reserves which is located north of North Battleford, Saskatchewan and covers 17261.06 acres. The Band's early association with Treaty 6 is obscure. Moosomin First Nation is home to 1045 Band members with 672 on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a school, a medical clinic, and a teacherage. The Band's land base consists of agricultural land.

Mosquito Grizzly Bear Head First Nation occupies the Mosquito, Grizzly Bear Head and Lean Man Reserves. The Mosquito Reserve is located 27 km south of North

Battleford, Saskatchewan and the combined Grizzly Bear Head and Lean Man Reserve is located 24 km south of North Battleford, SK. The Mosquito/Grizzly Bear Head covers a total of 31499.67 acres. Chief Misketo signed an adherence to Treaty 6 on August 29th, 18278 at Battleford. The Mosquito, Grizzly Bear Head and Lean Man Bands are home to 1048 registered members with 530 residing on-Reserve. The First Nations language of these people is Nakota/Plains Cree (ᖃᖅ-dialect). Facilities available on the Reserves include a Band office, a medical clinic, a fire hall, a school, and teacherages. The Band's land base consists of agricultural land.

Muscowpetung First Nation occupies the Muscowpetung and Hay Grounds Reserves which are located 11 km north of Edenwold, Saskatchewan and covers 20634 acres. The Band signed Treaty 4 on September 8, 1875. Muscowpetung First Nation is home to 879 Band members with 232 residing on-Reserves. The First Nations languages of these people are Saulteaux (Plains Ojibway) and Plains Cree (ᖃᖅ-dialect). Facilities available on the Reserves include a Band office, a school, a Band hall, a health clinic, and a water treatment plant. The Band's land base consists of agricultural land.

Muskeg Lake First Nation occupies the Muskeg Lake Reserve which is located 93 km north of Saskatoon, Saskatchewan and covers 17708.52 acres. The Band signed Treaty 6 on August 23, 1876. History of Muskeg Lake First Nation. Muskeg Lake First Nation is home to 1053 Band members 214 residing on-Reserve. The First Nations language of these people is Plains Cree (ᖃᖅ-dialect). Facilities available on the Reserve include a school, a Band office, a Band hall, a fire hall, a health clinic, a church, a sports ground, and a playground. The Band's land base consists of agriculture land.

HISTORY MINUTE: After Chief Petequakey passed away, according to the Indian Affairs Treaty paylists, from 1890 to 1899, no person is shown as being either chief or headmen. Starting in 1900, Jean Baptiste Lafond is shown as being paid as a headman until 1914. Although, perhaps not recognized by Indian Affairs as a chief, according to some who can remember, Jean B. Lafond was considered by the people of Petequakey Reserve, as their chief up until 1915, when George Greyeyes became chief.

Muskoday First Nation occupies the Muskoday Reserve which is located 19 km south east of Prince Albert, Saskatchewan and covers 23832.3 acres. Chief John Smith signed Treaty 6 on August 23, 1876. Muskoday First Nation is home to 947 Band members with 394 residing on-Reserve. The First Nations language of these people is Plains Cree (ᖃᖅ-dialect). Facilities available on the Reserve include a store, a gas station, a community hall, a sports ground, a playground, a recreation centre, a band office, a health clinic, a school, an ice rink and a church. The Band's main economic base is agriculture.

Muskowekwan First Nation occupies the Muskowekwan Reserve which borders on the town of Lestock, Saskatchewan and covers 16479 acres. At the signing of Treaty 4 on September 15, 1874, there were 66 members present, 1 councilor, and a chief. Muskowekwan is home to 1215 Band members with 337 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office and a Band hall. The Band's economy is mainly based on agriculture and the student residence.

Nekaneet First Nation occupies the Nekaneet Reserve located 17 km southeast of Maple Creek, Saskatchewan which covers 3037.22 acres. The Band signed Treaty 4. Nekaneet First Nation is home to 253 Band members with 119 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a communiplex which houses the Band office, fire hall, and health office. The Band's land base consists of agricultural land.

Ocean Man First Nation is located 18 km north of Stoughton, Saskatchewan and covers 10201.474 acres. Ocean Man signed Treaty 4 in 1882. Ocean Man is home to 324 Band members with 51 residing on-Reserve. The First Nations language of these people is Assiniboine (Nakota), Plains Cree (ᓂᓄᓐ dialect) and Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a community well, and a jet pump out. The Band's economy is based mainly on agriculture.

Ochapowace First Nation occupies the Ochapowace Reserve which is located 3 km northeast of Broadview, Saskatchewan and covers 34624 acres. Ochapowace gets its name from the son of the original chief, Kakisheway. The Band signed Treaty 4 on September 15, 1874. Ochapowace First Nation is home to 1200 Band members with 751 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, an arena, a Band hall, and a health clinic. The Band's economy is based mainly on agriculture and its construction company.

Okanese First Nation occupies the Okanese Reserve which is located 16 km north and 5 km east of Balcarres, Saskatchewan and covers 14744.7 acres. Chief Okanis signed an adhesion to Treaty 4 on September 9, 1875. Okanese First Nation is home to 459 Band members with 225 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect) and Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a Band hall, and a water treatment plant. The Band's land base consists of agricultural land.

HISTORY MINUTE: The Okanese Band settled in the File Hills area along with Peepeekisis, Little Black Bear and Starblanket. Chiefs:

1875 - 1885	Okanis
1885 - 1895	Headman Moostooacoop
1895 - 1935	No Chief
1935 (9 months)	Day Walker

One Arrow First Nation occupies the One Arrow Reserve which is located 53 km southwest of Prince Albert, Saskatchewan and covers 10209.7 acres. The Band signed Treaty 6 on September 6, 1878. One Arrow First Nation is home to 1094 Band members with 243 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a general store, a gas station, a community hall, a sports ground, a school, a playground, a Band office, a fire hall, a health clinic, and a skating rink. The Band's land base consists of agricultural land.

Onion Lake First Nation occupies the Seekaskootch and Makaoo Reserves.

Seekaskootch is located 142 km northwest of North Battleford and the Makaoo Reserve is located 42 km north of Lloydminster, Alberta/Saskatchewan. Onion Lake First Nation covers a total of 43306.17 acres. Councilor Makaoo was appointed to sign Treaty 6 on September 6, 1876. Onion Lake First Nation is home to 3500 Band members with 2000 living on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserves include a Band office, a Band hall, an arena, a curling rink, a medical clinic, a fire hall, a 21 unit elders' lodge, two group homes, three schools, a laundromat, a pool hall, and a store. The Band's main economic base is agriculture, service industry, private business, Band corporation, and employment through federal and provincial program funding.

HISTORY MINUTE: At the signing of the Treaty, as the people of Onion Lake did not have a chief, a councilor was appointed to sign and his name was Makaoo. The councilor and his people chose to settle near a lake, and there are a number of myths as to how the lake received its name. One story is that Onion Lake got its name from the wild onions growing around the lake.

"In 1876 Seekaskootch was made leader by his Indian people. He was leader until 1885. He was shot to death in 1885 during the rebellion while trying to make peace. He and his four councillors signed Treaty 6, and in 1879 was involved in the survey of the Seekaskootch reserve. His request was a reserve located 25 miles below Fort Pitt. In 1889 the reserve was established just north west of Fort Pitt. This great man and leader was not in favor of the rebellion. He was shot to death, unarmed at Steele Narrows".

Pasqua First Nation occupies the Pasqua Reserve which is located 10 km west of Fort Qu'Appelle, Saskatchewan and covers 22141 acres. Cau ah ha cha pew (Making Ready the Bow) signed Treaty 4 on September 15, 1874. Pasqua First Nation is home to 1205 Band members with 252 residing on-Reserve. The First Nations languages of these people are Plains Cree (ᓂᓄᓐ dialect) and Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a health clinic, a storage building, an upgrading building, a building supply warehouse, a fire hall, and a water treatment plant. The Band's land base consists of agricultural land.

Peepeekisis First Nation occupies the Peepeekisis Reserve which is located 12 km northeast of Balcarres, Saskatchewan and covers 27180 acres. The Band signed Treaty 4 on September 21, 1874. Upon his death his son, Peepeekisis (Sparrow Hawk), took over the role as Chief. This Band left the Cypress Hills and eventually settled in the File Hills in 1884. Peepeekisis First Nation is home to 2012 Band members with 618 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, an arena, fire hall, a day school, and a water treatment plant. The Band's land base consists of agricultural land.

Pelican Lake First Nation occupies the Chitek Lake Reserve which is located 68 km southeast of Meadow Lake, Saskatchewan and covers 45,345 acres. The Band signed

Treaty 6 in 1889. Pelican Lake First Nation is home to 1030 Band members with 800 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄ dialect). Facilities available on the Reserve include a Band office, a resort, a school, a carpentry shop, a fire hall, and a health clinic. The Band's economy is based mainly on forestry, tourism, agriculture, fishing, and trapping.

Peter Ballantyne Cree Nation occupies the Amisk Lake Reserve covering 5122.6 acres, the Birch Portage Reserve covering 4557.2 acres, the Pelican Narrows Reserve covering 1304.75 acres, the Sandy Narrows Reserve covering 2662.8 acres, the Woody Lake Reserve covering 1673 acres, the Mirond Lake Reserve covering 1487 acres, the Sturgeon Weir Reserve covering 5756.5 acres, the Southend Reserve covering 10425 acres, and the Opawakoscikan Reserve covering 41 acres. All reserves, with the exception of Southend/Reindeer Lake, are located within 100 km of Flin Flon, Manitoba. The Band signed Treaty 6 on February 11, 1889, under the Lac LaRonge Band. Peter Ballantyne Cree Nation is home to 2367 Band members. The First Nations language of these people is Woodland Cree (ᓂᓄ dialect). Facilities available on the Reserves include three Band offices, two schools, two arenas, ten senior citizen homes, water and sewage treatment plant/Pelican Narrows, fire hall/post shared, and teacherages. The Band's main economic base is fishing, forestry, and trapping.

Pheasant Rump Nakota Nation is located 10 km northwest of Kisbey, Saskatchewan and covers 19684.707 acres. The Band signed Treaty 4 on September 15, 1874. Pheasant Rump Nakota Nation is home to 223 Band members with 72 residing on-Reserve. The First Nations languages of these people are Nakota (Assiniboine), Plains Cree (ᓂᓄ dialect) and Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a well and sewage pump out. The Band's economy is based mainly on agriculture.

Piapot First Nation occupies the Piapot Reserve which is located 29 km north and 11 km east of Regina, Saskatchewan and covers 20536 acres. The Band signed Treaty 4 on September 9, 1875. Piapot First Nation is home to 1279 Band members with 466 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄ dialect). Facilities available on the Reserve include a Band office, an arena, a fire hall, a recreation centre and a school. The Band's land base consists of agricultural land.

HISTORY MINUTE: Chief Payepot **(One who knows the secrets of the Sioux)** was a Plains Cree Indian born in 1816. When his parents died of smallpox he lived with his grandmother for 14 years until freed by a Plains Cree war party. The knowledge he obtained from the Sioux helped him to become a Cree war chief against other tribes. In 1870 Piapot and his Cree warriors were defeated by the Blackfoot at the last major inter-Indian Battle near Fort Whoop-up in the North West Territories now known as Southern Alberta. In 1875 he finally signed Canadian Treaty 4 ceding lands in Qu'Appelle Valley, Manitoba. Payepot, supported by his Band, resisted railroad development, settlement and immigration on Cree land. They pulled up stakes and placed tipis in the path of railway tracks near what is now the small community of Piapot, Saskatchewan. Piapot First Nation was originally to have been located in Manitoba. Chief Payepot eventually relocated his Band north of Regina, Saskatchewan. He and his warriors did not participate in the 1885 Riel Rebellion. When his people held an unlawful Sun Dance, Canadian officials deposed Piapot; however his Band continued to abide by his authority. Piapot First Nation is a member of the File Hills

QuAppelle Tribal Council.

Poundmaker Cree Nation occupies the Poundmaker Reserve which is located 40 km west of North Battleford, Saskatchewan and covers 19204.8 acres. Pitikwahanapiwiyin (Poundmaker) signed Treaty 6 on February 22, 1876. Poundmaker Cree Nation is home to 1115 Band members with 452 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a medical clinic, a Band hall, a school, and teacherages. The Band's land base consists of agricultural land.

HISTORY MINUTE: Poundmaker Cree Nation is nestled in the rolling hills near the Battle River just 40 kilometers west of North Battleford. Pitikwahanapiwiyin (Poundmaker) chose this Reserve back in the 1800s and once settled his people took up farming. Pitikwahanapiwiyin was a member of Red Pheasant Band but eventually broke away to create a Band of his own. He was a spokesman during the Treaty 6 negotiations and is recognized for getting the Amine clause included and accepted by the Crown. Poundmaker was a very influential leader and had many followers. In 1882 this Band consisted of 164 members.

CHIEF BIG BEAR MEMORIAL: The Great Cree Leader, Chief Big Bear, has entered the history books as one of Canada's most feared, yet profoundly misunderstood, First Nations leaders. Born about 1825 to the Cree/Ojibwa Chief Black Powder, Big Bear assumed power while still a young man after demonstrating his spiritual power and leadership qualities. When Treaty Six was negotiated in 1876 between the Cree Nation and the Dominion of Canada on behalf of the British Crown, Big Bear was not summoned by Canada and arrived after the Treaty was concluded. Big Bear refused to accept treaty arguing the terms were insufficient and that forcing the Cree Nation onto reserves was like putting a rope around a person's neck, denying them freedom on their land.

Following 1876, Big Bear became principal Chief of the Crees on the Western plains as many disillusioned Crees joined his expanding tribe. However, Big Bear was forced by starvation to adhere to Treaty Six in 1882 and settled into the Frog Lake area. When the North-West uprising broke out in 1885, Wandering Spirit, a War Chief, took over Frog Lake and most of the white inhabitants were killed. Wandering Spirit stayed in power for the duration of the uprising while Big Bear counselled for peace and protected the white prisoners. The Government of Canada held Big Bear responsible, convicted him of treason-felony, and sentenced him to three years in Stoney Mountain penitentiary. Released early due to a health breakdown, Big Bear sought sanctuary amongst the remnants of his tribe in the Poundmaker and Little Pine Reserves. He died January 17, 1888 and is buried in the Poundmaker cemetery.

Big Bear stands tall in the memory of the Cree Nation as a proud and truly visionary leader who fought against the forces of Canadian colonialism and ultimately suffered for his nation. The tragedy is that the remnants of Big Bears tribe continue to be scattered across Montana, Saskatchewan and Alberta.

Red Earth First Nation occupies the Red Earth Reserve which is located 75 km east of

Nipawin, Saskatchewan and covers 5636.95 acres. The Red Earth Band signed Treaty 5 on September 7, 1876. Red Earth First Nation is home to 807 Band members with 705 residing on-Reserve. The First Nations language of these people is Cree. Facilities available on the Reserve include a Band office, a school, a Band hall, a store and a fire hall. The Band's economy is based mainly on trapping, forestry, and its construction company.

Red Pheasant First Nation occupies the Red Pheasant Reserve which is located 33 km south of North Battleford, Saskatchewan and covers 24320 acres. Pee-yahn-kah-nihk-oo-sit signed Treaty 6 on August 23, 1876. He was a very influential leader and spokesman for the Cree people. In 1878 Pee-yahn-kah-nihk-oo-sit chose to settle in the rolling hills approximately 33 kilometers south of North Battleford. In 1879 there was a recorded population of 416 members. Red Pheasant First Nation is home to 1698 Band members with 540 on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a Band hall, a medical clinic, a rehabilitation centre, a school, and a teacherage. The Band's land base consists of agricultural land. Employment is also generated through federal and provincial funding.

Sakimay First Nation occupies the Sakimay, Shesheep, Little Bone and Minoahcuk Reserves. Sakimay First Nation is located 16 km northeast of Grenfell, Saskatchewan and covers 21683.2 acres. Chief Sakimay signed Treaty 4 on September 21, 1874. Sakimay First Nation is home to 1233 Band members with 241 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the reserves include a Band office, an arena, a Band hall, and a health clinic. The Bands land base consists of agricultural and recreational land.

Saulteaux First Nation occupies the Saulteaux Reserve which is located 43 km north of North Battleford, Saskatchewan and covers 14386.73 acres. The Band signed Treaty 6 on August 18, 1874. Saulteaux First Nation is home to 950 Band members with 480 residing on-Reserve. The First Nations language of these people is Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, an arena, a Band hall, and a health clinic. The Band's land base consists of agricultural and recreational land.

Shoal Lake Band of the Cree Nation is located 92 kilometers east of Nipawin, and covers 3632.1 acres. The Band signed Treaty 5 on September 7, 1876. Shoal Lake First Nation is home to 631 Band members with 489 residing on-Reserve. The First Nations language of these people is Cree. Facilities available on the Reserve include a Band office, a school, a store, and a fire hall. The Band's economy is based mainly on logging and forestry.

Standing Buffalo Nation occupies the Standing Buffalo Reserve which is located 8 km northwest of Fort Qu'Appelle, Saskatchewan and covers 5566.37 acres. Standing Buffalo Nation is a non-treaty Band. Standing Buffalo is home 815 Dakota Sioux with 379 residing on-Reserve. The First Nations language of these people is Dakota. Facilities available on the Reserve include a Band office, a school, a general store and gas pump, a quonset, a pow-wow arbour, a snack bar, and a water treatment plant. The Band's land

base consists of agricultural land.

HISTORY MINUTE: The Standing Buffalo Band consisted mainly of *Sisseton and Wahpeton Sioux* back in the mid 1800s. After the battle of the Big Mound in July, 1863 these Sioux wandered near the Devil's Lake territory in 1863-64. Unsuccessful efforts at obtaining peace from Americans forced Tatankanajin and his people fled to Canada for refuge. They camped in the vicinity of Fort Qu'Appelle. Tatankanajin died in 1869 at which time his son, Matoduza (also known as Standing Buffalo) resumed responsibility of the Band proceeded to obtain a Reservation from the Canadian Government. Eventually, Lieutenant-Governor Laird obtained permission from the Queen to permit the Sisseton/Wahpeton Band to settle on the land they have occupied since 1874 - at the junction of Jumping Deer Creek and the Qu'Appelle River. The Standing Buffalo Sioux received the same privileges as the other Canadian Indians, however, they are considered non-status as they did not sign Treaty with the Crown. Wamdenica (Orphan) was chief to 1852. and Tatankanajin (Standing Buffalo III) served as chief from 1852 to 1869.

Star Blanket Cree Nation occupies the *Star Blanket Reserve* (located 16 km northeast of Balcarres, Saskatchewan), and the *Wa-Pii-Moos-Toosis Reserve* (located 8 km east of Fort Qu'Appelle, SK). The Reserves cover a total of 13759.037 acres. Chief Wah-pe-moos-too-sis signed Treaty 4 on September 4, 1874. Star Blanket Cree Nation is home to 360 Band members with 204 residing on-Reserve. The First Nations language of these people is Plains Cree (Stoney dialect). Facilities available on the Reserves include a Band office, a Band hall, a fire hall, and the Qu'Appelle Indian Residential School. The Band's land base consists of agricultural land.

Sturgeon Lake First Nation occupies the *Sturgeon Lake Reserve* which is located 29 km northwest of Prince Albert, Saskatchewan and covers 22653.94 acres. The Band signed Treaty 6 on August 23, 1876. Sturgeon Lake First Nation is home to 1547 Band members with 1051 on-Reserve. The First Nations language of these people is Plains Cree (Stoney dialect). Facilities available on the Reserve include a Band office, a Band hall, a store, and a school. The Band's economy is based mainly on land leases and gravel deposits.

Sweetgrass First Nation occupies the *Sweetgrass Reserve* which is located 26 km west of North Battleford, Saskatchewan and covers 42078.34 acres. Weekaskookeesayin (Sweetgrass) signed Treaty 6 on August 28, 1876. Sweetgrass First Nation is home to 1246 Band members with 501 residing on-Reserve. The First Nations language of these people is Plains Cree (Stoney dialect). Facilities available on the Reserve include a Band office, a Band hall, a medical clinic, a laundromat, two senior citizen units, Band owned rental units, private store/pool hall, a fire hall, a trade shop, a cabinet warehouse, a carpentry shop, two storage buildings, a gym, utility buildings, and an arena.

The Band's land base consists of agricultural land. There is some service delivery and limited private enterprise on the Reserve.

HISTORY MINUTE: Weekaskookeesayin (Sweetgrass) was an original signatory of Treaty 6 on September 9th, 1876 at Fort Pitt with the Fort Pitt Indians. Wah-wee-kah-oo-tah-mah-hote (Strike-him-on-the-Back) signed Treaty 6, as the Chief, at Fort Carlton on

August 28th, 1876 with the Willow Cree Indians. Wah-wee-kah-oo-tah-mah-hote was succeeded by Apseenes (Young Sweetgrass) prior to the surveying for a Reserve.

Thunderchild First Nation occupies the Thunderchild Reserve which is located 85 km northwest of North Battleford, Saskatchewan and covers 16791.08 acres. Thunderchild First Nation is home to 1868 Band members with 630 residing on-Reserve. The First Nations language of these people is Plains Cree (ᐃᐃᐃᐃᐃᐃ). Facilities available on the Reserve include a Band office, a school, a technical institute, teacherages, a school administration office, a fire hall, and the NADAP Administration Office. The Band's land base consists of agricultural land. There is some service delivery and private enterprise on the reserves.

HISTORY MINUTE: This reserve came about after Chief Peyasiw-awasis and his headmen signed an adhesion to Treaty 6 in August, 1876 at Sounding lake. Peyasiw-awasis was one of Big Bear's followers until starvation and sickness led his people to adhere to the treaty. However, Peyasiw-awasis did not put his mark to the treaty document. For more History read *Outside, The Women Cried* by Jack Funk, 1989.

Wahpeton Dakota Nation occupies the Wahpeton Reserve which is located 10 kilometers north of Prince Albert, Saskatchewan and is 3822.01 acres. Wahpeton Dakota Nation is home to 334 Band members, with 199 residing on-Reserve. The First Nations language for these people is Dakota and Plains Cree (ᐃᐃᐃᐃᐃᐃ). Facilities available on the Reserve include a Band hall and a school complex which consists of a school, a gymnasium, a Band office, and a health clinic. The Band's economy is based mainly on agriculture, land leases, and off-reserve employment.

Waterhen Lake First Nation occupies the Waterhen Reserve which is located 39 km north of Meadow Lake and covers 19699.14 acres. The Band signed Treaty 6 on November 8, 1921. Waterhen Lake First Nation is home to 1306 Band members with 566 on-Reserve. The First Nations language of these people is Plains Cree (ᐃᐃᐃᐃᐃᐃ). Facilities available on the Reserve include a Band office, an arena, a fire hall, a school, a warehouse, a drop-in centre, a learning centre, Buffalo Ranch office, and a health clinic. The Band's economy is based mainly on trapping, timber, and tourism.

White Bear First Nation is located 13 km north of Carlyle, 8 km north of Kisbey, Saskatchewan and covers 42539 acres. Wahpemukwa signed Treaty 4, on September 9, 1875. Whitebear First Nation is home to 1800 Band members with 715 residing on-Reserve. The First Nations languages of these people are Plains Cree (ᐃᐃᐃᐃᐃᐃ), Saukteaux (Plains Ojibway) and Nakota (Assiniboine). Facilities available on the Reserve include a Band office, an arena, a health clinic, a school, and a gymnasium.

The Band's land base consists of agricultural and recreational land with potential for continued oil and gas development.

Whitecap Dakota/Sioux First Nation occupies the Whitecap Reserve which is located 29 km south of Saskatoon and covers 4286.67 acres. Whitecap Dakota/Sioux First Nation is a non-treaty Band and is home to 276 Band members with 136 on-Reserve. The First Nations language of these people is Dakota. Facilities available on the Reserve include a

Band office, a school, a Band store, and a sports ground. The Band's main economic base is agriculture and off-reserve employment.

Witchekan Lake First Nation occupies the Witchekan Lake Reserve which is located 90 kilometers northeast of North Battleford, Saskatchewan. The Band signed Treaty 6 on November 21, 1950. Witchekan Lake First Nation has a total population of 460 with 245 residing on-Reserve. The First Nations language of these people is Plains Cree (ᓂᓄᓐ dialect). Facilities available on the Reserve include a Band office, a Band hall, a fire hall, a kindergarten, and a health clinic. The Band's economy is based mainly on agriculture, forestry, trapping and fishing.

Wood Mountain First Nation occupies the Wood Mountain Reserve which is located 135 km southwest of Moose Jaw and covers 5871.62 acres. Wood Mountain First Nation is a non-treaty band and is home to 134 Band members with 117 living off the reserve. The First Nations language of these people is Lakota. Facilities available on the Reserve include a fire hall, a fire truck, and a water treatment plant. The Band's land base consists of agricultural land.

HISTORY MINUTE: A Northwest Mounted Police Post was located in this area which became known as the Wood Mountain Post. The famous Sitting Bull fled to Canada with approximately 5000 of his followers after the battle of the Little Bighorn in 1876. They settled near this post. After Sitting Bull returned to the United States in 1881 a few of the Lakota, members of the Hunkpapa clan, remained in Canada under the leadership of Chief Wambli. In 1907 a request was made for a reserve near the town of Moose Jaw. The Canadian government was at no obligation to set aside reserve land for this Band as they were not Canadian Indians and did not sign treaty with the Crown. However, in 1913 a reserve was granted to this band of Sioux near the old Wood Mountain post.

Yellow Quill First Nation occupies the Nut Lake Reserve which is located 19 km northwest of Kelvington, Saskatchewan and covers 14476.6 acres with an additional 17000 acres recently acquired through Treaty Land Entitlement. Chief Yellow Quill signed Treaty 4 on August 24th, 1876. Yellow Quill First Nation is home to 1768 Band members with 596 residing on-Reserve. The First Nation language of these people is Saulteaux (Plains Ojibway). Facilities available on the Reserve include a Band office, a school, a community hall, a health clinic, a sports grounds and a playground. The Band's main economy base is agriculture.

Young Chippewayan First Nation

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