Grade One
Treaty Education Learning Resource
April, 2015
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<td>How did the use of different languages in treaty making present challenges and how does that continue to impact people today?</td>
<td>What objectives did the First Nations and the British Crown representatives have when negotiating treaty?</td>
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<td>What structures and processes have been developed for treaty implementation?</td>
<td>To what extent do the Canadian government and First Nations meet their respective treaty obligations?</td>
<td>What was the role of the Métis people in treaty making?</td>
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<td>Spirit and Intent</td>
<td>How did the symbols used by the British Crown and the First Nations contribute to the treaty making process?</td>
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<td>Why is First Nation’s self-governance important and how is it linked to treaties?</td>
<td>How do urban reserves positively affect all people in Saskatchewan?</td>
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<td>Treaty Promises and Provisions</td>
<td>What are the benefits of treaties for all people in Saskatchewan from a contemporary perspective?</td>
<td>How does the Office of the Treaty Commissioner promote good relations between First Nations people, other people in Saskatchewan, and the Canadian government?</td>
<td>In what ways does the Canadian government disregard First Nations’ traditional kinship patterns by implementation of the Indian Act?</td>
<td>To what extent have the treaty obligations for health and education been honoured and fulfilled?</td>
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## Grade One: Learning That We Are All Treaty People

|----------------------|-------------------|--------------------|--------------------------------|
| **TR11**: Examine how sharing contributes to treaty relationships. Indicators:  
- Describe how sharing occurs in families, classrooms and communities.  
- Explore, using family and community members as a resource, the diverse views on what it means to share (e.g. the land and resources from the land on which we live).  
- Represent how sharing was of benefit in early contact between First Nation peoples and explorers. | **SI12**: Examine the connections between intentions and actions. Indicators:  
- Represent how thoughts influence actions through personal examples (e.g., if I intend to be nice, I act in a particular way; or if I intend to help my mother or father, this just remains a nice idea, unless I take action and do something to help them).  
- Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern). | **HC13**: Explore the many ways people meet their needs from nature and the land on which they live. Indicators:  
- Describe various uses (e.g., buffalo, elk, moose, and caribou, now and in the past).  
- Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation).  
- Explain how people helped and continue to help each other live on this land. | **TPP14**: Explore what is meant by *We are all Treaty People*. Indicators:  
- Recognize that treaties contain promises for all people.  
- Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future.  
- Describe what a promise is using student’s personal experiences. |
Treaty Relationships – Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples’ identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.
Grade One: Learning That We Are All Treaty People – Spirit and Intent

Inquiry Question #2: How do thoughts influence actions?

| Treaty Essential Learnings: TEL 4 (Worldview) TEL 4 (Historical Context) TEL 6 (Contemporary Treaty Issues) |
| Thinking before doing has been a traditional teaching in First Nations’ cultures since time immemorial. First Nations’ children are taught to think before they take action. Asking the Creator for guidance through prayer is a way to stop and think before taking action. It is important to think about how actions will impact families, friends, and others. An Elder is often asked for guidance before decisions are made. Taking the time to ask for the wisdom of the Elders allows for thought before action. First Nations children are taught about thankfulness by listening to the traditional teachings and participating in ceremonies. The ability to listen is very important. The value of thankfulness and expressing gratitude everyday through prayer leads to thinking before taking action.

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<td>Outcome: SH12: Examine the connections between intentions and actions. Indicators:</td>
<td>Thoughts Influence Actions</td>
<td>• Recognize that thoughts influence actions. • Describe how humans show thankfulness and gratitude. • Recognize that cultural values and beliefs influence thoughts and actions. • Choose daily healthy behaviors for emotional, spiritual, physical, and mental wellness. • Identify and describe the initial steps of healthy choices. • Apply the steps (Stop, Think, and Do) for making basic choices. • Tell a personal story about how thoughts influence actions and how one can express thankfulness and gratitude.</td>
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<td>➢ Represent how thoughts influence actions through personal examples (e.g., if I intend to be nice, I act in a particular way; or if I intend to help my mother or father, this just remains a nice idea, unless I take action and do something to help them).</td>
<td>Ask, do you think before you act? What does it mean to think before you act? What helps you decide what action to take? Have students explain why it was important to think before acting. Do you think about what your parents taught you before you do something? What do cultural teachings have to do with how you think and act? Do cultural values and beliefs influence thoughts and actions? How do thoughts and actions influence healthy choices to live a good healthy life? In a Talking Circle, invite students to share a personal experience where s/he thought before s/he acted when making healthy choices in his/her daily life.</td>
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<td>➢ Describe how some thoughts influence actions (e.g., being thankful and expressing gratitude by saying thank you establishes a pattern).</td>
<td>First Nations’ Cultural Teachings Promote Thoughts before Actions</td>
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<td>English Language Arts - Outcome: CC1.3 Speak clearly and audibly about ideas, experiences, preferences, questions, and conclusions in a logical sequence, using expression and dramatization when appropriate. i. Relate an important event or personal experience in a simple sequence.</td>
<td>Ask, did you know that First Nations people have cultural teachings for healthy living? Have you heard about the Circle of Life (Medicine Wheel)? First Nations people use the Circle of Life (Medicine Wheel) teachings to guide them. Read the book The Sacred Tree, (Bopp, 1984), to find out how First Nations cultural teachings promote a balanced and healthy life! What thoughts influence daily healthy behaviours in the physical, mental, emotional, and spiritual domains? Invite students to examine and record simple ways they make healthy choices. What healthy choices do you make at home and school? What initial steps do you need to take when making healthy choices (Stop, Think, and Do)? What happens when we don’t consider these steps? Give students a circle with the four domains (spiritual, emotional, mental, and physical) labelled in each quadrant. Ask them to visually represent, in each quadrant, one thought/action depicting healthy choices. Refer to pages 1-10 in the following health resource blog. <a href="http://blog.scs.sk.ca/fnmiteam/health_fnmie_integration_guide_grade%201%20to%205.pdf">http://blog.scs.sk.ca/fnmiteam/health_fnmie_integration_guide_grade%201%20to%205.pdf</a></td>
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<td>Health - Outcome: USC1.3 Analyze, with support, feelings and behaviours that are important for nurturing healthy relationships at school. b. Identify and discuss helpful/hurtful words and behaviours in relationships (e.g., not/saying thank you, not/taking turns).</td>
<td>First Nations People Express Thankfulness and Gratitude</td>
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<td>Outcome: DM1.1 Examine initial steps (e.g., Stop, Think, Do) for making basic choices regarding healthy behaviours; healthy brain, heart, and lungs; healthy relationships; pedestrian/street safety; and a healthy sense of self. a. Recall routine daily choices and discuss how these choices were made.</td>
<td>Ask, what does it mean to be thankful? What are you thankful for in your life? Why are you thankful? How do you express thankfulness? To whom do you express thankfulness? Do you think about how you are going to express gratitude and thankfulness? How did you learn to be thankful? Are you thankful for the land? plants? animals? Explore the ways First Nations people express thankfulness and gratitude for all of creation (e.g., sun, moon, stars, sky, plants, and animals) and other things in their daily lives. Read The Gift of Water, (Indigenous Education Coalition, 2013). First Nations people express thankfulness and gratitude (e.g., thanking the Creator for each day, offering tobacco to plants and animals that provide food, clothing and shelter, and offering tobacco to Elders for sharing their knowledge and wisdom). Invite a First Nations Elder to talk about the Tipi Pole Teaching of thankfulness. Invite students to role play a time when they thanked a friend or family member.</td>
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<td>Physical Education - Outcome: PE1.2 Active Living Examine and express what it means to live actively each day and the personal benefits of being active. a. Explain the importance of exercise for supporting a healthy body (e.g., stronger, more energy), mind (e.g., think more clearly, stay focused longer), and spirit (e.g., happier, calmer).</td>
<td>Consider: How can the learning experiences help us answer the inquiry question?</td>
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<td>First Nations Protocol/Information</td>
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<td>• Tipi Pole Teachings are passed on by male and female Nêhiyawak (Cree), or Nahkawé (Saulteaux) Elders or traditional knowledge keepers. The tipi has many teachings. The Tipi Pole teaching of thankfulness and having gratitude is important in First Nations’ cultures. • First Nations’ cultures have traditions and ceremonies to give thanks for life and the blessings from the Creator. • Prayers are offered for special reasons and when these prayers are answered there is an obligation to have thanksgiving ceremonies.</td>
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### Grade One: Learning That We Are All Treaty People – Historical Context

#### Inquiry Question #3: How do nature and the land meet the needs of people?

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<th>Treaties Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)</th>
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<td>First Nations people have a spiritual relationship with the land and all that it provides for survival. In the past, the buffalo, caribou, moose, elk, and deer as well as small furbearing animals provided food, tools, clothing, and shelter to First Nations people. The plants and animals continue to provide food, clothing, and medicines. We need water to live. It is a life giving element utilized by all of creation. The waterways are still used for transportation. First Nations shared their knowledge and skills about the land with the newcomers so they would survive. They taught them how to live off the land and how to survive during the seasons in this land now called Saskatchewan. The newcomers shared their knowledge and skills about agriculture and a new way to build homes. Today, many First Nations people continue to live off the land.</td>
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<th>Outcomes and Indicators</th>
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<tr>
<td><strong>Outcome: HC13. Explore the many ways people meet their needs from nature and the land on which they live.</strong></td>
<td><strong>t</strong> Describe various uses (e.g., food, clothing, shelter) of buffalo, elk, moose, and caribou, now and in the past.</td>
<td>Identify how First Nations people relied on the buffalo, elk, moose, and caribou for food, clothing, and shelter.</td>
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<td><strong>Indicators:</strong></td>
<td><strong>t</strong> Compare how people, past and present, live on the land (e.g., agriculture, ranching, trapping, fishing, dwellings, and modes of transportation).</td>
<td>Explain how the student’s location and natural environment (including seasonal changes) affects families in meeting needs and wants.</td>
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**English Language Arts - Outcome: CR1.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., All About Me), community (e.g., friends and family), social responsibility (e.g., Conservation), and relate to own feelings, ideas, and experiences.**

a. Show respect for our own culture and the various cultures, lifestyles, and experiences represented in texts including First Nations and Métis cultures.

b. Describe ways in which humans prepare to adapt to daily and seasonal changes by changing their appearance, behavior, and/or location. (CP, DM, SI)

g. Describe ways in which humans prepare to adapt to daily and seasonal changes (e.g., characteristics of clothing worn in different seasons, movement patterns of First Nations to follow animal migration, and features of buildings that keep people warm and dry).

**Science - Outcome: DS1.2 Inquire into the ways in which plants, animals, and humans adapt to daily and seasonal changes by changing their appearance, behavior, and/or location. (CP, DM, SI)**

g. Describe ways in which humans prepare to adapt to daily and seasonal changes (e.g., characteristics of clothing worn in different seasons, movement patterns of First Nations to follow animal migration, and features of buildings that keep people warm and dry).

**Social Studies - Outcome: DR1.3 Demonstrate awareness of humans’ reliance on the natural environment to meet needs, and how location affects families in meeting needs and wants.**

b. Investigate the process of getting food from source to students’ tables.

f. Identify ways in which use of resources to meet needs and wants of individuals affects the natural environment, and recognize individual and group responsibility towards responsible stewardship of the natural environment.

#### Historical Context – Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.
**Grade One: Learning That We Are All Treaty People – Treaty Promises and Provisions**

**Treaty Essential Learning:**

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<td>Treaty 2, 4, 5, 6, 8, and 10 cover all the land in what is now Saskatchewan. Wherever you live in Saskatchewan you are on treaty land. We Are All Treaty People because we live on these lands. The treaty agreements were made to last “as long as the sun shines, the grass grows, and the waters flow”. All newcomers are treaty people who continue to receive and enjoy the many benefits promised in the treaty agreements between the Denesuline (Dene), Nêhiyawak (Cree), Nahkawê (Saulteaux), and Nakota Nations and the British Crown (the Canadian government). First Nations people believe that the benefits they were promised are unfulfilled. They continue to work with the federal and provincial governments to ensure their benefits are fulfilled as promised at the time of treaty signing.</td>
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**Outcomes and Indicators**

**TPP14:** Explore what is meant by *We Are All Treaty People*.

**Indicators:**
- Recognize that treaties contain promises for all people.
- Represent that all Saskatchewan people are treaty people from the time the treaties were signed, through to today, and into the future.

**Possible Learning Experiences**

**We Are All Treaty People**

Ask, what is a treaty? Why do we make treaties? Who do you make a promise with? Is it important to keep promises? Lead the students in a discussion about treaty promises. Ask, what is a treaty? Who can make treaties? Inform the students that a treaty is a peaceful way of coming to an agreement and contains promises between nations (e.g., Britain, First Nations, Canada) to live in peace with each other. Explain that making promises to live in peace and harmony is important in the classroom, playground, and at home. Brainstorm with the students, classroom rules that help to keep peace and harmonious relationships in the classroom. Together with students develop a treaty based on the rules in the classroom, playground, or family. Discuss the treaties made in what is now Saskatchewan. Explain that people from another country wanted to come to live here. First Nations people made treaties with the newcomers’ government (British Crown). Use the map from the following web site and explain that “We Are All Treaty People” because we live on treaty land. [http://www.otc.ca/education/we-are-all-treaty-people/treaty-map](http://www.otc.ca/education/we-are-all-treaty-people/treaty-map). Ask, what treaties cover the land in Saskatchewan? Is all of the land in Saskatchewan treaty land? Ask, where do we live? What treaty land do we live on? Do all people in Saskatchewan live on treaty land? Explain that Treaties 2, 4, 5, 6, 8, and 10 cover all the land in the province of Saskatchewan. Invite students to sing the verse “We Are All Treaty People” See: [The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers: A Treaty Resource Guide for Grade One](http://www.otc.ca/education/we-are-all-treaty-people/treaty-map). Ask, what treaties cover the land in Saskatchewan? Is all of the land in Saskatchewan treaty land? Ask, where do we live? What treaty land do we live on? Do all people in Saskatchewan live on treaty land? Explain that Treaties 2, 4, 5, 6, 8, and 10 cover all the land in the province of Saskatchewan. Invite students to sing the verse “We Are All Treaty People” See: [The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers](http://www.otc.ca/education/we-are-all-treaty-people/treaty-map).

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**Assessment Ideas**

- Identify the treaties made in Saskatchewan.
- Explain why We Are All Treaty People.
- Explain what a treaty is and why Treaties 2, 4, 5, 6, 8, and 10 are important to all people living in Saskatchewan.
- Describe how keeping our promises help us to live in peace and harmony.
- Role-play a treaty simulation of students making a classroom, playground, or family treaty.
- Create a representation that shows the meaning of the phrase “As long as the sun shines, the grass grows, and the waters flow” as it relates to the treaties in Saskatchewan.

**Consider:** How can the learning experiences help us answer the inquiry question?

**First Nations Protocol/Information**

- The phrase “As long as the sun shines, the grass grows, and the waters flow” has been used in many published books and oral stories. Note: First Nations use the word “water” not “rivers” because water means so much more than the water in rivers, lakes, and creeks. Water is the life giving element for all of creation. Water is important to human survival. As long as we have water we will continue to live.
- Denesuline (Dene), Nêhiyawak (Cree), Nahkawê (Saulteaux), and/or Nakota Nations negotiated and signed treaties with the British Crown (Canadian government).
- The Dakota and Lakota Nations did not enter into treaty agreements with the British Crown. The Lakota and Dakota Nations are in the process of negotiating treaty adhesions to Treaty 4 and 6.
TEACHER BACKGROUND INFORMATION

Vocabulary: For the purpose of this document the following two phrases/terms are defined below.

**First Nations Peoples Era:** refers to the period of time when only First Nations people lived on the land called “The Island” by the Denesûliné, “People’s Island” by the Nêhiyawak, “Turtle Island” by the Nahkawé, and ”The Plains” by the Oceti Sakowin now called North America. First Nations peoples believe they lived in North America since time immemorial.

**Newcomers:** refers to all peoples who arrived, from other countries after the First Nations Peoples Era, to live in what is now known as North America.

**Treaty Relationships**

“Since the beginning of time, when the Creator put us here we acknowledge all of creation. Humans were last to be created. We believe that creation is a gift to our people. We have lived and survived by sharing the land and resources. These are the Creator’s gifts. We share and trade with each other so that everyone can survive.” (Elder Mike Pinay, January 2, 2014).

First Nations people have cultural beliefs and values including the importance of sharing and respect for nature and all of creation.

First Nations people believe that the land cannot be “sold” or “given away”. The Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations each had their own territories. They respected each other’s territory and made treaty agreements to share the land and its resources. They viewed “ownership” of the land differently from the British Crown. First Nations believed they shared the land with all of creation. First Nations agreed to share the land with the British Crown and the newcomers.

In the past, First Nations shared their hunting, fishing, trapping, and gathering places with each other through treaty agreements.

Sharing is an important value for First Nations people. Sharing food from the hunt with Elders and the people who could not provide for themselves was highly regarded.

First Nations people have “give away” ceremonies to share what they have. Give away items (e.g., food, clothing, blankets, money, and cookware) are looked upon as giving life to others.

First Nations people helped the explorers by sharing their knowledge about the lakes and rivers in their respective territories.
**Spirit and Intent**

“Life is a gift. We have to look after ourselves the best we can. We only have one life. We have a spirit to look after. We feed our spirit through living a spiritual life so we can live a good life. When we live a good life our families and communities will see this and do the same. We give thanks every day for another day, for the plants and animals that keep us healthy. The elements water, fire, rock, and wind are spirits we acknowledge because they look after us. We are thankful for all of creation. Creation doesn’t need us; we need creation so we give thanks.” (Elder Mike Pinay, January 2, 2014).

The Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Oceti Sakowin (Dakota, Nakota and Lakota) Nations have cultural beliefs and traditional teachings that have been passed on from generation to generation.

First Nations people have natural laws that teach them to live in balance and harmony with nature and all of creation.

The circle has many teachings in First Nations beliefs and values that explain how humans are to interact in positive ways with each other.

The Nêhiyawak (Cree) tipi pole teachings and the Nahkawé (Saulteaux) Seven Grandfathers teachings are value teachings that help people to live in a good way with one another.

Thankfulness is a universal value that promotes gratitude for all the blessings in one’s life. This gratitude transfers to family, friends, and community.

**Historical Context**

“First of all, the buffalo was our main sustenance. There are 121 uses of the buffalo; food, shelter, tools, and food. Other large animals like the moose, elk, deer, and caribou were very important to the survival of the First Nations people. Animals are sacred to us. We make offerings to them to show our respect because of the gifts they provide for our survival. There is lots of vegetation that is more nutritious than what is sold in stores today. The newcomers did not know about this land we helped them to survive by sharing our way of life. We shared our knowledge about the animals and plants. They didn’t have much so we helped them to get started. Today, we continue to share the land and resources with the newcomers.” (Elder Mike Pinay, January 2, 2014).

First Nations people believed that the Creator put them on this land to live happy and fulfilling lives. The Creator provided them with everything they needed to survive.

First Nations people survived off the land. They shared their knowledge and skills of survival with the explorers, fur traders, settlers, and the newcomers.
The depletion of fur-bearing animals, because of over-hunting and trapping, had devastating effects on First Nations people.

First Nations people knew that they had to find new ways to make a living. They believed the treaties would provide them with new ways to remain self-sufficient through farming and European education.

Today, First Nations people and the other people in Saskatchewan continue to work together to improve the lives of all Saskatchewan citizens.

**Treaty Promises and Provisions**

“Treaties to us are sacred because we used the pipe when we negotiated treaty. When we talk treaty, we look at the benefits that everyone enjoys living on this land. Promises to First Nations people are not fulfilled. There was a plan in place for the First Nations people on the way the promises are fulfilled by the government. We share the land, we didn’t give it up. We agreed to share to the depth of a plow.” (Elder Mike Pinay, January 2, 2014).

First Nations and the British Crown signed treaties that created a nation-to-nation relationship. These treaties were to be mutually beneficial to both parties.

The fulfillment of the treaty promises provides for good relations between all people in Saskatchewan.

The treaties are permanent foundational agreements in the creation of what is now Saskatchewan.

Treaty understandings are based on the oral traditions of the First Nations people and the written traditions of the British Crown (Government of Canada).

First Nations people believe that the treaties are more than promises. A sacred pipe ceremony was conducted at the time of treaty signing. First Nations people believe that the Creator was witness to the treaties between the British Crown and the Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations.
SUGGESTED GRADE ONE RESOURCES

Note: If the suggested resources are not on the Ministry of Education’s recommended learning resources list, please refer to the Ministry of Education’s Learning Resources Evaluation Guide (2013) or your school/school system’s learning resources evaluation policy to evaluate the resources.

Recommended Learning Resources - Resources marked with an * are not currently on the Ministry of Education recommended list.

Websites: The websites listed below may not be available because the site may have been discontinued by the organizations listed in the URL. All websites were accessed on 26/08/14.

Treaty Relationships:
Aboriginal Affairs and Northern Development Canada. (2011). Claire and Her Grandfather. Ottawa: Aboriginal Affairs and Northern Development Canada
Gabriel Dumont Institute.
Ottawa: Indian and Northern Affairs Canada

**Spirit and Intent:**
**Historical Context:**


* Alex, S. *How Food Was Given* [Video File]. Retrieved from [https://www.youtube.com/watch?v=wrf-XR_DxJw](https://www.youtube.com/watch?v=wrf-XR_DxJw) *


Ministry of Education. *Byron Through The Seasons* (Cree, Saulteaux, Dene, Dakota, English and French Versions). Recommended


Saskatoon, Saskatchewan: Office of the Treaty Commissioner.


Smart Start Learning. [Web Log Post]. Retrieved from [www.smartlearning.com](http://www.smartlearning.com) *


**Treaty Promises and Provisions:**


Saskatoon, Saskatchewan: Office of the Treaty Commissioner.


Teacher Resources:


Saskatchewan Indian Cultural Centre.[Web Log Post]. Retrieved from www.sicc.sk.ca


