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ayisiyiniwak
A Communications Guide

kâ-isi-pîkiskwâtoyahk

ayisiyiniwak
[a/yi/see/ni/wak, the people]

kâ-isi-pîkiskwâtoyahk
[the way people talk to each other, communicate]

2nd Edition: July 2019
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www.saskatoon.ca/ayisiyiniwak

City of
Saskatoon

City of Saskatoon [misâskwatôminihk]
in partnership with

**Office of the
Treaty Commissioner**

Foreword

tânisi kahkiyaw [Hello Everyone]

I am very grateful for all of the people who have helped write ayisiyiniwak: A Communications Guide.

As a non-Indigenous person, I have had many situations where I have wanted to ask for advice, invite people to a meeting, enter into a ceremony, or ask for an Elder's support, but I haven't always known the right way and have sometimes been embarrassed to ask. I know many others have had similar experiences. When I read this Guide, I had a number of "aha" moments. It is a thoughtful and hopeful booklet to help answer those questions and build understanding.

All of us here on Treaty 6 Territory and the Homeland of the Métis people have important work ahead of us to establish a true Treaty Relationship for the next century. Many Saskatoon people, both Indigenous and non-Indigenous, have already been working hard on Reconciliation, on overcoming colonial thinking, and forging a path of partnership.

The journey of Reconciliation will take time, open hearts and open minds. We all have different norms and practices for building relationships and conducting affairs. If we are open to learning and respecting each other's protocols and practices, we will grow stronger as individuals and as a community. This land, Treaty 6, has seen many changes. Each of us is walking here for only a short time, but we each have an opportunity and a responsibility to shape our relationships with each other and make life better for those who will come after us.

hiy hiy.

Charlie Clark
Mayor, City of Saskatoon

Foreword

On behalf of the Board of Governors and the Elders Council of the Saskatchewan Indigenous Cultural Centre (SICC), I commend the City of Saskatoon for providing this Guide. It was a pleasure working with the City of Saskatoon staff who were passionate and excited to work with us on this Guide. The SICC was established in 1972. The Elders of Saskatchewan had a vision and a fear that brought about the humble beginnings of the mandate of the SICC to preserve, promote and protect the cultures and languages of the Saskatchewan First Nations. It is also their vision that through the founding leadership that the SICC would promote intercultural relationships and sharing of values.

In cooperation with the Office of the Treaty Commissioner (OTC), the staff and cultural advisors of the SICC assisted in the preparation of this Guide and the inaugural 1st edition. I would like to acknowledge all the contributions to the terminology, review of Indigenous concepts and design support for the Guide. With the assistance of these individuals and the role of the OTC, users of this Guide can be assured that what they are learning is relevant and insightful.

The City of Saskatoon plays a leading role in supporting and enhancing relationships with First Nations peoples in a wide range of areas. Saskatoon has led in the development of urban reserves that have mutually benefited economic advancement and community level engagement. Through this Guide, the City of Saskatoon is furthering their leadership role by encouraging civic administration to practice an appreciation of the Indigenous cultures of the region (Treaty 6 Territory).

The Guide provides details on important cultural considerations and concepts including an understanding of the position that Elders play in day-to-day life. The acknowledgement of the central role of Elders is a fundamental step to conducting relationships with First Nations peoples.

As well, the Guide provides information on aspects and protocols of First Nations lives that are traditional practices that reflect a mindset and worldview that goes beyond the mundane and into the spirit of life. These aspects should not be judged as entirely spiritual or a practice of faith, but as reflective of the cultures from which they spring; a way of life.

At the foundation of this Guide is an acknowledgement of the need for reconciliation that stems from the historic Truth and Reconciliation Commissions Calls for Action. This Guide is in the spirit of making Reconciliation more than just words, but a journey as well. Take this Guide as a starting point on that journey and an invitation to develop a deeper understanding about the ancestral values that have filled this place called Saskatoon for countless generations.

Wanda Wilson
President, Saskatchewan Indigenous Cultural Centre

Foreword

The Office of the Treaty Commissioner is committed to engaging in public information and awareness to educate and advance the Treaty goal of Good Relations. Friendly relations and making the time and effort to learn and visit one another's culture is where true reconciliation lies. Since time immemorial Indigenous peoples have had their own practices, cultural traditions, languages and ceremonies. This guide works to provide a common and basic understanding of Indigenous protocols, it is important to state the Communications Guide does not replace appropriate etiquette and protocol to which an Indigenous community should be consulted with.

This Communications Guide is designed to offer information to provide you with a level of comfort when visiting Indigenous territories. It also provides a brief sketch and overview of how to interact and approach Indigenous peoples when seeking to participate in Indigenous traditional practices.

We hope this booklet will be a tool which will assist in Reconciliation efforts.

In the Spirit of Treaty.

Mary Culbertson
Treaty Commissioner

Foreword

I wish to respectfully acknowledge the steps the City of Saskatoon is taking towards reconciliation. As an urban raised Métis Elder, I joyfully want to participate in that journey. Getting to know each other in terms of our beliefs and cultures will better help us understand and enjoy each other in positive, meaningful ways.

ayisiyiniwak will be very helpful in this journey. It is a step in the right direction in promoting respect and acceptance of who we are as citizens of our beautiful city, Saskatoon.

We may have hurt and misunderstood each other in the past, but in the spirit of reconciliation, we will move forward and heal together.

Proud to be Métis!

Lorraine Stewart (nee Pritchard)
Métis Elder

Table of Contents

Acknowledgements

Preface

The goal of ayisiyiniwak: A Communications Guide is to increase understanding, respect and awareness of Indigenous culture to facilitate improved relationship building. This is a living document that will continue to develop as our relationships and understanding grows.

The term "Aboriginal" is defined in Section 35 (2) of the *Constitution Act, 1982* as follows: "Aboriginal Peoples of Canada includes the Indian, Inuit and Métis peoples of Canada."

In this document, the term Indigenous is used in place of Aboriginal to reflect more current practice. Indigenous refers collectively to First Nation, Métis and Inuit. Use of particular terms may be based on individual preference or historical definitions and may include Indian, Native or Aboriginal.

Many of the practices and teachings in the following document belong to the Cree people, as the majority of Indigenous people on Treaty 6 Territory are Cree. We also wish to acknowledge the many Saulteaux and Dakota people on this territory as well. As you read this Guide, it is important to acknowledge that respectful engagement protocols, language and teachings differ from nation to nation and even within treaty territories. For example, content in this Guide may not be appropriate for communication with Indigenous people in Regina, Moose Jaw and Yorkton, which are located on Treaty 4 Territory where many Ojibwa people live. It is up to you to gain a deeper understanding of appropriate practices by working directly with Indigenous people.

WE ARE ALL TREATY PEOPLE

The Truth and Reconciliation Commission and the City of Saskatoon

Reconciliation

From June 21 to 24, 2012, a national Truth and Reconciliation event was held in Saskatoon [misâskwatôminihk]. It was one of seven national events held across Canada between 2010 and 2014.

> "The national events were intended to engage the Canadian public and provide education about the history of the residential schools system, the experience of former students and their families and the ongoing legacies of the institutions within communities. It is an opportunity to celebrate regional diversity and honour those touched by residential schools."[1]

In 2016, the City of Saskatoon (City) committed to responding to the Truth and Reconciliation Commission of Canada's (TRC) Calls to Action. This response began when City Council declared a Year of Reconciliation beginning July 1, 2015.

What Is Reconciliation?

> "Reconciliation is about exploring the past and choosing to build a better future. It's understanding each other and building trust. It's recognizing that We Are All Treaty People."[2]

[1] Truth and Reconciliation website, http://trc.ca

[2] Office of the Treaty Commissioner, (2016). "What is Reconciliation?" [Online].
    Available: www.otc.ca/pages/what_is_reconciliation [2016, July]

In keeping with the City's Strategic Plan (2013 – 2023) goal of enhancing relations with Indigenous organizations through development of educational opportunities, the City collaborated with key individuals and groups to develop the first edition of ayisīnowak: A Communications Guide *"the people are speaking*" in 2017. Made possible, in part, through a summer employment partnership opportunity between the City and the Saskatoon Tribal Council, the Guide was presented as an adaptive, living document intended to assist City employees with building successful partnerships with First Nations and other Indigenous organizations. With this in mind, the collaborative project team came together again in 2018 to enhance the Guide, resulting in the 2nd edition of ayisiyiniwak: A Communications Guide. By providing a basic outline of Indigenous understandings and governance systems, the Guide enables City employees to bridge gaps, build more collective understandings and create positive change together in an innovative, collaborative fashion.
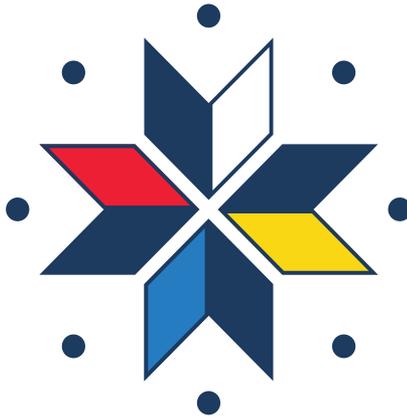
Throughout this document, First Nations, Métis and Inuit are referred to collectively as Indigenous people, unless otherwise stated.

> The City of Saskatoon is located on Treaty 6 Territory and the Traditional Homeland of the Métis.

A Truth and Reconciliation Event, June 2015

The Symbol of Reconciliation

Graphic Elements/Rationale

Star/Star Blanket
Journey, Comfort

Flower
New growth

Colours
Four Directions, Four Seasons, Four Colours of Humanity

Individual Shapes
Gather and unify to create one shape

The Space in Between
Represents the "gap" that can be addressed through reconciliation

Books
Different ways of knowing
Reference to Treaties

Arrows
Individual diverse groups

The Circle
The Circle of Life

A meeting circle creating a safe place for dialogue

Seven Sacred Teachings: Love, Respect, Courage, Honesty, Wisdom, Humility, Truth

Introducing an eighth dot, a new Shared Fire:
The Reconciliation Project

For additional information on the Reconciliation graphics, visit www.otc.ca

The number 4 is sacred to many Indigenous people. It is no coincidence that the medicine wheel has 4 parts, that there are 4 seasons, 4 elements, 4 directions, or 4 stages of life. Often, giving thanks to the Creator mentions the 4 elements (earth, wind, water and fire), the 4 seasons, 4 directions, 4 colours of humanity, 4 chambers of the heart, 4 quadrants of the body, and 4 sections of the brain. 4 puffs are taken when the ceremonial pipe is smoked and water is poured 4 times over the hot rocks in the sweat lodge, etc.

Cover Art Description

Symbols & colours	Interpretation
Green	Growth, learning and life.
Circle	We are all related and connected on the earth.
White	The North and Sky
Inuksuk	The Inuit, the People of the North. The word "inuksuk" means "in the likeness of a human." inuksuk is used to honour that legacy and make space for our Inuit relations who call or will call the City of Saskatoon home.
Yellow	The East and Sun/Fire
Scroll with reference to "The Royal Proclamation of 1763"	The scroll is used to honour the relationship established through the Royal Proclamation between First Nations and the Crown, within the framework of treaty education. First Nations within treaty territories have a relationship with the Crown and by extension all non-Indigenous citizens of Canada that occupy treaty territories.
Blue	The South and Water
Infinity symbol	Represents the guiding spirit of the Métis Nation and that the Métis Nation will be here and remain here forever.
Sash	Is a symbol of pride for Métis culture and history. This is a very recognizable piece of traditional clothing. Sashes are often gifted to special guests and participants in traditional ceremonies.
White buffalo	The white buffalo has many teachings that vary from nation to nation. Here it represents the relationship the Métis Nation has with the Creator/God, the land and all other nations. The buffalo is a symbol of respect and honour when placed at the front of the Métis sash.
Red	The West and Land

Feather	The Eagle feather symbolizes the First Nation peoples of Canada and is held in high esteem within their culture.
Sweet grass	1 of 4 sacred medicines that were shared with settlers and visiting nations in Treaty 6 Territory. The braid serves as a reminder of the responsibility all people have to take care of the earth, waters and sky.

Saskatoon Skyline Silhouette
When placed together in this design, demonstrates there is great strength in working and learning together, and that communication is key to building strong communities.

Note: the circular design is intended to represent a medicine wheel; medicine wheel interpretation, colour and order of display can vary among First Nations, along with associated traditional teachings.

Introduction
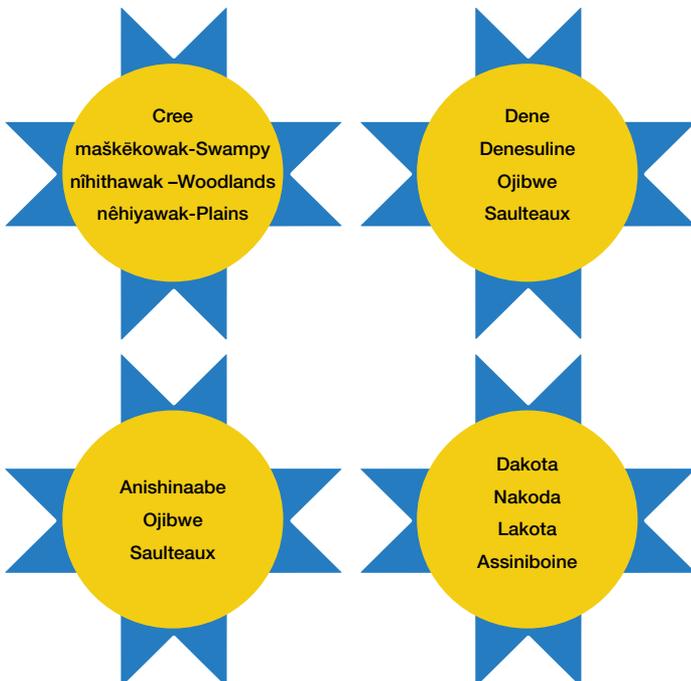
kiskinowâpisk, *Treaty Medal*

Source: the late Charlie Burns from nihtâwikihcikanisihk - James Smith Cree Nation.

Historically, there have been many different First Nations and Métis communities living in and around the city. Archaeological evidence indicates this area of Saskatchewan has been a gathering place for First Nations or North American Great Plains peoples for over 6,000 years.

The Indigenous peoples represented within the Treaty 6 Territory of Saskatchewan include:

Cree

maškēkowak-Swampy

nîhithawak –Woodlands

nêhiyawak-Plains

Dene

Denesuline

Ojibwe

Saulteaux

Anishinaabe

Ojibwe

Saulteaux

Dakota

Nakoda

Lakota

Assiniboine

Treaty 6 is also known in Cree as "kistêsinaw-tipahamâtowin" [the Elder Brother Treaty].

Section 35(2) of the *Constitution Act, 1982* defines "Indian, Inuit and Métis peoples" as Aboriginal peoples. Until very recently (2016), Métis were not recognized as Status Indians under federal legislation, and therefore were not eligible for the same funding and programing as other groups. This interpretation has put Métis at a disadvantage, as they have struggled to retain their identity over time.

Indigenous populations across Canada continue to grow, particularly in urban centres as people continue to relocate for access to employment, education and other opportunities. According to the 2016 Census, Saskatoon has an Aboriginal (Indigenous) population of 11.3%, which is comprised of 6.0% First Nations and 5.1% Métis based on reported ethnic identity.

	Saskatoon (City)	Saskatoon (CMA)
First Nation single identity	14,430	15,775
Métis single identity	12,255	14,905
Inuk (Inuit) single identity	85	85
Multiple Aboriginal identities	355	395
Aboriginal identities not included elsewhere	180	195
	27,305	**31,355**

Note: not all Indigenous people choose to self-declare their ancestry in Census counts.
Source: 2016 Census, Statistics Canada

First Nations Peoples

First Nations peoples are the original inhabitants of the land now known as Canada and are located in muskeg, woodland and prairie regions south of the Arctic. First Nations peoples have occupied these lands since time immemorial and archaeological evidence indicates that First Nations people have lived in what is now called Saskatchewan for more than 12,000 years. First Nations oral teachings date it back even further.

This long occupation and use of these lands by First Nations peoples is attested to by findings at Wanuskewin Heritage Park. Historically, First Nations peoples lived all across the land we know as Canada, often moving with the seasons and the buffalo herds, gathering food, trading and using the rich resources of the natural world around them to satisfy their material and spiritual needs. For instance, all First Nations across the country hunted and gathered plants for both food and medicinal purposes.

Many First Nations believe their values and traditions are gifts from the Creator. One of the most important and most common teachings is that people should live in harmony with the natural world and all it contains. Natural laws are still the guiding forces behind the spiritual aspects of ceremony and everyday life.

Following the confederation of Canada in 1867, the British Crown negotiated numbered treaties with First Nations leadership whose intent was to preserve their rights and prepare for the future. First Nations hold that the Treaties were established with the Crown and remain as such. The Treaties are foundational documents for Canada. Treaties prior to Confederation include the Robinson Treaties and the Douglas Treaties.

Treaty 6 Territory represents the area surrounding what is now called Saskatoon. Acknowledging the appropriate treaty territory is important in formal settings to affirm the Treaty relationship and furthers the spirit of Reconciliation.

First Nations' communities are often referred to as "reserves." Under the *Indian Act*, the federal government established the reserve system to locate Indigenous people in one place, replacing their nomadic lifestyle with a constrained, sedentary existence and with laws to enforce the replacement of traditional governance and knowledge systems with Christianity and assimilate to the dominant society. It was hoped that relations would be strengthened under this system, but the influx of settlers and the establishment of more and more settlements soon took precedence over these relationships.

There are 75 First Nations in Saskatchewan, 74 of whom are members of the Federation of Sovereign Indigenous Nations of Saskatchewan (FSIN) and 634 First Nations in Canada. Each of these First Nations has a government with distinct customs and traditions. According to the 2016 Census, there were just under 1 million individuals identifying as First Nations' heritage.[3]

For a variety of reasons, not all First Nation people choose to self-declare their ethnicity, so this number may not be truly representative of the population. The registered population of Saskatchewan First Nations is about 160,000 as of 2018, according to the Indian Register which is the official record of Status Indians or Registered Indians in Canada.

Historically, the term "Indian" was used to describe the hundreds of distinct nations of Indigenous peoples throughout North, Central and South America and the Caribbean. "First Nations" came into common usage in the 1970s to replace the word "Indian," which many Indigenous people regard as offensive.

The term "First Nation" is widely used to replace the word "Band" in the name of their community. Some First Nations include their cultural identity as part of their official name such as Onion Lake Cree Nation or Whitecap Dakota First Nation. "First Nations" should be used exclusively as a general term, as community members are more likely to define themselves as members of specific nations, or communities within those nations. When discussing groups of people from differing First Nations communities, it is appropriate to use First Nations as a general group name, (e.g., a group of First Nations chiefs).

> For more information about First Nations
> history and European contact, visit: www.otc.ca

Sixties Scoop

The "Sixties Scoop" refers to a period in Canadian history when Indigenous children were removed from their families and their communities by child welfare services.

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[3] Population Data: www.150.statcan.gc.ca

Thousands of First Nations, Métis and Inuit children were placed in non-Indigenous foster and adoptive homes in Saskatchewan, and in some cases across Canada and the United States. The consequences are still being felt by individuals and families to this day.[4]

Introduction and History

Between the early 1900's and present day, Indigenous children in Canada were taken, or "scooped up" from their families and communities for placement in foster homes or adoption. They were not raised in accordance with their cultural traditions or taught their traditional languages. This is known as the "Sixties Scoop" primarily because the policy was most egregious during 1951 to the early 1990's. It paralleled the Residential School System and was used in an attempt to eradicate Indigenous identities.

On August 9, 2018, the Ontario Superior Court and the Federal Court approved the "Sixties Scoop" settlement. The settlement includes people who (a) are registered Indians (as defined in the *Indian Act*) and Inuit as well as people eligible to be registered Indians and (b) were removed from their homes in Canada between January 1, 1951 and December 31, 1991 and placed in the care of non-Indigenous foster or adoptive parents.

Impact

Indigenous children who were victims of the "Sixties Scoop" lost their cultural identity and their first language. As a result, they suffered psychologically, emotionally, spiritually and physically. They were deprived of their status, their Aboriginal and treaty rights and the monetary benefits to which they were entitled pursuant to the *Indian Act*. The physical and emotional separation from their birth families continues to affect adult adoptees and Indigenous communities to this day.

> **Additional Resources:**
> www.thecanadianencyclopedia.ca/en/article/sixties-scoop
> https://indigenousfoundations.arts.ubc.ca/sixties_scoop
> https://sixtiesscoopclaim.com/

[4] Sixties Scoop Apology - Government of Saskatchewan, January 9, 2019.
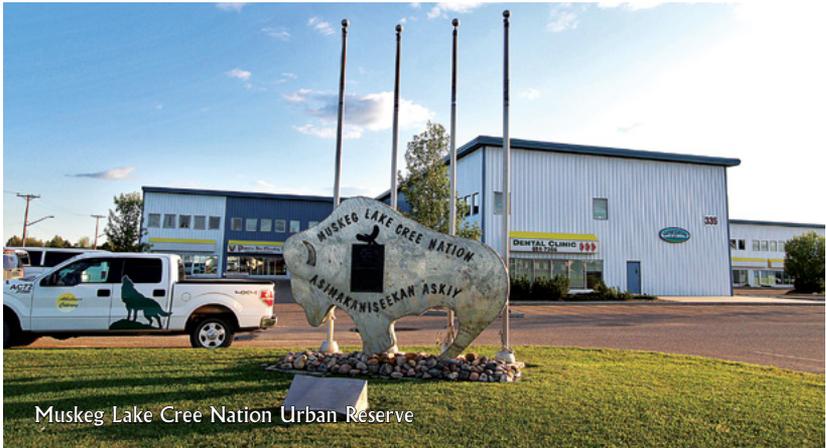
Urban Reserves and Treaty Land Entitlement (TLE) Land Holdings

Treaty Land Entitlement (TLE) claims are intended to settle the land debt owed to those First Nations who did not receive all the land they were entitled to under historical treaties signed by the Crown and First Nations. During treaty negotiations, promises of land were made but were one-sided and in favour of the government. First Nations did not receive all of the land they were promised, and the TLE (and specific claims) process has been enacted to resolve the shortcomings of the initial land negotiations.

> For more information on TLE, visit www.sicc.sk.ca

Saskatoon was the first Canadian city to create an urban reserve. In 1988, Muskeg Lake Cree Nation established asimâkanisihkân askiy [asimâkanisihkân-askiy] [soldier/veteran land] and Cattail Centre in the Sutherland Industrial area. The designation made it the first Canadian reserve to be created on land previously set aside for city development. The land deal was brokered with the shake of a hand and is now home to dozens of Indigenous and non- Indigenous businesses. There are now over 120 urban reserves across Canada established under Specific Claims Settlements, Additions to Reserve Policy and TLE Framework Agreements.[5]

Muskeg Lake Cree Nation Urban Reserve

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[5] Indigenous and Northern Affairs Canada, (2017). "Urban Reserves" [Online]. Available: www.aadnc-aandc.gc.ca/eng [2016, July].

What Is an Urban Reserve?

An urban reserve is land that has been designated reserve by the federal government and is located within the boundaries of an urban municipality. A First Nation can purchase land on the open market in an urban setting, for the purpose of settling outstanding land claims under the Canada-Saskatchewan TLE Framework Agreement. This process is referred to as a 'land selection.' Initially, this land is held in 'fee simple,' just like any other private property. If the First Nation decides to designate the property as reserve, a review process is initiated by them.

> For more information on this process, visit www.saskatoon.ca/urbanreserves

Prior to reaching reserve status, agreements are established between the First Nation and the municipality to ensure servicing provisions are addressed and compatibility is achieved, as the parcel is no longer subject to municipal policies and bylaws under reserve status.

What Is an Urban Holding?
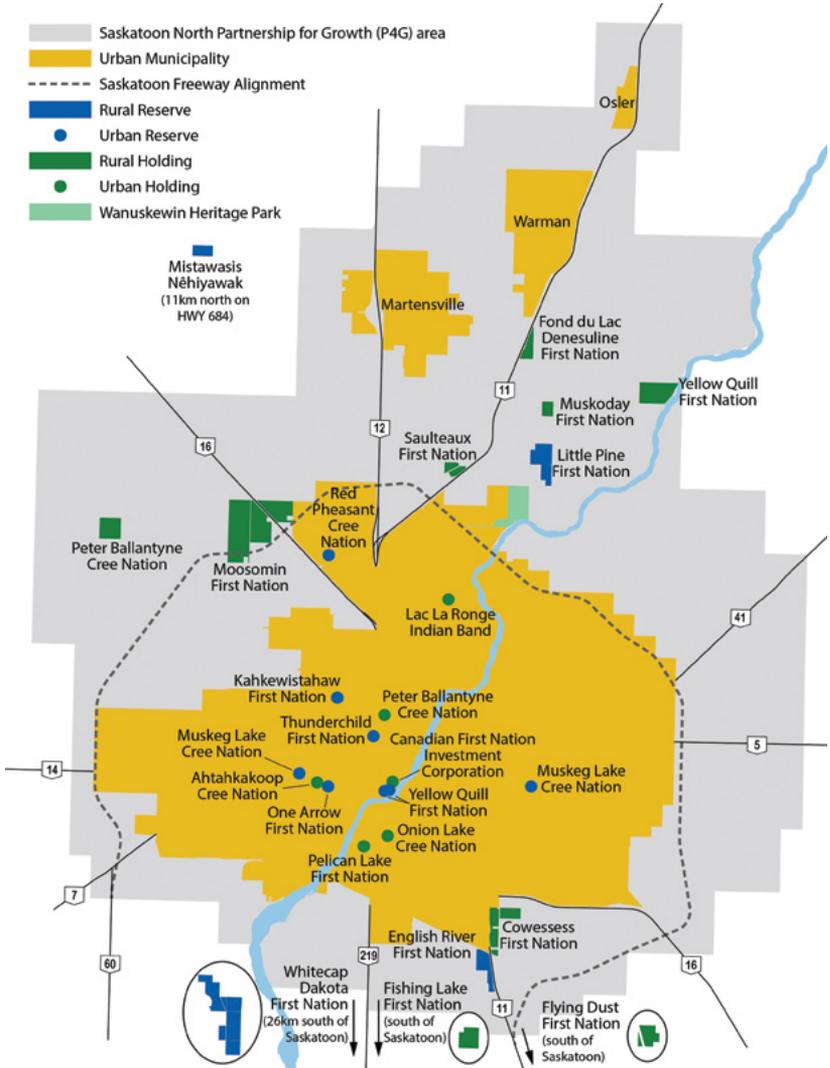
An urban holding is land within the limits of an urban municipality that has been purchased on the open market by a First Nation but has not transferred to reserve status, thus remaining under the jurisdiction of the municipality and subject to all municipal bylaws and property taxes. A Municipal Service Agreement or bylaw compatibility is not needed at this time but is negotiated prior to reserve designation.

Municipal Services, Land Use Compatibility, and Protocol Agreement: The City of Saskatoon's agreements with First Nations provide for all municipal services in exchange for a fee-for-service. The fee-for-service is calculated in the same way as property taxes and is equal to the amount that would be billed for municipal and library taxes.

There are currently eight urban reserves and six urban holdings located in Saskatoon.

Legend:
- Saskatoon North Partnership for Growth (P4G) area
- Urban Municipality
- Saskatoon Freeway Alignment
- Rural Reserve
- Urban Reserve
- Rural Holding
- Urban Holding
- Wanuskewin Heritage Park

The main difference between urban and rural holdings and reserves, which includes those in the Saskatoon North Partnership for Growth (P4G) Planning District and beyond, is that urban reserve creation requires negotiating Municipal Services and Land Use Compatibility Agreements. These agreements do not apply to reserve creation outside urban boundaries, thus do not apply to the P4G Planning District or beyond. It is possible to encourage agreements as part of a 'good neighbour' policy but this is not mandated. The following table lists all reserves and land holdings in Saskatoon and area.

First Nation Reserves and Land Holdings, Saskatoon & Region, 2023				
Urban Reserves	Urban Land Holdings	Rural Reserves	Rural Land Holdings	Within the P4G* Study Area
Kahkewistahaw First Nation	Ahtahkakoop Cree Nation	English River First Nation	Cowessess First Nation	Cowessess First Nation, English River First Nation, Fond Du Lac Denesuline First Nation, Little Pine First Nation, Moosomin First Nation, Muskoday First Nation, Onion Lake Cree Nation, Pelican Lake First Nation, Peter Ballantyne Cree Nation, Saulteaux First Nation, Yellow Quill First Nation
Muskeg Lake Cree Nation (2)	Battleford Tribal Council (BTC) and member nations	Little Pine First Nation	Fishing Lake First Nation	
One Arrow First Nation	Lac La Ronge Indian Band	Mistawasis Nêhiyawak First Nation	Flying Dust First Nation	
Red Pheasant Cree Nation	Onion Lake Cree Nation	Whitecap Dakota First Nation	Fond Du Lac Denesuline First Nation	
Thunderchild First Nation	Pelican Lake First Nation		Moosomin First Nation	
Yellow Quill First Nation (2)	Peter Ballantyne Cree Nation		Muskoday First Nation	
			Peter Ballantyne Cree Nation	
			Saulteaux First Nation	
			Yellow Quill First Nation	

* The Saskatoon North Partnership for Growth (P4G) is a formalized collaborative which includes political and administrative representation from the partnering municipalities. For more information, visit www.partnershipforgrowth.ca.

Meetings, Ceremonies and Protocol

Meeting Etiquette

In First Nation communities, protocol should be followed during meetings or visitations. Just as we respect the homes of our friends or the offices of our co-workers, we must respect the land and/or territory on which meetings with Indigenous groups occur. Mutual respect [manâcihitowin] and humility [tapâhtêyimowin] are prevalent values that encourage relationship building.

An in-person meeting is often referred to as a visit [kiyokêwin] or a gathering. This is a significant tool in building and strengthening relationships. Meetings may begin with an opening prayer and will then normally conclude with a prayer. If food is being served at lunch a prayer may be offered for that. The individual offering the prayer may request participants stand or remain seated based on their preference. These prayers while spiritual should not be taken as religious in nature but rather as an expression of goodwill and opportunity to clear the mind.

Respectful meeting etiquette includes:
1. Acknowledging guests by shaking hands and flowing in a clockwise direction
2. Option to add in a Cree expression: tânisi kahkiyaw [hello everyone] or kitatamiskâtinâwâw [I greet all of you]
3. Ensuring that all attendees understand the intent of the meeting
4. Ensuring that all attendees have a copy of the agenda;
5. Acknowledging the Territory/land on which the meeting is occurring*
6. Properly introducing guests, including addressing the Chief as, "Chief [Surname]"

* Saskatoon is on Treaty 6 Territory and the Homeland of the Métis, to the north is Treaty 10 Territory and to the south is Treaty 4 Territory.

For example, the University of Saskatchewan's University Council unanimously adopted inclusive and respectful language that can be used when opening a meeting with Indigenous peoples:

"As we gather here today, we acknowledge we are on Treaty 6 Territory and the Homeland of the Métis. We pay our respect to the First Nations and Métis ancestors of this place and reaffirm our relationship with one another." [6]

There are other methods of greeting and acknowledging hosts or guests. If you have questions about how to proceed, contact the First Nation(s) you are working with to confirm proper protocol as greetings vary among communities. A genuine spirit and sincerity are highly valued, so be respectful and kind when attending meetings and conversations.

> **For more information on greetings, visit www.ictinc.ca**

Suggestions for Civic Employees Working with First Nations

- Remember that you are building a government-to-government relationship and including First Nations as partners is encouraged.

- First, tell an Elder, Knowledge Keeper or Storyteller what you would like to know or what you would like to ask them to do. Present them with tobacco when asking for information, guidance or advice. It may be appropriate at times to also offer wêpinâsona [prayer cloth or honour cloth]. In Treaty 6 territory it is customary to offer cloth as well as tobacco, to both male and female Elders.

- It is always recommended to consult an Elder for what is appropriate in your particular situation. For more information on tobacco and cloth offerings, please refer to pages 33 to 35.

- Encourage the speaking of an Indigenous language at meetings.

- Attend anti-racism and cultural awareness training.

- Have a team briefing prior to the meeting to ensure a consistent approach to the topics being discussed.

[6] University of Saskatchewan – Aboriginal Initiatives (2016). "Land Recognition" [Online]. Available: https://indigenous.usask.ca/indigenization-reconciliation/Land-Acknowledgement.php

- Offer food, coffee, tea and/or water prior to introductions. This is an act of respect. It helps attendees feel welcome and enables constructive discussions.

- Be well informed about the internal processes of civic and First Nation governance structures and administrative processes.

- Familiarize yourself with the TRC Calls-to-Action. Specifically, #57 refers to municipal government:

   "We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal Peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Aboriginal law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism."

> The complete list of Calls to Action is available at www.nctr.ca

- Familiarize yourself with the cultural background, needs and priorities of the specific First Nation(s) involved in the discussion. For instance, Dakota in contrast to Cree or Métis.

> For more information on cultural backgrounds, visit www.sicc.sk.ca

- Have champions of the project among elected officials and senior management.

- Acknowledge that world views may be different. For instance, First Nations seek to be autonomous from each other, there is no one common voice or position that necessarily represents a collective view point, no different than mainstream political views.

> Further Reading:
> www.ictinc.ca/blog/indigenous-peoples-worldviews-vs-western-worldviews

- Avoid trying to build a relationship with a First Nation through a third (provincial) order of government. Instead, engage with the First Nation directly.

- Guests may arrive late as they could be travelling from outside Saskatoon. If possible, allow extra time, be patient and do not rush discussions.

- Provide an opportunity for everyone to be heard. If someone is talking, be courteous and let them finish before responding.

- Understand the urban reserve designation process.

> ▶ For more information on urban reserve designation, visit www.saskatoon.ca/urbanreserves

- Recognize that each First Nation is a sovereign nation with specific interests. Attendees may not be comfortable disclosing information with other First Nations present. Multiple meetings may be necessary.

- Familiarize yourself with civic policies and resources, like the First Nation Community Profiles.

> ▶ First Nation Community Profiles are viewable and downloadable at www.saskatoon.ca/communityprofiles

- Know the location of First Nations lands before entering the meeting. Is the property within the city, P4G Planning District or RM?

> ▶ For more information on locations, visit www.saskatoon.ca/regionalplanning

- Understand service/tax dollar allocation.

> ▶ For more information on property taxes, visit www.saskatoon.ca/propertytax

The following points apply to any meeting and are included for reference:

- Be a good listener. Let people speak what is important to them. Sometimes Knowledge Keepers or kêhtê-ayak [Elders in Cree], tokapapi [Elders in Dakota "speak in stories." It is important to let them finish what they need to say. The teaching is in the story.

- Make a conscious effort to provide time and space for all guests to have their voices heard. This shows both honour and respect.

- Focus on common ground, goals and opportunities.

- Be mindful and keep responses straightforward.

- Answer questions to the best of your ability. If you don't know the answer to a question, acknowledge as such, make note and follow up.

- Be honest and direct.

- Know your audience. Refrain from using overly technical and bureaucratic language in discussions. At the same time, do not be patronizing or "talk down" to people.

- Avoid acronyms and be cognizant of your word choices.

- Find appropriate, contributive ways to communicate. Mailing an invite to a First Nation and requesting they travel to City Hall on a specific date and time is inappropriate. Instead, make a phone call, arrange face-to-face meetings and/or consider meeting over a meal. The focus of meetings is building personal relationships and building trust.

Cultural Differences in Non-Verbal Communication

It is important to be aware of cultural differences relating to non-verbal communication practices, as cultural expectations can vary between mainstream culture and First Nations or Métis cultures.

Non-verbal communication includes things like eye contact, personal space, body language, sense of time, gender equality and voice volume, tone or cadence.

Examples of Cultural Differences in Non-Verbal Communication.

Eye Contact	
In mainstream culture, eye contact when speaking to another person is considered a sign of respect and conveys interest, concern and honesty.	In Indigenous cultures, lack of eye contact can be considered a sign of respect as someone may lower their head to focus their hearing on what is being said instead of maintaining eye contact.

Cadence	
In mainstream culture, a person may speak in a firm tone and medium volume to convey respect. The response may be brief and concise.	In Indigenous cultures, a person may speak slowly and deliberately, in a soft tone of voice and low volume to signal respect. Their response or comment may include a story that conveys values, perspectives and/or emotions.

Hand Shakes	
In mainstream culture, children are taught that a firm handshake conveys trust respect, and confidence.	In Indigenous cultures, the firmness of a handshake is also important, but a gentle handshake is preferred; too firm of a grip may be considered rude.

Humility	
Mainstream culture often encourages bragging and boastfulness.	In Indigenous cultures, boasting and bragging is discouraged, as these expressions lack humility.

Responsiveness	
In mainstream culture, there is generally no or little pause in conversation between people speaking. When one person stops talking, the other person usually starts.	In Indigenous cultures, the pause between two people speaking may be longer. There can be a variety of reasons. Speakers may need more time to think about what has been said or discuss with one another. Sometimes a lack of response may mean the Elder or Knowledge Keeper does not want to discuss the topic at hand, as it may be a private matter. An Elder or Knowledge Keeper may not respond to an email or social media message, because that is not the appropriate way to talk to them about the topic in question.

Cultural Information for Working Together

When working with First Nations, you may see or be invited to participate in cultural ceremonies which are integral to the process of working together and relationship building. While this may be new or unfamiliar to you, it is important to have some understanding of these cultural practices and traditions.

There may also be instances when participating in a cultural ceremony is recommended to initiate a project or affirm First Nations participation. For instance, prior to partnering with a First Nation on a project, you may be advised to approach an Elder or representative from the First Nation and ask for their help with the project.

While it may be a bit daunting or intimidating at first to complete some of these actions, the resulting benefit and the respect it shows towards the relationship far outweigh any inconvenience. The effort shown in attempting the actions will be appreciated and respected, and if you don't do it perfectly the first time, that's ok.

It may be helpful to have knowledge and understanding of:

- Elders/Old People/Knowledge Keepers/ Story Tellers

- Tobacco/Offering Tobacco

- Pipe Ceremony

- Eagle Feathers

- Smudging

- Sweat Lodge Ceremonies

- Pow wow

The following information on these cultural practices and traditions is provided courtesy of the Saskatchewan Indigenous Cultural Centre (SICC) and the Office of the Treaty Commissioner (OTC). The City acknowledges SICC's and OTC's contributions to this Guide and its role in informing and educating our workplace.

Who Is an Elder?

An Elder is a person recognized by a First Nation community as having knowledge and understanding of the traditional culture of the community, including the physical embodiment of the culture of the people and their spiritual and social traditions. Knowledge and wisdom, coupled with the recognition and respect of the people of the community, are the essential defining characteristics of an Elder. Some Elders have additional attributes, such as those of a traditional healer, or specialize in certain knowledge areas, such as education. Some Elders may also be specialists in oral history and stories.

Elder: kêhtê-ayak in Cree, Kihci-anisinapē in Saulteaux, tokāyapī in Dakota.

Not all Elders are keepers of the same knowledge, nor can all Elders perform the same ceremonies. When requesting an Elder's presence, be sure to indicate your intent, and if you are unsure of what you require, *ask.*

In addition to having led an exceptional life based on the traditions, customs and culture of First Nations, an Elder is expected to have other qualities, including:

• Knowledge of First Nations' and Métis heritage and history

• Knowledge and support for traditional First Nations' and Métis ceremonies, protocols and songs.

• Fluency and competency in a First Nations' language.

• Be an advocate of traditional leadership, traditional governance and traditional law.

• Be aware and supportive of treaty rights and history.

• Acknowledge the diversity of First Nations' cultures, languages and traditions in Saskatchewan.

• Work to ensure the intergenerational transfer of traditional First Nations' knowledge, history, culture, language and practices to youth.

• Support and observe the sacredness of First Nations' traditions, ceremonies, sites and practices.

• Have an understanding, be supportive and play a leading role in kinship ties.

• Have a knowledge of First Nations' traditional healing, which may include the use of traditional plants.

This list is a starting point. Each First Nation has terms for these Wisdom Keepers, Knowledge Keepers, Medicine People, Healers and Ceremonial Persons. The term Elder is a contemporary English word commonly used for these individuals. Many of these individuals are not comfortable with this term, as it does not adequately describe their role. Today, many of these individuals are reverting to the traditional term in their own language. Being an Elder is not just about reaching a certain age but includes a lifetime or learning many principles that are shared through teachings. In some cases, Elders may prefer to be called Old People.

Photographs, audio and/or video recordings are often not acceptable when an Elder is conducting a spiritual ceremony. Explicit consent must be received from the Elder before any recordings are taken. Consent must be sought in a way that does not put pressure on a kêhtê-ayak to consent if they do not want to. Often, Elders will carry sacred items, such as pipes, eagle feathers, medicine pouches, etc. – do not touch these items unless the Elder gives you permission.

Out of respect for the Elder, always ask permission and seek clarification if there is something you do not understand. Although it may be acceptable in Western culture to interrupt a speaker to ask questions, in Cree culture, it is better to wait until the kêhtê-ayak has finished their story or indeed part of the ceremony in question.

Who Is an Elder's Helper? [oskayak] [oskápew] [oskâpêwis]

As a sign of respect, it is important to coordinate a host or escort for the Elder while they attend your event/meeting.

> For more information about Elder Helpers, visit www.carleton.ca/aboriginal

The host/escort is responsible for:

• ensuring appropriate transportation to and from the event

• meeting the Elder upon arrival and offering/assisting with getting drinks, food, etc.)

• giving thanks upon departure

The host/escort is there to help the Elder find their way around the event.

In some cases, Elders may be accompanied by an "Elder's Helper," These helper roles are critical at ceremonial and other events. Elder helpers are sometimes "young people," and may be referred by several possible names, depending on the type of ceremony and whether the helper is male or female.

Possible Names	Gender
oskayak	young people, gender neutral
oskâpêw	male helper
oskâpêwis	male helper at ceremonies
oskinîkiskwêw	female helper at ceremonies

The Elder's helper performs various roles, both secretarial and ceremonial, and often act as messengers or as an extra set of hands to assist the Elders with whatever they need.

During ceremonies, the lodge keeper conducting the ceremony will usually assign one or two more experienced ceremonial Elder helpers to oversee less experienced Elder helpers. These older overseer helpers help maintain order.

Examples of some of the tasks they might perform during a ceremony include:

• Acting as guides, assisting and guiding through smudging and pipe smoking ceremony kâ-itâskonâcik ospwâkan [kaa-i.taas.ko.naa. chik…os.pwaa.kun]; pihtwáwinihkê [pihtwâwinihk]

• Assisting in the serving of feast foods

• Singing and drumming

• Ceremonial fire keepers

• Ensuring the safety of ceremonial spaces and tools

• Assist in building ceremonial lodges, such as sweat lodges

• Gathering wood

• Hauling rocks and water

Hand Drum kâ-mâtowêhahkik [kaa-mu.to.way.huh.kik]

Elder helpers assist with a lot of the strenuous physical labour needed during ceremonies. As an act of respect, they are usually presented with tobacco (when asked to assist), as their work and time is valuable and they are assisting with the ceremony, although many volunteer themselves honourably.

Traditionally, male helpers help the men and female helpers help the women.

The role of Elder's helper is earned through mentorship, relationship building, hard work and patience. It requires continual learning and practice. Many teachings are passed on experientially, because all ceremonies are different as is each ceremonialist.
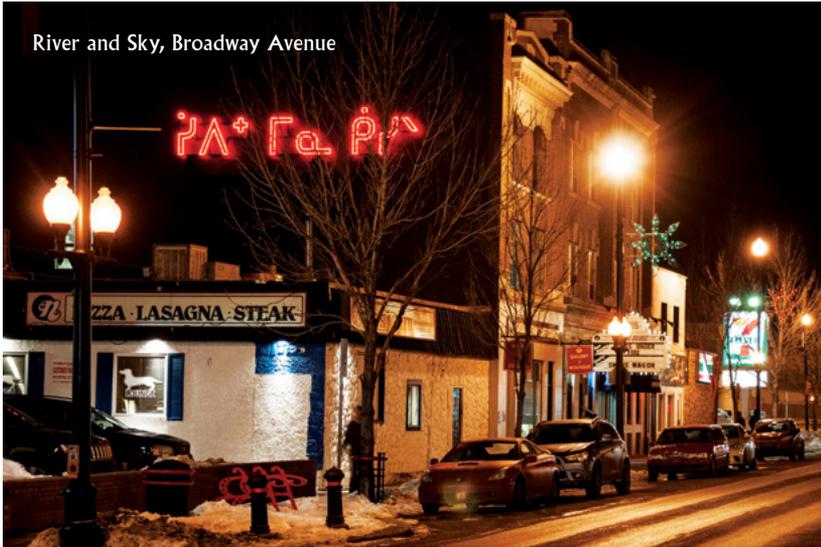
It is also an immense asset for the helper to understand the language of the Elder they are assisting. Many Elders speak only in the Indigenous languages they were taught to conduct ceremonies in. In some communities, ceremonialists grant teachings and other ceremonial paraphernalia to their ceremonial helpers as they get older, so they can further help in keeping ceremonies and teachings alive.

Syllabics

Syllabics are writing systems that were widely used by First Nations people. Syllabics are an expression of the worldview of First Nations deriving from principles such symmetry and directionality. As a writing system, syllabics captures the sounds of languages like Cree and Ojibwe in a very practical and easy to understand manner and also captures Cree and Ojibwe sound systems in a complete and accurate way that Roman orthography misses. First Nations maintain through oral history that syllabics were created by a First Nation individual named mistanākōwēw [Calling Badger].

However, today Standard Roman Orthography is more commonly used in education systems and for publishing for Cree and Saulteaux. Syllabics are nonetheless still widely used and respected because of the completeness of the representation and the beauty of their design.

This standard form of writing Cree has been incorporated within ayisiyiniwak: A Communications Guide.

Examples of Syllabic Characters

a-yi-sī-no-wa-k: ᐊᔨᓰᓄᐊᐧᐠ (**1st Edition**)

a: ᐊ

yi: ᔨ

sī: ᓰ

no: ᓄ

wa: ᐊᐧ

k: ᐠ

During the process of having the Guide reviewed by a Cree linguist, it was noted that a syllabic or sound was missing in the original spelling of "ayisīnowak." The spelling has been updated to align with the standardized spelling, which is "**ayisiyiniwak**": ᐊᔨᓯᔨᓂᐊᐧᐠ

> A syllabic converter tool is available online at www.creedictionary.com

Land of the Berries, Persephone Theatre Building

River and Sky, Broadway Avenue

Offering Gifts of Tobacco and Cloth

Why is Tobacco [cistemaw] Important to First Nations People?

Tobacco is one of the sacred gifts the Creator gave to the First Nations people. It has been used traditionally in ceremonies, rituals and prayer for thousands of years for its powerful spiritual connection. Tobacco has a variety of medicinal purposes, and establishes a direct communication link between a person and the spiritual world. It is sometimes said that tobacco helps to open the doors of knowledge.

What is a Tobacco Offering? [7]

Tobacco is one of the 4 sacred medicines, and a tobacco offering is a universal protocol among First Nations people. If an Elder accepts your request for assistance, then tobacco is given. Other gifts may accompany the tobacco, including blankets, cloth (print), guns or horses. Many Knowledge Keepers or Elders teach that the gifts given are at the discretion of the person making the request. A monetary gift is more contemporary, especially for meetings or other similar events when prayer is needed from an Elder to start the proceedings. Most Elders will accept tobacco to signify their willingness to offer assistance. Tobacco offerings are given when we gather medicines, roots and berries, and when we take anything from Mother Earth, including the animals. Tobacco is used in hunting practices as well.

[7] Source: carleton.ca/aboriginal

Instructions for Offering Tobacco to an Elder[8]

Tobacco is offered when making a request and can be in the form of a cigarette, pack of cigarettes or, ideally, a tobacco pouch. As the pouch is being offered, it is good to think about what you are asking for and to put good thoughts and prayers into the offering. When making a request, offer the tobacco and state your request (be specific). If the Elder accepts the tobacco, your request will be honored.

Ceremonial tobacco may be ordered online at www.motherearthtobacco.com

The exchange of tobacco/gift is similar to a contract between two parties, where the Elder is agreeing to do what is asked and the one offering is making a commitment to respect the process. Ask the Elder if there is anything they need for the event or request, so you can make arrangements ahead of time. It is considerate to make the tobacco offering at least 5 days in advance of the event or meeting, earlier if time allows. This gives Elders time to smoke the pipe and pray to seek guidance in performing the task asked of them.

Preferably, requests are made to Elders in person and not by mail, phone or through social media. However, many Elders also accept requests by phone or email. If you are making a request to an Elder by phone or email, let the Elder know you have tobacco or a gift to offer when you see them, then make your request.

If the Elder agrees to accept the request, you must follow-up with a call a few days before the event to ensure they are still available for the occasion. It is customary to offer transportation to the Elder as well; providing a ride to and from the event is appreciated and can also help eliminate any logistical issues. Generally, the person making the request of the Elder should provide the transportation, but the Elder Helper may also do this. If an unforeseen circumstance arises, making it impossible for the Elder to attend. In this case, contact the SICC or OTC to ask whether another Elder may be available.

Offering cloth can be done at the same time as gifting tobacco. Cloth represents a prayer and colors are important. Further instructions will be given when asking for assistance.

[8] Source: carleton.ca/aboriginal

If you are unsure about when or how to offer tobacco or cloth to an Elder, please contact the City's Indigenous Initiatives Division for guidance.

When to Offer Cloth [wêpinâsona]?

In Treaty 6 Territory, it may be customary to offer cloth as well as tobacco, particularly for pipe ceremonies. Cloth is offered when you first approach an Elder for guidance or assistance. It can be offered to both male and female Elders.

Cloth may be referred to as "Honour Cloth" or "Prayer Cloth" which demonstrates symbolism. The type of cloth or fabric is called broadcloth. It can be purchased at any fabric store; one square meter is appropriate.

When gifting cloth, it is suggested that you choose colours that are representative of the advice you are seeking. The majority of the color options for gifting cloth coincides with the colors of the medicine wheel as described earlier, including: red, blue, green and yellow.

For example:

- When asking for participation in a ceremony at the Saskatoon Forestry Farm Park & Zoo, green would be appropriate as it represents growth, learning and life.

- When requesting prayers to kick off a hydro power project on the South Saskatchewan River, blue would be appropriate as it represents water.

A Special Case for Gifting Cloth

If you know there will be female Elders in attendance, particularly older individuals or those considered grandmothers, gift each one with a paisley or patterned cloth. This honours an older woman's role in the family and community.

Consult an Elder about appropriate gifting of cloth, particularly for ceremonial purposes.

What Is a Pipe Ceremony?

The most powerful way of communicating with the spirits is to smoke tobacco in a sacred pipe. Even before the tobacco is put into the pipe, the prayers have already begun. When used in a sacred pipe ceremony, the smoke from the tobacco carries the prayers to the Creator and is offered to the Creator and the 4 directions. Generally, 4 puffs of the pipe are taken. This creates an avenue of dialogue between the human world and the spirit world. Prior to European tobacco distribution, First Nations people used their own tobacco in ceremonies. This tobacco was a mix of red willow bark and other plants referred to as kinikinik. Tobacco is also an important part of medicine bundles used for protection and keeping one safe.

Protocol for attending a pipe ceremony varies from community to community and family to family. Dress protocol may be requested although not required for participation; it is best practice to ask before attending.

Shaking hands when greeting people is appropriate and must follow in a clockwise manner. Passing of the sacred pipe during a ceremony must also follow in a clockwise manner.

What Is the Protocol for Eagle Feathers?

The eagle is the most sacred of birds, as it carries prayers to the Creator and is therefore heard by the Creator. The Eagle feather is the most sacred and honoured gift an individual can be given. Only certain people have been given the right to take feathers from the eagle. The feathers are obtained from Elders, who have the ability to give them to individuals. A feast is held to honour the feathers.

The eagle is also our relative and part of our family. As a part of our family, we must respect that it has given up its life so an individual may carry its feathers.

To care for Eagle feathers is an honour, but it is also a responsibility that must be taught. Certain protocols and procedures must be followed:

• Always keep your Eagle feather in a clean, safe place.

• Smudge your Eagle feather on a regular basis with prayers to give thanks to our relative the eagle, who gave its life so that you may be honoured with it.

Eagle Feather and Smudge

What Is Smudging [miyâhkasikêwin]?

Smudging is a protocol long been observed by many First Nations. To smudge is an act of purifying the mind and physical surroundings. When First Nations gather for meetings, ceremonies or personal prayer, smudging is conducted. First Nations in Saskatchewan generally use sweetgrass, sages, cedars and other plants for smudging. When preparations are made to smudge, the plants are lit with matches or hot coals. The smoke is then used with the person's hands in a "washing" manner by pushing or cupping the smoke towards them. Never blow on smudge or sacred fire; rather fan it if required.

Sweetgrass is often braided because it signifies the hair of Mother Earth. The importance of sweetgrass at every level of ceremonial life has long made it a valued item. At times, braids of sweetgrass are carried for protection.

The sweetgrass, sages, cedars and other sacred plants are from Mother Earth. Tobacco is placed on the ground as an offering and permission is asked from Mother Earth before gathering these items.

What Is a Pow Wow [pwâtisimowin]?

For many First Nations people across North America, the pow wow [pwâtisimowin] has become an expression of First Nations identity. For First Nations people in Saskatchewan, it is also a statement of their ability to survive as a people. The pow wow is an ancient tradition, and pow wow dancing conveys important traditional teachings. One teaching is that dancers dance not only for themselves but also for all First Nations people. They dance for the sick, the elderly and those who cannot dance.

The ceremonial information shared below was provided in partnership with SICC and OTC to help raise awareness of First Nations culture.

Pow Wow Drum Group

Pow Wow Grand Entry Flag Carriers

Pow Wow Regalia

What Is a Sweat Lodge [mâtotisân] Ceremony?

First Nations Elders recommend that each person enters the sweat lodge with appropriateness, kindness and prayers. Individuals have their own reasons for participating in a sweat lodge ceremony and should undertake the ceremony with positive energy, feelings and emotions. Elders are role models that exemplify this behaviour and mindset.

Proper Etiquette for Sweat Lodge Ceremonies

When attending a sweat lodge for the first time, it is best to reach out to the ceremonialist and/or their helpers for guidance on dress protocol, as this varies from lodge to lodge and family to family. For many lodges today, it is suggested that women/female identified people wear a long dress, covering the upper and lower body, and carry a towel to cover one's self. Men/male identified people should wear shorts with a towel wrapped around their shoulders and/or waist. Most Elders suggest that women sit to one side (usually the left side of the lodge and up to the middle/door) and men sit to the other side. Gender diverse individuals have their own teachings, which also vary from lodge to lodge; it is best to reach out to the ceremonialist and/or helpers for guidance prior to attending the ceremony.

Speaking is not recommended unless there is a reason, such as asking for prayers, healing or other such matters. Those seeking prayers or healing are encouraged to bring tobacco and wêpinâson [cloth offering, in this case fabric with a print] to the sweat lodge. Other gifts are up to the individual.

It is considered inappropriate to walk between the sweat lodge and the fire used to heat the stones. Glasses, jewelry, earrings and cellphones should be removed. There will be berries, fish or other food offered during or after the sweat lodge. A participant should not refuse the food offered, except for health reasons (e.g. allergies).

Sweat lodge and ceremonial protocols and methodologies vary among First Nations. In the past, among the nêhiyaw and nahkawê [cree man or woman], men and women normally had separate sweat lodges; today, it is more common for men and women to share. The individual leading the sweat lodge will give guidance on this matter.

All First Nations sweat lodge ceremonies are intended for prayer and healing. Participation can be difficult. The First Nations Elder or Knowledge Keeper conducting a sweat lodge will respect the health and well-being of participants. In general, individuals who feel unwell or are not able to finish may leave the sweat lodge. During their menstrual

cycle, referred to as "moon time" in Indigenous cultures, women do not participate in sweat lodges. This is often interpreted by settlers as sexism or misogyny but is quite the contrary. Moon time is a female's natural purification process and is highly respected. It is during this time that a woman's power is renewed; she is recharging energies and powers. It is important that she avoids sacred ceremonies, so her power does not draw away from the sacred sweat lodge. She withdraws out of respect for the ceremony and its participants.

There are many teachings for gender diverse individuals on attending a sweat lodge. Special teachings shared by 'Old People' or Elders can only be gifted to Two-Spirit people with tobacco offerings and patience. See the tobacco offering sections for information on offering tobacco to an Elder.

It is also possible to assist as an oskâpêwis [Elder helper] if, for instance, you cannot enter a mâtotisân [sweat lodge] due to medical conditions. This allows you to still participate in a ceremony in a meaningful way.

Flag Etiquette

It is common practice for many Indigenous ceremonies and special occasions to begin with a flag procession, as well as to have flags on display at speaking engagements. It is a show of honor for all sovereign nations, including First Nations and Canada.
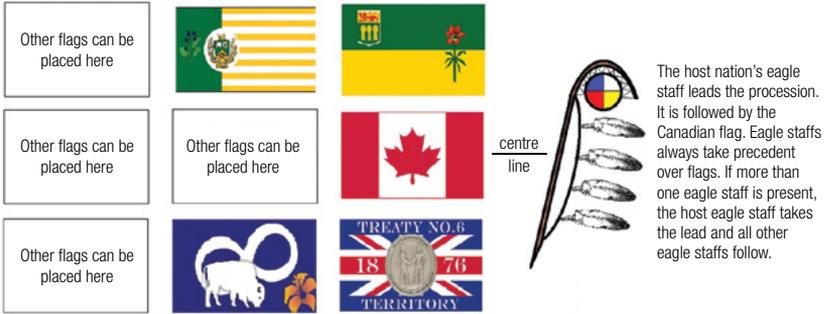
The order of precedence for flags is:

• Host Nation Eagle staff

• Union Jack

• National flag of Canada

• Flags of other sovereign nations in alphabetical order (if applicable)

• Flags of the provinces of Canada (in the order in which they joined Confederation)

• Flags of the territories of Canada (in the order in which they joined Confederation)

• Flags of municipalities/cities

• Banners of organizations

The Eagle staff is considered most sacred and should always precede the flags. It is believed the eagle communicates directly with the Creator, meaning the Eagle, its feathers and image are highly honoured and respected.

Flag Procession diagram

Other flags can be placed here		
Other flags can be placed here	Other flags can be placed here	
Other flags can be placed here		

centre line

The host nation's eagle staff leads the procession. It is followed by the Canadian flag. Eagle staffs always take precedent over flags. If more than one eagle staff is present, the host eagle staff takes the lead and all other eagle staffs follow.

It is recommended you seek guidance from an Elder when planning a flag procession. Depending on the ceremony, event or even preference, there may be different views on the accepted order. The same applies when placing flags in a stand.

Flags in OTC Board Room

> For more information on flag etiquette, visit www.canada.ca/en/canadian-heritage/services/flag-canada-etiquette/position-honour

Anthems/Honour Songs

The honour song, the Canadian national anthem and the Métis national anthem are typically performed in this order. There are different forms of honour song including a flag song, treaty song, veteran song, memorial song and prayer songs. Consult an Elder for advice.

The Grand Entry

The Grand Entry is used as a sign of honour at many special events and ceremonies. Typically, the lead or host drum is asked to perform the Grand Entry song. Traditionally, as the protectors of the family, only men carry flags in a procession.

An Elder is pre-selected to share an invocation/prayer to bless the day. There is a generally recognized order of entry, in a circular pattern following the direction of the sun:

- Host Nation Eagle staff

- Union Jack

- National flag of Canada

- Flags of other sovereign nations in alphabetical order (if applicable)

- Flags of the provinces of Canada (in the order in which they joined confederation)

- Flags of the territories of Canada (in the order in which they joined confederation)

- Flags of municipalities/cities

- Flags of title holders from past events (pageants)

- Other invited dignitaries

- Men, including traditional dancers, grass dancers and then fancy dancers

- Women, including traditional dancers, fancy shawl dancers and jingle dress dancers

- Junior boys and girls, in the same order as above

- Youngest boys and girls, in the same order as above

Another drum may be selected to sing a flag song, while spectators and dancers listen. The last song is a victory/veteran song and dance. All dancers dance in place to honour all veterans from all nations who fought in any war. Finally, the pow wow announcers introduce the Eagle staff carriers, special guests and dignitaries.

The host of the event will direct participants to stand and sit during the Grand Entry, as appropriate.

Ceremonial Etiquette for Visitors and Newcomers: General Tips

• Ask permission of event organizers before taking photos of procession, dancers, etc.

• Do not touch Eagle feathers or other ceremonial items without asking (women who are in their "moontime" are not permitted to touch Eagle feathers)

• Be sure to stand when instructed, particularly during entry and exit songs (honour songs)

• Everyone is welcome to attend a pow wow

> For more information on the Grand Entry, contact OTC or SICC at www.otc.ca or www.sicc.sk.ca

Blanketing

The gifting of blankets represents the relationship of the land and the buffalo to the people; and the gifts buffalo brought to the people. The concept of gifting blankets reflects the virtues of respect, love and honour.

In precolonial times, the hide of a buffalo was used for many things, such as making homes, clothing and blankets/robes. Individuals were gifted with buffalo robes to honour an individual's life and to mark momentous occasions, such as the birth of a child, the marriage of a couple, the adoption of a new family member and the death of a family member.

As colonization began to impact the buffalo nation and the great herds began to diminish, these teachings were adapted to the contemporary blankets we are accustomed to seeing today. The symbolism associated with these cultural articles reflects warmth, security and protection from external forces.

Originally, the blankets depicted a 7-point star as was the custom of the Dakota Nation. Now, these blankets incorporate an 8-point star to reflect teachings that vary from nation to nation. When considering the gifting of a star blanket, seek the guidance of an Elder to properly understand the significance of the star blanket to Indigenous peoples and the honour bestowed upon a recipient.

Star Blanket

When gifting blankets, the "gifter" explains to the community what the recipient has done and why the gifter wants to honour them. This honouring is used to help foster greatness within the community and to provide the recipient with a source of protection as they continue their life's journey. Keep in mind that the ceremony and interpretation of the elements of a star blanket may differ between nations.

It is not only an honour to be given a blanket, it is also an honour to gift a blanket. The giving of blankets shows the community your generosity, love and respect for the person being honoured with a blanket.

Who Are Two-Spirit People?

Two-Spirit

In some traditional Indigenous cultures, there were individuals who were highly respected, gifted people possessing feminine and masculine spirits who the Creator sees as having special gifts to offer their nations. For those cultures those special gifts were paramount and there was not a given equivalence between that role and being 'gay.' In modern times, the acceptance and understanding of the cultural role of two-spirit people has declined, and it is only through ongoing teachings shared by the Elders that this esteem is being returned to Two-Spirit people.

Historic and Contemporary Gender Diversity

Historically, as many Elders, Knowledge Keepers and scholars emphasize within Indigenous communities across North America, there have always been gender non-conforming individuals, today known as Two-Spirits, within each community and that each community and Nation had distinct and intricate ways of which they honoured and respected them.

Two-Spirit people in the historic sense were regarded with respect and protected as such. But, as with so many areas of Indigenous society, layers of colonial traumas changed this. An important part of healing is understanding how these traumas have impacted the societal relationships amongst gender identities.

Today, a major component of healing the Two-Spirit identity is to help raise awareness, to educate our communities and to encourage open conversation around topics such as gender diversity within Indigenous ceremonies, families and communities. These conversations can help encourage understanding, which, when put into practice, is an impactful way to begin addressing the marginalization of Two-Spirit people within communities and ceremonial spaces.

Métis
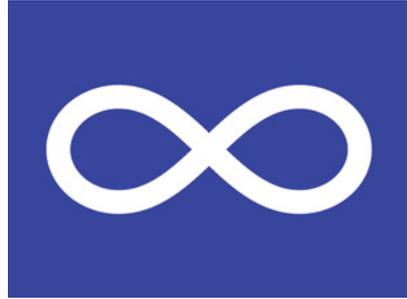
Who Are the Métis?

The Métis are descendants from mixed ancestry of First Nations and European background. They can trace their origins to the earliest days of settlement in the late 1700s, and have their own specific identity, unique culture, traditions, language (Michif) and way of life. Today, there are an estimated 450,000 Métis Nation citizens in Canada.

Métis Nation-Saskatchewan is a government that represents Métis citizens in Saskatchewan. It is comprised of 12 regions and approximately 130 locals across the province.

As defined by Métis Nation-Saskatchewan, "Prior to Canada becoming a nation, the Métis people emerged out of the relations of First Nations women and European men. While the initial offspring of these unions were individuals who possessed mixed ancestry, the gradual establishment of distinct Métis communities, outside of First Nations and European cultures and settlements, as well as the subsequent intermarriages between Métis women and Métis men, resulted in the genesis of a new Aboriginal people – the Métis.

The Métis people constitute a distinct Indigenous nation largely based in Western Canada. The Métis Nation grounds its assertion of Indigenous nationhood on well-recognized international principles, including a shared history, common culture (song, dance, dress, national symbols, etc.), unique language (Michif, with various regional dialects), extensive kinship connections from Ontario westward, a distinct way of life, traditional territory and a collective consciousness."[9]

National and Provincial Métis Citizenship Criteria

Métis are recognized as one of the three "Aboriginal peoples of Canada" under Section.35 (2) of the *Constitution Act, 1982*, along with First Nations and Inuit peoples. Unlike First Nations peoples, there is no distinction between "status" and "non-status" Métis.

[9] www.metisnationsk.com/pages/about

In 2002, the Métis National Council (MNC), the national political organization of the Métis Nation, defined Métis as: "a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation ancestry and who is accepted by the Métis Nation."

In 2003, the Supreme Court of Canada's Powley decision outlined three broad factors to identify Métis, based on the definition provided by the MNC:

• Someone who self-identifies as Métis

• Has an ancestral connection to the historic Métis community

• Is accepted by a Métis community

As indicated by these criteria, being Métis means more than solely having mixed European and Indigenous ancestry. It relies strongly on making a conscious decision to identify with a community of other like-minded people based on shared histories and culture.

Canada has the only constitution in the world that recognizes a mixed-race culture, the Métis, as a rights-bearing Aboriginal people.

History of Métis

In the 1600s and 1700s, many European men, mainly French and Scottish, migrated to Canada to take part in the fur trade. Some of these men had children with First Nations women, who formed new and distinct communities along the routes of the fur trade and across the Northwest. Their children were the first people to be called Métis.

The extensive Métis Nation Homeland encompasses dozens of historic communities across western Canada, northwest Ontario, Northwest Territories, Montana and North Dakota. The most well-known of these communities are Winnipeg, Batoche, Prince Albert and Edmonton, however, many Métis Nation citizens also reside in and around Saskatoon. According to the 2016 Census, an estimated 14,900 people in Saskatoon self-identify as members of the Métis Nation.[10]

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[10] www.publications.gov.sk.ca/documents/15/104388-2016%20Census%20Aboriginal.pdf

Métis communities have a long history of self-government, from the Great Lakes communities to Red River, Batoche and beyond. Métis governments were very democratic, whether they were designed to govern the buffalo hunt or created as provisional governments. The Métis Nation emerged as a political force in the 19th century, spreading outwards from the Red River Colony, a settlement on the Red and Assiniboine Rivers whose boundaries crossed parts of what are now Manitoba and North Dakota.

Métis Economic Activity During the Fur Trade of the Western Interior ca. 1866

Major HBC Posts
HBC District Headquarters
Major York Boat Traffic
Major Cart Trails
General Movement for Summer Buffalo Hunt
Parklands
Pre-1870 Manitoba River Lot Lands

Sources: Hudson's Bay Company Archives, B.154/k/1: Library and Archives Canada, National Map Collection, NMC0190221.

Credits: Tough/Ellehoj 2007

Road Allowance People

Following the 1885 Northwest Resistance, many Métis across the Prairie Provinces were displaced by immigrant farmers. Without a homeland, some dispersed into forested and parkland regions, while others set up homes on Crown land or settled in makeshift communities along road allowances. As a result, Métis inherited the moniker, "road allowance people." During this period, Métis lived a precarious existence as they were unwelcome in white settlements and not allowed to live on treaty land.

Métis began settling in Saskatoon in the 1920s and 1930s. Many chose to walk in both worlds, living a combination of both Métis and settler cultures. As a result, they were often referred to as "Oreo cookies" or "apples," as they were seen to represent one culture externally and another internally. It was in the 1930s that the Métis began to develop informal groups to bring families together, celebrate their community and keep Métis culture and traditions alive. Over time, these groups evolved into the Métis Nation.

A Group of Métis People from Willow Bunch, Saskatchewan

They occupied both sides of the river on the southern outskirts of the city. Some families took up available housing in the King George and Holiday Park neighbourhoods, while many more lived in tents in the Nutana neighbourhood. The present-day site of Aden Bowman Collegiate (Taylor Street & Clarence Avenue) was once home to a large community garden maintained by several Métis families.

The extreme poverty experienced by the Métis during this period was reflected in their housing –typically small, uninsulated homes built from logs, discarded lumber and other recycled materials. Road allowance

Métis had a much lower standard of living than their European settler counterparts, which persisted well into the mid-20th century. Due mainly to the racist settler society that socially marginalized them, road allowance Métis lacked educational and employment opportunities and experienced a host of social problems.

Dissolution of Métis road allowance communities began during the Depression as the *Prairie Farm Rehabilitation Act (1935)* created community pastures in rural areas. This subsequently forced many Métis out of their communities. In 1938, the government of Alberta enacted the *Métis Population Betterment Act*, creating 12 Métis colonies, 8 of which remain in existence. Now known as the Alberta Métis Settlements, these are the only recognized Métis land bases in Canada.

Scrip[11]

Scrip was designed to extinguish Métis Aboriginal title, much as the treaties did for First Nations. Unlike the treaty process, which focuses on collective extinguishment, the Métis were dealt with on an individual basis. Scrip was implemented over several decades; Manitoba in the 1870s, the North-West in the 1880s and in conjunction with Treaties 8 and 10 in the northern part of the province. The policy continued to be the only means of extinguishing Métis Aboriginal title in Canada well into the 1920s.

There were two types of scrip. "Money" scrip was a certificate that had a certain amount of money written on it. This meant that the person who owned it could use it to buy land from the government. "Land" scrip certificates had an amount of land printed on them. With these certificates, a person could get government land in the amount of acres allotted on the scrip.

The *Dominion Lands Act 1872* provided land to Métis heads of family who had previously been denied, in the amount of 160 - 240 acres. The land was provided through a certificate or scrip, which had to be redeemed at an applicable land titles office in order to obtain title to a parcel of land. The process was terribly flawed and intentionally complex, making it almost impossible for a Métis community to redeem their land claims. As a result, many scrip claims were traded or sold for much less than they were worth and Métis families did not receive the land as promised. The Supreme Court of Canada recently recognized this failed obligation, opening the door for further negotiations.

[11] Source: Indigenous Corporate Training Inc.
www.ictinc.ca/blog/the-scrip-how-did-the-scrip-policy-affect-metis-history

Definitions and Terminology

It is important to understand that not every mixed-blood person is a Métis, and not every person born of a European and a First Nation's parent is a Métis. The Métis Nation evolved over generations of marriage between mixed-blood people in the territories of the historic Métis Homeland in Western Canada and the northern United States.

The word "Métis" comes from the French verb, "métisser" which means "to mix races." Use of the terms "Métis" and "métis" (lower case) is historically both complex and contentious. Typically, when written with a small "m," métis refers to individuals or people having mixed-race parents and lineage, making it a racial categorization. The second meaning of Métis, which is widely accepted and embraced by the Métis Nation, refers to a self-defining people with a distinct history from a specific region. In this case, the term Métis is spelled with an uppercase "M" and often (but not always) contains an accent or aigu (é).

The term Métis should only be used when individuals or communities use the term to identify themselves. It should never be used as a generic term to refer to people of mixed descent, since this can cause confusion with First Nations people who have non-First Nations ancestry but are members of specific First Nations communities.

The Métis living in Saskatoon and area are diverse, with many sub-groups that self-identify with their own names, such as Michif or "âpihtawikosisân" [male relative] "âpihtawikosisâniskwêw" [female relative].

âpihtawikosisân or "half-breed/brother/relation" in Plains (Y) Cree is a descriptive word used to recognize an individual's relationship to both European and First Nation family roots. Other Indigenous nations have their own names for people of mixed descent. Half-breed is a term historically used to describe someone of mixed Indigenous and European ancestry. It is no longer acceptable to use it.

The names groups adopt for themselves not only help identify where people come from, they also help shape their living realities and identity as a group of the Métis Nation. A section has been included below to highlight one of these groups, the "Michif", as an example of diversity within the Métis Nation.

Language

Earlier generations of Métis were considerably multilingual, as they spoke their own languages along with a variety of First Nations and settler languages, such as Saulteaux, Dene, Cree, French and English.

The official language of the Métis Nation is Michif, which dates back to the late 18th century and is one of many hybrid languages throughout the world. It is associated with the fur trade, because the Métis are children of the fur trade, but the language itself is not a trade language. Michif is unique in that it is composed of Plains Cree (including some Saulteaux) verbs and French (including some English) nouns. An oral language, Michif is spelled phonetically and does not yet have a standardized orthography.

Unfortunately, colonization has had a devastating effect on the Métis' collective identity, in particular through the erosion of Métis language. Historically, Métis bore the stigma of having Indigenous heritage and mixed ancestry, so many hid their cultural identity to avoid contempt and to better fit into non-Indigenous society. Métis faced ridicule for speaking Michif, which led to many being ashamed of their identity. This ultimately led to a loss of almost three generations of Métis language and culture. A growing concern among Métis today is that most (perhaps 90-95 percent) are unable to speak any of their heritage languages.[12]

Art, Music and Dance

The combination of European and Indigenous traditions has created a rich, unique Métis culture. Métis are exceptional storytellers, fiddle players, dancers and floral beadwork and embroidery artisans.

Fiddle music and dance have always been a part of Métis heritage. The fiddle was the most common instrument, but other instruments included the concertina, harmonica, hand drum, mouth harp and finger instruments (like bones

Photo courtesy of Métis Nation – Saskatchewan, Western Region 2

Photographer Alexandria Powalinsky, Eye of the Beholder Photography by Alex

[12] Indigenous Peoples Atlas of Canada (2018).

and spoons). By fusing their First Nations and European cultures, the Métis created their own unique fiddle playing and dance styles.

When Europeans brought violins to North America, the Métis embraced the instrument and began developing their own music style. New songs invariably led to new dances, particularly Métis "jigging," which originated in the Red River area.

Jigging is a combination of First Nations dancing and Scottish/French-Canadian step dancing. One of the most popular songs is the "Red River Jig," which is played at almost all Métis functions.

Sashes

The sash is a finger woven belt made of brightly coloured wool and/or plant fibres and approximately three meters long. While sashes are used all over the world, the sashes the voyageurs wore as they paddled their canoes west became the sash the Métis are known for. The sash was used as a practical item of clothing. It was decorative, warm and could be used to carry belongings, as rope, a wash cloth, towel, saddle blanket or bridle. Threads from its fringed ends could be used as an emergency sewing kit when the Métis were out on a buffalo hunt. The sash also served as a tourniquet for injuries or to wrap broken bones.

Métis Sash

In the 20th century, the sash is a symbol of pride and identification for the Métis. It is one of the most recognized garments worn by the Métis and is often presented as a gift to both Métis and non-Métis. The gifting of a sash is a high honour in many Métis communities.

Red River Cart

The Métis were responsible for the development of the Red River cart, which was used to transport goods over rough prairie terrain. The cart was pulled by either an ox or horse and used to transport meat, bison hides, pemmican, items for trade and personal belongings. As the West developed and more settlements appeared further and further from

river transportation routes, Red River carts became the primary mode of transport to and from these otherwise unreachable communities. In effect, the Métis commercialized the buffalo hunt by introducing the Red River cart.

What made the Red River cart so useful was its versatility. With its high wheels, the cart could traverse the rough and rutted prairie landscape or be disassembled and turned into a raft to cross streams or rivers. Nowadays, the Red River cart is one of the most widely-known symbols of Métis culture.

Red River Cart

Old People (Elders)

Old People (Elders) are the caretakers of Métis knowledge systems, stories, songs and kinship networks. They often carry high social status in the Métis Nation and are highly respected for their role in preserving Métis cultures, ways of seeing, thinking and doing. Old People are not self-proclaimed; they are chosen by the community and have a huge responsibility to teach values, set examples and provide future generations support and guidance. In their stories, they speak about lived experiences and share important teachings, so it's important to listen carefully.

When seeking advice or teachings from a Métis Elder, remember that not all teachings are the same and not all Old People accept tobacco. It is best to ask their preference when you first meet.

Métis Diversity

The Métis Nation is diverse, with numerous variations in teachings and cultural protocol across the country. Names, teachings and cultural practices vary due to proximity to neighbouring nations, languages and vocations as well as the geographic location of their communities.

Ways of doing or methodologies may differ between Métis communities, including what is seen to be culturally appropriate. For instance, one community may have strong Cree influences and much more an emphasis on practicing and doing things through "First Nation Protocol." Another community may have a strong religious tie to Christianity. When visiting a community, it is good practice to attend with an open mind and be respectful of cultural differences and protocols; ask questions if you are unsure of what may be appropriate.

For many Métis families and communities today, there is a constant mixing and blurring of ways of doing and teaching, such as how older people pass on their skills, knowledge and teachings.
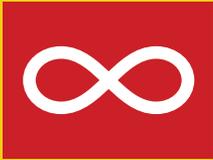
Older People select or are asked to teach apprentices, often young people. They develop deep relationships as they transition knowledge, stories, songs and kinship knowledge from the old to the young, learning from each other along the way. Older people with expertise in a skill, such as fiddling, are often related to or adopt their apprentice as a child, (e.g. niece/nephew, grandchild), so they can pass on their songs.

Another example of the diversity of knowledge and teaching frameworks is the tool which explains the meaning of the sash colours.

Colour	Significance
Red	Is for the blood of the Métis shed through the years while fighting for our rights.
Blue	Is for the depth of our spirits.
Green	Is for the fertility of a great nation.
White	Is for our connection to the earth and our creator.
Yellow	Is for the prospect of prosperity.
Black	Is for the dark period of the suppression and dispossession of Métis land.

This example highlights many important aspects of Métis ways of seeing and thinking, stories and history. Since Métis interpretations and teachings of the sash may vary between communities across Canada, seek an older person (Elder) for more information.

Flags

Nation Flag	Hunting Flag
Flown on June 19, 1816 at the Battle of Seven Oaks under the leadership of Cuthbert Grant.	During a hunting expedition, the camp flag belonged to the guide of the day.

For more information on Métis history, culture and traditions, visit the Gabriel Dumont Institute website at www.gdins.org/metis-culture/publishing/online-resources-museum-and-archives

For more information on the Louis Riel Timeline & Red River Colony Timeline, visit www.thecanadianencyclopedia.ca/en/collection/metis

For more information on the Timeline of 1880s in Canada, visit www.trailsof1885.ca/en/home/

Métis content has been summarized from the following sources:

- *Indigenous Peoples Atlas of Canada*. Canadian Geographic. 2018

- *The Canadian Encyclopedia*. Historica Canada. 2018

- www.firstpeoplesofcanada.com. Goldi Productions Ltd. 2007

- Barkwell, Lawrence J., Leah M. Dorion and Audreen Hourie. *Métis Legacy, Volume Two: Michif Culture, Heritage and Folkways*. Saskatoon: Gabriel Dumont Institute, Winnipeg: Pemmican Publications, 2007

Michif

To provide more context to illustrate the diversity within the Métis Nation, the following section highlights one group, the Michif people in what is now referred to as Saskatoon and surrounding region. The Michif are not to be confused with Métis who also reside in Saskatoon, but who are culturally and historically different from the Michif people (Louis Riel's people) and the Michif Nation.

Michif is more than a language. It is both a worldview and a name for a people. While the term Métis refers to people of mixed ancestry, it is important to note that the Michif are not of mixed ancestry. They are descendants of children of unions between French voyageurs and First Nations women. Over time, these children formed the Michif Nation, with a common territory, common consciousness, common language and common culture. All these elements of nationhood are unique to the Michif Nation.

The territory of the Michif Nation begins at the Western Great Lakes and extends west to the foothills of the Rocky Mountains, south from the Missouri River and north to the tree line. The vast majority of Michif people reside in urban centres across Western Canada.

Today's Michif population in Saskatoon is originally from the historic Michif community of Round Prairie (La Prairie Ronde), located approximately 48 km south of the city along Chief Whitecap Trail (Highway 219).

Located on the east bank of the South Saskatchewan River, Round Prairie began as a wintering site for Michif buffalo hunters in the 1850s and grew into one of the largest Michif/Métis communities in Saskatchewan. Many Michif/Métis who were born in Saskatoon can trace their roots back to ancestors who lived in Round Prairie. All that is left of the settlement today is the cemetery, which was restored as a historic site in 1973.

Fearing retribution for their involvement in the 1885 Northwest Resistance, the Michif fled Round Prairie, and it would be almost two decades before they returned to their traditional lands along the east bank of the South Saskatchewan River near the Dundurn area. The first settlers arrived back in 1903, travelling from various places throughout Canada and the United States. Their leader was Charles "Wapass" Trottier, who was born in Red River and was a friend and relative to Gabriel Dumont. The families soon found that a region ideally suited to hunting bison was poorly suited to agriculture. While some families

tried farming the land, others made a living as farm labourers for white settlers. Many found it difficult to make a living and decided to leave in pursuit of a better life. Many of these families moved into Saskatoon.

Sources:

- *"History matters: Round Prairie Métis made Saskatoon their home in early 20th Century".* Bill Waiser, Saskatoon StarPhoenix. (April 25, 2017).

- *"Round Prairie Métis Community"* (mural), nd. Round Prairie Library. Saskatoon, Saskatchewan. January 11, 2019.

- *"Métis Legacy II: Michif Culture, Heritage, and Folkways."* Barkwell, Dorion & Hourie. Gabriel Dumont Institute / Pemmican Publications. (2006).

- Gabriel Dumont Institute: Virtual Museum of Métis History and Culture. Michif Collection. February 10, 2019).[13]

- *"The Handbook of Contemporary Indigenous Architecture."* (2018). Glenn, D., Grant, E., Greenop, K., Refiti, A. (eds.). Springer.

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[13] www.metismuseum.ca/exhibits/voices/

Inuit of Canada

Inuit are Indigenous peoples of the Arctic. The word Inuit means "people" in the Inuit language of Inuktut. The singular of Inuit is Inuk.

The 2012 Aboriginal People's Survey reported the Inuit population of Saskatchewan at 290. Most Inuit live in Inuit Nunangat, which means "Inuit homeland."[14]

Inuit Nunangat [Inuit Homeland]

Inuit Nunangat is comprised of four regions and 51 Inuit communities, where Inuit have lived since time immemorial. It includes land, water and ice. [15]
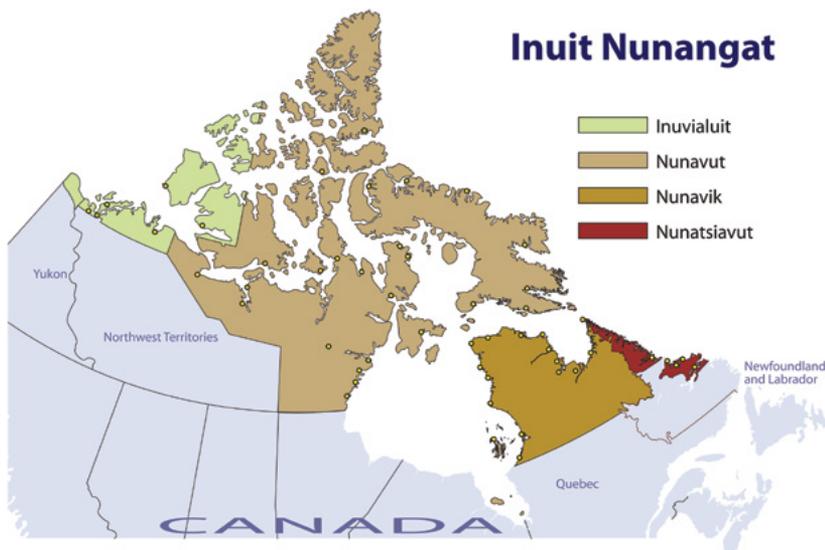
The 4 regions of Inuit Nunangat were created through comprehensive Inuit land claims agreements signed between the Crown and Inuit. These agreements were settled between 1975 and 2005. They are:
1. Nunavik   3. Nunavut
2. Inuvialuit Settlement Region 4. Nunatsiavut

Each region has its own elected leaders and style of government.

For an informative video, visit www.itk.ca/about-canadian-inuit/#nunangat

Inuit Nunangat

Inuvialuit
Nunavut
Nunavik
Nunatsiavut

[14] Source: 2011 National Household Survey (NHS) and the 2012 Aboriginal Peoples Survey (APS): www150.statcan.gc.ca/n1/pub/89-656-x/89-656-x2016009-eng.htm

[15] www.itk.ca/maps-of-inuit-nunangat

Inuit are not subject to the *Indian Act*, as First Nations are. Instead, federal policies were created to attempt to assimilate Inuit into non-Indigenous society.

Historically, Inuit were nomadic, travelling in large groups to hunt and gather food and other goods, moving with the seasons. Today, Inuit maintain a strong cultural identity through family, language, music and art. Inuit are well known for drum dancing, throat singing (usually performed by women) and beautiful artwork.

Throat Singing

Inuktut

Inuktut is spoken throughout Inuit Nunangat [Inuit Homeland]; however, each region has its own dialect(s). The simplest explanation is that Inuktitut is the language spoken by Inuit living in the eastern part of the Canadian Arctic. Approximately 75 percent of Inuit in the territory of Nunavut speak Inuktitut as their mother tongue.

Inuktitut is just one dialect of Inuktut, which is spoken from Alaska in the west to Greenland in the east. It might best be understood as a spectrum of dialects that vary enormously from one end of the Arctic to the other. Communities close to one another generally have few problems communicating between dialects, whereas an Alaskan and a Nunatsiavutmiuttaq (from the Newfoundland/Labrador area) would not be able to.[16]

There are two written styles of Inuktut: syllabics and roman orthography. Syllabics use symbols rather than roman letters to represent sounds. Roman orthography uses the English alphabet to sound out the words in Inuktut.

> The previous material was developed under the guidance of the Inuit Tapiriit Kanatami. The national representational organization protecting and advancing the rights and interests of Inuit in Canada. To learn more visit, www.itk.ca

For more information about Inuit culture, land claims and more, visit:

• Inuit Circumpolar Council

• Inuit Tapiriit Kanatami

• Inuvialuit Regional Corporation

• Makivik Corporation

• National Inuit Youth Council

• Nunatsiavut Government

• Nunavut Tunngavik Incorporated

• Pauktuutit - Inuit Women of Canada

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[16] www.tusaalanga.ca/node/2502

Glossary

This glossary of the key words and phrases used in the Guide may assist in the use of ayisiyiniwak. The majority of definitions have been compiled by the Office of the Treaty Commissioner (OTC) and others are from different organizations and sources, including "Definitions" (Indian and Northern Affairs Canada, March 2000), The Canadian Oxford Dictionary, Saskatchewan Education Curriculum Guides, Indian Claims Commission, *Knots in a String* (Peggy Brizinski, 1993), *Treaty Elders of Saskatchewan* (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Centre and various internet sites.

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

Aboriginal rights: Those rights which Aboriginal Peoples have because of their status as Aboriginal People in their own land.

accommodation: A convenient arrangement; a settlement or compromise.

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

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

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

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

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

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

anti-racism education: Defined as "an action-oriented strategy for institutional, systemic change to address racism and the interlocking systems of social oppression." Anti-racism education came about in reaction to pressures from local community political struggles, which demanded that the Canadian government display action consistent with ideas of democracy, social justice and equity.[17] Anti-racism not only examines diversity in the context of race relations and ethnicity, but also examines the power imbalances between racialized people and non-racialized people.

anti-racism: A tool that helps to identify and define the cultural gaps that lead to widespread social inequality; a tool for achieving authentic forms of equity; a tool that makes cross-cultural understanding an effective way to create change in positive and equitable ways.

The active process of identifying and eliminating racism by changing systems, organizational structures, policies, practices and attitudes so power is redistributed and shared equitably.

The practice of identifying, challenging and changing the values, structures and behaviours that perpetuate systemic racism.

anti-racism practice: In the context of municipal government, anti-racism practice involves developing new policies and procedures; providing anti-racism education for staff professional development; reviewing hiring practices to ensure diversity; examining corporate training material to identify racial bias; developing anti-racism training material, resources and strategies; and ensuring inclusive practice.

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

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

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

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[17] Source: Dei & Sefa 1996.

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

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

belief: What is held to be true; something believed; opinion.

British North America Act, 1867 (BNA, 1867): Canada's original Constitution, supplemented later by additional laws. It was the Charter of Confederation for the British colonies and established the powers of the federal government, the provinces and the territories.

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

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

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

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

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

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

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

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

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

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

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

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

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

Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC) and ISC, Indigenous Services Canada: Replaces INAC - Indigenous (Indian) and Northern Affairs Canada; continues to renew the nation-to-nation, Inuit-Crown, government-to-government relationship between Canada and First Nations, Inuit and Métis; modernizes Government of Canada structures to enable Indigenous peoples to build capacity and support their vision of self-determination; leads the Government of Canada's work in the North.

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

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

custom: A tradition that is passed from one generation to another.

Dakota: A term used by a Dakota-speaking person in reference to themselves.

(Indian) Day school: Alongside residential schools and industrial schools, day schools were part of the residential school system for Indigenous children in Canada. Day schools were different in that the students were permitted to go home at the end of the day. Often located on the reserves, these schools served about two-thirds of Indigenous students throughout the history of the system. They were operated by both municipal authorities and the churches, and they attempted to reach the same goals as the Indian Residential Schools: Christianization and assimilation. Many of the troubles and abuses found in the residential schools were also found in the day schools.[18]

Denesûliné [Dene]: The Athaspaskan-speaking peoples of north-western Canada. This is their own name for themselves, "the people."

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

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

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

[18] Source: facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-4/resistance

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

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

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

Eurocentricism: Label for all the beliefs that presume superiority of Europeans over non-Europeans.[19]

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

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

First Nation: A politically autonomous band under the *Indian Act*, a nation of First peoples, adopted to replace the word "band" in the name of communities.

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

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

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

[19] Source: Laliberte et al., 2000, p. 568

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

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

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

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

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

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

Indigenous Services Canada (ISC): Formerly Indigenous (Indian) and Northern Affairs Canada (INAC); works collaboratively with partners to improve access to high quality services for First Nations, Inuit and Métis. ISC's vision is to support and empower Indigenous peoples to independently deliver services and address the socio-economic conditions in their communities.

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

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

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

Inuit: People living mainly in Northern Canada, Greenland, Alaska and eastern Siberia, who are the original inhabitants of the Arctic. Inuit are the Indigenous peoples of the Arctic. The word Inuit means "the people" in the Inuit language of Inuktut. The singular of Inuit is Inuk.

jurisdiction: Administration of justice; legal or other authority.

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

Lakota: A term used by a Lakota-speaking person in reference to themselves.

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

language/dialect: A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar (e.g. the Plains Cree word for "Cree people" is nêhiyawak, the Swampy Cree word is nêhinawak and the Woods Cree word is nîhithawak).

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

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

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

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

Nêhiyawak - Plains Cree [nêhinawak - Swampy Cree, nîhithawak - Woodland Cree]: A Cree term describing themselves as Cree.

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

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

oçeti sakowin: The seven sacred fires of the Sioux Nation: the Dakota (4 fires), the Lakota (1 fire) and the Nakota (2 fires).

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

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

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

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

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

power: The ability to carry out decisions.

racism: Racism is defined as views, practices and actions reflecting the belief that humanity is divided into distinct biological groups called races and that members of a certain race share certain attributes which make that group as a whole less desirable, more desirable, inferior or superior.

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

Residential Schools: residential schools were government-sponsored religious schools established to assimilate Indigenous children into Euro-Canadian culture. Although the first residential facilities were established in New France, the term usually refers to the custodial schools established after 1880. Originally conceived by Christian churches and the Canadian government as an attempt to both educate and convert Indigenous youth and to integrate them into Canadian society, residential schools disrupted lives and communities, causing long-term problems among Indigenous peoples. Since the last residential school closed in 1996, former students have pressed for recognition and restitution, resulting in the Indian Residential Schools Settlement Agreement in 2007 and a formal public apology by Prime Minister Stephen Harper in 2008. In total, an estimated 150,000 First Nation, Inuit, and Métis children attended residential schools. For more information, visit: thecanadianencyclopedia.ca/en/article/residential-schools.

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

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

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

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

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

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

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

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

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

sovereignty (First Nations perspective): The Creator gave the First Nations:

• The land on the island of North America ("Turtle Island," the Peoples' Island).

• A way to communicate with Him for guidance and to give thanks.

• Laws, values and principles that described the relationships and responsibilities they possessed to and for the lands given to them.

• An interconnectedness among the sacred ceremonies, teachings and beliefs among the First Nations.

• Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions, and laws that allowed them to survive as nations from the beginning of time to the present.

• The "gifts" they needed to survive both spiritually and materially, given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire and Mother Earth.

• Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

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

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

Status Indian (First Nation): There are 3 definitions as follows:

1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits and restrictions of the *Indian Act* and related policies

2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The act sets out the requirements for determining who is Status Indian; and

3) a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.

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

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

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

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

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

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

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

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

Treaty Indian: Three definitions are as follows:

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

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

Treaty rights: Rights that are provided for in the treaties made between the First Nations and the British Crown or the Government of Canada.

Two-Spirit: In some traditional Indigenous cultures, there were individuals who were highly respected, gifted people possessing feminine and masculine spirits who the Creator sees as having special gifts to offer their nations. For those cultures those special gifts were paramount and there was not a given equivalence between that role and being 'gay.' In modern times, the acceptance and understanding of the cultural role of two-spirit people has declined, and it is only through ongoing teachings shared by the Elders that this esteem is being returned to Two-Spirit people.

trust obligations: The obligations of the federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the *Indian Act*, are akin to those exercised by one country to another that has been made a protectorate of the first.

values: The ideals and standards set by a society.

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

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

Recommended Resources

1) The Wîcihitowin Elders' Council. *Authentic Engagement of First Nations and Métis Elders*.

2) Soonias, S., Exner-Pirot, H., Salat, M., & Shah, A. *City of Bridges: First Nations and Métis Economic Development in Saskatoon & Region*.

3) Saskatchewan Indigenous Cultural Centre. *Cultural Teachings: First Nations Protocol Teachings – Saskatchewan Indigenous Cultural Centre*.

4) The Land is Everything: Treaty Land Entitlement (Edited by Tasha Hubbard & Marilyn Poitras).

5) Joseph, Bob. *First Nation Protocol on Traditional Territory*. Indigenous Corporate Training (ICTINC). 2012. www.ictinc.ca/first-nation-protocol-on-traditional-territory. August 2016.

6) University of Saskatchewan. *Aboriginal Initiatives – Land Recognition*. University of Saskatchewan. 2016. https://indigenous.usask.ca/indigenization-reconciliation/Land-Acknowledgement.php. August 2016.

7) Assembly of First Nations (AFN). *Description of the AFN*. AFN. www.afn.ca/description-of-the-afn/.

8) Belanger, Yale D. *Federation of Saskatchewan Indian Nations (FSIN)*. The Encyclopedia of Saskatchewan. 2006.

Additional Resources:

Canadian Geographic Indigenous Peoples Atlas of Canada
www.indigenouspeoplesatlasofcanada.ca

First Nation Timeline: Office of the Treaty Commissioner
www.otc.ca/pages/treaty_timeline

Canadian Encyclopedia
www.thecanadianencyclopedia.ca/en/article/residential-schools
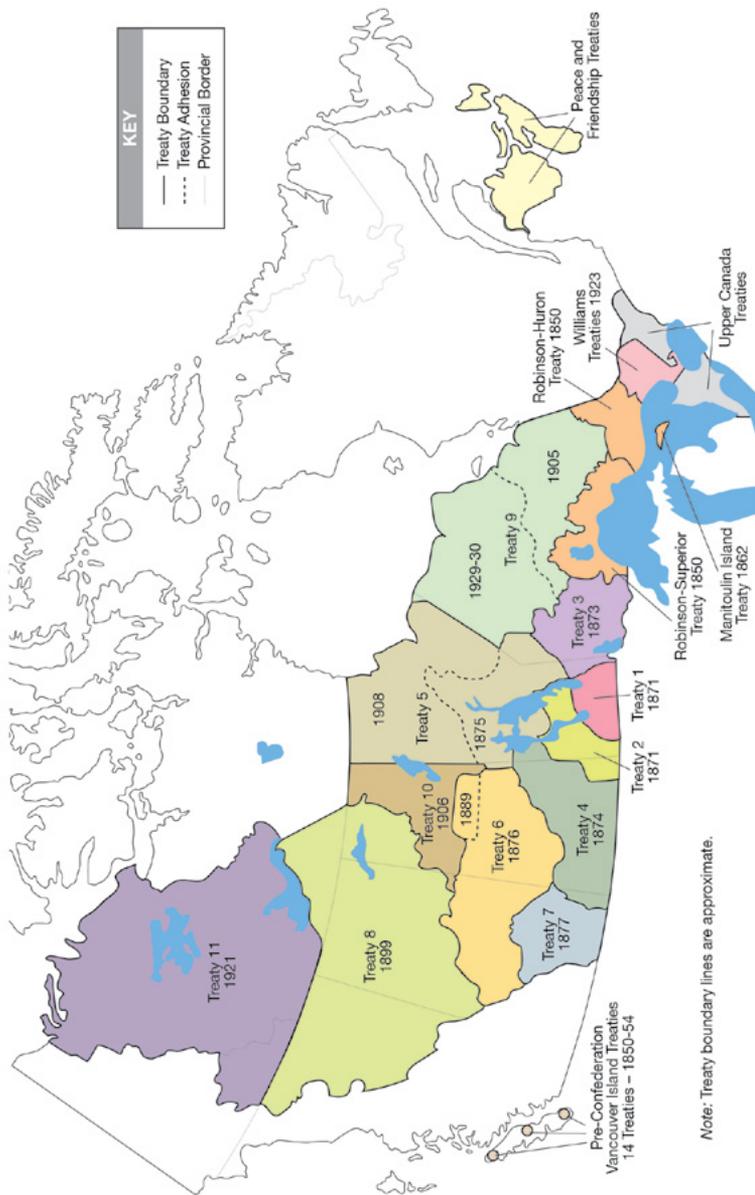
National Centre for Truth and Reconciliation
www.nctr.ca/map.php

Michif To Go - the first English-to-Michif Dictionary available for Android. Features over 11,500 translations and audio pronunciations by Michif-language expert Norman Fleury. A search tool allows users to look up the English word to find the Michif-Cree translations. The app is available through Gabriel Dumont Institute, here: www.metismuseum.ca/michif-app/

Location of Historical Treaty Boundaries in Canada

KEY
— Treaty Boundary
···· Treaty Adhesion
— Provincial Border

Peace and
Friendship Treaties

Robinson-Huron
Treaty 1850

Williams
Treaties 1923

Upper Canada
Treaties

Robinson-Superior
Treaty 1850

Manitoulin Island
Treaty 1862

1905

1929-30

Treaty 9

Treaty 3
1873

Treaty 1
1871

Treaty 2
1871

1908

Treaty 5

1875

Treaty 10
1906

1889

Treaty 6
1876

Treaty 4
1874

Treaty 11
1921

Treaty 8
1899

Treaty 7
1877

Pre-Confederation
Vancouver Island Treaties
14 Treaties – 1850-54

Note: Treaty boundary lines are approximate.

This map is based on information taken from the Geo Access Division maps.
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City of
Saskatoon

SASKATCHEWAN INDIGENOUS
CULTURAL CENTRE

**Office of the
Treaty Commissioner**

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