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Nota di contenuto	Cover -- Contents -- Illustrations. Map 1, Western Canada, Cowessess First Nation is located in southeastern Saskatchewan ; Map 2, Cowessess and its neighbouring First Nations, Sakimay, Kakewistahaw, and Ochapowace ; Table 1, Population of Cowessess First Nation, July 2013 -- Introduction -- Chapter 1, Elder Brother as Cultural Hero : The Law of the People and Contemporary Customary Kinship. Tricksters ; Âtayôhkêwina and Âcimowina ; Elder Brother as Cultural Hero ; Elder Brother Stories as Law of the People -- Chapter 2, A Historical View of the Iron Alliance. Emergence of the Iron Alliance ; Origins of the Assiniboine ; Origins of the Saulteaux ; Archaeology and the Emergence of Plains First Nations People ; Origins of the Métis ; Aboriginal People of the Saskatchewan Plains, 1800-1870 ; Saskatchewan's Aboriginal People up to 1885 -- Chapter 3, Multicultural Bands on the Northern Plains and the Notion of "Tribal" Histories -- Chapter 4, The Multicultural Composition of Cowessess First Nation. The Cowessess Band and Louis O'Soup, 1870-1913 ; Cowessess Band in the Twentieth Century -- Chapter 5, Cowessess Band Members and the Importance of Family Ties. Impact of Dysfunction and the Reserve Economy on Kinship Practices ; Change and Continuity of Kinship Patterns ; Maintenance of Family Connections -- Chapter 6, First Nations Response to Membership Codes of the Indian Act - Bill C-31 and Cowessess First

Nation. Entrenchment of Legal Criteria for "Indian"; Challenges to the Indian Act's Membership Code ; Reactions to Bill C-31 ; Cowessess Members' Views of Bill C-31 -- Chapter 7, Implementing Treaty Obligations in Saskatchewan - Cowessess First Nation and Treaty Land Entitlement. The Emergence of Treaty Land Entitlement ; The Treaty Land Entitlement Framework Agreement ; Cowessess First Nation and Treaty Land Entitlement ; Cowessess Members' View of the Impact of TLE -- Conclusion -- Notes -- Bibliography -- Acknowledgements -- Index.

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Sommario/riassunto

In the pre-reserve era, Aboriginal bands in the northern plains were relatively small multicultural communities that actively maintained fluid and inclusive membership through traditional kinship practices. These practices were governed by the Law of the People as described in the traditional stories of *Wísashkêcâhk*, or Elder Brother, that outlined social interaction, marriage, adoption, and kinship roles and responsibilities. In *Elder Brother and the Law of the People*, Robert Innes offers a detailed analysis of the role of Elder Brother stories in historical and contemporary kinship practices in Cowessess First Nation, located in southeastern Saskatchewan. He reveals how these tradition-inspired practices act to undermine legal and scholarly definitions of "Indian" and counter the perception that First Nations people have internalized such classifications. He presents Cowessess's successful negotiation of the 1996 Treaty Land Agreement and their high inclusion rate of new "Bill-C31s" as evidence of the persistence of historical kinship values and their continuing role as the central unifying factor for band membership. *Elder Brother and the Law of the People* presents an entirely new way of viewing Aboriginal cultural identity on the northern plains.

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