

TO ALL!

Ye old fellow Chiefs and Councillors and Band members, fellow workers of the F.S.I., all my friends from I.A.B., which means everyone,

I wish you a most glorious Christmas season and, of course, a most successful Happy New Year.

Fred Martell, Chief,
Waterhen Lake Band.

High School Students Request Help



Mr. Jack Sikand is the training and research co-ordinator for the FSI. He was called upon to assist and advise the high school students who requested the help of a person from the Federation. These students are very concerned about the portrayal and lack of Indian history culture and values of the Canadian Indian. They are working very closely with the Provincial School Board in trying to change this. Many responsible young people

are beginning to become aware of the FSI programs which they find are becoming more and more progressive and appreciate the positive actions and attitudes of the FSI. They have indicated that they would like to become more involved. Proof of this is in this picture of Mr. Sikand and to his left are Phyllis Anderson, Beverly Ford, Delores Burns and Edna Dieter. The initiative of these students must be greatly appreciated.

Concern for Indian History



Numerous meetings were held by this group of concerned people in regards to the same concern felt by many Indian people re Indian history. Left to right: Wally Derback, Program Consultant, Native Education, Dept. of Education; Mrs. Phyllis Gibson, Counsellor for IAB; Delores Burns, Phyllis Anderson, Elrose Severight, students; Mrs. Y. Connellan, retired school teacher; Mrs. Pamela White, very interested and concerned citizen and housewife and Mrs. Muriel Blyssham, former teacher of Indian children and also wife of the former General Manager of Sask. Power Corp. Seated are left to right: Mr. B. Korchinski, Program Consultant, Social Studies, Dept. of Education; Edna Dieter, student and Mr. Jack McKenzie, c/o Regina Board of Education and Mrs. Evelyn Locker, former executive director of the Regina Friendship Centre.

News Media Responds Favorably to Friendship Centre Resolution

A resolution encouraging the news media to cease identification of Indian people who are involved with the law has been met with positive response by representatives of the news media.

"I agree wholeheartedly with the suggestion," Les Edwards, Director of CFQC news in Saskatoon, stated.

A. E. Parr, manager, Regina Moose Jaw stated "You can be assured that we are most anxious to co-operate with the various groups noted in the resolution, as well as with the legal authorities."

The resolution originated in the Regina Indian - Metis Friendship Centre. It was moved by Don Leitch and seconded by Judy Hooker that the Centre approach both the Metis Soci-

ety and the Federation of Saskatchewan Indians regarding Indian people being identified by reserve or otherwise.

In all other cases, people are identified by postal address only.

Attorney General Roy Romanow responded by instructing all R.C.M.P. officials that no reports should be released to the press indicating the nationality of the person arrested.

We need

- Correspondents
- Artists
- Sports Schedules
- Any Information of Interest to Saskatchewan Indians

Write to:

THE
SASKATCHEWAN INDIAN
1114 Central Ave.
Prince Albert, Sask.

LaLoche Band Begins Resettlement

The La Loche Band Council has undertaken a program to alleviate living conditions for Indian people in the town of La Loche on Crown Land instead of on a Reserve.

The plan involves the moving of 41 families from the town to Landing Reserve, 20 miles north of Buffalo Narrows, Landing Reserve, which runs parallel to Taylor Lake, is six miles long and one mile wide. So far, nine of forty-one families have moved into nine new houses which were constructed during the summer. It's expected that two more houses will be constructed through the Winter Works program.

According to Chief Arsene Piche, who has also moved to Landing Reserve, the move is necessary because conditions aren't too favorable in the town of La Loche. The fishing is poor; the men have to go 50 miles to get proper wood for burning and between 25 and 30 miles to get big game. At Landing Reserve, firewood is close at hand. The men only have to go between 3 and 5 miles to hunt big game, which includes moose and caribou. Fishing is no problem because Taylor Lake borders the Reserve. In the words of Chief Piche, "The people seem so relaxed because everything is so handy."

The school children at Landing Reserve, which number between 20 and 30, are being bussed into Buffalo Narrows. There is no apparent problem in this area.

The move has been planned for approximately three years and it was June, 1971, that construction actually began on the new houses. Chief Piche is optimistic that the move will be completed inside of ten years. He said the people at La Loche are anxious to move but housing presents a temporary problem.

Bits and Pieces

One fine day, Cy Standing and Victor Thunderchild were flying through the air in Cy's little rented Cessna. Victor started singing a pow-wow song shortly after Cy joined in. Together the two of them sang at the top of their lungs.

After they finished the song, Cy asked Victor, "How high was I singing?"

Victor looked at the dashboard and replied, "About 5,000 feet."

It was a terrible drunk. — They came by the busload, planeload and trainload. They arrived drunk and stayed drunk for the whole weekend. People fought and passed out on the streets, somebody even rode a horse into a hotel lobby.

The next day at the Grey Cup game, the drinking continued. Some even held up their drinks on the national T.V. network. The Grey Cup is little more than an excuse for a national drunk.

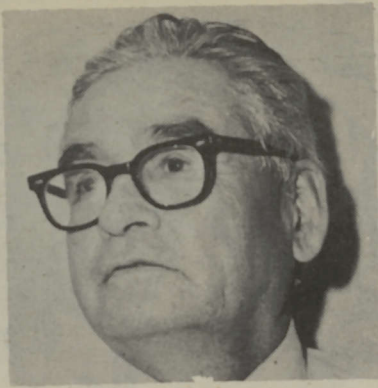
Meanwhile, back home, the police checked cars returning to the reserve and parked outside the bar and picked up any Indian who appeared half cut.

Kinda makes you wonder, doesn't it?

One welfare recipient to another: "How is your new car running? I heard you were having a bit of trouble with it." "Yes," replied the other, "if it wasn't for this damn car, I would be able to make ends meet with my welfare cheque."

There was one young brave who greatly wished to improve on his English and of course to enlarge his vocabulary so he decided to enrol in an upgrading class specializing in this type of thing. He very diligently applied himself to work achieving his goal. He very successfully acquired an above-average vocabulary but of course there were some words that did give him some trouble. However, when the end of the term and examination day came he did very well. This test was composed of forming sentences with various words. One word that really defeated him and he totally forgot the meaning of was asterisk. After much pondering and trying to remember the meaning of this word and not wishing to be a quitter, he made an attempt to use the word. He came up with an idea that he was sure would help him pass his test, so he wrote: "I may as well take this airplane ride as I have only one asterisk."

Mervin Dieter



Regina Industrial School — Graduating Class, 1898



REGINA INDUSTRIAL SCHOOL—GRADUATING CLASS, 1898.

KILLING TWO BIRDS WITH ONE STONE

Meetings, like the mice in their desire to bell the cat so that they will always be aware of the whereabouts of the cat, are sometimes held by militant and hostile people of Indian ancestry whose main purpose is to seek revenge on the paleface for wrongs done them imaginary or otherwise in these gathering charges of acts of inequality or inequity are hurled at the paleface. But like any other hostile and belligerent groups of people whose real and only purpose is to promote hostility and belligerence with no real concern for the promotion or welfare of the people, they propose to help and like most frustrated and confused groups their plans, like in Robbie Burns' poems, 'The Best-laid Schemes O' Mice And' Men Gang Aft A-gley. In groups of people such as these there always seems to be at least one with a little imagination and initiative and such was the case with this group.

One young and very enterprising man came up with a scheme so ingenious as to kill two birds with one stone. In the general area where this group resided, a very conscientious and hard-working missionary was working. She was greatly loved and appreciated by the greater majority of the native people. However, one of her greatest misfortunes was having in her possession a very beautiful cat with the natural colouring of a wild mink. Now this missionary had implicit faith in her native charges and saw no need to take every precaution whatsoever in protecting her possessions; thus allowed this cat to roam freely. Alas one sad day, the poor cat failed to return home. Days of desolation turned into weeks of desolation for the poor missionary. Much worry and concern was felt by many of the native people for the welfare and health of the poor and sad missionary and her little pony as they travelled up and down the country side searching and inquiring about the whereabouts of her cat. But all this travelling up and down the country side and searching for her cat did in no way deter her from her duties to her people or to her own duties. One of these duties was to make her weekly visit to the local village store for her supplies.

One day on her arrival at the village store which also dealt in furs found the village storekeeper in a terrible fit of anger and agitation. After a great many attempts, the very worried and understanding missionary finally was able to bring the storekeeper back to some sense of rationality. She inquired what brought on this terrible state of mind. He immediately strode to the back of the shop and returned waving a very beautiful fur. He very angrily explained that he had purchased it from one of her native charges and had paid a very handsome price for it but having it sent to the fur company, it was sent back explaining to him that the fur was not that of mink but of a household cat.

Waterhen Women Raise Funds for Party

A group of women from the Waterhen Lake Band have started a fund-raising campaign in the form of bingo at the Waterhen Reserve. Their purpose is to put on a Christmas party for the children on the Reserve who are less fortunate. The party will serve to make a happier Christmas for these children.

On November 21, 1971, they had their first of several bingos to be held on the Reserve.

They raised approximately \$125.00 at this bingo. To aid in their fund-raising drive, they also plan to have basket socials when the commercial fishing season opens. Chief Fred Martell, says this is a good source of funds because the fishermen will pay up to \$30.00 for a good basket.

The members of the Waterhen Lake Band extend a very MERRY CHRISTMAS to all their friends.

If you can't eat it - tax it

This is the rule that is followed when deciding what goods get provincial sales tax.

Sales tax goes towards education in the province, however for Treaty Indians, education is paid for by the federal government so sales tax is not to be paid by Treaty Indians.

When you buy something,

tell the clerk you don't pay and give your Treaty number, most businesses will accept it.

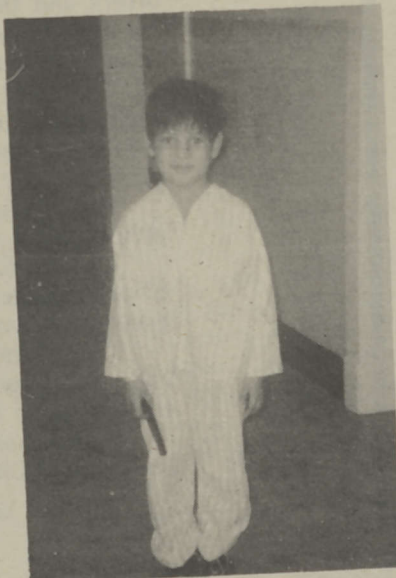
When buying groceries, place all your non-food items together and point out you don't pay tax. Items such as toilet paper, soap, magazines, etc. are all taxable.

So remember this handy rule; if you can't eat it get out your treaty card.

Indians To Honor John Diefenbaker

Former Prime Minister John Diefenbaker is to be made an honorary president of the National Indian Brotherhood.

Peter Dubois of Saskatchewan said he made the motion at an Executive Meeting of the Brotherhood in honor of Mr. Diefenbaker's outstanding work in furthering Indian Rights.



CONTEST WINNER

Last month we had the winners of the coloring contest. Unfortunately, we didn't have Daniel Friday's picture. Daniel won first prize for his coloring.

His sister Deloris sent us his picture telling us he was sick in the hospital but would be home soon.

Congratulations, David! All your friends out at Kamsack must be proud of you.

Protest March Explained

This is a brief report from Chief Antoine Cote in regards to the Peaceful Protest march, made on the Premier of Saskatchewan at the Legislative Building in Regina. The idea came from the Band as a whole. They thought we the Indian people have far too long been promised dreams, by politicians while they are in the process of campaigning just before a Provincial or Federal Election.

Only to realize after a party has successfully gotten into power, they too often forget the Indian population and their campaign speeches. So this was the reason for our march to Regina, we had to find out whether they would live up to part of their promises. We realize due to the unemployment environment our native people are in, we have all kinds of leisure time on our hands, so the only way we can keep busy is through recreation, if we had the facilities on the local reserves, or through the education programs by way of upgrading, etc. And of course these are very limited again.

So we the Band Council and the members from the Cote Band decided we must try to get a building of this type, the Recreation Complex in order to occupy and create a better relationship between the Indian and non-Indian Society if we are to live together. So what better way is there to get a better understanding and communication between the two nations, than through integrated recreation programs.

We also realize this will not be a cure for all, but it is a start. So with the support of the Band as a whole, we were successful in what we had gone for. But as I stated you must have the support of your people behind you, and I thank the members of my Band for their strong support.

The result of this march was a benefit to this Band, however some people think it wasn't a very nice thing to do. But we say this to the people who did not like this idea, we did this for ourselves, no one else. We finally realized we have taken far too much in the last 97 years, so it's about time we started getting something back for all the land that was taken away from us at the signing of Treaty No. 4.

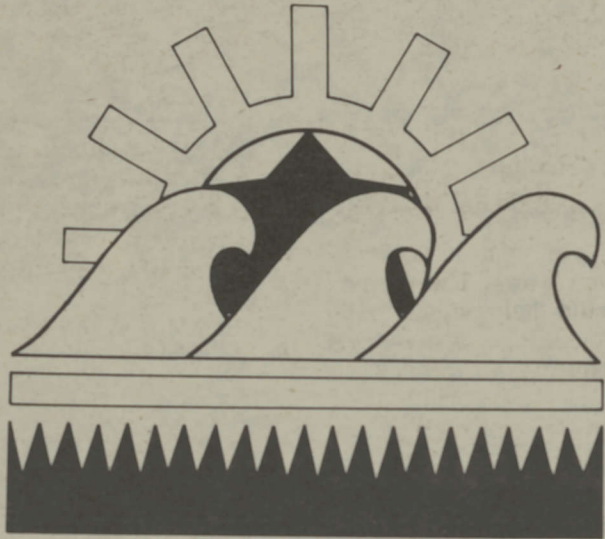
We have plans on how to utilize this Recreation Complex, with our own Indian and non-Indian society! At this time I would like to express my sincere thanks to the Premier of Saskatchewan, Mr. Allan Blakeney and his Government for the contribution towards the Cote Band Recreation Complex, had it not been for this fine gentleman, this endeavor of ours would not have been possible.

I am sure the people from this area appreciate your kind consideration.

I thank you for your anticipated co-operation.

Yours truly,
Chief Antoine Cote,
Cote Band,
Kamsack,

What Do You Think



We have received criticism over our new symbol.

What we plan to do is ask for ideas and then print them in a future edition of the paper and have you, the readers, vote on which one you prefer.

Send Us Your Ideas.

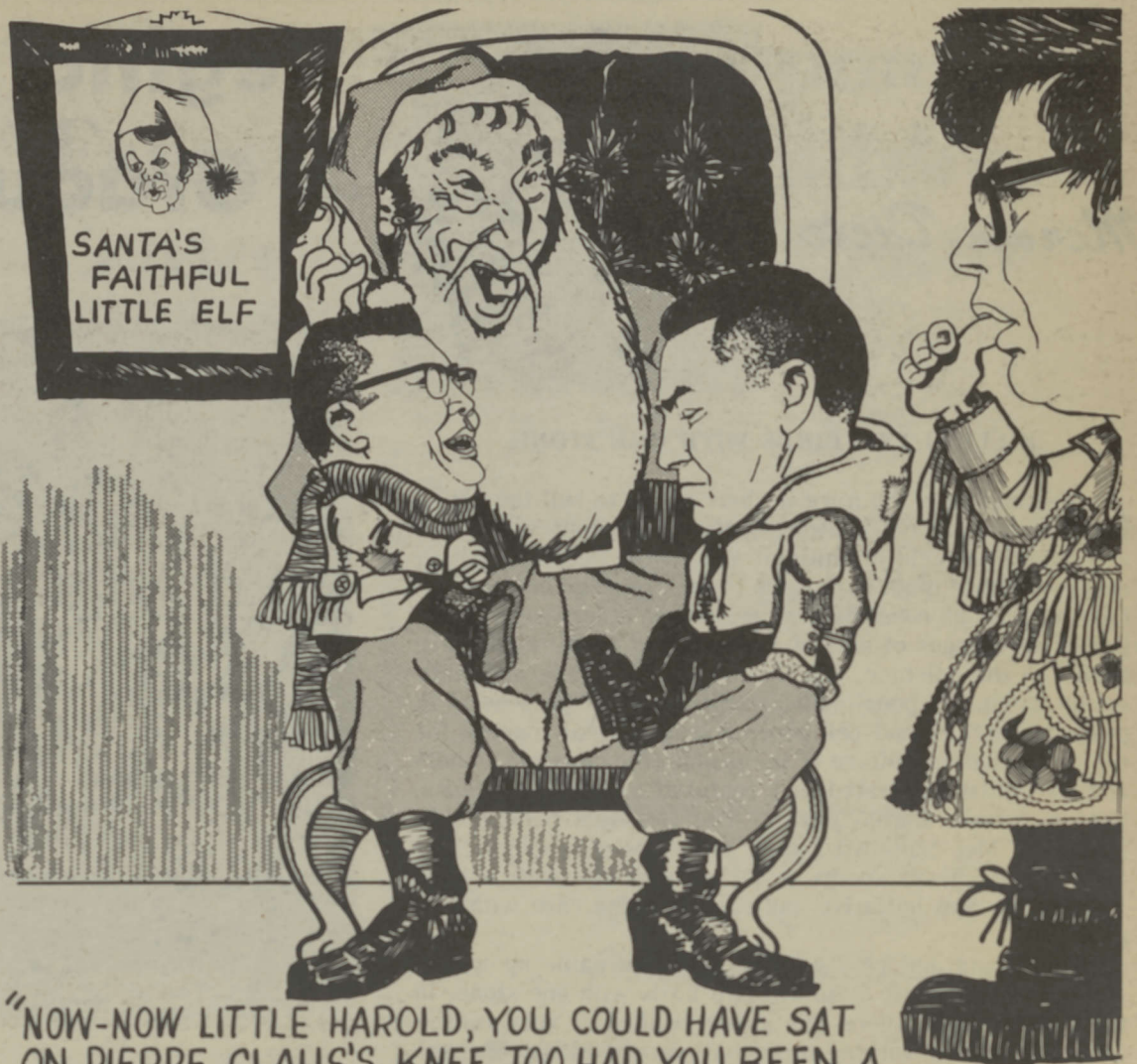
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This paper is the official voice of the Federation of Saskatchewan Indians. It is intended to serve as an effective vehicle for Indian opinion in this province. Signed articles and opinions are the opinions of the individuals concerned and not necessarily those of the Federation.



"NOW-NOW LITTLE HAROLD, YOU COULD HAVE SAT ON PIERRE CLAUS'S KNEE TOO, HAD YOU BEEN A GOOD LITTLE BOY LIKE GEORGIE AND DAVIE."

WILLARD AHENAKEW /71

Humbug

Ebenezer Scrooge was right, Christmas is a bunch of humbug. There are two S's in Christmas and both of them are dollar signs.

As soon as the ghosts and goblins of Halloween retire to their lairs after a night of running amuck in the streets, up go the Christmas decorations.

And for the next month and three quarters, we are subjected to the continual hard sell of Christmas presents.

Newspapers, radio and T.V. proclaim bargains and necessities to be had. Downtown department stores each have a Santa Claus to promise the poor kids everything the store offers and then the stores stay open late to accommodate the hoards of frenzied shoppers. The only jingle bells you hear anymore are cash registers.

But what does this do to children of poor people, like many Indian children? Christmas morning for them is disappointing because their parents are unable to answer the demands of the advertising men.

With Indian people there never was a special time for giving. Gifts were given whenever one felt like it.

And so, Ebenezer, you were right. Christmas is for the birds. It degenerated to little more than a pagan ritual of greed and avarice.

The original intent has been lost, a little peace on earth and some good will toward men wouldn't be a bad thing but this message is lost in the noise of the marketplace.

Oh well, as one Tiny Tim to another, God bless us everyone, Merry Christmas and Happy New Year.

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Indian

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1114 - Central Avenue
Prince Albert, Sask.

Southern Living Irks Eskimoes

INUVIK, N.W.T. — Indian and Eskimo students become so unsettled attending universities in southern Canada they must return home to learn to be human, a conference studying the feasibility of a University of Canada North was told Sunday.

Addy Tobak, 28, of Fort Good Hope, N.W.T., a third-year psychology student at the University of Calgary, described the struggle faced by Indian and Eskimo students to 85 delegates at the two-day conference ended.

"Our people have been bombarded by more change in the last two to five years than in the previous 50 and what happened in the pre-industrial revolution era of Europe is happening to us now."

She said contemporary life on southern Canadian University campuses is so unsettling "You have to come back and learn from the people you left."

"You can get all the academic training down south but you have to come back to your people to learn to be human."

Gordon Ducan, a 17 year-old Whitehorse, Yukon, high school student, suggested a resource centre be established in the territories.

"Send us a professor and 15 students, we will assist them and learn from the professor."

James Arvaluk, 24, of Fro-bisher Bay, N.W.T., described an experiment in which he and six friends established their own university and asked university graduates working in the area to provide lectures.

All the northern students emphasized they wanted a new style of university, one which would include them "in the role of life".

Rev. Andre Renaud of Saskatoon, chairman of the Indian and northern education program at the University of Saskatchewan, said universities "must now make provision for the descendants of the first Canadians."

"Please grab this opportunity before the new north comes rushing in and it is too late."

He said northern Canadians must ensure they are involved in the concept of the university of the north.

Dr. Louis-Edmond Hamelin, Director of Nordic studies at Laval University, Quebec, said the curriculum of any proposed northern university should be "produced around the things of the north."

He said departments should include Eskimology — which he described as the study of Eskimo history, language, habitat and cultural anthropology, bio-geography, permafrost engineering, political science and economics.

He also suggested the university should undertake a study of Eskimo and Indian rights.

"The lateness of Canada in this field is something to be ashamed of and in this case study should be initiated not by lawyers but by historians and ethnologists."

The proposed university should adopt the name "northern school of higher studies" with campuses in the Eastern Arctic and the Mackenzie Valley, Dr. Hamelin said.

Dr. Donald Dafoe of Fairbanks, vice-president of state-wide services at the University of Alaska, pledged the assistance of his university if it was decided to establish a university in the territories.

He said the University of Alaska now underwrites the tuition of any student from the Yukon wishing to study in Alaska.

Today, the 31 member board of the proposed university, all residents of the N.W.T. and the Yukon with the exception of Chairman Richard Rohmer of Toronto, will meet in an attempt to decide what steps, if any, should be taken to proceed to establish a university.

Mr. Rohmer also is chairman of the Mid-Canada Development Corporation.



Think History's Valid Demands

If the martyred Jesuits Brebeuf and Lalemant returned today they would surely cry "Enough!" to a passage in some school history textbooks; the one describing in sickening detail their torture by the Iroquois in Huronia in 1649.

They lived for the Indians; they died for their faith. They would grieve that their deaths have become unnecessary classroom melodrama, blackening the Indian race as "savages", since this account is seldom rounded out with teaching about the many admirable qualities of early Indian culture.

These thoughts occur because the Manitoba Human Rights Commission has found, in 37 out of 40 schoolbooks it examined in that province, prejudiced writing about Indians, Metis, Negroes, women and

other minorities.

Prejudice in history teaching is of two kinds, commission and omission.

The first is the type in which our direct ancestors were the good guys, and the French (or in Quebec, the English) or Indians or Metis, and others, were the bad guys. It distorts, rather than interprets, the human story.

But distortion by omission is also possible. How many Ontario pupils are truly taught the colorful drama of early New France?

Unless this story is taught, however, English-speaking Canadians can hardly appreciate French-Canadians' pride in their history and traditions. Nor can Quebec school children feel part of Canada if they are taught only a blinkered version of French Canada's struggle for survival.

Blackfoot School Opens

GLEICHEN, Alberta — A new school offering adult education to Blackfoot Indians has been opened on this reserve, 60 miles east of Calgary.

Old Sun school, a campus of Mount Royal College in Calgary, is offering training in practical skills and an academic program oriented to the Blackfoot culture.

School director Ken Bradford says he hopes the school will attract and produce Indian instructors. These teachers would help students develop knowledge of their heritage while giving them skills to obtain a modern career.

Three white teachers, well-versed in Indian culture, now give courses in language, mathematics and business in an old brick building which

was once a missionary school.

Mr. Bradford says another instructor will give training needed for maintenance of reserve farms. Course projects will be organized to maintain and repair farm equipment.

Old Sun also plans courses in which students, who must be 18 years of age or older, get credits for the post-secondary programs at Mount Royal.

Mr. Bradford says the program at Old Sun is flexible.

"There's no way I can tell you what it's going to be like in two years."

In the future, non-Indian students may be able to attend the school to take courses on Blackfoot culture.

The school is financed by the federal government and is operated by Mount Royal College and the Blackfoot people.

Welfare's No Answer

WHITEHORSE — Welfare is no way to solve the problems of the Indian people says Elijah Smith, Chief of the Yukon Native Brotherhood.

The Indian's biggest frustration is in the area of economic development, he says.

The Yukon Native Brotherhood feel very strongly that any positive approach to problem solving must be one of economic development and not the welfare thinking common to D.I.A.N.D. and many Indian people, Elijah Smith says.

He said that the government had spent millions in the south in grants and loans to Indian organizations, and in the Northwest Territories there was an economic development department with regional offices which make available

grants and loans for economic development programs and supply management training and supervision.

"Neither of these are available in the Yukon which leaves us completely dependent upon the Indian Affairs revolving loan fund which is administered in Ottawa," he said. And he added that it appeared that the official policy of the D.I.A.N.D. with regard to economic development is one of maintaining the status quo — promotion of the welfare hand-out assistance type of approach. Smith says that the recently formed Yukon Region was presented with a revised budget which was drawn up in Ottawa. The Economic Development received no increase at all while welfare was increased by \$125,000.

Most Important Need

The most important need for the Indian people according to Smith is training and he mentioned the Brotherhood's program of training for small business management. Everyone agreed it was a good idea but it never got off the ground because there were three different government bodies involved and nothing was done.

Chief Smith said that the Yukon Native Brotherhood had been involved in a number of projects since its birth three years ago. It had a successful management training program for people to become band managers and its graduates work in all twelve bands in

the Yukon.

One of the areas of concern to the Brotherhood is cultural development.

Another area the Brotherhood has become involved in is research into social problems. Two surveys, done in conjunction with Central Mortgage and Housing, are on housing and on the problems facing Indian people who move from outlying areas into the city of Whitehorse. These include lack of social activities, trouble with the law, unemployment, etc. The findings will be published soon, Smith said.

The question of land settle-

ment and recognition of aboriginal rights has been a major project with the Brotherhood which states that a settlement should be made with the Yukon Indian people for the land taken away from them.

Chief Smith said that this should include a sum of money, and a certain amount of land and a percentage of royalties for minerals being given to the Indian people so that they could finance their own programs of social and economic achievement.

Tentative plans are to phase out the hostel program for children attending school for the first six years. In other words, they would stay in their own home towns with their parents, and attend school there.

This would free one of the hostels for students past grade six, according to Smith, and the other could be turned into a residential cultural training centre.

Touching on the proposed University of Canada North, Smith said that the Brotherhood's participation would depend upon the direction the university takes.

Children's Christmas Party

— December 19th, 1971 —

Prince Albert Indian-Metis Centre

Some events at the party will be:

— Santa Claus with presents

— Carolling

— Coffee and Christmas Cake

HUNGRY?

For 60¢ the Indian and Metis Friendship Centre in P.A. offers a noon-time meal of soup and sandwiches.

The address is 1409 - 1st Avenue East.

A Visit To The Prince Albert Student Residence



The residence now has 8 new residential buildings with room for 24 children and a suite for a childcare worker in each one. The buildings have rooms with 2 children in each one. The rooms have a private closet, washing sink and a study desk with a book case. The buildings also have kitchens, living and play rooms for the children. There are 50 employees including 20 highly trained childcare workers at the residence.



Seen above are some young boys enjoying a good fast game of winter soccer. Most of the children would rather be outside playing than being inside watching television. The Prince Albert Student Residence has a student population of around 370 children.



The new Administration Building, seen in the background which consists of the Student Residence Administration Office, Kitchen, Library and Dispensary, was constructed during the past year and opened for use last fall.



The Diefenbaker Library located in the new Administration Building consists of around 8,000 hard cover and paper back books. The library also has 400 educational film strips for the students to view whenever they want.



An interior view of the new kitchen and dining area.



Some young boys enjoying a fast game of floor hockey. The newly renovated gymnasium at the Residence provides many different types of sports and recreational activities for the children. The gym is also used by the Prince Albert Public Schools who do not have one of their own.

Duck Lake Indian Week



Dave Ahenahew, FSI Chief, officially opened the Indian week by cutting a raw-hide ribbon.



Prayers were said and the peace pipe smoked.



The Sturgeon Lake singers beat the drum for the Pow-wow. Almost all of the students took part and a good time was had by all.

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σJ Δ'CT 6'Δ'!

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An Interview With . . .

SANTA CLAUS

The following interview was obtained in several stages. Due to Santa Claus's tight schedule, we had to follow him around to several department stores, wait in line with the little kids and sit on his knee and ask our questions.

Just how long Santa Claus has been around is unknown. He refused to tell us his age, but rumor has it he is close to 800 years old.

He is currently living at his toy factory at the north pole with his wife, eight tiny reindeer, and about 50 elves.

The Sask. Indian — Mr. Santa Claus, on behalf of the Federation of Saskatchewan Indians, I'd like to welcome you to Saskatchewan and thank you for granting us this interview. I understand that on Christmas Eve, you're supposed to visit every house in the world and leave presents for the good boys and girls. Do you have any special problems in giving presents to Indian children?

Santa Claus — Well, Ho! Ho! Ho! Ho!, I used to have quite a few problems in the past. In fact it was impossible to deliver presents. I couldn't land on the roof of a teepee and climbing up the side and jumping down the chimney was a real chore. Once I jumped inside, I would either land on the fire and find myself face to face with some mean Indian father. Maybe you're wondering why I always wear this ridiculous red hat. One night I didn't clear out of the teepee fast enough and I was mistaken for a redcoat (whoever he is). Well, needless to say, I lost my scalp.

The Sask. Indian — How about now? Do Indian homes still give you problems?

Santa Claus — I should say

so. Most Indian homes are built so small I have to be really careful landing my sleigh on the roof. I have to slow right down, cut the motor and glide in with all the flaps down. Once I touch down, I reverse the reindeer like crazy and pop the drag chutes on my sleigh. If I fail to land properly, I overshoot and usually crash land beside the house. Even if I do manage to land, I still risk wrecking the house. You see there's 300 pounds of my jolly old self and I'll fall through the roof in spite of myself. You people should really get after Indian Affairs for better housing.

The Sask. Indian — Have Indian reserves given you any special problems beside landing problems?

Santa Claus — Oh yes, one time I was stopped by the R.C.M.P. and charged with trespassing on an Indian Reserve. They also searched my bag of goodies and presents. I guess they felt I was a boot-legger or something.

Another time a Chief caught me and ran me out at gunpoint. He felt I was another one of the boys from Ottawa with some new welfare scheme up my sleeve. It was really quite em-

barrassing.

I suppose the most serious incident was when one of my reindeer was shot and dragged away for Christmas dinner. Poor Prancer; the last I saw of him he was a beaded jacket and a pair of moccasins. The only other time anything like that happened was when I flew through the D.E.W. line in the arctic without first explaining who I was. I was almost blown out of the air by a B52 bomber mounted with nuclear warheads.

It was after these two incidents that the reindeer formed a union to press for better working conditions.

The Sask. Indian — You mention a union, don't tell me that you're having labour problems?

Santa Claus — Oh yes, definitely! The reindeer unionized after the untimely death of Prancer and refused to fly until I equipped my sleigh with modern instruments and flashing lights. Reindeer aren't too smart so I was able to break the strike by taking away their hay for a week and those that refused to co-operate were fired. This year I'll be using four reindeer, two mule deer, an elk and a moose in place of the usual eight reindeer. The two mule deer and the elk are on full time staff while the moose is under a service contract.

The Sask. Indian — How about the elves; have they been a problem to you?

Santa Claus — I should say so! Last year they kicked up a



real fuss over pay and working conditions and were on strike for over a month. I was forced to meet with their demands and give wage increases. There's a real shortage of elves these days so it was impossible to find enough strike leaders to stop the strike. Elves don't eat much and they're so small that their rent is cheap but if I continue to have problems I'll be forced to look elsewhere for workers.

I was thinking of hiring Indians. I understand they work cheap in the sugar beet fields in Southern Alberta so once they finished there I could hire them to work for me until Christmas.

The Sask. Indian — I must say, I disagree with your hiring practice but I suppose that's your business, however we have heard a number of complaints that white children get a better deal from you than other children such as Indian children. I feel that if you are going to practice equality then all the world's good little children should get equal treatment from you.

Santa Claus — I feel that this complaint is only sour grapes on the part of a lot of bad children. I try to give presents to all of the good children in the world and if the

majority of good children happen to come from rich families, then it's no concern of mine.

The Sask. Indian — It must cost quite a bit of money to run your toy factory and employ so many elves and reindeer. How do you get your money to operate on?

Santa Claus — First of all I get a grant from D.R.E.E. (Department of Regional Economic Expansion). I'm chartered as a non-profit organization and I do provide a considerable amount of jobs for a disadvantaged minority, that is the elves and the reindeer. Also, with all this talk of artie sovereignty the government is more than willing to support industry in the north.

Secondly I also collect royalties for the use of my face and name during Christmas time. Let's face it, Christmas is now big business with all the stores competing against me. I feel that rather than fight against them I'll join up with them. (for a price of course). I make a fairly healthy income from department store appearances and endorsing products on T.V.

The Sask. Indian — Thank you very much Mr. Claus, and I'd like to wish you a Merry Christmas and a Happy New Year.

ADVERTISE IN THE SASKATCHEWAN INDIAN

This newspaper enters over 7,000 Indian homes a month and reaches out to 30,000 Indian people in Saskatchewan.

For further information contact the editor at:

1114 - Central Avenue,
Prince Albert, Sask.

or

Phone: 764-3411

Advertisements for Indian people or their organizations will be carried free of charge on this page.



SASKATCHEWAN NEWSTART

OPPORTUNITY

HAVE YOU A DESIRE TO HELP OTHERS?
IF YOU DO AND YOU HAVE GRADE XII OR BETTER,
CALL AND ENQUIRE ABOUT COACH TRAINING.

T. BEKOLAY
764-5241
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MONDAY — FRIDAY

Children's Page

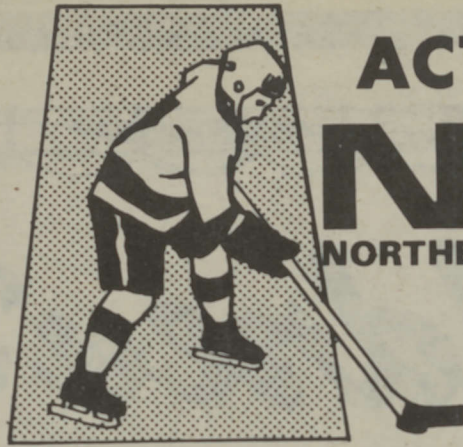
Color Santa --- He could be reading your letter.



WILLARD AHENAKEN / 71

SPORTS

Northern Indian Hockey League



ACTION IN THE N.I.H.L. NORTHERN INDIAN HOCKEY LEAGUE

The Northern Indian Hockey League met Tuesday, November 30th, at the Prince Albert Indian-Metis Centre to draw up a schedule for the year.

The Northern Indian Hockey League consists of Montreal Lake, Beardy's, Sturgeon Lake, Little Red, James Smith and John Smith reserves. All but Little Red and Montreal Lake have teams of players who are Treaty Indians. The other two will play with three Metis players from Little Red and two for Montreal Lake. This was done in order to provide these two reserves with enough players to participate in the League.

League President, Victor Thunderchild, stated, "The aim of this league is to promote hockey among young peo-

ple. Some reserves may appear weak at first but in a few years, we'll be seeing some pretty good teams."

The Board of Directors for the league consists of the coaches and managers of each team with the managers holding the executive positions.

Each team that enters the league will have to pay a \$25.00 entry fee, along with a \$25.00 performance bond. The performance bond will be forfeited to the opposing team should a team fail to attend a game.

Fines will be levied to the tune of \$2.00 for fighting and \$3.00 for spearing; the players will be suspended from the game and the following one. Also, the fines will be increased \$1.00 for each time a player is charged.

Below are some action shots taken at the opening game of the Northern Indian Hockey League on December 8 in St. Louis, Saskatchewan.

The Montreal Lake Reserve hockey team, in dark uniforms, faced the Prince Albert Urban Indian team and went down in defeat by a score of 39 to 1.

St. Louis is the home ice location of the Montreal Lake Reserve hockey team.



HOCKEY SEASON ONCE AGAIN

Once again the hockey season has begun and this year, it looks better than ever.

More important than the Christmas season, the hockey season spells fun and excitement at league games and weekend tournaments. The excitement comes to a head in the spring with the provincial playoffs and the last and deciding game.

The teams mostly look good with more players and reserves involved. Both Prince Albert and Regina Urban Indian teams have strong lineups and they look like the teams to watch out for.

Ray Ahenakew, Wayne Ahenakew and the Burns boys are all playing for P.A..

Freddie Sasakamoose is playing for Meadow Lake so between Prince Albert and Meadow Lake, the Sandy Lake team has shrunk considerably.

Gordons Reserve looks good this year. Last year they were second place in the province but due to their youth and inexperience they lost first place to Sandy Lake. The Gordons team is a fast skating team so I am sure they are another team to watch.

Isadore Campbell will play for the Battleford team. Many of the players from Sweetgrass will be playing for Battleford this year.

Some new teams? Well, both John Smith and Montreal Lake are in the N.I.H.L. (Northern Indian Hockey League). This is their first year but for what they lack in experience, they make up in team spirit.

The staff of "The Saskatchewan Indian" will attempt to bring you as much hockey news as possible as well as team and player profiles.

So will see you at the games.

Moccasin Telegraph

SEASONS GREETINGS

Across the many moccasin miles,
We hope to bring you many smiles.
To every faithful listener,
Now, and through the coming year.
And so the joyful festive season,
Gives us every right and reason,
To send best wishes, cheer and say
Have a wonderful Christmas Day!



Ivan McNab

Producer Host of
Moccasin Telegraph
in Southern Saskatchewan
CJGX, Yorkton and
CKRM, Regina



Albert Angus

Producer Host of
Moccasin Telegraph
in Northern Saskatchewan
CJNB, North Battleford and
CKBI, Prince Albert

Moccasin Telegraph is a series of informative radio programs designed for the Indian People of Saskatchewan and sponsored by the Federation of Saskatchewan Indians.

Moccasin Telegraph is aired each week over the following radio stations:

**CJNB, North Battleford —
Sundays, 5:30 P.M.**

**CJGX, Yorkton —
Tuesdays, 9:30 P.M.**

**CKBI, Prince Albert —
Wednesdays, 7:00 P.M.**

**CKRM, Regina —
Thursdays, 7:30 P.M.**

INDIAN

PEOPLE IN SASKATCHEWAN

WHEN THE REPORTERS AREN'T REPORTING

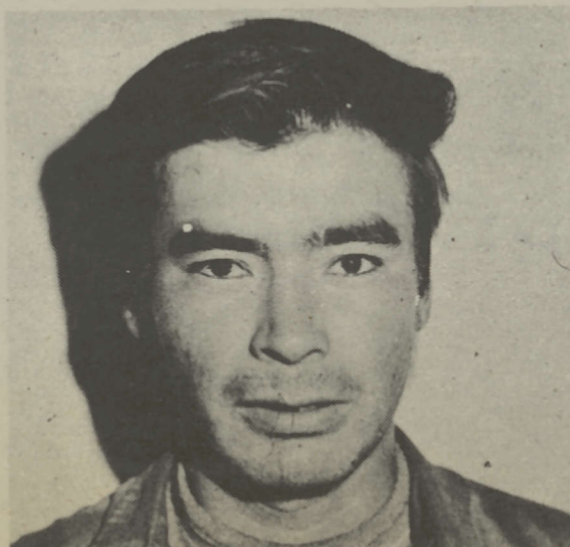
Merv Dieter, reporter for the Saskatchewan Indian, had a busy month.

First he shot a deer. Merv is such a story teller that we are forced to print a picture before our readers will believe us. (By the way, it looks kind of late in the day to me.)

Second, he presented former Premier Woodrow Lloyd with a beaded necklace. Mr. Lloyd will be travelling to Korea to work for the United Nations. Before making the presentation, Merv mentioned that the only other presentation he ever made was presenting a pay cheque to his wife.



Eval Lariviere



Mr. Eval Lariviere, 26, a member of the Canoe Lake Band, is presently the Recreation Director for the Reserve which is located 100 miles north of Meadow Lake.

Mr. Lariviere attended the Beauval Residential School and then took vocational training at Canoe Lake. He recently attended the F.S.I. workshop at Duck Lake. Although he thought the workshop was too short, he greatly benefited from it.

Through the excellent co-operation of Chief Frank Iron and the rest of the Band Council, Eval has started several

activities on the Reserve. The Band has also taken advantage of the Provincial Youth Agency and I.A.B. grants to assist in their recreation program.

During the summer, Eval introduced the game of soccer. There was a tremendous amount of interest in the game, although they hadn't played it before. Fastball was made available to the children, as well, there was a men's Fastball team. Other recreation activities on the Reserve, include dances and bingos for the purpose of raising money to buy sports equipment and uniforms.

Eval has been supervising about 130 school children during recess and after school in the school auditorium and on the playgrounds. One of his favorite items has been showing sports films to all interested people.

For the coming winter, the Band is constructing an outdoor hockey rink with lights to accommodate the Reserve team which expects to enter an Indian League in the Meadow Lake area. Their intention is to enter Play-offs for the F.S.I. Championship. The rink will also be used for skating as well as for Broomball which Eval would like to start for the Females.

RESULTS OF THE PARAGRAPH CONTEST

In October, we ran a Paragraph Contest on what you did in your summer holidays.

The winners are:
First place - Shirley Pechawis from Mistawasis Reserve;

Second -
Karen Poorman from Poorman Reserve

Third
Cindy Kam from Little Pine Reserve.

Here are their paragraphs:

MY SUMMER HOLIDAY — Shirley Pechawis

The best thing I liked in my summer holidays was when I went to the pow-wow. It was fun playing and watching the pow-wow; people were dancing the pow-wow. They had bells on them and beads, even colored feathers! I had fun playing on the merry-go-round. When I wouldn't eat my cotton candy, my friends would always grab it. And I had fun swimming too, at the lake. We had a big party with our cousins. Another thing I liked in the summer holiday was when we went to Big River. We stopped at the store before we went to Big River. We were let to swim every day. We stayed for a whole week. And that was how I spent my summer holidays.

HOW I SPENT MY HOLIDAYS — Karen Poorman

My summer holidays are over, but I have a great feeling when I think of them. They were wonderful! During these lovely days, I often went camping with my family. When evening came, after our outdoor supper, we sang songs around the campfire. Sometimes too, my brothers and I would dance around the fire, just as we saw the braves do at the pow-wow. I also went swimming and berry-picking and did many more exciting things. Before I realized, my wonderful holidays were over and back to school I went.

MY HOLIDAY — Cindy Kam

I had a very good summer holiday. The holiday I had was dancing on every pow-wow. I had fun. I have a trophy of a best dancer. Was it good! I won it on Mosquito Reserve. I went to Sweetgrass, Mosquito, Whitefish, Battleford, Mirror Lake, Hobbema, everywhere. I have enough dancing for now. Next time I'll try to be good again.

Residential Schools Christmas Holidays Schedules

Duck Lake Student Residence

Duck Lake, Saskatchewan

DEC. 22, 1:00 P.M. TO JAN. 3, 1972

PELICAN NARROWS

— will arrive in Pelican Wednesday, Dec. 22nd in the evening 7 p.m. at the HUDSON BAY STORE.

— will be picked up Monday, Jan. 3rd/72 at 1 o'clock p.m., Central Standard Time at the Hudson Bay Store.

CUMBERLAND HOUSE

— Same program as Pelican Narrows except they will be dropped off at their home.

FLIN FLON & DENARE BEACH

— will arrive in Flin Flon & Denare Beach Wednesday, December 22nd, late in the evening at their home.

— will be picked up Monday, January 3rd/72 at 10:00 a.m., Central Standard Time at their home.

FOND DU LAC

— will leave Prince Albert at 11:00 a.m., c.s.t., Dec. 22/71.

— will arrive in Uranium City at 3:00 p.m., December 22/71.

— will be taking a Beaver airplane to Fond du Lac.

— will return January 3rd/72 from Fond du Lac.

— will leave Uranium City at 1:40.

— will arrive in Prince Albert at 7:35 p.m., c.s.t.

STURGEON LAKE

— will leave at 1:00 p.m., December 22nd/71.

— will be home at 3:00 p.m. c.s.t. and will deliver students to the R.C. Day School.

— will pick up at the R.C. Day School, Monday, Jan. 3rd/72 at 2 p.m. c.s.t.

Gordon's Student Residence

Punnichy, Saskatchewan

PLACE	DEPARTURE	RETURN
Fishing Lake	Dec. 23, 1971	Jan. 3, 1972
Nut Lake	Dec. 23, 1971	Jan. 3, 1972
Carlyle	Dec. 23, 1971	Jan. 3, 1972
Broadview	Dec. 23, 1971	Jan. 3, 1972

Qu'Appelle Student Residence

Lebret, Saskatchewan

DECEMBER 23, 1971 TO
JANUARY 3, 1972

Students may leave on Wednesday, Dec. 22, after 2:00 P.M. They should be back on January 3rd to start classes on Tuesday morning, January 4th.

TRANSPORTATION:

Students from surrounding reserves are transported by their own parents.

Students from Carlyle Reserve will go with the students from the Gordon's School, on a bus.

Students from Duck Lake, Mistawasis, Muskeg Lake and Big River will go on the S.T.C. Bus.

Students from Nut Lake and Kinistino will go on a bus from Gordon's or Muscowwquan.

Beauval Student Residence

Beauval, Saskatchewan

DECEMBER 18, 1971 —
JANUARY 3, 1972

Students from Patuanak and Cree Lake will be flown home from Lac La Plonge December 18.

Students from La Loche will be taken home by bus on Saturday, December 18.

School will begin on January 4.
Students should return to the Residence on Monday, January 3.