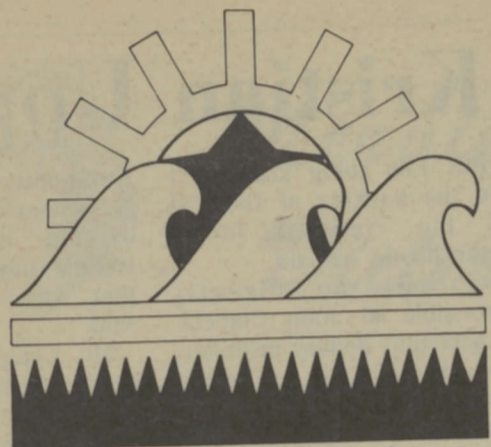


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The Saskatchewan **INDIAN**

September 1972

Vol. 3 No. 9

The Saskatchewan Indian



PIAPOT

CREE CHIEF

TAKEN IN THE 1880'S

F.S.I. Annual Meeting

Oct. 17-18-19

See page 8

Cote Reserve

Treaty

Land Claim

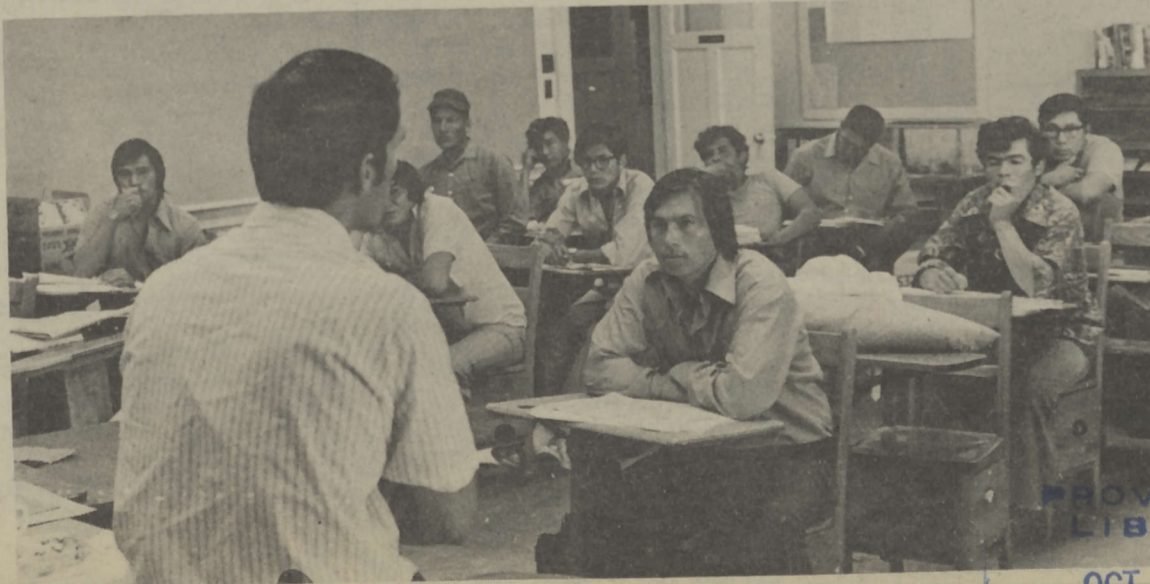
See page 9

Special Section

F.S.I. Progress Report

Recreation Course Held

See Sports Pages



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OCT 5 1972

SASKATCHEWAN

Saskatchewanans' Princess now Canadas' Princess



Every girl dreams of possibly one day becoming a princess.

Linda Opoonechaw, 18, a Plains Cree Indian of the James Smith Reserve is no magical princess; she was declared Indian Princess of Canada on Sept. 1 in Toronto.

Sponsored by the Saskatoon Indian and Metis Friendship Centre, Miss Opoonechaw competed against eight girls from across Canada to gain her throne.

Beauty has no bearing on the judging according to Linda. The main criteria on winning was knowledge of Indian culture. Competitors spent one week in Toronto constantly under the scrutiny of five judges.

Final judging was completed at the Canadian National Exhibition, after all competitors had delivered speeches.

Princess for a year, Linda now represents Indian culture at social events, and finds she must be ready at any time for all kinds of functions.

She was born in a one-room house, with no modern facilities, one of 12 children of Mr. and Mrs. John Opoonechaw of the James Smith Reserve. At the age of seven she was sent to the government-operated Gordon Indian Residential School near Regina.

Commenting on her schooling, she said, "I was brainwashed. I had religion stuffed down my throat. That may be controversial, but that's the truth. I believe in God the Indian way. The Indian sees God in nature. It is a very individual thing for the Indian."

"It was a school of about 350 Indian children, and they didn't put any emphasis on the

Indian heritage."

The school, 200 miles from her home, had a communal living style. There were 30 in her dormitory, and they ate, slept, and even showered together. "It took so much out of the individual. It was very restrictive to the person and the Indian culture."

In Grade eight she went to a public school for the first time, in Prince Albert. "I had never faced prejudice before. It was a trauma."

All competitors in the Indian Princess of Canada contest had to have a specific talent. Among her hobbies, which include beadwork and public-speaking, Linda displayed her talent in native dancing.

She dances with the International Dance Troupe, a group of 20 to 25 Indians from Alberta and Saskatchewan, which has toured Europe and North America.

Linda is last year's winner of the Saskatoon Credit Union Speaking contest, and a counsellor for the Saskatchewan Native Youth movement.

The princess felt Indian Days held in conjunction with the Canadian National Exhibition gave many people a chance to see and try to understand the Indian.

"I find many people are ignorant of the Indian. Even in history books you find a false image of native people."

Linda felt the native was in the public eye now because of the work of the Indian leaders, and she said the Federation of Saskatchewan Indians was doing a good job. "They are presenting the Indian people before the public, but how they do it is another question."

She plans to enter the field of Indian education.

Onward Kristian Uppal



K. D. (Kris) Uppal, the Indian Affairs man most sought after by Saskatchewan Indian people, has moved to Ottawa as head of the most important directorate his department has yet established.

Mr. Uppal becomes overseer of the new policy, planning and communications directorate with a function of moving in on the chief fields of Indian development without being bogged down in the department itself.

Before he left at the end of August, Mr. Uppal told a good-bye dinner given by the Federation of Saskatchewan Indians, if he is now allowed to follow his terms of reference to get programs moving, he isn't going to stay in Ottawa.

"But I'm going knowing I have the backing of the FSI and the National Indian Brotherhood," he said.

He will be directly responsible to John Ciaccia, the assistant deputy minister, whom he said, is an honest man and has no intention of operating the way the rest of the IAB civil servants do.

Education, culture and community development are his priorities for action.

Mr. Uppal left the Saskatchewan region as regional superintendent of community affairs. "I know I was not often popular in the department, but I would rather get along with the Indian people than do what the department wants."

As the dinner closed, Peter Dubois, FSI 1st vice-president, called on several men who had worked closely with Mr. Uppal during his eight years in Saskatchewan; Don Leitch, now Saskatoon superintendent of community affairs; FSI Senator Allan Ahenakew; Rodney Soonias, director of the Education Task Force; John Ursan, who knew Mr. Uppal both when he worked for the province and the FSI, and Chief David Ahenakew.

Chief Ahenakew said Mr. Uppal was the one man he really trusted in Indian Affairs.

"He helped build the FSI to the strong organization it is today. He pushed us to take on

community development . . . he schemed to help the FSI develop. He's always been in trouble and I think he likes it that way," Chief Ahenakew said.

Mr. Uppal, who was given a beaded buckskin jacket sewn in La Ronge, said he was deeply honored by the respect of the Indian leaders.

Earlier, at an IAB luncheon, Fred Clark, Saskatchewan regional director, said Mr. Uppal was going to the job most important in forming a new outlook for IAB. He praised Mr. Uppal for giving life to the community development program.

"There is no doubt Kris has done the most for and is the best liked by the Indian people," Mr. Clark said.

Mr. Uppal told his Indian Affairs associates he would make sure the airlines always gave him a parachute so he could drop into Saskatchewan.

But his speech at the luncheon contained another message besides how he was sad to leave. The message was, that he is going to Ottawa determined to do a job which might be unorthodox to Indian Affairs officials "but that is the only way now to move, even if it means stepping on a few toes."

IAB also said goodbye to his wife, Subhash, who was a vocational counsellor with the department's counselling services branch.

Regina Natives present Grievances

Mayor Walker heard grievances from Regina native people Wednesday, Sept. 7 in the Regina Friendship Centre, and said he would work and assist them in any way he could but was in no position to make any promises.

The mayor said he was prepared to meet with any of the native groups, but he needs information before he can take any proposals before city council.

Before the mayor's arrival at the meeting, a discussion arose concerning native housing problems in the city.

Many of those present felt they were being discriminated against in low-rental housing developments, such as Greer and Regent Courts.

It was brought to the mayor's attention that of the more than 300 units available, only 13 housed native families.

Mr. Walker said he has asked housing authorities for information concerning selection of tenants and is still awaiting a reply.

There was also concern by the native people that the city

would try to segregate, rather than integrate, them.

The mayor said the city has no plans for segregation, and it could only happen if the city had, for instance, 100 lots for sale in one area, and they were all bought by native people. He said, however, it has never been discussed.

Jim Sinclair, president of Metis Society of Saskatchewan, said most of the native people are segregated in ways — in slums and in the jails.

"We are segregated not by choice, but by circumstances. It would be up to individual groups if they wanted to buy houses in one specific area," he said.

Mr. Sinclair said approximately 70 per cent of the men in the city jail are natives.

"Many are in jail because of unfair trials or they didn't know their rights. They are railroaded into the jails," he said.

Mr. Sinclair stressed the importance of workable rehabilitation programs, and

once again the mayor stated he must meet with the different committees, gather information and then take it before city council.

The mayor urged the Federation of Saskatchewan Indians, the Metis Association and the Metis youth group to agree on selection of a native person to act as an ombudsman between native people and whites in Regina.

He said he felt city council would agree to hiring such a person who could work with city staff on the native problems.

Mr. Walker said Thursday three meetings with native self-help groups have been arranged for him next week.

The three are the native alcohol commission, which will be seeking a native treatment centre and follow-up service in Regina; a native youth group to prevent crime among young natives; and the native housing committee, which is working with the province and federal government.

Letterhead Contest

Entries will be open to anyone that is interested. Entries to be sent to:

Battleford Native Handicraft Co-op,
1052 - 101st Street,
NORTH BATTLEFORD, Saskatchewan,
Phone 445-8022

Prize — \$50.00.

Deadline for entries - November 1st, 1972.



Merwin Dieter

A Tragic Tale of the Failure of the Pig-Raising Industry on an Indian Reserve

Today as it was in the days of the old Indian Agent and the so-called 'Farm Instructor' I am still confused by the ambiguity of these titles and names of Indian Affairs personnel. The names and titles suggest a purpose and could be very meaningful if they were consistent and duties carried out as these titles imply. I can think of more appropriate names for the former Indian Agents, but I will leave that for another tale.

What I would like to dwell on at the present time is the tragic tale of the sad and absolutely useless person formerly called the Farm Instructor. The puzzle here is why was he ever called a Farm Instructor.

I am aware of one so-called farm expert who suggested to a would-be native gardener in the early spring of one year that he (the would-be native gardener) begin cutting up his turnips in the same manner as one cuts potatoes for seeding in order to get a good start for his turnips.

This and other amusing, but tragic incidents did in no way promote or encourage gardening and farming on many Indian Reserves, it instead, had a very detrimental effect on the motivation of the native to a more stable economic state. One rather amusing and embarrassing incident on the part of a former so-called Farm Instructor stands out clearly in my mind occurred during the Second World War. Much credit is due this great and wise farm expert for his great concern for the hardships brought on by the war. Such as food shortages, etc., and his intentions were highly commendable.

After selecting a number of families on the Indian Reserve of which he was in charge, he bought an equal number of bred sows and allotted one to each of these families to raise to help close the food shortage and aid the war effort. An extra bred sow was bought for this Farm Instructor in order for him to show the Indians how to raise pigs. Of course varying results occurred.

A small number of these native pig-raisers somehow managed to get their pigs to market in good time and good marketing condition, some even getting A and B grades thus earning a government bonus. While others let their pigs run at large a small percentage of these eventually got to market in fair shape, the remaining pigs were in all probability killed and eaten at home which also served a good purpose. But lo and behold the professional pig-raiser (alias, the Farm Instructor) never got a single pig in marketing condition. In fact, he missed a golden opportunity in becoming a great showman if he took the beasts he raised and joined a circus because I have never seen a more weird collection of creatures produced by such a well bred sow. Some were twice the height at the hinders than the withers or visa versa and the most unedible looking creatures to have had the misfortune to behold.

Thus ending a most profitable and rewarding project on this particular Indian Reserve.

Bits and Pieces

There was this Saulteaux Indian who was looking for a house one day in town. He could scarcely believe his eyes when he saw an ad in a Real Estate Office that said, "House for sale. basement \$8,990.00."

He went inside and gave the salesman a personal cheque for \$89.90.

The salesman didn't want to hurt the Indian's feelings so he said, "That one is a little too much for you Chief, you read the sign wrong, but I will sell you one for \$89.90," as he thought of the old outdoor privy the company used before the town got running water.

The Saulteaux agreed much to the surprise of the salesman.

A while later, the salesman was passing by the old outhouse when he noticed two TV antennas sticking up instead of the one he saw the week before.

He thought, "I better go and see what that crazy Indian is up to."

He knocked on the privy door and the Chief opened it. The salesman asked, "What are you doing with two antennas Chief?"

"Oh Hell boss," said the Saulteaux with pride. "I'll get my money back in no time. I'm renting the basement to a Cree Indian. that's why I have two antennas."

Submitted by
Hubert Gunn

Exciting Trip for Contest Winners

For the past year "The Saskatchewan Indian" newspaper has run a series of colouring contests. Cash prizes were given out during the year but it was felt something different should be tried before the children finished school for the summer.

With the help of an educational grant from the Department of Indian Affairs it was possible to plan a special trip for twelve children to the Alberta Game Farm and Banff National Park.

Over 300 children entered the contest so selecting a winner was a big job in itself.

The trip was planned to begin on August 22 so on that day the reporting staff brought the children to Saskatoon where they piled into the two station wagons that were

provided for the trip. Supervisors for the trip were Mr. and Mrs. Ruben Burns and Mr. and Mrs. Victor Thunderchild. Both couples are from Prince Albert. Under their able supervision the trip remained trouble-free and fun for all.

The first night out, the group camped at Elk Island Park outside Edmonton. Up to now the children were still getting acquainted and were very quiet. By the time they bedded down for the night they began to loosen up and started fooling around. When they emerged from the tents the next morning, there were no strangers to be seen.

The day was spent touring the Alberta Game Farm with its tremendous variety of animals.

The next day they drove

through Edmonton, down to the Hobbema Reserve and on to Calgary. In Calgary they toured the zoo and they went on to camp on the Stoney Reserve west of Calgary.

The next day was spent touring Banff. The group visited the Wild Animals Museum and the Indian Museum sponsored by the Glenbow Foundation in Calgary. The highlight of the day came when the children took the chair lift up Mount Norquay. This was the first time these children had been to the mountains so the chair lift was a real experience.

After spending another night at the Stoney Reserve they returned to Banff and drove up to Lake Louise and then returned to Banff for a swim in the Hot Springs. A few more stops of interest and the group prepared to go home.

The federal policy of bilingualism was confusing to the children during their visit to the park. The sign at the Buffalo Paddock said Buffalo-Bison. While they were looking at the animals one child asked which one were the Bison. The reply from another child was that the buffalo were the big ones and the bison were the little ones.

When the time came to leave one of the supervisors asked who wanted to go home; there was no response. "Who wants to stay?" he said. They all started waving their hands in the air.

It was only a five day tour but it seemed much longer. The children returned home with many new friends and experiences that they would never forget.



A dip in the hot spring. The group really went for the warm water.



On top of the mountain. Part of the group pose for pictures on top of Mount Norquay. The town of Banff lies below.



Important Election

The forthcoming annual meeting of the F.S.I. will elect a Chief, Treasurer and Second Vice-President to the executive. These positions will be filled for two years so the importance of this election is obvious.

Elections in the F.S.I. are decided by delegates from all the reserves in the province. The amount of delegates a reserve may send is decided by the population of the band. The larger the band the more delegates they have.

Each reserve is responsible to decide who their delegates will be. Some send their chiefs and council, others send delegates elected to attend the meeting.

It is your duty to get involved on your reserve and see that you get proper representation at the meeting. This election will have long-range effects on our people so help us make the right decision.

Klu Klux Klan

The Klu Klux Klan in Alberta has recently made application with the British Columbia government to incorporate in the Province of B.C. The Union of B.C. Indian Chiefs is completely opposed to this organization and have urged the government not to allow it to spread into B.C.

The Klu Klux Klan originated in the southern United States and was directly or indirectly responsible for murder, assaults and bombing against Negro people. The Klan preaches racial purity and white superiority and takes a right wing political stand.

The Klan existed in Saskatchewan during the turn of the century but then died out until recently when a chapter of the Klan was incorporated in Calgary.

The first reaction is that these are just a few harmless nuts that can do little damage. The far larger question is how they got incorporated under the Societies Act in the first place. Why would a government allow an organization that preaches hate and racism to get established in the first place?

The very existence of this organization indicates that this type of sickness exists in Canadian Society.

The National Indian Brotherhood and the Union of B.C. Indian Chiefs have publicly opposed the formation of the Klan in B.C. Now the F.S.I. must oppose it, should they decide to expand into Saskatchewan.

Welcoming Committee



Familiar scenes of the welcoming committee at many Indian functions. Cars are searched and indignities imposed on many innocent native people. The philosophy of this type of people works on the theory that if a Native person drives a good car, he has reasonable grounds to believe that this is just another drunken Native loaded to the eyebrows with liquor and also a trunk filled with liquor.

Change of address

We are pleased to inform you that the Saskatchewan Indian Cultural College has been established. Its new address, as of September 16, 1972, will be: 1402 Quebec Avenue, Saskatoon, Saskatchewan; Telephone number: 244-1146.

The Culture Centre, which will be one of the programs of the Cultural College, will retain its old address: University of Saskatchewan, Emmanuel & St. Chad, Saskatoon, Saskatchewan.

All correspondence for the Education Task Force should also be addressed to the Cultural College, as of September 16, 1972.



"I wonder which part of our treaties they'll promise to fulfil this time."



LETTERS TO THE EDITOR

Apologies

Dear Editor:

I want to express my thanks for printing my letter on the July Issue. However, I would like to make an apology for writing some statements that some don't like to hear both White and Indian people. But there are those who understand and agree with some, I like to thank them. I think those who really love and want to help Indian people would understand and not be hurt. That is what real brotherly love should be anyway, sharing our views with one another. Indian people know when someone comes to them, who wants to help them, and who mean business, not just playing games with them and beating them everytime. This is what I was trying to say in my letter.

I have written this letter with love and understanding.

Thank you very much,
Harriet Noon

Disagrees

There was an article which appeared on the July issue written by Harriet Noon which I think was very good telling off the White man. However, on the other hand, Indian people are the same as the White people in some cases anyway. Concerning religion, there are a lot of Indian hypocrites. It is true that White men came with the Bible but he couldn't believe it 100% for what it states so he gave it to the Indians and the Indians couldn't do it either. It is only the true believers that could live by it regardless what race they come from. Anyway Indian people like to be suckers to the White man. I

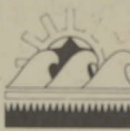
don't think Indian men are brave anymore. They are just cowards. Another thing she says was that White people go to church and live like the Devil for the rest of the week. That is wrong. I know White people are the most righteous people on earth. I believe they are going to have wings one of these days and fly away while Indians drink themselves to death. I wonder where Harriet saw an Indian brave. There is no such thing as Indian braves these days. The only Indian brave I see is beating up his wife and wears ragged clothes, carries a bottle, and can't even walk. I don't call them braves. They are just drunken Indians

that is what they are. That deserve that name. They are not men taught to speak up for themselves and Indian women chase White men no matter what they look like so long as they have beer. They just give a hard time to those who are concerned about them. I hope I make my point clear.

Name Withheld

Bail Money?

With the assistance of the Dept. of Indian Affairs in Prince Albert, Sask. and as a concerned former President of an Indian and Metis institutional Native Brotherhood Organization in



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Lloyd Brass
Archie King

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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.

the Prince Albert Correctional Centre (not Penitentiary). I have found that such a thing as using the Band funds on any given Indian reservation could be used to bail out unfortunate Native Brothers or Sisters out of the harsh confines of a jail, whenever the need for Bail was called for by the presiding courts of Justice.

For this information, I kindly refer you to the Indian Act, section 66, which states in part that funds may be used to "promote the general progress and welfare of the band or any member of the Band".

An elaboration of this clause would be meant to say that "to keep the general progress of the Native people going," we must go on fighting our existing "Indian Problem". And as you are no doubt aware, one of our most common and worst problems is the over-population in Prisons.

In spite of the New Bail System, Ottawa has put out recently, we still have Native people in jail on remand, not able to obtain the required Bail (money or property). As a result of this, a lot of times, we get Indians in jail doing time for nothing. They plead guilty because they couldn't get Bail and the remand atmosphere was too hard to bare.

This is where Section 66 of the Indian Act comes in strongly: "to promote the general progress and welfare of the Band or any member of the Band."

As a concerned Native, I ask you to follow up this particular part of the Indian Act and start allotting funds for bail purposes, because I personally know it will be of big help in future endeavors of our

grassroots brothers and sisters, and other Natives of treaty status who may be in the need of such a thing.

I trust this information will be of sufficient value and that all the people concerned, (I stress) particularly the chiefs and counsellors of the Indian reserves, will help put this matter into effect where its desperately needed at times.

Thanks very much for taking your time out to read this. And if you have further ideas or inquiries, please contact me as I'm willing to struggle in true battle for all my Native Brothers and Sisters.

Respectfully a Native Brother,
Mr. Billy Brass
P.O. Box 617
Regina, Sask.

Needs Help

Firstly I want to thank you for sending 25 copies of your paper every month last year. Not only our room read the issues, but several at the other classrooms kept "borrowing" copies. Please continue to send the copies - I have approximately 70% Treaty Indians in my class this year.

Secondly, I am trying to arrange an Educational trip to Southern Saskatchewan for my entire class. I am therefore looking for funds as well as interested organizations that would be willing to help accommodate these Indian children during their stays in Prince Albert and Saskatoon. Please send me any information you might have in this regard.

Thank you.
Yours thankfully and hopefully,
Henry A. Friesen
Stanley Mission, Saskatchewan

North Country Fair

Just recently I happened to find a copy of the Saskatchewan Indian which was published quite some time back.

It was nice to read about my people back in Saskatchewan and of some of the things that are happening back there.

Would you please send me your paper as I am an incarcerated native.

And also would you have any idea when the North Country Fair will be broadcasted?

In closing I would like to say keep up the good work on the right on paper.

In Brotherhood, I remain,
Roderick Henry
Drumheller, Alberta

Editor's Note: North Country Fair will be back this fall on CBC on Saturday afternoons.

Pen Pal

I have enjoyed reading the Canadian book called "Sojo and Her Beaver People". I found it most amusing and interesting. I am very interested in Indians of all kinds and sometimes I wish I was one. I admire their culture, customs, and traditions but most of all their pride and dignity. Could you tell me details about where they live and anything else because I am really interested in them. If you know of any Indian girl or boy that would like a penpal, I would be more than grateful if you could tell them that I would indeed like them for one. If they would like to know any details, I will tell that I am 15 years old. I go to Napier Girls High School only for girls. I am in the 4th form which would be equal to

grade 11 or 12. I guess I am Samoan girl but I which I was a boy because I have 4 younger brothers and one baby sister. Altogether there are 9 in our family.

Well, I am really saving hard to go to Canada when I grow up because I reckon it is a nice place to visit. I'll be much obliged if you could get me a penpal. But if it is too much trouble, then there is no need to beother because I don't want to put you to any extreme trouble just to get me a penpal.

But if you do find time to find one, then could you please tell them to write to:

Afi Afi Loufiso
16 Arthur Hobson Avenue
Parmai South
Napier, New Zealand

Thanking you once again and I sure hope you write some more of your superbooks because I enjoy reading them.

Editor's Note: If you are interested in writing to this girl write to the aboveaddress.

Good News


At a time when there seems to be so much talk of trouble between the Indians and the Police, it might be a good time to tell of some good things that are being done.

On the White Bear Reserve, the Carlyle R.C.M.P. are helping our young boys by organizing them in a Boy Scout Troop. This was started last fall by Constable Soetty McDonald, who was assisted by Constable Brian Grant and encouraged by other members of the local Detachment. The boys enjoyed learning about Scouting and about being better citizens.

Recently, Constable McDonald was transferred to Cumberland House Detachment and we hope he can do something for the boys there too. Before he left Carlyle, Sgt. Head arranged a trip for the boys to visit the R.C.M.P. Training Centre in Regina. They flew to Regina on the police plane at 9 o'clock Thursday morning, June 30th and spent a whole day with Constable McDonald and Constable Grant, touring the Training School, having a swim in the R.C.M.P. pool, whooting on the revolver range, eating in the mess hall, going through the museum and then touring the City of Regina by bus and going through the Scout Headquarters and some of the Government Buildings. After this, the boys were driven back to Carlyle on the police bus and then in the evening they had a big wiener roast for Constable McDonald. They presented him with a lovely hand-tooled wallet and a beaded tie in appreciation for all the work he has done. They also presented Constable Grant with a beaded tie in appreciation for his work. He is going to carry on with the troop. All the Carlyle police and their wives and children were invited and we had a real nice evening visiting. We got to know them all better and they got to know us better too.

Maybe if both sides tried a little harder we could meet each other halfway and get along together.

Yours truly,
Rose Ewack
Carlyle



CERTIFICATE OF INDIAN STATUS
Department of Citizenship and Immigration

THIS IS TO CERTIFY THAT

No. _____ Band _____
is an Indian within the meaning of the Indian Act,
Chapter 149, Revised Statutes of Canada 1952.

N^o 18839
I.A. 2-6

J. Brulman
Superintendent, Indian Agency

Do You Have Your Treaty Card?

This little card can be your best friend. In the future it will be necessary to show your card if you want sales tax exemption. Also you will need it in place of a medicare card.

To obtain one you go to your nearest IAB office and fill it out, include a small head and shoulder snapshot of yourself and return it to I.A.B. They will then sign it and laminate it. In a few weeks you will receive it in the mail.

Date of Birth	Sex	Height
Marital Status	Hair	Weight
Complexion	Eyes	Date of Issue
Scars, Birthmarks, Amputations		
Agency		

Finder Please Return, Postage Free,
to Indian Affairs Branch, Ottawa, Ont.

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Fun in the Sun at Loon Lake



A group of happy gals posing on the beach of Loon Lake.

By Pam MacCallum

The Sports and Recreation Department launched a Summer Camp Program this year which made it possible for 48 Indian girls from 23 bands in Saskatchewan to attend a Provincial Indian Girls' Summer Camp August 21 - 28 at Loon Lake, Sask. for leadership training.

The girls were selected according to a flexible criteria of: 1) leadership ability 2) cultural interest 3) organizational potential 4) educational ability 5) personality 6) age 12 - 14 years.

The selection was made by the Chief and Council of each band and the respective school committee of each area. Only 23 out of the province's 67 bands were represented.

Camp staff was as follows: Director - Pam MacCallum, Sports & Recreation; Councillors - Phyllis Bellegarde, Little Black Bear; Pauline Harper, Onion Lake;

Doreen Head, Red Earth; Sandra Pasap, Whitebear; Swimming Instructors - Jim & Dianne Ursan, F.S.I. Waterfront Program; Handicrafts - Mrs. Dorothy Francis, Cultural Program.

The camp was initially a leadership and organizational training course plus a chance for girls from different areas to get together and enjoy activities such as 1) handicrafts, 2) swimming, 3) canoeing information, 4) first aid, 5) outdoor sports (softball, volleyball, soccer, water polo), 6) field activities (hiking, treasure hunts, etc.), 7) music, 8) drama (skits and legend), 9) campfire activities, 10) cultural activities and beading, cooking bannick, interchange of ideas, 11) outdoor survival (camping techniques), 12) drugs and alcohol informative training and seminar - F.S.I. Smoke Signal, 13) planning activities and committees to fit into camp schedule.

The girls were put into four cabins with twelve per cabin with one councillor. They were divided once again into three activity groups with sixteen per group. The day schedule was worked out in revolving fashion with the three groups. Much of the schedule was planned by the girls themselves, particularly special events. The meals were provided by the Makwa Beach Resort management, Mr. and Mrs. Gordon McVill

and staff. There were many outdoor meals which involved the girls in the planning.

Chief Jules Okemow of Loon Lake was very helpful in providing the Reserve School facilities for camp needs and six of his horses for trail rides for the girls as a special treat.

The final day of camp was totally planned by the girls and contained displays of the activities of the week. The day began with a morning service made up by the girls. A waterfront meet was then held in which prizes were awarded in 27 different competitions of swimming skills. A camp beauty contest proved to be a fun competition for all. The supper campfire included guests that had arrived to see the girls on their last evening. Everyone enjoyed a simple wiener roast. The introduction of the individual girls followed with a display of their achievements in handicrafts and beading classes. The drama group performed a self-composed skit and portrayed a legend for the people. The evening closed with a campfire sing-song with our guests.

It is hoped that the success of this first camp will be proof enough for the need of expanding the program to also the boys. The girls participated and set up activities they reported they had never done before and a real bond of brotherhood was felt by all.



Pam with her instructors and councillors. Standing left to right: Jim Ursan, Dorothy Francis, Pam MacCallum, Sandra Pasap. Kneeling left to right: Dianne Ursan, Phyllis Bellegarde, Pauline Harper, Doreen Head.

THE SASKATCHEWAN INDIAN CITIZEN OF THE YEAR AWARD

Do you know someone that you feel should receive recognition for their work and citizenship on your reserve or community?

"The Saskatchewan Indian" will be initiating an annual award to be presented at the Federation of Saskatchewan Indians Annual Meeting each fall.

This award will be based on community involvement and support for their people and families.

If you wish to nominate someone please write to the editor explaining your reasons and giving a brief history of your choice.

Address your letters to:

The Editor
The Saskatchewan Indian
1114 Central Avenue
Prince Albert, Saskatchewan.



**THE FEDERATION OF
SASKATCHEWAN INDIANS**

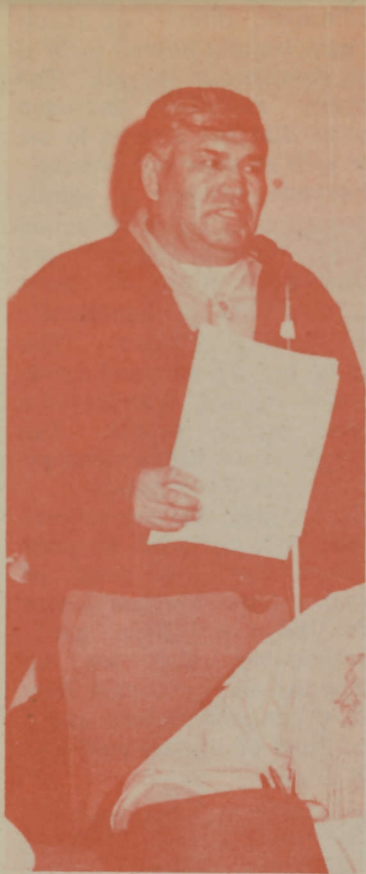
**ANNUAL
ALL-CHIEF'S
CONFERENCE**



OCT. 17, 18, 19

HOTEL BESSBOROUGH SASKATOON

**ELECTIONS FOR CHIEF OF FSI,
2ND VICE-PRESIDENT AND TREASURER**



COMMUNITY SECTION

Cote Band Charges Breach of Trusteeship

13,240 acres of former reserve land surrendered by crown

Kamsack — The Cote Band north of this town filed a land claim for 13,000 acres with the Indian Claim Commissioner, Dr. Lloyd Barber, on Friday, September 22.

Chief Antoine Cote has charged the Department of Indian Affairs with a breach of trusteeship and demanded a detailed accounting of the reserve lands and all funds before November 30 of this year.

The Indian Act states that the Federal Government shall be a trustee for Indian lands and be responsible for their maintenance as Indian land.

In a prepared statement Chief Cote stated that, "The Crown has failed to carry out its responsibilities and obligations to the bands and in fact, contrary to the terms of the Treaties and in breach of trust, the Crown has encouraged the surrender and sale of 13,240 acres of land formerly of the Cote Reserve.

At the same time David Ahenakew, Chief of the Federation of Saskatchewan Indians, gave his unconditional support to Chief Cote and the Cote band.

"The Federation of Saskatchewan Indians is committed to support the Chiefs and Councils and take political directives from them," he stated.

"This claim by the Cote Reserve represents the historic first step whereby the Indian people of Saskatchewan will attempt to obtain redress for past wrongs," he said.

"There are many other Reserves where land loss was reduced by Indian Affairs and land speculators," he added.

The Federation of Saskatchewan Indians is an organization composed of Treaty Registered Indians. The primary role of the Executive Council of the Federation of Saskatchewan Indians is the protection and maintenance of Indian Rights and Treaties. The Executive Council of the Federation of Saskatchewan Indians, cognisant of the fact that the relationship of the Indian people to the Government of Canada is that of Ward to Guardian, expects the Government of Canada to faithfully fulfill the obligations of a responsible trustee.

Therefore, when a documented case of breach of trusteeship through lack of sound judgement in handling a Band's resources comes to its attention, the Executive Council of the Federation of Saskatchewan Indians will give its endorsement and support to any Band so effected. The support of the Executive Council can give the provision of further documentary evidence and advice through Indian Rights

and Treaties Research Branch and - or assistance in placing the claim before the Indian Claims Commissioner, and the agencies responsible for providing redress of the grievance.

Cote Band, Reserve No. 64, has evidence of a default in stewardship in the Government's handling of the Band's land resources and is making a claim for just settlement for breach of trusteeship.

This claim by the Cote Band has the support and endorsement of the Executive Council of the Federation of Saskatchewan Indians, as will any future documented claim of a similar nature, by any other Band which has experienced a default of stewardship in the handling of its resources.

The land was turned over through a number of transactions from 1904 to 1913 and the size of the Reserve was reduced from 36,160 acres to 22,920 acres. The reason the Department of Indian Affairs has given for these surrenders was that the band needed money to broaden its agricultural base.

The present Chief and Council regard this as an "unconscionable procedure."

"For thirty years the Reserve had been under scrutiny and direction of the department. Little capital to finance development was being accumulated either on or off the Reserve. In 1904 just before the first surrender, the Agent wrote that the Department was expecting him to make the band self-sufficient by farming while they lacked working horses, oxen and machinery. Even if risk capital were needed, the source ought not have been the band's land resources." The Chief and Band Council stated in a prepared statement.

The main events in the history of the land area of the Cote Reserve indicating how this trustee relationship has been breached are:

(1) Adhesion of the Band to Treaty No. 4 (1874), which stipulated the size of the Reserve. The Reserve was surveyed in 1877 at its present location. The Department of Indian Affairs then attempted to make the Band self-sufficient through crop farming and stock raising.

(2) In 1893 the land between the Assiniboine River and Whitesand River was vested in the Superintendent-General of Indian Affairs, to be held as hay lands for the benefit of Indians in the Fort Pelly District.

(3) A surrender was made in 1904 to the Crown for sale to the Canadian Northern Railway of a 30-acre station ground and a 242-acre railway



CHIEF TONY COTE

townsite (Kamsack, shown as area 1 on the map). A cash settlement of \$10.00 per acre was made to the Band on a per capita basis at the time of surrender. It was also agreed that after \$5,000 had been recovered by the Company's agents then the Band would share with it in the gross profits from sales of townsite lots. Title to the 30-acres passed immediately to the Company, while the Department reserved title to the townsite until the land should be acutally sold.

(4) An exchange and surrender of land took place in 1905. A total of 20,480 acres was surrendered by the Band (areas 5, 6, 7 and 8). Six thousand acres (areas 2, 3 and 4) were surrendered to the Reserve in exchange for part of this total. The net loss to the Band was therefore some 14,480 acres. A value of \$10.00 per acres was placed on the land to be sold; one-tenth of this was, by agreement, to be paid to Band members in two installments. Half of this tenth, \$7,084 was paid at the time of surrender. The other 5 per cent, according to the Department and the written surrender, was to be paid out "within thirty days after the date of the sale of lands". The Band, supported by a missionary who had been hired by the Government to speed negotiations, maintained that this second payment was due six months after the date of the surrender. Under one-seventh (2,042 acres (2,042) acres of the land put up for sale was sold. The first payments by purchasers of the land, totalling \$4,869, were retained by the Department to offset its own payment to the Band.

(5) The payment controversy was cut short in 1907 by (a) a reconstitution into the reserve of the northern portion of the land surrendered in 1905 (areas 6 and 7), and (b)

a new surrender, removing the whole southern half of the reserve (areas 4, 9 and 10; area 8 had already been surrendered).

This transaction involved 10,740 acres, valued at \$10.00 per acre. Changed in the Indian Act allowed one-fifth of the total valuation to be advanced to the Indians at the time of surrender. A per capita distribution of \$87.00 was made.

(6) By 1913, the Band had surrendered a total of 15,872 acres, leaving a reserve of 19,640 acres. During 1913 a new surrender of 10,422 acres was obtained. This was a two-mile strip along the southern boundary of the already reduced reserve (areas 3, 7 and 11). Per Capita payments of \$100.00 were made to the Band members. These lands were, however, not placed on the market. An additional surrender of 164 acres (area 12) was made in 1914, though without a majority vote of the eligible Band members.

(7) The 1913 surrender was cancelled in 1915 and the land reconstituted part of the reserve. Opinions vary as to the reasons for this. It was later suggested that it was because the Band had surrendered too much of their arable land. The Government refunded itself from the Cote Band General Fund for the total advance of \$32,160, made partly at the time of the surrender and partly in January, 1915.

(8) An attempt by the Department to secure the surrender of the southern portion of area 7 was voted down by the Band.

(9) The petroleum, natural gas and mining rights in the reserve were surrendered for leasing in 1952.

(10) In 1963, an area of 2,670 acres (6) originally surrendered in 1905 was reconstituted part of the

reserve.

The land surrenders and sales were justified by the Department as providing the Band with capital funds for economic development. This was surely an unconscionable procedure. For thirty years the Band had been subject to the scrutiny and direction of the Department's bureaucracy in accordance with the terms of the Indian Act and the Department's own administrative procedures.

All this was designed to make the Band self-supporting. The policy failed, with but small areas of the reserve coming under cultivation and no large-scale movement into stock-raising. Little capital to finance development was being accumulated either on or off the reserve. Thus, in 1904, just before the townsite surrender, the Agent wrote that the Department was expecting him to make the Band self-sufficient by farming while they lacked working horses, oxen and machinery and that what little they earned had to be used to keep themselves.

This ineffectiveness of Departmental policies was blamed on the Indians. As the Department informed the Minister in May, 1904, the Indians "do not require money so much as application". Despite this view, the Department inconsistently gave in to the pressures outlined below, and justified the transactions in terms of promoting economic development. Even if risk capital were needed, the source ought to not have been the Band's land resources.

The Department also actively collaborated in the 1913 surrender, even though it was realized that since 1904-1907 transactions had not "put the Cote Band on its feet", it was unlikely that further conversion of land to cash would.

It was gross misuse of the Indians' major capital asset, the Reserve, to make up for the failure of the Department's own policies by carving it up to satisfy white voters, and justify this as being a policy to better the Indians' condition.

It might be argued that in making large cash payments to Band members, the Department was giving them what they wanted. In reality, the Indians were manipulated out of their lands in the interest of speculators and settlers, not to mention the Department's own internal budget. The entire procedure for taking the surrenders, with their substantial cash handouts, was a way of gaining control of Indian land without the political hazards of outright expropriation. This is

(Continued on Page 10)

BOAT CONSTRUCTION PROJECT AT MONTREAL LAKE



A boat-building program is well underway on the Montreal Lake Reserve in Northern Saskatchewan. The program, which employs around twelve band members, is part of the first phase of a projected five-year four-phased program to construct a \$225,000.00 tourist resort on the Reserve.



The twenty boats, which are being constructed at the site of the proposed resort, vary in lengths of 16 to 18 feet. Five of the boats will be used at the resort while the remaining fifteen will be shipped to northern Reserves in Saskatchewan to be used in commercial fishing. The boats at the resort will be used for tourist fishing in summer and for commercial fishing in the spring and fall seasons. The Band hopes a Commercial Fishing Co-operative will commence this fall on the Reserve.

(Continued from Page 9)

made clear in the Debates of the House of Commons for 1906. As in the multitude of surrenders solicited by the Department, a community demoralized by cultural deprivation and severe poverty could hardly be expected to resist blatant deduction through easily acquired, ready cash.

Inevitably, once a townsite had been permitted within Cote Reserve there was overwhelming pressure to open up the surrounding lands to increase the profits from speculation in the townsite itself. The Department was told that the townsite could only be located on the reserve, a contention belied by the Railway Company's saying it was quite prepared to abandon the idea altogether at one point of the negotiations. Misguided consideration prompted the Department to reverse its well-established policy of not locating white railway towns on reserves. That step immediately opened the gate for the loss of substantial lands

by the Band.

In the 1913 surrender, the Department gave in to another move engineered by speculators, despite the experience of the previous decade and the protests of missionaries. But for the First World War and subsequent depression, which respectively deflected white interest elsewhere and upset the land market, the end result would have been even worse.

Through the surrenders set out above, the Cote Indians were subjected to a successful campaign by settlers and speculators, who were supported by the Government Departments, in their attempt to gain control of Indian lands. Eventually the Cote Indian Reserve was reduced from its original area of 36,160 acres to its present 22,920 acres. Had, in fact, all the surrenders taken from the Band led to sales, the present area of the reserve would be under one-fifth of its original acreage. This confusing series of agitations, initiatives, surrenders, sales and

reconstitution can hardly have produced an environment favourable to economic development, another responsibility assumed by the Crown at the time of negotiating the Treaties.

Therefore, the Cote Indian Reserve Band set forth this claim based on the grounds of breach of the trustee relationship which was established between the Crown and the Cote Band. The Government, aided by settlers and speculators, used unconscionable tactics to dispose of reserve lands and accordingly, failed in their responsibility, as trustee, to hold the said lands for the benefit of the Band alone and free from white encroachment. Nothing less than the transfer to the Band of an area equivalent in size and quality or, in the alternative, its financial equivalent can be countenanced. Either mode of settlement should comprise part of a comprehensive development plan for the betterment of the people of Cote.

Red Pheasant Sponsor Rock Concert



LIGHTHOUSE PERFORMING FOR RED PHEASANT
Rock group, Lighthouse, performing for a benefit show for Red Pheasant Reserve.

Love thy neighbour, this was true for Red Pheasant when one of Canada's top rock group, Lighthouse, performed for their benefit at the Civic Center in North Battleford. Supporting the Lighthouse was another rock group from Australia, Flying Circus.

Red Pheasant is on a fund raising campaign, with which they could erect a Recreation Center on their reserve, helping to ease the big task ahead of raising the necessary funds is their faithful friend, Don Franks. It was through Don Franks that such a famous rock group was able to perform for their benefit.

Proceeds obtained from the rock concert was beyond the

amount expected with only one day's notice being given that such a rock group would be performing at the Civic Center in North Battleford. Normal charge for attending such a performance by the Lighthouse would have to be said to be of a greater amount than was charged.

Acting as the MC at the concert was Don Franks himself. The start of the rock concert saw the Flying Circus perform for the waiting young people till the Lighthouse appeared and after that the rock sounds were way-out. The total reaction given by the young people would have to be WAY-OUT.

First annual meeting for Southern Plain

The Southern Plains Handicraft Co-operative Limited held its first annual meeting Wednesday night, September 13th, in the Catholic Church Hall, Fort Qu'Appelle. Forty-five members and visitors were present.

The financial statement for the year ending April 3rd were read and approved.

Retiring president, Marita Swaine, reported on behalf of the directors.

Mrs. Norma Bird, manager, reported increased production and sales activity. Additional markets were needed to sell the increased production. She indicated that the fieldwork would be stepped up with the addition of Michael Littlechief to the staff.

Delores McLeod, Helen Shingoose and Art Obey were elected to the board of directors for a three-year term. Beatrice Kinguan was elected to fill a two-year vacancy, while Sharon Bear was elected for one year.

The vice-president of the Federation of Saskatchewan Indians, Peter DuBois, was guest speaker. He indicated that he was impressed with the work at Southern Plains and urged the members to work hard in building up the handicraft business.

He informed the meeting that the federation is working with the Indian Affairs Department to establish additional development projects.

The meeting was chaired by Mrs. Alice Poitras with Lyla Bellegarde as secretary, Phil Roy as returning officer, and Deloris McLeod on credentials.

The chairman extended a warm note of thanks to the retiring president, Marita Swaine.

At a board meeting following, the following officers were elected: Deloris McLeod - President; Sharon Bear - Vice-President; Lyla Bellegarde - Secretary.

WORK OPPORTUNITY PROGRAM AT AT STURGEON LAKE

When Harold Kingfisher was elected chief of the Sturgeon Lake Reserve on April 28, 1972, two of his main concerns were unemployment and welfare.

Like many Indian Reserves in Saskatchewan there was little or no employment on the Sturgeon Lake Reserve. The only people that could get along without welfare were the small number working on the Reserve's housing project and another small number who do some farming along with the raising of a small herd of cattle.

Chief Kingfisher and his Band Council found, after many lengthy band meetings, that the majority of the people

on welfare were willing to work but could not find jobs because of the lack of having a trade skill and that they would work if employment was created on the Reserve.

With the backing of the band members the council initiated the Work Opportunity Program.

The Work Opportunity Program is a system in which welfare funds along with band funds and other sources of revenue are used as wages for people, who would otherwise be on welfare, to work on Reserve projects to stimulate the economy of that community.

The Work Opportunity

Program at the Sturgeon Lake Reserve is being accepted with great enthusiasm and has provided jobs for 26 band members, who now earn \$2.00 per hour working on a project to expand the Band's pasture.

The pasture which is being expanded with the help of ARDA will cover approximately 60 square miles when completed and will be able to handle around 1500 head of cattle. A very large stock corral is also being built at the site of the pasture and is nearing completion.

After the Band pasture is completed the men will be working on other projects that will boost the economy of the Reserve.



Native Brotherhood sponsors Penn Pow-wow

The P.A. Penitentiary held their annual pow-wow on September 4, 1972. The pow-wow was sponsored by the Native Brotherhood Group from the Penn. For a first annual pow-wow, attendance wasn't so great, but the reason was that the guests were limited and the weather was cold on that day. The Brotherhood invited guests from the F.S.I., Chief David Ahenakew and Eric Tootosis. Outside guests were Fred

Yayakakoot and his son Junior, Johnny Charles, Allan and Andrew Ahenakew and also Art Floyd from the Provincial Government.

The dancers outnumbered the outside dancers, the singers that attended were the Tootosis Brothers from Poundmaker Reserve.

At lunch break the "First Citizens" entertained the outside guests with their instrumental and vocal tunes. They did a fine job. The

President of the Brotherhood Group said the band are open to play at dances outside.

After the break speeches started first with Chief Ahenakew and Allan Ahenakew.

The Pow-wow ended as usual by taking the flag down.

The President thanked everyone for attending and wishes for a better turnout and a much better organized pow-wow next year.

UNVEILING OF PLAQUE ON POUNDMAKER

The unveiling ceremony of a plaque commemorating Chief Poundmaker will take place October 13, 1972 at 1 o'clock at the Historic Cutknife Creek Battlefield on the Poundmaker Reserve. The unveiling will be held in conjunction with the Cutknife Rodeo Tomahawk Days.

Among the special guests invited to attend is the Minister of Indian Affairs & Northern Development and various Indian leaders.

James Poundmaker, only male descendent of Chief Poundmaker, will unveil the plaque commemorating the great Indian Chief.

Northern Chiefs Hold Conference

The chiefs and councillors of northern Saskatchewan recently met at Meadow Lake to voice their views concerning the welfare of their people.

The conference had various speakers outlining their positions as to pertaining to Indians and what was possible through their department.

Chief Dave Ahenakew from the Federation of Saskatchewan Indians gave a very informative talk on the Special Constable concept and on the need of obtaining Treaty Cards by all Indians. He strongly stressed the importance of Identification, Indian ancestry, as to eliminate taxation, a Treaty Right that is overlooked many times. Chief Dave Ahenakew also stressed the need of paying the Chief and 4 Headmen a salary, so they could administer to their people what is expected of them.

Fred Clark, Regional Director from Regina, was on the spot at the final day of the conference. The session was of a question and answer type, questions concerning the welfare of the Indian were asked and what was being done to better the living standard of the Indian people. It was through this session that a resolution was drawn up by Chief Andrew Paddy from the Thunderchild Reserve.

The attending Chiefs gave their support to the resolution, which read as follows:

"Whereas no consultation with the Chiefs and Council were held with I.A.B. regarding the change in the Welfare Program appropriations and

Whereas the Band Council Resolutions as submitted at the beginning of the fiscal year were approved and then disregarded by the Dept. of Indian Affairs.

Therefore, this assembly moves that in view of the strain to administer social assistance under the recently adopted system of monthly decentralization, that the balance of the funds originally budgetted for social assistance be decentralized into two equal installments to reach the band by October 1, 1972 and January 1, 1972, respectively.

The procedure for decentralization for next fiscal year to be negotiated.

Also, should the Band through good management spend less on social assistance than was originally budgetted, the money saved shall be retained by the Band to be budgetted by them to meet community needs in the next fiscal year."

It is likely that the Indian will have to wait as usual for the outcome of the resolution and whether or not any results will be forthcoming.

MOCCASIN TELEGRAPH

CJNB North Battleford
Sunday 5:30 P.M.

CKBI Prince Albert
Saturday 5:15 P.M.

CJGX Yorkton
Tuesday 9:30 P.M.

CKRM Regina
Thursday 7:30 P.M.

Saskatchewan's Indian radio program heard each week at these following radio stations:

Moccasin Telegraph broadcasts information of and for the Indian people of Saskatchewan. It serves as a public service bringing information of public interest. The content of Moccasin Telegraph consists of information services, Indian news coverage, constructive views and opinions pertaining to Indian people of Saskatchewan.

The views and opinions expressed by the guests are not necessarily those of Moccasin Telegraph.

These Indian radio programs are made possible by the Federation of Saskatchewan Indians.

Northern Saskatchewan
ERIC TOOTOSIS

Southern Saskatchewan
IVAN MCNABB

Health levels drop in N.W.T.

Fort McPherson, N.W.T. (CP) — A report prepared by the Indian Brotherhood of the Northwest Territories says the health of Indians in the Canadian north has deteriorated during the last 25 years.

It says that despite advances in clinical medical care in the N.W.T., over-all community health levels have dropped.

"The Department of National Health and Welfare can legitimately brag that the infant mortality rate is getting lower every year, that tuberculosis is slowing down and that they have better facilities than ever to serve the north," the report said.

"These accomplishments must be balanced against the many disastrous processes that have occurred over the same period."

It says the destruction of cultural, spiritual, and economic and political systems in Indian communities without positive replacements has created a climate in which community health deteriorates.

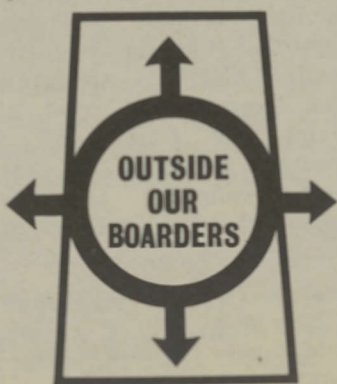
"Products of this upheaval are community and family disintegration, alcohol abuse, venereal disease, welfare and

community non-involvement."

The conclusions are the result of a community health survey funded by the federal government including a registered nurse.

Twenty-five settlements scattered along the Mackenzie Valley and around Great Slave Lake and Great Bear Lake were visited by the researchers. The report was presented recently to a meeting of the 19 chiefs who represent 7,000 treaty Indians from the Northwest Territories.

It warns that pipeline and highway development in the north will cause further drastic social changes and says northern health services must generate policies and programs that are relevant to the changes.



Indian Employment Opportunities Signed

Ottawa (CP) — An agreement signed recently by the federal government and British Columbia will provide for a program to help Indian people develop or improve employment opportunities in rural areas of B.C.

The agreement, which expires in March, 1975, was made under the Agricultural and Rural Development Act and is designed to create employment opportunities in resource utilization, manufacturing and service industries, including tourist

services.

The Union of B.C. Indian Chiefs and The B.C. Association of Non-Status Indians participated in formulating the program, which seeks to increase the income of native people working in the primary producing fields of agriculture, forestry and fishing.

Counselling, training and social adjustment measures will be provided to ensure people of native ancestry are able to take advantage of employment opportunities.

"Rights Violated"

Presque Isle, Me. (AP) — A 200-year-old treaty giving Canadian Indians unhindered border crossing rights is being violated by the United States, leaders of two Indian nations say.

Leaders of the Algonquin and Iroquois nations are sending representatives from their Canadian reserves to this northern Maine city to discuss the allegation with state and federal officials.

The Indians claim the U.S. Customs Service is violating the Jay Treaty of 1796 by charging import duty on handmade baskets and leathercrafts brought across the border.

Loomis Sappiel, a Maliseet Indian who is acting as liaison between the two nations, said: "We are being forced to share our profits with the United States government" by paying the tax.

The sale of the handwoven baskets and leathercrafts brought into the United States

represents a large part of some of the Maliseets' subsistence, Sappiel said.

The import duty has not been imposed on the Iroquois who cross into the United States along the New York state border, Sappiel said.

The tax, he maintained, is charged only to those Indians presumed to be of the Algonquin nation who cross the border at Maine, New Hampshire or Vermont.

Sappiel said U.S. customs officials charge many Canadian Indians an import duty of 25 to 50 per cent of the value of their goods.

"They say we fall within the scope of the importation act, but we do not," he said. "The Jay Treaty gives us free border crossing rights. The United States is not living up to another Indian treaty."

U.S. customs officials said the import tariff has been applied to the Canadian Indians because portions of the Jay Treaty have been nullified.

System to aid Natives wanted by Commission

Brandon, Man. (CP) — A commission looking into allegations of racial discrimination and police harassment in Brandon recommends a comprehensive system to help native people wishing to settle in cities.

The program, to be administered by the Manitoba Indian Brotherhood and the Manitoba Metis Federation, would be funded by the provincial government and coupled with another program of increased opportunity in rural areas to reduce the incentive to move into the cities.

James Toal, former superintendent of the Winnipeg police department, was the only member of the commission. His report was released recently by Attorney General A. H. Mackling.

No evidence proving police harassment was given to the inquiry, the report said, but there is a widespread feeling among native people that such a situation exists.

It recommended establishment of a police academy in Manitoba to train law enforcement personnel, including "a significant number" of native candidates, and that the education department help candidates upgrade their educational requirements.

Assistance in urban migration would involve an expanded role for friendship centres, provision of hostels, inspections of homes rented under public assistance, construction of low-rental housing for native people with option to purchase; recreational and cultural programs, and stepped-up

alcoholism and counselling services.

On relations with Indian and Metis people, the report said there is no evidence that this western Manitoba city of 32,000 should be singled out for charges of racism or is any different in this respect from other communities in the province.

But it adds there is insufficient knowledge and understanding in the community about the problems faced by native people.

The Toal report, made public recently, criticized the Manitoba Indian Brotherhood for failing to document charges of discrimination against people of native ancestry.

Mr. Mackling said he could not fault the commission for this finding, but neither could he fault the Indian Brotherhood for expressing its "gut feeling" about the relationships between natives and whites.

Dave Courchene, chief of the Manitoba Indian Brotherhood, was not immediately available for comment. An aide said chiefs of the six Indian bands in Manitoba are studying the report. A statement likely would be issued shortly.

Angus Spence, president of the Manitoba Metis Federation, said the commission "did a good job and heard everyone out. I'd have to say Brandon is no different from any other area as far as racism is concerned."

Mr. Spence endorsed the commission's suggestions on establishing services for native people and said the Metis Federation and the Indian Brotherhood are the

logical groups to run such a service, as the report suggests.

Mr. Spence said the federation is a relatively new organization, involved mainly in unifying Metis people, "but we're not organizing for the fun of it. Programs and planning are the next phase."

In Brandon, Police Chief D. A. McNamee said he "had no doubts the force would be cleared, because I was sure there had been no harassment" of Indians and Metis by the city's police force.

He agreed with a commission recommendation that a police academy be established in Manitoba. He said the Manitoba police commission already has taken some steps in this direction.

A committee of the provincial police commission has been asked to make a recommendation on curriculum and location of the proposed academy.

Another commission suggestion, that more emphasis be placed in Manitoba schools on native history and culture, already has been accepted to some degree at least.

The University of Manitoba Tuesday said a program of native studies will be offered in the 1973-74 academic year and a university spokesman said the program director probably will be a person of native ancestry.

Mr. Toal, now director of services for the alcoholism foundation of Manitoba, was given the investigating task after a police report entitled "Problem Metis Families, City of Brandon" was brought to light.

Policeman's records denied to Indians

Philadelphia (AP) — Defence lawyer William Kunstler has been turned down on a motion to introduce into evidence the personnel records of two policemen involved in a fatal struggle last March with five Onondaga Indians.

One of the Indians, Leroy Shenandoah, 34, was killed and the other four whom Kunstler is representing were charged with assault.

Judge Charles P. Mirarchi ruled that "the court will not be a springboard for any other matters except the case at hand."

Kunstler said he wanted the records of Patrolman Albert Montanaro and Sgt. Thomas Rambo subpoenaed to show their "patterns and practice."

Rambo testified Tuesday he saw three men punching Montanaro and then heard six shots fired.

He said John Benedict, 26, of Cornwall Island, Ont., "fell first," and then "Shenandoah literally flew from off Montanaro backward."

Rambo said he shot and wounded the third man,

Raymond Moses, 19, of the Onondaga reservation near Syracuse, N.Y.

In the struggle, the policeman said, he suffered a fractured ankle and bruised knee that kept him off duty for three months.

On Monday, Montanaro testified he knew he used his gun, but was clouted on the head during the melee and didn't remember firing it six times.

The other two defendants in the case, also from the

reservation, are Mayard Gabriel, 31, and Marvin Crause, 24.

Police have said the fight broke out after they were called to check complaints that a mattress and other debris were being thrown out of Shenandoah's second-floor apartment in downtown Philadelphia.

Shenandoah, a member of the guard of honor at President Kennedy's funeral, was a highrise steelworker.

INDIAN CULTURAL CENTRE

(Federation of Saskatchewan Indians)

Requires: Field Workers

Applicants must speak a Saskatchewan Native language. Should have a good working knowledge of Indian culture, religion and history. Must be able to communicate and work with Native people in the promotion of their culture. SALARY to be based on qualifications and experience.

Applications should be received by the undersigned by September 28, 1972.

Indian Cultural Centre,
Emmanuel & St. Chad,
University Campus,
SASKATOON, Saskatchewan.

Natives eye gov't. with distrust over discrimination

Inuvik, N.W.T. (CP) — "The white people are too greedy. They are grabbing everything. And the native people are wondering why, because it is not really theirs to grab."

The words are those of native leader Nellie Cournoyea, and she was trying to explain why the people of this Mackenzie Delta community made up of 2,000 whites, Eskimos, Indians and Metis don't seem to be getting along well together.

Nellie, as she is affectionately known throughout the delta and to hundreds of whites in the provinces concerned about native rights, has a foot in both worlds.

She was born of Norwegian and Eskimo parents and until she was well into her teens, worked on the family trapline in nearby Aklavik.

With her blonde hair, blue eyes, delicate facial features and slender build, she commands attention in any company. And as manager of the CBC radio station here, her income and prestige rank high in the community.

But Nellie's sympathies remain with the people among whom she was raised and her outspoken views haven't made her the most popular person among government officials and private residents here.

Nellie is one of the founders of the Committee for the Original People's Entitlement, a group that aims to protect aboriginal rights of all native people in the delta. It was formed soon after Imperial Oil first struck oil in the region.

The insistence of the native people on running the show themselves and on turning to interested persons in the south rather than those in the North itself, has puzzled and hurt some here who believed they were close to native people.

Nellie makes it clear that past actions of government bodies such as the territorial council and government departments have made them suspect in the eyes of the people.

He schedule is a hectic one. Running a radio station, bringing up two children and supplying the glue that keeps the native organization together leaves little spare time.

But she managed to find time for a late-night interview in her downtown CBC office and tried patiently to explain her position.

"How come it is that we have building lots which were agreed by town council that if people didn't want to keep those lots, they would go up for public bid?" she asked.

"How come this longtime white resident has now acquired five lots without any of those lots coming up for public bid?"

"How come a town official is grabbing property right and left?"

"How come this person that you trust in the game office is buying property cheaply from native people, and yet he says he cares for them?"

The voice was quiet but bitter as she continued:

"How come a territorial councillor can hold on to a piece of property for nine years without putting any developments on it, and some native people lose their property after two years because they didn't improve their land?"

"Why aren't native houses hooked on to water and sewer services? Why is it that the native people put water in 45-gallon drums if we have such a great territorial council, if we have such a good town council?"

How come, when a native person wanted to run for territorial council in the last election, that he couldn't get the support of prominent white people in Inuvik? . . .

And how come when the Committee for the Original People's Entitlement was formed, we were pounced upon by territorial councillors, by people we thought were our friends, why?"

Nellie's credentials as a spokesman for the people are questioned by some

government people. But they seem roundly endorsed by native people themselves.

Her father is Nels Huatum, a Norwegian who came to the delta in the 1930's to run a small trading store and to trap. Her mother is Maggie Mike, a good-natured coastal Eskimo.

Her schooling was spotty. She spent a year in a special class in Vancouver, the year fire destroyed her family's home, took the lives of two of her nine brothers and sisters and injured her.

From there she learned by correspondence courses and her interest in public affairs first surfaced when she became a volunteer worker in the Aklavik community radio station.

When the Aklavik station moved to Inuvik, Nellie was able to catch on as an operator-announcer. Two years ago she became the first woman in Canada to be named a CBC station manager.

Nellie gets furious when she talks about how the white people take the attitude that Eskimos and Indians aren't ready to run their own affairs.

"Before, I never heard a native get up and apologize for not being able to speak English very well," she said.

She has only scorn for treaties 8 and 11, the pacts signed by some of the Indian bands in the delta. Under them, an Indian family of five is entitled to one square mile of land.

"My father trapped over 25 square miles and went further beyond that for good," she said.

"Do you think that if a government man came along and asked Dad to sign a paper giving up his right to the land in return for one square mile, he would accept it?"

It is this conviction of native leaders that the Indians didn't realize the impact of the treaties that has led to their demands that the treaties be renegotiated.

Agreement in Indian Land Dispute

Secretary of the Interior Rogers C. B. Morton and Alaska Governor William A. Egan have reached an agreement which clears the way for the resolution of a dispute over some 40 million acres of land claimed by both Alaska and the Department of the Interior.

Egan and Morton agreed that a lawsuit brought by the State in March involved 'difficult and complex issues' which could better be resolved cooperatively to expedite progress on land management programs vitally important to both State and Federal interests.

Settlement of the case - to be dismissed "with prejudice" by stipulation of both parties - will permit the complex and interlocking process of land actions by Alaska Natives, the State, and the Federal Government to proceed under the terms of both the 1971 Native Claims Settlement Act and the Statehood Act without needless delay, the Secretary and the Governor said.

The lawsuit affected a portion of the final boundaries which will be delineated by Secretary Morton prior to September 18 under Section 17 of the Alaska Native Claims Settlement Act. An initial series of withdrawals under Section 17 was made in March of lands to be studied and recommended to Congress for addition to the National Park, Wildlife Refuge, Forest and Wild and Scenic Rivers Systems (d-2), as well as lands to be studied and classified in the public interest (d-1). The final determination of Section 17 withdrawal boundaries will be announced before the September 18 deadline, the Secretary said.

The State had filed its lawsuit in May 1972, claiming that Secretary Morton had exceeded his authority by turning down part of a State request that 77 million acres be

made immediately available for State selection. The State holds title to about 5 million acres and has effective control over about 17 million additional acres, leaving most of its entitlement under the Statehood Act still unsatisfied.

Of the 77 million acres the State asked for in January 1972, Secretary Morton in March withdrew 42 million acres for various potential federal and Native uses.

The state-federal agreement was consummated only after several months of intensive study and deliberation by both parties, Morton and Egan said.

The resource values and alternative future uses of these lands were carefully weighed before reaching any final decision, they said.

Governor Egan said he was pleased with the settlement since the State in agreeing to withdraw its selections "has been able to retain its sovereign authority under the Statehood Act and will obtain the major portion of those lands most important to the State."

Secretary Morton also expressed satisfaction and added: "We strongly feel this carefully negotiated agreement will prove fully acceptable to all concerned - conservationists, Alaska Natives, the State, and the general public both in Alaska and nationwide."

By memorandum of understanding, the State and the Interior Department have agreed to some boundary adjustments of certain of the lands now in withdrawn status.

Under that agreement, the State relinquishes its claims to a substantial part of the acreage in dispute and the Interior Department agrees to make certain key areas available for State selection under the 1958 Act. In addition:

— Other blocks will be placed
(Continued on Page 15)

Eskimos end first meeting

Pangnirtung, N.W.T. (CP) — The first annual meeting of Inuit Tapirisat of Canada (the Eskimo brotherhood of Canada) ended Sunday when delegates flew back to their homes across the Arctic after weighing the problems and hardships of life in northern Canada.

The 10-day meeting, first of its kind ever held, brought together nearly 60 delegates from 34 communities. For some, it was the first time they had travelled outside their local areas.

They talked about a broad range of subjects that concern the approximately 17,000 Eskimos scattered across the North.

For the most part, they raised issues of concern to their particular communities.

Education was a major concern but the delegates also delved into a stack of other matters ranging from the scarcity of game in Northern Labrador to the price of liquor at Repulse Bay, N.W.T.

"The main thing was to bring everyone together and let them see they weren't alone in the problems they face," said Tagak E. C. Curly, president of ITC since it was formed a year ago.

Only two formal resolutions were passed during the conference, one condemning the CBC for its Northern service programming and the

other calling for government measures to offset the high cost of air freight and passenger rates in the North.

Mr. Curley said the main accomplishment of the conference may have been the fact that it was held at all.

"We've never done this before . . . got the people together to talk to each other from all parts of the North.

What we are trying to aim at is citizens power, and I think we made a good start."

He said some delegates did not understand the function of the new organization and were under the impression initially that it could solve problems on its own.

"This is understandable," he said. "Especially with the people we have. They have no experience in a working society."

Unifying the Eskimo population was a key goal of the conference but, at one point, it looked as if the future of ITC itself might be threatened.

A dispute arose over the formation of regional ITC affiliate groups to feed grassroots information to the national organization.

Mr. Curley, who opposed the idea on the grounds that such groups would clash with local community councils, finally called for a vote of confidence,

saying he would resign if he were defeated.

He won, 25 votes to 17 votes, and the matter was dropped until the next annual meeting.

"Everything else went smoothly and I'm sure most delegates felt it was really worthwhile."

Delegates were billeted with local residents during their stay in this Baffin Island settlement, 200 miles northeast of Frobisher Bay.

The next annual meeting will be held in the Keewatin district of the North West Territories. The location and dates will be decided by the ITC board of directors at their headquarters in Ottawa.

INDIAN

PEOPLE IN SASKATCHEWAN

The Warriors of Peepeekisis

by Oliver Brass

If the children of Peepeekisis took it for granted that the passing of the older male members of their Band was always marked by the crack of rifles and the lonely notes of a bugle, it would not be surprising. On this particular Reserve the military funeral is commonplace because this Reserve is the home of warriors.

It is probable that no other Indian Reserve in Canada, or white community for that matter, of comparable size has produced such a great number of fighting men who were willing to give all for King and Country. To the fields of battle in three major conflicts Peepeekisis has sent a total of at least seventy warriors. Indeed it would seem that this Reserve of brave hearts took the position that the outcome of a Canadian war depended on the skill and sacrifice of

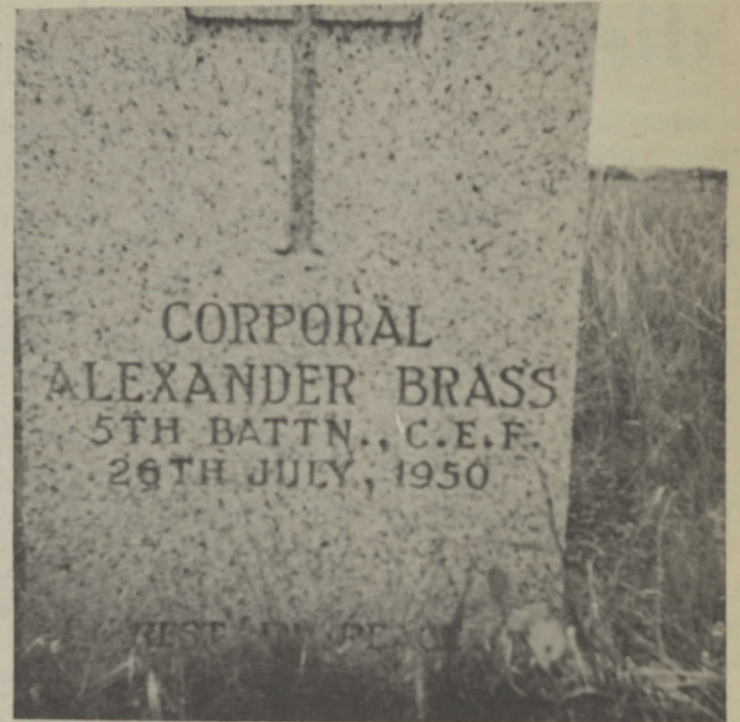
Indians.

While one may argue endlessly as to the morality and usefulness of war, the fact still remains that many Indians, not only of Peepeekisis, paid a high price in the defence of Canada. From Peepeekisis alone, twelve still bear the scars of hostile bullets and eight more never came home again. This is a sacrifice not to be taken lightly and is also a testament to the fact that Indians take the Treaties seriously. Some people accuse Indians of asking too much, but here is proof that they can also give generously when the chips are down.

Below, with great respect, are listed the names of the warriors of Peepeekisis. For many it is the first time they have made it into a newspaper, yet it cannot begin to repay the honour they deserve.



Ed Bellegarde - Survivor of a German machine-gun.



Alex Brass - Military Medal for the single-handed capture of sixty German soldiers.



David Bird - Wounded and gassed survivor of two World Wars.

W. W. I. — 1914 - 18

David Bird - wounded; Joe Mackay - wounded; Ed Sanderson - wounded; Alec Brass - wounded; Ed Nokusis - wounded; Elijah Dixon - killed; Tom Anderson - wounded; Leonard Creely - wounded; Philip Jackson - killed; Ernest Goforth; Alec Desnomie; Frank Gordon.

W. W. II — 1939 - 45

Donald Thomas - killed; Noel Desnomie - killed; Morris Keewatin - killed; Albert MacLeod - killed; John Dumont - killed; Maurice Bellegarde - killed; Charlie Bird - wounded; Ed Bellegarde - wounded; Bill Stonechild - wounded; Noel Pinay, Jr. - wounded; Bob Dieter - wounded; Peter Desnomie; J. B. Desnomie, Sr.; Francis Desnomie; George Desnomie; Norman Keewatin; Gordon Keewatin; Reg Keewatin; Ted Keewatin; Victor MacKay; Alec MacKay; David Bird - W. W. I and II; Bob Bird; Gerald Bird; Edith Bird; Vincent Bellegarde; Margaret Stonechild; Jim Stonechild; Ed Pinay; Prisque Pinay; Wilfred Dieter; Bill McNabb; Joe McNabb; Peter Thomas; Walter Dieter; Campbell Swanson; Bill Ward; Gilbert MacLeod; George Brass; Gladys MacLeod; Ed Sanderson - W.W. I and II.

Casualty Rate — W. W. I and II - 39 per cent.

Korean War - 1950 - 53

Ken MacLeod; Dan Dumont; Les Sanderson; Ronald Brass; Mark Ward; Gilbert Daniels; Victor Daniels; George Bird; Gerald Bird; Bob Bird; Richard Desnomie; Eric Pinay; Hereby Pinay; Franky Desnomie; Wilfred Dieter.

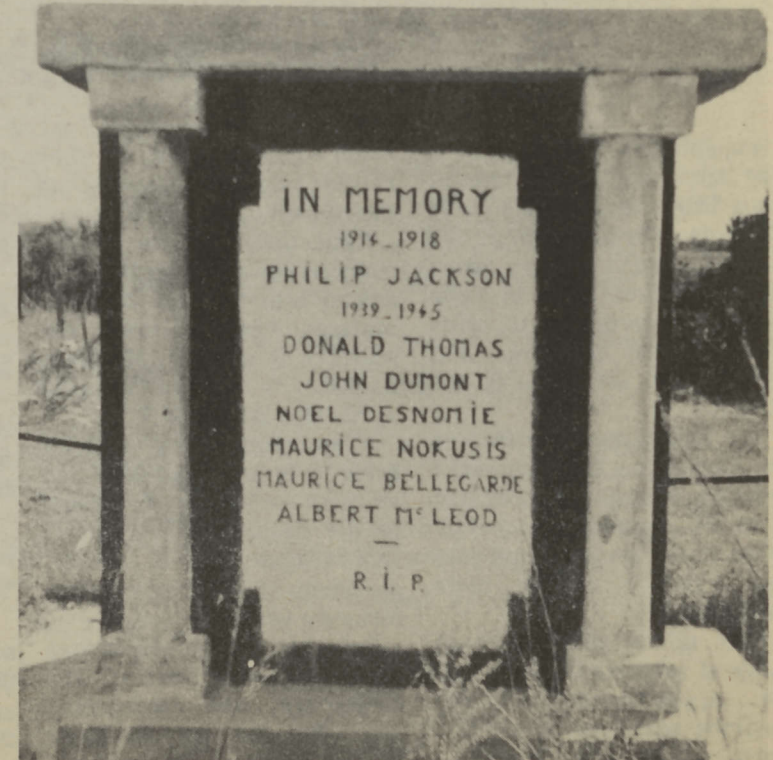
Peacetime Service

Lawrence Dieter, Keith Dieter, Albert Swanson, Bobby Desnomie

Soon the nations of the world will once again remember their fallen soldiers and a minute's silence will be observed in many places. Soon the snow will begin to drift down again upon many a soldier's lonely grave. Some of those graves will be Indian warrior graves - warriors of Peepeekisis who lie in foreign places. It is appropriate that we lift our hats and be silent in memory of the warriors of Peepeekisis, and the memory of all the Indian warriors of Canada.



James Stonechild - Airman of Peepeekisis.



Riel Acoose - Successful as Chief & farmer

Mr. Riel Acoose from Sakimay Reserve received his basic education at Marieville Residential School. He left school to help his father on his farm at the age of sixteen in 1926.

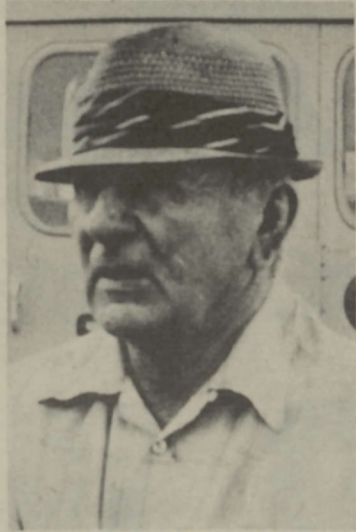
In 1931 Mr. Acoose decided to go on his own. He started off with three horses and a Molburn Plow with a single shear for equipment. He broke in 60 acres of land for a start.

In 1934 Riel Acoose married Lorraine Delorme. They now have a family of nine children and five grandchildren.

It was in that same year that Mr. Acoose got married. he purchased three cows. To this day he expanded his cattle to a herd of 110 head.

Mr. Riel Acoose is proud to say he broke in 11,000 acres of land. All of this land he still farms to this very day. Through hard work and a lot of hardships this man is now an established farmer.

Laurie, Riel's son, has been helping his dad since he was 16 years old. Laurie is now 19 years of age. Riel says his sons will gradually take over but would not retire for another 5 to 6 years. Farming is a good life he says and he wouldn't change to another if



he was to live over again.

Mr. Acoose also plays another outstanding role running Reserve affairs as Chief of the Sakimay Band. He has been Chief for ten terms; this means for twenty years. Chief Riel Acoose is proud to say his forefathers have not submitted any portions of lands to the whiteman.

Most of the land is used for pastures and cultivated farms. The land located on the Crooked Lake Beach front has been converted into modern summer resorts. The Reserve maintains the resort and have a grocery store managed by Eddy Acoose.

Joe Whitehawk I A B Superintendent



Joseph W. Whitehawk has been working for the Indian Affairs Branch for quite a number of years in various departments. Since September 1971 he was acting Yorkton District Supervisor for a one-year term. His office is now open for competition.

Mr. Joseph Whitehawk is a full-blooded Saulteau and is a member of the Cote Band. His treaty number is 501. Mr. Joseph Whitehawk is married to the former Monique Durocher from Ilse a la Crosse. They have two children, Ronald 7 and Donna 5.

He received his elementary education at St. Philip's Residential School. From there he entered Lebrét Residential High School until he completed grade ten. He furthered his education through correspondence. Through his own determination and effort he completed his high school education.

In the spring of 1959 Joseph

completed Business College at Saskatoon with flying colours. After College he was called up by the Department of Natural Resources for his services at Buffalo Narrows.

At that time Joe was in his prime as a keen hockey player. It was in the fall of 1959 he had seen some action with the Saskatoon Senior Quakers. His employer gave him an ultimatum either work in the office or play hockey. And so, for the next six years he stayed on his job at Buffalo Narrows.

During 1966 Joseph decided to make a career within the Indian Affairs Branch. He started as a Community Development Officer at Duck Lake. Joseph then worked himself up as an Agency assistance or field officer in 1967, in the same area.

In September of 1969 Joseph Whitehawk was transferred to a yet higher position in the Saskatoon District. He was appointed as Band Manager through the Indian Affairs Branch.

Exactly two years later Mr. Whitehawk took on a more responsible position at Yorkton as acting Superintendent for the Yorkton District for a term of one year. His term being expired already, he now hopes to retain his position through his application.

Mr. Whitehawk gives encouragement to all native ancestors to make a career

within the Indian Affairs Branch. Some people always try to make it big too quickly, he claims. You have to work hard to gain recognition." There is always a new challenge and always something happening within the department". Joseph quotes. He goes on to stress the fact that the Indian Affairs definitely needs more Indians within the Department. There's just no two ways about it.

A few reactions from some members of the Yorkton District natives on Joseph Whitehawk's reapplication went as follows:

If he gets in, it will be a big step toward employment of Indians within the Indian Affairs Branch.

If it is Indian Affairs let's make it Indian's Affairs by making Indians running the business.

Only an Indian understands another Indian. If an Indian superintendent gets in we will have a more closer relationship with the department.

The majority of the Yorkton District Indians would like to see Joseph W. Whitehawk retain his present position. The Indian Affairs Branch predicted that the Indians will gradually take over the Indian Affairs offices. Let us see if his words will hold any truth by the end of September 1972.

Earla Cote-

'Miss Badgerville-1972'

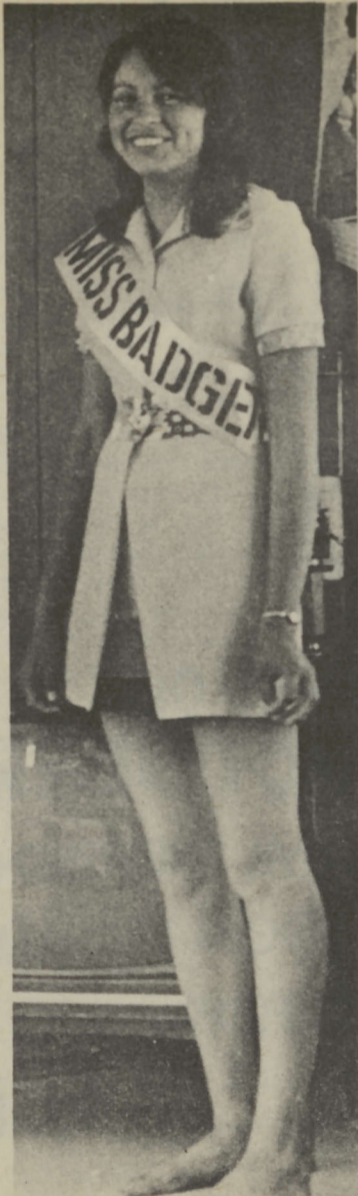
On July 16, 1972, seventeen year-old Earla Cote won the "Miss Badgerville 72" pageant held on the Cote Reserve sports day. Her competitors were Karen Shingoose, Frances Severight and Tiny Keewatin.

Miss Cote received her elementary and Junior High education at Kamsack. She went to Yorkton Regional High School last year to complete her eleven. This fall she goes back to Yorkton to do her grade twelve. After high school Earla has ambitions to enter university.

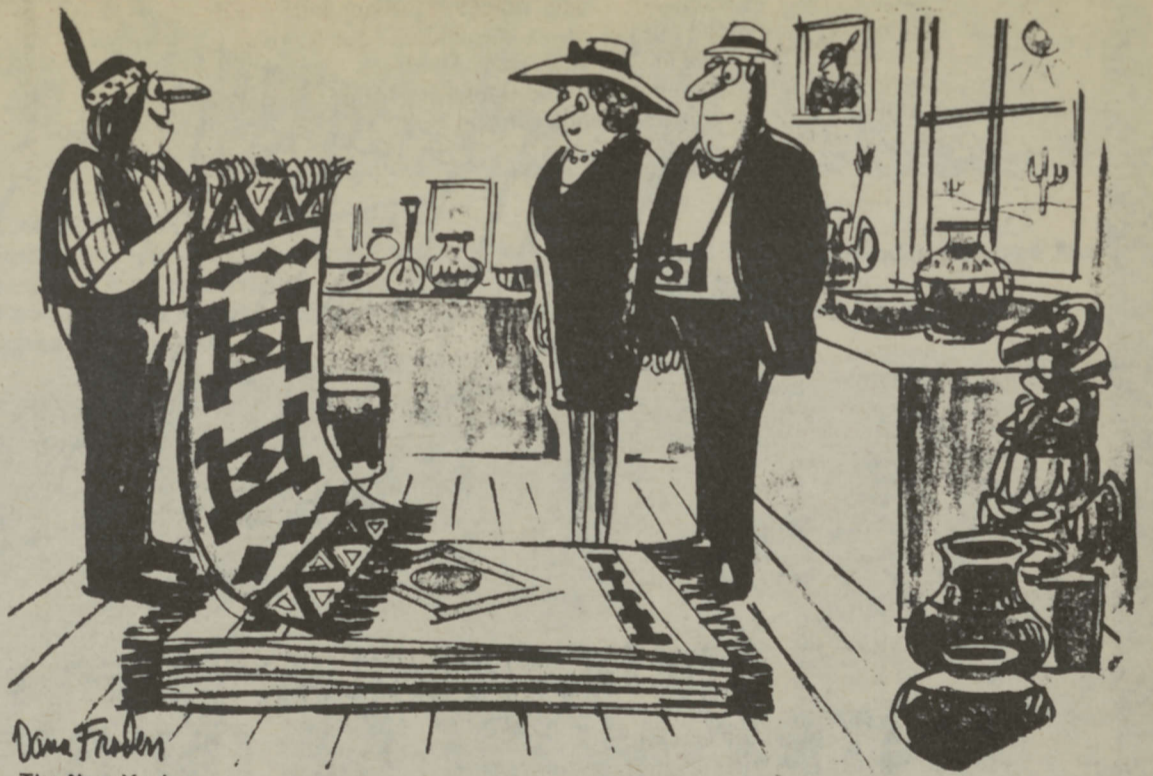
In the summer of 1971 Miss Cote was employed by the Cote Band as assistant Recreation Director. This was under the Student Summer Employment Program. This summer she worked under the Opportunity for Youth Program in Badgerville at Day Care Centre.

Earla Cote is also an accomplished athlete. She is outstanding in volleyball, basketball and track and field. Earla is better known as the pitcher whose team won the Federation of Saskatchewan Indians trophy at Cote Reserve this fall of 1972.

Anyone who knows Earla knows she is popular with everyone from the knee high ones to the strapping six footers. Earla's personality shows that she is considerate, easy going, and always ready



to help out when she can. And to top things off she has a smile for everyone. You can bet your life that she deserves the title of "Miss Badgerville 72".



Dana Fraden
The New Yorker

"They're guaranteed for as long as the sun shall rise and the rivers flow."

(Continued from Page 13)

in the "public interest" category and withdrawn for further studies of their public values and for classification under Section 17 (d)(1) of the 1971 Act;
— Three areas now withdrawn for Native selection will be made available for State selection after the Native corporations have made their choices;
— One area will be submitted

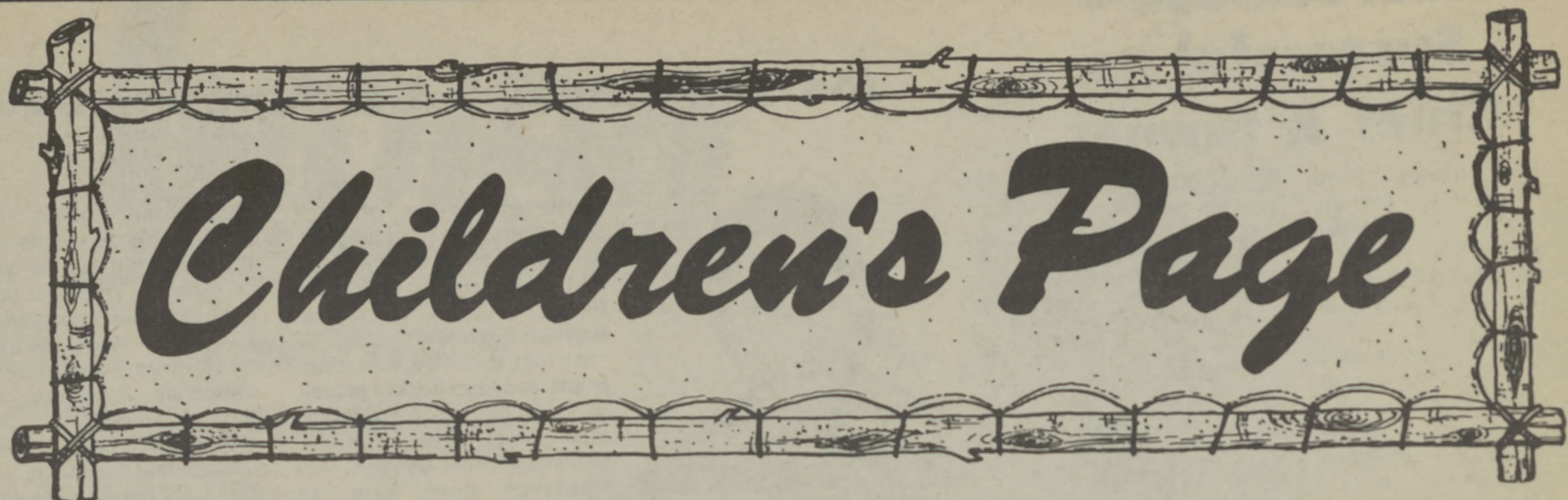
for land use recommendations to the Joint Federal-State Land Use Planning Commission for Alaska;

— Part of the Anichak area now under withdrawal for "four systems" determination under Section 17 (d)(2) of the 1971 Act, if submitted to Congress, will carry a recommendation that hunting continue to be permitted;

— The State and the Interior Department will enter into a

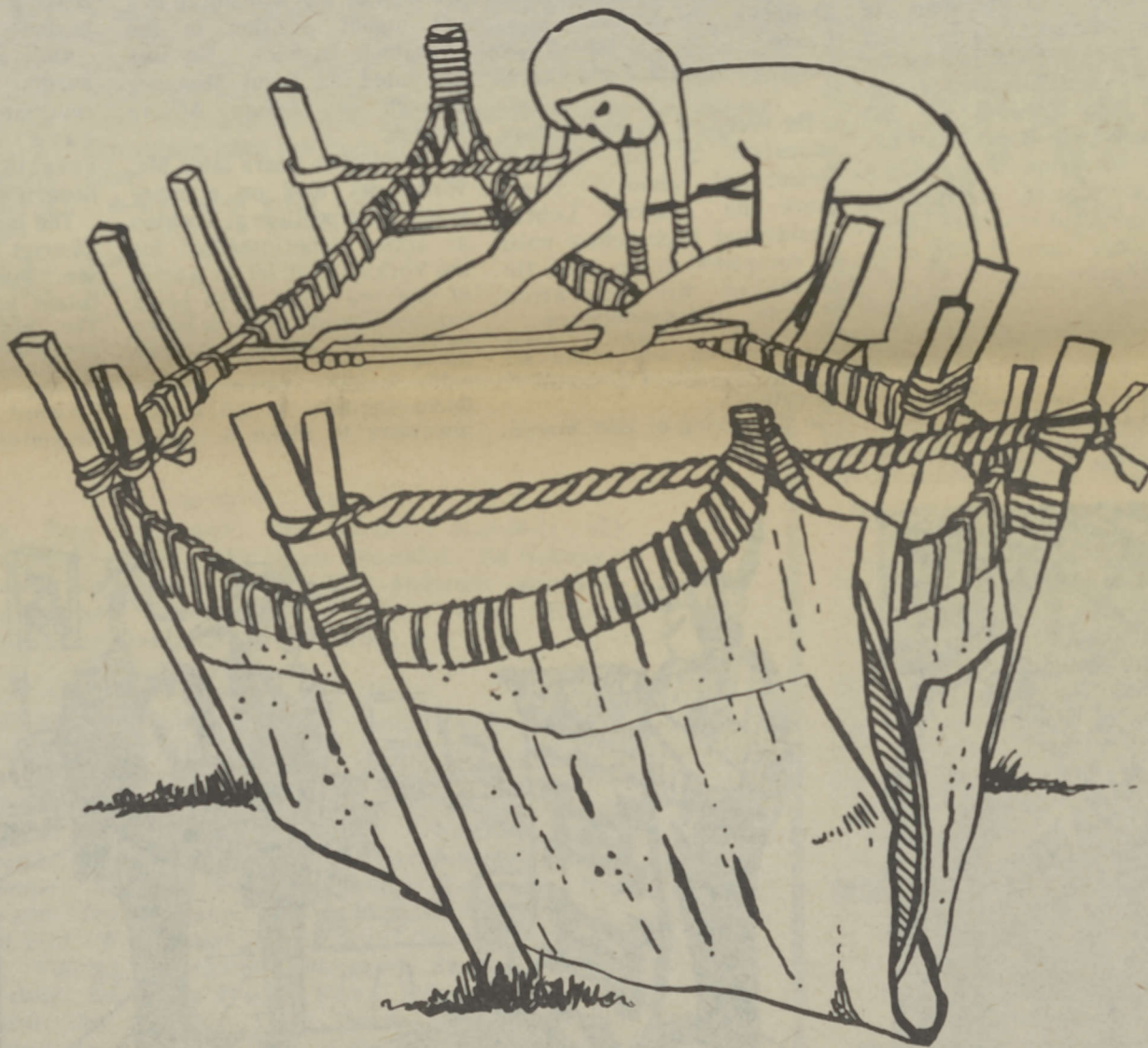
cooperative management agreement for wildlife in an area close to the southern boundary of the Arctic National Wildlife Range and important to caribou migrations.

Legal descriptions of these lands will be published in the Federal Register as amended public land orders within the next week or ten days, Interior Department officials said.



Children's Page

COLOR AND WIN



**OPEN TO CHILDREN 7 TO 9 YEARS OLD
ENTRY MUST BE IN BY OCTOBER 31,**

FILL IN YOUR NAME AND ADDRESS BELOW, THEN SEND
THIS PAGE TO; THE SASKATCHEWAN INDIAN, ROOM 107, 1114 CENTRAL
AVENUE, PRINCE ALBERT, SASKATCHEWAN.

NAME: _____ **AGE:** _____
ADDRESS: _____
RESERVE FROM: _____

SPORTS

Sweetgrass takes Senior Mens and Ladies Fastball while Little Pine wins Senior Soccer

was won by the Mosquito Jr. team.

Sweetgrass' both teams, Men's and Ladies' Fastball will be travelling down to Kamsack, September 17, for the Provincial final and Little Pine soccer team will be playing at Sandy Lake Reserve for the Provincial Final also. Mosquito Reserve will be hosting the finals in Junior Soccer on September 24.

Little Pine Reserve played host, August 9 and 10, to the North Battleford and Meadow Lake Play-Offs in Senior Soccer, Men's and Ladies' Fastball and earlier in Junior Soccer.

Winning teams in the various play-offs were: Sweetgrass won both the Men's and Ladies' Fastball; Little Pine, hosting team, won the Senior Soccer; and the Junior Soccer



LITTLE PINE SENIOR SOCCER TEAM
 (Back row, left to right): Charles Sok. (asst. coach), Roger Rockthunder, Edgar Bear, Ronny Ironchild, Ronald Thompson, Lloyd Bull, Jehu Baptiste, Herman Jackson, Ernest Bonaise (asst. coach), Johnson Kakum (coach).
 (Front row, left to right): Barry Bonaise, Johnny Frank, Gerald Pewap., Vernon Pewap., Leslie Pewapsocnais.

Yorkton Area Sportsdays and Pow-wows

On August 7, 1972. Key Reserve held their annual sportsday. Six men's fastball teams fought it out in a one round knockout tournament. St. Philips, last year's champs were successful in whipping the Fort Pelly Astros in the finals.

Carlyle held their big annual celebrations under the big top on August 12, 1972. It was during this week North Battleford and Fort Qu'Appelle also held their pow-wows. In spite of this the White Bear pow-wow came through successful. A good time was had by all.

Nut Lake reserve hosted their annual sportsday on August 13, 1972. They featured horse racing of all sorts. Also a men's fastball tournament was played all day, in which Perogorde won over Fishing Lake Indians after going through 16 teams.

Fishing Lake and Nut Lake Old Timers stole the show in a very comical exhibition fastball bout. Nut Lake came out triumphant after a hilarious match.

In the Old Timers Fiddlers contest also at Nut Lake Sports our own Sterling Brass took first prize. Sterling originally is from Norquay. John Thomas Quewezance, who took second, came out of retirement and surprized the audience with his fiddling skill. Hohn hails from Kesekoose.

During the day, the Knights of the Road, a rock band from Kesekoose, entertained on the stage. Later that evening they helped close the sports day with a big dance.

Fishing Lake reserve held their sports day on July 20, 1972, beside their picturesque Lake. Sixteen fastball teams battled for top prize. Peterson Tigers defeated the St. Rose Combines after a few exciting extra innings in the finals.

The Badgerville girls walked

over the Fishing Lake Ladies to win the Ladies fastball division.

Once again the Old Timers Fastball held their own side show. The Cote Clowns knocked off the Fishing Lake Sluggers in the first round. The Nut Lake Staffs showed up and challenged the Clowns. After a few back breaking efforts, the Clowns stood firm to victory.

The Badgerville ladies outweighed and outpulled all corners in the Ladies Tug of War.

Whereas Albert 'Big Cat' Keshane rounded up his undefeated champs St. Philips and took top honours in the Tug of War category. Big Cat anchored himself and the opposition never budged him an inch. Who knows he might of been able to pull all alone.

On the Labour Day weekend Joe Williams, the president of the Broadview Indians Pow-wow Committee was overjoyed at the turnout of their annual celebration. Top prizes were given to all the contestants who came out as victors. The majority of the dancers and singers were from out of the Saskatchewan borders. Mr. Williams figures this is the largest attendance they ever had. He expresses his sincere gratitude to all participants.

During the last day of the Broadview pow-wow, a men's fastball tournament was held. St. Philips upset the Regina Natives with two home run performances by Hubert Quewezance and Charles Stevenson. St. Philips took home top honours.

This raps up the pow-wow and fastball season around the Yorkton district for this season of 1972. I hope everyone who enjoyed this summer's activities will live to meet old acquaintances and re-live past good times next summer.



MOSQUITO JUNIOR SOCCER TEAM
 (Back row, left to right): Dan Starchief, Norman Clay, Art Beaudry (coach), Solomon Stone (asst. coach), Alfred Nicotine, Rally Curly, Leo Stone.
 (Front row, left to right): Howard Stone, Russel Moosomin, Eldon Starchief, Everent Lightfoot, Anderson Moosomin.



SWEETGRASS LADIES FASTBALL TEAM
 (Back row, left to right): Chief Steve Poyak, Jim Swindler (coach), "Teddy" Atcheynum, Joe Weenie (manager).
 (Middle row, left to right): Mildred Atcheynum, Elsie Whitecalf, Verna Atcheynum, Gail Weenie, Rona Fineday.
 (Front row, left to right): Marlene Delorme, Carma Swimmer, Janice Whitecalf, Lucy Weenie.

The Federation of Saskatchewan Indians Fastball Championships

All area representatives for the Federation of Saskatchewan Indians provincial championships met at Badgerville, Cote Reserve on September 17, 1972. The best men and women Indian teams from the province of Saskatchewan collided for this second annual year. Under the direction of Chief Antoine Cote who's reserve hosted this round robin series, everything carried through without interruptions.

On the ladies' events, File Hills, Sweetgrass, Fort a La Corne and Badgerville, the defending champs, were represented. After the first round Badgerville defeated Fort a La Corne and Sweetgrass over File Hills. Fort a La Corne came out the winners on the B. side with File Hills bowing out. This gave Fort a La Corne another chance at the championship.

On the A. side Badgerville and Sweetgrass played three extra innings to decide a winner. A mother and daughter performance by Patricia Cote and daughter Lana Cote, started a late rally for the defending champions from Cote Reserve. Patricia who pinched hit for Debbie Cote hammered out a double and knocked home Lana for the

winning run. From there it was Badgerville all the way. It was during this rally the third baseman from Sweetgrass had an unfortunate accident on a collision with Lana Cote. The original 4-4 tie score ended 12-4 for the Badgerville Belles.

The final game was between the A. and B. champions. The Fort a La Corne ladies had too much on their hands against a superior team. The defending champions walked away with a score of 13-3. The ladies trophy will remain on Cote Reserve for another term.

On the men's division, the representatives were Sweetgrass, St. Philip's, Beardy's, Canoe Lake, Standing Buffalo, and the Prince Albert Urban Indians. Last year's champions Fort a La Corne were knocked off their round robin series. The only team that gave them a close score were the Prince Albert Urban Indians. The B. side winners, Canoe Lake Lakers, who were from the furthest distance, received a trouncing from the powerful Aces to a score of 7-0. And so we have a brand new Federation of Saskatchewan Indians fastball Men's Champions for 1972 in the widely travelled Sweetgrass Aces.



Badgerville Ladies capture Provincial title for Second year



Sweetgrass Aces-Provincial Mens Champions

Badgerville Junior B's Delay Camp

A notice to all applicants and interested personnel for the Badgerville Junior B hockey club will be delayed for their tryouts. The pipes for the artificial plant did not arrive.

Chief Tony Cote is quite confident everything will be "Go" for the middle of October 1972. Have patience all you hockey enthusiasts, a letter will be forwarded to let you know when to come to camp.

The Junior B's will be playing under the name of Cote Chiefs. In the meantime shape up and trim that waistline.

foto funnie



"What do you mean, 50,000 bannocks and two parachutes?"

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JAMES ROBERTS
Stanley Mission



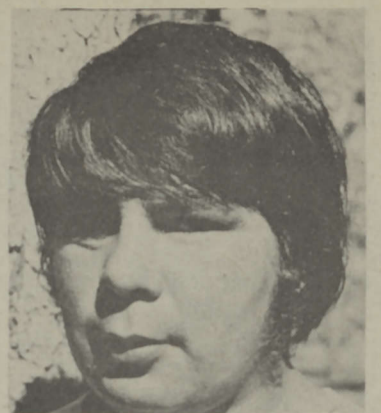
JOHN BELLEGARDE
Little Black Bear



JOE DUMONT
Okanese



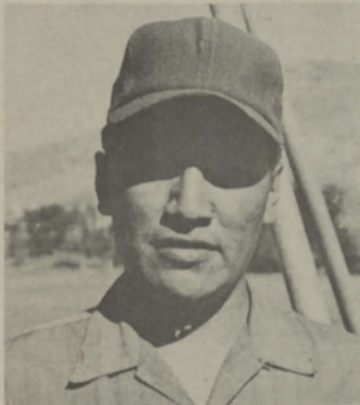
LAWRENCE WEENIE
Poundmaker



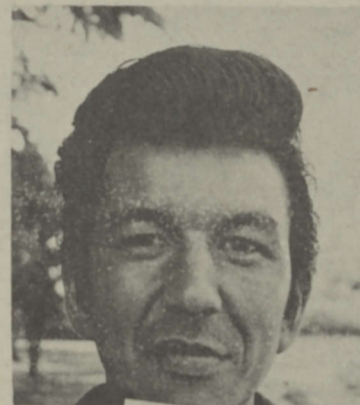
LIONEL PEYACHEW
Red Pheasant



BOB SMOKE
Fishing Lake



DAVID LA SUISSE
Standing Buffalo



GEORGE MERASTY
Meadow Lake



DANIEL McARTHUR
White Bear



CHRIS STARR
Starblanket (File Hills)

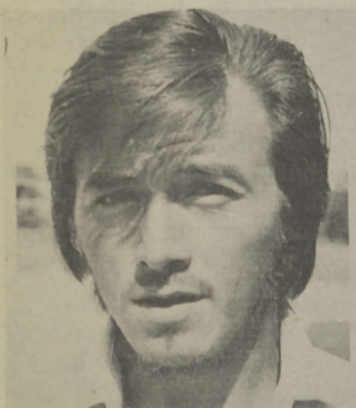
Graduates of F.S.I. Recreation Director Course

The third Recreation Course was held at Lebret Student Residence during the month of August.

The course stressed all phases of recreation with special emphasis placed on child and teen areas.

The training course was held in cooperation with the Department of Manpower, the Provincial Department of Education, Indian Affairs and F.S.I.

It is hoped that the directors will be able to accept the responsibilities and fulfill the needs of their people in Sports and Recreation.



PHILIP WOLFE
Muskowekwan



NORMAN SEVERIGHT
Cote (Badgerville)



LESTER HENRY
Ochapowace



GORDON J. TCHO
Patuanak



HECTOR CHAMAKESE
Pelican Lake



ALPHONSE LAVALLE
Piapot



HECTOR TAWPISIM
Muskeg Lake



BARRY TATO
Muscowpetung



WILLIAM BIRD
La Ronge



*It has come
to me through
the bushes
that we are
not yet
together.*

*Take time
and become
UNITED
and I will
speak --*

Big Bear