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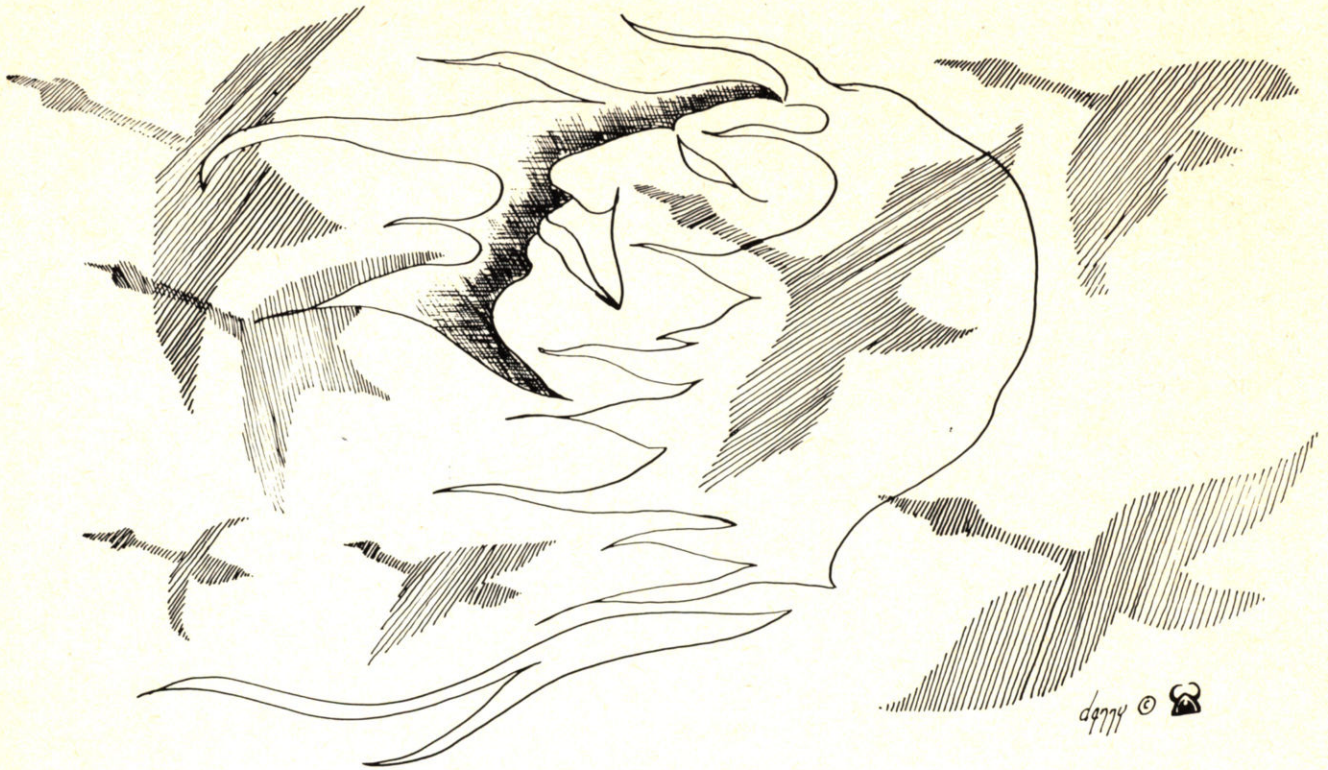
VOLUME 10, NUMBER 2-3.



**MARCH**

**NISKIPISIM**

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# Saskatchewan **INDIAN**

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## INFORMATION

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### EDITORIAL OFFICES

The Editorial offices of the Saskatchewan Indian have now been centralized and are located in the Saskatchewan Indian Cultural College, 1030 Idylwyld Drive North, Saskatoon. All correspondence (other than display advertising) should be directed to the Editor, The Saskatchewan Indian, P.O. Box 3085, Saskatoon, Saskatchewan S7K 3S9 or telephone (306) 244-1146, extension 63.

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### THE SASKATCHEWAN INDIAN

The Saskatchewan Indian has a staff of four reporters and they cover seven regions in the province. With numerous news stories, sporting events and social activities, reporters may not be able to attend all events local people wish to have covered and reported on in this publication. In order to ensure that a reporter covers your event, please notify the reporter in your area or write to the editor giving notification of the event, date and other details. Staff reporters are: Ruth Ahenakew, Prince Albert and Saskatoon Districts, phone 764-3411; Danny Keshane, Yorkton and File Hills-Qu'Appelle Districts, phone 696-2428; Archie King, North Battleford District, 445-6126; and Sam Waskewitch, Meadow Lake District, 236-5654.

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### DEADLINES

Deadlines for all editorial material, that is: stories, photographs, letters, events, will be the 15th of each month for publication in that month's edition. Late material will be held, and used the following month.



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# Saskatchewan INDIAN

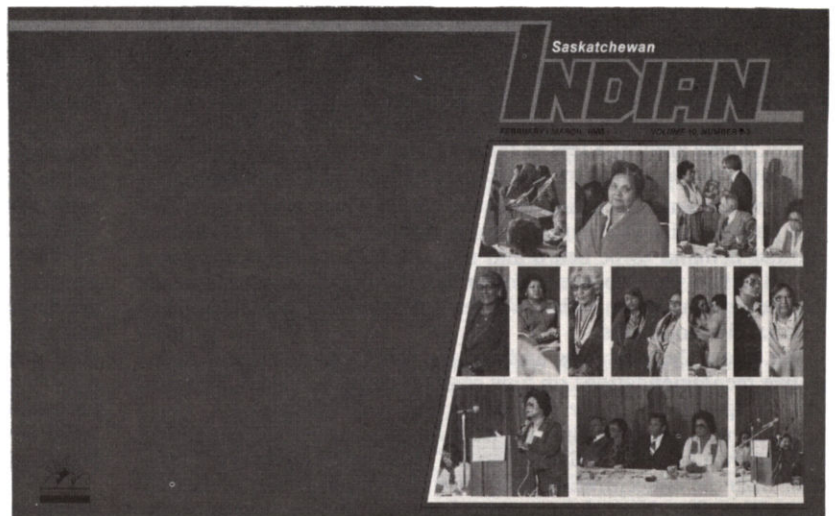
The Official Monthly Publication of the Federation of Saskatchewan Indians

**FEBRUARY-MARCH 1980**

**VOLUME 10, NOS. 2 & 3**

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This month's cover features members of the Saskatchewan Indian Women's Association (SIWA) attending the "War on Alcoholism" conference held in February.

## WOMEN WAGE WAR!

*"We, the mothers of the Saskatchewan Indian population, have put up with suffering, poverty, and the lack of equal opportunities and recognition as human beings far too long."*

*This was one of the opening statements at the Saskatchewan Indian Women's Association Conference, by Association President Sadie Cote.*

"Where are the so-called heads of the households? The so-called elected leaders of the bands? Some are off to work elsewhere, because of lack of employment on the reserve. Some are at meeting - after - meeting, or workshops called by the Federation of Saskatchewan Indians, or by the Department of Indian Affairs.

"Some are in the local bars, having a whale of a time, while we as mothers are trying to keep our homes and raise our children properly. No wonder we have so many juvenile delinquents; very young people turning to drugs and alcohol. There is absolutely no future for the young people to look forward to."

The theme of the three-day conference, February 20th to 22nd, was 'War on Alcoholism', and war it was. Only time will tell whether the battle will continue on the reserves, and mark the women's fight.

Mrs. Cote went on to say: "Many of our good sisters fall on the wayside because they, too, have had enough. They give up in despair and they, too, join the terrible fate of that route to alcoholism.

"Let me shed some light on the issues of what is expected from the mothers on the Reserves", she said.

"We are the mothers who have to accept and not complain about the pathetic substandard housing units, poor heating systems, and no indoor plumbing or running water. We are the mothers who have to contend with the poor health services provided to Indians at the reserve level. We are the mothers that have to walk with a sick child a number of miles in order to see a doctor. We are the mothers that have to go and see the principal or teacher whenever anything goes wrong with our children in school. We are the mothers that are expected to keep our homes clean, and do the laundry for our children with a shortage of water. We are the mothers that are expected to provide and cook nutritious and delicious meals for our families, from the basic need allowance of the social assistance program when the price of all goods are escalating. We are the mothers that must go and sit in the courtroom if one of our children gets in trouble with the law. These are just a few of the many issues we, as mothers, have to put up with, as well as try and resolve with no help from anyone."

So, what course of action must we take?? There is only one, and it is a positive one. That is there can be no other alternative. We must seek and demand to be heard and recognized from all local leadership, as well as the Department of Indian Affairs. They must consult with the Saskatchewan Indian Women's Association in all its policies on social developments.

We know the problems and we are willing to assist and make positive recommendations on how changes could be made. We must work co-operatively in the field of social development.

It was not our fault that we were herded onto small parcels of lands, known today as Indian reserves. These small reserves are little better than the concentration camps we read about from the Second World War. But, if we do not try to improve the situation on those reserves, they will be EXACTLY like the concentration camps I mentioned.

Indian Health and the delivery of Social Services in Saskatchewan are two projects which were, and are, designed to address the pro-



Tony Cote, Treasurer for the Federation of Saskatchewan Indians, and the President of the Saskatchewan Indian Women's Association, Sadie Cote.

blems that exist AT THEIR SOURCE. In order to accomplish this task, three-working assumptions were agreed to: (1) A comprehensive needs identification process would be carried out at the Band, District and Regional levels; (2) The Indian people of Saskatchewan would be totally involved and have control over the projects; and (3) That a comprehensive policy and operations review must be a requirement of each project.

With these assumptions in mind, three general objectives were arrived at: (1) To raise the level of awareness about health and social problems; (2) To develop and implement new programming and approaches to services that will rapidly promote a better quality of life; and (3) To make changes in the existing delivery systems so they are more efficient and more effective in providing the services they were intended to provide.

What we are requesting here from all the departments concerned is a means for the financial resources required to initiate the above projects.

Madam President went on to say that the Federation does not want to recognize the fact that the women are the 'better half' of the organization . . . that the Federation does not want the Saskatchewan Indian Women's Association to get involved or participate in their ventures of promotional developments, as well as economic and social developments.

"They feel", said Mrs. Cote, that we are not qualified or interested in such developments. We are supposed to remain silent and stay at home, and care for the children.

"The Federation, which is comprised of Chiefs and Councillors, think the women belong and should be happy to stay, in the pathetic sub-standard houses allocated for their (respective) families. **Well, I say to their thoughts: Absolutely Not!!**"

She went on to say: The Executive of the Federation of Saskatchewan Indians are a very high calibre of people and are very influential in their seeking for support from the local reserve Chiefs, for some of their high-powered promotional developments, such as SINCO and other related economic developments.

They will promise a local Chief a job if he supports the Executive member's pet project. Certain promises and commitments are made by individual executive members for political gain, such as awarding of events and political appointments for a number of high paid positions. The hiring of high-salaried consultants who sit on their FAT FANNIES ALL DAY, and WEEKS LONG. I know, because I tried to get a number of these so-called 'consultants' to do some work for me and my executive. . . End Result?? Nil. Zilch. Nothing! THEY HAD NO TIME FOR US.

Far too many of the Federation's high-calibre promotional developments are leaving the ordinary Indian behind. The ordinary Indian having no skills, or qualifications, to ever enter into the employment sector of this economic development project. We need, and want, more industrial skills training that will be of value to the employable Indians. **WE DO NOT NEED THE WATERED-**

DOWN UPGRADING COURSES EVERYONE GETS TIRED OF AFTER TWO WEEKS OF ATTENDANCE. It seems and looks like the same people are given the opportunity to take the upgrading courses.

We need better planning and selection of personnel to take on these types of courses — someone that will utilize and further their skills, as well as accept a job, if qualified enough to do so.

The same applies to the Indian women of Saskatchewan . . . we want permanent employment. LEAP projects are a mockery to us and short-term projects in cooking, sewing, baking, arts and crafts, etc. That's an everyday task for us mothers.

“So, what I am trying to say to the Executive of the Federation is to come down from your high kingdom developments and join us mothers at the local reserve level. Take a serious look at the sad situation. Join us in the reality of poverty, suffering and alcoholism and let us REALLY DO SOMETHING for our Indian people. Let us teach them to accept responsibility like everyone else. Let us give them the tools to work with. Let's not put the cutter in front of the horse.”

Now allow me to shed some light on the Department of Indian Affairs. The Department is supposed to be the professional developers at the reserve level. After more than 100-years of developing for the Indian people, what do we see on the reserves? If you haven't noticed, look around when you go home. You will see: substandard houses; homes with no central heating; no running water; for some, no garbage collection, or disposal. One way the Department cannot be blamed for the hardships borne by us, the Indian women, is, they say . . . ‘we listen to the elected leaders.’ Some, I repeat, of these so-called elected leaders have no intention of ever trying to improve the situation on the reserve. They are there just to amuse themselves by going to meetings, ball, or hockey tournaments. Where is the ordinary Indian?

There is a real trend to build or construct ice arena's for hockey. It's supposed to curb or cut down on juvenile delinquency. But what do we see happen to some of those arena's? They are shut down from Friday after school till Monday, or till the Chief has returned from a hockey tournament.

How much of our Indian monies went to the construction of those arena's? And we see no programs take place . . . just entertaining the senior hockey team. Some Band Council administrations fail because of poorly trained staff. Hiring staff who have no knowledge of office work or staffed by close relatives of the Chief or local councillors.

Many band economic development projects are repeatedly funded by the Department of Indian Affairs because they say, ‘We cannot afford to let it down. It will give us a bad image’.

Some Band stores have failed because of poor management. Some band farms have sunk because of poor management, or over-employing a lone enterprise. By that I mean too many people have been hired and not enough returns.

But I ask you . . . why do they (the Department of Indian Affairs) keep funding the same failing enterprises or projects over and over again . . . or year after year?? By repeatedly funding the same failing projects, it does not give the next Indian a chance to go into another private enterprise or project.

The Department must realize the Saskatchewan Indian women have to suffer the consequences when they allow such foolish spending at the reserve level. They must be accountable to all Indians. . .not just to the Chief and Band Council.

When we approach the department for funds, they should consent and look for better developments. We Indian women have suffered far too long and we demand recognition and co-operation. We must be given the opportunity to plan and participate in the promotions of health, social, educational and economic developments.

Another point raised by Mrs. Cote concerned religion on the reserves. She told the delegates that some young elected leaders have taken it upon themselves to disallow any kind of preachers or priests on the reserves. Mrs. President said: “I have always been of the opinion in this great country of Canada, we are supposed to have freedom of speech and freedom of faith or religion. We may believe or practise any religion we so choose. I have no objection to Indian faith, if one chooses to practise that faith. But we should respect all peoples' denominations and beliefs.”

I do hope everyone I have mentioned in this presentation will take heed, because if you do not hear, then all I say to the Indian women of Saskatchewan is to look forward to another 100-years of suffering

and neglect. Or, you can join me and my Executive Council for that recognition we are demanding.

We must strive for spiritual developments, as well as other developments. . .children grow up — regardless of the many stumbling blocks they face.

Thus was set the tone of the conference.

—KEITH HOWELL

## Cote Responds To S.I.W.A. President's Opening Address

Response to the President's address was delivered by Tony Cote, Treasurer for the Federation, at a banquet that evening. Mr. Cote opened his address by commending the women for their efforts in wanting to promote the situation at the reserve level.

You don't know how small I felt this morning when your president gave the message at the outset of your deliberations. Some of the problems, or some of the responsibility you as mothers, have to contend with at the reserve level, I see, I understand. And I'm one of those loud-mouthed men that we hear about going to meetings, thinking we know what we're doing. Mr. Cote also admitted he did not realize some of the things the women are forced to contend with alone.

He told the women delegates: “I've been in the political world for some years now, and yet I failed to see this. I only wish my colleagues were here to hear some of the comments that were presented to us this morning. I think and I agree, that we are building high kingdoms. We forget that our programs should start at the reserve level. And, I would continue to encourage each and every one of you that it is about time that we started recognizing the mothers of our children. It is about time that we started listening to the people who have had to suffer for the last 100 years or so since we were herded onto those small, pathetic pieces of land that are called ‘Indian Reserves’. And, I am sure that would have awakened many, many of the elected leaders that we have throughout this province.”

I think you're off to a good start. . .Let it be known that you are sick and tired, like you indicated. . .you are sick and tired of being left at home to do the dirty work. . .which I call the dirty work. . .Of bringing up the children for us. . .that you need to be recognized. . .that you have to have what other Canadians enjoy. By that, I mean to improve the housing situation at the reserve level”.

I agree with you mothers of the Indian population that there are many things that we have to develop. . .you are the backbone of each family unit. . .and I'm not scared to say that. We need your kind of support. We need to be brought down from our high kingdoms, where all we're thinking of is making money.

The Executive of the Federation — we're way up here. We want to go into economic development. . .we want to promote individual enterprise. . .we want to promote band enterprise. . .but we don't look down to see how our young people are suffering. How you as mothers, can still keep that family together. You have opened my eyes. The attack that you're making on the social conditions at home. . .those are the kinds of developments that we should be fighting for together. . .and I think the key word to my message is ‘co-operation’. If you do not co-operate, if you want to start going in different directions—you will have weakened your voice. I see this in certain areas within the federation. Co-operation is another word that is being neglected, or forgotten, by the federation. But we discussed this at our last meeting, that we are going to have to re-group. . .that we are going to have to start co-operating with each other at all levels.

Mr. Cote also told the women that the provincial government, the Department of Indian Affairs, even Secretary of State, will listen if the women all speak with one voice.

And, said the FSI Executive member whose portfolio includes the Indian Women, “I will be behind you 100 per cent.” —KEITH HOWELL

# SIWA Told About Drug Addiction And The Frustration Of The Young

"We took a 13-year-old who stabbed a woman to death. We took a 12-year-old who took a stick, and helped another youngster beat a man to death. We have a little 12-year-old girl who is so sick she always pulls out her hair — she bangs her head against the wall — and she bits herself until her left arm is just raw flesh. We have a 14-year old who burnt a school to the ground."

This is but a little of the horrifying tale Father Larry had for the women at their Regina conference. Father Larry is the head of the Bosco Home, and was guest speaker at the banquet February 21st.

He went on to tell the women: "When we see all this, we have to ask ourselves — what is happening in our society? We're getting not only child neglect, but we're getting child abuse. We're getting more mothers who actually beat their children. In the United States, there are seven babies that die every day, because some mother beats them to death.

"I think it's too late to blame the parents, or blame the church, or blame the school, or blame the government. I think we have to look at it as your problem, and mine. We have to see it as society's problem, and we all have to do our bit. The problem today is that there isn't enough love in our society.

"As a teacher, I used to think that we didn't teach our children well. I thought if we would give them more religion, or give them more morality, or whatever, they would behave better. I really believed that. Until I took a youngster into our home, who was sniffing a lot of solvents, like airplane glue, fingernail polish remover, that sort of thing. . .and I thought he didn't know about sniffing. . .I would have to teach him. So I sat down with him, and I said 'Now, you know, this sniffing you're doing is very bad. . .it kills brain cells.' He looked at me, and he said: 'I know that'. I said: 'No, you don't know that. If you don't stop this sniffing, you're going to become mentally retarded. You'll become just like a vegetable'. He looked at me again, and he said: 'I know that'. I couldn't believe it. I said: 'Listen. . .you don't know

that! If you don't stop this sniffing, you're going to die!! And that youngster looked at me in a very special way, and he said: 'I DON'T CARE!!' This was several years ago. And, on Easter Sunday, a half-an-hour after supper, he had smuggled a high-powered rifle into the house with mushroom shells, and he blew his head off. He didn't care. . .and HE WASN'T KIDDING!

"I worked with another 13-year old girl from our city who was into a lot of drugs. . .even dabbled with heroin — at 13. She was so promiscuous, she hated herself so much, she would stand out on Albert Street — she would flag down cars — and she would beg men to sleep with her for free! She had venereal disease so bad the doctors were worried about her life. So, they gave her to us, and they asked us to keep her off the street, and to give her, her medication. And we did that.

"But she didn't get any better. Finally, we watched her around the clock. And our nurse discovered that she took the medication, that was meant for her vagina, and she flushed it down the toilet. . .I thought. . .this girl doesn't know about venereal disease. We're going to have to teach her.

"So, I sat down with her, with our nurse, and I began to teach her. I said: 'Now listen - you know, this venereal disease you have is the real stuff. . .It can make you blind; it can make you insane.' and she said "I know that". I said: 'No, you don't know that. If you don't take your medication, you're going to DIE' and she looked at me, in that same old way, and she said: "I DON'T CARE".

"She didn't kill herself yet, but she's working on it. She's into a lot of drugs yet, and cheap prostitution. I met her on the street a few months back. She looked like an old, nervous wreck - at 23. She just

doesn't care. And, finally, it has dawned on me that a whole lot of our youngsters don't care, because no one has ever cared for them. No one has ever loved them.

"See, it has to happen in three steps — somebody has to love me, for a long, long time. Then I get to love myself. And then I get the ability to love others. It's as simple as that, and there are no shortcuts to it.

"Some of my youngsters will take drugs from a stranger in the dark. One of our girls took a glass of wine laced with LSD, and a bunch of other junk. She didn't know what was in it. . .she didn't care. She spent three days in intensive care, hanging between life and death. They don't care if they get pregnant. Some of my girls wish they would get pregnant — they feel somehow they'd have a friend, someone who would care for them. They don't care if they pass or fail, because a lot of them don't care if they live or die. Suicide among teenagers used to be number five on the hit parade as a cause of death. But, in the last three years, now it has moved up to second spot. It is only surpassed by violent accidents, like car accidents — and a lot of experts believe that a lot of these accidents are nothing else but suicide in disguise, and they would maintain that the #1 killer

of youngsters in the United States and Canada is suicide.

"When you have kids, you have to take the good with the bad. Now, as a little one, I don't know who I am. I don't know if I'm a good boy, or if I'm a bad boy. (My parents) are my mirror. I look at (them) and they tell me who I am. I look into your face, and especially into your eyes and if I see love there, I get the message that I'm lovable. And if I see trust in your face, I begin to feel that I'm trustworthy. And, if you think of me as a good little boy, I begin to feel that I'm a precious little fellow.

"But what happens more often than not, in our love-starved society, I look into my parents' eyes and there's no love there, so I begin to feel that I'm not lovable. I look into my parents' eyes and there's no trust, so I begin to feel that I'm not trustworthy; so it's all right for me to lie, cheat, and steal. I act out a bit, to get attention, and I'm labelled as a rotten little delinquent. So I begin to feel that I'm a useless little kid. So, eventually, I see myself as ugly, rotten, dirty, stupid and bad. That's what psychologists call 'a bad self-image'. And, that's that greatest handicap I can have as a

human being. Because, when I see myself as ugly, rotten, dirty, stupid, and bad, I cannot take closeness. I can't be close to anyone. I feel so "Yucky", I have to cover myself with a mask.

"I would ask you ladies to teach the Indian children of our province that they're beautiful — that they're precious — that they're lovable — that we're so happy they're here. If you could do that, you give them a chance to be happy as human beings. I find — the youngsters that I work with — a lot of them are ashamed to be Indian. Somehow they have been taught, over and over, by a lot of people, that it's not right to be Indian — it's not acceptable. They walk around and they're ashamed of it. And this is terrible. We have to teach them what you have to be proud of in your culture. And you have so many things you can be proud of. The way the Indian people can share, the way the white people have always been very materialistic (we horde things). But with the Indian people, before the deer is killed, it's already divided. You could teach us how to respect our environment, your people have been so close to nature, and you respect the beautiful Canada that God has given us. Your people can teach us how to love. We are so materialistic, so technological, and so busy, that we barely have time to be human. And that's why we're having so much trouble with our children, with our society. And, we would look to you, the Indian mothers of Saskatchewan, if you could do that for your children. Teach them to stand tall. . .to be proud of who they are. . .where they come from. . .and to look towards a brighter future. And when you teach your children that they are beautiful, precious, and lovable, not only do you give them a chance to be happy, but you give them a chance to behave well. Because behaviour follows self-image. Like, for in-



Father Larry

stance, if you teach me that I'm a good little boy, I tend to act like a good little boy. But if you teach me that I'm a rotten little kid, a little gangster, I act accordingly. That's how it works.

"Just like flowers and wheat need water and sunshine and good soil, children need a good home — that's their good soil. . .and they need loving, your caring, your encouragement. . .that's their water and sunshine. And, when children are not growing fast enough, when they're still naughty, we have to give them time. Sometimes, as parents, we get in a hurry. . .You know? We want them to change very quickly. But children are like plants. WHEN THEY DON'T GROW FAST ENOUGH, IT DOESN'T HELP MUCH IF YOU PULL ON THEM."

"Our Lieutenant-Governor, Mr. C. Irwin MacIntosh, tells this nice story about a family in Saskatoon. They moved there to work in the Potash industry, and they still don't have a house, so they were living in a motel. One day, a visitor came along, and he felt badly that they didn't have a home. So, the little boy knew the visitor, so he jumped up on his knee — and the visitor said: 'Isn't it too bad, you still don't have a home? And the little boy pulled on his jacket, and he said: 'Oh, yes! we have a home. We just don't have a house to put it in.'

"We live in a society that is very materialistic, very pagan, very technological, and very busy. But it's a pretty cold society. It's not a very nice place for human beings to grow. You have to make your home a little oasis of love. A special place, that's built with warmth, with love, with caring. . .where your children can grow. They need that. I would like to challenge you, the Indian women of Saskatchewan, to treasure your children. . .and to set a good example for all of us. To put your children in the very centre of your life, the very centre of your home. I beg you to teach us how to love, and how to set up a family. You can do it. We need you.

"I'm so happy that in your workshops you're looking at problems like alcoholism; suicides; drugs; all these things. THESE ARE PROBLEMS THAT YOU DON'T HAVE A MONOPOLY ON. THE WHITE PEOPLE HAVE THE SAME PROBLEMS. WE'RE JUST BETTER AT HIDING THEM. —KEITH HOWELL

## Sports Leaders Honoured

Appreciation awards were made to both Tony Cote and Art Obey at the SIWA conference in Regina. A brief presentation was made by Lorna Arcand on behalf of the 'First Canadians' ball team.

In her address, Mrs. Arcand said: "At a tournament in Saskatoon, we were matched up against teams from Six Nations (Canada's #1 Indian women's team); then Faust, the Alberta provincial champions. Unfortunately for us, we couldn't match the experience these teams displayed." She told the delegates that these were the team's first losses, that 'The First Canadians' did what they could, and it just wasn't enough. She said practices would start again soon, and the team would be prepared for the type of competition they now know it will encounter.

She said: "On behalf of the players, I would like to thank Sadie Cote and the Saskatchewan Indian Women for this opportunity. Our thanks to Tony Cote and Art Obey for their help. Without you", she said, "Our team would and could never have survived our first troubled year.

"Special thanks for the many, many hours of personal time you spent with us. Thank you for the knowledge you shared with us. Thank you for never giving up on us. I know we all gave you good reason to. Thank you for understanding, the foolish and childish actions we displayed. Thank you for listening when we needed to talk to someone. Thank you for caring."

Following her brief address, Mrs. Arcand presented both Art Obey and Tony Cote

with a plaque, in appreciation from the team.

At the close of her presentation, Lorna said of the two men: "I know I could give a history about these two men, but that would last. . .for hours. . .Art and Tony have left many, many marks of achievements behind them. Their promotion of Indian athletics has been invaluable to all of us."

### ARTHUR OBEY

Mr. Obey began his schooling in Lebrét at the Indian School in the early 1940's. Shortly after his education was received, Art turned to the profession which enabled him to show his talents best, that of child care worker, better known in those days, as Boys' Supervisor.

In those early years, Art worked effortlessly with his students and spent many hours developing his own leadership and athletic skills. Also during the early years of his employment, Art found the time to court and eventually marry the former Miss Yvonne Adams of Fort Qu'Appelle and thus began to raise his own family.

Slowly, Art began to display excellent leadership qualities and derive from his students the determination and drive to succeed at any of their future endeavours. His early introduction to the Cadet Movement and its values in developing young men as leaders was part of his task as an instructor in the movement.

Mr. Obey started to work with his students in a firm and convincing manner, in all aspects of a successful Residential Program. His method of applying discipline and communicating with his students im-



Senator Rose Ewack of Whitebear Reserve was selected 1979 "Citizen of the Year" by the Saskatchewan Indian Women's Association.



Art Obey

plied a respect on the part of all students.

Being an excellent athlete in the true sense of the word, Art attempted to pass on to his students the values of being a winner and the importance of also being a gracious loser. Participation was of the utmost importance and it was amazing to see this individual perform so many tasks with such little help.

His firm and silent approach began to earn the respect of his students, and also demanded good participation in the early development of sporting skills when necessary. He emphasized the basic skills in many sports such as hockey, basketball, baseball, track and field, football and placed emphasis on everyone's need to participate.

His untiring efforts in practicing sporting  
(continued)

skills began to show results, as many of his students began to develop into excellent athletes, skilled in various sports. His patience, knowledge and dedication when working with young boys and young men was now going to pay dividends and give the "Lebret Indians" a name in the provincial sporting records. Who would in his right mind run his charges through workouts in 30 to 40 degrees below zero weather, of 90 to 100 degree heat in the summer? With the respect his athletes had for him and their dedication to be the best in their new developed skills, his charges practiced tirelessly and without care of the heat or cold.

Not only was character building, in relation to sports, receiving attention at Lebret, but also the development of high school graduates being prepared academically. With Art's direction and emphasis on success, many athletes also became successful students and eventually graduated from Lebret with grade twelve.

With the development of his young charges and the admission of new students in the high school program at Lebret Indian School, a new and first ever, power-house in provincial sport was on it's way. Under his direction as a Coach, Trainer or supporter, his teams were responsible for capturing many championships and bringing fame and respect to the Lebret Indian School.

The school, now noted for its graduates, was now on it's way to achieving fame from it's well coached and trained teams.

The following championships were won by teams he coached and the athletic skills he developed in his charges:

- 1955-56: Saskatchewan Amateur Hockey Association, Junior "B" Champions.
- 1956-57: Saskatchewan Amateur Hockey Association, Junior "B" Champions.
- 1957-58: Saskatchewan Amateur Hockey Association, Junior "B" Champions, Juvenile "C" Champions, Midget "C" Champions.
- 1958-59: Saskatchewan Amateur Hockey Association, Junior "B" Champions, Juvenile "B" Champions.
- 1959: Saskatchewan High School Athletic Association, "B" Basketball.

During these years Art found time to be on a championship team himself, by being a member of the Fort Qu'Appelle Sioux Indian Intermediate "C" Champions in 1956-57.

With these impressive credentials, Art has also been the recipient of the Tom Longboat medal for athletic achievement in Canada.

In the years from 1955 to 1960, under his tutelage the track and field club from the Lebret Indian High School was a dominant force in the local district meets and placed many top quality athletes on Provincial teams.

He is well known for his baseball exploits in Southern Saskatchewan and was a top notch pitcher for such clubs as Notre Dame of Wilcox, Fort Qu'Appelle and periodically the Lebret Indians.

He was also a strong supporter and coach

of the Saskatchewan Indian Bantam Hockey Team that travelled to Europe a few years ago.

Presently, he still maintains an interest in the Lebret Indian School by sitting on the Board as an active member.

If we look around us and see the leaders of today that were once Art's students, we can then realize the value of this man as a person.

—LOUIS WHITEMAN

### TONY COTE

- Tony Cote was educated at St. Philips Indian Residential School at Kamsack. Joined the Canadian Army for six years and saw action in the Korean war.
- returned home, married Sadie and worked for people in the Kamsack area for a number of years.
- moved to northern Alberta and him and his wife Sadie worked for ten years at the Catholic missions as Recreation Directors for Boys and Girls at residential schools.
- Came home to reserve and worked as Recreation Director started building and getting funds for recreational facilities on Cote Reserve.
- Elected Chief of Cote for period of 8 years and was successful in completing arena on reserve complete with artificial ice plant and incepting first Saskatchewan Indian Summer Games, 1st all Indian Junior B Hockey team who were league champs for two years. First all Indian Oldtimers Hockey team and was successful in taking them to participate in National tournies in Florida and St. Johns; New Brunswick, they took "E" Division Championship one year. Took all Indian girls fastball team to Fastball



On behalf of 'The First Canadians' ball team, Lorna Arcand presents plaque to Tony Cote, for his involvement with the team.

tourney in Bellingham Washington USA and were successful in making a showing. And this year still managed to take all Indian girls fastball team to participate in tournies in Saskatchewan and Alberta.

- So you can see Tony has always promoted sports and recreation for the Indian people of Saskatchewan.
- At present is Treasurer of the Federation of Saskatchewan Indians.



Jim Dalglish received award from the Saskatchewan Indian Womens Association at their conference held in Regina. In appreciation for assistance rendered to SIWA., Sadie Cote, President SIWA, presented plaque.





**SIWA EXECUTIVE**

President - Sadie Cote  
 1st Vice - Angeline Roberts  
 2nd Vice - Georgina Thunderchild  
 3rd Vice - Norma Sand  
 Secretary - Gloria Ledoux  
 Treasurer - Myrtle Gardipy

**DISTRICT REPRESENTATIVES**

Prince Albert - Dorothy Bird  
 Saskatoon - Flora Mike  
 Meadow Lake -  
 Yorkton - Edna Brass  
 North Battleford - Beth Zapass  
 Fort Qu'Appelle - Verla Nabht

**SENATORS**

Prince Albert - Anna Kingfisher  
 Saskatoon - Margaret Gamble  
 Meadow Lake -  
 Yorkton - Rose Beach  
 North Battleford - Winona T. Smith  
 Fort Qu'Appelle - Martha Tawiyako

*We have here a dynamic group of woman — concerned citizens, raising issues seen by all at the 'grass-roots' level. . .on the reserves. They have chosen to fight some of the uglier "under-the-carpet" issues that others ignore, hoping they will go away by themselves. The right approach is to face these issues head-on. . .and the Indian women have shown they are willing to do that. It's just a beginning. But, as many know, the first step is always the hardest. My impression is that the fight will now continue — one day at a time.*

—KEITH HOWELL

**First Woman Chief Elected At Moose Woods**

Elizabeth Royal was elected Chief of Moose Woods Reserve November 29th, 1979.

The Band, predominantly Sioux, is comprised of the descendants of Chief Sitting Bull and his Band. They settled in the area, some 18 miles south of Saskatoon, after coming to Canada from the United States in the late 1800's.

This was the first election for the Band in almost 20 years, as they had been operating under Band Custom. The election was precipitated by the death of their lifetime leader, William Eagle. Prior to this election, their Band leader was referred to as an 'overseer'.

Elected councillors were Wallace Eagle, and William Eagle.

Ms. Royal is single, and resides on the reserve. She took her elementary education at the day school on the reserve, and entered the Brunskill School in Saskatoon to complete her grade eight. She then moved to Moose Jaw to complete her grade 11, and graduated from Walter Murray Collegiate (in Saskatoon) in 1971. On completion of her high school, she entered Business College in Saskatoon.

Ms. Royal has worked at Indian Affairs as a summer student and receptionist, leaving Indian Affairs, she entered employment with the Institute of Indian and Northern Education at the University of Saskatchewan at Saskatoon for one and one-half years. She transferred studies, and was there for four years.

Beth is currently on leave of absence from her position with the Indian Teacher Education Program, where she has worked for four years.

She says: "I enjoy the challenge of being a Chief, and find it very different from being a secretary". One of the priorities she has set for her Band is to try to provide better housing for her people. She says, "Recreation for young adults is another area we really need to work on.

Currently, the Band does not administer its own programs, but Chief Royal is planning to change that.

Chief Elizabeth Royal is the fourth woman in Saskatchewan to be elected as Chief of a Band. She encourages other women to become involved and active in Band politics. She says: "Women have a lot to offer, and it is a good experience. They must meet the Challenge".

The population of Moose Woods is approximately 176.

—RUTH AHENAKEW

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# Tribal Courts In The U.S. —A Model For Canada?

from a paper  
by Professor Bradford W. Morse  
University of Ottawa: Faculty of Law

### INTRODUCTION

The generally disadvantaged position of native people in Canada is well known. Substandard housing, inadequate health care, shocking mortality rates, over-incarceration, the abnormally high incidence of child apprehensions, unemployment - the list seems almost endless. This tragic situation is already thoroughly documented in Canada. In addition, it is compounded by a lack of understanding and confusion about the dominant legal system's rules and goals, which is clearly not surprising for at least two reasons.

Canadian law, and the legal institutions which apply it, has only rarely considered the Indian, Metis, and Inuit peoples in a separate light from the rest of society. Critical differences in culture, language, religion, and perceptions of the surrounding world have been ignored. The system largely has been unable or unwilling to respect these differences, and accommodate them in appropriate ways. Most Canadians can understand the most basic principles as they flow from a European value system. This is not true for the original inhabitants of this land, and thus the impact is far greater. It is the opinion of Professor Morse that the presence of the Indian tribal court system, along with the legislative power of the tribal council, has minimized these disastrous consequences in the U.S. within the limited sphere in which their jurisdiction still continues. This is particularly true in regards to family and criminal law matters. Thus, it appears appropriate for us in Canada to seriously consider the implementation of a similar institution here. It could promote the self-determination of native people, and strengthen the ability of native communities and their residents to resolve social and family problems. The scope and legitimacy of the "Tribal Court" system in the United States is primarily founded on the residual sovereignty retained by Indian tribes. This dependent sovereignty is also the determinative factor in regulating the relationship between the tribal courts and the state and federal courts. An analysis of the tribal court system must then proceed from an understanding of Indian Sovereignty.

Original Indian sovereignty has only disintegrated (in the U.S.) as a result of the arrival of hundreds of thousands of colonists, who brought with them their own legal system and values.

Felix Cohen, in his work, *The Handbook of Federal Indian Law*, summarized this relationship by saying:

"From the earliest years of the Republic the Indian tribes have been recognized as "distinct, independent, political communities", and as such qualified to exercise powers of self-government, not by virtue of any delegation of powers from the federal government, but rather by reason of their original tribal sovereignty. In point of form it is immaterial whether the powers of an Indian tribe are expressed and exercised through customs handed down by word-of-mouth or through written constitutions and statutes. In either case, the laws of the Indian tribe owe their force to the will of the members of the tribe.

As the political and military independence between Indian tribes and the government in the U.S. began to dissolve, so did the complete legal independence. However, it is important to realize that the original policy of the European powers was to recognize the indigenous population as belonging to independent nations, although different in form from themselves. This was clearly the position of the British government, as evidenced by the numerous instructions directed to the colonial governors culminating in the Royal Proclamation of 1763.

Indian nations were independent, but were now within British territory. Thus, the Proclamation contains provisions for the nations, or tribes of Indians, not to be disturbed on their reserves; that no trespass would be allowed for surveys, patents of lands, and that the hunting grounds would be maintained as hunting grounds...and that any lands not included within the limits of the three (new)

governments would be available for use by the Indians.

At present, in the United States, there are three distinctly different types of court systems on some 60 to 120 various reservations. These three types are called 1.) the traditional courts, 2.) the Courts of Indian Offenses, and 3.) the Tribal Courts.

The **Traditional Courts** are those few that have survived the entire onslaught of western 'civilization', and remained intact; about 18 of these types of courts still operate successfully.

The history of the Courts of Indian Offenses is a shameful one. Approximately 17 of them still exist as remnants of a dishonourable past under the direct control of the secretary of the Interior. The BIA appoints all judges to four year terms, subject to the approval of the tribal council. Any adult member of the tribe can be appointed to the bench, so long as he has no felony convictions. No legal education or knowledge of customary law is required.

These courts apply all relevant federal law, rulings of the Department of the Interior, and any tribal ordinances or customs that are not inconsistent with federal law. These courts also apply the specific provisions of the Code of Indian Tribal Offenses, as established by the federal government.

The final type of functioning Indian court is generally known as the **tribal court**. These courts were established under the constitutions and tribal codes of law and order adopted by many tribal governments in accordance with the provisions of the **Indian Reorganization Act**. At least 51 tribes presently have tribal courts created in this fashion. Many of these courts are similar in operational style and in applicable law to the courts of Indian Offenses, because of the total adoption of the same, BIA - supplied, moral code.

### INDIAN TRIBAL COURTS IN CANADA

The idea of the possibility (or probability) of Indian Tribal Courts in Canada is not a new one. Some years ago, it was British policy solely to restrict Indian jurisdiction in reference to white settlers in criminal matters, that is, Indian nations were to be left alone to govern their own fate.

The Canadian colonies encroachment into the inner workings of Indian Nations (law) **did not begin until 1869**, and even then the involvement was (initially) quite minimal.

This situation has changed drastically in the last few decades, as assimilationistic policies have been reflected by the actions of the Department of Indian Affairs.

Indian agents were given direct responsibility for administering and governing life within Indian reserves, placing the Indian leadership in a subordinate role. The effect of this approach, along with provisions of the Indian Act designed to suppress Indian culture, has been to largely displace Indian self-determination, internal sovereignty, and customary law.

Law has been used by the dominant society as a peaceful means of promoting the transformation of Indian people into the image desired by the government of the day, whether that be as farmers, or as workers.

What little Canadian law that does exist, (pertaining directly to the Indian people) generally displays acceptance of Indian customary law governing family matters, even where a non-Indian is one of the parties. The present position, is that federal legislation applies to status Indians both on, and off, Reserve, even when it conflicts with Treaty rights. Provincial legislation applies to status Indians off-reserve subject to treaty rights, and applies on-reserve subject to treaty rights and the **Indian Act**.

The development of Indian Tribal Courts in Canada will involve the transfer of jurisdiction from the general courts (in the provinces) to Tribal Courts.

In addition, to play a meaningful role in promoting self-determination and alleviating the social costs caused by the conflict of value differences between the native and non-native communities, these tribal courts will need (both) to apply the general law in different ways, and to apply (different) laws created specifically by native people.

Several of the mechanisms of establishing tribal courts can be attempted unilaterally by Indian and Inuit governments today... (other methods will require federal action - at the very least - and may necessitate provincial approval as well). Both Indian and Inuit governments could assert that their originally full sovereignty has survived, although it has been impaired by treaties and federal legislation. A band council could pass a bylaw to administer justice and establish a tribal court system, by relying in particular on certain

sections within the Indian Act itself. Also, a number of these sections could also be used to justify the appointment of individuals as judges, and the payment of their salaries.

The option selected for establishing the court system will determine the jurisdiction (in terms of subject matter) ranging from the present band by-law power, up to (possibly) all legislative authority depending upon federal and provincial co-operation. The territorial authority of the court would (likely) be limited to the external boundaries of the reserve.

Therefore, it's probable that the court would have jurisdiction over any "person", whether it be human or a corporate entity, when carrying out any activities within the territory of the reserve.

There are other options available under the **Indian Act** which would require approval of the federal government, or separate legislation could be created to specifically establish Indian and/or Inuit Tribal Court systems, perhaps as part of a newly revised Indian Act.

The general law, and legal institutions would continue to have jurisdiction over off-reserve events, (similar to the United States).

Some basic problems with institution of tribal courts include the small populations of most Indian and Inuit communities; the severe economic and social problems; and the degree of internal political and family conflict. However, it is the opinion of the author that these difficulties can be overcome, but may require, a co-ordinated effort between bands on a regional, or provincial basis.

### CONCLUSIONS

Establishment of Indian and Inuit Courts would be extremely advantageous in promoting self-determination within the Canadian state, and in dramatically ameliorating the negative consequences which flow from the present position.

The time is appropriate.

With the far-reaching discussions occurring in major revisions to the Indian Act, and the Canadian constitutional framework, the door is (now) open for new, innovative approaches to resolving old problems.

What seemed at best unlikely several years ago is now being regarded seriously and in some areas accepted as part of the future of Canada.

Although there will be logistical difficulties and political problems, the idea may very shortly become a reality.

It is Professor Morse's belief that this idea should become a reality as a very major, and positive step.

A re-write and revision of a paper by Bradford W. Morse. . . Professor at Law, Common Law Section, University of Ottawa, November, 1979.

*"INDIAN TRIBAL COURTS IN THE UNITED STATES — A MODEL FOR CANADA??"*

★★★ This paper is soon to be published by the Native Law Centre in Saskatoon, and will be available from it ★★★ — **KEITH HOWELL**

## Indianism And Treaty Rights Should Last

A Columnist for the Toronto Sun, Douglas Fisher, wrote a series of articles late last year on the Indian people in Canada -- on Special Status, and whether it is fair; on Government spending to fund Indian programs; and on the Spirit of the Treaties.

In response to these articles, Mr. Fisher ran an additional column -- on what "Native People Want".

The following constitutes the text of that final articles, as written by Fisher.

"....I wrote columns about the native peoples' juggernaut (that is, anything which demands blind devotion - Editor's note) and why I thought "Indianism" should end. The MP for Regina East, Simon de Jong, has many Indian constituents and disagrees with me. He writes: "First, I must say that I believe you suffer from a misunderstanding of the Treaties. It was the white man who wanted the treaties and access to the land that the Indians had inhabited for over 20-thousand years.

"When the Indians signed the Treaties they were not signing a document that would last only a few year -- they were signing a document that would serve all the generations of Indians that would follow them.

"It was the white man who said that the treaty would be binding forever. . . 'As long as the rivers flow and the sun shines.'

"Just as many of us have some confusion understanding that

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Confederation was an economic proposal -- some people do not recognize that the treaties were also an economic document.

"In return for certain perpetual rights, the Indians surrendered to us their land. Economically, the white men have done very well by the treaties. The Indians have not done as well as you suggest. The treaties stated that the Indians would receive 'an equitable share of all wealth gained from land surrendered.' In Saskatchewan (the jurisdiction best known to me) the Indians have not received an equitable share of the wealth. (Emphasis added).

"For example: the gross provincial product of Saskatchewan last year was 7.7 billion dollars. Indians should, who represent some 5% of the population, should by right of treaty receive some 350 - million dollars. Instead, 70 - million dollars was earmarked for Saskatchewan Indians. Of this amount, 80% was for administration. Indians and Indian organizations received only 14 - million -- hardly a fair share.

Again, in Saskatchewan, Indians have as yet only received one-third of the lands that they are entitled to by the treaties. I know that Saskatchewan has gone further than any other province in settling land claims, yet Indians have only one-third of their legal entitlement. And this is over 100-years after the signing.

You talk of the vast amounts of money that Indians receive every year. Indians never see most of it -- it is usually spent for and by white bureaucrats.

"Regina East. . . has a large number of people of native ancestry. Most of these people are living in an urban area. The problems that are created when a people who were historically nomadic, rural and self-sufficient are forced into the city are problems acutely felt in Regina.

"Problems of unemployment, alcoholism, welfare dependency, crime and suicides are problems that affect our community as a whole. While there are no easy solutions, the reality is such that it is imperative that solutions are found.

"Indian people don't want to live their lives dependent upon welfare handouts from some bureaucrat. They have been forced into this dependency role for too long. They now seek the means whereby they can as a people regain their pride.

"Toward this end, the land claims must first be settled. The longer these settlements are delayed, the more difficult it will become. Secondly, Indian people must gain a greater measure of control over their lives. We must stop doing things for Indian people -- they must have the resources to do things for themselves.

"What Indian people are asking for is no different that what every other Canadian wants -- a decent home, good health and education systems, a secure source of income with dignity. We shouldn't begrudge native people asking for this -- rather we should be joining with them and insisting that this should be a right for all Canadians.

"Indianism is not just some romantic notion. To most Indians it doesn't mean abandoning modern society and reverting to the old way of life. However, it does not mean abandoning their past and just becoming 'simply Canadians.' There is something well worth preserving -- an outlook on life that is globally spiritual rather than competitively materialistic. I believe that the Indian tradition has a valuable contribution to make to all humanity.

Indian people are going through a difficult process in trying to evolve a lifestyle that will be viable in our society while also in tune with their traditions. Their success could well become our hope as we struggle with pollution, the energy crisis, unemployment and many other social and psychological problems of our age.

"The 'Indian problem' grew from our incursion into their lives. I would like to close by quoting from an early North American philosopher: ' . . . The white man is smart, but not wise.'

# Inventory Of Indian Professionals And Resource People

The Institute for the Development of Indian Government (formerly CENTRAD) in Prince Albert, Saskatchewan, is developing an inventory of talented Indian people from across the country. To date, IDIG has listed over 400 individuals involved in fields from medicine to politics. The search for names began with the Department of Indian Affairs' Indian Graduates List and with information provided by provincial and territorial organizations. While this approach has been relatively successful, this process has inadvertently excluded Indian people living and working in the cities and talented Indian people who may have never obtained a degree but offer a tremendous resource to their communities.

The inventory, once completed, will be provided to provincial and territorial organizations, Band councils and urban Indian associations so that when government or private sector proceeds with studies and evaluations on reserves or elsewhere in the Indian community, qualified Indian professionals can be recommended for the job

rather than highly paid "experts" who have little knowledge of the needs of Indian people.

In the past, for example, Band councils have asked why Indian people have not been hired to design a school, set up an efficient accounting system or evaluate a social service agency. In the future, The Institute hopes to provide an up-to-date listing of Indian professionals and resource people and resumes by request with the permission of each individual listed.

IDIG also plans to expand its own research capabilities towards the development of Indian government and the need for resource people in this area will be on going.

The Institute is now searching for individuals who may have been over-looked and are interested in being listed on the Inventory of Indian Professionals and Resource People.

Interested individuals should contact: Mary E. Jamieson, IDIG, Prince Albert, Sask. S6V 5T2.

## CENTRAD Given New Name And Mandate

The Institute for the Development of Indian Government, located in Prince Albert, Saskatchewan and formerly known as CENTRAD, has been given a new mandate, to encompass, "research, development, planning and training for the implementation of Indian Government."

The Executive Council of the National Indian Brotherhood voted in favor of the name change for CENTRAD and the new mandate at a meeting on January 30 in Regina, Saskatchewan.

Since the NIB took control of CENTRAD in late June of 1979 and appointed a new, all-Indian Board of Directors, the thrust of the entire CENTRAD operation has changed.

Prior to the take-over, while Indian people were representative on the Board of Directors, CENTRAD was geared to producing training materials for Band Councils and Band Staff that met the Department of Indian Affairs policies and guidelines.

Now that the all-Indian Board of Directors has been given the mandate to facilitate Indian government, through research, planning and training, it is anticipated that more Band Councils, Provincial and Territorial Organizations and interested individuals will be taking full advantage of the facilities and resources, The Institute for the Development of Indian Government offers.

The Board of Directors, further plans to negotiate with the Government of Canada for a new, long-range financial agreement to cover the operating costs of the Institute.

The original financial agreement between the CENTRAD corporation and the Department of Indian Affairs expires at the end of the 1980-81 fiscal year.

The NIB has requested that the Board of Directors examine alternate locations for the Institute for the Development of Indian Government, so that the services provided

by the Institute will be more readily accessible throughout Canada. However, a decision is not expected until May or June of this year.

### BACKGROUND INFORMATION PAST

The Centre for Training Research and Development (CENTRAD) was incorporated in 1977 as a non-profit, national organization created to research and develop training materials for Band councils and their staff.

Prior to 1977, organizations similar to CENTRAD were operating in Prince Albert. In August, 1967, the Federal Government - through the Department of Manpower and Immigration and later through DREE - embarked on a five-year experimental program known as Canada NewStart (comprising six separate corporations) designed to create innovative learning materials to increase literacy and life skills. Saskatchewan NewStart existed for five years and in 1972 ceased operations.

Due to its success, Manpower decided to take over the program under the name Training Research and Development Station (TRANSDS). In 1975, Manpower announced the closing of TRANSDS and as a result, the National Indian Brotherhood, the Saskatchewan Indian Cultural College, the Department of Indian Affairs and TRANSDS met to discuss the possibility of the NIB taking over control of the Centre for the use and benefit of Indian Bands.

As of April 1, 1976, no agreement had been arrived at between the NIB and Department of Indian Affairs; so the Department went ahead on its own.

Therefore, in 1977, CENTRAD was incorporated and controlled by six permanent members: three Department of Indian Affairs' representatives and three Indian people.

While CENTRAD operated from April, 1977, until June, 1979, under this arrangement, communications with Indian Bands and organizations was extremely poor and the Permanent Members felt that they were operating in a vacuum-away from Indian leadership and the Indian communities CENTRAD was designed to serve.

The Indian membership on the CENTRAD Board approached the NIB with a proposal which would enable the National Indian Brotherhood's Executive Council to take over control of the corporation and revise its objectives and mandate to more effectively meet the training and research needs of the Indians of Canada.

On June 21, 1979, the Executive Council voted to take over control of CENTRAD and the Permanent Membership was increased from six to thirteen members to allow each provincial and territorial organization a seat on the CENTRAD Permanent Board.

Further, in September, 1979, an all-Indian Board of Directors was appointed by the Executive Council to manage the Centre. Each PTO appointed a representative with the exception of New Brunswick and P.E.I. and the Ontario organizations ratified the position of Mr. William Whetung who had been Chairman of the Board of three years.

It can be said, then, that while CENTRAD has been in operation since 1977, it has only recently begun to realize its objectives through open dialogue with Indian people.

### PRESENT

The first order of business for the new Board of Directors was to examine the existing objectives and goals of the CENTRAD Corporation and revise them according to the needs of the Indian people.

A new mandate, plan of action, a new financial agreement with the Government of Canada, a name change and relocation of the Centre were discussed at two consecutive Board meetings, during October and November, 1979.

It was agreed that while the original CENTRAD corporation of 1977 was geared to producing training materials that followed Department of Indian Affairs guidelines and practices, very few Bands were interested in taking advantage of the training programs, and materials produced by CENTRAD were being stock piled.

The Board of Directors felt that to proceed in this manner was not only an enormous waste of money and expertise but it was not realizing the evolving principles of Indian government, being discussed throughout the country.

Therefore, the Board recommended to the NIB Executive Council that the CENTRAD mandate be changed to encompass the following principles: "research, development, planning and training for the implementation of Indian Government." The Board further recommended that the name, CENTRAD be changed to accurately describe the purpose of the new organization.

On January 30, 1980, the Executive Council of the NIB voted in favor of the revised mandate and changed the corpora-

tion's name from CENTRAD to the Institute for the Development of Indian Government.

The Executive Council further recommended that the Board of Directors negotiate a long-term financial agreement with the Government of Canada to cover the operation costs of the Institute and secondly, to provide a list of alternate locations for the Institute, so that its resources and services could be made more readily accessible throughout the country.

On January 31, 1980, the Board of Directors divided to plan for a workshop with the Board and staff together to map out a long-range plan of action and agree to a set of achievable objectives to guide the Institute's activities. —MARY E. JAMIESON



The Qu'Appelle Valley Indian Development Authority have relocated to the F.S.I. Regina Office at 109 Hodson Road, Regina, Saskatchewan.

Our mailing address is:  
P.O. Box 4066  
Regina, Saskatchewan  
S4P 3R9

Telephone: 949-5666

## Film And Exhibit Program To Be Piloted In Sask.

The Department of Indian and Northern Affairs is developing a National Touring Film and Exhibit Program. The principal objective of this undertaking is to create a public awareness and understanding among Indian and non-Indian audiences of the activities, cultural and other achievements, contemporary/traditional life styles of Indian people in Canadian society, and of their socio-economic aspirations. This is to be accomplished through the creative and effective use of existing film, print, and exhibits.

The program is to receive its first public test September 19th in Regina, to be followed by a two-month tour of the province. Following that, the tour will move on to Manitoba.

The program will be made up of a variety of components, and focus specifically on Indian Art, and generally on the activities of the Indian and Inuit Affairs program.

The task will be to produce new exhibit materials, which will effectively complement existing resources selected, suitable for the National Touring Program. Direction and input will be provided by a National Advisory Committee, made up of representatives from the Department of In-

dian and Northern Affairs, and Museum of Man, the National Indian Brotherhood, the National Film Board, CBC, Secretary of State, and National Film Archives.

Since Indian Art is a focal point of exhibit presentation, the National Advisory Committee will recommend and select the artists to be featured and negotiate with the artists as to the individual artwork to be featured. It is believed most of the selections which will be made are currently held by the DINA's cultural development section and Museum of Man's Indian Art bank.

The second, more general, focus will

feature the activities of the IIA program, as it relates to, and affects, the Indian people. Programs such as economic development, housing, education, and land entitlement are expected to be highlighted. And, the DIAND says since the exhibit will be spending at least six months in the prairies, it is essential to have specific regional concerns featured in the overall presentations. The balance could be made up of two-thirds National and one-third regional content.

The IIA activities summaries will be provided through an annual report by headquarters personnel, and by the regional office in Saskatchewan. —KEITH HOWELL

## Log Housing: Revival Of A Nearly Lost Art

October 15, 1979 marked the start of an eight week CMITP contract for Log Housing Construction on the Waterhen Lake Indian reserve. A total of 17 trainees from the Meadow Lake District's and 10 Indian Bands participated in the initiative.

Waterhen Lake Indian Reserve is located approximately 80 kilometers north of Meadow Lake, Saskatchewan. Some of the finest spruce timber in the province is found on the Reserve, making spruce trees is the largest natural resource of economic significance to the Reserve.

Initially, Chief Sid Fiddler from the Waterhen Lake Band expressed concern to the Meadow Lake District Chiefs, regarding the crucial housing needs and the limited amount of capital monies allocated to the District Bands. Meadow Lake Pre-Fab, which had provided pre-fabricated housing to the ten Indian reserves, would inevitably close down and the Bands would have to come up with an alternative.

With log housing construction considered cheaper and superior to frame construction, a course was designed to develop the necessary lost skills for building log homes and to regain a lost art of the Indian people. On behalf of the Meadow Lake District Chiefs, Chief Sid Fiddler submitted a Log House building construction proposal under CMITP, to the Meadow Lake CEC.

Because of the nature of the proposal, two instructors Mr. Jim Durham and Mr. Tom Heintzman, were hired through the B. Allen Mackie School of Log Building and Environmental Centre, from Prince George, B.C. These instructors have years of experience in log house construction and both possess formal carpentry qualifications.

Chiefs involved in spear-heading the CMITP contract represent the following reserves: Chief Sid Fiddler, Waterhen; Chief Ray Mitsuing, Loon Lake; Chief Ernest Sundown, Joseph Bighead; Chief Peter Crookedneck, Island Lake; Chief Leon Cataract, Turnor Lake; Chief Jerry Noultocho, Dillon (Buffalo River); Chief Frank Iron, Canoe Lake; and Chief J.B. Sandypoint, Patuanak. —PETER COTE



Back row, left to right: Lloyd Lasas, Leonard Vincent, Martin Fiddler, Butch Iron, Charles Whitehead, Thomas Bear. Centre row, left to right: Joseph Whitehead, Tommy Fiddler, Micheal Martell, Roderique Martell. Front row, left to right: Instructor Jim Durham, Gordon Fiddler, Alex LaRoque, Percy Alexander, Joseph LaRoque, Clarence Derocher, and instructor Tom Heintzman. —photo by Meadow Lake Progress

# Saskatchewan Indian Dancers

## Pow-Wow Troupe Goes To Sweden

Last summer the Saskatchewan Indian Dancers Pow-Wow Troupe left Canada to take part in the Davi Surva Festival in Sweden from June 21 to July 3, 1979.

David Monture of the National Indian Brotherhood arranged the trip which included dancers: Hazel Ahenakew, Brenda McNab, Carol Moosomin, Willeen Tootoosis, Ron McNab, Bill Brittain, Bob Boyer, Arsene Tootoosis, and the lone singer, Wilmer Baptiste.

The following is the daily dairy account of their travels to what must be one of the most northerly cultural festivals in the world.

### June 20: Wednesday

Half of us didn't know if we were really going all the way to Sweden due to some confusion about our passports. However, in Ottawa during a 20 minute stop over and equipped with our boarding passes, we got off the plane to see if we were all really going or not. Lo and behold, Ed Lavallee (NIB) and a few of his friends were waiting, armed with a folder containing the much needed blue booklets. The end of all our troubles? Heck, they just started! We re-boarded the plane and left for Montreal - gateway to "Sami Land".

When we arrived in Montreal's Maribel Airport we realized that in our stop-over in Ottawa, an Air Canada cardboard box containing the guys' bustles had been left behind. A tracer was put on it and for now all we could do was hope that it would turn up somewhere - safe and sound.

We were waiting anxiously to leave Montreal and be on our way when an announcement informed us that we were going to have an extra three hour flight delay due to an attempted hi-jacking in Chicago.

The plane that we finally boarded was a 747 called "Huge Viking". We arrived in Copenhagen, Denmark six hours later. Due to the delay in Montreal we had to race through the airport in order to catch the Sweden flight. We got to Stockholm on time to rush through another airport to Leulea, which is in Northern Sweden.

It was hot and sunny when we landed in Leulea. This was the first time that we had time to rest at an airport, so we took turns keeping the baggage (22 pieces in all) while some of us went inside the airport to refresh ourselves. I took the first shift. We were all very tired and also hungry for bannock, by now as the food on the plane isn't exactly what we would normally eat everyday.

We had left Canada without cashing our expense cheque so our leader, Billy, went to

find out if Leulea had a Canadian Embassy. Unfortunately it didn't. Meanwhile, some of us didn't know that Billy had left and we didn't have a clue as to what time our next flight was to be. It ended up with us missing our flight to Kiruna and having to wait another three hours for the next one.

On the flight to Kiruna we had two other passengers (for the same destination) on board, a Sami lady who lives in Canada and her Blackfoot - Sami son.



**DANCERS DELIGHT SPECTATORS** Carol Moosomin and Bill Brittain perform for a responsive audience during the Davi Surva festival.

### June 21: Thursday

We arrived in Kiruna, Sweden on June 21 where we were met by our interpreter Kerttu Violob, and her friend. Both were dressed in traditional Lapland regalia.

One of the first things we learned was that these people, who we know as Laplanders, prefer to be called "Samis". "Samis" in their language means "people".

Most, not all, Sami people are quite small in stature, which made a couple of our guys feel quite tall. This must have been a nice switch!

From Kiruna we had six hour bus ride to Karesuvento, Finland. Still no sleep! Half way there we had a very impressive blow out which felt as though the bus was breaking apart!

We were met outside of Karesuvento by the Sami Film Corporation, which was making a film of the Davi Surva.

### June 22: Friday

2:30 a.m. - Arrived at the "Davi Surva" office. The words Davi Surva are difficult

to translate into English but "Davi" means a festival and "Surva" means the sounds you can hear only when you are alone with nature. Here we were filmed as we were greeted by the community.

3:00 a.m. - We left to go to a small community called Markkina, 10 kilometers from Karesuvento. The camp we stayed at was called "Lalesena Majat".

On our arrival they gave us lunch and assigned to us two cabins. One cabin was for the four ladies, and the other cabin was for the five men plus another two Inuit men from Greenland.

Since leaving Canada we had yet to see darkness because we were past the arctic circle, at the same latitude as Inuvik, N.W.T.

**9:30 a.m.** - Ron McNab, Arsene Tootoosis and Bob Boyer hitch-hiked to Karesuvento. There, they walked around talking to people about anything and everything. The people had many questions to ask the guys who in turn had many questions to ask them.

They met their first gypsies and had a conversation through an interpreter. Their features and mode of dress were similar to our Indian boys', and they got the feeling that they might have trouble getting rides because of this. Gypsies are not liked by the Europeans. Later that afternoon they hitch-hiked back to the camp arriving just in time for supper and to catch the bus to the festival. While this was going on, we four ladies were still sleeping.

**8:00 p.m.** - The concert was on a high hill, but the people there called it a mountain. There were hundreds of cars parked all the way up and around the hill. The bus finally parked part way up and we walked the rest of the way.

On the way up we were informed that 30,000 people were expected for the festival. Upon reaching the hill top we found the Samis doing their concert of YOIKING. "YOIKING" must only be heard to be appreciated, because there is no way to explain the sounds.

We were feeling the cold so we decided to leave and go back to our camp. We were back at 10:30 p.m. At 11:30 p.m. - we still couldn't sleep, thanks to the mosquitoes and the daylight.

#### **June 23: Saturday**

**12:01 a.m.** - Wilmer and Arsene took the drum out and started to sing. They had just sprayed their cabin with lots of Raid and were waiting for it to take effect! We were doing the same. This was midnight.

**12:30 a.m.** - A "party" of about 65 people is in full swing outside the cabins. We couldn't sleep so we decided to go out and join them.

Samis were yoiking, Arsene and Wilmer were singing pow-wow.

After that a jug band from Finland performed and Leo from Sweden, was singing "pop" type songs.

It was our turn again so we taught everyone the round dance. Then we all joined in on the polka and bunny-hop. While this was going on some Samis were passing around Reindeer meat for everyone to chew on.

Doolo, one of the local Samis, called this evening, "Summer Madness". To think that this all started out with a can of Raid!

**6:00 a.m.** - There were only about 15 people left besides us. We still couldn't sleep.

We lazed around in the cabins most of the day as it was drizzling. We were tired, but still couldn't get any real sleep.

**5:00 p.m.** - We went into Karesaundo, Sweden to have supper at the information center. We headed back to the camp without going to the evening's concert. Our intentions were to get a goodnight's sleep to be fresh for our concert tomorrow. More



**INDIAN DANCERS DREW GOOD CROWDS** Thanks to the drumming and songs of Wilmer Baptiste (foreground) dancers such as (left to right) Brenda McNab, Bob Boyer, Arsene Tootoosis and Ron McNab attracted and kept their spectators spell-bound.

people came about midnight to party, but we slept through it all.

I must explain that the town has two names. Half of the town ("Karesuvento") is in Finland and the other half ("Karesaundo") is in Sweden. The border crossing between the two countries is a river. A ferry makes the connections regularly. This explains why we slept in Finland and performed in Sweden.

#### June 24: Sunday

Our bus picked us up at about 9:30 a.m. It was a half hour late because our guide Kerttu slept in. She had ordered us to be ready at 9:00 a.m. sharp, because the bus would not wait for us. Instead we waited for her!

**10:00 a.m.** - We were interviewed at a press conference and had a mini warm up performance on a hill by the Hotel Ratkin. We also recieved word that the box of bustles had been found and was on the way! Hurray!

**1:30 p.m.** - Performed at the town auditorium for the children from town. We packed the house with a standing room audience.

**3:00 p.m.** - We went on to perform on the outdoor stage of "Karevarra Mountain" (our big hill) to the largest audience ever in the festival. The weather could not have been better. It was excellent!

We gave a tremendous performance to an audience of over 1,500 people, and they responded very, very warmly. The parents just loved it when we picked up their children as partners in some of the dances.

We also became the subject of many international T.V., movie and press cameras. If we had one dollar for every picture taken we would be very well off financially.

The South American Indians performed after we did and they asked us to join them in a ceremonial burning of the bible. As a group we unanimously said no to the idea because we felt that it would not prove anything for the unity of indigenous people.

**5:00 p.m.** - Bussed back to Markkina, we had a supper of sandwiches and soft-drinks. The salami given to us was always salty and the bread bitter and hard.

**8:00 p.m.** - Went back to the mountain where we performed indoors due to the rain. The "Big Top" was crowded with a large audience. We performed after the South Americans this time and appeared to have stolen the show for our allotted time. We were each presented with a specially minted silver button of the Davi Surva Committee.

Meanwhile back at the camp, Dave Monture of the N.I.B. had arrived.

#### June 25: Monday

**12:15 a.m.** - With the sun ever present in the sky, we arrived back at camp still basking in glory over our performance. We took our first pictures of the midnight sun. At about 1:00 a.m. about a hundred or so people showed up to visit and talk some more. We never had to invite people over because they always wanted to come and talk with "the Indians".

Tonight is the first night we got past the social barriers with the Sami people, and were able to gain some insight to their culture. We began to see the strong similarities between the Sami people and Indian people.

For instance, when the men herd Reindeer - (which is like our caribou) they "no-mad" the land living in tee-pee like

structures. They dry the meat just like we do. They also have their own type of sweet grass which they use in ceremonies.

The Sami people are also put down just like Indian people; they also have problems with housing in the cities, and difficulty getting jobs. After that night we felt a lot closer to the Sami people. More dried Reindeer meat!!

During our stay there a little Sami girl took a strong liking to me and at one performance she dashed into our bus and presented me with her purse. It is made out of Sami tanned leather. By now I was very lonesome for my own family and it just about broke my heart to see her standing there with a big smile and a purse clutched in her hand. She reminded me of my own little girl.

I accepted the bag and gave her my turquoise ring which I wore on my baby finger. Minka fit it just right. Though we had a language barrier it didn't hinder our understanding of each other.

**12:00 noon** - We rose and shone again, then caught the bus to Karesaundo to buy souvenirs and mail post cards. The post office closed at 2:00 p.m., so we did not get to mail our cards after all.

**6:30 p.m.** - After supper, we went to the mountain to see the Russian Komiks perform. They are a people culturally related to the Samis.

The Komik performance was very professional with an orchestra, singers, dancers and many costumes. It would not be unfair to say few people liked their show, and most people left before the program was over. The problem was that their show belonged in a concert hall; not on an open air stage at the grass roots level.

It was so choreographed and planned that it was dead. The other thing about this group is that they always travelled together. They did not socialize on an individual basis, and were always accompanied by at least four uniformed security guards.

**Midnight** - About 100 people were at the camp again. The South Americans were the entertainers this time.

#### June 26: Tuesday

So far, every night we've averaged about four hours sleep. We just couldn't get used to it being daylight all the time. Today we took it easy.

**8:00 p.m.** - We performed again to a very appreciative audience and the photographers had another hay day.

After our performance, which was to be our last, we presented our interpreter Kerttu with 100 marks, a birch bark basket and a turquoise ring. We also gave our bus driver a beaded necklace.

**11:50 p.m.** - Just as we were getting off the bus, we were informed that the committee wanted us to stay for one more performance on Wednesday evening. They would arrange transportation to Helsinki by bus on Thursday to make connections for Frankfurt, Germany. We were all set to go to Germany and this news caused quite a disturbance. After a lengthy discussion we decided to stay the extra day and finish the festival with a round dance.



#### NOMADIC TRADITIONS STILL FOLLOWED

The Sami people of Lapland still live in tent skins, follow the caribou and live a life style similar to that of the Indian people on the western plains before the arrival of the Whiteman.



### June 27: Wednesday

9:00 a.m. - We packed our stuff and moved to the Ratkin Hotel in Karesuvento. We were now only two to a room, with our own hot water showers and comfortable beds. At the other place we had bunk beds, paper sheets, and curtainless windows. At Ratkin we had our first good sleep in one week. For supper we had a traditional Sami Reindeer stew, with plenty of tea.

Back at the mountain we were the last group to perform and we did our complete show ending with a round dance. All the performers and audience joined us to make the circle. It went completely around the mountain top. It was one of the most beautiful things I have ever seen or participated in. People from around the world holding hands, laughing and dancing. Nobody was left out.

### June 28: Thursday

We left by bus to Kemi, Finland from Karesuvento. All the officials came out to say their last good-bye and to tell us "You people have made the festival the success that it was." To us tired Indians, this was as good as a million dollars.

There were nine of us on a chartered 40-passenger bus. We left with Germany on our minds. Arrangements were to be made to catch the plane Friday morning to Helsinki and Frankfurt from Kemi. We spent the six hours on the bus viewing a lot of muskeg, rivers, lakes and spruce trees. We also got to see reindeer along side the road.

In Kemi we found our hotel, had lunch and the guys walked around a bit. No sunset in Kemi either.



**A BLEND OF TWO VERY DIFFERENT CULTURES** Produced very pleasing music together. A Peruvian Indian trys a Sami musical horn while the Laplander tests a South American reed pipe.

### June 29: Friday

4:00 a.m. - We got up and checked out of the hotel, then went on to the airport. At flight time Bill discovered he did not have enough cash to pay for the tickets to Helsinki. Bob tried to use his traveller's cheques, but unlike the T.V. commerical, they wouldn't accept them. We all dug deep into our pockets and scraped up enough loose money (similar to nickle and diming it) together to cover our tickets. In the mean time they delayed the flight five minutes for us. We left at 6:35 and landed in Helsinki at 7:30 a.m. This was to be the fastest route to Frankfurt, Germany. Bill Brittain tried to get flights to Germany but because we stayed over an extra day in Karesuvento we could not make connections from Helsinki to Germany until Saturday. We had another quick meeting and decided to cancel out on our German tour.

8:00 p.m. - Bill called Sylvia Walsh in Regina to say we were coming home. We were very upset when she told us about the German reception we had missed. Our German hosts had planned a regal reception for us complete with T.V. people, film people, newspaper people, the mayor of Frankfurt, plus the Canadian Armed Forces. They had also prepared a banquet, and had re-opened an old castle for us to stay in. The pay for our performance there would have been enough to get us to England with the chiefs. We felt badly about missing all of this and heartily apologized to our German friends for not showing after all the hard work they had put in arranging our trip.

We went to bed early this evening and enjoyed our first two hours of darkness since leaving Canada.

### June 30: Saturday

We slept in after deciding to stay in Helsinki our flight homeward was for Monday morning July 2.

We (ladies) went shopping and even found a second hand clothing store! Bob went on a guided bus tour of Helsinki and came back with news of an amusement park. One of the many things we noticed about the city was the many bingo halls

where you can walk in off the street and play electronic bingo anytime. The younger generation seemed to be disco and American Graffiti crazy - the boys in their near brush cuts or greasy haircuts while the girls wear pony tails and spike heels with rolled down Bobbie socks. The name "Bee Gee's" was also written everywhere. Bill caught a plane north to visit one of his old friends. Everyone else went to the amusement park. I stayed back and waited to hear from Billy.

At the park they had their first hamburgers and french fries since leaving Canada. The cost of each ride averaged out about 85 cents in Canadian currency.

### July 1: Sunday

We rose at 7:00 a.m. and went to the airport in three taxis. I took care of the hotel bills with the money that Bill had left. I'll admit that it scared me to be in charge of things in a foreign country. But believing in the Almighty Creator, plus knowing the fact that I had the troupe behind me all the way, I squared my shoulders and we made it. At the airport, everyone was pushing and shoving. However, we did manage to secure passage and we took off jubilantly from Helsinki to Copenhagen, Denmark. Upon arrival I booked hotel rooms and our seats on the Trans-Atlantic flight to Montreal. Bill re-joined our group at 9:00 p.m. this evening.

### July 2: Monday

After another flight delay in Copenhagen we arrived in Canada on a DC-8. The time was 4:00 p.m. - too late for connections to Saskatoon and Regina. After clearing customs, Scandinavian Airlines gave us free reservations at the Airport Hilton Hotel in Montreal. We were also given free supper and breakfast passes. The hotel had a disco called "Jupiter" where we passed the time away from 9:00 p.m. to 3:30 a.m.

### July 3: Tuesday

Left Montreal - homeward bound.

To the people who worked hard in getting things organized and who worked doubly hard for our passports and funding: **WE SALUTE YOU.** —HAZEL AHENAKEW



**A SAMI CHILD** IN traditional dress.

# Need Of Communication And Services In Human Resources

**NORTH BATTLEFORD** - A former graduate of ISWEP, now employed with Canada Employment Centre located in this city, says that Indian people employed by various departments in field of social development can better achieve their ultimate goals for their own people if all united.

Doreen Pooyak says, "The people on reserves look to us as being welfare assistance administrators and this is not so, for we are also involved with different agencies".

"We would also like to have the various workers, whether they be in the city or on reserves, get together and plan its services being offered to Indian people and maybe we can avoid the duplication of services and also avoid any lack of communication developing," she said.

The recognition of such workers was first brought to the attention of the district Chiefs during one of its monthly meetings by Ben Weenie, native consultant with Canada Employment Centre, who foresaw the need of uniting the services offered to Indian people.

A working committee consisting of Edwin Tootoosis of Poundmaker, Marvia Albert of Sweetgrass, Bernice Fox of Moosomin, and Doreen Pooyak of Sweetgrass got the ball rolling, hoping to bring together the Indian Social Development workers.

According to Pooyak, a permanent committee will be selected later at a formation meeting to be held during the latter part of the month and also a membership drive will also be started.

Defined as a Social Worker is someone who helps to promote the development of people educationally, socially, culturally, and are a vital part of Indian communities as they promote and ensure a feeling of well-being to the individual.

Outlined by the working committee was that they (Indian people) must be united in

order to achieve the best ultimate goals of Indian people and to best protect its rights and culture.

Expressed as a pilot project by other districts special interest will be focused on the success of its formation—after which, hopefully, other districts will soon follow.

—ARCHIE KING



## WORKING COMMITTEE

Members of Social Development Workers Association include: left to right, Marvina Albert (sitting), Doreen Pooyak, Bernice Fox, and Joan Whitford.



## KEY RESERVE — CABINET MAKING CLASS

During the past few weeks a cabinet making class has been in progress on the Key Indian Reserve. Students are from the Key and Keeseekoose Indian Reserves. The class consists of eleven students who are making cabinets and chests as their projects, with their articles going on sale at the end of the school term. Instructor Walter Nichvolodov of Kamsack, enjoys being with the boys in class. Mr. Nichvolodov says that they will progress into making kitchen cabinets and vanities. Some problems are being encountered but most students show a great concern and interests in their projects. The class has some drawbacks, but progress is rapid and the class is looking forward to show their fine work and sell what they can at the completion of the course.

—DAN KESHANE

# Chiefs' Conference Honours Special Constables

Special recognition and special presentations were made to the five original Special Indian Constables at a banquet during the recent all-Chiefs' Policy Conference in Regina. Cliff Starr, one of the Program's main instigators, told those assembled at the banquet that the idea for formation of the Special Indian Constables' Program first was born in 1970-71.

Cliff said the reasons for the Program's birth were to improve the relationship between police and the Indian people on reserves. The Chiefs and Councils of the province had given that direction, and, at a Conference in 1971, a resolution was passed for the Executive to follow up on, to negotiate for three options, those included: a) getting a complete Indian police force in Saskatchewan; b) getting a Band Constable Program into existence (this had been tried before, but was phased out by the Department of Indian Affairs); c) something called the 3 (b) option: that is, a special Indian Constable program, and that was the one decided upon.

In order to implement this 3 (b) option, negotiations had to be conducted between the Solicitor-General's Department, the Attorney-General's Department, the FSI, and the department of Indian Affairs. Purposes of the Special Constables' program include: 1.) to provide improved policing on Reserves; 2.) to commence a program where Indian people are policed by Indian people; 3.) to develop a following for, and subsequent acceptance by Band Councils and Indian people of, greater responsibility in law enforcement; 4.) to establish a vehicle for better communication between the police and the Indian people in general; 5.) to provide an opportunity for those people interested in law enforcement through the RCMP, and also look at policing as a career.

Cliff described the Indian Special Constable Program as just one part of what will hopefully become a total system.

In the fall of 1974, applications began to come in. There were 28 from across the province, and, of these, eight were engaged in training in 1975. Seven of these people finished the training program, and five of those seven who are still with the force today were honoured at the banquet.

Chief Solomon Sanderson made the presentation to Jack McLean, originally from the James Smith Reserve. Jack was first posted to Punnichy detachment, then he was transferred to the

Prince Albert Detachment, and he is now working out of Regina as the Assistant Native Placing Co-ordinator.

The presentation to Greg Noolchoos was made by Doug Cuthand. Greg, from Buffalo River, has been posted to Buffalo Narrows detachment for five years. Steve Pooyak made the presentation to Doug Moosomin. Doug is originally from the Mosquito Reserve. He is originally posted to the North Battleford Rural Detachment, and is now in Blaine Lake.

Brian Bellegarde received his presentation from Ken Sparvier. Brian, originally from Little Black Bear, was posted first to Little Black Bear, but now works out of the Meadow Lake detachment.

Tony Cote made the presentation to Archie Kayseas of Fishing Lake. Archie was originally posted to Kamsack, and is now with the detachment at Rose Valley.

Each of the special constables was presented with a portrait, and with a pin and tie-clip from the Indian Veterans' Associations. All the portraits were done by Denny Morrison from snapshots.

Jack McLean was asked to respond on behalf of all the special constables honoured.

In his address, Jack described the presentations as a real honour, and gave special thanks to all the constables' wives. He said they deserve a lot of credit, and had to stick with the Constables through a lot of hard times. He told the banquet guests that it would be too much to attempt to inform them what the constables had been through.

Following McLean's address, there was an exchange of gifts between Assistant Commissioner R.S. Mills of the RCMP and Chief Sanderson of the FSI.

Following the presentations, Chief Sanderson gave his thanks to the Commissioner on behalf of the FSI for its contribution to the Indian Criminal Justice System. Commissioner Mills, in turn, said that on behalf of the Force, he would like to thank the people who pioneered the Indian Special Constable Program indicating the Constables present.

He told the banquet guests that these men continue to lead by example.

The five constables represent the Assiniboine, Cree, Chipewyan, and Saulteaux Nations.



**ORIGINAL SPECIAL CONSTABLES HONOURED** Senator John B. Tootoosis (left) and Chief Solomon Sanderson join the five original Special Indian Constables: Archie Kayseas, Fishing Lake; Jack McLean, James Smith; Doug Moosomin, Mosquito; Brian Bellegarde, Little Black Bear and Greg Noolchoos, Buffalo River.

—RCMP PHOTOGRAPH



# NATIVE WRITER'S CONTEST



## THEME:

Celebrate Saskatchewan - 1980

The Indian people have contributed in many ways to the development of Saskatchewan as a province in the past 75 years.

We have a reason to celebrate because we are the first inhabitants of this great land called Saskatchewan.

Writers of Indian or Eskimo ancestry who are residents of Saskatchewan may enter original stories

dealing with some aspect of native life, to appeal to native children and teenagers.

Four prizes of \$200.00 each will be awarded to the winners and their manuscripts will be published.

Deadline for entries is May 31, 1980.

(A panel of representatives from the Federation of Saskatchewan Indians, the Metis Society, the Saskatchewan Arts Board, Department of Culture and Youth and the Provincial Library will judge all manuscripts.)

Sponsored by the Saskatchewan Indian Cultural College.

## Send all manuscripts to:

**Native Writer's Contest  
c/o Curriculum Studies  
Saskatchewan Indian Cultural College  
P.O. Box 3085  
SASKATOON, Saskatchewan. S7K 3S9**

### The Dene Kit

The following is information regarding a Dene language kit that is now available to schools in northern Saskatchewan. The kit was completed by Margaret Reynolds with the help of Dene elders. Margaret has been working with Dene language teachers in the piloting process. She is willing to hold orientation sessions with other Dene language teachers as well.

#### The kit includes:

1. Dene language and tape
2. Dene Readers Pre-primers - Books 1-12  
Pre-primer supplements - Books 1-5
3. Teachers Guide for Pre-primers
4. Dene Readers - Books 1-8  
Primer Supplements 1-5
5. Teachers guide for Primers
6. Flash cards 115 (large)  
115 (small)
7. Work books for Pre-primers - books 1-8
8. Johnny goes hunting and tape \$5.50
9. Slide-tape presentation: *Patuanak life in a Northern Indian Community*

This presentation serves as an instructional aid for discussions centering around what reserve life is like. It is complete with cassette tape, color slides, and script—all set in a convenient binder.

Patuanak: seventeen and one-half minutes - \$100.00

#### 10. *A northern Winter festival at Portage Laloche.*

The excitement of a northern carnival comes alive in this slide tape presentation on the annual festivities at Portage Laloche. The presentation covers the anticipation and preparations of the community, as well as a day long string of events which include dog-sled racing, log-sawing, and log-throwing contests, ski-doo races, jigging, and the coveted "King Trapper" award. \$114.00

#### 11. **Dene Arts and Crafts**

A simple instructional book on the way the Dene people made traditional handicrafts. A combination of old and new materials are suggested in making the crafts. \$3.00

#### 12. **Dene Legends**

As with many other legends these depict a time when men and animals could communicate with one another. Two scheming characters, Crowhead and Spread-Wings especially typify the vitality of the Dene culture and their humorous, magical, and often formidable adventures. \$5.00

The language books and resources combine to make-up a Dene kit for the classroom at a cost of \$300.00. The books and slide tape presentations with fixed prices may be borrowed from our library. (Only within the province) Out of province patrons may borrow previewing copies of the slide tape presentation from our library.



# NATIVE WRITER'S CONTEST

#### Rules and Regulations:

1. Any person of Indian and Eskimo ancestry who is a resident of Saskatchewan may enter this contest.
2. Writers may enter as many book manuscripts as they wish in any or all of four categories, but must indicate in which category each manuscript should be judged:  
a) biography b) history c) humor d) fiction e) poetry
3. The book must be the original work of an individual writer or a group such as a school class, but it may be based on traditional legends or stories. It should be written to appeal to the native child or teenager, and should deal in some way with some aspect of native life.
4. The length of the story may vary, as a picture book or story book for very young children might contain only a few dozen words, while a book for older children might be much longer.
5. If the story is based on a traditional legend, or is based directly on material which has been published previously in a book magazine, or somewhere else, please indicate this in a covering letter within the manuscript.
6. The winners of this contest will be selected by a panel of judges composed of the Federation of Saskatchewan Indians, the Metis Society, the Saskatchewan Arts Board, Department of Culture and Youth and the Provincial Library. The decision of the judges will be final, and announcements regarding the competition will be made by July 31, 1980. Attempts will be made to have the official presentation of the awards in the winners' home communities as soon as possible after the contest has ended.
7. The writer of the winning book in each of the four categories will receive \$200.00. Copies of these winning books will also be sent to Canadian Publishers, to see if they are interested in producing them commercially. After the 250 copies have been published, the publication rights revert to the author.
8. All material submitted to the contest will be evaluated by the committee. Manuscripts which have merit, but which the committee feels are not qualified under the contest regulations, will be copyrighted in the author's name and submitted to a Canadian Publishing Company to see if they can be published commercially, in that event, all arrangements regarding the author's fee, etc., would be worked out between the publisher and the author.
9. The deadline for entry of manuscripts is May 31, 1980. All scripts must be clearly written by hand, or typewritten and double-spaced, and are to be submitted to the Annual Native Writer's Contest

Sask. Indian Cultural College  
c/o Curriculum Studies  
P.O. Box 3085  
SASKATOON, Saskatchewan  
S7K 3S9

Not later than May 31, 1980.



## AN INDIAN TREATY RIGHTS PACKAGE

This is information and rough draft of a Treaty Rights Curriculum as piloted in schools since the commemoration of Treaty Six in Saskatchewan in 1976. This material is available at the Saskatchewan Indian Cultural College.

## A CURRICULUM & RESOURCES OUTLINE

**Treaty Six:** "...for as long as the sun shines, the grass grows, and the rivers flow..." This book is an outline of events which led to the signing of treaties between Canadian Indians and the Government of Canada on behalf of the Queen. The background information and recommended resources material will help a teacher prepare to teach an understanding of the treaties. This aspect of Canadian history has been left out of the curriculum. Suggested classroom activities are included for Grades one to twelve. (\$4.00).

### **The Treaty Indian** (3/4" video cassette)

This presentation is a resource for the above which shows the historical and political background to the making of the treaty in the areas of: Life of Europeans and how this affected Indian life. The actual events which led to negotiations and signing of treaties. How treaties effect us - our homes, food, clothing, governments, recreation, social activities, health and education. This information will better acquaint Indian and non-Indian pupils as to why there are treaties and treaty Indian people. Grade four and up. (\$125.00 - 18 minutes).

### **Kataayuk Saskatchewan Indian Elders**

Biographical material of people whose lives have been affected by the treaties - their lives, feelings, concerns and hopes. (\$6.00)

### **Curriculum outline of Indian treaty rights**

- as taught in the classroom.

Since this aspect of Canadian history has been left out of the Social Studies curriculum the department of education in Saskatchewan will be requested to make this a compulsory part of the curriculum.

The following film was winner of the best promotional film award, at the Yorkton International film festival, 1977.

### **"In the Spirit of our Forefathers"**

This vivid portrayal of the Treaty Six Centennial depicts the entire scope of commemoration activities ranging from the formal ceremonies near Fort Carlton, to contemporary sporting events at the summer games; from gathering of elders advising the young to the less serious parleys of hand-game gamblers.

The film opens with a brief history of Treaty Six supported by footage derived from archival photographs, then breaks to 1976 and the commemoration at Beardy's Reserve, close to the site of the first signing.

The solemnity of these scenes is sensitively dealt with, and the action moves to jiggling, canoe races, foot races, soccer, the chuckwagons, singing and drumming - all the excitement and vitality have been captured in this film. (\$350.00 - 30 minutes).

The film and cassette can be purchased or borrowed from the Library Department at the Saskatchewan Indian Cultural College. The library does not lend out of province but there are previewing copies available for those who wish to purchase the film or cassette.

A bibliography is included on page 38 of the book **Treaty Six** "...For as long as the sun shines and the grass grows, and the rivers flow..."

A bibliography is also included in the research for a resource book, the "History of the Federation of Saskatchewan Indians" (Part II of the Indian treaty rights curriculum).

The curriculum outline and resources combine to make-up an Indian treaty rights kit for the classroom for a cost of \$485.00 or all books, film and cassette can be borrowed from our library.

## Indian Art Prints

A limited amount of the following prints are available, from the curriculum department of the Saskatchewan Indian Cultural College, Saskatoon.

Presented on a fine heavy-weight white paperstock, the prints are black and white offset reproductions of original art by local Indian artists, and perfect for gifts or for framing to hang in your home or office.

The average (approximate) size of each print is (14" x 18").

The cost for each print is \$6.00.



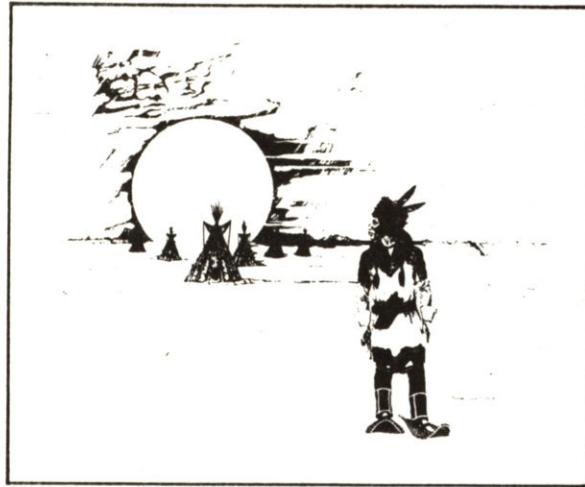
6. Untitled by Ray McCallum/76

## Indian Art Calendars

For a limited time 1980 Indian art calendars are available in full color from the curriculum department of Saskatchewan Indian Cultural College. Two sizes are available:



1. **Mating Moon** by Joe Desjarlais/76



2. **The Great Moon** by Ray McCallum/76



4. **Untitled** by the late Sarain Stump/73



3. **Hatching Moon** by Ray McCallum/77



5. **Frog Moon** by Ray McCallum/77



7. **Hatching Moon** by Joe Desjarlais/76



8. **Flying Up Moon** by Ray McCallum/77



9. **Budding Moon** by Ray McCallum/77



10. Frost Moon by Joe Desjarlais/76



12. The Great Moon by Dennis Morrison/76



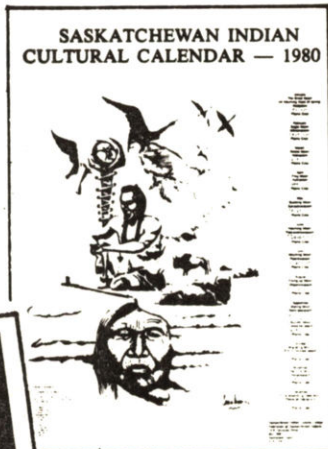
13. Frost Exploding Trees Moon by Eddy Poitras/76



11. Flying up Moon by Dennis Morrison/76



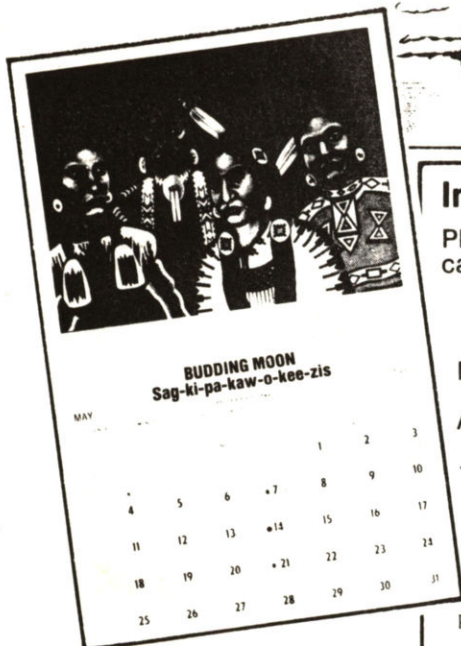
14. Eagle Moon by Ray McCallum/77



Saskatchewan Indian Cultural College - 1980 Calendar.

15. - classroom size (17" x 22") \$5.00

16. - office/home size (11" x 17") \$3.00



### Indian Art Prints/Indian Art Calendars - Order Form

Please send me the following Indian Art prints or calendars. (Circle numbers to order).

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

Name: \_\_\_\_\_ Amount Enclosed \$ \_\_\_\_\_

Address: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Send Order To:  
 Curriculum Department  
 Saskatchewan Indian Cultural College  
 P.O. Box 3085,  
 Saskatoon, Saskatchewan.  
 S7K 3S9.

Please enclose (\$ .25) for postage & handling.



# Regina Girls Chosen To Work Overseas

Regina girls have been chosen, along with 120 people from all across Canada, by Canadian Crossroads International, to take part in its 1980 volunteer program. The non-profit organization sends Canadians overseas to work for three to four months in the 26 developing countries C.C.I. serves.

The young women chosen from Regina include two University of Regina students, Karen Humphries, formerly of Carlyle, Simone Longpre of Fort Qu'Appelle. The third, Miriam McNab from the Gordon Indian Reserve is employed by the Federation of Saskatchewan Indians in Regina.

The aim of Canadian Crossroads International is cross-cultural understanding gained through a living and working experience. The girls will be doing volunteer work in community based, self-help projects. Crossroads serve overseas for four months beginning in May and September, on projects in education, health care, agriculture, community development and construction. These young women, like all International Crossroaders are chosen through an extensive selection procedure involving local, regional and national committees. Applicants are assessed on experience, maturity and adaptability.

Canadian Crossroads International was started in the United States in 1958 as Operation Crossroads Africa, by Reverend Dr. James Robinson. He had a wish to dispel the fears and myths that exist between countries, especially between Africa and North America. Dr. Robinson thought that this could be achieved if people from these different countries actually had the opportunity to live and work side by side.

In 1968 Canadian Crossroads International was granted its own independent charter as a non-denominational charitable organization. It is unique in that it relies almost entirely on volunteers in communities all across Canada for implementation of Crossroads programs and for providing the financial foundation.

Since its beginning over 1,200 Canadians have had the opportunity to take part in an overseas experience. C.C.I. has a Francophone committee in Montreal which sends volunteers to French-West Africa.

C.C.I. also has an In-Canada program in which volunteers from participating countries come to Canada to live, work and learn. These volunteers are chosen with the same selection criteria as Canadian volunteers by committees in their home countries. This year it is hoped Regina and area will host two or more In-Canada Crossroaders.

Of our Canadian volunteers, Karen Humphries, 19, has been tentatively placed for September, 1980, in the Gambia, north-west Africa. Karen is a second-year Education student at the University of Regina. Karen's special interest is athletics and she plays volleyball for the Regina Cougettes. About her upcoming trip Karen says, "I am really looking forward to my placement in Africa. It will be an experience I'll never

## SASKATCHEWAN INDIAN FEDERATED COLLEGE

# OFF-CAMPUS CLASSES

1980 SPRING & SUMMER

|           |                     |
|-----------|---------------------|
| SESSION A | May 1 - May 26      |
| SESSION B | June 2 - June 24    |
| SESSION C | May 1 - June 16     |
| SESSION D | July 2 - July 24    |
| SESSION E | July 29 - August 21 |
| SESSION F | July 2 - August 15  |

Please submit request to: Extension Department, Saskatchewan Indian Federated College, C-4, Classroom Building, University of Regina, Regina, Saskatchewan S4S 0A2 (telephone: 584-8333).

Request for the above should be submitted as soon as possible.

Stipend for Instructors for Spring Sessions will be paid by the Department of Extension, University of Regina. All other expenses by each respective Band.

forget." Miss Humphries became interested in Crossroads through a poster she saw at the University.

Miriam McNab, 22, has been tentatively placed for May in Botswana, Africa. Miss McNab has worked as Librarian/Secretary for the F.S.I. for 3 years. Miriam is interested in all aspects of traditional dances. About her impending trip Miriam says, "I am very excited at the prospect of visiting Botswana, Africa, and look forward to learning about the Botswana culture." Miriam learned about C.C.I. from her sister, Sylvia, who travelled to Guyana, South America, in 1978 with Crossroads. While in Guyana, Sylvia worked in two day-care centres.

Simone Longpre, 19, has been tentatively placed for September in the Caribbean on the island of Grenada. Simone is a second-year Education student at the University of Regina. Simone also plays for the Cougettes and heard about Crossroads from teammate Karen. About her forthcoming trip, Miss Longpre says, "I feel that I can learn alot from this overseas experience and I am very much looking forward to my Caribbean placement."

Since Canadian Crossroads International is a charitable non-profit organization, each of the young women is expected to raise \$750.00 toward the cost of the trip. This is where fund (fun) raising comes in. This is done by many means; projects are organized to raise money, as well as requests to clubs and individuals for out-right donations. Donations are welcome and contributions to C.C.I. are tax-deductable.

The girls' projects are as yet unknown. They are being set up right now in the various host countries. The placements are tentative because the political climate in some of these countries is as unstable as their economy. In C.C.I. we have a saying, "Expect the Unexpected". Each girl will most likely be boarded with a host family in the community where they will work.

For all of them it will be an experience they will long remember and one which will probably change the way they look at themselves and their country and Canadian identity. They will also learn much about the country they visit as they do their part in increase international understanding and Third World Development.

If you are interested in more information on Canadian Crossroads, or would like to make a donation, please write or call: Cana-

dian Crossroads International, c/o Sylvia McNab, 1959 Robinson Street, Regina, Saskatchewan, S4T 2P4, Phone: (306) 525-9690.

## Student Exchange Trip At Black Lake, Abbey

The following is a report by  
Rita Robillard  
student at Black Lake School

There was a student exchange trip last May and June, involving ten students from Black Lake and ten from Abbey. There was also one teacher from each community involved, Rose Marie Geiger from Black Lake, and Jeanne Caswell of Abbey. The students from Abbey were: Rob Deford, Dallas Thompson, Gwen Tumbak, Bruce Reynolds, Rebecca Pollock, Kim Volden, Jackie Adams, Melanie Braaten, Elan Rewarts, and Glenda Fifield. From Black Lake were: Rita Robillard, Magloire Ed-dibar, Mary McKenzie, Irene McKenzie, Evelyn Robillard, Therese Toutsaint, Florence Broussie, Elizabeth Boneleye, Ernestine Cook, and Rose Gateaux.

On May 31st, we left Stony Rapids in an F-27 and flew to Prince Albert, where we stayed overnight at the student residence. We left for Saskatoon June 1st, on the bus. We left Saskatoon at 6:00 p.m. and arrived in Swift Current at 11:45 p.m.

On Saturday, we spent whole afternoon at the rodeo in Lancer. That evening, we drove to Swift Current to see a drive-in movie.

On Sunday, we went to church, then visited a sheep ranch. In the afternoon, we held a weiner roast at the Sandhills.

Monday, we visited a grain farm and feedlot. In the afternoon, we visited the Abbey Wheat Pool elevator, then went to a horse ranch where everyone had the opportunity to ride.

Tuesday we toured a number of communities, and also went to Abbey High School, where we did a science project. We visited Portreeve, and then went to the museum in Lancer.

The next day, we drove to the oil wells. We again travelled to Swift Current, and went to several places, including the newspaper, courthouse, post office, and a library.

(continued)

On the 7th, we all gathered beside Abbey High to wait for the bus. At 1:00 p.m. we took the charter bus to Prince Albert, where we again stayed overnight at the Residential School.

The next morning we went to the airport, where we found the reservations had gotten mixed up, so we had to wait until 8:00 o'clock at night. We ate twice, once at the Venice House, and the other at the Marlboro. At 8:00, we left Prince Albert for Stony Rapids.

On Saturday, June 9th, we went to the store to price groceries. Also, we went to the nursing clinic. We toured the road to Stony Rapids, and communicated about the fire from three or four years ago.

The next day, we travelled by the school truck to the grayling hole. We spent the whole day there. Then we had a weiner roast and fished too. We came back then, and had a softball game.

On Monday, again, we rode the school truck to Stony Lake. There, we had a picnic at the rapids. We took a hike to Stony Lake cemetery. Later, each group had a chance to play softball with Stony Rapids. Then, we went to the Stony Rapids hotel and had lunch.

On June 12th, we separated into two groups of ten again. Half went to the poolroom, and some shown how to cook bannock. That night, some Abbey students ate at the wedding supper.

June 13th, Abbey students took a boat ride to the west end of Black Lake.

The Abbey students left Stony Rapids at 2:00 on June 14th. We appreciated their coming, and waved a pleasant goodbye.

It is about 7-months since the Abbey students left Black Lake, and we still write letters to each other.

## Northern Band Honours Teacher-Trainees

On February 21st, 1980 a banquet was held at the community hall in Pelican Narrows to celebrate the half-way point of the Teacher Training Program.

Gilbert Michel, former Band Councillor who was instrumental in getting the program started, was the guest of honour. John McLeod, representing Sol Sanderson, presented Gilbert with a beautiful painting thanking him on behalf of the F.S.I. for his work in Indian Education.

Ida Wasacase presented gifts to the teacher trainees, congratulating them on having come so far - the hardest part is over, Ida said, and the teacher trainees should now have the confidence to finish the last half of the program. Ida congratulated the Band Council for having the foresight and courage to implement this program in the community.

John Merasty, Band Councillor for Education presented gifts to the teacher trainees in appreciation of the work they are doing in the community.

After the banquet, Chief Joe Custer and his brother Adolphe provided music for square dancing and jigging. As always they provided an excellent accompaniment for

dancing northern style and John McLeod added to his many other accomplishments by coming third in the jigging contest judged by Gilbert Michel and Allan Bird.

Thanks are due to Kathy Morin, Doris Merasty, Kathleen McCallum for cooking a delicious meal and to all the other people who helped to arrange this occasion, ably "em-ceed" by teacher training consultant Nap Michel.

## AMOK To Provide Scholarships To Students

AMOK, a Saskatchewan resource developer, has announced it is now receiving applications from qualified northern Saskatchewan students for its 1980-81 Scholarship Award Programme.

The programme, which is now in its second year, annually offers two university scholarships and six institute scholarships. University scholarships are for the length of

a course, to a maximum of four academic years, and institute scholarships are for the length of a course to a maximum of three academic years. The University scholarships are for a value of \$4,500 each, while the institute scholarships are \$3,500.

Candidates qualify as northern residents either through residence of 15/years or half a lifetime in the Northern Administration District. Candidates must be applying for a course which, in the opinion of the AMOK Selection Committee, would benefit the north.

Applications from candidates who meet the requirements for entrance to the University of Saskatchewan, or an institute will be received until June 16th, 1980. Detailed information about qualifications can be obtained by contacting AMOK's Saskatoon office.

The company has also announced that in addition to the six institute scholarships for northern residents, its employees would be eligible for four institute scholarships, also worth \$3,500 a year.

## INDIAN SOCIAL WORK EDUCATION PROGRAM

We are presently taking applications for the 1980 Fall intake. The deadline date for application is June 15, 1980.

The Indian Social Work Education Program offers a four (4) year Bachelor's Degree in Indian Social Work and a two (2) year Certificate in Indian Social Work from the Saskatchewan Indian Federated College, and Faculty of Social Work, University of Regina.

### Admission Requirements:

Admission requirements can be met by either of the following:

1. General University Admission requirements: Student must have successfully completed Grade XII. (or)
2. Mature student status or conditional special status. Students seeking admission under this section must have two years of work experience in a field related to social work, and be 20 years of age, with good reading and writing ability.

### Admission Procedure:

All students wishing to enter the B.I.S.W. or C.I.S.W. Program will be required to successfully complete the following procedure:

1. Application forms for the Indian Social Work Education Program must be completed. This includes a record of academic marks, brief personal history, reasons for entering social work, three references, and a complete history of employment experiences.
2. All applicants who meet the admission requirements will be interviewed by a selection panel of four people. This panel will be composed of social work staff and a student representative. The panel will use an Admissions Rating Form which rates academic performance, experience, communications skills, human relations qualities and Indian cultural components.
3. The final selection for admission of students are made in July of each year. Selection criteria will place emphasis on maturity, awareness, personal attributes, the academic ability of the applicant to finish the training successfully, evidence supportive of their capability to function as a social worker.

### Requirements for Graduation:

1. Bachelor of Indian Social Work (Four Years): The requirements for graduation are that each student complete 132 semester hours of classes with a minimum cumulative grade point average of 2.5.
2. Certificate of Indian Social Work (Two Years): The requirements for graduation are that each student successfully complete 76 semester hours of classes with a minimum cumulative grade point average of 2.5.

For more information or request for a brochure and an application form contact: Mrs. Thelma Tootoosis, Tutorial Counsellor, Indian Social Work Education Program, c/o Box 3085, Saskatoon, Saskatchewan S7K 3S9 (telephone: 244-1146, extension 85).

# Indian Resort Development Outlined

Indian resorts in Saskatchewan must inform the public especially the travel industry itself, that Indian-owned and operated resorts exist and flourish in this province, says Wayne Chattin, director of the American Indian Travel Commission.

"You have something special - your Indian Heritage (to offer)", Chattin, a Blackfoot from Montana told those attending a resort organization seminar sponsored by the Association of Saskatchewan Indian Resorts (ASIR) which was held in Regina in February.

Speaking at the event, Chattin offered suggestions to ASIR members on how to improve resorts.

Based on his experience with the American Indian Travel Commission, Chattin outlined a number of points resort operators should follow to attract tourists; these include:

- Budgets for maintenance and upkeep of the resorts. A run-down facility appeals to no one.
- Critically evaluate the number of employees at the resort. Too many staff takes away the profit and develops poor work habits.
- Publish a newsletter. It helps your own people informed.
- Work closely with the travel industry such as the government departments like Department of Tourism & Renewable

Resources and the Canadian Government Office of Tourism, who are there specifically to assist resort facilities.

- Know the market. **Where** do the customers come from and **who** are they? Then advertise particularly in those areas.
- Share the Indian culture and heritage through positive interpretive programs (e.g. Museums). This helps preserve it and can be an asset in retaining visitors at the Indian resorts for a longer time. Be authentic and utilize the capabilities of the people on the reserve! For example, **original** Indian handicrafts are a great attraction at the resort and can be very profitable.
- Develop goals, then draw the **plan** on how to reach those goals. Utilize an expert in this area.
- Hire the **best**, in advertising, in research, in training, and it will pay you in the long run.
- Feasibility studies are necessary but do not accept them blindly. They must be assessed and evaluated by the resort as well.

In closing Chattin warned against the dangers of mixing politics and business, "To run a business, one must be business-like".

He offered to assist the Indian Resorts in Saskatchewan should they require further information on the areas of development already experienced by the American Indian Resorts.

## TRAVELLING DISPLAY

The Association of Saskatchewan Indian Resorts (ASIR) presented a display of pictures and videotaped productions at two sportsmen shows held recently.

Prepared by the Saskatchewan Indian Cultural College for ASIR, the display package feature Indian-owned and operated resorts including Chamakese Resort at Chitek Lake; Makwa Lake Resort at Loon Lake; Kinookimaw Beach at Long Lake; Last Oak Part at Broadview; Sakimay Beach at Grenfell; White Bear Resort and Mista Nosayew at Pelican Narrows.

Those who attended the Regina Kinsmen Sports Show, from February 21 to 24 or the Saskatoon Sportsmen's Show, March 7 to 9, discovered new areas in which to travel to this summer, while keeping the tourist dollar at home in the province.

The ASIR plans to attend future events throughout the year to promote Indian resorts to vacationers and as well, to raise public awareness of the economic development on Indian Reserves in Saskatchewan.



## PIONEER IN AREA OF UNDERSTANDING

Dear Editor:

I would like to express my very sincere appreciation to you, your executive and all the Indian people of Saskatchewan for the presentation that was made to me at the banquet during the All Chiefs Conference on October 17, 1979.

The last 3½ years have been very rewarding and I would like to thank all the people that I have had an opportunity to work with for their co-operation and understanding. I would especially like to thank Cliff Starr and Henry Langan whose advice and guidance was very helpful. I would also like to recognize the efforts of the Indian S/Csts. Their interest and dedication has contributed greatly to establishing good communications, increased understanding and improving the policing service to the Indian people of Saskatchewan.

—Yours truly,  
K.C. JAMENT, S/SGT.,  
R.C.M.P. Regina

## EDUCATION AND EXPERIENCE

Dear Editor:

In the times when I started school education wasn't that important.

People in those days could get jobs anywhere without any education; But today education is the most important factor in life.

I remember six years ago, when I had three more years to finish grade twelve, I had to quit and work at home.

My dad had some land broken and wanted me to help him to farm it.

My dad had quit school when he was in grade three says now he, had made a mistake to take me away from school and wants every member of our family to get a higher education in order to succeed in life.

The knowledge you need in most jobs is an understanding of mathematics, English and other skills.

These are the skills that will help you while working on a job. My experience was that I struggled to survive and help my dad. Now I plan to finish my upgrading course and get a good job on the reserve our outside.

I know that education is the only way to survive in this cruel world of ours.

—LEONARD LEWIS  
Upgrading Class 1979-80  
ONION LAKE

Dear Editor:

I look forward to reading your magazine every time it comes out. It's nice to read up on the other reserves. My six and four year old kids like looking through it too, they usually see people they know from the other reserves. Keep up the good work.

—BARBARA SANDERSON  
Kinistino

# events to watch for. . .

**Saskatchewan Indian Veteran's Association Conference:** Three days in May, watch for dates. .

**Wagon Burners Watch Out!** The White Bear Old Timers Hockey Club would like to challenge all old timer teams in the province. Playing facilities are available, so phone the White Bear Band office if your team accepts the challenge. . . **Pow Wow Trail '80:** Gordons 1980 Pow-wow Celebration will be held August 1, 2, 3, over \$7,000.00 in all categories, 5 miles south of Punnichy, watch this space for larger posters. The Poorman's Pow-wow dates are July 17 (camping day), July 18, 19, 20 (pow-wow).

## ANNOUNCEMENT

The National Indian Brotherhood of Canada  
is pleased to announce

a

## NATIONAL INDIAN EDUCATION CONFERENCE

"Indian Control of Indian Education:  
Practical Applications"

The University Centre  
University of Manitoba  
Winnipeg, Manitoba\*  
May 12 - 15, 1980\*

FOR FURTHER INFORMATION CONTACT:

CLIFF STARR/CAROLE SANDERSON, 1114 Central Ave. Phone 764-3411  
or PRINCE ALBERT, Sask.  
THE NATIONAL INDIAN BROTHERHOOD  
EDUCATION PROGRAM  
102 BANK STREET  
OTTAWA, ONTARIO K1P 5N4  
(613) 236-0673

\*CHANGED FROM VANCOUVER, B.C. - APRIL 22 - 24, 1980

## NATIONAL FISHERIES and WATER RIGHTS CONFERENCE

convened by the provincial and territorial organizations of the National Indian Brotherhood

**THEME:** 'Fishing Is Our Right'

**DATE:** May 20 - 22, 1980

**PLACE:** Sandman Inn

180 West Georgia Street

Vancouver, B.C.

(604) 681-2211

### OBJECTIVES:

1. Clarification, identification and recognition of rights: a) Aboriginal Rights b) Treaty Rights - Interpretation
2. Exercise of rights - Indian Government
3. Areas of conflict
4. Agreement in principles
5. Change in existing legislation

### AGENDA TO FIT OBJECTIVES:

1. a) Fishing Rights
  - aboriginal rights
  - treaty rights
  - fishing for food
  - protection
  - boundariesb) Water Rights
  - diversion and flooding
  - hydro development
  - pollution
2. Indian Government - the exercise of rights
  - traditional Indian laws
  - management and conservation
  - control of resources
  - Indian Government
3. The applications of regulations in conflict with rights
  - harrasment
  - entrapment
  - processes of Band by-law implementation
4. Recommendations for the recognition of Indian rights in law
  - Indian Government
  - Canadian Constitution

Saskatchewan Bands that are interested in doing something about the provincial and federal laws and policies which violate our rights are urged to attend, participate and propose changes.

For further information contact:  
Anita Gordon  
Research Division  
Federation of Saskatchewan Indians  
Box 4066  
Regina, Saskatchewan  
(phone 949-5666)  
or  
Don Pooyak  
Economic Action  
917-22nd Street West  
Saskatoon, Saskatchewan  
(phone 665-7781)

# NATIONAL INDIAN BOXING TOURNAMENT

April 24, 25, 26, 1980

HOST

**Kiowa Tribe of Oklahoma**

KIOWA COMPLEX GYMNASIUM

**Carnegie, Oklahoma**

participating boxing teams should notify Duke Cooper, Tournament Director or Patti Palmer, Tournament Secretary at Kiowa Tribe, P.O. Box 361, Carnegie, Oklahoma 73005 (405-654-2300, ext. 243).

## SASKATCHEWAN INDIAN CURLING CHAMPIONSHIPS in co-ordination with Saskatchewan Indian Winter Games

**April 3, 4, 5**

### Categories

Men's Open - April 3, 4

Ladies Open - April 3, 4

Mixed Open - April 5

### Rules and Regulations

1. Entry Fee - \$20.00 per rink.
2. One sub allowed - any position except Skip. Sub must not be registered with any other rink.
3. 10 minutes late, 1 end - 1 pt.; 20 minutes late, 2 ends - 2 pts.; 30 minutes late - game forfeited.
4. Extra end in case of tie - 1 rock per player. Skip rocks if still tied after extra end.
5. Treaty and Registered Indians only allowed.
6. No ladies allowed in Men's Open.
7. No protests after game is played. Responsibility of the Skip to make sure opposition are from same district.

### Mixed Open

1. 2 men and 2 women on a rink.
2. Lady must shoot 3rd or Skip.
3. Above rules apply except Number 6.

Phone entries to Francis Desnomie at 334-2317, 334-2820, or 334-2317. Deadline for entries is April 2. Bonspiel will be held at Kamsack, Sask. \$1500.00 in prizes will be awarded, plus trophies and medals. There will be a cabaret Saturday night.



## APRIL 4th - 13th, 1980 SASKATCHEWAN INDIAN WINTER GAMES Hosted By COTE RESERVE



### EVENTS

MINOR HOCKEY & JUNIOR HOCKEY  
(District Representatives)

a) Wee-Wees b) Pee-Wees c) Bantams d) Midgets e) Juniors

OLD TIMERS HOCKEY  
SENIOR HOCKEY  
Open to any reserve

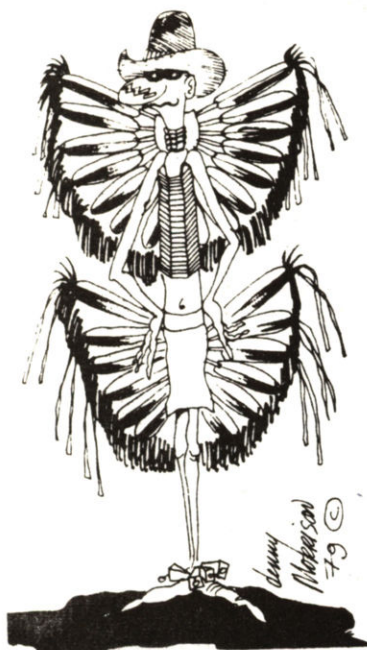
MIDGET & SENIOR GIRLS BASKETBALL  
District Representatives

MENS, LADIES & MIXED CURLING  
Open to any Reserve

●EVENING ENTERTAINMENT ●  
CULTURAL DISPLAY & TRADITIONAL DANCE  
OPENING & CLOSING CEREMONIES  
MEDALS, JACKETS & AWARDS PRESENTATIONS

### FURTHER INFORMATION:

Contact - Lloyd Brass or Alfred Stevenson  
Phone: 542-2694 or 542-2695



# HAND MADE BUSTLES

SIZES: 12", 14" and 16" - 18"

STYLES: fancy or traditional

variety of  
American Tribal or Canadian Designs  
takes 1 to 3 weeks to complete  
depending on size and available materials  
other authentic regalia available

contact: Roy Alexson, -6 Trifunov Crescent,  
Regina, Saskatchewan (phone 543-6419)



## 4-H REPORT

### 4-H AND THE VOLUNTEER

The strength of 4-H lies with the volunteer. Volunteers, people who believe in what they are doing, believe in it enough to dedicate themselves to it. Right from the beginning, 4-H has been in the hands of the volunteer worker. The initial organizers, today's leaders, and the people in between have donated their time and efforts to make 4-H work. Yes, 4-H is an organization which has been formed through volunteer service, this dedication shows people find great purpose in young people's organizations such as 4-H.

### 4-H ACTIVITY ON RESERVES

**RED EARTH** -The members of the Red Earth 4-H club sell popcorn and baking at film nights in Red Earth. A Valentine's Day dance was also planned for the 4-H club members.

**FISHING LAKE** -A 4-H Club will be starting at Fishing Lake reserve near Wadena. Deb Hauer met with interested women of the Homemakers' Club on February 18. Possible projects are sewing, crafts, cooking, macrame, and crocheting.

**GORDON** - A 4-H Club has been organized at Gordon's reserve with about 20 girls. The club will start by making patch-work blankets. Then the girls will learn knitting, sewing, crocheting, and moccasin bead-work. Adults helping with the 4-H club are Nettie Quewezance, Rhonda Anderson, Shirley McNab, Maxine Bitternose, Jessie Bitternose, and Ruth McNab.

**PIAPOT** - A 4-H Light Horse project is starting with about 25 interested young peo-

ple. Art Francis and Tim Davies, the 4-H leaders, plan to hold weekly meetings.

### S.N.O.W. CAMP

S.N.O.W. Camp was an action-packed weekend? You bet it was! Forty 4-H members took part in S.N.O.W. Camp (Sensational opportunities for Winter), February 7-10. Four Recreation Technology students from Kelsey in Saskatoon taught snow-shoeing, cross-country skiing and winter survival. Photography, crafts, candy-making, square dancing and Eskimo Olympics were some of the camp activities. We learned shelter-building, cribbage, crokinole, and disco. And yes, there was still time to visit and make new friends. Campers who attended from the Indian 4-H Program were: Gordons - Roxanne Bitternose; Chagoness - Clarence Young; Montreal Lake - Fanny Naytowhow, Albertine Bud, Kathleen Stewart; Dillon - Frank Noultocho, Wilfred Billette, Smalley Billette, Joan Billette, Virginia Chantalquay, Frank Marie Noultocho and Ed Gunn.

### HANDICRAFT WORKSHOP

February 15-17 - Would you like to learn how to make beaded moccasins, macrame owls, many colored candles or refrigerator decorations? Thirty people learned these crafts and more at Fort San, February 15-17. Helen Shingoose of Ft. Qu'Appelle, showed people how to make beaded moccasins, and Lorraine Yuzicappi, from Standing Buffalo reserve instructed macrame. Candlemaking, tie-dye, batik, mobiles, gods-eyes, and frig decorations also were learned. Talks about 4-H, games, and sing-songs kept people busy in the evenings. People came to this workshop from Gordon, Poorman, Fishing Lake, Yorkton, Fort Qu'Appelle, One Arrow, and Saskatoon.

## THE NORTHERN LIGHTS

country or rock

for bookings contact Lyle Lee, Metis  
Talent Agent, P.O. Box 363,  
Wynyard, Sask. or phone 554-3835  
after 6 p.m.

## PEN PALS

Hello! My name is Carol Crane, I am from the Key Reserve. I would like to correspond with boys or girls any age, and also from various Indian reserves. My interests are: sports, school, meeting new people and dancing. Please write: Carol Crane, P.O. Box 70, SEDLEY, Sask., SOG 4K0.

Hi! My name is Bonnie Sunshine. I would like to have pen-pals, boys & girls of any age. My hobbies are: horseback riding, writing letters and listening to some good soul music. If interested please write: Bonnie Sunshine, P.O. Box 70, SEDLEY, Sask., SOG 4K0.

Hi! My name is Daphne Benjoe, I am 10 years of age and I would like penpals from ages 9-11 (girls). My hobbies are skating, pow-wow's - fancy dancing, swimming and meeting new people. Please write: Please write: Daphne Benjoe, Box 31, EDENWOLD, Sask., SOG 1K0.

Hello! My name is Floria Machiskinic. I would like to have pen-pals between the ages of 11-12 (boys). My hobbies are: swimming, skating, dancing. Write: Floria Machiskinic, Box 70, PUN-NICY, Sask., SOA 3C0.

Hi! My name is Sheryle Bigsky. I would like to hear from girls & boys from ages of 11-14. My hobbies are swimming, skating and dancing. Please write: Sheryle Bigsky, 200 - Halifax St., REGINA, Sask.

Hi! My name is Michelle Anaskan, I would like to hear from girls & boys age 11-12. My hobbies are: swimming, skating and dancing. Please write: Michelle Anaskan, Box 31, EDENWOLD, Sask., SOG 1K0.

Hi! My name is Lorena Anaskan, I am 14 years old and would like pen-pals age 13-16. My hobbies are: drawing, volley-ball, basket-ball and meeting new people. Please write: Lorena Anaskan, Box 31, EDENWOLD, Sask., SOG 1K0.

My name is Patricia and I would like some penpals boys & some girls (15-16). I am 15 years of age and my hobbies are: sewing, fishing, disco dancing, hockey, volley-ball and swimming. Write: Patricia Iron, CANOE NARROWS, Sask., SOM OKO. (I will answer all letters).

Hi! My name is Darwin PeeAce. I am 11 years old and from Gordon's Student Residence. I would like some pen-pals between 11-13 years of age (boys or girls). My hobbies are: hockey, skating, riding horses, playing baseball and floor hockey. Write: Darwin PeeAce, Box 70, PUN-NICHY, Gordon's Student Residence, Sask., SOA 3G0.

Hi! My name is Elevyn PeeAce. I would like penpals of boys or girls between the ages of 10-11. My hobbies are: riding horses, hockey, pow-wow's and dancing. Write: Elevyn PeeAce, Box 70, Gordon's Student Residence, PUNNICHY, Sask., SOA 3C0.

Hello! My name is Delores Anaskan, I am 16 years old. I would like to correspond with boys & girls (15-16). I like meeting new people. Write: Delores Anaskan, Box 31, EDENWOLD, Sask., SOG 1K0. (continued)

Howdy! My name is Jonathan. I am ten years old and would like to hear from girls near my age. My hobbies are: hockey, horseback riding, listening to radio and watching television. Write: Jonathan McKay, General Delivery, Red Earth Band, RED EARTH, Sask., SOE 1KO.

Hi! My name is Blaine Wasacase. I am ten years old and from the Gordon's Student Reserve. I would like a pen-pal between the ages of 10 & 12. (girls) My hobbies are playing floor hockey, riding horses, baseball and many other sports. Write: Blaine Wasacase, Box 70, PUNNICHY, Sask., SOA 3GO.

Hi, There! My name is Carla and I am 14 years old. I would like to hear from boys & girls, any age. My hobbies include: dancing, playing basketball and listening to the radio. Write: Carla Redwood, P.O. Box 743, GRENFELL, Sask., SOG 2BO.

Howdy! I'm Diane Kaye from Poorman's reserve and I am 15 years old. I would like to hear from anyone (16 years old preferred). I enjoy a lot of things, like listening to music, dancing and doing things teens like to do. Write: Diane Kaye, P.O. Box 70, c/o Roy Wilson Centre, SEDLEY, Sask.

## employment opportunities

### Building Construction Supervisor

Department of Northern Saskatchewan, Housing, La Ronge requires a Building Construction Supervisor to supervise construction in the La Ronge area.

Applicants require a Journeyman Certificate in a recognized building trade, with supervisory trade experience in building construction, including experience in interpreting plans, specifications and preparing cost estimates; or have an equivalent combination of experience and training. Considerable travel by road and light aircraft will be involved.

**SALARY:** \$21,276 - \$24,084 (Building Construction Supervisor 2)  
(plus interim adjustment) (salary under review)

**COMPETITION:** 806022-0-815

**CLOSING:** As soon as possible

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting position, department and competition number.

### THE INDIAN LUTHERAN RACE RELATIONS COMMITTEE

requires an

### EXECUTIVE SECRETARY

(half-time)

A person is required, beginning May 1, 1980, to fill the position of Executive Secretary for the Indian Lutheran Race Relations Committee (ILRRC).

#### DUTIES:

The successful candidate will:

1. Accept and promote the goals of the ILRRC. These goals focus on improving race relations and attitudes and are to be implemented by: co-ordinating the Indian/Metis Awareness Week campaign in Canadian Lutheran Churches for 1980, 1981, and 1982, with an emphasis on utilizing local support groups throughout the country; nurturing and developing local and regional dialogue events, workshops, and organized support groups; preparing and/or maintaining resources for use at conferences, courses, workshops or events. Such materials would include slide-tape presentations, bibliographies, and a portable display centre; developing a national newsletter.
2. Be an ex-officio, voting member of the ILRRC and serve as its Executive Secretary. In this capacity, this person is responsible for preparing minutes and documents, dealing with correspondence, and carrying out general communications between the Committee and others.
3. Be expected to carry out these duties on an average of 10 working days/month.

#### QUALIFICATIONS:

Persons wishing to apply for this position should:

1. Be familiar with Indian/Metis history and present cultural and political dynamics. They should also be familiar with Lutheran history, present inter-synodical relationships, and have a sense of Lutheran needs in relations to Indian/Metis people and issues.
2. Be committed to working with participating groups and individuals.
3. Possess a broad range of skills conducive to nurturing, supporting, co-ordinating, and information-sharing, with target groups and individuals.
4. Be willing to travel.
5. Have writing, typing, and communication skills.

An additional asset for this position is to be familiar with one or more Indian languages.

#### REMUNERATION:

The person filling this position will be provided with a monthly stipend of \$500.

#### APPLICATION DEADLINE:

Applications must be received no later than March 31, 1980. Applications are to be made to: Pastor Paul Koester, Grace Lutheran Church, 9907 - 114 St., Edmonton, Alberta T5K 1P7

The  
**Federation of Saskatchewan Indians**  
invites applications  
for the position of

### Health Director

#### DUTIES:

Under the direction of the Chiefs of all Indian bands in Saskatchewan, to co-ordinate the implementation of three health programs, namely:

- 1) Indian Health Education
- 2) Preventative Alcohol & Drug Education
- 3) Health Liaison Program

In addition, the successful candidate will be expected to work in close co-operation with the Saskatchewan Indian Federated College, University of Regina, in the development of a medical training program within the Federated College.

#### QUALIFICATIONS:

The incumbent must have experience in planning and co-ordinating policies and programs related to health care and education of Saskatchewan Indian people, and the ability to communicate effectively with representatives of various government agencies and with Indian people. A good understanding of and empathy with the needs and aspirations of Indian people is necessary. Fairly extensive travel is involved. A combination of professional, post-secondary education and relevant work experience is essential.

Forward application and resume to: Mr. Ken Sparvier, Federation of Saskatchewan Indians, c/o Sask. Indian Cultural College, P.O. Box 3085, Saskatoon, Saskatchewan S7K 3S9

### SUPERVISOR of PERSONNEL

Department of Northern Saskatchewan, Personnel and Training, Prince Albert, requires a Personnel Administrator responsible for recruitment, classification and staff relations for seasonal and hourly paid personnel.

Consideration will be given to applicants who possess a working knowledge of a variety of occupations, and have several years of work experience. Preference will be given to candidates from Northern Saskatchewan. Appointment may be made at a lower level than advertised depending upon the qualifications.

**SALARY:** \$19,956 - \$24,720

(Personnel Administrator)  
(plus interim adjustment)  
(salary under review)

**COMPETITION:** 117030-0-125

**CLOSING:** As soon as possible

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, S4S 5W6 quoting position, department and competition number.

**CANADA EMPLOYMENT  
AND  
IMMIGRATION COMMISSION**  
(various Canada Employment Centres)  
- Saskatchewan -

**POSITIONS IN:**

One position each in Melfort, North Battleford, Prince Albert, Saskatoon and possibly two in Regina.

**SELECTION  
AND  
REFERRAL OFFICER**  
PM 1 (Term) (English)

**SALARY:** \$14,823 to \$18,151 per annum  
(presently under review)

**OPEN TO:** Residents of the Province of Sask.

**BASIC REQUIREMENTS:**

- Successful completion of secondary school or evidence of demonstrated capacity for program administrative work and ability normally required to complete secondary school education
- Knowledge of the English language is essential
- Extensive experience in interviewing, evidence of successful results in carrying out work assignments involving the provision of service to individuals, and in dealing with natives within the content of their own culture.

**CONDITION OF EMPLOYMENT:**

- Must be mobile within the Saskatchewan Region.

**RATED REQUIREMENTS:**

**KNOWLEDGE**

- of the native culture as it relates to native people and their particular problems in competing effectively in the labour market
- of the objectives, programs, and services of the Commission
- of interviewing and basic office practises and procedures.

**ABILITIES**

- to communicate orally and in writing with individuals, employers, and Native organizations relating to the referral-placement process particularly as it affects Indians, Metis and Non-status Indians
- to match job requirements and client qualifications and circumstances to affect placement of workers or referral to other assisting resources
- to interview.

**PERSONAL SUITABILITY**

- effective interpersonal skills particularly in dealing with Indians, Metis and Non-status Indians
- discretion, firmness, persuasion, and reliability.

**OTHER INFORMATION:**

These are term positions commencing approximately around April 01, 1980 and expiring March 31, 1981. The purpose of this competition is to staff the immediate vacancies and if other fully qualified candidates are found to establish an eligible list for a period of approximately one year.

**CLOSING DATE:** April 03, 1980

**SUBMIT APPLICATIONS TO:**

Public Service Commission  
Bank of Commerce Building  
1110-1867 Hamilton Street  
Regina, Saskatchewan  
S4P 2C2

Sometimes a great notion  
needs help getting in motion.



**IF YOUR  
ORGANIZATION HAS A  
PROJECT WORTH  
DOING THIS SUMMER,  
THE SUMMER YOUTH  
EMPLOYMENT  
PROGRAM WILL HELP  
PAY FOR STUDENTS TO  
HELP GET IT DONE.**

**Does your organization qualify?**

Established, non-profit organizations and local governments may qualify to receive financial assistance to hire students.

**What projects should you consider?**

To qualify, projects should employ at least three students for six to 18 weeks between the 5th of May and the 5th of September. Proposals must be of benefit to student participants and should be of lasting value to the community.

**What students will be employed?**

Post-secondary or secondary students intending to return to school in the fall, who are Canadian citizens or permanent residents are eligible.  
The Summer Youth Employment

Program will make a contribution towards wages at the level of the provincial minimum wage. In addition, the Program contributes employee benefits and up to \$20. per person per week to cover project overhead costs.

**Where do you go from here?**

Information and project proposal application forms are available at Canada Employment Centres or Employment Development Branch offices.

**Deadline for project proposals is March 28.**

To receive financial assistance to hire students, proposals must be submitted (post-marked) no later than March 28. Of course, it is to your organization's advantage to submit its application as early as possible, but March 28 is the final deadline. Now's the time to get that summer project off the ground.



Employment and Immigration Canada  
Emploi et Immigration Canada

**Canada**

**TOGETHER WE CAN DO IT THIS SUMMER**





Open to both  
men and women

Public Service Commission  
Canada  
Fonction publique  
Canada

## CHIEF, INFORMATION SERVICES

(330-056-008)

Salary: \$29,283 – \$32,901

Ref. No: 80-SM-OC-HRC-YL-677

Canadian Human Rights Commission  
Information and Co-operation Branch, Information Services  
Ottawa, Ontario

### Duties

The successful candidate establishes a general information plan; provides specialized and technical advice to the Commissioners and senior officials in the Commission. Directs the work of the Information Services Division including media-relations. Is responsible for the planning and publicity of special events; devises and implements advertising schemes. Organizes and attends press conferences.

### Qualifications

Extensive and diversified experience acquired in press agencies (printing and broadcasting media). Direct participation in all stages of the production of audio-visual materials for the public. Experience in planning, directing and supervising relations with the media and activities related to production in a department or a large business.

### Language Requirements

Knowledge of both official languages is essential. Because of the nature of this position bilingual capability is required immediately.

*"Additional job information is available by writing to the address below;*

*Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante".*

### How to apply

Send your application form and/or résumé to:

**Yvan Lapointe, Staffing Officer**

Public Service Commission of Canada

Senior Management Staffing Program

L'Esplanade Laurier, West Tower, 17th floor

Ottawa, Ontario K1A 0M7 (613) 995-6454

Closing Date: April 30, 1980

*Please quote the applicable reference number at all times.*

The River Desert Education Authority requires the following for its new school, opening September, 1980 being built on the River Desert Indian Reserve, Maniwaki, Quebec.

- **Six qualified English speaking elementary teachers to teach in levels ranging from one to seven (grades 1 to 7)**
- **One specialist in French as a second language**
- **One specialist in gym**

NOTE: Experience in working with Native people would be an asset. Salaries shall be based on experience and education. Please specify which position you are applying for, giving a **complete resume of experience, education and work references** to: River Desert Education Authority

P.O. Box 10  
Maniwaki, Quebec J9E 3C9  
(819) 449-2883 or 449-1880

Deadline for applications March 30, 1980

## TUTORIAL COUNSELLOR

Instructor in the Indian Teacher Education Program  
College of Education  
University of Saskatchewan  
Saskatoon, Saskatchewan

(possibly two positions,  
one leave replacement, one regular appointment)

The Indian Teacher Education Program is a four-year Bachelor of Education Program in the College of Education in which 50-75 Indian and Metis students are enrolled. There are four people on the staff of the Program.

### DUTIES:

- 1) To assist in the teaching of non-credit classes in the Orientation session and/or credit classes in the program of studies.
- 2) To give tutorial assistance to individuals and/or groups of students in specific areas of study.
- 3) To assist students in the transition to city and university life; among other things like this involves taking an active role in planning, organizing, and participating in social and recreational activities.
- 4) To assist in program and personal counselling.
- 5) To assist in the supervision of student teaching.
- 6) To assist in the recruitment and selection of students.
- 7) To assist with public relations work with Indian bands; Metis communities; Indian and Metis organizations; and various provincial and federal government agencies.
- 8) Other duties specified by the director of the program.

### NECESSARY QUALIFICATIONS:

- 1) Teaching experience at the elementary level.
- 2) A university degree - preferably a master's degree or higher.
- 3) An understanding of the educational scene for Indians in Saskatchewan and the ability to communicate and relate well with Indian and Metis people involved in the education process.

### OTHER DESIRABLE SKILLS FOR THE POSITION:

- 1) A wealth of experience and skills in teaching Indian students.
- 2) Ability to teach Indian Studies classes.
- 3) Ability to speak an Indian language.
- 4) Ability to teach non-credit courses in English and/or courses in one or more areas of the Education program.

**SALARY:** It is presently under review and is dependent on qualifications. A successful candidate can expect a salary in the range of \$25,000.00 a year.

### SEND APPLICATIONS TO:

Dr. Kenn Whyte  
Director of Indian Teacher Education Program,  
College of Education, Room 3024  
University of Saskatchewan  
Saskatoon, Saskatchewan S7N 0W0

**APPLICATION DEADLINE:** May 15, 1980

# A rewarding future for the young people of Canada, from deep roots in our proud past.

People from every known national origin combined to forge this great country—Canada. Each contribution has been both individual and unique. And, so it has been with the Force. The RCMP shares its roots with dedicated people whose ancestral homelands dot the entire globe.



The ever-broadening horizons of career opportunities in professional law enforcement with the Force are attracting men and women from coast to coast in ever greater numbers.

If you're a Canadian citizen 18 or over, have completed grade 12 or the last grade of high school in the province of education or their equivalent, are able to speak, read and write English or French, are physically and medically fit, possess a valid Canadian driver's license and an exemplary character, mail us this coupon today and we'll send you full information. Once essential entrance qualifications have been satisfied, engagement prospects are enhanced by ability in a second official language.

**RCMP GRC**

The Commissioner N-3-3  
Royal Canadian Mounted Police  
Ottawa, Ontario K1A 0R2  
ATTN: Officer i/c Recruiting

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_

PROVINCE \_\_\_\_\_ POSTAL CODE \_\_\_\_\_

**You  
could be  
with the  
RCMP**

## Muskeg Lake, North Battleford, Win 1980 N.I.A.A. Volleyball Titles

The National Indian Activities Association (NIAA) held the national mens and ladies volley-ball championships in Edmonton, Alberta on February 15 and 16.

Hosting the tournament was the Canadian Native Friendship Centre program staff of Gordon Russel and Anne Cardinal.

The tournament was sanctioned by the NIAA and was of International consequence but no teams from south of the border made the trip.

Teams in the mens draw were from Saskatchewan with 6 teams, Alberta with 5 and the Yukon who sent a team from Whitehorse.

Following three days of active competition, two teams emerged from the double knockout draw to do battle for the 1980 championship. Going through the draw undefeated was Muskeg Lake who won the A side and winning the B side was the Saddle Lake Spartans.

Up to this point, Muskeg Lake had played only 4 games while Saddle Lake had toiled through 6 games. The final between the two teams showed the result of the extra games on Saddle Lake as Muskeg dominated the court. A bright spot for Saddle Lake was the play of Bruce McGilvery who at times carried the whole Spartan team.

The final scores were 15 to 13 and 15 to 12 as the great team play of Muskeg Lake won the honor of being champions.

On the way of the championship, Muskeg Lake defeated Prince Albert by default in the first game of the draw then went on to win over Blue Quills. The next victim was Saddle Lake and because of this loss, they were knocked into the B side. The semi final game for Muskeg Lake on the A side was against the Blackfoot Crusaders.

The Spartans started off with wins over Muskewkwan and Sweetgrass before being defeated by Muskeg Lake, Ile-a-la-Crosse and finally Blackfoot in the B final.

The Blackfoot Crusaders placed third over-all in the competitions defeating Whitehorse in their first game, La Ronge in the second and losing to Muskeg Lake in the A semi-final. The A semi final scores were 15 to 0 and 15 to 4.

With this loss the Crusaders went to the B side and met Saddle Lake. Saddle Lake won but not easily. Scores were 16 to 14 for Blackfoot 15 to 7 and 15 to 9 for Saddle Lake.

Fourth place went to Ile-a-la-Crosse who lost their first game to La Ronge, went to the B side and eliminated Whitehorse in the first B side game.

Sweetgrass was next and finally eliminated by Saddle Lake.

Teams in order of finish were: Muskeg Lake (Saskatchewan), Saddle Lake (Alberta), Blackfoot (Alberta), Ile-a-la-Crosse (Saskatchewan), Cold Lake (Alberta), La Ronge (Saskatchewan), Blue Quills (Alber-

(continued)



### MUSKEG LAKE

Back row: Dean Lafond, George Lafond, Dennis Cline (coach), Wallace Tawpesim, Barry Longneck, David Arcand. Front row: Winston Buglar, Myles Arcand, Derrick Favel, Boss Greyeyes.



### NORTH BATTLEFORD

Back row: Pearlean Baptiste, Isabelle Weenie, Dennis Cline (coach), Sharon Baptiste, Hilda Paskimin. Front row: Diane Morin, Camille Favel, Pauline Favel, Lorna Arcand.

ta), Sweetgrass, (Saskatchewan), Native Friendship Centre (Alberta), Muskwekwan (Saskatchewan), Whitehorse (Yukon), Prince Albert (Saskatchewan). Winning the Most Valuable Player Award was Saddle Lake Spartan's Bruce McGilvery. Bruce was outstanding in his performance and was the most dominant player on the court at any one time.

All Stars were: George Lafond (Muskeg Lake); Wally Janvier (Cold Lake); Faron McMaster (Blackfoot); Collin Albert (Sweetgrass); Amos Roberts (La Ronge) and Emile Burnouf (Ile-a-la-Crosse). The Most Sportsmanlike Team award went to Cold Lake.

Emerging from the B side of the double knockout volleyball tournament, North Battleford kicked and clawed their way to the 1980 National Indian Activities Association which was staged in Edmonton, Alberta on February 16 and 17.

Twelve ladies teams from Saskatchewan, Alberta and the Yukon played great volleyball for two days to try to attain the prestigious volleyball award as the best in North America.

Going through the A side of the draw without a defeat was Prince Albert, who defeated the Canadian Native Friendship Centre in its first game and St. Phillips in the second. The third game was against Ile-a-la-Crosse who gave a stubborn battle but succumbed by scores of 15 to 8 and 15 to 12. The first game of the best of three was 15 to 11 for Ile-a-la-Crosse. With this win Prince Albert went into the A semi final against North Battleford. Prince Albert won the first game 15 to 12, lost the second 10 to 15 and finally won 15 to 12 in the final game.

North Battleford had their first game with Whitehorse and won without much difficulty in two straight games.

The next victims were the Cote Selects and then the loss to Prince Albert put them on the B side.

On the B side North Battleford went up against a determined Edmonton Friendship Centre team and won 15 to 13 and 15 to 10 to go into the final.

Third place Edmonton lost their first game to Prince Albert and dropped to the B side. Here the Centre team eliminated Rocky Mountain House, Sweetgrass, St. Phillips and Ile-a-la-Crosse before losing to North Battleford in the B semi-final.

Fourth place went to Ile-a-la-Crosse who

won the first game against Cold Lake and then beat Sweetgrass. Against Prince Albert the "Ile" lost and went to the B side where they eliminated Blue Quills and then lost to the Edmonton Centre team.

The final game between Prince Albert and North Battleford saw the B side winners win the three games. Scores were 16 to 14 for Prince Albert, 15 to 10 and 15 to 13 for North Battleford.

This was the first loss for Prince Albert and so another final was played. North Battleford would not be denied and went on to win with scores of 15 to 6 and 15 to 13.

Teams finished in this order: North Battleford (Saskatchewan), Prince Albert (Saskatchewan), Canadian Native Friendship Centre (Edmonton), Ile-a-la-Crosse (Saskatchewan); St. Phillips (Saskatchewan), Blue Quills (Alberta), Sweetgrass (Saskatchewan), Cote Selects (Saskatchewan), Whitehorse (Yukon), Cold Lake (Alberta), Rocky Mountain House (Alberta), and Frog Lake (Alberta).

The Most Valuable Player of the tournament was Sharon Baptiste who played for North Battleford.

All Stars went to: Dorothy Roy (Ile-a-la-Crosse); Lorna Arcand (North Battleford); Margorie Keshane (St. Phillips); Donna Paskwmin (Sweetgrass); Elly Cadieux (Edmonton); Karen Paskemin (Prince Albert).

The St. Phillips team won the Most Sportsmanlike award.

stories and photos by  
**Ben Buffalo Rider**  
from  
*The Native People*

## Paskiman Leads Battlefords Female Cagers To Tourney Win

**BATTLEFORD** - Hilda Paskiman, tourney's top player, lead the Friendship Centre team with 30 points for its 46-29 win over Blackfoot Feathers in the championship final of the ladies basketball tourney held in this city.

En route to their victory the Friendship Centre gals won its opener by default over the Cyclones from Standoff, Alberta; double the score 19-8 on Saskatoon Friendship Centre; defeated P.A. Student Residence gals 47-35 in A pool later defeated the Blackfeet gals 46-29 in the A - B grand finale.

Having lost its first encounter 26-22 to the Saskatoon Friendship Centre gals, the Blackfeet Feather rebounded with a victory over Red Pheasant 30-26 and were handed the contest over the Cyclones from Standoff, Alberta for another shot at the championship.

Alvina Calfe lead with 12 points, Colleen Runningrabbit 6 points, Lorelei Waterchief 5 points, Carla Waterchief 4 points, and Arlene Calfe with 2 points.

Hilda Paskiman, MVP, thread the needle with accuracy going up for a total of 30 points, Allyson L'Heureux 9 points, Sharon Baptiste 4 points, and Hilda Rose 3 points.

—ARCHIE KING



**CAPTURE BASKETBALL CHAMPIONSHIP**

Members of Battlefords' Indian and Metis Friendship Centre basketball team include, left to right, Linda Delorme, Joan Greyeyes, Hilda Rose, Alison L'Heureux, Sharon Baptiste, Pearleen Baptiste, (front row) Lorna Arcand, Gail Tekakanau, Hilda Paskemin, and Dianne Morin.

# TOURNAMENT ACTION IN REVIEW

## Sandy Lake. . .

The hustling Shellbrook Bruins "A" team made a clean sweep of this 1st annual Sandy Lake Pre-Squirt Hockey Tourney. It was held at the arena in Sandy Lake on March 1.

This was a round robin tournament with six teams vying for first place.

In the opener, it was the Shellbrook Bruins "A" facing off against Prince Albert Indian Student Residence (P.A.I.S.R.) to extract a win of 4-0 then it was Sandy Lake falling to Canwood with a 3-2 defeat, in overtime. Marcelin/Muskeg were beat by the Shellbrook Leafs "B" with a 5-2 score.

On the "B" side, P.A.I.S.R. lost to the "Baby Chiefs" with a score of 2-1. The winning goal was popped in by Jay L. Ahenakew at the 2:54 mark in the last period. This put P.A.I.S.R. out of the tournament. Sandy Lake went on to knock out Marcelin/Muskeg 7-4, to win the "B" title.

On the "A" side, it was Shellbrook Leafs over Canwood 2-0: Shellbrook Bruins over the Shellbrook Leafs with a 2-1 victory of 2-1 to capture the "A" side.

To the thrill of the Sandy Lake fans, it was Sandy Lake "Baby Chiefs" against the Shellbrook Bruins in the A-B Championship. The Shellbrook team started the period off with a goal by Kelly Block at the 3:00 minute mark. From there they went on to slap in 4 more quick ones to end the period with a 5-0 lead over the "Baby Chiefs". In the second and final period, the "Chiefs" came back hoping to catch up, but Shellbrook slapped in two more goals and cemented their win 7-0, leaving the Shellbrook goalie with shut-out.

It was too bad all the little players couldn't have received trophies, as they all played their best. The trophies were handed out to: A.J. Ahenakew - Most Gentlemanly Player; Corey Block (Shellbrook Bruins) Top Scorer; Lawrence Sasakamoose (Baby Chiefs) Most Valuable Player; Jay L. Ahenakew (Baby Chiefs) Best Defence and Billy Joe English (Shellbrook Leafs) Best Goalie.

From the six teams an All-Star team was chosen. Team members are: Left Defence - Corey Block (Shellbrook Bruins); Right Defence - Jay L. Ahenakew (Baby Chiefs); Centre - Carson Ahenakew (Baby Chiefs); Right Wing - Boyd Block (Shellbrook Bruins); Left Wing - Ryan Sasakamoose (Baby Chiefs) and Goalie - Curtis Hansen.

Congratulations to Keith and Ernie Ahenakew for organizing an enjoyable, interesting and often amusing tournament.

—SHIRLEY BIGHEAD

## Sturgeon Lake. . .

On March 1, the Old Timer's competed in a Round Robin Tournament with James Smith coming up the winners and taking home \$150.00 and a trophy. The tournament was originally supposed to be a single knockout, however, four of the eight teams scheduled to play did not show. The first three games saw no action as the opposing teams were not there.

In game one, it was Sturgeon Lake overpowering the Mistawasis team with a 6-0 win. Game two saw action between James Smith and Sandy Lake. Sandy Lake fell to the James Smith team with a 14-1 loss. Game three it was Sandy Lake facing off against the Mistawasis team and emerging victorious 11-5 but being disqualified after using an underage goalie. Twenty-three year old Lynn Peekeekoot replaced veteran Wayne Ahenakew in this game, obtaining a win, but disqualified his team in the process. In game four, Sturgeon Lake took on James Smith but lost 7-2.

The final game between Mistawasis and James Smith saw some exciting action as the last period ended in a 4-4 tie. In overtime James Smith came up with the winning goal for a final score of 5-4.

Angus McLaine walked away with the Top Scorer award, scoring a total of 13 goals. Gordon Ledoux (Mickey Mouse) took home the Best Goalie award and Halkett McLeod was awarded Best Defence.

Chuck Thomas, the referee for the games, said it was good, clean, entertaining hockey, despite the four teams not showing.

—SHIRLEY BIGHEAD

Eight teams entered this single knockout tournament held March 1 in Canwood. However, only six teams were iced leaving both Little Red and Muskeg with wins over the two teams, James Smith and Beardy's, who failed to show.

In the first game that saw action, it was Mistawasis edging out Whitefish with a 7-2 win. Then Sandy Lake took out Sturgeon Lake 6-3. Muskeg Lake was awarded the third game beating out Little Red in a high-scoring 14-8, to advance to the final.

In the fourth game Sandy Lake skated to a 6-3 victory over the Mistawasis team.

The final game saw Muskeg and Sandy Lake in some fast paced and exciting action. In the first period it was Sandy Lake scoring first with Muskeg replying for a 1-1 tie. Sandy Lake retaliated and the period ended in a 2-1 in favor of Sandy Lake. In the second and final period, Muskeg Lake came back and scored a goal to tie the game. Sandy Lake shot in two more to cement their win and take home the \$350.00 and trophy. Muskeg had to settle for second after a valiant effort against Sandy Lake. They took home \$250.00. Third place went to Mistawasis along with \$125.00.

The trophies were awarded to Joey Ledoux, Top Scorer; Wayne Lafond, Best Goalie and to Russell Ahenakew, Best Defenceman.

—SHIRLEY BIGHEAD

## Muskeg Lake. . .

Muskeg Lake held its annual hockey tournament in Leask on February 23rd and 24th. Twelve teams from across the province were entered in the tournament. The Muskeg Lake Blades opened the tournament by defeating Sandy Lake Chiefs 6 to 2. James Smith team downed Mistawasis 7 to 4. Whitefish Lake Flyers shut out Thunderchild 3 to 0.

The Pas Chiefs met Beardy's Native Sons and were defeated 12 to 7. The Deschambault Lake team was trounced by the Colts 13 to 5. The final opening game was between Waterhen and the P.A. Dumont Habs with the Habs winning 6 to 2. On the 'B' side Sandy Lake Chiefs beat out Mistawasis to advance to the finals. The Pas Chiefs were defeated by Deschambault Lake and were out of the tournament. Deschambault Lake then met Waterhen, which subsequently defeated them to advance to the finals.

Sandy Lake faced Waterhen in the 'B' side Championship final with Sandy Lake winning 5 to 2. Sandy Lake took home the 'B' side Championship trophy and \$300.00 in prize money. Waterhen took home a \$200.00 prize purse. The awards on the 'B' side were presented by Father Roussel. Best goalie award went to Armande Desrocher from Waterhen. Highest scorer on 'B' side, Brian Little from Sandy Lake Chiefs. Most valuable player was awarded to Robert Fiddler from Waterhen. Best defence was given to Peter Generaux from the Chiefs. The most gentlemanly player of the 'B' side was Robert Fiddler of Waterhen. Best Coach on the 'B' side was Clifford Ahenakew of Sandy Lake.

The action on the 'A' side opened with Muskeg Blades defeating James Smith 5 to 4. The Beardy's Native Sons were knocked out of the tournament by the Colts team. Whitefish Lake got a bye into the semi-final to play Muskeg Lake Blades, but were eliminated. The Colts played against the Dumont Habs and were defeated. The Colts the protested the illegal use of a suspended player, Rick Chartrand of the Dumont Habs. Chartrand had been given a three game suspension by Saskatchewan Amateur Hockey Association in the North Saskatchewan Native Sports tournament in Saskatoon. The Prince Albert Dumont Habs team were eliminated as a result of the protest. This action left the Colts to face-off with the Muskeg Lake Blades for the 'A' side Championship final. Muskeg Lake Blades proved victorious with a score of 3 to 1. Muskeg Blades won \$650.00 in prize money. Second place finishers, the Colts received \$450.00.

The following awards were given to these players. Best goalie, Wayne Lafond of Muskeg Lake. Most valuable player was Ron Ahenakew of the Colts and he was also presented a trophy for best defence. Highest scorer on 'A' side was Leo Arcand of Muskeg. Most gentlemanly award was given to Elvis Lafond of Muskeg Lake. Father Roussel of the Muskeg Lake Blades was picked as the best coach of the tournament.

—RUTH AHENAKEW



## Onion Lake. . .

ONION LAKE - Dunlop Muskego scored into an open net to clinch Onion Lake's victory over Cole Bay in the championship final of a two-day hockey tourney sponsored by the Onion Lake Braves hockey club.

Despite going with six attackers Cole Bay couldn't get the rubber disc past Gary Carter, tourney's top netminder, and after Carter faced a shooting barrage Muskego did not make a mistake splitting the two pipes while 'shooting the puck'.

The boys from the Buffalo Narrows area did not go home empty handed despite their losing performance to Onion Lake. Clarence Iron playing a strong game was the winning recipient of the MVP award.

Other hockey clubs included Frog Lake, Saddle Lake and Alexander from Alberta, Ministickwin, Jans Bay, Onion Lake Warriors.

Opening action Ministickwin defeated Frog Lake, 10-7, Onion Lake Braves won over Alexander, 4-1, Saddle Lake won by default over Jans Bay, and Cole Bay clobbered Onion Lake Warriors, 8-1, the latter a bunch of young hockey buffs.

In consolation action Alexander 'did it' to Onion Lake Warriors, 9-1, in the grand finale and earlier doubled on Frog Lake, 6-3, to capture the consolation championship.

Grant Whitstone must have thought he was in a shooting gallery when Alexander pumped in four goals during first period of action, later adding two markers in the se-

cond frame and climaxed with a three goal outburst in the last stanza, but not before Carl Skeenum notched in one for Onion Lake's lone marker.

The final score did not tell the whole story in the championship final thanks to superb goaltending of Gary Carter foiling any scoring attempts by Cole Bay.

Onion Lake scored three unanswered goals in the first period before Cole Bay replied in the second period and Onion Lake padded its lead with another goal in the second period.

Knowing they had to do something in the third period Cole Bay came out skating and scored the first goal at the seventh second mark before Onion Lake replied and later Cole Bay again scored two goals one minute



apart before pulling its goalie for another attacker; but the roof fell in the dying seconds when Muskego scored the 'big one'.

Other individual winners included Clarence Whitstone (Onion Lake Braves) top forward; Brian Crookedneck (Ministickwin) top sniper; Wilson Mountain (Onion Lake Warriors) top blueliner; and Frog Lake pucksters were the most gentlemanly team of the tournament.

—ARCHIE KING

**LLOYDMINISTER** - Canoe Lake A's defeated Onion Lake Braves 10-3, to capture the championship of Treaty Six annual hockey tournament, which is sponsored by the Onion Lake Indian Band, staged recently in this border city.

The annual hockey classic attracted a total of eight Indian hockey teams from the Treaty Six area. Allowed only two imports to be added to their roster the various teams were aiming for some of the \$1800, in prize money plus five individual awards.

Opening action, Little Pine defeated Ministickwin 5-3; Canoe Lake clobbered Frog Lake 9-3; Onion Lake won over Meadow Lake 5-3; and Kehewin did it to Thunderchild, 9-5.

In consolation action Ministickwin emerged victorious clobbering Frog Lake 11-0 and later defeated Meadow Lake 5-3.

Coming from afar Canoe Lake made no mistake for its major upset in Indian hockey outscoring its opposition by a wide margin. A total of 27 goals were scored by the northern boys.

En route to its first Treaty Six tournament championship Canoe Lake defeated Frog Lake 9-3 and Little Pine 8-2 before climaxing with its convincing win over the hosting Onion Lake entry, 10-3 to capture top prize and nailed down four individual awards.

In the grand finale, Canoe Lake pumped in a total of five goals, one by Gary Merasty, Louis Gardiner with three, and Eval Lariviere with a single, before Onion Lake replied with six minutes remaining from Harvey Stanley.

Louis Gardiner, top sniper, scored Canoe Lake's two markers in the second period. Onion Lake replied from Clarence Whitstone and Clarence Dillon with singles.

August Iron, tourney's top netminder, kept Onion Lake of the scoreboard in the last stanza. Canoe Lake padded its big win by three goals, with Louis Gardiner, Andy Merasty and Gary Merasty scoring singles.

Other Canoe Lake individual winners included Eugene Arcand, most valuable player; Jerry Iron, top blueliner; and Meadow Lake's little speedster, Lyle Villeneuve, won the most gentlemanly player award.

Various trophy donors included Lloydminister Chamber of Commerce, championship; Onion Lake R.C.M.P., runner-up; Onion Lake Cowboy Society, consolation; Peter Chief and family, MVP; Seekaskootch Store and Staff, best goalie; Don Cardial and family, MGP; Onion Lake Braves, defence and Onion Lake Drop In-Centre, top scorer. —ARCHIE KING

## Cote. . .

Once billed as the tournament of Champion's, the Cote Select hockey team has run out of competition.

This years tournament saw the Cote Selects again taking top spot, now lesser teams will have to set their sights on the Cote Selects.

This year a total of eight teams participated in the tournament and to no ones surprise the Cote Selects won their tournament with ease.

In the first game Cote Selects defeated Cote Mohawks, by a score of 10-7.

The second game was won by the St. Philips Rangers 7-5 over the Files Hills Warriors.

The third game was won by the crisp passing, and fast skating of the La Pas Chiefs. The score 10-0 over the Last Oak Raiders.

In the fourth game of the preliminary rounds the Tri Reserve Juniors powered the Way Way Lancers from Rossburn, Manitoba by a score 10-5.

In the second round, the Cote Selects continued their scoring spree on the Last Oak Raiders as they downed the hopeless Raiders by a score of 12-3.

The big gun for the Selects being Mason Stevenson collecting a total of seven points.

In the second round game for the Rangers, the St. Philips Rangers defeated the Way Way Lancers by a score of 11-4. This being one of the most lack lustre games probably of the winter of any tournament.

Still in second round action the La Pas Chiefs defeated the File Hills Warriors by a score of 12-3.

In the last game of the second round the Tri Reserve Juniors put up a good game but the much more experience of the Mohawks payed off as the Mohawks skated off with a 10-7 score on the Juniors.

Going into the semi-finals the Cote Selects did their thing again, this time to the St. Philips Rangers.

This game was only two periods as the Selects were eight goals up on the Rangers in the second period. Tournament Rules — if one team is up at the end of the second by eight goals than the losing team must default the game.

The score at the end of the second period was 9-1. Norman Stevenson with a total of seven points in this game.

In the other semi-final game the Mohawks put up a real crowd pleasing game but just could not hold off on the ever pressing La Pas Chiefs.

This was probably one of the better games thus far in the tournament. However the final score La Pas Chiefs 11; Cote Mohawks 5, was still a real thriller.

The final game was worth \$1000.00 to the winner and \$800.00 to the runners up. The Cote Selects looked like easy winners going into the final period they led La Pas Chiefs by a score of 7-2. In the last half of the third period the Chiefs came alive to get within one goal of the Selects. The Chiefs poured everything they had towards the Cote Select goalie. Presley Shingoose, made some fantastic saves in the last minute of the game

and thus preserved the winning record for the Cote Selects. The final score Cote Selects 7; La Pas Chiefs 5.

Trophy awards were presented to the deserving performers of the tournament. Championship trophy went to Cote Selects and was accepted by Bobby Whitehawk, Recreation Director.

The prize money was accepted by Brian Shingoose and Brian Severight (lil' Red).

Second prize of \$800.00 was accepted by the Captain of La Pas Chiefs; Wayne Young.

Individual awards were presented to the following: best goalie, Terry Kalachuck of La Pas Chiefs; top point getter, Norman Stevenson, who had a total of 19 points.

Most gentlemanly player with the ability to play was Charlie Severight who finished with a total of 10 points.

Best defence was Brian Shingoose.

The most valuable player award was Guy Cote of the Cote Selects. Guy plays defence for the Selects and ended second in the points department in the tournament.

A trophy for the winning coach was awarded to Dick Whitehawk who guides the Selects.

The St. Philips Rangers were given third prize of \$400.00 and the Cote Mohawks placed fourth for no money.

—DAN KESHANE

## Saskatoon. . .

A capacity crowd turned out to watch the hockey action at the Second Annual North Saskatchewan Native Sports Hockey Tournament held at the Saskatoon arena on February 16th and 17th.

The opening game of the tournament was Muskeg Lake Blades facing-off against The Pas Chiefs. The Chiefs came out on top with a win of 4 to 3.

Whitefish Lake Flyers were soundly trounced by the fast skating Patuanak Pats. The score in this game was 27 to 3.

The Piapot team were then taken down to the 'B' side by the Cote Selects with a score of 8 to 3.

The Sandy Lake Chiefs met the James Smith team. James Smith beat the Chiefs 6 to 4 advancing to the 'A' side.

The Canoe Lake team defeated the Beardy's Native Sons 10 to 2. The Gordon's Golden Hawks and the Prince Albert Dumont Habs battled in a fast and fierce game. The Dumont Habs took the Golden Hawks with a score of 8 to 6.

The 'B' side Championships first game was between Whitefish Lake and Piapot with Piapot winning 13 to 3. The second game was Sandy Lake Chiefs and the Beardy's Native Sons. The outcome of that game was the Chiefs over the Native Sons 9 to 5.

Muskeg Lake Blades got a bye into the semi-finals facing off against Piapot. This was a very hard fought game with Piapot winning 5 to 4 in overtime.

The fourth game on the 'B' side was between the Gordon's Golden Hawks who got the bye and the Sandy Lake Chiefs. This was also a very close game. Sandy Lake won over Gordons 5 to 4. The 'B' side Championships final game was Piapot

(continued)

against Sandy Lake Chiefs 6 to 3. The Patuanak Pats opened the 'A' side Championships by defeating the defending champ, Cote Selects 7 to 4.

The James Smith team took on the Canoe Lake team and won 8 to 5. The Pas Chiefs got the bye and played the Patuanak Pats but were defeated 10 to 6. The fast flying Prince Albert Dumont Habs also got a bye and faced James Smith trouncing them 9 to 3.

The 'A' side Championship final game was between two fast skating teams, the P.A. Dumont Gabs and the Patuanak Pats. This game was very tight with plenty of penalties and action. The Habs took the Pats with a score of 7 to 4.

The Prince Albert Dumont Habs took home the 1980 Championship Trophy. The members of the team were: Goalie, Larry Henry; B. Desjarlais; Morley Norton; W. Norton; Clarence Norton; P. Norton; Peter Parenteau; Alvin Norton; Sid Boyer; Alcide Boyer; Basil Quewezance; F. Fiddler; V. Lafontaine; D. Ross; G. Kinch; C. Favel and H. Norton.

The North Saskatchewan Native Sports Hockey Tournament is sponsored by Labatts. Labatts representative, Harvey Nelson was there to present the championship trophy to the captain of the Prince Albert Dumont Habs.

The Labatts representative also presented beer mugs to the following players who were picked for the All Star awards. Best goalie Larry Henry of the Dumont Habs. Best defence went to August George Sr., of the Pats and Glen Ahenakew of the Sandy Lake Chiefs; All Star left winger went to Abe Apsis; All Star center was Sid Boyer of the Habs and All Star right winger was Steve Kaiswatum from Piapot.

The most valuable player of the tournament was Abe Apsis; Best goalie of the tourney was Larry Henry; Top scorer award, Abe Apsis; Best defence award was given to August George of the Pats; The most gentlemanly player award was won by Steve Kaiswatum from Piapot.

—RUTH AHENAKEW

## Thunderchild. . .

**TURTLEFORD** - Thunderchild defeated Prince Albert 5-2, to win the All-Native hockey championship during two days of hockey action at this non-Indian community March 14-16.

En-route to victory Thunderchild clobbered Edmonton 16-1, triple Mistawasis 9-3. On the other hand Prince Albert ran into some tough competition, squeezing by Sandy Lake 7-5, and whipped Onion Lake 5-2.

Opening action Thunderchild 'did it' to Edmonton 16-1; Mistawasis defeated Sweetgrass 3-1; James Smith won over Red Pheasant 3-2; Prince Albert squeezed by Sandy Lake 7-5; Poundmaker edged out Saulteaux 6-5; and Onion Lake whallopped Saddle Lake 9-2.

Dwayne Endicott, tourney's MVP, lead Thunderchild's scoring drive with three goals followed with singles by Tim Hodgson and Ray Hudson, the latter named tourney's top sniper.

Prince Albert markers were provided by Basil Quewezance and Glen Ahenakew.

In consolation action Sweetgrass rebounded with wins over Red Pheasant 9-3; Edmonton 10-6; and doubled on Saddle Lake 8-4, in the grand finale.

Cameron Muskego netting two goals lead Sweetgrass scoring attack followed by Lyle Villeneuve with two; Eugene Albert, Pat Kennedy, Gary Merasty, and Eugene Arcand with singles each.

Saddle Lake's scoring drive was lead by Keith Wood, notching in two; followed by Dennis Mooswah and Adrian Poitras with singles.

Other individual winners included Ernie Cadarain (Thunderchild) best goalie; Pete Parenteau (Prince Albert) best defenceman; and Angus MacDonald (Onion Lake) most gentlemanly player.

—ARCHIE KING

## Sasakamoose, Ahenakew, Instructors For Hockey School At Whitebear

A three day hockey school conducted by Fred Sasakamoose and Ray Ahenakew was held on the White Bear Indian Reserve March 5th, 6th, 7th.

The hockey school was co-ordinated by Kenny Standingready of the reserve.

Kenny, a sports enthusiast and a hard worker has his tier 3 coaches' badge from the coaches clinics held in the province.

A bit about the instructors; Fred Sasakamoose is from Sandy Lake reserve. He played Junior hockey for Moose Jaw in the 1950's from there he turned pro and briefly played for the Chicago Black Hawks in the NHL.

Ray Ahenakew is also from the Sandy Lake reserve. He played most of his minor hockey in Saskatoon and had a brief fling with the Saskatoon Quakers of the old Senior league.

Both Ray and Fred have attended numerous courses in hockey and are well qualified to instruct these sessions.

The objectives of the hockey school held in White Bear was to introduce a system of instruction to hockey schooling.

The program included; the basics for a good skating program, introduction to the system used by various teachers of hockey — such as the Howie Meeker system, and to develop needs which are in demand by amateurs.

Regarding the school, Ahenakew feels that schools of this nature should be an on going from December through to March.

He feels that if its done this way, interests of other sorts could be established, which in turn would lead to sports College.

Some of the problems encountered by the instructors were; participants are not equipped right. They may have all the gear required, but the fit may not be good, and this is one area Ray and Fred concentrated on.

"If equipment is not of the proper fit its almost impossible to teach the proper skills

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to the boys who come to these schools", says the instructors.

Another important item in school is to try to create interest for coaches, parents and community members.

Without the support of the above mentioned, the children would lose interest in hockey.

There are numerous films available on hockey at the Cultural College, so if any one is interested in running a school, films are available on a loan basis from the Saskatchewan Indian Cultural College, Saskatoon.

The White Bear hockey teams has been successful this year.

The Tom Thumb's finished second in their league, the "Moose Mountain Hockey League". The little fellows who are 8 years old and under also finished second in their respective league.

Robin Standingready, a future sniper star, was the top scorer in the 10 year and under groups, while big brother Everett was top scorer in the 12 year old group, (by the way these boys are the sons of Elmer and Darlene Standingready).

The old timers also had a profitable season by taking in medals in each of their three tournaments. They have entered and winning all their exhibition games.



## PROFILE

Adrian Whitstone, 11, of Onion Lake Indian reserve is off to a fast start in the fast moving sport of hockey.

The youngster is the son of Ray and Ver-na Whitstone laced up his first pair of skates when only four years old and ever since has been improving in strides.

Adrian began playing serious hockey with the Tom Thumbs until he was eight years old, then moved to Lloydminster.

Now in his third season playing minor hockey in the border city, Adrian is the only Indian youngster amongst 300 children.

During his eight hockey seasons a good share of hockey awards have been presented to the youngster. The biggest thrill for the youngster was to have three awards, those of best defenceman, team participation, and MVP, awarded to him during his first year of minor hockey.

In 1978 he was again awarded the MVP award including one for sports and academics.

Like any other youngster, his hockey stars include Lanny MacDonald, former Leaf; Darryl Sittler, Leaf; and Guy Lafleur of Montreal.

He also participates in other sports but taking the spotlight is his love for calf roping.

According to his grandfather, Adrian likes playing hockey in the non-Indian community where he finds the competition more "fierce".

—ARCHIE KING



5-5 sending the game into overtime.

In overtime the Poormans team appeared tired and could not hold back the Wynyard attack.

The final score was 7-5 in favor of Wynyard and along with it went the Championship.

During the winter the Poormans team played 12 league games, winning 10 and losing two games, the leagues top scorer was a Poormans player; Darcey Machiskinic who scored 26 goals and assisted on nine others for a total of 35 points.

Coach Dexter Asapace and Manager Roland Dustyhorn said they were proud of their teams for winning the championship and are looking forward to a few tournaments before the end of winter.

—DAN KESHANE



Top and bottom photos: action shots of the final game between Poormans and Wynyard. Wynyard clinched the league title by winning 7-5 in overtime.

## Poormans Tom Thumbs Lose League Final

The Poormans Tom Thumbs entered the "Last Mountain Hockey League" finals by virtue of their finishing second in the league.

On March 4 in Wynyard the Poormans Tom Thumbs entered the final game, with a Do or Die effort.

The previous game had ended in a seven all tie against Wynyard.

There was no turning back after this game, this was the game to craven the Champions of the "Last Mountain Hockey League".

For two periods the Poormans team had things going their way.

In the first period the Wynyard team held to the lead briefly as Poormans went to work and tied the score at three apiece in the first period.

In the second period Poormans held a 4-3 lead but had the Wynyard team contained in their own and through out that period.

In the first 20 minutes both teams scored goals. At the very last minute the Wynyard team scored to even the count at





#### FLOUR PACKING CONTEST

Alec Mooswa, 61, one of the elders packs a total of 700 pounds of flour to win the contest.



#### QUEEN CONTESTANTS

Four of the six contestants are (left-right), Donna Quinny, Frog Lake; Rhonda Parks, Tulliby Lake, Alta.; Irene McDonald, Onion Lake; and Melinda Whitstone, the reigning festival queen. Missing are Judy Ann Chocan and Georgina Dufrense of Onion Lake.

## Onion Lake Winter Festival A Success!

**ONION LAKE** - The weatherman was not too co-operative but the many people who came to witness two days of fun and games were not disappointed as Onion Lake hosted its second winter festival held at its recreation grounds the weekend of March 15.

Kicking off the winter frolic a pancake breakfast was served to whom came to enjoy some fine down-to-earth country cooking.

The many sporting events included: skidoo races; hockey showdown; cross-country skiing; woodsman events included; log sawing; log cutting, nail driving, and humorous-but unique events such as pie eating, story telling, laughing, and bubble gum blowing contests.

The Queen contest also played a major part of its winter festival.

Festival results are as follows: **Cross-country skidoo** — first; Harvey Carter; second; Eddy Noble; third; Peter Chief. **Men's 340** — first; Peter Chief; second; Harry Mason; third was shared by Willard Harper and Barry Cooper. **Men's 440** — first; Eddy Noble; second; Harvey Carter; third was shared by Peter Chief and Barry Cooper. **Ladies Open** — first; Ann Noble; second; Marjorie Waskewitch; third was shared by Verna Whitstone and Dorreen Cooper. **Hockey Showdown** — (Mites) first; Adrien Whitstone; second: Larry Hill; (Bantam) first; Leroy Carter; second; Greg Lewis; (Senior) Randy Whitstone; Richard Chocan; Brian McDonald; (Oldtimers) Robert Michard; Wesley Lewis (Best Goalie) Grant Whitstone.

Log Sawing — first; Harry Mason; second & third was shared by John Kanapotato and Burton Lewis. **Bannock and Tea Making** — first; Isabelle Littlewolfe; second; Marjorie Waskewitch; third; Edna McDonald. **Ladies' Nail Driving** — first; Irish McDonald. **Pie Eating** — first; Johnson Whitstone; second; Josaphine Belly; third; Leonard Fox. **Story Telling** — first; Willard Harper; second; Simon Belly; third; Ray Whitstone. **Laughing** — first; Yvonne Belly; second; George Pathaykan; third; Emma Whitstone. **Mini Skidoo** — first; Barry McDonald.

The climax of two days' activities came at the crowning of the Winter Festival Queen. Six young ladies including Queen Melinda Whitstone, Irene McDonald, and Judy Ann Chocan of Onion Lake; Georgina Dufrense of Metis Local at Onion Lake; Rhonda Parks of Tulliby Lake, Alberta; and Donna Quinny of Frog Lake were running for the title.

A disco was held during the evening which brought to an end two days of fun and frolic for many. A special thanks goes out to Joe Stick, recreation director, and Ray Whitstone, assistant, for spending endless hours to ensure of its smooth operation.

—ARCHIE KING

# MOCCASIN TELEGRAPH

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**CJVR**

MELFORT

SUNDAY'S AT 6:00 P.M.

**CJNB**

NORTH BATTLEFORD

SUNDAY'S AT 5:00 P.M.

**CKBI**

PRINCE ALBERT

SATURDAY'S AT 6:00 P.M.

**CFAR**

FLIN FLON, MANITOBA  
MONDAY'S AT 8:00 P.M.

**CJGX**

YORKTON

THURSDAY'S AT 10:15 P.M.

**CKRM**

REGINA

THURSDAY'S AT 10:30 P.M.

**CJNS**

MEADOW LAKE

THURSDAY'S AT 10:00 P.M.

**CJAR**

THE PAS, MANITOBA  
MONDAY'S AT 8:00 P.M.

