

S A S K A T C H E W A N



Winter 2001

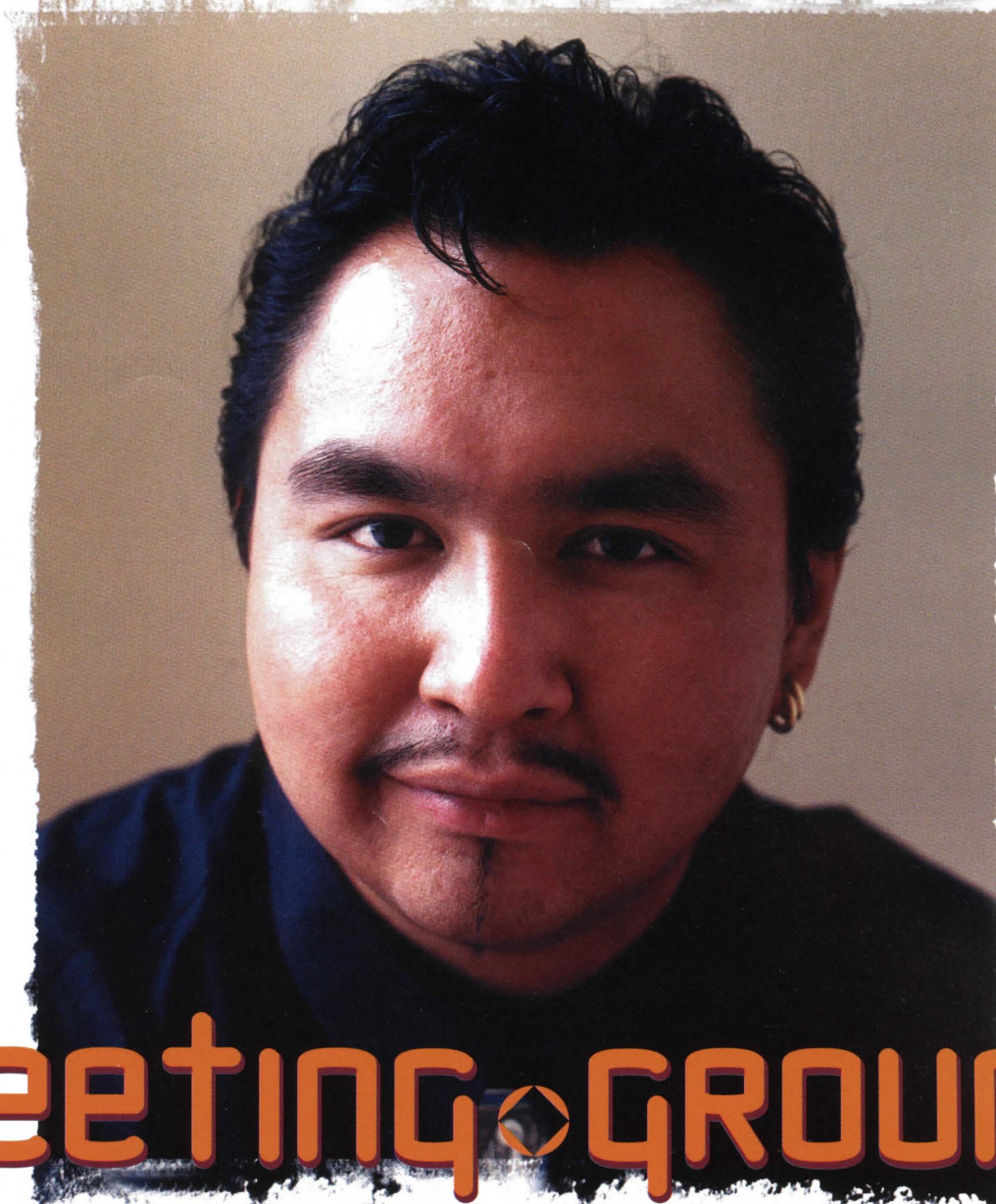


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WITH MERVIN BRASS

Mervin grew up on the Key First Nation. He has his Degree in Communications and Journalism from the University of Regina. He has previously worked for the Edmonton Journal, Regina Leader Post, and CBC Saskatchewan

SASKATCHEWAN'S ONLY
FIRST NATIONS CURRENT AFFAIRS PROGRAM
SATURDAYS AT 6PM, 5:30PM IN PRINCE ALBERT



Federation of Saskatchewan Indian Nations

Saskatchewan Indian is the official publication of the Federation of Saskatchewan Indian Nations and is intended to serve as an effective communication vehicle for First Nations in the province of Saskatchewan.

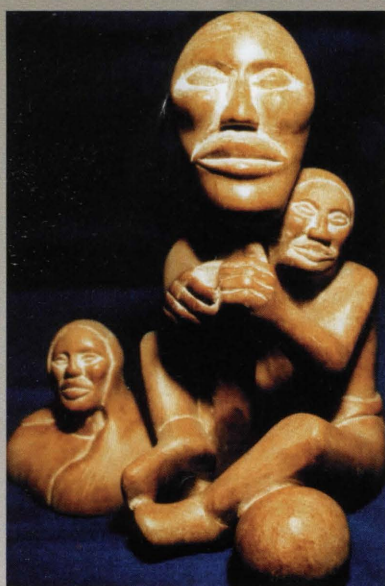
The tradition of the *Saskatchewan Indian* magazine was to provide coverage of people, issues and events both entertaining and informative throughout First Nation communities. In order to keep with the tradition of the magazine we invite submissions. There is such an overwhelming number of First Nations community events and happenings that we will be unable to cover as much as we would like to. Therefore, we are inviting stories, photographs, artwork and letters from our readers.

Saskatchewan Indian will also provide an opportunity for advertisers to reach the First Nation consumer. The magazine will be distributed to all First Nation communities in Saskatchewan and to all First Nation groups, organizations and institutions. For more information contact:

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The views and opinions expressed by contributors to *Saskatchewan Indian* are their own and do not necessarily reflect those of *Saskatchewan Indian* or the Federation of Saskatchewan Indian Nations



ON THE COVER:

UNTITLED

ARTIST: DARREN GOWAN

SASKATCHEWAN

INDIAN

Vol. 31 #1

Winter 2001

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Jan. 30 & Feb. 1, 2001

Assembly of First Nations National Fisheries Conference

Location: TBA
Halifax, Nova Scotia
Assembly of First Nations
(613) 241-6789

Feb. 1 & 2, 2001

Aboriginal Taxation & Finance 2001

Vancouver, B.C.
1-800-337-7743

Feb. 16 - 17, 2001

National Education Conference

Willow Cree Education Complex
Beardy s & Okemasis First Nation, Sask.
Rosalyn Michael or Lois Cameron
(306) 467-4448

Feb. 15 - 17, 2001

9th Annual Voices of the North Showcase of Aboriginal Talent

Prince Albert, Sask.
Bernice Sayese
(306) 763-6280

Feb. 16 - 18, 2001

Young Aboriginal Writers Conference

Prince Albert, Sask.
Saskatchewan Indian Federated College-
English Department
Christine Watson
(306) 779-6203

Feb. 23 - 25, 2001

3rd Annual Winter Feast Celebration 2001

Yorkton, Sask.
Danny Whitehawk
(306) 782-3644

March 4 - 8, 2001

Wellness and Women X Conference

San Diego, CA
The University of Oklahoma
(405) 325-1316

March 6 - 7, 2001

FSIN/ Treaty Governance Jurisdiction Symposium

Saskatoon, Sask.
Dorothy or Tanyss
(306) 667-18 76

March 16, 2001

National Aboriginal Achievement Awards

Edmonton, Alberta
National Aboriginal Achievement Foundation
1-800-329-9780

March 17, 2001

Little Pine Recreation Hockey Tournament

Cut Knife, Sask.
Carl
(306) 398-4942

March 23, 2001

FSIN Corporate Circle - Dinner with the Honourable Minister Robert Nault

Saskatoon, Sask.
Robert Merasty
(306) 956-6917

Mar. 29 - 31, 2001

Saskatchewan Reading Conference

Saskatoon, Sask.
Kim Stewart
(306) 288-2022

Mar 30 - April 1, 2001

North Battleford Indiana Metis Friendship Centre 37th Annual Hockey Tournament

North Battleford, Sask.
Donavan Arcand
(306) 445-8216

Mar. 31 - April 1, 2001

Lawrence Weenle Cup Memorial Legends Hockey Tournament

North Battleford, Sask.
Miltion Tootosis
(306) 343-1477

Mar. 31 - April 1, 2001

Barlene Cook Memorial Men s and Ladies Volleyball Tournament

Prince Albert, Sask.
Ladies contact Theda Lathin (306) 768-3458
Mens contact Edgar Cook (306) 768-3551

April 6 - 8, 2000

FSIN Hockey Championships

Location: T.B.A
Prince Albert, Sask.
Earl Cameron
(306) 665-1215

April 7 - 8, 2001

Saskatchewan Indian Federated College Powwow

Regina, Sask.
Mindy Lerat
(306) 779-6325

April 12 - 16, 2001

2001 National Aboriginal Curling Championships

Saskatoon, Sask.
Maynard
(306) 384-8153

April 16 - 20, 2001

2001 Saskatchewan First Nations Winter Games

Prince Albert, Sask.
PAGC Sports & Recreation
(306) 953-7200

April 25 - 28, 2001

Gathering of Nations Powwow and Miss Indian World Pageant

Albuquerque, New Mexico
(505) 836-2810

April TBA 2001

FSIN Corporate Circle Gathering
Saskatoon, Sask.
Robert Merasty
(306) 956-6917

April TBA 2001

Traditional Aboriginal Healing Strengthening Western Medicine
Indigenous Peoples Program
University of Saskatchewan
Extension Division
(306) 966-5539

April TBA 2001

Affordable Energy Efficient Homes
Indigenous Peoples Program
University of Saskatchewan
Extension Division
(306) 966-5539

May 1 - 3, 2001

FSIN Legislative Assembly
Centennial Auditorium
Saskatoon, Sask.
Carol Burns
(306) 956-6912

May 2 - 3, 2001

Leadership: Choices 2001 Plus Youth Career Symposium
Saskatoon, Sask.
Twana Poochay
1-877-772-7790

May 23 - 25, 2001

Best Practices in Aboriginal Youth Entrepreneurship National Conference
Toronto, Ontario
Assembly of First Nations
Bill Zarchikoff
(604) 530-3840

May 23 - 25, 2001

Assembly of First Nations National Housing Conference
Toronto, Ontario
AFN
(613) 241-6789

May 28 - 30, 2001

Honouring Indigenous Knowledge Conference
Indigenous Peoples Program
University of Saskatchewan
Extension Division
(306) 966-5539

August TBA 2001

Canadian Indigenous Languages and Literacy Development Institute
Indigenous Peoples Program
University of Saskatchewan
Extension Division
(306) 966-5539



Greeting to all Chiefs, Councillors, and First Nation people throughout our region and readers of the *Saskatchewan Indian* magazine. As we enter the new millennium we also enter the 31st anniversary of the publishing of the *Saskatchewan Indian* magazine. The *Saskatchewan Indian* magazine continues to play an important role in sharing information, educating and promoting our First Nation people, culture, traditions and successes. This year we plan to produce four regular editions and two special editions. Those plans included a special 30th anniversary edition, to be produced later in the year along with a special celebration to commemorate the magazine's 30th year in production.

I hope you enjoy this and future editions of your magazine and I encourage you to submit your stories, story ideas or comments to the *Saskatchewan Indian* staff.

2001 is already shaping up to be a promising and exciting year for the *Saskatchewan Indian* and the FSIN. An exciting start to 2001 was the 1st annual FSIN Corporate Circle Job Fair, held February 1, 2001. 65 public and private sector companies teamed up with the FSIN Corporate Circle to provide more than 1,100 post secondary students and graduates with a door way to education, training and employment opportunities.

Other important initiatives are also moving forward in a positive way. We are getting closer to a recognition and compensation package for our First Nation Veterans. The Treaty Governance Processes are moving forward and our gaming operations under the direction of the Economic and Community Development Commission and a new Board of Directors are operating smoothly and efficiently. The Board and been successfully implementing new and greater internal policy and procedural controls. I won't elaborate too much in this issue of the *Saskatchewan Indian* as we will be providing brief updates as we move forward on major initiatives in future editions.

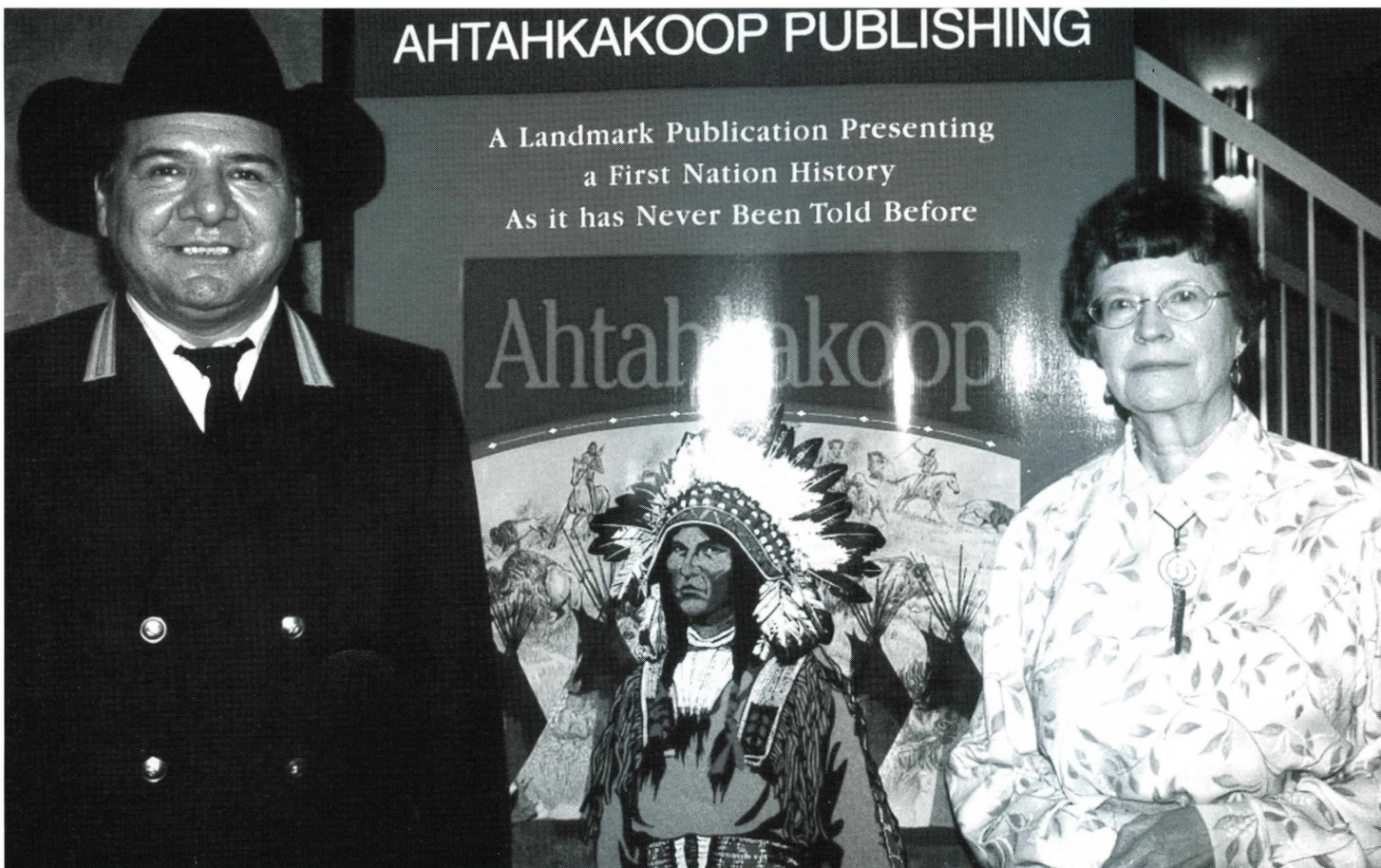
As we move from winter to spring, it is my sincere wish that you and your families enjoy a safe and happy Easter break. On behalf of the Executive, Senate and staff at the Federation, best wishes to each and every one of you. Take care.

Federation of Saskatchewan Indian Nations

Chief Perry Bellegarde 



FSIN Election 2001 Acceptance Speech



AHTAHKAKOOP PUBLISHING LAUNCHES FIRST BOOK

A pleasant surprise was in store for the 200 plus people who attended the Ahtahkakoop book launch November 27, 2000 in Saskatoon.

Ahtahkakoop's new book entitled "Ahtahkakoop - the epic account of a Cree Head Chief, His People, and Their Struggle for Survival 1816 - 1896" is to be the first book published by the newly formed, band owned Ahtahkakoop Publishing. The Band formed Ahtahkakoop Publishing after seeing a void of Aboriginal literature and history in the public school system.

The gala book launch was an affair of formality, cultural exhibition and a monologue delivered by the actor Gordon Tootoosis.

Amongst the dignitaries and speakers were: Assembly of First Nations, National Chief Matthew Coon Come, Lieutenant Governor of Saskatchewan, Her Honour Dr. Lynda Haverstock, FSIN Chief Perry Bellegarde and several other Provincial and Federal Officials.

Ahtahkakoop decide to take it upon themselves to document their history and write the book in a way which oral traditions are balance with historical document sources. Chief Barry Ahenakew of the Ahtahkakoop First Nations is a keeper of oral teaching and has spent his life dedicated to learning and practicing the traditional culture. Chief Ahenakew — who is a direct descendant of Chief Ahtahkakoop — was one of the key individuals in the development and research of the book.

With over 12 years in the making, the research and development invested in this book finally became a reality.

"The book tells the story that First Nations people may already know but the public at large in Canada and abroad are unfortunately lacking" say the author and researcher Deanna Christenssen.

Christenssen, an author and journalist, has been published by Oxford University Press and has worked for many First Nation organizations

including the Saskatchewan Indian Federated College in Regina.

The book was written and researched by Christenssen at the request of the Chief and Council of the Ahtahkakoop First Nation.

Christenssen spent years researching government documents, church archives, and the oral history of many Elders at the Ahtahkakoop community.

"This project will capture a wider audience. The book is not a political document, it is a factual, historical account - no other First Nation has undertaken such a comprehensive historical review." Says Willard Ahenakew project coordinator of Ahtahkakoop Publishing.

"This book will be a model and a resource for years to come" adds Ahenakew who is also a great-great grandson of Chief Ahtahkakoop.

"Ahtahkakoop" (Cree for Starblanket) the Chief was a signatory to Treaty Six signed at Fort Carlton in 1876.

(continued on page 6)



- GLORIA GREYEVES

Left: Freda Ahenakew

Irene Freda Ahenakew was born and raised on the Ahtahkakoop First Nation (Sandy Lake). In 1951 she married into Muskeg Lake and became Freda Greyeyes.

Shortly after getting married Freda's new family moved to British Columbia where the three oldest of her children were born. In the early years of childhood Freda's children spoke Cree. When the children became school age, they entered into the public school system.

Being Cree speakers, learning in a non-aboriginal school was difficult. The teachers said that her children would do much better if they spoke fluent English.

Freda decided that to help her children, she would teach them to speak

better English because at that time - the mid 60's - in their household, Cree was their first language.

It wasn't until some time later Freda realized that the tables turned. Now it was her younger children who were speaking only English and didn't understand Cree. So it seemed that in her efforts to help her school age children cope, her family was losing their mother tongue.

When Freda and her family moved back home around the late 70's and she saw that not only her own children were losing the Cree language, but most of the children on the reserve were speaking only English. The gradual loss of the Cree language was happening not only in her home but in homes of others.

Freda resolved that there needed to be a balance of culture for First Nations people. So, she initiated her education and went back to Grade 12. With 10

children in tow and she began her life-long career to "Teach the Children."

Today, Freda is internationally known as a Cree linguist. Recently the Saskatoon Tribal Council recognized Freda at the 3rd Annual Aboriginal Women's Opportunities Gathering 2000 with a Community Service Award. On March 16, Freda was recognized at the National Aboriginal Achievement Awards in Edmonton, Alberta as one of this year's recipients.

Throughout her 21 year career she has been a great support and role model for not only her 12 children and many grandchildren but for numerous friends and colleagues. In 1997 Freda suffered a series of strokes, which affected her communications skills. To date, Freda is about 80% recovered and happily retired in her dream log house.



REVIVAL BEGINS AT HOME

Ahtahkakoop

The Epic Account of a Plains Cree Head Chief, His People, and Their Struggle for Survival 1816-1896

One hundred and twenty-four years ago, the Plains Cree people were faced with making a monumental decision... the signing of Treaty Six. This event ushered in the greatest challenge ever faced by the Cree people.

From buffalo hunter to agriculturalist... from traditional spirituality to Christianity... this monumental, hard cover book, beautifully illustrated with original artwork, photos and maps, tells a true story as it has never been told before — **from a First Nation's perspective.**

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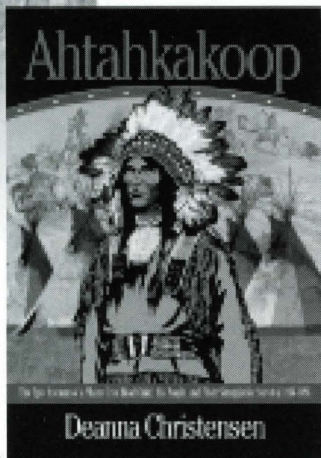
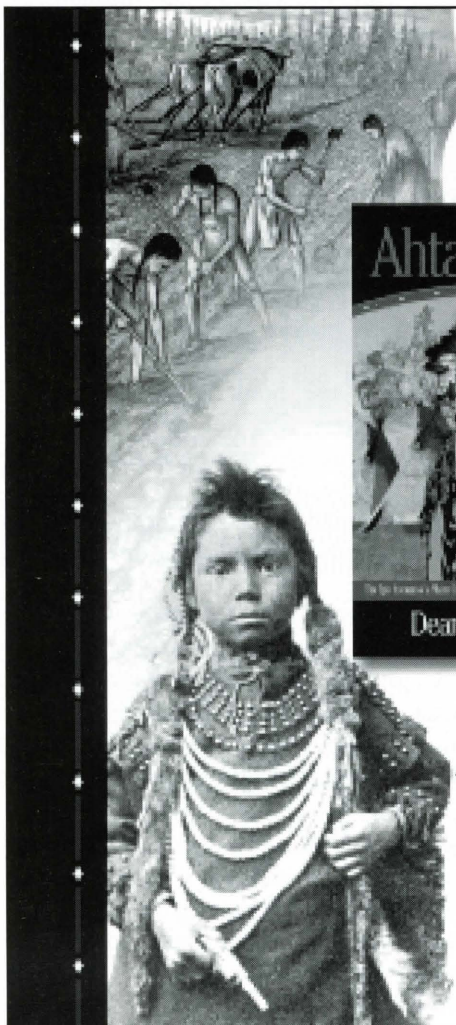
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AHTAHKAKOOP PUBLISHING

Ahtahkakoop is an invaluable resource for anyone interested in the history and development of First Nations in Canada

Blair Stonechild,
Professor of
Indian Studies, SIFC



CORPORATE CIRCLE JOB FAIR BOAST GOOD TURNOUT

- JEFF CAMPBELL

They came. They saw. They schmoozed. Armed with power suits and stacks of their resumés, about 600 post-secondary students from all over Saskatchewan gathered recently in Saskatoon at the 2001 edition of the Federation of Saskatchewan Indian Nations (FSIN) Corporate Circle Job Fair. The fair offered not only one-on-one contacts between potential employers and students seeking jobs, but also information workshops on resumés, job searches and interviews. This first-ever event of its kind brought together over 60 corporations, government agencies and educational institutions seeking Aboriginal employees with students from all over Northern and Southern Saskatchewan.

Some students, like Stacy Bird from Regina, were taking a wide view. Bird is a first-year university student considering a business administration career.

"Right now I'm getting some ideas for my summer job search, and just not narrowing things down too much at this point."

He said he was grateful for the chance to meet with his potential employers.

"Overall, I think it's been worthwhile coming down here."

Other students working the crowd and touring the trade show booths took a tighter focus.

Peter Dorion from Saskatoon is in his third year of the Certificate in Indigenous Business Administration (CIBA) program. He was primarily looking for a summer job to finance his next year's education, but had an eye on his long-term career plans.

"I'm looking at summer employment in a clerical role, hopefully in accounting with either the government or INAC. But I am also looking at some of the crown corporations too like Sask Tel or Sask Power. As he navigated the aisles of corporate booths, Dorion said he would like to see more banks, especially representatives of the big six Canadian chartered banks, at any future job fairs.

Roseanne Robillard, originally from Stony Rapids, is about to graduate from the Saskatchewan Indian Institute of Technologies (SIIT) in the spring. She showed up with a stack of resumés to give to potential employers in the government sector who are looking for finance and

administration specialists like her.

"We just got here, but from what I have seen, it looks quite good, a good turnout."

John Lagimodiere, who was covering the event for his new publication, *Eagle Feather Business*, said he's encouraged to see the corporate and Aboriginal worlds interacting at events like the job fair.

"I think the walls are still there, but they're coming down. And they're coming down rapidly."

Lagimodiere said the job fair proved a revelation to recruiters and students alike.


"They're saying, holy smokes, all our staffing woes could be gone if we start hiring Aboriginal people. All these Aboriginal kids are saying, holy smokes, are these people interested in what I do?"

Bob Merasty, Executive Director, Corporate Circle said he was well pleased with how everything turned out.

"People from the organizations were here saying, 'We're here and we're ready to hire.' Next year we're looking at something even bigger and better and overall the corporate people were very impressed.




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For more information call:
1-800-667-7002



Saskatchewan Social Services

Ahtahkakoop Publishing Launches First Book (continued from page 4)

Ahtahkakoop lived through a time of upheaval and was considered to be a visionary. Through his struggles and achievements Ahtahkakoop explains the untold history of the Plains Cree people. The reader is given the opportunity to hear about a part of Saskatchewan's history through a First Nation perspective.

Another unique aspect of the book is the 41 original illustrations. Willard Ahenakew was not only the project coordinator for Ahtahkakoop Publishing but was also the main illustrator and art director for the book.

The illustrations are designed to accurately reflect the history and lifestyle on the plains. The illustrations bring the book to life.

Other contributing illustrators were Ed Peekeekoot from Ahtahkakoop First Nation and Regina's Brent Christensen.

To order the book or for more information contact: Ahtahkakoop Publishing at: Toll Free 1-877-534-4437 Fax (306) 468-2994 Mail: Box 190 Shell Lake, Saskatchewan S0J 2G0 or visit the website: www.ahtahkakooppublishing.com



JUNO WIN FOR CHESTER KNIGHT AND THE WIND

- ELIZABETH MOONEY

It is an exciting time for Saskatoon based band, Chester Knight and the Wind. By the end of 1999 the band was recognized as one of the best Aboriginal bands in Canada. Chester Knight and the Wind won the Prairie Music Awards in Winnipeg in late fall and were then honored in Toronto at the Canadian Aboriginal Music Awards in December, as best group. Their CD *Falling Down* is gaining International recognition as listeners everywhere are enjoying the band's unique blend of traditional and contemporary sounds.

Along with Chester Knight, *Falling Down* was recorded with the help of brother Vernon Knight, his sister Thelma, Hal Schrenk, Brent Taylor, Don Froese and Elder Cy Standing.

When rumors began to circulate about the second Juno nomination, Chester felt that there was strong competition for the nomination and for winning the Juno. He noted the talents of Vern Cheechoo and felt that Vern had a good chance of winning a Juno. He heard about the nomination over the internet, and On March 12, 2000 Chester Knight and the Wind won the Juno award for the CD *Falling Down* as best Aboriginal music recording.

The win was a real thrill and Chester once again wanted to thank the Kookumawuk and the Mooshumawuk, his family and friends, the FSIN, the Saskatoon Tribal Council and the recording studio for their help and support along the way. He said it was wonderful to share the moment with his brother Vernon and the group of friends that made the trip to Toronto for the Juno awards.

Much of the music in *Falling Down* and in the first album *Freedom*, reflects the personal experiences of Chester Knight who wrote the lyrics and music. The songs reveal a journey through hard times and heartache. Chester talked about the difficult times he had as a youth growing up in Saskatchewan and he stated that; "it is a little hard to believe that good things actually can happen." He related that about 95% of First Nations people are experiencing or have experienced hard times in their lives.



Chester Knight, by day, Knight is a Student Counselor at the Saskatchewan Indian Federated College, Saskatoon campus and by night, is an awarded winning Canadian artist.

When Chester and his siblings were in school, racism, lack of culturally relevant curriculum and the scarcity of positive role models influenced how he viewed himself and his life. "There were very few First Nations people in positions of power in society, there were no ceremonies and no positive reinforcement." He felt that, "there was no place for Chester Knight in this world."

"The only places where you felt accepted were the Barry, the Baldwin and the Albany." A close listen to the traditional sounds of the drum and the heart wrenching lyrics in *Roll on*

Thunder from their first CD *Freedom*, reflects the sense of community in that setting. Chester said that he struggled to leave that life style when he was in his twenties. Although he would never drink in front of parents and credits them with influencing his decision to quit drinking, he says that it was his uncle Danny Musqua that really made a difference in his life. He taught Chester about fasting and the traditional ways to begin his healing journey. He learned that to quit addictions, you must rise above your own needs and do it for your family and for others. Danny Musqua taught him

(continued on next page)



Federation of Saskatchewan Indian Nations corporate circle

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Juno Win For Chester Knight and the Wind (continued from previous page)

that first came family, then community and then the world. Chester explained that learning the traditions opened his eyes to what is really important in the world.

Chester discussed the difference between "instant gratification and instant solutions prevalent in today's fast paced society and the traditional world of fasting and spirituality." He explained that "traditional teachings reveal the disciplines of love, disciplines of caring and disciplines of respect.

Mainstream society does not teach these as actual disciplines. They see them only as desires and emotions, and are not taught how to develop and practice them.

I learned that giving is first a physical thing, it's unconditional. To give is to be perfect...the act of giving trains us to become good human beings."

This idea relates to his experiences in developing his musical talents. Chester feels that when he puts his thoughts, emotions and experiences to music, he is taking a huge risk. This is an act of giving because he and the band are giving of themselves to others, which may result in acceptance or rejection.

The Juno winning CD *Falling Down* is the chronology of a personal journey. The album reflects much of Chester Knight's efforts to become a better person. Chester feels that "in trying - you fall down. It's about wishing you would never make mistakes, never get angry and never say things that you would regret. The lyrics are about trying to make amends and about trying to make things right." The lyrics tell a story and so does the music. He explained that the relationship between the words and the music bring into being something unique and whole. The chants are intrinsic to the message, with the *Saulteaux* chants "adding the bounce that creates meaning, and the *Cree* chants that portray history and the things learned over time."

On a lighter note, the Juno win has meant more recognition and a financial situation that has lightened a little. Chester explained that "the win is only one thing in the life of the band...this kind of thing is fleeting." He said the band must continue to work hard to promote their music. The CD *Falling*

Down was released in the States on May 12 through Sound of America Records and it earned great reviews in *Billboard Magazine*. As part of their promotional plans, Chester Knight and the Wind are working on a website soon to be completed at www.chesternknight.com. Chester is also writing some music for a movie being made in the States and the group is already working on the next CD, *Road Warrior*. He explained that the title *Road Warrior* comes from looking at the world like it is indeed, a global village. "To me, being a true road warrior is having the ability to communicate with other cultures and to be respectful of the many diverse cultures all over the world. Like *Don Quixote* claimed, "you must always be 'an impeccable warrior' because you never know when you are going to die."

Chester said that all the plans are a little scary, but he recalls advice from his brother Orville who said, "never let fear stop you." There are several confirmed concert dates ahead for this talented group of musicians. It is in performing where the band members are honing their craft. Chester pointed out that performing is exhilarating and it is where he visualizes the group's success. He feels that the microphone becomes, "the spiritual connection between myself and the audience."

Chester says that making connections in the music business is much easier than it used to be. He points to the more than 200 Aboriginal radio stations in Canada and the many more in the States that are ready and willing to promote new groups. He advises new musicians out there to spend some money making a good recording and to send demos out to all the Aboriginal media. "Develop your craft and remember that the first 10 songs you write are not going to be as good as the 90th song. The business has its ups and downs but it's a really good time to get involved and its only going to get better."

Chester Knight is a member of the Muskoday First Nation. Bass player Darryl Ross is from God's Lake Narrows, Manitoba. Lead guitar player Todd Duncan from Saskatoon and drummer Shea Geisbrecht from Whitebear First Nation joined the band in February.

SAM BADGER ON RAISING AWARENESS

- DARREN DESCHAMBEAULT

Russel (Sam) Badger believes in the importance of cross-cultural education. His goal is to dispel the myths that mainstream society continues to hold about Aboriginal people. "Many people have preconceived notions about Indian people out there because of what they see or hear. I think it's important that we have to educate people on what we are all about," he explains.

Badger is an actor whose most recent work is *Shanghai Noon*, a western comedy that takes place in the 1800s. The film stars action hero Jackie Chan, Ally McBeal star Lucy Liu and Simon Baker, who has appeared on *North of 60* and in other productions. The whole production includes about 500 people with all the Aboriginal roles being played by Aboriginal people.

Despite this attention to authenticity, Badger says that the movie raises a lot of cultural biases, for example, the pipe, dance, powwows and language. He believes that most Aboriginal people will recognize the humour intended in the comedic feature but expects that the production will offend some. The plus side of this, he says, is that "maybe if I can get a few of my people ticked off, they will do something about the issues".

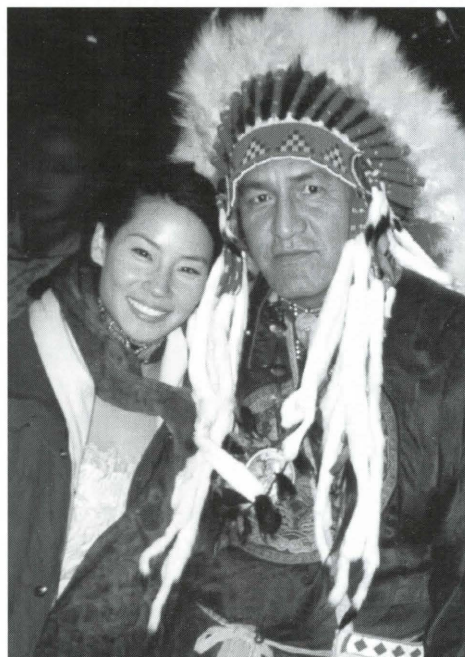
Badger considers this film to be an opportunity for cross-cultural education. "Sometimes it feels like I'm trying this cross-cultural awareness by myself," he says. "I think there should be more people trying to educate more people about cultural issues. There are a lot of our own Native people out there that do not know their own culture."

This accomplished actor began his career in 1987 on a show called *Jenny*. The local production was shot in Lac La Ronge and aired on Superchannel. He calls his involvement in the film a "fluke". His name was mentioned to the casting crew and they approached him to see if he was interested.

After several weeks, he received the part. He believes that he got the role



*On the set:
Top: Jackie Chan star of the movie "Shanghai Noon" plays around with Saskatchewan's own - Sam Badger.
Bottom: lead actress Lucy Liu poses for photo with Badger.*



largely because he "looked the part" with his Aboriginal features and long braids. Badger says that the acting coaches taught him what was expected from him. He found his first experience as an actor to be exciting and interesting.


Badger's next job was a commercial, which featured Maxwell Smart. He recalls seizing the opportunity to challenge some stereotypes, saying, "I talked to him about who Native people are in my culture."

Cross-cultural awareness is beginning to pay off, Badger believes, judging from the increase in the number of roles offered to Aboriginal people. Last year, he, along with 34 other First Nation people, went to Italy where they worked as movie extras for four days.

Jan Cash owns a talent agency called Iron Star Agency under Falcon's Dream in Prince Albert. She does many programs throughout the year and some of her clients have received parts in commercials and movies. She agrees with Badger's assessment saying, "Aboriginal People's Television Network will be looking for programs in the near future, so there is potential for a lot of work. There is a need for Aboriginal actors out there."

If young people are interested in acting she advises them to contact an agent. "The agent does all the work for you," she says. Cash also encourages young people to get experience wherever they can. "I think theatre is a good thing for young people if they are interested in acting," she says.

As for Sam Badger, he was "pretty thrilled" to meet Jackie Chan and is looking forward to the premiere of *Shanghai Noon* in Los Angeles. He hopes that if enough Aboriginal people are not happy with the movie they will go out and do cross-cultural awareness education of their own.

When he's not acting, Sam Badger counsels at Youth Futures and penal institutions in Prince Albert. He has a Bachelor of Education degree and has taught for eight years. 

FSIN ELECTION 2000



3rd Vice-Chief Lindsay Cyr sworn in for his 4th consecutive term by Senator Edwin Baldhead

The start of the new millennium brought many new challenges to the future of First Nations. For the First Nations and their members it also meant selecting a leader that would head up the Federation of Saskatchewan Indian Nations. The fall of year 2000 had delegates from First Nations selecting who would be the Chief, 1st Vice-Chief and 3rd Vice-Chief for the next three years.

Incumbents Perry Bellegarde (Chief) and Lindsay Cyr (3rd Vice-Chief) retained their respective positions. Greg Ahenakew required two ballots to win the position of 1st Vice-Chief.

The position of 1st Vice-Chief became available when Morley Watson decided to run for the position of Chief. Terry Sanderson and Terry Lavallee had also indicated their intention to run for the position of Chief. Terry Lavallee's candidacy became invalid when he could not get anyone to second his nomination.

The official results of the election were as follows:

For the position of Chief (won in the first ballot):

- | | |
|----------------------------------|-----|
| 1. Bellegarde, Perry (incumbent) | 472 |
| 2. Sanderson, Terry | 37 |
| 3. Watson, Morley | 238 |

For the position of 1st Vice-Chief (gone to second ballot):

- | | |
|-------------------|-----|
| 1. Adam, Allan | 218 |
| 2. Ahenakew, Greg | 239 |
| 3. Head, Eddie | 144 |
| 4. Omani, Leo | 141 |

For the position of 3rd Vice-Chief (won in the first ballot):

- | | |
|---------------------|-----|
| 1. Cyr, Lindsay | 424 |
| 2. Pelletier, Terry | 317 |

Under the FSIN election act, the candidate with the fewest amount of votes is required to drop out of the election race. Prior to the second ballot, Eddie Head had also conceded his name for the second ballot. The second ballot had Allan Adam and Greg Ahenakew vying for the position.

Results of the second ballot:

- | | |
|------------------|-----|
| 1. Adam Allan | 309 |
| 2. Ahenakew Greg | 351 |

After being sworn into their respective offices, the Assembly gave each candidate the opportunity to say a few words. As they graciously accepted the results of the election, all candidates pledged their allegiance to the unity of FSIN. Unity within the Federation is vital for the strength of the organization.

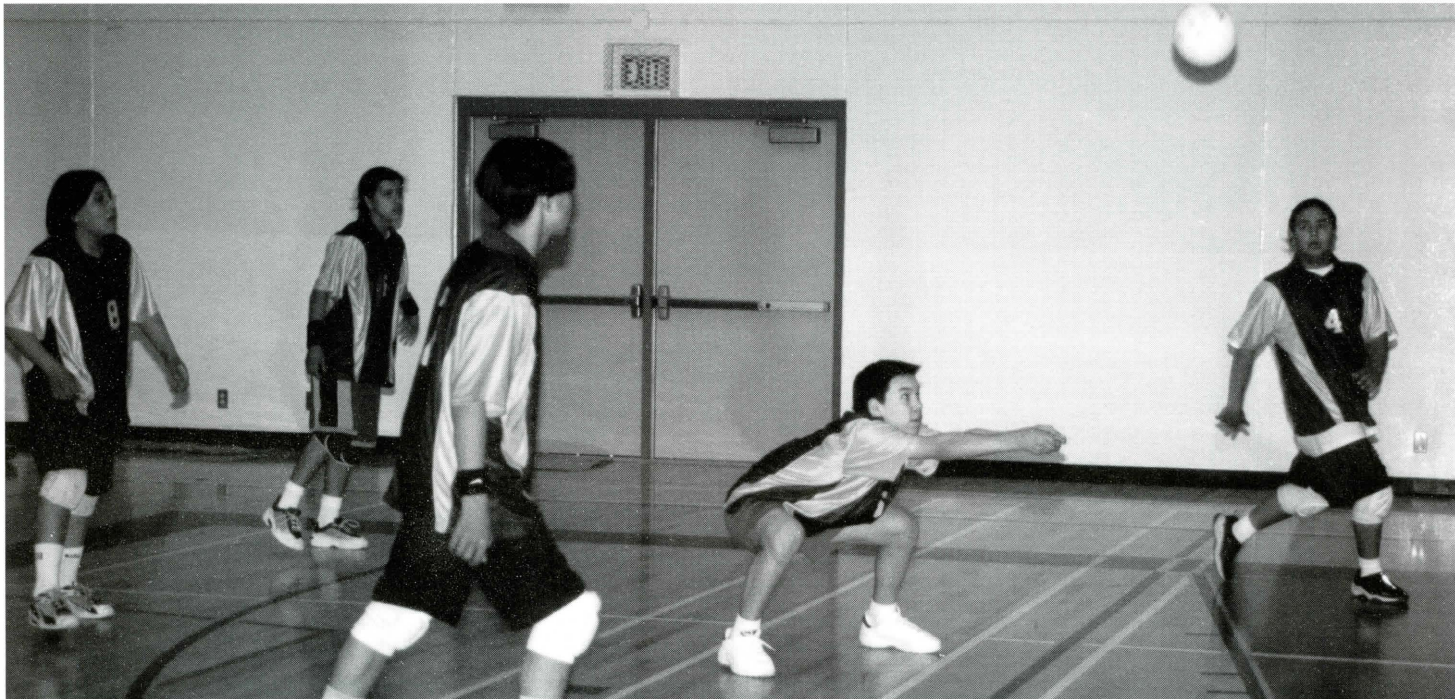
For Chief Perry Bellegarde it was business as usual. His immediate tasks include delegating responsibility of different portfolios to the Executive. Achieving a positive resolution for our First Nations veterans is something that is a high priority. His immediate plans also include calling a special Assembly in December to deal with areas such as Indian Gaming, Treaty Governance and ensuring the development of a communication network on all aspects of the FSIN.

Being the newest member of the Executive, 1st Vice-Chief Greg Ahenakew said he would work hard on the portfolio that would be assigned to him. He said his platform is to create better dialogue with First Nations, ensuring the needs identified by the grassroots people are heard, the protection of our Treaty Rights are all the items he wants to devote his efforts on.

A proven track record of being an executive member who has been able to produce results is what gave Lindsay Cry the mandate to continue on his term. Vice-Chief Cyr said he was very happy to once again have that confidence and support to continue his efforts in attaining a better future for our First Nations.



Newest FSIN executive member - Greg Ahenakew wins Office of the 1st Vice-Chief



Battlefords Tribal Council Pee-wee Volleyball Team

SASKATCHEWAN INDIAN WINTER GAMES 2001

For the second time within the last six years the Prince Albert Grand Council hosted the Saskatchewan Indian Winter Games April 16 to the 19, 2001. And for the second time as host of the games, participation records for athletes attending the games were broken.

There were an estimated 3,000 First Nation youth athletes descending upon Prince Albert to compete in Hockey, Volleyball, Broomball, and Badminton. The games officially commenced following the formal Opening Ceremonies Sunday April 15, 2001 at the Prince Albert Comuniplex Arena.

Immediately following the dignitaries' opening well wishes was an indoor fireworks display and the traditional "Lighting of the Torch". Trevor the Moose, Winter Games mascot, amused the crowd and youth participants during the athletes' parade with a few new powwow moves and set the mood for the week.

The success of the 2001 Saskatchewan Indian Winter Games can be attributed to the hard work and planning of Prince Albert Grand Council and its contingent of dedicated volunteers.

"At times it seemed like I was doing 60 things at one time" exclaimed John Fitzgerald, Sports and Recreation Director for the Prince Albert Grand Council. Fitzgerald was one of the key organizers and one of the people who contributed countless hours in providing a first rate event of this magnitude.

This year's edition of the games witnessed a significant change in the competition schedule for the games' participants. The younger groups, Novice, Atoms and Pee-wee competed in the first half of the week with the older groups, Seniors, Bantam and Midgets arriving in Prince Albert to compete in the later half of the week.

Fitzgerald explains, "The reason why we did this is because in the past the games have cost a fortune feeding, sheltering and providing enough venue space. By splitting the age categories it cuts cost down by half."

In the first half of the games, Fitzgerald estimated about 1370 athletes, coaches and chaperones with second half numbers hovering around 1780 people.

"The Winter Games are normally held during the Easter break to allow the kids to go from school to the games and then back to school." Fitzgerald adds. "With the split, families can get a bit of break during the holidays."

Women Hockey is now an Olympic event and was introduced as a new competition to this year's games. Women's Hockey was demonstrated in hopes of



Winter Games 2001 Athletes' Parade, Opening Ceremonies



Winter Games 2001 Athletes' Parade, Opening Ceremonies

becoming a regular event. There were no points awarded for this year's competition.

The Games organizing committee featured arm wrestling as this year's demonstration sport to replace the usual fighting sports such as boxing, wrestling or tae kwon do.

"Arm wrestling will still allow the kids to go back home and be proud of their victories and accomplishments" Fitzgerald states.

This year's games also highlighted a Provincial First Nations Role Model and Wellness Program. The Provincial Role Model program was open to all First Nation's youth and not limited to games participants only. The Role Models were First Nations youth nominated by Saskatchewan's 10 Tribal Councils



Team Member, File Hills/Qu'Appelle Tribal Council


2001 SASKATCHEWAN WINTER GAMES TRIBAL COUNCIL TOTALS - OFFICIAL RESULTS

1 st	Meadow Lake Tribal Council	449 pts
2 nd	Prince Albert Grand Council	333 pts
3 rd	Battlefords Tribal Council	323 pts
4 th	File Hills/Qu'Appelle Tribal Council	294 pts
5 th	Saskatoon Tribal Council	294 pts
6 th	Agency Chiefs Tribal Council	280 pts
7 th	Onion Lake First Nation	246 pts
8 th	Yorkton Tribal Council	246 pts
9 th	Touchwood Agency Tribal Council	204 pts
10 th	Southeast Treaty #4 Tribal Council	156 pts

and selected on the merits of their various achievements in academics, athletics and community.

The PAGC Health Department is to be commended for hosting the Wellness Program. Various venues were stationed throughout the Winter Games to educate the games participants about healthy lifestyles and wellness initiatives.

The Wellness Program provided information on such topics as smoking, dental health, drugs, alcohol consumption, safe sex and even about the importance of drinking water.

The legacy of the games provides a few days to come together and compete against old and new friends, build self-esteem and confidence of our future First Nations community leaders. The Prince Albert Grand Council were excellent hosts and truly honored the principles of the 2001 Games' theme, Strong Hearts, Strong Minds, Strong Nations. 

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MOVEMENT ON THE PLAINS



NORTHERN PLAINS INDIAN ARTISTS ASSOCIATION



There is a movement happening on the plains and the driving force behind the scene is the newly formed Northern Plains Indian Artists' Association (NPIAA).

NPIAA founding members Lloyd Pinay and Darren Gowan came up with the idea of forming an association so that First Nations artist can work towards bringing much needed recognition to arts of the Northern Plains. The NPIAA began its journey in the spring of 2000.

"We see the development and growth of other artistic movements such as the Inuit, the North West Cost, the South West and with the Iroquois peoples. The Northern Plains has no common recognizable icon which is fixed in the public's imagination," says Darren Gowan, now the Director of the NPIAA.

"This is something we are trying to remedy," says Gowan. "We are working towards raising the profile of the Northern Plains Indian Artists nationally and internationally. This is something that the plains region is lacking. The possibilities and benefits for the artists is very exciting."

The NPIAA recently held their first group exhibit in Banff, Alberta on the grounds of the Buffalo Nations Luxton Museum. Presenting at the exhibit were: Lloyd Pinay, Eugene McNabb, Clarence Kapay, Arthur Jack, Ovide Bighetty, Ernie Scoles, Rob Jerome, Audrey Morris, Chad Morin, Ben Forrest, and Darren Gowan.

A cozy 1,200 sq. foot space marquis tent housed the artists and their works during the exhibit.

"Unfortunately, this year we were unable to include as many artists as we would have liked, due simply to size restrictions" says Gowan. "In the coming year we look forward to expand the show by increasing the number of artists."

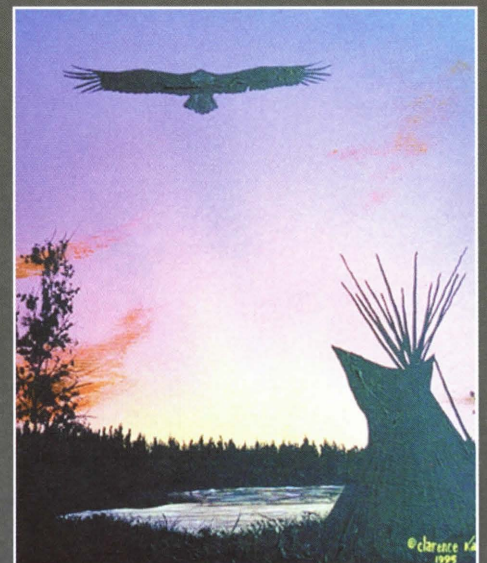
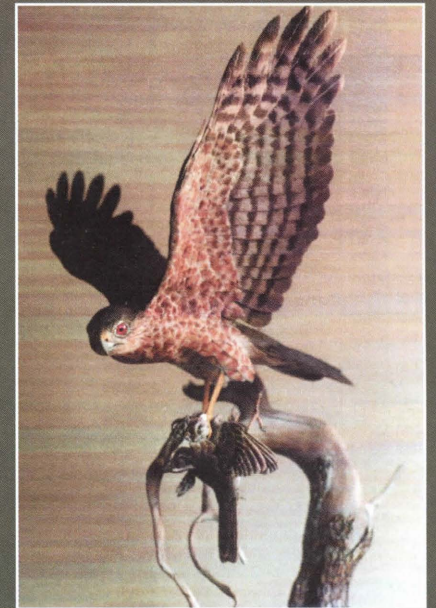
With over 3000 people visiting the exhibition over the course of five days. The attending artists had the opportunity to represent their works to a true global audience.

"We were received very well from the townspeople, and visitors." Gowan comments on the connections made during the exhibition. "The most common comment from the visitors was that about the incredible caliber and diversity of our work."

The show was made possible from grants and donations from Saskatchewan Arts Board, National Aboriginal Achievement Foundation, the Federation of Saskatchewan Indian Nations, and Saskatchewan Indian Gaming Authority.

Without the support of these organizations the NPIAA would not have been able to host the show. "It is truly a testament to what can happen when Indian people work together towards a common goal." acknowledges Gowan.

The NPIAA has been run on a volunteer basis, with thousands of hours being invested by individual members to develop the association and it's mandate.



"That is the strength of any successful organization," says Gowan. "What the members are willing to sacrifice personally really shows their belief in the goals of the association."

There is a cross-section of style, medium, discipline and experience in the association, making for a truly dynamic and talent group. "Senior artists assist the younger artists with technical expertise and the association works together to disseminate information and promote each other's work." Gowan adds "Also, at the same time we can help each other to develop and grow as artists."

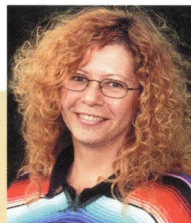
The association is currently looking for new membership. The NPIAA is eager to work with like-minded people. To contact the association contact: phone (306) 344-2590 or write to Box 367, Onion Lake Saskatchewan S0M 2E0. To view NPIAA website you can located it at: www.npiaa.com.

THE PEOPLE BEHIND THE MOVEMENT...



CHAD MORIN - Chad is a self taught artist, combines a variety of black and white, ink and lead, wild life art in a fantasy art form. This unique brand of art is inspired and symbolizes his aboriginal ancestry and culture. He was first introduced to his spiritualism at the age of ten, and still follows that way of life

being drug and alcohol free. Respecting other people, their culture beliefs and treating everyone equally, is a part of his culture. Being family oriented and combined with his spiritualism are his biggest influences with his art. He would like to be an inspiration to everybody as a person and as an artist, to enjoy life and always believe in him or herself.

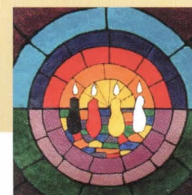
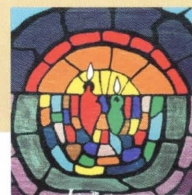
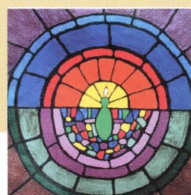


AUDREY MORRIS - Audrey is from Onion Lake, Saskatchewan and is the only girl of 6 children. She was born in Fort Vermilion, Alberta and lived there until the family moved to Fort Pitt, just east of Onion Lake. The farm was 2 miles north of the old Hudson's Bay Trading Post, which is on the banks of the North Saskatchewan River. Her brothers taught her to hunt and fish, as that was always on their minds and the fort was a frequented spot. She was glad to be able to keep up to her brothers or be left behind to do the chores in the house - which is something she enjoyed trying to get out of.

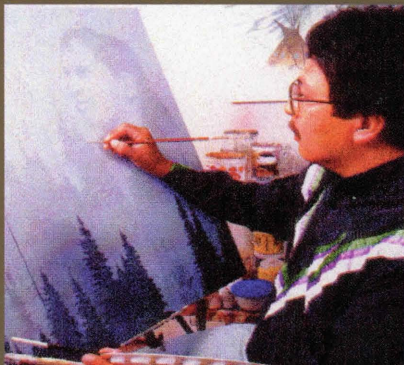
This love of nature is reflected in her surrealistic abstract painting "God's Half Acre", a scene of the river where she grew up. For as long as the sun shines, the grass grows, and the water flows, reflects the spirit of the Treaties that were signed at Fort Pitt, bright and hopeful.

Audrey enjoys expressing herself on canvas and believes that art is healing not only for the Artist but also for the person(s) enjoying the art. "Millennium" is part of what her Mother lovingly refers to as the "Trinity Series" and is a vision for her people ready for the next century. The style she chose is reminiscent of stained glass blended with the legends of Turtle Island. Two worlds that come together yet are split down the centre, as she is part of two cultures the *Neybeaw* (round) and the *monias* (linear) to exemplify the healing that is coming to those who endured residential schools and their families. First, for the individual, then the family, and lastly, the nations of this world. It is her sincere desire that when people see her art, it brings healing to their mind and bodies. Audrey feels free to use colour and not conform to any genre, keeping true to herself.

Audrey is currently studying at the University of Saskatchewan, majoring in Aboriginal Justice and Criminology (ABJAC) and raising her two daughters.



CLARENCE KAPAY - Clarence is quickly gaining recognition for his artistic work after just a few short years. Born on the Day Star Reserve, Saskatchewan, Kapay is a member of the Cree Nation.



Initially he pursued an education in Journalism for native people, however, Kapay soon realized he was destined to be an artist. In 1993 Kapay convocated with a Bachelor of Visual Arts, gave himself three months to see if he could make inroads in the art industry, and after completing 13 paintings and selling ten, he was on his way.

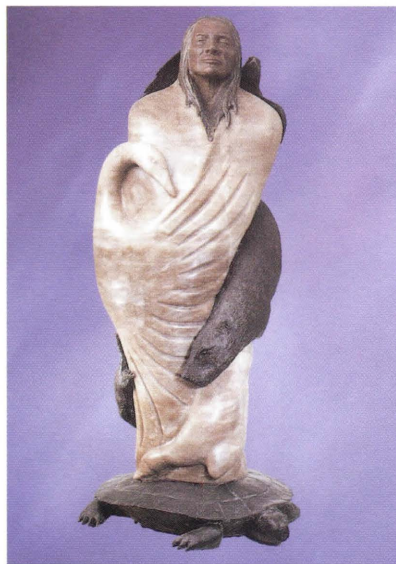
Today, Kapay is known for his ability as a diverse artist. His works range from representational to semi-abstract. Kapay enjoys painting landscape, portraiture, and wildlife. Kapay's paintings often depict Indian life from the past and present highlighting his people's traditions, symbols, and spirituality.

1999 was a busy year for Kapay. He won the Artistic Award of Excellence from Tourism Saskatchewan for promoting Saskatchewan and its beauty. Kapay attended several art shows including the prestigious Buckhorn Wildlife Art Show in Buckhorn, Ontario, and the Pacific



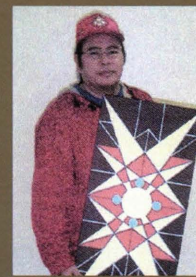
LLOYD N. PINAY - The vital relationship of mankind to his environment is evident in the wide range of artwork done by Lloyd Pinay. At ease with both realism and surrealism, his self-taught style shows the experience of sculpting in stone and bronze.

Freedom and spirituality, central themes in his art, are also in his ancestry. Being a registered Treaty Indian, he can trace his forefathers for the Plains Ojibway, Plains Cree, and Sioux origins. The nomadic lifestyles they once enjoyed are a constant source of inspiration for the artist.



Pinay's artwork has been collected in exhibitions throughout the United States and Canada. It has won him acclaim in both juried exhibitions and monument commissions to honour his forefathers.

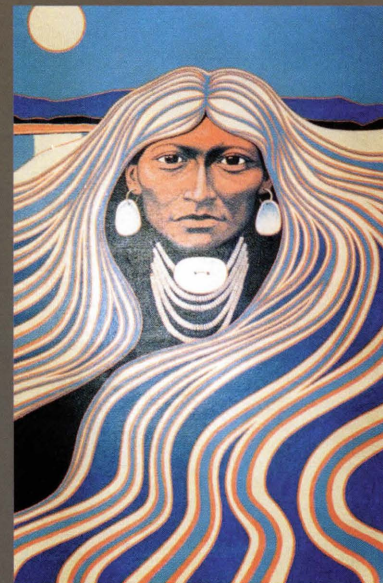
At present, Pinay sculpts and paints in northern Canada. He plans to continue developing his artwork with the belief that art can foster appreciation and preservation of the natural elements of the land.



EUGENE MCNABB - Eugene has a simple philosophy about his talent and passion, "paint how you feel."

Eugene uses oil acrylics and watercolours in his art, working in a mixed medium of realism, abstract, surrealism and free form.

Eugene is a member of the Peepeekisis Cree First Nation in Saskatchewan, but makes his home in Regina. He has been involved in artwork for approximately twenty-eight years. "My mother was an artist and I always wanted to be one"



Rim Art Exposition in Seattle, Washington.

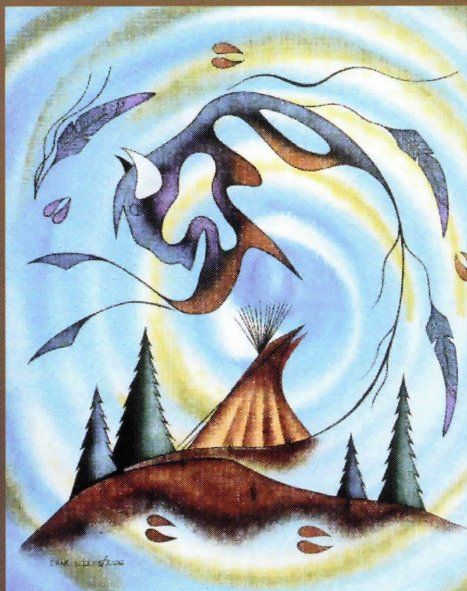
The new millennium is also rather hectic, as Clarence was the only Saskatchewan artist chosen for the Ducks Unlimited Art Print Portfolio 2000. He participated in the Northern Plains Indian Artists' Association show held in Banff, Alberta in June. Also, Kapay was invited and participated in the Native Arts Pavilion at the July, 2000 Spruce Meadows - North American Event.

Among other projects, Kapay was busy preparing for his return to the Buckhorn Wildlife Art Show, Buckhorn Ontario held in August 2000.

Kapay's works can be found on the dust cover for the RCMP's 125th Anniversary book release "Red Coats on the Prairie". His images have also been used for promotion of business on city buses, as well as on compact disc/cassette covers, and business greeting cards etc.

ERNIE SCOLES - a member of the Barrens Land Indian Band, was born at Cumberland House, Saskatchewan in 1962, and raised in Northern Manitoba. It was here that he developed a deep feeling for nature and wildlife, taking advantage of every opportunity to explore the woods, lakes, and streams during his childhood and school years.

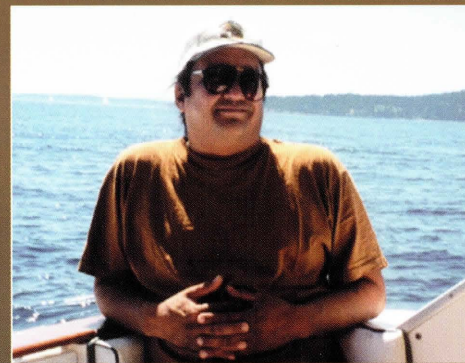
While living in Winnipeg, Ernie met Isaac Bignell, a well known Native Artist. Isaac got Ernie started first selling his paintings for him, and then taught him the art of painting. "Isaac was my mentor and inspiration, as well as my close friend", Ernie says. When Isaac had to fly out to Calgary one day, he couldn't find his paints. He told Ernie when they did show up, he could have them. "That's how I got my first set of paints, and what got me started and put me where I am today. I lost my good friend a few years back, he will be missed by my family as well as countless other friends, collectors and people who loved and



admired his art. He will always be in the peoples hearts", Ernie says.

Largely self-taught and working in traditional Cree imagery Ernie finds:

"When I'm painting I have a great feeling of peace and harmony with nature and I feel a powerful connection



between our creator and all living things. I believe my images reflect a oneness of nature and our human feelings. In my work I try to capture the spiritual interaction of life with the earth, sun, wind, and sky. I always hope that at least one person will like the image I have painted."

In 1992, Ernie was awarded the Governor General's Canada 125 Medal for his contributions to his community. He makes his home in Saskatoon with his wife Doreen, and their four children, Davian, Amanda, Cassandra, and Kalen.



ARTHUR JACK - From Alabaster to Moosehorn - Arthur can carve it. Arthur is an artist from Beauval Saskatchewan and sculpts in alabaster, soapstone, marble, moosehorn, wood, and bronze. His father is from Ahtahkakoop and his mother is from Big River First Nations.

Arthur is a self-taught sculptor, never took any classes. Arthur realized his talent at the age of ten, while he was staying with his grandmother. Arthur began carving what was to be the first piece in a long journey to what now has become his choice discipline.

Arthur's work has been collected by such famous people as: the Governor General of Canada, Garth Brooks, The Duke and Duchess of York. Among his clients, Arthur sells many pieces to FSIN, SIGA, Federal Government Officials and private business such as Yankee Transportation Co. His works have been brought world-wide- even as far away as Japan.

Arthur is able to carve anything he sets his mind to. He has never limited himself to one thing.

Arthur still hears his dad's words "never give up my boy, if they knock you down get back up and keep trying".

Living the life as an artist is something he still struggles with. "It is not as easy as people so often assume." says Arthur "but the support of family makes the choice of remaining an artist a lighter decision".

DARREN GOWAN - On the Cover of the *Saskatchewan Indian* is a sculpture done by Darren Gowan. The sculpture was done in steetite.

"The relationship amongst humanity, the elements, and the entirety of creation are a large part of the inspiration of the works that balance between my idea and what the material will allow. It's a balancing act working with stone or antler".

Having the benefit of excellent mentors, Gowan is not self-taught.

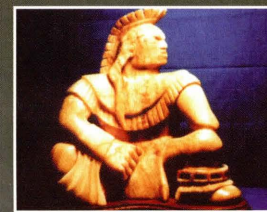
"Certainly my style and approach to sculpting is my own, however I have been shown a few tricks about a few things from great many artists whom I respect and admire, so to say I am self-taught would be untrue."

Gowan is a Plains Cree and a member of the Day Star First Nation. He finds great satisfaction in his chosen career, growing and developing as an artist.

Gowan's works can be found predominantly in Western Canada in private and public collections, however some of his

works are owned by people as far away as Germany and Japan.

He currently works and resides in Onion Lake First Nation



HEALING GATHERING HELD IN NEKANEET

"People have been in need of something like this. That is why I have come from B.C." said one lady as we sat along side of a lodge.

"Anyone waiting to speak to the Keeper of the Mayan Calendar?" announces a man. "That sounds interesting" and off she goes.

Nekaneet First Nation was host to Federation of Saskatchewan Indian Nations 1st Annual International Traditional Healing and Medicines Gathering 2000. The gathering was a four-day event held August 21 - 24, 2000. It was estimated that 8000 people attended, many of whom traveled from abroad.

Each morning the healing gathering would begin with a traditional sunrise pipe and sweat ceremony. Then at noon, participants would assemble at the Interpretive Tent. The Interpretive Tent was designate for presenters and group discussions. The Interpretive Tent encourages participants to listen and ask questions. Cultural protocol was explained in the tent and it was here that an international assembly had the opportunity to speak of wellness and social issues that face the Indigenous community around the world.

"There are many traditional ceremonies, medicines and healing practices. There are ceremonies for almost every occasion before during and after a person has lived on the earth. These ceremonies and practices have their specific, general, individual purposes, time, and circumstances when they are to be conducted." said FSIN Vice-Chief Lindsay Cyr who's portfolio responsibility was the FSIN Health and Social Development Commission.

The commission initiated the gathering because they felt that in order to proceed with any forward vision of wellness, Aboriginal communities need to get back to the foundation. "We started this process because after dealing and talking with the First Nation communities on Treaty Rights and health issues it was learned that we as First Nations people need to get back to our

traditional healing practices. We were losing this scared knowledge and this should be the foundation of First Nations people." said Cyr.

"The ceremonies, their keepers, as well as those who conduct and participate in them are meant to assist and enhance life on earth and to create a stronger and more fulfilled individual in their personal search for a meaningful way of life." Cyr adds.

There were other North and South American sites considered for the gathering. A council of elders picked Cypress Hills for the gathering. The Cypress Hills area was a frequent meeting place for First Nations' people. The Cypress Hills site is located on the Nekaneet Cree Nation. It is rich in wildlife and offered a wide range of medicinal herbs not available anywhere else on the prairies.

There were a wide range of traditional healers at the gathering, fifteen whom were from South America. Sacred healing ceremonies were held for individuals who seek help.

"It is not magic that I have to heal you with. The Creator gives me this gift and I used this gift to help heal you with (the Creators) medicines. I am not doing the healing, the Creator is. I am thankful that the Creator has allowed me to do his healing," tells one women healer.

In a women's circle, two women healer from Ecuador, talked about healing from inside. In delivery of this message they asked the group to form a circle and crunch down so that the individuals was in a fetal like position. In this position of "humility" the group was then asked to forgive. Forgive the ones who have harmed and more importantly, to forgive themselves. From this exercise, there was a great release.

(continued on page 19)



PIONEER LEADS WAY FOR FUTURE GENERATIONS



In Memory of
Senator
"Alpha"
Mary Lafond
1926 - 2000

- BONNIE KEESE*

**Bonnie is the Eldest Grandchild of Late Senator Alphonisne Lafond.*

Chair of the Saskatchewan Indian Nations Senate Alphonisne "Alpha" Mary Lafond, passed away on August 17, 2000. Alpha was born on March 7, 1926 to Georgina and Bernard Venne of the Muskeg Lake Cree Nation. She spent some of her childhood on the reserve where she learned many different traditions from her mother and grandmother. When she was seven years old, Alpha was sent to St. Michael's Indian Residential School where she remained until she was sixteen. While attending St. Michael's Alpha learned much about the Catholic faith and remained dedicated to the church for the rest of her life. Many of Alpha's lifelong friendships were made while attending school. After leaving the school she moved to Saskatoon to work and later moved to Vancouver. Alpha worked in various positions within the private sector and often spoke about her experiences as positive and encouraged her family to travel and become aware of new ways of living.

Alpha returned to the reserve and married Albert Lafond with whom she had seven children. She lost one daughter, Mary Gail, as an infant. She raised her children and worked at the band level promoting education. It was Alpha's desire that her children be educated at the nearby town school rather than have them sent to residential school. In 1960, her oldest daughter, Carol, entered grade one at Marcellin School and the rest of her children attended there as well.

In 1960, Alpha Lafond was elected Chief of a First Nation in Saskatchewan. Before and after this, she sat on the Band Council. Alpha was dedicated to helping those in her community by various means; her home was the first on the reserve to have a telephone. Community members would often call on Alpha with a variety of issues to resolve.

In the 1970's, Alpha was the first Indian woman Justice of the Peace. When she accomplished something, she would always give recognition to her family and community members. Around this time, Alpha's life took on another course

- Grandmother. Her grandchildren were important to her and she always welcomed us into her home with love.

As well as a political figure, Alpha was a family person. She was extremely close to her sisters, Eva and Irene; their children's achievements were as important to her as her own children's. Alpha also had two brothers, Emile and Harry, as well as another sister, Mary, who lived in Vancouver whom she loved dearly.

Alpha's children remained close to her by calling or popping in on Sundays for church and the delicious dinners that followed. After dishes were done and Alpha had her rest, a game of Pay Me would take place with her sister and who ever else happened to be around, all sitting around the table focusing on the nickel jackpot. Alpha also joined the Marcellin Seniors Centre and often participated in their Friday night card party, which she often referred to as "old fogey" night.

In 1987, Alpha's life was changed when her youngest daughter Judith Lynn was killed in a car accident. Judy left behind a six-month old daughter Kaila Marie. Alpha committed her life to raising Kaila. Her sister, Irene, aka "The Nanny" often helped Alpha raise Kaila with much love and discipline.

Though she had a toddler at home, this did not keep Alpha from continuing in the First Nations political arena. Her role

(continued on page 22)

Employment Equity

The Government of Saskatchewan strives to increase and retain the representation of qualified persons from the designated groups — women, persons of Aboriginal ancestry, persons with disabilities, and members of visible minority groups — in the Public Service.

For more information about Employment Equity, please contact:

Saskatchewan Public Service Commission
2100 Broad Street, Regina, SK S4P 3V7
Tel: (306)787-2424
Fax: (306)787-7434

Or visit our Web site at:
<http://www.gov.sk.ca/psc/>



Government of
Saskatchewan

A UNIQUE COLLECTION OF THE PAST



Top: The Frazer Museum has been in operation for 40 years, Right Top: "Funny Rock" greets visitors, Right Bottom: John and Mathilda Frazer proud owner of the museum.

Photo Credit: Barb Frazer



- BARB FRAZER

Frazer's Museum carries the honour and distinction of being the only First Nations owned and operated museum in Canada. For over 40 years entrepreneur John G. Frazer along with his wife Mathilda Frazer, have offered the public a rare glimpse into the rich heritage of the province. The museum represents a lifetime's work of endless gathering to celebrate the proud cultures of the Cree, Dene and Metis whose ancestors who settled the area. The collection is best described as an eclectic range of pre-contact to the fur trade era, naturally chronicling the settlement of the north.

John found his first artifact while helping his father with the farm. As a young boy he remembers quite clearly finding the groove stone maul most likely used for butchering in the fields next to the Ahtahkakoop First Nations. Today, as he looks back to how the collecting all began, "It seemed as if things would come to me naturally - like it was easy." He recalls that once he had overheard his father telling his mother he worried about the hobby their son had chosen. Mr. Norman Frazer pondered out loud if perhaps their son was 'crazy' for storing people's old junk in their shed. Soon people began to hear about the endeavors of young Frazer and wanted to see what the fuss was all about. Therein, begin a

life long affair with antiquities. Before he passed into the spirit world, Norman acknowledged his son's work and importance of keeping the past alive.

Frazer's Museum is located 14 km south of Beauval, near the 'Forks' of the highway 155. In essence the museum is located at the doorway leading into northwest Saskatchewan and since 1969 has served as a good will ambassador for the region. Visitors and friends are greeted by a huge painted rock called the 'Funny Rock', which stands at the entrance into the museum. For those who wish to visit, the facility is open free of charge to the public during the summer months, however donations are gratefully accepted.

John and Mathilda raised 8 children, who all became tour guides when they could walk and talk. It was important to give their children a good foundation with the mix of traditional and western education. Both parents encouraged their children to get the best possible education available to them and above all to be curious about life. They also instilled a hard work ethic because living in the north meant one is always in preparation, be it picking berries or piling wood for the winter months. Today, the grandchildren have assumed the role of tour guide replacing their parents during summer holidays and continue on a family tradition in keeping

the history of artifacts alive. Whenever possible they still accompany their grandfather on tours listening to the stories associated with each piece in the collection.

The collection is varied and diverse, which amazes the visitors both young and old alike. For many of the seniors the museum is a reminder of their childhood and a glorious past revived. John and Mathilda can tell whether their hard work and dedication has been appreciated, just by the amount of time a person spends touring the museum. Those who peruse at their leisure often recall using many of implements in the museum and compare how drastic the changes have been in lifestyle. The most common sentiment expressed by visitors is 'how hard one had to work in order to survive' and quite often lament that modern times have been reduced - to pushing buttons.

Frazer's Museum is a place that honors the superb and masterful craftsmanship of our ancestors and above all it is a storage house. The museum provides both education and entertainment for their children, as well as a symbol commitment between John and Mathilda.



ANOTHER SASKATCHEWAN STAR SHINES



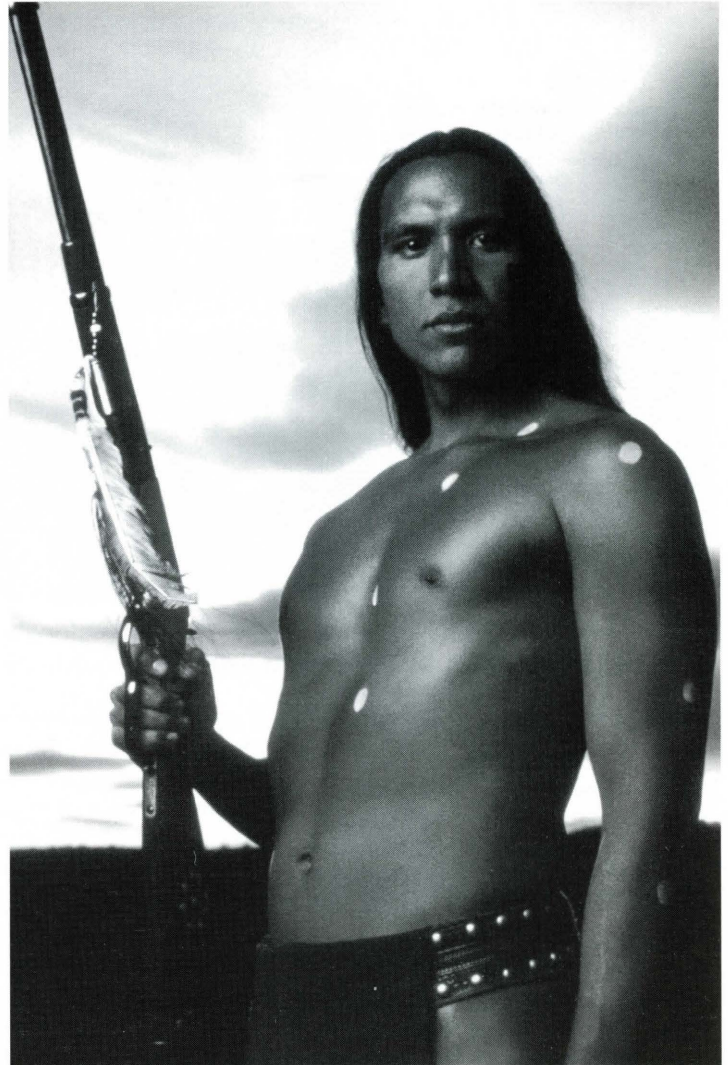
- KENNETH NOSKIYE

For a 33-year old man, Micheal Greyeyes has accomplished more than many people do in an entire lifetime. A member of Muskeg Lake First Nation, Michael is a graduate of The National Ballet School in Toronto. In 1984, he went on to apprentice with The National Ballet of Canada before he joined the company as a full Corps de Ballet member.

While with the prestigious National Ballet, he performed in all the major classics, including Swan Lake, Giselle and Romeo and Juliet. In 1990 he left the National Ballet to join famed choreographer Eliot Feld in New York City. While in The Big Apple, Michael danced in many performances as a soloist, and as a featured dancer in many roles.

1992 was a turning point for Michael, this was the year he choreographed his first aboriginal-related play, *Glory of the Morning*. "I've always been proud to be First Nation," he says. "The arts, either it be dance or film is a way of showing the rest of the world what we have to offer." He continued to choreograph for stage and film, which included two productions of Tomson Highway's *The Rez Sisters*.


Since 1993, he has devoted himself to film and television. He has appeared in featured roles in such films as TNT's *Geronimo*. He played "Gooch" in Bruce McDonald's *Dance Me Outside*, a popular film that is currently still available on video. He also played the title role in *Crazy Horse*. He has appeared in television shows, as a guest star, on *Millennium*, *Dr. Quinn*, *Medicine Woman* and as a co-Star on CBS's *Stolen*



Women. All this success has not gone to his head though. "I am doing something I really enjoy," he says. "I believe our people are gifted and it's great to see so many aboriginal people starting to pursue their dreams."

Michael was happy to be back in Saskatchewan to work on the 4 hour mini-series for CBC Television "*Big Bear*," starring Gordon Tootoosis. "I never forget where I came from," says the humble young man. Parts of the series was shot on the Pasqua First Nation. *Big Bear* is set in the 1880's and recounts the story of the Northwest Rebellion, through the perspective of the legendary Cree chief.

Dancing, along with acting, is not enough as he still holds one dream. "I want to teach," he says. "My parents taught me to believe in myself and I want to teach young people, especially First Nations children," he says. His parents, George and Mary-Jean Greyeyes also members of Muskeg Lake First Nation, have been a big source of inspiration for him. "My dream is to go back to university and get a degree in teaching."

Michael, who has been married for 5 years, his wife's name is Nancy. When not busy with his career, he also Grassdances. "I was taught this traditional dance by Boye Ladd," he says proudly. 



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Saskatoon, Saskatchewan
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Saskatoon, Saskatchewan
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OR VISIT THE
FSIN WEBSITE AT:
<http://www.fsin.com>



Federation of Saskatchewan Indian Nations

FSIN EXECUTIVE PORTFOLIO ASSIGNMENT

OFFICE OF THE CHIEF - Chief Perry Bellegarde

Joint Executive Council/Indian Government Commission (IGC)	Office of the Legislative Assembly
Assembly of First Nations Constitution Review	Office of the Treaty Commissioner (OTC)
FSIN Corporate Circle	Royal Commission on Aboriginal Peoples (RCAP)
FSIN Executive	Saskatchewan Indian Gaming Authority (SIGA)
Gaming	Saskatchewan First Nations Veterans Association
Independent Bands	Saskatchewan First Nations Women's Council
Inter-Governmental Affairs (shared with Vice-Chief Lonechild)	Senate
International Affairs	Taxation
Legal Counsel	Treaty Protocols/Treaty Governance Processes
Media, Communications, Data and Information	Commissions and Boards
Natural Resources Transfer Agreement (NRTA)	Joint Executive Council/Indian Government
Northern Affairs Committee (NAC)	Commission
	Gaming Commission

OFFICE OF FIRST VICE-CHIEF - Vice-Chief Greg Ahenakew

Lands and Resources Secretariat	SARM/SUMA
Treaty Land Entitlement Directorate (TLE)	Saskatchewan Indian Institute of Technology (SIIT)
Bill C-68 (Gun Control Legislation)	Saskatchewan Indian Training Assessment Group (SITAG)
Dakota/Lakota/Nakota Affairs	Specific Claims Research
Eagle Feather Cross-Border Transportation	Commission & Boards
Forestry, Mining and Water Resources	Lands and Resources Commission
Hunting Fishing, Trapping & Gathering	SIIT Board
Lands Use Management	
Off-Reserve Urban	

OFFICE OF SECOND VICE-CHIEF - Vice-Chief Guy Lonechild

Economic Development and Community Development Secretariat	Inter-Governmental Affairs (shared with Chief Bellegarde)
Aboriginal Capital Corporations Amalgamations	Jackfish Lodge - LTD Partnership
Alliance Pipeline	Saskatchewan Indian Equity Foundation (SIEF)
First Nations Bank	Saskatchewan Indian Loan Company (SILCO)
Grey Owl Marketing	Wholesale Project
Housing	Youth Assembly (co-chair with Vice-Chief Cyr)
Indian Oil and Gas Canada	Commissions and Boards
Indian Resource Council of Canada	Economic and Community Development Commission
INPRO-West Investment	

OFFICE OF THIRD VICE-CHIEF - Vice-Chief Lindsay Cyr

Education and Training Secretariat	Youth Assembly (co-chair with Vice Chief Guy Lonechild)
Bold Eagle Program	Youth Employment Strategy
Canada First Nations Transfer Agreements (CFNTA)	Youth Powwow
First Nations Education Authorities Association (FNEAA)	Commissions and Boards
Saskatchewan Indian Cultural Center (SICC)	Education and Training Commission
Saskatchewan Indian Federated College (SIFC)	Bold Eagle Management Committee
Sports, Youth Culture and Recreation	Treasury Board


OFFICE OF FOURTH VICE-CHIEF - Vice-Chief Lawrence Joseph

Health and Social Development Secretariat	National NNADAP Role Review
Justice Secretariat	Saskatchewan First Nations Network On Disabilities
First Nations Addiction Rehabilitation Fund (FNARF)	Saskatchewan Indian Gaming Licensing (SIGL)
Healing Fund	Social Security Reform
Indian Child and Family Services (ICFS)	Commissions and Boards
National Aboriginal Clearing/Connecting House on Disabilities Issues	Health and Social Development Commission
National Child Tax Benefit	Justice Commission
	SIGL Board

Healing Gathering Held in Nekaneeet
(continued from page 15)

The International Traditional Healing and Medicines Gathering, because of the traditional and spiritual significance, will

be held for four years. Next year's gathering the Elders' Council decided to

return to the Nekaneeet Cree Nations sometimes in August 2001. 

A DIFFERENT APPROACH TO CULTURAL AWARENESS



- MARJORIE RODEN

For some, getting an education about another culture means reading books, watching videos, or surfing the internet. Others take the more direct approach by totally immersing themselves in the culture, like Mort Van Duzee did.

At first, Van Duzee simply attended powwows as a spectator. While he lived for several years in Vancouver, B.C., he first got to know some of the Aboriginal people of the region.

"That's where I first met (Chief) Dan George. He is an actor, and the elder of the Bernard band," said Van Duzee.

Although not of Aboriginal ancestry, at the time Van Duzee was looking for something else in his life. He found it within the different Aboriginal cultures he has observed from both the inside and outside.

"You know, it's hard sometimes to connect with what you really want, and

so at one time in my life, I was free to do this, so I started with the powwows and the events with the (Aboriginal) people."

Then, when Van Duzee moved away from British Columbia, an event happened that changed his life. About 12 years ago, at a powwow at Sturgeon Lake, Saskatchewan, Van Duzee met an elder from a tribe in Nayarit, Mexico. He made quite the impression on her, as she invited him to come to Mexico to visit with her and her people. In turn, her people made a lasting impression on him, as his visit wound up lasting between two and three years. In this time, he helped the people build houses and improve their living conditions, asking for nothing in return.

As a gift to him, the people in the village gave him some of their clothing so he could dance with them in their powwows. And as homage to their kindness, whenever Van Duzee is in North America in the summer months, he will register as a dancer and partake in the powwow activities that he had only observed before.

"People have always been very friendly to me, and welcomed me," said Van Duzee of his trips into the powwow circuit.

"I get some smiles, and I get some remarks sometimes, but I understand where they're coming from because I'm different than they are. My clothes are different, but on a number of occasions, I've been asked to talk to the people and tell them about these clothes. These are everyday clothes in Mexico, from that particular tribe."

Van Duzee understands how racism sometimes tends to build barriers, as he has seen it from both sides. "I think the people on both sides if the fence are victims of peer pressure," said Van Duzee.

His eyes welled with tears as he added, "I really feel sorry for people that have these racist feelings, because they're cheating themselves, and it goes for white people, it goes for Aboriginal people, it goes for Asians, it goes for African, it's everybody.

"I find the people, all the people, special. I guess I get a bit emotional because I feel like this about people. I've

lived in the caves with the Indians in Mexico. Dirt floors. I've done everything, and I've been sick from it. It doesn't matter because it's a small price to pay for the experiences."

One thing that comes with living in Aboriginal communities is that once the people accept a person, they are thought of as family. Such was the case with Van Duzee, who now lives the winter months either in Mexico or in South America, where he lives with different Aboriginal peoples. He has actually been made a part of one family in Ecuador, being named godfather to a child of a family he befriended. And in following the gift-giving tradition when visiting people, they have, on more than one occasion, touched Van Duzee in ways he did not expect.

"It's customary to bring lots of presents. This family is poor, they don't have doors on their home, and they don't have windows in their house. They gave me a dozen eggs. At this point in the interview, Van Duzee began crying before adding, "Later on, they came and they gave me two guinea pigs. They're very special guinea pigs, they're not pets, they're food. It's a special gift, because at weddings, at special times, they will give food mostly. This is more than they could afford, because I know the family well. It's very touching, I feel very honoured."

The biggest life lesson that Van Duzee has learned through his experiences on both the North and South American continents is the value of life, and how precious it is.

"Life is wonderful," said Van Duzee. "I only wish that all people would come to realize how lucky they are to have people in their lives because we don't have anything else. We have material things, but material things can be replaced. They don't amount to anything, but people are special, they come into your life. You're lucky to be able to share a little bit of time with them."



First Nation Members Living Off-Reserve

Have you Registered to Vote in your First Nation Election On-Reserve?

If you are a First Nation member living off-reserve and you wish to participate in your community's *Indian Act* elections and referendums held on or after November 20, 2000 - register to vote by providing your name and address to your band office.

First Nation elections between November 20, 2000 and January 7, 2001:

1. You must register no later than 31 days before the election.
2. Nomination meetings must be held 23 days before the election.
3. The Electoral Officer will send mail-in ballots to registered off-reserve voters three weeks before the election.

First Nation communities with terms of office expiring between November 20, 2000 and January 7, 2001:

Ontario:

Big Grassy
Batchewana
Whitefish River

Alberta:

O'Chiese
Tsuu T'ina
Driftpile

Manitoba:

Brokenhead
Pine Creek
Swan Lake
Ebb and Flow

Saskatchewan:

Key
Fishing Lake
Canoe Lake
Flying Dust
Waterhen
Witcheakan Lake

British Columbia:

Fort Nelson
Musqueam
Semiahmoo
Cape Mudge
Comox
Nazko

First Nation election on or after January 8, 2001:

1. You must register no later than 79 days before the election.
2. Nomination meetings will be held six weeks before the election.
3. The Electoral Officer will send mail-in ballots and voting information to registered off-reserve voters five weeks before the election.

For more information on these first stage changes to the regulations, or the plans for the next stage of consultations on *Corbiere* contact:

1-888-543-0004

Website: www.inac.gc.ca



Indian and Northern
Affairs Canada

Affaires indiennes
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Canada

changed from tireless promoter of education to advisor to leaders of First Nations. In 1988, she received the Saskatchewan Order of Merit. In 1992, Alpha was appointed to the Federation of Saskatchewan Indian Nations Senate; an honour she was very pleased to fulfill and traveled energetically to meetings across the province and country. Alpha sat on the board of the Saskatchewan Indian Cultural Centre and dedicated much of her energy to the promotion of the Centre. She also worked closely with the Saskatchewan Indian Women's Secretariat discussing the various gender barriers she faced through her life of political endeavors. In 1999, she received

a lifetime achievement award from the Women of the Dawn.

In the last years of her life, Alpha sat at the Treaty Table on behalf of the Federation of Saskatchewan Indian Nations, offering her knowledge of the Treaties. She often would finish meetings and stop by to visit her newest grandchild, Alphonsine, and sit and have tea with her son George and her daughter in law, Mary Ellen. Alpha loved family occasions where all of her family was present: daughter Carol and her children Bonnie and Kevin Kreesse, Bev Lafond and Bill Leask, son Robert and his wife Marlene, son Allan and his companion, Bonnie and his children Dustin, Jody

and Albert Stoney, her youngest son Dean and his companion Yvette and especially her special granddaughter, Kaila. Discussions around the table were always very educational; topics ranged from world events to how well the Petequacay Blades or the Muskeg Lake A's looked this season.

On August 21, 2000, people from all walks of life joined the family celebration of her life. The Lafond family is touched by the support of the extended family, friends, community members, colleagues and past and present political leaders who came and paid their last respects to Alpha. I doubt she realized all the lives she touched. She will be missed.



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MOTHER AND DAUGHTER'S FIGHT WITH LEUKEMIA

- MARJORIE RODEN

Gloria Greyeyes of the Muskeg Lake First Nation is a typical mother who will do anything for her children. When one of her children is in need, she will go through whatever lengths necessary in order to help that child.

Which is exactly what she is doing for her three-year-old daughter Jasmine.

"(Jasmine) was two," explained Gloria.

"She was diagnosed with Leukemia September 21st, 1999."

The typical thing for any person in this situation to do — especially when one is a parent — is to get prepared for a worst-case scenario, which is exactly what Gloria did upon receiving the news.

"When you think Leukemia, you think transplant, of bone marrow" said Gloria.

"They wouldn't test her and stuff because, I didn't realize it at the time, there are stages (of Leukemia). There's standard risk, which she is, and then there's high risk, and then there's whatever's worse than high risk."

For all standard risk patients, there is a corresponding standard treatment, which Jasmine has been going through for roughly a year. What this treatment includes is two years and two months worth of treatments which include Jasmine having to go through Chemotherapy, as well as having to take doses of several high-powered drugs, including Vincristine, which is injected through tubes that go straight into Jasmine's heart, and Prednisone, a powerful steroid.

If, after this treatment, the symptoms are gone, she is on her way back to being considered "cured". Once five years have passed from the end of the treatments where Jasmine is no longer displaying symptoms of Leukemia, she is then considered "cured".

However, this is a best-case scenario that could be in Jasmine's future. If there are complications, Jasmine might require

Photos: First photo: Gloria Greyeyes, Photo far right: 3 years old Jasmine with big sister, Sabrina.

either new white blood cells or bone marrow, or even both. Yet if this is a route that must be taken, yet another challenge will undoubtedly arise.

"That was the one main thing I kept hearing, was that there's no Aboriginals, there's no representation on the (Canadian Blood Services and national bone marrow) registry for Aboriginals," said Gloria.

"There's 1600 out of 6 million. The numbers, it's one in 750 and those are the odds for finding a bone marrow match."

For any Aboriginal person, hearing these statistics sends a chill up one's spine. This feeling is especially strong for a mother whose child has been diagnosed with Leukemia. Realizing how low these numbers are inspired Gloria to take the initiative to not only help Jasmine, but also other Aboriginal people who might possibly come to require either a blood transfusion or a bone marrow transplant.

"I didn't want to wait until they told me that she needed the bone marrow before I started looking, or getting people to register, because why can't they?" said Gloria.

"Why can't they anyway, not only for Jasmine, but for everybody, for all the little kids."

There have been times that Jasmine has required platelettes, and Gloria recalled one such time when the wait was of concern to her, and drove home the point of more donors being needed.


"We went in (to the hospital) one night, because Jasmine was bruised up so badly. It was like every time we touched her, she bruised up. We could almost watch the bruises happening.

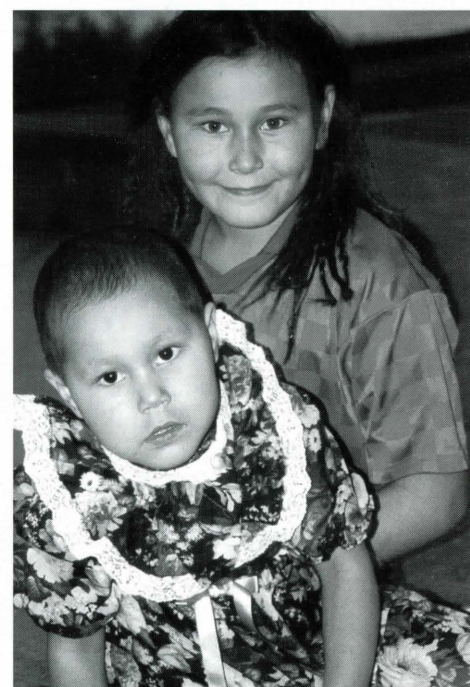
"We checked her blood, and they said yes, she needed platelettes, and there were no platelettes for her, but she wasn't an emergency, meaning she wasn't bleeding to death at the moment.

"With these things, they kept me going and made me realize the importance of it all whether it's for my own girl or for my neighbor's kid, or somebody. It was just... I couldn't believe that that would actually happen in this day and age."

Because of this, Gloria Greyeyes has been on a one-woman crusade over the past year to raise awareness amongst First Nation people across Canada. She has been working on her own, and through generous donations received from Aboriginal governmental organizations such as the FSIN and the Muskeg Lake Band Council, posters will be distributed to all of the First Nations across Canada. These posters raise awareness about the lack of registered donors in the Canadian Blood Services registry among the Canadian Aboriginal community.

"They have really been a help, all along the way," said Gloria.

"I want to continue being an advocate for Canadian Blood Services." 





Wanuskewin Heritage Park

At Wanuskewin Heritage Park, we welcome and entertain guest and strangers with warmth and generosity. This leading scientific, educational, and cultural endeavor is a world-class tourist attraction and an unprecedented interpretive centre. Nestled in a valley on the outskirts of Saskatoon, Wanuskewin is an opportunity to celebrate 6,000 years of First Nations History. It is place for bridging, sharing, and healing.

CHIEF EXECUTIVE OFFICER

The Chief Executive Officer reports directly to the Board of Directors and under your leadership, Wanuskewin - a national historic site - will continue to develop as a cultural touchstone for First Nations people. Candidates must possess a university degree, a minimum of five (5) years experience in senior management appropriate to the position, must have an intimate knowledge of the internal working of First Nations and non-First Nation governments. They must also have a broad knowledge of First Nations issues and developments generally, and exceptionally strong interpersonal and different contributions and divergent perspectives of First Nations, business, government and community initiatives. Above average skills. You will be a facilitator and innovator, building strength from the government and community initiatives Above average skills in management, marketing and fundraising will be required. (HRC-E-91-09) (HRC-E-91-17)

Closing date for applications March 30, 2001

Reply in confidence to:

**C.E.O. Selection Committee
Wanuskewin Heritage Park
R.R. #4, Penner Rd.
Saskatoon, Saskatchewan
S7K 3J7
Tel: (306) 931-6767 Fax: (306) 931-4522**

GEORGE of the RESERVE





Your Voice in SASKATCHEWAN INDIAN

Readers Submissions

RABBIT HILL

Ron Keewatin, Peepeekisis First Nation

There are special events, places, times or a moment in our past that are connected to a community or that are talked about from time to time. Some bring back good memories and others are tragic happenings, i.e.; the Jim Jones suicide, Charlie Manson, Sputnik or Elvis sightings (I heard from a good source that he was in to see Fran about getting a welfare cheque for the month of July, only on Peepeekisis, eh!).

We used to live way back in the sticks when I was very little. There was a whole bunch of Keewatins living around that area. They soon all decided to move away, some to the city, the rest to other parts of the reserve. My Mom and Dad moved to where they live at the present time. Back then you couldn't see our house from the road because there were so many trees and bushes around the whole area. There was only one big road that went through the four reserves and that is the one that is still there today, however, it sure looks a lot of difference. You're probably wondering why I'm talking about this road, I know there is nothing spectacular about the road but somewhere along the road there was a place called "Rabbit Hill".

Recently, I went out there and stood on the very top of that road and looked for miles and I thought back, (I was shape-shifting, cha...). I thought of a lot

of things and many good hunting experiences that I have had with many old guys and some of the younger ones. I can remember walking on some pretty frosty days, 40 below weather and not thinking anything about how cold it was, knocking off the occasional rabbit because there were so many of them. I used to hunt there with Chappy and Ole Bill. Ole Bill used to always brag about how good of a shot he was. He would say - most seriously, "every rabbit I've ever shot was always and I mean always, was a head shot". You should have seen some of those rabbits, you know the ones shot in the head by Ole Bill. Pitiful things with their guts hanging out and everything.

I never saw so many rabbits in one area as Rabbit Hill. When we would knock off 20 or 30 there was always more to fill their place. Rabbit Hill was a real breeding ground for them. We never had to snare them because they would just sit along the bushes by the road, never moving, making them easy targets for us. Our theory was that we were such good shots they never had time to go wild.

Then there were the "Rabbit Hills girls". I guess most of the families that lived in the area who had daughters got stuck with the title "Rabbit Hill girls". I can say that some of the girls didn't like to be known as that. Apparently they would get bugged at the residential school in Lebret about that name. I would assume that they didn't want to be associated with rabbit soup, fired rabbit or just any darn rabbit - what about Bugs Bunny?

I moved on to bigger hills and places before they cleared the bush and got rid of the rabbits, (who also had to find bigger and better bushes). Today, there are no bushes and rabbits around Rabbit Hill, just the name remains. To me, Rabbit Hill will always be there as long as there are stories told to keep the place alive.

*To contact, Ron Keewatin
leave a message at:*

*Peepeekisis Pesakastew School
(306) 334-3100*

THE STORM

Kim Archibald, Peepeekisis First Nation

It started out as an ordinary day. Sun was beating its hot rays onto Mother Earth. Robins were calling to the skies for rain. A gentle breeze blew soft messages through the leaves and left a whisper in the grass.

All of a sudden out of the blue, the breeze picked up and became a swirling gust of fury, shoving clouds out of the way.

The sky turned dingy and murky as all signs of sunshine disappeared. The booming of thunder was heard in the distance. The jagged fingers of lightning bolted through the murkiness crashing to the earth. Slow drizzle fell from the sky like silent tears, changing to thundering downpour.

The rain left as fast as it came. The sun once again peeked out from the shadows and cast its rays to the earth and the wind spoke silent times, as it once again becomes an ordinary day.

SASKATCHEWAN INDIAN

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SASKATCHEWAN INDIAN

c/o Federation of Saskatchewan Indian Nations

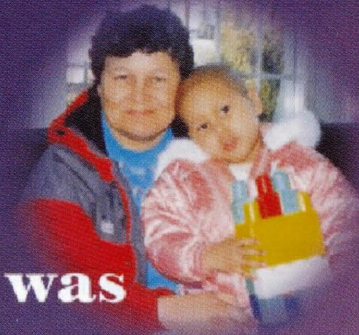
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Hi! My Name is Jasmine Greyeyes
and I am 3 Years old.

My mom and dad are Milton and
Gloria Greyeyes.



On September 21, 1999 I was
diagnosed with

LEUKEMIA

A Cancer that attacks the Immune System

My treatment
will last for 2
years and 2
months

I am on a mission to make the First Nation
People and other Visible Minorities aware of
the need for blood donations and bone marrow
donors. Please help me. Contact Canadian
Blood Services for more information.

@ 1-877-366-6717

EVERYONE IS WELCOME



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SaskTel's scholarship program encourages Aboriginal students to pursue post-secondary education in fields related to the telecommunications industry. SaskTel, in partnership with the Saskatchewan Indian Institute of Technologies (SIIT) has established scholarships for students studying in areas relevant to SaskTel. This year, six students received scholarships to help them complete their programs.



Kendra Lea McKay is an Aboriginal student from James Smith Cree Nation. She has achieved a very high academic standing while at the same time being involved in many

extracurricular activities. Kendra is enrolled in the first year Management course at SIIT, and her goal is to continue on into the Computer Information Systems program.



Louis Bellegarde, a First Nations student from Little Black Bear, is continuing in the Business Administration Course at SIIT. He is very interested in furthering his studies

in computer programming and pursuing a computer-related occupation.



Tanya Whitehead is a member of the James Smith Cree Nation. She has completed her Diploma in Business Administration and will enter the

Accounting program in September. Tanya has achieved an academic standing in the top three of her class while raising a family. She plans to pursue a career in the financial sector.



Janice Pelletier is a First Nations student from Waywayseecappo currently in the Management Program at SIIT, Prince Albert Campus. Her goal is to complete her Business

Administrative Diploma and pursue a career in business. Janice has achieved a very high academic standing while at the same time, balancing her family needs.



Amanda Dessureault is entering the Accountancy program this fall. A member of the Peter Ballantyne Cree Nation, she has completed a diploma in Business Administration at the SIIT Campus in Prince Albert

with a high average while balancing a family and working part time.



Daryl Lea Johnston, a First Nations student from the Mistawasis Band, is entering her second year in the SIIT Business Administration program. Daryl Lea's ultimate goal after graduation is to

become involved in the community so that she can use her education and experience to help other people.

*We congratulate these talented students
and wish them every success!*

SaskTel

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" Challenge the Bear "

Painted Hand Casino

" Try your Hand "

Gold Eagle Casino

" Where Dreams Take Flight "

Northern Lights Casino

" Where the Excitement Never Ends "

