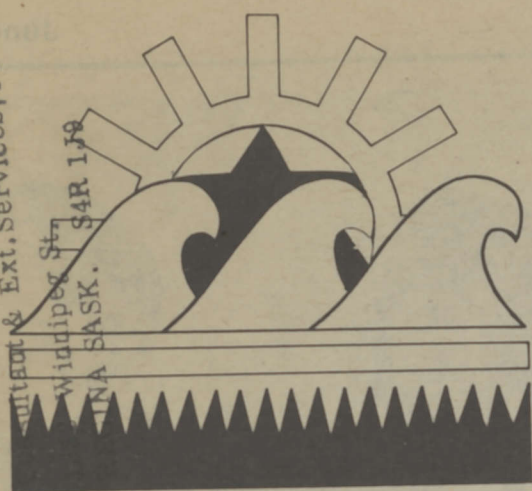


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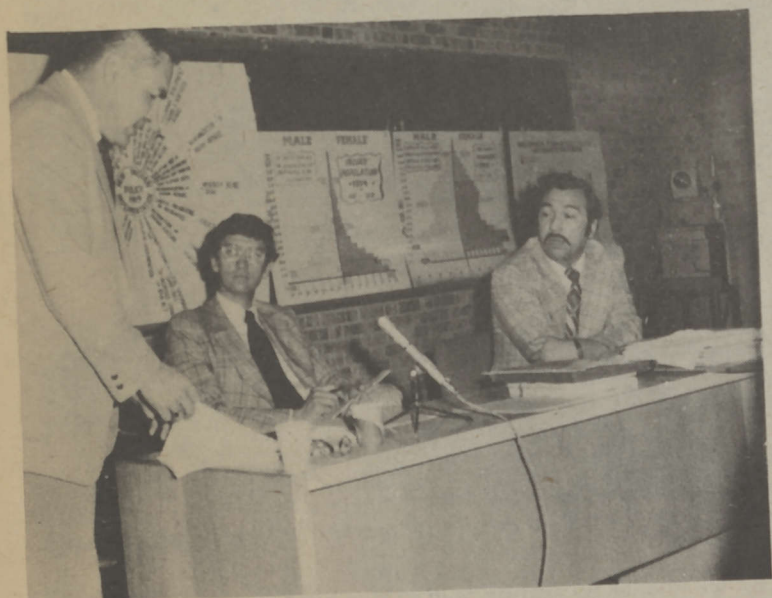
"OUR WAY"



There are certain conditions created by our Treaties that have always been self-evident.



Our special rights and status are guaranteed forever in Treaties made between ourselves and the Canadian Government meeting as distinct and equal parties.



A suggestion that those rights and Treaties be altered by the Government alone, constitutes a breach of trust.

All Chiefs Presentation in Ottawa

June 17-18-19

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SASKATCHEWAN

Minister meets Chiefs — still defends Wright

OTTAWA — Indian Affairs Minister Judd Buchanan under heated pressure by a historical delegation of Saskatchewan Chiefs recently reluctantly agreed to make changes in the controversial guidelines that were supposed to make Indians into brown whitemen.

Judd Buchanan met with the Chiefs at the Colonel Building at the University of Ottawa and insisted to the Chairman of that conference that he be the one to have the floor first. Mr. Buchanan set aside an hour and a half to meet with the 65 Chiefs and other members who totalled one hundred.

By LLOYD BRASS
FSI Reporter

The Chiefs had travelled by chartered flight from Saskatoon in the wee hours of Tuesday morning, June 17, 1975, to spend an hour and a half with the Minister to settle issues that could destruct the identity of the Indians of Canada. At a crucial time like this, Mr. Buchanan made an excuse to leave town when he could have appointed one of his deputies to open a hotel somewhere else concerning only one reserve.

The Minister opened up his remarks by going off the target and the real issue of the meeting that was called for. But the Chiefs were aware of politicians who try to kill time on other subject matters. They snuffed out Buchanan's attempt to sway off the subject matter.

The Chiefs kept on interrupting Buchanan's speech which was a blatant attempt to impress the news media that were present. He was met with heckling and cries of, "stop talking to the press", "stop wasting our time", "get to the point", and "let's talk about the guidelines". The Indians complained that press reports and aerial news media have distorted their views.

Mr. Buchanan also defended

Jim Wright, an appointed Saskatchewan Regional Director, and accused the Indians of being wrong in their ignoring, and no approach of him. The Indians rebelled on Buchanan's statement by insisting that Jim Wright be immediately removed.

Chief Dave Ahenakew then took the floor after the meeting was called to order. He pointed out to the Minister that the Chiefs gathered here are the true voice of the Indian people from Saskatchewan.

"Now you can see for yourself that we had represented the Indian people through our Executive in the Federation all along," said Chief Ahenakew. "We just wanted to prove to you by this gathering we are here for the same cause. And the things we express here today and throughout this conference are the way of the 42,000 Treaty and registered Indians of Saskatchewan, 'Our Way'," he continued.

Chief Ahenakew emphasized to Buchanan that they are here as elected leaders and not as demonstrators and radicals. He assured him that their points, criticisms and solutions have been thoroughly researched and documented. He said, "We do not make hollow accusations, we do not speak empty

words, our positions are based on true facts."

Chief Ahenakew pointed to the Minister that the Indian people intend to be the ones to say what will go into the Act that governs their lives. They want self-determination as Indian people within the context of the Indian Treaties, special rights and status, the Indian Act, and the laws that the Indian Band Councils pass at the reserve level.

The Federation of Saskatchewan Indians Chief demanded an immediate commitment of withdrawal from Buchanan regarding the policies of termination and paternalism and of Jim Wright, the Regional Director of Indian Affairs in Saskatchewan.

Chief Ahenakew pointed out loud and clear that the Saskatchewan Indian Bands have been, for some time, hammering away at the government to provide monies for self-determination and economic self-sufficiency. The Indian Affairs solution has been to provide more welfare programs.

"How can the Minister of Indian Affairs justify his inability to deal with our situation in any other way than to keep us poor and begging," said Chief Ahenakew.

Chief Ahenakew then gave out the statistics on studies made of the depressed situation of Indian people as compared to the dominant society in Saskatchewan by the following quotations:

- 20,000 out of our 30,000 Indians on our reserves are dependent upon welfare;
- Seven out of 10 Indians are unemployed;
- There are many Indians as non-Indians, unemployed in Saskatchewan. Indians receive less than 10 per cent of the total monies spent for training Saskatchewan;
- The average wage of an unemployed non-Indian is six times greater than that of an employed Indian. This is because the kinds of jobs available for Indians are for the most part unskilled labourers, seasonal and part time;
- Compared to non-Indians, an Indian is 12 times more likely to be put in jail. An Indian woman is 112 times more likely to be put in jail as her non-Indian counterpart. The reasons given was because the law, whiteman's law, was not frequently understood. In some cases, the police and the courts have allowed their biases about Indians to distort their sense of fair and equal treatment. Services such as probation and parole are not as available to Indians on the reserves as they are to non-Indians;
- The Indian infant mortality rates are twice that of the rest of the province;
- Four times as many fatal accidents occur as non-Indians, along with nine times as many fatalities due to fire occur as the rest of the province.
- Less than one half of the Indian youths get past grade 8 and less than five per cent graduate from high school.



Buchanan, answering one of the many questions the Chiefs fired at him.



Peter Leseaux, not looking too happy about the debate during Chiefs meeting with Buchanan.



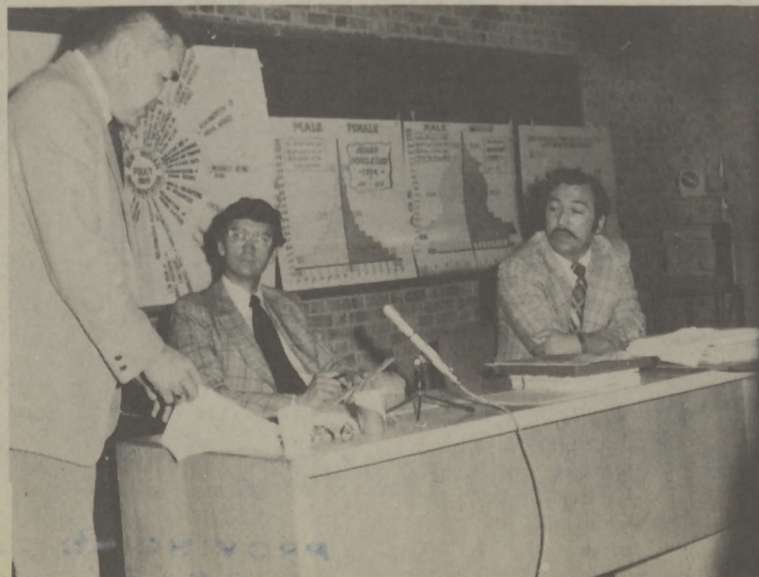
Senator John Tootosis discussing issues of concern to the Indian people with the minister.



Part of the Saskatchewan delegation during meeting with Buchanan.



INDIAN AFFAIRS MINISTER JUDD BUCHANAN.



Chief Dave Ahenakew addressing assembly.

Chief Ahenakew also pointed out that 54 per cent of our population is under the age of 16. "This means," Mr. Ahenakew stressed to Buchanan, "that in the next 10 years, there will be 71 per cent increase in the Saskatchewan Indian labor force, today's children will be tomorrow's unemployed."

Dave Ahenakew made it clear to Buchanan to discontinue his policies developed by people such as Assistant Deputy Minister Peter Leseaux and the rest of his civil servants bureaucrats. "I am sorry, Mr. Leseaux, your great plan is just not going to work," quoted Mr. Ahenakew. With that, the Chiefs all gave a round of jeers and boos to Mr. Leseaux, who was sitting in the front of the assembly.

Steuart supports FSI's stand on guidelines

Assuring everyone he was not seeking votes and had already lost an election at the confrontation of Saskatchewan Indians and the Indian Affairs Minister, a fellow Liberal but on the provincial scale, Saskatchewan Opposition Leader Dave Steuart stood up and threw in his firm support to the Indians.

Mr. Steuart said, "These people you see gathered here are very serious about trying to help their people. Let the Indian people be the master's of their own fate."

Mr. Steuart further added, "After going through these guidelines, I have to agree with the Indians that their Indian positions as leaders on their respective reserves are threatened by allowing the establishing of regional authority boards. The guidelines are so complicated to figure out, I

would say it would take about five Philadelphia lawyers and five Saskatchewan lawyers to come out with anything that makes sense," said a fiery Dave Steuart.

"We must stop the civil servants from using our M.P.'s like in this case," stated Mr. Steuart, "where they are actually running things in their bureaucratic system."

He further commented, "The civil servants don't care what becomes of the M.P.'s or anyone else, because they will still be around while the M.P.'s come and go."

Mr. Steuart also said, "I honestly feel that Jim Wright be replaced, because he can't succeed and make head-way with the Indian people."

National Indian Brotherhood Vice-President Clive Linklater

became embroiled with Judd Buchanan's constant statements of the taxpayers monies being misused. Mr. Linklater told Buchanan to straighten out this statement once and for all and start using the term Indian money.

Mr. Linklater explained to Mr. Buchanan, "It is really Indian money because we have exchanged our valuable lands to the dominant society who have gotten rich on our beautiful country. So this is really Indian money, not the taxpayer's money."

Chief Lucien Bruce of the Muscowegan Band, touched the hearts of the assembly as he told Buchanan, "You can't tell me the circulars were not forced upon me. I am Chief with no programs to administer. All my programs were taken away from me because I would not submit to Jim Wright. I am an old man and before I die, I am going to see that these circulars are done away with so that my children will always be secure."

With that Chief Bruce read out a letter from Jim Wright about the alternatives he was given if he did not accept the circulars.

Mr. Buchanan had seen proof that intimidation and coercion tactics had been practised by his civil servants.

Mr. Linklater retorted about Mr. Buchanan making a liar out of the Prime Minister. Clive Linklater recalled Mr. Trudeau's 1969 public address about never tampering with Indians rights, unless they themselves have a desire to do so.

Chief Ahenakew made direct stands against Mr. Buchanan to have Jim Wright removed immediately.

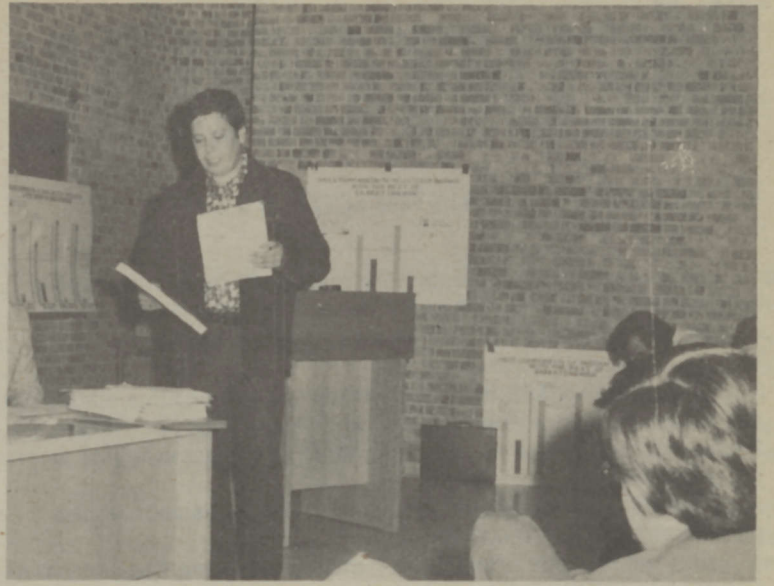
"You, as a Minister, have the authority to do this," said Mr. Ahenakew. He added, "We are not fooling around any longer and I have never been more serious in my life as I am right now."

Chief Harold Kingfisher of Sturgeon Lake Reserve again asked to have Jim Wright removed as he said he would never work with this man. Chief Winston Weekus, Thunderchild Band, brought out the school problems at Thunderchild and requested the immediate action of the Minister. Chief Sterling Brass also recommended to Mr. Buchanan to continue the Community Development Program. They all took a stab at the Honourable Judd Buchanan and if he did bleed at all, it was only a trickle.

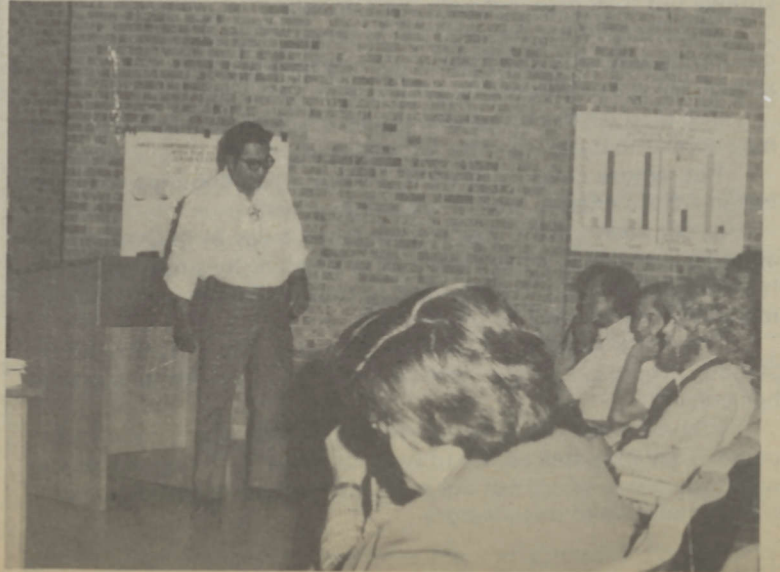
Representatives from other Indian organizations such as Ontario, Nova Scotia, Manitoba, and the National Indian Brotherhood were all present to throw support to the Saskatchewan All Chiefs delegation.

At the conclusion of that session, the Chairman had decided to let Buchanan leave this historical gathering so he can go and open up a hotel somewhere.

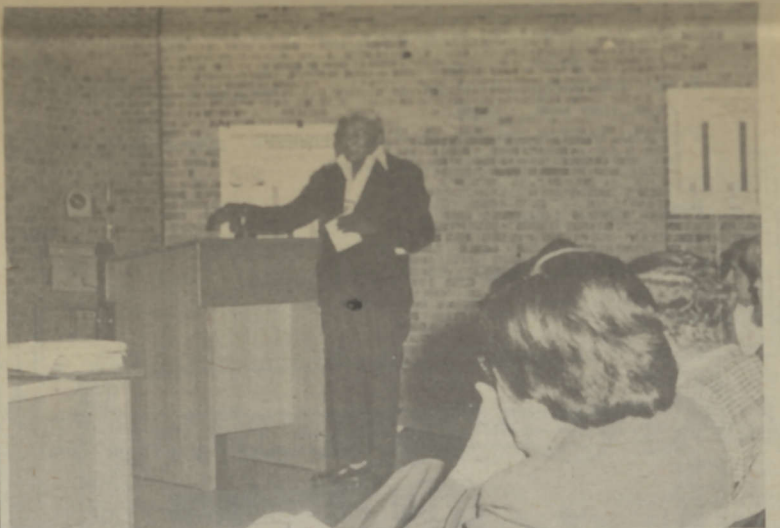
The Minister's choked up reply when Mr. Ahenakew de-



CHIEF SOLOMON SANDERSON



CHIEF STERLING BRASS



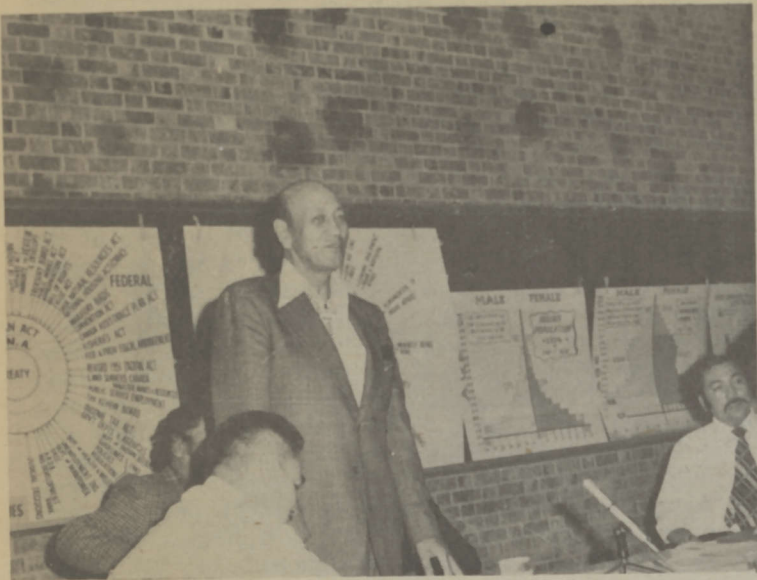
CHIEF LUCIEN BRUCE, Muscowegan Band.



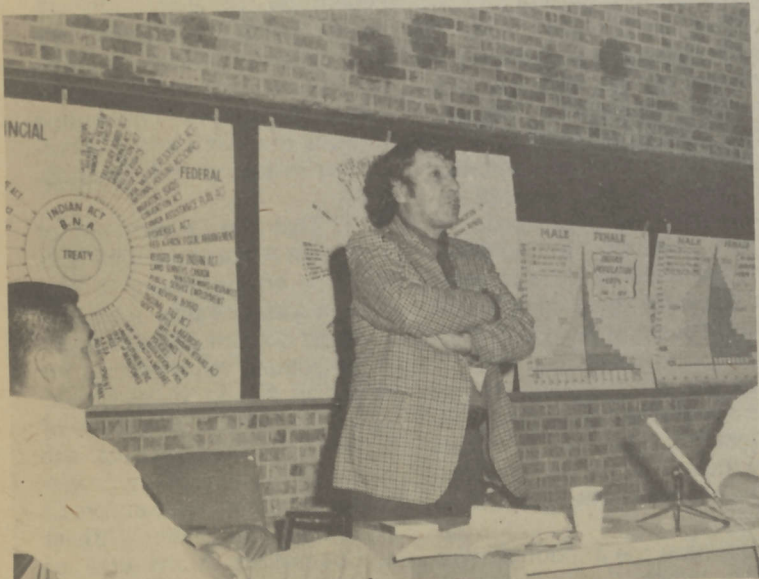
CHIEF SOL SANDERSON, ALEX KENNEDY, and CHIEF DAVE AHENAKEW.



JUSTICE MINISTER OTTO LANG.



AHAB SPENCE, President of Manitoba Indian Brotherhood.



ANTHONY FRANCES, President, Union of Nova Scotia Indians.

manded a commitment right now was, "I will sit down with you and rewrite and change the guidelines where you see it fit to be acceptable by you people."

Before anyone could get out of the assembly room, Peter

Leseaux made a made dash for the door and was followed by a loud clamour of boos and jeers by the Chiefs, as they hoped the circulars would go out the same pattern as one of the designers of the destruction of Indian identity.



EDITORIAL

Chiefs trip a historical event

A few years from now, history books will show that the trip to Ottawa by the Saskatchewan Chiefs was a significant event and played a major part in the development of Saskatchewan Indians.

During these dark days, it is difficult to see positive results for our labour, however, the solidarity and strength of our Indian leadership has blossomed and flourished under government repression.

The trip to Ottawa became a victory for us as soon as the plane was filled and ready for take-off.

Our trip was the first time in history that all the Chiefs from a province travelled to Ottawa and presented their case to all political parties and the Senate.

In 1970, the Indian Associate of Alberta sent their Chiefs to Ottawa but they only met with the Cabinet.

The Department has attempted to underscore and discredit our trip by accusing us of using government funds or accomplishing nothing during our stay in Ottawa.

In Indian Affairs terms and the terms of the greater society, it may appear that our trip was a fruitless attempt.

But, whose criteria are we to accept. If we continue to accept Indian Affairs criteria, we will always be losers.

In our hearts, we know that we came away from Ottawa stronger and Indian Affairs became weaker. It does not matter how much the Department puts into public relations and press relations, they will still be the losers in the long run.

The Black American Civil Rights Leader, Martin Luther King staged, "There is nothing more powerful than an idea whose time has come."

When we went to Ottawa, we had an idea whose time had come. They may stall us, try to wear us down with negotiations or withdraw our funding, but our solidarity and belief in our cause will ultimately lead us to victory.

Rated as one of the best Indian publications in North America, "The Saskatchewan Indian" is the united voice of Indian people in Saskatchewan.

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

Guidance Counsellors struggles to operate

Saskatchewan Indian
Guidance Counsellor
Association

The Indian Guidance Counsellors of Saskatchewan through the Indian Guidance Counsellors Association, in co-operation with the Federation of Saskatchewan Indians, and the Saskatchewan Indian Cultural College with the support of Indian Chiefs of Saskatchewan have endeavoured to provide services much needed by Indian children of Saskatchewan.

The primary concern of all Guidance Counsellors has been for the betterment of the present situation of Indian children while seeking to build a more hopeful future.

This is the only concern uppermost in the minds of all Guidance Counsellors in Saskatchewan!

In order that they may be better equipped to realize the goals they have set for themselves they have undertaken two issues that must form the framework within which these goals are to be realized.

First, if Guidance Counsellors are to be allowed to work wholeheartedly in the service of Indian children, their positions as Guidance Counsellors must be secure, respected, and funded. A great deal of problems, time and energy, have been spent in working towards building this part of the foundation. Guidance Counsellors have been continually frustrated in their attempts to secure this position for the benefit of all Indian children. There is clearly a need for recognition of the importance of this service.

Second, in keeping with the goal of providing professional services to Indian children, the Guidance Counsellors have continuously and unanimously requested a program of education to meet this need.

The initiative for the development of such a program has come from the Guidance Counsellors themselves. Much has been accomplished over the past year. However, the total disregard for the continuance and expansion of this much needed program is clearly displayed through the never ending struggle for funds and the lack of co-operation in providing a smooth running operation.

The contents of briefs that have been presented numerous times to a number of different people at a number of meetings, have always had the same results...nothing!

We sincerely hope that this will be the last time we need to present our statements.

The provision of Guidance and Counselling Services to Indian children came about as a result of the more general policies of the Federal Government regarding Indian people.

From earliest times the plan for Indian children was assimilation. In order to accomplish this end a number of plans and proposals have been initiated. As early as 1767 official policy stated:

We should employ men acquainted with their manners to put forth measures adopted to win upon their affections. . . this would produce most salutary effects. . . instruction in religion and learning would create such a change in their manners and sentiments as the present generation might live to see. (Wm. Johnson to Shelburne, January 15, 1767, quoted in D.C. Scott, *Canada and Its Provinces*, 1913. Volume 4 p. 698).

The historical record is clear. Education of Indian children was always a key element in any over-all policy of assimilation. Hence the control of education has always been of utmost importance in the "war over the children".

The industrial and boarding school systems, under parochial and government control, removed the children from the cultural influences of the elders. The counselling and guidance provided in these systems was geared to channel children into the larger society while extinguishing their sense of cultural history and identity.

With the 1947 "Plan for Liquidating Canada's Indian Problem in 25 Years", the Canadian government renewed its commitment to the assimilation policy. The accompanying 1951 Indian Act allowed for more official provincial authority in the field of Indian education.

The late 50's (1953 in Saskatchewan) and early 60s saw the large scale establishment of "integrated" schools in non-Indian communities. It was in this period that the Federal Department of Indian Affairs officially began its introduction of Guidance and Counselling Services (1956).

In Saskatchewan, these services were begun in 1963 along with a counsellor aide program. The program objective:

...guiding students into suitable courses, and helping them adjust to new courses and educational institutions and to adapt to urban life." (D.I.A.N.D., Pub. no. QS - 1198 - EE - A - 1. Ottawa, 1972)

While the initial commitment to this program was expounded in 1963, it was not until much later in the 60's that "Counsellor Aides" were hired with any regularity - and then some were being paid as low as \$40.00 per month with no allowance for travelling.

Again, we can see the objective of counselling as a part of the over-all assimilation policies. Helping children "adjust", while leaving no provisions for the adjustment and adaptation on the part of educational institutions to the needs of Indian children. In addition, now the department was seeking to enlist the aid of local Indian people in achieving their grand scheme. Counsellor - aides would be helpers and take their direction from "full-fledged professionals". In this way Indians would be co-opted in the service of the 1947 White Paper.

Following the announcement of the White Paper Policy in 1969, Indian people in Canada

renewed their growing awareness in the education of their children and began to speak with a united voice. This same period, 1969-1972, saw an increase in the number of Indians employed as Guidance Counsellors, now called Counsellor Technicians. (D.I.A.N.D. Annual Report Fiscal Year 1971/72, p.29).

In March of 1972 "Counsellor Technicians" came together to form an association dedicated to the future of Indian children in Saskatchewan. They were critical of the existing educational and counselling services available to Indian children at that time. As an association, they vowed to become more aware and involved in the education of Indian children. They were determined to work in the interests of Indian children and not in the interests of government plans for assimilation. In order to accomplish their ends they undertook a program of professional development. This meant developing the job of counsellor as a profession, with according remuneration and travelling benefits to allow greater contact with Band Councils, parents, teachers, and schools on an equal basis.

Secondly, it meant engaging in an education program to develop methods directly suited to counselling Indian children. In 1972-73 several developments lent support to the needs of Counsellors. August 1972 the National Indian Brotherhood (N.I.B.) accepted the policy "Indian Control of Indian Education" and in February 1973 the Minister of Indian Affairs approved the policy. Regarding Counselling Services the policy states:

Native teachers and Counsellors who have an intimate understanding of Indian traditions, psychology, way of life and language, are best able to create the learning environment suited to the habits and interests of the Indian child. (N.I.B., "Indian Control of Indian Education" policy paper, p. 18)

That same policy, approved by the Minister, made strong proposals for training programs especially suited to the needs of Indian Counsellors. These programs were to be developed by the Indian people themselves through their provincial associations.

The same year, 1973, the Federation of Saskatchewan Indians, (F.S.I.), released the findings of its, "Task Force on Indian Education in Saskatchewan". Regarding counselling services the task force presented the following recommendations:

1. That the Department of Indian Affairs take whatever steps are necessary to employ persons who meet the basic educational and special cultural requirements for Indian Affairs Counsellors.
2. That the Department of Indian Affairs request the University of Saskatchewan to establish special credit courses for Indian Affairs Counsellors in the area of Indian culture, history and language.

Lang says Indians cannot be ignored



Liberal MP's and Saskatchewan delegates.



JUSTICE MINISTER OTTO LANG



Chief Ahenakew addressing the Liberal MP's.



Part of the Saskatchewan delegation.



Saskatchewan Chiefs and supporters.

OTTAWA, Ont. — Speaking on behalf of the Liberal government, Justice Minister Otto Lang responded positively to the historical Saskatchewan Indian delegation thus shedding rays of hope brought on by the stormy Indian Affairs guideline issues.

This is the first time all Saskatchewan reserves made up of 69 Chiefs and staff members totalling 100 strong were represented in Ottawa at the Parliament buildings. It is believed that this is the second time in Canadian history that an all Chiefs delegation confronted members of the Federal Parliament. The first being from members of the Alberta Association of Chiefs a few years back.

Chief Ahenakew opened up the session and strongly criticized the past policies of the Department of Indian Affairs. He gave an outline of the charts of statistics that were deliberately placed for the M.P.'s to see. The charts indicated that Indians are not getting a fair share in education, employment, law, health, and other opportunities enjoyed by Saskatchewan residents.

The charts really shook up the M.P.'s and they admitted afterward that they did not realize Canada's first citizens were in a very deplorable position besides the dominant society.

Chief Ahenakew had called for the "absolute and unconditional" withdrawal of the new local government guidelines which, he said, were a disguise for a government policy aimed at the termination of Treaty Indians special status.

Chief Ahenakew also made known to Otto Lang of a position paper that is in direct contrast with the guidelines. The book is called "Our Way", which was drafted up to suit the needs of the Saskatchewan Indian people. The position paper demands that Parliament:

- Confirm the special status of of Indians as defined in the Treaties;
- Recognize the supremacy of a revised Indian Act over all other legislation affecting Indians;
- Declare its commitment to the concept of a single governmental agency for the delivery of all services to Indians;
- Pave the way for Indian supervision and control over this agency, the Department of Indian Affairs;
- Agree to the restoration of all reserve lands held by the federal government or leased to private users to individual bands;
- Declare its commitment to the maintenance of autonomous band government reserves.

The paper also outlines the historical record of the federal government with respect to Indian people, portraying the relationship which has evolved between Indians and the government as a double-edged sword. The paper states that, "Any governmental proposals

to grant greater self-determination to Indians have been accompanied by proposals to terminate Indian rights and status."

Chief Ahenakew also urged the federal government to establish as a pilot project, a management board for Indian Affairs' Saskatchewan region comprised entirely of Indian representatives.

Chief Tony Cote rose up to declare a fair shake in the special rights that are enjoyed by other Canadians in this country. He used the French Canadians as a prime example stating, "By Treaty and by Acts of Parliament, French Canadians are guaranteed special rights and status within Confederation. French Canadians continue to enjoy—and rightfully so—the maintenance and defence of their special rights and status."

He continued by saying, "Likewise by Treaty and by Acts of Parliament, Indians are guaranteed special rights and status within Confederation. We are asking that our special rights and status enjoy the same respect and guarantees as those of the French Canadians."

Chief Ahenakew assured the M.P.'s that the Indian delegation gathered here are the true voice of the Saskatchewan Indian leaders. He said, "Unlike last year's violent demonstrations, we came here in peace and not as demonstrators and radicals."

He also warned the M.P.'s that racial strife might erupt as he painted a very gloomy picture in the years ahead if the Indian problem is not dealt with immediately.

Leo Cameron, Saskatoon District Chiefs Representative, a delegate from the Beardy's Reserve, took the floor to add assurance of peace and extended his hand in friendship on behalf of the Chiefs.

Mr. Cameron stated, "Peace was stressed in the signing of the Treaties. We would like to assure you that we would like to join hands with you and assure you that we are here to

continue to live in peace and harmony as our forefathers have agreed many years ago."

Saskatchewan Opposition Leader Dave Stuart and a colleague of the present federal government gave a moving speech in his firm support to the Indians. Mr. Stuart's message to the Ministers and Chiefs was that the "local government guidelines must be changed."

He assured the M.P.'s that the Federation of Saskatchewan Indians is a democratic organization. "The FSI is a powerful organization and is led by a very powerful man," he said.

The Saskatchewan Opposition Leader, who had accompanied the Chiefs on their chartered flight to Ottawa, June 17, is convinced advances which could have been made has been stopped by "some Indian Affairs bureaucrats afraid for their jobs."

Responding to the speakers for the Indian cause and speaking for the Liberal Cabinet Ministers and other M.P.'s present, Mr. Lang offered the Chiefs three assurances:

"There is no way we can ignore the strength of feelings about the guidelines and the apprehensions created by them among the Saskatchewan Indians;

We cannot and will not allow anything to endanger the traditional position of Chiefs and Band Councils or the organizations Indians have chosen to represent them;

We cannot and will not allow the continuation of any idea which may lead to the termination of the distinct identity and culture of Indians," the Justice Minister said.

With that, the Chiefs were ignited into giving the Minister of Justice and his colleagues a thundering round of applause and a standing ovation. This gave them the lift in their fight to have equality, consultation, and the right to direct their lives and rights, contrasting the Indian Affairs bureaucratic plans.



Saskatchewan Chiefs and delegates entering the Federal Parliament Buildings to begin the first of three days of meetings with the federal government.

Chiefs receive support from Senators

OTTAWA, Ont. — Indian delegates from Saskatchewan met recently with the Senators in the capital to relate provincial problems troubling the Indian leaders.

Alec Bellegarde, FSI Executive Member, chairing the meeting with the parliamentary dignitaries outlined the main concerns of the Indian leaders.

Senator John Gambler, FSI, performing an Indian traditional ceremony asked for guidance from the Great Spirit and welcomed the opportunity of meeting with the federal Senators.

Spokesman for the provincial Indian leaders, Chief Dave Ahenakew, presented a brief outline, similar to the one presented to the Cabinet, on the

major concerns of the provincial Indian leaders.

Probably the true reason for the sudden appearance of the Indians in the capital was to prevent the guidelines from being implemented by the federal Department of Indian Affairs.

"We want self-determination as Indian people within the context of our Treaties, our special rights and status, our Indian Act, and the laws that we ourselves pass at the reserve level," said Chief Ahenakew.

The Indian leaders, with provincial opposition governmental leader, Dave Steuart, addressed the Senators supporting Chief Ahenakew's stand, that the guidelines would be threatening the existing Chief and Council form of government. "You, as Senators, should use the power to stop the guidelines and in turn would keep the money moving as the Indian wants it to work," said Mr. Steuart.

The Indian leaders also voiced their disapproval and supported the men on their stand of preventing the implementation of the guidelines.

Mrs. Isabelle McNab, President of the Saskatchewan Indian Womens Association, said, "We, as women, are not separate from the men, but have equal participation." Addressing the Senators, Mrs. McNab said, "I hope you will hear out our place and have a hard listening ear and a soft heart."

Realizing the problem is very serious, Senator Sid Buckwold of Saskatchewan pledged his support and would personally resist if the powers of the elected leaders were threatened.

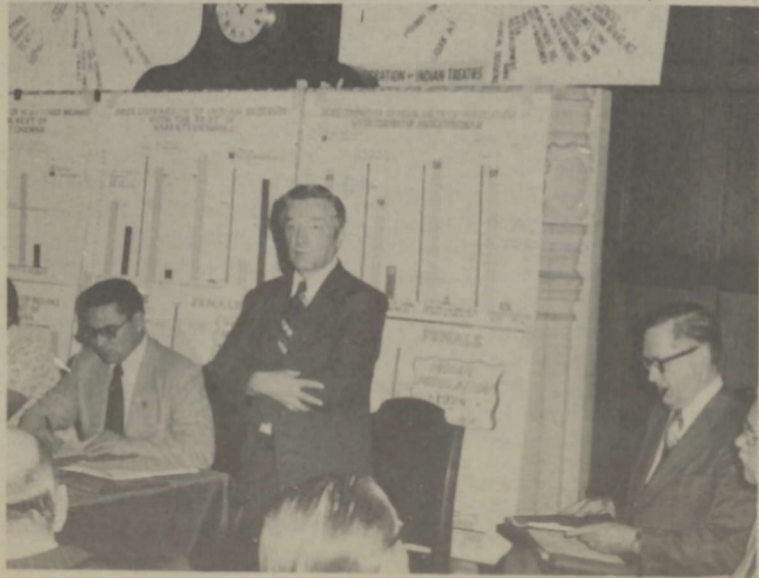
Pledging even greater support, Senator Carter expressed his view that there would be an overview taken on the activities of the federal Department of Indian Affairs.

Senator Connelly also contributed that an investigation would be launched. "Education is the basis of progress and every possible means should be made possible to the Indian people," he added.

The Indian leaders seeking and receiving commitments from the federal Senators, changes should be forthcoming in the federal Department of Indian Affairs preventing the implementation of the guidelines.



CHIEF AHENAKEW



SENATOR SID BUCKWOLD



SENATOR CARTER



ISABEL McNAB* President of SIWA.



SENATOR CONNELLY



DAVE STEUART, leader of Saskatchewan opposition party.



FSI SENATOR JOHN TOOTOOSIS

Saskatchewan Indian Womens Association requires Director for Homemaking Program

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- should be well acquainted with social and cultural characteristics of Indian communities in Saskatchewan and particularly be knowledgeable about the role and status of Indian women in their communities.
- be responsible for overall administration and should have some knowledge of administration.
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- require close working relationship with Indian communities to ensure that they understand the programs and make the best use of it.

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Mohawks play host to Saskatchewan Chiefs

The St. Regis Mohawks invited the Saskatchewan Indian Chiefs to their reserve for an evening of entertainment and a unique traditional Mohawk meal. The Saskatchewan Chiefs were in Ottawa at that time to meet with various Parliamentarians.

The St. Regis Reserve is located about 140 miles southeast of Ottawa on an island splitting the great St. Lawrence River. This reserve is part of the five nations who have been using the traditional form of government called the Longhouse government.

Part of the dinner was prepared by an elderly Mohawk lady of the tribe in this traditional dressings. The food was arrayed on a long table on the south edge of the spacious St. Lawrence River.

There some of the Chiefs witnessed for the first time a

huge Russian Ocean Liner heading towards the Atlantic Ocean. One Chief jokingly commented, "Look at that big Russian canoe!"

The Mohawks took great pains and extra care which seemed natural to them to make the Prairie Chiefs visit a memorable one. The people were mild mannered and courteous as they answered some questions about their beliefs and ways of life.

The dinner was fabulous, unique, tasty and out of this world. It was beautiful. There was corn soup, corn baked bannock, an assortment of cooked beans, poultry and all kinds of mixed and fine cut meats. The modern dishes however were prepared by the younger ladies which were pies, cakes, and iced fruit lemonade drinks.

After everyone had their fill

of this delicious food, one of the young Mohawk leaders announced it was time to have some singing and dancing. The young man explained, "It is our tradition after a feast such as this one, to end the evening with songs and dances."

Six of the young men sat around in a circle with five of them holding rattles except for the lead singer, who has a miniature drum, about six inches in diameter and chanted a few demonstration numbers. The Mohawks songs started out with the lead singer chanting in a slow speed and then the rest joined in with a pace about four times faster than our Pow-wow music at its fastest. They also use a lot of dialect in their numbers.

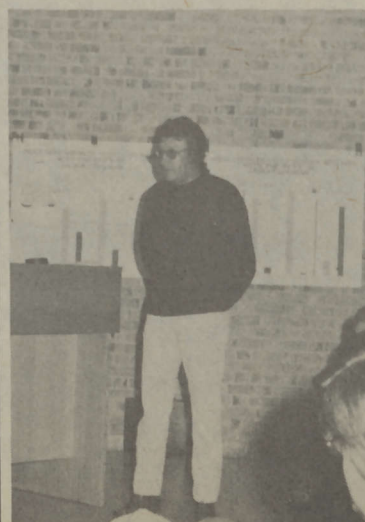
Then the young men gave a demonstration of their Mohawk dance routine. The feet of the dancers seemed to be floating on a cushion of air as they kept in time with the very fast beat. One has to be in top condition to keep up with the beat of the singers. The Prairie Chiefs witnessed the Mohawks strange, but very entertaining music and dances.

The Mohawks then requested the Saskatchewan people to demonstrate their songs and dances. The Mohawks did not realize that in Saskatchewan, singing groups have to practise together and that they use one big drum.

Chief Joe Williams from the Sakimay Reserve, explained to the Eastern Indians that they will try their best in entertaining them, but jokingly commented about the fear of using rattles because a huge monster might suddenly loom over them coming out from the St. Lawrence River.

Chief Johnny Frank managed to get a group together and led the sing songs in Pow-wow, Round Dance, and the Owl Dance. They did a terrific job. The Saskatchewan Indians and even some of the Mohawks joined in the easier and slower dances of the Prairie Indians.

The Chiefs thoroughly enjoyed the evening, but started to show signs of weariness as they had had little or no sleep on their flight from Saskatoon that memorable June 17 morning. Chief Dave Ahenakew, on behalf of the Saskatchewan Indians, extended his good will and gratitude to the kind hospitality of the Mohawk Nation.



CHIEF WINSTON WEEKUSK

Bomb threat disrupts Chiefs return

OTTAWA, Ont. — Just as the Chiefs from Saskatchewan were on the boarding stage on their chartered flight, after a week of talks with various parliamentarians, Thursday 10:30 p.m. Ottawa time, the public address system suddenly blasted the alarm for everyone to evacuate the terminal.

Immediately, everyone responded and quickly left the Ottawa airport buildings for

safety. This created confusion and questions from the Saskatchewan Indian delegation. While on the other hand, other people were scurrying everywhere for cover. Some ladies and even some men were in near hysteria.

The Chiefs were buzzing about, "What's going on?", "Someone is trying to scare us", "Somebody sure must hate us", and so forth. The

Chiefs were confused, but if they were scared, they never showed any signs of it.

The Indian delegates were then recalled to go through the security customs once again and thoroughly searched with metal detectors. They then were herded into a portion of the airport surrounded by a high fence.

The Indians were isolated and guarded from the other passengers. It was there the stewardesses calmly told the Indian representatives that the Minister of Transport John Jamieson received an anonymous phone call that a bomb was planted on the plane carrying the Indian passengers. The Minister immediately relayed this message to the airport.

The airport officials responded by taking no chances. In no time flat, the place was flooded with security guards, R.C.M.P.s and bomb experts.

While the security team was busy organizing themselves, a passenger plane that was in the act of making a regular scheduled landing suddenly nosed up into another direction. Most probably they were told not to land until the place was cleared of any danger.

In the meantime the Chiefs were waiting patiently. They were all joking, laughing and gathered in little huddles. There was even a group singing and dancing to pow-wow songs. The stewardesses who saw the brave reaction of the Chiefs were bug-eyed and surprised at how the Chiefs carried on very calmly. Well anyway, they witnessed a first class example that Indians are still brave people in the face of danger.

All the luggage belonging to the Saskatchewan Chiefs were immediately removed from the plane. Everyone was asked to claim their luggage and open them for inspection.

Right after the inspection procedures were completed and everything seemed well again, the Chiefs were all anxious to head home. The hoax call which was speculated to scare the wits out of the Indians was a complete failure. To sum it all up, the Chiefs felt it was just an hour wasted.



Opposition Leader, Dave Stuart, accompanied the Chiefs of Saskatchewan to Ottawa.



Chief Myles Venne and Community Development Supervisor Andy Michael are seen boarding the plane.



John R. McLéod, Peter DuBois, and Leo Cameron, discussing the "bomb scare" with security guards.



The FSI Senators strongly supported the Chiefs and journeyed with them to Ottawa.

INDIAN 4H CAMP

CAMP RAYNER
LAKE DIEFENBAKER
SASKATCHEWAN

August 18 - 26

The camp is open to Indian boys and girls in Saskatchewan about 14 - 16 years of age.

WHAT IS THERE TO DO?

- * archery
- * volleyball
- * social activities
- * beadwork
- * photography
- * art
- * skits
- * softball
- * swimming
- * canoeing
- * dancing
- * hiking
- * horseshoes
- * water polo
- * overnight camping
- * outdoor education
- * films
- * water-skiing
- * soccer
- * variety nights
- * table tennis
- * cultural activities

Application Forms may be picked up at your Band Office, Your local FSI Office or write:

Indian 4-H Program
Sub. P.O. No. 6
SASKATOON
PHONE: 343-5529



Saskatchewan Indian Chiefs, Senators, FSI Executive, and numerous delegates struck this pose in front of the Parliament Buildings.

Few attend alcoholism and drugs workshop

THUNDERCHILD — Despite low attendance during the two-day workshop on Alcoholism and Drugs, it successfully concluded recently at the community's educational centre.

The lack of young people attending the workshop did not hamper the progress as the elders attended each session both days.

Speakers from all walks of life touched on the liquor problem saying it does not respect any person or any race of people and even the best can be affected. Many of them realized that the life in the gutter was not for them, seeked aid and combined it with sheer determination, are today, model citizens.

Elders always play a major role in the shaping of each

individual Indian community. Thunderchild was no exception as the elders stated their views and asked the Great Spirit for strength and guidance. The one point they centred on was the lack of young people coming to listen and clasp onto the valuable information being spread.

The saddest point of the two day session was the statistics being released by the police constable from the nearby white community, St. Walburg. The main offender in each case was the young person between the 18 to 25 age bracket. If the young were educated about the affects of alcoholism and what drugs can do to one's mind, many of these cases could have been prevented from reaching the courts, stat-

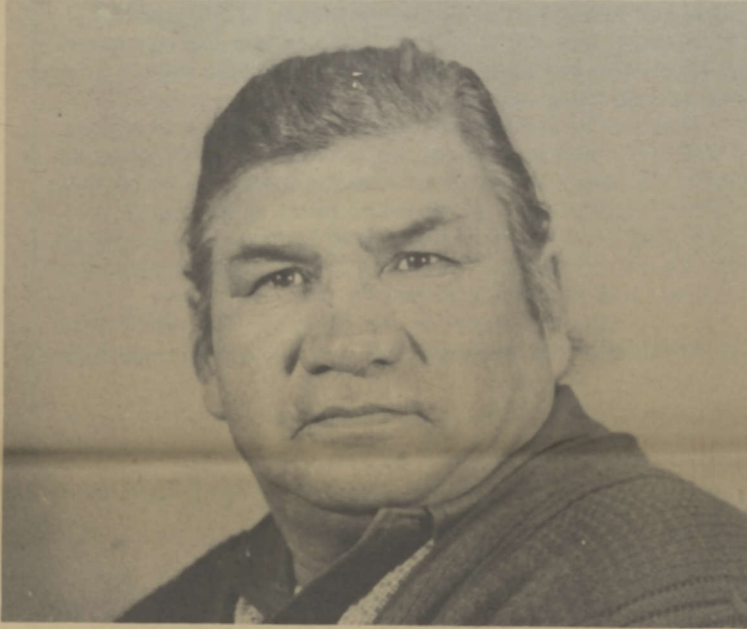
ed the officer.

The film, *Bitter Wind*, which carries an emotional message was shown at the gathering by the Community Health Worker, on behalf of the National Health and Welfare. The film focusses on the result excessive drinking can do to one's individual life and which in turn affect another person's life of the same family.

Probably the film hit the spot when it showed the two children searching for food to feed their grandmother. The only food the children found was flour and in turn had to break into another house after walking in knee-deep snow. One scene features the big sister urging her little brother to keep on walking despite his reluctance to go on. The result of their search is that they manage to spoon-feed watered-down flour to their grandmother.

Workshop organizer, Andy Paddy, paid special tribute to all who attended the two-day workshop by reciting, "Many of us drink too, is it worth it? You can get sick and waste your money or lose your friends. You can even lose your children or your job, soon you lose your independence and your self-respect. You may even lose your life. Think it over. There are better things to do, you can help yourselves, you can help your community, you can help your family and there are people to help you."

The Alcoholic and Drug workshop was held on the Thunderchild Indian Reserve, about 65 miles northwest of North Battleford, Sask.



ANDREW PADDY

Morin wins election with clear majority

PELICAN NARROWS — Newly-elected Chief, Philip Morin, had a clear majority of votes over several candidates for Chief in the Peter Ballantyne band elections held during the week of June 10 to 17.

The band council is basically brand new—except for a few veteran councillors who have been elected repeatedly over the past several years. Two of the old-timers, Bill Highway and Alphonse Dorion of Pelican Narrows, came up with a tie after collecting most of the votes at Pelican. A by-election will be held at a later date so that a full compliment of councillors are elected for the Pelican Reserves.

Chief Philip Morin, 37, is originally from the south-end of Reindeer Reserve. Philip and his wife, Gladys, with their three daughters and a son, have lived in Prince Albert for the past four years. He is employed by the Federation of Saskatchewan Indians as the Prince Albert District Chiefs Representative. According to Philip, "I have gained considerable experience by working closely with the northern bands

and as a board member of the FSI Association, The Indian leadership of northern Saskatchewan have assigned him to sit on various provincial and federal committees.

Philip enjoys working with other Indian leaders and maintains that, "Through hard work the Indians of Saskatchewan have become one of the leading and most cohesive groups of people in Canada, despite adverse government and bureaucratic conditions. The process of trying to better the interests of Indians, as Chief of the Peter Ballantyne Band, he

and his band council will continue to concentrate on the vital programs in education training, band economic development activities.

For the time being, Philip will be working out of Prince Albert in view that communications of the Peter Ballantyne Reserve are scattered by hundreds of miles and are presently extremely inadequate. He said, "The communications of inter-reserve activities will no doubt be better, the newly-elected band council has the confidence and support of the band members."



CHIEF PHILIP MORIN

SASKATCHEWAN INDIAN CULTURAL COLLEGE

Library Department

The library has books on contemporary issues:

The Road to Wounded Knee, by Robert Burnette and John Koster. New York, Bantam, 1974. This book tells what really happened at Wounded Knee in 1873, what led up to it, and what the results should be.

Indians without Tipis; a Resource Book by Indians and Metis, edited by D. Bruce Sealey and Verna J. Kirkness. Winnipeg, William Clare (Manitoba) Ltd., 1973. This book gives insights into the thoughts of native people in an attempt to destroy the stereotypes of the past and "allow the light of truth to project the true picture of the Indian as he was and is."

Indians in the City, by Mark Nagler. Ottawa, Canadian Research Centre for Anthropology, 1973. This is the second edition of a study done of the urbanization of Indians in Toronto.

These issues are also dealt with in films such as:

Indian Dialogue, 27 minutes 43 seconds, black and white, NFB, 1967. Canadian Indians discuss many problems that cause them concern, particularly the threat of their own culture by the predominant white society. Some of the most forthright views are expressed by the younger generations, who seem more aware of the economic poverty and the spiritual deprivation. It is a candid film that reveals the white man's predicament as well as the Indian's.

Indian Relocation: Elliot Lake - a Report, 29 minutes 55 seconds, black and white, NFB, 1967. An experiment to prepare Indians for city life, through a program of vocational and academic education carried out with families who were moved to the town of Elliot Lake in northern Ontario from neighboring reserves. This film listens in on classes and discussions, and interviews some families who stayed, some who went back. It offers insights into the sort of adjustments that the Indians face in this kind of "programmed" integration.

The Indian Speaks, 40 minutes and 20 seconds, color, NFB, 1967. A film about Indians in many parts of Canada who are concerned about preserving what is left of their own culture and restoring what has been lost. It is the consciousness of the Indian tradition slipping away, with nothing equally satisfying or significant to take its place, that this film discovers wherever it goes. One of the speakers is an artist who for a time lived in Toronto but returned to his reserve to devote his efforts to his own people; another is a business girl in Vancouver. Produced for Dept. of Citizenship and Immigration.

DID YOU KNOW...?

There are two recent books dealing with Indians and the law. One, by Douglas Schmeiser, called *The Native Offender and the Law*, another edited by D. G. Smith is called *Canadian Indians and the Law: Selected Documents*.

What to do when buying a house, shopping for insurance, what to do about advertising, how to use business and government complaint procedures? Advice on these and other problems is given in *Consumer Beware! a Guidebook to Consumer Rights and Remedies in Canada*, by Ellen Roseman.

LA RONGE REGION COMMUNITY COLLEGE

JOB OPPORTUNITY

COMMUNITY COLLEGE PROGRAM CO-ORDINATOR

QUALIFICATIONS:

1. Must be willing to and capable of dealing with all kinds of people in a way which suits the Community College principles.
2. Must have an understanding of the unique problem of northern Saskatchewan people.
3. Being able to speak Cree an asset, but not necessary.

DUTIES:

1. To establish and maintain College Committees in each of the communities that the College serves.
2. To meet regularly with the College Committees to help determine the program needs of the communities and act as a liaison between the communities and the College.
3. To assist the Principal in locating instructors and other resources.
4. To assist in developing programs.
5. To monitor the programs being delivered.
6. To evaluate the programs upon their completion.

SALARY: Negotiable

CLOSING DATE FOR APPLICATIONS: July 7, 1975

APPLY: Jerry Jenner
Principal
La Ronge Region Community College
Box 509
LA RONGE, Saskatchewan

Sister Pigeon Bertha retires from teaching

ONION LAKE — Fellow teachers and students from the Roman Catholic and Central Schools met recently to pay tribute to Sister Pigeon Bertha on her retirement from teaching.

By ARCHIE KING
FSI Reporter

After spending 15 memorial years teaching on the Onion Lake Indian Reserve, about 35 miles north of Lloydminster, Sister Bertha has decided to retire from the teaching profession.

Onion Lake Central School, which is situated on the reserve, was the site as the students packed one of the 'big' rooms to honor the retiring and departing teacher.

It was revealed at the memorial gathering that Sister Bertha had spent 42 years in the field of education, 15 of which were spent on the Onion Lake Reserve.

The presentations of the certificate and the engraved shield was an emotional affair as Sister Bertha accepted the presentations very humbly. Ed Neilson, Superintendent of Schools with the District Department of Indian Affairs, made the presentations to Sister Pigeon Bertha.

Probably what is considered to be one in a million is receiving a certificate of service signed by the Prime Minister of Canada, especially if his first name is Pierre. The treasured certificate will be kept with the

best of care as Sister Bertha took her seat with both of her arms wrapped around the glass enclosed certificate.

The Indian students presented an engraved shield as a token of gratitude for the long term in teaching on the reserve. "You cannot leave your home as you Indian kids are my children," Sister Bertha added. "I will be away for a short period of time and you can be sure, I will be back," she added.

The teaching staff of the Central School also presented a bright blue suitcase to Sister Bertha for her short departure from the community. Principal Don Feist made the presentation, stating, "We heard that you will be doing some travelling, so we would like to present you this little token."

Another presentation made at the gathering was the certificate for 16 years of dedication in teaching by Sister Loretta Robita. The presentation was of a late nature as the arrival of the certificate was only received recently. The certificate had been signed by the Honorable Jean Chretien, the then Minister of Indian Affairs.

Presented also was the top House award for the Central School. The reserve school is divided into four Houses: Flying Aces, Scorpion, Terror, and the Hawks.

The winning house was not decided until the school held its inter-school track and field meet. After the completion of the meet, Flying Aces emerged victorious. Sharon Ann Lameman, President, accepted the trophy on behalf of the Flying Aces.

Spending one and a half years teaching at the Central School, Robert Roycroft and Richard Snell, were also honored. Each of the two departing teachers were presented with a velvet cushion, covered with Indian beadwork, which was done locally.

Adding a musical atmosphere to the occasion were the youngsters from the Roman Catholic school. Sister Colette directing the youngsters and Mari Mayne Carter playing the piano combined together in harmony as they provided an entertaining sing-song.

Ron Cherkewich

Leo Pinel

Sid Dutchak

*Barristers
and
Solicitors*

**110 Central Ave.
Prince Albert
Saskatchewan**

Phone: 764-1537

Farm Talk

by Art Irvin

The spraying of weeds has increased crop production. Special precautions are necessary, however, to ensure the crop is not damaged. The following tips will help ensure maximum efficiency is achieved:

- Use the proper chemical at the recommended dosage and time.
- Use equipment designed for the job.
- Check the sprayer before spraying time to ensure it will operate at proper speeds and pressures.
- Replace worn nozzles, defective hoses, faulty pressure gauges and other questionables.
- Prevent spray drift by avoiding excessive pressure and windy weather.
- Clean sprayers after use to prevent corrosion.
- Use of the same sprayer for herbicides and other chemicals is not recommended. If this is unavoidable, use recommended spray cleaning procedures.
- Read the label on the container the chemical comes in and follow the directions carefully.
- Use protective clothing and masks where recommended.
- Store herbicides apart from other chemicals, seed and fertilizer.
- Dispose of empty containers; remaining contents are poisonous.

Wheat and barley should be sprayed at the 4-leaf stage. 2,4-D applied before the 4-leaf stage may result in deformed leaves and heads and could reduce yields. MCPA and 2,4-D amine cause less damage than 2,4-D esters. Do not spray during or after the shot-blade stage. This causes sterility and serious yield losses.

Oats can be seriously injured by 2,4-D. Esters or amines of MCPA, however, can be applied any time before the shot-blade stage. If control of heavy infestations of MCPA resistant weeds such as Russian thistle is necessary and 2,4-D must be used, the amine form rather than the ester form should be applied before the 3-leaf stage, or between the 6-leaf and shot-blade stages.

For complete details on spraying, obtain applicable pamphlets from the nearest Ag. Rep. Office. These are free of charge.

Graduation exercises held for beginners

SWEETGRASS — The first hurdle in the learning process of numbers and words was recently cleared by both Nursery and Kindergarten graduates.

After spending six months of morning and afternoon sessions of learning, the youngsters held their graduating ceremony with their respective parents as the honoured guests.

The young ladies, each looking pretty as a flower, and the young gentlemen, looking very dashing, accepted their certificates from the Education Coordinator, Cecile Standinghorn, and from the grade teacher, Rose Johnstone.

The young grads, wearing the traditional black top hat with the little ribbon and gleaming with pride, returned to their proud parents.

Featured were the individual awards as rewarded by their teacher, Mrs. Sylvia Weenie.

Sweetgrass' Educational Coordinator, Cecile Standinghorn, made the individual award presentations to the following Nursery grads: Shaun Albert, Perfect Attendance; Mavis Swindler, Best Attendance (girls); Earl Fine day, Best Attendance (boys); Alison Standinghorn, Most Outgoing Girl; Deryk Albert, Most Outgoing Boy; Lisa Fineday, Best Storyteller (girls); Donald Adams, Best Storyteller (boys); Tracy Sapp, Best Helper (girls); Malcolm Pooyak, Best Helper (boys); Luri Ann Whitecalf, Best Manners) Glenda Paski-

min, Good Worker; Vaughn Favel, Youngest Visitor.

When the picture taking of the graduates was completed, the proud parents were treated to coffee and sandwiches. The youngsters were also served sandwiches, orange drinks, every kids' delight—ice cream, and topped off with a special baked cake with thick white icing.

Presentation of the certificates to the Kindergarten grads were made by the teacher, Mrs. Rose Johnstone.

Parental involvement in the graduating exercises was the difference as the respective parents participated throughout the program.

Certificates were presented to Allan Fineday, All-around Student; Valerie Paskimin, Best Attendance (girls); L a m a r Swindler, Best Attendance (boys); Debra Weenie, Best Mannered Girl; Gaylord Standinghorn, Best Mannered Boy; Leslie Johnstone, Most Outgoing Girl; Todd Favel, Most Outgoing Boy; George Atcheynum, Boy With Most Determination; Dwayne Fox, Most Improved Boy.

The first hurdle has been cleared by the youngsters at Sweetgrass into becoming future doctors, lawyers, teachers, and Chiefs. Much credit goes to their teacher, Mrs. Sylvia Weenie, and also to their respective parents.

Sweetgrass Indian Reserve is located about 20 miles west of Battleford, Sask.



Mr. Don Feist, principal, presenting token of appreciation for long relationship as teacher on behalf of the teaching staff.



Sister Bertha being presented with the certificate from Ed Nelson on her retirement after spending 16 years on the Onion Lake Reserve.



Sharon Lameman, president Flying Aces, winning house at Onion Lake Central School.

ACROSS CANADA

Women's activities advisor appointed

OTTAWA — Claudine Van Every-Albert, a Cayuga Indian from the Six Nations Reserve near Brantford, Ontario, has been appointed Adviser on Indian Women's Activities, it was announced today by the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development.

In this newly-created position within the Community Affairs Branch of the department, Mrs. Van Every-Albert will work closely with the nearly 200 Band-level Indian women's organizations across Canada. She will help to acquaint them with programs and resources which are available to them and as well, will assist them in establishing and maintaining contact with each other and in publicizing their activities and accomplishments.

Mrs. Van Every-Albert graduated from Trent University, Peterborough, Ontario, in May, 1974 with a B.A. in Native Studies. While a student she helped organize the Trent University Native Association and served as one of its executive board members. She has been an active organizer and executive member of the Ontario Native League for Youth, has provided volunteer services for the Native Sisterhood in the Prison for Women at Kingston, Ontario, and taught the native studies session in a Course for Classroom Assistants at London, Ontario. Her experience also includes teaching, camp supervision, leadership training, and involvement with Women's Institutes and 4-H Homemaker's Clubs.

Author's report in encyclopedia

OTTAWA — For the first time in its 207-year history, Encyclopaedia Britannica includes a report written by a Canadian Indian.

Verna Kirkness, an Indian from the Fisher River Reserve in the Interlake area of Manitoba, was commissioned last summer by the internationally renowned publication to author an article on Canada's Indian Peoples.

In her 2,000-word essay for the encyclopaedia's 1975 year-book, Miss Kirkness outlines the continuing struggle of Canada's Indians for economic, cultural, and social survival.

Miss Kirkness, a graduate of the University of Manitoba who is now Education Director of the National Indian Brotherhood in Ottawa, has worked in various fields of education for the past 20 years.

4-H ROUND UP

BY LES FERGUSON

4-H ON CROW RESERVE

On a recent visit to Montana, it was interesting to find Indianized 4-H programs organized and apparently doing well on the Crow Reserve in the southern part of the state. Developed independently from the Indian 4-H Program in Saskatchewan, the Crow program is about two years old and is similar in many other ways.

Key to a successful 4-H club in Montana (or this province) is having high adult involvement. Through a combination of these adults having a deep love for animals, e.g., horses, a desire to preserve their culture and local adults having the control of their programs, adults seem to be getting more involved in the Crow 4-H program.

Over 400 youth are now involved in some 4-H activity in our neighboring state. A jockey club and a rodeo club are available to communities interested in horsemanship. Culture clubs are possible in 4-H and may involve dancing, foods, rock painting, beading, story telling, hand games, arrow throwing, tanning hides, and teepee construction. Where resources are available, there is interest in rock and roll music, public speaking and photography.

The 4-H staff consists of four individuals: a youth agent, a program co-ordinator, a 4-H aide and an agricultural resource person. Their time is spent developing project material (manuals, etc.), helping 4-H groups on the reserve and assisting those who are just starting.

It is our hope to continue sharing in the development of an Indian 4-H program with Montana. This goes beyond the philosophy expressed in the 4-H pledge which promises learning, love, helping and health for "My Club, My Community and My Country". By sharing with our U.S. neighbors, we can extend the pledge to include "My World".

[NOTE: Ann LaFountain, co-ordinator of the Crow 4-H Program, will be at the Indian 4-H Camp, August 18-26. Application forms are now available for the Camp from the Indian 4-H Office, Sub. P.O. #6, Saskatoon.]

LETTERS to the EDITOR...

Dear Editor:

I find the "Saskatchewan Indian" newspaper very educational.

The latest issues have been informative and no doubt affect our everyday lives as Treaty Indians.

I find the paper an advantage for me, because I can write and read a little bit of English, but for those who can only speak and read Cree, they are, in more ways than one, at a disadvantage.

As a result, a communication barrier exists between the older and younger generation, what the white man calls the "generation gap".

The paper and some of its important issues are all in the English version. This is o.k.

The wisdom and experience of our older people are no good to us unless they are informed and their opinions raised, and that's the key issue, we don't try hard enough to create individual opinion.

Just because some have been trappers and fishermen don't mean they're stupid. They're just not informed and at band meetings, naturally, they don't speak and I guess all too often the older people feel neglected because some of us don't value what they can contribute.

So you see, it's all an educational process and if the wisdom and experience of our elders and the education of the younger ones were united, we might be able to share knowledge and understand each other.

Then maybe Indian Affairs will start losing some of their influence they have on these non-informative people.

Maybe then, some people will know and value their treaty rights.

But first, we have to communicate at all levels. So I hope you find a good Cree writer, if not, then I guess I'll have to go out and hire one myself.

Ovida Ratt,
Peter Ballantyne Band,
Pelican Narrows, Sask.

Dear Editor:

Once again, I've decided to submit another poem. I hope the readers like it!

Why Us, Lord?

We may lose our Treaty Rights
— Though the sun still shines;
The rivers still flow,
And the grass still grows.
Why us, Lord?

The white man's greed;
His broken promises—
His crooked ways.

Our kindness was too much.
Why us, Lord?

Nothing left for future generations.

What must we look forward to?

What have we done?

Is it our fault?

Why us, Lord?

Yours truly,
Ivan Severight

Province of Saskatchewan
and
Federation of Saskatchewan Indians
require

Probation Officers

For Indian Probation Project

PROGRAM: This program is a three-year demonstration project to offer direct probation services to Indian people living on certain reserves in Saskatchewan. The over-all objective of the program is to provide the courts with reasonable alternatives to incarceration.

JOB DESCRIPTION: Work involves responsibility for carrying out a variety of programs for adults offenders. It includes the preparation of pre-sentence reports for the courts, preparation of social histories, pre-parole and temporary absence investigations, the supervision and counselling of persons placed on probation, parole on temporary absence as well as reporting on and bringing to the court cases of default. Duties also include maintaining case records and reports, preparation of correspondence, transfer cases and compilation of statistics.

LOCATION: Any of the Regional Offices of Sask. Department of Social Services with probable locations being the Regional Offices in North Battleford, Prince Albert, Yorkton, Regina, and Meadow Lake.

SALARY: Social Service Worker I - non B.A. level.

DESIRABLE EXPERIENCE, TRAINING and QUALIFICATIONS: Incumbent will possess following criteria -

- experience in working with Indian people either on or off the reserve which would indicate an ability to organize and provide leadership in social work practice.
- knowledge of the provincial correctional system and applicable federal and provincial legislation.
- knowledge of the concepts of community organization development.
- university graduation in the social services would be an asset.
- graduation from a recognized social work technical training course would be an asset.
- extensive experience in public contact work (such fields as education, nursing, community service group work).
- completion of the tenth school grade.
- an equivalent combination of experience and training of the above.
- an ability to prepare written reports.
- knowledge of an Indian language would be an asset.
- must possess valid operators license and be in a position to provide transportation for project purposes.

Please submit letters of applications and a resume of qualifications to:

Indian Probation Officer Project Department of Social
Fred Starr
Co-ordinator
Indian Probation Officer Project
Federation of Saskatchewan Indians
1715 South Railway Avenue

Please direct a letter of application and a resume of qualifications to:

Fred Starr
Co-ordinator
Indian Probation Officer Project
Federation of Saskatchewan Indians
1715 South Railway Avenue
REGINA, Saskatchewan
S4P 0A6

Telephone: 525-9842

[or]

Warren Williams
Consultant
Indian Probation Officer Project
Department of Social Services
2240 Albert Street
REGINA, Saskatchewan
Telephone: 523-0641

DEADLINE FOR APPLICATIONS - JULY 16, 1975

Dear Editor:

We ran across your paper recently and liked what was written within very much. We both are Indians and would like to have our names put into your paper in case there is someone out there that would like to write us. Because to be frank, we haven't any people writing us since entering prison.

To tell you a little of ourselves, first my name is Manuel B. Barela, I'm 25 years of age, I've been here in prison for about eight months, and have

around four more years to go. I'm half Mexican, brown hair, brown eyes, 5'4", 125 lbs., and I'm from Denver, Colorado.

Second; my name is Dewey B. Nahsonhoya. I've been in prison for two and a half years, and will be getting out soon. I'm 23 years of age, black hair, black eyes, 5'9", 167 lbs. and I'm from East Oakland, California.

Thank you.
Manuel Barela, B-61105
Dewey Nahsonhoya, B-48172



Track and field meet held in File Hills

PEEPEEKISIS — The five Indian schools in this area held their annual Fields Day on this reserve.

The schools participating were Pasqua, Piapot, Standing Buffalo, Muscowpetung, and File Hills.

By **LYLA LAVALLEE**
FSI Reporter

In the boys ages 6 and under, Garner Kaisiwatum representing Piapot competed for a total of 15 points in the highest individual's total. For the girls in this same division, it was Claudine Cyr from Pasqua with a total of 16 points.

In the boys ages 7 and 8 division, Vern Keepness from Muscowpetung totalled 15 points. For the girls, it was Bonnie Missins from Pasqua with a total of 20 points.

In the boys ages 9 and 10 division, the winner was James Kaisiwatum from Piapot with a

total of 19 points. In the girls division, it was Miranda Kahnapace from Pasqua with a total of 21 points.

The 11 and 12 divisions group for the boys, Vincent Kahnapace from Pasqua received a grand total of 19 points. Joy Redwood from Pasqua captured this division with a total of 21 points.

The next division of 13 and 14 year olds for the boys was Dennis Dubois from Pasqua with a total of 23 points. In the girls, it was Joan Desnomie from File Hills with 19 points.

In the last division for 15 and over, it was Michael Stonechild from File Hills with a total of 25 points. In the girls division, it was Belinda Gordon from Pasqua and Karen McNab from File Hills were tied with a total of 21 points.

Individual plaques were presented to the highest point score for boys and girls. The winner for the boys was Mich-

ael Stonechild with 25 points and for the girls, there were four girls who were tied with 21 points, Joy Redwood, Miranda Kahnapace, Belinda Gordon and Karen McNab.

The total points for each school; it was Pasqua with a total of 263 points, second was File Hills with 131, Standing Buffalo with 70 points, Piapot with 75 points, and Muscowpetung with 36 points.

In the softball games, it was Standing Buffalo capturing the Senior and Junior Divisions. The Pee-Wee Division was won by Pasqua.

The relay races were won by Pasqua in both Senior and Junior events.

Chief Goforth from Peepeekisis spoke about true sportsmanship and Chief Starr from Starblanket stressed the importance of recreation even in school activities.

All in all, it was a real sports day for everyone.

Cote's Annual Sports Day July 5

Approximately 5 miles north and 1 mile west of Kamsack
Horse Racing, Ball Games, and small midway for kids

NATIVE SUMMER GAMES

The 1975 Native Summer Games site has been selected by the Inspol Sports Association Board of Directors at a recent meeting in Edmonton. From bids received, *The Blood Indian Reserve near Cardston will be this years host.*

Competitions are held over three days in the following events:

- ‡ Archery
- ‡ Tennis
- ‡ Gymkhana
- ‡ Baseball

The dates for the summer Games are August 15, 16, and 17. For further information, please contact:

*Willie Littlechild
Inspol Sports Association
Room 207
8631 - 109st.
EDMONTON Alberta
Phone 433 - 1745 [or] 433 - 1764*

Beardy's Reserve Annual Sports & Rodeo July 26 and 27

- ★ Men's Fastball
- ★ Horse Races
- ★ Rodeo
- ★ Pony Chariot and Chuckwagon Races
- ★ Bingo
- ★ Dance
- ★ Booths and Rides

Please watch for posters

Piapot hosts tournament

PIAPOT — A total of 10 teams participated for trophies and money at this Men's Softball Tournament.

The first game was Last Oak Raiders against Edenwold Flyers with Last Oak coming up the winners.

The second game, Little Black Bear Blues were defeated by Earl Grey Rockets.

Native Metal Industries then played Southy Playboys but were defeated. The Playboys received a bye into the semi-finals.

Carry-the-Kettle A's then played Standing Buffalo and came up victorious.

Gordons then played Pasqua and Pasqua defeated Gordons.

The next round saw Last Oak defeat Earl Grey and Last Oak advanced to the finals.

C.T.K. A's defeated Pasqua and also advanced to the finals.

Last Oak and C.T.K. A's final game was a close one all the way until an error by Last Oak and C.T.K. A's won the annual championship trophy donated by MLA Gary Lane. The final score was 6-4, along with the first prize purse of \$125.00. The Last Oak Raiders received the runner-up trophy donated by Dan Cody, and was presented by Ray Kinswatum, one of the Piapot Band Councillors. The prize money they received was \$75.00.



CARRY - THE - KETTLE A's



LAST OAK RAIDERS

Local rider wins gymkhana events

LITTLE PINE — Gymkhana, events involving superb horse handling and keen horse sense, were numerous won by the local horse rider, Ron Ironchild.

Little Pine Indian Reserve, about 55 miles northwest of North Battleford, Sask., recently attracted numerous entries for its annual gymkhana.

Despite the possibility of being rained out the horse riding events were completed. Rain fell for a short period of time serving as a dust controller.

Mr. Ironchild won or placed in the seven riding events he participated. Other gymkhana winners and the various riding events were as following. Trophy donors are in brackets.

Pole Bending (Bernard Baptiste and Family) Virgil Edlin, Battleford; Shannon McCaffery, Vawn; Ron Ironchild, Little Pine; Bill Edlin, Battleford.

Old Timers' Wiener (Paul Valliere), Ron Ironchild, Little Pine; Jerome Ironchild, Little Pine; Lennox Bull, Little Pine; Garth Tootoosis, Poundmaker.

Cigarette Race (Gordie's Second Hand Store), Ron Ironchild, Little Pine; Donald Thunder, Little Pine; Jerome Ironchild, Little Pine; Leonard Foster, Baldwinton.

Quadrangle (G & W Saddle Horses), Virgil Edlin, Battleford; Glen Richardson, Maidstone; Ron Ironchild, Little Pine; Leonard Foster, Baldwinton.

Indian Cowboy (J.H. Currie's

Insurance), Ron Ironchild, Little Pine; Ken Tootoosis, Poundmaker; Gerald Pewapsonias, Little Pine; Donald Thunder, Little Pine.

Gretna Green (Lyle & Emma Sandberg), Bill Edlin, Battleford; Ken Tootoosis, Poundmaker; Ron Ironchild, Little Pine; Lennox Bull, Little Pine.

Hide Race (Lucerne Hotel), Ron Ironchild, Little Pine; Jerome Ironchild, Little Pine; Lennox Bull, Little Pine.

Junior Sack (Jehu Baptiste & Family), Kelly Edlin, Battleford; Linda Edlin, Battleford; Bernadette McKinnon, North Battleford; Virgil Edlin, Battleford.

Junior Pole Bending (Wayne Standinghorn & Family), Kelly Edlin, Battleford; Shannon McCaffery, Vawn; Edlin, Battleford.

Open Barrel (Little Pine Gymkhana Club), Shannon McCaffery, Vawn; Virgil Edlin, Battleford; Bill Edlin, Battleford; Glen Richardson, Maidstone.

Ladies' Barrel (Adam Tootoosis), Shannon McCaffery, Vawn; Kelly Edlin, Battleford; Peggy Pilot, Battleford.

Junior Barrel (M.B. Ranch), Virgil Edlin, Battleford; Shannon McCaffery, Vawn; Kelly Edlin, Battleford; Toby Tootoosis, Poundmaker.

Walk, Trot, Run (Leonard Foster), Lennox Bull, Little Pine; Gerald Pewapsonias, Little Pine; Peggy Pilot, Battleford; Patricia O'Donald, Battleford.

Pee Wee Wiener (Jonas Baptiste & Family), Joe Bull, Little Pine; Toby Tootoosis, Poundmaker; Carmen Kennedy, Little Pine; Gregory Bear, Little Pine.

Musical Chairs (Audrey Pewapsonias), Garth Tootoosis, Poundmaker; Tommy Favel, Poundmaker; Doug Young, Paynton; Jerome Ironchild, Little Pine.

Junior Musical Chairs (Ron Ironchild & Family), Shannon McCaffery, Vawn; Raymond Tootoosis, Poundmaker; Carla Foster, Baldwinton; Kelly Edlin, Battleford.

Junior Tire (James S. Mitchell), Shannon McCaffery, Vawn; Kelly Edlin, Battleford; Virgil Edlin, Battleford; Carla Foster, Baldwinton.

Egg Race (Ken Tootoosis), Gary Thunder, Little Pine; Donald Thunder, Little Pine; Vicki McCaffery, Vawn; Shannon McCaffery, Vawn.

Mixed Wiener Relay (Delmas Hotel), Bill Edlin and Vicki McCaffery; Shannon McCaffery and Virgil Edlin; Lennox Bull and Carmen Mooswa.

Pee Wee Tire (Lloyd's Red & White), Toby Tootoosis, Poundmaker; Gregory Bear, Little Pine; Cecil Pewapsonias, Little Pine.

Roping the Sack (Archie King & Family), Doug Young, Paynton; Gerald Pewapsonias, Little Pine.

Junior Relay (Paynton Credit Union), Toby Tootoosis, Poundmaker; Shannon McCaffery, Vawn; Linda Edlin, Battleford.

INTER-TRIBAL

GOLF TOURNAMENT

The Native Golf Association has selected the Waterton Lakes National Park Golf Course to be the site of the first Inter-tribal Golf Tournament on July 18, 19, and 20. This international competition will involve Indian golfers from across Canada and the United States.

It is the first such Canadian tournament planned and will be held in conjunction with the Inspol Sports Association of Alberta. All Native golfers are encouraged to participate as the flight system will be utilized after qualifying rounds.

The competition will be over 54 holes, with trophy prizes for all flight winners. The entry fee for the three day Championship is \$50.00 for men and \$25.00 for ladies.

For additional information please call or write:

Willie Littlechild
Inspol Sports Association
Room 207
8631 - 109st.
EDMONTON, Alberta
Phone 433 - 1745 or 433 - 1764

The entry deadline including entry fees is July 17, 4:00 p.m. (Entries limited to the first 100 golfers)

Four

Field Researchers

are required by the *Rights and Treaties Research Division, Federation of Saskatchewan Indians*, to conduct community research in the Treaty No. 4 and Treaty No. 6 areas. Following an orientation and training program, researchers will be assigned to locations in the areas mentioned.

Applicants should have an interest in Treaty issues, an aptitude for research, fluency in one or more Indian languages and ability to write reports. Must own a car and have valid driver's licence.

Salary: \$800 per month plus travel expenses.

Application forms, which should be returned by June 30, may be obtained from:

Field Research Co-ordinator,
Rights and Treaties Research Division,
Federation of Saskatchewan Indians,
1715 South Railway Avenue,
REGINA, Saskatchewan.

OUR FUTURE IS IN YOUR HANDS



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School Committees
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Fastball Soccer
Rodeo Gymkhana

Big Dance
Handicraft

Flat Racing & Chariot
Horseshoe Tourney
Rodeo Queen Contest

Old Time Fiddling
Contest

Country & Western
Show

INDIAN

PEOPLE IN SASKATCHEWAN



30 - year old **MATHEW YOOYA**, Band Administrator for the Athabasca Band Administration, which includes the Black Lake, Fond du Lac and Lac la Hache Bands, points out that the key to successful band administration is the need to establish a proper communication with band members in particular being able to speak to members in their own Chipewyan tongue and being able to successfully plan and implement the band programs.

Mathew was born in Stoney Rapids and received most of his formal education at the communities' Student Residence. In 1963, he attended the Beauval Indian Residence for one year and in 1964 went to the Saskatoon Technical In-

stitute for an Up-grading and Building Construction Course, graduating with a Grade 10 certificate.

In 1965, he went to work for Eldorado Nuclear in Uranium City as an underground miner, but quit in 1971. The same year, he went to work as a field officer for Indian Affairs. Mathew has held his dual appointed position as Band Administrator and field officer for the last two years.

Although he spends most of his time flying from one band to another, keeping a busy schedule, he still manages to find a little time to spend with his family and in keeping an active interest in a little hunting, fishing, and boating.

GWEN FRANCIS is the receptionist in the Regina office. She began her employment in May, but had been previously employed here about a year ago.

Gwen was employed by the Piapot Band office for some time before coming back here to work.

When it comes to playing cards, she is always making the money to pay for her lunch.

Gwen was originally from Carry the Kettle Band, but married into the Piapot Band.

Her interests are crib, horse racing, and sports.

Her only complaint is thank goodness the horse races are finished for a month, as she will be able to save money for oats for the horses again.

She received her education in Lebret, Montmartre, Redwater, Alta., and at Balfour Tech in Regina, where she graduated.

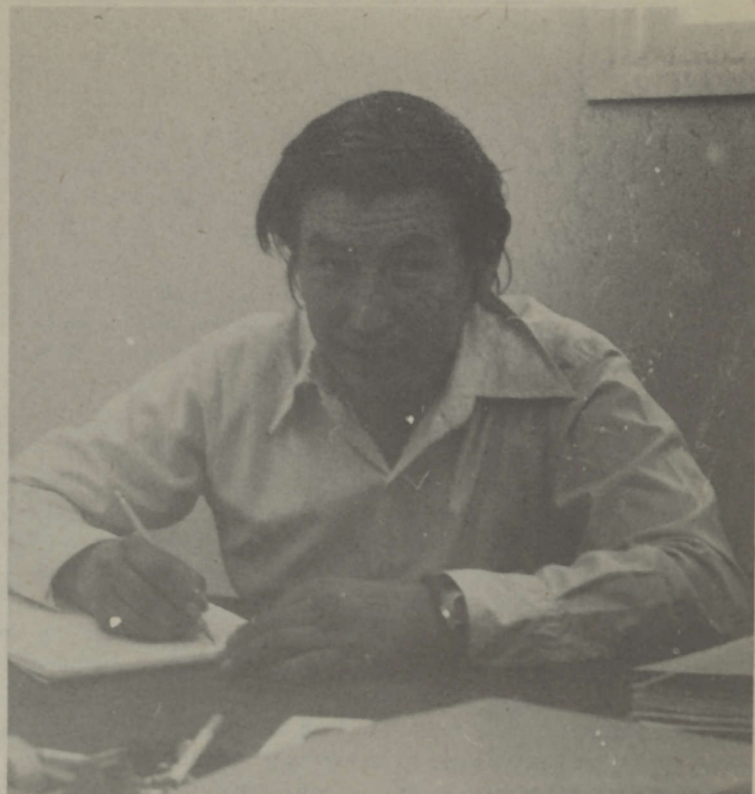
Being the Educational Program Co-ordinator for the Lac La Ronge Band keeps 34-year-old **THOMPSON HALKETT** quite busy, not only with the bands educational proposals, but with band members as well.

Thompson was born in La Ronge and received his formal education at the Prince Albert Student Residence until 1957. In 1958, he was married and worked for a mink rancher until 1963. He then worked as a cabin builder and a guide until 1966. In 1967, he became foreman at La Ronge Industries (carpentry workshop) and worked there for the next five years.

Needing a break from employers in 1972, Thompson started working for himself fixing boats for Rod & Gwen and Camp Van Bliss.

In 1973, he was elected to band council and a year later, 1974, started working for the band as Educational Program co-ordinator.

In addition to being the Educational Co-ordinator, Thompson is kept quite busy as



a liaison worker for the band's four communities at Stanley Mission, Sucker River, Grandmother's Bay and La Ronge. Thompson and his wife Polly

have a family of three boys and five girls. In the off hours, he can be seen out on the lake, fishing or at home, rebuilding old relic and old time furniture.

MRS. MARY GOODWILL recently celebrated her 84th birthday. She is one of the four oldest members of the Standing Buffalo Reserve.

She celebrates her birthday on June 6, as this was her first day in Lebret Residential School in the year 1898, at the age of seven.

She was a member of Sitting Bulls tribe. Her mother lived in a tent between Regina and Moose Jaw. Mary was one that stayed in Lebret all the 10 years until in 1908, when Father Hugarard married her to Joseph Moses Goodwill on January 7. At that time, Father Hugarard was the one that would choose your mate. At the ceremony, three other couples were married.

Mary and Joseph farmed on Standing Buffalo, until retirement. They then had a market garden, selling most of their produce to the Fort San and B-Say Tah Store.

ART WALKER is the Band Administrator, Welfare Administrator and Secretary of the Okanese Band.

This reserve has a very low membership, and this is why all their positions are filled by Mr. Walker. He has been in these positions since the band took over their funding.

Art received his education at Lebret and Fort Qu'Appelle, where he graduated. After this

MRS. GLORIA TOOTOOSIS of Poundmaker has recently been appointed Fieldworker for the North Battleford and Meadow Lake Districts in the Indian Guidance Counsellor Education Program.

Previous to this appointment Mrs. Tootoosis was the Guidance Counsellor for Poundmaker Band at the Pehtokahanopewin School. She is also Secretary - Treasurer of the Saskatchewan Indian Guidance Counsellors Association.

Mrs. Tootoosis is a mother of two, and her husband, Austin Tootoosis, is presently completing the Indian Social Work Education Program.

Austin and Gloria have lived both on reserves and in cities and are familiar with the great range of problems facing Indian people in Canada.

Gloria, originally from Little



On January 7, 1973, Mary and Joseph celebrated their 65th wedding anniversary.

Her husband Joe passed away March 23, 1973. Mary has been bed-ridden with arthritis and rheumatism since her husband passed away. She is kept by her daughter, Mrs. Susan Yuzicapi. Her family consisted of 10 children, eight boys and

two daughters. She could not begin to count her grandchildren, great grandchildren, nor her great great grandchildren.

Mary has one sister Kate in Wolfe Point, Montana, and three brothers Jim, Pete and Bill Lethbridge, who reside on the Wood Mountain Indian Reserve.

he attended University of Saskatchewan in Regina taking education for one year and a half. He then decided to take Junior Management at Success Business College for one year.

His work took him to the mines in Thompson, Man. to

His work took him to the mines in Thompson, Manitoba and Sudbury, Ontario, where he was employed for two and a

half years. He then came back to Saskatchewan and worked for the Department of Highways and Municipal Affairs. Art's interests are sports where he is starting a ball team for the reserve.

Art is married with two children. He is one Indian that is never late for work even on Indian time, as he resides in the band office.

Pine Reserve, will be travelling extensively throughout the North Battleford and Meadow Lake Districts visiting Guidance Counsellors and Band Councils. She will be the liaison between Indian Guidance Counsellors

and the Education Program.

Gloria is a friendly, out-going person who should be an asset not only to the education program but to all Indian people she comes in contact with in her new position.

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INDIAN LEGENDS

Legends are an important part of Indian life and are told to Indian children for specific reasons: to explain the wonders of nature, to teach about values and beliefs (which include lessons on behavior), and to provide entertainment through humor and exaggeration.

Most legends are about superbeings and their adventures as they roamed the earth. Usually, their physical characteristics were the same as humans, but their supernatural powers enabled them to take on any form at will. These superbeings were able to speak to all plants, animals, birds and even non-living things such as rocks, clouds and bodies of water. They were sly and cunning and always full of trickery. They were also creators and were often very helpful. Many living and non-living things had their sizes, shapes or colors changed to make them better suited to the area in which they lived. Superbeings always called anybody they spoke to "brother or sister" and they were always referred to as "brother".

Other legends speak of magical or mystical things happening to animals or humans or other living beings. The closeness of Indians to nature is shown in all their legends. Much information, such as the origins of flowers or rainbows, uses of trees, how birds got their different colors, or why the weasel has a black tip on its tail, are explained. People may think that these legends are like fairy tales and are only make believe but there are many who believe that these superbeings really did live and that the supernatural occurrences really happened. What do you think?

It has been said by the old people that there is only one superbeing who visits each language group in turn. He is able to speak all languages and each group has its name for him.

Each language group had its own set of legends which have been handed down from generation to generation and, it is only lately that they have begun to be translated and written down. There exists a commonality among most legends, though the language, the names of many superbeings and some events may differ. For example, Wesakajak of the Cree tricked the birds into dancing with their eyes closed while he killed them. So did Inktome of the Nakota (Assiniboine) and Nanabosh of the Saulteaux. A popular legend among most language groups is "The Flood" and closely resembles the story of Noah and the Ark.

There are five language groups in Saskatchewan. The Dene or Chipweyan have two superbeings (who are cousins). Their names are Crowhead and Spreadwings. They have the same powers, though their sources of power are different. The Dakota (Sioux) and Nakota (Assiniboine) who stem from the major language group of the Sioux people have Inktome as their hero. These two groups are very similar. The Cree and the Saulteaux are also very similar for they are both from the Algonkian language family. The Cree have Wesakajak and Saulteaux, Nanabosh. In many parts of the province, and especially where Cree and Saulteaux are living in the same area, one group may have adopted the other hero's name. For example, some Saulteaux people are more familiar with Wesakajak than they are with Nanabosh. This applies to Cree people as well, they may speak of Nanabosh more often than they do Wesakajak.

In areas where the native tongue is still spoken as a first language, each superbeing is well known. But even in areas where English has taken precedence over these languages, people at least know of them as being their legendary hero.

The telling of legends follows certain rules. In some areas, no more than one legend is told in the same evening, otherwise the next day will bring bad weather. This is not merely superstition, though it may seem so.

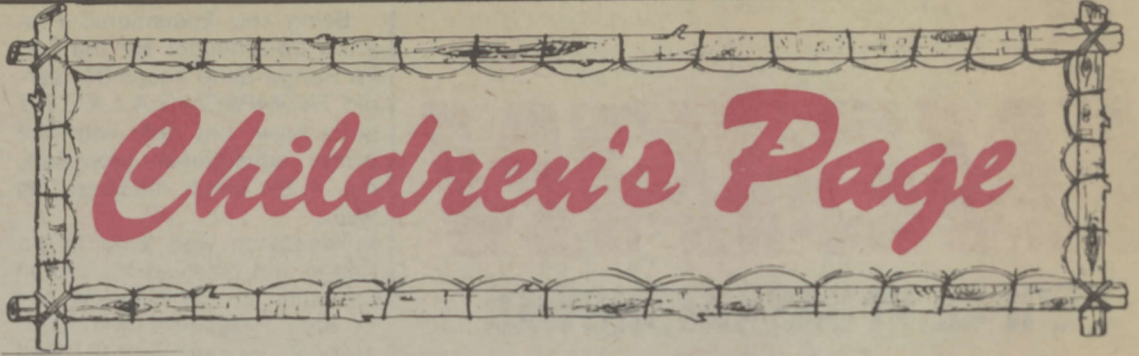
Rather than saying "no" to a child who pleads to hear another legend a reason is given as to why the story teller won't relate more than one legend at a time. In other areas, there is no limit on the number of legends that can be told at one time.

Another rule which applies to most areas is never to tell these legends at any time other than the winter, otherwise lizards might bother you. The reason behind this is simple. In the summertime, children can play outside till quite late and are usually willing to go to bed when told to do so. But the long and cold winter evenings would be empty if it were not for the excitement, humor and exaggeration which these legends bring into the lives of children.

I was going to include a legend about my hero who is Wesakajak, but it is now summertime and I am terrified of lizards, so let's wait till this winter.

QUESTIONS:

- 1. Why were legends told?
2. What do children learn from legends or stories?
3. Who told legends?
4. Who are the superbeings of the Dene people?
5. Who is the superbeing of the Dakota [Sioux] and the Nakota [Assiniboine]?
6. What language family do the Cree and Saulteaux belong to?
7. Who is the superbeing of the Cree people?
8. Who is the superbeing of the Saulteaux people?
9. Why do you think rules are followed when telling legends or stories?
10. Can you send us a favourite story or legend to be printed in the fall issue of the "Saskatchewan Indian"?



This section will be a regular feature of this paper. It will include stories, puzzles on Indians and related topics and will be prepared by the Curriculum Studies and Research Department of the Saskatchewan Indian Cultural College.

Please send in your stories, poetry, artwork, criticisms, etc. to: Curriculum Studies and Research Department, Saskatchewan Indian Cultural College, Federation of Saskatchewan Indians, 113 Seminary Crescent, University of Saskatchewan, Saskatoon Campus, SASKATOON, Saskatchewan

With the Grassdance (pow-wow) season upon us, many people will be packing up their gear and setting out to Grassdance (pow - wow) sites throughout Canada and the United States several times this year. The following list is made up of things to be found at any Grassdance (pow-wow). They can also be found in the Seek a Word puzzle. See if you can find them.

- 15. A decoration used mostly by men and boys, made of beautiful dyed feathers.
16. A talented dancer may receive a ...
18. Another word for competitions.
19. The non-Indian gave this name to the Grass Dance.

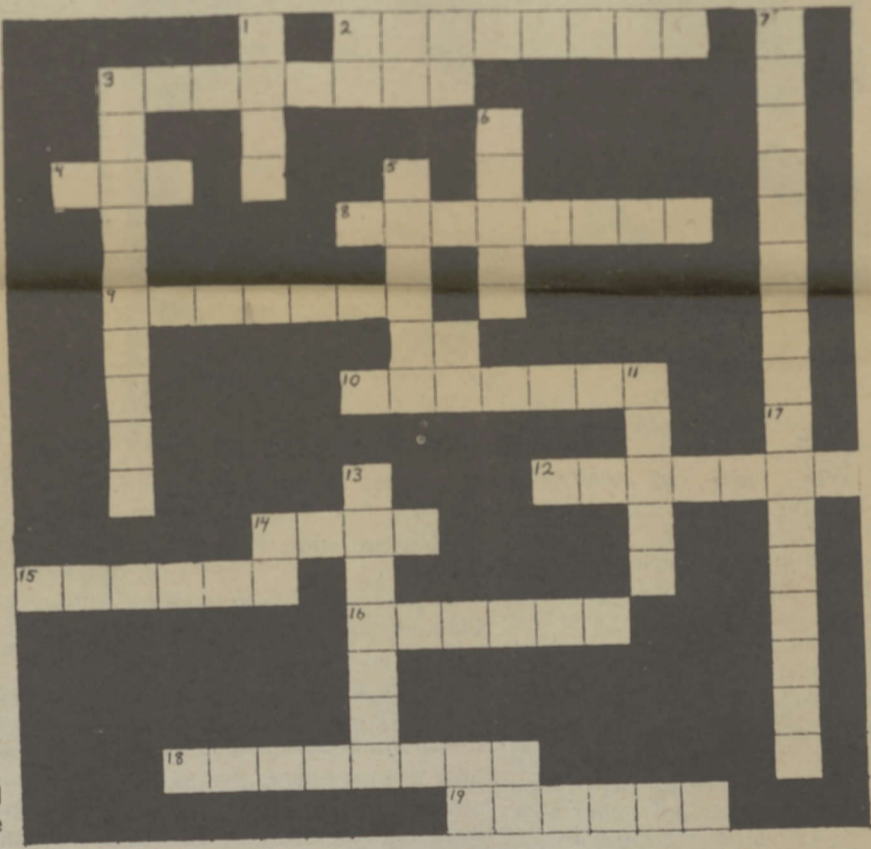
- 5. A ... may come from far or near to help make the Grassdance "pow-wow" run smoothly.
6. Talented dancers may receive a ...
7. Footwear made from deer or moosehide.
11. Many ladies and girls carry or wear this.
13. What we do Our Way is our ...
17. This is used as a decoration for dancing.

DOWN

- 1. Used for camping.
3. The true name for "pow-wow".

ACROSS

- 2. Leatherwork such as dresses, leggings, etc., worn for dancing.
3. On the last day of a grass dance (pow - wow), gifts are given to guests from far away.
4. A way to travel to a pow-wow.
8. Friends and relatives meet once again after the long winter.
9. People can express their feelings and creativeness through ...
10. Many buckskin jackets, dress, vests, leggings, shawls are decorated with ...
12. The Eagle ... is a prized decoration worn by many dancers.
14. The singers and the ... can be heard for miles.



SEEK A WORD

- 1. buckskin
2. bustles
3. car
4. contest
5. culture
6. dancing
7. drum
8. feathers
9. fringes
10. give away
11. grassdance
12. headband
13. moccasins
14. pow-wow
15. prizes
16. shawl
17. singer
18. tent
19. trophy
20. visiting

CGJAAALNSINGERDTSBS
WVISITINGZAJQSSOHE
GXB DANCINGRDTMRATL
IILDEGMOOVEORRWZWT
VCENOQFGRCPTOLTVAS
EZHEADBANDBDPDGLOU
ACRWDKLATYPHNRZBB
WWLEKJDJCHFCYNTUOL
AVJBRSPMOPGEYGURMI
YYLJSDVRNOVTARWLUV
CACARLZITSWTLTENTA
FCRDQDRTE NEOFDHMBP
IGNTSSAUSGFGWFLENR
LESFKODRTVLDNWDLRC
OEP CULTURE OFAIOBDS
VGUHWRECMOSEZIRPME
RBQLAMKLT LKGBMTFSL
THSNISACCOMIRVESTF