

# The Saskatchewan **INDIAN**

Vol 5. #8 Oct 1974

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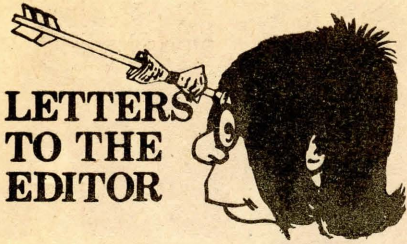
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**The INDART Experience**  
The first group of Indian College  
trained art instructors are  
about to graduate





# Readers Write



## No answer

Dear Editor:

On May 14, 1974, a teacher at Balcarres was found not guilty of a charge of common assault.

The charge arose from an incident where the teacher allegedly assaulted an 11-year-old boy, banging his head and causing his nose to bleed.

According to evidence at the trial, the teacher was disciplining the boy for fighting.

Discipline to us is training that produces self control, orderliness, obedience, not something that causes welts on heads.

According to the court's decision, a teacher has the authority to discipline a child, yet in November 1973, there was an article on assault in the Saskatchewan Indian News, by Assistant R.C.M.P. Commissioner R. J. Ross, where he says the Criminal Code of Canada states as follows:

A person commits an assault when, without consent of another person or with consent where it is obtained by fraud. (a) He attempts or threatens, by an act or gesture, to apply force to the person of the other.

A mere unlawful touching or gesture is enough, especially if it inflicts a serious hurt or wound, the article said.

The boy definitely appeared to have been hurt in the incident. His head ached after and he was taken to a doctor for attention.

In spite of all the witnesses that were brought in to testify in court, including two children who said they witnessed the incident and the testimony of the doctor, it seems the only person the judge listened to was the principal and teacher.

And the principal was not there when the incident occurred.

"Is this what you call justice?" we wonder.

The teacher weighs 200 lbs.

The boy weighs 72 lbs.

It seems that so long as you are colored, anyone can abuse you.

There is no law to defend you.

It seems an 11-year-old can be bullied without fear of retaliation. Our courts will allow a teacher to do as he pleases with a child. Such a system can only leave a very sour taste in a child's mouth and encourage him to leave school at a very early age to become another of society's problem. A problem created by a teacher.

After the trial, the little boy wanted to know what had happened. Was it that the courts believe liars and not the truth.

There was no answer we could give this little boy.

Two concerned grandmothers,  
Mrs. Katherine Desnomie,  
Mrs. Dorothy Stonechild.

## Viewpoint

Mr. D. Ahenakew,  
Chief,  
Federation of Sask. Indians,  
Prince Albert, Sask.

Dear Mr. Ahenakew:

I listened to your viewpoint on the CBC, Aug. 28. I feel it is important for you to know that appearing on Viewpoint, which gets wide attention, is one very good way to get your message out.

In Winnipeg, we have a program on Saturday morning on CBC radio entitled "Our Native Land". I don't know if you know of it. This program keeps me up-to-date with news that I otherwise would not get. On this program I heard about the re-enactment of the treaty and found it most interesting. I believe that had it been televised in its entirety, it would have been very educational for non-native people. From this program, I learned, for example, that far from the Government giving land to the Indians for

reserves, the Indians gave their land to the whites, keeping some of it for themselves. This is just a little shade of difference that makes ALL the difference. I guess that I should have always known that our Government had nothing to give, but the brainwashing of a lifetime is hard to shake off.

I telephoned our CBC station to ask why news from St. Paul, Minn., where the Wounded Knee hearings were taking place, was not given out on general newscasts. I had to hear of it on Our Native Land, a program I venture to say that is not heard by the masses.

I hope that more of us will really listen and try to understand. I believe that the National Film Board should have filmed the re-enactment for viewing on TV and perhaps in classrooms across the country. This would have brought history alive to young minds, and at least it would have been truthful.

I wish you luck in your future endeavors and try not to despair. Some of us are learning. I hope, not too slowly.

Yours sincerely,  
Grace Ivey,  
158 Palliser Ave.,  
Winnipeg, Man.

## Reserve problems

Dear Editor:

In response to the letter written by Helen Langley to the "Saskatchewan Indian News" — June's issue, I would like to express my views as seen by a former reserve resident now living in the city.

Yes, there are many problems when living on a reserve, but without going into the causes, let me explain that most reserves need economic development on or near reserves.

Today, most problems stem to the fact that there is not enough employment on reserves with average populations of 400. This explains why Indian people are migrating to urban centers which

(continued on page 12)





# EDITORIAL

## Leadership vacuum

The Annual Meeting of the Federation of Saskatchewan Indians to be held in Saskatoon on November 5, 6 and 7 will be the most important annual meeting in the Federation's history.

There are two reasons for the emphasis placed on this meeting. First, the Indian people and their leadership are placing increased demands upon the Federation to settle pressing issues such as land claims, Treaty Rights and economic development. Political activity on the local level is much more active than at any time in recent history.

The second reason is that for the first time in the Federation of Saskatchewan Indians' history five of the six executive positions are to be filled. The five are Chief, Secretary, Treasurer, Second and Third Vice-President. The only Executive member not seeking re-election is Sol Sanderson, First Vice-President.

Normally, the three positions to be filled this year are the Chief, Treasurer and Second Vice-President. However, former Secretary, Cathy Merasty, and Third Vice-President, Noel Starblanket, both resigned recently.

These two resignations have left a partial vacuum at the top of the Federation and an increased work load on the remaining members. A minor crisis in leadership is facing the F.S.I.

There are, however, many capable people planning to run for election or re-election. The important thing to remember is the pressure and importance placed on our Executive Members by the Indian leadership of this province. Every person planning to seek election must be willing to set aside two years of his or her life and work for the Indian people of Saskatchewan.

The F.S.I. has been built up by the support of the Indian people on the Reserve level to be one of the most viable and representative Indian organization in Canada. At this year's Annual Meeting, the issue of our leadership is crucial. We need six strong dedicated individuals filling the Executive position to lead our people through the hard, but important issues that must be resolved.

## Violence no answer

The violence surrounding the Indian demonstration on Parliament Hill in Ottawa recently is not going to help the Indian cause. Street fighting will only alienate the larger Canadian public at a time when public sympathy for the Indian's position is crucial in our dealings with government. The Indian caravan that provoked the violence could have been successful if their actions had been less violent. Their well publicized trip from western Canada provided an opportunity to present Indian grievances to the public and enlist their support. Indian Affairs Minister Judd Buchanan's promise to meet with caravan leaders could have been the starting point for meaningful negotiations. Instead, the violent clash with police has probably convinced much of the public that Indians think with their fists and discuss with rocks. Our Chiefs on the reserves and leaders in the provincial organizations have achieved innumerable success over the past years because of their ability to negotiate successfully with government. Such irresponsible action as seen on Parliament Hill will only undermine our real leaders efforts.



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BY  
JOHN THOMAS

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.

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1974



## Scarlet tunic for Indians; begin Mountie training

**Regina** — Eight Indians will begin training as Special Constables with the Royal Canadian Mounted Police Oct. 1, as a result of an agreement recently concluded by the Federation of Saskatchewan Indians with the federal and provincial governments.

The Indian special constables will be trained specifically to work with reserves in the province, and they will have the same law enforcement powers as regular members of the Mounties.

Final agreement was reached recently at a meeting in Ottawa between members of the F.S.I. executive, the Solicitor-General and the provincial Attorney-General's department. The program is a three-year pilot project for Saskatchewan and will be funded by both levels of government.

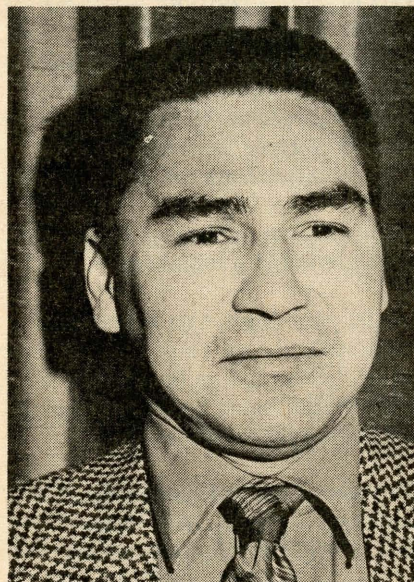
Representatives of the F.S.I. will be involved in the selection of recruits for the program, and according to Chief David Ahenakew, "we'll be trying for the cream of the crop, young Indians, well educated and with good backgrounds."

As well as regular Mountie training, the recruits will also be given instruction in such areas as Indian psychology, culture and history. Courses developed by the Saskatchewan Indian Cultural College will be used and several of the province's chiefs and elders will be invited to participate in the training, Chief Ahenakew said.

Both governments have also agreed the band councils on reserves will be thoroughly involved in the program, Chief Ahenakew said.

"The band council is going to become involved on a routine, continuing basis. If the band council is not going to co-operate and contribute as to how the policing should be conducted on reserves, then there is no sense placing a special con-

stable there, because his job is going to be impossible. It will be the job of both the special constable and the band councils to improve attitudes towards policing, since it is the bad attitudes by both police and Indians that are the basis of our problems of lawlessness."



**Chief Dave Ahenakew**

"Our position was even another 1,000 policemen would not resolve the problem unless the relationship between Indians and police could develop positively, and the ministers agreed with us," Chief Ahenakew said.

The special constable program will replace all other policing programs for reserves in the province, including the Reserve Constable program, the Chief said. Although special RCMP constables were proposed three years ago, the program was delayed by negotiations between the federal and provincial governments and several reserves in the North Battleford area introduced reserve constables to their reserves.

"I understand these reserve police are doing a heck of a good job and perhaps some arrangements will be made to incorporate them into the special constable program or give them further training," Chief Ahenakew said.

Both special constable and reserve police programs were studied, Chief Ahenakew said, but the reserve police concept was rejected at a chiefs conference three years ago, because "reserve constables are appointed by the band councils which are likely to change every year. The leadership is not consistent."

"Another thing is if the reserve police really apply themselves they may step on the toes of the council's friends or even the councillors themselves and the result would be chaos. A reserve policeman also has no authority. They have to turn to the RCMP to apply the law, whereas the special constable has all the police powers a regular RCMP member has."

The ultimate size of the special constable force is expected to be 32 members. Another eight Indians will begin training as special constables next March.

## Well - known resident dies

A well-known resident of the Peepeekisis Reserve, Henry McLeod, died July 30 in hospital after a lengthy illness. Mr. McLeod had been one of the oldest members of the band.

According to the Peepeekisis Indian newsletter, Maggie Dubois of the Pasqua Reserve also died recently, leaving to grieve her sister, Mrs. Alice Swenson of the Peepeekisis Reserve.



# No racial discrimination says Judge E.N. Hughes

**Saskatoon** — For the first time in its two-year history, a Human Rights Commission ruling has been appealed and subsequently, reversed. In a recent Queen's Bench Court ruling, Mr. Justice E. N. Hughes found the P.A. Pulp Mill not guilty of discrimination on the basis of race and colour.

A previous Human Rights Commission ruling had found the mill guilty of discrimination against Mr. William Turner of the Sturgeon Lake Indian Band. They had also ruled that Turner be reinstated with the mill with no loss of seniority and that he receive payment for wages lost since he left the mill's employment.

By **DONNA PINAY**  
F.S.I. Reporter

Turner had run into various problems at the mill with job classification, promotion and other matters. He became discouraged and quit the job and filed a complaint with the commission. Turner began his employment with the pulp mill in September, 1968 on a temporary basis. He was hired on permanent staff in January, 1969.

He received promotions and higher job classifications and was working in the machine room in August, 1972. A dispute arose when another man received the promotion Turner was entitled to. Turner filed a grievance, but nothing was done. This is when he quit, but reconsidered his decision and asked to be rehired. The mill refused.

Several witnesses were called for commission hearings held early in 1974. The inquiry went in favour of Turner and in its decision ruled, "In its total effect, the treatment of Mr. Turner received at the hands of pulp mill management amounts to real discrimination against him because of his race and colour."

The commission further stated,

"That treatment, in its judgement, constitutes a substantive case of discrimination. It judges also that an injustice has been done him, which must be rectified."

Lawyer for the pulp mill, D. K. MacPherson, immediately appealed the Human Rights Commission decision and when it recently came to court, was successful in having the decision reversed in favor of the pulp mill.

In a 32-page judgement, Mr. Justice Hughes stated, "As I read the decision of the commission, there is no suggestion of discrimination against Turner in regard to his employment because of race, colour, nor indeed for any other reason until the time of his transfer to the machine room."

With the events of August, 1972 in mind, Judge Hughes said, "Because of complete and total absence of any apparent evidence linking the August, 1972 events to discrimination on the basis of race and colour, it becomes necessary not only to review those events, but indeed all relevant events during Turner's 19 month stay in the machine department."

"I hope you're not like that Chipewyan we had working here . . . phoned in drunk every day . . . I hope you're a better man," was a remark made to Turner by Dave Facco, then a superintendent. Conceding that this remark carried "reprehensible racial overtones", the judge's ruling brings evidence forth that other such remarks were made on a joking, friendly basis among employees. "Tomahawk",

"Frog", and "Koobasa" were some names used which Facco asked the men to stop using.

Judge Hughes states, "That intervention by Facco would indicate to me that his own ill-flavoured comment to Turner came through unthoughtful recklessness on his part in using the plant jargon of the day, rather than from a rooted prejudice of a racial nature."

In respect to the superintendent, R. A. Bradford, who in August, 1972, did not promote Turner but another employee, Judge Hughes states, "As I look at those events where key issue is one of honest mistake or intentional discrimination, it must be remembered that if the latter, there is a total and complete lack of evidence to suggest or even infer race or colour as the reason therefore." Later, he states, "Bradford freely concedes he made a mistake with respect to one shift, the result of which worked to the detriment of Turner."

In conclusion, the judges' ruling states, "The law in this regard is, I believe, clear and definite but in this instance it is the facts, not the law, that has prompted the change in the decision previously arrived at."

The decision cannot be appealed and is final. The commission ruling has been reversed for the first time in its history. Commission director, Carol Fogel, said the commission is "not commenting" on the ruling.

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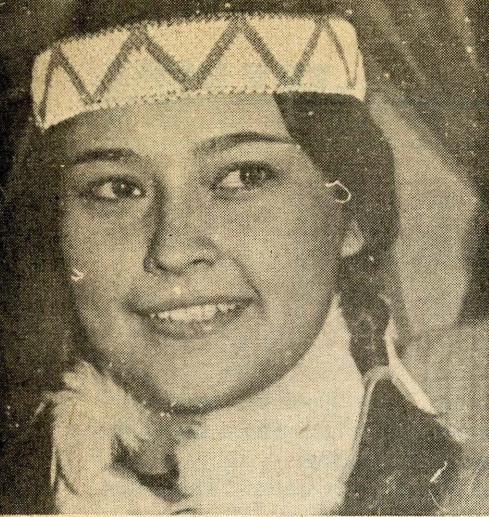
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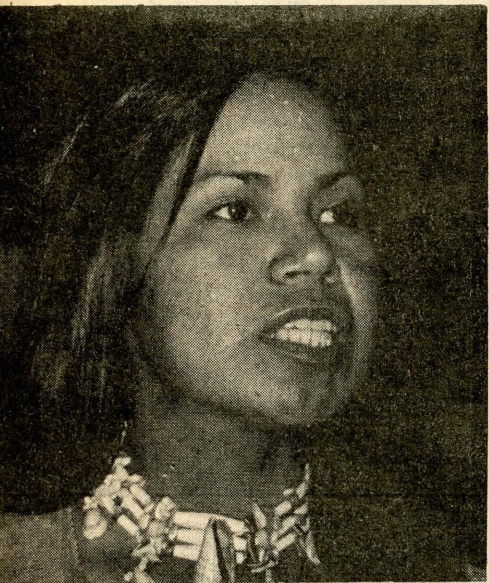
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# Ontario girl wins Princess Pageant



Joanne Gonet,  
Yukon



Debbie Felix,  
British Columbia



Donna Narvie,  
New Brunswick

**Regina** — A new Indian princess to represent Canada in 1974 and two runners-up were chosen recently in Regina at a banquet and dance that concluded the four-day competition.

Ontario representative Jeanette Jonathan, a 19-year-old Tuscarora from the six Nations Reserve won the title. She was also chosen as Miss Congeniality by the other girls in the competition. First runner-up was Debbie Felix of British Columbia and second runner-up was Joanne Gonet from the Yukon.

Seven Indian women from several provinces and the Yukon Territories took part in the annual National Indian Princess pageant.

The pageant was originated by the National Indian Council in 1963 to promote the cultural heritage of the Indian people in North America.

The constitution of the pageant states that it is designed to instill pride in the Indian people, to create better understanding between Indians and non-Indians, to project a new image of Indian people and to pre-

serve and promote a recognition of native traditions.

While in Regina, this year's princesses had a chance to tour the city and visit native organizations such as the Native Women's day care centre, the Native Crafts Shop and Native Metals Industries.

Jeanette Jonathan, Ontario





The city of Regina also hosted a wine and cheese party for the princesses and judges, with Mayor Baker acting as host.

by Lucille Bell

FSI Reporter

Judges for the competition were Rev. Stanley Cuthand, a liaison officer for Indian Affairs and chairman for the board of directors for the Regina Friendship Centre; Cliff Starr, president of the Saskatchewan Association of Friendship Centres and executive-director of the Federation of Saskatchewan Indians; Mrs. Agnes Stanley, a board member of the Regina Friendship Centre; Lloyd Sutton, past president of the National Association of Friendship Centres and now director of the Calgary Friendship Centre; and Mrs. Inez Deiter, social services administrator with the Department of Indian Affairs.

Candidates included Debbie Felix, British Columbia; Jeanette Starlight of Alberta; Barbara Allery of Saskatchewan; Jeanette Jonathan of Ontario, Donna Narvie of New Brunswick; Mary Sillet of Labrador and Joanne Gonet of the Yukon.

According to the constitution, the contestants are required to be between the ages of 18 and 24, must have a reasonable standard of education, be able to express themselves well, be of good character, be well groomed, poised and have a pleasant personality.

The judges attended all functions with the girls as part of their duties and interviewed each girl individually. The judges stressed the knowledge of Indian culture and history in their choice of a princess.

The candidates were each required to give a three to five minute address on a particular subject or display some special talent during the banquet and dance on the final evening of the pageant.

Each girl in turn expressed the strong bond of their Indian identity and heritage.

The winner, Jeanette Jonathan spoke about the need for improve-

ments in education to help preserve Indian culture.

Debbie Felix, a member of the Salish tribe in British Columbia, and first runner-up, spoke about the beauty of the totem poles and craft work made by the people of her reserve. She told the audience about her home and family life on an isolated reserve about 60 miles east of Vancouver and of her travels through Europe a year ago.

Joanne Gonet, Yukon representative, who was the fourth representative to the pageant from that part of the country, also spoke about her homeland. She spoke warmly about the wilderness and lack of cities, crowds and pollution and stressed the need to keep this atmosphere in what she called "her private Canada". "In the whole Yukon, there are only two stoplights and on good days, they don't work," she said.

Mary Sillet, an Inuit from the Labrador, told about her home area and the problems encountered by the Inuit as they try to adjust to the outsiders ways of life.

Janet Starlight, of Alberta, spoke about what it is to be an Indian. To be an Indian is to walk with pride and dignity and to be compatible with nature," she said. She also stressed the need to preserve and conserve the environment to be able to keep our Indian identity.

Barbara Allery, a Cree from Saskatchewan, spoke of the pride Indian people possess and how if one looks through history books, we have been wronged in attempts to take away the pride we have in ourselves.

Donna Narvie, a Micmac from New Brunswick, spoke of the significance of the name of her reserve, the Eel River Bar. The reserve was given this name because the people catch eels there by spearing and trapping them.

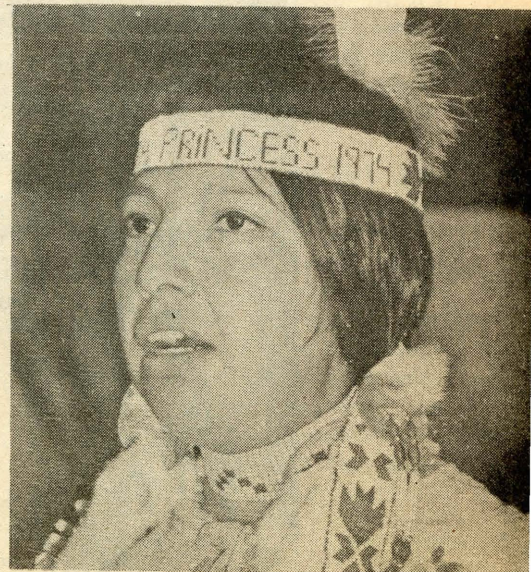
The Gordon's Dancers entertained the crowd, while the judges returned to the judges quarters to make their final decision. Cliff Starr, judges foreman, announced the winners and congratulated them as he handed out the prizes.



Barbara Allery,  
Saskatchewan



Mary Sillet,  
Labrador

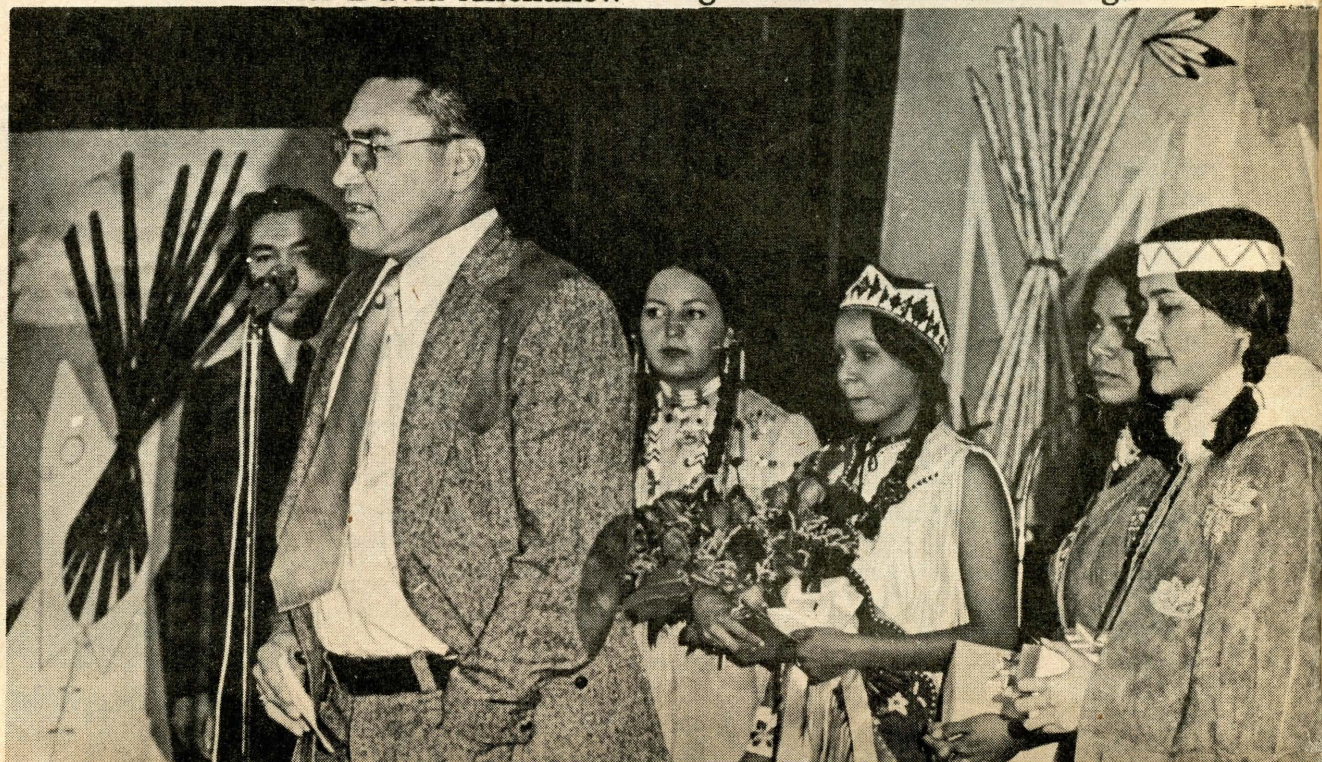


Jeanette Starlight, Alberta





**Last year's Princess, Clara Anderson, crowns new winner  
Chief David Ahenakew congratulates winners and organizers**





# Treaty Rights defender dies at North Battleford

Andrew Swimmer, 62, who refused to pay his medicine premiums in 1964, because he said it was a treaty right, suddenly passed away on Sept. 10, 1974. Noted for his involvement with Indian people in the North Battleford area, he was highly recognized as the driving force behind the annual Battleford's Indian Days.

Born on Sweetgrass Reserve, November 20, 1911, he farmed there until 1959 when he moved to Battleford and became employed at the North Battleford Indian Hospital as steam pipe maintenance man, a

position he held until his retirement in 1970.

He is survived by his wife, Margaret; three sons, Clarence of Sweetgrass, William of Saskatoon, and Ronald, Battleford; five daughters, Jean Greyeyes of Saskatoon, Agnes Simaganis of Poundmaker, Mary Thiessen of Calgary, Edith and Linda Swimmer of Edmonton, and 25 grandchildren. He was predeceased by one son, Lawrence.

He married Margaret Favel on March 1, 1930 and had served as chief of Sweetgrass Reserve from

1964-1966.

His greatest personal honor came in 1973, when he was awarded Citizen of the Year by the Saskatchewan Indian newspaper.

When the Saskatchewan government in 1964 stated treaty Indians living off the reserve must pay medicine premiums, he went to court for his beliefs that he was exempt because of his treaty rights.

This soft spoken but effective fighter constantly sought new changes for the Indian people. He believed so strongly in his treaty rights that because of his efforts today, we receive free medicare and drugs.

## Judges dismisses charges against AIM leaders

**St. Paul, Minnesota** — A United States District Court judge recently dismissed felony charges against two leaders of the American Indian Movement who were charged in connection with the Wounded Knee, South Dakota occupation last year. Dennis Banks and Russel Means were often spokesmen and leaders for the 71-day occupation, which included armed occupation, gunfire exchanges and many other controversial matters.

Judge Fred Nichol attacked "government misconduct" during the eight month trial and cited as an example the government's illegal tapping of a phone. Problems also arose when one of the 12 jury members became ill and the justice department in Washington refused to agree for court to proceed with an 11 member jury. Apparently, a government official felt this juror was the "most prone to convict".

### CONSUMER'S PROBLEM OF THE MONTH



"I purchased a watch last January and received with it a guarantee card saying, 'THIS WATCH IS GUARANTEED FOR ONE YEAR.'

"The watch stopped working last month. Is the merchant required to repair it?"

#### ANSWER

No... the guarantee is from the manufacturer, not the merchant. It does not say what the watch is guaranteed to be or do for one year or that the watch will be repaired or replaced if it stops running.

#### A WISE CONSUMER WILL ALWAYS CHECK

for a guarantee and carefully read and understand it, *before* purchasing merchandise.

#### REMEMBER!

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# White workers must accept Indian direction says FSI

**Waskesiu** — The predominantly white nurses and staff of Indian Health Services met here recently for a conference to seek methods for working more effectively with Indian people.

They heard from a number of Indian leaders who stressed the same general message; greater efforts must be made to understand the Indian culture and government agencies must accept direction from Indian people.

Chief David Ahenakew of the Federation of Saskatchewan Indians, summed up the Indian's position when he told the nurses "no matter how good a program you have from a professional point of view, it is no good unless the involvement of the Indian people is there."

"You mean well, I don't doubt that at all, but the fact of the matter is that unless you understand us, how we developed, you'll just work like hell and then wonder why the Indian people aren't co-operating."

Chief Ahenakew said the history of government agencies attempting to solve problems for Indian people was a record of dismal failure. The only approach to the problems facing Indians which will work is to allow the Indian's own leaders, their chiefs and band councils, to take the lead in developing and instituting programs, he said. Civil servants who refuse to acknowledge the primacy of the band councils are "just no damn good to us," the chief said.

F.S.I. vice-president Sol Sanderson spoke of the continuing efforts of government to thwart Indian aspirations and rob them of their treaty rights.

Indian Health Services is a branch of the Department of National Health and Welfare and Mr. Sanderson said that department has continuously refused to acknow-

ledge the Indian's treaty right to medical services. The department, for example, will deal only with Indians living on reserves, he said.

"When those treaties were signed, they were signed with treaty boundaries, not reserve boundaries. Yet the only things your directors and planners can think of is those reserve boundaries."

He told the health workers the F.S.I. planned to have Indian health services transferred back to the department of Indian Affairs, where it would be more directly accountable to Indian people. Regulations built into the Indian Act that would guarantee the treaty right to medical care are also being sought, Mr. Sanderson said.

The week-long conference of

about 40 health workers and a number of observers was called "Counterpoint II" and was the second such conference held by Indian Health Services for its workers. Organizer Skip Brooks admits some of the health workers have a negative image of Indians and said it was hoped such conferences would promote a better understanding of native culture.

Mr. Brooks said he hoped the Counterpoint session would lead to a conference with Indian Health Services and all the Chiefs of the province where a "relevant" approach to the problems of health might be worked out. The idea was endorsed by the F.S.I. representatives to the Counterpoint conference.



**Solomon Sanderson addresses Counterpoint conference. In background from left, Chief David Ahenakew, Cliff Starr and Senator John Gambler**





## Nurses pay close attention to Indian speakers

The health workers heard F.S.I. Senators John Gambler and Allen Ahenakew speak of the values associated with traditional Indian culture. These values were nearly lost in recent times but appear to be making a comeback thanks to a new generation of dedicated and capable young Indian leaders, the senators said.

The Indian's music and art were detailed for the nurses by Winston Wuttunee and Sarain Stump of the Saskatchewan Indian Cultural College, while Cultural Centre director Smith Atimoyoo spoke of current efforts to sustain the Indian culture.

Mr. Atimoyoo told of the importance of nature and the land in the Indian system of values. Survival for the Indian once meant "knowing nature and its faces" and even though today the Indian has only his small reserves "at least that is our own land we're holding, our very own. Little Pine may be only five by five, but it is almost sacred, it's something we salvaged from the thousands and thousands of miles that were once ours."

Officials with Indian Affairs related to the health workers their own approach to working with Indians. "We can't pretend that we can go in and solve problems for

Indian's anymore," said regional director Orest Zakreski.

"I don't think it's a question of giving the Indian autonomy anymore, but a question of funds. To give you an example, a couple of years ago, we surveyed the chiefs asking them to outline their capital requirements for new buildings, etc. I think their answers were pretty realistic but they totalled \$18.6 million. Our capital works budget that year was \$5.6 million. What we're working with then is really about 30 per cent of need. That's the real problem," he said.

Albert Bellegarde, Indian Affairs associate regional director, said Indians were moving ahead at a very fast pace, so fast that Indian Affairs personnel haven't been able to keep up.

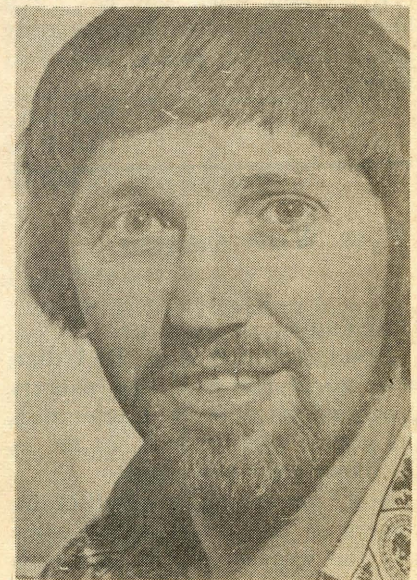
Although the format for the conference provided no opportunity for the health workers to make a formal presentation of their views, questions from the floor indicated that several felt the need for closer co-operation between themselves and Indian leaders and with the department of Indian Affairs.

Sanitation officer Al Taylor said housing was an example where closer co-operation was needed. There is a desperate need for houses and they're being built as fast as

possible yet no consideration is given to the need for social services created when houses are built, he said.

Whenever houses or schools are built they create a need for attendant sewer, water and garbage disposal systems yet these are never budgeted for, Mr. Taylor said.

Mr. Sanderson replied that most chiefs were aware of these problems but lack the monies to do anything about them.



Skip Brooks



# LETTERS

con't from page 2

again poses different kinds of problems, such as petitions being taken up against these families because of a fear by the non-Indian of property devaluation!!

One does not have to go very far to see the scenes of drunken despair as described by Helen Langley and I am not talking about an Indian reserve! Scenes of smashed school windows, vandalism, broken bottles, transformers being used for target practice, speeding and racing vehicles in a residential area are everyday occurrences. People who rob, beat, extort, get arrested for drug use, shoplift, are every other day occurrences as well.

It would appear that there is much dissatisfaction amongst the non-Indian population as well

To Helen Langley, I say that the Indian is doing fine and will do better once we gain control of the economy on reserves, the education of the Indian children, decision making, etc.

There is a nation-wide move by the Indian people of Canada to better the conditions on their reserves and when this is in full force, I wonder what other minority group could be picked and torn apart?

Sincerely,  
Gail Bear

## Pow Wow singers

Dear Editor,

Reading an article in the Indian news about pow-wow and dancers prompted me to write. I agree with the person who wrote it, as far as the dancers are concerned.

Now I am writing on behalf of the singers or drummers (which ever way you want to put it) that were not mentioned and how the singers are under-rated in pow-wows. Why I say this is because the pay is small.

Remember, it takes the singers to make a pow-wow. The singers are most patient people that must accept abuse and embarrassment as well.

The master of ceremonies and the dancers don't care how and when they embarrass the singers. Many a times, an M.C. is told to go clockwise, but at times he passes a group of singers. This makes the group feel out of place and they pull out with their drums. I am not blaming only the M.C.'s. I don't see why the pow-wow committee don't watch that too.

This makes me think the dancers are ruling the pow-wows when they are asked to choose their singers. I am speaking as a singer, because I sing with my sons. We sing in competitions sometimes, so I know how they feel when they are bused. Each singing group goes there to do their best in every pow-wow they attend.

I speak as a pow-wow club member too. We try to see that the singers sing in clockwise. This way we give respect to each singing group.

We put money aside for competitions. Not it's up to the competitors to dance. If they consider they're good dancers, they should dance to any drummers. I resent when the M.C. lets the dancers choose the drummers. I think they should not be allowed to vote as some dancers are used to a group and the ones that are outvoted have to dance against their will.

We attended one pow-wow. We pulled in at the Big Top at 1 p.m. and we sang for the Grand Entry. We stayed till the competitions were over, by that time it was 1:30 in the morning. We got only 10 dollars. That's what I call under-rated.

We think the pow-wow clubs should treat the singers with respect. Put up more money for them. Last, but not least, we should treat them all alike. No favourites. I am only warning the clubs to hold respect for every singing group that attends their pow-wow.

Lawrence Eyahpaise,  
Beardy's

## Miserable record

Dear Editor:

The history of the Canadian Indian records the suppression of a proud people and meager redresses by the federal government. Today, the suppressed are still a proud people who have made many concessions to a changing world. Through the years, individuals, agencies have acted on behalf of the Indian people. These individuals and agencies have enjoyed a considerable extent of success, yet there remain an important role which can only be occupied by the Indian people themselves.

This role is one of understanding and assumption of leadership responsibilities, for the values and beliefs which make the Indian people worthy of honor and pride. This role has been and is being filled by dedicated Indians. However, if they are to maintain and strengthen their position as Canada's original inhabitants, the younger generation of Indian people must participate in the fostering of their values and beliefs.

An organization we now know as the Federation of Saskatchewan Indians have more than filled the above stated position, especially when their values and beliefs are related wholly on the Indian Act which is constantly jeopardized.

With the belief that they can serve a realistic need, the Federation of Saskatchewan Indians have dedicated its activities and projects to attaining a future for their Indian people. They believe in a future with high principles derived from the values and beliefs of their ancestors. They further believe in a strong place in Canadian society being held by Indian blood, and the development of greater leadership for Indian youth.

The Indian people are going to remain Indian for a long time to come. However, every ethnic group of people who are to live within a changing world of good and bad influences must possess a sense of Indian origin should always be held

(continued on next page)



in high regard but never as a disadvantage. Canadian Indians rightfully hold an esteemed position based on their past and present record.

Generosity, understanding of feeling and values based on fairness is well known to the Indian people and their friends. The adoptibility of natural talents of Indian people are to be revered. Notwithstanding their present achievements, there is an always will be need for the Indians themselves to protect their birth-right.

They should never abuse the integrity of their people.

There are yet many problems and needs facing Indians, which should be acknowledged. A great amount of lip service has been given to "Indian problems and solutions", so much that they are labelled as a problem people. Of course, this is not fair. The ultimate realization of man lies in being content with his livelihood and beliefs.

This goal can only be realized by leaders of strong character. I am firmly convinced it is the aim of the Federation of Saskatchewan Indians to promote activities and projects for the development of upstanding leaders.

I am certain the federation of Saskatchewan Indians do not intend to draw lines with elaborate rules nor propose any radical movements. I consider rules based on Indian thinking as sufficient. Let's hope that their over-all purposes and goals will reward the organization continued success, and also that all Indians of this province join them in maintaining a greater Indian Canada.

In Brotherhood,  
Sam Bird.

## Princess pageant

Dear Editor:

I attended the 1974 National Indian Princess Pageant in Regina and I would like to relate some of the happenings that took place that night. I arrived in a rush from

Saskatoon and discovered that dinner didn't start until 7:00. Well, that was fine, my mother was there, and we had a lot to catch up on. She was excited because she had been asked to be a judge for the pageant.

The dinner began with the usual last minute rush, but finally everyone got seated and it began. Now I don't want to discredit the Regina's Inn's cooks, but I believe the food was somewhat of a disappointment, especially for someone who was as hungry as I was. Anyway, halfway between the roast beef and the french pastry, our Master of Ceremonies, Johnny Sanderson, stood up and introduced the head table.

It was about then that I started to get dissatisfied with something other than the roast beef. Why would they have a white announcer, who probably cost a small fortune, M.C. an Indian Princess Pageant?

There are many Indian personalities who would have given the pageant the justice it deserved. To mention a few names, Ivan McNabb, and Gordon Tootoosis. As the pageant continued, Mr. Sanderson introduced the head table of dignitaries and the princesses. The pageant began with each of the head table making remarks.

Last year's princess from B.C. gave a very touching speech about her year as the Indian Princess for 1973. I thought she was rather over-emotional, crying over just losing her title as Princess 1973, especially when just outside the room was a group of our brothers and sisters from B.C., who were trying to raise money to go to Ottawa to protest the conditions of native people, in her home province and others.

The mayor of Regina, Mr. Baker, spoke for a few minutes about the city park, Wascana, got its name from, but he kept breaking into what seemed to be an ol' Vaudeville act with Mr. Sanderson.

The Premier, was the next to speak. He got up and started to tell how everyone goes to the same educational system, how some of us, use the same health services, and how some of us earn a living . . . in the same common pool. I don't

know if I am being a little detensive, but doesn't that sound dangerously close to the saying, "Lazy Indian" and "Indian always on Welfare".

It was about that time I left the speech session of the pageant. I returned just in time to see the 1974 Indian Princess, Miss Ontario crowned, a well deserving winner and I was happy she won. The other princesses seemed to agree, since she was also voted, Miss Congeniality, by the girls.

The entertainment for the evening was pow-wow dancers from surrounding areas, featuring the Gordon Dancers. The Gordon Dancers again showed why they are the number one dance troupe in Canada. The princesses and the dancers then finished the entertainment part of the evening in an owl dance. The entertainment was surely one of the high points of the evening.

A dance was next on the agenda with a band called Sundown, a very versatile and talented group. Drinks were served and people generally enjoyed themselves.

The pageant was a very enjoyable evening, except for those few instances. I would like to say I did enjoy myself. The people were both interesting and friendly, especially a Mr. Lloyd Sutton from Calgary. It is always a pleasure when you meet a brother who is as interesting and as pleasant as he is.

C. Deiter

## Research project

Dear Editor:

Presently I am involved in a project for the Saskatchewan Indian Cultural College, Research & Curriculum Development in Saskatoon. I would appreciate any information your readers could offer in regards to the "Chipewyan" tribal games. Perhaps you have a vague or full description of each game—it may be games of chance, ball games, target games (archery) and games for child amusements. If you so desire to sub-



mit any "Chipewyan" games in particular, please give the following information:

1. Your name (optional)
2. What Band
3. Have you played the game?
4. What equipment is necessary to play the game?
5. Who can play? Age? Sex? Number of players?
6. Season game played
7. Where to play
8. How to play
9. A brief historical description (when possible)

The Indian games of various tribes will be illustrated and compiled into a booklet form and will certainly be of ethnic value when completed. Your co-operation and valuable information are greatly required, so please submit as early as possible to:

Simon A. Paul,  
Sask. Indian Cultural College,  
Research & Curriculum Dept.,  
St. Pius X Seminary,  
113 Seminary Crescent,  
University of Saskatchewan,  
Saskatoon, Saskatchewan,  
S7N 0X3

## Extra hole breaks tie in tournament

**Cowessess** — Scotty Cote and Lloyd Goodwill, tied at the end of the regulation 36 holes, struggled through the first hole of a sudden-death play-off to conclude the Fourth Annual Federation of Saskatchewan Indians Golf Tournament, held recently at the Last Oak Park on Cowessess Reserve.

Scotty parred the hole to break the tie and win the 1974 championship over the 36 other golfers entered.

The tournament was held in conjunction with the Cowessess powwow and a baseball tournament at the newly-opened Last Oak Park.

"The golf course was in good condition and in a couple of years should be one of the better ones in

# Chiefs implement fire prevention

**North Battleford** — The green light has been given by the Indian Chiefs of the North Battleford District for the development of a proposed fire prevention program.

At a recent District Chiefs' meeting, the fire prevention program was explained by its co-ordinator, Jacob Pete.

Mr. Pete, responsible for implementing the program in two districts in Saskatchewan, said the program is vital for any community.

Fires could be prevented in most cases if adequate equipment and knowledge in putting out the fire was available said Mr. Pete.

Many of the houses on Indian communities are not covered by fire insurance. When fire strikes, usually it is a total loss for the family and the band.

The fire prevention will employ an inspector, who will inspect houses on each community to see that they are safe from fire hazards.

"The work load is going to be light for the inspector and more responsibility will have to be given if the job is to be of a permanent nature," added Mr. Pete.

The majority of chiefs unanimously agreed that Indian Affairs be approached for funding of the program to allow the program to continue.

The consensus reached by the Indian chiefs at the meeting was to take the proposal to their council for more direct input into the program. No date was set for the next meeting.

the province," said Lloyd Goodwill. Sports and Recreation worker in the Regina area, who was in charge of the arrangements for the tournament.

"The tournament was open to both men and women," he said, "with only 36 golfers entered, it was a poor turnout."

## Fisheries study commissioned for north

**La Ronge** — A study of northern Saskatchewan fisheries has been completed and will provide important background data for the planning and implementation of a long-term fisheries program in the north.

The study, commissioned by the department last year, was prepared by RPC Ltd. of Winnipeg in close liaison with the department and in conjunction with a consultative committee representing commercial fishermen, fish processors and outfitters in northern Saskatchewan.

The report deals with many aspects of fisheries, including credit, transportation and financial returns to commercial fishermen.

A number of recommendations included in the report are already in the preliminary stages of implementation, according to Gordon Koshinsky, fisheries consultant.

The report will now be studied by department staff, other government agencies and organizations representing northerners who are dependent on fisheries for their livelihood.

"We will be soliciting comment concerning the report validity and recommendations and will then undertake to chart a detailed plan for the development and most effective utilization of the northern fisheries resources," Minister Ted Bowerman said.



# **OUR CHILDREN NEED HELP Do YOU care?**

If you want to play a vital role in the education of our Native children.....

If you want a career as a qualified teacher.....

Then I.T.E.P. is for you

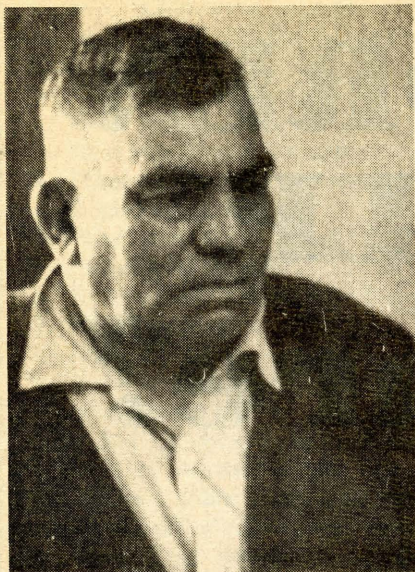
I.T.E.P. stands for Indian Teacher Education Program. It is a program that leads to first a Standard 'A' teaching certificate and then, if one chooses, to a degree in Education. If you have Grade 10 or better, the I.T.E.P. program can make this happen for you.

Our people need qualified teachers from their own culture. Change is upon us and we must have a say in how these changes are to happen. As a qualified teacher from I.T.E.P. you would have this opportunity.

For further information and application forms, write or phone:

Cecil King, Director  
Indian Teacher Education Program  
College of Education  
University of Saskatchewan  
Saskatoon, Sask.





Robert Chief

# Robert Chief dies in auto accident

Western Saskatchewan's most distinguished Indian leader, Robert Chief from the Onion Lake Reserve, died as the result of a motor vehicle accident September 10, 1974, near Marshall, Saskatchewan.

Robert Chief was 66 and had served on the band council from 1952 to June of 1974 when he retired. Sixteen years was spent working in the capacity of chief. He did not seek re-election as chief from 1968 to 1970.

He is survived by his wife, two daughters, three sons, and his father.

Mr. Chief was born at Onion Lake, Sask., in August 28, 1908. Later, he attended the Anglican Mission School on the reserve for a number of years until he decided to end any further formal education. This, however, seems to have had no unfavorable effect on his undertakings in later life. His personal drive and desire to help his people took him great distances.

Noted for his role as an organizer, he could handle and control large working crews in logging and ranching. Under his leadership, the community has built up a cow-calf operation and established a school on the reserve. He encouraged his fellow Indians to send their children to school to get an education.

When he was elected into office in 1972, he put his driving force behind the securing of a bridge at the meridan. He had spent endless hours constantly seeking a new deal for the Indian people.

This soft spoken fighter with limited English always fought for his people, believing that a new life for his fellow Indians was just around the corner.

# Couple celebrate 60th anniversary

**Red Pheasant** — Messages of congratulations from the Queen and from the Prime Minister marked a joyous occasion for Charles and Sarah Soonias on the celebration of their diamond wedding anniversary, September 8.

Friends and relatives gathered at the residence of Ernest Soonias on Red Pheasant Reserve to pay tribute to the couple.

Among the messages of congratulations received were good wishes from Premier Blakeney and Lieut.-Gov. Worobetz.

During the course of dinner in honor of the couple, Mrs. Soonias' "Cinderella Shoe" was passed around to raise funds for their "honeymoon".

Among the many gifts the couple received was a family ring containing the birthstone of their seven children and presented to Sarah.

The couple mentioned by name their 43 grandchildren and their 13 great-grandchildren.

Charles and Sarah, aged 82 and

79, respectively, recalled events of the past and spoke about their buggy ride to the Anglican Church on Red Pheasant, where they were married by Rev. E. K. Matthesen on September 8, 1914.

Charles noted that things really hadn't changed that much for the weather that day was as dull as it was when they celebrated the 60th anniversary of the event.



Charles and Sarah Soonias



# Indian owned ambulance wins right to expand service

**North Battleford** — Superior Ambulance Service of North Battleford, an Indian owned and operated enterprise, has been granted a license to operate within the city limits by the city council.

At present, there is only K & B Ambulance Ltd., which is under a five-year contract with the city of North Battleford to provide 24-hour service in the city. According to Ben Schulz, owner of K & B, the city is not large enough to accommodate two ambulance services.

However, Raymond Fox, manager of Superior Ambulance, said the ambulance business is a free enterprise and his company is prepared to provide 'Class A' service. He said there has been no Class A operator in North Battleford to date.

Superior Ambulance had originally approached city council by letter for a license and was turned

down. "We didn't know what would happen at the time, but now receiving the license, we're glad," said Mr. Fox. Superior Ambulance handled calls, which had originated outside of city limits.

Mr. Fox is planning a six-month course in ambulance training, for which instructors will be provided from various fields of knowledge. Exams will be given for the course.

Superior Ambulance Services also proposes to establish a central communication with city hospital, local Indian reserves, airport, air ambulance, R.C.M.P. and the company.

The company also plans to have a crash unit manned by three people which will have a capacity for six patients and can "remove victims right out of entrapped cars," said worker Dennis Kennedy.

Raymond Fox, manager of Superior Ambulance Service, had pre-

viously worked with K & B for about 19 months, seven months as manager. He holds a senior first aid certificate from St. John's Ambulance and is taking upgrading as emergency medical technician.

Dennis Kennedy has spent several years in the medical corps of the Canadian Army and was a medicorps instructor at Canadian Forces Camp at Dundurn. He holds an advanced certificate in first aid from St. John's Ambulance and is a qualified emergency medical technician.

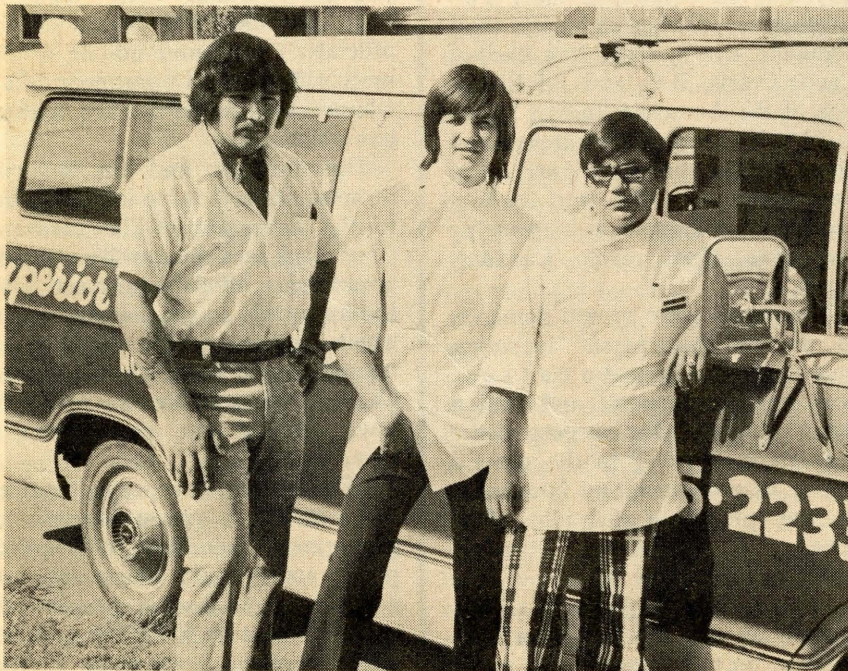
Marcel Delaire has also spent about one year with K & B Ambulance where he received training and instruction to related ambulance and medical care services.

## Indian art collected by museum

**Ottawa, Ont.** — Wherever and whenever possible, the National Museum of Man purchases many different articles for its collection of Indian artifacts. Funds are allocated for these purchases and last year the museum spent \$1.2 million to purchase various single articles and collections.

According to the chief ethnologist of the museum, several things are taken into consideration before an article is purchased such as the price and condition of the materials.

Dr. Barrie Reynolds said the museum does not reveal prices paid for articles as this may create an inflated market. He estimated the price of articles rises 15 per cent per year. The museum's collection includes all types of articles used by the Indian people of Canada from ceremonial dress to canoes.



**SUPERIOR AMBULANCE SERVICE**

Raymond Fox, manager [right] and attendants; Marcel Delaire [centre] and Dennis Kennedy [left].



# Indian battle in Ottawa draws FSI condemnation

**Saskatoon** — Violence that erupted when Indians clashed with police in front of the Parliament building in Ottawa recently, has been condemned by the Federation of Saskatchewan Indians.

A demonstration by about 200 Indians in Ottawa during the opening of Parliament, Sept. 30, has been termed the most violent ever seen on Parliament Hill. The Indians, part of a caravan that travelled from western Canada to present a list of demands to government leaders, attempted to storm the Parliament buildings and were repulsed by RCMP riot squads.

Chief David Ahenakew of the F.S.I. said his organization was sympathetic to the grievances of the Indian caravan but could not condone their violent demonstration.

"The Federation does not believe in the tactics of violent confrontation and it does not condone violence as a means of achieving legitimate Indian ends, in Saskatchewan or anywhere else," Chief Ahenakew said.

"Street fighting will never get us anywhere." The Indian's Treaties with the Crown oblige them to keep the peace, "and we are not going to break our Treaties," he said.

The Indian's struggle for his rights should take place in the proper forum, "in Parliament and around the negotiating table," the Chief said.

"In the meantime, outbreaks of violence will only serve to divide us and deflect attention from our genuine grievances."

Chief Ahenakew said he suspected the department of Indian Affairs of supporting and funding demonstrations, sit-ins and militancy "in an attempt to divide Indian people and discredit Indian leadership.

A full scale investigation, possibly

a Royal Commission, was demanded by the chief to examine the grievances of Indian people. There is mounting evidence of government indifference to the needs of Indians.

Violent demonstrations to be obscure such facts from the public whereas an inquiry would document the Indian's case, he said.

The demonstration on Parliament Hill marked the end of a caravan that was organized in British Columbia and travelled across Canada

picking up supporters for a list of demands to be presented to Indian Affairs Minister Judd Buchanan.

The Indians were joined on Parliament Hill by a group of supporters from the Marxist party of Canada. Their demonstration was witnessed on television sets across the country and ended with a number of minor injuries to both police and demonstrators and with Indian leaders arrested.

## Caravan leaders explain position

**Saskatoon** — A caravan of Indian people from the Canadian west is travelling to Ottawa to meet with government officials and press their demands. Led by Chief Ken Basil of Cache Creek, B.C. and Ed Burnstick of the American Indian Movement in Edmonton, the caravan had about 70 followers when it arrived in Saskatoon recently but leaders expected the number to increase by the time they reach Canada's capital.

The people have several demands to put to government including improvements in education, economic development and Indian Affairs policies. One purpose of the caravan is to bring to the general public an awareness and knowledge of the plight of Canada's first people.

Chief Ken Basil spoke of the caravan and its purposes. His band recently set up a blockade on a main highway on their reserve and asked motorists for a fee before allowing them to pass. The blockade was meant to publicize and hopefully

receive action on the housing, medical and other needs of the Bonaparte Band. After repeated requests to meet with Indian Affairs officials, they found no-one would meet with them. Department officials said they would not negotiate at gun-point.

This incident and the one at Kenora, Ontario, have indirectly led to the formation of the caravan. Chief Basil said the unwillingness of government officials to meet with Indian people shows the manner in which Indian people have been treated in the past. "I believe the Cache Creek and Kenora incidents have opened the government's eyes."

"The caravan is a people's movement meant to create changes in government handling of Indian people and to make programs more positive so the Indian people will benefit," said Basil. "The policies must be changed to relate to the people's needs, not the government's. We want recognition as people and not as a problem."



Upon arrival in Ottawa, the group plans to stay until their demands are met. Included in the list of demands are educational improvements, a positive housing program, meaningful economic development, an investigation into the Department of Indian Affairs and recognition of treaty rights.

Basil then compared reserves to concentration camps. He said these were to have ceased after the World War, but the conditions of many reserves and the situation of Indian people are comparable to these camps.

Chief Basil was also highly critical of the appointment of Judd Buchanan as Minister of Indian Affairs. Apparently, Buchanan had flatly refused to talk or negotiate with Cache Creek Indians during the blockade on their reserve. Basil offered an alternative appointment.

"George Manuel, leader of the National Indian Brotherhood would be an ideal appointment. He is in touch with Canada's Indians and he understands the people, their needs and their plight," said Basil. "The new minister, Judd Buchanan, knows nothing of Canada's Indians and he is not known to the Indian people of Canada."

Ed Burnstick of the American Indian Movement in Edmonton spoke of "police harassment" and negative news coverage the group had encountered during its journey.

The caravan members are mostly young people in their teens or early twenties. Many wore red bands about their heads and arms and some had the Canadian flag pinned on upside down on their clothing. One woman, who was kept busy accounting for the caravan's 71 members, said "our youngest is 13 months and our oldest is about 50."

The caravan began in Vancouver and from there moved on to Calgary and Edmonton. They will be staying at friendship centres throughout their journey. One young man termed the response the group had received as "excellent, the people have been really good." Accommodation and meals have been provided by members of the friendship centres.

# \$500,00 program to finish in April

**Prince Albert** — Indian Affairs officials have threatened termination of the Community Development program, operated for the past four and one-half years by the Federation of Saskatchewan Indians.

Indian Affairs has served notice it will not renew a contract for the \$500,000-a-year program in the next fiscal year beginning in April. The C.D. program currently employs 38 people.

F.S.I. Chief David Ahenakew says the organization intends to pressure the department for continuation of the program. He and first vice-president Solomon Sanderson and executive director Cliff Starr met recently with the new minister of Indian Affairs, Judd Buchanan, and according to Chief Ahenakew, "told him of the very real need for this program to continue."

"We told him five years is a very short time because we're dealing with people. We're saying we can do many things with Indian people, things like building initiative and responsibility that has been lost in the past 100 years and which will take 10 to 15 years to recapture."

Mr. Buchanan asked the F.S.I. to prepare a written evaluation of the program and for more time to think about the matter, Chief Ahenakew said.

The C.D. philosophy is to work directly with the bands assisting and encouraging local leadership, and according to Chief Ahenakew, the program is directly responsible for the dramatic emergence of strong and enthusiastic leaders on reserves in recent years. The dwindling of welfare rolls on some reserves is also attributable to the program, he said.

"If the program is discontinued, then the interest and initiative that has developed among the people will be stopped. No amount of money can ever change attitudes."

The department of Indian Affairs had initiated and operated the C.D. program for five years until a contract was signed with the F.S.I. transferring the program to them.

According to Chief Ahenakew, while Indian Affairs operated the program, "a battle developed between the regular C.D. worker and regular Indian Affairs staff. The C.D. workers were providing the information and assistance that develops people and the people responded by asking all sorts of questions that the civil servants didn't like to answer."

"They couldn't very well cancel the program themselves as a department, so they transferred it to us. Now the simple reason they want to cancel their contract with us is that Indian people are still coming out and asking embarrassing questions and taking steps to correct the many things that are wrong."

"It's simply another attempt by the department to undermine the leadership among the Indian people," Chief Ahenakew said.

## Indians win title in legal battle

**Sault Ste. Marie, Ont.** — Ojibway Indians near Batchawana Bay, Ontario, have been given legal title to land they have been living on and where their ancestors have lived since 1600.

Turning over the 97-acre tract has resolved a ten-year land claims struggle that saw 41 families considered as squatters and threatened with expulsion.

The land has been divided into 41 lakefront lots with the remainder of the 97 acres left for future development.



# White Bear manages lake resort complex



**Alex Paul, president of White Bear development corp.**

The White Bear Band has the only lake in Saskatchewan that is completely surrounded by reserve lands and has a well developed resort area.

The resort area of the reserve has over 800 cabins, one office, one arena, camp grounds, five beach areas, church camps, boat launching, fishing and swimming areas.

Constructed in 1908, the resort was previously run by the town of Carlyle. Land was leased to the town for periods of 25-year leases.

In 1969, the White Bear Band formed a company of Indians to take over and run the resort. Alex

Paul was elected president with John Wade as manager and Frances Lonechild as assistant manager.

The past four years has been the most constructive for the newly formed company. With large sums of money from band funds to begin the project, an arena was built in the resort area.

Alex Paul, along with the manager, then applied for a L.I.P. grant and received a sum of money that wasn't enough to finish the project.

As a company, they then approached Ted Bowerman for assistance from the province. they were turned down, then after some



**White Bear band council at meeting in band hall**



consideration, they were given a matching grant to the L.I.P. grant and the construction of the arena got under way.

The company carefully supervised the construction of the arena and it was ready for hockey in the winter of 73-74.

The company then began the construction of a new store in the resort area with help from Indian Affairs and DREE. The store will be officially opened in the near future and will be open for business year round.

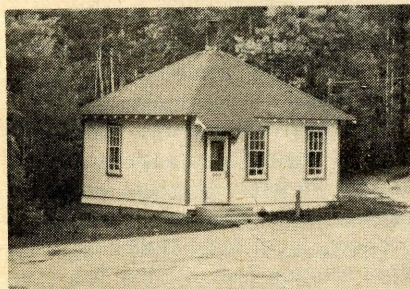
A newly-constructed resort office opened for business earlier this fall and also a new campground. An area large enough for an 18-hole golf course has been cleared by the people of the reserve.

This year, five new houses were constructed under the supervision of Alex Paul for the use of the people of the band.

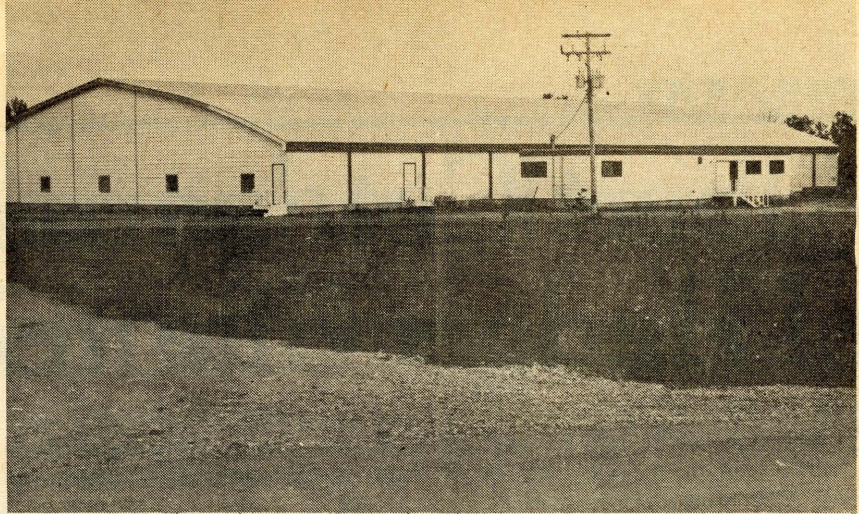
White Bear Band has three local carpenter crews that construct the houses and buildings. The carpenters train during the winter months and are under careful supervision of Alex Paul, who holds an inter-provincial certificate in carpentry.

The land surrounding White Bear is not ideal farming land and the people had to turn to something else for their survival economically. Haying industry is evident on the White Bear Reserve as the band has three PFRA pastures covering 11 sections of land. The pastures are operated by the people of the reserve and are for the use of the surrounding districts also.

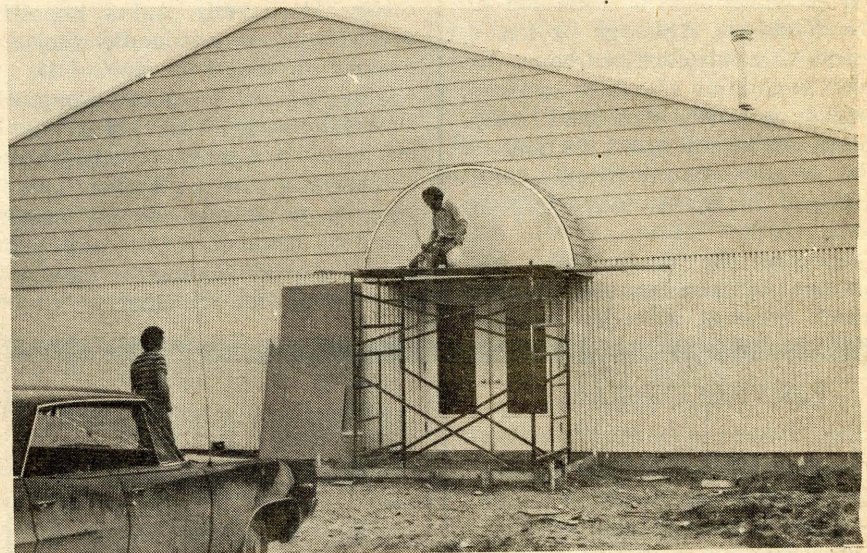
Located in the southeast corner of Saskatchewan, where the provinces main oil rigs are, White Bear also has three oil wells of their own.



**Old resort office**

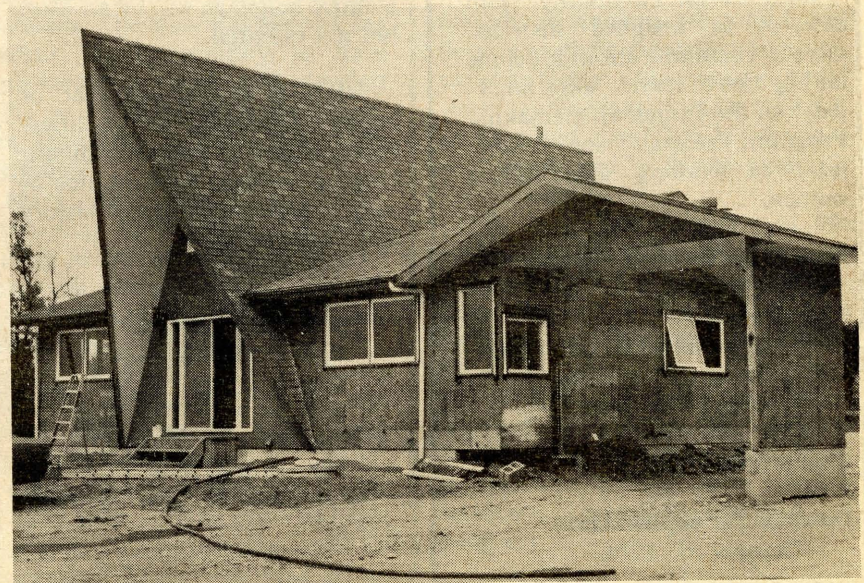


**Arena officially opened last year**



**Band members put finishing touches on new store**

**New resort office under construction**





# Albert Cote earns respect of Badgerville neighbours

**Cote** — One of the most well-respected men in the Yorkton area is Albert Cote, a kind-hearted farmer from Badgerville. Badgerville is located on Cote Reserve, approximately five miles north of Kamsack, Saskatchewan.

He and his busy wife, Irene, have a large family of 11 children and 12 grandchildren. Although he has a house with only four bedrooms, he takes in children who have no home to go to on various occasions. To top things off, he still opens the door to his relatives and friends and manages to make them feel at home.

Although he farms only two quarters of land on the reserve, (which is small by today's stand-

ards) along with a large family, Mr. Cote and his wife Irene always find time to help out in all fields of recreation.

Mr. Cote has been known to donate sums of money to various organizations such as minor sports and various appeals for fund-raising drives. He readily makes himself available to any community project whether to collect or donate to a worthy cause. Stomach ailments caused by worry, fatigue and over-tension do not seem to bother him or slow him down. Without complaining to anyone, he is always ready to help. Mr. Cote did not carry a chip on his shoulder when he was ousted out as chief of Cote

Reserve in 1970. He is still very much involved and concerned with problems which relate to the reserve that he is very proud of.

During the spring and summer months Albert spends a lot of time developing the Badgerville girls fastball team. He guided his girls team to various tournaments and won about 95 per cent of all the fastball games over the last four years. His team won two Federation of Saskatchewan Indians ladies fastball championships in previous years and were runners-up this year. Mr. Cote usually digs into his own wallet and spends his money whenever his girls fastball team has a crisis by lack of funds.

The same girls play in basketball and volleyball during the winter months. Albert helps the girls out by lending his car or bus free of charge whenever the girls are to participate out of the area.

Mr. Cote also manages the Cote Selects (senior hockey team), during the winter months for the last 10 years. He has been quite successful in keeping them well financed through various fund-raising drives during the summer months.

Last summer, he made his implements available to the development of the grounds in preparation of the first Saskatchewan Indian Summer Games. Again, it was free of charge.

During the Saskatchewan Indian Summer Games, he was in the backgrounds patiently working behind the concession stand spending long hours and sometimes sacrificing a meal.

He always opens up his heart and mind to anyone who is down in the dumps. He freely gives out words of wisdom and encouragement and very often lends out a dollar or so to help his fellow Indian. Here is a true man among the turmoils of this sometimes crazy mixed up world. His kind are very rare.

## POSITION AVAILABLE

**Duties:** To visit assigned reserves regularly at the request of Indian women or band councils to set up Homemaking courses and assist and co-ordinate the activities of the instructors.

**Qualifications:** Familiarity with reserves in assigned districts. Able to communicate with people and be free to travel. Some knowledge of the Indian Homemaking Program. Preferably some experience in working with Indian women.

**Apply:** Indian Homemaking Program,  
Room 17,  
Emmanuel and St. Chad,  
University of Sask.,  
Saskatoon, Sask.

**Phone:** 343-1994

**Deadline for applications:**  
October 31, 1974.

## SECRETARY-RECEPTIONIST

Native Communications Society requires a person with previous secretarial experience and a pleasant personality to work for Executive Director. Accurate typing and dictation required and the ability to speak a native language will be an asset but not essential.

Salary is \$8,000 per year or higher, depending on qualifications, as well as \$100 per month housing subsidy. Send resume of work experience, personal history and education to:

Ted Blondin,  
Chairman,  
Board of Directors,  
Native Communications  
Society of the  
Western N.W.T.,  
Box 1992,  
Yellowknife, N.W.T.

Position will be filled later this year.



# Muskeg launches classes for highschool dropouts

**Muskeg Lake** — Realization of the high secondary school drop-out rate and the need for education has prompted the people of this reserve to develop and begin a new adult education program. With the help of the Department of Indian Affairs and others, plans were made to start a school where young adults could return to complete their high schooling.

Started last May, the Muskeg Lake Community School now has a combined enrollment of 20 students in Grade 12 or Vocational 10 Upgrading.

The school's curriculum not only includes academic training but many other fields as well, including life skills training, home economics, shop, Cree instruction and Indian history. With the exception of two people, staff members are from the Muskeg Lake Band. An active and concerned school committee participates in all activities and guides the school when necessary.

Utilizing present school facilities as well as a portable classroom, the classes are held on a five-day basis. The academic, life skills, shop, home economics and Cree instruction are held on a daily basis. Indian history is held on a weekly basis.

Vocational Ten classes include Mathematics, English-Composition and Functional Reading. All students work on an individualized program and each student works on a particular unit according to the program.

Nora Kennon, who has previous experience working with individualized instruction classes, is the academic teacher. She is quite involved with all aspects of the class and students seem to communicate quite well with her.

Students taking their Grade 12 are enrolled in the correspondence

courses supplied by the Department of Education. These students also work on an individualized basis and complete assignments on their own time. Occasionally, the instructor is consulted when a problem arises.

According to a recent evaluation of the school which works closely with the Cultural College in Saskatoon, the school was progressing at a good level. Assignments were being completed on time and marks were either average or above average. Students range in age from 18 to 30. They appear to communicate quite well with each other and often discuss various aspects of their program among each other.

## Survey taken

In a survey taken by the students the response was, in all cases, positive. The students indicated they enjoyed classes and felt they were learning. They preferred to take classes on the reserve, rather than an urban centre.

The Life Skills Program is designed to develop the student's awareness of himself and to develop skills required to deal with personal problems. The class has allowed the student the opportunity to have fund-raising projects and develop skills in speaking and discussion. Art Fourstar is the life-skills instructor.

Mary Ann Ledoux has been instructing the home economics mainly in the areas of sewing and beadwork. Articles of many descriptions have been made from hide and beads. With cooking facilities recently acquired, cooking classes will soon begin. Both male and female class members have shown interest in these classes.

Cree language classes are taught by Jane Ledoux. The class has just begun and there are two levels of instruction. Those with little or no

knowledge of Cree take 45 minutes of instruction per day, while fluent speakers take half an hour.

## Shop program

The shop program under Leonard Ledoux has been somewhat limited in its activities because of space and equipment. However, classes have been held utilizing the school facilities.

The history of Muskeg Lake Reserve is being recorded and written up by the students as an assignment in the Indian History class. Harry Lafond teaches the class weekly. Every student was assigned to research a certain aspect or event of the reserve from clothing, economy, chiefs, events and many other areas of interest.

Present Indian Affairs funding will allow the school to operate until the end of October. The expected completion date for classes for the majority of students is past October. If further funding is not approved, it will mean only a few students have fully benefitted from the community school.

Teachers have indicated that the majority of students are considering furthering their education in many various fields. Mechanics, social work, audio-visual, secretarial nursing and the I.T.E.P. program were mentioned as future plans for the students.

The goals and objectives of the community school program were to involve band members in education, allow students to learn of Indian culture and language, academic training, and provide the necessary background and skills for future learning. It appears the school is fulfilling its objectives and it is hoped the school will receive adequate funding to continue the program.



## Judge rules in favour of Treaty Rights

**Holbein** — Alberta Provincial Court Judge Alex Shamchuk has ruled that Indian hunting rights guaranteed by treaty take precedence over the Natural Resource Transfer Act of 1930, which gave provinces the right to administer wildlife resources within their boundaries.

The decision was made when Judge Shamchuk dismissed charges against Alex Frank of Paynton, Sask., one of eight Saskatchewan Indians charged with illegal possession of game meat shot in Alberta. The charges were laid when the group tried to transport moose meat killed in Alberta to their homes across the provincial boundary.

Charges in the other cases have not proceeded, pending a decision in the Frank case.

Judge Shamchuk ruled that the act did not supersede treaty hunting rights and therefore did not restrict them to provincial boundaries.

The provincial attorney-general's department in Alberta still was considering the judgement and had not determined whether there will be an appeal.

## Indian parents press gov't for extra funds

**Ottawa, Ont.** — Parents from the Garden River Indian Reserve banged drums and paraded outside the Indian Affairs building here Thursday, while their chief met outside with government officials.

The Garden River Indian Reserve is near Sault Ste. Marie, Ontario. The native people complained they were unhappy with the integration of their children into the Sault Ste.

Marie School system. Spokesman said they wanted their children educated on the reserve.

The Indians wanted an increase in the Indian Affairs department allowance, which provides lunches for Garden River Reserve children who attended school in Sault Ste. Marie. Under terms of the allowance agreement, which dates to the early 1960's, a group of reserve women were reimbursed by Ottawa for making lunches. Doris Boisson-eault said the department paid 35 cents for each lunch. "What can you buy for 35 cents today?"

One mother stated that under the original agreement, the Department of Indian Affairs was to provide lunches, an allowance for school clothing and bus transportation.

The transportation was still provided but the clothing allowance stopped arriving after two years. Chief Noel Jones said his meetings with Indian Affairs Minister Judd Buchanan and other department officials were unproductive and he planned to return to the Garden River Reserve. "We even spoke to the minister and he's dead set against us. He admitted there were promises made that can't be fulfilled."

## Eskasoni hires whiteman for band manager

**Eskasoni, N. S.** — The first white person selected as band manager was hired recently by the Eskasoni Indian Reserve in Nova Scotia.

Roger Hill, 20-years-old, a second-year political science student at Dalhousie University in Halifax is the administrator of the reserve of 1,500.

Of his staff, one other person is a non-Indian. She is married to a Micmac on the reserve. The staff includes three welfare officers, two welfare record clerks, an education co-ordinator, an office manager, a stenographer and two special constables.

Mr. Hill had some qualms about the reaction of some members of the reserve.

"But I find I get along very well with them, maybe because I'm learning from them more than anything else. The people I work with are the nicest I've ever met."

Roger spends most of his time visiting people on the reserve, discussing their problems and appraising requests for funds.

Mr. Hill was selected by a committee that included three Micmac band councillors and two officials of the Department of Indian Affairs.

He said there is promise for Eskasoni. The Indian community has set up an oyster farm in the lake that could become a substantial industry.

## Expo architect designs houses for the north

**Montreal, Que.** — The architect who designed the habitat housing complex at Expo '67 has been commissioned to design the homes for government officials and natives of Frobisher Bay on Baffin Island in the Northwest Territories. Moshe Safdie, an Israeli-born architect, plans to design modern and sophisticated housing units for the town.

Government personnel will receive 81 of the homes while the natives will receive 60. However, there is to be no "blatant distinction" between the housing units. The Eskimo people have been consulted as to what kinds of homes they want and plans are to build four or five bedroom houses as many Eskimo families are quite large.

Projected date for completion of the Frobisher Bay housing is next July and perhaps other such projects will follow across the north. Safdie wants a look of permanency in his work as he feels too many communities look as if they have been thrown together and make the community appear unattractive for future residents.



## P.A. Chiefs withdraw from study

**Prince Albert** — A three-part resolution passed by the Indian chiefs of the Prince Albert district has called for withdrawal of any Indian participation in the Churchill River Study. Instead the chiefs have continued to call for an independent study to be conducted into the special areas of Indian rights and treaties.

The resolution also called for Indian Affairs to hold back any information requested by the study and that the Indian Affairs representative on the Churchill River Study board be removed. The chiefs charged that membership by the department in such a board constitutes a conflict of interest.



**Chief Harold Kingfisher**

Chief Harold Kingfisher of Sturgeon Lake Reserve moved the motion and Albert Ratt of Pelican Narrows was the seconder.

The position was taken by the chiefs in view of the fact that the Indian Affairs Department is the trustee of Indian people and lands.

Chief Albert Ratt of the Peter Ballentyne Band at Pelican Narrows

stated that his band had not yet received their full allotment of land under the Treaties. As a result land claims have been held up.

Land the government has offered is land away from the Churchill and called "Junk Land" by the people," Chief Ratt said.

Chief Myles Venne of the La Ronge Band stated his opposition to the dam declaring flatly that he didn't want any dam at all. He spoke of the fact that northern development was destroying the river, forests and game.

## Patuanak gets ARDA grant for fish co-op

**Regina** — John's Fishermen's Co-op at Patuanak and the La Ronge Fishermen's Co-op at La Ronge will each receive financial assistance of \$30,260 under the provisions of the federal-provincial Special ARDA Agreement, for the purchase of fish pick-up boats. One boat will be based at each community.

These grants will enable fishermen to devote more of their time to fishing rather than travelling to and from fish plants. The improved services will also lower the fisherman's transportation costs.

## Dufour named to head Human Resources

**Regina** — Joseph Dufour, assistant Director of the Human Resources Development Agency (H.R.D.A.) since January, has been named acting director of the agency, replacing Larry Heinemann, who resigned in protest last week.

Mr. Dufour, 43, will assume his new duties immediately according to a government news release.

Mr. Heinemann resigned after criticizing Education Minister MacMurchy, who is responsible for H.R.D.A. on an announcement of reorganization of the agency.

The announcement, which touched off a series of criticism from inside and outside government, will lead to transferral H.R.D.A. programs to other departments.

H.R.D.A. will retain responsibility for financial assistance to the Federation of Saskatchewan Indians and the Metis Society of Saskatchewan developing applications for the industry and commerce departments new economic development program and for recruiting candidates for the government's training on the job program.

## The Funny Side

Persons travelling into the northwest section of Saskatchewan usually have a choice of roads leading from Meadow Lake to the communities to Beauval, Ile a la Crosse, Buffalo Narrows and points further north. There was a decision of going east to Green Lake and north from there or else following a narrow, twisting road to Canoe Lake (commonly called "Canoe") and east from there.

But this year with high flood water covering the bridge at Green Lake, the only way to go north was via Canoe Lake. One morning, the telephone rang in the newly formed Indian Affairs District office at Meadow Lake and a young female voice at the other end requested a travel warrant to go north to Dillon, Sask. on the bus which usually travelled through Green Lake. The field officer, anxious to be of assistance, said "I'm sorry, you can't get through Green Lake—you have to go by Canoe." The caller replied, "By canoe? Look Man, I've only got two days!"



## Traditional diet favoured for Inuit peoples

Ottawa, Ont. — The Eskimo people of the north have been urged to return to the land for their food. This move would cut food bills as well as provide a nutritious diet, according to the Consumer's Association of Canada.

Caribou head, animal stomachs, berries, moss and others have been traditional foods of the Eskimo until recently. The movement of the people to settlements has made processed food, candy bars and potato chips a popular diet. Often younger children do not like the traditional foods of their elders.

A \$2,500.00 grant has been applied for by the Consumer's Association to begin a program promoting the return to the traditional diets. Radio programs will broadcast information and suggestions in the Eskimo language about the use of such foods.

## City stresses prompt creation of new course

Vancouver, B.C. — Everyone has to float before they learn to swim, so Vancouver Community College in a four month orientation program gives a helping hand to Indian students learning to cope with the city.

The program stresses city orientation, personal abilities and weaknesses and upgrading of basic academic skills. It helps out with housing problems, day care and discrimination against Indian students.

Of the 20 students enrolled in the program in April, eight now are ready for other training. There are

about 300 Indian students at the college, most of them enrolled in technical or vocational programs.

"They can see some job at the end with a technical program. Four years seems a long time to a young person," explained Harvey Brooks, a counsellor with the special programs division at the college and an Indian himself. Mr. Brooks said many Indians work in areas of welfare after graduation.

"The welfare aid program is a natural. The jobs are there for Indian graduates. They seem to identify in that area. They've been through the hardships and they know where to go now." About 90 per cent of the students never get to grade 12. Mr. Brooks sees parental influence as one of the problems.

The department of education is trying to alleviate this by placing home-school co-ordinators in school with a high population of Indian students. They work as a liaison between the home and school environments. A one-year home-school co-ordinator program starts this fall at Victoria with room for 20 students, preferably Indians.

The department of Indian Affairs has begun an economic development program for reservation areas and the University of B.C. is beginning a program of training Indian teachers.

## B.C. Chiefs takeover from Indian affairs

Port Alberni, B.C. — The West Coast Council of Chiefs will use the \$4 million in federal funds transferred to it by the Indian Affairs department on programs devised by Indians, says George Watts, council chairman.

Proposed projects include the operation of school children's residences, the mortgaging of new homes and a logging operation which will employ 50 to 60 people of the Ehattasht Reserve.

Within 10 years "we want to see each of the 13 bands running its own affairs," said Mr. Watts. "If we succeed in all this, we hope our lead will be followed by the Indian people throughout Canada."

"As far as we're concerned, the Indian Affairs department has done little or nothing in the field of economic development except talk about it," Mr. Watts said. "But such development is vital to our independence, and all the chiefs know it."

The council also intends to obtain what the Indian leaders consider a fair share of benefits from provincial programs.

"I don't think most people realize how shut off we are from provincial funding," Mr. Watts said. "For example, we pay the same share of provincial gasoline tax as anyone, yet we don't get a penny's worth of return on reserve roads—not even emergency snow plowing."

## Buchanan says housing money is insufficient

Vancouver, B.C. — Indian Affairs Minister Judd Buchanan said recently money provided for Indian reserve housing is not adequate.

But, he told a news conference, the grants should be in conjunction with other economic programs such as Central Mortgage and Housing Mortgages.

"It has to be a co-operative effort involving some obligations by the Indian people," Mr. Buchanan said.

The minister said the \$25 million a year allotted by his department for Indian housing will not meet needs.

"But they can now secure mortgages which I can sign as guarantor."

Mr. Buchanan met with members of the Union of British Columbia Indian Chiefs, who expressed concern that grants for reserve housing have to be approved by a resolution of the Indian band involved.



# Shooting ducks gets fine for Whitehawk of Cote

**Cote** — Maynard Whitehawk was found guilty recently by the magistrate at Kamsack, Sask., for illegally hunting ducks on Cote Reserve.

Two Royal Canadian Mounted Police constables made the arrest on Maynard Whitehawk right within Cote Reserve on May 20, 1974. Six Mallard ducks were confiscated from the trunk of Whitehawk's car to be used as evidence in court.

Entering a plea of not guilty, Whitehawk appeared in magistrate Mclean's court on June 28, 1974, with lawyer Chetty of Melville acting

on his behalf. Three of the witnesses who were called up who were with Maynard Whitehawk were Arthur Shingoose, Norman Shingoose, and Warren Whitehawk to testify on Whitehawk's case.

After three hours of deliberation on the Crown's argument and the defense council side, Whitehawk was found guilty. The magistrate levied a fine of \$25.00 or 15 days in a provincial jail.

Coming out of the courthouse, Whitehawk still felt he was not guilty of this charge. He quoted "I thought we could hunt on the

reserve without no outside interference. Having a reserve set aside for Indian people to hunt whenever there was game available has finally come to absolutely no meaning for Treaty Indians. The breaking of treaty rights is becoming too common and getting out of hand."

Lawyer Chetty is studying the case further in hopes of making an appeal in this case. Felix Musqua, the Community Development Worker at Cote and Keeseekoose, who is helping in Whitehawk's case quoted, "Law is funny. While working as a surveyor a few years back for the Department of Highways just south of Saskatoon, farmers in that area were killing off ducks as pests for destroying their crops. Hundreds of ducks were left on the sloughs to rot." He further stated, "Even to this very day just west of here in Wynyard, farmers are crying to have ducks exterminated as pests. They are destroying crops by the bushels. And here they are arresting a man who is trying to provide food on the table for his wife and four children. What makes it worse is it's happening now right in the reserve. It's a bloody shame."

Chief Tony Cote, who is one of the concerned people, advised Maynard Whitehawk to appeal. Chief Cote quotes, "The Migratory Birds Act has been introduced years after the treaties have been signed. This act is in direct conflict with hunting rights of the Indian people. The Indian people were not consulted when this new law came in. It puts us in a situation where the Indian will suffer through an unkept treaty. We are going to have to fight this case to the end or else we are giving the go-ahead to the white law makers to keep on breaking more treaties. We must stand firmly and live up to what's been promised to us in exchange for the vast resources in this country."

## FARM TALK

by Art Irvin regional agrologist, IAB

The harvest should be completed as quickly and efficiently as possible if the farmer is to maximize his efforts throughout the year. The combine and swather should be checked long before harvest to ensure they are in good working order. Combines should have straw spreaders unless the straw is to be baled. Where straw is exceedingly heavy, a straw-cutter should be added. Working stubble into the soil adds fibre and increases fertility.

Swathed grain should ordinarily contain 35 to 40 per cent moisture, with the kernels firm, but easily dented by the thumb nail. The kernels should be slightly firmer where the grain is to be used for seed. Due to the late harvest this year, it may be necessary to swath crops at slightly earlier than usual recommendations.

Swathing permits earlier cutting and reduces the possibility of loss from insects, hail or frost. Straight combining is preferable under wet weather conditions because the crop dries quicker and quality is more easily maintained. Straight combining is also recommended for crops less than 10 inches in height.

Check the number of kernels on the ground before and after the combine makes its first round. Twenty to 25 kernels per square foot represents one bushel an acre.

Rape should be swathed as quickly as possible when about 25 per cent of the seeds have changed from green to brown. The pods may still be green. Rape may be straight combined, but losses due to shattering occur if left too long in the field.



# THE SASKATCHEWAN INDIAN

## CREATIVE WRITING CONTEST

**\$340.00 in prize money**

To enter simply write an essay describing Indian life in Saskatchewan an historical or contemporary

**CONTEST OPEN TO INDIAN**

**CONTEST CLOSING**

Prize money will be awarded as follows

	First Prize	Second Prize
Ages 15-18	<b>\$100</b>	<b>\$50</b>
Ages 11-14	<b>\$75</b>	<b>\$35</b>
Ages 6-10	<b>\$50</b>	<b>\$25</b>



# DIAN'S SECOND ANNUAL

# TING CONTEST

n prizes

essay, short story or poem  
van. Entries may be based on either  
orary Indian experience.

CHILDREN FROM 6 TO 18

NOVEMBER 30

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## Contest Rules

Winners will be chosen by a panel of judges provided by the Saskatchewan Indian Cultural College. Entries must be original, previously unpublished work by the contestant. Contest is open to all Indian children resident in Saskatchewan. Winning entries will be published in the December issue of the Saskatchewan Indian. Clearly indicate your age when submitting entries and send all entries to:

The Editor  
Saskatchewan Indian  
1114 Central Avenue  
Prince Albert



## **Kamsack hotel found guilty of discrimination**

**Kamsack** — A complaint made by Daniel Bird of Kamsack that he was denied a room in a Kamsack hotel because of race, color and ancestry has been upheld by the Saskatchewan Human Rights Com-

mission.

The commission ruled that Ronald Gabel and Carroll Gabel, owners of the Duck Mountain Motor Hotel in Kamsack, had denied Mr. Bird a room in contravention of Section 3 of The Fair Accommodation Practices Act, and that this was discrimination against Mr. Bird because he was an Indian.

The commission ordered that Mr. and Mrs. Gobel must send Mr. Bird a letter signed by each of them apologizing for that discrimination and inviting Mr. Bird to use their facilities at any time when a room is available and he meets the usual

standards set by the business.

The commission also ordered that copies of the letter be published as advertisements in the Kamsack Times and that Ronald and Carroll Gabel send a letter of assurance to the commission saying they will abide by the fair accommodation provisions of the human rights legislation.

The operators of the hotel were ordered to display "Declaration of Management Policy" cards on their premises, and pay Mr. Bird \$100 as general damage suffered by way of humiliation caused by the act of discrimination.

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# **YOU AND THE LAW**

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When two people decide to get married there is usually no problem provided that they are of age, have under-gone blood tests, and are reasonably sober. However, should they decide to separate they will find that knots are a lot harder to untie. For those couples who wish to formally split apart, there are two things that can be done. Get a separation agreement, or a divorce.

A separation agreement is a contract, just like any other, whereby the parties agree on who will get custody of the children, who gets what property, and in general, anything that they think is important enough to put in writing. Both parties have to agree to it and usually the agreement only works if both parties are willing to try to make it work. Realistically speaking, a separation agreement is difficult to enforce. It does not end your marriage or give you a right to remarry, and usually the police will not be able to act on it unless some law has been broken. It does however serve as evidence that you are in fact separated. It will also be useful if you go on to get a divorce. Firstly, a husband or wife who deserts his or her spouse may have to wait five years for a divorce and this document is evidence that the separation was mutually agreed upon and neither deserted the other. Secondly, the judge in deciding what the final settlement will be, will want to see any agreements you have entered into.

A divorce does completely end a marriage and may be granted for a number of specific reasons or because of certain circumstances which indicate that there has been a permanent breakdown of the relationship. Specific grounds are where one party has committed adultery; has been guilty of sodomy, bestiality, or rape, or has engaged in a homosexual act; has gone through a form of marriage with another person; or has treated

his or her spouse with physical or mental cruelty of such kind as to render intolerable the continued cohabitation of the spouses. However, if one party has committed one of these acts and the other party has later forgiven him, then the forgiving party cannot later use that act as a reason why he or she should be granted a divorce. Also, if both parties planned the Act just because it would be grounds for a divorce, then it cannot be used to support the action.

There are several situations where the law deems that there has been a permanent breakdown of the marriage relationship provided that the husband and wife have been living separate and apart. One situation is where one party has been in jail either three of the last five years or has been in jail for two years and is serving a ten-year sentence at least. Another situation is where for at least three years the spouse has grossly addicted to alcohol or drugs, provided that the addiction is so great as to have actually lead to a breakdown and also provided that there is no reasonable expectation of rehabilitation. Also, if the couple have been living separate and apart for three years or if the marriage is a year old and still unconsumated then there is permanent breakdown. But it should be noted that if the party seeking the divorce deserted the other person and his grounds is that they have been living separate and apart, for some reason he must wait five years instead of three.

In general, a divorce is usually a troublesome and costly process although those on low incomes may get some financial assistance through a Needy Person's Certificate which will cover the fees of the Court, but not the costs of the lawyer.



# Cote building new sawmill for its wood industries

**Cote** — Cote Wood Industries, which has been self-supporting for the past few years, are expanding this fall by adding a new sawmill to the site. The Cote Wood Industries is located in Badgerville on Cote Reserve, five miles north of Kam-sack, Sask.

## 4-H Roundup

by Les Ferguson, provincial co-ordinator

**Involvement.** A word that was used many times during the course of the Indian 4-H Camp that was recently held. When 67 young people plus staff are plunked in the middle of a 40-acre camp site, there is little else they can do but become involved—involved in activities that they themselves decided should be done. To be involved in planning activities for the 10 days, the campers had to know what their interests were and know what things were available for them to get involved in. They also had to decide whether they wanted to do one thing as opposed to another. In their involvement, they had to co-operate with one another where possible. They had to rely on each other in many other cases.

Camp was a very real involvement experience. If people weren't involved, the activity could possibly have ended in a flop.

Is this not true in our own communities as well?

As these 67 campers plus staff return to their home reserves, they do so having had this involvement experience.

As fall approaches (a season traditionally seen as a time to prepare for winter) is it possible for us to look at our involvement in our communities? Are we going to get involved in our communities either as a planner or a participant? Or do we say, "Let Harry do it."

Becoming involved in a 4-H program on your reserve is one way to participate. Do you see a need for a youth activity on your reserve that provides for educational, social, recreational and cultural activities? What are some interests that young people have in your community? Can you spot some people or things on the reserve that could relieve the need? e.g. meeting places, tools, people that know how to do crafts, hunt, farm, etc. etc.

"Well, O.K.," you will say, "I can answer those questions pretty quick. But how do I learn more about setting up 4-H on my reserve?" To help out there, the Community Development workers as well as the Sports and Recreation workers in your area can help you or can find out where to get help. In other words, by getting other people involved, they too can help.

If and when a 4-H meeting is called on your reserve, the involvement of everyone is vital. Your attendance at such meetings shows your involvement. Encourage others to come as well. People who often feel "saddled" with leading other activities on the reserve would appreciate your help and involvement. Would you like to volunteer your time and your ideas?

Or, do we say, "Let Harry do it."

Presently, Cote Wood Industries are producing chemically treated fence posts. The demand of posts from various buyers is great, according to Peter Badger, the Project Foreman.

Dan Bird, the Cote Band Placement Officer, headed the idea of expanding the Cote Wood to co-exist with a Sawmill. Bird and Chief Tony Cote for the past three years have been trying to convince the Indian Affairs Department Branch and other departments that Indian people are efficient working people if given the opportunity. The success of Cote Wood Industries speaks for itself, they said.

Chief Cote said they finally received a responsive reply from the Department of Regional Economic Expansion along with the Indian Affairs Branch.

"We matched DREE and IAB dollar for dollar from what we produce from our fence posts and the heavy equipment we presently own. We also have a forest to provide us with all the necessary timber just 20 miles east of here," he said.

Dan Bird has screened applicants to supervise and instruct the workers at the plant. John Mehler from Crooked River, Sask., a veteran of sawmill operations has been selected for this position.

The sawmill will operate as a Cote Band enterprise on the open market. They have been approached by various companies already to purchase their demensioned lumber. The sawmill will be in operation by December, 1974, says a confident Dan Bird.

Chief Cote added "Eventually we will have a Plainer. Then we will supply our own lumber for our housing project on the reserve."



Third Annual

# CITIZEN OF THE YEAR AWARD

**DO YOU KNOW SOMEONE YOU  
FEEL SHOULD RECEIVE  
RECOGNITION FOR THEIR  
WORK AND CITIZENSHIP ON  
YOUR RESERVE OR COMMUNITY**

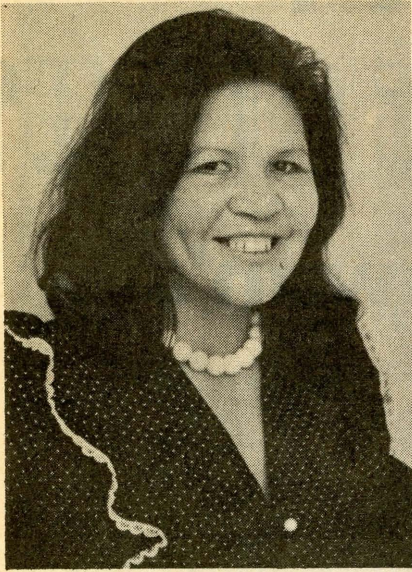
**The Saskatchewan Indian will be presenting its  
third annual Citizen of the Year award at the  
Federation of Saskatchewan Indian's Annual  
Meeting the first week of November in Saskatoon.  
Your nominations for this honour are invited.**

**Please send us your nominations along with a  
letter explaining the nomination and giving  
a brief history of your choice.**

Address your letters to:

The Editor Saskatchewan Indian  
1114 Central Avenue Prince Albert





## Mrs. Inez Dieter

Being a judge at the National Indian Princess Pageant was an extremely difficult job.

**Mrs. Inez Dieter**, one of the five judges, spent four days with the girls attending all meals and functions with them and found that each girl was worthy of the title as Indian Princess of Canada.

Mrs. Dieter found it difficult to choose only one of the seven girls entered "because they are generally outstanding and a nice bunch of girls the native population can be proud of."

As a judge, Mrs. Dieter stressed

their "genuine Indianness pertaining to Indian culture."

Their projection of themselves to the public, poise and grooming, and Indian dress came next for Mrs. Dieter.

Mrs. Dieter is a well-known citizen in the province. She lives in Regina, where she is employed as a social services administrator with the Department of Indian Affairs.

She is also on the board of directors with the Regina Urban Indians and a member of the board of directors for the Lebrét School.



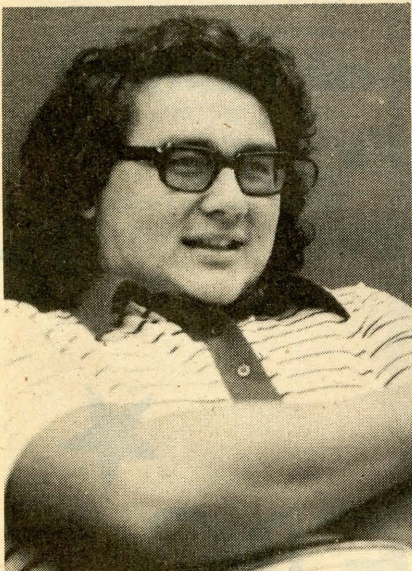
## Rose Marie Lameman

**Rose Marie Lameman**, the daughter of Mr. and Mrs. Jerry Lameman of Onion Lake Reserve has enrolled in Trent University, Ontario, majoring in Native Studies.

Miss Lameman had received her elementary education at the Roman

Catholic Residential School on the reserve. Her formal education was received at Fisher Park High in Ottawa.

Upon completing her studies, Miss Lameman looks forward in working for her fellow Indian people back home.



## Lloyd Goodwill

Well known to the golfers in Saskatchewan for his ability in the game is a 22-year-old man from the Standing Buffalo Reserve.

**Lloyd Goodwill** has been golfing since he was 10 years old and has gained many achievements.

His most recent win took place in Swan River, Manitoba, where he captured the Dr. Ahab Spence trophy for low net score in the Manitoba Indian Brotherhood Golf Tournament.

Lloyd finished the tournament with a three stroke lead over Norman Sinclair and Frances Cote.

He was also on the Saskatchewan Junior Golf team in 1970 and placed fifth as a team in Dartmouth, Nova Scotia.

Working in Sports and Recreation in the Regina area with the Federation of Saskatchewan Indians, he arranged their provincial golf tournament and finished in second place.



COMING  
**NOVEMBER 1**

# **INDIAN TALENT NIGHT**

**Featuring Saskatchewan's  
top Indian talent-  
An All-Star Cast**

**ENTERTAINMENT  
FOR THE WHOLE FAMILY**

*Special Feature-Exhibition Pow Wow dancing  
by the world famous Gordon Indian Dancers*

TIME AND PLACE

**Prince Albert Student Residence Gymnasium-7:30 p.m.**

***Proceeds for the Saskatchewan Indian  
Bantam Hockey team's  
European Exhibition tour***

**ADMISSION Adults \$2.00  
Students \$1.00  
Children .50¢**

**SEE YOU THERE**



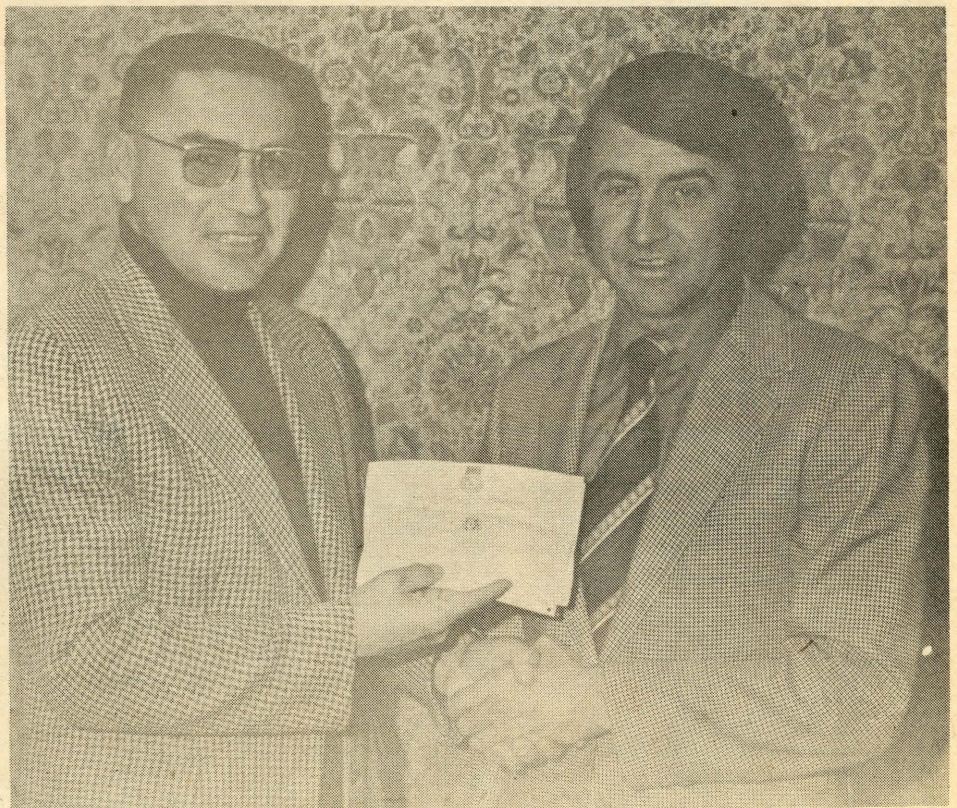
## Fiddling Champs

Morris Anaquod and Arnold Gervais, his accompanist on guitar, have recently fiddled their way to victory in Ole Time Fiddling contests held at Regina's Buffalo Days, Back to Batoche and at Yorkton, winning for themselves a considerable collection of trophies and purses.



## Accepts \$6,000 Cheque

Chief David Ahenakew of Federation of Saskatchewan Indians accepts a \$6,000 cheque from Richard Van Impe of the O'Keefe's Sports Foundation. The foundation sponsored a recent coaches clinic for Indian recreation directors.





## New Provincial Princess

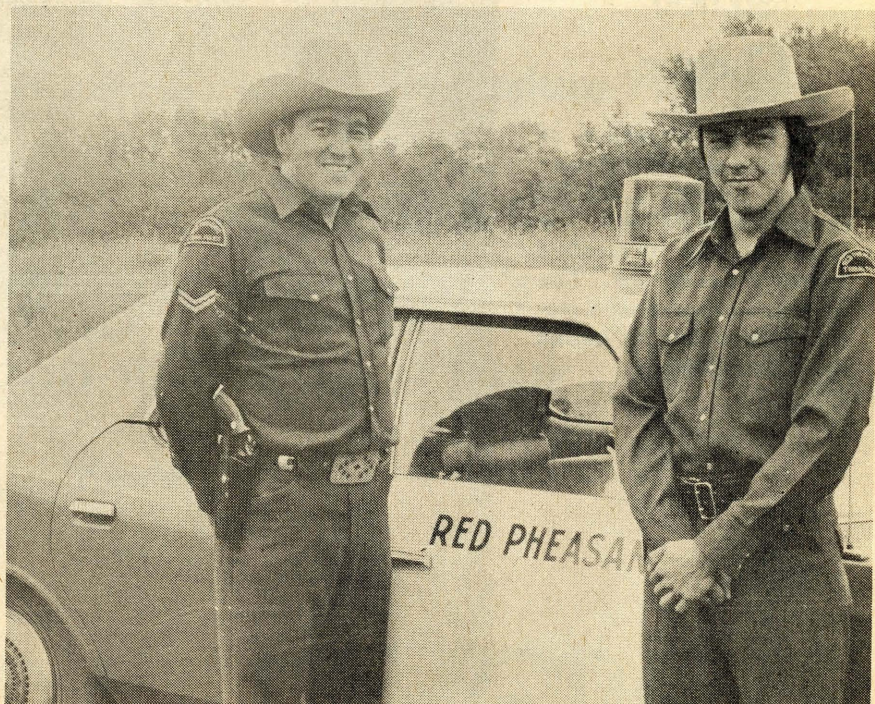
Saskatchewan's Indian Princess for 1974 is Barbara Allery from Yorkton. Barbara was chosen at a pageant held recently at the Prince Albert Friendship Centre. Crowning the new princess is last year's princess, Joanne Dagdick. Barbara represented Saskatchewan at the recent National Indian Princess Pageant in Regina.



## Police For Reserve

### INDIAN RESERVE POLICE

Roy Bear [left] and Eldon Wuttunee [right] - two-man police force on the Red Pheasant Reserve. The men have been policing for several months just prior to the Special Constable concept being implemented.





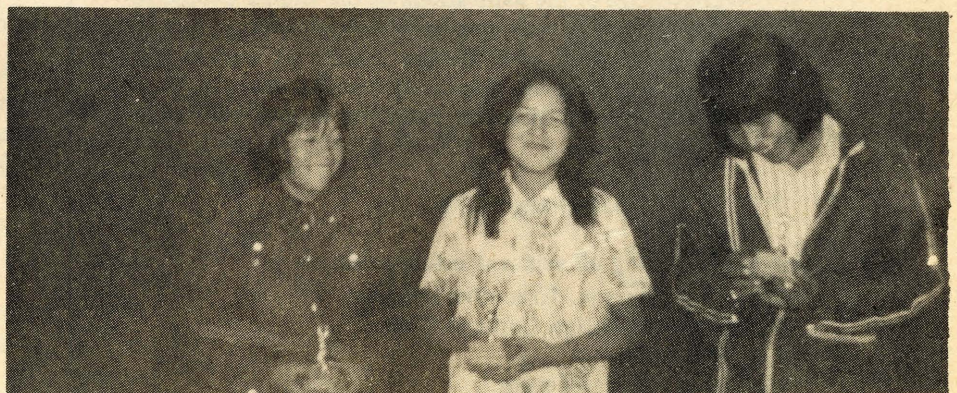
**Pow Wow  
Singers**



The White Bear Juniors, a group of boys all under 21, recently picked up a trophy for their interest in pow-wow music. The leader on the drum is Elmer Lonethunder while the lead singer is Kelly Lonethunder. The other singers are Abe Clement, Sammie and Terry Shepard, Garry Joyea and Dennis Favel. The boys travelled across Canada and the U.S.A. entertaining at pow-wows.

**Children  
Recieve  
Awards**

In recognition of children's achievements in different fields of activities, the Muscowpetung Band Council awards trophies to the children for the school year 1973-74 as follows: Pictured above [from left to right] Highest Attendance, James Keepness; Neatness and Cleanliness, Loretta McKay; Good Work Habits, Richard McKay; Scholastic Award, Kelly Lerat [missing]. Below [from left to right] Highest Attendance, Darwin Keepness; Good Work Habits, Faith McKay; Neatness and Cleanliness, Conrad McKay; Scholastic Award, Sharon Gambler [missing].





# Job Opportunities

## Director

### SASKATCHEWAN INDIAN CULTURAL COLLEGE

Director is required for one of the most outstanding Indian Colleges in North America.

**Job** —plans, organizes, directs and controls major functions of the College through program co-ordinators and other subordinate executives according to powers delegated by the Management Committee and the Board of Directors;  
—establishes policies and programs using the organization's capacities and the cultural-educational objectives of Saskatchewan Indian communities;  
—takes initiative in modifying College programs according to the wishes of Saskatchewan Indians.

**Qualifications** —comprehensive understanding of the unique aspects of Indian culture and social life as well as appreciation of the special educational needs of Indians;  
—imagination to develop programs for the reinforcement and enhancement of Indian culture;  
—understanding of the general trends in Indian education;  
—knowledge of university structure and operations;  
—ability to develop and maintain healthy working relations with Indian communities, the larger society, and educational institutions;  
—successful experience in a job related to socio-cultural development in Indian communities;  
—appreciation of various aspects of Indian culture and some understanding of a Saskatchewan Indian language;  
—knowledge of the aspirations of the Indian people in Saskatchewan with emphasis on education;  
—ability to work with Indian leaders as well as the general population absolutely necessary;  
—ability to take direction from the Indian leaders in Saskatchewan.

Salary negotiable.

Send application including all relevant information to:

Mr. Sol Sanderson, Executive Director  
Saskatchewan Indian Cultural College  
P.O. Box 3085  
Saskatoon, Saskatchewan  
S7K 3S9

Native Communications Society  
of the Western N.W.T.

## Officer Manager

The Native Communications Society of the Western N.W.T. is accepting applications for the position of Office Manager. The position will be filled later this year and the person chosen will be based in Yellowknife.

N.C.S. is a native-run, government sponsored society aiming to meet the modern communications needs of the Inuit, Metis and Indian people through radio and videotape programs and the Native Press newspaper.

**Duties:** to work with the Executive Director to maintain financial control, arrange meetings and to supervise the staff. He will also maintain office records and organize the staff on a daily basis.

**Qualifications:** we want a productive person who can see a job through, supervise staff, and get along with people. A knowledge of office and accounting procedures is essential as is the ability to co-ordinate a number of projects.

**Salary:** \$10,000 or higher, depending on qualifications; plus a \$100 a month housing subsidy.

**Applications** including a resume of past work experience, personal history, and education should be sent to:

Ted Blondin,  
Chairman of the Board of  
Directors,  
Native Communications  
Society of the  
Western N.W.T.,  
Box 1992,  
Yellowknife, N.W.T.,



# Audio Visual Course

The Saskatchewan Indian Cultural College is providing a four-month training program for seven students interested in audio-visual productions. Areas of study to include:

1. 35 mm still photography
2. Sound recording
3. Videotape recording and editing
4. Super 8 mm photography and editing
5. Slide tape presentations

## Qualifications:

1. Have Grade 10 education and over 18 years of age.
2. Must be Indian/male or female.
3. Sincere interest in A/V.

Apply in writing stating your age, educational background and work experience and why you would like to take the training program.

Send to:

Peter Gardippi,  
Sask. Indian Cultural  
College,  
Audio-Visual Dept.  
St. Pius X Seminary,  
113 Seminary Crescent,  
Saskatoon, Sask.  
S7N 0X3

Closing date for applications:  
**October 21, 1974.**

## NATIONAL INDIAN BROTHERHOOD

### POSITION AS

## Financial Controller

**Position:** The Financial Controller will report to the Executive Director of the National Indian Brotherhood and be responsible for operating an efficient accounting and financial system that is already in effect. The person will be involved in preparation of plans, budgets and providing analytical financial services in management.

**Qualifications:** The applicant should have experience in financial administration or bookkeeping, preparation of budgets, management of accounts payable and preparation of financial statements. Some formal accounting training would be desirable.

The successful candidate should have experience in the financial field — preferably of Indian ancestry, capable of operating the present accounting system of the National Indian Brotherhood and provide sound and competent advice in budgeting and financial matters.

**Salary:** The salary will depend on experience and qualifications, \$9,000-\$10,000 per annum.

**Application:** Please reply in confidence providing a resume of education, qualifications, experience with some references to the Executive Director of the National Indian Brotherhood.

Executive Director,  
National Indian Brotherhood,  
Suite 1610,  
130 Albert Street,  
OTTAWA, Ontario.  
K1P 5G4

Native Communications Society  
of the Western N.W.T.

## Executive Director

The Native Communications Society of the Western NWT is accepting applications for the position of Executive Director. This position is in Yellowknife and will be filled later this year.

N.C.S. is a native-run, government supported society aiming to meet the modern communication needs of Indian, Inuit and Metis people through radio and videotape programs, and the Native Press newspaper.

**Duties** include; working with the Board of Directors to administer policies, arrange meetings; to take charge of a staff of 16 people, represent N.C.S. to the people and various levels of government; and maintain financial control.

**Qualifications** are; the ability to communicate with people and work with staff, administrative experience, and a knowledge of the north and northern people will be a definite asset. The following are not essential but will also be assets; a background in media communications and a high school education.

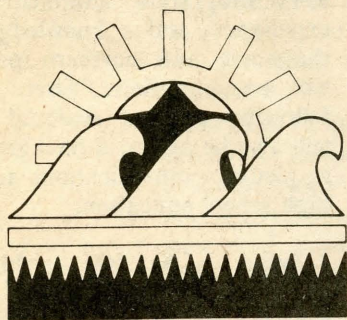
**Salary** is \$11,000 or higher depending on qualifications; plus a \$100 a month housing subsidy.

**Applications** including a resume of past work experience, personal history, and education should be sent to:

Ted Blondin,  
Chairman of the Board  
of Directors,  
Native Communications  
Society of the  
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Box 1992,  
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# SPORTS PEOPLE CULTURE INDIAN NEWS POLITICS



# The Saskatchewan INDIAN

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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Prince Albert, Saskatchewan

I am enclosing \$5.00 by cheque or money order for a one year subscription

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## Music course developed by Indian college

**Saskatoon** — A long-term course designed to create music awareness and appreciation is soon to begin at the Saskatchewan Indian Cultural College's Music Department. According to co-ordinator Winston Wuttunee, the course will be taught students, who will in turn teach young Indian children. The course is closely aligned to the "Threshold to Music" course which originated in Hungary, but will utilize Indian words, ideas, and other aspects to allow for content Indian children can identify with.

Plans are for 40 students during the four-year program, which is scheduled to start in January of next year. Winston, Jan Deiter, who is presently teaching under the department, and other Indian instructors will be giving most of the instruction. Students will be encouraged to use their own ideas and creativity whenever possible.

Cree language will be used in the course to introduce rhythm to the students. As Winston says, "During this course, a music appreciation content will be introduced which will deal mainly with the appreciation of Indian music and the difference between our music and that of the European's." The difference are many and Winston cited a main one. "We are not so interested in how music is written or the mechanics, but we are interested in the meaning of our music."

After completing the course, the students will be qualified to teach on their reserve or community or if they desire, continue their music education. In the course, the students will be taught proficiency in the use of one instrument. With trends in Indian education towards meaningful Indian content in school curriculum, the students should have no problems securing employment upon completion of the course. Indian music, art, language



**Winston Wuttunee**

and other cultural aspects are fast becoming a requirement in schools where Indian parents are involved.

Winston feels children will be interested in learning about Indian music. "For too long, we have experienced such a demoralizing put-down on all aspects of our rich culture, children will want to learn the positive and true history of their ancestors. We did not write the past history books, but we are now prepared to write and make our new history."

Winston feels a new approach to learning music will be well-received by the students. "By using an already compiled course with improvisations, we will make the program a fun learning experience rather than the traditional force-feeding programs schools have used in the past when teaching music. Children have a natural appreciation of music and

should be allowed to explore and develop their interests.

When questioned about further music department developments, Winston said he is still available to visit schools. His visits have been primarily story-telling and singing. He welcomes these requests as he feels he helps in a small way to educate others about Indian people. He also finds Indian children pleased to have Indian entertainment.

Winston was quite excited about a group of children from Ministikwan Indian Day School near Loon Lake, who will appear on CKSA Television (Lloydminster) on November 15. He referred to the students as the "singingest" group of children he has heard. The Ministikwan school children will be singing about ten songs during the half-hour show.



# SPORTS

## Cote Chiefs reorganizing for 1974 hockey season

**Cote** — The Cote Chiefs, Junior B hockey team in its third year of operation by an all Indian organization from the Cote Reserve, are looking forward to a more brilliant year.

The Chiefs home ice is called the Cote Sports Complex located at Badgerville, five miles north of Kamsack, Sask.

The Cote Chiefs last season were the South East Saskatchewan Junior B Hockey League champions as they virtually swept away all comers in exciting fashion.

After thrashing all comers last winter, they emerged as the southern champions in the Junior B provincial championship. They were forced to settle the runners-up to the big Saskatoon Quaker Guns, who took the Provincial Junior B championship. In spite of the loss, for a brand new team in a span of just two years the chiefs made quite an accomplishment.

With the junior age going up another year, they captured the imagination of the team's manager Lawrence Cote. He quotes "I am going for the provincial championship this year. Then I am going to take my team to Lethbridge, Alberta, to represent Saskatchewan this winter in the Canadian Junior B hockey tournament.

The manager, Lawrence Cote, is recalling Charlie Cyr (the leagues scoring champion for the last two years), Pat Young, Guy Cote and Andy Quewezance, who have yet one more junior year to go back to training camp in October this fall. The other players to be recalled are Joey Cyr, Garry Dillon, Allen Hudy, Wayne Gable, Laurie Cote and Aubrey Quewezance.

There will be big skates to fill in after the loss of the outstanding goalie Garry Hudy, and aggressive defenceman Michael Osatuik, who

will be attending university in Saskatoon.

Lawrence is in the process of acquiring the son of Mike Sas and Garth Geddes to fill in the nets. He will be looking closely at young Danielson from Norquay and defenceman Garry Wilgosh of Kamsack. He says all players who have not

been contacted who wish to try out for the Cote Chiefs are welcome to attend the Chiefs training camp.

The president, Chief Tony Cote, will try and talk to Felix Musqua, who was the brain behind the Chiefs strategy to become a coach again. The Chief's president says, "He is a darn good coach. We must get him back."

### NORTH BATTLEFORD AND DISTRICT Men's Commercial Fastball

#### FINAL LEAGUE STANDINGS [Games available]

	W	L	T	Pts.
Sweetgrass	13	5	1	27
Friendship	10	6	0	20
Marlborough	9	8	2	20
Prince	9	5	1	19
Delmas	7	11	1	15
Auditorium	4	11	1	8
Pyramid	3	9	1	7

#### TOP PITCHERS

	W	L	Ave.
R. Atcheynum	8	0	1.000
B. Fiddler	6	3	.666
A. Iverson, P.	6	3	.666
G. Geering, M.	6	4	.600

#### TOP HITTERS [at least 40 at bats]

	AB	H	Ave.
Bob Krill, D.	49	25	.510
B. Sayers, D.	52	27	.509
K. Zawada, P.	42	18	.429
D. Jeanotte, P.	45	19	.422
J. MacDonald, M.	54	22	.407
K. Chapman, P.	43	17	.395
H. McMaster, S.	51	20	.392

#### RUNS BATTED IN

	No.
Eugene Arcand, Sweetgrass	19
Brian Sayers, Delmas	19
Les Scotton, Marl.	16



# MG's win provincial title, lose western championship

**Sweetgrass** — Lord Selkirk, Manitoba, ended Sweetgrass MG's hopes of taking the 1974 Western Canadian Native Fastball championship with a 4-3 victory, August 25.

Sweetgrass MG's hosting team, finished in second place after thumping Winnipeg Lakers 13-3 and defeating Edmonton, Alberta 3-1 earlier.

Lord Selkirk, members of the Winnipeg Inner-City Fastball League, en route to victory squeezed by Manigotagan, Manitoba 8-7, thumped St. Phillips 10-3 and edged Sweetgrass 4-3 to capture the championship.

Leon Johnston, 16-year-old hurler, picked up the win against Sweetgrass as his team-mates collected five hits, all singles. Johnston went the distance for the win, while the loss was tagged on loser Francis Night, who pitched the first two innings before being replaced by Roy Atcheynum, the star hurler of the tournament, who struck out seven of the nine batters he faced in the game.

Lord Selkirk scored single runs in the first and second innings and then pushed across two more in the third to take a 4-0 lead. However, Sweetgrass came back strong with a three-run rally in the fourth frame, highlighted by Willy Whitford's two-run single.

Sweetgrass had the tying run on base in both the fourth and fifth innings, but could not score.

Atcheynum, who appeared in three of the five games played by Sweetgrass, was selected as the top hurler. He pitched 17 innings, struck out 24, walked one, and gave up four hits.

Bill Chippaway of the Winnipeg Lakers led with three home runs joined by Hector Miskenack of Edmonton Native Sons with most runs batted in with five. Eric Fayant

also of Edmonton had the best average, .417, and August Lestrat, Lord Selkirk, was voted most valuable player.

Lord Selkirk winning the title, dominated the all-star team accounting for four of the nine members on the squad. Ray Lestrat was named catcher, Albert Breland, first base; August Lestrat, left field and Mel Chartrand, right field.

Sweetgrass was represented by three players; pitcher, Roy Atcheynum, shortstop, Gerald McMaster, and center field, Willy Whitford.

Also named to the team were second baseman Hector Miskenack of Edmonton and third baseman Wally Fraser of Calgary.

Named as the most sportsmanlike team at the tourney was the hosting team, Sweetgrass MG's.



## LEAGUE CHAMPIONS

Sweetgrass MGs won the North Battleford and District Men's Commercial Fastball League recently. Members of the victorious team are back row [from left] Dick Kennedy, Roy Atcheynum, Wes Lambert, David McMaster, Gerald McMaster, Les Tiplicky. Front row [from left] Eugene Arcand, Don Lambert, Howard McMaster [coach, Willy Whitford, Eugene 'Peanuts' Albert.



# Fort a la Corne wins fastball championship

**Peepekisis** — Fort a la Corne Redmen won the 1974 Provincial Men's Fastball Championship playoffs recently here.

To get to first place, the Redmen had their work cut out for them. Game one saw Fort a la Corne just barely squeeze out a win over Little

Black Bear Blues 1-0. The Redmen then progressed to the A side, Blues to the B side.

Game two saw White Bear tangle with Montreal Lake. White Bear won this game 15-4 and progressed to the A side. Montreal Lake went to the B side.

The A side semi-finals saw Fort a la Corne win quite handily over White Bear by a score of 8-1.

On the B side, Little Black Bear defeated Montreal Lake 14-0.

In the B side finals, Little Black Bear Blues defeated White Bear 16-7. This last win earned the Blues a shot at the provincial title when they met the Fort a la Corne Redmen in the A-B final.

Coming from the B side meant

that Little Black Bear Blues must defeat Fort a la Corne twice. The first game in the A-B final saw Little Black Bear win 3-2. The second and championship game was won by the Fort a la Corne Redmen 9-3 over the Blues.

On the ladies side, four teams met in the single knockout competition.

In the first game, Badgerville defeated Sturgeon Lake. Game two saw Mistawasis bowing to Sweetgrass. The third and final game to decide the Ladies 1974 Fastball Championship was played between Sweetgrass and Badgerville. Sweetgrass won this game 8-6 and are the Provincial Ladies Fastball Champions for 1974.

## Sports Commentary

by Lloyd Brass

Should we have an annual Indian Summer Games such as the one held on Cote Reserve this August?

We are always talking about unity as Saskatchewan Indian people. Well, here was a first class example of unity coming from the athletes, coaches, and spectators who disregarded tons of rain and muck to carry out successfully our very own "First Saskatchewan Indian Summer Games". The sun who hid all of its desired warmth behind dark clouds did not dampen and chill the competitors desire and drive to give all out from early cold mornings till nightfall.

Indeed, it was a big pile of work and patience for everyone involved whether it was the Summer Games Committee, the Federation of Saskatchewan Indian Recreation Co-ordinators, and the athletes and coaches from each reserve who participated. The fine department of all individuals who were involved speaks for itself. I know it took a heck of a lot of planning, patience, and extra time on everyone's effort. A big hurray for your efforts.

It was rewarding to see the enthusiasm and competitive attitude that sparkled in the eyes of the athletes, coaches, and fans alike. There was a few protests coming from some teams. This is a very good sign, because it proved that people cared.

The spirit of true sportsmanship was very much in evidence. The losers came out smiling to congratulate the winners. The winners in turn gave the losers a big pat on the back.

We have a lot to gain from these games. Sure, we spent a lot of time and money. What is money if it does not produce happiness? The reward was reflected in each child's expression.

Now that we proved we can successfully carry out a big program such as this, let us prove that we too, as Indian people, can organize hand in hand like the rest of the dominant society.

Maybe one day, we will have some outstanding boy or girl, who will represent our country on the international level. I firmly believe we have the potential.

If this becomes an annual event, I predict that the recreational programs will advance in leaps and bounds on each reserve. The children will be looking eagerly forward to represent their reserves. This will keep the majority of the children occupied and busy during the leisure summer months. The juvenile delinquent rate will go downhill.

In my opinion, the Summer Games was the best Indian recreation program that ever happened in this province. It is not because I was the Summer Games Co-ordinator that I say this. But, it is the true fact that over 500 participants, coaches, F.S.I. Recreation Co-ordinators, and other various personnel carried out all events with deep pride and dignity. All the events were carried out as scheduled. I know we can do it again and again.

If any reserve or any other organization is planning to host these games next year, I suggest you start planning now. I will make myself available at any time for advice or any knowledge that I can provide. You have my support 100 per cent.

The spirit of the great Indian athlete has been stirred from his grave to be reincarnated into today's athletes. The records of last summer are there to be broken perhaps next year. Keep the spirit alive.



*Listen to*

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*Heard weekly on five radio stations  
throughout the province*

**CKBI Prince Albert  
Saturday 6:00 p.m.**

**CJNB North Battleford  
Sunday 5:00 p.m.**

**CJVR Melfort  
Thursday 6:00 p.m.**

**CJGX Yorkton  
Tuesday 8:00 p.m.**

**CKRM Regina  
Wednesday 7:30 p.m.**

**“Indian programming for  
all Saskatchewan”**

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



# INDIAN ART

By Donna Pinay  
FSI Reporter

Indian art is fast becoming the important and major force of Indian culture it once was years ago. Today many Indian artists are becoming well-known in art circles and galleries throughout Canada and the world.

Many concerned Indian people feel Indian art should be part of any program designed to instill self-pride and awareness in Indian children. This need has prompted Sarain Stump to develop and initiate a course for Indian Art Instructors at the Saskatchewan Indian Cultural College in Saskatoon.

Less than two years ago, the Indian Art Program was a one-man operation. It has expanded to now include a full-time staff of three and a student body of nine.

The art department, in its one-man stage, involved visits to various schools with Indian enrollment. Sarain's visits were quite informal but informative and they caught the interest of student and teacher alike. In the short period of time involved in each visit, Sarain attempted to bring about an understanding and knowledge of Indian Art and what it had contributed to Indian culture.

One or two visits to each school could only offer a limited amount of instruction and Sarain saw the need for a more steady and regular teach-

ing format. In order for the students to obtain a deeper understanding and detailed instruction, they would require steady visits or a staff instructor.

Although Gerald McMaster, a young artist from North Battleford, was hired to assist Sarin in his visits, the work area was large. Gerald later decided to further his education in the field of art and enrolled at the Institute of Indian Art in Sante Fe, New Mexico.

---

**Art is us with our  
frustrations and hopes,  
with all of our good  
and bad feelings.  
Through art we can  
make ourselves clearly  
understood beyond the  
barriers of time and  
space . . . beyond the  
inhibitions of language.  
Our art is us as the Indian  
people and its rebirth will  
be one of the major  
forces for our people's  
rebirth.**

**-Sarain Stump**

---

The Cultural College decided it could best serve the needs of Indian students by training a number of qualified instructors in Indian art. As the art instructors program developed an assistant-co-ordinator

was hired. Harry Lafond of Muskeg Lake Reserve joined the program earlier this year. His duties involve mainly administration and co-ordination, which allows Sarin more time for teaching.

Tom Severson, an accomplished potter and print-maker, has studied quite extensively in universities both in Regina and Italy. He was hired to teach the future class in his fields. Archie McGillvary of the University of Saskatchewan's Fine Arts program was hired to teach on a part-time basis. His field would involve the history and art forms of the non-Indian cultures.

The applicants for the course were from various parts of the province. Most applicants have had previous art experience or interest. The course was open to anyone completing grade ten or 18 years of age, with good writing and reading ability.

All those accepted in the class have proven themselves to be potential artists with varied interests. Everyone has had the opportunity to explore various art media and work on the one they most enjoyed. This has resulted in a varied and different selection of art.

Classes were underway in February and since then the activities of the class have been numerous. They have lived outdoors for several months, had guest artists as resource personnel, and travelled through some parts of the United States to see other Indian cultures and their art.

The academic portion of the class has included the study of Indian and non-Indian people and their history, art and culture. They have learnt of the many different art forms used by ancient people as well as modern-day techniques. Many tribes or cultures tend to retain the ancient methods, designs and forms in their present-day works.

In some aspects, the class has been one on Indian history. The students have learnt about the Plains culture as well as East Coast, West Coast Woodlands, and many others. The clothing, economy and history as well as the art of these



people were studied.

Study also involved a look at the many different art techniques of various Indian cultures. Included in this study were hide painting, beadwork, pottery, weaving, wood carving and others. Wherever possible the students were able to work with available materials to make articles of their own. The work is excellent and many of the students especially enjoyed one area and specialized in this. As a result, there are intricate pieces of beadwork, painted and designed pottery, colourful hide paintings and sculptured wooden masks. Baskets woven from plant materials, birchbark articles and wooden articles are also to be found.

The staff of "Indart" felt it would be beneficial for the students to participate in an outdoor living environment. Indian artists of the past and present have had a very unique and meaningful relationship with nature and much of their work reflects this closeness. It was felt the students of Indart would benefit from living outdoors for a period of time.

Moose Woods Reserve provided excellent outdoor accomodation for the class. The land was quite beautiful with hills, trees and the nearby Saskatchewan River. With the use of four teepees, the class moved out to Moose Woods in May.



In the next few months the students were able to swim, fish, ride horseback and live outdoors as well as continuing their studies in Indian

art.

Teepee - raising instruction by practical experience was one of the first lessons the students learned. For many it was the first time they had ever set up one. No one is perfect as this experience proved.

Under Sarain's instruction the students learned how to set up and participate in a sweatbath. They also learnt how to play the handgame and often enjoyed themselves in this ancient Indian form of entertainment. They also had traditional Indian singing lessons.

With many natural materials readily available from the land, the class was able to use many of these for their work. Birchbark, roots, sage, and wood were to be found in and around the campsite.

One of the teepees were painted by staff and students. Using colourful paints and traditional designs the results were quite eye-catching



**Pottery work by art students**



and artistic.

Classes were held either outdoors or inside the teepees. Occasionally everyone moved to the riverbank where a break from class could be spent swimming. The staff attempted to obtain resource personnel whenever possible to come out to the camp to demonstrate and explain their art work to the class.

The students had the opportunity to watch one of Canada's best wood carvers make one of the masks that have made he and his people famous. Walter Harris, a master carver of the K'san Indian carving, was at Moose Woods for three days to demonstrate and explain carving to the students. His visit was enjoyable and very informative and proved useful as many of the students are working on similar carving projects.

A young artist originally from Ontario was also a guest at the camp for over a week. Wilma Simon is a Chippewa Indian from Sarnia, Ont., who now studies at the University of Montana. She was at the camp to explain the many uses of natural materials in the manufacture of dye. Plants, roots and flowers provide many natural colours which can be used on any dyeable materials. Collecting the available materials, boiling them and use of the dye was demonstrated to the students.



**Outdoors provides excellent classroom for Indart**

Earlier in the year, Mrs. Virginia Eagle of the Moose Woods Reserve came to the class to show the students her art. Mrs. Eagle is experienced and talented in making many different beaded articles. She explained and demonstrated the many different types of beadwork and some of the designs. The class undertook the making of many different things from belts to mocassins.

An attempt to obtain affiliation with the Banff School of Fine Arts was unsuccessful as the officials of this institution felt some institutions may be offended if the class received out-of-province affiliation before asking local institutions. However, a teacher exchange program was worked out to everyone's satisfaction. If Indart requires any resource personnel to teach in their class, the Banff School will provide these. And the Indart class will visit Banff if they require any instruction in Indian art or history. There will be no charge involved and the hosting institution will only be responsible for travel and living expenses.

This teacher exchange program is bound to benefit both Indart and Banff. There are many qualified instructors in many different fields at the Banff School of Fine Arts and all are sure to be useful and interesting. The instruction offered by Indian people in the art program



**Teepee painted by class**

is bound to make a more positive impression about the capabilities of Indian people.

The Indian Art first-year students are expected to complete the course at the end of October. They will be receiving certificates of completion and hopefully employment.

In most cases, the class has been a success. For one thing, it has made nine individuals more aware of their people's art and history. It has given these nine an opportunity to explore traditional and modern forms of Indian art and a chance to develop their own skills at traditional forms of art.

If the program goes as planned these individuals will in turn reach a part of the Indian population and share whatever knowledge and skills they have learnt. Any meaningful program designed for Indian children should include cultural aspects and art is one of the foremost.



## Students visit United States for study

Indian art students study other Indian tribes, their culture and life-style and much of this study concerns various tribes of the United States. The art students had the opportunity to visit and see many of these tribes and areas when they made a trip that took them to New Mexico.

They used the Cultural College's van and the staff and students brought a teepee with them for accommodation. Food was purchased along the way and cooked at campsites. The teepee wasn't used very often for it was often warm enough to sleep under the sky.

One of the first stops was the Shoshone Reservation in Wyoming, where they stayed for a few days. They caught the tail end of a sundance, watched hand games and participate in a pow-wow. They also had the opportunity to experience the great hospitality of the Shoshone people. The people of the reserve where Sarain Stump originates put on a huge feast for their visitors.

The class ventured to the ancient cliff dwellings in Colorado where a tribe of Indians had lived for several thousand years. Some of the cliff dwelling homes were in good condition and students were able to enter several of these.

They visited the largest reservation in the United States, the Navajo Reservation in New Mexico. They were able to travel around this reserve and managed to visit several museums and schools in the state of New Mexico.

At the city of Sante Fe, the class participated in workshops on printing, sand painting, Navajo weaving and pottery. The workshops were conducted by instructors from the Sante Fe Institute of Indian Art and were open to the general public. The students learnt the different techniques and methods involved in the

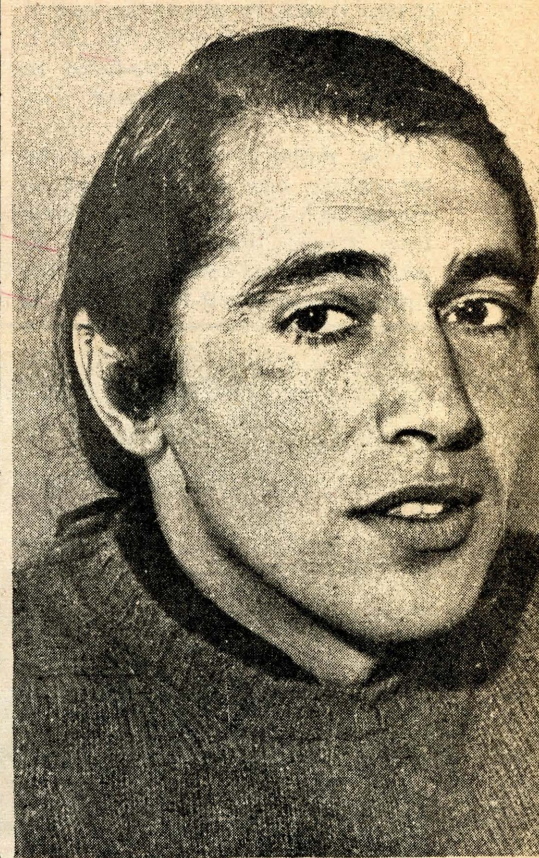
various arts of the Navajo.

A corn festival was held at the Pueblo Indian villages and the Indian Art people were able to attend this. This festival is held to celebrate and pray for a good crop, the main source of food and income for the Indians. Tortillas, tacos and chili were some of the hot foods they were able to sample. Reactions were varied: some really enjoyed the food while others found it too hot.

On the return trip, the students visited the Museum of Plains Indians in Montana and took in the Banff Indian Days. They were able to tour and visit the Banff School of Fine Arts and the Glenbow Museum in Calgary.

After two weeks on the road, they returned to Saskatoon. According to Harry Lafond, the trip had three main objectives — to create awareness of other Indian people, to visit Indian institutions and to realize the various environments (mountains, deserts, plains) and what affect these have upon cultural development.

Harry felt the trip had met its objectives, everyone enjoyed themselves and the trip was an economic one with little spent on the long trip. For many students it was their first trip into the United States.



**Sarain Stump**

## Art co-ordinator is artist-author

The Indian art program is fortunate in having a talented and skilled artist as its co-ordinator. Sarain Stump has been actively involved with Indian people as an artist and author for several years.

Born on the Shoshone Reservation in Wyoming, Sarain has travelled extensively since childhood. This may account for the vast knowledge he possess of Indian people. His work and services in the art program have been invaluable. He teaches his class the history of Indian people in America often using his artistic talents to demon-

strate what he speaks of.

Sarain has had major exhibitions across Canada, which have been well-received by art critics and the public. His art form is unique and easily distinguished. He uses paints, pencil sketches and other forms to bring his ideas and feelings across. Most of Sarain's work depicts a traditional belief or is noticeably an "Indian" work.

Sarain is the author of a book, "There Is My People Sleeping" which has sensitive poetry with messages to fellow Indians and non-Indians and includes several of



## FEATURE

his drawings. Sarain has also had a chance to act. He played the role of a half-breed scout in the film *Alien Thunder*, which was produced in Saskatchewan and released last year.

Most major developments in the art course can be attributed to Sarain for he has brought the course from simple plans and ideas to reality. He has contributed much time and planning to the course and

he believes it will benefit many.

Sarain is often called upon to explain his program to others and he still enjoys these visits although he hasn't been to as many schools as when he first began working in the Art Department.

The success of the course has depended upon many things and the hard work and personal effort of Sarain are one of the reasons 'Indart' will succeed.



**William Ermine, left, and Eddy Poitras taking notes**

One of the Indian art students had previous experience only in pencil sketching, but since enrolling in the program has expanded his talents to include many other art media. **William Ermine**, a 20-year-old member of the Sturgeon Lake Band, has shown great promise and potential in the class.

William has completed and sold some of his hide paintings. He explained that he enjoys using the designs of the Northwest Coast Indians. His hide paintings reflect this liking and he uses U-shaped and oval designs and black, red and blue colours.

At the moment, William is working on a face mask fashioned after Northwest Coast designs. Now that his interest and knowledge of Indian art has expanded he enjoys painting, carving and many other art forms. William plans to teach, but is undecided as to where.

One student in the class has had his art interest develop from family interests. Twenty-year-old **Eddy Poitras** of Regina can remember both his parents sketching and drawing ever since his childhood. Eddy's interests developed to a greater degree when he entered school.

Eddy said he was always interested in Indian art, but never had the opportunity to explore it further until he enrolled in the program. He works on hide paintings, canvas and many other forms. He feels he hasn't found his style or technique yet, but enjoys working on various activities.

Eddy worked with Dennis Morrison in preparing the copy of Treaty No. 4 for the Summer Games presentation. While Dennis did the lettering, Eddy made a scroll case of rawhide and buckskin and painted it with acrylics.



**Dennis Morrison**

Cartoons are an amusing media to express feelings or illustrate a joke and the Indian art class is fortunate to have a cartoonist in their numbers. **Dennis Morrison**, a 25-year-old from the Ochapowace Reserve near Broadview, Sask., has been cartooning and sketching for several years.

His subjects include rather ridiculous looking people, crazy cars and animals and he often includes a caption in his work. Dennis's subjects are often fellow classmates and the staff. With previous training in a letter course, Dennis has been useful in making posters and other signs. Dennis did the lettering on the buckskin scroll of Treaty No. 4, which was presented to Lieutenant-Governor Stephen Worobetz, at the recent Indian Summer Games on Cote Reserve.

Cartoons and lettering are not his only talents and Dennis enjoys painting portraits, landscapes, sketching and carving.

A new intake of students is planned for October. Applications are available at band, F.S.I. and Indian Affairs offices. Deadline for applications is October 15.

Any group or school interested in obtaining Indian Art instruction may contact the Art Department.

Address inquiries to:

Harry Lafond,  
Indian Art Program,  
465B - 1st Avenue North,  
Saskatoon, Sask.



## Spread Wings

A Chipewyan legend collected by the

Saskatchewan Indian Cultural College

One day Spread-wings went up north to hunt deer. At the foot of a mountain, he left the canoe to look for tracks while his partner stayed in the canoe. Almost as soon as he started walking, he met some Cree who began to chase him. He ran towards the canoe but the Cree barred his way. He continued to run along the river and by his medicine, he was able to slip away from them and they may still be running today.

Spread-wings called to his partner who was very frightened by the Cree. He paddled to shore, Spread-wings jumped in the canoe and they travelled farther. Soon they came to a high hill.

"Let me out here," said Spread-wings. "I'll look to see if there are any more Cree. Meet me at the inlet downstream."

Spread-wings climbed the hill, saw no one in sight and so hurried down to meet his friend. He saw the canoe approaching but it didn't come in to shore. His partner had travelled on because he was afraid of meeting the Cree. Spread-wings hurried through the bush, hoping to get to the narrows before his partner. When he reached there, he threw sticks across to bar the way. Now his partner would have to stop! The friend came and saw the path barred and in fear tried to turn back. Spread-wings jumped into the water and pulled him ashore. Then Spread-wings went and caught a large jack-fish which they cooked and ate.

When they got back to their friends, Spread-wings told them what had happened. He said his partner was too timid and from now on he would travel alone.

A few days later, Spread-wings decided to go away and left alone as he said he would. During the afternoon he stopped by a small lake and was resting when he heard a noise behind him. Turning, he saw a huge frog as large as a moose! It moved towards him. Quickly Spread-wings seized some rotten pine branches and tried to work his medicine. He threw the branches at the frog, hit it between the eyes and killed it.

He continued travelling and when he got tired, stopped to make a spruce-wood lodge. There he lay down to sleep. When rested, he left the lodge to hunt deer without bothering to make a fire or arrange his bed. He travelled all day, killing a few deer which he cached for later. When he returned to the lodge, he found a fire burning and his bed arranged. This continued to happen for days.

"Who was doing this?" he wondered.

That day he came home earlier than usual. Smoke was rising from the lodge. Lifting the door flap, he saw a woman sitting inside. Two beds were prepared. She told him she was sent from heaven so that he would not

be alone. Spread-wings was a wise man and thought that this may not be true. He would have to be careful for perhaps she was an animal who turned herself into a woman. She stayed with him until the fall, kept his lodge, and made his food.



One fall day, the woman said to Spread-wings, "My relatives have asked me to meet them. Will you travel with me?"

Spread-wings agreed and they travelled to the mountain. He knew this was moose country and perhaps she was really a moose.

It was not long till they heard a moose calling and the woman said, "My son is coming."

A little later, another sound and she said, "My son-in-law is coming," and later, "My husband is coming."

She ran towards the bush, turning into a moose. Spread-wings waited. He waited two days and nights. On the second night she returned. She was a woman again.

Some months later she again told Spread-wings she must go to see her relatives. Again Spread-wings went with her. They heard a moose calling but she did not recognize it and so did not go. At the fourth call she seemed to recognize it and went into the bush. Spread-wings hung the blankets on a tree branch and went to hunt partridges. If he had to wait, he thought, he may



as well do something. When he returned, he found a lodge had been built and a fire was burning. He went in and saw the woman had returned. She had arranged the two beds side by side.

"What does this mean?" he asked.

"Now it is time for me to stay with you and become your wife," she replied.

The winter passed. One day in the spring the woman became ill so Spread-wings did not go hunting. That day she gave birth to two moose. The following day she gave birth to two boys. The young moose had to look after themselves but the woman cared for the boys until they were older and able to help their father. Then she told Spread-wings she must return to her own people. She had been sent to bear him sons who would help him. She ran towards the bush, calling the young moose to follow her. Spread-wings ran after her but only found her clothing. She had gone.

Some time later, Spread-wings began travelling with his boys. One day they came to a pine bluff and the younger of the boys said, "There is a very strong smell here. I think some people are nearby."

They found the tracks of a band of Cree. The youngest boy did not want to go but as Spread-wings and the oldest boy followed the tracks, he trailed behind. They soon met the Cree and decided to live with them.

Years passed. The elder brother married a Cree woman. One autumn day when the two brothers were out hunting moose, they came to a small lake. Being thirsty, each wanted to have a drink.

The younger brother said, "Let me drink first," and the elder brother agreed.

The younger drank, and when the eldest was drinking he turned into a moose. The elder brother saw what had happened. He tried to follow the tracks of his brother but lost them. He soon found them again and discovered his brother asleep. Although he had turned into a human again, there were horns on his head. When the older brother woke him, the horns fell off and they went home.

The younger brother grew very thin and was not happy living with the Cree. He found the smell of human beings too strong. He stayed for the winter but in the spring turned himself into a moose and went away.

The older brother went out hunting one day in the summer and tracked down a moose. He was about to shoot it when he thought it might be his brother.

"Brother?" he called out, "Is that you?"

The moose turned back into his younger brother and together they started toward the Cree camp. On the way the younger brother slipped away. The elder brother caught him but just near the camp he again changed into a moose and escaped.

The elder brother cried, "After this, don't let me catch you or I'll shoot you!"

But he never did catch him again.

# Northern Notes

by Joan Beatty

It looks like winter will be here soon again with the leaves turning into beautiful fall colours. That's one advantage of a travelling job, you get a chance to view some of the most beautiful scenery in Saskatchewan. The north is especially beautiful, even though that might be a biased opinion . . . Everyone is quite busy at Deschambeault Lake presently, with the sawmill going. Both the Indian Affairs and the DNS housing programs are underway, along with commercial fishing. Sam Sewap from Pelican Narrows is doing a fine job of heading the housing program at Deschambeault for the Peter Ballantyne Band . . . A question was raised recently by the detachment of the R.C.M.P. in Pelican Narrows with regard to who had jurisdiction of land at Deschambeault. Apparently, they are going to place a small building there somewhere for use of their members while at the settlement. According to Simon Linklater of Pelican Narrows, a meeting is coming up shortly to discuss this matter among other things . . . Which brings to mind; there is going to be a meeting held at Pelican Narrows, October 7 and 8 by the Public Participation Sector of the Churchill River Study . . . Fishing has slowed down considerably over the past few weeks in the northeast area. This has resulted in a layoff of even some of the regular work force at the Beaver Lake fish plant, where the fish from the various communities is trucked in for packaging, etc. . . . I visited Sandy Bay recently, which is composed mainly of non-Treaty Indian people. I think it's about the only community in the area which has an "AA" program going very strong. Some of the local people have gone to the NAC Centre in Prince Albert, which is how the group got started. One member expressed concern about two of their Treaty friends, who were unable to go to the NAC Centre because no one would cover the costs. Maybe someone from the F.S.I. or the Indian Affairs Department could check into the situation and help these people, who are very sincere in their effort and who have been quite successful so far . . . Recently, a cute little girl from Pelican Narrows gave in to "love" and let go of her Treaty status. In fact, Clara Custer is now my new sister-in-law. Clara and my brother Peter were married on August 31 at Deschambeault Lake. I don't remember ever working so hard and being so tired as that day as we cooked, served, and washed dishes from about three in the afternoon until about eight in the evening. I think just about the whole village turned out for the reception . . . Just to put a little plug in for the town of Creighton and Flin Flon, it's not a bad place at all once you get to know a few people. I guess it's just like any other new place you move into. Remember if you ever want to go "mining", there are about 200 openings right now at HBM&S . . .



# Book offers truthful look at northern Ontario Indians

Tiring of the routine of housewife and mother at home, the author decided she would like to acquaint herself with some of Canada's Indians living in the northern parts of Ontario. A friend, Susan Ross, accompanied Sheila Burnford into various Indian communities to obtain a further insight into the people. Not there to study, interview or report, the two find the people open up to them. They explain they are there to learn and to live alongside the people.

Susan Ross illustrates the book with some well-done pencil etchings of the people and their life. Sheila Burnford writes of the people and their ways, including her personal experience as well as views or opinions. She provides understanding and realistic views of the people.

Interested in the ancient custom of wild-rice harvesting, the two visit a present day harvest along a river. The Indian people use present-day conveniences and yet continue to harvest the rice much as their ancestors did.

With such adverse warnings as to lock their doors and keep out the people, the school teacher of a settlement allows the two to use his home. They find the people, however, to be interesting and friendly and both author and illustrator lose their shyness of the people.

The two involve themselves in every day activities with the people such as fishing, cleaning the catch, and visiting. They find that common things, such as the number of children they have link the two with the Indian women. With her sketchbook in hand and other art materials, Susan Ross is always popular with the people.

The two visit another settlement and are able to see the traditional Treaty payment. The author comments upon certain changes in the

ceremony, such as absence of the Mounties and checks rather than cash.

In her many visits, Sheila Burnford made it a habit to visit the settlement's graveyard, where she found many things of interest. If a band were still very much traditional, the graves would often have gifts upon them.

The two find many interesting white people in their travels as well as Indians. Nurses, priests, teachers and Hudson Bay clerks have adjusted to life among the Indians in many different ways, both positive and negative. One nurse has learnt the people's way and can handle any medical attention with ease and humour. She has learnt all the names of the people and this helps in her work.

Burnford and Ross have many interesting experiences when in the north. On one occasion, they weather a bad storm during an airplane flight with a young Indian baby to take care of. After some rough times during the flight, the child is delivered safely to the hospital.

A teacher at one settlement is found to be somewhat of a weird person. The author feels he is bringing many negative aspects of white culture to the people. This teacher, part Italian and Sioux, arrives at the settlement wearing leotards and has a 12-year-old Indian boy as his "ward".

One chief decides he does not want the effects of white society to harm his people and they move to an isolated place. White people, with the exception of the Indian agent, are not allowed into their settlement.

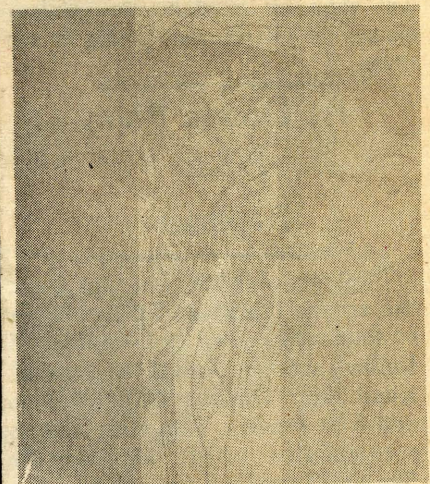
The author often questions how the people are able to cope with the new ways as individuals and as a community. She wonders if they are

doomed to receive only the negative aspects of white culture or whether they will be able to take the more positive view of both their world and the whiteman's.

WITHOUT RESERVE

Sheila Burnford

Among the northern forest Indians by the author of THE INCREDIBLE JOURNEY



This book is not the typical whiteman's observations of the Indians that are often found. Burnford does well in bringing the Indian people's ways to life without biased comments and observations. If anything, she is biased towards the Indian!

Ross's sketches are interesting and numerous. Children, old people and families are the topics of her work. She also did some sketches of villages, including the homes or tents.

"Without Reserve" is a well-written book and is one of the few books written by white people that bring a truthful look at some of Canada's Indians. Her comparison of the varying degrees of white influence are interesting and typical of the situation many Indian people have faced or will face in the near future.



# Films on Canada's Indians

**"Colours of Pride" features well-known artists and "Kainai" describes pre-fab industry on Blood Reserve in Alberta.**

Two newly-produced films on Canadian Indians have been recently released by the National Film Board of Canada. "Colours of Pride" and "Kainai" were completed this year and both bring a positive and truthful look at Canada's Indians. Both films are currently being purchased by the Library Department of the Indian Cultural College in Saskatoon and will soon be available to groups, classes or individuals wishing to see these.

**By Donna Pinay  
F.S.I.  
Reporter**

"Colours of Pride" is a film about the artistic talents and personalities of four well-known and established Indian artists; Norval Morriseau, Allan Sapp, Daphne 'Odjig' Beaven, and Alex Janvier. Tom Hill, also an accomplished artist, narrates the film and interviews the artists.

Norval Morriseau is given credit for making breakthroughs in Indian art. He was the first artist to interpret the folklore and beliefs of his people and bring these to life in his paintings. Ancient taboos had forbidden the art to be shown to those outside the band or tribe.

Norval tells and demonstrates of his great liking for bright, exciting colours. He feels many Indians also have this preference. Norval's liking is reflected in his paintings with reds, purples and oranges used abundantly in his work. He explains the significance of the circle in his work, which symbolizes no beginning and no end, but a continuous motion.

## Allan Sapp

Saskatchewan's Allan Sapp is

interviewed about his life and past art experience. Sapp, now internationally-known and respected among art circles, first began painting scenes and landscapes. At the suggestion of the doctor who was to become his sponsor, Allan began to paint reserve life as he remembered it in childhood on the Red Pheasant Reserve.

It was these type of paintings that brought him fame and recognition. There are no definite lines in his work and he used toned-down, subdued colors. His work is sometimes hazy and he chooses such topics as small log cabins, old farm equipment, horses, dogs and very often his grandmother who raised him. His respect and love for her is often shown in his paintings.

Alex Janvier is an Indian artist who has trained in formal schools. His paintings have switched from realistic to a linear-type art work with many fine lines. In his change, he also began using acrylics rather than oils. Janvier's designs and colours are Indian-orientated.

"Odjig" has brought fame to herself in her unique paintings, collages, prints and other art forms. She feels that her paintings are somewhere between reality and dreams. Odjig or Daphne Beaven is concerned for the lost folklore and legends of her people and feels these should be kept. She loves nature and in one of her many collages, she uses all forms of plantlife as she feels the color and texture is superior to any man-made materials.

"Colours of Pride" is interesting and it gives an honest and positive look at the artists. Perhaps the only criticism is the interview style in which it is done. Tom Hill seems rather uncertain and ill at ease when asking questions. Perhaps the artists could have told their own stories without a question-answer type

format.

## Kainai Industries

"Kainai" meaning "many chiefs" in the Blood tongue, is the title of a film about the Kainai Industries on the Blood Reserve in southwestern Alberta. The reserve, the largest in Canada, was suffering from lack of economic development and meaningful employment. A committee was formed to plan, initiate and develop Kainai Industries which produces pre-fab homes.

Kainai Industries was officially opened in 1971, after much hard work and planning on the part of many. The film has some excellent shots of Prime Minister Trudeau brightly decked out in a white cowboy hat, red-checked shirt and a red scarf around his neck.

Various opinions and views of members and employees of Kainai are expressed. Some feel it has done good for the community, while someone else comments upon the lack of consultation with the people.

A new community has been formed with most of its members employed at the factory. However, poverty still exists in some areas of the reserve. The poor housing, with broken windows and doors, stands as proof that there is room for more economic development on the reserve.

The Blood people are proud of their horses and Rufus Goodstriker tells of his love for horses. One of the young plant employees is shown participating in rodeos, which is his pastime.

The film is good and although it covers many different topics, all are concerned with the reserve. It is narrated by Wallace Manyfingers, Jr., a band member. It is an informative look at the Indian people of this reserve and their efforts to overcome many of their problems.



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