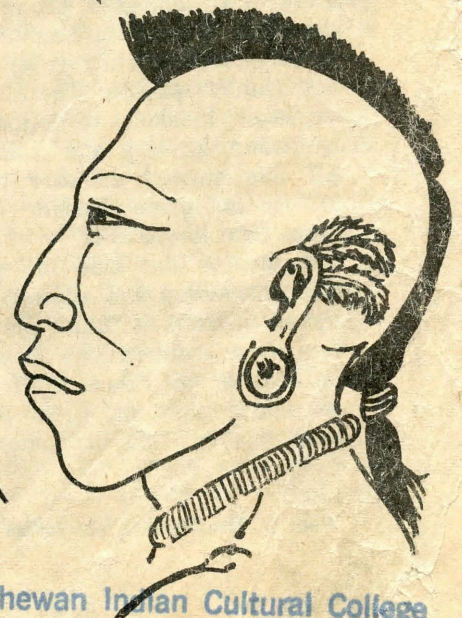
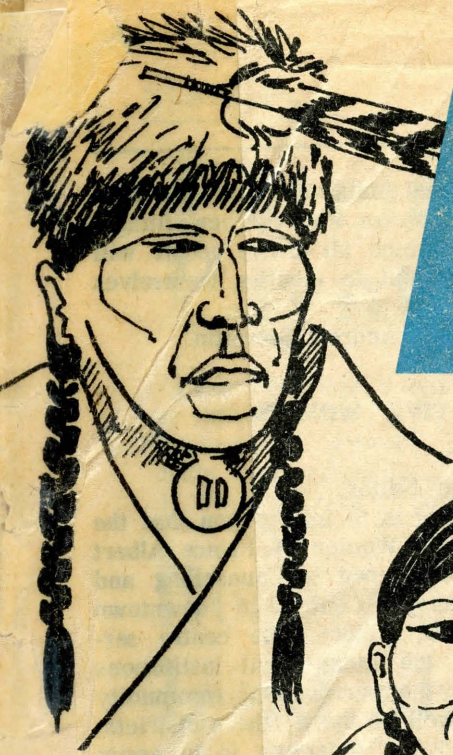


The Saskatchewan INDIAN

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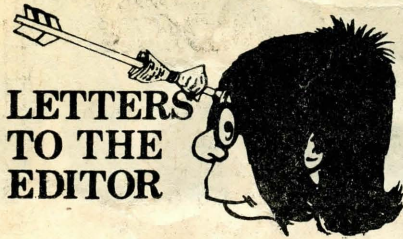


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February
1974

Saskatchewan Indian Cultural College
Library Department

Readers write



GOOD BASKETBALL?

Dear Editor:

During the F.S.I. Basketball Finals held in Lebret, a team from Little Black Bear participated.

To hear people talk, you would think they had a darn good basketball team with three or four students through University. Such was not the case, at least as far as good basketball went.

In the first round Prince Albert played Keeseekoose, who played very chippy basketball; that is, elbowing, kneeling and general bad sportsmanship. Result? Keeseekoose lost 106 to 42. You can't win if you play like that.

In the second round and final Prince Albert played Little Black Bear. The team from Little Black Bear played down right filthy basketball. Warner Goodvoice from The Prince Albert Indian and Metis Friendship Centre team was run into the end wall and knocked unconscious, deliberately, no apologies offered or expected. Willy Ratt was threatened with a beating if he tried any 'fancy' passes. There were numerous incidents of deliberately hitting, kneeling and charging. All this started as they began to lose the game. Result? Little Black Bear lost 69 to 42.

If this is the kind of sports being promoted and allowed to be played in front of future players, then these competitions shouldn't be held at all. Basketball is a no-contact sport and Little Black Bear played like a bunch of

spoiled kids and not mature adults enjoying the game, which I'm sure is supposed to be played like. Sure, try and win, but if you have to injure fellow competitors just to achieve that end, then it isn't worth it. Some teams are just better than others.

Warner Goodvoice
Recreation worker
Prince Albert Student Res.

INDIAN UNITY

Dear Editor:

We must unite and become a nation of people unto ourselves. For it is only through unity that we can combat the many social ills that have plagued us since the beginning of the white man.

I wonder how many Chiefs or leaders would hear my words if I were to suggest that it is their responsibility to call the tribes together at least one time each year.

This would involve all native people on all reservations, in all penal institutions, and in all the urban communities where there are native people, in a national and international movement of native people.

There are many reasons why we must unite:

In the old days our people lived in harmony, with the Great Spirit and with nature. Therefore, suicide never did have the startling statistics it has today.

The skeletons of alcohol and drugs speak for themselves, but what about the children? There are ten year olds walking the streets with bags of glue. We must not wait till they view their surroundings with a distorted mind before we teach them not to abuse the gifts the Great Spirit gave them.

The days of the cigar store

wooden Indian are over. We must present an entirely new image, one which all native people will be proud to identify themselves with.

Andrew Keewatin.

NATIVE WOMEN

Dear Editor:

This is to inform you that the Native Women of Prince Albert have opened a Counselling and Referral Center in downtown Prince Albert. The centre serves the local penal institutions and the surrounding community as well as the northern districts.

(1) Our objective is to assist men and women who are presently serving time in local institutions. In this area we help individuals seek room and board and general housing upon release. Also job placement and sponsors for those eligible for parole or weekend passes.

(2) We also assist Northern Native students in finding accommodation, preferably in Native homes. Another course of activity would be to make the general native populace aware of the opportunity of adopting native children who are in the custody of the Social Welfare.

(3) **Probation and Parole** — to help with rehabilitation of native offenders in conjunction with agencies involved.

(4) To supply counselling and referral services to native people.

Sincerely,
Counsellor
Lawrence Lacendre
Fieldworker
Rose Boyer

CORRECTION

Dear Editor:

I appreciated the fact that you printed my letter concerning Capital Budgets verbatim in

Continued Page 39



EDITORIAL

Responsibility increasing

If there is one thing that emerged clearly from the recent All-Chief's Conference in Saskatoon, it is the fact that the type of involvement and decisions required of our Chiefs is increasing dramatically and there is some doubt that the type of conference we've seen in the past is best suited to this increased responsibility of the Chiefs.

For one thing the conference agenda was so packed with presentations from officials and outside agencies, that very little time was left for the Chiefs to introduce and discuss their own concerns.

The agenda of the conference ranged through presentations on developments in education, the Saskatchewan Indian Summer Games and a complete review of the structure and programming of the department of Indian Affairs. So much time was given over to presentations and speeches from officials that the Chief's involvement was minimal. Indeed in the first two days of the Conference only nine Chiefs had spoken.

Observers, officials and support staff at the Conference were so numerous that they outnumbered the official delegates by a factor of nearly two to one. No provision had been made for the delegates to be seated in a body and the Chiefs frequently found themselves surrounded by observers and not their fellow Chiefs.

The final day, at the prompting of Chief Harold Kingfisher, the Chiefs excluded all observers and moved into a closed session. Everyone agreed that day was the most productive of the conference and many wanted to carry the discussion over an extra day or two. Unfortunately the hotel accommodations could not be arranged.

Perhaps future conferences could be arranged so that every day turned out as productive as the final day of this recent conference. Consideration might be given to doing away with official presentations altogether and to having the conference agenda take the form of presentation of resolutions instead. A committee could be working months in advance of the conference to prepare the resolutions although the agenda would also make provision for resolutions from the floor.

Only official delegates would be allowed to speak to the resolution with officials and support staff speaking only when called on by the Chiefs.

Future conferences might also be of longer duration if the issues and workload warranted it or consideration could be given to calling more frequent conferences.

Since Saskatchewan Indian Chiefs are the focal point for development both on their reserves and a province wide basis future conferences should ensure that they are indeed an "all-Chief's" conference.



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

February 1974

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Official opening for centre

Congratulations abound at opening ceremonies for Punnichy's

new Drop-In centre

Punnichy — The official opening of the Touchwood Centre, a place where people with problems with drugs can go, was held recently in the Legion Hall of Punnichy, Saskatchewan.

Mr. Noel Starblanket, Chief of the Starblanket Reserve and also third Vice-President of the Federation of Saskatchewan Indians congratulated the Chiefs for beginning a unique approach to the problem of alcohol.

He also stated that the Federation has tried to combat the alcohol and drug problem by sponsoring Rehabilitation Centres throughout the province.

"We have come to the conclusion that the best way to help the people in this problem is for the people on Reserves to become involved and to try and help themselves." Chief Noel Starblanket also went on to say that the FSI, if asked, would lend their services to obtain more funds for the project.

The Crown Prosecutor of the town of Punnichy, Mr. William Pillipow was next on the agenda. He spoke on alcohol and the Law.

"It you take away alcohol, some of the offenses would not appear in court." he stated. He also said that more and more people are using alcohol as an excuse for committing offenses. He said that the Law does not recognize this.

He also said the the Touchwood Centre is a tremendous thing for this area and congratulated the four reserves who set the foundations for this project.

Mrs. Isabella MacNab, President of the Indian Women's Association also offered her con-

gratulations and wished the Centre success in their endeavors from the Indian women of the province.

"The way of life for Indian people is like a one-way street. We've been classed as drunks for too long."

She also went on to say "we're at a stage where we're finished taking directions and unless we get involved, nothing will happen."

She also told the floor that the Centre needed their support and their resources because "these are the people who will really open eyes"!

Skip Brooks, from Indian Health Services also congratulated the Centre and people involved in its success. He also lent the advice that the Centre didn't need professionals for it to become a success. He told them "count on yourselves" and it will be a great success.

Mrs. Eugennie LaVallee, the Mother of the Yar from Piapot Reserve and also a public Health Nurse gave her congratulations and wished the Centre success. She said that the Centre is a worthy thing.

She also said that in the days past Indian people had very few problems but in today's society, there is a new trend where we're trying to keep up to the white man. She also said that drugs and alcohol are interfering with our lives today bringing heartbreak to whoever is involved. She said "the only way to combat it is to face it and let the people know what the real problem is."

Mrs. Isabella Keewatin, from the Native Alcohol Council, Mr.

Frank Richard on behalf of the Saskatoon Alcoholism Commission and Mr. Lawrence Thomson of Health Liaison for the FSI also gave their congratulations and wished great success to the Centre.

"Child neglect, damage to property, poor health, accidental death are all due to alcohol" stated Dr. Kirkbride of Indian Health Services in his opening remarks.

He said the Centre is the first project of its type and it looked pretty good because lots of thought went into it. He also stated that with good motivation, the Centre would be able to tackle the problem of alcohol.

He also gave his congratulations and wished the utmost success to the Touchwood Drop In Centre.

Dr. Kirkbride with two field-workers holding both sides of the ribbon, then went through the ceremony of opening the Touchwood Drop In Centre officially by cutting the ribbon.

Noel Starblanket



Parents-teacher meet over Paynton school problems

Little Pine — At a meeting held at the community's Day School February 11 between the residents and principal of Paynton Jr. High the lack of communica-

tions was cited by both parties. Mr. John Miller, principal, Paynton Jr. High told parents at the meeting that there is definitely a communications gap between

children and parents; parents and teachers; and more meetings between parents and teachers may help to decrease the high dropout rate among Indian students.

Parents on the reserve don't realize why their children are dropping out and are too shy to approach the school administration or the Paynton School Board to discuss the reasons why their children are leaving school at an early age.

The parents on the Reserve would not be as "shy and sensitive" about approaching the School Board if parents and teachers met regularly and as a result, communication might develop between the Indian people and representatives of the school system, he suggests.

Mr. Miller noted that the majority of children on the Little Pine Reserve go to school in Paynton.

Mr. Miller said communication is particularly important at the school level because Indian children have a lot of problems.

Their problems arise because they're shy and sensitive and don't discuss the problems they might be having in adapting to white man's society.

The Indian students' problems in school keep growing until they're not willing to face school any more and they drop out.

Major problem the Indian children are facing at Paynton was discrimination by white students and the harsh treatment they received as discipline measures by the principal.

Many of the parents believing in education encouraged all of their children to complete their school and would have to wait and see if any of the complaints could be rectified.

Reserves unite to face local alcohol problem

Punnichy — Alcohol is one of the main drugs that has affected a large percentage of our Indian people in their everyday lives.

The four Reserves of Gordons, Daystars, Muskowekan, and Poormans, concerned about this problem, joined together to form the Touchwood Drop-In Centre in the neighboring town of Punnichy, approximately 70 miles north of Regina, Saskatchewan.

The Centre opened on January 7th of this year with four fieldworkers on staff and eight Board of Directors.

The Chief and Band Council of the four Reserves selected two directors each, and one fieldworkers to take part in the Centre.

The eight Board of Directors are Bill McNab and William Morris from Gordons, Edwin Worme and Thomas Favel from Poormans, Leslie Kinequon and Sidney Buffalo from Daystars, and Harvey Desjarlais and Mrs. Lucien Bruce from Muskowekan Reserve.

The four fieldworkers who were selected are Donald Bird of Gordons, Tony Kinequon of Daystars, Glen Worme of Poormans, and Lucien Bruce of the Muskowekan Reserve.

Each fieldworker is attending the Alcohol Commissions Reha-

bilitation Center in Regina for two weeks for some training. They are observing the situation there and also are taking in the lectures.

To see that the Centre is functioning properly and to share ideas, the Board of Directors and fieldworkers meet every two weeks.

Each fieldworker will take turns going out to the Reserves. They are not restricted to their own Reserve.

Follow up is very important, instead of dismissing the patient and forgetting about them, the fieldworkers will be in close contact and will be aiding them to change their home situation if so desired.

The funding for this project came from the Indian Health Services which contributed \$10,000 for three months. After the 1st of April, training on the job will be looked at for funding to carry on the project.

So far, there have been six referrals from the Touchwood Centre to the Alcohol Rehab Centres.

The Court in Punnichy have also been making use of the Centre. They have referred four by giving suspended sentences with conditions to go to the Centre.

PA legal services promoted

Native courtworks sponsor workshop in bid to make public more aware of the legal services available

Prince Albert — A Court Workers workshop, with approximately 60 people in attendance, was held at the Prince Albert Indian-Metis Friendship recently.

According to Albert Lapatac, Director of the Court Workers Program, the purpose of the workshop was to try and make the public more aware of what services are available to them through different service organizations like the Royal Canadian Mounted Police, Prince Albert City Police, Human Rights Commission, Native Alcoholism Centre, Saskatchewan Government Insurance office, as well as from the Probation Workers and the Attorneys General's Department.

Each group presented a brief outline of its' function and aims and time was allotted for persons to ask questions at the end of each presentation. The workshop was open to the public.

The Native Court Worker Service was established on November 1, 1973 after ten young men graduated from a six month Court Workers Training Program which was initiated by the Indian-Metis Friendship Centre and other interested persons.

The Court Worker Service Program is funded on a 50-50 cost sharing agreement between the Federal and Provincial governments. The total amount provided for the Program by the two governments for this fiscal year is \$60,000 enabling the Prince Albert Indian - Metis Friendship Centre to hire four courtworkers and a Director for the Program, Albert Lapatac. A court worker has also been hired for the Friendship Centres

at Regina, Yorkton, North Battleford, and Saskatoon.

The court workers provide assistance in many ways acting as legal counsels which include advising the rights of the accused, attending courts (criminal, family, civil) to see that people understand the procedures and possible judgements that may be handed down from time to time, preparing pre-sentence reports and assisting the courts in obtaining useful information to interpret the offender's situation in the court, to assist in obtaining legal counsel when needed and to speak and interpret for the accused, to assist in supplying information for parole plans and help in supervision of parole and probation, to assist in rehabilitation of offenders in co-operation with the parole board, probation and all social agencies, to supply a referral and counselling service for offenders to they can understand and make better use of all services and community resources available, and to help set up workshops in communities and provide resource people.

Mr. Lapatac said the court workers in the Prince Albert office have been kept very busy and it looks like they will become busier as more people become aware of the existing court workers service. The Prince Albert office has also been receiving calls for legal assistance from La Ronge, Uranium City, and the Meadow Lake areas. Mr. Lapatac said presently these areas are not included in the Prince Albert region.

Mr. Lapatac said he would

like to see court workers established in the Melfort, Meadow Lake, and the La Ronge areas but this will depend on the 1974 budget plans.

Mr. Lapatac added that Judge Parker from the Melfort court circuit as well as Judge Bob Francis who covers the northern area have also requested native court workers.

The court workers covering the Prince Albert region are Angus Deschambeault, John Smallchild, Barry Berglung, and George Arcand. Mr. Lapatac's office is also located at the Prince Albert Indian - Metis Friendship Centre. If you have any legal problems and would like assistance, contact one of the court workers at the Centre at 764-5269 or 764-5260.

Ontario band builds plant

Ontario — The Chippewa Industrial Developments Limited, a band owned corporation on the Sarnia Indian reserve, in Ontario, is finalizing negotiations with a New York based company and expects to form a Canadian company on the reserve to manufacture plastic aerosol containers for the North American market, the band announced recently. Total employment in the plant could reach 208 within three years of commencement of production. The band would receive a 20 percent equity in the plant.

Chiefs support Whitebear's proposal on land claims

Saskatoon — Saskatchewan Chiefs have thrown their support behind the band council of the Whitebear reserve who are approaching Indian Affairs for funds to develop to a land claim for their reserve.

Whitebear proposes to hire a claims advisor to assist them in developing their claim to two additional reserves surrendered in the early 1900's. Cost of the project is expected to run about \$40,000 and it is proposed that the Whitebear project become a model for similar claims projects on other reserves.

Whitebear sought and won Saskatchewan Chief's support for their proposal at the recent All-Chiefs conference in Saskatoon.

According to Chief Bill Standingready, Whitebear's land claim involves land surrendered as Pheasant's Rump and Ocean Man Reserves. The band alleges the surrender was arranged through a process of manipulation and possible coercion.

About 1901 White Bear's, Ocean Man's and Pheasant Rump's bands were consolidated on the Whitebear reserve, a six by seven mile reserve about nine miles north of Carlyle.

In recent years a large portion of the surrendered lands were acquired by a local rancher. When the rancher was unable to keep up his mortgage payments the land came up for sale and the Whitebear council persuaded Indian Affairs to purchase the land and hold it in abeyance until a claim could be presented to the government for the land.

Development of the claim is expected to take a year or more, says Chief Standingready. Once

the land is acquired, however, the band expects to develop a farm and cattle operation on the site.

Indian Affairs assistant deputy minister, Peter Lesaux, said he had some misgivings about Whitebear's proposal, however. Mr. Lesaux told the conference that there is such a shortage of skil-

led persons to work in the area of land claims "and it is such a tremendously important job," that he would be inclined to encourage centralization of land claims development. There just aren't the resources available to allow every band to institute their own land claims development section, he said.

N.I.B. holds workshop on education control

Saskatoon — Indian control of education is being applied in a variety of methods and with varying degrees of success across Canada, according to delegates at a recent education workshop sponsored in Saskatoon by the National Indian Brotherhood.

The workshop, called to discuss developments since the federal government adopted NIB's "Indian Control of Indian Education" policy last February, was attended by Indian school leaders from the two territories and each province by Newfoundland.

From Nova Scotia where "Indian control is not yet a reality" to Manitoba and Saskatchewan where some bands are taking all but financial control of education on their reserves, there were a number of educational experiments detailed to the workshop.

Saskatchewan was represented at the conference by James Burns, chairman of the school committee at the James Smith reserve, and by Mary Ann Lavalle and Alice Poitras of the Qu'Appelle Indian student residence school

board. Solomon Sanderson, first five president in charge of education, represented the Federation of Saskatchewan Indians.

James Burns



The purpose of the workshop was to identify problems encountered by bands in assuming control of Indian education and to provide an opportunity for the exchange of information between various areas of the country.

Omer Peters, vice president of N.I.B. pointed out that once particular problems are identified, the provincial organizations and N.I.B. could assist the band in solving them.

The Saskatoon workshop was considered a success and further such meetings are planned in future.

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CKRM	Regina	Monday	7:30 p.m.
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CKBI	Prince Albert	Saturday	6:00 p.m.
CJNB	North Battleford	Sunday	5:00 p.m.

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Saskatchewan”**

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

Vandals hit Southend school

Community decides rehabilitation a better approach than punishment. Culprits given second chance.

Southend Reindeer — The teacherages at Southend Reindeer were recently broken into by seven people from that community causing extensive damages to personal property of the teachers and to the school buildings which amounted to about \$2,000 according to Corporal Eppler of the Royal Canadian Mounted Police in La Ronge.

Corporal Eppler said the persons, who are between the ages of 17 and 21, broke into the two teacherages while the teachers were away on Christmas leave.

Shortly after this incident occurred, meetings were held at Prince Albert and at the community itself to try and come up with the best possible solution to the matter which were attended by staff from the Indian Affairs Branch, the Federation of Saskatchewan Indians, the R.C.M.P., a probation officer, Judge Bob Francis as well as the teachers and people from Southend Reindeer.

Although the people of Southend and everyone else concerned disapproved of such behavior, the general feeling of everyone was that the persons involved were not bad people and would probably benefit more from some type of training program rather than a jail sentence.

Judge Bob Francis, of La Ronge who travels the northern court circuit, gave the seven young men each a nine month probationary period according to the recommendations of the people from Southend and everyone else concerned. The seven people will not be able to return to Southend for three months but

after this period, they will be able to return for a visit. They are also required to pay \$115. each for the damages done to the personal property of the teachers estimated at \$780.00.

George Clark, a probation officer from the Department of Northern Saskatchewan in La Ronge made arrangements with the Prince Albert Pulp Company to hire the seven people to work in a bush camp at Elaine Lake, located approximately halfway between La Ronge and Prince Albert. The group, who will receive the same wages, board and room, etc. as everyone else, will have a four week training period at which time they will learn how to drive a skidder, how to pile the pulp

correctly, and how to maintain their chainsaws, and other equipment which may be used at the camp.

Mr. Clark said that these young men are very ambitious, have good common sense, and generally "just good kids" who got into trouble because they had a lot of spare time. Mr. Clark said if everything goes all right, the group can come out of the bush camp not only with a good working experience but also with a tidy sum of money. "They all can continue working at the camp after their probationary period is over if they want." Mr. Clark said.

During the discussions held at the various meetings, it was the general consensus of everyone

Continued next page



Honorary Chief Tom Favel of Poundmaker reserve with his daughter Georgina Weenie of Sweetgrass reserve, displaying his birthday cake, which was baked by his grand daughters.

Tom Favel was Chief of Poundmaker for 40 years until ill health and old age forced him to resign as Chief of Poundmaker. Mr. Favel is only one of two life-long Chiefs in the province of Saskatchewan.

Continued

that the social and economic structure of that community had a large bearing on the vandalism which took place at Southend Reindeer.

No activity

Mr. Philip Morin, Representative for the Prince Albert District who is also originally from Southend, maintains that although it is generally assumed by civil servants that people at Southend Reindeer are lazy people, not wanting to work and sitting around waiting for their next welfare cheques to come in, there is virtually no activity with the exception of the summer season which could create employment for the people. Mr. Morin feels that given the opportunity, many of the able bodied men and women would work for wages providing jobs were made available in or near the community. "This is very much in evidence during the summer months when outdoor work in the fisheries area is available and almost the entire community moves to where there is work," he said.

Traditional life

The Southend Reindeer people are basically trappers, hunters and fishermen and have traditionally practiced very strict independence as a way of life, Mr. Morin said. "There are still some men who will not work for another man or employer because they never have," he said. However, Mr. Morin added that very few are involved in the trapping industry this year not only at Southend but throughout the North due to lack of proper equipment and extremely bad slushy ice conditions.

During the various meetings held, it was suggested that people from Southend Reindeer be given the chance to create employment for themselves possibly using the social assistance dollars as one of the sources of revenue.

Federation readies new DREE plans

Saskatoon — The Federation of Saskatchewan Indians is currently in the process of drafting an agreement with the federal government that would see monies available from the Department of Regional Economic Expansion channeled to Indian people through the Department of Indian Affairs.

The agreement is a result of the Federation's determination to see all programs involving Indian people administered by the Department of Indian Affairs.

The draft agreement was presented to Saskatchewan Chiefs by F.S.I. vice-president Alec Kennedy during the recent All-Chiefs conference in Saskatoon.

As well as providing for co-ordination of economic development programs to Indian people, the stated objectives of the agreement are:

To encourage the involvement of Indian persons in economic development in order to maximize the benefits of such development for Indians.

To encourage the potential for Indians to participate as widely as possible in other economic development initiatives undertaken by Canada and/or the Province of Saskatchewan.

To enable Indians, Indian bands, and Indian communities to have a greater degree of control over their economic institutions and the forces which affect their lives.

To enable Indians and Indian communities to organize in ways which will help them identify their economic problems and needs, to plan solutions to deal with these problems and needs, and to take appropriate action to implement programs of an eco-

nomie nature.

To encourage innovative methods of linking economic development to communities in order to discourage the enterprise from migrating to a larger centre of population.

To encourage innovative approaches to the solution of economic problems and the provision of community based management of economic structures.

To encourage the development of alternative uses of resources where possible and to maximize the benefit of the use of resources to Indian persons.

According to Mr. Kenny the agreement is intended to provide Indian people with the resources for innovative and experimental projects managed by Indian people and relating to problems and needs as they see them.

The agreement would also make available a variety of technical and professional resources to Indian people in planning and implementing their projects.

Grants of up to 100 percent of the project costs can be made available to Indian people under terms of the agreement as well as grants to cover the cost of planning and preparing the project.

The agreement is expected to be signed with the federal government later this spring.

Buying Nuts?

If you are buying nuts in the shell for munching, avoid nuts with oil-stained and moldy shells. These are signs that the kernels may be rancid or decayed.

Residence to get 6 dorms

Rejection of a proposed budget, construction of new dormitories, were just two of the many subjects discussed at a recent conference

Prince Albert — The Prince Albert District Chiefs, representing eleven northern Indian Bands, met for a four day conference in Prince Albert last month to discuss problems related to Indian people living in the North.

The first day of the meeting was spent with Indian Affairs officials and an architectural consultant discussing a contract for the construction of six new dormitories at the Prince Albert Indian Student Residence. The northern Chiefs, who are also the Board of Directors of the Student Residence, were not happy with the contract which was negotiated by Indian Affairs on their behalf. No clauses had been included in the contract requiring the contractor to hire Indian people.

Al Newman, a union representative, said while they are bound by collective agreement to employ only union labour, a compromise would be reached whereby some Indian labour would be used for the construction of the new dormitories.

The northern Chiefs, who had rejected a proposed Indian Affairs district Budget of \$1,357,000 last November and had requested \$6 million, spent the entire morning of the second day studying the new budget which represented an increase of \$84,000.

However, the new budget falls short of even the original rejected budget due to a deficit of \$106,000 incurred by the district Chiefs last year.

Chief Harold Kingfisher, chairman of the Prince Albert District Chiefs, said the reason there is a large difference between the figures proposed by Indian Af-

fairs officials and reserve leaders is because there is no liaison between the people at the grass roots and the officials in Ottawa who have final approval of budgets.



Harold Kingfisher

A resolution was passed stating the deficit of \$106,000 be paid from the Regional Indian Affairs Office and not by the District IAB office.

Further discussions will be held regarding the budget at the All Chiefs Conference to be held next month in Saskatoon.

Education Field Workers of the Federation of Saskatchewan Indians presented a proposed study to be done to determine the academic level of boarding Indian children in the Prince Albert area.

The study was approved by the northern Chiefs and will be presented to the rest of the Chiefs at the provincial conference next month.

David Ahenakew, Chief of the Federation of Saskatchewan Indians explained briefly the con-

tents of a report done on Indian Claims by the Indian Rights and Treaty Research Division of the FSI. Chief Ahenakew emphasized that this was not a final report by any means but a report of what has happened and what direction the Treaty Rights Research division is taking. This report will be presented to the Indian Claims Commissioner, Dr. Lloyd Barber of Saskatoon after it has been studied and approved by all Chiefs in the Province.

The final day of the meeting saw extensive discussions about forming a trapper's association consisting of Treaty Indian people. A resolution was unanimously passed stating that this association should be an arm of the F.S.I. and that further discussions be held at the provincial level next month.

Mrs. Isabell McNab, president of the Saskatchewan Indian Women's Association, spoke to the Chiefs requesting their support. She said they are experiencing a number of problems obtaining sufficient funds in order for them to be effective and to be able to cover the work required on the reserves.

Chief Gilbert Bird of the Montreal Lake Band said there should be a closer working relationship between the Chiefs and Councils and the Women's Association.

To back up their verbal and moral support of the women's group, the Chiefs turned over \$25,000 to them from their District Winter Works funds which they said will be used for the betterment of Indian Reserves anyway.

No date was set for the next Prince Albert District Chiefs meeting.

New Friendship Centre now open for Northern Natives

Meadow Lake — The Northwest Friendship Centre, Saskatchewan's sixth, is now a fact in Meadow Lake. The first annual general meeting was held Jan. 22 at the Civic Centre.

Registered under the Provisions of the Societies Act, the Centre is expected to begin operation February 1 on Centre Street in Meadow Lake. Funding to carry its operation into the new fiscal

year has been requested from both provincial and federal governments.

The Centre, providing mainly for the needs of northwest Saskatchewan's estimated 20,000 native population but totally open to other ethnic or majority groups will be governed by a Board of Directors composed of six. Elected at the January 22 meeting to serve a short term until March's second general meeting were two registered Indian people; Eric Dillion and Louis Opikokew: two non-registered Indian people; Ralph Morin and Emil Aubichon; and two Tourn Council appointees; Major Jackson and RCMP Constable Gordon Grenier.

Following the general meeting the first Board meeting was held to deal with pressing concerns and to elect its four officers. It was at this meeting that finance was discussed with Walter Schoenthal, co-ordinator of the Saskatchewan Association of Friendship Centres, and budget submissions approved to be taken up with government agencies by the Association on the Centre's behalf.

The Centre, spear-headed by President Eric Dillion, has applied for affiliation under the provincial and National Friendship Centre Association.

For more contact: **Matt Belle-gard, 236-6518 (home) or 236-5654 (office).**

The National Indian Brotherhood's "1974 Indian Art Calendar" is now available at \$3.00 per copy. Order from N.I.B. at Suite 1610, Varette Building, 130 Albert Street, Ottawa.

Veronica Cote will be new hospital liason

Kamsack — Veronica Cote of Kamsack was recently appointed to train as a liaison worker between the Kamsack Union Hospital and the Cote, Key and Kee-seekoose Indian Reserve. Mrs. Cote is a treaty Indian belonging to the Cote reserve.

The pilot project, the first of this kind to be established in the Province, is being conducted on a six month experimental basis. If successful, the program may be adopted by other hospitals located near Indian reserves and continue at Kamsack Union Hospital, according to hospital administrator Paul Ratuchuny.

The project was initiated by the Department of Indian Affairs. Mrs. Cote will have an office at

the hospital as soon as it can be arranged. Her duties involve working at the reserve level.

Besides being a liaison worker between the hospital and the three reserves, she will act as a liaison officer between the hospital and the Community Health Workers, the Indian Health Nurses and other agencies. Her duty will be to promote various health programs.

Although the specific duties have not been determined, the ones that have been suggested include responsibilities such as arranging transportation for the elderly and children, acting as interpreter, explaining prescription instructions, informing next-of-kin in emergencies, handling grievances, gathering information that would help the doctor, counselling alcoholic patients and those with suicidal tendencies or referring them to appropriate agencies, teaching patients about follow-up care at home upon discharge, notifying next-of-kin once the patient has been discharged, acting as liaison between the R.C.M.P. and the patients when physical violence is involved and counselling parents whose children are neglected.



Veronica Cote

Indian Art Course Revised

The Cultural College's first art class has been expanded
will now run 16 months.

Saskatoon — Indian Art Coordinators Sarain Stump and Harry Lafond have revised some of Indian Art Experience '74 which began on February 18th. There will be eleven full time students from Saskatchewan as well as one part-time student. One person from Snowdrift Band in the Northwest-Territories has enrolled and perhaps there will be three from the Yukon. Some applications from LaLoche, Saskatchewan are expected and will be accepted.

Indian Art Experience '74 had been advertised as an eight month course with three different classes but now it will consist of two eight-month courses. The additional course has yet to be developed but it is hoped that Cultural College and University classes may be included in this second part.

The School of Fine Arts, Banff, Alberta will be evaluating the course. Video tape recordings of the course will be provided to officials of this institution. These persons will also sit on the examination board and make recommendations for improvement and development of Indian Art Experience '74.

The University of Saskatchewan Art Department has shown interest and enthusiasm in the course. Before the course receives recognition it will be evaluated when in session.

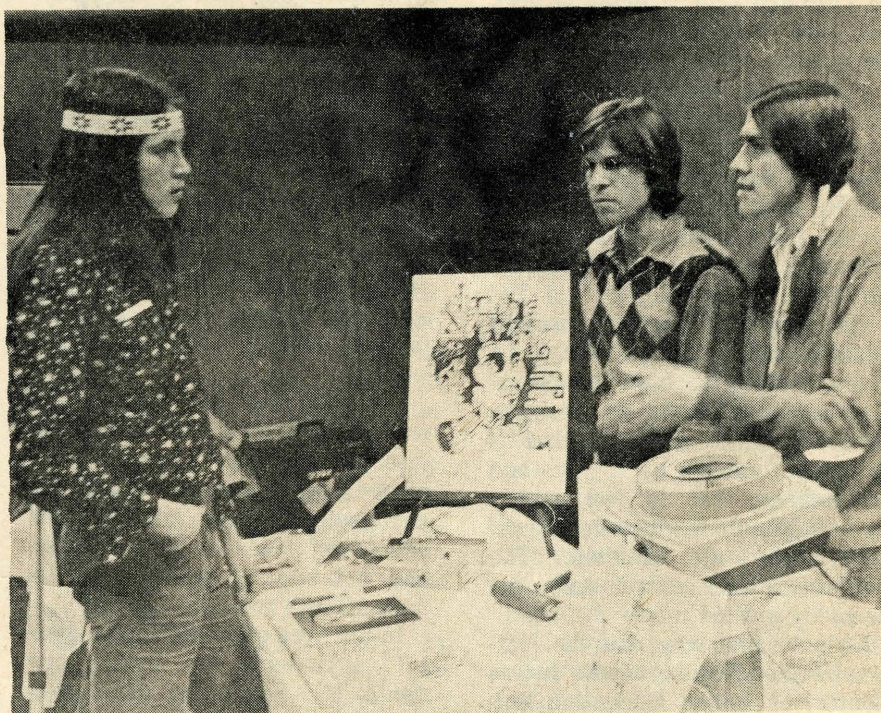
A class in communications had been advertised but will not be offered. Instead there will be scheduled meetings for evaluation of students and instructors. In this manner the students will be involved and participating in much of the course content.

Sarain Stump will be instructing the Indian Art History course as planned. Archie McGillvary will be teaching the course on principles and elements of art across different cultures. Tom Severson will be offering instruction in the different art techniques.

The coordinators are making special efforts to obtain instructors for certain techniques and skills. For example, people skill-

led in beadwork will be invited to teach their art to the class.

Due to the lack of space more students could not be handled. However, facilities will be adequate for fifteen to twenty students. This course is one of the first of its kind to be offered. Upon successful completion the students will be teaching art as part of Indian culture to Indian children across Saskatchewan.



Harry Lafond and Tom Severson explain the Indian Art Course to Brian Tootoosis. Other Cultural College displays were held at the recent Chiefs Conference.

Tuition agreements attacked

Present school agreements will have to be changed radically to reflect Indian control says education vice-president

Saskatoon — Before Indian control of education can become a reality in Saskatchewan the existing tuition fee agreements used in joint schools will have to be drastically revised, according to Soloman Sanderson, first vice president in charge of education for the Federation of Saskatchewan Indians.

Speaking at the F.S.I.'s All-Chiefs conference in Saskatoon recently, Mr. Sanderson said present tuition fee agreements make no provisions for consultation with band councils and parents and offer Indians no control over how their money will be spent.

Present agreements are tokenism at it's worst", Mr. Sanderson said, and he recommended the band councils in the province refuse to sign them. At present about 7,000 Indian children are attending joint schools in the province.

He suggested that the present system be replaced with "A grant system to have 'co-operative schools.' By a co-operative school I mean a school that is not only financed by Indians and non-Indians, but is run jointly by both groups for the educational benefit of all children. The mechanics for control can then be easily worked out."

Only in this way can the National Indian Brotherhood's Indian Control of Indian Education Policy be meaningfully implemented and the Indians Treaty right to education ensured, Mr. Sanderson said.

Commenting on Mr. Sanderson's remarks, Emil Korchinsky, Saskatchewan regional director of education with the department of

Indian Affairs, said the present tuition agreements were essentially "verbal agreements" and he agreed the agreements could be greatly strengthened. The agreements should spell in clear detail the type of services children are to receive in the schools he said.

A type of agreement is possible that would not have to include the department but would be worked out entirely between band councils and unit school boards. Indian Affairs would transfer education funds to the band council to cover the cost of the agreement. This type of agreement has not yet been used in the province "but I'm sure its possible," Mr. Korchinsky said.

To effectively institute Indian control of education, will also require amendments to the Indian Act so that special regulations "can be built in to give us authority, so that we might make education needs more relevant to our needs," Mr. Sanderson said.

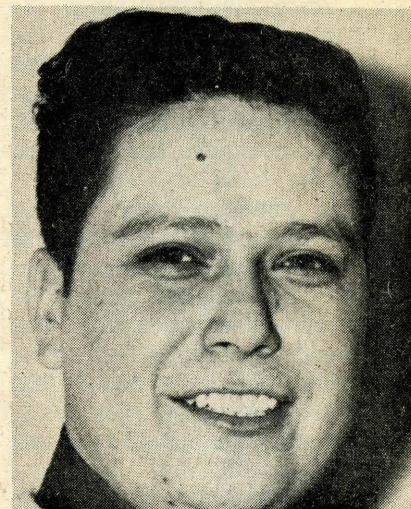
He also said the role of the provincial School Committee Advisory Board and School Committees on reserves should be changed "so they interpret the education needs on our reserves and not become peddlers of Indian Affairs policy."

In the area of developing a special curriculum for Indian students, Mr. Sanderson recommended that the work be co-ordinated by the Saskatchewan Indian Cultural College and that Indian people should be appointed as curriculum planners with the provincial education system.

He also suggested the F.S.I. set up a board to censor existing

curriculum and remove inaccurate and prejudiced material about Indian people.

Mr. Korchinsky pointed out in implementing Indian control of education "many obstacles will have to be overcome," one of the obstacles being the need for increased financing.



Sol Sanderson

Staff within the department will have to be retrained as well as Indian people and this takes additional funds he said. There are also other financial considerations such as the fact that federally owned buildings do not carry fire insurance. When bands take over the buildings they wish it insured and this takes extra funds, he said. There will also be extra costs for employee benefits and the operation expenses of school committees, Mr. Korchinsky said.

Indians will have to join with the department to convince senior government of the necessity for these extra funds, Mr. Korchinsky said.

Discrimination hearing ends

Commission delays decision on whether Prince Albert Pulp Mill

is guilty of discrimination against an Indian employee

Prince Albert — A formal inquiry by the Saskatchewan Human Rights Commission into complaints that the Prince Albert Pulp Mill discriminates against Indian people concluded last month after a five day hearing.

The Commission was called to investigate a complaint by William Turner of the Sturgeon Lake Reserve that because of discrimination he was forced to resign his job at the mill in August of 1972.

Mr. Turner, who was employed by the pulp mill for four years, maintained his was discriminated against because of his race and color contrary to section 3 of the of the Fair Employment Practices Act. Mr. Turner continuously experienced problems with job classifications and work schedules which led him to finally quite his job and file a complaint with the Human Rights Commission.

The hearing of the Turner Case was held November 28, 29, 30, adjourned and reopened January 30, and 31 at the Avenue Hotel in Prince Albert. Irwin Carson of Prince Albert represented Mr. Turner and D.K. MacPherson of Regina acted as counsel for the Prince Albert Pulp Mill.

An incident curing a shirt rearrangement in February 1972, occurred when Mr. Turner who was classified as a car loader, was demoted to that of scale utility man. Mr. Turner said, "everyone received their rightful positions except me."

Mr. MacPherson pointed out that Mr. Turner did not lose any income or classification as a

result of this arrangement. Mr. MacPherson also said after Mr. Turner registered a complaint, the company reinstated him to his appropriate position at "added expense to the company and further inconvenience to other workers."

Mr. Turner recalling another instance where he had questioned the shift rearrangement to Mr. Dave Facco, Assistant Pulp Mill Superintendent who also draws up the work schedules. Mr. Facco had replied, "I'll put you where I want and I'll move you when I'm good and ready to move you."

In his testimony, Mr. Turner said on August of 1972, another employee Norman Pellerin, junior to him, had been brought in to take the position of shipper which should have been assigned to himself as a "routine matter of company policy."

Mr. MacPherson said if Mr. Turner had filed a grievance, this could have been worked out between Management of the mill, the Union and Mr. Turner himself.

Mr. Turner replied, "If Management had done their job in the first place, I wouldn't be here."

Mr. Turner said he was called in another time to fill a vacancy, and upon meeting Mr. Facco he was told, "I hope you're not like that Chipewyan, Louis Wolverine, we had working here who phoned in drunk every other day." Mr. Turner said this kind of statement was not necessary and could only be considered a discriminatory remark.

Mr. Turner, known to be quite a religious man, does not drink

or smoke.

Mike Evanishen, president of the Pulp Mill Local which belongs to the International Brotherhood of Pulp Sulphid and Paper Mill Workers, and Henry Brassard, a shop steward representing the same union, were called to testify.

Mr. Evanishen in his testimony said, "There were definitely a plan of events which led me to believe this individual was in fact discriminated against. However, he added that he could not say whether they were discriminatory against Bill Turner because of his race or against him as an individual.

Upon examination of Mr. Turner's employment record, Mr. Evanishen said, "From December 1968 to October 1971, I would say it was excellent and from October 1971 up to the time of his resignation, I would say it was average."

Mr. Evanishen also said it was company policy when a vacancy occurs to move up individuals where possible unless they are not properly trained. Mr. Evanishen said a new position had been opened yet Mr. Turner was not moved up like the rest of the employees. He added that demoting a person could be a form of punishment against the individual even though he may receive regular wages.

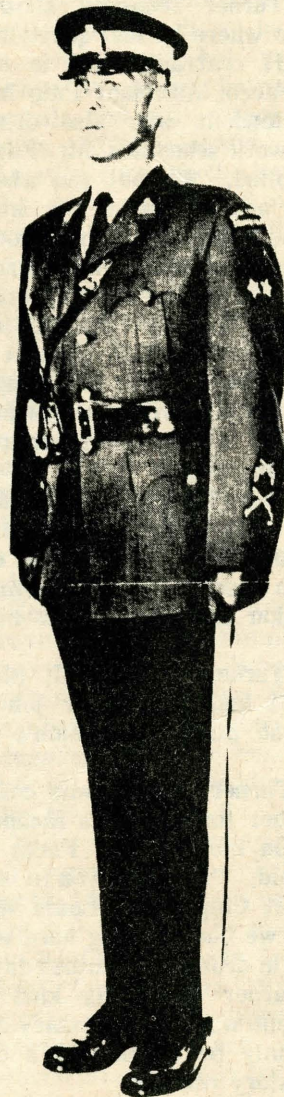
Henry Brassard, referring to the two instances where Mr. Turner had been forced to take junior positions, termed the shift rearrangements as "unnecessary and interfered with the line of progression established through

Continued next page

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collective bargaining."

Dave Facco, Assistant Pulp Mill Superintendent, was questioned of the remarks he made which Mr. Turner said were discriminatory, "I hope you're not like that Chipewyan, Louis Wolverine, we had working here who phoned in drunk every other day." Mr. Facco replied that it was not possible for him to have said this since he had no recollection of Mr. Wolverine and upon checking Mr. Wolverine's files, did not find any disciplinary notices. "Knowing myself, I can't see myself saying something like this," Mr. Facco said.

Mr. Facco, asked why he should not rehire Mr. Turner, replied that it was company policy not to rehire employees that did not give proper notice after quitting, adding that it did not have anything to do with Mr. Turner's native origin. Mr. Facco said, "Mr. Turner was an average and mediocre employee."

On the February incident at which time Mr. Turner was moved down to a lower classification due to rescheduling of employees, Mr. Facco said at the time the pulp market was poor, the mill was losing money, and the company was forced to lay 17 employees off. Mr. Facco said he explained this to Mr. Turner that we were very fortunate in not having to shut the mill down.

Upon cross examination by Mr. Carson on the statement he made reference to another native worker, Louis Wolverine, Mr. Facco failed to recollect him. Reprimands, where it showed carbon copies had been sent to Mr. Facco were produced for evidence. Mr. Carson said it was peculiar that Mr. Facco failed to recollect Mr. Wolverine, who worked under him and who was "just about famous around the mill" for having a bad working record.

In his summation, Mr. D.K. MacPherson, defence Counsel for the Prince Albert Pulp Mill,

Continued

February 1974

Continued

suggested that his client could have taken the easy way out by hiring Mr. Turner back. "Our position is we don't have anything to disprove," he said. "The Prince Albert Pulp Mill is proud of its' position in northern Saskatchewan for creating employment for so many people and proud of the fact that it does not discriminate against Indian people," Mr. MacPherson said.

Mr. MacPherson questioned the ability of Mr. Turner to recollect certain incidents and facts, saying that he "seems to be confused and oversensitive about his race" which led him to quit abruptly and press charges.

The shift rearrangement brought on by poor pulp market which led to the layoff of some employees, was justified and necessary, he said. Mr. MacPherson added that Mr. Mike Evanishen and Mr. Henry Brasard were unable to come up with any better suggestions of rescheduling least inconvenient to the rest of the employees.

I.B. Carson of Prince Albert, who represented Mr. Turner, said it is very hard to prove discrimination since it is very seldom one can find direct evidence of it. "Racial discrimination can be detected largely from certain things happening," he said.

Mr. Turner, a good worker of

B.C. dumps program

Vancouver — The B.C. Provincial Human Resources Department will no longer finance any province wide programs related to native people, according to Norm Levi, Minister of the department.

Mr. Levi, informed the Vancouver Indian Society that Indians will have to deal with local human resource boards if they want to get money from now on.

reputable character, was allowed to quit abruptly without any effort on the part of management to urge him to stay on, Mr. Carson said. Mr. Carson gave instances where encouragement had been given to other employees at the mill who were upset and wanted to quit on the spur of the moment.

Mr. Carson said the Dave Facco had a preconceived notion of Indian people in the way they perform their work by comparing Mr. Furner to a former native worker. Mr. Carson questioned the credibility of Mr. Facco as a witness for denying having any knowledge of Mr. Wolverine when in fact he had received a number of reprimands on the former employee who was

also under his supervision at the time.

Mr. Carson added that the witnesses called by the pulp mill conveniently seemed to fail in recalling certain instances that would jeopardize their company's position at the hearing.

Mr. Carson said the co-operation you receive from a witness upon examination, often indicates the honesty and credibility of that witness.

According to Hilliard McNabb, Chairman of the Commission, who is also Chief of Gordon's Reserve, said it will take some time before a decision is reached. "It is one of the most difficult cases that we have had to handle yet". Mr. McNabb said.

You and the Law

Prepared by the Valley Legal Assistance Clinic at Duck Lake.

Today's slogan seems to be "enjoy now, pay later". The problem arises when those debts come due and you cannot pay. This is the first of four articles on debt in which we will try to let you know what you should look for when you are borrowing and what you should know after you do borrow.

The most common methods for people to get into debt now a-days are through credit cards and loan companies. Under statute, before the credit card company can extend credit, it must inform you what percentage interest you will have to pay and, where applicable, what the minimum charge in dollars and cents is. Loan companies must clearly inform you in writing what you are receiving; the cost of borrowing expressed as one sum in dollars and cents; the percentage annual interest rate; the basis upon which additional charges, if any, are to be made in the event of default and the amounts, if any, included for insurance or official fees. With all this provided for you, think about what they will mean, before you sign those papers.

If you do sign and cannot meet the payments, then generally the following cannot be taken by creditors: the things necessary for a person to keep his business, trade or farm going within fairly specific limits; household articles to the extent of \$2,000.00; the clothing necessary for a debtor and his family plus sufficient produce which would when sold, provide food and fuel for them until the next harvest; the buildings or trailer or portable shock occupied by the debtor and the land they are on to the extent of \$16,000.00; the homestead to the extent of 160 acres.

An article is not exempt if you have given a mortgage on it and the creditor is foreclosing on it or if the article forms the subject matter of the judgment against you.

I.A.B. to open new district office in Meadow Lake area

Meadow Lake — Formal discussions which began in 1972 ended this month with the Department of Indian Affairs approval for the establishment of a District office at Meadow Lake.

The District, to be operational by April 1, will include eight Bands and will be structured, staffed and operated like any of the other five offices, pending further discussion.

It was not long after the amalgamation of the Meadow Lake and Battleford Agencies in 1970 that Indian people began to doubt

the wisdom of the move. The District maintained a sub-office at Meadow Lake but all the discretion and authority was held in North Battleford. Despite promises of improved Branch service an office 300 miles south of fly-in Reserves only complicated matters.

During the Chief's lengthy discussions many interesting points surfaced — among them that Ottawa conceived concepts of Area Councils and Service Centres. As well, introduced and debated, were the controversial

Manitoba and West Coast District projects. These talks which included Regional and Ottawa staff, and a brief talk with the Minister, were sometimes interpreted quite strongly by observers as developing positions of the Meadow Lake Chiefs. Most of the discussion was not so much to look at alternatives but to reinforce points of disagreement with Ottawa conceived ideas.

The Councils of the new District, including four Cree and four Chipewyan Bands, is expected to spend one week per month at the new office to offer the Department insight into the true wishes and aspirations of their people.



Roundup

By Les Ferguson
Provincial Co-ordinator

It is often said these days that, "kids are not as responsible as they used to be". Or that, "how can we make a person more responsible — not only to others in society, but to himself".

How can a society instill an attitude of responsibility in its members? ("Teaching" or "Telling" about responsibility simply indicates the attitude has been required to come from others and not from within the individual.)

4-H may be able to help.

When a 4-H member takes on a 4-H project, that project is his thing. All his. If someone else (parents, older brothers and sisters) decide to help him, one of the 4-H objectives, that of becoming a more responsible person, goes down the drain.

A 4-H project includes things that have to be done: a garden to be weeded, a headband to be beaded, a horse to be fed, the material for an apron to be cut out, a piece of woodwork to be sanded and sanded and sanded. Maximum benefits and results are not achieved unless the member does the work himself.

When that project is done (the sewing has been completed, the animal has been groomed, the cookies baked or the target shooting fired) there is no greater reward than to be able to say: "I did this myself. No one gave me a hand. I am responsible to myself."

What's special about 4-H? It's not so much the thing that has been made, grown, or done, but the personal benefits that result.

One of those benefits is to become a more responsible person . . . whoever he or she is.

"Outreach" is formed

Officials in the department of Manpower and Immigration have come up with a new program that could enable band councils to have a Manpower 'Agent' situated in their communities. Called **Outreach**, the program is designed to extend Manpower services to remote communities. The agents would receive some training through Manpower and then work in the community making available normal Manpower services. They could also assist with setting up training programs on the reserve and advising on other Manpower programs such as LEAP and LIP. A maximum of \$200,000 annually is available to each Outreach project although the maximum length of the program will be 42 months.

Military concert thrills kids

Children from the P.A. Indian Student Residence and from other surrounding Indian reserves were treated to a military concert recently

Prince Albert — Approximately 600 children from the Prince Albert Indian Student Residence and from other surrounding Indian reserves were treated to a military concert along with a touch of Indian talent at the student residence gym recently.

The 50 piece band, which was conducted by Commanding Officer Peter Murry, is based at Calgary and was brought to Prince Albert through the efforts of Winston Wuttunee and the Music Department of the Saskatchewan Indian Cultural College. Mr. Wuttunee is the Music Co-ordinator for the Cultural College.

The PPCLI Band, which stands for the Princess Patricia's Canadian Light Infantry, has been existence for a number of years and has travelled in Europe and across Canada.

It is a well produced program especially designed for the enjoyment of the kids and some of the selections played included Manix, Odd Couple, and the theme from Hockey Night in Canada. A clarinet polka was also played in honour of Mr. Wuttunee, who spent a number of years in the army as a musician and as a clarinet player with the Royal 22nd Band.

To the delight of the children, a special guest conductor was also asked to perform. His 'air' of sophistication was completely ruined when his wig fell off and while trying to regain his composure tripped himself almost falling on top of some of the children. To make things even worse, the band he was supposed to have been conducting, completely ignored him. The comedy

piece, which was put on by Mr. Harry Fassell of Calgary, was enjoyed not only by the children but also by the number of adults in attendance. Mr. Fassell said he enjoyed doing such acts and hoped someday he would be able to devote his full time to performing comedies.

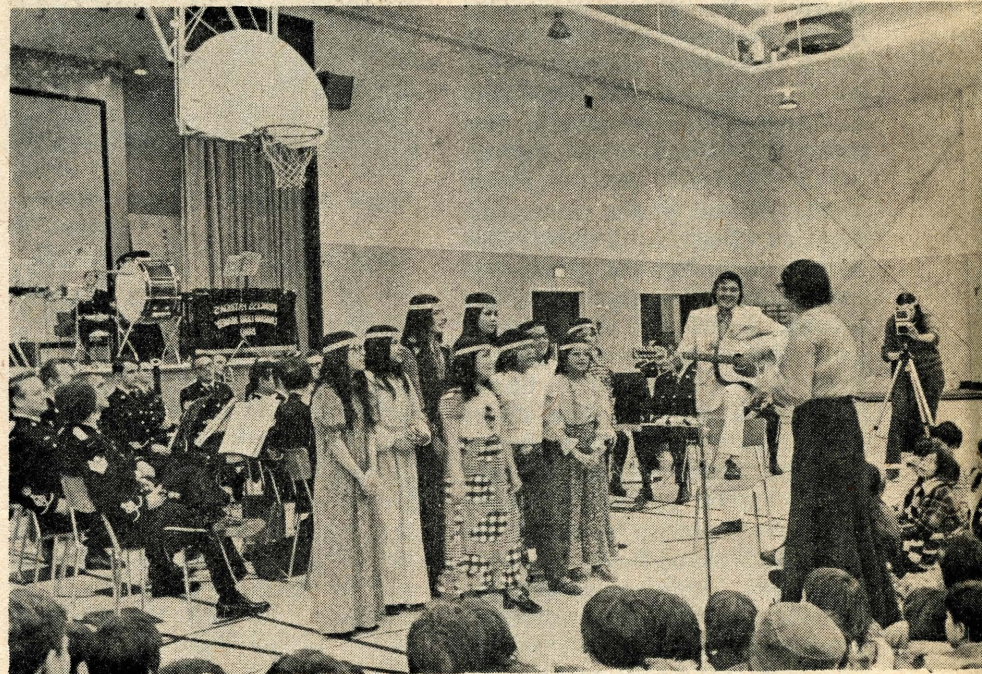
Eight girls and two boys from the Sweetgrass Reserve, under the direction of Mrs. Irene Hebson along with Mr. Wuttunee sang a couple of Indian songs.

The songs, "Ninestoin" and "Papkwan" were composed by the Cree Language instructors of the Cultural College and Mrs. Victoria Francis of the Piapot Reserve with music by Mr. Wuttunee. This part of the program

was enjoyed by everyone.

The VTR crew from the Saskatchewan Indian Cultural College were also present covering the event. After the film of the concert has been edited, Mr. Wuttunee plans to use this as a teaching aid to teach Indian music at various schools in the province.

Mr. Wuttunee would like to take this opportunity to thank Mr. Ian Barry and Barbara MacLachlan of Prince Albert for coming to the rescue and providing "music stands" for the PPCLI Band. His appreciation is also extended to the children of the Sweetgrass Reserve and Mrs. Hebson for coming 165 miles to sing for other fellow Indian students.



Winston Wuttunee and a group of Sweetgrass Singers entertain with selections of songs composed by Cree Language Instructors.

La Ronge plans takeover of local school programming

La Ronge — One of the biggest concerns expressed by the La Ronge Band at their recent band council meeting at La Ronge, was the problem of transferring their school programs from the provincial to the federal school system.

There was a one day walkout January 16 of all the teachers at the Stanley Mission school after they heard band members had voted in favour of transferring it's school program from provincial to federal control. To try and rectify the situation, Councillors Rhoda Hardlotte, Elizabeth Charles and William McKenzie called a meeting with the teachers and band members, at which time everyone voted against provincial control 227-0. At the same time, it was being rumoured around the village that white and Metis students would not be able to attend the school at Stanley Mission after it was under the federal school system.

The Chief of the La Ronge Band, Myles Venne, met with his Councillors at Stanley Mission, finding that the people had been given the impression the schools would be closed down since the teachers were threatening to quit if the school turned to federal control. The Chief reassured his band members that such would not be the case and that white and Metis children would be welcome to attend the Stanley Mission school.

Solomon Sanderson, Executive member of the Federation of Saskatchewan Indians warned the La Ronge Band that various tactics will be used to try and discourage Indian people from taking control of their own educa-

tion programs. Mr. Sanderson, who is also the Chief of the James Smith Band, said he has proof of this because of the many problems which his band faced and are still experiencing when they took over their own education programs last year.



Myles Venne

Concerning the one day walk-out of the teachers at Stanley Mission, Mr. Sanderson recommended the Band find out if the teachers are prepared to work under the Federal School system and if not, "let them go." "There are all kinds of teachers looking for an opportunity to work under the Federal school system and the teachers at Stanley Mission can be easily replaced even at midterm," he said. He also suggested to the Band to go early and "get the pick of the crop" of graduating teachers at the University of Saskatchewan. Mr. Sanderson said the Saskatchewan

Indian Cultural College in Saskatoon is presently training Indian teachers who will be graduating in June of 1975.

In drawing an outline of what steps the La Ronge Band must take to "get things rolling", Mr. Sanderson recommended the Band to hire an educational consultant. He said the person preferably should be involved in education and have the ability to write. One name mentioned to fill the position was Gary Waueters, presently working under the Education section of the Department of Northern Saskatchewan and who has been closely involved with the La Ronge Band.

David Ahenakew, Chief of the Federation of Saskatchewan Indians, congratulated the La Ronge Band in their decision, saying "this is the trend in the Province and throughout the country".

"We agree with this trend because it means control which allows you for the first time to have some say in the education of your children," he said. Mr. Ahenakew said the joint school program stripped away the responsibility of direct involvement by the Indian parents.

The construction of an all-weather road to Stanley Mission was also discussed. A majority of the Band members in Stanley Mission had voted in favour of it. Food supplies and various materials are transported to the Stanley Mission settlement every year by way of a winter road.

Norman McAuley of the Department of Northern Saskatchewan explained to the Chief and Council that a contract had been put in for a winter road to Stanley

Mission and that funds were available this year for such a road.

About the all-weather road, Mr. McAuley informed the La Ronge Band that it will take up to approximately two years before any actual construction will begin. "A lot of survey work must be done to determine where the road is going to be built," he said. Mr. McAuley also informed the Chief and Council that the Department of Northern Saskatchewan want to employ as many people as possible from Stanley Mission when the construction of the road does commence.

During the meeting, Pat Woods, the new District Superintendent of Education for the Prince Albert Indian Affairs office, was introduced to the Chief and Council. Mr. Woods replaces Mr. Nick Wasyliw who has been transferred the Regional Indian Affairs office in Regina.

Mr. Woods, who comes from the Fort Qu'Appelle area, said he plans to spend a lot of his time working with people in the field. He also informed the La Ronge Band that he plans to turn over the full services of Mr. Dale McShane to work exclusively in the La Ronge area. Mr. McShane, an education counsellor, is presently required to cover other areas as well which does not allow him to be as effective. Mr. Woods told the Band Council that he will help them in any way he can.

Other local band matters were brought out and discussed with some band council resolutions being passed.

According to Department of National Health and Welfare statistics, births among the Indian population in Saskatchewan were at an all-time high in May of 1973 when 137 children were born.

Gov't manipulating James Bay issue

Ottawa — Indian Affairs Minister Jean Chretien is deliberately misleading the public and parliament and attempting to manipulate Indian people over the James Bay issue, according to George Manuel, president of the National Indian Brotherhood.

Mr. Chretien's support of the Bourassa government's \$100 million settlement proposal to Indian and Inuit people in the James Bay area of Quebec is a blatant attempt to set a dangerous precedent for the settlement of aboriginal rights, Mr. Manuel said in a prepared statement.

Quebec Indians have been fighting for two years to gain recognition of their aboriginal rights in the James Bay area where the Provincial Government has plans to build a \$6 billion Hydro Project. A Quebec Superior Court ruled recently that the Indians had valid land claims to the area although that ruling was later overturned by an Appeals Court and is now being appealed to the Supreme Court of Canada.

Despite government protestations that it is upholding its responsibilities to the James Bay people "the intransigence of the Government of Canada is not recognizing the aboriginal rights of the Indian at this time is a sheer dereliction of legal and moral duty," Mr. Manuel said.

Mr. Manuel also said the Bourassa government's settlement proposal is "extremely weak" and full of "ambiguities, undefined areas and implied intentions."

Compared with the Treaties signed on the prairies, the Bou-

rassa proposal makes no provision for mineral resources from Indian reserve lands to be held for the benefit of Indian people for all time.



GEORGE MANUEL

The settlement also calls for social and economic services to be provided by "the Government" and if the Government implied by this provision is the provincial government then it will represent a transfer of federal responsibility to provincial authority and a complete abrogation of the federal government's constitutional responsibility, Mr. Manuel said.

Such a precedent would be "extremely dangerous for all Native groups in Canada," he said.

The \$100 million offered by the Quebec government would see \$40 million distributed over 10 years directly to the people, which for 8,000 people represents \$500 a year per person, and another \$60 million made payable through royalties. The disputed area involves more than 85 million acres and the settlement offer is therefore equivalent to a price of only \$1.17 per acre.

Treaty rights no excuse to slaughter game says Chief

By Joan Beatty
F.S.I. Reporter

Prince Albert — Speaking at the fifth annual Trappers' Convention held in Prince Albert recently, David Ahenakew, Chief of the Federation of Saskatchewan Indians, emphasized that although the Treaty Indian people of Saskatchewan have basic rights into the natural resources of this country, they do not support those that abuse the fishing, hunting, and trapping rights.

The leader of the 68 Indian Bands in Saskatchewan, referring to instances where it has been widely reported by the news media that Indians are slaughtering moose and selling the wild meat to other people, said this was true in only a few scattered cases. He added that Indian leaders are taking corrective measures with these people in educating them to better understand conservation methods.

Chief Ahenakew explained briefly the aims and objectives of the Federation of Saskatchewan Indians to the delegates who represented 92 northern Saskatchewan fur conservation areas. He said the main objective of the Indian organization is to protect the Treaty Rights of Indian people and that many programs have been introduced and implemented toward obtaining this goal.

One of the biggest concerns expressed by the trappers at the meeting was the depletion of big game animals like the elk, deer, and the moose. Control of timber wolf population was also

discussed. Big game in the North is being over hunted by both Indian and White hunters, and often fall prey to other wild animals dependent on them for food, especially the timber wolf.

With regard to the control of timber wolf population, Oscar Beatty of Deschambeault Lake summed up pretty well the views of a majority of the trappers by saying that the wolves should definitely be controlled. "With the bad snow conditions this winter, small game is not available and timber wolves, who live strictly on meat, have to depend on big game in order to survive." He said the trapper knows when the wolf is overpopulated and

can control them himself.

Aime Crossland of Chitek Lake said, "As far as I'm concerned Treaty Indians should be controlled as much as the wolves because in my area they do more damage than wolves. Wolves kill only to eat while the Indians kill for their family, their dogs, and to sell the meat."

Concerning the decreasing Moose population, Jim Carrier of Cumberland House who is also the Chairman of the Northern Saskatchewan Trappers Association criticized southern hunters who come in and slaughter the moose by using snowmobiles. "This is not hunting," he said and indicated that these hunters are worse



George Peece is shown here adjusting the Audio-Visual equipment which was used at the Chief's Conference in Saskatoon. The Cultural College is keeping records of all Conferences.

than the American Sports hunters who are required to pay high fees and use guides.

G.R. (Ted) Bowerman, Minister of the Department of Northern Saskatchewan was the special guest speaker at the annual trappers banquet.

Mr. Bowerman said the image of the North is changing rapidly since the inception of the Department of Northern Saskatchewan. "It is no longer considered as just a nice vacation spot; northern Saskatchewan is now receiving the recognition it deserves," he said.

With the poor ice and snow conditions which has caused extensive hardships to many trappers, Mr. Bowerman said the provincial government has approved \$300,000 for winter works projects to help supplement their income. He said it was hoped that welfare costs will decrease but added that his Department will help anyone who requires such assistance.

Considered to be one of the most successful meetings the Trappers Association has sponsored, it wasn't all work for the northern delegates.

Entertainment

After the banquet, musical entertainment was provided for the trappers along with various animal and bird calls, jigging, and story telling. Trophies and cash prizes were awarded for top entires in the annual pelt preparation contest.

During the entertainment period Mrs. Ann Thiesen, Secretary of the Northern Saskatchewan Trappers Association was presented a plaque in memory of her late husband, Henry Thiesen, who passed away last fall. Mr. Thiesen was a long time trapper himself and dedicated a lot of his time and efforts toward the formation of the Trappers Association.

The Funny Side

by Archie King

LOVE continues to enjoy excellent public relations. What other word so grossly stage-managed for private gain could remain so uncontestedly a star? FREEDOM perhaps, but no other. LOVE is the most sought-after emotion of all. When we are in it, we feel at one with the world. And we say, "LOVE is wonderful!" When we are out of it, we feel isolated from the world. And we say, "That wasn't LOVE. That was a sick relationship."

If we wind up winners, we call it LOVE. In that way, though we may lose at love, LOVE never loses.

There is little problem today in finding one's mirror image. Anonymity is not that hard to duplicate. The problem is to keep the mirror from developing flaws. Once married, mirror images have a disquieting tendency to change. They age, put on weight, become critical, begin to sag, stop having anything to say and — most unnerving — start making demands!

There are, of course, other interpretations of the word. There are children, for example, who are known to define LOVE as that which brings pain, because every time the word is used on them they get pinched. There are other children who understand LOVE to be an item of barter-loaned out to them when they behave, called in when they misbehave.

According to Indian myth, LOVE and HATE were at one time brothers. LOVE thought HATE was paranoid but treated him with understanding. HATE thought LOVE was effeminate but let him live — though always keeping a careful watch on him, because HATE was convinced LOVE was out to get him. LOVE laughed at

projection onto LOVE of his own subconscious desires. "it is you who are out to get me" LOVE beamed, "but I love you nonetheless!" And he tried to embrace HATE, who pulled away from him furiously crying, "get away from me, you fairy!"

When whites can stop the pretense about property values, neighborhood schools and upholding the morale of the police and say, "I hate you, and you are not going to move another inch forward, and I dare you to knock this cattle prod off my shoulder" then and only then will the balance of LOVE and HATE be back in proper relationship — and we can take steps to create a dialogue.

But what if the unfortunate occurs — and history teaches us that the unfortunate invariably occurs — and sex war, generational war and racial war develop? What are we to say of HATE them? Well, we can say, "None of us wanted this, but we've got to stop them somewhere." In any event, nothing brings enemies closer together than the exhaustion of their mutual hate. One of the unexplained attributes of violence is that it transmits feelings of closeness (one reason, perhaps, for its growing popularity). We feel closer to no people than those we've crushed in war: We feed them, clothe them, educate them and marry them. HATE may be the only realistic path to a truly integrated Canada.

Only when HATE regains its legitimacy in the emotional spectrum will the aggressive nature of LOVE be properly contained. With HATE restored to its rightful place and LOVE restricted to its rightful place we will, once again, have a way of telling them apart.

New group drawn up in Regina

Regina — An Urban Indian organization was formed recently in Regina under the name of Regina Indian Society.

A group of Indian people who reside in Regina met at the Indian and Metis Friendship Centre in Regina, Saskatchewan and decided to form a group which would cater to the Urban Indian in the city.

Mr. Ted Keewatin of the Alcoholism Commission opened the meeting by reading a report on the Urban Indian group in Calgary as an example. The Fort Qu'Appelle Urban Indians were also used as an example.

There was then a discussion over who was qualified to be in the organization and also fees for membership.

There was many organizations represented and the people there agreed "We should work hand in hand."

Gerald Starr, stated that they had to look at a long-range program. He also stated that "individually we like to be self-supporting and there is a lot of people we should help to be self-supporting."

The selection of the Directors for an interim basis was then decided on. These people would draw up the constitution and register it under the Societies Act. These people are Mrs. Inez Dieter, Mrs. Caroline Goodwill, Freddy McArthur, Stan Cuthand, Isabelle Keewatin, Gerry Starr, Roy Alexson and Ted Keewatin.

Mr. Ivan McNabb and Jeff Stonechild were assigned to be the Publicity Committee. Their first job will be to let anyone know about the first General Assembly.



Fineday joins RCMP as office assistant

Cutknife — After celebrating the RCMP Centennial Year in many different ways, the members of Cut Knife Detachment look on their best achievement as being the hiring of a stenographer to handle much of their office duties. They are particularly pleased because their employee is Miss Myrna Irene Fineday of Sweetgrass Indian Reserve. The Cut Knife Detachment area includes three Indian Reserves — Little Pine, Poundmaker, and Sweetgrass — and it is expected that in addition to her regular office duties, Myrna will be able to assist some of the elderly residents, who do not have a good command of the English language, in getting their problems across to the members of the Detachment.

Myrna is the daughter of Mr. and Mrs. John Fineday and at-

tended elementary school at Battleford and the Sweetgrass day school. Her highschool days were spent at Cut Knife High and on completion, she attended Reeves Business College in North Battleford for a period of one year where she graduated with honors. The credit for Myrna's success goes to her parents who stood behind her all the way and stressed that with effort she could be very successful in life.

The Detachment members have enjoyed Myrna's assistance since November 20, 1973, and they are particularly impressed with her desire to do things as quickly as possible and in the best possible manner. Myrna Fineday is the first Treaty Indian to be employed as a Detachment secretary in the Province of Saskatchewan, and by no means the last. She is a credit to herself, her people, and the Force.

Healthworker program implemented through Sask.

Most of us are familiar with the Community Health Worker Program as it has developed throughout Saskatchewan over the past ten years but how much do we know about the Community Health Representative or the Family Health Aide? Both of these programs stem from a recent Task Force Report on the Community Health Worker Program and they are being implemented throughout Saskatchewan now.

As the name implies, the C.H.R. is a representative for his total community on all issues and concerns about health, be they environmental topics, accident prevention, water and sanitation, or communicable diseases. It is intended that this person may eventually operate independently, but in co-operation with Medical Services, National Health and Welfare. This is in keeping with the trend to establish more responsibility for the affairs of the people at the reserve level. The F.H.A., on the other hand, is primarily concerned with the individual and his family and works in conjunction with the public health nurse to prevent disease and to advise individuals on health matters.

The C.H.R.s and F.H.A.s undergo ten weeks of intensive practical training. Afterwards, they function on the serve under the supervision of Medical Services, National Health and Welfare for a probationary period of one year. Of course, very much is learned at inservice and refresher programs during that year. It should be pointed out that the C.H.R.s and F.H.A.s are trained in health education. They are primarily concerned

about prevention rather than the treatment aspect of Indian health. The job is a difficult one, but the rewards far out weigh the sacrifices. Our people will benefit in the long run. Presently there are thirty-five C.H.R.s working throughout Saskatchewan. Plans are now being made to train

twenty-five F.H.A.s later this year to help in the campaign against disease. It is said that the difference between a problem and a challenge is the person facing it. The C.H.R.s and F.H.A.s are busy changing problems into challenges for all of us.



Community Healthworkers make field trip.

Ask salary increase

Saskatoon — Saskatchewan Chiefs have endorsed a proposal by the Saskatchewan Association of Counsellor Technicians that would see the Indian counsellors salary boosted significantly and provide them with a uniform travel and expense schedual.

The proposal was presented to the Chiefs at their recent All-Chiefs conference in Saskatoon.

The counsellor technicians asked the support of the Chiefs in their efforts to have the depart-

ment of Indian Affairs accept a uniform salary scale with wages ranging from \$7,400 to over \$12,000. At present the counsellor technicians, who assist professional guidance counsellors in the federal school systems, earn an average of \$3,200 a year.

The counsellor technicians contend that their work is every bit as demanding as the professional counsellors and that often they are much more effective in relating to Indian children since they share a common background.

Sanitation services to be established on reserves

Regina — Guidelines for the upgrading of sanitation services on Saskatchewan reserves have been presented to the department of Indian Affairs and the department of national health and welfare by a special committee of the Federation of Saskatchewan Indians.

The committee, chaired by F. S.I. executive director, Cliff Starr, has been meeting since

July of 1973 and presented its findings to government early this February.

They recommend that adequate financial resources be committed to band councils in the province in order that clean water supplies can be made conveniently available to all residents on a reserve and that adequate systems of garbage disposal be established on all reserves.

The long term goal of any water development program should be the goal of having water under pressure available to every reserve home, says the committee.

It also recommends regular weekly pick-up of garbage on reserves and the development of sanitary landfills.

The committee recommends that band councils receive sufficient monies to operate their own maintenance programs and that all jobs created be filled by local residents.

The committee also calls for Indian Affairs to fund well designated public laundry-shower and toilet facilities on each reserve in order to help control the spread of communicable diseases.

Although nearly every town and village in Saskatchewan has been provided with sewage and water services, usually through government grants, the situation on Indian reserves is way below standard and require a concerted effort to bring them to satisfactory standards, says the committee.

Elections at Canoe Lake

Canoe Lake — Ted Iron newly elected Chief of the Canoe Lake Band nine months ago in a by-election, has resigned effective January 10. The Band, 100 miles north of Meadow Lake and boasting a population of 380 members, will return to the polls on January 31 in a by-election for Chief.

The successful candidate will serve the remaining term ending in December this year.

Ken Williams



After watching all of the basketball games; in the senior mens F.S.I. Provincial competition I wondered if we should eliminate that section of the playoffs. I mention this because of the apparent dirty tactics used by the men while playing. The ultimate came when a Prince Albert player went in for a lay-up shot and was knocked unconscious by an opposing player. The referees called it a flagrant foul and suspended the player from further play in that game.

Basketball is supposed to be a non-contact sport but with ten players moving about at fast speeds in a limited area, incidental contact is expected although caution is also expected. Deliberate contact is unnecessary and any team that commits itself to that form of play has yet to win an F.S.I. Final. Furthermore it is damaging to the team and is relegating the game to something less than sport.

The damaging part of it is; what will the youngsters who were in attendance in large numbers think of this type of play. Will they begin to think that this is the way to play basketball, indeed any sport if you are to be successful. One's attitude toward sport is carried through life and is evident in what he says or does. No adult has to be told that he or she is a model for children and a younger's performance can generally be traced back to his significant adult model.

I only hope the poise and experience of the senior men winners were the dominant factor in the young spectator's minds instead of the rough house strategy employed by some of the other senior players. If the latter is true then we have no hope for good basketball from our Indian Athletes because their significant adult basketball model has been one who does not adhere to the rules. He is one who feels the rules don't fit the game and therefore makes his own, only to find no one else agrees with him.

If the former is right and I trust it is then basketball in Saskatchewan will only be the better for it and in the future we can expect basketball to be played as it should be played.

Saskatchewan Indian Cultural College
Library Department

Elderly Sioux lady star of college's 1st feature film

by Donna Pinay
Cultural College

Saskatoon — Martha Tawiyaka, an elderly Sioux woman from Standing Buffalo Reserve, relates her story in an honest and open manner. She is the "star of the Cultural College's audio-visual production "Eagle Cry".

The production team, with Ruth Cuthand directing, Vernon Knight on switch control and still photography, Harvey Knight on sound, and Brain Tootosis and Peter Gardippi on cameras, have recently completed their three month training course in which they studied the ins and outs of audio-visual production. They trained at the University of Saskatchewan Audio-Visual Department. Mary Formalo, a new College employee, was script writer and choreographer.

Martha, very beautiful and charming at ninety-seven years of age, speaks of her education, family, work, and life in general. In her narration one can feel many of the traditional values and customs of the Indian people. She speaks of keeping her parents and grandparents, the arts of beadwork and hide tanning, and the significance of the eagle to the Indian.

As she sat in front of the cameras, still photographs of her home and the Qu'Appelle Valley were shown as she spoke of former days. Sarain Stump's flute music is heard at the beginning and end of Martha's narration. She speaks of the cultural breakdown and feels that Indian youth should learn the traditional Indian ways in order to lead better lives.

The scene is changed as Chris-

tine Welsh, a dancer from Regina, performs a dance interpretation to Winston Wuttunee's composition "See The Arrow". Christine is attending University in Regina taking Film Production. She is dancer and teacher with the Regina Modern Dance workshop.

Another change of scene and Sarain Stump, Martha, and her granddaughter, Maxine Isana, are

seating at a table. Sarain questions Martha about the young people. He explains how she has helped her people. Although audio-visual productions are not in the least traditional methods of teaching, Martha will reach many through her cooperation with the team.

Martha's comments and recollections, aside from being open and honest, are very often hum-

Ruth Cuthand explains some of the equipment the Audio-Visual Production team uses to Chief David Ahenakew.



Continued

orous. She is happy to see the young people interested with good intentions and will teach all young who come to her to learn.

There are some minor flaws in the production. For example, the quick change in scenes is abrupt. One moment we are watching Martha, the next it is Christine, and then there are three people seated at a table. The camerawork could be improved. Considering this is their first work, however, the team has done well. Regardless of the technical errors and quick change in scenes, they have managed to capture a mood of nostalgia and this is carried throughout the production.

Martha's simplicity and beauty have created this mood. This is probably due to the fact Martha did not act or rehearse. It was her first time in a studio and one can imagine how puzzling all the switches, lights, cameras and other audio-visual equipment must have been. She comments about the "wires that are all mixed up that no one can understand".

Martha, with aged hands and wrinkled face, has life sparkling in her eyes. She doesn't like the visit to Saskatoon as she has nothing to do. Martha plants a garden every year, does beadwork and keeps herself busy at many other tasks. She is a typical grandmother.

"Eagle Cry" ends with a close up of Martha and Sarain Stump reciting one of his poems:

'Little traces in my mind
Brought me back where I was
born
And there wasn't any explanation

Just my back shook at the crying of my dying mother.'

"Eagle Cry" will eventually be distributed by the Cultural College. In the meantime the team is at work on another production. This will be a thirty minute documentary about the College and its many programs and services.



UNION LAKE HOMEMAKERS GROUP

The various women displaying the blankets they have sewn todate under their L.I.P. Project.

Homemakers project proves successful

Union Lake — An Arts and Crafts Project on the reserve is being initiated by the women-folk under a Local Initiatives Project grant of \$40,948.

The project called Union Lake Homemakers is designed especially for young parents and young women to get them motivated together in sewing, arts and crafts and any other activities to help their community. In this way, hopefully, many of the young people will take an interest in their community.

Already many of the enthusiastic women have begun visiting families in the community notifying the people about their jobs and what assistance they could provide. The women from the community under the management of Harried Chocan have begun sewing classes and have created lovely things like clothing and have sewn together a total of 65 blankets, which the ladies have handed to the needy families of their community.

Harriet Chocan, co-ordinator for the project, said "There is so much talent in the community in crafts, and yet nobody has recognized this talent, and I hope through this project we can find this hidden talent." She stressed to the workers to stay on the project and not wander back to the welfare line at a general meeting held at the band office, February 8th.

The women are working on Phase two, which includes sewing blankets and clothing, and will be aiming to complete phase four by the end of May, at which time the L.I.P. project will end.

With the aid of the grant the women are employing 20 people, including one instructor and one bookkeeper. The women, todate, have completed phase one and two, involving sewing blankets and clothing. Phase three will involve various array of beadwork and phase four will have the women tanning hides for various handicraft outlets.

Indian bus drivers to take in depth driver training

Ideally a bus driver should be a member of the community in which we works. Operating a bus goes beyond driving skills and includes the area of human relations, knowledge of first aid, mechanical knowledge and business skills. A person must have these skills to be efficient and responsible to sit in the driver's seat.

A comprehensive course for Indian bus drivers has yet to be offered in Saskatchewan. A few short week-end or holiday courses do not meet all of the needs. A comprehensive course should include all the necessary knowledge and skills of driving, the legal aspects and many others.

Ernest Crowe, Jeremy Hull and Osborne Turner of the Cultural College's community Education Program are planning and developing such a course for Indian bus drivers in Saskatchewan.

The course would be three weeks in length. The first week would dwell in the areas of driving including defensive driving, the ability to think and plan ahead, and traffic rules and regulations in Saskatchewan. This would include actual practice on the road and classroom instruction.

The second week would cover the areas of First Aid and financial arrangements. The safety and care of the children becomes the driver's responsibility and he must have the necessary knowledge to administer medical attention if necessary. A driver-owned bus operation is a small business and the owner must understand financial, service and legal obligations and funding.

The third and final week would involve the care and maintenance

of vehicles. The area of human relations will be studied through role-playing and discussion. Children, parents, teachers, administrators, councillors and other drivers may present problems. This area will involve role-playing with approaches and alternatives and the use of video tape will help with review and observation.

The last day would be course review and certification to those

successfully completing the course. The total course time would be 120 hours. The first session will involve twenty-five trainees and is scheduled for July 2nd to July 19th, 1974. The second session from July 22nd to August 9th will also involve twenty-five trainees. The Department of Indian Affairs is expected to fund the Indian Bus Driver Training Course.

Survival course held for health workers

La Ronge — a training course in northern survival was held this January at La Ronge for employees with the Indian Health Services Branch of the Department of National Health and Welfare.

The course was designed primarily for doctors and nurses employed in remote or isolated communities in northern Saskatchewan and was organized by Skip Brooks, regional health educator with the department.

Training included simulation exercises in the bush around La Ronge as well as instruction in survival techniques by members of the Canadian Armed Forces.

According to Mr. Brooks, "Most of the course involved basic common sense but, as the trainers were quick to point out, panic, loneliness and fear often confuse common sense and the results can be disastrous."

One of the simulation exercises required the trainees to cope with a situation where their airplane had crashed while hopelessly off course. "It is a situation northern travellers in light aircraft risk daily. The course was set up to teach how to react in such a situation. What kind of signals do you set out? Do you travel from the crash site? How do you build a fire and where? How do you get food and water? The ability to stay alive will depend on the answers to these questions," Mr. Brooks said.

It is hoped the survival course will be made available to other medical services employees across Canada, Mr. Brooks said. Representatives from the department of Northern Saskatchewan also attended the course and it is expected the program will be adapted for D.N.S. field staff and pilots.

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COMPLETE INFORMATION

Program develops materials

The College's Curriculum Studies program is concentrating on the development of historical and cultural materials for Indian school children.

by Donna Pinay
Cultural College

A child, in order to know himself and his potential, must learn of his people's history, values, customs, and language. Understandably an Indian child who learns about his heritage will be proud of it. School lessons and experience should reinforce and contribute to his image of himself as an Indian.

Educators who recognize this necessity need materials to use in their classrooms. With this in mind the Cultural College has developed a department to prepare and research materials about Indian people.

Curriculum Studies has produced several publications which are presently in use by Indian children in Saskatchewan schools. Chipewyan, Assiniboine and Cree legend books were produced at a grade four to six level. However, many others have read the books. They are a collection of popular legends, illustrated and can be purchased from the Cultural College.

"John Goes Hunting" is another publication — It is a Chipewyan story and language lesson. The Cree Calendar has been published for general as well as school use. It is illustrated, lists historical dates pertinent to Indian people, and contains the words and syllabics for the months and days of the five cultural groups. A lesson plan accompanies the calendar.

"The Indian Family" by Gail Bear was the first curriculum revision project. It is a supplement to the revised provincial curriculum which takes a multi-

culturalism view. "The Indian Family" deals with the five different cultural groups in Saskatchewan. It was developed using the same concepts as the provincial and is revised to meet the needs of the Indian child.

Also included with "The Indian Family" is a multi-media kit consisting of a slide presentation in three categories — The Reserve Indian Family, The Urban Indian Family and the Pow-wow. Tapes are also included on the pow-wow, Cree folk songs, and the Indian Hand Games. A book list is included listing the publications about Indian people and history.

Gail Bear, acting coordinator of Curriculum Studies, held the first teacher orientation in December. She will be visiting the twenty teachers who are piloting the project over the next few months to evaluate and assess the project.

The Cree Calendar and lesson plan was also supplied to the teachers. These teachers have been chosen by Indian Affairs as to their suitability and capability in piloting the project.

The projected plans for Curriculum Studies include supplements for grades two to eight. Grade two will deal with Communities, grade three with the Cities, grade four with Saskatchewan, grade five with Canada, grade six with Indian History, grade seven with the Reserve system, and grade eight with the Treaties.

Gail will be holding another teacher orientation in March. At this time the teachers will be helping in completion of the kits, learn the folk songs, and hand games, and assess the pro-

gress of the project.

Other work in Curriculum Studies include reserve histories and studies. Marg Reynolds has nearly completed a history of Patuanak and the English River Band. Bill Merasty is studying the Peter Ballantyne Band while Donna Pinay is working on a history of the Peepeekisis Band. Ben Garr and Simon Paul are working on a joint project about Northern Settlements.

A reserve history involves research in many areas including libraries, records, field trips to obtain information and obtain photographs. These histories will be used by Indian people in that specific area. It is hoped that someday reserve histories for all sixty-seven bands in Saskatchewan will be completed.

The most important objective of Curriculum Studies is to provide the necessary materials for Indian children to learn of their heritage and be proud of it.

N.I.B. named to U.N.

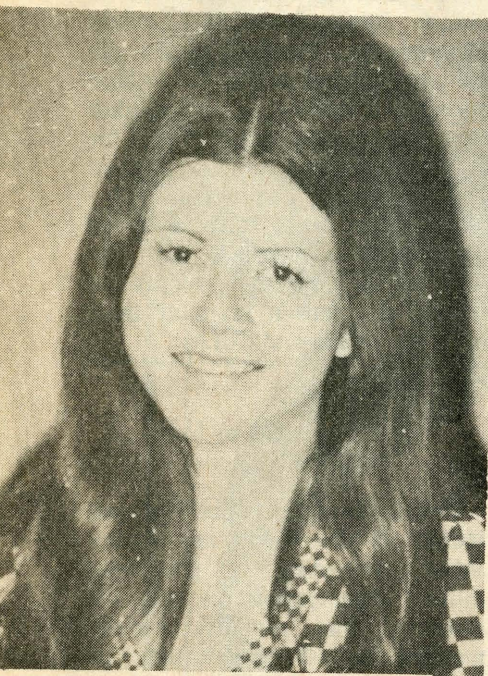
United Nations — The National Indian Brotherhood, an organization consisting of provincial Indian organizations across the country, was recently recommended for UN consultative status.

The committee on non-government organizations of the economic and social council voted 6 to 0 to recommend that the council place the Brotherhood on the roster of groups enjoying consultative status.

George Manuel, president of the NIB appeared before the committee.

Short Takes

Although the Treaties and British North America Act make Indian people a federal responsibility, there are still many areas of association and involvement with the provincial government. Anxious to keep their lines of communication open with Indian people, the Saskatchewan government has appointed **Joan Halcro** as its liaison officer with the Federation of Saskatchewan Indians. Miss Halcro, 22, is a special assistant to provincial cabinet minister Ted Bowerman and was formerly a community development worker with the Metis Society of Saskatchewan. Her job will involve carrying information about government programs to Indian people and to bring the views of Indians to government attention.



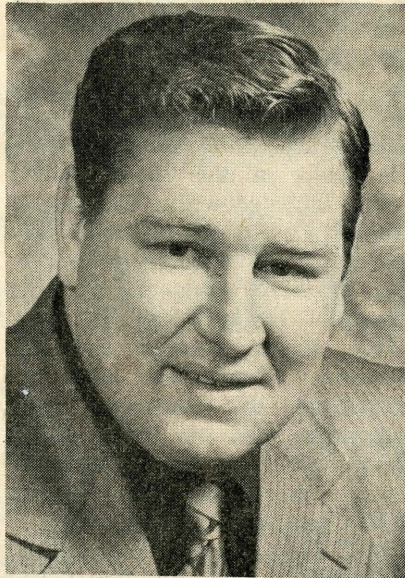
JOAN HALCRO

Buffalo Narrows — The 14 room Loma Inn and restaurant at Buffalo Narrows burned down on February 9.

According to Bob Saunders of the R.C.M.P. at Buffalo Narrows, there were close to a dozen people in the building when the

fire started but all escaped uninjured.

Investigations as to the cause of the fire believed to have started in the kitchen area are still continuing. The 20 year old hotel was owned by Clare and Gertrude McLeod.



TED BOWERMAN

It was announced recently by **Ted Bowerman**, Minister of the Department of Northern Saskatchewan, that Shell Canada Limited is doing exploration work near Clearwater River in Northern Saskatchewan.

The area is close to the Alberta's wealthy Athabasca oil sands and according to Mr. Bowerman, this could be a real stepping stone for future economic development in the North.

Russell Means, one of the leaders of the American Indian Movement (AIM), which made headlines around the world last year when they occupied Wounded Knee, has lost a tribal election on the Oglala Sioux reservation near Pine Ridge, South Dakota. Means lost to incumbent Chief Dick Wilson by more than 200 votes. One of the demands

at Wounded Knee had been Mr. Wilson's resignation. The election results would indicate that militant stance of Means and AIM is not one that has broad support among Indian people.

In band elections held recently on the Little Black Bear Reserve about 15 miles north of Balcarres, Saskatchewan, **Alec Bellegard** was elected Chief replacing Willfred Bellegard in the position, while **William H. Bellegard** and **Gilbert Walter Bellegard** were elected the councillors.

Former first vice-president with the Federation of Saskatchewan **Peter Dubois** is now a human rights officer with the Saskatchewan Human Rights Commission. In his new position, Mr. Dubois is involved primarily in publicizing the work of the commission. Mr. Dubois served on the executive of the F.S.I. for six years until he was defeated by Solomon Sanderson in elections last October. He was also secretary of the first Saskatchewan Human Rights Association executive in 1968. Mr. Dubois now has his office in Saskatoon.

PETER DUBOIS



Winter Work Program set to aid the northern trapper

La Ronge — Plans for a \$300,000 Winter Works Program in northern Saskatchewan were announced today by D.N.S. Minister Ted Bowerman. The program will include a wide range of projects throughout the top half of the province. Most are to begin immediately.

Mr. Bowerman said the program will provide numerous em-

ployment opportunities and will be especially beneficial for northern trappers who have faced a difficult trapping season because of poor ice conditions.

The northern Saskatchewan minister noted that the Northern Municipal Council and Local community councils are directly participating in the provision of municipal winter works pro-

jects. Proposals were received from the local councils and the Northern Municipal Council then assumed responsibility for allotment of \$100,000 to be administered by local communities in co-operation with the Department of Northern Saskatchewan.

The D.N.S. Winter Works Program also includes \$30,000 for the operation of sawmills and \$70,000 for ice house construction and ice harvesting. An additional \$100,000 is to be administered by the department's resources Division for various projects associated with northern campsites, boating and recreational facilities and land clearing.

Conference planned for minority races

A conference sponsored by the National Indian Brotherhood of Canada will be held this April in Georgetown, Guyana, with representatives of indigenous minority groups around the world attending.

The conference called the "Indigenous Minorities Preparatory World Conference" has been called to plan a major world meeting tentatively slated for Canada next year.

The Guyana conference will bring together representatives of minority races in North and South America, the Pacific Islands, New Zealand, Australia, Sweden and Greenland.

N.I.B. president George Manuel in an interview with the Saskatchewan Indian, said NIP is calling the conference to provide an opportunity for discussion among indigenous minorities, particularly in such areas as poverty and culture. Land claims and aboriginal rights would also be common ground for discussion, Mr. Manuel said.

"The Colonial masters originated their schemes from the same formula and they applied it all over the world," he says.

Mr. Manuel said a similar type conference was planned by the World Council of Churches but he persuaded them to throw support behind NIB's efforts, convincing them such a conference should be organized by the indigenous peoples themselves."

"Indigenous peoples are always being discussed but it is very seldom you ever see an Indigenous person representing the problems," he said.

"In the same way we've shown we can handle our own affairs in the framework of the country, we'll show we can do the same thing on the international scale", Mr. Manuel said.

He said the idea for the conference grew while he was travelling about the world and "as I talked to various indigenous people I found they had similar problems as us, and in fact many were worse off."

Meadow Lake site for mill

1.3 million dollar wood products manufacturing plant will commence construction in the spring near Meadow Lake.

In making the joint announcement recently, **Kim Thorson**, Minister of Industry and Commerce and the Saskatchewan Economic Development Corporation, along with **Ted Bowerman**, Minister of the Department of Northern Saskatchewan, the joint venture will manufacture doors, mouldings, and furniture stock, and should create employment for 100 local people.

A Dept. of Regional Economic Expansion grant of \$336,000 has also been approved to assist in this new project.

Chiefs support the childcare workers

Saskatoon — Among the groups seeking the support of Saskatchewan Indian Chiefs at their recent All-Chief's conference in Saskatoon recently, were the Saskatchewan Indian Childcare Workers who asked for endorsement of a number of recommendations.

C.C.W.A. secretary-treasurer Doris McLeod asked the chiefs to support the association's request for a liaison officer to be appointed to each student resi-

dence in the province to facilitate communication between them and band councils.

Too often the band councils have only a vague idea of what occurs at the residences and it would be the liaison officer's job to ensure they were informed she said.

The childcare workers were also asking that each residence be provided with a student counsellor and that monies be made available for the encouragement of cultural activities, Mrs. McLeod said.

The chiefs were also asked to support the childcare workers in their efforts to have their job qualifications changed to emphasize job performance rather than years of experience and formal education.

The Federation of Saskatchewan Indians requires a Newspaper Reporter for the Saskatchewan Indian Newspaper.

Duties — to work out of Regina covering news events in the Touchwood-File Hills-Qu'Appelle districts.

Qualifications — must be able to communicate effectively in the written English language. — must be familiar with Indian life in Saskatchewan.

Salary — negotiable, travel and expenses provided.

Send written application and resumes to:

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

The successful applicant must be prepared to locate in Prince Albert for a training period lasting up to two months.



TO OBTAIN AN ANSWER

If you have a question or problem about Provincial Government services or programs, the staff of the Provincial Inquiry Centre will help you.

To call, toll-free, dial your direct distance dialing access code and then dial

800-667-8755

(For points without direct distance dialing, call the operator.)

The Centre is open from 8:30 a.m. to 8:00 p.m. C.S.T. Monday-Friday.



PROVINCIAL INQUIRY CENTRE

LEGISLATIVE BUILDING - REGINA



WILLARD AHENAKEW/74

Successful Indian students awarded scholarships

Regina — The Department of Indian Affairs recently announced the awarding of scholarships to a number of successful students of Indian ancestry, several of whom are from the Touchwood-File Hills-Qu'Appelle District. Awards and accompanying certificates were presented by members of the District Education Staff.

The following deserving students received scholarships:

Mr. Douglas Starr (Starblan-

ket) — Welfare Worker Technology, Kelsey Institute, Saskatoon.

Mr. Herman Blind (Gordons) — B.A., University of Sask., Regina Campus.

Mr. Garry Ryder (Carry the Kettle) — B.A., University of Sask., Regina Campus

Miss Mary Ann Walker (Okane) — B. Ed., University of Sask., Regina Campus

Mr. Blair Stonechild (Muscowpetung) — Law, McGill Uni-

versity, Montreal

Mr. Daniel Bellegard (Little Black Bear) — B.A., University of Sask., Regina Campus

Mrs. Sheila Ross Brass (Peepeekisis) — B. Ed., University of Sask., Regina Campus

Mr. Oliver Brass (Peepeekisis) — M.A., University of Sask., Regina Campus

Bill would prevent export of artifacts

Ottawa — Secretary of State Hugh Faulkner has announced he will submit a bill to the next session of Parliament to regulate the export of heritage property. "I share the concern of many Canadians at the extent our national heritage has been diminished over the years through the export abroad of important national treasures" the Minister stated.

In order to better ensure the preservation of the Canadian cultural, historic and scientific heritage, the Bill will propose the establishment of a system of export control of national treasures, by reference to a control List establishing categories and age and value limits, so that the departure from Canada of an object of sufficient importance to be considered a national treasure can be postponed, if an independent Review Board judges that a reasonable delay period should be created

to enable interested Canadian public authorities and institutions to purchase them at a fair market price. If the object is not purchased within the time limits of the delay period, an Export Permit would be granted and the object would be free to leave the country legally.

Arizona — The Bureau of Indian Affairs in the United States has announced construction of a \$1.33 million elementary school on the Gila River Indian reservation at Casa Blanca, Arizona. The new school will include four classroom units, instructional material centre, combination building housing kitchen-dining facilities and a multi-purpose area. When completed, the school will accommodate students in kindergarten through the eighth grade.

The Saskatchewan Indian is experimenting with a new format. The booklet format used for this month's issue, offers, we feel, a number of advantages. What do you think? Do you prefer the old newspaper format or are you pleased with the change? Let us know. Drop us a line at —

**The Saskatchewan Indian,
1114 Central Ave.,
Prince Albert,
Sask.**

Termination still a policy

The following is an address made by Chief David Ahenakew of the Federation of Saskatchewan Indians to the recent conference

Every chief here, and every Indian in Saskatchewan knows that there is something terribly wrong with the situation as it exists for us to-day.

After all, when our forefathers were forced to give up much of our land, we signed treaties with her Majesty, The Queen which were to guarantee us certain definite rights, and those rights, as envisioned by our forefathers, should have allowed the future generations of Indians to maintain a proud heritage, and to blossom and develop in such a way so that we could keep pace with any other group in our country, so that we could hold our heads up with pride and dignity in our ability to sustain ourselves and manage our own affairs, and raise our families in our own way.

But instead, after 100 years of the signing of the treaties, we are the poorest people of the land, we are the most poorly educated, the death rate of our children is the highest, our living conditions and housing is the worst and, worst of all, our pride and dignity is at the lowest it's ever been.

I am sure that all of us here ask the question continuously "why has this happened to us?"

The question is a most difficult one, and the answers are not simple. But we have to start looking for answers, and more important, we must start doing something to change the situation. To find answers, we have

to take a look at Government Policy of the past that created certain conditions, present policies that affect us to-day, and future government policy that we must be aware of so that we can do what we must to preserve our treaties.

As our final report to the commissioner of Indian claims makes clear, the policies of the government are all designed to destroy us as a people and make us into white men.

In the past 100 years the government has operated on the assumption that the Indian is inferior to other Canadians, and that the Government has the responsibility to develop and elevate the Indian to make him the equal of white man. This is the basis of the concept of the Trusteeship and the guardian-ward relationship that we used to justify past policies.

It was this belief that led the government to establish the reserve system, which was thought could be used as a laboratory where Indian culture could be destroyed and the Indian conver-

ted into a white man.

On the reserve the Government Agent worked hand in hand with the missionary, who also controlled the schools. They tried to make the Indian into a Christian farmer, who believed in private property, and had no ties to his people's traditions.

The schools the government partially financed and the churches ran, had as their purpose:

1. The alienation of our children from their culture and
2. Their indoctrination with white values.

These goals were legitimized through the Indian Acts.



Thus the government through the Indian Act banned our religious practices, tried to destroy our social organization — sought to make us accept the concept of private property — and finally created channels for us to become assimilated through enfranchisement.

Because our traditional livelihood — hunting and fishing — were not regarded as being legitimate economic activities, our treaty rights were ignored when the migratory birds convention, and the transfer of resource agreements were made — in fact, it is because our treaties did not fit into the program of destroying us a separate group of Canadian Society, that they were so often ignored and violated. Because we refused to go along with our destruction, the government has not consulted us when drafting programs, and made itself the arbitrator of what is good for the Indian people.

The attitudes and policies just described are not dead, and the threat to our survival continues, as is made clear by the white paper of 1969.

The white paper is nothing but a termination policy. It is a clear government declaration that our treaty rights must be set aside. Government policy continues to be destruction of our Indian identity.

It is to be done behind a cloud of good-looking programs, programs not of our own making. The arbitrary development of a large number of programs, like the youth development program, serve to mask the vital programs needed by our people.

Too many schemes frustrate us all, and especially our young people. Too many programs support the government's intention to play down Band councils. Too

many programs down play our treaties and confusion results.

We are told that Indian Affairs wants to decentralize their activities. We know we must guard against their desire and the real intent of this decentralization.

They must slow down and bare the facts so that we can sort out the Indian Act.

However, here too they want to confuse us. They tell us they intend to decentralize their activities, but we see that as merely lip-service. In practice, policy making is centralized in Ottawa, and even that centralization is confusing.

We find that our Health Services and other rights are now farmed out to another department. Until recently, it was the Federal Government's intention to turn Indian education over to the Provinces.

There are other examples of government policy to transfer our interests to a variety of authorities. Moreover, we know that the development funds are held back, and sometimes returned to the Treasury. All this contributes to our confusion.

This confusion is intended to divert our energies so we will be weakened and forget about our treaty rights. The government kept us weak in the past and we must not allow them to do so in the future.

We have a pretty clear idea of what we face in the future and what the federal government has in mind for us. It's not guess work — we have put the pieces together and they make up a familiar picture. Future Government policy towards Indians will be consistent with past and present policies.

Sooner or later — as soon as

we have our research and our homework well done — we will be approaching the government to state our claims and demand recognition and restoration of our treaty rights.

We will not compromise by negotiations — our treaty rights are not negotiable.

The government assumes negotiations as the means of settling claims. Negotiations will mean compromise — compromise was not written in our treaties as a requirement of the future. The government is aware that we do not want to use the courts, where we have lost in the past. The government favours negotiations: It knows that the courts could not really settle all the issues involved, and that we would not accept court judgements which went against us. It also knows that a negotiated agreement would be binding on us.

If our agreement turned out to be bad, we could not cry foul play because we, ourselves, had made it and that is what they hope for.

The government knows that the cost of settling Indian claims will be high, probably reaching into several billions of dollars for Canada as a whole.

What strategy will the government use when it negotiates with us — What will it hope to accomplish in meeting our claims?

First of all, it will not simply pass out money and land. They will require that compensation take the form of taxable corporate development plans, and we assume there will be money cut-backs on programs and services equal to the compensation on claims.

Secondly, the government would like to have us exchange, "cash in" our treaty rights and special

status in return for claims compensation and big development plans.

So its pretty clear that the government will oppose our attempts to strengthen the treaties and special status. But we know that we are not going to give up treaty rights or special status, and that when we finally sit down to state our grievances we will be fully armed — with the facts about our treaties and what they mean, with the full story of government policy and practice over the last one hundred years, and with full documentation of treaty violations and grievances.

Most of this ammunition will be provided by our treaty research group, working here in Saskatchewan and in the Ottawa archives. We know that there is widespread interest in our efforts to obtain justice and redress of grievances: and, we hope, support for our position. The government knows this too. The opposition parties are watching and they are always eager to criticize.

It is now becoming quite clear to us that the government intends to carry past policies into the present, and present policies into the future.

Those policies, plus our own reluctance in the past to view the government's intentions as harmful, has led us into the mess we now find ourselves.

Today, that mess is money, programs, and a deliberate policy of confusion being pushed at us by the federal government and Indian Affairs.

Our struggle to maintain unity is now being attacked by easy money and programs which are too often accepted by us without thought. Sure we need money, but do we stop to ask ourselves

what for, or how we intend to use it?

No, and the result is exactly what the government hopes will happen, more problems and even more division amongst Indians.

This policy of deliberate confusion keeps us thinking that new and better things are coming our way, while the bureaucracy in Ottawa feeds off the increased activity of Indians jumping for the programs.

Do we stop to really look at how these programs fit into our treaties so that we ourselves are not confusing our rights? I know we don't like to be reminded about those situations that are unpleasant for us. But the fact and reality is that the conditions for our people are damn awful and we have to remind ourselves.

I don't have to tell you what those conditions are, but I want to tell you that the reason those conditions exist is because we have allowed the government to social program us almost out of existence.

We receive welfare and we call it "lazy money" and our children learn from our example. The government sets up programs for us so that we lose our sense of values, our sense of being an Indian. We begin to believe that we don't have to look after ourselves, our families, our people. This can lead only to disaster.

The treaties do not stipulate that we get welfare day in and day out when we are healthy and able-bodied. They do not stipulate that we get a new house whenever we desire. It is not the intent of the treaties to give up the responsibility of looking after our children, to send them to white homes to be cared for or raised.

Some will kill wild animals needlessly and sell them to white men. This is not the intent of the treaties.

And yet there are those among us who say "Don't do anything, our treaties are strong and will protect us. Have faith in our treaties." I tell you this is a blind faith.

If our treaties are to be strong then we have to work real hard to protect them.

We continue to lash out at others, i.e., The government, for not recognizing and respecting our treaties. But how can we expect others to respect them when we ourselves abuse them. Because with any right comes a great deal of responsibility.

We have to take the responsibility of administering our own affairs and governing ourselves by establishing policies and laws for our reserves. No one can live without law and order. After all, our forefathers had their laws to abide by, and to give order to their life. We must take this responsibility in our hands like our forefathers did.

We have to take the responsibility of developing programs more in keeping with our needs and our way of life. You will be hearing later about Indian control of Indian education and the cultural college. This is what I mean about responsibility for programming.

We have to see to it that when we get funds to administer our reserves, these funds must be used wisely, so that our people will grow and develop rather than sink further in dependence. And this does not mean taking over Indian Affairs and all the Indian Affairs programs. It simply means redefining Indian Affairs role, so that they be-

come truly the servants of the Indian people.

When we talk about gaining control, we mean that the civil servant will listen to us, not to headquarters, and they will serve us not Ottawa.

We are now able to articulate our wishes and desires better than anyone else and now we can talk to any level of government. Because treaties are so important, and because there are forces at work that threaten them, I felt it was very necessary to say what I did. But this is not to say that we as leaders are not taking our responsibility seriously. We have acted on several mandates from the people. I say this because we have adopted a number of firm and positive positions since 1969 in keeping with and strengthening our treaties.

One of the first positions was to stop the transfer of education services to the provincial government that was to be accomplished by 1974. This has now left the doors open for each band to decide upon the manner by which educational services are to be provided for band members.

Indian Health Services are being interpreted as a need for National Health and Welfare Department. It is now a right.

Chiefs salaries are now being paid, not to our satisfaction: However, negotiations will continue to have chiefs salaries paid from the consolidated revenue fund, from where our treaty money is paid.

Changes are taking place in the staffing of Indian Affairs and we have a greater voice in these changes.

Band Council authority is recognized more than ever and we hope there will be supportive legislation in the Indian Act to

give Band Councils full authority.

You will be asked to consider a proposal that was developed as a result of the position adopted at our last Chiefs Conference to have all services and finances channelled through the Department of Indian Affairs. This definitely strengthens our treaty rights and will cut down on the confusion of so many programs in so many departments. The recommendations as set out in the Agricultural report are now being implemented by Alex Kennedy, and we are asking you to consider an agreement that will channel Dree funds through Indian Affairs to employ Indian Ag. Reps and Agroligists. More moneys will be made available for agricultural development because of this agreement and is intended to supplement the present funds available through Indian Affairs.

Your recommendation to add your District Representative to the Executive of the F.S.I. has been implemented and they are making valuable contributions in our work. Thanks to your keen interest and involvement we now have an effective system to policing programs at every level of Indian organization.

I refer to the Band Councils on reserves, to the District Chiefs' councils in our six Districts and to the Executive and District Reps to the Provincial — Regional Level.

You will be asked to consider the treaty rights research report to the Commissioner dealing with umbrella claims that applies to every band in the province as well as individual band claims. There will be a report on the research done to date. Prior to 1969 opportunities for Indians working for Indians were practically Nil.

Continued from page 2

the last issue of The Saskatchewan Indian.

I wonder though if you would make one slight correction. The letter as printed appears to have been addressed to you, whereas the actual letter was addressed to Mr. Paul Jaiswal in the Yorkton District.

As printed, it may create the impression that you were being criticized when in fact it was a Department representative.

Thank you for your consideration.

Sincerely yours,
E.J. Belfrey,
District Superintendent
of Community Affairs,
Touchwood File Hills
Qu'Appelle District.

Alien Thunder

Dear Editor:

I like the new format!

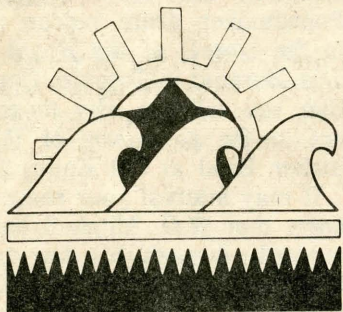
During my trip west in August '73 I saw Chief Poundmaker's saddle and drum in the mountie museum, and there is another Poundmaker drum hidden away in the bowels of the Royal Ontario Museum in Toronto, Ontario. Can you tell me why these are not in the possession of Poundmaker Band at Cut Knife, Sask?

It may interest your readers to know that W.O. Mitchell has requested, through his lawyer, to have his name taken off the credits of "Alien Thunder". Mitchell has seen the film now — it will be shown publicly soon — and he's not at all pleased with what's been done to his script. "It just isn't mine at all now," he says, "Why would they get me to write a film and then discard what I wrote?" He thinks it's been made into a simple good buys — Bad guys western.

Take care.

As ever,
Peter Frank

SPORTS CULTURE PEOPLE NEWS OUTDOORS



The Saskatchewan INDIAN

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Handicrafts top fashion

Indian handicrafts in beadwork and leather are fast becoming a very hot item on the Canadian fashion scene. Native handicraft Centres have sprung up across the country but they are hard pressed to keep up with the rising demand. No longer are the handicrafts being kept simply for collections or display, rather they are being worn with the latest fashions. In the following photo-feature Indian handicrafts are combined with modern fashions to demonstrate some of their fashion possibilities. We are indebted to the Battlefords Native Handicraft Centre and Eatons of Canada Limited for loan of some of the clothes and accessories used as well as to other individual contributors and of course the models.



A bead and sea-shell choker from the Battlefords Native Handicraft Centre is worn by Annie Belle Charles with a summer dress from Eatons as she poses with Gordon Tootosis.



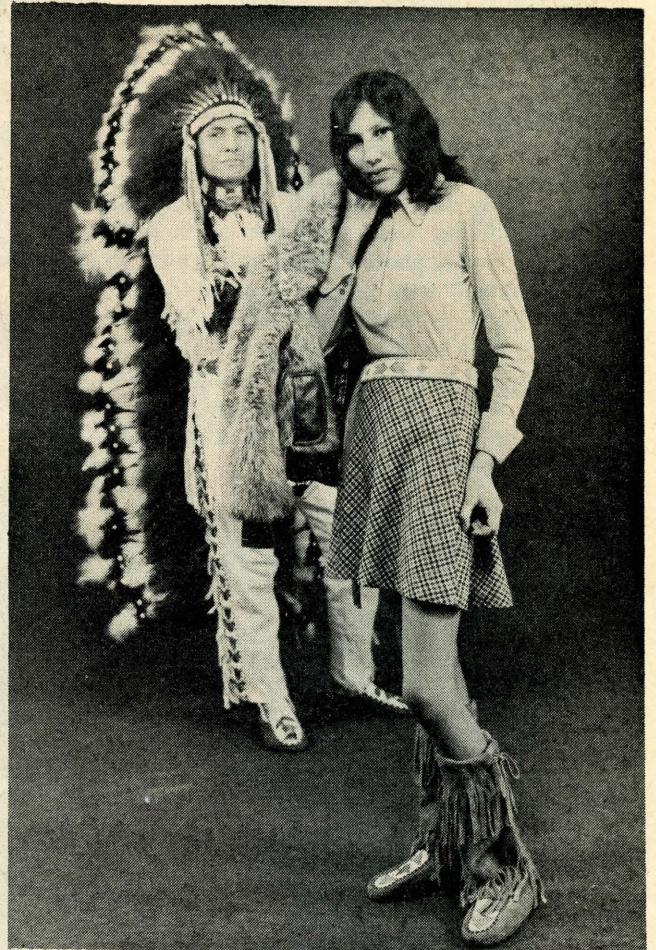
A striking medallion made at the Battleford's Native Handicraft Centre is featured in this pose with Joan Beatty and Warner Goodvoice.

Photos by Photique

Prince Albert



A beaded moosehide winter jacket from the collection of Ken Williams is worn here by Victor Thunderchild while Gordon Tootosis sports a beaded vest made at the Battleford's Native Handicraft Centre.



Beaded and fringed mukluks and a beaded belt from the Battleford's Native Handicraft Centre are combined with a blouse and skirt from Eatons in this outfit modeled by Annie Belle Charles. In the background, Gordon Tootosis wears Chief's outfit owned by Dave Ahenakew.



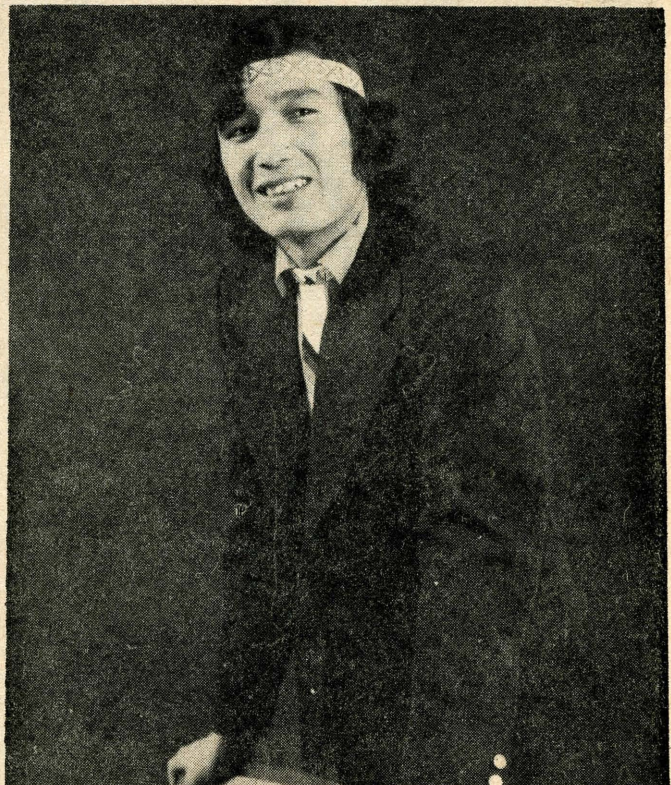
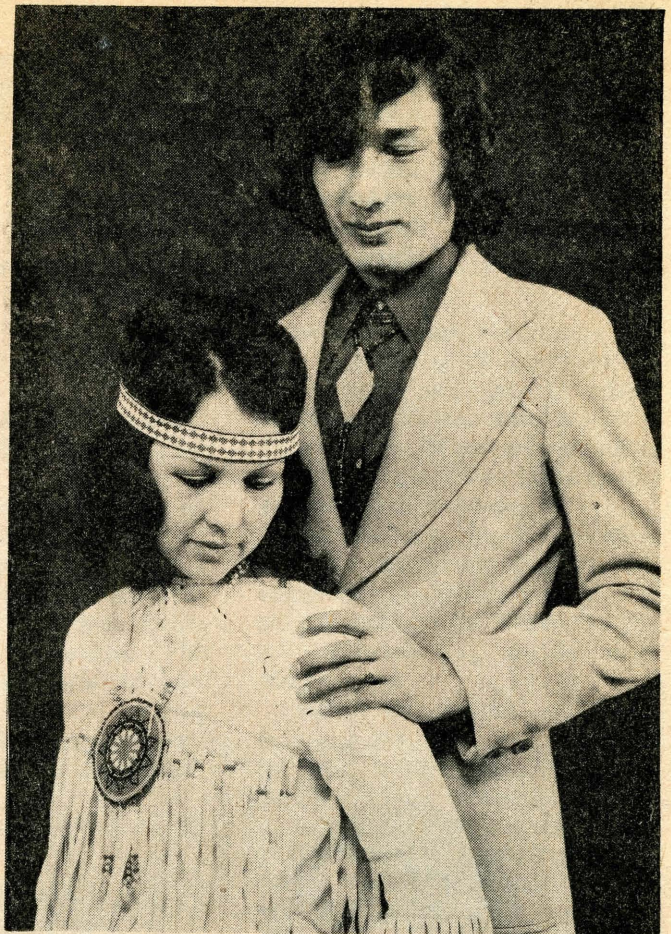
A Thunderbird medallion and moose hide vest from the Battleford's Native Handicraft Centre are worn with slacks and blouse from Eatons in this pose with Annie Belle Charles.

Joan Beatty models pow-wow outfit loaned by Ivan Ahenakew family while Warner Goodvoice's outfit features chocken made by Battleford's Native Handicraft Centre.



Joan Beatty models beaded leather gloves from the Battleford's Native Handicraft Centre and a beaded purse from the collection of Ken Williams.

A beaded necktie from the collection of Dave Ahenakew is combined with a headband made at the Battlefords Native Handicraft Centre in this outfit worn by Warner Goodvoice. Jacket from Eatons.



Beadwork and braids are featured in this moose-hide vest loaned us by Cathy Merasty and modelled by Warner Goodvoice wearing a denim shirt from Eatons.



Annie Belle Charles combines a beaded choker from the Battlefords Native Handicraft Centre with a bomber jacket from Eatons in this casual spring outfit.

McCarthy joins music staff

A self taught musician, Maurice brings a wide variety of music experience to his new job

by Donna Pinay

Music, a unique part of any culture, can be enjoyable and beautiful. That is how Maurice McCarthy, a thirty-one year old from Whitebear Reserve, sees his career in the Music Department of the Cultural College.

Maurice received his education at Lebret Indian Residential School and in Prince Albert. He began to play the guitar and sing in 1966 while visiting friends in the United States. He taught himself much about music. In 1967 he returned to Canada and while

in Winnipeg, he helped organize the "Feathermen" — an all-Indian versatile group.

Shortly after Maurice discovered he had cancer and was in the hospital off and on for the next three years. Maurice kept up with his music and began to play at schools, churches and social gatherings. Brian Grundreen, a close friend, supplied background music for Maurice. The Catholic Womens League of Estevan assisted Maurice during this time. Maurice also performed on television and radio programs.

At a Saskatchewan Indian Wo-

mens Association conference this fall Maurice entertained during the evening and this is where Solomon Sanderson met Maurice. As a result, Maurice was hired to work in the Music Department with Winston Wuttunee.

Maurice also sings pow-wow and was instrumental in the development of classes in pow-wow singing held at the Cultural Centre. Maurice has written over thirty songs.

"We've got no one to believe in" is a very deep and meaningful song to Maurice. The lyrics describe the loss of identity many Indian youth experience. It expresses the hope that these young people will find someone to believe in and will remember the pride and spirit of their ancestors.

Maurice, commenting upon this song, said "I have strong feelings about this song as it refers to the loss of Indian culture we have and yet we stand up and say we are Indian. We are still trying to catch on to what we are losing. We must learn our culture, the songs and the dances. We are the only ones left and we have to."

Together Maurice and Winston are becoming popular at many schools and other gatherings. Both are good musicians and singers and when one plays and sings, the other supplies the background music.

Maurice sees his job as something he enjoys. "I am in the midst of learning and meeting new people. I think this will account for my work — meeting people will make my job easier to do the things I want to do."

Maurice McCarthy



Concerned mom speaks out

a mother from the Peepeekisis reserve tells how concerned Indian women are willing to contribute in their own way

This article was written by a mother on the Peepeekisis reserve. She raised four daughters and three sons who are now married and parents themselves.

I personally feel that this is a voice and cry of many a concerned mother of this Southern area. Here is certainly proof that Indian mothers are willing to contribute in their own way, for the future generations of Indian people.

Let me further add that any programs that refer to alcohol or drugs are indeed a necessity when they are requested by communities realizing the need for them.

**Aubrey Goforth,
Ed. Liaison Worker**

The Woman From The Reserve

Do you know what it is for an Indian woman to stand by her man — a man who is chained by the Indian Act.

Success with unity, we are responsible.

There are problems of raising children in a world of alcohol and drugs and cigarettes. We need to use our own power. To help keep these things under control, we must accept responsibility for our children, train them at home to go out and face the world and not get side-tracked because of alcohol and drugs.

We must encourage our young people not criticize them.

We must help them to get a better education than we had to get advanced training in special fields and not to be content to be waitresses or ditch diggers. I think of the Indian and metis women as practical people, who

could work to accomplish anything they set out to do. As wives and mothers we must join schools and church groups, take part in the real life within our communities and begin to make positive news.

Let us work to develop wonderful Indian athletes to compete at international levels.

What is wrong with Indian people?

I say, what is wrong with white people. Let us study and understand each other. I think the Indian women and metis women would welcome courses on home nursing, home sewing, shopping and how to organize and conduct meetings in their own communities.

There are many things that women can do to make reserves and colonies to live in.

There is a desperate need for study in the area of alcohol and its effects on the family.

Women must tackle this area

for the good of herself and the physical well-being of her children.

An Indian or metis woman has a deep commitment to her man and her children, but also to society at large.

She must be a homemaker and civilizer and must instil self-pride and dignity through her own example.

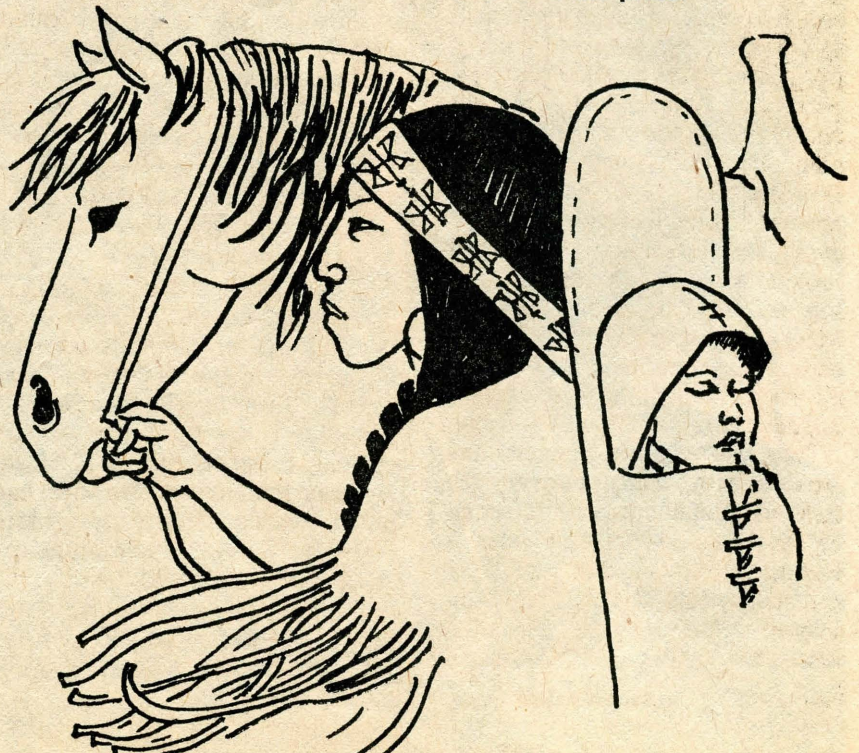
As long as the word "squaw" is a dirty word we sure know how the cards are stacked.

I would urge the native women to set up study groups on their reserves.

We should accept the help of educated young people and let them know they are wanted and needed in their own communities.

Ending I shall write this:

**"Stand by your man,
And if you love him, you'll forgive him,
Give him all the love you can,
Show him that he is needed,
Show him his pride.**





by Ben Cote
Prince Albert

I set out early that morning to watch the Rain Dance preparations. I know I shall never forget how extraordinarily pure the atmosphere was that morning. It seemed as though the Indian Culture had never declined. Almost as though before the coming of the white man.

On this fresh morning there was a mixture of summer showers and sunlit intervals. There was a taste of earliness in the air. A feeling of real freedom, and a feeling of clean freshness, exhilarating my senses exalting my spirit. The Great Spirit had certainly placed his hand of united bliss upon the site, and onto the atmosphere as well. Delicate was the blue of the broken skies. Gracefully and ever so delicately the clean broken rain clouds moved. The sun was also up with a tentative little breeze that disturbed the end of my feather. The plumes on the marvelous little feather I had made with skilled pride.

That morning the dancers had spoken with concern over the lack of attendance, but it seemed unlikely, unreal for such a beautiful event. The spell of cultural antiquity and the Rain Dance romance that breathed from this fabulous site was too

real to break by the lack of attending concern.

With an unforgettable, memorable reminiscence, I recall how fabulously the Rain Dance profile came alive in classical Indian Tradition. The beating rhythm of the drums first filled the morning atmosphere, then clear voices with an ancient rhythm took up perfectly with the drums. The beautiful singing lyrical voices of many Indian singers filled the morning atmosphere with praise. They were singers who sang to the Great Spirit. The strength and grace of their voices blending perfectly with the steady rhythm of the drums made me feel very proud, I was born an Indian and worshipped like the Indian I was.

SAD SITUATION

by Ben Cote
Prince Albert

I met him under unfamiliar circumstances. As I entered the Federal prison with an existing population of five hundred to start serving my two year sentence, I saw him standing at the far end of the twenty-eight cell range. He was Indian, and his face had paled considerably, grayist white in color. His jet black hair corresponded perfectly with his dark featured eyes and eyebrows. He was wearing the same type of prison clothes I wore.

A light green shirt, a faded green pants, and a pair of black shoes. Judging by his appearance, it was apparent he was already institutionalized.

Switching my channels of thought, I visualized him as once living within the trusting security of a reservation environment. At one time, the reservation life must have been his one obsession. From it's wild game ridden surface, he must have drawn his entire nourishment. They must have lived as one, the reservation and he, each inseparable from the other.

As the Indian living on the reserve, he must have known the reserve well. Within it's sequestered and peaceful areas, he probably experienced real physical freedom and a peaceful mind. His character was probably made up of sportive spirit and natural humor. He probably found leisure in walking her many trails, swimming her many rivers and lakes, and becoming intimately acquainted with her wild and domestic creatures. In all, he must have known real happiness among the reservations nature of beautiful characteristics.

In his state of happiness, a crime wave probably rushed his innocent state of mind; promising him fortunes many riches and the many glammers of easy living that fortune can make possible. After some debatable thinking, he probably concluded by looking questionably at his reservation environment, and having once questioned all that he held to be true and valid, bid his nourishing environment a hasty farewell.

Our introduction wasn't accidental because we both wandered the same road for an indeterminate age. We both experienced the pleasurable dimensions and benefit properties of true crime. I assume, we will late conclude, as we become better friends, we are both experiencing crime's one last immutable and all inclusive consequence of reality — INCARCERATION.

An Assiniboine legend

HAN - CAN - NUPA

this story about a brave warrior who brought peace to his people was prepared by the Cultural College

In the 1840's, the chief of the Wici-Yabina band of Assiniboines was Mini-Yuhen. This band had a special group of warriors known as Na-pe-shin. These warriors were the very best and had vowed to die fighting if their leader chose to do so. The leader Night Hawk would show his decision by staking his lance in the ground.

One summer morning, the Wici-Yabina camp was wakened by the song of a veteran warrior. He sang about the dignity and fame of the warpath. The tribe realized that some warriors were missing. These warriors had secretly gone on the warpath. Han-can-nupa or Night Smoker, son of Chief Mini-Yuhen, was also out on the secret adventure. The old warrior who had wakened the camp was his father.

The warriors headed to the enemy's land. They camped every night and after supper they would perform the war dances to the songs of Ka-sak-ono-wan.

When they reached the Piegan's territory, they became alert and careful. One afternoon they heard a coyote call and bark. This was the signal they had been waiting for. They watched in the directions that the signals had come from. On a hill they saw their scouts riding in a zigzag way, signalling that the enemy had been sighted. When the scouts arrived, the war party leader offered them a pipe to have the "smoke of truth". They must only tell what they had seen to the war party and no one else, as their safety and success depended on this.

The scouts told of finding the Piegans and where they were camped.

The war party remained hidden until night when they began to sneak up to the Piegan's camp where they waited until the enemy had put out their campfires before they took the horses which were taken as war prizes.

Han-can-nupa separated himself from the others. He had decided to achieve fame by taking the Piegan coup feather. He went inside the camp circle to cut the rope holding a prized horse to hunt buffalo.

While Han-can-nupa was doing this, a Piegan brave, who was returning from seeing his girlfriend, caught him in the act of cutting the rope. Both men fought

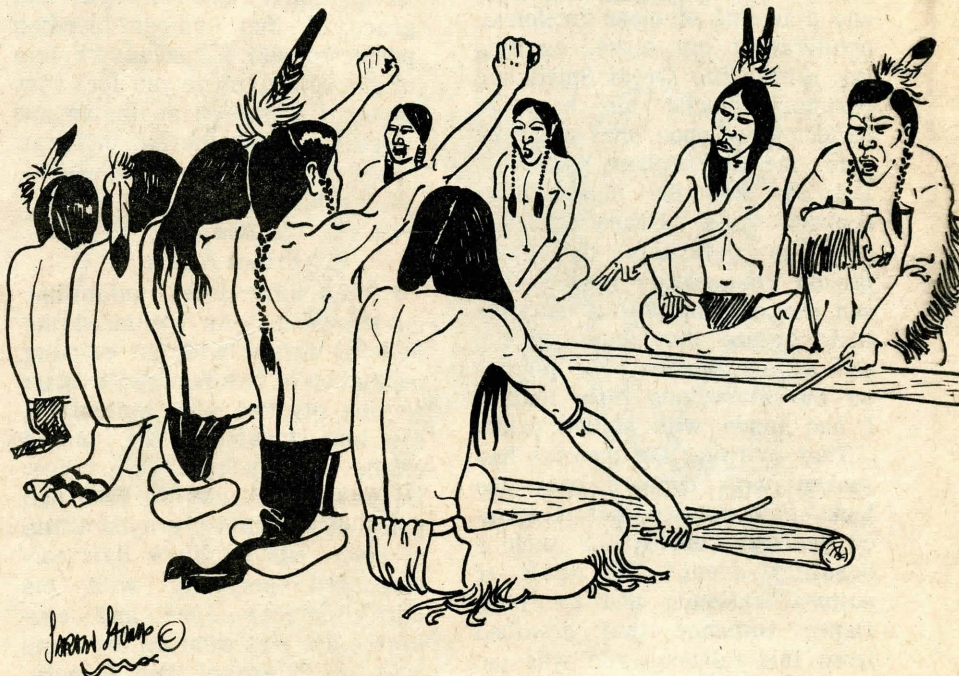
and the Piegan was killed.

The noise of the fight woke up everyone in the camp. Han-can-nupa was pursued by all of the Piegan braves. He decided to hide in one of the tents, but he was seen. When the Piegans went into the tent after him, he was sitting in the place of honour.

The Piegan chief then asked the braves to start the fire so they could see the Assiniboine brave. All that night the Piegans smoked a pipe but Han-can-nupa was not offered it.

In the morning, one of the Piegans told him in sign language that he was in the Chief's lodge and that the bundle near him held the "Pipe of Chiefs". No one could shout in anger or strike to hurt in the tent. Han-

Continued next page



Assiniboine Legend

can-nupa learned that the brave he had killed was the Chief's son. Now the Chief wanted to adopt him as his son and Han-can-nupa knew that he could not refuse this request of a grieving father. He accepted and became the chief's son.

Sometime later Han-can-nupa met with the father of the chief. The old man challenged him to a battle as he was not required to follow the rules about the "Pipe of Chiefs". Han-can-nupa accepted and he decided to choose the weapons.

He told his adopted grandfather that he could use a gun, the whiteman's weapon. Han-can-nupa himself would use a lance. He had chosen a gun for the grandfather because it would be easier for him to use this gun.

They took their weapons and Han-can-nupa moved one hundred paces away. Both men knew this was a fight to the end and one of them would die.

The grandfather aimed at the young man who was zigzagging to avoid being hit, aimed, fired, but he missed and was killed by Han-can-nupa.

When the Assiniboine returned home his adopted father told him that the Piegan people were unhappy and angry. The chief gave him the horse he had tried to cut loose when he had first arrived and the young man rode away home.

When Han-can-nupa returned home, he saw that his parents had cut their braids as a sign of mourning. They were overwhelmed to see their son as they had believed he was dead.

Chief Mini-Yuhen called a council so that Han-can-nupa could tell them of his adventure. He was told that Night Hawk, the leader of the war group had been missing since the time of the attack on the Piegans. For years nothing was found out about Night Hawk. The Men-in-Scarlet came to the land and ended the war



parties. The Oknay-sha told the people that the queen did not want the people to go on war parties but to live in peace. The Assiniboines and Piegans lived as brothers and no longer fought.

It was after the peace was settled that the Assiniboine learnt what had happened to Night Hawk, leader of the Na-pe-shin group. He was on the open prairie when some Piegan warriors had chased him. They rode side by

side in a line pursuing Night Hawk. He had put his lance into the ground and thrown his robe over it. This was a sign that it was a fight to the end.

He fired his bow and killed one of the warriors. He also killed another of the braves. The others were warned by an older warrior to be careful when they surrounded Night Hawk. A stray bullet struck his bow and Night Hawk died a brave death following the rules of the Na-pe-shin group.

Pair mark 55th anniversary

Festivities mark occasion as friends

and relatives gather to honour happy couple

By Archie King
F.S.I. Reporter

Sweetgrass — John Louis Weenie and Ada Atcheynum married January 19, 1919, in a simple ceremony on Poundmaker Reserve and performed by Rev. Ernest Lacombe were honored on the occasion of their 55th wedding anniversary February 1, 1974.

Their many friends and relatives gathered in the band hall to honor the popular couple.

Prior to the festivities the couple had renewed their marriage vows at mass held in their home on the Sweetgrass Reserve and celebrated by Rev. Armand Paradis, OMI, missionary serving reserves in the North Battleford District.

Speeches in tribute of the couple, congratulatory wishes for happiness and good health and gifts were presented prior to the afternoon meal of roast turkey, beef and all the trimmings, prepared and served by the women of the reserve with the help of the four teachers and Public Health Nurse.

Master of Ceremonies throughout the afternoon was Isaac Bear and although congratulatory messages were in Cree, Father Paradi gave his congratulations in English as well.

There was no toast to the couple but the crowd stood as Maurice McArthur played the drum and sang, in Indian lyrics, the honorary song.

Reminiscing of the past, Mrs. Weenie smiled as she spoke of her wedding day. She had worn a dress of wine satin and it had been bitterly cold. John's aunt,

Mrs. Joe Peemie provided the wedding feast. Mrs. Peemie is now 87 years old and resides at Poundmakers.

Despite the hardships, they spoke of a happy life together. Ada said she only left John once, and returned the afternoon of the same day and this story her husband told amid a great deal of good natured laughter by all, the couple laughed most of all.

Ada had attended school at the convent in Delmas and her marriage was arranged by her elders when she was only 15 and John three years older. She never cared much for sewing and other

housewifely chores and preferred to milk cows, help her husband farm and raise a garden.

John Weenie was chief of Sweetgrass from 1963-64. Prior to that he was a band councillor for 14 years. In the past he was also a Welfare Administrator on his reserve. Ada accompanied him to do the writing. He served as president of the Queen Victoria Treaty Protective Association

Nine children were born of this

union and two survive, Joseph and Eugene, who reside in Sweetgrass. Mrs. Weenie says they have 14 grandchildren but she is uncertain how many great-grandchildren - maybe 17 or more.

Mr. and Mrs. Weenie were pleased that both a son, Joe, and a grandson, Ben Weenie, became chief. Ben is the present chief, and his wife, Sylvia, teaches at the school.

The Weenies are spending their golden years comfortably, in quite good health and most important, with a humorous and cheerful outlook on life.

Mr. and Mrs. Weenie



Franks opts for quiet life

Fame and fortune hold no attractions for former entertainer

By Archie King
F.S.I. Reporter

Lurking behind the name, Iron Buffalo, conferred by the Cree Indians of the Red Pheasant reserve is Don Francks, the Vancouver-born singer, dancer, actor, writer, musician.

Francks, 41, has covered the whole entertainment route: Television, Broadway, Hollywood.

Then, four years ago, he gave it all up. He sold his three acres in Hollywood Hills, his antique car and record collections and gave away his other possessions.

A tiny log house on the reserve now is their home although occasionally they venture out for another stint in show business.

More recently Francks and his wife appeared in a Toronto stage version of the A.A. Milne children's classic, Winnie the Pooh and a guest appearance on the Ian Tyson Show.

A decade ago Don Francks was very big on the Toronto entertainment scene. Then he was picked to star in the big Broadway musical, Kelly. It closed after a single performance.

He did a brief television series, appeared in the Hollywood movie Finian's Rainbow, which flopped, and returned to Broadway in The Flip Side. It closed after two performances.

He went on to appear in a number of U.S. TV series produced in Hollywood.

"I was working these things like Mission Impossible, what they call special guest shots . . . I was usually cast as a psychopathic nut . . . I wasn't very happy in my work. You can't be happy about something that doesn't mean anything."

That was when Francks packed up and moved to the reserve where he and Lili — she's called Red Eagle — "make medicine boxes, dig graves, drive people to the hospital — anything we can do."

Whenever they need money, Francks makes another foray

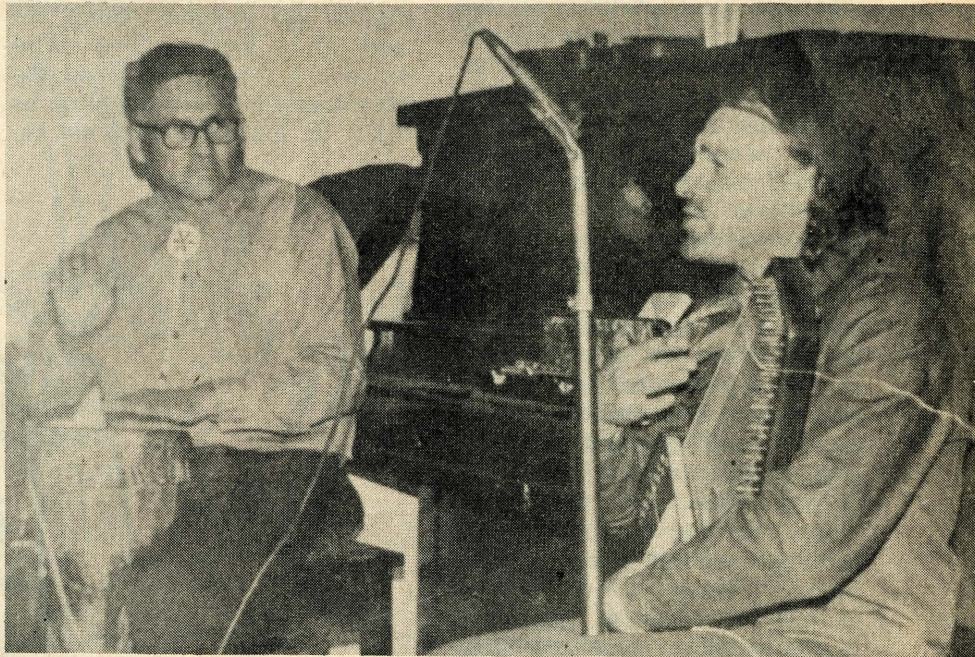
into "the many-flowered field called entertainment."

He has been an overnight disc jockey on a Vancouver radio station, a New York TV talk show host and an extra in the movie McCabe and Mrs. Miller.

"Oh, we've been lucky", he said. "We keep on surviving."

MUSICAL FRIENDS

Don Francks strumming a tune on the harp while in the background Eli Wutnuttee beats out a heavy beat from the bongo.



Official fired for leak

Ottawa — Walter Rudnicki, a former employee of Central Mortgage and Housing Corporation who was director of native people's housing branch before he was fired last October, is filing a suit against the Central Mortgage and Housing Corporation.

A public servant for 18 years

before being dismissed by William Teron, CMHC head, for "serious misconduct" mr.

Rudnicki is seeking unspecified damages.

Mr. Rudnicki lost his \$30,000 a year job after he was accused of showing a cabinet document on housing policy to some Metis leaders.

Indian and Nature co-exist

At the Cultural Centre workshops, the elders tell of the traditional life style and the ability of the Indian to live with Nature

by Donna Pinay
Cultural College

One of the major aspects of the Indian people's traditional culture was their ability to co-exist with Nature. Their land and its many resources did not have to be brutally broken or conquered in order for them to live a happy and peaceful life.

Technological advancement requires the use of resources. Yet the inability of many to understand or appreciate nature in its natural form is saddening. Today rivers are dammed, forestlands are chopped and the air is polluted. Why? So a life of modern convenience can be experienced and enjoyed by all.

The old Indian people have once again sat and watched the changes and advances of society. Many can still remember stories or actual experience of the way it used to be. They compare events and changes over the years and often reminisce.

One elder had this to say about pollution and its effect on the Indian. "Today you are scared to take a dipper of water although it looks clear and nice. It is polluted and poisoned. Everything that was given to us here on earth is polluted. Long ago there was no doctor. We depended upon the plants and roots for medicine. Today we have nothing."

Prior to the arrival of the whiteman, the Indians led a peaceful, nomadic life on the Prairies. "Being an Indian before was beautiful. My father used to say when they travelled around before the whiteman came, they lived peacefully. When they

came, everything was changed."

The mighty herds of buffalo were misused to the point of near-extinction. The Indian people used every part of the animal and nothing was wasted. To them the buffalo was food, clothing, and shelter. "A long time ago when our ancestors used to roam around, there were many buffalo here that we had given to us by the Ki Chi Manitou (God). We were given these to live on so we would not starve. Then the whiteman came. He promised us a lot. He told us to drop our re-

ligion and culture. Then he took the hides and left the meat. My father told me the Hudson Bay Company bought the hides and left the meat there to rot. He could see the meat as a fat and shining reflection in the hot sun" one elder stated.

Another said this. "When he (the whiteman) first got here the Indian people gave him food to eat. They were even taught how to fish and hunt. The Indian offered his hand in friendship. They started taking our land."

Treaty signing changed every-





thing. Our ancestors who signed the treaties had put much faith and trust in the whiteman's promises. One elder commented upon the wording of the treaties. "When the treaty was signed, the whiteman said 'as long as the sun shines, the rivers flow and the grass grows, this treaty will last'. These are the words the whiteman used to fool the Indian. The Indian looked at this promise as a very important one . . . the whiteman was using nature in his promises."

To the Indian nature and religion were one. To them everything deserved recognition and

respect. Ceremonies were performed to thank Ki Chi Manitou for providing so much. In every act of life the Indian did not forget the Provider of Life.

One Elder compared Nature to a bible. "The Indian was given a bible. This is what we see when we look around . . . the hills, the rivers, the different things we see. This is our Indian bible. The Indian was made from the soil and it will show that he is Indian. This is what my father used to tell me." This elder went on to mention the whiteman's paper bible and how it can be destroyed by a

little rain.

Sweetgrass and tobacco were a part of many rituals and these were plants which came from the earth. Prayers were directed to the Ki Chi Manitou and He was thanked for everything. He was never thanked for materialistic things but the very simple things which made life possible for the Indian.

In some Indian cultures an Indian would pray to the spirit of an animal before killing it. The prayer would express the feeling that the kill was necessary in order for the hunter to eat. Before major buffalo hunts, the people would pray and ask for help in the hunt. They did not damage anything and nor did they kill unless it was necessary.

How many of us appreciate or understand the many wonders and ways of Nature? A tree is never regarded as anything special. It was to the Indian. "Watch a tree grow out from the ground . . . it is our Father who is growing it. These trees are spirits and they speak to each other.

Conservation was never a concern to the Indian as it was a way of life. Life was to be found in the animals, trees, rivers, skies and everything that surrounded the Indian in his daily existence.

The elders feel that the only way for the Indian to recover from the many bruises and wounds of the past hundred years was for them to regain the faith and religion of their forefathers. "God gave us a way to worship Him. He handed this down to our forefathers and to us. All we have to do is go back to our way of beliefs and we will get everything back." stated one.

One elder said "I worship our great Father and all the things He placed for us on this earth . . . let us return to the day when the elder was recognized and heard."

Indian contribution ignored

More than 40 of the leading foods in the world's

larder were borrowed from the Indian

The Indian's contribution to the world's food supply, like many of their other contributions in such areas as art, music and architecture, is one of the best kept secrets of history.

The Indian is usually credited with introducing corn to the European continent but their other contributions such as the potato and strawberry are generally overlooked. A recent issue of the Canadian Scene newsletter points out that corn, for all its importance, was only one of more than 40 leading foods and/or economic plants domesticated and planted by the Indian.

Corn, or maize, was grown by Indians from Canada to Peru. It was a remarkable achievement since it became so thoroughly domesticated and improved by the Indians that its wild ancestor cannot be determined with certainty. It cannot sow itself and would perish from the earth without human care.

From the Indians the white man learned all the uses of corn and from the beginning it outranked all European grains as the favourite crop. The Indians grew every kind, flint, dent, flour, sweet and popcorn and from it they made hominy, succotash, corn bread and corn meal mush. They knew of hybridization and planted different varieties of corn far enough apart to prevent undesirable mixtures. It was Indians who invented the corn crib and they used scarecrows, sometimes live ones, to protect their fields and crops.

They learned also to plant beans with their corn in order to restore the soil.

It was the North American Indian who also introduced the

European to Sunflowers, an important source of edible food oils today and the artichoke was first cultivated by the Indian as a food plant.

The Indians also made use of many uncultivated wild plants for food. Wild rice was a major food source for Ontario Indians and today is being looked at by several Saskatchewan bands as a possible commercial crop for their reserves.

The Indian was also the first to manufacture sugar and syrup from sap of the maple tree and

these became an important food to white pioneers and a popular food today.

Many nuts and seeds, such as hickory, butternut and acorns, were also processed and eaten by the Indians. The acorn, for example, had its bitterness bleached out with hot water and the nuts ground into flour for bread. They were also sometimes roasted or broiled or ground into mush.

North America is not richly endowed with important native



fruits but the Indians used all there were — more than 300 kinds. The native wild grape was used by the Indian and later developed by Europeans into the Concord grape. The Indians also knew and used wild strawberries, raspberries, gooseberries, blueberries and Saskatoons. On the plains the wild berries were mixed with dried buffalo meat and fat to make pemican.

Among the most popular of the Indian's wild berries today is the cranberry, with more than a million barrels sold annually on the commercial market.

The Indians have been robbed of just acclaim for their accomplishments by the silence of history books and such misleading names as the "Irish" potato

and "Turkish" tobacco and by the fact that many of their foods have become so important to the economy of other countries that their origins have been forgotten.

The potato is today the most important vegetable in the world yet few people credit the Indian with its discovery. The potato was first cultivated by Indians of the Andean region and discovered there by Europeans. The potato went first to Europe and then to North America, hence the name "Irish" potato.

Cacao, from which we get chocolate, was first grown by the Aztecs as was Manioc, the roots of which yield tapioca. "Hawaiian" pineapples originated with the Indian of Central America and lima and kidney beans, as well

as several varieties of string bean, were first cultivated by Indians of the Americas.

Among other well known products cultivated by Indians of the tropics are chili peppers, avocados, tomatoes and cashews.

Used in most of North America at the time of contact with Europeans were squashes and pumpkins. Sasparilla, an ingredient in soft drinks, was first used by the Indians, as was vanilla, today the most universally used flavoring.

As can be seen an important part of the world's diet is in fact made up of foods that were discovered and first cultivated by the Indian although their contribution has as yet received little acknowledgement.



BANNOCK

by Mrs. Nancy Munroe

INGREDIENTS:

- 1 cup water
- 2 teaspoons baking powder
- 3 cups flour
- 1/4 teaspoon salt
- 3 tablespoons melted shortening

DIRECTIONS:

Mix the above ingredients in a large bowl or pan. Add the water and melted shortening slowly while stirring the batter. Remove the mixture from the bowl and knead well until the mixture is about a quarter of an inch thick. Then roll out evenly in an oval or round shape. Bake in a preheated oven at 400 degrees for approximately thirty to forty minutes.

RABBIT SOUP

by Mrs. Nancy Munroe

INGREDIENTS:

- 1 rabbit
- 4 cups of water
- 1/2 cup flour
- 1/2 teaspoon salt
- 1/2 teaspoon pepper

DIRECTIONS:

Cut the feet off the rabbit and pull the skin off, over the head. Gut it, and cut the rabbit, including the bones, into small pieces. Put the rabbit pieces into the water and boil the mixture for about one hour. Then take the

meat out of the broth and add the flour, salt and pepper. Simmer for a few minutes. Serves four to six people.

Your recipes are needed

The Saskatchewan Indian invites its readers to submit their favorite recipes for wild meats and other Indian foods. Those recipes used in the Saskatchewan Indian will be paid for at the rate of \$5.00 each. We would also appreciate receiving a picture of the person submitting the recipes. Address all correspondence to:

The Editor
Saskatchewan Indian Newspaper
1114 Central Avenue
Prince Albert,

Art books popular and informative for children

By Sarain Stump and Donna Pinay

Shirley Glubok is the author of several art books designed for children. These include "The Art of the North American Indian", "The Art of the Eskimo", "The Art of the Southwest Indians", "The Arts of Ancient Mexico", and "The Arts of Ancient Peru".

Shirley Glubok was born in St. Louis and obtained a degree in Indian Art and Archeology from Washington University. She has written other books including "The Art of Ancient Egypt", "The Art of the Lands of the Bible", and "Art of Ancient Greece".

In her children's publications Glubok provides basic information about the major art forms of the Indians and Eskimos. Her text is simple and clear. It can be easily understood by children and yet, adults would be interested too.

The text and illustrations follows closely and progress together. The illustrations are photographs and not designs which are common in children's books. Perhaps Glubok understands that a child can appreciate art without an adult interpretation to make it easy to understand. A child can benefit more by looking at an original work rather than a poorly made copy.

One typical fault of non-Indian writers is made in her books. In the books "The Art of the North American Indian" and "The Art of Ancient Mexico", she makes such statements as "when Christopher Columbus landed in America" and "Shortly after the Americas were discovered".

Glubok refers to the United

States as if its border lines marked the differences between Indian groups or tribes. She makes some incorrect statements such as "the Spanish conquest put a stop to the growth of Indian cultures in Mexico" ("The Art of Ancient Mexico") And then in "The Art of Southwest Indians" she says "The Navajo, the Apache, the Hopi, the Zuni and the other Pueblos, the Pima Papago Majave and

other desert tribes all are teaching their children to carry on their Heritage (art)." These tribes were all part of Mexico, a Spanish colony, before occupied by the United States.

An adult will enjoy these equally as much as a child. The books are good and they are also very educational. Special mention should go to Gereard Nook who designed the books and to those who photographed the art work.

Artists should be cautious of market

Many Indian artists are swindled by those writing or claiming to write books and articles about Indian Art. The artists receive requests for their work, usually send these in, and never receive their originals back or receive payment.

There are cases of such artists who have been through this. Three such cases involve Sarain Stump, Leo Yerxa, and Tom Hill. They produced prints for "people's Art" in Ottawa and these copies were sold across Canada. The artist never received word of payment and did not receive some of the originals back.

John Warner of the University of Saskatchewan in Regina was collecting paintings and etchings for a book called "Eskimo and Indian Painters of Canada". Some Indian artists have not received their art work or information about payments.

If you have been in such circumstances please contact Harry Lafond or Sarain Stump at Indian

Art, Indian Cultural Centre, Emmanuel-St. Chad, U. of S., Saskatoon (phone 343-1631) and they will assist you in trying to obtain your work or payment. They will, if need be, seek legal counsel.

To avoid such circumstances, an artist should check the credibility of the individual or firm requesting the work, keeping shipping receipts and keep records of the work sent in.

Job Opportunity

Applications are being accepted for the position of **Manager-Bookkeeper** for the Native Handicraft Co-op. Reply in writing to:

Mrs. Maria Shepard
1426 Lindsay Street
Regina, Sask.

P.A. dominates tournament at Qu'Appelle residence

Lebret — Prince Albert Basketball teams dominated the Federation of Saskatchewan Indians provincial finals for the second year in succession when they won five of the six competitions they entered. The Qu'Appelle Student Residence won the other three titles in the eight event tournament.

Prince Albert won the 12 and under boys, 14 and under boys and girls and the two Senior titles.

Qu'Appelle won the 12 and under girls and the two 16 and under divisions. There was no competition for the 16 and under girls and therefore it was awarded to the Qu'Appelle Student Residence.

The Qu'Appelle Student Resident girls defeated Keeseekoose Reserve in the first game of the 12 and under play-off 18-0.

For the winners Charlene Bear scored 8 points and Karen Goodwill had 6.

Charlene Bear again led her team with 8 points when Qu'Appelle defeated the Prince Albert Student Residence 19-14. The score was 15-14 at the end of the third quarter. Theresa Desonomie added another six points for the winners while Susan Ross scored 10 for the losers. This was the only defeat for Prince Albert teams.

Prince Albert began their domination of the Court with a 42-21 victory in a two game total point series for the 14 and under girls final with the Qu'Appelle Student Residence. Sarah

Charles and Virginia Halkett scored 15 points each for the winners. Genevieve Starblanket had 7.

Zelda Shingoose scored 11 points for the losers, while Debra Kahnpace had 5.

The Senior Girls title was marred by two default victories and with a forfeiture in the championship game.

Badgerville, who arrived late, did not show up in time for their game against Prince Albert and therefore defaulted the game.

In the other semi-final North Battleford failed to appear and that game was won by Regina through default also. A new draw was therefore agreed to which put P.A. against Regina with the

In the final game Badgerville couldn't keep up with the Seniors from Prince Albert and therefore forfeited the game at the 12 minute mark of the first half with the score 15 - 2.

For the winners Karen Whitehead had six points, Nancy Ross 5 and Helen Whitehead 4.

Earla Cote scored the only two points for Badgerville.

The second day of the two day tournament which was held at the Qu'Appelle Student Residence saw Prince Albert continue their supremacy with three victories.

In the first game of the 12 and under boys, the Qu'Appelle Student Residence defeated the Yorkton District team 15 - 0.

Walley Francis and Lorne

Northern hoopers descend on south, mopping up in all but one of the events they entered at week-end basketball meet.

Cappo scored four points each for the winners.

The final was between the winners of the first game and the P.A. winning 35-3. Robert Nipshank and Michael Bird scored 11 and

9 points respectively for the winners.

In another lopsided series the 14 and under from the P.A. Student Residence defeated their counterparts from Qu'Appelle 118 - 32 in a two game total point series. The first game was 57-8. Hillary Cook and Brian Merasty scored 34 and 31 points respectively for the winners over the two games. Andrew Cook scored 26 points.

Kevin Starr from the Lebret team notched nine baskets for 18 points.

Continued next page

Onion Lake wins tournament

Continued

The boys 16 and under was a sudden death playoff with a 37-10 victory for the Qu'Appelle Residence over the Yorkton District representatives.

Cuthbert Keshane and Robert Stevenson scored 15 and 14 points respectively while Gil Starr had 6 for the losers.

In the Senior mens final Prince Albert defeated Keeseekoose in the first game 106 to 43. Amos Roberts led the winners with 20 points and Warner Goodvoice and Joe Naytowhow had 19 and 18 respectively. Don Bird scored 14 and Martin Halkett had 10.

Albert Keshane led Keeseekoose with 14 points while Ralph Keshane scored 10.

Verne Bellegarde led Little Black Bear Reserve with 26 points and Alex Bellegarde had 16 as they defeated Keeseekoose Reserve 77 to 34. Joseph Bellegarde scored 15 points.

Ralph Keshane was the top scorer for Keeseekoose with 14 points while Charlie Stevenson had 12.

The poise and experience of the Prince Albert team proved beneficial in the final against Little Black Bear reserve who lost the game 73-39.

Joe Naytowhow led the winners with 21 points while teammates Donald Bird had 15, Tom McKenzie 10, and Martin Halkett 9.

Joseph Bellegarde had 12 points and Vernon Bellegarde 10 points for the losers.

The Union of British Columbia Indian Chiefs has published "The Indian Act and What It Means" an interpretation in layman's language by Percy Gladstone and Larry Speedy. Available from UBCIC at \$4.00 per copy and \$2.00 for students.

by Archie King
F.S.I. Reporter

Meadow Lake — Onion Lake emerged as the big winner in the Lakes Bands (Waterhen, Meadow, Canoe) native hockey tournament February 9,10, but it wasn't an easy chore.

Onion Lake Border Chiefs captured the two-day tourney Sunday, February 10, at the Meadow Lake Arena, when the Onion Lake squad defeated Little Pine Braves 3-2 in the championship final before a standing-room-only crowd of 565 people.

Earlier in the day Meadow Lake 'A' defeated Meadow Lake 'B' 3-0 to win the consolation final.

After the victory, which earned the Onion Lake team the championship, the Border Chiefs were quick to praise their opposition.

"They're the hardest shooting team I've ever faced," Border Chief goalie, Jerry Carter, said after the win. "We had our hands full."

Little Pine scored in what is believed to be the shortest time ever, at 0:30 second mark of the first period by Dicky Kennedy, when he walked in on Jerry unmolested.

Onion Lake tied it up at 16:45 on a slapshot by Border Chief defenceman, Peter Chief, from the blueline.

The second period saw only one goal being scored, as Little Pine forward, Wayne Standinghorn, clicked at the 14:15 mark.

Both teams playing defensive hockey in the third period had the momentum of the game slowed down until Donald MacDonald scored at 11:55 to tie the game.

After three periods of hockey the score stood 2-2 as both teams showed fatigue, the game went to sudden-death overtime.

Little Pine appeared coming on, but that was when Donald MacDonald came to life.

MacDonald scored the winning goal at the 11:20 mark, when he was fed the puck on a clearing play by Little Pine blueliner, Alvin Paskimin.

As far as Little Pine was concerned, that was the straw which broke the camel's back.

While Jerry made 41 saves, 18 in the final period, he had some help from his defensive corps. Peter Chief was the leader, a tower of strength on the blueline. Time and time Border Chief rearguard thwarted Little Pine rushes, either blocking shots or intercepting passes. For his efforts Peter Chief was awarded the Best Defence trophy.

Despite being scored upon, Ruben Soosay was named the tourney's top goalie.

Held pointless in its last game, Louis Gardeniner of Ile-a-Crosse, was named the tourney's most valuable player at the presentations, which were made after the championship game.

MUSKODAY CURLING

Muskoday — The Federation of Saskatchewan Indians Curling playoffs were held last week-end on the Muskoday Reserve near Prince Albert.

The **Ernie Dreaver** rink won the mens final when they defeated Victor Thunderchild 10-9 in an extra end.

The ladies final was won by **Lois Bear**. She defeated Audrey Pewapisconias 7-6.

Rosalie Bear won the mixed championship while Randy Bear won the High School mixed.

Cote dominates first card

-young boxers take fourteen of their seventeen

matches against Whitewood and Gordon's Clubs.

Cote — Approximately 500 wildly cheering fans were on hand to help celebrate the newly formed Cote Boxing Club's first official Boxing Card recently at the Badgerville Gym as they played host to fighters from Whitewood and Gordon's.

George Boyer the President of the Saskatchewan Amateur Boxing Association was on hand to help open the card. After making a few comments he gladly accepted the position of one of the three judges. Two other judges were Ed West from Punichy and Constable Flynn from the Kamsack Detachment.

The referee was Mr. Brindley from Gordon's. Mr. Brindley is a registered referee with the Saskatchewan Amateur Boxing Association.

Good turnout

At the sound of the opening bell the overanxious crowd exploded into great bursts of applause and cheers as the first fight went underway between two fifty pound fighting furies. This was between Frank Topinka from Whitewood and 'Dynamite' Joe Whitehawk from Cote. After three rounds of furious fighting the fight fans raised the roof as Dynamite was awarded a unanimous decision.

Joseph Straightnose, a 78 lb. slugger from the Cote Club was awarded the win after the referee stopped the fight in round three of a bout with 73 pound Aubrey Friday from Gordons.

E Eighty-two pound Andy Quewezance from Cote lost a unanimous decision to superior Gary Nanapay, at 77 pounds, from Gordons.

Experience payed off well for 57 pound Ringo Assiniboine from Gordons when he won over 60 pound Wilfred Shingoose from Cote by a split decision.

Wins unanimously

With the fight fans edging him onward, 58 pound Terry Pelly from Cote revenged a loss suffered recently at the hands of 56 pound Jeff Brindley from Gordons by winning unanimously. Terry lost to Jeff in Saskatoon last November 1973 by split decision.

Sixty-two pound Ron Whitehawk, 70 pound Perry Cote and 61 pound Kenneth Tourangeau all from Cote won unanimously over 61 pound Dennis Brule of Whitewood, 68 pound Luke Nanequewung of Gordons and 62 pound Kelly Gambler of Gordons respectively.

Seventy-eight pound Vernon Quewezance of Cote narrowly won over 83 pound Reggie Larry from Whitewood, while Norman "Battling" Whitehawk at 67 lbs. was given the victory signal by the referee in round one over 69 pound Lorn Topinka of Whitewood.

Sixty-four pound Gerry Straightnose Jr. from Cote, was far to superior for sixty-four pound Rory Akachuk of Gordon's. Gerry was victorious by the referee stopping the one-sided fight in the opening round.

Popular 71 pound Edward Badger from Cote chalked up victory number four in a row by defeating tough 73 pound Murray Poorman of Gordons.

The home town crowd roared approvingly as 76 pound Lawrence Pelly and 100 pound Sam

Langan both from Cote each defeating their opponents from Whitewood soon after the opening bell. These were 78 pound Bradley Lindhol and 100 pound Mark Heener as in order.

One Hundred and nine pound Hilliard Friday from Gordons took out 111 pound Russel Lindohl from Whitewood by unanimous decision. While Charlie Severight, a favorite with the crowd is undefeated in his first four fights. 90 pound Chester Kinequan from Gordons, who has a lot of class, was the boxer who lost to Charlie by unanimous decision.

One hundred and five pound Buddy Keshane of the Cote Club had the crowd on their feet as he pounded 102 pound Tommy Tanner of Whitewood into submission in the first round.

In the final boxing event, 115 pound Richard McNabb of Gordons split decisioned 117 pound Joseph Pelly Jr. of the Cote Club.

Results

The results of the card were Cote with 14 wins out of 17 fights.

Gordons with four wins out of ten fights.

While Whitewood a brand new club went home with no wins.

It was a night to remember for fight fans as they all received more than their monies worth of live action at the Cote Boxing Clubs first Card January 31, 1974. There is speculation of holding yet another card on March 2, 1974 to highlight the Cote Band's Winter Carnival.

New league for seven reserves

For years, hockey has thrived with enthusiasm throughout Reserves as a winter sport. But, there has never been a league with all Indian participants until recently when a league was started by seven reserves around the Qu'Appelle Valley.

"It gives lots of guys, that don't have the opportunity to play in other leagues, a chance to participate in league games. It isn't in the same calibre but it's good, clean hockey!" said Roland Crowe, Vice-President for the Valley Hockey League.

The Valley Hockey League have selected an executive, who make the league rules and iron out the problems which are put forward by the participating teams.

The President is Harry Bellegarde from Little Black Bear Reserve who is well known for his participation in recreation in the area. Roland Crowe from Piapot Reserve and now residing in Lebret, Sask. has been selected as Vice President for the League. Larry Pasqua, from the Pasqua Reserve, who is also a very interested sports enthusiast, is the secretary-treasurer for the League.

To enter the League, each team pays a \$25 entry fee and a \$25 performance bond which they will have returned if they meet all league commitments.

Each team plays seven games and from there the top four teams are chosen.

When it began on January 5th of this year eight teams were registered within the Touchwood File Hills, Qu'Appelle and Yorkton Districts. The teams are the Cowessess Blades, Cowessess Flyers, Muscowpetung Hawks, Piapot Eagles, File Hills Warriors, Pasqua Centennials. Stand-

ing Buffalo Sabres and the Regina Braves.

So far, the standings are, the File Hills Warriors in first place Pasqua Centennials in 2nd, Muscowpetung Hawks in 3rd and the Standing Buffalo Sabres in 4th place.

Next year, the League plans to have it organized much better. They is also a possibility that if more teams enter there will be two divisions to eliminate travelling. They also hope to obtain a registered referee for their league games.

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CONSUMER'S PROBLEM OF THE MONTH



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ANSWER

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A WISE CONSUMER WILL CHECK

the sales contract thoroughly and understand it completely, before signing it. Get a copy of the sales contract immediately after the sale is made.

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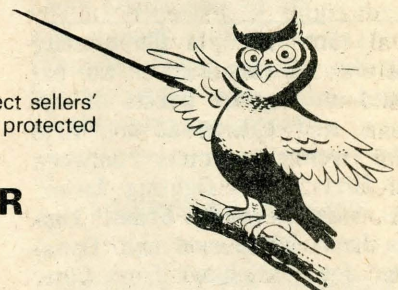
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1739 Cornwall St., Regina, Sask.
Telephone: 525-8791

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Telephone: 373-3202



Little Pine wins All-Indian Tournament at St. Walberg

St. Walburg — Little Pine defeated Poundmaker, 8-4 Feb. 3 at St. Walburg Arena to take Thunderchild's 6th Annual All-Indian Hockey Tournament honors for the second straight time.

Winners of the consolation championship were Fort a'la-Corne who beat Frog Lake 8-2 in an earlier game.

Ten games were played at St. Walburg Arena as eight teams took part, six from North Battleford area and two from other centres.

Little Pine not only won the championship but took two of the four individual trophies as well. Wilfred Constant of Fort a'la-Corne, who scored nine goals and made two assists in the two-day tourney was awarded the top scorer trophy while Eugene Albert of Poundmaker was awarded the most valuable player trophy. Ruben Soosay, who made a couple of dazzling saves early in the final game and played an extremely strong series, took the outstanding goalie trophy. Jerry Bear second Little Pine individual winner received the best defenceman trophy.

Poundmaker led 2-0 at the end of the first period with goals coming from Eugene Albert and Norman Antoine. However, Little Pine wasted no time in the second period, with Clarence Baptiste scoring their first goal after only 15 seconds of play.

Bernard Baptiste scored the first of his three goals at the five minute mark and from then on it was Little Pine all the way.

Little Pine scored three goals in the final period and Alvin Paskimin added the third and final goal in the dying moments of the game.

Oliver Frank, Little Pine's coach, was happy with the win and his team. "We've had some trouble in the last day or so, but I think the team came back and played a real good game," he said.

"We started shakily, but Ruben made a couple of really good saves early in the game and we seemed to settle right in," he added.

Fort a'la Corne led from the start in the consolation final with a 2-1 lead over Frog Lake after the first period and 6-1 edge after two periods.

They got six goals from Wilfred Constant and singles from Terry Sanderson and Malcolm Constant.

Frog Lake goals came from Allan Quinney and Leonard Cross. They were hurt by penalties, taking seven out of ten minor penalties.

Scores of all the games were as follows:

SATURDAY

Little Pine 5, Onion Lake 3
 Fort a'la Corne 4, Ministikwan 5
 Mistawasis 3, Poundmaker 4
 Frog Lake 1, Thunderchild 7
 Fort a'la Corne 7, Onion Lake 4
 Frog Lake by default, Mistawasis

SUNDAY

Little Pine 6, Ministikewan 2
 Poundmaker 6, Thunderchild 5
 Fort a'la Corne 8, Frog Lake 2
 Little Pine 8, Poundmaker 4

F.S.I. hockey finals to be held during March

Finals in the Federation of Saskatchewan Indian's hockey league will get underway this March in the Bantam, Senior Men's and Old Timer's league.

Semi finals in the Men's Senior A Division will be held March 16 and 17 with winners in the Meadow Lake area playing off against North Battleford, and the winners in the Saskatoon area playing off against Prince Albert. The winner of that series will represent the north in finals to be held March 30 and 31 in the Yorkton area while the south will be represented by the winner in a Yorkton versus Regina area playoff.

Semi finals in men's Senior

B hockey will be held March 16 and 17 with the finals being held March 23 and 24 in Regina.

In the Old Timers League, semi finals will be held March 2 and 3 with the finals taking place March 9 and 10 in the Meadow Lake district.

Finals in the Bantam division will be held March 2nd and 3rd in the Saskatoon area with a winner being decided in a three team tournament.

What's The Difference?

How do you tell the flowers from the weeds? The only sure way is to pull anything that's doubtful. If they come up again, they're weeds!

Hockey veteran still tops

Leonard Ketchemonia has a life time collection of trophies and is leading the scoring race in the Potash Cut Arm Hockey League

by Lloyd Brass

Keeseekoose — Being the top scorer and player is not new to 36 year old Leonard Ketchemonia who is presently starring for the St. Philip's Maple Leafs in the Potash Cut Arm Hockey League.

The Potash Cut Arm Hockey League consists of Bredenburg Grayson, Esterhazy, Saltcoats, St. Philip's, Churchbridge, Tantalton, Kamsack and Badgerville.

Mr. Ketchemonia's Senior Hockey history dates back as far as 1952 when he played for the original St. Philip's Rangers at the tender age of fourteen.

During his high school years at Lebet, he was the captain of the Lebet Junior B's who were the Provincial Champions in the Saskatchewan Amateur Hockey Association from 1954 to 1958.

It was during these years that a scout for the Prince Albert Mintos Junior A's approached him and team mate Alvin Cyr, twice to join the Minto squad. Father Robideaux, who was the principal of the Lebet school at that time, would not permit them to go to Prince Albert.

After his High School years, he latched onto a job in Alberta near High Prairie where he played in the North Peace Hockey League. He led the High Prairie Regals for six years in more ways than one.

He won the top scoring championship in this intermediate 'A' league twice in the 1966-67 and 1967-68 season. He was always the Regals top scorer during his stay with them.

It was during the 1967 season when the National Hockey League expansion was being molded, he

was approached by a Los Angeles King's scout four times. He thought more of his family than to leave them for days, which would be required of him if he joined the team.

When the Japanese National team was touring Canada in 1969, he was a member of the North Peace first line All Stars who encountered them in an exhibition game. "It was quite a memorable experience", he explains.

Len Ketchemonia has a life time collection of 62 trophies to his credit. These were individual trophies he won as top scorer, top defenceman, and most valuable player.

Leonard collected thirty of these trophies playing in hockey tournaments all over western Canada. He shattered scoring records in Hobema, Alberta in 1966, for a total of 35 points in our tournament playing with the Kamsack Saulteauxs. Playing with the same team in that same year, he broke scoring records for 28 points in Brandon, Manitoba.

He moved from Alberta back to his home on Keeseekoose reserve in the fall of 1970 and played for the St. Philip's Rangers. His leadership and his high scoring abilities inspired his team mates to capture twelve out of fourteen championships in tournaments all over western Canada in the 1970-71 season. They came out runners-up twice that year.

The following season they captured nine out of fifteen tournament championships by touring Western Canada once again. At the conclusion of each tournament, Ketchemonia was always in the limelight by attaining one,

two and sometimes three outstanding individual trophies.

Still today, his experience and lightning slapshot has moved him a head on points in the individual scoring race in the Potash Cut Arm League. He now has 21 goals and 29 points for a total of 50 points. At last count, F. Stevenson, his nearest rival from Bredenburg has 43 points.

St. Philip's is two games behind Bredenburg according to the latest reading of the schedule.

Ketchemonia Still Scoring



Cote to host Treaty Four Centennial Games of 1974

Cote — The Federation of Saskatchewan Indians and the Cote Band Council have announced the dates for the first Saskatchewan Indian Centennial Games to be held on the Cote Reserve.

The games will be held August 16, 17, and 18, 1974 as part of the Treaty Four Centennial celebrations in the province. Treaty Four was the first of the Treaties signed with the Indian people of Saskatchewan and it encompasses most of the southern part of the province. It was signed in 1874 at Fort Qu'Appelle.

The theme and primary purpose of the games is people participation, people involvement and people enjoyment. The games represent an important step forward for the Indian people of Saskatchewan who never before have had the opportunity to hold such an event.

President and general chairman of the games, Chief Tony Cote of the Cote Band, said the games would feature seven sports events with both men and women competing in basketball, volleyball, softball and track and field events. In addition the men will compete in soccer, boxing and canoeing.

To be eligible for the games the athletes must be a Treaty or Registered Indian in the province of Saskatchewan. The rules and regulations as existing under the Federation of Saskatchewan Indian Sports and Recreation program will be strictly enforced. Competitors for the games will be selected in area playoffs run by the F.S.I.

It is intended to have the Queen or Governor General, or their

representatives, take part in the ceremonies along with officials of the federal and provincial governments.

It is also proposed to hold the Provincial Indian Princess pageant a national art display, a national culture display, a Trade Fair and Pow Wow in conjunction with the games.

Accommodations for the athletes will be provided by the residents of the Cote reserve, as it is the Indian custom of sharing with guests. The Cote reserve is located about 5 miles north and a half mile west of Kamsack, Sask.

Because of limited funds the games will be limited to the Bantam age group 14 years of

age and under. The cost of the games will still exceed \$30,000 with most of it being spent on food.

A committee called the Saskatchewan Indian Treaty Four Summer Games Society has been set up to administer the games. The vice-president of the society is Lawrence Cote, while vice-president for finance is Alfred Stevenson. Vice president for sports is Lloyd Brass and vice-president for administration is Beverly Cote while secretary of the co-ordinating committee is Margarete Cote. In addition there are 18 administrative committees

and a volunteer pool.

"It is hoped the games will boost the morale of Indian people who look forward to the revival of the Great Indian Athlete," says Chief Cote. "The Indian people who reluctantly signed Treaty Four gave up the freedom of roving their beloved land and from then on were not allowed to hold



Tony Cote

fatherings or move freely from one area to another. It was then that the initiative for sporting events became dormant among our people. Gone was the long distance runner. Gone was the sinewy warrior who carried great packs of meat on his back for miles after a hunting expedition."

"After 100 years of living on small patches of land in Canada, the Indian people have realized the great skills their forefathers possessed have not been hereditary. They have to be developed from childhood and in this we hope the games will be a great encouragement," Chief Cote said.

