





# Canadian Sioux Appeal for Settlement

Can the Canadian Sioux share in the \$12,000,000.00 land settlement claim in the United States?

Cy Standing, Executive Secretary for the Federation of Saskatchewan Indians, feels it can be done.

There are seven sioux reserves in Canada. The four in Saskatchewan are Round Plain, Moose Woods, Standing Buffalo and Wood Mountain.

In 1967 the Indian Claims Commission in the United States awarded the Mississippi Sioux a judgement of \$12,000,000.00. The judgement was awarded for lands lost in land cessions made in treaties before 1860.

The Mississippi Sioux tribe consists of the Sisseton, Wahpeton, Medawakanton and Wahpakoota lands. All the Indians were one tribe living in Minnesota.

In 1862, several incidents of raiding white settlers occurred, eventually full scale war parties were launched to drive white settlers out of the southwest part of Minnesota. In December of that year, 38 Indians were hung for their part in the uprising. Fearing further reprisals, the tribe scattered into

North and South Dakota and southern Canada. At that time a \$25.00 bounty was placed on Indian scalps.

In Canada the Sioux Indians were at the mercy of the Canadian government. No treaties were ever signed with them and land grants were given as a result of their poverty and friendlessness. Land, the Sioux received in Canada was generally non-productive and was simply a case of taking what they could get.

The population of the seven Canadian lands is 2,300 or about 12% of the total amount.

The Dakotas have tried for some time now to receive recognition in their claim. There are documents going back to 1925 which show the efforts of certain Dakotas, notably Chief Julius Standing-Buffalo of the Standing Buffalo reserve at Fort Qu'Appelle, to secure the cooperation of the Canadian government, but with very little result.

If the Canadian and American descendents share equally and if population estimates are accurate then each descendent should get around \$536.00.

## THE WARM SPRINGS OREGON THIRD ANNUAL Pi-ume-sha

### Pow-wow and Treaty Days of 1885 June 22, 23, 24 and 25

At the agency longhouse next to the Rodeo Grounds. Camp day June 22 and warm up.

A total of \$2,740 in prize monies plus paying drummers nightly. For added attraction, first Annual All Indian Jack Pot Rodeo.

# F.C.C. Sets Example For Lending Companies

Indian farmers' repayment rate to the Farm Credit Corporation should set an example for other lending sources nervous about dealing with Indians, two federal officials said.

Gaynel McCaw, Indian affairs superintendent for economic development in Saskatchewan, said Wednesday, May 10, the community at large still is not basically free in extending credit to Indians.

"It's a long wait for a banker to extend credit to Indians," he said.

During the last two years, under a special agreement between Farm Credit Corporation, a federal lending institution, and Indian affairs, 47 loans have been processed for \$345,000.

Art Irvine, Indian affairs

land use specialist here, said the new policy shows Indians can make just as good use of community sources as white farmers.

In other provinces, Indian affairs "is heavy on" band loans, but the Farm Credit Corporation allows loans to be made to capable farmers without band politics being involved, he said.

Farm credit loans go only to those with good-sized farm units. Indian affairs itself has 200 outstanding loans made to farmers without proper units, he said.

Under the FCC, 10 loans to Indians are in arrears, two of less than \$60, which is the accumulated interest on late payments.

Payments have been deferred on three others, because of delayed grain or livestock

sales. Three others missed November payments because of marketing conditions but were told not to sell their cattle to meet their dues. Two loans are causing concern and the FCC will probably foreclose on one.

FCC usually has a 20 per cent rate of difficulty for white borrowers.

Lawrence Sweitzer, FCC loans review superintendent, said the lending corporation was afraid there would be trouble collecting. "But the corporation is pleased with the results. We spend considerable time counselling applicants before loans are made."

Mr. McCaw said the Federation of Saskatchewan Indians was against using the FCC because it wanted all money for Indians to go through one agency. "But now they feel better about it."

## Asked to settle Land Issue

Demand the government of Canada to settle the land question in the Yukon, Yukon Native Brotherhood, Chief Elijah Smith told delegates to the Northern Resources Conference held in Whitehorse April 5, 6 and 7th.

"Give us the freedom to develop ourselves as free independent human beings," he told the delegates. "Too many

white people are saying we are not able to better ourselves because we don't have what it takes. Just give us the opportunity and we will show you. To do this you must give us the freedom to make our own decisions and mistakes."

In concluding he stated "You are aware the oil and gas companies wish to lay a pipe-

line across our land. N.C. P.C. wish to build a power dam at Otter Falls. Mines are being developed every year, industries are being set up, towers are being set up. They are all doing this on land which does not belong to them because it has not been paid for yet. It is still owned by the original people of the Yukon - the people you call "Indians"."

# Saskatchewan to help N.W.T.

The department's budget is parcelled out by Stuart Hodgson, territories commissioner, who gives what he likes to the small white community. How much the Indians should get is not specified, Mr. Dubois said.

A meeting of the National Indian Brotherhood will be held in Yellowknife next week as a show of force to the federal government.

The brotherhood will request that a director of Indian affairs be sent to the Northwest Territories to deal with Indians.

There are no reserves in the territories. Assigning a director would be fulfilling the terms of the treaties by giving the people their own federal representative, he said.

The commissioner has stressed economic development in the communities and local involvement in education, when none of this has happened, Mr. Dubois said.

All provincial Indian organizations are to assist the Indian Brotherhood of the Northwest Territories in different aspects of its organization.

The Federation of Saskatchewan Indians is to help organize the Indian Brotherhood of the Northwest Territories.

Peter Dubois of Fort Qu'Appelle, FSI 1st vice-president, said Tuesday when he returned from Yellowknife, that the territories group needs lessons in how to become a more effective pressure group.

"They've asked for help... especially because of the possibility that the Mackenzie Valley pipeline and the Arctic highway to Tuktoyaktuk will cut right through Indian lands," he said.

The native people will be shunted from the developed area which now is favored hunting and trapping grounds, Mr. Dubois said.

While all other provincial Indian organizations receive funds from Indian affairs for various programs, the Northwest Territories Brotherhood does not. The department runs the territorial government with a budget dispersed through the territories commissioner.

There is no specific Indian affairs representative to deal with the 22,000 native people there.

## Bits & Pieces

Last week we heard a tremendous uproar coming from the back of the Indian Affairs Office. Alarmed, I asked the secretary what was going on. "Don't worry," she replied, "It's just one of our workers being dragged kicking and screaming into the twentieth century."

### Flash from the Sports World

George Seesequasis, "tight" end of the Beards' "Lancers" has been sold to the Prince Albert "Boils" for an undisclosed sum of rails and fence posts.

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HE STOLE THE SHOW - When they asked for volunteers to sing at the Louis Riel night club in Prince Albert, Ivan Ahenakew bravely volunteered. The final touch to his mediocre performance came when he forgot the words and shouted, "One more time"!

Would you call a lady chief, misschief?

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It is estimated that if you took an anti-aircraft gun and aimed it into the sky and shot down a jet plane, you would more than likely find some Indian or Metis leader heading off to a conference or meeting somewhere.



# Merwin Dieter



## CABINS BY THE TRAILS

I often wonder how many of us who have left the Indian Reserves to live in the urban areas feel or have a sense of feeling of nostalgia and a longing for the years gone by and the times we have spent with many of our dear old friends, some gone and some still living on the Indian Reserves; and how so many of these dear old friends lived in these cabins by the side of the trails and were truly friends to those in need and how these old friends saw many changes take place. Such changes as in the ways of living that were so dear to them and to the present day standards. This was in a great many ways very heart breaking to a great many of these people and also caused many embarrassing moments to those proud people. Of course it was not the changing environment that always brought about these changes and these changes were not all bad, in fact many were really good for us. Unfortunately many of us are not all willing to accept change thus the resistance and reluctance of adopting new ways, and changing environments are not always to blame. Advancing age is very much of a contributing factor in the changing of our way of life. I have dearly wished to write about a very dear and valued friend who has lived a very full and varied life with its sad and happy moments being a very proud man and a hunter of no mean repute, also an excellent provider for his family. So I strongly suspect that it was his advancing age and its accompanying factors such as the dimming of his eye sight and the losing of his acute hearing and of course the lack of steadiness and patience that were so vital to a great hunter that brought about the great part of his unhappiness in his later years and greatly changed this way of life. It must be explained how the changing of the ways of this dear old friend has greatly affected a great many of his friends as many people who have made impositions on him. I must be perfectly honest in writing about this old friend as I am one of these people that have been deeply affected by his changed way of life. I must also say it is with a sense of humiliation and guilt that I grossly exploited the good qualities and what this old friend had to offer rather than the man himself. People may point a finger at me for this but how many people have a friend like this. It is a great many years since I left the reserve. It must be said here that no one leaves a way of life and environment that were familiar and dear to them and enters into an environment totally alien to them without a sense of loneliness and longing to be back with dear old friends. So what happens is that some return to the reserve and others tick it out in their new world but not without many visits back to their old homes. In the case of this one particular friend, he was the contributing factor to many of his people returning back to the reserve and many visits to the reserve. His hospitality was second to none. Also the delicious meals he and his wife always offered their visitors. I cannot think of a better paired man and wife. In his early days of hunting, he chose the choicest of game whether it was a deer, moose, rabbit or wild fowl and his wife was always second to none in preparing this game for the table. Thus the most succulent moose or deer steaks or roasts garnished with the proper herbs that bring out the best of these delightful meats. If it were not steak or roast it could be a rabbit stew that was out of this world. The more you ate, the more you wanted or it might be roasted wild duck or a wild duck soup that no one knew how to prepare but many native owmen, and then there were partridge, prairie chicken, quaillets which were barbequed on spits over the open fire of fried in a way that no southern fried chicken fried, otherwise could hold a candle to. So as the saying goes, all good things come to an end, so it was with the changing environment, his advancing age and the declining abundance of game that brought about much of his distress. His previous delicious and delightful repasts gave way to old and tougher game and finally game of any type began to give way to lower priced cuts of beef, pork, boiling fowl as his earning ability declined with his declining hunting ability. This caused him and his wife great embarrassment and sadness and many apologies were made every time they had guests. But this was not the worst to come. It was the serving of commercially made bread and bologna that weighed heavily on his pride and dignity. The final and crushing blow to his dignity was the discovery what bologna was made of. It was beyond his comprehension that the human race would take an old and skinny worthless cow and probably a more worthless old bull that served its life purpose and all that was left of this old bull was a faint spark of life and a bag of skin and bones and make it into a concoction called bologna.



## “OPEN INVITATION”

To all Chiefs and Councillors  
And any Interested Persons  
(No Females)

To Attend Native Brotherhood  
General Meetings

at P. A. Sask. Penitentiary

Monday Afternoons

Note: Please contact Mr. Vern  
Turner at the Indian & Metis  
Friendship Centre.

## Changes for Aim

Many of the 173 children now registered with the Aim Centre have much different needs than those who were available for adoption five years ago, according to the Director, G.E. Jacob.

The program was first established in 1967 and until recently was known as the "Adopt Indian Metis" program.

In 1967, Mr. Jacob said, the majority of children available for adoption were healthy and relatively problem-free native children. The prime obstacle to placement appeared to be the fact that they were of a minority race.

"The majority of children now registered with the Aim Centre are considered to be difficult to place not merely because of racial identity."

88 of the 173 children belong to family groups of two, three or more children. Of the 85 children available individually approximately two-thirds have some medical problem, a physical or mental handicap, or have experienced deprivation early in their life. Also, of the 85 children available individually only 27 children are under age two. While there will continue to be a need for homes for healthy native infants our primary emphasis will be on the children who because of their age, medical, mental or physical condition tend to wait longest for homes.

In response to the changing needs of the children, the Aim Centre has modified its program. Racial identity will no longer be the criterion for eligibility for the services of Aim Centre, Mr. Jacob said.

"We will seek adoption homes for all children who are waiting regardless of the cause. Any child who has not been placed for adoption after a reasonable length of time will be referred to Aim, regardless of whether or not that child has a special problem."

"While the change in name from Adopt Indian Metis to Aim Centre reflects a change in the needs of the children, it also is a response to concerns voiced by some native groups in Saskatchewan that

the program was placing undue emphasis on racial identity. In view of those concerns and because of the changing factors inhibiting placement for most of the children registered, it seems appropriate at this time to discontinue

the use of Adopt Indian Metis as our title."

We invite any family who has a home to share to contact the Aim Centre at 2340 Albert Street in Regina or at 320 - 22nd Street East in Saskatoon, Mr. Jacob added.

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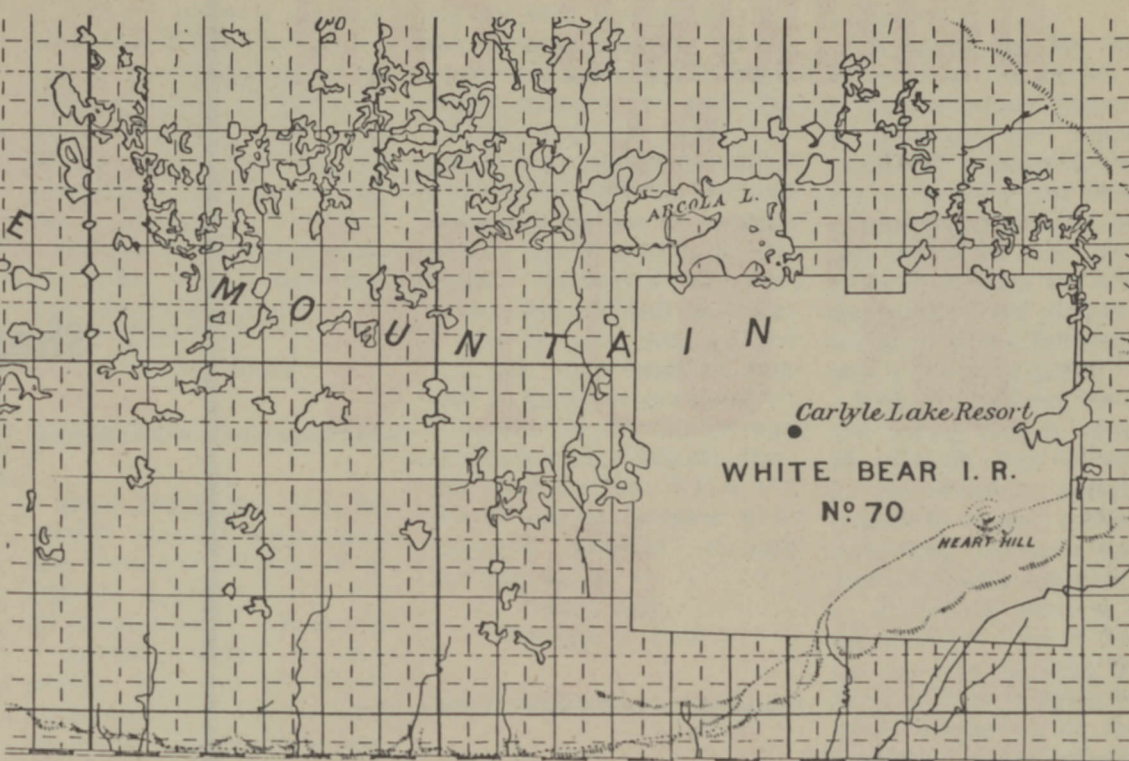
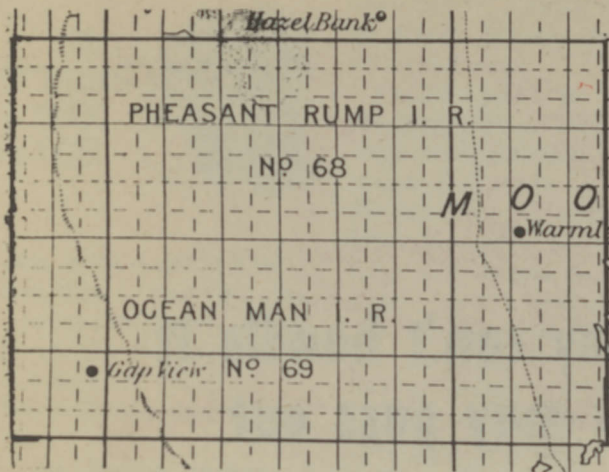
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# INDIAN LAND GRAB

Ninety-two-year-old Xavier James McArthur sits in his White Bear reserve home, talking about the various banks and governments squabbling over the Indian land where he grew up.

This month, over 13,000 acres of prime ranch land were up for Sheriff's auction — land that was formerly Pheasant Rump and Striped Blanket reserves in southeastern Saskatchewan.

Those Assiniboine reserves no longer exist. They were northwest of White Bear but were surrendered in 1901 — Pheasant Rump under threat of police violence.

Mr. McArthur, the last Pheasant Rump survivor moved to White Bear, remembers the day the people were forced out.

The old man says he's annoyed with white people questioning him all the time about the two reserves but he sure would like the Indians to know what happened.

To the Indians in the 1880's, Pheasant Rump was part of what was called the "west reserve". Mr. McArthur lived there until he was six when he went to school at Lebret. He returned in 1897.

In 1901, the men from Pheasant Rump and Striped Blanket were ordered to White Bear agency for a meeting with Indian Commissioner David Laird.

"He said he wanted to buy the land. Waving in the Wind,

spokesman for the Striped Blanket people, was told \$50,000 would be paid with half of the money going to the Crees at White Bear where the Striped Blanket people were to move."

But it wasn't that easy a surrender with the Pheasant Rump people. Through their spokesman, Shoots Alone, they said no to a similar deal, Mr. McArthur says.

"I remember a lot of talk by the Indians about how we were no longer free to move across the prairie and now they wanted to take what little land was left."

Commissioner Laird spent four days trying to convince the Pheasant Rump Assiniboines to sell. "Finally he said he was through. That Striped Blanket had sold but Pheasant Rump wouldn't and when the time comes, police would drive Pheasant Rump to White Bear."

"Many of the people wanted to fight rather than move. But I knew if we all stayed back to fight, we'd all be killed. There would be no end to police coming."

Xavier McArthur was born at Wood Mountain. His father was Scottish, his mother Assiniboine. The Assiniboine moved from Wood Mountain to Pheasant Rump when game became scarce and they could not live on the "meagre sustenance the government provided," he says.

## Treaty research answer to land problem

REGINA — Goodly portions of land granted by treaties have been surrendered for bad reasons.

Indians have lost reserve land in Saskatchewan under threat of police violence, to grasping white settlers and through connivings of railway builders.

Reserves were created in the beginning, by government, as sort of schools for Indians, where they could learn to live agriculturally like Whites. But the plan failed. In a short time much of the original land was lost.

But how much land went where, and why?

The Federation of Saskatchewan Indians has set up an Indian Rights and Treaties Research program to find out.

The committee acts when bands request information about land losses. They do it by resolution.

The research group, under its director, Walter Gordon, has begun study sessions on some reserves; — Cote, Kee-seekouse and Key, to list some.

The people are becoming angry, and want their land back for their own economic development, but it is not all that easy.

"I know the surrenders seem to look legal, like we cannot do anything about them. But we are working hard to gather information to set this right," Mr. Gordon says.

At the new treaty research office, in Regina's Sherwood Co-op Building, the library is stacked with papers collected by researchers on all 135 Saskatchewan reserves. The committee is trying to find a pattern in the land surrenders.

"The Indians were always told the surrenders were in their best interests. But in the end they always lost out," Mr. Gordon says.

Reserves close to railroad tracks were hit hard by surrenders. The towns wanted taxes from land so they could expand. Indian lands were not taxed.

The Indian lands were also not as productive as the government liked — in order to move the Indian closer to the white man's existence. So government decided on surrenders to put the land to better use, it thought.

Two reserves were totally wiped out in 1901. Pheasant's Rump and Ocean Man (Striped Blanket) in the Kisbey-Carlyle area, once were northwest of White Bear, the reserve which eventually became home to the displaced Assiniboines.

The surrender was carried out by David Laird, Indian Commissioner. May 10, 13,000 acres of the two old reserves, now prime ranch land, went up for public auction. The two, with 1,260 people, used to span 57,304 acres.

Land loss was shocking. In the south, Cote gave up 16,640 acres; Ochapowace, 18,030; Kahkewistahaw, 27,273; Cow-essess, 20,837; and Pasqua, 15,431. The figures go on.

The government did not seem to know what it was doing. The head man, his title then was superintendent-general, had to chew both ends of a stick — as agent for the Crown and for Indians.

Envious Whites pressured the government and Indians to give up good farm lands almost as soon as they were allotted. Settlers did not think the Indians should have such rich land which blocked railway expansion.

Benevolent Broadview people, in 1902, sent a petition to government saying Kahkewistahaw reserve was too big for the population and sale to the settlers would benefit the Indians.

Indian Affairs' staff in Saskatchewan were often greedy, coming to the Indians with pockets of money to help them in their surrender decisions. This was tempting. Indians had debts, farm equipment in particular.

Trouble was, the Indians in the early 1900's may not

have realized the value of their land base, the reserve. While some chiefs argued against surrender, particularly Kahkewistahaw, later chiefs were meek.

Proceeds from Indian land sales were put in Ottawa accounts to the band's credit. Interest was paid regularly and the department handed out 10 per cent of the total buying price to the band members.

In 1906, Ottawa decided to part with more money for Indian land, and up to 50 per cent of the buying price was paid out. The government then was bending under pressure to open up reserve lands. "The interest of the whites will have to be provided for "but" in the last resort, legislation could be necessary," the House of Commons was told.

Actual surrenders stopped in the 1920s. Replacing them were large land leases to white farmers. The push was on to do the Indians out of mineral rights too.

The department's attempt to make the Indian operate like the white man had failed. But during the experiment, fantastic amounts of land acres had gone.

Bands which want to know what happened to the acreage can ask the Indian Rights and Treaties Research group. The fieldworkers visit reserves and listen to questions from band members.

Reports are sent to the Regina office, then on to those working in the archives, who look up the answers. So the fieldstaff tell the researchers what concerns the people.

"In some cases we may think we've won a battle over land rights for one reserve. But if we make a claim we are not sure of, we could lose the war for the rest of the reserves.

"That's why we are approaching all claims with caution . . . and looking for a surrender pattern all over," Mr. Gordon says.

**We have a limited quantity of Treaties available.**

**If you wish a free copy, please write to:**

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

**We have Treaty 1 & 2**

**Treaty 4**

**Treaty 5**

**Treaty 6**

**Treaty 8**

**Treaty 10**



# DRINKING CAN BE FUN



then they can't handle it they may pass out



SOMETIMES



or become very sick

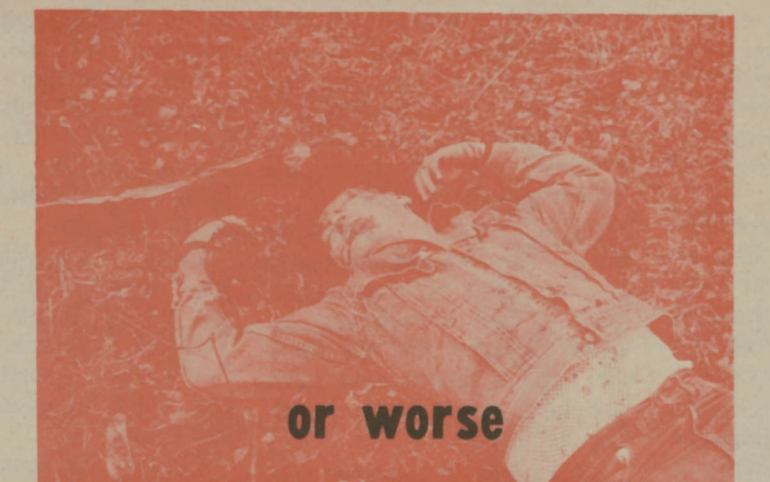


sometimes it takes food money

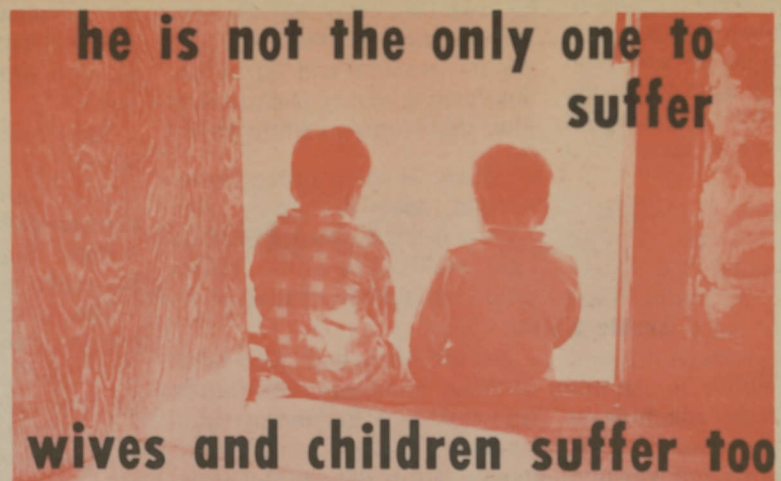


too much alcohol hurts people

It can also kill



or worse

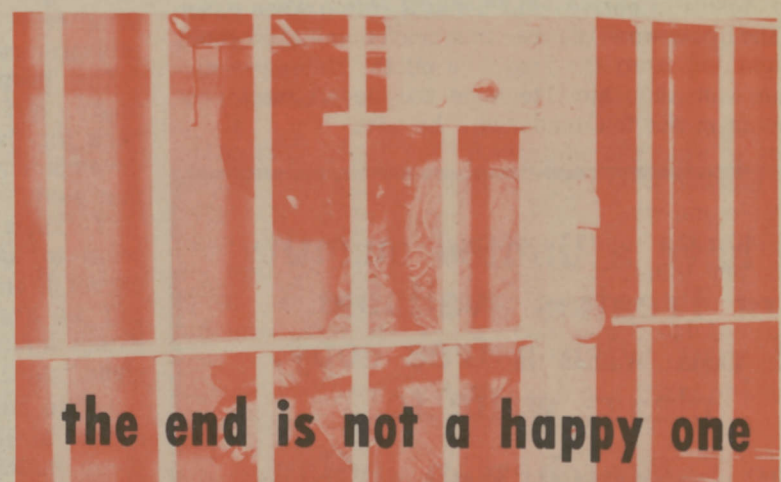


he is not the only one to suffer

wives and children suffer too



some people must drink



the end is not a happy one



but it doesn't have to be





is no escape without help. A man like Mr. Rennie would not be found helping anyone to avoid the mire.

Furthermore, he demands the gratitude of Indian people when he states that "no other people in Canada . . . can get the help that is available for them to better themselves if they are willing to do their share," and attempts to justify his demands by suggesting that the F.S.I. wouldn't last if Indian people had to finance it. This "help with a condition attached" attitude preches the kind of prejudice that would have all Indians kissing his feet in gratitude because part of his tax dollar goes into financing an Indian Organization whose aims are self-betterment. He forgets of course that Indian people in Canada lost millions and millions of acres of land for which little or no compensation was ever received. It might interest Mr. Rennie to realize that the Department of Indian Affairs which is the key source of financial help to Indians was created because the Queen made a promise to look after her Indian people through special means. The help as we know it was never designed to be given as a favour to the poor Indian, but was part of an obligation that the Government felt they owed to Indian people.

It might also be interesting to the public to know that Mr. Rennie was an employee of Indian Affairs until very recently and that his job represented an obligation as a civil servant of Indian people to uphold the Queen's promises.

Was his obligation to make condemnations about the people he was supposedly working for?? His remarks typified the calibre of his work he

performed. As a result of this man's blurb in the Saskatchewan Indian, it leaves a lot to be desired about the hiring practices of Indian Affairs, especially since Mr. Rennie has surpassed the mandatory retirement age two years ago.

He may be a white man, but the Indian still accepts him. Let him think about it.

Cliff Star,  
Prince Albert.

What justification does Mr. Rennie have for downgrading the "devient" behavior of the Natives in lieu of the system of society itself. Now, this "Non-Indian Hater" is advocating that the individual's responsibility is not meeting up to the contemporary standard behavior. He is a prime example in our open society whereby he takes the liberty to label our failures for which he has no justification in a sense that he offers no solutions. He is a typical successful man who sits back and labels himself as a "self-made man" and those who do not make it is through his own fault - quote - If a person is stupid enough to sit and drink it "beer, etc.) that is his own fault and no one else - unquote. Does he not for a moment think that there is also a structural barrier in our society in which it is not the individual's fault that he cannot attain what "Mr. and Mrs. Suburbanite" have in possession but rather his income is minimized. - Quote "Who else can get a house that cost us, The Taxpayer, \$8000 to build for the grand total of \$135? - Unquote.

Again, Mr. Rennie puts his

foot in his mouth by not coming out with any solutions for the "devient behavior" of our people in a sense that he wants ready answers for what his society imposed upon our people e.g. liquor problems and conflict with the law, and doesn't think for a moment that he should analyze the situation. He asks a very irrelevant and childish question. - Why do you send for the R.C.M.P. when someone gets shot or knifed on the reserve? - Unquote. If your mother was shot or knifed, would Mr. Rennie send for the R.C.M.P.? But of course, because it is expected behavior through common sense.

Yours truly,  
Simon A. Paul

Mr. Ian Rennie raises many points in his letter to the editor, April issue of Saskatchewan Indian which are typical of ill informed citizens in this country.

First, the assumption made by Mr. Rennie is that Indians are an isolated group separate from the rest of society. To ask the question whether F.S.I. would stand on its own if supported only by funds from Indian people is disregarding the fact that native people are entitled to a share in the grants and privileges enjoyed by other sectors of society.

Can you tell me if industries like potash mines, pulp mills and oil companies would last if tax exemptions, subsidies and capital allowances were not so freely given?

With reference to Indians calling the R.C.M.P. onto the reserves. Why not? These communities are entitled to

the same protection offered to the rest of society.

The point is that Mr. Dieter's editorial in the March issue of Saskatchewan Indian held in question the repressive tactics of a police force during a sports event involving a large group of Indian people. Did the police use this kind of force to curb the needless destruction and drunkenness which occurred following last year's Grey Cup game?

Without confusing the issues and asking foolish questions, Mr. Rennie, look to yourself for the answers. Admittedly, Indians do receive concessions in housing, but have you ever read any Indian treaties? Let us not be too hasty to decry the benefits offered Indians. Do you ever question the validity of huge salaries received by employees of the Department of Indian Affairs?

Certainly, we all need a subsidy now and then. But how to equalize the benefits to create a truly 'Just Society', is, I'm sure, a question both you and I would like an answer to.

Sincerely,  
Gordon Jones,  
Upgrading Instructor,  
Waterhen Lake Indian Reserve  
Waterhen Lake, Saskatchewan

I very much look forward to receiving your paper. I always find the articles interesting and though provoking I am a high school teacher here in the city of Prince Albert, and initially decided to take out a subscription to your paper in an attempt to learn a bit more about the people of Indian and Metis parentage in my classroom. All too often

(Continued on Page 10)

## History of the Pow-wow

By Archie King

With the summer season fast approaching us, the trail of pow-wows will be taking place from various places, of our beautiful native land.

The pow-wow dance first originated from the Sioux Indians, in the late 1800's as they migrated to Canada. Pow-wow is what our white brothers labelled what the Cree call "Pot-se-mo-win".

Unlike the highly publicized and fun thing of today, the pow-wow of yesteryears was a sacred dance where only the men danced. Women were allowed to watch the dance, being performed from a distance, which was usually held in the open. The reason being that it was such a highly religious occasion and although women took part in many of the religious ceremonies, they were forbidden to partake in the dance.

As the pow-wow progressed more into the life of the Plains Indian tribes of Canada it was moved or performed inside. Although a very religious dance, any family of the tribe could decide to put on a pow-wow and was responsible

for its planning. The various people who were involved with the dance were mainly: the door-keeper, the tobacco man, the whip man, the belt man, the drum keeper and four men for drummers.

The door keeper was just that, in a sense our modern version of the door man at a hotel. The difference is rather amusing, for anyone wishing to go into the pow-wow no admission was charged, however, if they left at any time they had to give the door keeper something for his Indian dress, which unless he returned was forfeited to the centre of the circle and later given away.

The tobacco man was in charge of gathering together an adequate supply of pipes and tobacco to be smoked free of charge at the pow-wow. In replenishing the supply everyone in the tribe gave what they could.

The whip man, as his name, whipped anyone refusing to dance. If one still refused to dance they had to pay a penalty of great value, for instance a horse.

The belt man was a chosen

male member of the tribe, who always wore the sacred belt. He alone was responsible for the keep of the belt and only he wore it. Because of its religious significance the belt man always attended the pow-wow.

The drum keeper, perhaps the most important person in the pow-wow, was solely responsible for the very sacred drum. Drums used in today's pow-wow are not respected as they were before, mainly because the religious aspect of it is gone. His main duty was in seeing that the drum was not mistreated when not being used. At the beginning of the dance he would set the drum on four sticks, each representing a snake. The four drummers sat behind each of the sticks and all were usually blessed before hand. The four drummers usually had four others to relieve them, either during or for every other pow-wow, but never did any of these eight men dance.

At every pow-wow one song was sung for each of the above mentioned people, and it was their responsibility to

know their own song and dance to it without being told. Here again the penalty was high, but regardless of the penalty, no one ever lost the position they held.

Just when the women were allowed to take part in the dance no one really knows. It is generally thought that the gradual linking was due to the religious aspect of the pow-wow with the white society. Although the women did not require an invitation to dance but just joined in, they never danced until the men started. A woman mourning the loss of someone in her family would not dance for a year as a form of respect. The religious implication of the dance being so strong.

Somewhere along the way, all the importance and respect of the pow-wow was lost. Even though it is still very much a part of the modern day Indian's culture, many of our elders turn away in disgust. Drunkenness and a good time have taken over from the respect and sincerity that were once the true meaning of the pow-wow.



**Pow-wow Dates**

**POW.**

**Regina Pow-wow — May 28**

**P.A. — June 23-24-25**

**WOW**

**Northern Cheyenne Pow-wow  
Lame Deer, Montana  
July 1-2-3-4**

**TRAIL '72**

***We will run this feature throughout the summer.***

***Please send in your Pow-wow dates.***



# The Saskatchewan INDIAN

## Community Section

### Eli Bear New Chief for Little Pine

by Alma King

An election for a new Chief was held on April 5, 1972 at the Little Pine Band Hall. The polls were open from 9:00 a.m. to 5:00 p.m. Eli Bear was voted in as Chief. Other people running against Eli were: Alex Frank, Victor Chickosis, and Charles Sokwaynace.

A Homemaker's Club was organized in March 28, 1972. The officers elected were Alma King - President; Yvonne Simaganis - Vice President; Gladys Ironchild - Secretary-Treasurer; Myrtle Bear was voted in to be the Chairman of our meetings.

Our Youth Club were fortunate in having their opportunity for Youth Grant approved. This means that 10 of our young people will be

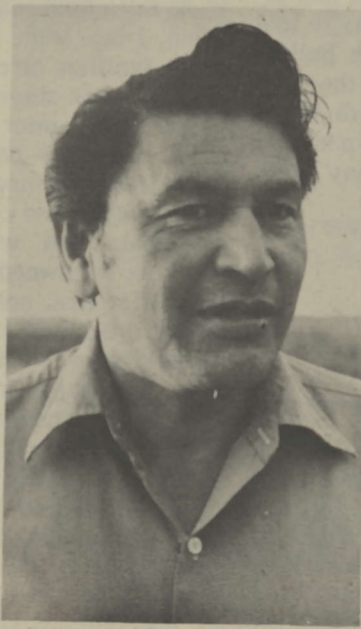
hired through the summer months trying to improve our Reserve surroundings by cleaning up yards and supervising children at the river.

We have just received word that Andy Pete is the proud father of twins.

Little Pine League played their first game on Sunday, May 14, 1972 against Poundmaker. They seem to be improving gradually. I guess all their practices were not in vain.

**Marriages:** Lawrence Koncheynew married Shirley Fine-day of Sweetgrass, May 6, 1972 at the Sweetgrass Church. Sarah Jane Bull, daughter of Mr. and Mrs. Walter Bull, will exchange vows with Willard Wuttunee at Red Pheasant on May 22, 1972.

## NEW FACES IN THE SASKATCHEWAN INDIAN CHIEFS CIRCLE



Harold Kingfisher was elected Chief of the Sturgeon Lake Band on April 28. Mr. Kingfisher had served a two year term on the band council in 1969 and 1970. He also was on the reserve's school committee for 10 years. The election for the position was held due to the vacancy left by the resignation of Hilliard Ermine whose term was to have expired this October.



Lancelot Ahenakew was elected Chief of the Sandy Lake Band on Friday, May 5. Mr. Ahenakew, who has been in the teaching profession for the past 28 years and is presently teaching and farming on the reserve, was elected Chief for a two year term in the fifties. A new council was also elected and the new Councillors are: Allen Ahenakew, Austin Ahenakew, Burton Ahenakew, Wayne Ahenakew, Douglas Bird, David Musaskapoo, Fred Sasakamoose, Daniel Sasakamoose and John George Starblanket.

### Grant Approved for Battleford Youth

An Opportunities for Youth Grant was approved for 5 Native High School Students in Battleford and North Battleford.

The title of their project is "Urban Indian & Metis Recreation for Children". The five students: Eugene Arcand, Gerald McMaster, Bill Sapp, Louise Ahenakew and Sandra

Atimoyoo will provide instruction and supervision for approximately 75 Indian and Metis children between the ages of 6 and 16 in a temporary sports and recreation program.

Their program will include handicrafts, games, swimming, and picnics.

The project will run from July 3 to September 1st, 1972.

### Attend University Tour

Gail Wuttunee of Red Pheasant Reserve and Gerald McMaster of Battleford, both grade twelve students of Cando High and North Battleford Comprehensive High Schools, recently attended an academic talents programme tour at the University of Saskatchewan in Saskatoon.

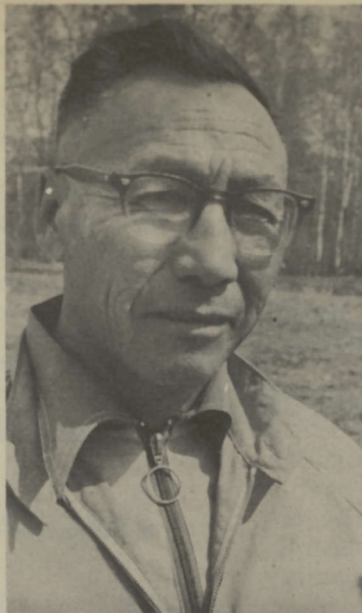
The two students were picked from each High School in Saskatchewan to tour the different Colleges and Departments in the University. The tour is designed to encourage academic talents to enter University when they finish High School.

### Robert Chief Re-elected

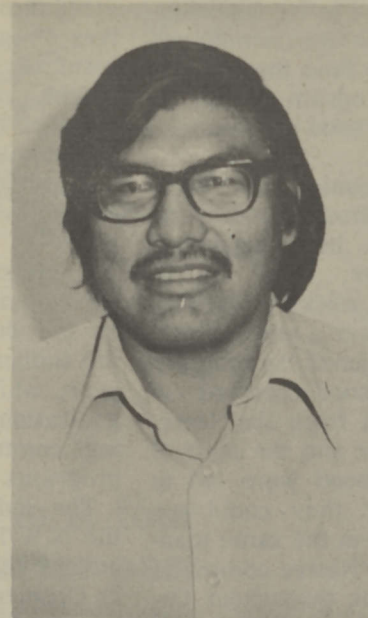
The Onion Lake Band held their election for a chief and 11 councillors on May 8, 1972.

Robert Chief was re-elected as chief for the next two years polling 86 of 189 votes. There were four other candidates.

**Councillors:** Returning as councillors from the previous council were: Walter Carter, Edward Fox, Mary Fox, Morris Lewis and Pete Waske-witch. Newcomers on the council were Edward Chief, Edward Wolfe and Joe Wolfe.



Gilbert Bird has been re-elected Chief of the Montreal Lake Band. The election for Chief and Council was held on the reserve on April 28, 1972. The elected Councillors are: Cecil Bird, Edward Bird, Leonard Bird, Matilda Naytowhow, Norman Henderson, Robert Z. Bird, Henry Naytowhow, Samuel Bird, Alex Charles and John H. Henderson.



Cy Standing was re-elected by acclamation as Chief of the Wahpeton (Round Plain) Reserve at the Band Nomination Day on May 8. Mr. Standing, an F.S.I. Executive Member, has been Chief of the band for the past two years.

### Treaty Days

Stanley Mission	Tuesday, June 13
Pelican Narrows	Wednesday, June 14
Deschambault Lake	Thursday, June 15
Sturgeon Landing	Friday, June 16
Beaver Lake	Saturday, June 17
Southend	Monday, June 19
Co-op Point (Kinosao)	Tuesday, June 20
Dewdney Island	Tuesday, June 20
Wollaston Lake	Wednesday, June 21
Black Lake	Thursday, June 22
Fond du Lac	Friday, June 23
Uranium City	Saturday, June 24
Red Earth	Tuesday, June 27
Shoal Lake	Wednesday, June 28
Cumberland House	Thursday, June 29

### Chief Jessie Saulteaux



Chief Jessie Saulteaux was elected Chief of the Carry the Kettle reserve in 1969. It was her concern for the well being of her people and others like her than resulted in her becoming Chief. This concern was recognized by many of the members of her band. Mrs. Saulteaux is active in many aspects and projects of her people such as the forming of a young peoples club, womens sewing club, etc. We will be hearing more about her and her Reserve in the very near future.



(Continued from Page 7)

I have felt totally frustrated in my attempts to really talk with these students. Always I received a quiet, polite reply — but no real communication beyond this.

My own heritage is from an intensely ethnic community whose values are different than most of our society. When I moved out of this close community I had major adjustments to make. But throughout this period of adjustment and ven today, I hold on to my own ethnic heritage with pride and determination. This heritage of mine is me, and should I try to deny this heritage I would have to deny myself.

My impression of many Indian young people is that they are trying to deny their heritage and are trying to become White-european. I am always saddened by this because such an attempt must end in failure. Every man, to come to terms with the world must first do so with himself. This can only be accomplished if he can be proud of his heritage — of himself. I fully agree that the school program works against this. I have often been angry at the White anglo-saxon protestant orientation of school

books because this very emphasis seemed to deny the validity and value of my own heritage. This must certainly be the case with any thinking Indian Student. I agree that this must be changed. But different textbooks will not accomplish the task. How can I communicate a pride in an Indian heritage when I don't know this heritage? Surely then, the fostering of this self-pride must be accomplished by Indian parents and such publications as the Saskatchewan Indian. For this, I would like to see your paper emphasize articles and issues which Indian youth can use to help them to this pride in their own identity. This becomes especially important when so many go to school far from home.

Thanks to you and your staff for a very good paper. Good Luck in the future.

Yours sincerely,  
Gerald Regnitter

Dear Editor:

I had the good fortune of seeing a film titled "Bitter Winds". The situation of the film, to my way of thinking! dealt with the grave hardships of liquor. It not only reflect-

ed to the Indian people, but also to other alcoholics as well! I came away thinking that this particular film left some kind of a message in the minds of each and every individual who captured the real meaning of the film. I was emotionally moved by the sequence of the two children who were trekking through the snow in order to obtain survival, not only for themselves but for their aunt, as well, who was bed-ridden by old age and illness. It brought back my childhood memories when, I too, went through the same familiar circumstances.

I can recall staying in a cold house one winter for three days, while my parents were out drunk someplace, just cuddled up in bed covered with old coats and what scarce blankets we owned. No wood to build a fire, nothing to eat but hard bannock crumbs, eating cold snow for thirst. Somehow, something in my mind kept me from leaving my younger sister and two little brothers alone. I was only 7 years old at the time and the other 3 children were younger than I was. Over the years this particular instance has haunted me repeatedly, and as I

learned the real kind of bitterness you find in a prison I often found myself extremely bitter to the point of wanting to destroy my parents for what they have put myself and the other children through. Because these things plus other haunting instances grew up with me as the years went by. Only I also grew up with a deep love for my parents in spite of the alcoholics they were. They in turn loved and cared for me to the extent of letting me have my way. Looking back on that I can truthfully admit it was a bad way of being raised. Because it was through their love and concern that they let me start drinking with them at an early age. The results of that kind of love and care has caused me to waste 11 years of my life in jail so far. All my criminal activities have been committed under the influence of liquor. Sure! D look back and say "what a hard shame". But I don't stop there. I mean I don't quit. Because I didn't exactly turn into a vegetable by all that time spent in jail. One good realistic thing I can say about my experience in jail is that it hardened me to

the point of accepting and understanding people and myself.

On top of that I lated onto an institutional A.A. program that has taught me the real thing about communication and friendship and unity and most of all "realization" with me it's no longer a question of "deciding" or not. It's a matter of an "alternative", considering my past time spent in jail and my bitterness I have no "alternative" but to level out in whatever honest way I can. I think it's only fair to mention that all this didn't come upon me over night. It came over a long period of time, doubts and frustrations. I don't say I've completely recovered. In fact I'll never be completely recovered nor be rid of all my problems. The point is I can go on "Trying" by my own will power and positive way of thinking. I like to think I am now in the right groove and hopefully, sometime in the future, I will find the things I seek to find in life and be a success in trying to establish myself in a somewhat respectable existence. "A good listener of constructive verbalizations learns a lot."

Billy Brass

## N.W.T. INDIAN STAFF LAID OFF

James J. Wah-shee, President of the Indian Brotherhood of the N.W.T., announced today in Yellowknife that effective May 15, 1972 half of the permanent staff of the Indian Brotherhood had been laid off because of the Federal Government's approach to funding of that organization.

The major blow to the Brotherhood came from the Secretary of State in its announcement that the Government was not going to fund the communications program of the Indian Brotherhood this financial year.

The Communications Unit of the Indian Brotherhood of the N.W.T. has been producing a newspaper, "The Native Press", and weekly radio programs for over a year. Early in the inception of the program the Brotherhood received encouragement from the Secretary of State and the staff of the Brotherhood were led to believe that they could expect funding in the same manner as other Native communication groups throughout Canada.

The Brotherhood was nearly forced into insolvency last financial year when funds were not made available by the Secretary of State, and only the assistance of private sources permitted the program to continue. The announcement that funds are not available this year has forced the President to drastically reduce the staff in order to continue the communications program with funds normally used and designed for maintenance of office and administration under core-funding provided through the Secretary of State to all Native organizations in Canada.

The rationale behind core-funding is that the Secretary

of State provide funds to the organizations for running an office and administration and holding meetings. From that the organization is to generate programs for and behalf of the Indian people.

The Indian Brotherhood has generated numerous proposals for programs, but to date has been successful in only two instances. Funds were provided through the Local Initiatives Program of the Department of Manpower for a research program over four months, and the Department of National Health and Welfare has provided funds for Health Survey over a four month period.

A proposal for Community Development has been sitting on the desk of the Minister for Indian Affairs for over a year, while other Native organizations have been operating community development programs for over a year.

The Indian Brotherhood of the N.W.T. has recently been advised that its application for an Opportunity for Youth grant has been refused. The Brotherhood's application was modelled on a highly successful project approved last year and funded by the Secretary of State through Opportunity for Youth. According to sources in that Department the project must be approved by the Commissioner of the N.W.T.

The submission of the Indian Brotherhood to the Department of Communications and Secretary of State for a radio-television network in the Mackenzie District and funds for a mobile video-tape unit has also been refused when the Government has managed to scrape up \$90 million for a telecommunications satellite designed to benefit

white residents and industry. The radio-telephone network proposed by the Brotherhood would have cost \$70,000.00.

The other factor necessitating the drastic reduction of staff is the realization that the Federal Government is not likely to come up with a rational program of funding treaty research after close to two years of discussions. The approach of the Government has forced a number of Indian Organizations to disband their research projects. In the case of the N.W.T. the Brotherhood cannot afford to abandon its research because

of the great pressures exerted upon the Indian people to negotiate a land settlement. Federal funding has been so unpredictable, sporadic and inadequate that the Brotherhood has found it impossible to launch a rational and consistent program of research. In spite of this the President reports that the Brotherhood will continue to attempt research into treaties 8 and 11, but this necessitates that scarce funds in core and administration be utilized. Consequently staff had to be reduced.

The Indian Brotherhood of

the N.W.T. fails to understand why it is not being recognized and supported by the Federal Government according to the philosophy of core-funding and in the manner of other organizations. The Indian Brotherhood of the N.W.T. is generating proposals for programs and in the case of communications has even operated a successful program for some time.

The Indian people of the N.W.T. can only ask, is the Government really sincere? Do they really want an effective organization in the N.W.T.?

## Commercial Fishing Project Termed Success in Northern Saskatchewan

A three year pilot project for the development of commercial fishing in the north which culminated recently has been termed a great success by Eiling Kramer, Minister of Natural Resources.

The fisheries and wildlife branch of the department of natural resources has been conducting this project to determine the feasibility of using a training program to increase the efficiency of the fishing industry and to increase returns to the fishermen.

The courses taught native people such aspects of fishing as net and boat maintenance and the storage of fish. Ten courses involving 176 fishermen from 11 northern communities have been undertaken since July 1969.

The skiff-building course which was conducted in February 1971 was of particular

value, said Mr. Kramer, as it appears that the boats have done well under relatively difficult fishing conditions.

### Mobile Program

The northern fishermen indicated that the mobile program was most suitable as it provided more opportunities for people to attend.

Recommendations for the future of the course, which were discussed at a meeting

of the project's advisory committee, indicate that the emphasis will be placed on better use of present equipment and fishing methods. New gear and fishing techniques will be investigated for possible introduction in the program said Mr. Kramer, and the department will continue to cooperate closely with other government agencies in the selection of instructors for the course.

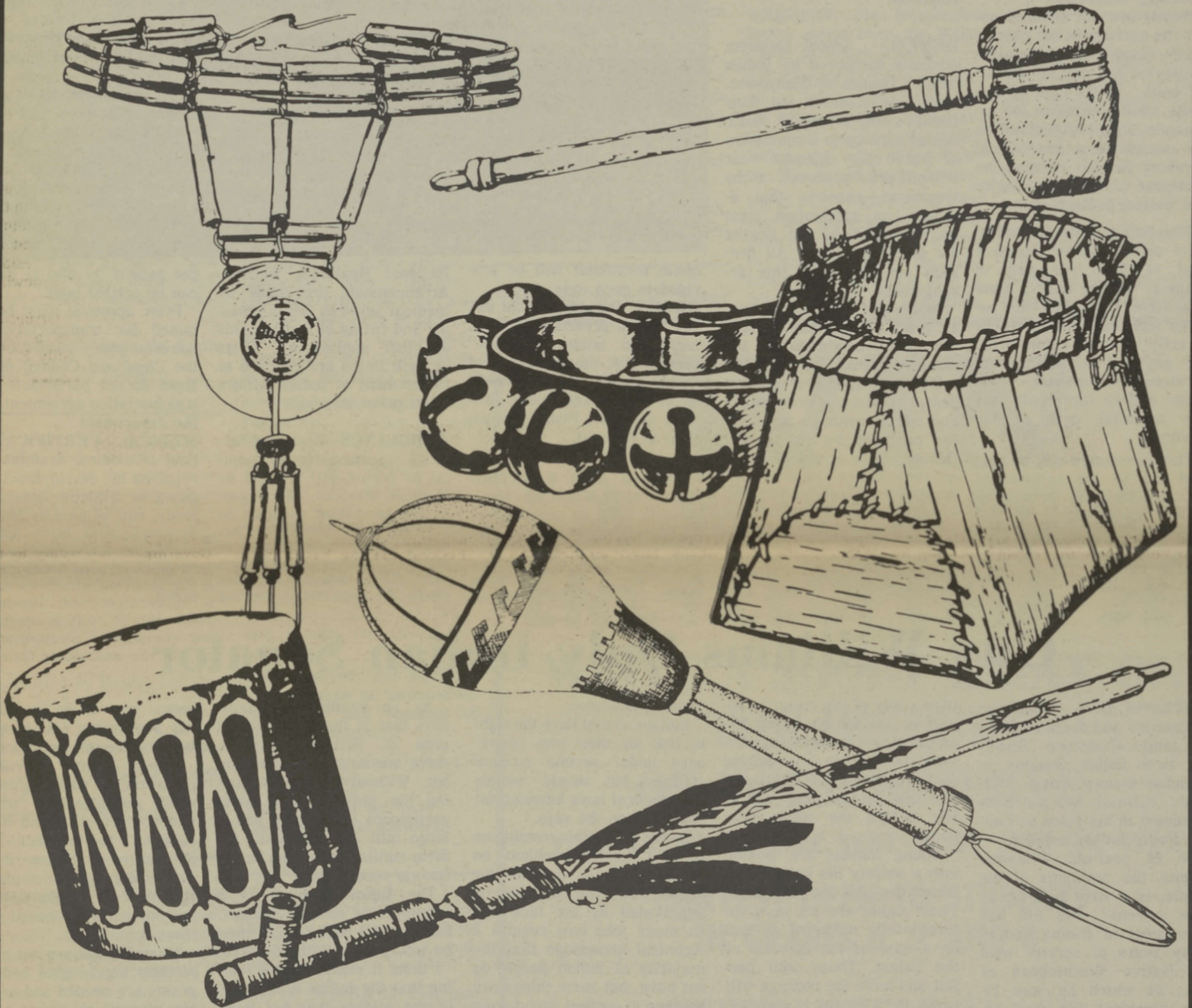
*Happiness  
is an  
Indian Victory*



*Children's Page*

# WIN A TRIP

**BY COLORING AND IDENTIFYING THESE INDIAN MADE OBJECTS**  
CONTEST OPEN TO CHILDREN 7 TO 10 YEARS OF AGE



We will select 12 winners of this contest to take part in a four day trip to the Alberta Game Farm and Banff in the latter part of August. All children must have parents' consent before going on this trip. Contest closes June 30, 1972 so get your entries in soon. This trip is made possible by a grant from The Department of Indian Affairs. Send your entry to: The Saskatchewan Indian Trip Contest, 1114 Central Avenue, Prince Albert, Saskatchewan.

**NAME** \_\_\_\_\_ **AGE** \_\_\_\_\_

**NAMES OF PARENTS** \_\_\_\_\_

**ADDRESS** \_\_\_\_\_

**RESERVE** \_\_\_\_\_



# Health Benefits for Indians

**OPTICAL:** The new agreement with the Saskatchewan Optometric Association came into effect on January 1, 1972. Further agreements will be negotiated with ophthalmologists and optical dispensers.

The agreement covers school children, students sponsored by Indian Affairs Branch or Manpower and University students and their families while the student is attending University.

Adults are not covered under the agreement but receive a 15% discount on professional service and pay for material costs. In the case of destitute adults, requests for assistance may be submitted for consideration to Medical Services Branch of the Department of National Health and Welfare in Regina.

The Indian child or student may select glasses up to a cost of \$7.00 per pair of frames. If they want a more expensive pair, then the parents must pay the difference directly to the optometrist. We pay for all professional services and material. The seven dollars represents only the material cost of the frames).

The transaction will be carried out by the optometrist or ophthalmologist through an optical dispenser. He will examine the child's eyes, provide and obtain the glasses, fit the glasses, then continue to provide advice and repair as required.

All glasses will have heat tempered lenses to dress thickness. (Shatterproof and not too thick).

If lenses are broken in the first year, the patient should return them to the optometrist or optical dispenser for replacement. The patient should also return to the optometrist or optical dispenser for repair work and adjustment to his glasses as required.

**DENTAL:** School children, students sponsored by Indian Affairs Branch or Manpower, university students and their families may receive basic dental care up to a maximum of \$40.00 per calendar year without prior approval. If the treatment exceeds this amount, an application must be submitted by the dentist for prior approval. All dentists are aware of this arrangement.

Adults and non-students over 17 years of age may receive emergency treatment for the relief of pain.

Dentures, special or elective dental treatment for students and adults, must be approved for payment by our Dental Officer at the Regional Headquarters Office, Regina. All dentists are aware of this and usually send in an application form after examining the patient.

Every application for assistance is considered on an individual basis so that adequate treatment will be provided in each case.



DRUGS: Our department will pay for all prescription drugs issued to holders of "R" cards, with the exception of drugs which are a benefit under the Saskatchewan Hospital Services Plan to a patient in hospital.

**HEARING AIDS & ORTHOPEDIC APPLIANCES:** Hearing aids must be recommended by an ear specialist. Application for special medical treatment must be approved in advance and application made to the Department of

National Health & Welfare. Arrangements are made by medical services for purchasing and fitting of hearing aids or other appliances. Costs of such items are charged to Department of Indian Affairs (with prior approval).

**AMBULANCE:** Cost of emergency transportation to hospital or doctor will be paid by Medical Services. Emergency transportation required as a result of an automobile accident is the responsibility of the Sask. Government insurance office. However no delay should be incurred in moving

the patient as who is to pay can be settled later.

Prior approval must be obtained for transportation of non-emergency patients when the Chief and Council of the Band do not participate in a transportation agreement with the department.

**MEDICAL CERTIFICATES:** Cost of medical examinations required for employment purposes or athletic fitness activity, will be paid by Medical Services, with prior approval by the department. Cost of medical examination will all be considered on their own merit.

## Guy Williams Only Indian Senator

OTTAWA, ONT. — With the resignation and death of Senator James Gladstone (Blood) the first Indian Senator in Canadian history, Guy R. Williams (Kitimat) has just been appointed in his place as Canada's only Indian Senator.

The 64 year-old Williams, despite the problems of his people, is a firm believer in "the system". His life has been spent in fishing and in many years of service with the Native Brotherhood of B.C., of which he was 12-year president. He was appointed to the Senate not as a token gesture, but because he earned it, he says.

Williams thinks that Indians across Canada must become more intensively involved in the political processes of the country, just as others are involved.

Because of his own success in life, Williams comes naturally be the view that Indian people must help themselves. He feels that the majority of them want at least part of the white man's way of life and that Indian culture by itself can never be revived.

"There will always be Indians who will stay behind the scenes and live in the history of the great past, but for the most part, Indians have to move into this society," he says.

"Some Indians find the white

man's way of life easier to adjust to. On the coast, for example, they are quite aggressive and believe in acquiring wealth. Others are bitter and say they had a good way of life before the white man came."

Young Indians are looking into a society the potential of which they are not yet aware. Their sights are set on a future totally unknown. It will be a case of the survival of the fittest. Those who persist and have the courage will make it, Williams is convinced.

"Indians will have to accept more responsibilities in society if they are to participate in the foreseeable future. Many of my people do not have the necessary 'bootstraps' with which to pull themselves up, but to get help, you must accept help. If you are given bootstraps, you must use them."

Williams was born on a reserve that was reasonably well off at the time. Although his family were Methodist, he was brought up in Indian culture. He had a happy childhood and a good home, and went to school on the reserve, and then to a residential school.

He worked for a time in a mill, but then became a fisherman. He rented his own boat, then bought it. In time, he went into his own boat-

building business.

Indians should have the right to fish for their own sustenance under certain circumstances, but should comply with federal laws intended for conservation, he says.

Indian economic conditions pose a knotty problem on some reserves, the Senator points out. The situation is aggravated by the fact that so many jobs now require a technical knowledge that the majority of Indian people do not have, but some things can be done to correct this, taking into consideration the location of an Indian band.

As an example, Williams says that in the north coastal area of British Columbia, there are large stands of timber. Without too much training the Indians there could participate in forestry and a large mill could be built for them similar to the one on the Navajo reservation.

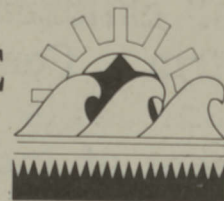
The liquor problem is a country-wide one for Indians, but it didn't really exist when he was young, Williams says. "I think it stems from a feeling that the Indian is not part of the society that has been forced upon him. In my observation, however, there

seems now to be less drinking and many who have hit bottom are on the rebound."

"Red Power", Williams considers a phony issue. It can't be effective without violence, he says, and if that happens, "the law should handle matters. Unless it has gone underground completely, I think it is on the way out, for not much is heard of it these days."

Many Indians are not aware of their legal rights and programs are needed and are being planned to improve this situation, Senator Williams states.

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# Resolutions passed at School Committee Conference

WHEREAS, student allowances are specifically for the educational needs of the school children,

BE IT RESOLVED, that the money budgeted for monthly allowance **not** be transferred to the Community Affairs Branch.

Submitted by Beardy Band

Moved by Bill McNabb  
Seconded by George Paul

WHEREAS, the Department of Indian Affairs contributes financially to the operation of joint schools,

BE IT RESOLVED that the Department of Indian Affairs press provincial schools to employ native people as teachers, supervisors, aides, caretakers, etc., wherever possible.

Submitted by Carry the Kettle  
Moved by Ed Laliberti

WHEREAS, services provided to students by Reserve School Committees are ever more costly,

BE IT RESOLVED that the School Committee Grants be increased generally and that the form of grant structure be revised to substantially increase grants to all School Committees of reserves with small population.

Submitted by Beardy and Day Star Band

Moved by Mrs. Pinay  
Seconded by Maurice Kinequon

Amendment moved by John McLeod

Seconded by Mrs. Layman

WHEREAS, there is still a basic demand for federal schools in many areas and some existing schools are felt to be in need of expansion or repair,

BE IT RESOLVED, that these schools be attended to by the Department of Indian Affairs with regard to repair, expansion, grades to be offered and other such areas of concern as each community decides or requests.

Submitted by the Beardy, Sakimay, Mosquito and Peter Ballantyne Bands

Moved by Bill McNabb  
Seconded by Rose Ewack

WHEREAS, parents, school committees and many others have noticed a lack of native cultural offerings in our present school system, both federal and provincial,

BE IT RESOLVED that cultural offerings such as linguistics, public speaking, native history,

etc., as local communities shall deem necessary or desirable be offered as electives and extra curricular activities in the school systems where native students attend.

Submitted by the Piapot, Gordon's and Day Star Bands

Moved by Doris Pinay  
Seconded by Shirley McNabb

COMMENT:

Moved by Mrs. Maryann LaVallee

Seconded by Mrs. Poitras

WHEREAS, there are still many areas not served by native employees,

BE IT RESOLVED that the Department of Indian Affairs employ more attendance officers, counsellors, aides, teachers' aides and related positions and provide training programs especially during the summer months as many of these positions are ten-month jobs.

Submitted by the Piapot, Peter Ballantyne, Gordon's and Standing Buffalo Bands

Moved by Bill McNabb  
Seconded by Eugenie LaVallee

WHEREAS, there is no existing structure which provides adequate representation of local native people on selection boards for educational personnel,

BE IT RESOLVED that local native people be included on the hiring and removal of education personnel.

Submitted by the Piapot and Gordon's Bands

Moved by Bill McNabb  
Seconded by Ed Laliberti

WHEREAS, recreational facilities are still a pressing need in many reserves and communities,

BE IT RESOLVED that provision of such facilities be given immediate attention in communities concerned about this issue and that the Provincial Government be urged to do likewise where their jurisdiction is involved.

Submitted by the Peter Ballantyne Band

Moved by Jessie Saulteaux  
Seconded by Solomon Mosquito

WHEREAS, the salaries of many native employees is well below the necessary amount for duties being performed,

BE IT RESOLVED that substantial and reasonable salaries be paid employees such as teachers' and counsellors' aides, caretakers, attendance officers, bus drivers and other similar jobs.

Submitted by the Standing Buffalo Band

Moved by Bill McNabb  
Seconded by Evelyn Gamble

WHEREAS, there are still some Grade 7 and 8 students not receiving the personal allowance **now** paid to students 14 years old,

BE IT RESOLVED, that personal allowances be paid to all students from Grade 7 up regardless of age as well as all students 14 years old.

Submitted by the Beardy and Day Star Bands

Moved by Jessie Saulteaux  
Seconded by Solomon Mosquito

WHEREAS, the Watson Report

is made in connection with the White Paper on Indian Affairs, June, 1969 interferes with the Task Force Report, Sask. Indian Education and,

WHEREAS, the Integration Policy forces Indian children to go to Joint Schools, by reason of the close of Federal Schools, and

WHEREAS, the Integration Policy stems from the White Paper on Indian Affairs,

BE IT RESOLVED the Minister of Indian Affairs rescind the White Paper on Indian Affairs and concentrate on the Indian Act, as is the duty of the Minister of Indian Affairs.

BE IT FURTHER RESOLVED that the Integration Policy is contrary to the Bill of Rights re: equality before the law. Laws cannot be made to free Indian children to assimilate

into the white society, that integration is a natural process and cannot be allowed to be made into law.

Moved by Bill McNabb  
Seconded by Robert Ermine

Moved by Don Cardinal: that the motion be tabled for a year.  
Seconded by Joe Beskkatysare

WHEREAS, there are still areas not served by Nursery and Kindergarten services,

BE IT RESOLVED that the Department of Indian Affairs provide such services and personnel to communities which request them.

Submitted by the Standing Buffalo Band

Moved by Jessie Saulteaux  
Seconded by Sam Watson

**WIN  
A WORLD BOOK  
ENCYCLOPEDIA SET  
WRITE A SHORT ESSAY ON  
THE HISTORY  
OF YOUR RESERVE**

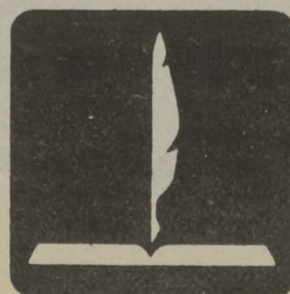
**YOUR ESSAY MUST BE SENT IN BY JUNE 30, 1972**

**CONTEST OPEN TO STUDENTS  
IN GRADES 6, 7 AND 8**

**ADDRESS YOUR ENTRY TO:  
THE SASKATCHEWAN INDIAN  
ESSAY CONTEST, ROOM 107,  
1114 CENTRAL AVENUE,**

**PRINCE ALBERT, SASKATCHEWAN.**

**BE SURE TO INCLUDE YOUR NAME, ADDRESS, AGE,  
GRADE, SCHOOL YOU ATTEND AND THE NAME OF  
THE RESERVE THAT YOU COME FROM**



**PRIZE COURTESY OF WORLD BOOK**





### Ken Carriere

suggested, and its three members are elected one year and the other three the next.

Last year Cy Standing, Peter Dubois, and Ken Carriere were elected and this year Dave Ahenakew, Henry Langan and Alex Kennedy's terms will expire.

As well as receiving direction at the annual assembly and chiefs' conferences the executive members maintain regular contacts through the communications workers who work as liaison workers between the reserves and the executive members.

In the past, the executive members assigned themselves to work in areas of the province, however, with the growth and increasing importance of the F.S.I. programs, executive members now find



Cy Standing

member of all special committees. Dave is a member of the Sandy Lake Reserve and has been F.S.I. Chief for two terms.

First Vice President Peter Dubois is currently serving his third term and is a member of the Muscopetung Band. His areas of work include Health and Welfare, Sports and Recreation, Public Relations and National concerns.

Second Vice President Alex Kennedy is serving his first term and is a member of the Little Pine Band. Alex works in the area of Community Development and Agriculture.

Third Vice President Ken Carriere is a new comer to the executive. Elected last fall Ken works in the area of education and culture. He is



Alex Kennedy

country.

Henry Langan from the Cote Band at Kamsack is serving his third term for the Federation. Henry works in the area of personnel and finances.

While there are no regular meetings scheduled the executive meets on an average of once a month or more often if necessary.

Assistant to the executive is Sol Sanderson from the James Smith band. Sol's duties include overseeing the program and seeing that the executive wishes are carried out.

This briefly is the basic outline of the F.S.I. executive and their functions. It is through this body that the wishes and political position of the Indian people in Saskatchewan manifest themselves.



Sol Sanderson

1122 — 102nd Street, Phone No. 445-6126

**Meadow Lake**

Box 1287,

Phone No. 236-5654

**Shellbrook**

Box 220, Phone No. 747-2625

**Saskatoon**

HEAD OFFICE FOR —  
 EDUCATION TASK FORCE, 804 Central Avenue,  
 Phone No. 374-6626  
 CULTURAL COLLEGE, Emmanuel & St. Chad, U. of S.,  
 Phone No. 343-6421

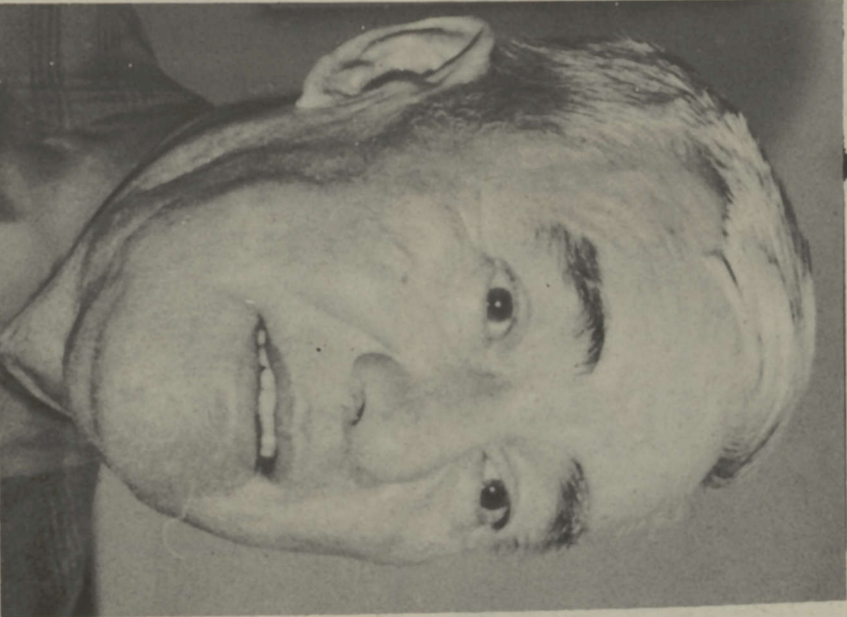
**Badgerville**

Box 1302, Kamsack — Cote Band Office — 542-3375

# AND IT'S FUNCTION



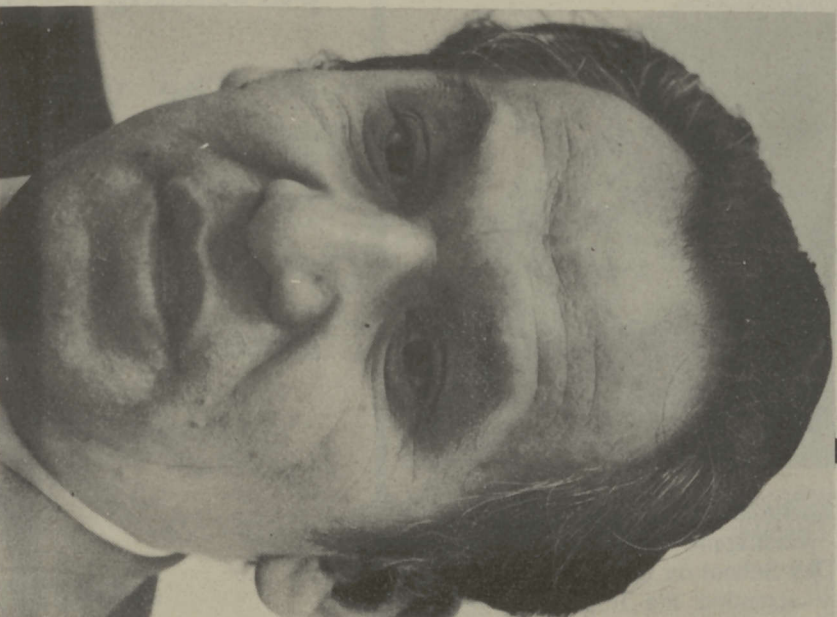
# THE FEDERATION OF SASKATCHEWAN INDIANS



Henry Langin



Chief Dave Ahenakew



Peter Dubois

## OFFICE LOCATIONS

### Regina

460 Midtown Centre, Phone No. 522-8546

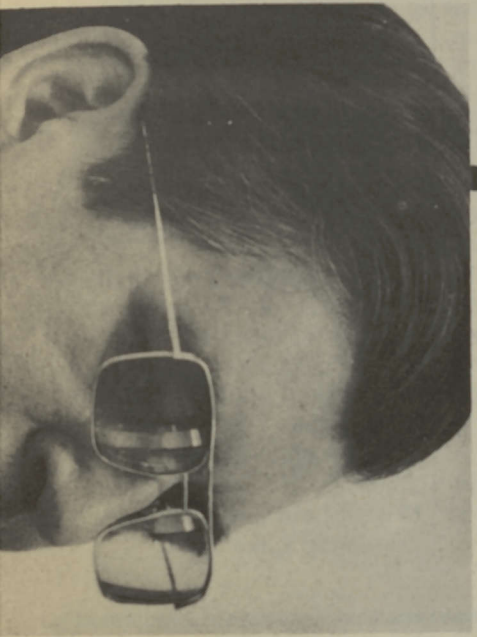
HEAD OFFICE FOR —  
COMMUNITY DEVELOPMENT  
TREATY RIGHTS AND RESEARCH  
HEALTH LAISON

### Prince Albert

1114 Central Avenue, Rm. 107, Phone No. 764-3411

HEAD OFFICE FOR —  
COMMUNICATIONS  
SPORTS AND RECREATION

North Battleford



## EXECUTIVE

The executive of the Federation of Saskatchewan Indians represents the elected leaders of the Indian people in Saskatchewan.

This six member board is elected for a two year term by the general assembly at the annual meeting usually held in the fall. The elections are

if necessary to assign themselves to different areas of work rather than areas of the province.

As well as being Chief of the Federation, Dave Ahenakew covers the areas of Treaty Research, Community Development, and Communications. As Chief of the Fed-

a member of the Piapot Band.

Secretary Cy Standing is currently serving his second term and is from the Round Plains Reserve. Cy is involved in Northern affairs and is a member of the Northern Advisory Board for the provincial government. Cy holds his pilots license so is able to travel freely around the north



# INDIAN PEOPLE IN SASKATCHEWAN

## First R.C.M.P. from Beardy's



Supt. D. J. Wright congratulating Cst. R. J. N. Gamble on his engagement in the Royal Canadian Mounted Police.



Richard John Napoleon Gamble of Beardy's I.R. swearing oath of allegiance for entry into the Royal Canadian Mounted Police before Supt. D. J. Wright, Officer Commanding, Prince Albert S/Div. at Prince Albert, Saskatchewan.

Richard John Napoleon Gamble, age 20, son of Mr. and Mrs. John Albert Gamble of the Beardy's Indian Reserve near Duck Lake, Saskatchewan, joined the R.C.M. Police as a regular member on April 10, 1972, at Prince Albert. Cst. Gamble has been posted to Depot Division in Regina for regular Recruit Training. He is believed to be the first Treaty Indian from the Beardy's Reserve near Duck Lake to be engaged in the R.C.M. Police. Cst. Gamble took his schooling at the Beardy's Indian Day School and the Stobart High School in Duck Lake. He speaks Cree as well as English.

## Golden Anniversary Celebrated



Mr. and Mrs. Harry Eashappie have been happily married for fifty years. Mrs. Eashappie (nee Margaret Medicine Rope) attended the Day School on Carry the Kettle Indian Reserve. Harry also attended the Regina Industrial School. He attended school from 1900 until the school closed in 1910. They had seven children, three boys and four girls, also 29 grandchildren. Approximately 70 guests and relatives gathered here to pay their respects.

## Albert Eashappie



One of the oldest remaining students of the old Regina Industrial School. Albert Eashappie was born on the Carry the Kettle Reserve May 16, 1888. He started school at the age of 10 in the summer of 1898 in the Regina School. He graduated 10 years later when the Regina Industrial closed down. On returning to the Reserve some years later he married Minnie-Medicine Rope, a member of the same Reserve. Mrs. Medicine Rope passed away December 19, 1954 and Albert did not remarry. Albert very ably did the honours at his brother's Harry's 50th Anniversary.

## INDIAN MINISTER HONORED



The Venerable Andrew Ahenakew was the recipient of a "Doctor of Divinity" honorary degree at the Annual Convocation of the College of Emmanuel and St. Chad, University of Emmanuel College in Saskatoon on May 12, 1972. He is 67 years old and a member of the Sandy Lake Band.

# MOCCASIN TELEGRAPH

**CJNB North Battleford**

**Sunday 5:30 P.M.**

**CKBI Prince Albert**

**Saturday 5:15 P.M.**

**CJGX Yorkton**

**Tuesday 9:30 A.M.**

**CKRM Regina**

**Thursday 7:30 P.M.**

Saskatchewan's Indian radio program heard each week at these following radio stations:

Moccasin Telegraph broadcasts information of and for the Indian people of Saskatchewan. It serves as a public service bringing information of public interest. The content of Moccasin Telegraph consists of information services, Indian news coverage, constructive views and opinions pertaining to Indian people of Saskatchewan.

The views and opinions expressed by the guests are not necessarily those of Moccasin Telegraph.

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

**Northern Saskatchewan**

**ALBERT ANGUS**

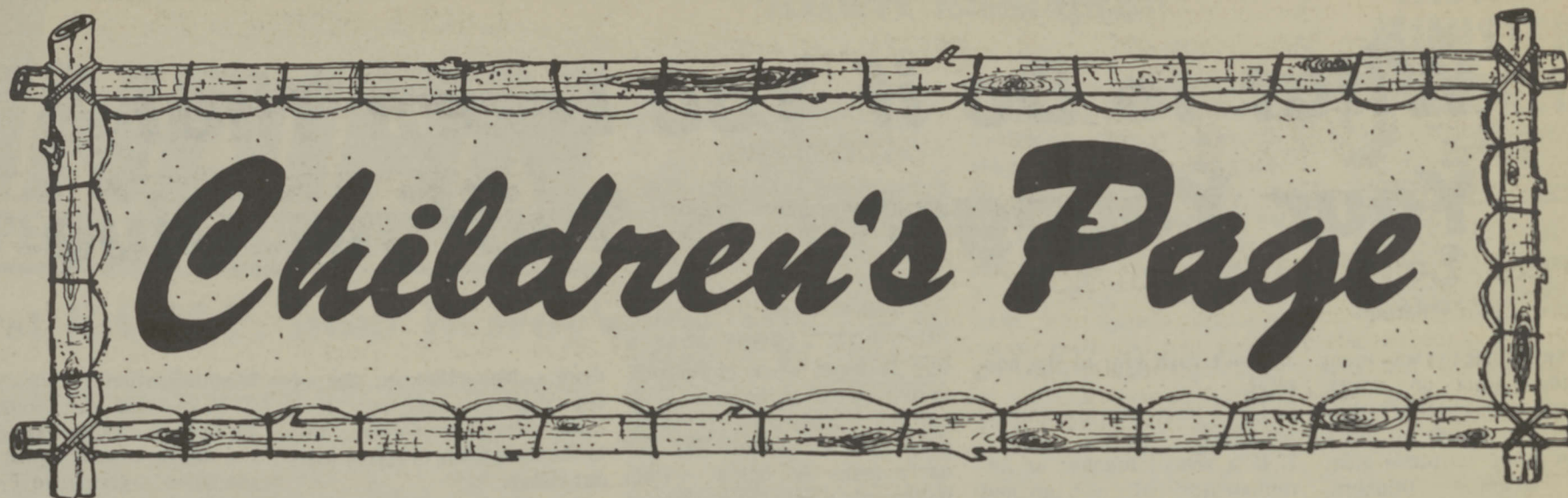
**Southern Saskatchewan**

**IVAN MCNABB**









# Children's Page

## COLOR AND WIN



OPEN TO CHILDREN 5 YEARS OLD AND UNDER

**ENTRY MUST BE IN BY JUNE 15, '72**

FILL IN YOUR NAME AND ADDRESS BELOW, THEN SEND THIS PAGE TO; THE SASKATCHEWAN INDIAN, ROOM 107, 1114 CENTRAL AVENUE, PRINCE ALBERT, SASKATCHEWAN.

**NAME:** \_\_\_\_\_ **AGE:** \_\_\_\_\_

**ADDRESS:** \_\_\_\_\_

**RESERVE FROM:** \_\_\_\_\_



# SPORTS

## Riding Club started

The Indians of Beardy's Reserve at Duck Lake are proud to announce that they have started an "All Indian Riding Club", believed to be the first of its kind in Saskatchewan.

The membership at present stands at 40 with another 35 members expected to join. The Club will operate under the 4-H program, and also accommodate any interested adults who wish to join the Club.

The Executive for the Club is as follows: President - Harvey Cameron; Vice-President - Tom Seesequasis; Sec.-Treasurer - Herb Seesequasis; Convenor of Trail Rides - Angus Esperance; Convenor of Shows - Norman Gardypie.

The Club was officially formed on April 4th, 1972 at the Beardy Band Hall and named "The Beardy's Riding Club". The Group will meet every second Sunday. The dates are as follows: Sunday, April 23rd; Sunday, May 7th and Sunday, May 21st etc. . . .

Everyone is welcome to come and watch. All activities will take place at the Village, except the trail rides and other special events.

Special thanks go out to Murdock McKay of Prince Albert, Glen Hoss and Ken Shipley from the Extension Division of the University of Saskatchewan in helping us get organized.

Beardy Riding Club

## Cote Reserve's 3rd Annual Hockey Roundup

On April 30th, 1972, Cote Reserve held its 3rd Annual Hockey Wind-up at the Cote Band Recreation Hall at Badgerville. About 200 people participated in this big celebration.

The Cote Band Cultural group under the generalship from their president Veronica Cote hosted a tasty meal of roasted turkey with stuffing and many tasty extras. I am sure quite a few weight watchers forgot themselves and came out with a few enjoyable extra pounds.

Linus Westburg, the Yorkton CKOS television announcer, was the special guest speaker. He stressed on the important role of the parents and coaches particularly in "minor sports". Coaches he stated, "have a big effect on the child's philosophy on sportsmanship and sort of builds up his personality."

Mr. Westburg sacrificed the opening of the N.H.L. finals between Boston and New York to attend our banquet. We are very grateful for his considerable co-operation.

The highlights of the day were the presentation of the individual awards from minor sports to the Old Timers. Awards went as follows:

**Pee Wees:** Best Defenceman - Donald Shingoose; Most Improved Player - Jimmy Fiddler; Most Valuable Player - Roy Cote.

**Pee Wees:** Best Defenceman - Robert Pelly; Most Valuable Player - Herman Severight.

**Bantams:** Best Defenceman - Wayne Cote; Most Valuable Player - Presley Shingoose.

**Midgets:** Best Defenceman - Duncan Shingoose; Rookie of the Year - Kurt Cote; Most

Valuable Player - Laurie Cote. **Minor Coach of the Year:** Francis Cote.

**Badgerville "B" Men's Team:** Best Defenceman - George Keewatin; Most Aggressive Player - Ernest Cote.

**Cote Selects (Men's Team):** Best Defenceman - Lloyd Brass; Most Aggressive Player - James Stevenson; Top Point Getter - Alfred Stevenson; Most Valuable Player - Sidney Badger.

**Old Timers':** Most Outstanding - Joe "the Fort" Pelly; Most Valuable Player - Donald "Boom Boom" Cote.

**Coach of the Year:** Dave Severight who coached two minor teams in the 495 league. **Best Fan Supporter:** Mike Bryant.

The Golden Jet Award for the "Most Deadly Player" of the year went to Fred Starr, presented by last year's ace, George Keewatin.

After the presentation of the awards, the final of the evening was a Talent Show put on by the Cote Selects. Nineteen contestants went on stage to sing, played instruments, put up skits, jiggled, wiggled and stomped, to a well entertained crowd.

After four hours of good solid entertainment, three winners popped up, first prize went to the "Red Blood", a young rock group from the Cote Reserve; second went to Lloyd Brass, vocalist and the Cote Band Recreation Director and the third went to Eddie Shingoose, a violinist from Badgerville.

Cash prizes were given to the top three. On behalf of the Cote Selects we wish to thank all the supporters for our Talent Show.

## Soccer Leagues Organized

As a result of meetings held with seven of nine recreation directors in the Battleford's area, junior and senior

The junior league will be known as the "Battleford's District Indian Junior Soccer League" and will have teams from Sweetgrass, Moosomin, Mosquito, Thunderchild and Little Pine.

### Junior Schedule

- May 26 - 7:00 - Sweetgrass at Moosomin  
Mosquito at Thunderchild
- June 2 - 7:00 - Mosquito at Little Pine  
Thunderchild at Moosomin
- June 9 - 7:00 - Thunderchild at Sweetgrass  
Moosomin at Little Pine
- June 16 - 7:00 - Moosomin at Mosquito  
Little Pine at Sweetgrass
- June 23 - 7:00 - Little Pine at Thunderchild  
Sweetgrass at Mosquito

The Senior league will be known as the "Battleford's District Indian Senior Soccer League" and will have teams from Little Pine, Poundmaker, Mosquito, and Thunderchild. Each team will take a turn to host the other three teams on Sundays.

### Senior Schedule

- May 28 at Poundmaker Reserve**
  - 2:00 Little Pine vs. Thunderchild
  - 4:00 Mosquito vs. Poundmaker
  - 6:00 Little Pine vs. Poundmaker
- June 4 at Thunderchild Reserve**
  - 2:00 Thunderchild vs. Mosquito
  - 4:00 Little Pine vs. Mosquito
  - 6:00 Poundmaker vs. Thunderchild
- June 11 at Mosquito Reserve**
  - 2:00 Little Pine vs. Thunderchild
  - 4:00 Mosquito vs. Poundmaker
  - 6:00 Little Pine vs. Poundmaker
- June 18 at Little Pine Reserve**
  - 2:00 Thunderchild vs. Mosquito
  - 4:00 Little Pine vs. Mosquito
  - 6:00 Poundmaker vs. Thunderchild

## Band Hall Opened



Residents of the Little Red River Reserve, which is a part of the La Ronge Band, saw their new hall officially opened on May 13. The building, which was moved from the Prince Albert Student Residence last fall, was renovated by the band through the Winter Works Program.



Taking part in the official opening are (left to right), Chief Gilbert Bird from Montreal Lake, Chief Miles Venne of the La Ronge Band and Angus Merasty, a resident of the reserve who is also an F.S.I. Senate Member.

## Battleford Hockey Awards Night

The Battleford's District Native Hockey League had their wind-up banquet and dance at the Elk's Hall in North Battleford on Friday, April 28, 1972.

The Championship Trophy was won by the North Battleford Indian and Metis Friendship Centre.

Individual awards went to: Ron Delorme - High Scorer from Moosomin, Reuben Soosay - Best Goalie from Moosomin, Dick Kennedy - Most Valuable Player from North Battleford Indian & Metis Friendship Centre, Jerry Bear - Best Defenceman and Most Gentlemanly Player from Little Pine.

## A.A. ROUND-UP

JUNE 3-4

SANDY LAKE RESERVE





Back row, left to right: Mrs. Kewatin, Mrs. Jack Fisher, Mrs. Mostatach, Mrs. Buffalo Bow, Mrs. Day Walker, Mrs. Mostosacop, Mrs. Takamow, Linda Youngman.

Front row, left to right: Chief Hawk, Shedding Hair, Starblanket, Pointed Cap, Buffalo Bow, Mostatak Feather.

This picture was taken at a Treaty Day in the early twenties.